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Ngobese, Sibusiso

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IMIBONO EMISWE NGOKOBULILI ETHOLAKALA EZINCWADINI ZOBUCIKO ZABAFUNDI BESIZULU ULIMI LWASEKHAYA EZIKOLENI ZAMABANGA APHAKEME.

NGU

SIBUSISO NGOBESE

UMSEBENZI OWETHULWA NGOKUFEZA IZIDINGO ZEQHUZU LE- "MASTER OF ARTS", EMNYANGWENI WEZILIMI ZASE-AFRIKA EYUNIVESITHI YASEWITWATERSRAND

UMELULEKI: DOKOTELA. E.B. ZUNGU

Zibandlela 2021

ISIFUNGO

Mina, **Sibusiso Ngobese**, ngiyafunga ngiyagomela ukuthi konke okuqukethwe kulolu cwaningo isihloko sawo esithi: **Imibono Emiswe Ngokobulili Etholakala Ezincwadini Zobuciko Zabafundi Besizulu Ulimi Lwasekhaya Ezikoleni Zamabanga Aphakeme**, ngumsebenzi wami engizibhalele wona, awukaze wethulwe kunoma yisiphi isikhungo semfundo ephakeme ngenhloso yokuthola iziqu zemfundo. Ngiyaqinisekisa ukuthi lolu cwaningo ngolwami futhi ngilandele yonke imigomo yokwenza ucwaningo ngendlela efanelekile. Ngiyathembisa ukuthi ngibonisile futhi ngacacisa imithombo yolwazi engiyisebenzisile ngokuveza abacwaningi engibasebenzisile.

_____ _____

Ngobese S. Usuku:

UMNIKELO

Ngethula lo msebenzi emndenini wami nasebanganini bami abadlale iqhaza ekutheni lolu cwaningo lube yimpumelelo. Ngiwethula kumama ongizalayo uNomdubane Elizabeth Dlamini kanye nakubafowethu ngokulandelana kwabo uThokozane Dlamini, uSizwe Dlamini kanye noNtokozo Ngobese.

AMAZWI OKUBONGA

Ngithanda ukudlulisa amazwi okubonga kubo bonke laba abalendelayo ngokukhulu ukuzithoba:

Ngithanda ukuqale ngibonge uMdali ngokungigcina kuze kube yimanje. Kungumusa omkhulu ukuthi ngisaphila futhi usangigcinile entendeni yesandla sakhe. Ngibonga ubuhlakani, ukubekezela kanye nesineke angiphe sona ekwenzeni lo msebenzi ngempumelelo. Muhle kimi!

Kumeluleki wami uDokotela E. B. Zungu, ngibonga ukungicathulisa kunzima senza lo msebenzi. Ngibonga kakhulu ngokungilekelela ngolwazi ebengingenalo nangezeleluko ezibalukekile eziqinisekise ukuthi lolu cwaningo luba yimpumelelo. Ngiphinde ngibonge ngokungigqugquzela lapho ngiphela amandla ukuthi ngisebenze ngokuzikhandla. Ngeswele imilomo Manzini.

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Ngibonge kakhulu kuSlindile Miya, uNonkululeko Mkhize kanye nakuMbongeni Moremi ngokungifundela umsebenzi wami.

Ngithi kinina nonke, isandla sedlula ikhanda.

IQOQA

Lolu cwaningo beluhlose ukuhlola ukuvezwa kanye nokusetshenziswa kwemibono emiswe ngokobulili etholakala ezincwadini zobuciko ezine zabafundi abenza isiZulu ulimi lwasekhaya emabangeni aphakeme. Luphinde lahlola ukuthi izincwadi zobuciko ezikhethiwe ziyaziphakamisa izimiso zomthethosisekelo wakuleli noma cha. Okokugcina, luhlole umthelela wokuvezwa nokusetshenziswa kwemiboni emiswe ngokobulili abalingiswa besifazane kubafundi bamantombazane. Umcwaningi ukholelwa embonweni wokuthi, imibono emiswe ngokobulili etholakala ezincwadini zobuciko iholela ekutheni kungabi khona ukulingana kuleli ngokobulili. Ukungalingani ngokobulili kuholela ekutheni izinga lodlame elibhekiswe kubantu besifazane libe phezulu.

Ucwaningo lusebenzise indlela yokuqoqa ulwazi emayelana nokuqonda umsuka nezizathu eziyisisekelo zokuziphatha kwabantu ngendlela ethile emphakathini eyahlukahlukene, okuyindlela eyikhwalithethivu, esetshenziswe ukuthungatha imibono emiswe ngokobulili nezizathu zakhona ezincwadini zobuciko. Injulalwazi kaPharr (1988) yengcindezelo, isetshenziswe ukuthungatha nokuhlaziya ukuthi abalingiswa bavezwe kanjani ngokwemibono emiswe ngokobulili encwadini ngayinye nokuthi abalingiswa besifazane bayisebenzise kanjani.

Imiphumela yocwaningo ikhombise ukuthi kuzo zonke izincwadi zobuciko ezicutshunguliwe, abalingiswa besilisa nabesifazane bavezwe ngendlela ehambiselana nemibono emiswe ngokobulili. Abalingiswa besilisa bavezwe bengcono futhi bephezulu ngokwezinga lempilo kunabalingiswa besifazane. Imiphumela yocwaningo ikhombise ukuthi isizinda sencwadi sinomthelelo ekusetshenzisweni kwemibono emiswe ngokobulili ngabalingiswa besifazane. Iphinde yakhombisa ukuthi umthelela wemibono emiswe ngokobulili mkhulu kubafundi bamantombazane ngoba izincwadi zobuciko ezicutshunguliwe aziyiphakamisi izimiso zomthethosisekelo waseNingizimu Afrika.

ABSTRACT

The study aimed to explore how gender stereotypes are portrayed and used in four literary texts for learners who are doing isiZulu home language in high schools (Grade 10 & 11). The study also examined whether the selected literary texts upheld the principles of the South African constitution or not. Finally, it examined the impact of how female characters are portrayed and use gender stereotypes on female learners. The researcher believes in the notion that gender stereotypes that appear in different literary texts lead to gender inequality in our country. Gender inequality on the other hand leads to higher levels of violence against women.

The study used a data collection approach that tries to understand the cause and the underlying reasons for human behaviour in different communities, which is a qualitative approach, used to search for gender stereotypes and their reasons in selected literary texts. Pharr's (1988) Theory of Oppression was used to identify and analyse how characters are portrayed in terms of gender stereotypes in each literary text and how female characters used gender stereotypes.

The results of the study showed that in all the literary texts that were analysed, male and female characters were portrayed based on gender stereotypes. Male characters have been shown to be better in terms of standard of living than female characters. The results of the study showed that the context, setting and time of the literary texts had an impact on the use of gender stereotypes by female characters. It also showed that the impact of gender stereotypes was more on girl's learners because all the literary texts that were analysed, did not uphold the principles of the South African constitution.

UHLOBO LOKUBHALA OLUSETSHENZISIWE

Kulolu cwaningo kusetshenziswe indlela yokucaphuna i-*American Psychological Association* (*APA*) *5th style* , engenye yezinhlobo zokubhala ezisetshenziswa emhlabeni wonke jikilele.

Izibonelo ngaphakathi kocwaningo:

(Cekiso, 2015)

(Cekiso, 2015: 15)

(Cekiso, 2015:15-16)

UCekiso (2015) uthi….

UCekiso noNkosi (2015) baphawula bathi/ngokuthi….

Izibonelo ohlwini lwemithombo yolwazi esetshenzisiwe:

Ijenali (*Journal*)

Umbhali. (unyaka). Isihloko sombhalo. *Igama lejenali*. i-*Volume* (inombolo yejenali), amakhasi

lsibonelo: Cekiso, M. 2015. Using Fairy Tales in the Foundation Phase Reading Classroom to Raise Awareness on and Mitigation against Gender-based Violence in South Africa. *International Journal of Educational Sciences* 10(2): 306-310.

lncwadi (*book*)

Umbhali, (unyaka), *Isihloko*. Indawo: Abashicileli

Isibonelo: Sibanyoni, M. B. (2015). *Zihlangene Phezulu*. Randhart: Lectio Publishers.

OKUQUKETHWE

ISIFUNGO i

UMNIKELO ii

AMAZWI OKUBONGA iii

IQOQA iv

ABSTRACT v

UHLOBO LOKUBHALA OLUSETSHENZISIWE vi

ISAHLUKO SOKUQALA 1

ISETHULO SOCWANINGO 1

1.0 Isingeniso 1

1.1 Isendlalelo 2

1.2 Imibhalo yobuciko efundwa ezikoleni zamabanga aphakeme 5

1.3 Isifingqo sendaba ngayinye ngamafuphi 8

1.3.1 Zihlangene Phezulu 8

1.3.1.1 Indaba ngamafuphi 8

1.3.2 Inzima Le Ndlela 8

1.3.2.1 Indaba ngamafuphi 8

1.3.3 Inkinsela YaseMgungundlovu 9

1.3.3.1 Indaba ngamafuphi 9

1.3.4 Bahlukumezekile Behlakaniphelana Nje 9

1.3.4.1 Indaba ngamafuphi 9

1.4 Inkinga eholele kulolu cwaningo 10

1.5 Inhlosongqangi yocwaningo 11

1.6 Izinhloso zocwaningo 12

1.7 Umbuzongqangi wocwaningo 12

1.8 Imibuzo ezophendulwa ucwaningo 12

1.9 Ukubaluleka kocwaningo 13

1.10 Umklamo wocwaningo 13

1.11 Izingqinamba zocwaningo 14

1.12 IReshinali yocwaningo 14

1.13 Ukuhleleka kwezahluko 15

1.14 Isiphetho 16

ISAHLUKO SESIBILI 18

UKUBUYEKEZWA KWEMIBHALO NAMACEBO 18

2.0 Isingeniso 18
2.1 Ukubuyekezwa kwemibhalo efundiwe 18
2.1.1 Imibono emiswe ngokobulili emakhaya noma emndenini. 19
2.1.2 Imibono emiswe ngokobulili etholakala ezincwadini zabafundi ezikoleni zamabanga aphansi. 21
2.1.3 Imibono emiswe ngokobulili etholakala ezincwadini zabafundi ezikoleni zamabanga aphakeme. 23
2.1.4 Imibono emiswe ngokobulili etholakala ezincwadini zesifundo soMlando kanye neSayensi (kwezinye izifundo). 25
2.1.5 Imibono emiswe ngokobulili etholakala kothisha ezikoleni. 27
2.1.6 Imibono emiswe ngokobulili komabonakude nasezinkundleni zokuxhumana. 28
2.2 Okuvezwa wucwaningo 29
2.3 Isiphetho 29
ISAHLUKO SESITHATHU 30
INJULALWAZI YOCWANINGO NEZINDLELA ZOKWENZA UCWANINGO 30
3.0 Isingeniso 30
3.1 Uhlaka lamacebo 30
3.1.1 Injulalwazi 32
3.1.2 Injulalwazi kaPharr (1988) yengcindezelo 33
3.2 Amapharadaymu 35
3.2.1 Ukuchazwa kwepharadaymu 35
3.2.2 Ipharadaymu esetshenziswe ekwenzeni lolu cwaningo 37
3.3 Indlela eyiKhwalithethivu 39
3.4 Ukusampula *[sampling]* 41
3.5 Ukuhlaziywa kolwazi olutholakele 42
3.6 Inkambiso elungile 44
3.7 Isiphetho 45
ISAHLUKO SESINE 46
UKUHLAZIYWA KOLWAZI OLUQOQIWE 46
UKUVEZWA KWEMIBONO EMISWE NGOKOBULILI KUBALINGISWA 46
4.0 Isingeniso 46
4.1 Bahlukumezekile Behlakaniphelana Nje: Lawrance Molefe 46
4.1.1 Umlando wombhali ngamafuphi 46
4.1.2 Ukufingqa indaba (Bahlukumezekile Behlakaniphelana Nje) 46
4.1.3 Ukuhlaziywa kwencwadi ngokwenjulalwazi yengcindezelo kaPharr (1988) 50
4.1.4 Ukusetshenziswa kwemibono emiswe ngokobulili ukuhlomula, ukulimaza noma ukuvuselela impilo yabanye abalingiswa (Abalingiswa besifazane). 58

4.2 Inzima Le Ndlela: Njabulo Petros Madlala 59
4.2.1 Umlando wombhali ngamafuphi 59
4.2.2 Ukufingqa indaba (Inzima Le Ndlela) 60
4.2.3 Ukuhlaziywa kwencwadi ngokwenjulalwazi yengcindezelo kaPharr (1988) 62
4.2.4 Ukusetshenziswa kwemibono emiswe ngokobulili ukuhlomula, ukulimaza noma ukuvuselela impilo yabanye abalingiswa (Abalingiswa besifazane). 71
4.3 Zihlangene Phezulu: Mavis Barbara Sibanyoni 73
4.3.1 Umlando wombhali ngamafuphi 73
4.3.2 Ukufingqa indaba (Zihlangene Phezulu) 73
4.3.3 Ukuhlaziywa kwencwadi ngokwenjulalwazi yengcindezelo kaPharr (1988) 78
4.3.4 Ukusetshenziswa kwemibono emiswe ngokobulili ukuhlomula, ukulimaza noma ukuvuselela impilo yabanye abalingiswa (Abalingiswa besifazane). 86
4.4 Inkinsela YaseMgungundlovu: Sibusiso Cyril Nyembezi 89
4.4.1 Umlando wombhali ngamafuphi 89
4.4.2 Ukufingqa indaba (Inkinsela YaseMgungundlovu) 89
4.4.3 Ukuhlaziywa kwencwadi ngokwenjulalwazi yengcindezelo kaPharr (1988) 97
4.4.4 Ukusetshenziswa kwemibono emiswe ngokobulili ukuhlomula, ukulimaza noma ukuvuselela impilo yabanye abalingiswa (Abalingiswa besifazane). 110
4.5 Isiphetho 112
ISAHLUKO SESIHLANU **114**
UKWETHULWA NOKUHLAZIYWA KOLWAZI **114**
UKUGQUGQUZELWA KANYE NOMTHELELA WEMIBONO EMISWE NGOKOBULILI **114**
5.0 Isingeniso 114
5.1 Ukuphakanyiswa kwezimiso zomthethosisekelo waseNingizimu Afrika ezincwadini zabafundi zobuciko. 114
5.1.1 Bahlukumezekile Behlakaniphelana Nje 114
5.1.2 Inzima Le Ndlela 116
5.1.3 Zihlangene Phezulu 118
5.1.4 Inkinsela YaseMgungundlovu 119
5.2 Umthelela wokusetshenziswa kwemibono emiswe ngokobulili engemihle kubalingiswa besifazane ezincwadini zobuciko kubafundi bamantombazane. 121
5.2 Isiphetho 128
ISAHLUKO SESITHUPHA **130**
ISIPHETHO NEZIPHAKAMISO **130**
6.0 Isingeniso 130
6.1 Okutholakele ocwaningweni 130

6.1.1 Ukuvezwa kwabalingiswa besilisa nabesifazane ngokwemibono emiswe ngokobulili 130
6.1.2 Ukusetshenziswa kwemibono emiswe ngokobulili-Abalingiswa besifazane 131
6.1.3 Ukuphakanyiswa kwezimiso zomthethosisekelo waseNingizimu Afrika 133
6.1.4 Umthelela wokuvezwa nokusetshenziswa kwemibono emiswe ngokobulili 134
6.2 Iziphakamiso nezincomo zocwaningo 135
6.3 Isiphetho 137
Izincwadi zobuciko ezisetshenziswe 139
Imithombo Esetshenziswe 140

ISAHLUKO SOKUQALA

ISETHULO SOCWANINGO

Isahluko sokuqala siyisendlalelo socwaningo. Lapha kuzochazwa kafushane ngesihloko socwaningo kanye nezizathu noma inkinga eholele ekutheni kwenziwe lolu cwaningo. Kuzophinde kuvezwe izinhloso zocwaningo, imibuzo ezophendulwa ucwaningo kanye nokubaluleka kwalolu cwaningo. Kuzophindwe kuvezwe umklamo, ireshinali kanye nezigqinamba zocwaningo.

1.0 Isingeniso

Lolu cwaningo luhlose ukuhlolisisa imibono emiswe ngokobulili eyahlukahlukene etholakala ezincwadini zobuciko ezifundwa ngabafundi abenza isiZulu ulimi lwasekhaya emabangeni aphakeme. Imibono emiswe ngokobulili ekuzogxilwa kuyona izindima noma amaqhaza abekelwe ubulili obuthile (*Gender roles*), imisebenzi ethile idalelwe ubulili obuthile (*Sexual division of labour*), ukuphakama kwabantu besilisa (*Superiority of male*), indlela umuntu onobulili obuthile okumele aziphathe ngayo (*Personality traits*) nokuthi umuntu onobulili obuthile kufanele abukeke kanjani (*Physical appearance*). Okunye okuzohlolisiswa ucwaningo ukuthi abalingiswa besifazane bayisebenzise kanjani imibono emiswe ngokobulili ukuhlomula, ukulimaza nokuvuselela izimpilo zabanye abalingiswa. Izincwadi zokufunda eziningi ezisetshenziswa ezikoleni ziqukethe imibono emiswe ngokobulili, ngalokhu zifundisa abafundi ukuthi bacabange ngendlela ethile, bazizwe ngendlela ethile futhi baziphathe ngendlela ethile ehambelana nobulili obuthile (Papadakis, 2018). UKwatsha (2009) uqhuba ngokuthi le mibono emiswe ngokobulili esikhathini esiningi idala ukuthi kube khona ukucwasana ngokobulili (*gender discrimination)* nokungalingani ngokobulili (*gender inequality*) emphakathini. Ngalokhu singasho ukuthi izincwadi zobuciko eziqukethe le mibono ezifundwa ezikoleni zinomthelela othile ngoba konke esikufundayo kuyasakha kusenze senze ngendlela okwenziwa ngayo ezincwadini kodwa sibe singanakile noma singakuthatheli ekhanda lokho (uGabrielsen, uBlikstad-Bals kanye noTengberg, 2019).

Izigameko zakamuva zokuhlukunyezwa, ukubulawa nokudlwengulwa kwabantu besifazane nezingane zamantombazane kuleli yikona okwenze ngaba nentshisekelo yokwenza lolu cwaningo. Lolu cwaningo luhlose ukuhlolisisa imibono emiswe ngokobulili etholakala ezincwadini zobuciko ezifundwa ngabafundi abenza isiZulu ulimi lwasekhaya emabangeni aphekeme, kusukela ebangeni leshumi ukuya ebangeni leshumi nanye. Ebangeni ngalinye

kuzohlaziywa inoveli eyodwa kanye nomdlalo okusho ukuthi kuzohlaziywa izincwadi ezine sezizonke.

1.1 Isendlalelo

NgokukaPilcher kanye noWhelehan (2016) imibono emiswe ngokobulili (*Gender stereotypes*) imibono emihle nemibi etholakala emphakathini eyahlukahlukene emayelana nendlela umuntu ekumele abukeke ngayo, azizwe ngayo nokuthi kufanele enze izinto ngendlela ethile ngenxa yobulili bakhe. Ngamanye amazwi imibono emiswe ngokobulili ichaza kabanzi ukuthi kusho ukuthini ukuba ngumuntu wesifazane noma umuntu wesilisa neminye imininingwane yokuthi yini ekufanele umuntu angayenzi futhi ayenze ngenxa yobulili bakhe. UJereskvist (2013) uthi kubalulekile ukuqondisisa ukuthi imibono emiswe ngokobulili akusiyo into eyaqhamuka ngoMvelinqangi kodwa imibono abantu abazakhela yona emiphakathini kusekela kudala. Uqhuba athi le mibono into abantu abangakhoni ukuyikhohlwa kalula ngoba ikhona yonke indawo.

NgokukaPilcher kanye noWhelehan (2016) uma kukhulunywa ngemibono emiswe ngokobulili kubalulekile ukuqondisisa ukuthi izinhlobo ezahlukahlukene zemibono emiswe ngokobulili zisuselwa kuleli gama elithi ubulili (g*ender*). Leli gama imvamisa lisetshenziswa kakhulu emiphakathini ukuhlukanisa abantu ngokwezitho zabo zangesese. Lokhu kwenza kube lula ukuthi umuntu onesitho esithile kuthiwe ngumuntu wesifazane noma owesilisa futhi atshelwe nokuthi kufanele aziphathe kanjani nokuthi yini angayenza nangeke akwazi ukuyenza. UBrower (2016) uqhuba athi ukubonisa ukuthi lento yemibono emiswe ngokobulili yinto eyaqhamuka nabantu kufakazelwa ukuthi izingane ziyayalwa zisencane emindenini kanye nasemphakathini mayelana nokuthi kusho ukuthini ukuba ngumuntu wesilisa noma wesifazane, kanti bengeke sibekhona isidingo salokhu ukube le nto yemibono emiswe ngokobulili bekuyinto umuntu azalwa nayo.

Ngokwemibono emiswe ngokobulili etholakala emiphakathini umuntu wesifazane kulindeleke ukuthi abengumuntu onezwi eliphansi, abemuhle, abenomusa, akwazi ukunakekela ikhaya akhulise izingane, angakwazi ukuzimela ancike kumuntu wesilisa, abebuthakathaka futhi kube umuntu ongakwazi ukulawula imizwa yakhe (Kwatsha, 2009). Abantu besilisa bona kulindeleke ukuthi babe ngabaholi abasezihlalweni eziphezulu, bazimele empilweni futhi bakwazi ukucabanga bajule ngaphambi kokuthi bathathe izinqumo (uMihalčová, noPružinský kanye noGontkovičová, 2015). UMihalčová kanye nabanye (2015) baqhuba bathi le mibono emiswe ngokobulili iholela ekutheni kubekhona ukungalingani ngokobulili ngoba esikhathini

esiningi iphakamisela phezulu abantu besilisa kanti ngakolunye uhlangothi ikhipha inyumbazane abantu besifazane.

UPilcher kanye noWhelehan (2016) baqhuba bathi le mibono emiswe ngokobulili iyatshaleka ezingqondweni zabantu ngoba bafundiswa yona emindenini, ezikhungweni zemfundo, komabonakude nasemsakanzweni, yingakho abantu begcina sebevumelana nayo futhi sebenza izinto noma beziphatha ngendlela ehambiselana nayo le mibono emiswe ngokobulili. UKwatsha (2009) uqhuba athi lokhu kusho ukuthi kusukela ebuntwaneni, abantu bazithola bezungezwe imibono emiswe ngokobulili, yingakho bezithola beyilandela ngaphandle kokunaka. Izingane azigcini ngokuyilandela le mibono emiswe ngokobulili kodwa iphinde ishintshe indlela abazibuka ngayo okwenza ukuthi kubenzima ukuthi balwisane nayo uma sebebadala ngoba isiZulu sithi ligotshwa lisemanzi (Gooden kanye noGooden, 2001).

UMihalčová kanye nabanye (2015) bathi kuningi osekushintshile emphakathini esiphila kuyo kodwa namanje kusekhona ukungalingani ngokobulili phakathi kwabantu besilisa nabesifazane. Baqhuba bathi lokhu kufakazelwa ukuthi abantu besilisa basahola kakhulu kunabantu besifazane, isizathu salokhu ukuthi inani labantu besifazane elisezikhundleni eziphezulu lincane uma liqhathaniswa nelabantu besilisa emhlabeni jikelele. URusso kanye noPirlott (2016) bathi nodlame olusekelwe ubulili olubhekiwe kakhulukazi kubantu besifazane emhlabeni jikelele singasho ukuthi ludalwa imibono emiswe ngokobulili eholela ekutheni kungabibikho ukulingana ngokobulili phakathi kwabantu besilisa nesebsifazane. Baqhuba bathi esinye isizathu sodlame olusekelwe ubulili ukuthi abantu besilisa banikwe amandla amaningi ngokwemibono emiswe ngokobulili kunabantu besifazane. Lokhu kukhombisa ngokusobala ukuthi mkhulu umonakalo owenziwa imibono emiswe ngokobulili ngoba ayigcini ngokuthi umuntu kufanele abukeke kanjani kodwa ibanesandla ekuthini angenza msebenzi muni ngokwengqondo noma ngokomzimba. Ngaphezu kwalokhu abanye abantu besilisa bazibona benamandla amakhulu noma igunya lokuthi baphakamisele abantu besifazane isandla ngenxa yemibono emiswe ngokobulili abayifunda kusukela basebancane.

Iningizimu Afrika yizwe elibuswa ngentando yeningi okusho ukuthi abantu bakuleli banegunya lokukhetha izishaya-mthetho zabo ezibusayo (Durgard, 1997). Umthethosisekelo waseNingizimu Afrika ungeminye yemithethosisekelo ehamba phambili emhlabeni jikelele ngoba uthuthukile kanti futhi uqondeka kahle ikakhulukazi kwisahluko sesibili esiqukethe amalungelo awo wonke umuntu wakuleli (Brently, 2005).

9. Equality- Everyone is equal before the law and has the right to equal protection and benefit of the law.

(3) The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language, and birth.

(4) No person may unfairly discriminate directly or indirectly against anyone on one or more grounds in terms of subsection (3). National legislation must be enacted to prevent or prohibit unfair discrimination. (The Constitution of the republic of South Africa, 1996).

9. Ukulingana - Bonke abantu bayalingana phambi komthetho futhi banelungelo lokuvikelwa nokuhlomula ngokulingana kumthetho wakuleli.

(3) Umbuso awunakubandlulula ngokungafanele noma ngubani ngokungaqondile noma ngqo ngezizathu ezithile, ezibandakanya ubuhlanga, ubulili, ukukhulelwa, isimo somshado, imvelaphi yomphakathi, umbala, ukuthi umuntu uthanda buphi ubulili uma kuza kwezocansi, ubudala, ukukhubazeka, inkolo, unembeza, inkolelo, usiko, ulimi kanye ukuzalwa.

(4) Akekho umuntu ovunyelwe ukubandlulula ngokungafanele noma ngubani ngokungaqondile noma ngqo ngesizathu esisodwa noma eziningi njengoba kubekiwe kwisigatshana sesi-3. Kumele kushaywe umthetho kazwelonke ukuvimbela ukubandlululwa okungafanele. (Umthethosisekelo wase-Ningizumu Afrika, 1996)

Lokhu kuchaza ukuthi umthethosisekelo wakuleli uphakamisa ukulingana phakathi kwezakhamuzi ngokuthi uthi wonke umuntu unamalungelo alinganayo okusho ukuthi akekho ongaphezu komunye. Ngaphezu kwalokhu kuchaziwe ukuthi akekho umuntu okufanele acwaswe ngokweminyaka, ngokohlanga, ngokobulili, ngesimo somshado, ngenkolelo, ngokwebala, ngokolimi nangokokuzalwa nguhulumeni noma ngesinye isakhamuzi sakuleli (The Constitution of the Republic of South Africa, 1996). Lokhu okushiwo esahlukweni sesibili, esigabeni sesishiyagalombili kumthethosisekelo kukhombisa ngokusobala ukuthi kugqugquzela ukulingana kuleli. Pho kungani izincwadi eziningi ezifundwa ezikoleni zisaqukethe imibono emiswe ngokobulili kodwa sazi kahle ukuthi iholela ekutheni kungabi

khona ukulingana. Kungani izincwadi eziningi ezifundwayo ezikoleni zingakuphakamisi lokhu ngokuthi zigqugquzele ukulingana kuleli njengoba kushiwo kumthethosisekelo.

1.2 Imibhalo yobuciko efundwa ezikoleni zamabanga aphakeme

Imibhalo yobuciko yileyo mibhalo ebhalwa amaciko anamakhono okusebenzisa ulimi ngendlela ehlukile kuneyangemihla ngemihla (Mdletshe, 2014). Ababhali bemibhalo yobuciko uma bebhala le mibhalo eyahlukahlukene basuke beveza okusuka ekhanda labo noma okuthile okwenzeka kubo noma emphakathini othile (Lazer, 1996). Ngalokhu singasho ukuthi umthombo wolwazi wababhali bemibhalo yobuciko okwenzeka ezimpilweni zabo, emphakathni abaphila kuwo noma izigameko abazakhela zona ekhanda ngenxa yamakhono obuciko abanawo. UMdletshe (2014) uqhuba athi noma ababhali bemibhalo yobuciko bexoxa indaba eyenzeka banendlela ethile yokusebenzisa amagama (ngokucikoza) indaba izwakale iyintsha futhi ibathinte abayifundayo ngaphakathi ngendlela ethile.

Kunezinhlobo ezahlukahlukene zemibhalo yobuciko, umehluko omkhulu phakathi kwale mibhalo isakhiwo sombhalo ngamunye (Mdletshe, 2014). Lokhu kusho ukuthi indlela umbhalo obhalwa ngayo noma obunjwa ngayo ibalulekile ngoba iyasiza ekutheni sazi ukuthi lowo mbhalo wobuciko unhloboni noma ungena kumuphi umkhakha. Isibonelo, sinemibhalo yobuciko ewela ngaphansi komkhakha okuthiwa iphrozi, izinkondlo kanye nomdlalo. NgokukaRoxas kanye noTapang (2010) umehluko phakathi kwale mikhakha ukuthi imibhalo eyiphrozi isebenzisa ulimi olukhulunywa nsuku zonke futhi oluqondile, isibonelo amanoveli nezindaba ezimfushane. Umbhalo ongumdlalo ubonakala ngokuthi ubhalwa kube inkulumo phendulwano phakathi kwabalingiswa. Izinkondlo esikhathi isiningi zisebenzisa ulimi olujulile futhi olungaqondile olwenza umuntu ozifundayo acabange ajule ukuthi umbhali ufuna ukuthini.

UFenner (2001:16) uchaza imibhalo yobuciko ngokuthi:

> (i) *Literary texts are experiements with thought, a dialectic between reality and fantasy.*
>
> *(ii) Literature gives the learners ample opportunity to explore the multiplicity of language as well as culture when they engage actively in the reading process to discover meaning*
>
> (i) Imibhalo yobuciko ihlola imicabango phakathi kokubhalwe phansi nokwenzeka ngempela emhlabeni esiphila kuwo.

(ii) Imibhalo yobuciko inika abafundi ithuba elanele lokuhlola noma lokufunda ulimi kanye namasiko lapho befunda le mibhalo ngokukhulu ukuzimisela ukuze bathole incazelo noma isifundo esithile.

Lokhu kusho ukuthi imibhalo yobuciko inika abafundi ithuba lokuthi babuke umhlaba ngelinye iso. Iphinde ibanike ithuba lokuthi bacabange bajule uma befunda imibhalo yobuciko lapho bezama ukuthola ukuthi uthini umbhali noma isiphi isifundo abasitholayo kulowo mbhalo. Ngokombono kaFenner (2014) imibhalo yobuciko iphinde inike abafundi ithuba lokuthi bazi ukuthi kwenzekani kwezinye izindawo noma kwabanye abantu ngaphandle kokuthi leso simo senzeke kubona. ULewis kanye noFerretti (2009) baphawula bathi indlela abafundi abahlaziya ngayo futhi abaqonda ngayo imibhalo yobuciko ezikoleni ibalulekile ngoba idlala indima enkulu ekutheni baziqonde ukuthi bangobani kanye nomhlaba esiphila kuwo.

Umehluko phakathi kombhalo wobuciko oyinoveli kanye nomdlalo ukuthi umdlalo indlela obhalwa ngayo abalingiswa kuba ngathi bayazikhulumela uma uyifunda. Isizathu salokhu ukuthi ibhalwa ngendlela eyinkulumo mpendulwano phakathi kwabalingiswa. Lo mbhalo uhlukaniswa ngezinkundla kanye nezigcawu (Madlala, 2009). Inoveli yilapho umbhali exoxa indaba eyisusela ekhanda noma esigamekweni esithile esike senzeka. Indlela ebhalwa ngayo kuba nezigaba ezihlangene, kuzo lezo zigaba umbhali uzama ngakho konke okusemandleni ukuthi asebenzise amagama anembayo ahambelana nomongo wendaba ukuze oyifundayo athatheke (Sibanyoni, 2015).

Imibhalo yobuciko efundwa ezikoleni zamabanga aphakeme ikhethwa uMnyango wezemfundo kuleli. UMnyango wezemfundo usebenzisa imigomo eyahlukahlukene ukuqoka izincwadi ezizofundwa ngabafundi ezikoleni (Mncube, 2007). Kuleyo migomo elawula ukuqokwa kwezincwadi (imibhalo yobuciko) kukhona ebhekele ubulili. Lokhu kusho ukuthi uMnyango wezemfundo uyazama ukwenza isiqiniseko sokuthi ezincwadini eziqokwayo kukhona ezibhalwe ababhali besifazane nabesilisa futhi ezincwadini zabo kuyavela ubulili ngokulinganayo. UMncube (2007) uqhuba ngokuthi inkinga ngalokhu ukuthi ohlwini lwemigomo elandelwayo uma kuqokwa imibhalo, awukho umgomo ophathelene nokuvezwa kanye nokusetshenziswa kwemibono emiswe ngokobulili.

Imibhalo yobuciko ekhethiwe kulolu cwaningo, ikhethwe ohlwini olude lwezincwadi olubekwe uMnyango wezemfundo ukuze izikole kanye nothisha bakhethe kulona izincwadi abangathanda ukuzisebenzisa. Umcwaningi ukhethe ukugxila embhalweni yobuciko efundwa ebangeni leshumi kanye neshumi nanye ngoba iwona amabanga ake wawafundisa esafundela

ukuba nguthisha. Umcwaningi ukhethe ukugxila emibhalweni yobuciko eyinoveli kanye nomdlalo ngoba imibono emiswe ngokobulili ibonakala kahle kuyo, nolimi olusetshenziswe kule mibhalo luqondile futhi lujwayelekile.

Ibanga leshumi (*Grade 10*)

•Inkinsela YaseMgungundlovu

Umbhali: Nyembezi, Cyril L.S

Uhlobo lwencwadi: Inoveli

Ulimi: IsiZulu

Ishicilelwe nini: Ngonyaka ka-1961

•Bahlukumezekile Behlakaniphelana Nje

Umbhali: Lawrance Molefe

Uhlobo lwencwadi: Umdlalo

Ulimi: IsiZulu

Ishicilelwe nini: NgoZibandlela 2011

Ibanga leshumi nanye (*Grade 11*)

• **Zihlangene Phezulu**

Umbhali: M.B Sibanyoni

Uhlobo lwencwadi: Inoveli

Ulimi: IsiZulu

Ishicilelwe nini: NgoNtulikazi 2015

• Inzima Le Ndlela

Umbhali: Madlala Njabulo Petros

Uhlobo lwencwadi: Umdlalo

Ulimi: IsiZulu

Ishicilelwe nini: NgoMfumfu 2009

1.3 Isifingqo sendaba ngayinye ngamafuphi

1.3.1 Zihlangene Phezulu

1.3.1.1 Indaba ngamafuphi

Kule noveli umbhali usethulela indikimba yobugebengu. Ngokwethula le ndikimba, umbhali usivezela izingqinamba abalingiswa ababhekana nazo ngenxa yobugebengu nekhambi elingasetsheziswa ukuxazulula lezo zingqinamba abazithola bebhekene nazo.

Ithi iqala indaba umbhali usethulela umlingiswa omkhulu uThuthukani Njiyela endaweni yaseWattville, eBenoni. Endaweni yaseWattville, ilapho akhulela khona waze wafinyelela esigabeni sokuba nomuzi wakhe. Wake waba ezinye zezishoshovu zezepolitiki ngesikhathi kusaliwa nohulumeni wobandlululo, eNingizimu Afrika. Wayeyilungu loMkhonto wesizwe futhi engomunye wabantu ababedingiselwe emazweni angaphandle. UThuthukani wayeshadelwa nguLetheni ahlangana eSwazini.

UThuthukani nomkakhe uLetheni balahlekelwa indodana yabo enguzinyobulala, eyathathwa ngesandla sobunxele esibhedlela. Besabhekene naleyo nhlekelele, uThuthukani wazithola eselahlekelwe ngumsebenzi. Ezinye izinkinga zaqala emva kokuthi uLetheni Njiyela unkosikazi kaThuthukani athola umsebenzi wobukhansela, waqala wahlukumeza umyeni wakhe ngokungasabuyi ekhaya aphinde angasanakekeli umndeni nomuzi wakhe ngendlela efanele. Wagcina esemeyisa futhi engasamhloniphi ngoba engasasebenzi. ULetheni wayesehamba amazwe omhlaba, okwamholela ekukhalelweni ngamasongo kasigonyela ezweni laseKorea ngoba wayesetholakele nezidakamizwa. Ekugcineni uThuthukani uyathola ukuthi izinkinga eziningi ababhekene nazo emshadweni wabo noLetheni kwakungenxa kaThembekile owayefuna ukuziphindisela kuye. Bathola futhi ukuthi ubani owathatha ingane yabo ngesandla sesinxele esibhedlela.

1.3.2 Inzima Le Ndlela

1.3.2.1 Indaba ngamafuphi

Kulo mdlalo umbhali usethulela indikimba yokuthwala. Umcwaningi ubona ukuthi ukuthwala ngoba kunesikhathi lapho umlingiswa omkhulu okwakufanele anikele ngegazi lendodana yakhe ukuze ahlenge amabhizinisi akwabo. Umbhali usethulela umlingiswa omkhulu uMqapheli Gasa oyindodana yesigwili esaziwayo uQhilika Gasa. Indaba iqala lapho uQhilika esanda kudlula emhlabeni. Umbhali usivezela abalingiswa besemngcwabeni wakhe. Emva komngcwabo, kwadingeka ukuthi Mqapheli aqhubeke namabhizinisi kayise. Inkinga ngalokhu yaqala ngesikhathi etshwelwa ukuthi kuzofanele athwale ukuze akwazi ukugcina umcebo

kayise esimeni awuthola ukuso. Kwavele kwamcacela bha uMqhapheli ukuthi iyona ndlela le uyise ayeyisebenzisa ukugcina amabhizinisi akhe edlondlobele. UMqapheli wayengahambisani nokuthwala kodwa ukuwohloka kwamabhizinisi kayise kwagcina sekumphoqa ukuthi athathe izinyathelo ezithize. Wazithola ephoqeleke ukuthi agcine evuma ukuhamba ezinyathelweni zikayise. Inyanga kayise okwakufanele imsize ngokuthwala yamtshela ukuthi kufanele athwale ngendodana yakhe enguzinyobulala. Lokhu kwamsanganisa ikhanda kodwa wagcina eqambe amanga wathi akanayo ingane. UMqapheli wacabanga ukuthi uphunyikile kodwa inyanga yagcina itholile ukuthi umsengela ezimithiyo. UMqapheli wazama amasu amaningi okuthi aphume kule nkinga. Ukuhubhuza uhubhu lukabhejane kwadala ukuthi abantu abaningi balahlekelwe izimpilo zabo ngenxa yakhe. Ekugcineni uqunga isibindi uqonda inyanga ukuyoyitshela ukuthi ngeke akwazi ukunikela ngendodana yakhe. Ngenxa yesinqumo sakhe, sithola umndeni wakhe wonke ubhubha usha ungqongqa nemoto.

1.3.3 Inkinsela YaseMgungundlovu

1.3.3.1 Indaba ngamafuphi

Lena yinoveli emayelana nobugebengu obuseqophelweni eliphezulu, buhlelwe kahle ngoba benziwa ngumuntu ofundile futhi onesibindi. Le noveli yenzeka ngesikhathi seminyaka yangama-1950, ngesikhathi sombuso kahulumeni wobandlululo. UHulumeni wobandlululo owayephethe ngaleso sikhathi washaya noma wayebeke umthetho wokuthi abantu banciphise imfuyo yabo ngoba ekholelwa ekutheni iqeda amadlelo. Umbhali usivezela umlingiswa omkhulu onguNdebenkulu osuka eMgungundlovu. UNdebenkulu uqola abantu basemakhaya abahloniphekile endaweni yaseNyanyadu bude buduze naseDundee. Inoveli iqala kahle lapho uMnumzane uMkhwanazi waseNyanyadu ethola incwadi evela kuNdebenkulu. Kule ncwadi uNdebenkulu ufaka isicelo sokuzovakashela indawo yaseNyanyadu, ngenhloso yokusiza abanumzane bendawo ukuze bakwazi ukudayisa imfuyo yabo ngamanani afanele. Ekufikeni kwakhe endaweni yaseNyanyadu, uNdebenkulu waba nemihlangano nabanumzane bendawo. Waphinde wathola nethuba elanele lokuthi azibike njengomuntu ofundile futhi ophezile. Wagcina ephumelele ukukhohlisa uMkhwanazi ukuthi amnike izinkomo zakhe ayomdayisela. Ngosuku lokuhanjiswa kwezinkomo, uNdebenkulu uyaboshwa.

1.3.4 Bahlukumezekile Behlakaniphelana Nje

1.3.4.1 Indaba ngamafuphi

Kule ndaba engumdlalo umbhali usethulela indikimba yobugebengu noma yokuqola imali kwezinswelaboya ezimbili ezisanda kuphuma ejele, uVelevele noMakhosini. Isu likaVelevele

noMakhosini kwakungukuqasha amantombazane amabili ayezokwazi ukungena emzini kaDesmond osanda kuwina ilotho. Isizathu sokuthi bafune ukusebenzisana namantombazane ukuthi babazi kahle ukuthi ayakwazi ukuthonya abantu besilisa, athole imbobo yokwenza konke afuna ukukwenza kulabo bantu. UNingi noZodwa yiwo lama ntombazane aqashwa oVelevele. Nempela, lawa mantombazane akwenza ngempumelelo lokhu ayeqashelwe kona. Bakhiyela uDesmomd nendodana yakhe uMyeza endlini yesisebenzi, uQeda. UNingi waqala ngokuyenga uQeda (isisebenzi sakwa Desmond) wayomvalela lapho uZodwa ayeqashe khona edolobheni. Basebenzisa amanga ukuze bagcine sebefinyelele kwikhompiyutha kaDesmond, lapho angena kwi-akhawunti kaDesmond, aphumelela ngokuthatha imali. Enza iphutha lamantombazane ngokuthi angenzi njengoba babevumelene, wona athatha isinqumo sokufaka imali kwi-akhawunti yabo baphinde bathatha imoto kaDesmond bayozifihla kude buduze nakhona. UVelevele noMakhosini bathola ukuthi lamantombazane abaleke nemali, batheleka kwaDesmond bethi bezolungisa umonakalo. OVelevele bagcina bewabhaqile lamantombazane kodwa bathi besaxoxa bezama ukulungisa indaba yabo yemali baboshwa ngamaphoyisa ayelayelwe inkampani enemishini yokulandela izimoto ezilahlekile.

1.4 Inkinga eholele kulolu cwaningo

Ucwaningo oluningi selike lenziwa ngaphambilini mayelana nemibono emiswe ngokobulili etholakala ezincwadini zabafundi emabangeni aphansi naphezulu, nokuthi lokhu kunamthelela muni ezimpilweni zabafundi ngoba konke esikufundayo kuyasakha singabantu (Gooden noGooden, 2001). UNkosi (2013) uthi esikhathini esiningi abalingiswa besilisa bavezwa njengabantu abanamandla amakhulu kunabalingiswa besifazane kanti futhi lawo mandla agqugquzelwa amasiko aphinde agcinwe enjalo ngokusebenzisa udlame kubalingiswa besifazane. Uqhubeka athi abalingiswa besifazane bavezwa njengabantu abangenawo amandla, abangafundile futhi abathembele kubantu besilisa. Imibhalo efana nalena abafundi abayisebenzisa mihla namalanga ezikoleni injengethulusi eligcizelela futhi libhebhethekise imibono emiswe ngokobulili (Gooden noGooden, 2001). UGooden noGooden (2001) baqhuba bathi le mibono emiswe ngokobulili etholakala emibhalweni efundwa ngabafundi inomthelela kwindlela abafundi abazibona ngayo.

Naphezu kwalo lonke ulwazi esinalo mayelana nenkinga yemibono emiswe ngokobulili etholakala ezincwadini ezahlukahlukene ezifundwa ngabafundi nokuthi inamthelela muni ekusaseni labafundi, nokuthi namanje abalingiswa besilisa basavezwa benamandla kunabalingiswa besifazane emibhalweni (Plucknette, 2013). Luncane ucwaningo oluke lwenziwa olugxile ekuvezweni kwabalingiswa besifazane njengabantu abanamandla nokuthi

lokhu kungaba namthelela muni kubafundi. Lokhu kukhombisa ngokusobala umehluko ngokwenhlalo phakathi kwabantu besilisa nabesifazane, yiwona lo mehluka ovimbela abantu besifazane nabesilisa ekutheni bahlanganyele ngokulinganayo kwezepolitiki, kwezomnotho, kwezenhlalo noma kwezamasiko (uKwatsha, 2009). NgokukaPilcher kanye noWhelehan (2016) esikhathini esiningi abantu besilisa abazuza kakhulu kwimibono emiswe ngokobulili kunabantu besifazane. Kodwa-ke noma kunjalo luncane ucwaningo oluke lwenziwa olugxile ekutheni abalingiswa besifazane bayisebenzisa kanjani imibono emiswe ngokobulili ukuthi balimaze, bahlomule noma bavuselele izimpilo zabanye abalingiswa njengoba kuhlale kuvezwa kubalingiswa besilisa behlomula, belimaza futhi bevuselela izimpilo zabanye ngayo.

Sekudlule iminyaka engamashumi amabili nesikhombisa iNingizimu Afrika yazuza inkululeko kodwa ababhali abaningi abakuvezi lokhu emibhalweni esetshenziswa ezikhungweni zemfundo yamabanga aphansi naphakeme namanje. Sesiphila ezweni lentando yeningi lapho wonke umuntu enamalungelo alinganayo, noma kunjalo kusekhona imibhalo noma izincwadi ezisetshenziswa ezikhungweni zemfundo yamabanga aphansi naphezulu ezibhebhethekisa imibono emiswe ngokobulili noma sazi kahle ukuthi iholela ekutheni kubekhona ukungalingani ngokobulili emphakathini (Nkosi, 2013). Ucwaningo lwesimanje lusikhuthaza ukuthi sizame ukuqondisisa ukuthi kungani lokhu kwenzeka. Ngiphakamisa ukuthi ngizohlolisisa ukuthi abalingiswa besifazane bavezwe kanjani futhi basebenzise kanjani imibono emiswe ngokobulili ebekiwe ukulimaza, ukuhlomula noma ukuvuselela izimpilo zabanye ezincwadini zobuciko ezine ezifundwa ngabafundi emabangeni aphakeme (ibanga leshumi neshumi nanye). Ngalokhu ngizobe ngiphenya ukuthi ngabe abalingiswa besifazane bayakwazi nabo ukuthi bazuze ngokusebenzisa imibono emiswe ngokobulili eminye yayo eyayidalelwe ukuthi ibakhiphe inyumbazane. Okokugcina ukuhlolisisa ukuthi izincwadi zobuciko ezizocutshungulwa ezifundwa abafundi ziyaziphakamisa izimiso zomthethosiseko wakulelo ngoba iwona ogqugquzela ukulingana kuleli, nokuthi yini abafundi bamantombazane abayifundayo mayelana nokuvezwa nokusetshenziswa kwemibono emiswe ngokobulili kubalingiswa besifazane.

1.5 Inhlosongqangi yocwaningo

Lolu cwaningo luhlose ukuthola ukuthi abalingiswa besifazane bavezwe kanjani ngokwemibono emiswe ngokobulili nokuthi bayisebenzise kanjani imibono emiswe ngokobulili ukulimaza, ukuhlomula okuthile kanye nokuvuselela izimpilo zabanye abalingiswa ezincwadini zobuciko ezifundwa abafundi emabangeni aphakeme (ibanga leshumi kanye neshumi nanye).

1.6 Izinhloso zocwaningo

Lolu cwaningo luhlose ukufeza lezi zinhloso ezolandelayo.

- Ukuphenya ukuthi abalingiswa besilisa nabesifazane bavezwe kanjani ezincwadini zobuciko ezikhethiwe ezifundwa ngabafundi.
- Ukucubungula ukuthi abalingiswa besifazane basebenzise kanjani imibono emiswe ngokobulili ukuhlomula, ukulimaza nokuvuselela izimpilo zabanye abalingiswa.
- Ukuveza ukuthi izincwadi zobuciko ezikhethiwe zesiZulu ezifundwa abafundi ziyaziphakamisa izimiso zomthethosisekelo wakuleli noma cha.
- Ukuphenya nokuqonda ukuthi yini umthelela wokuvezwa nokusetshenziswa kwemibono emiswe ngokobulili engemihle kubalingiswa besifazane ezincwadini zobuciko kubafundi bamantombazane.

1.7 Umbuzongqangi wocwaningo

Umbuzongqangi walolu cwaningo: Ngabe abalingiswa besifazane abatholakala ezincwadini zobuciko ezikhethiwe bavezwe kanjani ngokwemibono emiswe ngokobulili, nokuthi bayisebenzise kanjani imibono emiswe ngokobulili ukulimaza, ukuhlomula noma ukuvuselela izimpilo zabanye abalingiswa?

1.8 Imibuzo ezophendulwa ucwaningo

Umcwaningi usebenzise le mibuzo elandelayo ukufeza izinhloso zocwaningo kanye nokuthola izimpendulo eziholele ekuphumeleleni kwalolu cwaningo.

(a) Bavezwe kanjani abalingiswa besifazane nabesilisa ezincwadini zobuciko ezikhethiwe ezifundwa ngabafundi?

(b) Ngabe abalingiswa besifazane abatholakala ezincwadini zobuciko ezikhethiwe bavezwe kanjani ngokwemibono emiswe ngokobulili, nokuthi bayisebenzise kanjani imibono emiswe ngokobulili ukulimaza, ukuhlomula noma ukuvuselela izimpilo zabanye abalingiswa?

(c) Izincwadi zesiZulu ezifundwa ngabafundi emabangeni aphakeme ziyaziphakamisa izimiso zomthethosisekelo wakuleli (ziyakugqugquzela ukulinga ngokobulili)?

(d) Yini umthelela wokuvezwa nokusetshenziswa kwemibono emiswe ngokobulili engemihle kubalingiswa besifazane ezincwadini zobuciko kubafundi bamantombazane?

1.9 Ukubaluleka kocwaningo

Lolu cwaningo lubalulekile ngoba luzonikeza indlela ehlukile yokubuka noma yokuhlaziya imibono emiswe ngokobulili etholakala ezincwadini ezifundwa ngabafundi ezikoleni zamabangeni aphakeme. Luzokwenza lokhu ngokuthi luhlolisise ukuthi abalingiswa besifazane nabo bayisebenzisa kanjani imibono emiswe ngokobulili ngoba esikhathini esiningi kugxilwa kubalingiswa besilisa. Lolu cwaningo lubalulekile futhi ngokuthi luzosiza ngokuvula amehlo othisha, abafundi kanye nomnyango wezemfundo mayelana nokuthi izincwadi zobuciko ezifundwa ezikoleni ziqukethe futhi zibhebhethekisa imibono emiswe ngokobulili nomthelela walokhu kubafundi nasemphakathini. Kubalulekile kakhulu ukuthi zihlaziywe izincwadi zobuciko ezifundwa ngabafundi ngoba zingumthombo obalulekile wolwazi kanye nemibono emiswe ngokobulili efundisa abafundi indlela ethile yokucabanga kanye nokuziphatha okuhambelana nobulili obuthile (Sovic noVlasta Hus, 2015).

Lolu cwaningo luzokwenza omkhulu umsebenzi emkhakheni wezilimi zase-Afrika ikakhulukazi ngoba asinalo ucwaningo olwanele olubhalwe ngesiZulu. Luzokhuthaza abafundi ukuthi babhale ucwaningo lwabo ngezilimi zabo zase-Afrika. Emkhakheni wezobulili, lolu cwaningo luzosiza abacwaninga ngokungalingani ngokobulili phakathi kwabantu besilisa nabesifane ngokubanika umsusa walokhu. Luzophinde lusize abacwaningi ukuthi bakwazi ukuqhamuka nezindlela ezahlukene zokulwisana nokungalingani ngokobulili okuholela ekutheni kube nodlame olubhekiswe kubantu besifazane nezingane zamantombazane.

1.10 Umklamo wocwaningo

Lolu cwaningo lumayelana nemibono emiswe ngokobulili etholakala ezincwadini zobuciko zabafundi abenza ibanga leshumi kanye neshumi nanye esifundweni solimi isiZulu (ulimi lwasekhaya). Izincwadi zobuciko ezizocutshungulwa amanoveli amabili kanye nemidlalo emibili. Lolu cwaningo lugxile ekutheni bavezwe kanjani abalingiswa besifazane nabesilisa ezincwadini zobuciko ezikhethiwe nokuthi abalingiswa besifazane bayisebenzise kanjani le mibono emiswe ngokobulili ukuhlomula, ukulimaza kanye nokuvuselela izimpilo zabanye. Isizathu sokuthi kugxilwe ekutheni abalingiswa besifazane bayisebenzisa kanjani imibono emiswe ngokobulili ukuthi abalingiswa besilisa esikhathini esiningi yibona abazuzayo kule mibono emiswe ngokobulili. Okokugcina lolu cwaningo lugxile ekutheni izincwadi ezikhethiwe ziyaziphakamisa izimiso zomthethosisekelo wakuleli othi wonke umuntu kuleli unamalungelo futhi alinganayo.

1.11 Izingqinamba zocwaningo

Kulolu cwaningo kuzohlaziywa izincwadi zabafundi ezine zobuciko ezifundwa ezikoleni zamabanga abaphakeme esifundweni solimi IsiZulu (ulimi lwasekhaya). Lezi zincwadi zobuciko zizo hlaziywa ukuze kutholakale ulwazi olusha kodwa okuyothokala kulezi zincwadi ngeke kwenabele kweminye imibhalo noma izincwadi zobuciko zabafundi. Isizathu salokhu ukuthi imiphumela eyotholakala kulolu cwaningo kuyobe kuyimiphumela etholwe ezincwadini zobuciko ezine kuphela.

Enye ingqinamba yalolu cwaningo ukuthola izincwadi zobuciko ezibhalwe ngababhali besifazane nabesilisa ukuze kutholakale ulwazi olujulile mayelana nokuthi ababhali besifazane noma abaselisa bayiveza kanjani imibono emiswe ngokobulili. Izincwadi zobuciko ezifundwa ezikoleni zikhethwa nguMnyango wezemfundo eyisisekelo zonke, okusho ukuthi izikole noma othisha abazikhetheli.

Okunye okuyingqinamba yalolu cwaningo ukuthi izwe lisabhekene nobhubhane lo khuvethe. Lokhu kwenza kube nzima ukufinyelela ezikoleni ukuze kutholakale ulwazi noma imibono kothisha nabafundi mayelana nemibono emiswe ngokobulili etholakala ezincwadini zobuciko abazisebenzisayo ngenxa yemigomo ebekwe uhulumeni kanye nomnyango wezemfundo. Lokhu kusho ukuthi umnyawo wezemfundo okwamanje awuvumeli abacwaningi ukuthi bazokwenza ucwaningo ezikoleni ngenxa yemigomo ebekwe nguhulumeni.

1.12 IReshinali yocwaningo

Lolu cwaningo luhlukile ocwaningweni oluke lwenziwa ngaphambilini mayelana nemibono emiswe ngokobulili etholakala ezincwadini zobuciko. Isizathu salokhu ukuthi lolu cwaningo lugxile ekutheni abalingiswa besifazane bavezwe kanjani nokuthi bayisebenzisa kanjani imibono emiswe ngokobulili ukulimaza, ukuhlomula nokuvuselela impilo yabanye abalingiswa. Ocwaningweni oluningi oluke lwenziwa mayelana nemibono emiswe ngokobulili kugxilwe kubalingiswa besilisa, ukuthi bayisebenzise kanjani imibono emiswe ngokobulili ukuthi bahlale bephezulu ngokwezinga lempilo kunabalingiswa besifazane. Lokhu kusho ukuthi okusha okuzovezwa yilolu cwaningo ukuthi abalingiswa besifazane bayakwazi yini nabo ukusebenzisa imibono emiswe ngokobulili njengabalingiswa besilisa. Kuzovela futhi ukuthi bayisebenzisa kanjani futhi makwenzenjani imibono emiswe ngokobulili.

Okunye okuhlukile ngalolu cwaningo ukuthi luzohlolisisa ukuthi izincwadi zobuciko ezifundwa emabangeni aphakeme ziyaziphakamisa izimiso zomthethosisekelo wakuleli. Isizathu salokhu ukuthi sesiphila ezweni lentando yeningi lapho wonke umuntu enamalungelo

ngokulinganayo ngokomthethosisekelo. Lokhu kusho ukuthi umthethosisekelo wakuleli udlala indima enkulu ekwenzeni isiqiniseko sokuthi kukhona ukulingana kuleli phakathi kwezakhamuzi zakuleli. Ngalokhu, kuzovela ukuthi izincwadi zobuciko ziyakugqugquzela ukulingana ngokobulili kuleli njengoba kubekiwe kumthethosisekelo noma cha.

Okokugcina, ucwaningo oluningi oluke lwenziwa ngaphambili luvezile ukuthi mkhulu umthelela wemibono emiswe ngokobulili etholakala ezincwadini zobuciko kubafundi babafana namantombazane. Lolu cwaningo luzohluka ngokuthi lugxile kubafundi bamantombazane kuphela. Lubheke ukuthi indlela abalingiswa besifazane abavezwe ngayo nendlela abasebenzise ngayo imibono emiswe ngokwemibono emiswe ngokobulili ibafundisani abafundi bamantombazane.

1.13 Ukuhleleka kwezahluko

Lolu cwaningo luzoba nezahluko eziyithupha. Isahluko ngasinye sizoqala ngesingeniso lapho kuzoshiwo ukuthi kuzoxoxwa ngani bese siphethe ngokubuyekweza lokhu okuxoxwe ngakho kuleso sahluko.

Isahluko 1: Isethulo socwaningo

Isahluko sokuqala ilapho kwethulwa khona ucwaningo ngokuthi kuchazwe kabanzi ngesihloko socwaningo. Umcwaningi ungenise ucwaningo ngokuthi achaze ukuthi iyini imibono emiswe ngokubulili nezinhlobo zakhona ezahlukahlukene. Uphinde waveza ukuthi ucwaningo lubheke imibono emiswe ngokobulili etholakala ezincwadini zobuciko zabafundi bebanga leshumi kanye neshumi nanye. Umcwaningi uphinde wachaza kabanzi ngesitatimende senkinga esiholele ekutheni kuvele inkinga lolu cwaningo elizama ukuyixazulula, izinhloso zocwaningo, imibuzo ezophendulwa ucwaningo, umklamo wocwaningo, izingqinamba zocwaningo umcwaningi ahlangabezane nazo kanye nokuthi lolu cwaningo lubaluleke ngani.

Isahluko 2: Ukubuyekezwa kwemibhalo namacebo

Esahlukweni sesibili kubuyekezwe imibhalo noma izinhlobo zocwaningo ezake zenziwa ngaphambili ezimayelana nemibono emiswe ngokobulili etholakala emibhalweni efundwa abafundi ezikoleni nakwezinye izindawo lapho abafundi befunda khona ngale mibono. Umcwaningi ugxile ocwaningweni olake lwenziwa olumayelana nemibono emiswe ngokobulili etholakala emakhaya, emibhalweni efundwa emabangeni aphansi, aphezulu, nakwezinye izifundo, kothisha ezikoleni, nasezinkundleni zokuxhumanana noma komabonakude.

Isahluko 3: Injulalwazi yocwaningo nezindlela zokwenza ucwaningo

Esahlukweni sesithathu umcwaningi wethula wonke amasu nezindlela azilandelile uma enza ucwaningo kwaze kwafinyelela ekutheni kufezeke izinhloso futhi kuphenduleke imibuzo yalolu cwaningo. Umcwaningi uzokwethula injulalwazi yocwaningo ayiqokile eyisisekelo socwaningo. Umcwaningi uzoveza ipharadaymu ayiqokile kanye nesampula yocwaningo. Uzophinde aveze amathuluzi okuhlaziya ulwazi azosetshenziswa nokuthi azosetshenziswa kanjani

Isahluko 4: Ukwethulwa nokuhlaziywa kolwazi

Ukuvezwa nokusetshenziswa kwemibono emiswe ngokobulili

Kulesi sahluko umcwaningi uzokwethula ulwazi alutholile ngesikhathi enza lolu cwaningo. Umcwaningi uzohlaziya ulwazi aveze ukuthi abalingiswa besilisa nabesifazane bavezwe kanjani encwadini yobuciko ngayinye ekhethiwe. Uzophinde ahlaziye ulwazi aveze ukuthi abalingiswa besifazane encwadini yobuciko ngayinye bayisebenzise kanjani imibono emiswe ngokobulili ukuhlomula okuthile, ukulimaza nokuvuselela impilo yabanye abalingiswa.

Isahluko 5: Ukwethulwa nokuhlaziywa kolwazi

Ukugqugquzelwa kanye nomthelela wemibono emiswe ngokobulili

Kulesi sahluko umcwaningi uzoqhubeka ngokwethula ulwazi alutholile ngesikhathi enza lolu cwaningo. Umcwaningi uzohlaziya ulwazi aveze ukuthi imibhalo yobuciko ekhethiwe iyaziphakamisa izimiso zomthethosisekelo wakuleli noma cha. Umcwaningi uzophinde aveze umthelela wokuvezwa kwabalingiswa besifazane ngokwemibono emiswe ngokobulili kanye nendlela abasebenzisa ngayo le mibono kubafundi bamantombazane.

Isahluko 6: Isiphetho neziphakamiso

Lesi sahluko sizophetha lolu cwaningo, ngokufingqa okutholakele ezahlukweni zonke. Umcwaningi uzokwethule iziphakamiso kanye nezincomo ezivelile ngesikhathi enza lolu ucwaningo. Okokugcina, umcwaningi uzokwethula isiphetho asonge ucwaningo lonke.

1.14 Isiphetho

Kulesi sahluko sokuqala socwaningo, kwethulwe ucwaningo kwachazwa kafushane ngesihloko kusendlalelo nomsusa walolu cwaningo. Kwethulwe inkinga eholele ekutheni kwenziwe lolu cwaningo. Kuphinde kwethulwa izinhloso ezizofezwa yilolu cwaningo, imibuzo emine ezophendulwa ucwaningo kanye nokuthi lubaluleke ngani lolu cwaningo.

Okunye okuphinde kwavezwa kulesi sahluko umklamo wocwaningo, ireshinali yocwaningo kanye nezigqinamba zocwaningo. Kuvelile nokuthi kuzosetshenzisa ziphi izincwadi zobuciko nokuthi kungani kukhethwe zona. Isahluko esilandelayo sizokwethula ukubuyekezwa kwemibhalo emayelana nemibono emiswe ngokobulili etholakala ezindaweni noma ezintweni ezahlukahlukene lapho abafundi befunda ngayo le mibono emiswe ngokobulili. Kuzogxilwa kongoti noma abacwaningi ababhale ngemibono etholakala emakhaya, ezincwadini zabafundi emabangeni aphansi, emabangeni aphezulu, kwezinye izifundo, kothisha, ezinkundleni zokuxhumana kanye nakomabonakude.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO NAMACEBO

2.0 Isingeniso

Kulesi sahluko kuzovezwa izinhlobo zocwaningo ezake zenziwa ngaphambilini ezimayelana nemibono emiswe ngokobulili etholakala emakhaya, ezincwadini zabafundi emabangeni aphansi, emabangeni aphezulu, kwezinye izifundo, kothisha ezikoleni, ezinkundleni zokuxhumana kanye nakomabonakude. Lokhu kuzoveza ugebe oludale ukuthi kwenziwe lolu cwaningo. Okokugcina umcwaningi uzoxoxa ngalokhu okuzovezwa yilolu cwaningo.

2.1 Ukubuyekezwa kwemibhalo efundiwe

NgokukaKnopf (2006) ukubuyekezwa kwemibhalo uma kwenziwa ucwaningo kubandakanya izakhi ezimbili ezisemqoka. Okokuqala kufanele ngamafuphi umcwaningi afingqe imibhalo yocwaningo elake lenziwa ngaphambili mayelana nesihloko esicwaningwayo (Knopf, 2006:127). Okwesibili ukubuyekezwa kwemibhalo kufanele kufinyelele esiphethweni mayelana nokuthi ucwaningo olwenziwa ngaphambilini ngesihloko esincwaningwayo kwacwaningwa kwagcinwa kuphi nokuthi ikuphi okungathintwanga ngaleso sihloko (Knopf, 2006). Uqhuba athi kufanele umcwaningi aveze umbono noma izahlulelo zakhe mayelana nokuthi yini elungile, yini engalungile, yini engaphelele nokuthi yini engaveziwe ocwaningweni noma emibhalweni ebuyekezwayo.

NgokukaRandolph (2009) Umcwaningi akakwazi ukwenza ucwaningo olusemqoka ngaphambi kokuthi aqondisise kuqala izinhlobo zocwaningo ezake zenziwa ngaphambilini ngaleso sihloko acwaninga ngaso. USnyder (2019) ufakazela uRandolph (2009) ngokuthi kubalulekile ukubuyekezwa kwemibhalo ngoba lonke ucwaningo lususelwa kulwazi noma ocwaningweni olake lwenziwa ngaphambilini. UCronin, noRyan kanye noCoughlan (2008) bathi ukuqondisisa imibhalo eyake yenziwa ngaphambilini ngesihloko esithile kuyasiza ngoba kuveza lokho osekuvele kwenziwe ukuze umcwaningi engachithi isikhathi ecwaninga into esikhona. Okunye okusiza ngakho ukubuyekezwa kwemibhalo ukuthi umcwaningi angathola amasu noma imibono angayisebenzisa ocwaningweni lwakhe nokuthi abone ukuthi inkinga esadinga ukuxazululwa ikuphi (Randolph, 2009).

Kubalulekile kakhulu ukubuyekezwa kwemibhalo ngaphambi kokuthi kwenziwe ucwaningo, lokhu kufakazelwa uRowley kanye noSlack (2004:32) ngokuthi:

Literature reviews are, then, important in:

• supporting the identification of a research topic, question or hypothesis;

• identifying the literature to which the research will make a contribution, and contextualising the research within that literature;

• building an understanding of theoretical concepts and terminology;

• facilitating the building of a bibliography or list of the sources that have been consulted;

• suggesting research methods that might be useful; and in,

• analysing and interpreting results.

Okuhunyushwa ngokuthi:

Ukubuyekezwa kwemibhalo, ngakho-ke, kubalulekile ngokuthi:

- kuyaseka ekutholeni isihloko socwaningo, umbuzo noma umbono;
- ukukhomba imibhalo lapho ucwaningo luzofaka isandla khona, kanye nokuthola indawo lapho ucwaningo lungena khona;
- ukwakha ukuqondisisa kwemibono yenjulalwazi kanye namagama;
- ukwenza lula ukwakhiwa kohlu lwemithombo esetshenziswe;
- ukuphakamisa izindlela zokwenza ucwaningo ezingaba wusizo;
- ukuhlaziya nokuhumusha imiphumela.

Lokhu kuchaza ukuthi kuningi okutholakala ngobuyekeza imibhalo okungasiza abacwaningi ekwenzeni ucwaningo lwabo lube yimpumelelo. Ngokubuyekezwa kwemibhalo, umcwaningi angathola isihloko socwaningo, imibuzo esadinga ukuphendulwa, izindlela angazisebenzisa ocwaningweni lakhe ukuze lube yimpumelelo, njengokukhetha isampula yocwaningo, izindlela zokuqoqa ulwazi, nokuthola ukuthi iyiphi injulalwazi ehambelana nocwaningo alenzayo (Rowley Kanye noSlack, 2004). Lokhu singaphinde sisho ukuthi kuyasiza ngokonga isikhathi abacwaningi abasichithayo befuna injulalwazi, izindlela zokuqoqa ulwazi kanye nokunye okufanele noma okuhambelela nocwaningo abalenzayo.

2.1.1 Imibono emiswe ngokobulili emakhaya noma emndenini.

Imibono emiswe ngokobulili akusiyo into abafundi abayifunda esikoleni kuphela kodwa iqala emakhaya lapho abazali bethengela izingane zabo izingubo zokugqoka, amathoyizi, izincwadi

ezithile ngokuhlukana kobulili bezingane zabo (Our Watch, 2018). Izingane zamantombazane esikhathini esiningi zithengelwa izingubo zokugqoka ezinombala ombovana, onodoli, zithengelwe izincwadi noma zibukiswe imibukiso ebonisa inkosazane ethembele kwinkosana ethile ukuthi isindise impilo yayo. Izingane zabafana ngakolunye uhlangothi zithengelwa izingubo ezinombala ohlukile kunowamantombazane, amathoyizi ezimoto nezibhamu (Our Watch, 2018). UCompenni (1999) uqhuba athi abazali bangabantu ababalulekile kakhulu ezinganeni zabo ngoba babukela kubo, okusho ukuthi badlala indima enkulu ekulungiseleleni izingane zabo mayelana nokuthi kusho ukuthini ukuba ngumuntu wesifazane noma wesilisa emphakathini ngokudlulisa imibono emiswe ngokobulili.

UHeleman kanye noRalete (2016) benza ucwaningo kuleli lapho behlolisisa ukuthi imibono emiswe ngokobulili emibi ikhiqizwa kanjani emindenini eyahlukahlukene. Isizathu esenza ukuthi benze lolu cwaningo ukuthi imindeni isikhonjwe njengendawo lapho imibono emiswe ngokobulili yenziwa khona futhi izingane ziyifunda khona kuqala (Helemen kanye noRatele, 2016). Ucwaningo lwenziwa emindenini eyishumi nesishiyagalombili eKapa eqhamuka ezinhlangeni ezahlukene futhi engalingani ngokwezinga lomnotho. Bathola ukuthi emindenini emininingi bafundisa izingane zabo ukuthi abantu besilisa nabesifazane abafani futhi banezikhundla ezahlukene emndenini. Izingane zamantombazane zifundiswa ukuba ngabanakekeli, ezabafana zifundiswa ukuthi zingabahlinzeki abaqondisa izigwegwe futhi bayiziphathimandla emndenini. Okokugcina baphakamisa ukuthi kubaluleke kakhulu ukukhuthaza ukulingana ngokobulili emakhaya ukuze kuphazamise imikhuba enobudlova nobungozi bezocansi kubantu besifazane emphakathini. Lolu cwaningo lukhombisa ngokusobala ukuthi zithi ziqala nje izingane esikoleni emabangeni aphansi zisuke sezazi ukuthi kusho ukuthini ukuba yintombazane noma umfana ngenxa yemfundiso abayithola ekhaya.

UHammal (2019) uyakufakazela ukuthi abazali badlala indima enkulu ekufundiseni izingane zabo ngemibono emiswe ngokobulili ngaphambi kokuthi zingene ezikoleni. UHammal (2019:6) ucaphune okushiwo uEndendijk kanye nabanye (2013) mayelana nezizathu esanza abazali babhebhethekise imibono emiswe ngokobulili, ngoba baveza ukuthi:

> *Several studies have shown that child gender stereotypes typically develop within the family based on being exposed to parental gender stereotypes. In addition, parenting during early and middle childhood is known for having a direct impact on us as adults, thus, we as adults tend to mirror what we got exposed to in our earlier childhood.*

Okuhunyushwa ngokuthi:

> Ucwaningo oluningi lukhombisile ukuthi imibono emiswe ngokobulili ezinganeni yakheka noma ifundwa emindenini kubazali Ngaphezu kwalokho, indlela ekukhuliswa ngayo ingane isencane yaziwa ngokuba nomthelela othile uma isindala, ngakho-ke, njengabantu abadala sijwayele ukulingisa esakufunda ebuntwaneni.

Lokhu kuchaza ukuthi isizathu esenza ukuthi abazali bafundise izingane zabo imibono emiswe ngokobulili emakhaya ukuthi indlela nabo abakhuliswa ngayo. Okusho ukuthi bandlulisa imibono emiswe ngokobulili njengoba yandluliselwa kubona nabo ngabazali babo. Ngokubona kwami kusho ukuthi uma abazali bengashayi phansi ngonyawo emindenini yabo eyahlukahlukene, bathi ngeke bafundise izingane zabo imibono emiswe ngokobulili, kusho ukuthi isazoqhubeka.

UCampenni (1999) wenza ucwaningo lapho ehlolisisa ukuthi abazali kanye nabantu ekungesibo abazali bayisebenzisa kanjani imibono emiswe ngokobulili uma bethengela izingane zabo amathoyizi nomthelela walokho. Bonke abantu ababe yingxenye yalolu cwaningo banikwa uhlu lwamathoyizi kwathiwa abakhethe ukuthi yimaphi awabafana nawamantombazane. Wathola ukuthi amathoyizi amaningi abawakhethele amantombazane kwakungonodoli nezinto zasendlini, abafana bakhethelwa izimoto, izikhali kanye nezilwane. Lolu cwaningo lukhombisa ngokusobala ukuthi abazali banesandla ekutheni ibhebhetheke imibono emiswe ngokobulili ngokuthengela izingane zabo amathoyizi athile, ngokwenza lokhu basuke bathumela umyalezo ezingeneni zabo mayelana ngokuziphatha nokuthi yini umuntu wesilisa noma wesifazane angayenza uma esekhulile emphakathini. Singaphinde sisho ukuthi ngokukhethela izingane amathoyizi athile abazali basuke belungiselelela noma befundisa izingane zabo mayelana nezindima okufanele bazidlale uma sebekhulile. Isibonelo, ngokuthengela ingane yentombazane onodoli namanye amathoyizi ezinto sazendlini kusho ukuthi ilungiselelwa ukuthi inakekele ikhaya noma umndeni futhi ibe umzali oqotho ezinganeni zayo uma isikhulile.

2.1.2 Imibono emiswe ngokobulili etholakala ezincwadini zabafundi ezikoleni zamabanga aphansi.

NgokukaCekiso (2013) udaba olumayelana nezinkinga ezihambelana nokungalingani ngokobulili kanye nokuphakanyiswa kwabantu besifazane sekukhulunyiwe kakhulu ezinkundleni eziningi okubalwa kuzo i-*Euroupean Union* kanye ne*United Nations Educational*

Scientific and Cultural Organisation (*UNESCO*). Uqhuba athi lokhu kufana nokuthela amanzi emhlane wedada ngoba uma kubhekwa izincwadi ezifundwa ngabafundi emabangeni aphansi kuleli zisaqukethe imibono emiswe ngokobulili. Uphinde athi lokhu kuyamangaza ukuthi kungani izincwadi zezingane zingaphakamisi ukulingana ngokobilili njengoba kubekiwe kumthethosiseko wakuleli futhi ngoba indlela abantu besifazane abaphila ngayo ayisafani nasendulo futhi kuningi osekushintshile.

UCekiso (2013) ungomunye wabacwaningi abenza ucwaningo lapho behlolisisa imibono emiswe ngokobulili ezincwadini zobuciko ezifundwa abafundi emabangeni aphansi. Wenza ucwaningo lapho ayehlolisisa imibono emiswe ngokobulili etholakala ezinganekwaneni zesiNgisi nezesiXhosa ngenhloso yokuqwashisa abantu mayelana nezinkinga ezihambelana nemibono emiswe ngokobulili. Izinganekwane zesiXhosa nezesiNgisi ezacutshungulwa izihloko zakhona zithi Unoqanda, Untonganayentsimbi, *Cindarella* kanye nethi-*Snow-White and the seven dwarfs.* Wathola ukuthi kuzo zonke izinganekwane ezazicutshungulwa abalingiswa besilisa nabesifazane babevezwe ngendlela engafani futhi engalingani. Abalingiswa besifazane babevezwe njengabantu ababuthakathaka, abanakekela ikhaya futhi abalinde abantu besilisa ukuthi babasize kodwa abalingiswa besilisa bavezwe njengabantu abanamandla, abahlakaniphile futhi abahlala besiza abalingiswa besifazane (Cekiso, 2013). Uqhuba athi lokhu kunomthelela omubi kubafundi abasafunda ukufunda emabangeni aphansi ngoba abafana bakhula becabanga ukuthi banelungelo lokuthi batshele amantombazane ukuthi benzeni futhi bathobele umthetho wabo.

Izincwadi zobuciko eziningi ezifundwa ezikoleni zamabanga aphansi njengezinganekwane zingasetshenziswa ukulwisana nokungalingani ngokobulili kanye nodlame olubhekiswe kubantu besifazane nezingane. Lokhu kufakazelwa ucwaningo elenziwa uCekiso (2015) lapho wayephenya ngemibono emiswe ngokobulili etholakala ezinganekwaneni eholela ekutheni kube nodlame olubhekiswe kubantu besifazane namantombazane amancane, nokuthi zingasetshenziswa kanjani emabangeni aphansi ukulwisana nodlame olubhekiswe kubantu besifazane nezingane. Kulolu cwaningo kwacutshungulwa izinganekwane ezine ezidumile futhi ezisetshenziswa kakhulu emabangeni aphansi. Izihloko zalezo zinganekwane zithi: u*Cinderella*, u*Snow-White and the Seven Dwarfs*, Unonqana kanye Untonganayentsimbi. Wathola ukuthi kuzo zonke izinganekwane ezacutshungulwa zaziqukethe imibono emiswe ngokobulili. Abalingiswa besifazane bavezwe njengabantu ababuthakathaka futhi abaphansi okwenza kube lula ukuthi balawulwe ngabantu besilisa (Cekiso, 2015). Abalingiswa besilisa

bavezwe njengabahlinzeki, abasindisi babantu besifazane, behlakaniphile futhi benolaka (Cekiso, 2015).

UCekiso (2015) ocwaningweni lakhe wathola ukuthi abafundi emabangeni aphansi basebungozini ngenxa yemibono emiswe ngokobulili ngoba basuke bengakakwazi ukucabanga bajule kuleli zinga futhi nokuhlukanisa phakathi kokulungile nokungalungile abafunda ngakho ezincwadini zobuciko. Waphakamisa ukuthi othisha kufanele bafundise abafundi ukuthi bacabange bajule ukuze bakwazi ukuthi bahlaziye izincwadi zobuciko abazifundayo. Waphinda waphakamisa ukuthi othisha kufanele bafundise abafundi ukuthi bakwazi ukuhlukanisa phakathi kokulungile nokungalungile kulokhu abafunda ngakho ezincwadini zobuciko. Ngokwenza njalo kothisha abafundi bazokwazi ukuthi uma kukhona umlingiswa ohlukunyezwayo ngendlela ethile encwadini yobuciko abayifundayo basho ukuthi leso senzo asilungile futhi bachaze ukuthi kungani besho njalo.

Imibono emiswe ngokobulili iyatholakala nakwamanye amazwe ezwenikazi i-Afrika. Lokhu kufakazelwa ucwaningo elenziwa ezweni lase-Kenya lapho kwakucwaningwa ngemibono emiswe ngokobulili etholakala ezincwadini zabafundi emabangeni aphansi, ukuthi inamthelela muni kulokhu abafundi abafuna ukuba yikho kusasa (uMburu kanye noNyagah, 2012). Kulolu cwaningo kwacutshungulwa izincwadi ezingamashumi amane ezifundwa emabangeni aphansi kuhlaziywa imibono emiswe ngokobulili, kwenziwa inhlolokhono kothisha abayishumi nesishiyagalombili kanye nabafundi abayishumi nesithupha. UMburu kanye noNyagah (2012) bathola ukuthi abalingiswa besifazane bavezwe njengabantu abanakekela amakhaya bakhulise izingane, abesilisa bavezwe njengabantu abasebenzayo, abasezikhundleni eziphezulu futhi abathatha izinqumo ezibalulekile. Baqhuba bathi lokhu kunomethelela omubi ezinganeni zamantombazane ngoba zikhula zingazi ukuthi zifuna ukuba yini kusasa ngoba ezincwadini abazifundayo abekho noma bancane abalingiswa besifazane ababukela kubona.

2.1.3 Imibono emiswe ngokobulili etholakala ezincwadini zabafundi ezikoleni zamabanga aphakeme.

Imibono emiswe ngokobulili ayitholakali emakhaya, emphakathini, noma ezincwadini zobuciko ezifundwa ezikoleni zamabanga aphansi kuphela kodwa nasezincwadini zobuciko ezifundwa ezikoleni zamabanga aphakeme. UNkosi (2013) wenza ucwaningo lapho ehlola imibono emiswe ngokobulili ezincwadini zabafundi abafunda isiZulu ulimi lwasekhaya esikoleni samabanga aphakeme. Wathola ukuthi cishe zonke izincwadi zabafundi ezishicilelwe ngemuva nangaphambili kwenkathi yobandlululo ziqukethe imibono emiswe ngokobulili.

Isibonelo, ezincwadini eziningi abalingiswa besilisa bavezwe njengabantu abafundile nabaphakeme emakhaya, emphakathini kanye nalapho besebenza khona. Abalingiswa besifazane ngakolunye uhlangothi bavezwe njengabantu abahle abangafundile abancike kubantu besilisa ukuze baphumelele empilweni. UCekiso (2013) uthi akulungile ukusebenzisa ubuhle kwabantu besifazane njengokuphela kwento enhle futhi eyingqayizivele ngabo uma kuqhathaniswa nokuphakama noma ukuba namandla kwabalingiswa besilisa. Uthi lokhu kudala ukuthi amantombazane asemancane akhule ecabanga ukuthi ubuhle iyonandlela yokuphumelela empilweni.

Izihloko zezincwadi zobuciko ezacutshungulwa uNkosi (2013) zithi: Kwake kwaba nje (1997), Ingwijikhwebu (1998), Ngaze Ngazenza (2000), Kungasa Ngifile (2000), Umthathe Uzala Umlotha (2004) kanye nendaba emfushane ethi: Kazi Uyothini uSamkelo-Singadlala Abantu (2004).

Abanye abacwaningi abagcinanga ngokubheka ukuthi ikhona imibono emiswe ngokobulili ezincwadini zobuciko ezifundwa ngabafundi kodwa baphinde baphenya ngendlela ababhali besilisa nabesifazane abaveza ngayo imibono emiswe ngokobulili nokuthi ukhona umehluko. UPeter (2010) wenza ucwaningo lapho ephenya ngokuvezwa kwabalingiswa besifazane ezincwadini zobuciko (Imidlalo) ezibhalwe ngesiXhosa ngababhali besilisa. Wathola ukuthi ezincwadini zobuciko eziyisithupha ezacutshungulwa ezibhalwe ababhali besilisa abalingiswa besifazane babevezwe kabi, kungabantu abaphansi ngokwezinga lempilo, benakekela emakhaya futhi bethembele kubalingiswa besilisa. NoMzoneli-Makhwaza (2016) wenza ucwaningo lapho ephenya ngokuvezwa kwabalingiswa besifazane ezincwadini zobuciko zesiZulu ezibhalwe ababhali besilisa ezishicilelwe ngemuva nangaphambili kobandlululo kuleli. Wathola ukuthi indlela ekuvezwe ngayo abalingiswa besifazane ezincwadini zobuciko ezicutshunguliwe isafana, okusho ukuthi abalingiswa besifazane basavezwa njengabantu abaphansi ngokwezinga lempilo futhi ababuthakathaka noma sesiphila ezweni lentando yeningi lapho wonke umuntu enamalungelo alinganayo.

Izihloko zezincwadi zobuciko ezacutshungulwa uPeter (2010) zithi: Inzonzobila (1991), Inene Nasi Isibhozo (1992), UThembisa NoMakhaya (2003), Umkhonto KaTshiwo (1985), Izinto Zimana Ukwenzeka (2001) kanye nethi Buzani KuBawo (1987).

UMncube (2006) wenza ucwaningo lapho ehlolisisa ukuthi imibhalo yobuciko yesiZulu efundwa ezikoleni zamabanga aphakene inamthelela muni ekubhebhethekiseni imibono emiswe ngokobulili. Wathola ukuthi eziyishumi kweyishumi nanye izincwadi zobuciko

ebezicutshungulwa, abalingiswa besilisa nabesifazane bavezwe balandela imibono emiswe ngokobulili, okusho ukuthi izincwadi zobuciko eziningi ezifundwa ezikoleni ziyayigqugquzela imibono emiswe ngokobulili kubafundi. UNtshangase (2018) wenza ucwaningo lapho ebheke ukuthi abalingiswa besilisa bayisebenzisa kanjani imibono emiswe ukubhidliza noma ukuvuselela impilo yabalingiswa besifazane encwadini ethi Uthando Lungumanqoba. Wathola ukuthi abalingiswa besilisa banawo amandla wokwakha noma wokubhidliza impilo yabalingiswa besifazane encwadini ebicutshungulwa. Ngalokhu lolu cwaningo luhlose ukuhlolisisa ukuthi abalingiswa besifazane bona bayisebenzisa kanjani imibono emiswe ngokobulili ukulimaza, ukuhlomula okuthile noma ukuvuselela impilo yabanye abalingiswa futhi kuyabasebenzela yini ukusebenzisa le mibono emiswe ngokobulili noma cha.

Izihloko zezincwadi zobuciko ezacutshungulwa nguMncube (2006) zithi: Uphuya WaseMshwathi (1991), Impi Yabomdabu Isethunjini (2004), Mubi Umakhelwane (2005), Umthathe Uzala Umlotha (2004), Ngaze Ngazenza (2000), Ingwijikhwebu (1998), Singadlala Abantu (2004), Kwake Kwaba Nje (1997), Mntanami! Mntanami! (1992), Aphelile Agambaqa (2000) kanye nethi Kungasa Ngifile (2002)

2.1.4 Imibono emiswe ngokobulili etholakala ezincwadini zesifundo soMlando kanye neSayensi (kwezinye izifundo).

Imibono emiswe ngokobulili ayigcini ngokutholakala ezifundweni zolimi kuphela ezikoleni kodwa nakwezinye izifundo ekungasizo ezolimi. USchoeman (2009) wacwaninga ngokuvezwa kwabantu besifazane esifundweni somlando (*History)* ebangeni leshumi emabhukwini okufundisa. Wenza lokhu ngokuqhathanisa izithombe ezibonisa abantu besifazane kanye nabesilisa nokuthi lamabhuku okufundisa ayahambelana yini nalokhu okugqugquzelwa umthethosisekelo waseNingizimu Afrika. Wathola ukuthi izincwadi ezishicilelwe ngemuva konyaka ka-1994 azikhombisi ukuthi sesiphila ezweni lentando yeningi lapho wonke umuntu enamalungelo ngokulinganayo. Uqhuba athi noma kuthiwa abantu besifazane babengekho makuliwa izimpi kulwelwa inkululeko kodwa inkulu indima noma iqhaza abalidlala kwinkululeko esesinayo namuhlanje ngalokho nabo kufanele bavezwe ngokwanele ezincwadini zabafundi. Ukuvezwa kakhulu kwabantu besifazane kuzosisa abafundi bamantombazane ukuthi nabo babe nabantu besifazane ababukela kubo futhi abaziqhenyayo ngabo.

Ukulingisa indlela abalingiswa besifazane abavezwe ngayo ezincwadini noma emabhukweini okufunda esifundweni somlando uSchoeman (2009:553) uphakamisa ukuthi:

> *Simply to legislate that woman in history is an important component of school History will not change classroom practice. History teachers need support with regard to how, using the recently published school History textbooks, they can ensure that women's experiences, so long neglected in the historical record, can be incorporated effectively into their classroom teaching.*

Okuhunyushwa ngokuthi:

> Ukuthi kumane kushaywe umthetho wokuthi umuntu wesifazane ubalulekile emlandweni ofundwa ezikoleni ngeke kushintshe indlela okwenziwa ngayo ekilasini. Othisha besifundo somlando badinga ukwesekwa maqondana nokuthi basebenzise kanjani izincwadi zesikole ezisanda kushicilelwa zomlando, baqinisekise ukuthi amaqhaza abanjwa ngabantu besifazane osekuyisikhathi eside enganakwa emarekhodini omlando, bayawafaka kahle uma befundisa ekilasini.

Lokhu kusho ukuthi othisha bangasiza ekwenzeni isiqiniseko sokuthi abafundi bayafunda futhi babenolwazi mayelana neqhaza elabanjwa ngabantu besifazane emlandweni wakuleli. Ngokwenza lokhu kuyosiza abafundi bamantombazane ukuthi babe nabantu ababukela kubona futhi abangafisa ukufana nabo. Okokugcina singasho ukuthi kungafundisa bonke abafundi ngamandla kanye nobuhlakani babantu besifazane ekulwisaneni nobandlululo kanye nokukhishwa inyumbazane kuleli. Isibonelo, ukufundisa abafundi ukuthi kungani kuthiwa uNtulikazi inyanga yabantu besifazane kuleli. Abafundi bangafunda ukuthi abantu besifazane babamba elikhulu iqhaza ekukhululeni iNingizimu Afrika kubandlululo ngokuthi babhikishela umthetho wokuthi bahlale bephethe omazisi (Sutherland kanye noAdendorff, 2014).

UGasant (2011) wenza ucwaningo lapho ehlola imibono emiswe ngokobulili ezifundweni zesayensi ebangeni lesikhombisa ukuya ebangeni lesishiyagalombili nokuthi abafundi kanye nabanye abantu bacabangani ngezifundo zesayensi. Lolu cwaningo lwenzelwa eKapa futhi lwalubandakanya abafundi abangamakhulu ayisithupha abenza izifundo zesayensi kanye nothisha babo. Abafundi nothisha babuzwa imibuzo mayelana nokuthi izifundo zesayensi bacanga ukuthi kufanele zenziwa abafana noma amantombazane. Wathola ukuthi ngenxa yemibono emiswe ngokobulili etholakala emphakathini, emindenini, ezikoleni kanye nasezinkundleni zokuxhumana abafundi kanye nabazali bathi bacabanga ukuthi izifundo zesayensi kufanele zenziwe abafundi babafana. Uqhuba athi lokhu kunomthelela omubi kwinani nasekusebenzeni kwabafundi bamantombazane nabafana ezifundweni zesayensi.

Inani lamantombazane wathola ukuthi lincane uma liqhathaniswa nelabafana ezifundweni zesayensi ezikoleni futhi akugcini lapho ngoba nasezikhungweni zemfundo ephakame kunjalo. Okusho ukuthi uma bebancane abafundi bamantombazane abenza izifundo zesayinsi ezikoleni kusho ukuthi nasezikhungweni zemfundo ephakeme bancane futhi nabasebenza emkhakheni eyahlukahlukene yezesayensi bancane (Gasant, 2011).

2.1.5 Imibono emiswe ngokobulili etholakala kothisha ezikoleni.

Othisha ezikoleni bangabanye babantu abanesandla ekubhebhethekeni kwemibono emiswe ngokobulili kodwa esikhathini esiningi kuya ngokuthi abanye bakhuliswa kanjani noma isipiliyoni abanaso mayelana nemibono emiswe ngokobulili (Nsuntsha, 2016). UNsuntsha (2016) wenza ucwaningo lapho ephenya ngemibono emiswe ngokobulili kanye nesipiliyoni sothisha abafundisa isifundo sesayensi (*Physical Science)* mayelana nemibono emiswe ngokobulili. Wayephenya mayelana nomthelela noma indima edlalwa yile mibono emiswe ngokobulili ezimpilweni zothisha nendlela abafundisa ngayo. Wathola ukuthi othisha badlala indima enkulu ekubhebhethekeni kwemibono emiswe ngokobulili ikakhulukazi labo abakhula bezungezwe yiyo le mibono, ngokucwasa abafundi ngokobulili okuholela ekutheni abafundi bamantombazane bayeke isifundo sesayensi ngoba othisha bethi lesi sifundo kufanele senziwe ngabafana. Lokhu akugcini ngokuba nomthelela omubi kubafundi bamantombazane emabangeni aphezulu kuphela kodwa nasezikhungweni zemfundo ephakeme, lokhu kushiwo ngoba inani labantu besilisa liningi ezifundweni zobunjiniyela nezesayensi uma liqhathaniswa nelabantu besifazane (Gasant, 2011).

Imibono emiswe ngokobulili idlala indima enkulu empilweni yomuntu ngoba inesendla kwindlela umuntu enza ngayo izinto noma izinqumo azithathayo (Kulik (1999). Lokhu kusho ukuthi othisha abanemibono emiswe ngokobulili indlela abanza ngayo esikoleni noma izinqumo abazithathayo mayelana nabafundi bantombazane noma babafana zilawulwa ukuthi banemibono emiswe ngokobulili noma cha. UMwamwenda (2011) wenza ucwaningo lapho ehlola imibono emiswe ngokobulili kothisha kuleli e-Eastern Cape. Lolu cwaningo lwalubandakanya othisha abangashumi ayisithupha nanhlanu basezikoleni zamabanga aphekeme. Othisha banikwa uhlu lwemibuzo emayelana nemibono emiswe ngokobulili ebhekiswe kubufundi bamantombaze kanye nabafana. Wathola ukuthi ezimpendulweni zothisha ukuthi babona ngathi noma bacabanga ukuthi abafundi bamantombazane benza kahle uma kuza ekufundeni, ekuphekeni, ekukhulumeni nasekudanseni. Bathi abafundi babafana bona benza kahle kwezemidlalo, ezifundweni zezibalo nezesayensi (Mwamwenda, 2011). Izimpendulo zothisha kulolu cwaningo zaveza ngokusobala ukuthi othisha abaningi e-Eastern

Cape banemibono emiswe ngokobulili ngoba indlela ababuka noma abacabanga ngayo ngabafundi bamantombazane kanye nabafana ayifani ngenxa yemibono emiswe ngokobulili abanayo ngabo. Uma othisha indlela ababuka noma abacabanga ngayo ngabafundi babo ingafani kusho ukuthi indlela ababaphatha ngayo ayifani.

2.1.6 Imibono emiswe ngokobulili komabonakude nasezinkundleni zokuxhumana.

Isikhathi esesiphila kuso sesishintshile abafundi abasagcini ngokuthola ulwazi ezincwadini noma esikoleni, bayaluthola ulwazi komabonakude, emsakazweni nasezinkundleni zokuxhumana ezahlukahlukene. NgokukaHoltzhausen, noJordaan kanye noNorth (2011) ucwaningo olwenziwa kwamanye amazwe luyaveza ukuthi indlela abantu besifazane abavezwa ngayo komabonakude ayifani nendlela ekuvezwa ngayo abantu besilisa. Kulawo mazwe okwenziwa kuwo ucwaningo kubalwa iMelika, i-United Kingdom, i-Bulgaria kanye naseKenya. Baqhuba bathi esikhathini esiningi bavezwa bengabantu abanakekela amakhaya noma bavezwe njengabantu abahle abakhangisa okuthile okwasendlini noma imikhiqizo yobuhle. Yingakho Holtzhausen kanye nabanye (2011) benza ucwaningo bahlolisisa ukuthi abantu besifazane bavezwe kanjani ezikhangisweni kumabonakude eNingizimu Afrika. Bakhetha ukuhlaziya izikhangiso ezivezwa ku-*SABC* 1, 2, 3 kanye naku-*E.tv* ngoba abantu abaningi bakuleli babuka zona lezi ziteshi, okusho ukuthi okuvezwa kulezi ziteshi kubonwa iningi. Bathola ukuthi ukuvezwa kwabantu besifazane kuleli akukho kubi ngaleyo ndlela uma kuqhathaniswa namanye amazwe ngoba ezinye izikhangiso ziyabonisa ukuthi sesiphile ezweni lentando yeningi. Baphinde bathole ukuthi kwezinye izikhangiso eziningi abantu besifazane kuleli bavezwa bekhangisa imikhiqizo yobuhle noma yokunakekela umzimba.

Indlela abavezwa ngayo abantu besifazane nabesilisa ezinkundleni zokuxhumana nakomabonakude kusuke kuqinisekisa izinto abafundi abazifunda mayelana nemibono emiswe ngokobulili emndenini yabo, emphakathini, ezincwadini zobuciko emabangeni aphansi naphezulu, kothisha kanye nakwezinye izifundo. Lokhu kufakazelwa uWitt (1997:254) ngokuthi:

> *As children move into the larger world of friends and school, many of their ideas and beliefs are reinforced by those around them. Further reinforcement of acceptance and appropriate behaviour is shown to children through the media, in particular television.*

Okuhunyushwa ngokuthi:

Njengoba izingane zingena ezweni elikhulu labangane nesikole, imibono yabo eminingi kanye nezinkolelo ziqinisekiswa yilabo ababazungezile. Ngaphezu kwalokho, ukuqinisekiswa kokwamukelwa nokuziphatha ngendlela efanele kukhonjiswa ezinkundleni ezahlakahlukene zokuxhumana noma kwimithombo yezindaba, ikakhulukazi komabonakude.

2.2 Okuvezwa wucwaningo

Ukubuyekezwa kwemibhalo kuyaveza ukuthi ucwaningo oluningi oselenziwe lugxile ekutheni abalingiswa bavezwe kanjani ezincwadini zobuciko nomthelela walokhu kubafundi. Olunye lugxile ekutheni imibono emiswe ngokobulili eholela ekutheni kungabi bikho ukulingana phakathi kwabantu besilisa nabesifazane igqugquzelwa kanjani emakhaya, emphakathini, ezikhungweni zemfundo kanye nasezinkundleni zokuxhumana nomthelela walokhu kubantu.

Lolu cwaningo luzoveza ukuthi abalingiswa besifazane nabesilisa bavezwe kanjani ngokwemibono emiswe ngokobulili ezincwadini ezikhethiwe nezizathu zalokhu. Luzoveza ukuthi abalingiswa besifazane bayisebenzise kanjani imibono emiswe ngokobulili ukulimaza, ukuhlomula nokuvuselela izimpilo zabanye abalingiswa ezincwadini zobuciko ezifundwa emabangeni aphakeme, ebangeni leshumi kanye neshumi nanye. Luzophinde luveze ukuthi izincwadi zobuciko ezikhethiwe ziyaziphakamisa izimiso zomthethosisekelo wakuleli ukubonisa ukuthi sesiphila ezweni lentando yeningi noma cha. Okokugcina luzoveza umthelela wokuvezwa nokusetshenziswa kwemibono emiswe ngokobulili ngabalingiswa besifazane kubafundi bamantombazane.

2.3 Isiphetho

Kulesi sahluko kwethulwe ulwazi oluqhamuka kwabanye abacwaningi ngokubuyekeza imibhalo eyehlukahlukene emayelana nemibono emiswe ngokubulili etholakala emndenini, ezikoleni zamabanga aphansi, emabangeni aphezulu, kwezinye izifundo, kothisha, ezinkundleni zokuxhumana nakomabonakude. Esahlukweni esilandelayo kuzokwethulwa izinsizakuhlaziya kanye nezindlela ezizolandelwa umcwaningi ukuqhuba lolu cwaningo ukuze lube yimpumelelo. Umcwaningi uzokwethula amathuluzi okuhlaziya ulwazi azosetshenziswa ocwaningweni. Uzophinde ethule injulalwazi kaPharr (1989) yengcindezelo eyisisekelo salolu cwaningo lapho ulwazi luzokwakhelwa khona.

ISAHLUKO SESITHATHU

INJULALWAZI YOCWANINGO NEZINDLELA ZOKWENZA UCWANINGO

3.0 Isingeniso

Kulesi sahluko kuzokwethulwa izinsizakuhlaziya kanye nezindlela ezizolandelwa uma kwenziwa lolu cwaningo ukuze kufezeke izinhloso futhi kuphenduleke imibuzo yalolu cwaningo. Kuzokwethulwa injulalwazi kaPharr (1988) yengcindezelo kanye nepharadaymu eqondayo. Kuzophinde kuvezwe ukuthi kuzosetshenziswa indlela eyiKhalithethivu futhi kuzosetshenziswa iphephosivu sampula ukukhetha izincwadi zobuciko zabafundi emabangeni aphakeme. Okokugcina, kuzovezwa amathuluzi okuhlaziya ulwazi azosetshenziswa nokuthi azosetshenziswa kanjani nokuthi lolu cwaningo luyayidinga yini inkambiso efanele.

3.1 Uhlaka lamacebo

Uhlaka lamacebo lingenye yezinto ezibalulekile kakhulu kwinqubo yokwenza ucwaningo. U-Osanloo kanye noGrant (2016) bathi isizathu salokhu ukuthi uhlaka lwethiyori luyisisekelo lapho lonke ulwazi lwakhelwa khona uma kwenziwa ucwaningo. Baqhuba bathi ukwakhiwa kohlaka lamacebo kususelwa kwimibono exhumene esuselwa ezinjulalwazini ezithile ezisebenzisanayo futhi ezihambelana nenkinga umcwaningi azama ukuyixazulula ocwaningweni lwakhe. Lokhu kusho ukuthi ngaphambi kokuthi umcwaningi akhethe injulalwazi ethile, kufanele aqondisise ukuthi ucwaningo lwakhe luhlose ukufeza ziphi izihloso, ukuphendula yiphi imibuzo kanye nenkinga ucwaningo oluzama ukuyixazulula. Lokhu kufakazelwa u-Varpio, uParadis, u-Uijtdehaage kanye noYoung (2020:990) ngokuthi:

> *To create a theoretical framework, the researcher must define any concepts and theories that will provide the grounding of the research, unite them through logical connections, and relate these concepts to the study that is being carried out. In short, a theoretical framework is a reflection of the work the researcher engages in to use a theory in a given study.*

Okuhunyushwa ngokuthi:

> Ukwakha uhlaka lamacebo, umcwanigi kufanele achaze yonke imibono nezinjulalwazi ezizoba isisekelo socwaningo, ayihlanganise ngendlela efanele futhi ehambelanayo, bese ebonisa ukuthi konke kuhambelana kanjani nocwaningo olwenziwayo. Ngamafuphi, uhlaka lamacebo lubonisa umsebenzi umcwaningi awenzile ukuze asebenzise injulalwazi ocwaningweni alenzayo.

U-Osanloo kanye noGrant (2016) baqhuba bathi ukwenza uhlaka lamacebo akusiyo into elula ngoba umcwaningi udinga ukuthi azi kabanzi ngocwaningo lwakhe. Baqhuba bathi ukukhetha injulalwazi ehambelana nocwaningo olwenziwayo kudinga ukuthi umcwaningi acabange ajule lapho efuna injulalwazi ehambelana nocwaningo lwakhe, futhi emqondweni abe nayo inkinga, ukubaluleka kanye nemibuzo yocwaningo. UKivunja (2018) uthi isizathu sokwenza kahle uhlaka lamacebo ukuthi umcwaningi angakwazi ukuthola iziphakamiso zokuthi angasebenzisa kanjani injulalwazi ukuxazulula inkinga yocwaningo. Uqhuba athi kulezo ziphakamiso angathola izindlela zokuqoqa ulwazi, zokuhumusha noma zokuhlaziya ulwazi olutholakele, akwazi ukuxoxa ngolwazi olutholakele, nokwenza izincomo nesiphetho ngocwaningo. Ukubaluleka kokwenza uhlaka lamacebo ngendlela efanele kugcizelelwa u-Osanloo kanye noGrant (2016:17) abaveza ukuthi:

> *The selection of a theoretical framework requires a deep and thoughtful understanding of your problem, purpose, significance, and research questions. It is imperative that all four constructs—the problem, purpose, significance, and research questions—are tightly aligned and intricately interwoven so that your theoretical framework can serve as the foundation for your work and guide your choice of research design and data analysis.*

Okuhumushwa ngokuthi:

> Ukukhethwa kohlaka lamacebo kudinga ukuqonda okujulile nokucabangisisa ngenkinga yakho, inhloso, ukubaluleka, nemibuzo yakho yocwaningo. Kuphoqelekile ukuthi izakhi ezine-inkinga, inhloso, ukubaluleka, kanye nemibuzo yocwaningo -zihlanganiswe ngokuqinile futhi zihlanganiswe ngendlela exakile ukuze uhlaka lwakho lamacebo lube yisisekelo somsebenzi wakho futhi luqondise ukukhetha kwakho izindlela zokwenza ucwaningo kanye nokuhlaziywa kolwazi.

Bonke abacwaningi abenza noma luphi uhlobo lo cwaningo abaphunyukanga ekwenzeni uhlaka lamacebo ngoba ukubaluleka nokuthembeka komsebenzi wabo kuncike kukho. Lokhu kufakazwelwa u-Lederman kanye noLederman (2015:597) abaveza ukuthi:

> *Theoretical frameworks are critically important to all of our work, quantitative, qualitative, or mixed methods. All research articles should have a valid theoretical framework to justify the importance and significance of the work.*

Okuhumushwa ngokuthi:

> Uhlaka lamacebo lubalulekile kakhulu kuwo wonke umsebenzi esiwenzayo, oyikhwantithethivu, oyikhwalithethivu, noma sisebenzisa zombili. Yonke imibhalo yocwaningo kufanele ibenohlaka lamacebo olulungile oluqinisekisa ukubaluleka kwalowo msebenzi.

3.1.1 Injulalwazi

Kulolu cwaningo kuzosetshenziswa injulalwazi noma insizakuhlaziya eyodwa: injulalwazi kaPharr (1988) yengcindezelo (*Theory of oppression),* izosebenza njengesisekelo salulo cwaningo lapho ulwazi lwakhelwa khona. Ukufezeka kwezihloso zocwaningo, ukuphenduleka kwemibuzo kanye nokuphumelela kocwaningo kuncike ekusetshenzisweni kwale njulalwazi.

NgokukaOsanloo kanye noGrant (2016) injulalwazi yocwaningo ingenye yezinto ezibalulekile kakhulu kwindlela ekwenziwa ngayo ucwaningo. Ukukhethwa kwenjulwazi efanele kuncike ekutheni umcwaningi aqale aqhamuke nesihloko afuna ukucwaninga ngaso, inkinga ucwaningo elizama ukuyixazulula kanye nemibuzo ezophendulwa (Osanlo kanye noGrant, 2016). Baqhuba bathi ukukhethwa kwenjulalwazi yocwaningo kufanele kwenziwe ngokukhulu ukucophelela ngoba iyisisekelo socwaningo lapho ulwazi lonke locwaningo lwakhelwa khona. U-Ojule kanye noSogules (2020:8) bachaphune kuWecker (1998) imibuzo okufanele abacwaningi bazibuze yona ukuhlola injulalwazi ukuthi bangayisebenzisa ocwaningweni abalenzayo, bathi:

- I*s the theory logical and coherent?*
- *Does it fit the available data?*
- *Does it provide testable claims?*
- *Have the theory-based predictions been tested?*
- *Does the theory work better than rival theories or explanations?*
- *Is it general enough to apply to more than one place, situation, or person?*
- *Can practitioners use it to control or influence theories in the world?*

Okuhunyushwa ngokuthi:

- Ingabe injulalwazi inengqondo futhi ibumbeke kahle?
- Ingabe iyahambisana nolwazi olukhona?
- Ingabe inikezela ngezimangalo ezivivinyekayo?
- Ngabe injulalwazi isuselwa kumcabango noma imibono ehloliwe?

- Ngabe injulalwazi isebenza kangcono kunemibono noma izincazelo zezinye izinjulalwazi eziyiphikisayo?
- Ingabe kujwayelekile ngokwanele ukuthi isetshenziswe ezindaweni engaphezu, izimeni, noma kubantu abahlukahlukene?
- Ngabe ongoti bangayisebenzisa ukulawula noma ukuthonya imibono yezinye izinjulwazi emhlabeni?

Lokhu kusho ukuthi ukusebenzisa le mibuzo kuzosiza umcwaningi ukuthi angakhi phezulu uma ekhatha noma efunda ngenjulalwazi angayisebenzisa ocwaningweni lwakhe. Ukukhetha injulalwazi ngokucophelela singasho ukuthi kuncike ekutheni umcwaningi uyakwazi ukuphendula yonke le mibuzo ngenjulwazi ayikhethile futhi iyahambiselana kahle nenkinga ucwaningo lwakhe oluzama ukuyixazulula.

NgokukaDe Benetti (2019) injulalwazi umqondo noma iqoqo le mibono ehlose ukuchaza okuthile ngempilo noma ngomhlaba, ikakhulukazi imibono engafakazelwa ukuthi iyiqiniso. U-Yamauchi, uPonte, uRatliffe kanye noTraynor (2017) bathi injulalwazi ibalulekile ngoba inikeza abacwaningi uhlaka lokwenza umqondo ngalokhu abakubonayo noma abakutholayo ocwaningweni kanye nangesakhiwo socwaningo lwabo. U-Osanloo kanye noGrant (2016) baqhuba bathi njengoba injulalwazi yocwaningo inikeza indlela ehlukile yokubuka umhlaba, leyo ndlela esikhathini esiningi kubalulekile ukuthi ihambisane nezinkolelo zomcwaningi kanye nendlela aqonda ngayo ukwakhiwa noma ukwakheka kolwazi.

3.1.2 Injulalwazi kaPharr (1988) yengcindezelo

Kulolu cwaningo kuzosetshenziswa injulalwazi kaPharr (1988) okuthiwa *iTheory of oppression.* NgokukaPharr (1988) le njulwazi ibheke ingcindezelo eyenzeka emiphakathini ngokuhlolisisa ubudlelwane phakathi kwamaqembu amabili atholakala emphakathini esiphila kuwo noma ezweni. Uqhuba ngokuthi kunezinhlobo ezahlukahlukene zengcindezelo emphakathini futhi kuzo zonke akukho neyodwa engcono kunenye ngoba zonke ziyabalimaza abantu, futhi zonke zinemvelaphi efanayo okungamandla omnotho, awezikhungo kanye nokulawula. Ngaphezu kwalokhu, uPharr (1988) uchaza ukuthi ukucindezelwa kwenzeka lapho iqembu elithile labantu emphakathini linamandla amaningi kunelinye, njengamandla omnotho nawezikhungo, Isibonelo: lokhu kwenzeka uma iqembu labantu elithile emphakathini noma ezweni linemali eningi kunabanye abantu futhi iningi lakhona lisezikhundleni eziphezulu ezikhungweni ezahlukahlukene.

UPharr (1988) uqhuba ngokuthi labo abanamandla bazibona bephezulu ngokwezinga lempilo futhi bengcono kunalabo abangenawo amandla omnotho nawezikhungo. Labo abanamandla bagcina besebenzisa izindlela namasu ahlukahlukene ukwenza isiqiniseko sokuthi leli elinye iqembu labantu eliphansi ngokwezinga lempilo lihlala kanjalo isikhathi eside kakhulu (Pharr, 1988). Ukufakazela lokhu uPharr (1996:11) uchaza kabanzi ukuthi igama elithi ingcindezelo lisho ukuthini nokuthi ukucindezelwa kwenzeka kanjani, uthi:

> *Oppression is the exertion of power and control over individuals and groups through discrimination, scapegoating, and violence, resulting in the denial of civil and human rights and the imposition of psychological violence*

Okuhunyushwa ngokuthi:

> Ingcindezelo ukusebenzisa amandla nokulawula abantu kanye namaqembu ngokubandlulula, ukukhipha inyumbazane, nodlame, okuholele ekutheni kuphucwe amalunga omphakathi athile amalungelo kanye nokusetshenziswa kodlame lwengqondo

NgokukaPharr (1988) ingcindezelo ingaqondwa ngokuhlola izakhi zayo ezimbili okuyi-*Norm* kanye ne-*Other*. Isakhi sokuqala esithi *'Norm'* sikhuluma ngeqembu labantu elincane ngokwenani elimele amalunga emphakathini, elinamandla futhi amalunga akhona alawula abanye ngenxa yokuba namandla ezikhungo nomnotho. Isakhi sesibili esithi '*Other*' sikhuluma ngeqembu labantu elinesibalo esiningi sabantu emphakathini. Leli qembu libonakala ngokuthi amalunga alo ayahlupheka, akhishwa inyumbazene noma babekelwe eceleni kokuningi, bayaxhashazwa futhi abaphathiswa okwabantu esikhathini esiningi ngoba bengenawo amandla ezikhungo nomnotho (Pharr, 1988). Isibonelo, uma sibheke imibono emiswe ngokobulili abalingiswa besilisa singathi baseqenjini i-*norm* ngoba esikhathini esiningi bavezwa bengabantu abaphezulu futhi benamandla kunabalingiswa besifazane, bese abesifazane bawela kwiqembu i-*Other* ngoba esikhathini esiningi bavezwa njengabantu abakhishwa inyumbazane.

Umcwaningi ukhethe ukusebenzisa injulalwazi kaPharr (1988) ukuhlaziya izincwadi zobuciko ezikhethiwe mayelana nemibono emiswe ngokobulili. Encwadini ngayinye umcwaningi uzohlaziya ngokwenjulalwazi kaPharr (1988) ukuthi phakathi kwabalingiswa besilisa nabesifazane yibaphi abawela kwiqembu i-*norm* kanye ne-*other*. Umcwaningi uzophinde asebenzise injulalwazi ukuthola ukuthi yiliphi iqembu elinamandla omnotho nawezikhungo futhi liwabesenzisa kanjani lawo mandla.

Umcwaningi ukhethe le njulalwazi kaPharr (1988) yengcindezelo ngoba izosiza ekuhlaziyeni izinkinga ezihambelana nemibono emiswe ngokobulili kwazise iyona eholela ekutheni kungabi khona ukulingana phakathi kwabantu besilisa nabesifazane emphakathini. Le njulalwazi izosiza umcwaningi ekuqondeni ukuthi imibono emiswe ngokobulili iholela kanjani ekutheni kube khona ukungalingani emphakathini uma esehlaziya izincwadi zobuciko ezifundwa ngabafundi ezikoleni zamabanga aphakeme. Okokugcina le njulalwazi izosiza umcwaningi ngezizathu zokusetshenziswa kwemibono emiswe ngokubulili, ukuthi isetshenziswa ngobani futhi uma kunjani.

3.2 Amapharadaymu

NgokukaNdima (2020) amapharadaymu ayisisekelo socwaningo ngoba anesandla kuzozonke izinqumo ezithathwayo mayelana nenqubo yokwenza ucwaningo, kubalwa izindlela zokwenza ucwaningo, zokuqoqa ulwazi, ukuhlaziya noma ukuhumushwa kolwazi. Lokhu kusho ukuthi amapharadaymu alekelela umcwaningi ukuthi abuke umhlaba ngeso elithile futhi awuqonde ngendlela ethile. Amapharadaymu awagcini ngokwenza umcwaningi abuke umhlaba ngeso elibukhali kodwa abanomthelela kwindlela abuka ngayo isihloko sakhe socwaningo nendlela azothola ngayo ulwazi. Lokhu kuphinde kufakazwele uSalmani kanye noAkbari (2008: para. 2) ngokuveza ukuthi:

> *These paradigms create not only the mindset of the researcher (what the reality is and how it can be accessed), but also help him/her use the research methodologies, research methods, and apply the research findings.*

Okuhunyushwa ngokuthi:

> Lawa mapharadaymu awakhi kuphela indlela umcwaningi acabanga ngayo (ukuthi liyini iqiniso nokuthi lingatholwa kanjani), kodwa futhi angamsiza ukuthi asebenzise izindlela zocwaningo ezahlukahlukene, futhi asebenzise okutholakele ocwaningweni.

3.2.1 Ukuchazwa kwepharadaymu

UKivunja (2017) uveza ukuthi ukubuyekezwa kwemibhalo yongoti emkhakheni we-*philosophy* kuholela ekuqondeni okujulile mayelana nokuthi yini ipharadaymu. Uphinde waveza ukuthi igama elithi ipharadaymu lasetshenziswa uKuhn (1962) embhalweni wakhe isihloko sawo esithi *The Structure of Scientific Revolutions* echaza ukuthi lisho indlela yokucabanga. UGuba (1990) ngakolunye uhlangothi uchaza ipharadaymu

ngokuthi izinkolelo abacwaningi abanazo ngomhlaba eziqondisa izenzo zabo, indlela abachaza ngayo umhlaba, nendlela abasebenza ngayo emhlabeni.

UWilson (2001:175) ukufakazela le ncazelo engenhla, wethula eyakhe incazelo yepharadaymu, ngokuveza ukuthi:

> *A set of beliefs about the world and about gaining knowledge that goes together to guide people's actions as to how they are going to go about doing their research.*

Okuhunyushwa ngokuthi:

> Iqoqo lezinkolelo mayelana nomhlaba kanye nokuthola ulwazi oluhlangana nokuqondisa izenzo ezenziwa ngabantu mayelana nokuthi bazokwenza kanjani lapho benza ucwaningo lwabo.

U-Adom, uYeboah kanye noAnkrah (2016) baveza ukuthi kunezinhlobo ezimbili zamapharadaymu ezibalulekile ezasungulwa kudala, ipharadaymu ebikezelayo (i-*Positivism)* kanye ipharadaymu eqondayo (*Interprevitism)* ngoba yizona ezaholela ukuthi kube namanye amapharadymu asuselwa kuwona. Lokhu kusho amanye amapharadaymu okubalwa ipharadaymu ekhululayo (*Critical realism*), ipharadaymu ehlukanisayo (*post-structuralism*) kanye namanye asuselwa kwindlela umhlaba obukwa ngayo kwipharadymu eqondayo noma ekhulumayo kodwa akusho ukuthi afana ncamashi ngoba kukhona lapho ahluka khona.

NgokukaRehman kanye no-Alharhi (2016) amapharadymu abalulekile ngoba asiza abacwaningi ukuthi bakwazi ukuchaza nokuqonda imvelaphi yeqiniso, ukuthi yini abakwaziyo nokuthi yini futhi abangakwazi bangakuthola kanjani. USalmani kanye noAkbari (2008) bathi isizathu salokhu ukuthi amapharadaymu afana njengenkombandlela yocwaningo futhi ayasiza ngokuthi imibuzo yocwaningo izophenduleka kanjani. uRehman kanye noAlharhi (2016) baqhuba bathi ngaphambi kokuthi abacwaningi bakhulume ngokuthi bawuqonda kanjani noma bawufunda kanjani umhlaba , kufanele baqondisise kahle izakhi ezine ezibalulekile futhi ezixhumene zepharadaymu ngayinye i-*Ontology*, i-*Epistermology*, i-*Methodology* kanye nama-*Methods*, nokuthi zihluka kanjani kwipharadaymu ngayinye ngayinye (Rehman kanye no-Alharhi,2016).

UKamal (2019) uveze ukuthi i-*Ontology* imayelana nemvelaphi yezinkolelo zabantu mayelana nokuthi liyini iqiniso. Uqhuba ngokuthi i-*Epistemology* iveza inqubo umuntu ayilandelayo ukuze athole iqiniso ngokuthile noma indlela ahumusha ngayo okwenzeka emhlabeni, i-

Methodology izindlela ezilandelwa umcwaningi ukuze afinyelele eqinisweni. URehman kanye no-Alharhi (2016) baveze ukuthi ama-*Methods* izindlela ezithize zokuqoqa nokuhlaziya ulwazi, isibonelo njengemposambuzo. USalmani kanye noAkbari (2008) baveze ukuthi wonke amapharadaymu ayahluka ngenxa yalezakhi ezine ezichaza kabanzi ukuthi kwipharadaymu ngayinye bakholelwa ukuthi liyini iqiniso, iqiniso lakheka kanjani, izindlela ezilandelwayo ukuze kwakheke ulwazi noma kutholakale iqiniso. Lokhu kufakazelwa nguWilson (2001:175) ngokuthi:

> *One is ontology or a belief in the nature of reality. Your way of being, what you believe is real in the world: that's your ontology. Second is epistemology, which is how you think about that reality. Next, when we talk about research methodology, we are talking about how you are going to use your ways of thinking (your epistemology) to gain knowledge about your reality. Finally, a paradigm includes axiology which is a set of morals or set of ethics.*

Okuhunyushwa ngokuthi:

> Eyokuqala i-ontology noma inkolele ngokuthi liyini iqiniso. Indlela yomuntu yempilo, lokhu akholelwa ukuthi kuyiqiniso emhlabeni: leyo i-*ontology* yakho. Eyesibili yi-*epistermology*, okuyindlela ocabanga ngayo ngalelo qiniso. Okulandelayo, uma sikhuluma ngendlela yocwaningo, sikhuluma ngokuthi uzozisebenzisa kanjani izindlela zakho zokucabanga (i-*epistemology* yakho) ukuthola ulwazi ngomhlaba ophila kuwo. Okokugcina, ipharadaymu ifaka i-a*xiology* emayelana neqoqo lokuziphatha noma neqoqo le nkambiso efanele.

3.2.2 Ipharadaymu esetshenziswe ekwenzeni lolu cwaningo

3.2.2.1 Ipharadaymu eqondayo *(Interpretive)*

NgokukaRehman kanye no-Alharhi (2016) ipharadaymu eqondayo yasungulwa ngenxa yokubusa noma yokuduma ngokweqile kwepharadaymu ebikezelayo (*Positivism*). UHeather (1976) uveza ukuthi kwipharadaymu ebikezelayo (*Positivism*) abacwaningi bakholelwa ukuthi kuneqiniso elilodwa, futhi kunemithetho ethile ekufanele ilandelwe ukuze kufinyelelwe kulelo qiniso. UHeather (1976) uqhuba ngokuthi inkinga ngepharadaymu ebikelayo ukuthi babheka abantu njengezinto ezingazi lutho ezingafundiswa ukwenza noma yini, ngoba abangakholelwa ekutheni abantu banengqondo ngoba abanawo ubufakazi obuphathekayo bokuthi kwenzekani engqondweni yomuntu. Lokhu kufakazelwa uHeather (1976:18) ngokuthi:

> *Thus, he is regarded as something passive and inert, propelled into motion only by the action of some force, either external or internal upon him.*

Okuhunyushwa ngokuthi:

> Ngakho-ke, uthathwa njengento enguvuma zonke futhi engenamandla, ephoqelelwa ukwenza okuthile kuphela ngesenzo samandla athile, kungaba ngaphandle noma ngaphakathi kuye.

URehman kanye no-Alharhi (2016) baveza ukuthi esinye isizathu sokuthi isungulwe ipharadaymu eqondayo ukuthi iyaphikisana nombono wokuthi kuneqiniso elilodwa, elingaqinisekiswa ngaphandle kokusetshenziswa kwemizwa yabantu noma ngokulandelwa kwemithetho ethile. Ipharadaymu eqondayo ngokwe-*ontology* bakholelwa emaqinisweni amaningi akhiwe emphakathini ngabantu. Ngokwe-epistermolgy bakholelwa ekutheni imvelo (*reality)* noma amaqiniso abantu bayazakhela wona ngokuthi bahlaziye isimo ababhekene naso besebenzise indawo abakhulele kuyo, inkathi, amasiko kanye nokunye abakwaziyo. (Scott, 2013). Lokhu kufazelwa uSalmani kanye noAkbari (2008:6) ngokufingqa ukuthi ipharadaymu eqondayo imayelana nani, ngokuthi:

> *In summary, post-positivist approaches assume that reality is multiple, subjective, and mentally constructed by individuals.*

Okuhunyushwa ngokuthi:

> Ngokufingqa, amapharadaymu amaningi asungulwe emva kwepharadaymu ebikezelayo akholelwa ukuthi iqiniso liningi, lizimele futhi lakhiwe engqondweni yomuntu ngamunye.

Ipharadaymu eqondayo igxile kakhulu kubantu, indlela abacabanga ngayo, indlela abaziphatha ngayo, indlela ababuka ngayo umhlaba kanye nezizathu zakho konke lokhu. UPrus (1990) uveze ukuthi okuhamba phambili kwipharadaymu eqondayo indlela umuntu ngamunye acabanga ngayo kanye nesipiliyono somuntu ngamunye emphakathini. Uqhuba ngokuthi isizathu sokuthi kugxile kulokhu ukuthi kuncike kakhulu ezintweni abahlangabezana nazo futhi nabazibandakanya nazo emhlabeni.

Ipharadaymu eqondayo ilufanele lolu cwaningo ngoba lubheke imibono emiswe ngokobulili ezincwadini zobuciko ezifundwa ngabafundi emabangeni aphakeme, nomthelela waleyo mibono kubafundi ekuhambeni kwesikhathi. UScott (2012) uveza

ukuthi ipharadaymu yelekela umcwaningi ukuthi aqonde ukuthi umuntu ngamanye uyakwazi ukuzakhela iqiniso noma imvelo (*reality*) ngoba abantu ababoni ngaso linye okwenza bazakhele izincazelo ezahlukahlukene noma bebhekene nesimo esifanayo. Ipharadaymu eqondayo izosiza kulolu cwaningo ukuthi umcwaningi angene ezicathulweni zabafundi ahlaziye ukuthi indlela abalingiswa abavezwe ngayo encwadini ngayinye kungaba namthelela muni kubafundi ekuhambeni kwesikhathi.

Ukusebenzisa le pharadaymu kuzokwelekela umcwaningi ukuthi athole ulwazi olunzulu, ezincwadini zabafundi zobuciko mayelana nokuthi ukuvezwa kwabalingiswa kanye nokusetshenziswa kwemibono emiswe ngokobulili ngabalingiswa besifazane, kunamthelela muni kubafundi bamantombazane ezikoleni.

3.3 Indlela eyiKhwalithethivu

Kulolu cwaningo, umcwaningi usebenzise indlela eyikhwalithethivu kanye nepharadaymu eqondayo ukuqoqa ulwazi mayelana nokuvezwa kwabalingiswa kanye nokusetshenziswa kwemibono emiswe ngokobulili ngabalingiswa besifazane, ukuhlomula, ukulimaza kanye nokuvuselela izimpilo zabanye abalingiswa ezincwadini zobuciko zesiZulu ezifundwa ngabafundi emabangeni aphakeme. Umcwaningi uphinde wasebenzisa lendlela yocwaningo ukuqhathanisa noma ukuphenya ukuthi izincwadi zobuciko ezifundwa ngabafundi esikoleni ziyaziphakamisa izimiso zomthethosisekelo wase-Ningizimu Afrika noma zigqugquzela ukungalingani. Okokugcina umcwaningi usebenzise le ndlela ukuphenya ukuthi abafundi bamantombazane bafundani mayelana nokuvezwa kwemibono emiswe ngokobulili, indlela abalingiswa besifazane abayisebenzisa ngayo le mibono emiswe ngokobulili etholakala ezincwadini zobuciko zesiZulu abazifundayo emabangeni aphakeme.

NgokukaJackson, noDrummond kanye noCamara (2007) ucwaningo olusebenzisa indlela eyikhwalithethivu esikhathini esiningi lugxila ekuqondisiseni ukuthi kungani abantu noma amaqembu athile enezindlela ezahlukahlukene zokubuka umhlaba. Lokhu kusho ukuthi uma abantu benezindlela ezihlukile zokubuka umhlaba kusho ukuthi nendlela abenza ngayo izinto nezinqumo abazithathayo angeke zifane. UJackson kanye nabanye (2007) baqhuba bathi inhloso enkulu yocwaningo oluyikhwalithethivu ukuqondisisa izipiliyoni zabantu noma amaqembu athile ezindaweni ezahlukahlukene, okusho ukuthi lubheka indlela abantu abenza ngayo izinto nezizathu zalokho.

NgokukaHancock noOckleford kanye noWindridge (2001:7) ucwaningo oluyikhwalithethivu lizama ukuphendula le mibuzo ngabantu noma amaqembu athile abantu:

- *Why people behave the way they do*
- *How opinions and attitudes are formed*
- *How people are affected by the events that go on around them*
- *How and why cultures and practices have developed in the way they have*

Okuhunyushwa ngokuthi:

- Kungani abantu beziphatha ngendlela ethile
- Imibono kanye nezindlela ezithile zokubuka umhlaba zakheka kanjani kubantu noma bazifunda kanjani
- Izimo noma izigameko ezithile zibathinta kanjani abantu noma amaqembu athile abantu
- Amasiko nemikhuba yakhona ithuthuke kanjani futhi kungani ayilento ayiyo namuhla

Ngokuphendula le mibuzo ucwaningo oluyikhwalithethivu luyasiza ukuthi siqonde umhlaba esiphila kuwo nokuthi izinto ezithile zenzeka kanjani futhi kungani zenzeka (Jackson, noOckleford kanye noWindridge, 2001). Luphinde lusize futhi ekuthuthukiseni umhlaba ngoba uma siqonda ukuthi izinto ezithile zenzeka kanjani futhi zibalimaza kanjani abanye singakwazi ukuza nezisombululo.

UGoldkuhl (2012) uveza ukuthi ucwaningo olusebenzisa indlela eyikhwalithethivu esikhathini esiningi luvame ukuhlotshaniswa nepharadaymu eqondayo. Uqhuba ngokuthi imibono noma indlela yokubuka umhlaba yepharadaymu eqondayo esikhathini esiningi iholela ukutheni umcwaningi agcine ekhethe indlela eyikhwalithethivu, ikakhulukazi uma efuna ukuqonda indlela abantu abacabanga ngayo noma indlela abaziphatha ngayo. Uphinde aveze ukuthi kuyenzeka ukuthi umcwaningi osebenzisa indlela eyikhwalithethivu angasebenzisi ipharadaymu eqondayo ngoba kuya ngokuthi umcwaningi ukholelwa ukuthi liyini iqiniso nokuthi lakheka kanjani. UBahari (2010) uveza umbono awucaphune kuCresswell (2007) mayelana nokuthi kungani esikhathini esiningi indlela eyikhwalithethivu ihambelana nepharadaymu eqondayo, ngokuthi:

> *In conducting qualitative research strategy researchers are accepting the idea of multiple realities instead of a single reality.*

Okuhunyushwa ngokuthi:

Ekwenzeni ucwaningo ngendlela eyikhwalithethivu abacwaningi basuke bamukela umbono wokuthi amaqiniso maningi esikhundleni seqiniso elilodwa.

Kulolu cwaningo, umcwaningi usebenzise indlela eyikhwalithethivu kanye nepharadaymu eqondayo ukuqoqa imininingo mayelana nemibono emiswe ngokobulili etholakala ezincwadini zobuciko zabafundi emabangeni aphakeme. Isazathu salokhu ukuthi imibono emiswe ngokobulili ingezinye yezinto ezidlala indima enkulu ekwakheni iqiniso noma imvelo (*reality)* kubantu (uSalmani kanye noAkbari, 2008). Lokhu kusho ukuthi imibono emiswe ngokobulili inesandla ekuziphatheni kwabantu ngendlela ethile, ukucabanga ngendlela ethile noma indlela ababuka ngayo umhlaba abaphila kuwo. Yingakho kubalulekile ukuthi kucwaningwe ngomthelela wemibono emiswe ngokobulili ukuze kubonakale ukuthi umonakalo uhamba ufike kuphi.

3.4 Ukusampula *[sampling]*

Kulolu cwaningo kukhethwe izincwadi zobuciko ezine ezibhalwe ngolimi lasekhaya lesiZulu ezisetshenziswa emabangeni aphekeme (*FET Phase*), ezigqamisa kahle imibono emiswe ngokobulili. Kukhethwe inoveli eyodwa kanye nomdlalo ebangeni leshumi nasebangeni leshumi nanye.

Ibanga leshumi	Ibanga leshumi nanye
• Inkinsela YaseMgungundlovu (Nyembezi,1961): Inoveli • Bahlukumezekile Behlakaniphelana Nje (Molefe, 2011): Umdlalo	• Zihlangene Phezulu (Sibanyoni, 2015): Inoveli • Inzima Le Ndlela (Madlala, 2009): Umdlalo

NgokukaTongco (2007) ukuqoqwa kolwazi noma kwemininingwane kubalulekile kakhulu ocwaningweni ngoba kudlala iqhaza elikhulu ekuqondeni okungcono. UTaherdoost (2016) ucwaningo nocwaningo lunemibuzo ebalulekile okufanele iphenduleke, ukuze le mibuzo iphenduleke kahle kufanele umcwaningi akhethe ngokukhulu ukucophelela inani labantu noma lwezinto ezizosetshenziswa ukuqoqa ulwazi. U-Etikan, noMusa kanye noAlkassin (2016) bathi isampula yingxenye yabantu noma yezinto ezithile ezizosetshenziswa ocwaningweni uma kuqoqwa ulwazi. Isibonelo, kulolu ucwaningo ulwazi luzoqoqwa ezincwadini zobuciko ezine zesiZulu ezifundwa abafundi emabangeni aphakeme okusho ukuthi lezo zincwadi isampula yalolu cwaningo.

UTaherdoost (2016) uthi kunezinyathelo ezintathu ekufanele umcwaningi azilandele ukuze akhethe isampula kahle ngendlela efanele uma eqoqa ulwazi. Eyokuqala uthi kufanele umcwaningi acacise noma kucace ocwaningweni lwakhe ukuthi ucwaningo lugxile kuphi noma kobani. Isibonelo, lolu lugxile ezincwadini zobuciko zabafundi (umdlalo nenoveli) emabangeni aphakeme. Okwesibili uthi kufanele umcwaningi abe nohlu lwezinto noma lwabantu lapho isampula yocwaningo izokhishwa khona. Isibonelo, kulolu cwaningo kubhekwe imibono emiswe ngokobulili etholakala ezincwadini zobuciko zabafundi emabangeni aphakeme kodwa kuzocutshungulwa izincwadi ezimbili ebangeni leshumi nezinye ezimbili ebangeni leshumi nanye. Okwesithathu uthi kufanele umcwaningi ahlaziye izinhlobo ezahlukahlukene zesampula bese ekhetha eyodwa ehambelana nezinhloso zocwaningo futhi ezophendula imibuzo yocwaningo.

Kulolu cwaningo kusetshenziswe iphephosivu sampula ukukhetha izincwadi zobuciko ezizosetshenziswa ukuqoqa ulwazi. NgokukaTongco (2007) uma umcwaningi ekhetha iphephosivu sampula kusho ukuthi uzosebenzisa ukwahlulela kwakhe ukukhetha abantu noma izinto ezithile ezizoba yingxenye yocwaningo. Uqhuba athi uma umcwaningi ekhetha iphephosivu sampula usuke sekazi kahle ukuthi ucwaninga ngani, ngalokhu umcwaningi uyakwazi ukukhetha ukuthi ufaka bani ocwaningweni lwakhe. Lokhu kusho ukuthi umcwaningi ukhetha abantu noma izinto aziyo ukuthi zizomnika imiphumela ethile noma ayidingayo.

Kulolu cwaningo, kukhethwe izincwadi zobuciko ezine ezifundwa emabangeni aphakeme eziqhukethe imibono emiswe ngokobulili. Lezi zincwadi zobuciko ezisetshenzisiwe zifundwa abafundi abenza isiZulu ulimi lwasekhaya ebangeni leshumi neshumi nanye ezikoleni zikahulumeni. Abafundi abazikhetheli ukufunda lezi zincwadi ngoba zikhethwa uMnyango wezemfundo eyisisekelo kuleli.

3.5 Ukuhlaziywa kolwazi olutholakele

UJackson, uDrummond kanye noCamara (2007) bathi kunezindlela ezahlukahlukene zokuhlaziya ulwazi abacwaningi abazuza kakhulu uma bezisebenzisa ukuhlaziya imibhalo, njengemibhalo yobuciko. Baqhuba bathi lezi zindlela zokuhlaziya imibhalo zihlaziya okushiwo emibhalweni nokuthi kushiwo kanjani. Kulezi zindlela kubalwa i-*content analysis*, i-*discourse analysis*, i-*narrative analysis* kanye ne-*conversation analysis*.

UJackson nabanye (2007) baveza ukuthi i-*narrative analysis* ihlaziya ukuthi indaba yethulwe kanjani futhi ithuthukiswe kanjani kusukela esingenisweni, ukuvezwa kodweshu langaphandle

nelangaphakathi, umzimba, uvuthondaba, upholavuthondaba nesiphetho, nokuthi umbhali ukwazile ukufeza izinhloso zakhe. Nge-*conversation analysis* baveza ukuthi imayelana nokuhlaziya inkulumo phakathi kwabalingiswa embhalweni othile ngenhloso yokuthola ukuthi baqondana kanjani futhi baphendulana kanjani, nokuthi indlela abakhulumisana ngayo iholela ekutheni benzeni. Lokhu kufakazelwa uKim kanye noKim (2015) ngokucaphuna kuSidnell (2010) ukuthi inhloso ye-*conversation analysis* yini, ngokuthi:

> *Aims to describe, analyse and understand talk as a basic and constitutive feature of human social life.*

Okuhunyushwa ngokuthi:

> Inhlose ukuchaza, ukuhlaziya kanye nokuqonda inkulumo njengesici esiyisisekelo nesibalulekile empilweni yabantu emphakathini.

I-*content analysis* ngakolunye uhlangothi imayelana nokuhlaziya amagama, imisho kanye nezincazelo ezitholakala emibhalweni, nobudlelwane phakathi kwalawo magama noma imisho (uJackson nabanye, 2007). Baqhuba ngokuthi iphinde inikeze umcwaningi ithuba lokuthi ahlakaze amagama nemisho embhalweni othile, awaqhathanise futhi aphinde awahlele ngendlela ethile ukuze athole amaphethini athile ahambelana nesihloko socwaningo. UKrippendorff (1980:403) uyakufazela lokhu ngokuthi:

> *It seeks to analyse data within a specific context in view of the meanings someone-a group or a culture-attributes to them.*

Okuhunyushwa ngokuthi:

> Ifuna ukuhlaziya idatha ngaphakathi komongo othile ngokubheka izincazelo zothile - zeqembu elithile noma zesiko elithile-abanazo.

Enye indlela ebalulekile yokuhlaziya imibhalo noma amadokhumenti engaphansi kwendlela yokwenza ucwaningo eyiKhwalithethivu, i-*document analysis* ngoba ibandakanya izinqubo ezahlukahlukene zokuhlaziya nokuhumusha ulwazi emibhalweni ekhethiwe (Altheide, 2000). U-Althiede (2000) uqhuba ngokuthi ulwazi oludingekayo kumadokhumenti akhethiwe luncike kakhulu ekutheni ucwaningo lugxile kuphi futhi nasemibuzweni yocwaningo. Isizathu salokhu ukuthi uma umcwaningi efunda, ehlaziya futhi ehumusha amadokhumenti usuke ezama ukuphendula imibuzo yocwaningo. UBowen (2009:27) uchaza ukuhlaziywa kwamadokhumenti, uthi:

> *Document analysis is a systematic procedure for reviewing or evaluating documents both printed and electronic material. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge*

Okuhunyushwa ngokuthi:

> Ukuhlaziywa kwamadokhumenti kuyinqubo ehlelekile yokubuyekeza noma yokuhlola amadokhumenti aphrintiwe kanye neyenziwe nge-elekhtronikhi. Njengezinye izindlela zokuhlaziya ocwaningweni oluyi-khwalithethivu, ukuhlaziya amadokhumenti kudinga ukuthi idatha ihlolwe futhi ihunyushwe ukuze kutholwe incazelo, ukuqonda, futhi kuthuthukiswe ulwazi olunobufakazi.

UBowen (2009) uphinde waveza ukuthi amadokhumenti aqukethe umbhalo (amagama) kanye nezithombe ezirekhodiwe ngaphandle kokungenelela komcwaningi. Ngalokhu uzama ukuxwayisa umcwaningi ukuthi uma ehlaziya amadokhumenti kufanele azame ukubuka izinto ngendlela ehambelana nocwaningo lwakhe.

Kulolu cwaningo, umcwaningi usebenzise indlela eyikhwalithethivu ukuhlaziya ulwazi olutholakale ezincwadini zobuciko zabafundi bamabanga aphakeme. Umcwaningi uphinde wasebenzisa i-*interpretive approach,* i-*document analysis* kanye ne-*content analysis* ukuhlaziya ulwazi olutholakale ezincwadini zobuciko zabafundi. Amagama, imisho nezigaba ezincwadini zabafundi zobuciko zicutshunguliwe zahlaziywa ngokwesihloko kanye nemibuzo yocwaningo.

Injulalwazi kaPharr (1988) yengcindezelo isetshenziswe njengensizakuhlaziya ukuhlaziya izincwadi zobuciko zabafundi ukuze kutholakale ukuthi zinayo yini imibono emiswe ngokobulili, nokuthi ibaphi abantu abathinteka kakhulu kunabanye nezizathu zalokho.

3.6 Inkambiso elungile

Lolu cwaningo lonke lugxile ezincwadini ezine zobuciko zabafundi bebanga leshumi kanye neshumi nanye abenza isiZulu ulimi lwasekhaya. Lokhu kusho ukuthi akukho umuntu osetshenzisiwe kulolu cwaningo. Ngakho-ke lolu cwaningo aluyidingi inkambiso elungile (*ethical consideration*).

3.7 Isiphetho

Kulesi sahluko kwethulwe izinsizakuhlaziya ezisetshenziswe ukuqhuba lolu cwaningo mayelana nemibono emiswe ngokubulili etholakala ezincwadini zabafundi zobuciko ezifundwa emabangeni aphakeme. Umcwaningi usebenzise injulalwazi eyodwa kulolu cwaningi okuyinjulalwazi kaPharr (1988) yengcindezelo. Le njulalwazi ilekelele umcwaningi ukuhlaziya ukuthi abalingiswa besifazane nabesilisa bavezwe kanjani ngokwemibono emiswe ngokobilili encwadini yobuciko ngayinye kanye nezizathu zalokho. Umcwaningi uphinde waveza ukuthi usebenzise ipharadaymu eqondayo, nendlela eyikhwalithethivu ukufeza izinhloso zalolu cwaningo futhi nokuphendula imibuzo yalolu cwaningo. Kuphinde kwavezwa amathuluzi okuhlaziya ulwazi asetshenzisiwe kulolu cwaningo nokuthi inkambiso efanele ayidingeki ngoba abekho abantu abazosetshenziswa.

Isahluko esilandelayo okuyisahluko sesine, umcwaningi uzokwethula ulwazi olutholakele ezincwadini zabafundi zobuciko kanye nokuhlaziywa kwalo. Lolu lwazi umcwaningi azolwethula lumayelana nokuthi bavezwe kanjani abalingiswa besilisa nabesifazane encwadini ngayinye, nokuthi abalingiswa besifazane bayisebenzise kanjani imibono emiswe ngokobulili ukuhlomula, ukulimaza kanye nokuvuselela impilo yabanye abalingiswa.

ISAHLUKO SESINE

UKUHLAZIYWA KOLWAZI OLUQOQIWE

UKUVEZWA KWEMIBONO EMISWE NGOKOBULILI KUBALINGISWA

4.0 Isingeniso

Isahluko esedlule okungesesithathu, sidingide ngezinsizakuhlaziya kanye nezindlela ezahlukene ezisetshenziswe ukuqoqa ulwazi kulolu cwaningo. Kulesi sahluko umcwaningi uzokwethula ulwazi olutholakele ngesikhathi kwenziwa lolu cwaningo olumayelana nokuthi bavezwe kanjani abalingiswa besilisa nabesifazane ngokwemibono emiswe ngokobulili abatholakala ezincwadini zobuciko ezikhethiwe noma ezicutshungulwayo. Ngale kwalokho, uzokwethula ukuthi abalingiswa besifazane bayisebenzise kanjani imibono emiswe ngokobulili ezincwadini zobuciko ezikhethiwe ukulimaza, ukuhlomula noma ukuvuselela izimpilo zabanye abalingiswa.

Ngaphambi kokuba umcwaningi athule ulwazi olutholwe ucwaningo, uzoqala ngokwethula umlando kafushane wombhali wencwadi yobuciko ekhethiwe ngayinye. Uzoqhuba ngokufingqwa ngokugcwele zonke izincwadi zobuciko ezikhethiwe ngaphambi kokwethula ulwazi olutholakele.

4.1 Bahlukumezekile Behlakaniphelana Nje: Lawrance Molefe

4.1.1 Umlando wombhali ngamafuphi

ULawrance Molefe, wazalelwa endaweni yaseLotheni. Ufunde ezikoleni zamabanga aphansi eMalinga, naseMahlutshini, wadlulela esikoleni samabanga ephakeme eSiminza. Ibanga leshumi nambili walenza ePholela eBulwer ngonyaka we-1979. Waqhubeka nezifundo zakhe wathola iziqu ze-*BA* eNyuvesi yeseNatali KwaZulu Natal, eMgungundlovu ngonyaka we-1989. Waqhubeka wathola iziqu ze-*BA honours* kanye neze-Mastazi. Ezobudokotela wazithola eNyuvesi yeseNingizimu Afrika (*Unisa*) ngonyaka we-2000. Uqale ukuba ngumbhali ozimele ngonyaka we-2015. Kuyimanje seshicilele izincwadi ezingamashumi amathathu nanhlanu. Kuzo kubalwa amanoveli, izindaba ezimfushane, izinkondlo kanye nemidlalo (Molefe, 2011).

4.1.2 Ukufingqa indaba (Bahlukumezekile Behlakaniphelana Nje)

Umbhali walo mdlalo usethulela inkinga yobugebengu, lapho iziboshwa ezimbili ezisanda kuphuma ejele namantombazane amablili adayisa ngomzimba bezama ukuqola imali yomuntu osanda kuwina ilotho. Kulo mdlalo sithola abalingiswa abayisishiyagalombili ababambe

iqhaza elikhulu ekuqhubekiseni lo mdlalo. UVelevele noMakhosini iziboshwa ezisanda kuphuma ejele, u-Ezile intombi kaVelevele, uDesmond ongumacaphuna kusale futhi osanda kuwina ilotho, uMyeza indodana yesicebi uDesmond, uQeda osebenza engadini emzini kaDesmond futhi osehlala khona, uZodwa noNingi abadayisa ngomzimba edolobheni eBloemfontein.

Ekuqaleni komdlalo umbhali usethulela uVelevele beno-Ezile intombi yakhe besesitolo sokudla bexoxa emva kwesikhathi eside bagcinana ngenxa yokuthi uVelevele wayesejele. Babexoxa ngokuthi uVelevele kufanele abuyele ekhaya eMgungundlovu eMbali lapho ezalwa khona no-Ezile bayoqala impilo entsha. UVelevele akakuthokozelanga lokho ngoba wayengabaza ukuthi umphakathi waseMbali uzokwazi ukumamukela nokuthi wayesanda kushonelwa umama wakhe okwasekusho ukuthi wayengesenazo ezinye izihlobo e-Mbali. Kukho konke lokho uVelevele nomngani wakhe uMakhosini babenesu lokuthola imali ngendlela esheshayo,bese beduka nezwe bayozihlalela kwelase*Nigeria*.

UVelevele noMakhosini babefuna ukuqola imali kaDesmond owayesanda kuwina ilotho kodwa bengazi ukuthi bazosebenzisana nobani. Bagcina bethole uZodwa noNingi ababezobasiza ngomsebenzi wokuqola imali kaDesmond owaye wine ilotho. Ngesikhathi beqala ukuhlangana nalezi zintokazi babefuna ukuthola ukuthi ziyakwazi ukuthonya abantu besilisa zibenze benze lokhu abakufunayo nokuthi ziyakwazi ukusebenzisa ikhompyutha ukuze bangene kwi-akhawunti kaDesmond yasebhangi, kanti bashaye khona zazikwazi konke lokho. Lezi zintokazi zakuthokozela kakhulu ukwenza lo msebenzi ngoba babathembisa ukubaholela isigidi samarandi ngamunye uma umsebenzi usuphothuliwe. Okunye okwabonisa ukuthi bayawuthokozela umsebenzi ukuthi kwaba lula kubona ukuthi baqhamuke namacebo abalulekile futhi angasiza ekutheni umsebenzi wabo ube yimpumelelo. Ngaphambi kokuthi baqale umsebenzi lezi zintokazi zenza ucwaningo ngomuzi kaDesmond nokuthi bangakhi abantu abahlala khona. Basebazi kahle ukuthi uDesmond ungumuntu omatasa futhi ongatholakali kalula, kodwa uQeda owayesebenza engadini babezongena ngaye ngoba wayehlala ekhona.

UNingi akapholisanga maseko wabonakala esesangweni lakwaDesmond ekhuluma noQeda emtshela ukuthi uhamba ekhangisa ngemishini yokuwasha okhaphethi. Kusenjalo wabuza ukuthi uDesmond ukhona, wathola ukuthi akekho uyodlala igalofu. Lokhu kwabayithuba elihle lokuthi uNingi azame ukungena emzini kaDesmond ukuze umsebenzi uqale. Kuthe uNingi esezosuka ahambe kwazwakala esebiza uQeda ngosiqedakoma. UQeda naye azange azibeke

phansi wancoma ubuhle bentokazi waze wazithola esethi ayingene ayiboleke isambulela ukuze ingashiswa yilanga. Nangempela wangena uNingi ngelokuthi uyothatha isambulela kodwa ngenxa yobugebengu wangena endlini encane wanqamula izingcingwana zesambulela wasetshela uQeda ukuthi angeke sisebenze. Ngokwenza njalo wakwazi ukucela ukuhlala kancane ukuze ilanga lithi ukwehlisa.

UNingi wahlala kwaze kwabuya uDesmond. Wasebenzisa lokhu ukuthi angasahambi watshela uQeda ukuthi seyasaba ukuhamba ngoba uMnumzane wekhaya uzombona. Wacela uQeda ukuthi ayomlandela isikhwama sakhe endlini kaZodwa. Wathi efika wathola ukuthi bamakhele itulo lokuthi uZodwa amkhiyele kwelinye lamakamelo ngoba bengafuni aphazamise uNingi. Okwenza kwabalula ukuthi uQeda aphuthumele endlini kaZodwa ukuyolanda isikhwama ukuthi uNingi wayesemqomile. Isenzo sikaZodwa sokuthi akhiyele uQeda ekamelweni eyedwa senza uMakhosini akholwe ukuthi unesibindi.

Kwathi uNingi esahleli endlini kaQeda kwangena uMyeza indodana kaDesmond. UMyeza emva kokuxoxa noNingi wamangazwa ukuthi uQeda akabuyi, wabona kungcono ukuthi athathe uNingi amngenise endlini lapho uDesmond wafika wamnika ikamelo lokulala. UNingi watshela uDesmond nendodana yakhe ukuthi uQeda umfowabo abadukelana naye kudala futhi kade emthungatha. Wamangala ukuzwa lokhu uDesmond ngoba yena wayengazi ukuthi uQeda unomndeni, wayezitshela ukuthi uyintandane yingakho wamthatha wamfaka emzini wakhe futhi wayesefana nendodana yakhe. Ngakusasa uDesmond waphelezela uMyeza enyuvesi bashiya uNingi endlini eyedwa ngoba kwakusalindwe uQeda ukuthi abuye. Lokhu kwanika uNingi ithuba lokuthi aguduze emuzi wonke ezama ukuthola ukuthi ikhompyutha ingakuphi ngaphambi kokuthi uMnumzane wekhaya abuye.

UDesmond wathi ebuya uNingi wamvalela endlini kaQeda ngoba wayeselitholile ikamelo elalinekhompyutha, washayela uZodwa wamazisa ngakho konke nokuthi kufanele beze khona bezoqala umsebenzi. UNingi wahamba wayolanda uMyeza enyuvesi ngoba wayeseqedile ngezifundo zakhe zosuku wayomvalela noQeda endlini kaZodwa. UVelevele noNingi batshela uMyeza noQeda ukuthi ngeke babalimaze into nje bazifunela imali. UMakhosini watshelwa ukuthi aqhaphe uDesmond ngeso lokhozi ngoba wasuke waphula ingilazi yefasitela ngesikhathi bengekho, ezama ukumemeza. UZodwa wavele waqonda ngqo ekhompyutheni ekamelweni likaDesmond waqala umsebenzi wokuzama ukudlulisela imali ebhange likaVelevele. UZodwa wayelayelwa uVelevele ngocingo ukuthi enze kanjani ukuze angene kwi-akhawunti kaDesmond nokuthi athole inombolo eyimfihlo yesikhashana ukuze bakwazi

ekufinyelela emalini. Nangempela bagcina bekwazile ukudlulisela imali yonke kwi-akhawunti kaVelevele.

Bathi beqeda ukudlulisa imali uVelevele watshela uZodwa, uNingi kanye noMakhosini ukuthi abahlangane edolobheni ukuze bakwazi ukuhlukaniselana imali njengesivumelwano sabo. UZodwa noNingi bathatha isinqumo sokuthi bakhiyele uMakhosini noDesmond ukuze bashaye bachithe bayozikhiphela imali. UVelevele wabalinda isikhathi eside waze wacabanga ukuthi mhlambe babandakanyeke engozini. Wagcina ethathe isinqumo sokuthi ahambe noMyeza ayobheka emzini kaDesmond ukuthi kwenzakalani. Wamangala kakhulu ukuthola ukuthi oNingi bavele abakhiyela uMakhosini bashaya bachitha. UVelevele wabona kahle ukuthi oNingi basephulile isivumelwano sabo, wavele wazidela washayela u-Ezile intombi yakhe eyayisebenza ebhangi wacela ukuthi imbhekele ukuthi ayikho imali engenile kwi-akhawunti kaZodwa. Nangempela u-Ezile wathola ukuthi uZodwa wadlulisela imali kweyakhe i-akhawunti kunokuthi ayifake kwi-akhawunti kaVelevele. Kwavele kwaba sobala ukuthi lamantombazane abashayile.

U-Ezile wakwazi ukuthi abheke kwikhompyutha yakhe ukuthi bake bayikhipha imali futhi kuphi. Nangempela wathola ukuthi uZodwa uyikhiphile imali ngehora leshumi khona edolobheni eBloemfontein okuchaza ukuthi babeseduzane kakhulu noma babengakayi kude. UVelevele noMakhosini batshela uDesmond ukuthi ashayele abalandela izimoto ngalento enamathele kuyo kodwa angasho ukuthi ilahlekile avele athi ufuna ukwazi ukuthi ikuphi nendawo. Nangempela wenza njalo uDesmond bakwazi ukuthola ukuthi oNingi babesakhona eduzane nakwaDesmond.

OVeleleve bathola ukuthi imoto eyayihambe ngoNingi noZodwa yayisemgwaqweni uJoubert, kunombolo 878. UMyeza wabalayela ukuthi leyondlu abakhuluma ngayo ukulomgwaqo abakuwo. Abazange basapholisa maseko oVelevele baqonda khona, bazithola izintokazi zibhacile ekamelweni lokulala. UVelevele wavele washaya ifasitela ngesidunu sesimbhamu basho phakathi benoMakhosini. UVelevele wayephethe ikhompyutha ephathwa ngesandla ngoba wayefuna uZodwa adlulise imali yonke kwi-akhawunti yakhe. Nangempela wagcina ekwazile ukudlulisa imali njengoba etsheliwe uZodwa. UVelevele watshela izintokazi ukuthi ngeke zisalinuka iholo labo ngenxa yesenzo sabo.

Ngebhadi nangeshwa bathi besathi baphuma ngefasitela uVelevele noMakhosini bezwa izwi elithi abalahle izibhamu baphindele endlini. Babuyela nazo izibhamu zikhombe ubala. Kwathi kusenjalo kwaqhuma isibhamu balala phansi bonke besaba. UDesmond uQeda kanye noMyeza

babatshela ukuthi ababuyisele yonke imali kwi-akhawunti kaDesmond. Kusenjalo kwangena u-Ezile ehamba namaphoyisa amaningi baboshwa bonke.

4.1.3 Ukuhlaziywa kwencwadi ngokwenjulalwazi yengcindezelo kaPharr (1988)

NgokukaPharr (1988) emphakathini esiphila kuwo kunamaqembu amabili abantu angafani ngokwezinga lempilo kanye nangendlela abenza ngayo okuthile. Uqhuba athi umehluko phakathi kwalamaqembu amabili ukuthi amandla omnotho kanye namandla ezikhungo awahlukaniswanga ngokulinganayo phakathi kwalamaqembu omabili. Lokhu kusho ukuthi kukhona iqembu labantu elinamndla ngokomnotho noma ngokwezikhungo futhi singasho ukuthi labo bantu bayasebenza, banemali, bafundile, banamabhizinisi noma umthetho uvumelana nabo kokuningi. Kuphinde kube khona iqembu labantu elingenawo amandla omnotho noma ezikhungo okusho ukuthi abasebenzi, abafundile noma bakhishwa inyumbazane kokuningi.

Ukungalingani kwalamaqembu emphakathini kuholela ukutheni kubekhona ukucindezelwa kwabanye ngezindlela ezahlukahlukene okubhekiswe kulabo abangenawo amandla ezikhungo noma ngokomnotho (Pharr.1988). UPharr (1988, 53) uthi isizathu salokhu ukuthi:

> *Once economic control is in the hands of the few, all others can be controlled through limiting access to resources, limiting mobility, limiting employment options.*

Okuhunyushwa ngokuthi:

> Lapho ukuphatha ngokomnotho kusezandleni zabambalwa, bonke abanye bangalawulwa ngokunciphisa ukufinyelela ezinsizakalweni, ukunciphisa ukuhamba kwabo, nokunciphisa amathuba abo omsebenzi.

Lokhu kuchaza ukuthi laba abanamandla omnotho noma wezikhungo bazama ngazo zonke izindlela ukuthi bahlale bephezulu ngokwezinga lempilo futhi izindlela abazisebenzisayo ziyabacindezela noma ziyabahlukumeza labo abanganawo amandla ngokomnotho.

UPharr (1989: 53) uqhuba ngokuthi:

> *To understand the connection among the oppressions, we must examine their common elements. The is defined norm, a standard of rightness and often righteousness wherein all others are judged in relation to it. This norm must be*

backed up with institutional power, economic power, and both institutional and individual violence.

Okuhunyushwa ngokuthi:

Ukuze siqonde ukuxhumana phakathi kwezinhlobo ezahlukene zengcindezelo, kufanele sihlole izici zakhona ezijwayelekile. Esokuqala noma elokuqala iqembu i-*norm*, leli qembu lihambiselana nokulunga kodwa, yingakho bonke abanye behlulelwa ngendlela amalunga aleli qembu aphila ngayo. Leli qembu kufanele lisekelwe ngamandla ezikhungo, amandla omnotho kanye nodlame lwezikhungo nelomuntu ngamunye.

Kulokhu uPharr (1988) uchaza ukuthi kuneqembu elibizwa nge-*norm* elenziwe ngabantu abaphekeme ngokwezinga lempilo ngoba banamandla ngokomnotho nangokwezikhungo emphakathini abaphila kuwo. Uqhuba athi leli qembu liwuphawu lokulunga okusho ukuthi konke okwenziwa abantu abakuleli qembu kubonakala ngathi kulungile noma kungeyikho. Isizathu sokuthi bahlale bephezulu ngokwezinga lempilo ukuthi banamandla ngokomnotho phecelezezi imali futhi banamandla ezikhungo futhi basebenzisa konke lokhu kanye nodlame ukwenza isiqiseko ukuthi abahluphekayo bahlala benjalo isikhathi eside.

4.1.3.1 Amalunga eqembu i-*Norm*-Abalingiswa besilisa- Bahlukumezekile Behlakaniphelana Nje

Kulo mdlalo othi Bahlukumezekile behlakaniphelana nje (Molefe, 2011) abalingiswa besilisa bavezwe njengamalunga eqembu i-*norm*, Isizathu salokhu ukuthi kunabalingiswa besilisa abavezwe banemali eningi, besebenza befundile futhi bahlakaniphile kakhulu.

i. UVelevele

UVelevele ongumlingiswa ongummeleli kule ndaba, uvezwe njengomlingiswa oyisigebengu futhi ohlakaniphile. Ukuba yisigebengu kukaVelevele yikona okwakwenza ukuthi akwazi ukucabanga ajule aqhamuke namacebo okukhanda imali ngendlela esheshaya. Yingakho wathi uma ephuma ejele wayezimisele ukusebenzisa amacebo noma konke ayekufundile ejele ukuze athole imali bahambe nomngani wakhe baye kwelaseNayijeriya.

Lokhu sikuthola lapho ethi:

VELEVELE: Mina ngikhalela amasu engawathola ejele, engaziyo ukuthi ngeke ngilenze iphutha uma ngiwalandela. (Molefe 2011: 4)

Ukuhlakanipha kukaVelevele kuyavela lapho behlangene noZodwa kanye noNingi ebaxoxela ngeqhinga labo lokuqola imali kaDesmond. Into eyamangaza lezi zintokazi ezimbili ukuthi umuntu obuya ejele ukwazi ukucabanga ngeqhinga elingabakhandela imali ngokushesha kodwa bona bengaphandle behluleka. Okunye okuveza ukuthi uVelevele uhlakaniphile nguyena owayehamba phambili noma ebahola kuleli tulo lokuqola imali futhi wazi kakhulu ngezinto zamakhompyutha, yingakho wayesebenzisana noZodwa naye ozaziyo.

Lokhu kuphinde kuvele lapho uZodwa noNingi bethi:

> **NINGI:** Khona ngibabonile, bahlakaniphile
>
> **ZODWA:** Bahlakaniphile ngempela. (Molefe 2011: 15)

Kuyavela futhi nalapho uZodwa ekhuluma nomaMakhosini bethi:

> **ZODWA:** Nguye ungqondongqondo waleli cebo?
>
> **MAKHOSINI:** Yebo. Nasejele besiboniswa nguye ukuthi kwenzekani lapha ngaphandle. (Molefe 2011: 24)

UVelevele uvezwe njengomlingiswa ongafundi ngezenzo zakhe futhi othembele kakhulu ebugebengwini ukuze athole imali. Ubeyisiboshwa, kodwa emva kokuthi aphume ejele waqhamuka necebo lokuqola imali kaDesmond elifana nalelo elamfaka ejele ekuqaleni, okusho ukuthi akufundi ngezenzo zakhe. Isenzo sikaVelevele sokuthi aqhamuke nelinye icebo lobugebengu liyakhombisa ukuthi uvezwe njengomlingiswa olandela igama lakhe okusho ukuthi velevele oyohlala ezama ukuphila ngobugebengu.

Lokhu kubonakala lapho uVelevele ethi:

> **VELEVELE:** Kodwa mfowethu, ngiyabona ukuthi ayifuni ukuthi ngiphindele ezintweni ezingifake ejele. Kepha angazi ukuthi icabanga kanjani ngoba imali uma uphuma ejele ayibe seyigijima izogcwala esikhawameni. Iyinkinga sonke isikhathi. Ungathi ingayi nakubafundisi bethi bashumayela uNkulunkulu ongumnini-zinto zonke! (Molefe 2011: 04)

Uphinde wavezwa njengomlingiswa ongasenalo ithemba odela ukufa noma ongakwesabi ukufa. Lokhu kuvela lapho sebebanjiwe bonke bengakayisebenzisi imali abayiqolile ngenxa yokuthi uZodwa noNingi bakhetha ukungalandeli indlela ababevumelane ngayo yokwenza lo msebenzi. Isenzo sikaVelevele sokuthi aqome ukufa siyabonisa ukuthi uma izinto zingahambi ngendlela yakhe wayencamela ukuthi alifulathele leli.

Ukufakazela lokhu uVelevele uzwakala ethi:

> **VELEVELE:** Bulalani mina kuqala. (Molefe 2011:98)

> **VELEVELE:** Shiyela konke kimina wena, kuzoqhunyiswa mina kuqala uma ngenze iphutha. Ubaleke uma ubona lokho kwenzeka. Uyosinda-ke. (Molefe, 2011:28)

Okokugcina, uVelevele uphinde wavezwa njengomlingiswa ongesabi lutho. Lokhu kuvela lapho uMakhosini ethuswe indlela uZodwa noNingi ababenza noma abaqhube ngayo umsebenzi wabo. UMakhosini wayecabanga ukuthi uma bekwazi ukwenza into embi kwabanye abantu besilisa kalula lokho kwakusho ukuthi nakubo babengakwenza.

Ukufakazela ukuthi uVelevele uvezwe njengomlingiswa ongesabi lutho sithola lapho ethi:

> **MAKHOSINI:** Velevele, wena uhlala ungesabi lutho nje.
>
> **VELEVELE:** Kumele ube njalo kulo mhlaba. Uma wesaba wesaba into ongayazi ngoba into oyesabayo yingoba uthi izokubulala. (Molefe, 2011:29)

ii. UMakhosini

UMakhosini ongumlingiswa ongumelekeli noma oyisifuba futhi uvezwe njengomlingiswa oyisigebengu ngoba wayeboshwe nomngani wakhe uVelevele. Isizathu sokuthi uMakhosini abe ngumlingiswa oyisifuba ukuthi uVelevele owayengungqondongqo wayexoxela yena onke amacebo ayenawo okukhanda imali bese naye efaka umbono wakhe lapho nalapho. UMakhosini naye wayeyisigebengu esihlukile esikwaziyo ukucabanga sijule futhi size nezisombululo lapho zidingeka khona.

Lokhu kubonakala lapho etshela uVelevele ukuthi:

> **MAKHOSINI:** Ngifikelwa yisu we nsizwa-yakithi
>
> **MAKHOSINI:** Silokhu sizikhathaza ngezintombi ngezintombi eziswenkayo, kukhona ezitholakala kalula. Hhawu, bengithi siphume sihlakaniphile ejele, kanti siyizithuthu nje! (Molefe, 2011: 6)

UMakhosini uvezwe njengomlingiswa onesindi futhi oholayo lapho nalapho kuleli tulo labo lokuqola imali ngendlela yakhe. Ungumlingiswa ofuna inqubekela phambili ukuze kutholakale imali futhi ungumlingiswa onakile ofuna izinto zihambe njengoba zihleliwe. UMakhosini

indlela ayezimisele ngayo nguyena esikhathini esiningi owayeqaphe isimo ngaphandle abanye besebenza ngaphakathi okukhombisa ngokusobala ukuthi unesibindi.

Ukufakazela ukuthi uMakhosini uvezwe njengomlingiswa onakile futhi oholayo simthola kuMolefe (2011) ethi:

> **MAKHOSINI**: Akathungathe manje ukuthi akukho lutho yini oluyingozi. Ningi, funa manje njengoba sikhuluma nje. (Molefe, 2011, 46)

Uphinde wavezwa njengomlingiswa osheshayo ukwethuka. Isizathu sokuthi uMakhosini abonakele njengomlingiswa osheshayo ukwethuka ukuthi wathuswa indlela uZodwa noNingi abaqhuba ngayo umsebenzi nezinto ababezenza kubantu besilisa. Wayethuswa ukuthi uma bekwazi ukwenza okubi kwabanye abantu besilisa kusho ukuthi nakubo bangakwazi. Esinye isizathu ukuthi wayengasafuni ukuphindela ejele, yingakho wayenokwesaba.

Lokhu sikuthola lapho uMakhosini ethi:

> **MAKHOSINI:** Ngenziwa yisimo esidlule kuso. Kuba sengathi sizobanjwa futhi njengasekuqaleni. Okwabani ukubhadla ejele okwesibili. (Molefe, 2011: 30)

Okukugcina uMakhosini uvezwe njengomlingiswa onguthathekile uma kuza kubantu besifazane. Yingakho kwabalula ukuthi uNingi amkhiyele noDesmond bashaye bachithe nemali. Uphinde wavezwa njengomlingiswa osebenzisa udlame ngesinye isikhathi uma izinto zingahambi ngendlela yakhe.

Lokhu sikuthola lapho ethi:

> **MAKHOSINI:** Ukhona uDesmond. Sengisuke ngamshaya ngicabanga ukuthi ufihle isikhwama sikaNingi, kanti bekungekho sikhwama. Bebafuna ngizolanda okuthile lapha ukuze basikhiyele sobalili. (Molefe, 2011: 80)

Isenzo sikaMakhosini noVelevele sokuthi bathuse uQeda, uMyeza kanye noDesmond ukuze bathole abakufunayo futhi uMakhosini agcine esethela uDesmond induku kufakazwelwa uPharr (1988:55) lapho ethi:

> *For all groups it is not just the physical violence that controls us but the ever-constant threat of violence*

Okuhunyushwa ngokuthi:

Kuwo wonke amaqembu into elawula abantu akusilo udlame noma ukushaya abantu emzimbeni kodwa ukubasongela ngokuphindelela ngodlame.

Lokhu kusho ukuthi isizathu esenza ukuthi uQeda, uMyeza kanye noDesmond benze lokhu uMakhosini noVelevele abakufunayo ukuthi babebasongela bebathembisa induku.

iii. UDesmond

UDesmond Gasa uvezwe njengomlingiswa onenhlanhla engandele bani futhi onemali ngoba wawina izigidi zezinkulungwane kwilotho. UDesmond uphila impilo emnandi ngoba uphakeme ngokwezinga lempilo. Lokhu kufakazelwa ukuthi uhlala emzini omkhulu esilungwini futhi ushayela izimoto zikanokusho. UDesmond uzihlalela nendodana yakhe uMyeza efunda eNyuvesi kanye noQeda osebenza engadini.

iv. UQeda

UQeda umlingiswa osebenza engadini kwaDesmond futhi oyintandane ngoba akanawo umndeni noma abazali. Wayesefana njengendodana kuDesmond Gasa azitholela yona. UQeda uvezwe njengomlingiswa osebenzayo, ohloniphayo kodwa onguthathekile uma kuza kubantu besifazane. Lokhu kufakazele ukuthi wathatheka kalula eqala ukubona uNingi kanti wayengazi ukuthi ufuna ukusebenzisa yena ukuze angene emzini kaDesmond athathe imali.

Lokhu sikuthola lapho uQeda ekhuluma noNingi bethi:

NINGI: Uthe ungubani igama lakho?

QEDA: NginguQeda

NINGI: (Emamatheka) He, unguQedakoma?

QEDA: Wazi mina. (Molefe 2011: 19)

v. UMyeza

UMyeza uvezwe njengomlingaswa ophila kahle empilweni ngoba yindodana kaDesmond ongumacaphuna kusale. Uhlala esilungwini noyise futhi ufunda eNyuvesi. UDesmond umhambisa eNyuvesi nsuku zonke ekuseni amlande ntambama uma eseqedile ngezifundo zakhe zosuku.

4.1.3.2 Amalunga eqembu i-*Other*-Abalingiswa besifazane-Bahlukumezekile Behlakaniphelana Nje

NgokukaPharr (1988) kuneqembu lesibili emphakathini elibizwa nge-*other* elihlukile kuneqembu labantu elibizwa nge-*norm*. Uqhuba ngokuthi leli qembu libonakala ngokuthi amalunga alo awanawo amandla omnotho nawezikhungo. Ngamandla omnotho nawezikhungo uchaza ukuthi amalunga aleli qembu aphansi ngokwezinga lempilo ngoba abasebenzi noma bahola imali encane kakhulu, esikhathini esiningi bahlala ezindaweni ezingekho esimeni esikahle futhi bancike kwabanye abantu noma kuhulumeni ukuthi abenzele okuthile abakudingayo. Esikhathini esiningi amalunga aleli qembu yiwona akhishwa inyumbazane noma ahlukunyezwayo ngezindlela ezahlukene (Pharr, 1988).

UPharr (1988: 58) uphawule ngeqembu i-*other*, ngokuveza ukuthi:

> *They are defined in relation to the norm and are found lacking. They are the other. If they are not part of the norm, they are seen as abnormal, deviant, inferior, marginalized, not "right," even if they as a group (such as women) are a majority of the population. They are not considered fully human.*

Okuhunyushwa ngokuthi:

> Bachazwe ngokuphathelene namalunga eqembu i-*norm* futhi esikhathini esiningi batholakala bentulela okuthile. Bangabanye abantu abahlukile. Uma bengeyona ingxenye yeqembu i-*norm*, babonwa njengabangajwayelekile, abaphambukayo, abaphansi ngokwezinga lempilo, abakhishwa inyumbazane, abangalungile (njengabantu besifazane) noma beyiqembu elinenani elikhulu labantu. Abathathwa njengabantu abaphelele.

Kulo mdlalo abalingiswa besifazane bavezwe njengamalunga eqembu i-*other* ngoba abanye babo bavezwe bengaphansi ngokwezinga lempilo, bengafundile, bencenga abesilisa noma bethembele kubalingiswa besilisa ukuthi kube yibona abasebenzisa ubuhlakani babo ukuze babatakule.

i. UZodwa noNingi

UZodwa noNingi bavezwe njengabalingiswa abaphansi ngokwezinga lempilo ngoba badayisa ngomzimba emgwaqweni ngenxa yokuthi abafundile ngaleyo ndlela futhi namathuba omsebenzi awekho. Baphinde bavezwa njengabalingiswa abangakwazi ukucabanga amacebo okwenza imali, balinda abalingiswa besilisa ukuthi babacabangele futhi babanike nendlela

yokwenza umsebenzi othile ukuze bathole imali ngendlela esheshayo. Bobabili bavezwe njengabalingiswa abahlakaniphe ngezindlela ezahlukene futhi yikho lokhu okwabasiza ukuthi benze lo msebenzi ababeqashelwe wona ngokukhulu ukushesha. UZodwa uyakwazi ukusebenzisa amakhompyutha awagqekeze ukuze athole lokhu akufunayo. UNingi uyakwazi ukuthonya abantu besilisa abenze bakholwe ukuthi uyabathanda futhi nokuthi benze lokhu akufunayo. Baphinde bavezwa njengabalingiswa abangathembekile noma abangasigcini isethembise sabo. Lokhu kubonakale lapho uZodwa esekwazile ukungena kwi-akhuwunti kaDesmond Gasa, bathatha isinqumo sokuthi bafake imali kwi-akhawunti kaZodwa kodwa babevumelene ngokuthi izofakwa kweyakaVelevele besekuhlukaniselwana kahle.

ii. U-Ezile

U-Ezile ongumlingiswa ongumlamuli ngoba nguyena obezama ngakho konke okusemandleni ukuthi axazulule izinkinga zikaVelevele noMakhosini umngani wakhe futhi wayezama ukwenza uVelevele ukuthi aphume empilweni yobugebengu aqale kabusha.

Lokhu kubonakala lapho uVelevele ethi:

> **VELEVELE:** Ngeke, ibambela phansi. Ifuna ukuya ekhaya eMgungundlovu. Ifuna ukuya esontweni. Ifuna ukuphila impilo entsha. Ifuna ukungisusa lapha ngoba angazi muntu khona. Ibuza ukuthi wena ukhuluma isiZulu yini …. (Molefe, 2011: 4)

U-Ezile uvezwe njengomlingiswa osebenzayo ozimele kodwa okhuluma kakhulu futhi olandelelayo. UVelevele indlela ayenza ngayo yayikhombisa ngokusobala ukuthi akahambiselani nezifiso zika-Ezile zokuthi abuyele eMgungundlovu bayoqala impilo entsha ndawonye. Sibona u-Ezile ezama ngakho konke okusemandleni ukuthi asize uVelevele empilweni yakhe noma esemsengela ezimthiyo futhi esembonisa ngokusobola ukuthi akaludingi usizo lwakhe ngoba ekholelwa ukuthi umuntu wesilisa kufanele azenzele izinto angondliwa umuntu wesifazane.

Lokhu sikubona lapho uVelevele emkhuza ethi:

> **VELEVELE:** Awu kodwa madoda. Ezile, sibadala uma singaka. Siyekele siphile njengabo bonke abantu (Molefe, 2011: 74).

Amalunga eqembu i-*Norm*-Abalingiswa besilisa.	**Amalunga eqembu i-*Other*-Abalingiswa besifazane.**
1. UVelevele 2. UMakhosini 3. UDesmond Gasa 4. UQeda 5. UMyeza Gasa	1. U-Ezile 2. UZodwa Zikode 3. UNingi

Leli tafula liveza abalingiswa besilisa nabesifazane abatholakala encwadini yobuciko ecutshunguliwe isihloko sayo esithi **Bahlukumezekile Behlakaniphela Nje** (Molefe, 2011). Abalingiswa abahlanu besilisa bawela kwiqembu i-*norm* ngoba bavezwa njengabalingiswa abanamandla omnotho, ezikhungo futhi abasebenzisa udlame ukuthola abakudingayo. Abalingiswa besilisa kulo mdlalo abanye bavezwe benemali (uDesmond), bethanda imfundo (uMyeza) futhi behlakaniphile (uMakhosini noVelevele). Abalingiswa besifazane abathathu bawela kwiqembu i-*other* ngoba abanye bavezwe njengabalingiswa abaphansi ngokwezinga lempilo abangahlakaniphile ngaleyo ndlela futhi abadayisa ngomzimba okunguZodwa noNingi. U-Ezile naye uwela kwiqembu i-*other* noma enawo amandla ezikhungo ngenxa yendlela enza ngayo. Uvezwe njengomlingiswa olandelelayo, oncengayo noma esekhonjisiwe ngezindlela ezithile ukuthi usizo lwakhe aludingeki kodwa uyaqhubeka.

4.1.4 Ukusetshenziswa kwemibono emiswe ngokobulili ukuhlomula, ukulimaza noma ukuvuselela impilo yabanye abalingiswa (Abalingiswa besifazane).

4.1.4.1 Ukuhlomula

UNingi wasebenzisa ukuthi abantu besilisa bathatheka kalula uma kuza kubantu besifazane ukuze ahlomule noma athole lokhu ayekudinga. UNingi wenza lokhu kuQeda ngokuthi akhulume naye ngendlela emnandi wambiza ngoQedakoma, wagcina emqomile. UQeda wayecebanga ukuthi uzitholele intombi emthandayo kanti akabuzanga elangeni uNingi wayefuna ukusebenzisa yena ukuze akwazi ukungena emzini kaDesmond, ukuze aqale ngomsebenzi ayezele wona. Singasho ukuthi uNingi wathonya uQeda wamenza wacabanga ukuthi uyathandwa kanti wayefuna ukungena bazokwazi ukuhlomula emalini kaDesmond. Waphinda wathonya uMakhosini ukuze bakwazi ukushaya bachithe nemali noZodwa.

UZodwa noNingi basebenzisa ubuhlakani bukaVelevele noMakhosini ukuze kube yibo bodwa abahlomulayo emalini kaDesmond ekubeni icebo lize noVelevele. UZodwa noNingi babengakwazi ukuzicabangela icebo elingabenzela imali eningi ngokukhulu ukushesha, kodwa uma uVelevele noMakhosini bebacela ukuthi babasize ukuthi icebo labo libe impumelelo bona basebenzisa ubuhlakani babo ukuthi bahlomule bodwa ngokuthi bashaye bachithe nemali.

4.1.4.2 Ukulimaza

UNingi wasebenzisa ikhono lakhe lokuyenga abantu besilisa ngokuthi enze ngathi uyabathanda kanti ufuna ukubalimaza. UNingi wayenga uQeda wamqoma kanti umfaka obishini lokuthi kuthiwe wangena ngaye emzini kaDesmond wazoqola imali. Waphinda wasebenzisa ikhono lakhe lokuyenga abantu besilisa ukuthi bacabange ukuthi uyabathanda kuMakhosini lapho efika embheka ngamehlo othando uma eqeda wacela ukuthi amqabule. Isizathu sokwenza lokho ukuthi wayefuna uMakhosini amethembe futhi amanzele noma yini, yingakho uMakhosini wazithola eshaya uDesmond ecabanga ukuthi ufihle isikhwama sikaNingi kanti wayemcingisa into engekho ngoba efuna ukumkhiyela noDesmond ukuze bashaye bachithe nemali. Izenzo zikaZodwa noNingi zokuthi bangathembeki zenza ukuthi uVelevele noMakhosini bazithole bebuyele ejele ngenxa yokuthi azange abafune ukulandela ababevumelane ngakho.

4.1.4.3 Ukuvuselela impilo yabanye abalingiswa

U-Ezile usebenzisa ukuthi ungumuntu wesifazane onothando nokuthi usebenza ebhangi ukuzama ukuvuselela impilo yesoka lakhe elalisanda kuphuma ejele futhi elalihlala emjondolo ukuthi liguqule impilo yalo nomngani walo. Imizamo ka-Ezile yokuvuselela impilo kaVelevele nomngani wakhe ayizange isebenze ngoba babecabanga ukuthi bazokwazi ukuvuselela impilo yabo ngecebo ababenalo lokuqola imali kanti lutho bazoboshwa futhi bayobhadla ejele.

4.2 Inzima Le Ndlela: Njabulo Petros Madlala

4.2.1 Umlando wombhali ngamafuphi

Umbhali, uNjabulo Petros Madlala wazalelwa eMooiriver epulazini elaziwa ngokuthi kuka-Green. Wakhulela endaweni yakwaNxamalala, wafunda khona waze waphothula uMatikuletsheni eSiyanda High School ngonyaka we-1996. Iziqu ze-*BA Social work* wazithola eNyuvesi yaseNingizimu Afrika (*Unisa*). Wabuye waqhubeka wenza iziqu ze-Mastazi eNyuvesi yase-Natali (*UKZN).* Uyilunga elingcwele loSiba kanjalo ne-uMgungundlovu

Reading and Writing club (*UMREC*). Ubuye asize ekuqeqesheni abafundi abenza izifundo zezenhlalakahle eNyuvesi yase-Natali (*UKZN*) kanye nase-Nyuvesi yase-Ningizimu Afrika (*Unisa*) (Madlala,2009:13).

4.2.2 Ukufingqa indaba (Inzima Le Ndlela)

Umbhali kule ndaba usethulela indikimba yokuthwala ngegazi labantu. Indaba iqala emngcwabeni kaQhilika Gasa obesanda kundlula emhlabeni futhi obengusomabhizinisi wendawo owaziwayo. Wonke umphakathi, abangani, izihlobo kanye nabantu ayebambisene nabo emabhizinisini babe khala ngokulahlekelwa yiqhawe labo elibenzele okukhulu.

Abantu besakhala kanjalo emngcwabeni umbhali usethulela umlingiswa omkhulu nenkinga abhekene nayo. Inkinga iqala lapho uMqapheli Gasa oyindodana kaQhilika Gasa etshelwa ukuthi kuzofanele anakekele amabhizinisi kayise njengoba engasekho emhlabeni. Lokhu kwamkhathaza kakhulu uMqapheli ngoba esaphila uyise wayengasondeli emabhizinisini ngoba wayetetemuka ehla enyuka nezimoto zikanokusho azithengelwa ngubaba wakhe. Inkinga ibankulu lapho uMqapheli ekhuluma noMagqubu Khoza naye ongusomabhizinisi owaziwayo endaweni futhi owayengumngani omkhulu kaQhilika. UMagqubu utshela uMqapheli ukuthi uyise umshiyele ibhokisi futhi kuzofanele athwale ukuze akwazi ukugcina umcebo kayise udlondlobele. Waphinda wamtshela ukuthi isizathu salokhu ukuthi uyise wayethwele futhi naye wafakwa nguye. Konke lokhu kwamshiya uMqapheli ebambe ongenzansi futhi wakubeka kwacaca kuMagqubu ukuthi yena angeke akwenze lokho, konke kungamane kuphele.

UMagqubu wakubeka kwacaca ukuthi uma uMqapheli engakwenzi lokhu uyise ayemyalele kona izinto zizoqala zimbhedele futhi namabhizinisi azoshabalala. Akuphelanga isikhathi eside uMagqubu emtshele lokhu, waqala washelwa imoto yakhe ayeyithanda kungonakele lutho ekuseni ethi uhambisa ingane esikoleni. Uthe esababaza lokho wezwa ukuthi kugqekeziwe ebhodlelasitolo, izinswelaboya zithathe isitokwe sonke. UMqapheli nonkosikazi wakhe uKhosi Gasa bathi besazibuza ukuthi kwenzekalani kwafika umfundisi emzini wabo ezosho ukuthi umphakathi uyakhala ukuthi awuphatheki kahle uma uzothenga esuphamakethe yakwaGasa. Eyabaphatha kabi inkinga noma eyenza uMqapheli ukuthi azibone njengesehluleki ukuthola ucingo elalumbikela ukuthi I-*SAFA* isibuye yabaphuca abakwaGasa ithenda ye-*Construction* lokwakha inkundla yebhola ka-2010 eThekwini.

Emva kokwehlelwa amashwa nokucengwa umkakhe uKhosi wabona uMqapheli ukuthi kungcono abuyele kuMagqubu, owayesemdubile ngenxa yokuba nenkani ayofuna izeluleko

noma indlela okwakufanele ayilandele ukuze athwale kusinde amabhizinisi kayise. UMagqubu wamxolela uMqapheli wamtshela ukuthi kuzofanele alalele ukuthi ibhokisi amnika lona limyalela ukuthi enzenjani. Nangempela wenza njalo, ngokwemiyalelo ayithola ebhokisini, kwafuneka ukuthi athethe uhambo olude ayeKwaZulu eMbazwana ayobona inyanga enkulu uNhliziyombi. Ngesikhathi efika enyangeni kwadingeka ukuthi abulale uGubese insizwa eyayiwuhlaka le nyanga ngenxa yokuthi yaphula umthetho ngokuthi imvumele angane emagcekeni engenawo umhlatshelo. Emva kokuhlala isikhathi eside enyangeni, kwathi esezohamba yamtshela ukuthi kuzofanele athwale ngengane yakhe ayithandayo. UMqapheli wasengela inyanga ezimithiyo wathi akanayo ingane kodwa uzoyenza abuye nayo isizelwe.

Emva kokuthi uMqapheli abuye eMbazwane uMagqubu wamxwayisa ukuthi kufanele enze njengoba eshilo uNhliziyombi ngoba ubaba wakhe wabulawa yikho ukungaleli futhi naye uzobulalwa yikho lokho. Akuphelanga isikhathi eside uMagqubu etshele uMqapheli lokhu, wonke umndeni wakwaKhoza nezisebenzi zakhona bashela e-*Mall*. Konke lokhu kwamkhathaza kakhulu uMqapheli wazithola esephuza utshwale ekubeni wabugcina eminyakeni emine eyandlula kanti uzilandela ezinye izinkinga. UMqapheli wayecabanga ukuthi utshele uSakhile zonke izifihlo zakhe ngenkathi edle amanzi amponjwana. Yingikho wambulala, izitho zakhe ezithile zomzimba zaba umphako wendlela eyakwaNhliziyombi.

Ngokuhamba kwesikhathi wagcina etholile uNhliziyombi ukuthi uMqapheli wayemsengela ezimithiyo ngokuthi akanayo ingane. Lokhu kwamthukuthelisa kabuhlungu uNhliziyombi wanqumela uMqapheli ugwayi katiki ukuba alethe ingane yakhe u-Ayanda izoba ngumhlatshelo ngokukhulu ukushesha. UMqapheli wabona kahle ukuthi ngeke yena anikele ngozinyobulala wakhe, yingakho wazama amasu amaningi okuphuma kule nkinga ngaphandle kokuthi kubulawe ingane yakhe. Wazama ngakho konke okusemandleni ukuthi atholele indodane yakhe i-*leave of absence* esikoleni ekuze ayovakasha e-Kenya inyanga yonke ukuze uNhliziyombi angayitholi. Elinye icebo aza nalo ukuthi athole ingane kosonhlalakahle yomfana elingana no-Ayanda ukuze ayise yona enyangeni ibe ngumhlatshelo. Ngebhadi icebo lakhe lokuhambisa ingane okungasiyo eyakhe azange lisebenze ngoba wavele wayibona uNhliziyombi zisuka ukuthi akuyona eyakhe. Inyanga yayithatha le ngane ayefike nayo wathi uzoyenza umkhovu, yaphinde yathi akaphuthume ekhaya abuye nomfana angaze azilandele yena mathupha.

Esigcawini sokugcina sithola uMqapheli ezidela eyotshela inyanga enkulu yezimanga ukuthi yena ngeke akwazi ukunikela ngendodana yakhe. Wathi engakakusho ayezokusho enyangeni

wezwa emsakazweni kuthiwa ashe onke amabhizinisi akwaGasa. Inyanga yatshela izigora ukuthi zimkhiphe emzini wakhe ngoba wayesekhala exolisa. Wathi esengaphandle komuzi wenyanga wathola ukuthi umkakhe, indodana yakhe kanye noLindelwa babemlandelile ngemoto befuna ukwazi ukuthi wayeyaphi ngalolo suku. Uthe esababhekile ekude nabo wabona beshela emotweni bonke ebhekile, wathi uyazama ukubasiza kwasho ukuthi kungaphezulu kwamandla akhe. Khona kusenjalo kwazwakala uNhliziyombi ehleka kakhulu wathi bayeke bashe bese ungilethela umlotha wabo.

4.2.3 Ukuhlaziywa kwencwadi ngokwenjulalwazi yengcindezelo kaPharr (1988)

Kulo mdlalo othi **Inzima Le Ndlela** (Madlala, 2009) abalingiswa besilisa abaningi bavezwe bawela kwiqembu i-*norm* ngoba amandla omnotho nawezikhungo akubona (Pharr, 1988). Lokhu kusho ukuthi abalingiswa besilisa kulo mdlalo bavezwe njengabalingiswa abaphezulu ngokwezinga lempilo ngoba abanye babo banamabhizinisi abanye bayasebenza, baphethe ezikhundleni eziphezulu kunabalingiswa besifazane. Inani labalingiswa besifazane lincane uma liqhathaniswa nelabalingiswa besilisa kodwa ngokwale ncwadi yobuciko abalingiswa besilisa yibona abanamandla omnotho nawezikhungo yingakho bewela kwiqembu i-*norm.* UPharr (1988: 53) ufakazela lokhu lapho ngokuthi:

> *It is important to remember that an established norm does not necessarily represent a majority in terms of numbers: it represents those who have ability to exert power and control over others.*

Okuhunyushwa ngokuthi:

> Kubalulekile ukukhumbula ukuthi iqembu i-*norm* alimele abantu abaningi emphakathini ngokwenani: limele labo abanekhono lokusebenzisa amandla nokulawula abanye.

4.2.3.1 Amalunga eqembu i-*Norm* -Abalingiswa besilisa -Inzima Le Ndlela

i. UMqapheli Gasa

UMqapheli Gasa oyiqhawe noma ummeleli kulo mdlalo uvezwe njengomlingiswa ophezulu ngokwezinga lempilo ngoba uzalwa isigwili esamshiyela inxanxathela yamamabhizinisi. UMqapheli ushadile futhi uhlala emzini wakhe nonkosikazi wakhe uKhosi Gasa. Emzini wabo banesisebenzi esibasizayo futhi ushayela izimoto zikanokusho. Uphinde wavezwa njengomlingiswa oyinhloko yekhaya namabhizinisi onke ngoba umkakhe wayenza isiqiniseko

sokuthi akasithathi isinqumo ngaphambi kokuthi akhulume naye, noma esetsheliwe ukuthi nguyena osephethe esuphamakethe.

Lokhu sikuthola lapho uKhosi ethi:

> **KHOSI:** Kunjalo. Kodwa phela nguwena oyinhloko yawo wonke amabhizinisi angithi. (Madlala, 2009: 43)

Uphinde wavezwa njengomlingwa okwaziyo ukugcina imfihlo isikhathi eside ngoba ekholelwa ukuthi umuntu wesilisa uba nesifuba. UMqapheli azange amtshele umkakhe ukuthi amabhizinisi kayise ayesimamiswe ukuthwala nokuthi uNhliziyombi wayefuna ukuthi u-Ayanda ingane yabo ibe ngumhlatshelo.

Isizathu sokuthi uMqapheli amfihlele umkakhe ukuthi uMagqubu wamyala wathi:

> **MAGQUBU:** Uyihlo ndodada ubeyindoda emadodeni. Indoda yangempela-ke ndodana iyaye ibe nesifuba. Kufanele indoda ikwazi ukugcina imfihlo. (Madlala, 2009: 27)

UMqapheli uphinde wavezwa njengomlingiswa onamandla ezikhungo ngoba eyisigwili. Lokhu sikuthola lapho uMqapheli enganelisekile ngesinqumo sikathisha sokuthi anqabe ukudedele ingane yakhe u-Ayanda ukuthi iyovasha ukuze ibe kude noNhliziyombi. UMqapheli uzwakala ethi kuthisha:

> **MQAPHELI:** Ekuxoxeni kwenu nikhumbule ukuthi yimina oxhasa leso sikole ngemali. (Madlala, 2009: 114)

Lokhu kukhombisa ngokusobala ukuthi uMqapheli unamandla esikhungo okuyisikole lapho ingane yakhe yayifunda khona. Isizathu esasenza ukuthi abenamandla kuleso sikole ukuthi wayesixhasa ngemali eningi. Yingakho wayefuna ukuthi intando yakhe yenzeke, yokuthi uthisha kanye nothishanhloko badedele ingane yakhe phakathi nonyaka ngaphandle kwemibuzo eminingi. Nangempela intando yakhe yagcina yenzekele ngenxa yamandla anawo esikhungo.

UMqapheli uphinde wavezwa njengomlingiswa onamandla ezikhungo. Lokhu sikuthola lapho eshayela uMbhele umngani wakhe wakudala oyinhloko yomnyango wezenhlalakahle efuna ingane ngokukhulu ukushesha elingane no-Ayanda khona azoyisa yona kuNhliziyombi ibe ngumhlatshelo.

Lokhu sikuthola lapho uMqapheli ethi:

MQAPHELI: Akunankinga. Yinqobo nje uma ngithole ingane. Futhi-ke ngiyazi ukuthi nawe uzokwenza umzamo njenhloko yomnyango wezenhlalakahle.

MBHELE: Umzamo wani?

MQAPHELI: Sengisho phela umzamo wokuthi izinto zithi ukushesha. (Madlala, 2009: 116)

Okunye okuveza ukuthi uMqapheli uvezwe njengomlingiswa onamandla ezikhungo futhi ophakeme ngokwezinga lempilo ukuthi uMfundisi kanye noMfundisikazi babehlala besemzini wakhe belethe umkhuleko futhi bezobayala. Umfundisi noMfundisiskazi babenza lokhu ngoba UMqapheli wayenikela kakhulu ebandleni njengoyise uQhilika. Kulo mdlalo akuveli ndawo lapho uMqapheli noma umkakhe beya enkonzweni kodwa uMfundisi noMfundisikazi babehlala beza emzini wabo.

Okukugcina uMqapheli uvezwe njengomligiswa osebenzisa udlame ukuze izimfihlo zakhe zingaphumeli obala. UMqapheli wathatha isinqumo sokuthi abulale uSakhile athathe izitho zakhe zombiza ezithile azise kuNhliziyombi ngoba wayecabanga ukuthi umtshele zonke izimfihlo zakhe ngenkathi ephuze utshwala. Wayefuna ukwenza isiqiseko sokuthi igama lakhe lihlala lilihle lingahlanganiswa nokuthwala.

Lokhu sikuthola lapho uMqapheli ethi:

MQAPHELI: Uyazi iyangikhathaza-ke manje le nto. Phela le nto ngifuna ihlale iyimfihlo phakathi kwami noNhliziyombi. Ngiyasola ukuthi kuthangi ngisithulule sonke isifuba sami kuSakhile. Mmm, sengathi kuzofanele ngimbulale uSakhile ngoba useyingozi kimina. Ngizothini uma kungukuthi ngaphahluka ngamtshela zonke izimfihlo zami! Ngeke, sengathi nguyena lo okufanele ngimqume izindlebe ngiye nazo kuNhliziyombi. Uyazi ngizizwa nginesibindi sokuwenza lo msebenzi kwakhona manje. Awuthi ngivele ngiwenze manje ngisenesibindi (Amemeze.) Sakhile, Sakhile, ake ningibizele uSakhile ngalapho. (Madlala,2009: 89)

ii. **UMagqubu Khoza**

UMagqubu Khoza owayengumngani omkhulu kaQhilika Gasa uvezwe njengomlingiswa ophezulu ngokwezinga lempilo ngoba uyisigwili esinamabhizinisi amaningi. Amabhizinisi kaMagqubu ayesimamiswe ukuthwala njengamabhizinisi kaQhilika. Yingakho wazama

ukuyala uMqapheli ukuthi alandele ezinyathelweni zikayise athwale ukuze amabhizinisi kayise ahlale edlondlobele.

Siyathola lapho uMagqubu echazela uMqapheli ukuthi wayengenalutho ehlupheka wamfaka uyise uQhilika ngekhanda ukuthi naye athwale ukuze abe yisigwili.

> **MAGQUBU:** Ngafakwa nguyihlo kule nto. Nguyena owangikhokhela zonke izindleko zokuthwala. Yingakho nje kade singabangani abangaka naye. (Madlala, 2009: 35)

iii. **USakhile**

USakhile owayesebenza kwaGasa enakekela amabhizinisi akhona. Uvezwe njengomlingiswa osebenza ngokuzikhandla futhi ohloniphayo. USakhile wayenganalo ibhizinisi noma amabhizinisi akhe kodwa uMqapheli wayemthemba kakhulu kangangokuthi wayethi uma ehamba ashiye kuyena izintambo.

Lokhu sikuthola lapho uMqapheli ethi:

> **MQAPHELI:** Yingakho nje ngicabanga ukuthi ikufanele le ndima engikunikeza yona. Ngifuna ulekelelane noKhosi ngize ngibuye lapho ngiya khona. (Madlala, 2009: 60)

Lokhu kukhombisa ngokusobala ukuthi uMqapheli wayengathembi ukuthi inkosikazi yakhe uKhosi yayingakwazi ukunakela amabhizinisi iyodwa. Yingakho wacela uSakhile njengomuntu wesilisa ukuthi amlekelele ngoba emthemba futhi esebazebenzele isikhathi eside abakwaGasa.

iv. UNhliziyombi (Inyanga)

UNhliziyombi inyanga kaQhilika kanye noMagqubu abathwala kuyo ukuze babe namabhizinisi adlondlobele. Uvezwe njengomlingiswa oyinyanga edumile futhi ehlonishwayo kakhulu ngenxa yezimanga azenzela abantu. Abantu ababefuna ukuthwala ukuze becebe babesuka ezindaweni ezahlukene beze emzini wakhe eMbazwana KwaZulu. Wonke umuntu owayezobona inyanga enkulu yezimanga kwakufanele ayilandele imithetho yakhona ukuze agweme ukukhokha ngempilo yakhe.

Lokhu sikuthola lapho uNhliziyombi ethi:

> **NHLIZIYOMBI:** Lapha ekhaya umuntu akawuphuli umthetho aphile. Isibonelo esibi siyasishulwa lapha ekhaya. UGubese uyisibonelo esibi. Ube namaphutha amaningi kodwa ukuxolelile. Umane nje wathi hlinza ivondwe. UGubese wazi kahle ukuthi asilokothi senzelele lapha ekhaya. Bekufanele akungenise emgodini wopata nokuyilapho zenzeka khona izinto. Kuyimanje kufanele ngabe kawusenazo izitho eziningi zomzimba. (Madlala, 2009: 66-67)

UNhliziyombi uvezwe njengomlingiswa onamandla ngoba wayeyithemba labantu ababefuna ukuthwala, wayekwazi ukwenza izinto zabo zihambe kahle kakhulu futhi wayekhona nokwenza izinto zabo zonke zishabalele ngokuphazima kweso. Isizathu esasenza uNhliziyombi ashabalalise konke ukungafuni ukwenza lokho ayekusho noma ukuphula imithetho yakhe.

UMqapheli uyakuveza lokhu lapho ethi:

> **MQAPHELI:** Nyanga yamaphupho nezizukulwane. Bengingaba yini-ke baba ngaphandle kwakho. Iziziba zisuthi nje nguwe. Futhi ziyolamba ngawe. (Madlala, 2009: 91)

Lokhu kuchaza ukuthi uMqapheli ithemba lakhe wayelibeke kuNhliziyombi ukuze amabhizinisi kayise ahlale edlondlobele. Amabhizinisi akhe noma umnotho wakhe wawungelutho ngaphandle kwaNhliziyombi yingakho ethi “bengingaba yini ngaphandle kwakho”. UMqapheli uyazi ukuthi uNhliziyombi unamandla amakhulu okufeza amaphupho futhi nokuwashabalalisa, yingakho ethi “iziziba zisuthi nje nguwe”.

UNhliziyombi inyanga yamaphupho iphinde yavezwa njengomlingiswa osebenzisa udlame ukuze enze abantu benze lokhu akufunayo futhi bakhombise ukumhlonipha. UNhliziyombi watshela uMqapheli ukuthi abulale uhlaka lwakhe ngokwephula umthetho wakwakhe. Waphinda watshela uMqapheli ukuthi alethe ingane yakhe ukuthi izoba umhlatshelo, wamsongela ukuthi uma engakwenzi uzozilandela yona ngenkani. UMqapheli azange amlalele uNhliziyombi yingakho washiswa umndeni wakhe wonke emotweni wamtshela ukuthi uma umlilo usuphelile emlethele umlotha wabo.

Lokhu sikuthola lapho uNhliziyombi ethi:

> **NHLIZIYOMBI:** Masihambe sobathathu siye emgodini wopata. Yilapho khona uzofike ubhokode uGubese ngalesi jula somkhonto aze afe. Ngizokunika imizuzu

emihlanu nje kuphela ukuba wenze kanjalo. Uma iphela imizuzu emihlanu esadla anhlavana kuzofa wena. Siyezwana? (Madlala, 2009: 67)

NHLIZIYOMBI: Thula wena sidwedwe ndini. Ngisakhuluma namadoda lapha kanginaso sikhathi samaxhegu axegelwa wubuchopho lapha. Phuma uphele lapha ngingaze ngikumukule ngenhlanakela. (Madlala,2015: 92)

NHLIZIYOMBI: *(Ehleka kakhulu)* Wuyeke ushe uphele umndeni wakho. Uma usuphelile ngizocela ungilethele umlotha. *(Aphinde ahleke into engapheli.)* (Madlala, 2009: 140)

Isenzo sikaNhliziyombi sokusebenzisa udlame sifakazelwa uPharr (1988: 55) lapho ethi:

The maintenance of societal and individual power and control

requires the use of violence and the threat of violence.

Okuhunyushwa ngokuthi:

Ukugcinwa kwamandla okulawulwa umphakathi kanye nomuntu ngamunye kudinga ukusetshenziswa kodlame kanye nokusongela abantu ngodlame.

UPharr (1988) uchaza ukuthi amalunga eqembu i-*norm* njengoNhliziyombi enye indlela abenza ngayo isiqiniseko sokuthi bahlala bephezulu, bebusa futhi behlonishwa ukuthi basebenzise udlame. Lokhu kusho ukuthi abagcini ngokusebesenzisa amandla omnotho nawezikhungo kuphela. Kulo mdlalo othi Inzima le ndlela (Madla, 2009) kuyavela ukuthi abalingiswa besilisa ababili uNhliziyombi noMqapheli basebenzisa udlame ukuthi kwenzeke intando yabo. UMqapheli wabulala uSakhile ngoba engafuni imfihlo yokuthi amabhizinisi akhe awashiyelwa uyise ayesimamiswe ukuthwala iphumele obala. UNhliziyombi usebenzisa udlame ukuthi abantu benze akushoyo futhi bamesabe.

v. UMbhele

UMbhele wayengumngani kaMqapheli wakudala kusukela besafunda isikole ndawonye. Uvezwe njengelunga le qembu i-*norm* ngoba uvezwe ephakeme ngokwezinga lempilo ngoba ufundile futhi uyisikhulu sezenhlalakahle. Lokhu kusho ukuthi uMbhele unamandla omnotho ngoba uyasebenza futhi uhola kahle ngenxa yesikhudla akuso emsebenzini wakhe.

UMbhele uvezwe njengomlingiswa onamandla ezikhungo ngoba uMqapheli wamcela ukuthi amthambisele izinto kwabezenhlakahle zivuleke ukuze akwazi ukuthola ingane elingana

nengane yakhe kalula futhi ngokushesha. UMbhele wakwenza lokhu ngoba bekazi ukuthi uMqapheli naye unamandla ezikhungo kwezamabhizinisi, ngelinye ilanga naye wayezomthambisela kwazamabhizinisi.

vi. UDlomo

UDlomo uvezwe njengelunga le qembu i-*norm* ngoba uvezwe njengomlingiswa ophakeme ngokwezinga lempilo ngoba uyisisebenzi sezenhlalakahle, usiza abantu abafuna izingane ezinganabazali noma umndeni kosonhlalakahle.

vii. UMfundisi

UMfundisi uvezwe njengelunga le qembu i-*norm* ngoba unamandla esikhungo ngoba nguyena ophethe ibandla lapho kusonta abakwaGasa futhi uyahlonishwa kakhulu emphakathini. UMfundisi unamandla omnotho ngoba amalunga ebandla ayamondla ngomnikelo.

Kuyavela endabeni ukuthi umfundisi uyahlonishwa lapho uKhosi ekhuluma nomyeni wakhe ethi:

> **MQAPHELI:** Nalo mfundisi wakho uyayithanda imali Khosi.
>
> **KHOSI:** Musa ukukhuluma kanje mntakwethu ngomuntu weNkosi. Okokuqala nje akasebenzi ngakho njengebandla kufanele simondle (Madlala, 2009: 42).

4.2.1.2 Amalunga eqembu i-*Other* -Abalingiswa besifazane -Inzima Le Ndlela

Kulo mdlalo abalingiswa besifazane bavezwe bawela kwiqembu i-*other* ngoba amandla omnotho nawezikhungo awekho kubona kodwa akubalingiswa besilisa. Lokhu kusho ukuthi abalingiswa besifazane kulo mdlalo basebenza umsebenzi osezingeni eliphansi okubenza bangabi nawo amandla omnotho. Abanye basezikhundleni eziphezulu kodwa konke abakwenzayo kufanele baqale bakhulume nabalingiswa besilisa okuyibo abaphezulu kunabo.

i. UKhosi Gasa

UKhosi Gasa ushade noMqapheli Gasa futhi banengane eyodwa u-Ayanda. UKhosi uvezwe njengelunga le qembi i-*other* ngoba uvezwe engumlingiswa oziphilela impilo ehlanzekile nenokuthobeka futhi uyawuhlonipha umuzi wakhe. Okubonisa ukuthi uyilunga le qembu i-*other* ukuthi umyeni wakhe wamenza umphathi wasesuphamakethe kodwa njalo uma

ezothatha isinqumo wayebuza umyeni wakhe. Wayebona umyeni wakhe njengenhloko yekhaya kanye neyamabhizinisi yingakho wayengasithathi isinqumo eyedwa.

Lokhu sikuthola lapho ethi:

> **KHOSI:** Kunjalo. Kodwa phela nguwena oyinhloko yawo wonke amabhizinisi kababa (Madlala, 2009: 42).

Okunye okuveza ukuthi uKhosi uyilunga le qembu i-*other* ukuthi umyeni wakhe uMqapheli wayengamethembi ukuthi uzokwazi ukunakekela amabhizinisi eyedwa uma engekho ngaphandle kosizo lo munye umuntu wesilisa. Yingakho wacela uSakhile ukuthi alekelele umkakhe emabhizinisi uma engekho enze isiqiniseko sokuthi izinto zihamba kahle. UKhosi uphinde wavezwa njengomlingiswa wesifazane okhuluma kakhulu futhi onemibuzo eminingi mayelana nokuthi umyeni wakhe bekuphi nobani futhi enzani. Okokugcina uvezwa njengomlingiswa olalela abantu ukuthi bathini ngempilo noma ngomshado wabo. Yingakho watshela umyeni wakhe ukuthi umaMfundisikazi uthi sekufanele babe nenye ingane ngaphandle kokucabangisisa ukuthi bayayidinga ngempela.

ii. ULindelwa

ULindelwa intombazane esiza kwaGasa, ibuye iqaphe ingane yakhona u-Ayanda. ULindelwa uvezwe njengomlingiswa oyilunga le qembi i-*other* ngoba usebenza umsebenzi osezingeni eliphansi futhi nemali ayiholayo incane okusho ukuthi akanawo amandla omnotho nawezikhungo. ULindelwa uyapheka futhi wenza isiqiniseko sokuthi umuzi wakwaGasa uhlala uhlanzekile.

iii. USandra

USandra intokazi esebenza ehhotela laseNairobi e-Kenya. Uvezwe njengomlingiswa oyilunga le qembu i-*other* ngoba usebenza emsebenzini osezingeni eliphansi futhi uyadelela kakhulu. Wadelela uMqapheli kabuhlungi ngenkathi efunela uLindelwa no-Ayanda ikhotheji elisezingeni eliphezulu ngezokuphepha ngoba wayebalekisa ingane yakhe kuNhliziyombi. USandra wukhwela wazehlela kumuntu onamasheya kulelo hhotela asebenza kulo. Yingakho uMqapheli waphakamisa ukuthi axoshwe ngokukhulu ukushesha.

Lokhu sikuthola lapho uMqapheli etshela uSandra ukuthi uzosebenzisa amandla akhe esikhungo ukuthi axoshwe, ethi:

> **MQAPHELI:** Nginamasheya angamashumi amathathu amaphesenti kuleyo-*lodge*. Yingakho nje ngizofaka isiphakamiso sokuba uxoshwe emsebenzini (Madlala, 2009: 101).

iv. UThembeka

UThembeka inkosikazi kaSakhile, umlingiswa ongavela kakhulu kulo mdlalo. Uvezwe njengomlingiswa oyilunga le qembi i-*other* ngoba indlela abonga ngayo umndeni wakwaGasa ngokuthi ubalekele ngemali ukuze bakwazi ukugcwaba uSakhile ikhombisa ngokusobala ukuthi wayengenayo imali yokungcwaba umyeni wakhe.

Lokhu sikuthola lapho ethi:

> **THEMBEKA:** (Unkosikazi kaSakhile) Siyabonga kakhulu kunina bakwaGasa. Kangazi ukuthi besingaba yini ngaphandle kwenu. Ngiyaqiniseka ukuthi nalo mngcwabo ubungeke ube yimpumelelo. (Madlala, 2009: 109)

v. UMfundisikazi

UMfundisikazi umama ohloniphekile oshade nobaba uMfundisi. Uvezwe njengelunga le qembi i-*other* ngoba wayengasebenzi njengomyeni wakhe bephila ngomnikela oqhamuka kumalunga ebandla. Okunye ukuthi ubizwa ngoMfundisikazi ngoba eshade nobaba umfundisi okusho ukuthi ngabe akashadanga nobaba uMfundisi ngabe akabizwa ngomama uMfundisi. Umama uMfundisi utshela uKhosi ukuthi angasabi ukuthi abe nenye ingane ngoba yena namanye amalunga ebandla bazokwazi ukumsalela nengane ngenkathi esanake azamabhizinisi. Lokhu kuveza ngokusobala ukuthi uMfundisikazi uvezwe njengomlingiswa osezingeni eliphansi lempilo futhi onesikhathi esiningi ngoba akasebenzi kodwa usiza umyeni wakhe ukuhola ibandla.

Lokhu sikuthola lapho uMfundisikazi ethi:

> **MFUNDISIKAZI:** Ngiyezwa mntanami. Kodwa kuyafuneka ukuthi nibuye nande khona maduze nje. Ningakhohlwa wukuthi sikhona njengamalunga ebandla singanibhekela ingane ngesikhathi niye emabhizinisi enu. Akukuhle ukuba nengane eyodwa. (Madlala, 2009: 55)

Amalunga eqembu i-*Norm*-Abalingiswa besilisa.	**Amalunga eqembu i-*Other*-Abalingiswa besifazane.**
1. UMqapheli Gasa 2. UMagqubu Khoza 3. USakhile 4. UMfundisi 5. UNhliziyombi (inyanga) 6. UDlomo 7. UMbhele	1. UKhosi 2. Lindelwa 3. UMfundisikazi 4. USandra

Leli tafula liveza abalingiswa abatholakala kulo mdlalo ocutshunguliwe isihloko sawo esithi **Inzima le ndlela** (Madlala, 2009). Abalingiswa besilisa abayisikhombisa bawela kwiqembu i-*norm* ngoba banamabhizinisi, bafundile, bayasebenza, basezikhundleni eziphezulu ezikhungweni ezahlukahlukene futhi bayahlonishwa kakhulu kunabalingiswa besifazane. Abalingiswa besifazane abane bawela kwiqembu i-*other* ngoba abanye babo bayasebenza kodwa bangaphansi komlingiswa wesilisa othile ophethe kuleyo ndawo. Isibonelo uKhosi wayephethe esuphamakethe kodwa zonke izinqumo ayezithatha zazindlula kumyeni wakhe ngoba ethi uyinhloko yawo wonke amabhizinisi. USandra wayesebenza ehhotela lapho uMqapheli ayenamasheya khona okwenza kwabalula ukuthi athi axoshwe ngokushesha. Abanye abalingiswa besifazane basebenza umsebenzi osezingeni eliphansi njengoLindelwa onakekela umuzi wakwaGasa. Abanye basezikhundleni ezithile ngenxa yabalingiswa besilisa njengoMfundisikazi.

4.2.4 Ukusetshenziswa kwemibono emiswe ngokobulili ukuhlomula, ukulimaza noma ukuvuselela impilo yabanye abalingiswa (Abalingiswa besifazane).

4.2.4.1 Ukuhlomula

UMfundisikazi usebenzisa isikhundla sakhe ebandleni nokuthi akasebenzi ukuthi agqugquzele uKhosi ukuthi athole ingane ukuze yena namalunga ebandla azothola umsebenzi wokugada leyo ngane. UMfundisikazi usho lokhu kodwa wazi kahle ukuthi uKhosi nomyeni wakhe

abanaso isikhathi sengane okusho ukuthi uma beba nayo kuzobaphoqa ukuthi bathole umuntu azobasalele nayo. Wazi kahle futhi umama uMfundisi ukuthi uLindelwa ukhona okunguyena onakekela u-Ayanda okusho ukuthi angakhona ukunakekela nenye ingane yakwaGasa.

4.2.4.2 Ukulimaza

Abalingiswa besifazane abatholakala kulo mdlalo bayahlonipha futhi bathobekile esikhathini esiningi. Uyedwa umlingiswa wesifazane osebenzisa imibono emiswe ngokobulili ukuthi alimaze abanye abalingiswa.

i. USandra

USandra usebenzisa ukuthi ungumlingiswa wesifazane okhuluma kakhulu nokwaziyo ukusebenzisa amagama aziswana ukuthi alimaze uMqapheli lapho efuna khona usizo mayelana nendawo lapho azofihla khona indodana yakhe u-Ayanda ngenxa kaNhliziyombi. USandra esikhundleni sokuthi akhulume kahle noMqapheli wakhetha ukuthi ambize ngamagama engehli kahle okwaholela ukutheni uMqapheli athethe isinqumo sokuthi axoshwe ngokungamphathi kahle. Ukukhuluma kabi noMqapheli kukhombisa ukuthi nabanye abaningi ababedinga usizo wayekhuluma nabo ngaleyo ndlela uma beshayela ehhotela.

4.2.4.3 Ukuvuselela impilo yabanye abalingiswa

i. UKhosi

UKhosi wazama ngakho konke okusemandleni ukuthi azame ukuvuselela ithemba kumyeni wakhe lapho esefuna ukuthi bashiye konke phansi baduke nezwe. Inkinga ukuthi umyeni wakhe wayengamtsheli lonke iqiniso ngokwakwenzeka empilweni yakhe okwakudala ukuthi afune baduke nezwe.

Lokhu kuyavela kuMadlala (2015: 48) lapho uKhosi ethi:

> **KHOSI:** (Akhale) Kwenzekeni ngawe myeni wami? Abantu bayasihleka manje. Basibheka njengezehluleki. Ngicela uvuke myeni wami ube yilo Mqapheli engimaziyo. Kufanele siyinqobe le mpi ngiyakucela sithandwa sami. Ngiyaqiniseka ukuthi uma nje ungaphaphama singayinqoba. Kayikho neyodwa into eyake yakuhlula empilweni. Namuhla sewuzovuma ukuhlulwa yinto encane kanje?

Emva kokuthi uMqapheli akhulume nomkakhe kuyavela endabeni ukuthi wabuyela kuMagqubu wazehlisa wacela ukuthi amsize. Lokhu kukhombisa ngokusobala ukuthi umuntu

wesifazane uyakwazi ukushintsha umuntu wesilisa umqondo amuphe amandla amasha ngokukhuluma kuphela, ikakhulukazi uma beshadile. Lokhu kusho ukuthi ukukhuluma noKhosi kwamnika amandla kanye nesibindi sokuthi ayothwala ukuze kusinde amabhizinisi akhe.

ii. UMfundisikazi

UMfundisikazi usebenzise isikhundla sakhe ebandleni ukuvuselela impilo yomndeni wakwaGasa. Wayethi uma amalunga ebandla ekhuluma ngokungaphatheki kahle esuphamakethe yakwaGasa eze ezobatshela ukuthi abantu bathini. Wayengagcini ngokubatshela ukuthi abantu bathini ngaphandle kodwa wayebaluleka ngezinto eziphathelene nomndeni wabo futhi aphinde abashiye nomkhuleko.

4.3 Zihlangene Phezulu: Mavis Barbara Sibanyoni

4.3.1 Umlando wombhali ngamafuphi

Umbhali, u-Mavis Barbara Sibanyoni wazalelwa endaweni yaseJouberton esifundazweni saseNtshonalanga. Wakhulela eWatteville, wafunda Etwatwa *Secondary School* nase Katlehong *High School*. Waqala ukusebenza enkampanini yakwa-*Hendler & Hendlers* eBoksburg esebenza njengomabhalane kumahhovisi ale nkampani. Kuyona le nkampani yilapho lwandlondlobala khona uthando lwezombusazwe (Sibanyoni,2015:7).

4.3.2 Ukufingqa indaba (Zihlangene Phezulu)

Umbhali usethulela indaba esekelwe phezu kwamaqiniso ngezinto ezenzekayo enkathini yamanje. Ithi iqala indaba umbhali usethulela umlingiswa omkhulu uThuthukani Njiyela ohlala endaweni yase-Wattville eBenoni. UThuthukani Njiyela wayengesinye sezishoshovu zepolitiki ngesikhathi kusabusa uhulumeni wobandlululo eNingizimu Afrika. Uphinde waba ngomunye walabo bantu abeqa bayobhaca emazweni angaphandle bebalekela ukubulawa noma ukuboshwa nguhulumeni wobandlululo. Ngonyaka we-1994 izwe laseNingizimu Afrika lazuza inkululeko, kwashintsha uhulumeni wobandlululo kwangena uhulumeni wentando yeningi onsundu. Kwathi kungendlula leso simo esasenze uThuthukani nabanye ukuthi bayobhaca kwamanye amazwe babuya kuleli kusukela ngonyaka we-1990.

Ngenkathi uThuthukani ebhacile ezweni laseSwazini wathola intombi uLetheni Sibiya bekuyona indima yomzabalazo bonke. Ekubuyeni kwabo kuleli abazange bapholise maseko

baqala amalungiselelo wokuthi baganane ngokusemthethweni. ULetheni Njiyela waba nenhlanhla yokubekwa njengekhansela ngemuva kokhetho luka-1994. Wathola isikhundla kuMkhandlu kaMasipala wase-Benoni. UThuthukani wazifunela umsebenzi ezinkampanini ezahlukahlukene. Isizathu salokhu ukuthi waba ngomunye wabalaba ababebhacile ngaphandle abasala ngaphandle ngenkathi kuhlanganiswa imibutho ehlukahlukene yamasosha. UThuthukani wanikwa ithuba lokuthi aqokelwe ezikhundleni zokuhola emphakathini waseWattville ngoba wayengumuntu othanda abantu futhi ethanda ukufaka isandla ezintweni eziningi ezenzeka emphakathini.

Umshado kaThuthukani noLetheni Njiyela wawuhamba kahle besanda kushada bengamathe nolimi. Ekuhambeni kwesikhathi baqala baba nezinkinga ezaziholela ekutheni bahlale bexabana njalo emzini wabo. Eyokuqala inkinga ababhekana nayo ukulahlekelwa ingane yabo yomfana eyantshontshwa ngumuntu abangamazi. ULetheni wayecele loyo muntu wesifazane ukuthi ambambele ukuze angene endlini encane ngokushesha. Eyesibili inkinga ukuthi uLetheni wayehlala ehamba njalo ngegama lo msebenzi nabangani bakhe eya ezifundazweni ezahlukahlukene naphesheya angasenaso isikhathi sokubhekana nezindaba zomuzi wakhe. ULetheni wayehamba ngovivi abuye ngesikabhadakazi, ngesinye isikhathi abuye adle amanzi amponjwane. Konke lokhu uLetheni wayekwenziswa ukuthi usokhaya walahlekelwa umsebenzi okusho ukuthi kwase kunguye osebenzaya futhi omondlayo.

Zonke lezi zinkinga ababebhekene nazo zaholela ekutheni uLetheni afake isehlukaniso enkantolo. Isizathu salokhu kwaba wukuthi uthando lwase luphelile kuye futhi wayengasakhoni ukuthi ondlane nendoda endala enguqhwayilahle. ULetheni waphinda wathatha isinqumo sokuhamba emzini wakhe iminyaka emibile aye kwanhliziyo ngise. Isinqumo sikaLetheni sokuthi aduke nezwe wasamukela uThuthukani noma kwakungemnandi, wathatha isinqumo sokuthi uzoqhubekela phambili ngempilo aphinde azame kwezothando.

UThuthukani wazitholela intombi entsha uThembekile Msimude emva kokushiwa uLetheni. Kuthe lapho uThuthukani esesemalungiselelweni okuthumela abakhongi ukuthi bayomcelela ubuhlobo obuhle kwaMsimude wavele wabuya uLetheni emzini wakhe engamlindelanga, ubuye nje uLetheni akakaze asho kuThuthukani ukuthi uyaphi futhi uzobuya nini. ULetheni wayesanazo izikhiye zomuzi kaThuthukani yingakho kwaba lula ukuthi angene engekho walungisa itafula kahle wabeka izimbali ezibomvu, amakhandlela ukudla okumnandi futhi wadlala nomculo omnandi owawukhalela phansi. Isizathu sokuthi uLetheni enze konke lokhu wayefuna ukukhombisa uThuthukani ukuthi uyaxolisa ngakho konke akwenzile futhi

usamthanda. Ngebhadi isenzo sikaLetheni sadala ukuthi kube khona inxabano enkulu phakathi kukaThuthukani noThembekile ngoba indlela abathola bengayo endlini wavele wakholwa ukuthi wenziwa isilima kanti uThuthukani wayengasafuni ukuzwa lutho ngoLetheni. UThembekile wathola uLetheni enamathele uThuthukani futhi bobabili babemanzi kungathi bebegeza ndawonye.

UThuthukani wazitshela ukuthi angeke avumele isimo abhekene naso ukuthi siphazamisi izinhlelo zakhe zokuthi athumele abakhongi kwaMsimunde ukuze baganane noThembekile ngokusemthethweni. Yingakho waqhubeka nokuthi ayobona umalume wakhe uDuma ephelezelwa umngani wakhe uMqondisi ophinde abe ngomunye wabakhongi bakhe. UThuthukani wayeze kumalume wakhe ngoba ekholelwa ukuthi indlela ibuzwa kwabaphambili mayelana nalokhu eyefuna ukukwenza. Kuthe lapho besaxoxa bobathathu kwavela ukuthi uThuthukani kade wamazi uThembekile kusekela esikoleni besafunda ndawonye. Okwenzeka ukuthi uThuthukani wamithisa uThembekile waqeda waphika isisu yingoba wayekholelwa ukuthi umuntu wesifazane ngeke amithe uma behlangane ubusuku obubodwa kuphela. Lena kwakuyiyo inkinga ayayilethe uThuthukani kumalume wakhe ukuze athola ukuthi kwakufanele ayilungise kanjani. Umalume wakhe wamtshela ukuthi kufanele ageze umuzi wakwaMsimude kuqala ngaphambi kokuthi abakhongi bakhulume indaba yokucela ubuhlobo obuhle.

UThuthukani wazama ngakho konke okusemandleni ukuncenga uThembekile ukuthi umsebenzi wokuthumela abakhongi uqhubeke noma uThembekile esekubeke kwacaca ukuthi uthando alusekho. ULetheni emva kokuxoshwa uThuthukani emzini wakhe wazithola ephindela khona ebusuku ngenxa yokweswela indawo yokulala. Nangempela uThuthukani wamzwela, bavumelana ngokuthi ngakusasa ekuseni kufanele aphume aphele. Kuthe lapho ecambalele uLetheni ubuthongo bungehli wazithola eba nodweshu lwangaphakathi. Kulolo dweshu sithola ukuthi uLetheni noThembekile bake basebenza ndawonye beshushumbisa izidakamizwa. ULetheni ukhumbula kahle ukuthi uThembekile wamphika futhi wamshiya waboshwa yedwa esikhumulweni sezindiza eKorea ngenxa yokushushumbisa izidakamizwa. Uyakhumbula futhi ukuthi uThembekile wake wakhuluma ngetulo lakhe lokuziphindiselela kuThuthukani ngenxa yokuthi wamshiya nengane yonke le minyaka. Ngaleso sikhathi emtshela lokhu uThembekile azange akuthathele ekhanda ngoba wayengacabangi ukuthi wayekhuluma ngoThuthukani Njiyela ongumyeni wakhe.

Ukusa kwabonwa uThuthukani ngenxa yokungalali kahle ebusuku. Waqonda ngqo kulelo gumbi lokulala lapho kwakulele khona uLetheni wamtshela ukuthi akaphume aphele emzini wakhe njengoba babevumelene ngayizolo. UThuthukani wayebona ngathi uLetheni uzomonela ikusasa lakhe elihle noThembekile. ULetheni azange imphathe kahle indlela uThuthukani ayekhuluma naye ngayo yingakho wazithola esemtshela ukuthi uzama ukusiza yena kulesi sigebengu sentombi yakhe enguThembekile. Ngaphambi kokuthi ahambe emzini kaThuthukani wafunga wagomela uLetheni ukuthi ngeke uThembekile ahlale kahle emzini wakhe esadla anhlavana.

ULetheni wagibela itekisi eya endaweni yese-Daveyton eyofuna uThembikile. Endleleni uLetheni ukhumbula indlela noma usuku asayina ngalo amaphepha esehlukaniso. Ukukhumbula kahle ukuthi uThembekile, ummeli wakhe kanye nezinkabi zakhe ezimbili, bamphoqa ukuthi asayine amaphepha esehlukaniso futhi babemkhombe ngesibhamu. UThembekile wayefuna ukumgudluza noma ukumsusa endleleni yakhe uLetheni ukuze itulo lakhe lokuziphindiselela kuThuthukani lihambe kahle. UThembekile wayefuna ukubulala uThuthukani ukuze athole izimali zemishwalense.

ULetheni wamthola uThembekile esathi ugibela itekisi elaliya e-Kempton Park esikhumulweni sezindiza. Wavele wamthathela isikhwama esisodwa wamvimba ukuthi angagibeli itekisi. ULetheni wabuza uThembekile ukuthi wayecabanga ukuthi uyothola udilika jele noma isigwebo sentambo emva kokuthi afake zonke izidakamizwa esikhwameni sakhe ezweni lase-Korea mayeqeda wamphika wathi akamazi futhi akahambi naye ekubeni behamba bonke. Waphinda wambuza ukuthi kungani wahlukumeza yena ekubeni wayefuna ukuziphindiselela kuThuthukani ngokumshiya nengane uSiphesihle. UThembekile waziphendulela ngokuthi yena wayefuna ukuhlukumeza uThuthukani ngokuthi amphuce into noma umuntu ayemthanda kakhulu.

ULetheni wayephethe izulu lezandla ngenkathi exoxa noThembekile, okusho ukuthi wayesebenzisa sona isibhamu ukwethusa uThembekile ukuze enze lokhu ayethi akwenze futhi aye lapho ayethi ayekhona. Bagibela itekisi elaliya esiteshini sezitimela iKaalfontein e-Kempton Park. Bathi behla etekisini base belindwe imoto eyayinabantu besilisa ababili uSpikes noRazor abavele benza uThembekile waba nokwesaba ngendlela ababebukeka ngayo. Kwathi sebengenile emotweni uThembekile wanikwa uswidi owawunezidakamizwa, owamenza walala wangabona nalapho kwakuyiwa khona. Waphaphama eseseTembisa emjondolo thizeni

owawungcolile ngoba izingubo zazinezimbulu namazeze futhi namagundane wayezingenela aziphumele.

ULetheni wacela uSpikes ukuthi amgadele uThembekile ngoba khona lapho ayephuthuma khona. USpikes wabophela uThembekile embhedeni izandla nezinyawo. Okwamthusa kakhulu uThembekile ukubona noma ukuzwa uRazor ethi ugubhela yena umgodi phakathi emjondolo lo ayevalelwe kuwo ukuze bamgcwabe ephila. Yingakho wayesebancenga, waze wababuza ukuthi bafuna imali ngoba uma kunjalo wayengakwazi ukushayela ubaba wakhe noma uThuthukani ucingo ihlangane leyo mali. Lezi zinsizwa zathi kungcono ashayele isoka lakhe uThuthukani ukuze limkhombise ukuthi limthanda ngempela yini ayeke ikhehla elidala ngokuthula.

Nangempela uThembekile wanikwa umakhalekhukhwini washeyela uThuthukani wamazisa ukuthi uthunjiwe ucela usizo. UThuthukani wamangala ukuzwa ukuthi uThembekile uthunjiwe kodwa okwamthusa kakhulu ukuzwa ukuthi labantu ababemthumbile babefuna amakhulu amabili ezinkulungane zamarandi ngokukhulu ukushesha. Emva kokuthi labantu bavale ucingo ekhanda likaThuthukani kwabuya amazwi ashiwo uLetheni kuyena ngoThembekile lapho embiza ngesigebengu esidala. Lokhu kwenza ukuthi noma sebeshilo labantu ukuthi bazomlimaza uThembekile abe nokungabaza noma akungamethembi uThembekile ngokuthi uthunjiwe ngempela.

UThuthukani wabona ukuthi ingaphezulu kwamandla akhe yingakho wathatha isinqumo sokushayela umngani wakhe uMqondisi wathi abahlangane endaweni yokudlela kwaKhetha ukuze babonisane ngale nkinga abhekene nayo. Bathi besazixoxela, uThuthukani kwangena ucingo olaluqhamuka kuSpikes emazisa ukuthi bayambona ukuthi uphula isivumelwano sokuthi engakhulumi namuntu ngalolu daba. UThuthukani wamthembisa ukuthi bakhuluma ngezomsebenzi futhi babevumelene ngayizolo ukuthi bazohlanga kuyo le ndawo. USpikes wakholwa lokhu ayekusho uThuthukani ngoba uLetheni okwakunguye owayemqaphe ngeso lokhozi wayengakwazi ukuzwa ukuthi bakhuluma ngani ngoba wayekude kakhulu. Bavumelana uThuthukani nomngani wakhe ukuthi uMqondisi uzohamba yedwa ayobika lolu daba emaphoyiseni bese kuthi uThuthukani yena abheke ebhangi ayozama ukuxoxisana nomphathi webhangi ukuze adedele leyo mali edingekayo. Abazali bakaThembekile ubaba uMsimude noMathabethe bathatha isinqumo sokuthi baye eGoli ukuyozizwela umkhondo mayelana nokuthunjwa kwendodakazi yabo ngoba base bezwile ukuthi ithunjiwe.

Ngenkathi uSpikes noRazor besalibele ukukhuluma bekhohliwe ukuthi ucingo likuThembekile, wakwazi ukusebenzisa lelo thuba ukubhalela uThuthukani umlayezo masishane emtshela ukuthi useTembisa emjondolo yaseMadelakufa. USpikes washayela uThuthukani ucingo emazisa ukuthi kufanele ahambise imali endaweni eyi-*dumping site* lika - Masipala wase-Ekurhuleni. Nangempela uThuthukani wenza njengoba kwakushiwo ngosuku ababevumelane ngalo, wathatha imali wayoyifaka emgqonyeni ohlaza. Kuleyo ndawo kwakukhona uSpikes, uRazor, uLetheni kanye noThembekile begqoke izingubo ezingcolile ukuze bangabonakali kalule. Iqhinga labo laliwukuthi uThuthukani uzofaka imali lapho elayelwe khona bese ilwandwa nguThembekile ayise kuSpikes noRazor bese ehamba noThuthukani ngemoto. Into ababengayazi ukuthi kubo labo bantu abaningi ababekhona kuleyo ndawo kwakukhona namaphoyisa ayegqoke njengabo ukuze angabonakali kalula futhi ebheke konke okwakwenzeka ngeso lokhozi.

Konke kwakuhamba njengoba kwakuhleliwe kodwa izinto zonakala lapho elinye lamaphoyisa asanda kuqashwa likhutshwa liwa maduzane noSpikes isibhamu sahlala obala. USpikes wavele wahlwitha isibhamu wadubula lelo phoyisa lisalele phansi. Omunye wamaphoyisa wadedela ngenhlamvu wadubula uSpikes ehlombe washayeka phansi. URazor naye wabona ukuthi konakele wakhipha isibhamu wathi uzama ukudubula kodwa kwadutshulwa yena kuqala washonela khona lapho. Khona kusenjalo kwaqhamuka uLetheni engalindelwe muntu wathela uThuthukani ngamankomane emtshela ukuthi kade emkhuza ngoThembekile. Wamtshela ukuthi kade emxwayisa ngokuthi uThembekile uzifunela imali kuyena. ULetheni wabonakala esemangele ngathi ubona isipoki kanti ubona uMathabethe owantshontsha ingane yakhe esibhedlela. Kusenjalo ubaba uMsimude wazwakala ebiza uSpikes ngoMadoda embuza ukuthi kodwa ndodana wabalekelani ekhaya.

UMathebethe wabona kugcono akhulume iqiniso njengomuntu efa kumyeni wakhe wamtshela ukuthi uMadoda ingane kaLetheni noThuthukani. Emva kokusho lawo mazwi wavele washayeka phansi washona. UThembekile owayedubulekile emhlubulweni ngasesandleni sokunene, wabona ukuthi noma esezinhlungwini kufanele asebenzise leli thuba ukuthi abonise uThuthukani indodakazi yakhe uSiphesihle eyiyakhona ize nogogo nomkhulu wayo ukuzofuna umama wayo.

4.3.3 Ukuhlaziywa kwencwadi ngokwenjulalwazi yengcindezelo kaPharr (1988)

4.3.3.1 Amalunga eqembu i-*Norm* -Abalingiswa besilisa- Zihlangene Phezulu

i. UThuthukani Njiyela

UThuthukani Njiyela ongumlingiswa osemqoka kule noveli, uvezwe njengomlingiswa oyilunga le qembu i-*norm* noma ebhekene nezinkinga eziningi endabeni. Uvezwe njengomlingiswa onesibindi ngoba waba nesandla ekulwisaneni nohulumeni wobandlululo kuleli. Ungomunye walaba ababefunwa phansi phezulu ngamasosha omkhosi okuvikela wakuleli ngenxa yokuphikisana nohulumeni wobandlululo nokubhebhethekisa udlame. Lokhu sikuthola ekuqaleni kwendaba lapho umbhali ejeqeza emuva ngempilo kaThuthukani ethi:

> Wake waba ngesinye sezishoshovu zepolitiki ngesikhathi kusaliwa nombuso wobandlululo. Ungomunye walabo bantu abeqa wayobhaca emazweni angaphandle ngemuva kokuphuma ngesamagundane kuqhunyiswe ngembomu esinye seziteshi sesitimela eGoli (Sibanyoni, 2015: 9).

UThuthukani uvezwe njengomlingiswa ofundile ngoba kuyavela endabeni ukuthi ngaphambi kokuthi ayobhaca kwamanye amazwe wayenguthisha. Wafundela ukuba nguthisha ngesikhathi sobandlululo lapho othisha besaqeqeshwa iminyaka emibili kuphela. Emva kokubuya kwakhe kuleli kwase kunezinguquko eziningi ohlelweni lwezemfundo. Kwase kudingeka othisha abaqeqeshwe iminyaka emithathu nangaphezulu. Lokhu kwadala ukuthi kubenzima kuThuthukani ukuthi athole umsebenzi, yingakho wagcina esesebenza ezinkampanini ezahlukahlukene. Ekuhambeni kwesikhathi esesebenza enkampanini eyayisebenzisana nemiphakathi nezimayini, wazithola elahlekelwa umsebenzi ngenxa yokuncipha kwamathuba okwenza ibhizinisi nezimayini.

Uphinde wavezwa njengomlingiswa osebenzisa udlame ukulawula ilunga le qembu i-*other* (Pharr, 1988). UThuthukani waxabana nomkakhe uLetheni Njiyela bebanga indaba yokuthi uLetheni ufike ebusuku ephuzile emzini wabo. ULetheni, ngenxa yokuphuza kakhulu wakhwela wazehlela kuThuthukani wakhipha lonke ulaka lakhe ngokungaphatheki kahle emshadweni wabo wabiza umyeni wakhe ngoqhwayilahle ngenxa yokuthi walahlekelwa umsebenzi. Lokhu kwadala ukuthi uThuthukazi ahluthulelwe inhliziyo aze akhiphe ummese efuna ukumnquma uqhoqhoqho uLetheni. Kwalamula omakhelwane bezwa umsindo ongajwayelekile kwaNjiyela. Lokhu kukhombisa ngokusobala ukuthi uThuthukani ungomunye wabantu besilisa abakholelwa ukuthi umuntu wesifazane ukhuzwa ngenduku uma ephambuka noma uma angenzi kahle.

Umfoka Njiyela uvezwe njengomlingiswa ohlakaniphile, ongaziphakamisi, othanda abantu futhi othandayo ukuzifaka ezintweni ezihlangene nomphakathi aphila nawo. Lokhu kwaholela ekutheni kubekwe yena ezikhundleni zokuhola umphakathi waseWattville. Indlela ayeziphatha ngayo yamsiza futhi lapho ephakamisele uLetheni isandla mayeqeda wambizela amaphoyisa. Omakhelwane bakwazi ukuthi bakhulumisane namaphoyisa bacela ukuthi bayixazulule le ndaba njengomakhelwane ngoba bayamazi uThuthukani akasiye umuntu onodlame.

Lokhu sikuthola kuSibanyoni (2015:14):

> Ekugcineni omakhelwane banxenxa amaphoyisa ukuthi amdedele uThuthukani ngoba lolu daba bazozama ukuluxazulula ngomoya omuhle. Phela lokhu okwenzeke lapha kwaNjiyela yinto eyiconsi lomkholongo kuyaqala kuyagcina futhi.

Lokhu kufakazelwa uPharr (1988) lapho ethi amalunga eqembu i-*norm* awuphawu lwezinto ezilungile futhi kusentshenziswa indlela abenza ngayo noma abaziphatha ngayo ukuthi kwahlulela amalunga eqembi i-*other*. Lapha sithola ukuthi ngenxa yezenzo zikaThuthukani ezilungile omakhelwane namaphoyisa bavele babona zisuka ukuthi umuntu osuse udweshu uLetheni ngenxa yemikhuba yakhe engalungile noma engasile umyeni wakhe angahambiselani nayo.

Uphinde wavezwa njengomlingiswa obekezalayo futhi ononembeza. UThuthukazi wabekezelela unkosikazi wakhe uLetheni isikhathi eside engawuhloniphi umuzi wabo ephuza utshwala nabantu angabazi egameni lo msebenzi. Kwaze kwaba nguye uLetheni owathatha isinqumo sokufaka isehlukaniso. UThuthukani unonembeza ngoba wayesefuna ukulungisa iphutha lakhe alenza kuThembekile nasemzini wakwaMsimude, lokuthi aphike ingane yakhe. Yingakho wazithola eya kumalume wakhe eyofuna usizo ngoba ekholelwa ukuthi indlela ibuzwa kwabaphambili. Wayefuna ukuzwa ukuthi kwakufanele enzenjani kwabakaMsimude ngoba waphika ingane yakhe ingakazalwa wathela umuzi wakhona ngehlazo elikhulu. Lokhu kuphinde kukhombise ukuthi uyawamela amaphutha akhe njengendoda.

UThuthukani uvezwe njengomlingiswa onemali futhi onomuzi wakhe noma wake wabhekana nobunzima bokungatholi umsebenzi. Yingakho uThembekile washayela yena ucingo ngenkathi ethunjiwe emtshela ukuthi ucela usizo ngoba labantu babefuna imali. Singasho futhi ukuthi yingakho uLetheni wakha itulo lokuthi kuthunjwe uThembekile bese befuna imali kuThuthukani ngoba bekazi kahle ukuthi unayo. Kuzo zonke izinkinga uThuthukazi abhekana nazo ngenxa kaLetheni wayenakekela umuzi wakhe futhi azange abone isidingo sokuthi

awudayise. ULetheni kwathi sezimnetha wabuya kuThuthukani ezocela indawo yokuhlala kanti akabuzanga elangeni, wayengasamukelekile emzini kaThuthukani. Yingakho wamxoshisa okwenja emva kokuba uThuthukani emvumelile ukuba alale ubusuku obubodwa.

ii. UMqondisi Njekula

UMqondisi Njekula umngani kaThuthukani omkhulu kusukela besafunda isikole ndawonye, uvezwe njengelunga le qembu i-*norm*. Uvezwe njengomlingiswa ohlakaniphile futhi ofundile ngoba wafunda noThuthukani eGqikazi *High School* bahlukana ngenkathi sebaya ezikhungweni zemfundo ephakeme. UThuthukani wayofundela ubuthishela eNgwenya *Teachers Training College* kanti uMqondisi walibhekisa oNgoye eNyuvesi yaKwaZulu. Yingakho uThuthukani wayethi mayebhekene nenkinga wayeshayela yena. Wayengungqondongqondo owayecebisa umngani ngendlela elungile engamholeli ophathe.

UMqondisi uvezwe futhi njengomlingiswa osebenzayo futhi onamabhizinisi okusho ukuthi wayenamandla omnotho. Yingakho babehlala behlangana njalo noThuthukani kwaKhetha badingide izinselelo amabhizinisi abo abhekene nazo. Babephinde bacebisane ngendlela okuyiyona yokuqhuba amabhzinisi abo. UMqondisi uphinde wavezwe njengongomlingiswa oziphilela impilo enokuthula nomkakhe uThokomele Njekula emzini wabo futhi banemoto yabo.

iii. UbabuMsimude

UMsimude uvezwe njengomlingiswa ongusomabhizinisi futhi onemali. Ubeyilunga elihloniphekile kakhulu leSiphilasonke inhlangano yoSomabhizinisi abamnyama. Ngenxa yeqaza kanye nolwazi lwakhe olujulile ngezamabhizinisi kule nhlangana yoSomabhizinisi amanye amalunga enhlangano ayefisa ngathi kungaba nguye uMgcinisihlalo. Lokhu kukhombisa ngokusobala ukuthi ubaba uMsimude uvezwe njengelunga le qembu i-*norm* ngoba ukuba ngusomabhizinisi nokuba ilunga elibalulekile futhi elihloniphekile leSiphilasonke okuyinhlangano yosomabhizinisi edumile kusho ukuthi unamandla omnotho kanye nawezikhungo (Pharr,1988). Yingakho amanye amalunga enhlalangano ayefuna ukumkhankasela khona kuzoba nguye obaholayo

iv. USkhuni Duma

USkhuni Duma umalume kaThuthukani ovela kancane endabeni. Uvezwe njengomlingiswa oyilunga le qembu i-*norm* ngoba ungumlingiswa ohlakaniphile onolwazi olujilile futhi okhuluma amaqiniso. Lokhu kusho ukuthi uyilunga le qembu i-*norm* ngoba amalunga aleli

qembu afana nophawu lokuhle noma lokulunga (Pharr, 1988). UThuthukani nomngani wakhe uMqondisi baya kumalume wakhe uDuma beyohlanganisa amakhanda mayelana nodaba lokuthumela abakhongi kwaMsimude. UThuthukani wayefuna ukwazi ukuthi kufanele alilungise kanjani iphutha lakhe lokuphika ingane yakhe. Umalume kaThuthukani ngolwazi lakhe olujulile ngezinto eziphathelene nesintu wamtshela ukuthi ngaphambi kokuthi kukhulunywe eyamalobolo kwaMsimude kudingeka ahlawule akhiphe ingezamagceke ngenxa yesenzo sakhe esibi sokuphika ingane. Waqhuba wathi kufanele akhiphe umgezisa okuyinkomo yokugeza umuzi. Konke lokhu kwakukusha emadlebeni kaThuthukani noMqondisi kodwa bafunda okuningi.

4.3.3.2 Amalunga eqembu i-*Other* - Abalingiswa besifazane-Zihlangene Phezulu

i. ULetheni Njiyela

ULetheni uvezwe njengomlingiswa oyilunga le qembu i-*other* ngoba uvezwe engumlingiswa wesifazane ongahloniphi umuzi wakhe, umshado, umyeni kanye nomsebenzi wakhe wokuba yiKhansela. ULetheni wathathwa izinto zomhlaba wazithola ephuza utshwala ngokweqile engasayingeni indaba yokunakekela umuzi wakhe nokuthi achithe isikhathi nomyeni wakhe. Esikhathini esiningi wayehamba nabantu abangaganiwe, abengenayo imizi ekufanele bayinakekele. Kwala noma omakhelwane bemkhuza bemtshela ukuthi izenzo zakhe zizobadalela izinkinga eziningi emzini noma emshadweni wabo. Lokhu kuyavela kuSibanyoni (2015: 14) lapho ethi:

> Sekukaningi omakhelwane abasondelene naye bekhuza bemxwayisa ukuthi ngokushiya umyeni wakhe yedwa engazi nokuthi uyadla, uvula umnyango okuzongena kuwona unyela lomoya okuyobanzima ukwakha iguma lokuwunqanda.

ULetheni uphinde wavezwa njengomlingiswa wesifazane okhuluma kakhulu futhi ongawabali amagama akhe. Indlela ayekhuluma ngayo nomyeni wakhe yayikhombisa okukhulu ukudelela. Emva kokuthi umyeni wakhe uThuthukani aphelelwe umsebenzi waqala uLetheni wakhuluma amagama angehli kahle kuThuthukani embiza ngoqhwayilahle omhlukumezayo. Esho nokuthi yena ukhathele ukondlana nendoda endala engenawo umzamo. Lokhu kwaholela ekutheni UThuthukani agcine esemphakamisele isandla ngenxa yokuthukuthela kakhulu.

Uvezwe njengomlingiswa oyisigebengu futhi oshushumbisa izidakamizwa. ULetheni waboshwa iminyaka emibili ezweni laseKorea ngenxa yokutholakala nezidakamiswa okusho ukuthi wayeshushumbisa izidakamizwa. Ukuboshwa kukaLetheni kwakuhlelwe uThembekile ayehamba naye ngalolo suku ngoba nguyena owayegqishe izidakamizwa ezimpahleni zakhe. UThembekile wamphika walala ngesisu uLetheni ngenkathi eboshwa wathi akamazi futhi akahambi naye. Okunye okubonisa ukuthi uvezwe njengomlingiswa oyisigebengu ukuthi wakha itulo nezigebengu ezimbili uSpike noRazor lokuthi kuthunjwe uThembekile bese befuna imali kuThuthukani ukuze bamkhulule.

Uphinde wavezwa njengomlingiswa onamanga. Waqamba amanga ngoThuthukani emaphoyiseni wathi uyamhlukumeza ngoba efuna aboshwe kodwa ngoba omakhelwane babeyazi kahle imikhuba yakhe engasile azange bakuvumele lokho ukuthi kwenzeke. Bacela ukuthi bayilungise le ndaba njengomakhelwane abakhelene. Waphinda waqambela udadewabo uNobesuthu amanga wathi uyisikhohlakali esimudla izithende, okusho ukuthi wayebona ngathi udadewabo ufuna ukumthathela umyeni nomuzi wakhe njengoba wayebavakashele ezopholisa ikhanda nganxa yezinkinga eyebhekane nazo emshadweni wakhe. Kuyavela futhi ukuthi uvezwe njengomlingiswa onamanga futhi lapho ebona ukuthi itulo lakhe noSpike kanye noRazor lokuthumba uThembekile ukuze bathole imali kuThuthukani alisebenzanga, watshela uThuthukani ukuthi lonke leli tulo kwakungelaka Thembekile lo ebekade emxwayisa ngaye. Lokhu kuyavela kuSibanyoni (2015: 112) lapho uLetheni ethi:

> Wamtshela ukuthi abofunda ukulalela nxa exwayiswa ngoba wamdonsa ngendlebe ukuthi lo Thembekile ungumgulukudu wakudala.

ii. UThembekile Msimude

Uvezwe njengomlingiswa oyisigebengu ngoba nguyena owadala izinkinga eziningi uLetheni noThuthukani ababebhekene nazo. Wayengomunye wabantu besifazane ababeshushumbisa izidakamizwa. UThembekile nguyena owakha itulo lokuthi uLetheni aboshwe ezweni laseKorea ngokuthi agqishe izidikamiswa ezimphahleni zakhe. Nguyena futhi owaphoqelela uLetheni ukuthi asayine amaphepha esehlukaniso engazimisele. UThembekile wayesebenzisana nommeli wakhe kanye nezinkabi ezimbili ezazimkhombe ngesibhamu uLetheni ukwenza isiqiniseko sokuthi uyakwenza ababefuna akwenze. UThembekile wayenza konke lokhu ngoba wanqaba uLetheni ukuthi babulale uThuthukani ukuze bathole izimali zomshwalense.

UThembekile uphinde wavezwa njengomlingiswa ongaxoli kalula ngoba wayehlukumeza uLetheni ngoba efuna ukuziphindiselela kuThuthukani. UThembekile wayehluleka ukuxolela uThuthukani ngokuphika ingane yakhe ingakazalwa ngoba ekholelwa ukuthi umuntu wesifazane ngeke ukhulelwe nihlangane ubusuku obubodwa. UThembekile wenza isiqiniseko sokuthi uLetheni uyaboshwa futhi uyasayina amaphepha wesihlukaniso khona engeke amphazamise lapho eseziphindiselela kuThuthukani ngokumthela ngehlazo. Isizathu sezenzo zikaThembekile siyavela kuSibanyoni (2015: 62) lapho ethi:

> *"*Nami ngangenziwa yintukuthelo eyangiphamba amehlo. Inhliziyo yami yayibuhlungu kakhulu, uThuthukani ngifuna ukumzwisa ubuhlungu ngawe ngoba ngangazi ukuthi ukuthanda ngenhliziyo nangomphefumulo wakhe. Ibingekho enye indlela ngaphandle kokulumba amalumbo ukuze ngikwazi ukugudluza wena. Lokho kwakukwenza kube lula ukusondela kuThuthukani", kuphendula uThembekile.

Lokhu kukhombisa ngokusobala ukuthi izinkinga eziningi uThuthukani noLetheni ababhekana nazo kwakungenxa kaThembekile efuna ukuzwiswa uThuthukani ubuhlungu amzwisa bona besafunda isikole. Yingakho emva kokuthi emsusile endleleni uLetheni waqamba amanga noma wenza ngathi uyamthanda uThuthukani kanti wayefuna ukuzoziphindiselela.

iii. UThokomele Mjekula

UThokomele Mjekula uvezwe njengomlingiswa oziphilela impilo ehlanzekile nenokuthobeka. UThokomele ukholelwa ukuthi umuntu wesifazane kufanele enze isiqiniseko sokuthi umyeni wakhe uyadla futhi ugqoka izimpahla ezihlanzekile. Lokhu kuyavela kuSibanyoni (2015:41) lapho uThokomele ethi:

> Ngiyakuzwa Thuthukani, sinzima kakhulu lesi simo obhekene naso. Okungicasula kakhulu ukuthi uLetheni avele alacaze umuzi okwamakhovula ngoba edakwe yizikhundla ayezithola eqenjini lakhe lezepolitiki. Ubegijima yonke indawo engazi ukuthi umyeni wakhe uyaphekelwa futhi uyagezelwa izingubo," kuchaza uThokomele.

Lokhu kukhombisa ngokusobala ukuthi uThokomele uvezwe njengelunga le qembu i-*other* ngoba ukholelwa kwimibono emiswe ngokobulili ethi umuntu wesifazane umsebenzi wakhe ukuthi anakekele ikhaya, abantu besilisa abakwazi ukukwenza lokhu ngoba abadalelwanga. UPharr (1988:60) uyakufakazela lokhu ngokuthi:

> *When the victim of the oppression is led to believe the negative views of the oppressor, this phenomenon is called internalized oppression.*

Okuhunyushwa ngokuthi:

> Lapho isisulu sengcindezelo siholelwa ekukholweni imibono emibi yomcindezeli, le simo sibizwa ngokuthi i-*internalized oppression.*

iv. UMathebethe

Uvezwe njengomlingiswa oyisigebengu futhi ongenalo iqiniso ngoba wantshontsha ingane kaLetheni noThuthukani esibhedlela, ezenza umhlengikazi. Waphinda wakhohlisa umyeni wathi ingane eyakhe. Isenzo sikaMathebethe sokuntshontsha ingane kaLetheni sabaphuca injabulo benoThuthukani emzini wabo ngoba azange besakhona ukuthola enye ingane. Kuyevela kuSibanyoni (2015: 113) ukuthi iqiniso liyamkhulula umuntu lapho uMathebethe exolisa kumyeni ethi:

> "Baba, ngiyaxolisa kakhulu Joyisa, le ngane othi ngeyakho akuyona eyakho, nangu unina wayo" uMathebethe ekhomba uLetheni. Wawa waphela khona lapho umama kaThembekile.

Amalunga eqembu i-*Norm* -Abalingiswa besilisa.	**Amalunga eqembu i-*Other*-Abalingiswa besifazane.**
1. UThuthukani Njiyela 2. UMqondisi Mjekula 3. S'khuni Duma 4. UMsimude	1. ULetheni Njiyela/Sibiya 2. UThembekile Msimude 3. Thokomele Mjekula 4. UMathabethe

Leli tafula liveza abalingiswa abatholakala kule noveli ekhethiwe isihloko sayo esithi **Zihlangene Phezulu** (Sibanyoni, 2015). Abalingiswa abane besilisa bawela kwiqembu i-*norm* ngoba bavezwe kule noveli njengabalingiswa abanamandla ezikhungo, omnotho futhi abanye babo basebenzisa udlame ukulawula abalingiswa besifazane. Banamandla omnotho ngoba banemali, bayasebenza futhi banabhizinisi. Banamandla ezikhungo ngoba basezikhundleni eziphakeme emphakathini futhi nasezinhlanganweni zamabhizinisi. Izenzo zabalingiswa

besilisa kule noveli zikhombisa ukuthi baziphethe kahle futhi bangabantu abahloniphekile emphakathini. Abalingiswa besifazane abane bawela kwiqembu i-*other* ngoba bavezwe njengabantu abaphansi ngokwezinga lempilo ngenxa yezenzo zabo noma yezinquma abazithathayo empilweni ezingaphusile. Abalingiswa besifazane kule noveli bavezwe njengabalingiswa abenza izinto ezimbi futhi abathatha izinqumo ezingaphusile, kunokuthi bakhane bacekelana phansi. NgokukaPharr (1988) abalingiswa besifazane kule noveli bavezwe njengophawu lokubi ngenxa yezenzo zabo ezimbi.

4.3.4 Ukusetshenziswa kwemibono emiswe ngokobulili ukuhlomula, ukulimaza noma ukuvuselela impilo yabanye abalingiswa (Abalingiswa besifazane).

4.3.4.1 Ukuhlomula

Emva kokuthi uLetheni anyamalale iminyaka emibili umyeni wakhe engazi ukuthi ukuphi, uyabuya empilweni kaThuthukani usebenzisa ukuthi ungumlingiswa onamanga futhi odelelayo ukuthi ahlomula uthando lukaThuthukani futhi. Yingakho wazingenela emzini kaThuthukani engekho, uma embuza ukuthi ufunani wathi naye kusemzini wakhe. ULetheni wakha itulo lokuthumba uThembekile esebenzisana noSpikes noRazor bese bafuna imali kuThuthukani ngoba benethemba lokuthi uzoyikhipha ngenxa yokuthi wayezimisele ngaye efuna bashade. Itulo likaLetheni azange lihambe kahle ngoba azange bayithole leyo mali ngenxa yokuthi kwakukhona amaphoyisa ayeqaphe isimo. Wathi angabona ukuthi abantu ayesebenzisana nabo badutshuliwe watshela uThuthukani ukuthi konke lokhu bekuyitulo likaThembekile futhi kade emkhuza ngaye. Nalapho uLetheni wayezama ukuhlomula uthando lukaThuthukani ngokuthi aqambele uThembekile amanga.

Emva kweminyaka eminingi uThuthukani waphika ingane yakhe isaseswini sikaThembekile bayaphinda futhi bayahlangana. UThembekile wayengakaxoli ngesenzo sakaThuthukani asenza besafunda isikole ngenxa yobusoka. UThembekile usebenzisa ukuthi uvezwe njengomlingiswa ongaxoli futhi onamanga ngoba efuna ukuhlomula imali kaThuthukani noma ukumzwisa ubuhlungu amshiya nabo. Yingakho uThembekile waqamba amanga watshela uThuthukani ukuthi uyamthanda ekubeni nguye owabanesandla ekutheni uLetheni asayine amaphepha esehlukaniso nokuthi ahambe emzini wakhe iminyaka emibili ukuze angaphazamiseki etulweni lakhe. UThembekile wacishe wahlomula ngokugudluza uLetheni ngoba uThuthukani wayesethathekile esezimisele ukuthumela abakhongi kwaMsimude ukuthi bayomcelela ubuhlobo obuhle, kwaphazamisa ukubuya kwaLetheni bengamlindele.

Lokhu kuyavela kuSibanyoni (2015: 34) lapho uThuthukani ethi:

> *"Amalungiselelo asasemome ngihlele kulona leli sonto elisombulukayo ngosuku lwangoMgqibelo bengifisile ukuthi bayosicelela indlebe kwaMsimude."*

UMathebethe wasebenzisa ukuthi uyisigebengu somuntu wesifazane futhi esingenalo iqiniso ukuthi axazulule isimo ayebhekene naso. Yingakho wantshontsha ingane kaLetheni ngoba efuna ukufeza isifiso somyeni wakhe noma somndeni sokuthi abe nengane yomfana khona izoba indlalifa yakwaMsimude. Lokhu kuchaza ukuthi isizathu sesenzo sakhe esibi kwakuwukujabulisa umyeni wakhe kanye nomndeni wonke. Esinye isizathu singasho ukuthi wayengasabatholi abantwana, kunokuthi ahlale phansi nomyeni wakhe akhulume iqiniso wabona kugcono ukuthi ayohlukumeza abanye ukuze umndeni wakhe uhlomule indlalifa ujabule.

U-Oraoye (2003:190) uyakufazela lokhu ngokuthi:

> *Infertility causes merital discharmony, which often lead to divorce. Women are often blamed for the infertility and men engage in polygyny in an attempt to have children.*

Okuhunyushwa ngokuthi:

> Ukungabatholi abantwana kubanga ukungezwani emshadweni, okuvame ukuholela kwisehlukaniso. Abesifazane bavame ukusolwa ngokungabatholi abantwana kanti abesilisa bazibandakanya nesithembu bezama ukuthola izingane.

U-Oraoye (2003) uchaza ukuthi ukungatholi abantwana emshadweni kudala enkulu ingxabano egcina iholele ekutheni bafake isehlukaniso abashadile. Lokhu kuchaza ukuthi abalingiswa besifazane njengoMathabethe bangenza noma yini ukwenza isinqiniseko sokuthi emshadweni wabo kunokuthula noma lokhu kusho ukulimaza abanye abantu ngokubathathela ingane yabo. Esinye isizathu sokuthi abantu besifazane bagcina bentshontsha izingane zabantu ukuthi basuke bezama ukugwema ukuthi abantu abashade nabo bangathi bafuna isithembu ngesizathu sokukhulisa umuzi.

4.3.4.2 Ukulimaza

Ukulimaza siyakuthola phakathi kwaThembekile noLetheni. UThembekile usebenzise inzondo yakhe noma ukuthi wayengakhoni ukuxolela uThuthukani ngokuphika ingane yakhe ukuthi alimaze uLetheni ukuze azwise uThuthukani ubuhlungu. UThembekile wabanesandla

ekuboshweni kukaLetheni ezweni laseKorea ngoba nguye owafaka izidakamizwa ezimpahleni zikaLetheni, ngoba enethemba lokuthi uzoboshwa iminyaka eminingi noma athole isigwebo sentambo angaphinde abuye kuleli. UThembekile nguye futhi owaphoqa uLetheni ukuthi asayine amaphepha esehlukaniso esebenzisana nezinkabi ezimbili nommeli wakhe. Waphumelela kulokhu uThembekile ngoba uLetheni wahlukana noThuthukani walahlekelwa umuzi wakhe futhi nomyeni wakhe wayengasafuni ngisho nokumbona.

ULetheni naye usebenzise ukuthi uvezwe njengomlingiswa oyisigebengu, odelelayo futhi onamanga ukuthi alimaze uThembekile ngenxa yezinto azenza kuye engamenzanga lutho. ULetheni wakha itulo lokuthumba uThembekile esebenzisana nezigebengu ezimbili. Bathatha uThembekile bamvalela emjondolo onamagundane nezimbungulu futhi owawungcole ngendlela emangazayo ngoba befuna ukumzwisa ubuhluka abuzwisa uLetheni. Okubuhlungu ukuthi bambophela embedeni ukuze izimbungulu namagundane kuzidelise ngaye angakwazi ukwenza lutho. Ngalapha baphinde bamba umgodi ebhekile bathi bazomngcwaba ephila. ULetheni wayengafuni ukumlimaza noma ukuzwisa uThembekile ubuhlungu kuphela kodwa noThuthukani, yingakho bashayela yena ucingo befuna imali yokuthi badedele uThembekile ababemvalele emjondolo. Waphumelela ukuzwisa UThembekile ubuhlungu ngoba akakwazanga ukuqhubeka nohambo lwakhe futhi nendawo ayevalelwe kuyo yayingekho esimeni esikahle.

UMathabethe, umama kaThembekile wasebenzisa ukuthi uvezwe njengomlingiswa ongenalo iqiniso ukuthi alimaze uLetheni noThuthukani. UMathabethe wantshontsha ingane kaLetheni wathi kumyeni wakhe eyakhe. Isenzo sikaMathabethe singesinye sezinto ezadala ukuthi kungabi nokuthula emzini kaNjiyela ngoba le ngane ayithatha kwakungeyokuqala neyokugcina umdali eyebaphe yona. Emva kokulahlekelwa ingane yabo bazama ukuthola enye kodwa bahluleka. Singasho ukuthi uMathebethe wabalimaza ngokuthi abathathele indlalifa yabo kwaNjiyela futhi okwakuyinjabulo yabo.

4.3.4.3 Ukuvuselela impilo yabanye abalingiswa

UThokomele nguye umlingiswa wesifazane endabeni ozamayo ukuvuselela impilo yabanye abalingiswa besifazane nabesilisa ikakhulukazi abashadile ukuze bafane naye baphile impilo ehlanzekile nenokuthobeka. Kuyavela endabeni ukuthi uThokomele umlingiswa ukholelwa kwimibono emiswe ngokobulili ethi umuntu wesifazane oshadile kufanele anakekele umyeni wakhe enze isiqiniseko sokuthi unako konke akudingayo.

Kuyavela endabeni lapho uThokomele ezama ukusiza uThuthukani no Thembekile ethi:

> “Ngaphambi kokuthi ahambe uThuthukani makube nesinqumo esiphuma naso ukuthi kwenzekani ngosuku lwakusasa. Mina ngingakhuluma naye uThembekile uma efuna uThuthukani” kuchaza uThokomele (Sibanyoni, 2015: 40)

UThokomela wayezobasiza ukuthi baxazulule izinkinga zaba ukuze amalungiselelo wamalobolo angaphazamiseki. Nezinhlelo zabo zokuthi bashade zingaphazamiseki.

4.4 Inkinsela YaseMgungundlovu: Sibusiso Cyril Nyembezi

4.4.1 Umlando wombhali ngamafuphi

Umbhali wale noveli uSibusiso Nyembezi owayengungcweti kwezobuciko bokubhalwa phansi. Wazalwa ngoka we-1919 eBabanango, enyakatho neKwaZulu Natal. Amabanga aphansi emfundo wawafunda ngakubo kwase kuthi amabanga aphezulu wawenza eMarianhill. Waphothula iziqu zakhe ze-*BA* ngonyaka we-1946 e-*Unisa* emva kwalokho wayesenza i-*BA Honours* ngowe-1947 eNyuvesi yase*Wits*. Waphinde waphothula iziqu zakhe ze-Mastazi e-*Wits* ngonyaka we-1954. Ngowe-1955 wathola isikhala sokufundisa ewuSolwazi eNyuvesi yaseFort Hare. Ngonyaka we-1959 wayeka eNyuvesi yaseFort Hare wayosebenza enkampanini yakwaShuters & Shooters okuyilapho ayeshicilela khona izincwadi zobuciko zabantu abamnyama waze wayothatha umhlalaphansi.

4.4.2 Ukufingqa indaba (Inkinsela YaseMgungundlovu)

Umbhali uSibusiso Nyembezi usethulela indikimba yobugebengu kule noveli. Lendaba yenzeka endaweni yaseNyanyadu kwelasenhla neNatali. Yindawo yasemakhaya lapho besadla ngoludala futhi abaningi badla imbuya ngothi. Indaba iqala lapho uMnumzane uMkhwanazi oyisakhamuzi saseNyanyadu ethola incwadi eqhamuka eMgungundlovu kuMnumzane uNdebenkulu. UMnumzane uNdebenkulu encwadini ayeyibhalele uMkhwanazi wathi wenza umsebenzi omayelana nokusiza abantu abamnyama. Waphinda wathi yena njengomuntu wasedolebheni uthathe isinqumo sokuthi asize abantu abasezindaweni zasemakhaya ngoba abalutholi usizo esikhathini esiningi. Washo futhi ukuthi isifiso sakhe ukuthi ahlangane namadoda asendaweni ngomsombuluko ozayo khona azobachazela ukuthi uzoba siza kanjani.

UMkhwanazi nomkakhe uMaNtuli bamangazwa isibongo sakwaNdebenkulu abangakaze bezwa ngaso, baze bacabanga ukuthi mhlambe yilokuthi bahlala endaweni eyodwa yingakho bengasazi. Okunye okwabamanga emva kokufunda incwadi ukuthi uNdebenkulu wayengacacisanga ukuthi sizo luni lolu akhuluma ngalo. Kwabakhathaza abakwaMkhwanazi

ukuthi bazosamukela kanjani isicwicwi saseMgungundlovu ngoba babedla imbuya ngothi. UMkhwanazi wayengazi ukuthi uyowabikela kanjani futhi athini amadoda asendaweni mayelana nomhlangano ocelwe isicwicwi saseMgungundlovu encwadini ngoba sasingacacisanga ukuthi silethe usizo olunjani eNyanyadu.

Ngelanga elilandelayo uMkhwanazi wawatshela wonke amadoda aseNyanyadu naphansi eMzinyathi waze wayofika nakoWilisi ngomhlangano ocelwe uNdebenkulu. Angabatholanga emzini yabo noma emasimini washiya umyalezo kumakhosikazi abo. Wacela kulabo abathola ukuthi badlulisele umyalezo kwabanye abangafisa ukuza angakhonanga ukufinyelela kubo. Ngosuku athi uzofika ngalo uNdebenkulu, uThemba wavuswa ekuseni ngovivi nguyise uMkhwanazi ukuthi uyomhlangabeza esiteshini sesitimela eThisayidi. Nangempela uThemba wanza njengokusho kukayise, wayomlanda uNdebenkulu esiteshini. Endleleni ebuyayo, bathi besazixoxela uThemba noNdebenkulu, uThemba wacasulwa ukukhononda kukaNdebenkulu okungapheli ngendawo yakubo, nawukudelela kwakhe okwase kwenza inhliziyo yakhe ifuthe. UNdebenkulu naye ngakolunye uhlangothi wayecasulwe ukuza endaweni yasemaphandleni azokhweliswa emakalishini ngoba wayebona ngathi kumehlisa isithunzi.

UNdebenkulu wafika kwaMkhwanazi wathola kukhona UThoko noMaNtuli uMkhwanazi engekho esaye emasimini, ngebhadi wathi eyehla ekalishini wawa. Kwamcasula kakhulu lokhu waze wakhiphela ulaka lakhe kuMaNtuli wakhwela wazehlala emdelela ethi ikhanda lakhe alisebenzi ngoba sekhulile. Lokhu kwamcasula kakhulu uMaNtuli waze wathatha isinqumo sokuthi akamfuni emzini wakhe ngoba uyedelela, kodwa ngoba umyeni wakhe wayengakabuyi wathi abamngenise endlini. UNdebenkulu kwamthokozisa ukuhlangana noMkhwanazi ngoba wayebaqondisisa kahle abantu basemadolobheni ukuthi baphila kanjani. Yingakho uNdebenkulu wathi kumnandi ukuthola umuntu wasemaphandleni onomqondo ohluzekile futhi ophapheme.

UNdebenkulu watshela uMkhwanazi ukuthi uMaNtuli uyenze ize leze indaba yokuwa kwakhe ekalishini ekubeni elimele ngempela. Waqhuba wathi yena njengomuntu wasedolobheni uyawazi umthetho futhi uma engaya enkantolo angasidla sonke isibaya sakhe asiqede. Kwamthukuthelisa kakhulu uMkhwanazi ukuzwa ukuthi isenzo somkakhe sicishe samenza walahlekelwa yikho konke. Yingakho wathi ephuma lapho babehlezi khona noNdebenkulu waqonda ekhishini lapho wathola uThemba elingisa uNdebenkulu wathi akamqede ngempama, wasinda ngokulambisa. Akagcinanga lapho, wakhwela wazehlela kuMaNtuli emthethisa ngesenzo sakhe esicishe senza ukuthi alahlekelwe imfuyo yakhe yonke.

Ukufika kwaNdebenkulu eNyanyadu kwadala enkulu inxabano emzini kaMkhwanazi phakathi kukaMaNtuli nomyeni wakhe. UMaNtuli wayengasafuni nokumazi uNdebenkulu ngenxa yokuthi wathi unegqondo encane futhi engaphapheme ekubeni ezama ukuxolisa ngokuwa kwakhe. Umyeni wakhe wakhetha ukukholwa uNdebenkulu mayethi umkhakhe akamphathanga kahle ngenkathi efika futhi nendaba yakhe yokuwa uvele wahlekisa ngayo. Lokhu kwadala ukuthi uMkhwanazi akhulume amagama angehli kahle kuMaNtuli wathi useyasangana ekhanda. UMkhwanazi wabona kungcono ahlabele uNdebenkulu imvu ukuze ambonise ukuthi uyaxolisa ngesenzo sikaMaNtuli noThemba indodana yakhe, nokuthi akhohlwe indaba yokuwa kwakhe.

Ngosuku olulandelayo kwakuyiSonto, uMkhwanazi watshela uNdebenkulu ukuthi abake baye ngasesontweni ukuze amadoda asendaweni azobona ukuthi ukhona futhi eze nasemhlanganweni kusasa. Nangempela uNdebenkulu wenza njalo ngoba wayebona ukuthi umbono omuhle loyo futhi oyodala ukuthi abantu babe baningi emhlanganweni wakhe ngosuku olulandelayo. Kwavele kwabonakala esontweni ukuthi kunesicwicwi abangasazi ngendlela esasiqoke ngayo. Ngesikhathi sezimemezelo igosa labikela abantu ngoNdebenkulu isihambeli esibaluleki esasiphakathi kwabo nokuthi yiso esizobe sinomhlangano ngomsombuluko. KwaMkhwanazi bajwayele ukuya esontweni kabili ngesonto emini nantambama kodwa ngalolo suku baya kanye ngoba uMaNtuli wayengafuni ukuthi uNdebenkulu abeyedwa emzini wakhe ngoba ecabanga ukuthi uyisigebengu sesikwaya.

Ngomsombuluko umhlangano wawubizelwe isikhathi sika-10 ekuseni endlini yesikole. Amadoda ayesuka ezindaweni ezahlukene bengena kancane kancane. Indlela lamadoda ayifika ngayo yayikhombimbisa ukuthi bangabantu abangasigcini isikhathi, uNdebenkulu wathi ingoba bengabantu basemakhaya noma emaphandleni. UMkhwanazi wamfakazela kulokho ngokuthi athi basebenzisa ilanga njengewashi labo futhi abanawo amawashi, abanawo azihambela ukuthanda ngoba asuswa ngekhanda uma emile. Ekuhambeni kwesikhathi wagcina uqalile umhlangano. UmgcinisihlaIo okwakunguMkhwanazi wamukela bonke wethula uMnumzane Ndebenkulu okwakunguye owayecele lo mhlangano. UNdebenkulu wethulela umphakathi inhloso yomhlangano okuwukusiza umphakathi ukuthi awudayisele izinkomo zawo kubelungu abanezilaha nezindali ngemali enkulu.

Isizathu esasenza ukuthi uNdebenkulu ezosiza abantu baseNyanyadu ukuthi uhulumeni wobandlulo wabeka umthetho wokuthi kuncishiswe izinkomo ngenxa yokuthi amadlelo ayesebamancane. UNdebenkulu wachazela kahle abantu ukuthi uzele ukuzobatshela

ngezindlela abangachitha ngazo izinkomo zabo ukuze bangalahlekelwa imali noma izinkomo zabo. Waphinda watshela amadoda ukuthi uma ezidayisa izinkomo zawo ngeke athole imali eningi ngenxa yokungabazi abelungu abangabakhokhela imali eningi. Wabatshela ukuthi uma kungasetshenzisa yena ngokwazana nabelungu, umuntu odayisa inkomo eyodwa angathola amashumi ayisithupha ngenkomo eyodwa. Ukuze abadayisele izinkomo wathi umuntu kufanele amazise ukuthi udayisa ezingakhi bese ezifaka esitimeleni. Uma umuntu engenayo imali yokuposa izinkomo wathi abakhululeke uzobakhokhela bese bemkholela masebeyitholile imali yabo.

Ukwenza abantu bamkholwe kulokhu ayekusho uNdebenkulu wabafundela incwadi kaNdiletha Hlongwane umfelokazi lapho embonga khona ngokumsiza, wababonisa isithombe sendlu yakhe uNdiletha. Waphinda wakhombisa umphakathi isheke lomunye umuntu amsizile angakaledluliseli kuyena. Isizathu sakho konke lokhu wayefuna ukuthi abantu bamkholwe ukuthi ukhuluma iqiniso nabo bezokwazi ukuthatha isinqumo sokuthi abadayisile izinkomo zabo ebalungwini. Nangempela umphakathi walutheka uma ubona imali engaka ebhalwe eshekeni. Emva komhlangano amadoda akhombisa ukwehluka ngemibono mayelana nokushiwo uNdebenkulu emhlanganweni. Abanye babethi bacabanga ukuthi yisigebengu sasedolobheni esizodlala ngabantu basemaphandleni. Abanye balutheka impela ikakhulukazi emva kokubona isheke basho ukuthi ezabo bazozithumela izinkomo.

Azange kwehle kahle kwabaningi ukuthi uMkhwanazi akazange abikele inkosi ngomhlangano obandakanya umphakathi waseNyanyadu. UShandu nguye owayehamba phambili kulokhu ethi kubalulekile kakhulu ukuthi inkosi ephethe endaweni yaseNyanyadu ibekhona emhlanganweni lapho kubizwe khona amalunga omphakathi. UMkhwanazi azange imphathe kahle inkulumo kaShandu, wabona kungcono ukuthi ngosuku olulandelayo avukele enkosini ukuyoyazisa mathupha ngomhlangano obubanjelwe esikoleni. UMaNtuli wathi kungcono angalali engayanga enkosini ngoba mhlambe kwakukhona abazoya kuqala beyoyibikela inkosi ngomhlangano aqhambe athi uyafika inkosi isiyazi.

UNdebenkulu kwakufanele ahambe ngoLwesibili abuyele eMgungundlovu. Emva kokuxoxa noMkhwanazi mayelana nenani lezinkomo zakhe uma ezomnika zona ukuthi amdayisele. Wamcela ukuthi athi ukulinda kancane ahambe ngolwesithathi ngoba bekukhane ewuthola kahle umqondo ngomsebenzi wakhe emva kokuxoxisana ngemali angayithola ngezinkomo zakhe eziyishumi. UMkhwanazi wabiza uMaNtuli wamxoxela ngomhlangano, wacela uNdebenkulu ukuthi ambonise isheke kanye nencwadi kaNdiletha Hlongwane. Waphinda

watshela umkakhe ukuthi ucabanga ukuthi amadlozi abakhumbulile ngokubalethela uNdebenkulu ukuthi azabadayisela izinkomo ukuze bathole imali eningi. UMaNtuli wavumelana naye umyeni wakhe wamtshela ukuthi uyamkhulula ukuthi athathe isinqumo ngokwakhe ukuthi uyazidayisa izinkomo noma cha.

UDiliza Khwesa okwakungumngani kaThemba, emva komhlangano wahamba wayobona uMpungose (iphoyisa) insizwa ayesebenza nayo eMnambithi ngoba ekhathazekile ngalomfokazi ozokhohlisa abantu basemakhaya. UDiliza wafika wamxoxela umfoka kaMpungose ngomhlangano obubizwe uNdebenkulu wamchazela futhi ngezinto azisebenzisile ukuthi abantu bakholwe ukuthi ungumuntu omkhulu. UMpungose wavele wezwa zisuka ukuthi isigebengu lo muntu esisuka edolobheni sizoqola abantu emakhaya futhi wayecabanga ukuthi mhlambe yilo muntu ababemfunayo ngenxa yokuqola abantu umhlaba wabo. Wayefisa kabi ukumbona lo mfokazi uMpungose, yingakho watshela uDiliza ukuthi bayocela inkosi ukuthi icele ukuba nomhlangano nalesi sihambi esiqavile ukuze akwazi ukubona ukuthi asizanga ukuzoqola abantu baseNyanyadu.

Emva kokuthi inkosi ikhulume noDiliza kanye noMpungose yathatha isinqumo sokuthi ibize uMkhwanazi bezokhuluma ngendaba yesihambeli sakhe esiqavile. UMkhwanazi wayecabanga ukuthi inkosi iyomjezisa ngesenzo sakhe sokuthi abize umhlangano ngaphandle kokuthi ayazise. Kwamethusa kakhulu ukuzwa ukuthi inkosi iyamxolela ngaphandle kokumjezisa kodwa yacela ukuthi uNdebenkulu azoyibona ngaphambi kokuthi abuyele eMgungundlovu. Nangempela bavumelana uMkhwanazi noNdebenkulu ukuthi uzohlehlisa ahambe ngolwesine. Babona kuwumqondo omuhle ukuthi baye embizweni ayayibizwe inkosi ngoba lokhu kwakusho ukuthi abantu abaningi babezochazeleka kahle ukuthi sizo luni alulethile uNdebenkulu emphakathini.

UThemba wahamba waya eThisayidi eyoshaya ucingo luka Mr. Southey ethunywe nguNdebenkulu ukuthi amtshele ukuthi usezobuya ngolwesine. UThemba wabuya nephephandaba eladala omkhulu umsindo futhi emzini kwaMkhwanazi. Wathi ezifundela iphephandaba uThemba wabona isihloko esasiheha esasithi “Qaphela Zulu”, ngaphansi kwalesi sihloko babexwayisa abantu ngobugebengu obusha obase budlangile ezindaweni ezahlukene. Bathi sekukhona abantu abahamba bekhohlisa abantu bebathembisa umcebo. Lezi zigebengu kwathiwa ziboleka imali ngezindawo zabantu kodwa leyo mali ingafinyeleli kubaniniyo futhi abanye bathatha izinkomo zabantu. Emva kokufunda lokhu ephephandabeni uThoko nomfowabo babona kuyithuba labo lokhuthi bavuse uyise nonina mayelana

nalomfokazi ozobathathela izinkomo zabo. UThemba wathatha iphephandaba waqonda kuyise wamcela ukuthi afunde lapho lithi “Qaphela Zulu”. UMkhwanazi samthukuthelisa kakhuku isenzo sendodana yakhe ngoba babenomhlangano noNdebenkulu noMaNtuli bexoxa ngendaba yezinkomo. UNdebenkulu walithatha iphephandaba walifunda, wathi ebona ukuthi kubalwe ngaye wathukuthela waba nomsindo watshela uMkhwanazi ukuthi indodana yakhe icabanga ukuthi uyisela. Wabona kungcono ukuthi aphindele eMgungundlovu ayeke ukubasiza ngoba basebembiza ngesela.

Kukho konke okwakushiwo ephaphandebeni mayelana nobugebengu obusha obudlangile uMkhwanazi wakhetha ukukholwa uNdebenkulu ukuthi akusiye lo abakhuluma ngaye ephephandabeni. UThemba uMaNtuli kanye noThoko babekhombisa ngokusobala ukuthi bayakukholwa okubhalwe ephephandabeni kodwa wakushaya indiva konke lokho uMkhwanazi. Indlela uNdebenkulu amncoma ngayo Mkhwanazi mayelana nesinqumo sakhe sokuthi aqhubeke nokudayisa izinkomo, wavele wabona ukuthi uMaNtuli kanye nezingane zakhe base bephenduke baba yizandla zokumlahlekisela inhlanhla yakhe engandele bani.

Bavumelana uNdebenkulu noMkhwanazi ukuthi uzoqala ngezinkabi ezilishumi ezincane ukuze abone ukuthi zihambe kanjani khona azophinda athumele ezinye. UMkhwanazi watshela uNdebenkulu ukuthi abafana bayovuka baziqhube ngolwesihlanu ekuseni bazise esiteshini eThisayidi ukuze ahambe nazo. UNdebenkulu wabona kuwumqondo omuhle lowo ngoba njalo ngomsombukolo wathi ihlala ikhona indali, okusho ukuthi wayezozifaka endalini ngalolo suku. UMaNtuli wayengaboni kuwumqondo omuhle ukuthi umyeni wakhe ahambise izinkomo ezilishumi ngoba lokho kwakusho ukuthi uma ebaleka lo mfokazi babeyolahlekelwa impela. UMaNtuli wathi yena ucabanga ukuthi kungcono ahambise ezimbili kodwa umyeni wakhe azange afune ukuzwa lutho ngoba wayethe uMaNtuli isibaya ngesakhe futhi akenze akubonayo, nangempela wayenza lokho futhi engasafuni ukushintsha umqondo.

Ngolwesithathu uNdebenkulu, uMkhwanazi kanye namanye amadoda asendaweni avukela emzini wenkosi embizweni eyayibizwe inkosi. Inkosi yabiza imbizo ukuze uNdebenkulu azochazela abantu ngosizo abalethele lona nokuthi babone ukuthi uyisigebengu noma cha. Inkosi yasho ukuthi umhlangano ababenawo ngomsombuluko wawufana nento engenzekanga ngoba yona yayingatshelwanga kodwa futhi yayingathukuthele ngalokho ngoba uMkhwanazi waxolisa. UNdebenkulu wenza njengoba enzile ngoMsombuluko wachazela amadoda ngobukhulu bakhe, wabafundela nencwadi kaNdiletha Hlongwane washo futhi ukuthi abanye abantu bagangile ngaphandle baqola izimali zabantu okuyinto embi ngoba bangcolisa igama

lalabantu abanzela umphakathi okuhle ngaphandle kokubakhokhisa njengaye. Emva kokuthi akhulume uNdebenkulu, amadoda aminingi azisholo ngeyabo imilomo ukuthi ngeke ayiyeke le nhlanhla yendlule eholwa uShandu noMkhwanazi kulokhu. UMpungose oyiphoyisa wahluleka ukuthola ukuthi uNdebenkulu yisigebengu ngoba akukho okwakusolisa kulokhu ayekusho futhi wayengasiye lo muntu ayecabanga ukuthi nguye oqola abantu eMnambithi.

UMpungose iphoyisa emva komhlangano wathi efika ekhaya wathola incwadi eyayiqhamuka kubaphathi bakhe bethi akabuye emsebenzini ngokukhulu ukushesha uma ethola incwadi. Nangempela azange apholise maseko wangena indlela waphuthumela ukuyobamba isitimela santambama eThisayidi waze wafika eMnambithi ebusuku. Ekuseni ngosuku olulandelayo wavukela esiteshini samaphoyisa. Wahlangana nomfokisi omkhulu womlungu owayebaphethe wamtshela ukuthi bambuyise masinyane ngoba behlushwa umfokazi oyisigebengu abamthungathayo. Lo mfokazi owaziwa ngoE.E Mlomo kuthiwa wathatha izinkomo zomfelokazi ethi uyomdayisela akazange aphinde abuye nemali yakhe. UMpungose waxoxela umfokisi omkhulu ngoNdebenkulu amshiye eNyanyadu ethembisa amadoda into efanayo. Umfokisi womlungu watshela uMpungose ukuthi ngokubona kwakhe isibongo esithi Mlomo nesithi Ndebenkulu yinto efanayo. Ngalokhu bathatha isinqumo sokuthi bazohamba nomfelokazi ngoba bona babengenaso isithombe salo muntu, kodwa umfelokazi wayezokwazi ukusho ukuthi uNdebenkulu nguye yini lo muntu abamthungathayo noma cha.

Endleleli eyayibheke eThisayidi uThemba ephelezela uNdebenkulu babethulile kungekho okhulumayo. Kwathi lapho bendlula emzini kwaKhwesa uThemba watshela uNdebenkulu ukuthi ahlale kahle ukuze uDiliza akwazi ukugibela. Kwamthukuthelisa kakhulu uNdebenkulu ukuzwa lokho ngoba uMkhwanazi wayethe kuphelezelwe yena yedwa ngekalishi, futhi wayebona isenzo sikaThemba sokuthi agibelise umngani wakhe simehlisa isithunzi ngoba wayengasahleli kahle njengomuntu ophezulu futhi ohloniphekile. UThemba noDiliza bakhwela bazehlela kuNdebenkulu bemtshela ukuthi uyisigebengu esizodlala ngabantu basemaphandleni abangazi lutho. UNdebenkulu wabona ukuthi ukudelela kukaThemba noDiliza kwasekungaphezulu kwamandla akhe futhi kwase kuzoholela ekutheni bamshaye, wabona kungcono ukuthi acele bamehlise azihambele ngezinyawo zakhe. Ngaphambi kokuthi ehle uNdebenkulu ekalishini wazama ukubasabisa ngokuthi athi uzosidla sonke isibaya sikaMkhwanazi ngenxa yokumbiza ngesela ngoba yena wayewazi kahle umthetho. UThemba wenza njengoba uNdebenkulu ecelile bamisa ikalishi bathi akehle nemithwalo yakhe ahambe ngezinyawo.

Isenzo sikaThemba noDiliza sokuthi bashiye uNdebenkulu endleleni sabathukuthelisa kakhulu oMkhwanazi noShandu ngoba basebelinde yena uMnumzane uNdebenkulu nezinkomo esiteshini. Indlela uMkhwanazi ayethukuthele ngayo wahluleka nokuzibamba wazibona esephakamisela indodana yakhe isandla ethi ufuna ukuyiqeda ngemvubu kodwa yadla phansi ngejubane. Indlela UMkhwanazi wayedineke ngayo waze waphimisela wathi wayezitshela ukuthi uzele indoda emadodeni kanti uzele isiduphunga somfana esihlala emzini wakhe. Wabona kungcono uMkhwanazi ukuthi ayofuna uNdebenkulu ngokukhulu ukushesha isitimela singaze sifike engekho.

UNdebenkulu emva kokushiwa nguThemba nomngani wakhe endleleli waba nenhlanhla ngoba kwaqhamuka uButhelezi naye ezihambela ngekalishi ebheke khona esiteshini ukuyozibonela ukuthi zihambe ngempela izinkomo zikaMkhwanazi noShandu. UNdebenkulu wachazela uButhelezi ngendlela umfana kaMkhwanazi nomfana kaKhwesa abamphathe ngayo nokuthi bamchaphe ngenhlamba bathi uyisela. Waqhuba wathi uma efika edolebheni uyoqonda emaphoyiseni ayobavulela icala. Konke lokhu okwakushiwo uNdebenkulu kwamshiya ebambe ongenzansi uButhelezi ngoba labafana babehlonipha futhi bethembekile kakhulu endaweni.

Kwathi bengakahambi ibanga elide uNdebenkulu noButhelezi kwaqhamuka uMkhwanazi ezoshweleza ngesenzo sendodana yekhe esibi sokuthi ashiye umuntu omkhulu njengaye endleleni. Ukushweleza kukaMkhwanazi kwaba nhlanga zimuka nomoya ngoba uNdebenkulu weyengasafuni ukuzwa lutho. UNdebenkulu watshela uMkhwanazi ukuthi igama nesikhudla sakhe sokuba ngumuntu omkhulu simnika igunya lokuthi amkhokhise amakhulu amane amarandi ukuze kugezeke igama lakhe, ngoba indodana yakhe neyakwaKheswa bamchaphe ngenkulu inhlamba. Waqhuba wathi uma bengenayo imali uyokwaneliswa ukuthi uMkhwanazi ageze igama lakhe ngezinkomo ezilishumi noKheswa ngokunjalo ukuze labafana babo basithole isifundo. Isicelo sikaNdebenkulu sokugezwa ngezinkomo ezilishumi ngenxa yephutha labafana abagcwele ukubungane senza uMkhwanazi ambone njengomuntu onenhliziyo elukhuni.

Esiteshini eThisayidi uMpungose, umfelokazi kanye nabafokisi abamhlophe ababili base bekhona belinde ukubona uNdebenkulu ukuze umfelokazi akwazi ukusho ukuthi nguye lona owamthathela izinkomo zakhe. Wathi eqhamuka eNdebenkulu umfelokazi wavele washo ukuthi akangabazi yilo isela leli eleba izinkomo zezingane zakhe. Umfelokazi wavele wamemeza wathi nangu uMlomo oweba izinkomo zezingane zakhe. Wathi angalizwa lelo lizwi uNdebenkulu wadla phansi ngejubane. UThemba noDiliza bagibela amahhashi bamjaha

ngawo ngoba wayegijima ngempela ebashiya kude ababemjaha ngezinyawo. Bathi bangamthola bamtitinya ngenduku wababomvu tebhu besalinde ofokisi ukuthi bafike. Bajabula kabi abafana ngoba kwenzaka into ebekade beyifisa, ukumthela induku uNdebenkulu kodwa inkinga azange bakwazi ukuzanelisa kahle ngoba ofokisi basheshe bafika.

Ofokisi kanye noMpungose bambopha uNdebenkulu mabeqeda bamfaka emotweni yashaya yachitha isibheke eMnambithi. UMkhwanazi wahluleka nokuyibheka indodana yakhe ngoba wacishe wayilimaza eyilimazala isigebengu esidala. UThemba noDiliza bagoduka ngamahhashi beqaphe abafana ababeqhuba izinkomo ziphindela eNyanyadu. UMkhwanazi noShandu bagibela ikalishi balandela ngemuva.

4.4.3 Ukuhlaziywa kwencwadi ngokwenjulalwazi yengcindezelo kaPharr (1988)

4.4.3.1 Amalunga eqembu i-*Norm*-abalingiswa besilisa- Inkinsela YaseMgungundlovu

Kule noveli ethi Inkinsela yaseMgungundlovu (1961) abalingiswa besilisa bavezwe njengamalunga eqembu i-*norm* ngoba abaningi bavezwe bephezulu kokwezinga lempilo kunabalingiswa besifazane, okusho ukuthi bavezwe benamandla ezikhungo kanye nawomnotho (Pharr, 1988). Abalingiswa besilisa abaningi kule noveli abanye bavezwe beyinhloko yekhaya, benemfuyo, befundile futhi behlonishwa emzini yabo nasemphakathini. Le noveli yenzeka endaweni yasemkhaya enkathini yakudala lapho abantu emakhaya besadla ngoluda impucuko ingakafiki. Lokhu kunomthelela kwindlela abalingiswa besilisa abavezwe ngayo.

i. UNdebenkulu

UNdebenkulu ungumlingiswa obalulelekile kakhulu endabeni. Uvezwe njengomlingiswa oyilunga le qembu i-*norm* ngoba nguyena inkinsela yaseMgungundlovu, okusho ukuthi uvezwe njengomuntu onemali futhi ohlala edolebheni. UNdebenkulu uphinde wavezwa njengomuntu oyisicwicwi esigqoka izimpahla ezibizayo, ozisebenzayo ngenxa yemfundo yakhe ephakeme futhi owazana nabantu abaphezulu. Lokhu sikuthola kuNyembezi (1961: 25) lapho ethi:

> “Ngingumuntu ozimele Mkhwanazi, ehhe ozimele. Kulokhu-ke ngasizwa yimfundo yami ephakeme, ehhe ephakeme”.
>
> “Wayegqoke impahla ebukeka kuyimpahla yemali, kusekela esigqokweni ekhanda kuyosho phansi onyaweni”.

> “Mina Nkosikazi ngazana nabelungu abakhulu. Ngiyabhalelana futhi nabo. Bathi uma bengibhalela bangakulibali mpela mpela ukuba babeke ukuthi isikwaya emva kwegama lami” (Nyembezi, 1961: 33).

Lokhu kukhombisa ngokusobala ukuthi uNdebenkulu uvezwe njengelunga le qembu i-*norm* elinamandla omnotho ngoba uvezwe njengomlingiswa onomuzi omuhle edolobheni elikhulu, onezimoto, ogqoka izimpahla ezibizayo futhi ozisebenzayo (Pharr, 1988). Okunye okufakazela ukuthi uvezwe njengelunga le-*norm* ukuthi uvezwe enamandla ezikhungo ngoba ngokusho kwakhe wayebhalelana nabelungu abakhulu futhi bengakhohlwa ukuthi basho ukuthi uyisikwaya. Yingakho wathembisa umphakathi waseNyanyadu ukuthi uzobasiza ngokusebenzisa amandla akhe ezikhungo ukuthi abadayisele izinkomo kubelungu abanezilaha nezindali ngengama lakhe ukuze bathole inzuzo enkulu.

UNdebenkulu uvezwe njengomlingiswa osebenzisa ukuthi usezingeni eliphezulu ngempilo ukuthathela abantu abahluphekayo phansi nezindawo abahlala kuzo futhi uyedelela uqhuba intwala ngewisa. Konke okwakukhulunywa nguNdebenkulu endabeni kwakubonisa ngokusobala ukuthi ubhekela abantu basemaphandleni abangafundile phansi, njengoba simthola endabeni egxeka indawo yasemakhaya iNyanyadu, abantu bakhona kanye nendlela abaphila noma abenza ngayo izinto. Lokhu sikuthola kuNyembezi (1961) lapho uNdebenkulu ekhuluma noThemba kanye noMaNtuli ethi:

> “Thina basemadolebheni amakhulu asiwuboni umehluko phakathi kwalokhu nenqola,” washo uNdebenkulu ekhomba ikalishi ngonyawo, elikhomba ngokuleya” (Nyembezi, 1961: 26).

> “Sengizibonele nami Mkhwanazi ukuthi ningabantu abahluphekayo. Awusadinge kungitshela; sengizibonele” (Nyembezi: 1961: 26).

> “Uyabona Nkosikazi yakwaMkhwanazi, ingqondo yakho yobudala, njengoba ngibona sengathi usumdala nje, ngiyabona ukuthi ingqondo yakho yobudala ayisakuvumeli ukuba izinto uzilandele kalula; ayisatholi kahle. Angazi-ke noma mhlawumbe kwenza ngoba ungumuntu wasemaphandleni yini njengoba nawe usho” (Nyembezi, 1961:34).

Lokhu kukhombisa ngokusobala ukuthi uNdebenkulu wayezele ukuzogxeka abantu basemakhaya ekubeni esazi kahle isimo ababhekene naso, abenze bazizwe bephansi kodwa yena bambone ephuzulu futhi bamhloniphe. Indlela ayekhuluma ngayo noMaNtuli ikhombisa

ngokusobala ukuthi uyedelela futhi abantu besifazane ubathatha njengabantu abangenayo ingqondo okusho ukuthi abakwazi ukucabanga futhi abaphucukile ngaleyo ndlela, ikakhulukazi abasemaphandleni.

Isizathu sesenzo sikaNdebenkulu sokuthi athathele abantu basemakhaya phansi nokuthi asebenzise amagama aziswana kubo ikakhulukazi uMaNtuli umlingiswa wesifazane kufakazelwa uPharr (1988:59) ngokuthi:

> *Stereotyping contributes to another common element of oppressions: blaming the victim for the oppression. In order for oppression to be thoroughly successful, it is necessary to involve the victim in it. The victim lives in an environment of negative images (stereotypes) and messages, backed up by violence, victim-hating and blaming, all of which leads to low self-esteem and self-blame in the victim.*

Okuhunyushwa ngokuthi:

> Imibono ethile ngabantu abathile iholela kwenye inhlobo yengcindezelo: Ukusola isisulu ngokucindelelwa. Ukuze ingcindezelo iphumelele ngokuphelele, kuyadingeka ukufakwe isisulu kuyo. Isisulu sihlala endaweni enezithombe ezingezinhle (imibono ethile) nemiyalezo emibi, esekelwa wudlame, ukuzonda izisulu nokuzisola, konke lokhu kuholela ekutheni isisulu silahlekelwe ukuzethemba futhi nokuthi bacabange ukuthi bayisizathu sokucindezelwa.

Lokhu kusho ukuthi uNdebenkulu wayesebenzisa imibono yokuthi abantu basemakhaya bayahlupheka, abahlakaniphile futhi abaphucukile ukuze babone ngathi yibona isizathu esenza abantu basemadolombeni bangezi ukuzobasiza ezindaweni zasemaphandleni. Ukutshela uMaNtuli ukuthi akanayo ingqondo kukhombisa ngokusobala ukuthi wayezama ukumenza alahlekelwe ukuzethemba acabange ukuthi ungumuntu ongazi lutho uma eziqhathanisa nabantu basemadolembeni njengaye. Kuphinde kuvele kuNyembezi (1961) lapho uNdebenkulu usebenzisa umbono othi abantu basemakhaya abaphucukile kuMaNtuli ethi:

> “Ake ngikhulume ngiqede Nkosikazi. Lapho ngivela khona ezindaweni eziphambili ngempela, uma ngikhuluma, nabelungu bayathula ngikhulume ngiqede. Angikwejwayele neze lokhu ukuba ngithi ngikhuluma bengiphazanyiswa; angikwejwayele neze. Nokho-ke ngiyaqonda ukuthi

mhlawumbe abantu basemakhaya abakayazi kahle inkambiso yempucuko". (Nyembezi, 1961:35).

Lapha uNdebenkulu ufuna uMaNtuli athule angasho lutho lapho ekhwela ezehlela kuyena emthuka. Isizathu sokuthi asho lokhu ukuthi ezindaweni eziphambili eziphucukile lapho ebuya khona uma ekhuluma nabelungu abakhulu bayathula aze aqede. Ukusho lamagama wayezama ukwenza uMaNtuli acabange ukuthi yena ungumuntu wesifazane ongaphucukile, ongaziphathi kahle futhi ongafani neze nabelungu noma abantu basezindaweni eziphezulu ngoba engowasemaphandleni.

Okunye okufakazela ukuthi uNdebenkulu uvezwe njengelunga le qembu i-*norm* ukuthi uvezwe njengomlingiswa ohlakaniphile, ozethembayo futhi onomlomo omnandi. UMnumzane uNdebenkulu uvezwe njengomlingiswa ozethembayo futhi onomlomo omnandi ngoba noma ekhuluma amanga abaningi babemkholwa, bebancane ababemsola. Yonke into eyayiphuma ngomlomo wakhe yayizwakala iyiqiniso emadlebeni abantu ayekhuluma nabo. Wafika eNyanyadu uNdebenkulu wakhuluma namadoda amaningi kanye nenkosi wabakhohlisa wathi ufuna ukubasiza badayise izinkomo zabo ngenani eliphezulu nabo bamkholwa futhi babekholwa ukuthi ungumuntu ophezulu ngenxa yokuthi wayezethemba.

Endabeni sibuye sivezwele ukuthi uNdebenkulu wayengumuntu ohlakaniphile futhi onamaqhinga anzulu okwenza abantu bamethembe. Lokhu sikubona lapho ehlangene namadoda endlini yesikole nasembizweni eyayibizwe inkosi, ezowazisa ngosizo ayebalethele lona eNyanyadu. Sithola efundisa uMkhwanazi incwadi athi ivela kumfelokazi owayezibongela kuye njengoba phela emsizile. Waphinda wababonisa isheke lemali eningi lomunye umuntu amsizile wamdayisela izinkomo. Okunye okubonisa ukuthi uvezwe njengomlingiswa ohlakaniphile ukuthi uma ekhuluma wayephinda phinda phinda amagama ukugcizelela lokhu ayekusho. Konke lokhu, ubuhlakani noma amaqhinga wayewasebenzisa ukuze abantu bakholwe lokhu ayekusho.

ii. UMkhwanazi

UMkhwanazi ungumlingiswa osemqoka endabeni, njengoba kunguyena obhekene nenkinga kusukela indaba iqala ize iyophela. UMkhwanazi uma simqathanisa noNdebenkulu singasho ukuthi uphansi ngokwezinga lempilo, kodwa naye uvezwe njengelunga le qembu i-*norm* ngoba uvezwe njengoMnumzane ohloniphekile futhi othembekile endaweni yaseNyanyadu. Lokhu kufazelwa ukuthi incwadi kaNdebenkulu yafikela kuyena noma isizathu nokuthi ubani owanika uNdebenkulu ikheli lakhe kungavelanga. UMkhwanazi wakwazi ukuthi atshele

amadoda asendaweni ngomhlangano noma wayengazi ukuthi uNdebenkulu ubalethele usizo olunjani. Ukuphumelela kwabantu abaningi emhlanganweni kwakukhombisa ukuthi bayamhlonipha futhi bayamethemba uMkhwanazi. Singasho ukuthi ukwazi kwakhe uMkhwanazi ukuthi azise amalunga omphakathi ngomhlangano futhi aphume ngobuningi kusho ukuthi wayenamandla esikhungo, ayekusho abaningi babekuthathela phezulu.

UMkhwanazi uvezwe njengomlingiswa ozithandela umsebenzi wezandla obandakanya ukulima kanye nemfuyo. Isizathu salokhu ukuthi endaweni yaseNyanyadu ayengekho amathuba omsebenzi, ukulima kwakuyindlela abaziphilisa ngayo. Uthando lwakhe lwemfuyo lenziwa ukuthi imfuyo kwakungamandla akhe omnotho, okusho ukuthi umuntu wesilisa omi kahle eNyanyadu wayebonakala ngemfuyo yakhe. Ukuthi uMkhwanazi wayethanda umsebenzi wezandla kuyavela kuNyembezi (1961:5) lapho ethi:

> Kwakungumfo onethambo kodwa engazimukile. Izandla lezi zingamaqokama kukhanyela noma ngubani ukuthi ngumuntu owejwayelene nomsebenzi wezandla. Wayevama ukugqoka ibhulukwe likakhakhi neyembe likakhakhi, iyembe leli lifingqwe imikhono ngakho njalo ngoba engumuntu ohlala ngokusebenza.

Uthando lwemfuyo kuMkhwanazi luvela lapho uNdebenkulu emtshela ukuthi uma engaya enkantolo ngokuwa kwakhe ekalishini ewiswa yindodana yakhe uThemba angasidla asiqede isibaya sakhe. Kwamthukuthelisa kakhulu uMkhwanazi lokhu ngoba uNdebenkulu kuye kwakungumuntu ofundile futhi omkhulu ofanele ukuhlonishwa. Lokhu kuyavela kuNyembezi (1961:55) lapho uMaNtuli ethi:

> “Akusho ukuthi akezwa nokuzwa. Uyihlo ucabanga ngesibaya sakhe kuphela ngoba lolu thando lwakhe lwemfuyo luyoze lumkhalakathisele. Awumbonanga ukuthi ujuluka kanjani lapho ekhuluma ngesibaya sakhe?”.

Ukhanda limtshela okwakhe indlela uMkhwanazi avezwe futhi aphinde abenguthathekile. UMkhwanazi wayekholelwa ukuthi inhloko yekhaya (amandla esikhungo) kumele kube yiyona ethatha izinqumo ekhaya futhi ingezwa ngomuntu wesifazane kanye nezingane. UThemba noMaNtuli bazamile kaningana ukumvusa ngoNdebenkulu ukuthi uyisigebengu esiqola abantu basemaphandleni njengaye kodwa konke lokho wakushaya indiva wathi indodana yakhe izenza ngathi ihlakaniphile. Kwala noma uThemba eseze nephephandaba elikhuluma ngobugebengu obenziwa uNdebenkulu wakhetha ukuthi angamlaleli futhi angajiki kulokhu abebevumelene ngakho noNdebenkulu, ukuthi uzohambisa izinkomo ezilishumi.

Ukuthi wayenguzwi lakhe ongafuni ukutshelwa ngumuntu wesifazane noma izingane sikuthola kuNyembezi (1961) lapho ethi kumkakhe:

> "Angazi MaNtuli ukuthi ukhulumani manje ngoba uthe wena isibaya ngesami, angenze lokho engikubonayo. Nempela-ke sengikwenzile engikubanayo. Manje ungikhathazelani uthi angibe ngiqhaqhana namafindo aseboshiwe? Ngiyayazi mina into engiyenzayo" (Nyembezi. 1961: 160).

Lokhu kubonisa ngokusobala ukuthi uMkhwanazi wayengafuni ukutshelwa ngoba ekholelwa ukuthi imfuyo ngeyakhe yedwa emzini wakhe. Okunye wayengumuntu ongajiki entweni ayishilo noma abanye babengazama kanjani ukumvusa, kwala ngisho umkakhe ethi kunokuthi ahambise izinkomo ezilushuni kunganjani aqale ngeyodwa noma ezimbile abone ukuthi yiqiniso noma cha lento kaNdebenkulu kodwa wakhetha ukuwushaya indiva lowo mbono.

Okunye okufakazela ukuthi uMkhwanazi uvezwe njengelunga le qembu i-*norm* ukuthi uvezwe njengomlingiswa oyinhloko yekhaya osebenzisa udlame ukuxazulula izinkinga emndenini wakhe, nemibono engekho mihle ngabalingiswa besifazane. UMkhwanazi wakhetha ukukholwa noma ukulalela uNdebenkulu uma ethi umkakhe akanayo ingqondo ngoba engowasemaphandleni. UMkhwanazi kuyavela endabeni ezama kaningana ukushaya indodana yakhe eyayingasekho ezingeni lokushawa ngoba uNdebenkulu ethe ayifundisekanga kahle. Lokhu siyakuthola kuNyembezi (1961:49) lapho ethi:

> "UNdebenkulu ungivezele iqiniso nami ekade ngangilokhu ngilisola lokuthi abafazi basemaphandleni umqondo wabo ubuthuntu, uphenduka kancane okwesondo lenqola. Umuntu ovela ezindaweni eziphakeme onomqondo ohluzekile uhle wayibona nje yena leyo nto yokuthi konke lokhu okwenzayo wena MaNtuli yilobu buphandle bakho".

Lokhu kukhombisa ukuthi uMkhwanazi wayesebenzisa umbono kaNdebenkulu wokuthi abantu besifazane basemaphandleni abanawo umqondo ohluzekile, yingakho emphathe kabi uNdebenkulu futhi yingakho evumelana nezingane ezizitshela ukuthi zihlaniphile ukwendlula abantu abadala. Singasho ukuthi ngokusho lawa mazwi wayezama ukumenza azizwe engahlakaniphile uMaNtuli kanabantu besilisa okusho ukuthi ucabangisa okwengane.

Ukufakazela ukuthi uMkhwanazi wayekholelwa ekusebenziseni udlame ukuze abantu abangavumelani naye benze lokhu akushoyo noma akufunayo. Kuyavela kuNyembezi (1961:47) lapho ethi:

> “Kwathi fithi kuMkhwanazi waqonda kuThemba wathi akamqede ngempama, noThemba wasinda ngokulambisa. Kwabethusa kakhulu lokhu kwenza kukaMkhwanazi okungasaziwa lapha ekhaya ngoba uThemba kwase kungumfana osekhulile”.
>
> “Ngendlela ayethukuthele ngayo uMkhwanazi wehluleka ukuzibamba. Wathi lapho ethi uyayipheleliselaimvubu ekhanda kuThemba wavika uThemba kodwa yehla ngengalo. Waphenduka umfana wathathela ngejubane uyise elapha emva kwakhe efuna ukumcima afe nya”. (Nyembezi, 1961: 191).

iii. UThemba

UThemba izibulo likaMnumzane uMkhwanazi nowakwakhe uMaNtuli. UThemba ungumlingiswa ovezwe njengelunga le qembu i-*norm* noma amandla omnotho wayengenawo. Uvezwe njengolingiswa ohloniphayo, obekezelayo futhi othembekile. Lokhu sikuthola lapho uNdebenkulu ekhuluma kabi ngendawo yaseNyanyadu kanye nekalishi lakubo, wakwazi ukumbekezelela futhi amhloniphe ngoba engumuntu omdala. Kuyavela ukuthi abantu basendaweni babemazi njengomfana ohloniphayo futhi othembekile. Lokhu sikuthola kuNyembezi (1961:193) lapho uButhelezi ethi:

> “Laba bafana bobabili ngabafana esibethembile kakhulu, ikakhulu yena lona wakwaMkhwanazi. Futhi ngabafana abafundile.”

UNdebenkulu wayezama ukubakhuluma kabi noma ukungcolisa igama likaThemba nomngani wakhe ngoba bengavumelani nalento ayefuna ukuyenza kuMkhwanazi noShandu. La mazwi ashiwo nguButhelezi akhombisa ngokusobala ukuthi umphakathi wawumkhonzile kakhulu uThemba njengoyise uMkhwanazi.

Okunye okufakazela ukuthi uThemba uvezwe njengelunga le qembu i-*norm* ukuthi uvezwe njengomlingiswa ofundile. Kuyavela endabeni ukuthi wayefunda ekholiji futhi nendlela ayegqoka ngayo yayikhombisa lokho. Ukufunda kwakhe ekholiji kwamenza wahlakanipha kakhulu futhi kwamfundisa ukuthi acabange ajule, ahlaziye izinto ngaphambi kokuthi athathe isinqumo ngento ethile. Lokhu kufakazelwa ukuthi akazange amethembe uNdebenkulu eqala ukumbona, izinkulumo zakhe zazimsolisa uThemba ukuthi lo muntu kukhona okungaqondakali kahle ngaye. Konke lokhu azange kwenze uThemba ayeke ukumhlonipha kodwa wathatha isikhathi sakhe wamhlaziya kahle ngaphambi kokuthi amtshele ukuthi ucabanga ukuthi uyisigebengu.

UThemba uphinde wavezwa njengomlingiswa ongajiki kulokhu akholelwa kukho. Kuyavela endabeni ukuthi kusukela eqala ukuhlangana noNdebenkulu wayengamethembi yaze yayophela indaba esame kwelokuthu akamethembi. Kuyavela endabeni ukuthi wayezama ngazo zonke izindlela ukuthi avikele umndeni wakhe kuNdebenkulu. Wabuya nephephandaba elalikhuluma ngoNdebenkulu nezenzo zakhe ezimbi elavula uMaNtuli amehlo kodwa uMkhwanazi azange amkholwe nalapho. Waphinda wadiliza uNdebenkulu endleleni ukuze kusinde izinkomo zikababa wakhe. Konke lokhu wayekwenza ngoba enothando lo mndeni wakhe noma ubaba wakhe wayengakholelwa ukuthi ingane yakhe ingaba nobuhlakani bokubona into yena angayiboni ekubeni eyizala.

iv. UShandu

UMnumzane uShandu wayeyisakhamuzi saseNyanyadu. Uvezwe njengomlingiswa oyilunga le qembu i-*norm* ngoba wayeyinhloko yekhaya (amandla esikhungo) futhi enemfuyo eyayifana namandla akhe omnotho. Siyathola endabeni ukuthi ungomunye wabalingiswa besilisa abajabuliswa yilokhu uNdebenkulu ababonisa kona futhi ayekusho mayelana nemali abangayithola ngokudayisa izinkomo. Yingakho wathatha isinqumo sokuthi naye uzodayisa izinkomo zakhe njengokusho kukaNdebenkulu.

UShandu uphinde wavezwa njengomlingiswa othanda iqiniso nokuthi izinto zihambe ngendlela okuyiyona njengamanye amalunga eqembu i-*norm*. Siyathola endabeni ukuthi emhlanganweni wakhwela wazehlela kuMkhwanazi embuza ngokuthi kungani engatshelanga inkosi noma acele imvumo yokuthi abambe umhlangano obandakanya amalunga omphakathi waseNyanyadu okuyilapho inkosi ibusa khona. Isizathu esenza uShandu asho lokhu kwakungenxa yesenzo sakhe uMkhwanazi sokuthi abize umhlangano ngaphandle kokwazisa inkosi ekubeni eyisithenjwa endaweni. Siyakuthola lokhu kuNyembezi (1961) lapho ethi:

> “Angazi Mkhwanazi ukuthi leyonto oyikhulumayo uyikhuluma ngoba uyiqondile yini. Thina besazi ukuthi isifunda siphethwe yinkosi. Besingakezwa ukuthi sekukhona enye inkosi yaseNyanyadu uMakhonya Mkhwanazi” (Nyembezi, 1961: 91).

v. UDiliza

UDiliza umngani kaThemba, naye uvezwe njengelunga le qembu i-*norm* ngoba wayesebenza eMnambithi edolobheni okusho okuthi wayenamandla omnotho. Ukusebenza kwakhe edolobheni kwamenza wahlakanipha. UNdebenkulu wazibonela ibhoxongwane elincane

elidelelayo, elalilokhu ligigitheka emhlanganweni kanti wayebona uDiliza ukuthi ayikho lento eyayitshelwa umphakathi. UDiliza udlale indima enkulu ekwenzeni isiqiniseko sokuthi uNdebenkulu agcina eboshiwe. Wahamba waya kuMpungose umfokisi wodumo nasenkosini uNdabezitha ezama ukubabonisa ukuthi kukhona okungahambi kahle ngoNdebenkulu nakushoyo ebantwini. Ubuhlakani kanye namacebo akhe enza uNdebenkulu agcine esebanjiwe, esebenzisana noThemba kanye noMpungose.

vi. UButhelezi

UButhelezi naye oyisakhamuzi saseNyanyadu, uvezwe njengomlingiswa oyilunga le qembu i-*norm* ngoba wayeyinhloko yekhaya (amandla esikhungo) futhi enemfunyo okwakungamandla akhe omnotho. UButhelezi wayeyithanda kakhulu imfuyo yakhe futhi engafuni ukudlalela kuyo isinomakanjani. Kuyavela endabeni ukuthi kwakungavumi neze ukuba adayise ezakhe izinkomo, kepha wayefuna ukubona kuqala kwabanye ukuthi kuhamba kanjani kubona. Isenzo sakhe sokuthi afune ukubona kwabanye sikhombisa ukuthi ungumlingiswa okholwa ngokubona.

UButhelezi uphinde wavezwa njengomlingiswa ohlakaniphile futhi ongathatheki kalula. Siyathola endabeni ukuthi wayengagagameli, ngaphambi kokuthi athethe isinqumo wayeqale acabangisise kahle. Kuyavela futhi endabeni ukuthi wayenokungabaza okukhulu ngosizo olalulethwe nguNdebenkulu futhi engalithembisisi kahle. Yingakho wathatha isikhathi sakhe walucabangisisa lolu daba ngaphambi kokuthi athathe isinqumo.

vii. UMpungose

UMpungose ungomunye wabalingiswa abangaqhamile kakhulu kodwa wabamba iqhaza elikhulu ekuboshweni kukaNdebenkulu. UMpungose naye uvezwe njengomlingiswa oyilunga le qembi i-*norm* ngoba wayeyiphoyisa noma umfokisi odumile esebenza edolobheni eMnambithi. Ukusebenza kwakhe njengephoyisa kusho ukuthi wayenamandla ezikhungo kanye nawomnotho.

4.4.3.2 Amalunga eqembu i-*Other* -Abalingiswa besifazane- Inkinsela YaseMgungundlovu

i. UMaNtuli

UMaNtuli umkaMkhwanazi, uvezwe njengomlingiswa oyilunga le qembu le-*other* ngoba amandla omnotho nawezikhungo ayekumyeni wakhe uMkhwanazi njengenhloko yekhaya. Imfuyo emzini wakhe bonke babazi kahle ukuthi ekaMkhwanzi futhi wayeyinhloko yekhaya

okusho ukuthi kwakukhala esakhe isicathulo noma nguyena owayethatha izinqumo ezibalulekile ngomndeni wabo. Kuyavela endabeni ukuthi uMaNtuli uvezwe njengomlingiswa wesifazane okholelwa ekutheni kufanele asekele umyeni wakhe endimeni yakhe yokuba yinhloko yekhaya. Izwi lakhe lalingazwakali esikhathani esiningi lapho ethi uzama ukulekelela uMkhwanazi ngoba engumuntu wesifazane. Kuyavela lokhu kuNyembezi (1961: 110) lapho uMaNtuli ethi:

> "Hhayi-ke. Konje amadoda ahlala azethemba eyawo imiqondo. Elomfazi izwi alithathwa, likhunjulwa sekonakele."

Nalapho ethi:

> "A, singathini-ke thina baba ngoba isibaya phela ngesoMnumzane? Ngempela yona le nkulumo iyamyenga umuntu njengoba usho nje Baba ngoba ziningi izinkomo zethu zithathwa nje. Nansi inkabi ethathwe ngabakwaMdlalose" (Nyembezi, 1961: 128).

Lokhu kukhombisa ukuthi wayeyiqondisisa kahle indawo yakhe emzini wakhe uMaNtuli, ukuthi ngesinye isikhathi akushoyo umyeni wakhe wayekushaya indiva ngoba engumuntu wesifazane noma ekhuluma iqiniso. Isizathu salokhu ukuthi uMkhwanazi wayekholelwa ukuthi abantu besifazane ukucabanga kwabo kusezingeni eliphansi kakhulu, ikhakhulukazi basemaphandleni. Amazwi kaMaNtuli okuthi ubazi kahle abantu besilisa ukuthi abatshelwa afakazelwa uPharr (1988:58) ngokuthi:

> *By those identified as the Norm, the Other is unknown, difficult to comprehend, whereas the other always knows and understands those who hold power; one has to in order to survive.*

Okuhunyushwa ngokuthi:

> Ngalabo abakhonjwe njengamalunga eqembu i-*Norm*, amalunga eqembu i-*Other* awaziwa, kunzima ukuwaqonda, kanti amalunga eqembu i-*other* ahlala azi futhi aqonda labo abaphethe amandla; kufanele bakwazi ukuze baphile.

Okunye okufakazela ukuthi uMaNtuli uvezwe njengelunga le qembu i-*other* ukuthi uvezwe njengomlingiswa wesifazane oyidlandaba futhi okhuthele kakhulu, isikhwishishwishi uqobo, esingahlaliseki uma kuza kumsebenzi wasendlini. Kuyavela endabeni ukuthi wayemandla kakhulu emsebenzini wasendlini ngoba uMkhwanazi umsebenzi wakhe kwakungukulima

nokunakekela imfuyo. Indlela ababehlukaniselene ngayo imisebenzi ikhombisa ukuthi uMaNtulu wayethembele kuMkhwanazi ngoba nguye owayenza isiqinseko sokuthi kukhona ukudla endlini. Kuyavela futhi endabeni ukuthi wawungeke umkhohlwe kalula uMaNtuli ngoba wayengumuntu oxoxayo noma okhuluma kakhulu, okuyinto eyenziwa abantu besifazane ngekwemibono emiswe ngokobulili.

Uphinde wavezwa njengomlingiswa ongafundanga ukuyaphi okufakazela ukuthi uvezwe njengelunga le qembu i-*other* ngoba abazali bakhe babengakholelwa ekutheni umuntu wesifazane akufanele afunde isikole. Isazathu sokungafundi kukaMaNtuli siyavela kuNyembezi (1961:9) lapho ethi:

> Naye uMaNtuli wayengafundanga kuyaphi ngoba wathi lapho efika kuStd.4 uMabhozomela wathi usefundile, intombazane uma ifunde kakhulu isuke indinde. Ngakhoke babelingana nomyeni wakwakhe ngemfundo.

Lokhu kuchaza ukuthi noma ngabe uMaNtuli wayefuna ukuqhubeka nesikole wayengeke akhona ngoba abazali bakhe babengakholelwa emfundweni. Singasho ukuthi babesaba ukuthi uma esefundile angeke athembele kubantu, uzozilawula futhi azinakekele.

UMaNtuli uphinde wavezwa njengomlingiswa oyiphixiphixi nakho okufakazela ukuthi uvezwe njengelunga le qembu i-*other*. Kuyavela endabeni ukuthi ungumlingiswa owayehlala eguquka, engahlali entweni eyodwa futhi enolaka. Uphinde wavezwa njengomlingiswa onguthathekile ngenxa yokungahlali entweni eyodwa. Kuyavela endabeni ukuthi emva kokuthi bahilizisane noNdebenkulu ngendaba yokuwa ekalishini engena nje egcekeni lakwaMkhwanazi wayengafuni ukuzwa lutho ngaye. Kuyavela futhi endabeni ukuthi wavele wathatheka emva kokuthi uMkhwanazi noNdebenkulu bamhlalise phansi bamtshele ngosizo olalulethwe nguNdebenkulu, bambonisa nesheke le mali eningi, bamfundela incwadi yomuntu owayebonga uNdebenkulu ngokumdayilsela izinkomo zakhe ngenani eliphezulu. UMaNtuli wavele wabona ngathi inhlanhla abayilethelwe abaphansi ukuthi bacebe. Kwathi lapho uThemba indodana yakhe ibuye nephephandaba elalikhuluma ngomuntu owenza umsebenzi ofana nokaNdebenkulu, wavele wayijika yonke lento wavumela noThemba ukuthi uyisigebengu uNdebenkulu.

Okokugcina uMaNtuli uvezwe njengomlingiswa onolaka futhi onenhliziyo elikhuni. Kuyavela endabeni ukuthi uNdebenkulu wathi ingqondo kaMaNtuli yobudala ayisasebenzi kahle okwakwenza angasakwazi ukuhlaziya izinto kahle noma acabange kahle. Amazwi kaNdebenkulu amenza waluveza lonke ulaka lakhe nokuthi unehliziyo elikhuni. Ukuba nolaka

kukaMaNtuli, uMkhwanazi noNdebenkulu babebona ngathi wenza into engajwayelekile noma ekungafanele ayenze. Lokhu Kuyavela endabeni kuNyembezi (1961) lapho uNdebenkulu noMkhwanazi bethi:

> "Ake ngikhulume ngiqede Nkosikazi. Lapho ngivela khona ezindaweni eziphambili ngempela, uma ngikhuluma, nabelungu bayathula ngikhulume ngiqede. Angikwejwayele neze lokhu ukuba ngithi ngikhuluma bengiphazanyiswa; angikwejwayele neze. Nokho-ke ngiyaqonda ukuthi mhlawumbe abantu basemakhaya abakayazi kahle inkambiso yempucuko" (Nyembezi, 1961: 35).
>
> UNdebenkulu ungivezele iqiniso nami ekade ngangilokhu ngilisola lokuthi abafazi basemaphandleni umqondo wabo ubuthuntu, uphenduka kancane okwesondo lenqola. Umuntu ovela ezindaweni eziphakeme onomqondo ohluzekile uhle wayibona nje yena leyo nto yokuthi konke lokhu okwenzayo wena MaNtuli yilobu buphandle bakho. Iyisimangaliso esikhulu le nto kimi ukuba avele alinembe ngalolu hlobo iqiniso (Nyembezi, 1961: 49).

Ukufakazela lokhu okushiwo uMkhwanazi kanye noNdebenkulu, uPharr (1988) uthi amalunga eqembu i-*other* achazwa ngokuphathelene noma okuhambelana neqembi i-*norm*. Lokhu kusho ukuthi uma amalunga eqembu i-*other* enza lokhu amalunga eqembu i-*norm* angahambiselani nakho kuthiwa bayaphambuka noma baphuma endleleni. UMkhwanazi noNdebenkulu babebona ngathi uMaNtuli uyaphambuka ngokuzwakalisa ulaka lakhe ngenxa yokuthukwa uNdebenkulu. Bathi wenziwa ukuthi ungowesifazane wasemphandleni futhi negqondo yakhe yayingasasebenzi kahle ngenxa yobudala.

ii. **UMaShezi**

UMaShezi umakhelwane kaMaNtuli, naye uvezwe njengomlingiswa oyilunga le qembu i-*other* ngoba kuyavela endabeni ukuthi wayengasebenzi, wayethembele kumyeni wakhe uMpisekhaya okunguye owayesebenza. UMaShezi wayehlala esekhaya enakekela umuzi, umyeni wakhe uma engekho esemsebenzini. Lokhu kusho ukuthi amandla omnotho wayengenawo uMaShezi, yingakho ewela kwiqembu i-*other*.

Okunye okufakazela ukuthi uMaShezi uvezwe njengelunga le qembu i-*other* ukuthi kuyavela endabeni ukuthi wake wasebenza ezindlini zabelungu. Yingakho uMaNtuli wacela yena ukuthi

azomsiza ngokuphekela isivakashi sabo esiqhamuka kude edolobheni elikhulu. Lokhu siyakuthola kuNyembezi (1961) lapho uMaNtuli ekhuluma nendodakazi yakhe ethi:

> "Okungcono mntanami," kusho uMaNtuli egqigqizela nendodakazi yakhe uThoko, "ngizoke ngiyocela uMaShezi ngoba yibo abantu abake basebenzela abelungu." (Nyembezi, 1961:16)

Lokhu kukhombisa ukuthi abalingiswa besifazane kule ndaba babevezwe bemandla kakhulu ekwenzeni umsebenzi wasendlini wokunakekela amakhaya ngoba bengafundanga futhi bekholelwa ukuthi bafanelwe yilokho.

iii. UThoko

UThoko ungudadewabo kaThemba, indodakazi kaMaNtuli noMkhwanazi. Ungumlingiswa wesifazane ongabalulekanga kakhulu endabeni ngoba akagqamanga ngaleyo ndlela. Singasho ukuthi naye uThoko uvezwe njengomlingiswa oyilunga le qembu i-*other* ngoba uvezwe njengomlingiswa ohloniphayo futhi ohlala elekelela umawakhe uma enza umsebenzi wasekhaya. Isizathu sokuthi ahlale nomama wakhe ukuthi wayemkhonzile kakhulu, emhlonipha futhi elalela iziyalelo zakhe ayemfundisa zona. Akukho endabeni lapho kuvela khona ukuthi uThoko wayefunda isikole njengomfowabo uThemba. Singasho ukuthi ngokuhlala nomama wakhe isikhathi esiningi wayemfundisa ukuthi umuntu wesifazane uwenza kanjani umsebenzi wasendlini nokuthi uziphatha kanjani. Ngalokhu, UMaNtuli wayedlulisela imibono emiswe ngokobulili emayelana nabantu besifazane kuThoko.

Amalunga eqembu i-*Norm*- Abalingiswa besilisa.	**Amalunga eqembu i-*Other*-Abalingiswa besifazane.**
1. UNdebenkulu 2. UMkhwanazi 3. UThemba 4. UShandu 5. UButhelezi 6. UDiliza 7. UMpungose	1. UMaNtuli 2. UMaShezi 3. UThoko

Leli tafula liveza abalingiswa abatholakala encwadini yobuciko ecutshunguliwe isihloko sayo esithi **Inkinsela YaseMgungundlovu** (Nyembezi, 1961). Abalingiswa besilisa abayisikhombisa, indlela ebavezwe ngayo endabeni ikhombisa ukuthi bawela kwiqembi i-*norm* ngoba bavezwe njengabalingiswa abanamandla omnotho nawezikhungo (Pharr, 1988). Amandla abo ezikhungo aqhamuka ekutheni bayinhloko emakhaya futhi abanye bavezwe bazana nabantu abaphezulu noma abasezikhundleni ezithile. Amandla omnotho aqhamuka ekutheni iningi labo linemfuyo eyayifana nokuthi banomcebo ngoba babekwazi ukuthi bayidayise bathole imali. Abanye babesebenza emadolobheni behola imali okungamandla omnotho.

Leli tafula liphinde liveze abalingiswa besifazane abatholakala kule ncwadi yobuciko ekhethiwe. Abalingiswa besifazane abathathu indlela abavezwe ngayo endabeni ikhombisa ukuthi bawela kwiqembu i-*other* ngoba bavezwe njengabalingiswa abangenawo amandla omnotho nawezikhungo (Pharr, 1988). Abalingiswa besifazane kule noveli bavezwe bemandla kakhulu ngomsebenzi wokunakekela ikhaya futhi bengasebenzi bethembele kakhulu kubalingiswa besilisa. Izwi labalingiswa besifazane kuyavela endabeni ukuthi alizwakali ngenxa yokuthi abanawo amandla omnotho nawezikhungo.

4.4.4 Ukusetshenziswa kwemibono emiswe ngokobulili ukuhlomula, ukulimaza noma ukuvuselela impilo yabanye abalingiswa (Abalingiswa besifazane).

Lapha kuzogxilwa kubalingiswa abathathu besifazane uma kuhlaziywa ukusetshenziswa kwemibono emiswe ngokobulili ngoba yibona kuphela abagqamile kule noveli. Laba balingiswa okuzogxilwa kubona kubalwa uMaNtuli, uThoko kanye noMaShezi.

4.4.4.1 Ukulimaza

Ukusebenzisa imibono emiswe ngokobulili ebhekene nabalingiswa besifazane siyakuthola endabeni kuMaNtuli. NgokukaMkhwanazi umyeni kaMaNtuli wayecabanga noma wayezitshela ukuthi uMaNtuli usebenzise umbono othi abantu besifazane basemaphandleni abanagqondo futhi bakhuluma kakhulu ukuthi acishe alahlekelwe imfuyo yakhe yonke. UNdebenkulu watshela uMkhwanazi ukuthi wathi efika emagcekeni akwaMkhwanazi wawa ekalishini ethi uyehla, uma etshela uMaNtuli ukuthi ulimelele kangakanani wavela wakushaya indiva lokhu ayekusho. Waphinda watshela uMakhwanazi ukuthi indlela uMaNtuli ayekhuluma ngayo yayikhombisa ukuthi uhlekisa ngaye futhi akazwelani naye ekubeni ewiswe ikalishi lakwakhe. Waqhuba wathi lokhu kwamcasula kakhulu waze wacabanga ukuya emaphoyiseni ukuze amfundise isifundo. UNdebenkulu wathatha isinqumo sokuthi angayi

emaphoyiseni ayobika indaba yakhe yokuwa ukuze bamkhokhele abakwaMkhwanazi ngezinkomo. Wakubonga kakhulu lokhu uMkhwanazi ngoba wabona kahle ukuthi ucishe walimala ngenxa yokungabi nomqondo ohluzekile kwaMaNtuli. Lokhu Kuyavela kuNyembezi (1961) lapho uNdebenkulu ethi:

> "Kodwa anginjalo mina Mkhwanazi, cha, anginjalo neze. Nokho mangikusho ngokusobala ukuthi inhliziyo yami ike yacishe yaba nehlule ngesikhathi inkosikazi yalapha ekhaya ihlekisa ngami, ehhe, ihlekisa ngami, ibonisa ukungezwelani nami ngilinyazwe yikalishi. Ngike ngacabanga ngaleso sikhathi ukuba ngiye emthethweni, kengimfundise ukuthi umhlaba lona uhajwa kanjani. Kodwa sengiyabona ukuthi kwenza nje umqondo obuthuntu womuntu wesifazane, umqondo ongakwazi ukuqikelela ingozi" (Nyembezi, 1961: 45).

4.4.4.2 Ukuhlomula

Ukusebenzisa imibono emiswe ngokobulili ngenhloso yokuhlomula okuthile kuyavela kuMaNtuli lapho ecela uMaShezi ukuthi azomsiza ngokuphekela isihambeli sakwakhe esiqhamuka edolobheni uNdebenkulu ukudla okudliwa ngabelungu noma abantu abaphezulu. Isizathu sokuthi acele uMaShezi ukuthi wake wasebenza ezindlini zabelungu edolobheni okusho ukuthi wayekwazi ukuphekela abelungu noma abantu besemadolobheni ukudla abakuthandayo. UMaNtuli usebenzisa umbono wokuthi abantu besifazane abasebenza ezindlini zabelunga bayakwazi ukupheka ukudla okumnandi ngokuthi acele uMaShezi.

4.4.4.3 Ukuvuselela impilo yabanye abalingiswa

Esikhathini esiningi ukuvuselela impilo yabanye abalingiswa kuya ngokuthi umlingiswa unikiwe amandla omnotho noma ezikhungo. Kule ndaba abalingiswa besifazane abanikwanga amandla omnotho noma ezikhungo okwenza kube nzima ukuthi bavuselele izimpilo zabanye abalingiswa. Lokhu kuyavela kuNyembezi (1961:110) lapho uMaNtuli ethi:

> "Hhayi-ke. Konje amadoda ahlala azethemba eyawo imiqondo. Elomfazi izwi alithathwa, likhunjulwa sekonakele".

Lokhu kukhombisa ngokusobala ukuthi kule noveli abalingiswa besifazane abanikwanga ithuba lokuthi basebenzise imibono emiswe ngokobulili ukuvuselela impilo yabanye abalingiswa, konke ababekusho noma ababekwenza bezama ukusiza kwakushaywa indiva noma sebekhuluma iqiniso. Isizathu salokhu ukuthi le ndaba yenzeka enkathini yakudala endaweni yasemakhaya lapho abantu besifazane babekhishwa inyumbazane kakhulu.

Endabeni kuyavela ukuthi uMaNtuli wazama ukubonisa umyeni wakhe mayelana nodaba lezinkomo ukuthi kungcono adayise eyodwa noma ezimbili ukuze abone ukuthi usizo olalulethwe uNdebenkulu yinto ekhona yini. UMaNtuli wasebenzisa umbono omiswe ngokobulili othi abantu besifazane abahlali entweni eyodwa ngoba wayeshintsha umqondo kaningi ngodaba lukaNdebenkulu. Siyathola endabeni ukuthi uMkhwanazi azange awamukele umbono kaMaNtuli ngoba engumuntu wesifazane. Lokhu kuyavela kuNyembezi (1961:160) lapho uMkhwanazi ethi:

> "Angazi MaNtuli ukuthi ukhulumani manje ngoba uthe wena isibaya ngesami, angenze engikubonayo. Nempela-ke sengikwenzile engikubonayo. Manje ungikhathazelani uthi angibe ngiqhaqhana namafindo aseboshiwe. Ngiyayazi mina into engiyenzayo".

Lokhu kusho ukuthi uMkhwanazi wasebenzisa ukuthi uMaNtuli umuntu wesifazane okhuluma kakhulu futhi ongahlali entweni eyodwa noma ohamba nomoya, ukuthi angawamukeli umbono wakhe. Ekugcineni kwendaba lapho uNdebenkulu seboshiwe esiteshini eThisayidi sekufanele abuyele ekhaya ayozehlisa kuMaNtuli ngokungamlaleli, wazwakala ethi "kazi uyothini uMaNtuli" (Nyembezi, 1961:204) okusho ukuthi wayesezisola ngokuthi kungani engamlalelanga umkakhe.

4.5 Isiphetho

Lesi sahluko sethule ulwazi olutholakale ngesikhathi kuqoqwa ulwazi mayelana nemibono emiswe ngokobulili etholakala ezincwadini zabafundi zobuciko. Umcwaningi ulwethule ngokuveza ukuthi abalingiswa besilisa nabesifazane bavezwe kanjani encwadini yobuciko ekhethiwe ngayinye ngokwemibono emiswe ngokobulili. Uphinde wethula ukuthi abalingiswa besifazane bayisebenzise kanjani imibono emiswe ngokobulili ukulimaza, ukuhlomula kanye nokuvuselela izimpilo zabanye abalingiswa. Ngaphambi kokuthi umcwaningi ethule ulwazi olutholakele, uveze umlando wombhali ngamunye ngamafuphi, waphinda wafingqa incwadi yobuciko ngayinye ngokugcwele.

Olwazini olwethulwe kulesi sahluko, luveze ukuthi abalingiswa besifazane bavezwe bephansi ngokwezinga lempilo kuzo zonke izincwadi zobuciko ezikhethiwe. Okusho ukuthi bavezwe bengasebenzi bethembele kubalingiswa besilisa, besebenza umsebenzi ophansi ngokwezinga, bemandla kakhulu ekwenzeni umsebenzi wasendlini nokunakekela izingane futhi bengaziphathi kahle. Abalingiswa besilisa kuzo zonke izincwadi zobuciko bavezwe bephezulu ngokwezinga lempilo, behlonishwa futhi behlakaniphile. Abaningi bavezwe besebenza kahle,

basezikhundleni eziphezulu, benamabhizinisi, banemfuyo, beyinhloko yomuzi, befundile futhi bahlakaniphile. Kuvelile futhi ukuthi isizinda sinomthelela ekusetshenzisweni kwemibono emiswe ngokobulili ngabalingiswa besifazane. Kuvelile ukuthi encwadini lapho indaba ibhalwe ngenkathi endlule, kunzima ukuthi abalingiswa besifazane basebenzise imibono emiswe ngokobulili ukulimaza, ukuhlomula noma ukuvuselala impilo yabanye abalingiswa ngoba imibono emiswe ngokobulili yayisadume kakhulu ngalezo zinkathi. Ezindaweni zasemadolobheni kuvelile ukuthi kungconywana ukusetshenziswa kwemibono emiswe ngokobulili kunasezindaweni zasemakhaya.

Isahluko esilandelayo, okuyisahluko sesihlanu. Umcwaningi uzoqhubeka ngokwethula ulwazi olutholakele ngesikhathi kwenziwa lolu cwaningo. Umcwaningi uzokwethula ulwazi ngokuveza ukuthi izincwadi zobuciko ezicutshunguliwe ziyaziphakamisa izimiso zomthethosisekelo waseNingizimu afrika noma cha. Okokugcina uzokwethula ulwazi ngokuveza umthelela wokuvezwa kwabalingiswa besifazane kanye nendlela abasebenzisa ngayo imibono emiswe ngokobulili kubafundi bamantombazane.

ISAHLUKO SESIHLANU

UKWETHULWA NOKUHLAZIYWA KOLWAZI

UKUGQUGQUZELWA KANYE NOMTHELELA WEMIBONO EMISWE NGOKOBULILI

5.0 Isingeniso

Isahluko esedlule okungesesine, umcwaningi wethule ulwazi olutholakele kulolu cwaningo ngokuveza ukuthi encwadini yobuciko ngayinye ekhethiwe abalingiswa besilisa nabesifazane bavezwe kanjani ngokwemibono emiswe ngokobulili. Uphinde wethula ulwazi ngokuveza ukuthi abalingiswa besifazane bayisebenzise kanjani imibono emiswe ngokobulili ukulimaza, ukuhlomula kanye nokuvuselela impilo yabanye abalingiswa encwadini ngayinye. Lesi sahluko naso sizoqhubeka sethule olunye ulwazi olutholakele ngesikhathi kwenziwa lolu cwaningo. Umcwaningi uzokwethula ukuthi izincwadi zobuciko ezicutshunguliwe ziyaziphakamisi izimiso zomthethosisekelo waseNingizimu Afrika noma cha futhi kanjani. Okokugcina uzokwethula ukuthi yini umthelela wokuvezwa kwabalingiswa besifazane kanye nendlela abasebenzisa ngayo imibono emiswe ngokobulili kubafundi bamantombazane abafunda izincwadi zobuciko ezicwaningwayo.

Umcwaningi uzokwethula ulwazi ngokugxila ekutheni abalingiswa bavezwe kanjani ngokobulili, inani labalingiswa abasetshenzisiwe ngokobulili kanye nezinhlobo zobandlululo ezivelayo encwadini ngayinye. Umcwaningi ugxile kulokhu ngoba umthethosisekelo wakuleli ugqugquzela kakhulu ukulingana nokuthi asikho nesisodwa isakhamuzi sakuleli ekuvumelekile ukuthi sibandlululwe noma ngayiphi indlela.

5.1 Ukuphakanyiswa kwezimiso zomthethosisekelo waseNingizimu Afrika ezincwadini zabafundi zobuciko.

5.1.1 Bahlukumezekile Behlakaniphelana Nje

5.1.1.1 Inani labalingiswa abasetshenzisiwe

Inani labalingiswa besifazane nabesilisa alilingani kulo mdlalo osihloko sawo esithi Bahlukumezekile behlakaniphelana nje (Molefe, 2011). Abalingiswa besilisa abatholakala kulo mdlalo bahlanu, abalingiswa besifazane bona bathathu kuphela. Ukungalingani kwenani labalingiswa besifazane nabesilisa kulo mdlalo kugqugquzela ukungalingani phakathi

kwabafundi besilisa nabesifazane. Lokhu kuphinde kube nomthelela kubafundi ngoba kungabenza bacabange ukuthi ubulili obuthile bubalulekile kunobunye ngenxa yenani labalingiswa besilisa nabesifazane abatholakala kuleyo ncwadi.

Ukuvezwa/Inani labalingiswa besilisa.	**Ukuvezwa/inani labalingiswa besifazane.**
62, 5%	**37, 5%**

5.1.1.2 Ukuvezwa kwabalingiswa

Indlela abalingiswa abavezwe ngayo kulo mdlalo ayifani. Abalingiswa besilisa bavezwe benemali eningi, behlala ezindlini zabelungu (Desmond) befundile (Myeza) futhi behlakaniphile bekwazi nokuthi bacabange bajule ngokuthile (Velevele). Abalingiswa besifazane bavezwe njengabalingiswa abangahlakaniphile, abathembele kubalingiswa besilisa futhi abadayisa ngomzimba ukuze bathole abakudingayo (Zodwa noNingi). Abanye bavezwe benawo amandla omnotho kodwa bekhuluma kakhulu futhi belandelela abantu besilisa (Ezile).

Indlela abalingiswa abavezwe ngayo kulo mdlalo igqugquzela ukungalingani phakathi kwabafundi babafana nabamantombazane. Indlela abalingiswa besilisa abavezwe ngayo singasho ukuthi igqugquzela ukuthi abafundi babafana basebenze, bazazi ukuthi bahlakaniphile futhi bakusebenzise lokho ukuze baphumelele. Indlela abalingiswa besifazane abavezwe ngayo igqugquzela ukuthi abafundi bamantombazane bangafundi bathembele kubantu besilisa futhi basebenzise imizimba yabo ngendlela engalungile ukuze bathole abakudingayo. Lokhu kufakazelwa uSovic kanye noHus (2015:496) ngokuthi:

> *It is really important that a child can identify with characters in books otherwise children can assume that their lives are not very important and this may leave a negative impression on a child.*

Okuhunyushwa ngokuthi:

> Kubaluleke ngempela ukuthi ingane ikwazi ukuzibona kubalingiswa ezincwadini kungenjalo izingane zingacabanga ukuthi izimpilo zazo azibalulekile ngaleyo ndlela futhi lokhu kungashiya isithombe esibi enganeni.

5.1.1.3 Ukubandlulula ngokungafanele

Ngokomthethosisekelo wakuleli ukulingana kufaka phakathi ukuba namalungelo ngokulinganayo, nokuvikelwa kanye nokuhlomula ngokugcwele kumthetho wakuleli (*The Constitution of The Republic of South Africa,* 1996). Isenzo sikaNingi, uZodwa, uMakhosini

noVelevele sokuthi bahlukumeze umndeni wakwaGasa uzihlalele ngokuthula bawuvalele ezindlini, basebenzise izimoto zakhona ngaphandle kwemvume futhi bawuthembise induku asihambelani nomthethosisekelo wakuleli. Lokhu kukhombisa ukuthi izenzo zalabalingiswa azihambelani nomthethosisekelo wakuleli kodwa ngoba bagcina beboshiwe kuyakhombisa ukuthi le ncwadi iyaziphakamisa izimiso zomthethosisekelo. Ukuboshwa kwalabalingiswa kufundisa abafundi ukuthi akekho umuntu ongaphezu komthetho wakuleli. Uma wenza okubi uhlukumeza noma uphatha kabi abanye, umthetho uzodlala indima yawo.

5.1.2 Inzima Le Ndlela

5.1.2.1 Inani labalingiswa abasetshenzisiwe

Inani labalingiswa besifazane nabesilisa kulo mdlalo othi Inzima le ndlela (Madlala, 2009) alilingani. Abalingiswa besilisa abatholakala kulo mdlalo bayisikhombisa, abalingiswa besifazane bona bane kuphela. Ukungalingani kwenani labalingiswa besifazane nabesilisa kulo mdlalo singasho ukuthi kugqugquzela ukungalingani phakathi kwabafundi besilisa nabesifazane. Lokhu kuphinde kugqugquzele ukuphakama kwabantu noma abalingiswa besilisa ngoba inani labo elisetshenzisiwe liningi.

Ukuvezwa/Inani labalingiswa besilisa.	Ukuvezwa/inani labalingiswa besifazane.
64%	**36%**

5.1.2.2 Ukuvezwa kwabalingiswa

Indlela abalingiswa abavezwe ngayo kulo mdlalo ayifani. Abalingiswa besilisa bavezwe benamabhizinisi, besebenza kahle, besezikhundleni eziphezulu, behlakaniphile futhi behola abantu. Abanye abalingiswa besilisa bavezwe njengabantu abathembekile futhi abahloniphekile kakhulu emphakathini. Indlela abalingiswa besilisa abavezwe ngayo kulo mdlalo ikhombisa ukuthi banamandla omnotho nawezikhungo futhi yiwona lamandla abenza bahlonipheke kakhulu emphakathini. Abalingiswa besifazane bavezwe njengabalingiswa abasebenza umsebenzi osezingeni eliphansi futhi kuleyo misebenzi abasebenza kuyo kubusa abalingiswa besilisa. Kuyavela futhi ukuthi indlela abavezwe ngayo ikhombisa ukuthi izinga labo le mfundo liphansi kakhulu futhi yingakho besebenza umsebenzi ophansi ngokwezinga.

Indlela abalingiswa abavezwe ngayo kulo mdlalo igqugquzela ukungalingani ngokobulili phakathi kwabafundi bamantombazane kanye nabafana. Indlela abalingiswa besilisa abavezwe ngayo singasho ukuthi igqugquzela ukuthi abafundi babafana bafunde kakhulu ukuze

babengosomabhizinisi abavelele, baphathe ezikhungweni ezahlukahlukene zikahulumeni futhi bathathe umsebenzi lapho bazoba ngabaholi khona. Indlela abalingiswa besifazane abavezwe ngayo singasho ukuthi igqugquzela ukuthi abafundi bamantombazane bamukele ukuba ngaphansi kwabantu besilisa. Iphinde igqugquzele ukuthi bayibalekele imisebenzi enobuholi phakathi ngoba bacabanga ukuthi ifanele abantu besilisa. Lokhu kufakazelwa uNarahara (1998:16) ngokuthi:

> *Gender stereotypes and sexism limit children's potential growth and development.*

Okuhunyushwa ngokuthi:

> Imibono emiswe ngokobulili kanye nokubandlululwa ngokobulili kunciphisa ukukhula nokuthuthuka kwezingane.

5.1.2.3 Ukubandlulula ngokungafanele

Kulo mdlalo othi Inzima le ndlela (Madlala, 2009) kuyavela lapho kuphakanyiswa izimiso zomthethosisekelo. Lokhu sikuthola ekuqaleni kwendaba lapho uMfundisi ethi:

> **MFUNDISI:** *(Ngemuva kokuhlabelela ingoma enomunyu)* Ngizocela umfundisikazi uPhoswa asithandazele. Isizathu esenza ngithande kuvule yena ngukuthi uQhilika kudala angicela ukuba ngimise umfundisi wesifazane kuleli bandla. Phela sesiyalingana manje nabantu besifazane ngakho nabo kufanele babe ngabafundisi. Ngebhadi-ke uQhilika uhambe ngingakamthuli umfundisi uPhoswa kuye. Ake uthandaze mfundisi asivulele. *(Bacimeze bonke abantu kuthandazwe.)* (Madlala, 2009: 18)

Lokhu kukhombisa ngokusobala ukuthi uQhilika Gasa wayewuqondisisa kahle umthethosisekelo wakuleli nenkathi esesiphila kuyo. Wayeqondisisa ukuthi sesiphila ezweni lentando yeningi lapho wonke umuntu esenamulungelo ngokulinganayo. Lokhu kufanele kubonakale nasezikhundleni ezazibekelwe abantu besilisa kudala, bangene abantu besifazane ngoba sonke siyalingana. Ukuphakanyiswa kwabantu besifazane kufakazelwa uVarghese (2011:38) ocwaningweni alenza oluveza ukuthi:

> *Many studies show that when women do well, the economy does well and many studies recommend that countries should make participation and involvement of women in all spheres of life.*

Okuhunyushwa ngokuthi:

Ucwaningo oluningi lukhombisa ukuthi uma abesifazane benza kahle, umnotho wenza kahle futhi ucwaningo oluningi luphakamisa ukuthi amazwe kufanele enze isiqiniseko sokuthi abantu besifazane bayazibandakanya futhi babamba iqhaza elithile kuyo yonke imikhakha yempilo.

5.1.3 Zihlangene Phezulu

5.1.3.1 Inani labalingiswa abasetshenzisiwe

Inani labalingiswa besifazane nabesilisa kule noveli ethi Zihlangene phezulu (Sibanyoni, 2015) liyalingana. Abalingiswa besilisa abatholakala kule noveli bane, abalingiswa besifazane nabo bane. Ukulingana ngokwenani labalingiswa besifazane nabesilisa kule noveli singasho ukuthi kugqugquzela ukulingana phakathi kwabafundi babafana nabamantombazane. Lokhu kuphinde kubonise ukuthi abukho ubulili obubalulekile ngaphezu kobunye.

Ukuvezwa/Inani labalingiswa besilisa.	**Ukuvezwa/inani labalingiswa besifazane.**
50%	**50%**

5.1.3.2 Ukuvezwa kwabalingiswa

Indlela abalingiswa abavezwe ngayo kule noveli ayifani. Abalingiswa besilisa bavezwe benamandla omnotho nawezikhungo ukwendlula abalingiswa besifazane (Pharr, 1988). Ngokwamandla omnotho bavezwe benamabhizinisi, besebenza kahle, benemali futhi befundile. Ngokwamandla ezikhungo bavezwe besezikhundleni eziphuzulu behola umphakathi noma ezinhlanganweni ezithile eziphezulu ezazibenza bahlonipheke kakhulu. Abalingiswa besifazane bavezwe njengabantu abangaziphathi kahle ngenxa yezenzo zabo ezimbi. Baphinde bavezwa beshushumbisa izidakamizwa, beyizigebengu futhi bengayihloniphi imizi yabo kanye nomsebenzi wabo.

Indlela abalingiswa abavezwe ngayo kule noveli igqugquzela ukungalingani phakathi kwabafundi babafana nabamantombazane. Indlela abalingiswa besilisa abavezwe ngayo singasho ukuthi igqugquzela ukuthi abafundi babafana bafunde bazimisele ukuze babengosomabhizinisi futhi babesesikhundleni eziphezulu, bahole iningi. Indlela abalingiswa besifazane abavezwe ngayo igqugquzela ukuthi abafundi bamantombazane bangaziphathi kahle babengamavila futhi bafune indlela esheshayo empilweni.

5.1.3.3 Ukubandlulula ngokungafanele

Ukubandlulula ngokobulili kuyatholakala kule noveli phakathi kukaThuthukani noLetheni. Emva kokuthi uThuthukani alahlekelwe umsebenzi uLetheni wayesehluleka ukondla umuntu wesilisa ongasebenzi ngoba ekholelwa ukuthi yindoda efanele yondle umuntu wesifazane. Lokhu kwaholela ekutheni uLetheni akhulume amagama angehli kahle kuThuthukani futhi ayemehlisa isithunzi njengendoda. Ukukhuluma kukaLetheni kabi kwaholela ukutheni uThuthukani agcine esemphakamisele isandla. Lokhu kusho ukuthi uLetheni wayebandlulula uThuthukani ngokuthi ungumuntu wesilisa ongasebenzi futhi ongenamzamo. UThuthukani wasebenzisa ukuthi ungumuntu wesilisa wafuna ukumkhuza ngokumphakamisela isandla.

Ukubandlulula ngokwesimo somshado kuyatholakala kule noveli phakathi kukaThembekile noLetheni. UThembekile wayengakaxoli ngendaba yokuthi uThuthukani waphika isisu wamshiya ekhulelwe besafunda isikole. UThembekile wabona kungcono ukuthi ahlukumeze uLetheni ngoba wayeshade noThuthukani. Isizathu sokuthi ahlukumeze uLetheni ukuthi wayefuna ukuthathela uThuthukani umuntu ayemthanda kakhulu. ULetheni wazithola ebhekana nezinkinga eziningi ngenxa yokuthi wayeshade noThuthukani. Bamsayinisa amaphepha esehlukaniso ngenkani, bamfakela izidakamizwa esikhwameni sakhe ukuze aboshwe. Konke lokhu wayekwenza kuLetheni ngoba efuna ukuzwisa umyeni wakhe ubuhlungu.

5.1.4 Inkinsela YaseMgungundlovu

5.1.4.1 Inani labalingiswa abasetshenzisiwe

Inani labalingiswa besifazane nabesilisa kule noveli ethi Inkinsela yaseMgungundlovu (Nyembezi, 1961) alilingani. Abalingiswa besilisa abatholakala kule noveli bayisikhombisa, abalingiswa besifazane bona bathathu kuphela. Ukungalingani kwenani labalingiswa besifazane nabesilisa kule noveli kugqugquzela ukungalingani phakathi kwabafundi babafana nabamantombazane. Lokhu kuphinde kusho ukuthi abantu besilisa babalulekile kakhulu kunabantu besifazane.

UMburu kanye noNyagoh (2012:108) bathi inkinga ngalokhu ukuthi:

> *Girl readers are deprived of adult role model to identify themselves with and imitate.*

Okuhunyushwa ngokuthi:

> Abafundi bamantombazane baphucwa abantu abadala ababukela kubona futhi abangabalingisa.

Ukungalingani kwenani labalingiswa besifazane nabesilisa kusho ukuthi abafundi bamantombazane baswela abalingiswa besifazane ababukela kubona futhi abangafisa ukufana nabo ekuhambeni kwesikhathi. Lokhu kungaholela ekutheni kungabikhona ukulingana emphakathini ngoba kubafundi babafana baningi abalingiswa besilisa abavezwe ngezindlela ezahlukahlukene ababukela kubona futhi abangafisa ukuba yibona.

Ukuvezwa/Inani labalingiswa besilisa.	**Ukuvezwa/inani labalingiswa besifazane.**
70%	**30%**

5.1.4.2 Ukuvezwa kwabalingiswa

Indlela abalingiswa abavezwe ngayo kule noveli ayifani. Abalingiswa besilisa bavezwe benemfuyo, beyinhloko yekhaya, befundile, behlakaniphile, besebenza, futhi besezikhundleni eziphezulu ezibenza abantu abahloniphekile. Abalingiswa besifazane bavezwe njengabalingiswa abangafundile, abangahlakaniphile, abangasebenzi abahlala emakhaya banakekela umndeni. Baphinde bavezwa njengabalingiswa abathembele kubantu besilisa ukuthi babondle noma babenzele okuthile.

Indlela abalingiswa abavezwe ngayo kule noveli igqugquzela ukungalingani phakathi kwabafundi besilisa nabesifazane. Indlela abalingiswa besilisa abavezwe ngayo igqugquzela ukuthi abafundi babafana bafunde kakhulu basebenze kahle ezikhundleni eziphezulu ukuze bakwazi ukunakekela izidingo zabantu besifazane abasondelene nabo. Abesifazane bona indlela abavezwe ngayo igqugquzela ukuthi abafundi bamantombazane bangafundi, ithemba labo lonke balibeke kubantu besilisa.

UMburu kanye noNyagoh (2012:108) baveze umbono wabo ngendlela abalingiswa abavezwa ngayo ezincwadini zobuciko eziningi, ngokuthi:

> *Textbooks were found to uphold the idea of male dominance instead of advocating the massage of basic equality.*

Okuhunyushwa ngokuthi:

Izincwadi zokufunda zatholwa ukuthi ziphakamisa umqondo wokubusa kwabesilisa esikhundleni sokukhuthaza ngomyalezo ogqugquzela ukulingana okuyisisekelo.

Lokhu kuchaza ukuthi indlela abalingiswa besifazane nabesilisa abavezwe ngayo isiza ukuthi abantu besilisa bahlale bebusa ezintweni noma ezindaweni eziningi kunabantu besifazane. Ezincwadini zobuciko ezicutshunguliwe kulolu cwaningi abalingiswa besilisa bavezwe bephezulu kunabalingiswa besifazane okusho ukuthi ziphakamisa ukubusa kwabantu besilisa ezindaweni noma emikhakheni eyahlukahlukene.

5.1.4.3 Ukubandlulula okungafanele

Ukubandlulula ngokobulili kuyatholakala kule noveli phakathi kukaMkhwanazi, uNdebenkulu kanye noMaNtuli. Kuyavela endabeni ukuthi uMaNtuli wabandlululwa ngokobulili lapho ethi uzwakalisa ulaka lakhe ngenxa yokungahambiselani nokubizwa ngamagama aziswana nguNdebenkulu. UMkhwanazi noNdebenkulu bathi wenziwa ukuthi ungumuntu wesifazane onengqondo engahluzekile ebuthuntu. Ngokusho lokhu kuMaNtuli kukhombisa ngokusobala ukuthi uyabandlululwa ngenxa yokuthi ukungumuntu wesifazane wasendaweni yasemakhaya.

Okunye ukubandlulula ngokweminyaka okungafanele kuyavela phakathi kukaThemba noyise uMkhwanazi. UMkhwanazi wayengafuni uThemba abeke umbono wakhe ngoNdebenkulu ngoba ekholelwa ukuthi mncane ngokweminyaka, okusho ukuthi akazi ukwendlula bona bebadala. Ukubandlulula indodana yakhe ngokweminyaka kwaze kwaholela ekutheni agcine eseyiphakamisele isandla.

Ukubandlulula ngokobulili kanye nangokweminyaka okutholakala kule noveli kukhombisa ukuthi khona lapho ingaziphakamisi izimiso zomthethosisekelo wakuleli othi akekho onelungelo lokubandlulula abanye noma kungayiphi indlela (The Costitution of the Republic of South Africa, 1996).

5.2 Umthelela wokusetshenziswa kwemibono emiswe ngokobulili engemihle kubalingiswa besifazane ezincwadini zobuciko kubafundi bamantombazane.

Ngokuka-Ofoha (2013) imibono emiswe ngokobulili imibono noma izinkolelo zabantu ezimayelana nokuthi ubulili obuthile buhluke kanjani kobunye. UHaleem (2014) uqhuba athi ngokwesiko, ngokomlando kanye nangokwesimo senhlalo abantu besifazane banikwa isikhundla sababuthaka emphakathini. Uqhuba athi lezi zinkolelo ezimiswe ngokobulili zidluliselwa ezizukulwaneni, futhi namanje isandluliswa komabonakude, ezikoleni kanye nasemakhaya. U-Ofoha (2013:2) uthi isizathu sale mibono ukuthi:

> *These beliefs together with other socializing processes observed for boys and girls are designed to instill a feeling of superiority to boys while girls are groomed to accept subjugation and inferiority with apathy.*

Okuhunyushwa ngokuthi:

> Lezi zinkolelo kanye nezinye izinqubo zokudlulisa imibono nezinkolelo kubafana namantombazane, zakhelwe ukufaka umuzwa wokuphakama kubafana ngenkathi amantombazane elungiselelwa ukwamukela ukucindezelwa nokubaphansi ngokunganaki.

Lokhu kuchaza ukuthi imibono emiswe ngokobulili etholakala ezincwadi zobuciko ihlose ukufaka umoya wokuphakama kubafundi babafana ngoba abalingiswa besilisa bavezwa bephezulu kokuningi. Kubafundi bamantombazane ngemibono emiswe ngokobulili kusuke kuhloswe ukufaka umoya wokwamukela ukubaphansi, ukucindezwelwa noma ukukhishwa inyumbazane kokuningi. Isizathu salokhu ukuthi abalingiswa besifazane bavezwa bephansi ngokwezinga lempilo bethembele kubalingiswa besilisa ezincwadini zobuciko ezifundwa ezikoleni.

NgokukaMburu kanye noNyagah (2012) benza ucwaningo mayelana nemibono emiswe ngokobulili etholakala ezincwadini zabafundi. Bathola ukuthi imibono emiswe ngokobulili inomthelela kumathuba omsebenzi abafundi bamantombazane nabafana abafuna ukuwafundela noma ukungena kuwona. Baqhuba bathi abalingiswa besilisa esikhathini esiningi bavezwa besebenza imisebenzi ephezulu edinga imfundo ethile nobuhlakani njengokuba uDokotela, iphoyisa, uMmeli noma uthisha. Ngakolunye uhlangothi abalingiswa besifazane bavezwa besenza imisebenzi engadingi imfundo noma ubuhlakani obujulile ngaleyo ndlela njengokunakekela amakhaya, ukuthunga, ukudayisa okuthile ezitolo noma ukudayisa ngomzimba. UMburu kanye noNyagah (2012:103) bathi umthelela walokhu kubafundi bamantombazane mkhulu ngoba:

> *Female characters are missing in leadership occupations like chiefs and politicians. In these books young girls have limited occupations to identify with while offering boys a wide range of occupations. The occupations mentioned are also stereotyped in the traditional gender roles.*

Okuhunyushwa ngokuthi:

> Abalingiswa besifazane abekho emisebenzini yobuholi njengamakhosi nosopolitiki. Kulezi zincwadi amantombazane asemancane anemisebenzi embalwa abangabukela kuyona ngenkathi abafana benikezwe imisebenzi ehlukahlukene. Imisebenzi eshiwo nayo ibuye ibhekiswe ezindimeni ezibekelwe ubulili obuthile njengamasendulo.

Lokhu kusho ukuthi abafundi bamantombazane baswela abalingiswa besifazane abavezwe besezikhundleni eziphezulu, besebenza kahle, behola kahle. Ukweswela abalingiswa besifazane abasezikhundleni eziphezulu futhi abasebenza kahle kusho ukuthi abafundi bamantombazane bazithola bephoqelekile ukuthi balandele le ndlela abavezwe ngayo abalingiswa besifazane ezincwadini zobuciko abazifundayo (Cekiso, 2013). Ukuvezwa ngokulinganayo kwabalingiswa kungabasiza ukuthi nabo basebenze ngokukhulu ukuzikhandla ezikoleni ukuze nabo babe sezikhundleni eziphezulu zobuholi ngoba bazobe sebabonile ezincwadini zobuciko ukuthi kuyenzeka.

Ezincwadini ezicutshunguliwe kulolu cwaningi kuyavela lokhu okungenhla. Encwadini yobuciko yokuqala ethi bahlukumezekile behlakaniphelana nje (Molefe, 2011), siyathola ukuthi abalingiswa besifazane ababili uNingi noZodwa bavezwe bedayisa ngomzimba. Encwadini yobuciko yesibili ethi Inzima le ndlela (Madlala, 2009) abalingiswa besifazane bavezwe besebenza umsebenzi ophansi ngokwezinga. ULindelwa besebenza kwaGasa enakekela umuzi nengane yakhona, uSandra besebenza ehhotela amukela izicingo zabantu abafuna indawo. UMfundisikazi uvezwe njengomliswa ongasebenzi, uKhosi wayesiza umyeni wakhe enakekela amabhizinisi. Zonke izinqumo ayezithatha uKhosi ngamabhizinisi wayeqala abikele umyeni wakhe ezwe ukuthi uyavuma noma cha. Encwadini yobuciko yesithathi ethi Zihlangene phezulu (Sibanyoni, 2015) abalingiswa besifazane abanye bavezwe bengasebenzi, abanye besebenza kodwa bengawuhloniphi umsebenzi wabo. ULetheni uvezwe njengomlingiswa owayeyikhansela kodwa wayengawuhloniphi umsebenzi wakhe wagcina engasasebenzi. UThembekile wayeshushumbisa izidakamizwa. UMathabethe wayengasebenzi ehlala esekhaya. Encwadini yokugcina ethi Inkinsela yaseMgungundlovu (Nyembezi, 1961) UMaNtuli, UMaShezi kanye noThoko babengasebenzi, babehlala emakhaya benakekela umuzi. UMashezi kuvelile endabeni ukuthi wake wasebenza ezindlini zabelungu.

Abafundi bamantombazane abafunda lezi zincwadi zobuciko ezikoleni kuyavela ukuthi baswele abalingiswa besifazane abasezikhundleni eziphezulu abangabukela kubona noma abangafisa ukufana nabo njengokusho kukaMburu kanye noNyagah (2012). Abafundi

bamantombazane bazithola bephoqelekile ukuthi balendele amathuba omsebenzi abalingiswa besifazane abasebenza kuwo kulezi zincwadi zobuciko ngoba esikhathini esiningi esikufundayo kuyasakha (Gooden kanye noGooden, 2001). Indlela abavezwe ngayo abalingiswa besifazane abasezikhundleni eziphezulu ikhombisa ukuthi abaziphathi kahle, okwenza kubukeke ngathi akufanele abantu besifazane basebenze kahle noma babesezikhundleni eziphezulu. ULetheni wayeyikhansela kodwa ngenxa yokungawuhloniphi umsebenzi wazithola umphelela umsebenzi (Sibanyoni, 2015).

Indlela abalingiswa besifazane nabesilisa abavezwa ngayo ezincwadini zobuciko ezifundwa ngabafundi ezikoleni inomthelela othile ezingeni lemfundo yabafundi bamantombazane. UCorcorda (2018) uveza ukuthi ezincwadini zobuciko eziningi abalingiswa besilisa bavezwa befundile okwenza bahlakaniphe kakhulu futhi basebenze imisebenzi ephakeme ngokwezinga lapho kuholwa kahle. Ngakolunye uhlangothi abalingiswa besifazane bavezwa bengafundanga okubenza bangahlakaniphi ngaleyo ndlela, futhi kwenza basebenze imisebenzi esezingeni eliphansi lapho kungaholwa kahle. Ngalokhu abalingiswa besilisa esikhathini esiningi bavezwa besebenza ezindaweni lapho bengongcweti, abalingiswa besifazane bona bavezwa besebenza umsebenzi obandakanya ukunakekela okuthile (Concord, 2018). U-Ezeliora kanye no-Ezeokana (2011:343) bathi umthelela walokhu kubafundi bamantombazane ukuthi:

> *Having made to have low self esteem, the girl-child lacks the will power and conviction that she can learn abstract and difficult subject like science and excel it. Instead, she greets science with poor attitude, without interest at first hearing of it.*

Okuhunyushwa ngokuthi:

> Ngemuva kokwenza ukuthi izenyeze. Ingane yentombazane intula ugqozi, amandla kanye nesiqiniseko sokuthi ingafunda isifundo esingelula futhi esinzima njengesayensi futhi iphumelele ngamalengiso. Esikhundleni salokho, ibingelela isifundo sesayenzi ngesimo somqondo esibi, nokungabi nentshisekelo lapho izwa ngaso okokuqala.

Lokhu kuchaza ukuthi ukuvezwa kwabalingiswa besifazane ezincwadini zobuciko bengafundile kunomthelela omubi kubafundi bamantomabzane ngoba babukela kubo. Kwenza abafundi bamantombazane babe nokuzenyeza, babone kahle ukuthi bona abanawo amandla kanye nobuhlakani bokuthi benze izifundo zesayensi noma baqhubeke nemfundo baye phambili. Isizathu salokhu ukuthi abalingiswa ababukela kubona ezincwadini zobuciko njalo

bavezwa bengafundile noma benza umsebenzi ophansi ngenxa yokungafundi ngokusezingeni labalingiswa besilisa.

UPulizzi kanye noRosenblurn (2007:09) bayakufakazela lokhu ngokuthi:

> *Inequalities in gender roles can also lead to unrealised human potential through both unequal access to education and the psychological damage of believing that one does not have the potential to achieve. The result of all these inequalities is that some people, most often females, either do not go to learning institutions at all, or do not do well when they are in learning institutions and may not complete a basic education.*

Okuhunyushwa ngokuthi:

> Ukungalingani ngokwezindima zobulili nakho kungaholela ekulahlekeni kwamandla okwenza okuthile ngenxa yokungafinyeleli ngokulingayo kwezemfundo kanye nokulimala ngokwengqondo okwenza umuntu akholwe ukuthi ngeke akwazi ukufeza noma ukwenza okuthile. Umphumela wokungalingani ukuthi abanye abantu, imvamisa abesifazane, abayi ezikhungweni zemfundo nhlobo, noma abenzi kahle uma besezikhungweni zemfundo futhi kungenzeka bangaqedi imfundo eyisisekelo.

Lokhu kuchaza ukuthi ukuvezwa kwabalingiswa besifazane bengafundile noma besebenza umsebenzi ophansi kungaholela ekutheni izingane zamantombazane zilahlele amandla noma intshisekelo yokwenza okuthile ngenxa yalokhu. Isizathu salokhu ukuthi le mibono emiswe ngokobulili etholakala ezincwadini zobuciko iyatshaleka ezingqondweni zabafundi bamantombazane futhi ishintshe indlela abazibuka ngayo (Gooden kanye noGooden, 2001).

Ezincwadini zobuciko ezicutshunguliwe kulolu cwaningo kuyavela lokhu; encwadini yobuciko yokuqala ethi Bahlumezekile Behlakaniphelana Nje (Molefe, 2011), kuyavela ukuthi uNingi noZodwa bebangafundanga futhi bengahlakaniphile ngaleyo ndlela, yingakho bazithola bedayisa ngomzimba ukuze bakwazi ukuxosha ikati eziko. Encwadini yesibili ethi Inzima Le Ndlela (Madlala, 2009), kuyavela ukuthi uLindelwa wayengafundile yingakho wayesebenza kwaGasa enakekela ingane yakhona. USandra naye wayengafundile ukuyaphi yingakho wayesebenza ehhotela amukela izincingo. Encwadini yesithathu ethi Zihlangene Phezulu (Sibanyoni, 2015), kuyavela ukuthi uThuthukani Njiyela, uMbhele, Dlomo bafunda baze bafinyelela ezikhungweni zemfundo ephakeme, abalingiswa besifazane uLetheni,

uThembekile kanye noThokomele akuveli ukuthi bake bafinyelela ezikhungweni zemfundo ephakeme okusho ukuthi bagcine emabangeni aphansi. Kweyokugcina incwadi yobuciko Inkinsela YaseMgungundlovu(Nyembezi, 1961), kuyavela ukuthi bonke abalingiswa besifazane babengafundanga. UMaNtuli wagcina kwaStd 4 ngenxa yokuthi abazali bakhe babengakholelwa ukuthi umuntu wesifazane kufanele afunde. uThoko kanye noMaShezi akuvelanga ukuthi bake bafunda.

Ngalokhu singasho ukuthi yingakho abalingiswa besifazane ezincwadini zobuciko ezicutshunguliwe abaningi bavezwe bengasebenzi behlala emakhaya. Yingakho futhi abanye bavezwe besebenza imisebenzi ephansi njengokunakekela izingane nemizi yabanye abantu. Abasezikhundleni eziphezulu njengoLetheni, singasho ukuthi ukungafundi kwaba nomthelela ekutheni angawuhloniphi umsebenzi wokuba yikhansela awuthola ngenxa yokuzibandakanya nezePolitiki ngemva kobandlululo kuleli (Sibanyoni, 2015).

UCorcorda (2018) uthi indlela okuchazwa ngayo ukubukeka kwabalingiswa besilisa nabesifazane, ayifani ezincwadini zobuciko ezifundwa ngabafundi. Uqhuba athi lokhu kunomthelela omubi kubafundi bamantombzane. NgokukaMiller, noLurye, noZosuls kanye noRuble (2009) ababhali bezincwadi zobuciko uma bechaza indlela abalingiswa besifazane ababukeka ngayo bagxila ekutheni bakheke kanjani, bayakhanya ngokwebala, banezinwele ezinde, bagqoke izingubo ezinjani futhi ezibafanela kanjani. Baqhuba bathi kubalingiswa besilisa kugxilwa kakhulu ekutheni baziphatha kanjani njengokudlala kabi, ukulwa, ukuqina komzimba noma ukwenza umsebenzi onzima.

UBerlianti (2021:21) uthi umthelela walokhu ezinganeni zamantombazane ukuthi:

> *Then, a beautiful face is always associated with good behavior. The majority of female characters are considered valuable because of their beauty. Beauty has become more important than relationships, humanity, and other things in the world. Physical appearance is considered an indicator of a woman's happiness in the future.*

Okuhunyushwa ngokuthi:

> Ngemuva kwalokho, ubuso obuhle buhlala buhlotshaniswa nokuziphatha okuhle. Iningi labalingiswa besifazane bathathwa njengabantu ababalulekile ngenxa yobuhle babo. Ubuhle sebubaluleke kakhulu kunobudlelwano, ubuntu, nezinye

izinto emhlabeni. Ukubukeka komzimba kubhekwa njengesibonakaliso senjabulo yowesifazane kusasa.

Lokhu kuchaza ukuthi akukho kuhle ukuveza abalingiswa besifazane njebantu abahle ngaphezu kwabalingiswa besilisa ngoba lokhu kunomthelela omubi kubafundi bamantombazane. Lokhu kungenza abafundi bamantombazane bacabange ukuthi ubuhle yiyo yodwa into enhle ngabo. Kungaphinde kubenze bacabange ukuthi bangasebenzisa ubuhle ukuthi bathole noma yini abayidingayo empilweni uma bekhula (Louie, 2012). Lokhu kungaphinde kuholele ekutheni abafundi bamantombazane bangene ezinkingeni bezama ngazo zonke izindlela ukuthi babe bahle njengabalingiswa abafunda ngabo ezincwadini zobuciko.

Isibonelo lapho umbhali echaza umlingiswa wesilisa kanye nowesifazane kuyavela kuNyembezi (1961:5) lapho ethi:

> "UMkhwanazi lona kwakungumnumzane oseqinile ngoba wayesensasa. Kwakungumfo onethambo kodwa engazimukile. Izandla lezi zingamaqokoma kukhanyela noma ngubani ukuthi ngumuntu owejwayelene nomsebenzi wezandla".
>
> "Wayekhanya yena ngebala futhi naye enethambo njengomyeni wakhe. Wayelingene nje ngomzimba engemkhulu kakhulu. Wayekhuthele kabi umuntu lo, isikhwishikhwishi uqobo, isinqe engasibeki phansi. Kepha ulaka! Lwaluvutha luthi bhe. Kubantwana bakhe uMaNtuli wayefuzwe nguThemba ngolaka. Kodwa uma licwethile, kungekho lutho olumnengile, wawungeke umkhohlwe umuntu omnandi njengoMaNtuli, idlandaba ngempela." (Nyembezi, 1961:8)

Lapha umbhali uNyembezi (1961) bechaza abalingiswa ababili uMaNtuli kanye noMkhwanazi ezama ukwakhela umuntu ofunda le noveli isithombe emqondweni. Indlela abachaze ngayo ayifani ngoba usebenzise imibono emiswe ngokobulili. KuMkhwanazi ukhethe ukusebenzisa ukuqina komzimba ukuveza ukuthi wenza umsebenzi onzima wokulima. KuMaNtuli usebenzise ukuthi ukhuthele, uyakhanya, akamkhulu ngokomzimba futhi uyidlandaba. Umbhali usebenzise le mibono ukubonisa ukuthi labalingiswa bobabili yini imisebenzi abakwazi ukuyenza kahle.

U-Ezeliora kanye noEzeokana (2011:343) bathi umthelela walokhu ezinganeni zamantombzane ukuthi:

In each of the situations mentioned above, the girl-child suffers emotional disorientation which at times results to feeling of insecurity, poor self-esteem, destructive behaviour, poor social relationship which interfere with positive development and adjustment to life of the girl-child.

Okuhunyushwa ngokuthi:

Esimweni ngasinye kulezi ezishiwo ngenhla, ingane yentombazane iba nenkinga yokudideka ngezinye izikhathi okubangela ukuthi izizwe ingavikelekile, ingazethembi, iziphathe ngendlela engeyinhle, ibe nobudlelwano obungebuhle emphakathini obuphazamisa ukukhula okuhle nokulungiswa kwempilo yengane yentombazane.

Lokhu kuchaza ukuthi mkhulu umthelela wokusebenzisa imibono emiswe ngokobulili engimihle kubafundi bamantombazane. Le mibono iholela ekutheni abafundi bamantombazane balahlekelwe ukuzethemba futhi bazizwe bengavikelekile ngoba ezincwadini zobuciko abazifundayo abalingiswa besifazane bavezwa bephansi ngokwezinga lempilo futhi behlukunyezwa ngazozonke izindlela ngabantu abasondelene nabo. Lokhu kuphinde kuholele ekutheni bangabi nobudlelwane obuhle emphakathini ngenxa yokwesaba kanye nokuzenyeza.

5.2 Isiphetho

Lesi sahluko sethule ulwazi olutholakale ngesikhathi kuqoqwa ulwazi ngokugqugquzelwa kanye nomthelela wemibono emiswe ngokobulili kubafundi bamantombazane. Umcwaningi ulwethule ngokuveza ukuthi incwadi yobuciko ngayinye ekhethiwe iyaziphakamisa izimiso zomthethosisekelo wakuleli noma cha. Uphinde wethula umthelela wokuvezwa kwabalingiswa besifazane ngokwemibono emiswe ngokobulili kanye nendlela abasebenzisa ngayo leyo mibono ukuhlomula, ukulimaza kanye nokuvuselela impilo yabanye abalingiswa kubafundi bamantombazane. Olwazini olwethulwe kulesi sahluko, luveze ukuthi kuzo zonke izincwadi zobuciko ezicutshunguliwe abalingiswa besilisa nabesifazane bavezwe ngendlela engafani. Abalingiswa besilisa bavezwe bephezulu ngokwezinga lempilo, abalingiswa besifazane bavezwe bephansi ngokwezinga lempilo. Indlela abavezwe ngayo ezincwadini igqugquzela ukungalingani ngokobulili okusho ukuthi ngalokhu aziphakamisi isimo somthethosisekelo esimayelana nokulingana. Luphinde laveza ukuthi ngokwenani labalingiswa, kuvelile ukuthi ezincwadini ezintathu ezicutshunguliwe inani labalingiswa alilingani.

Isahluko esilandelayo, okuyisahluko sokugcina socwaningo, isahluko sesithupha. Umcwaningi uzosonga ucwaningo lonke ngokuveza okutholakele kanye neziphakamiso aziphakamisayo ngocwaningo.

ISAHLUKO SESITHUPHA

ISIPHETHO NEZIPHAKAMISO

6.0 Isingeniso

Lesi isahluko sokugcina ocwaningweni, lapha kuzobuyekezwa okwenziwe esahlukweni sokuqala, sesibili, sesithathu, esesine kanye nesesihlanu. Kuzokwethulwa okutholakale ocwaningweni esahlukweni sesine kanye nesesihlanu. Okokugcina kuzovezwa izincomo kanye neziphakamiso.

6.1 Okutholakele ocwaningweni

6.1.1 Ukuvezwa kwabalingiswa besilisa nabesifazane ngokwemibono emiswe ngokobulili

Ocwaningweni kutholakale ukuthi zonke izincwadi zobuciko ezikhethiwe ziqukethe imibono emiswe ngokobulili ngoba indlela abalingiswa besifazane nabesilisa abavezwe ngayo ayifani. Iningi labalingiswa besilisa kuzo zonke izincwadi zobuciko bavezwe bephezulu ngokwezinga lempilo, befundile, benemali, behlakaniphile, behlonishwa emphakathini futhi beyinhloko yemizi. Abalingiswa besifazane bavezwe bephansi ngokwezinga lempilo, bengasebenzi, bengenayo imali okwenza bathembele kubalingiswa besilisa. Baphinde bavezwa bengafundile, bengahlakaniphile futhi bengaziphathi kahle.

Ngokusebenzisa injulalwazi kaPharr (1988) yegcindezelo ukuhlaziya izincwadi zobuciko ezikhethiwe, kutholakele ukuthi indlela abalingiswa abavezwe ngayo ayilingani noma ayifani ngoba kukhona abaphezulu kunabanye ngokwezinga lempilo. Kuphinde kwavela ukuthi abalingiswa besilisa abatholakala kuzo zonke izincwadi zobuciko ezincwaningiwe bawela kwiqembu i-*norm* ngoba bavezwe benamandla omnotho kanye nawezikhungo. Ngokwamandla ezikhungo kutholakale ukuthi bavezwe beyinhloko emakhaya, bengabaholi ezikhungweni zikahulumeni ezahlukahlukene, nasezinhlanganweni zamabhizinisi futhi besezikhundleni zokuhola emphakathini abaphila kuyo.

Ngokwamandla omnotho kutholakale ukuthi bavezwe benemali eningi, besebenza, benamabhizinisi futhi abanye benemfuyo. Konke lokhu, kwakubenza babengabantu abahloniphekile emphakathini ngenxa yeqhaza elikhulu abalibambile ezikhungweni ezahlukahlukene. Ngalokhu, umcwaningi uthole ukuthi ukuhlonishwa kwabalingiswa besilisa kuncike ekutheni banamandla omnotho nawezikhungo.

Ngokusebenzisa injulalwazi kaPharr (1988) kutholakele ocwaningweni ukuthi abalingiswa besifazane indlela abavezwe ngayo kuzo zonke izincwadi zobuciko ezicwaningiwe, bawele kwiqembu i-*other* ngoba bavezwe amandla omnotho nawezikhungo engekho kubona kodwa ekubalingiswa besilisa. Ngokwamandla omnotho kutholakale ukuthi babengafundile abaningi, bengasebenzi bethembele kubalingiswa besilisa futhi uma besebenza basebenza umsebenzi osezingeni eliphansi njengokudayisa umzimba noma ukusebenza ezindlini zabelungu. Ngokwamandla ezikhungo zonke izikhundla ezibandakanya ubuholi zivezwe kungezabalingiswa besilisa. Yingakho abalingiswa besifazane bavezwe behlonipha abalingiswa besilisa kakhulu ngoba benamandla ezikhungo nawomnotho kakhulu. Enye indlela etholakele ekhombisa ukuthi abalingiswa besifazane bawela kwiqembu i-*other* indlela abavezwe beziphatha ngayo, okuyindlela engeyinhle futhi abalingiswa besilisa abangahambiselani nayo njengamalunga eqembu i-*norm*.

Okunye okutholakele mayelana nokuvezwa kwabalingiswa ukuthi kukhona abalingiswa besifazane abavezwe benamandla omnotho nawe zikhungo. Okusho ukuthi kukhona abavezwe besebenza kahle futhi basezikhundleni zobuholi eziphezulu. Isibonelo, umlingiswa uLetheni Njiyela kuvelile encwadini (**Zihlangene Phezulu**, Sibanyoni, 2015**)** ukuthi wayeyikhansela. Esinye isibonelo, umlingiswa uKhosi Gasa kuvelile encwadini (**Inzima Le Ndlela**, Madlala, 2009) ukuthi nguyena owayephethe esesuphamakethe. Indlela labalingiswa ababeziphatha ngayo yiyona eyanza ukuthi bawele kwiqembu i-*other*. Isizathu ukuthi babengaziphathi kahle futhi bengawuhloniphi umsebenzi njengoLetheni, abanye babengaziboni bengabaholi ngoba babehluleka ukuthatha izinqumo ngaphandle komlingiswa wesilisa njengoKhosi.

6.1.2 Ukusetshenziswa kwemibono emiswe ngokobulili-Abalingiswa besifazane

Kutholakele ocwaningweni ukuthi ukusetshenziswa kwemibono emiswe ngokobulili kuncike kakhulu ekutheni umlingiswa wesifazane unawo amandla omnotho nawezikhungo. Okusho ukuthi ukungabi namandla omnotho nawezikhungo kwenza kube nzima ukuthi abalingiswa besifazane bakhone ukusebenzisa imibono emsiwe ngokobulili ukuhlomula, ukulimaza kanye nokuvuselela izimpilo zabanye abalingiswa.

Okunye okuvelile ukuthi ukusetshenziswa kwemibono emiswe ngokobulili kuncike kusizinda sencwadi yobuciko ngayinye, okuyisimo senhlalo, indawo lapho indaba yenzeka khona kanye nenkathi. Lokhu kusho ukuthi encwadini lapho indaba yenzeka endaweni yasemadolobheni, enkathini yamanje futhi lapho isimo senhlalo sesiphucukile, abalingiswa besifazane bayakhona ukusebenzisa imibono emiswe ngokobulili. Isibonelo, lokhu kuthokale kulezi zincwadi zobuciko: **Bahlukumezekile Behlakaniphelana Nje** (Molefe, 2011), **Inzima Le Ndlela** (Madlala, 2009), **Zihlangene Phezulu** (Sibanyoni, 2015). Encwadini yobuciko lapho indaba yenzeka endaweni yasemakhaya, isimo senhlalo singakaphucuki futhi yenzeka enkathini yakudala. Abalingiswa besifazane abakhoni ukusebenzisa imibono emiswe ngokobulili ngoba yayithathelwa phezulu imibono emiswe ngokobilii emandulo ikakhulukazi ezindaweni zasemakhaya. Isibonelo, lokhu kutholakale encwadini eyodwa isihloko sayo esithi **Inkinsela YaseMgungundlovu** (Nyembezi, 1961).

Encwadini yobuciko yokuqala isihloko sayo esithi **Bahlukumezekile Behlakaniphelana Nje** (Molefe, 2011), kuvelile ukuthi umlingiswa wesifazane (uNingi) usebenzise ukuthi abalingiswa besilisa bangothathekile uma kuza kubantu besifazane ukuthi ahlomule okuthile kubona. UZodwa noNingi baphinde basebenzisa ukuthi abalingiswa besilisa bavezwe behlakaniphile bekwazi ukuza namacebo okwenza imali ngokushesha ukuthi nabo bahlomule kulawo macebo.

Ukulimaza, kuvelile ukuthi umlingiswa wesifazane uNingi usebenzise ikhono lakhe lokuthonya abalingiswa besilisa ukwenza ngathi uyabathanda kanti ufuna ukubalimaza. Ukuvuselela impilo yabanye abalingiswa kuvelile lapho u-Ezile osebenza ebhangi onamandla omnotho nawesikhungo ezama ukuvuselela impilo kaVelevele isoka lakhe ebelisanda kuphuma ejele.

Encwadini yobuciko yesibili isihloko sayo esithi **Inzima Le Ndlela** (Madlala, 2009), kuvelile ukuthi uMfundisikazi usebenzise isikhundla sakhe sasebandleni ukugqugquzela uKhosi Gasa ukuthi akhulelwe ukuze athole umsebenzi wokugada ingane ngesikhathi uKhosi esanakekele amabhizinisi akhe. Ukuvuselela impilo yabanye abalingiswa, kuvelile lapho uMfundisikazi esebenzisa isikhundla sakhe ukuvuselela umndeni wakwaGasa ngokubayala ngezomndeni, nangokubalethela umkhuleko njalo. Ukulimaza, kuvelile lapho uSandra esebenzisa umbono omiswe ngokobulili othi abalingiswa besifazane bakhuluma kakhulu futhi ngesinye isikhathi abawabali amagama abo. USandra wakhwela wazehlela kuMqapheli ngamagama angehli kahle lapho eshayele ucingo ehhotela ebuza ukuthi isikhala sisekhona. UMqapheli waphatheka kabi wagcina ephakamise ukuthi axoshwe ngokukhulu ukushesha.

Encwadini yobuciko yesithathu isihloko sayo esithi **Zihlangene Phezulu** (Sibanyoni, 2015), kuvelile ukuthi uLetheni wasebenzisa ukuthi ungumlingiswa wesifazane onamananga futhi odelelayo ukuzama ukuhlomula uthando lukaThuthukani emva kokumshiya iminyaka emibili engaziwa. ULetheni waphinda wasebenzisa ukuthi uyisigebengu wakha itulo lokuthumba uThembekeli ukuze afune imali yokumkhulula kuThuthukani owayengasafuni nokumazi. UThembekile naye wasebenzisa ukuthi ungumlingiswa wesifazane ongaxoli futhi onamanga wakhohlisa uThuthukani wathi uyamthanda kanti wayehlose ukuhlomula okuthile. Ukulimaza kuvelile lapho uThembekile esebenzisa ukuthi uyisigebengu futhi unamanga ukwenza uLetheni noThuthukani bahlukane. NoLetheni wasebenzisa ukuthi uyisigebengu, unamanga futhi uyedelela ukuziphindiselela kuThembekile ngokumthumba. Isenzo sikaMathabethe sokuntshontsha ingane kaLetheni sawulimaza umndeni kaNjiyela ngoba emva kwalokhu azange baphinde bathole enye ingane. Ukuvuselela impilo yabanye abalingiswa, kuvelile ukuthi uThokomele wazama ukuyala uLetheni ukuthi abe ngunkosikazi oqotho kumnyeni wakhe.

Kweyokugcina isihloko sayo esithi **Inkinsela YaseMgungundlovu** (Nyembezi, 1961)**,** ukusetshenziswa kwemibono emiswe ngokobulili akufani nakwezinye izincwadi ezicutshunguliwe kulolu cwaningo ngoba indaba kule ncwadi yenzeka endaweni yasemakhaya, enkathini yakudala futhi lapho isimo senhlalo singakaphucuki. Ukulimaza kuvelile lapho uMkhwanazi ecabanga ukuthi uMaNtuli umkakhe ucishe wenza ukuthi alahlekelwe izinkomo zakhe zonke ngenxa yokukhuluma kwakhe kabi noNdebenkulu owayesefuna ukuya emaphoyiseni ayomvulela icala. Ukuhlomula kuvelile lapho uMaNtuli ecela uMaShezi ukuthi amusize ukuphekela isihambeli sakwakhe sasedolobheni ngoba wake wasebenza ezindlini zabelungu. Ukuvuselela impilo yabanye abalingiswa akukho kodwa uMaNtuli wazama ukuvusa umyeni wakhe mayelana noNdebenkulu owayezama ukubahlakaniphela. Konke okwakushiwo uMaNtuli wakushaya indiva uMkhwanazi ngoba ekholelwa ukuthi akatshelwa ngumuntu wesifazane emzini wakhe.

6.1.3 Ukuphakanyiswa kwezimiso zomthethosisekelo waseNingizimu Afrika

Olwazini olwethulwe esahlukweni sesihlanu, luveze ukuthi kuzo zonke izincwadi zobuciko ezicushunguliwe abalingiswa besilisa nabesifazane bavezwe ngendlela engafani. Abalingiswa besilisa bavezwe bephezulu ngokwezinga lempilo, abalingiswa besifazane bavezwe bephansi ngokwezinga lempilo. Indlela abalingiswa abavezwe ngayo ezincwadi zonke igqugquzela ukungalingani ngokobulili okusho ukuthi ngalokho aziphakamisi isimo somthethosisekelo esimayelana nokulingana ngokobulili.

Ngokwenani labalingiswa abasetshenzisiwe ezincwadini zobuciko ezicutshunguliwe, kuvelile ukuthi ezincwadini ezintathu inani labalingiswa alilingani. Inani labalingiswa besilisa abasetshenzisiwe liningi ukwendlula elabalingiswa besifazane. Lokhu kusho ukuthi zigqugquzela ukungalingani phakathi kwabantu besilisa nabesifazane emphakathini okungahambiselana nomthethosisekelo wakuleli. Kutholakele ocwaningweni ukuthi kweyokuqala incwadi ethi **Bahlukumezekile Behlakaniphelana Nje** (Molefe, 2011), inani labalingiswa besilisa u-**62, 5%**, elabalingiswa besifazane kube u-**37, 5%**. Kweyesibili incwadi yobuciko ethi **Inzima Le Ndlela** (Madlala, 2009), inani labalingiswa besilisa u-**64 %** bese elabalingiswa besifazane u-**36 %**. Kweyesine incwadi yobuciko ethi **Inkinsela YaseMgungundlovu** (Nyembezi, 1961), inani labalingiswa besilisa u-**70%** bese elabalingiswa besifazane u-**30%.**

Eyesithathu incwadi yobuciko ethi **Zihlangene Phezulu** (Sibanyoni, 2015), yiyona yodwa enenani labalingiswa elilinganayo. Inani labalingiswa besifazane u-**50 %**, nelabalingiswa besilisa u-**50 %**. Lokhu kusho ukuthi ngokwenani labalingiswa le ncwadi iyazama ukugqugquzela ukulingana ngokobulili.

Okokugcina kutholakele ukuthi kukhona ukubandlulula okungafanele ezincwadini zobuciko ezicutshunguliwe. Kweyokuqala kuvelile ukuthi abenzi bokubi baphelela ejele. Kweyesibili, kuvele ukuphakanyiswa kwabalingiswa besifazane ukuthi nabo bangenelele ezikhundleni zobuholi. Kweyesithathu, kuvelile ukubandlulula ngokobulili nangesimo somshado okungahambiselani nomthethosisekelo wakuleli. Kweyokugcina, kuvelile ukubandlululwa ngokweminyaka nangokobulili, nakho okungahambiselani nomthethosisekelo wakuleli.

6.1.4 Umthelela wokuvezwa nokusetshenziswa kwemibono emiswe ngokobulili

Okokugcina okuvelile ocwaningweni ukuthi imibono emiswe ngokobulili etholakala ezincwadini zobuciko ezifundwa ezikoleni zamabanga aphezulu inomthelela omubi kubafundi bamantombazane. Abafundi bamantombazane bakhula benganabo abalingiswa besifazane ababukela kubona ngoba indlela abalingiswa besifazane abavezwe ngayo ayikho yinhle. Lokhu kwenza abafundi bamantombazane becabanga ukuthi abantu besilisa kuphela abayobasiza ukuthi baphumelele empilweni ngoba yibona abafanelwe yizikhundla eziphezulu nokuba nemali ngenxa yendlela abavezwa ngayo ezincwadini zobuciko.

Ucwaningo luphinde lwaveza ukuthi indlela abalingiswa abavezwe ngayo iholela ekutheni abafundi bamantombazane bamukele ukuba phansi ngokwezinga lempilo, ukucindezelwa noma ukukhishwa inyumbazane kokuningi. Ukuvezwa kwabalingiswa besifazane besebenza umsebenzi osezingeni eliphansi kuholela ekutheni abafundi bamantombazane bafune ukwenza leyo misebenzi ngoba babukela kubo. Ukuvezwa kwabalingiswa besifazane bengafundile kunomthelela omubi ezingeni lemfundo yabafundi bamantombazane ngoba bavele bamukele ukuthi isikole ngesabantu besilisa. Okokugcina ucwaningo luphinde laveza ukuthi indlela abalingiswa besifazane abasebenzisa ubuhle noma imizimba yabo ukuthola okuthile kunomthelela omubi kubafundi bamantombazane. Lokhu kudala ukuthi abafundi bamantombazane bakhule becabanga ukuthi injabulo yabo incike ekutheni bahle kangakanani, futhi bakhula becabanga ukuthi bangasebenzisa ubuhle ukuthola noma yini empilweni.

6.2 Iziphakamiso nezincomo zocwaningo

Luningi ucwaningo oselenziwe mayelana nemibono emiswe ngokobulili etholakala ezincwadini zobuciko nomthelela wayo kubafundi. Imibono emiswe ngokobulili esikhathini esiningi iholela ekutheni kungabi khona ukulingana phakathi kwabantu besilisa nabesifazane. Ngaphezu kwalokhu, ababhali bezincwadi zobuciko basaqhubeka namanje ngokuveza abalingiswa ngokwemibino emiswe ngokobulili ebhebhethekisa ukungalingani ngokobulili. Ngalokhu, umcwaningi uphakamisa ukuthi kwenziwe olunye ucwaningo kugxile kubabhali bemibhalo yobuciko eyahlukahlukene. Kulolo cwaningo kufanele kucwaningwe ukuthi kungani ababhali besaveza abalingiswa ngokwemibono emiswe ngokobulili noma bazi kahle ukuthi ibhebhethekisa ukungalingani futhi ayihambiselani nomthethosisekelo wakuleli. ENingizimu Afrika sesiphila ezweni lentando yeningi lapho wonke umuntu enamalungelo ngokulinganyo futhi noHulumeni akaphoqeleli ababhali ukuthi babhale ngendlela ethile. Kukho konke lokho lolu cwaningo luthole ukuthi izincwadi zobuciko ezicutshunguliwe aziphakamisi izimiso zomthethosisekelo wakuleli. Umcwaningi usale ezibuza ukuthi kungani lokhu kwenzeka, kanti ababhali ababhaleli ukwakha isizwe esinokuthula nokuzwana phakathi kwabantu besilisa nabesifazane. Ingabe babhaleli ukwenza imali noma ukujabulisa abantu ngaphandle kokucabanga ngesifundo esifihlekile abasifundisa izingane mayelana nemibono emiswe ngokobulili.

Umcwaningi uphakamisa ukuthi lolu cwaningo luqhutshekwe ngokuthi kucwaningwe indlela umnyango wezemfundo oyisebenzisayo ukukhetha izincwadi zobuciko ezifundwa ezikoleni. Ngokwenza lolo cwaningi, umcwaningi uyothola izinhloso zomnyango wezemfundo uma kukhethwa izincwadi zobuciko ezizofundwa ngabafundi ezikoleni. Ucwaningo oluningi luvezile ukuthi imibono emiswe ngokobulili ayiqali emabangeni aphakeme kodwa iqala emakhaya nasemabangeni aphansi. Ngalokhu, yingakho umcwaningi ephakamisa ukuthi kucwaningwe indlela izincwadi zobuciko ezikhethwa ngayo ngumnyango wezemfundo kusukela emabangeni aphansi ukuya kwaphezulu.

Kulolu cwaningo kucutshungulwe izincwadi ezine zobuciko ezifundwa ezikoleni zamabanga aphakeme esifundweni solimi IsiZulu ulimi lwasekhaya. Inkinga ngalokhu ukuthi konke okutholakele kulezi zincwadi zobuciko ezine ngeke kwenabele kwezinye izincwadi zobuciko. Ngalokhu umcwaningi uphakamisa ukuthi luqhutshekwe lolu cwaningo kuhlaziywe ezinye izincwadi zobukico ikakhulukazi lezi ezisandwa kukhethwa noma ukufakwa umnyango wezemfundo. Ngokuhlaziywa ezinye izincwadi zobuciko ezisandwa kufakwa abacwaningi bazobe bebheka ukuthi lukhona yini ushintsho mayelana nendlela abalingiswa abavezwa ngayo ngokwemibono emiswe ngokobulili.

Okwamanje njengoba ukuvezwa kwabalingiswa ngokwemibono emiswe ngokobulili ezincwadini zobuciko kungakashintshi, umcwaningi ukhuthaza othisha ezikoleni ukuthi bafundise abafundi izindlela zokuhlaziya izincwadi zobuciko bakhiphe imibono emiswe ngokobulili. Baphinde bafundise abafundi ukuhlaziya ukuthi imibono emiswe ngokobulili isetshenziswe kanjani nomthelela walokho ezimpilweni zabo. Ngokwenza njalo othisha bazobe benika abafundi enye indlela yokuhlaziya izincwadini ezobavumela ukuthi bahlaziye isifundo esifihlekile encwadini. Umcwaningi uyakholwa ukuthi lokhu kungaba nomthelela omuhle kubafundi ikakhulukazi bamantombazane ngoba yibona abathinteka kakhulu.

Isincomo esinqala umcwaningi asithole ngokwenza lolu cwaningo wukunconywa ngabantu besifazane abahlukahlukene ngokubaluleka kokwenza lolu cwaningo ngesikhathi lapho eNingizimu Afrika sibebhekene nezinga eliphezulu lodlame olubhekiswe kubantu besifazane kanye nasezinganeni zamantombaze (*Gender-besed violence*). Bavezile ukuthi abayofunda lolu cwaningo kuningi abayokucosha mayelana nezinto eziholela ekutheni kube khona ukungalingani phakathi kwabantu besilisa nabesifazane. Ukungalingani ngokobulili yikho ekuholela ekutheni kube nodlame ngoba abanye abantu basuke bezibona bephezulu futhi

bengcono kunabanye, ikakhulukazi abantu besilisa. Ngokufunda lolu cwaningo kushiwo ukuthi abantu bangacosha izindlela zokugwema konke lokhu kubafundi kusukela emabangeni aphansi ukuya kwaphezulu.

6.3 Isiphetho

Lesi bekuyisahluko sokugcina socwaningo lapho kusongwa khona lonke ucwaningo. Kuvezwe okutholwe yilolu cwaningo ngokubuyekeza lokhu okwenzeke esahlukweni sokuqala, sesibili, sesithathu, esesine kanye nesesihlanu. Esahlukweni sokuqala umcwaningi ungeniso ucwaningo ngokuthi avaze futhi achaze isihloko socwaningo, isendlalelo, isitatimende senkinga, izinhloso zocwaningo, imibuzo yocwaningo, izingqinamba zocwaningo kanye nokubaluleka kocwaningo. Esahlukweni sesibili kubuyekezwe izinhlobo ezahlukahlukene zemibhalo noma ucwaningo elake lenziwa ngaphambilini olumayenala nemibono emiswe ngokobulili. Esihlukweni sesithathu umcwaningi wethule wonke amasu nezindlela azilandelile uma enza lolu cwaningo kwaze kwafinyelela ekutheni kufezeke izinhloso futhi kwaphenduleka imibuzo yocwaningo.

Esahlukweni sesine, umcwaningi wethule ulwazi alutholile ngesikhathi enza lolu cwaningo. Umcwaningi uhlaziye ulwazi waveza ukuthi abalingiswa besilisa nabesifazane bavezwe kanjani encwadini yobuciko ngayinye ekhethiwe. Uphinde wahlaziya ulwazi waveza ukuthi abalingiswa besifazane encwadini yobuciko ngayinye bayisebenzisa kanjani imibono emiswe ngokubulili ukuhlomula okuthile, ukulimaza nokuvuselela impilo yabanye abalingiswa. Esahlukweni sesihlanu, Umcwaningi uhlaziye ulwazi waveza ukuthi imibhalo yobuciko ekhethiwe iyaziphakamisa izimiso zomthethosisekelo wakuleli noma cha. Umcwaningi uphinde waveza umthelela wokuvezwa kwabalingiswa besifazane ngokwemibono emiswe ngokulili kanye nendlela abasebenzisa ngayo le mibono kubafundi bamantombazane.

Ucwaningo luthole ukuthi abalingiswa besilisa bavezwe bengcono futhi bephezulu kunabalingiswa besifazane. Luphinde lathola kuthi isizinda sencwadi sinomthela ekutheni abalingiswa besifazane bayisebenzisa kanjani imibono emiswe ngokobulili. Okunye okuvelile ukuthi umthelela wemibono emiswe ngokobulili kubafundi bamantombazane mkhulu ngoba zonke izincwadi ezicutshunguliwe aziphakamisi izimiso zomthethosisekelo wakuleli. Umthethosisekelo waseNingizimu Afrika uzama ukwenza isiqiniseko sokuthi kukhona ukulingana kuleli, kodwa kubukeka ngathi izincwadi zobuciko ziyaphikisana nalokho ngendlela ekuvezwa ngayo abalingiswa ngokwemibono emiswe ngokobulili. Uma sifuna ukwakha iNingizimu Afrika ephephile kuwo wonke umuntu kufanele siguqule indlela ekuvezwa ngayo futhi nekusetshenziswa ngayo imibono emiswe ngokobulili emibhalweni yabafundi. Ngokwenza njalo sizobe silwisana nokuningi okwenzeka kuleli, njengodlame olubhekiswe kubantu besifazane, ukukhulelwa kwezingane zesikole, ukuyeka isikole, ukuzenyeza kwabafundi bamantombazane kanye nokunye okuningi.

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