

**Umthelela Womdonsiswano Wemibono Ngobulili Obuhlukene
Kubabhali Besizulu Abasebasha**

Ababhali abasebasha ngababhali abasha emkhakheni wokubhala imibhalo yobuciko
yesiZulu nabasha nangokweminyaka

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Umbiko wocwaningo owethulwe ukufeza izimfanelo zeziqu

Ze-Master of Arts

EMNYANGWENI WEZILIMI ZABOMDABU

EMKHAKHENI WAKWA-HUMANITIES

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ENYUVESI YASEPITOLI

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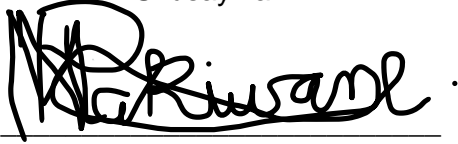
IZIFUNGO

Mina **Nombulelo Precious Makhiwane**, ngiyafunga ukuthi lolu cwaningo olunesihloko
esithi:

Umthelela womdonsiswano wemibono ngobulili obuhlukene kubabhali besiZulu abasebasha

Iuwumsebenzi wami ozimele. Imithombo yolwazi engiyisebenzisile kanye naleyo
engicaphune kuyo ngiyiveze yonke ngilandela indlela efanele.

Ukusayina



Nombulelo Precious Makhiwane

Usuku

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Ngifisa ukunikela lo msebenzi kuSomandla, ngibonga ithuba lokuwenza elingivule amehlo ngisho kwebengingakwazi ngobulili obuhlukahlukene ngokwesimanje. Ngithi uthumele lo msebenzi lapho udingeka khona. Ube ngumlomo wabangakwazi ukuzikhulumela nabangazwakali uma bekhuluma.

IQOQA

Imiphakathi ephila ngokwamasiko isaphika ukuthi ubudlelwano babantu bezothando obuhlukile kulobu obujwayelekile ngokobulili buyimvelo. Ukubulawa okulokhu kuqhubekile kwamalunga omphakathi we-Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual and others (LGBTQIA+) emalokishini asezwani lethu iMzansi Afrika kuyinkomba yokungamukeleki kwalezi zinhlobo zobudlelwano bezothando nenkinga ekhona emphakathini edinga ukuhlolisiswa. Lolu cwaningo lucubungula imithelela yomdonsiswano ngobulili obuhlukahlukene ngokwesimanje kubabhali besiZulu abasebasha nokuthi bayiveza kanjani le mithelela emibhalweni yabo.

Imiphakathi ephila ngamasiko neyasemakhaya iphakathi kwenani elikhulu labantu okungavumi bamukele abantu abangamalunga omphakathi we-LGBTQIA+. Ukuhlukunyezwa kwamanye amalunga omphakathi we-LGBTQIA+ kwenzeka ezindaweni zasemakhaya kanye nasemalokishini ahlala amaZulu ngenxa yolwazi olufishane, nokumangazayo ukuthi luselufishane namanje nakuba sesiside isikhathi sadlula onyakeni we-1994 wona owawumaka ukuqala kwenkululeko yabantu bonke bezwe laseMzansi Afrika. Imibhalo yesiZulu yobuciko bekumele ngabe idlala indima enkulu nebalulekile ekusizeni le miphakathi ngolwazi olumayelana namalungelo abantu athinta impilo yezocansi, nokuyingakho ngikhethe le mibhalo ukucubungula le nkinga.

Inhloso yokuqala yalolu cwaningo ukuthola umongo womdonsiswano ngobulili obuhlukahlukene ngokwesimanje. Inhloso yesibili ukuhlaziya imithelela lo mdonsiswano onayo endimeni edlalwa ngababhali besiZulu abasebasha. Inhloso yesithathu neyokugcina yalolu cwaningo, ukuqhathanisa umyalezo odluliswa ngababhali besiZulu besifazane kanye nabesilisa uma bebhala ngale ndikimba ukuze kutholakale ukuthi inkinga ngalo mdonsiswano iqhamuka ezinkolelweni zabantu besifazane noma besilisa.

Lolu cwaningo luqhutshwe ngokusebenzisa indlela yocwaningo ekhwalithethivu, lwase luklanywa ngesu lokuklama ucwaningo olubizwa ngohlaziyomqondo. Belugxile emanovelini esiZulu amabili. Imiphumela yalolu cwaningo ikhomba ukuthi iseksizimu, ihetharoseksizimu, ne-aloseksizimu yizindlela zokucwasa ezenzeka uma abantu bekhula baphile impilo ehluke kuneyabantu bobulili obufana nobabo kanye neyabantu abalingana nabo ngeminyaka kulokhu okusuke kulindelwe ngumphakathi ngokobulili babo.

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Isahluko 1

ISIHLOKO: Umthelela womdonsiswano wemibono ngobulili obuhlukene
kubabhali besiZulu abasebasha

1. ISINGENISO

Umthethosisekelo waseNingizimu Afrika (Umthetho we-12 we-1996) unika wonke umuntu ilungelo lenkululeko nokuphepha okubandakanya ilungelo lokungahlukunyezwa nganoma ngayiphi indlela. Uphinde unike wonke umuntu ilungelo lokukhululeka nokuhlonishwa komzimba wakhe kanye nengqondo yakhe nokufaka ilungelo lokwenza izinqumo ezimayelana nokuzala, ukuphepha komzimba wakhe kanye nokuzilawulela wona. Kuyamangaza-ke ukuthi nakuba sinomthetho ovikela wonke umuntu kangaka, kusekuningi ukuhlukunyezwa kwabantu okwenziwayo ngenxa yezinqumo abazithathela zona ngemizimba yabo. Sebebaningi ababhali besiZulu asebebhale ngendikimba yokuhlukana kobulili osebuqala ukuba ngundabuzekwayo kulesi sikhathi samanje. Nakuba bekhona, bengingakahlangani nemibhalo yababhali asebecubungule ngokuqhathanisa umgudu wamagalelo asefakwe ngababhali besiZulu abasebasha emibhalweni yabo ephathelene nale ndikimba.

Siphila esikhathini lapho abantu besebenzisa inkolo ukuzinika ilungelo lokucwasa nokuhlukumeza abanye ngenxa yezinqumo ezingajwayelekile abazithathayo ngemizimba yabo. Okuhle ngalesi sikhathi, ngukuthi bakhona nabanye abanemicabango ezimele nakuba bekhola njengabo abahlukumezi futhi abangesabi ukukhuluma esidlangalaleni ngalokhu. Sekunesikhathi bekhona abantu abanalesi sibindi. Lokhu kufakazelwa umbhalo kaDuff (2018:1), othi u-Oprah Winfrey waphendula abalandeli bohlelo lwakhe ababemehlulela ngokweseka u-Ellen DeGeneres owayesanda kuziveza ukuthi uthanda ukuzibandakanya othandweni nabesifazane ebe naye engowesifazane ngokuthi:

I have a different view of 'Christian' than you do. The God I serve doesn't care whether you're tall or short, or whether you were born black or Asian or gay.

Kulo mbhalo u-Oprah wayechaza ukuthi ungumKhristu onezinkolelo ezihlukile ngobuKhristu. Yena ukholwa ngukuthi uNkulunkulu amkhonzayo uthanda bonke abantu ngokulingana. Akakhethi ngokobuzwe, ngokwendlela umuntu abukeka ngayo noma ngokobulili. Lo mbhalo uthi waphendula kanje emva kokuthi owesifazane owayesezihlweleni ethe akakwazi ukuba ngumKhristu aphinde aseke abanobudlelwano bezocansi nabanye abantu bobulili obufana

nobabo ngoba lokhu kuphikisana nezimfundiso zeBhayibheli. Uthi waqhubeka waphendula ngokuthi ukholwa ngokuthi uNkulunkulu nguye odale abantu baba ngabobulili abayibo. Uyaweseka amalungelo athi abantu mababe yilokhu abacabanga ukuthi bayikho.

Ukuzwa abantu abangabaholi begqugquzela ukuthi wonke umuntu adlale indima ebanzi uma kuza ekuvikelweni kwamalungelo alabo okulula ukuthi babe yizisulu zokucwaswa nokulinyazwa kuyakhuthaza kithina esisuke sifisa ukubamba iqhaza ekubesekeleni. Amalunga ombimbi lwabantu abazibiza ngokolimi lwesiNgisi nge-*Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual and others*, nabagama labo lifingqwa ngokulibiza nge-*LGBTQIA+* angabanye babantu abadinga kakhulu ukusekwa ngabantu ngobuningi babo, ukuze bazithole bamukelekile futhi bevikelekile emiphakathini yethu thina ma-Afrika nasemhlabeni wonke jikelele. Lesi sidingo yiso esingithintile ukuthi nami ngibambe iqhaza ngalolu cwaningo engilwethulayo. Ukulwela amalungelo abantu abaphila ngendlela ehlukile kuyinto engajwayelekile emiphakathini yasemakhaya engiphuma kuyo. Kule miphakathi okusadliwa ngoludala kuyo, abantu bakholelwa ezimfundisweni ezashiywa ngobabamkhulu. Ulwazi olwaziwayo yilolo oludluliswa ngokwamasiko, kube ngolutholakala eBhayibhelini kanye nasezincwadini ezifundwa ezikoleni. Yingakho-ke kulolu cwaningo ngizohlola indlela ababhali besiZulu ababhala ngayo uma kuza ezihlokweni ezimayelana nobulili nocansi. Ababhali engizobheka imisebenzi yabo ikakhulukazi yilabo abasebasha ngoba yibo engilindele ukuthi babhale ngendlela ezama ukuvala igebe ebelivulwe yizindlela zokubhala ezincike endleleni yokucabanga yakudala. Lokhu kubalulekile ngoba lolu cwaningo lungenye yezindlela zokutshala indlela yokucabanga ehlukile ngalezi zihloko. Kanti futhi lolu cwaningo luyosatshalaliswa kakhulu njengenye yezindlela zokuveza ukuguquguquka ngokwezikhathi kanye nolwazi.

Ngemva kwesikhathi eside amalunga e-LGBTQIA+ ecela umengameli uCyril Ramaphosa ukuthi akhulume ngokubulawa kwamalunga awo, ugcine esekhulumile ngosuku lwenkululeko olwalubungazwa eFree State ngonyaka wezi-2021. NgokukaMahlakala (2021:1) wakhuluma wathi:

I want to send a strong message that hate crime will not be tolerated in our society and that those who are behind these crimes will be found and brought to book. Nobody has the right to take the life of and abuse someone else because of their sexual orientation. No one has that right at all.

Okwagqugquzelwa nguMongameli kule nkulumo engenhla ukuthi izenzo zenzondo ezibhekiswe kubantu ngenxa yendlela abaphila ngayo empilweni yabo yezocansi

azamukelekile emphakathini. Wayexwayisa futhi ukuthi labo abangababulali bazojeza. Waze wagcizelela ukuthi akekho umuntu onelungelo lokubulala aphinde ahlukumeze omunye umuntu ngenxa yempilo yakhe yezocansi. Ukugxeka nokuxwayisa kwakhe ngalokhu kubaluleke kakhulu emphakathini waseNingizimu Afrika lapho kunemiphakathi eminingi enosikompilo olungahambisani nezimiso zamalungelo abantu. Bekumele ngabe inkulumo enje yaphuma ngasekuqaleni kokubulawa kwala malunga. Ngikusho lokhu ngoba umthethosisekelo wezwe lethu laseNingizimu Afrika ubeka umsebenzi wokuvikela amalungelo awo wonke umuntu embusweni wezwe. Lokhu kuvela ngokusobala kuMqulu wamaLungelo esahlukweni sesibili (Umthetho wesi-7 ingxenye yoku-1 nesi-2) obhalwe ngokulandelayo:

- (1) Lo mqulu wamalungelo uyisisekelo sombuso wenqubo yentando yeningi eNingizimu Afrika. Ugcizelela amalungelo awo wonke umuntu ezweni lethu futhi uqinisa inkolelo yenqubo yentando yeningi yokwazisa isithunzi somuntu, ukulingana nokukhululeka. (2) Umbuso kufanele uhloniphe, uvikele, uphakamise, futhi uphelelise amalungelo akuMqulu wamaLungelo.

Ngenza lolu cwaningo ngibe nginesazelo sokuthi ukuba kwami ngowesifazane ongenayo indlela yokuphila ngokwezocansi emnika izingqinamba ezifana nezamalunga e-LGBTQIA+ kungalufiphaza ngandlela thize ulwazi nendlela yami yokubuka izinto ngaphansi kwalesi sihloko. Nakuba kunjalo, ngenza lolu cwaningo ngigqugquzelwa ngukwazi usizi lokuphila impilo enamalungelo acindezelekile ngenxa nje yokuzalwa ungowobulili obungahloniphekile e-Afrika naphakathi kwesizwe samaZulu. Ukubona kukhona abakhula nale nselelo kungenza ngibe nozwelo kubona njengoba begcina beyizisulu zokucwaswa ngenxa yendlela abazalwe beyiyo noma ngenxa yokuphila ngendlela encike ezinqumweni ezihlukile abazenze ngempilo yabo. Njengowesifazane okhule enokwamukela waphinde wafundiseka ngemvelaphi yezinto ezenza kugcine kunokwahlukana ngokobulili nokuziphatha ngokocansi, ngiyathinteka uma ngizwa abantu abangafundisekile ngalesi sihloko bekhuluma ngaphandle kokuqonda. Ngiye ngizithole ngifisa ukubafundisa ngaso nokujwayele ukungivezela ukuthi lesi sihloko asiyona into ongayichazela umuntu kanye ayiqonde futhi azithole esezimisele ukwazi kabanzi ngayo. Esikhathini esiningi, imibono yamalunga ajwayelekile omphakathi isukela ezinkolelweni ezinzulu anazo nokuyizona eziwenza acabange ngobulili ngendlela engashintshi nekungamele ishintshe kuphela. Lokhu kujwayeleke kakhulu emiphakathini yasemakhaya yamaZulu.

Konke lokhu esengikubeke ngenhla kugcine kuzala ugqozi nofuqufuqu lokwenza lolu cwaningo oluthinta imibhalo edlala indima ebalulekile kumaZulu asezindaweni ezisaphila

ngokwesiNtu. Le mibhalo ngamanoveli esiZulu. Lolu cwaningo luqhathanisa indlela ekuvezwe ngayo abalingiswa abanobulili obungajwayelekile emanovelini esiZulu abhalwe ngabesilisa nabesifazane abasebasha ngokugxila emanovelini amabili. Eyokuqala yinovelini enesihloko esithi *Umslando* nebhalwe nguNelisiwe Zulu (2011) ongowesifazane, bese kuthi eyesibili kube yinovelini enesihloko esithi *Mthathe Ungowakho* nebhalwe nguSicelo Ntshangase (2020) nongowesilisa. Lolu cwaningo lugxile endikimbeni yobulili obuhlukene ngokwesimanje ukuze luhlaziye indlela obamukeleka ngayo ubulili babalingiswa abanalobu bulili kuleso naleso sizinda senoveli abaphila kuso. Luqhathanisa amanoveli abhalwe ngabesifazane nabesilisa, ukuze luthole umehluko ekubonakala sengathi ukhona emibonweni yabesifazane nabesilisa odabeni oluphatha lesi sihloko. Lezi zinsolo zivela emibikweni ehlale iveza ukuthi abasolwa ababulala abantu abathandana nabobulili obufana nobabo ngabesilisa (Howick, 2021:1). Lolu cwaningo luphinde luhlale umthelela womdonsiswano wemibono ngokuhlukana kobulili okukhona esikhathini samanje kubabhali besiZulu abasebasha, nokunguwona mgogodla walo. Lesi sahluko singenisa ucwaningo ngokwethula izinhloso nezinjongo zocwaningo, inkinga ehlaziywa wucwaningo nemibuzo engumgogodla walo, izindlela zokuqhuba ucwaningo nomklamo walo, kanye nobubanzi bocwaningo.

1.1 Izinhloso nezinjongo zocwaningo

Inhloso yalolu cwaningo yokuqala ukuthola imvelaphi yokudonsisana ngokwemibono ngobulili obuhlukene osebungundabuzekwayo kulesi sikhathi samanje. Inhloso yesibili ngokuhlaziya imithelela lo mdonsiswano onawo endimeni edlalwa ngababhali besiZulu abasebasha. Lokhu kuchaza ukuthi lolu cwaningo luhlale igxathu eselihanjwe ngababhali bamanje ngemibhalo yabo yamanoveli ekhuluma ngendikimba yokuhlukana kobulili. Ekugcineni, lolu cwaningo luqhathanisa indlela ababhali besiZulu besifazane nabesilisa abaveza ngayo iqhaza elibanjwa ngabantu abanobulili obuhlukile emphakathini, nendlela abaziphatha ngayo ngokobulili babo emanovelini abaphila kuwo njengabalingiswa.

Izinjongo zalolu cwaningo yilezi:

- Ukuchaza igama 'ubulili'.
- Ukuthola ukuxhumana phakathi kobulili nokuziphatha kwezocansi.
- Ukuthola umongo ngengxabano ngobulili nokuhlukahlukana kwabo, kanye nezindlela abantu abazibandakanya ngazo kwezocansi.

- Ukuqhathanisa izindlela ababhali besilisa nabesifazane abasebasha ababhala ngayo uma bebhala ngomdonsiswano wemibono ngobulili obuhlukene ngokwesimanje.
- Ukuqinisekisa imithelela yalokhu kudonsisana ngemibono ngobulili obuhlukene ngokwesimanje.

1.2 Inkinga ecutshungulwa wucwaningo nemibuzo yalo

Isililo samalunga omphakathi we-LGBTQIA+ esidle umunyu kakhulu ngonyaka wezi-2021 (EyeWitness, 2021:1), siwubase sawukhwezela umlilo wesidingo sokucubungula ngemithombo yolwazi yamalunga ajwayelekile omphakathi esiphila kuwo thina maZulu. Imibiko yabezindaba elokhu inkenenezile ngokubulawa kwabasolakala ukuthi bebethandana nabobulili obufana nobabo bebulawa ngabesilisa emalokishini ahlala abantu bakithi ikuveze kwacaca bha ukuthi kunenkinga ngemithombo eyakha ulwazi lwethu thina bantu ngokwahlukana ngokobulili. Luningi ucwaningo oselwenziwe ngaphansi kwendikimba yokungalingani ngokobulili. Ngokwemibhalo esengike ngahlangabezana nayo, bengingakaluboni oselwenziwe lapho kuqhathaniswa izindlela ebhalwe ngayo imibhalo yobuciko yesiZulu ebhalwe ngabesifazane nabesilisa abasebasha, uma iveza umdonsiswano wemibono ngobulili obuhlukene ngokwesimanje. Akulindlekile lokhu, uma ubheka ukudingeka kwalolu cwano okusheshayo, ngethemba lokuthi lungasiza enkingeni isizwe esibhekene nayo yokubulawa kwabantu ngoba bengaziphathi izindaba zabo zezocansi ngendlela elindelile emphakathini ngokobulili babo njengokwazi kwemiphakathi yethu.

Izingcithabuchopho engisahlangane nemibhalo yazo esezike zacwaninga ngobulili obuhlukene ngokwesimanje emibhalweni yobuciko yesiZulu ziyingcosana. Eyokuqala ibhalwe nguMasuku (2015), ocwaninge ngomthelela wezinganekwane ekwakheni imibono engabanambithisizi abantu abathandana nabobulili obufana nobabo. Eyesibili ibhalwe nguHawley (2017), ocubungula imibhalo yase-Afrika eveza imibono ehluke ngokuhlukana kobulili ngokwesikhathi samanje kweyaseNtshonalanga. Eyesithathu ibhalwe nguZulu (2016), ohlaziya indlela ekuvezwe ngayo ukuthandana kwabesilisa nabanye enovelini enesihloko esithi *Bengithi Lizokuna* ebhalwe nguNakanjani Sibiyi. Abanye ongoti abafana noZondi (2012) babhale ngokungalingani kwamalungelo abantu ngokobulili ngendlela ebheka ingcindezelo yamalungelo abesifazane. Lokhu kugcizelela khona ukuthi kusenesikhala esikhulu socwaningo oluhlaziya indlela imibhalo yamaZulu eveza ngayo ubulili obuhlukene ngokwesimanje njengeline lamathuluzi asiza ukwakha ulwazi lwesizwe samaZulu.

Lolu cwaningo luphendula le mibuzo elandelayo nekuyiyo elunika umhlahlandlela.

- Lichazani igama elithi 'ubulili'?
- Budlelwano buni obukhona phakathi kobulili nokuziphatha kwezocansi?
- Amasiko nenkolo abandlulula kanjani ngokobulili ngendlela ethinta ezocansi?
- Uvezwe kanjani umdonsiswano ngobulili obuhlukene enovelini enesihloko esithi *Umshado* uma iqhathaniswa nethi *Mthathe Ungowakho*?
- Umdonsiswano ngobulili obuhlukene ngokwesimanje unamiphi imithelela kubabhali abasebasha?

1.3 Indlela yokuqhuba ucwaningo

NgokukaSileyew (2020:1), indlela yocwaningo ingumgudu ekuhamba kuwo abacwaningi uma benza ucwaningo. Uvunyelwa nguGeorge (2022:1) kulokhu, ngoba naye uyibiza ngomgudu wobungcweti osetshenziswa ukuveza okwenziwe lapho kuqoqwa futhi kuhlaziywa ulwazi ngesihloko esithile. Uthi lo mgudu wenza kube nendlela yokuhlola izinga locwaningo ngokuqinisekisa ubuqiniso nokwethembeka kocwaningo. Le ndlela yiyo eklama yonke imigudu yocwaningo.

1.3.1 Indlela yokwenza ucwaningo kanye nomklamo walo

Lolu cwaningo luhlaziye umdonsiswano ngobulili obuhlukahlukene ngokwesimanje lusebenzisa indlela yokuhlola ebizwa ngokuthi ekhwalithethivu (*qualitative*). Le ndlela ihambisana nokuqonda izinkinga zabantu ngokuzicubungula lapho zenzakala khona. Igxila ekuqondeni ubunjalo benkinga isebenzisa impilo yabantu yangempela (Creswell, 2014:113). Le ncazelo ihambelana nezinhlelo zalolu cwaningo, njengoba ngihlele ukuhlaziya impilo yabalingiswa bamanoveli amabili olugxile kuwo lolu cwaningo eyisithombe sempilo yabantu yangempela ngisebenzisa imiqondongqangi (*crucial concepts*) ewuhlaka lwenjulalwazi yocwaningo nehlole kusetshenziswa izigameko zempilo yangempela. Le miqondongqangi yiyo eklama ukuqondwa kwezindlela ezahlukene ekuphathwa ngazo abantu ngokwempilo yabo yezocansi. Isahluko sesibili sihlaziya imiqondongqangi ebalulekile endikimbeni yocwaningo ngokubheka okubhalwe ngogoti ngayo, nokubalulekile ngoba yiyo eyakha ukuqonda ngokucacile ngezindlela ezahlukene zokucwasa ngokwezocansi.

Amanoveli acutshungulwayo yinoveli enesihloko esithi *Umshado* ebhalwe nguNelisiwe Zulu (2011), kanye nenesihloko esithi *Mthathe Ungowakho* ebhalwe nguSicelo Ntshangase (2020). Lolu cwaningo luncike kakhulu ohlakeni lwemiqondongqangi ebandakanya i-aloseksizimu (*allosexism*), iseksizimu (*sexism*) kanye nehetharoseksizimu (*heterosexism*) eyakha uhlaka lwenjulalwazi oluncike kuyo lolu cwaningo. Le miqondongqangi ichazwa kabanzi esahlukweni sesithathu.

Ukuqinisekisa ukwethembeka kwemiphumela yocwaningo, kuqikelelwe lapho kukhethwa umklamo oklama imigudu yokuqhutshwa kwalo. Lesi sihlokwana sichaza mayelana nezindlela ezisetshenziswe ukuqoqa ulwazi oludingekayo ukuze kufezeke izinjongo nezinhlosongqangi zocwaningo. Lezi zinhlosongqangi yizo ezilawula ukukhethwa kwezindlela zokuqhuba ucwaningo olukhwalithethivu njengoba kukade sekuphawuliwe ngenhla. Ngichaze ngomklamo okuyiwona oklama imigudu yocwaningo ogama lawo linguhlaziyomqondo (*concept analysis*) esihlokwaneni esilandelayo.

1.3.2 Uhlaziyomqondo (concept analysis)

Lolu cwaningo luqhutshwe ngokusebenzisa uhlaziyomqondo nokuyindlela yokuqhuba ucwaningo ebizwa nge-*concept analysis* ngolimi lwesiNgisi. Ngichaze uhlaziyomqondo ngokuchaza kuqala ukuthi iyini imiqondo (*concepts*). UBotes (2002:23) uchaza imiqondo (*concepts*) ngokuthi:

Concepts are the basic building blocks of scientific knowledge or theoretical frameworks for any discipline.

Ngamafuphi, ubiza imiqondo ngezitini zokwakha uhlaka lolwazi lwezesayensi kunoma yimuphi umkhakha. Uqhubeka athi ukusetshenziswa kohlaziyomqondo kuncike kakhulu ekutheni ucwaningo lwemiqondo ehlaziywayo lunone ngolwazi olusezingeni eliphezulu lwaleyo miqondo, ngale kwalokho buyathandabuzeka ubuqiniso bemiphumela yocwaningo. Kulolu cwaningo, le miqondo ngiyibize ngemiqondongqangi.UZimble (2016:1) naye uyamvumela noBotes ngoba uthi:

Concept analysis is a strategy used for examining concepts for their semantic structure. Although there are several methods for conducting concept analysis, all of the methods have the purpose of determining the defining attributes or characteristics of the concept under study.

Lo mbhalo usho ukuthi uhlaziyomqondo luyisu elisetshenziswa ukuhlola imiqondongqangi ukuze kutholakale imiqonjwana eyenza isakhiwo salowo nalowo mqondongqangi

ohlaziywayo. Nakuba ziziningi izindlela zokuhlaziya imiqondongqangi, zonke zinenjongo yokucacisa izingxenye zonke zemiqondongqangi esuke ihlaziywa. Uphinde okaZimble aqhubeke athi:

Concept analysis is a useful tool for conducting research. Because the outcome of a concept analysis is a set of defining characteristics that tell the researcher "what counts" as the concept, it allows the researcher to (a) formulate a clear, precise theoretical and/or operational definition to be used in the study.

Kulo mbhalo uchaza ukuthi uhlaziyomqondo luyithuluzi elikhaliphile ukuthi lisetshenziswe ocwaningweni ngoba lukwazi ukukhiqiza imiphumela etshela umcwaningi ngokuthi yikuphi okubalulekile nokusiza umcwaningi akhe injulalwazi ecacile, eshaya esikhonkosini futhi nenencazelo esebenzisekayo ocwaningweni.

Isinqumo sokukhetha uhlaziyomqondo njengesu lokuqhuba lolu cwaningo sivele ngoba indlela yokufeza izinhlosongqangi zalolu cwaningo idinga kuchazwe imiqondo eyinhlaka yenkinga, ukuze kuphenduleke imibuzo yalolu cwaningo futhi kube nokuqonda okusezingeni eliphezulu ngenkinga ehlaziywayo njengokubeka kukaBotes. Ngaphandle kokucacisa imiqondo eyizinhlaka ezakha uhlaka lwenkinga yomdonsiswano wemibono ngobulili obuhlukene besimanje, bekungeke kufinyelelwe ezinhlosweni zocwaningo.

Njengomsebenzi wawo lo mklamo, lolu cwaningo lusebenzise isu lokuchaza imiqondongqangi eyakha inkinga yomdonsiswano wemibono ngobulili obuhlukene besimanje etholakala emanovelini oluncike kuwo lolu cwaningo. Lukwenze lokhu ngokuqhathanisa imibhalo yala manoveli ekhombisa le nkinga yocwaningo kanye nezizinda esukela kuzo. Umdonsiswano ovela kula manoveli uhlaziywe ngokwemiqondongqangi eyi-aloseksizimu, ihetharoseksizimu kanye neseksizimu nokuyimiqondongqangi eyakha uhlaka lwenjulalwazi yalolu cwaningo. Lokhu kusize ukufeza izinhloso zocwaningo eziwukuthola umthelela enawo le nkinga kubabhali besiZulu abasha, ukuthola umsuka walo mdonsiswano kanye nokuthola indlela okuhluka ngayo ukubhala kwababhali besilisa nabesifazane besiZulu uma bebhala ngale nkinga.

Lo mklamo uzosetshenziswa ngokulandela indlela kaWalker no-Avant yonyaka we-1994 ngokuchazwa kwayo nguFitzpatrick noMcCarthy (2016:4) njengendlela eyiyona esetshenziswa kakhulu uma kusetshenziswa umklamo wohlaziyomqondo futhi neyiyona ehamba phambili uma kusetshenziswa uhlaziyomqondo. Le ndlela isebenzisa izigaba (*steps*)

ezimbalwa futhi ezichazwe ngokulandelayo:

- a) Ukukhethwa komqondongqangi.
- b) Ukucubungula imibhalo engaphambili ukuze kutholakale indlela osetshenziswa ngayo umqondongqangi ohlaziwayo.
- c) Ukuthola izinhloko ezakha lo mqondongqangi.
- d) Ukuchazwa kwezehlakalo ezikhombisa lo mqondongqangi njengoba unjalo.
- e) Ukuchazwa kwezehlakalo ezikhombisa okucishe kufane nalo mqondongqangi noma ungaphelele.
- f) Ukuchazwa kwezehlakalo ezinomthelela ezenzeka ngaphambi kokwenzeka kwenkinga eyakha lo mqondongqangi.
- g) Ukuchazwa kwezehlakalo eziwumthelela ezenzeka ngemva kokwenzeka kwenkinga eyakha lo mqondongqangi.
- h) Izindlela zokukala umqondongqangi ohlaziwayo.

Lolu cwaningo lusebenzise indlela kaWalker no-Avant yonyaka we-1994 ngoba iyindlela ewuklama ngokucacile umgudu wokuhlola imiqondongqangi ewuhlaka locwaningo. Izigaba zayo zisiza ukuqinisekisa ukhlobana kwemiqondongqangi nokuthi uma sekuqinisekisiwe, kusize ekukhiqizeni imiphumela efeza izinjongo nezinhloso zocwaningo ekucacile ukuthi zihlobene kanjani ngokomsusa nomthelela wenkinga yocwaningo.

1.3.3 Amasu okusampula

Lolu cwaningo lusebenzise isu lokusampula elingokukhethwa kwamasampula ngenhloso (*purposeful sampling*). Loluhlobo lokukhetha amasampula ocwaningo olusetshenziswa ngumcwaningi uma azi kahle ukuthi ucwaningo ludinga amasampula anemininingwane enjani ukuze afaneleke ukusetshenziswa njengemithombo yolwazi olunezehlakalo ezithinta umongo wocwaningo (Palinkas et al, 2015:535). Loluhlobo lukwenze lokhu ngokusebenzisa amanoveli esiZulu engiwakhethe ngokwazi ukuthi anabalingiswa abazithola beyingxenyeyomdonsiswano ongobulili obuhlukene ngokwesimanje ngenxa yezinkolelo, nemibono yabo eyenziwa ulwazi abanalo ngempilo enothando nokuzibandakanya kwezocansi kwabantu abanobulili obufanayo noma ngendlela engajwayelekile. Ngikwazi lokhu ngoba benginolwazi ngawo ngaphambi kokuqala inqubo yocwaningo. Enesihloko esithi *Umshado* ibike yaqokwa njengefundwayo ebangeni eliphansi lasenyuvesi kanti enesihloko esithi *Mthathe Ungowakho*

ngangiyifunde ngokucotshelwa ngumfundisi waseNyuvesi engibalela izincwadi ezikhuluma ngendikimba engithi ngifuna ukucwaninga ngayo.

1.3.4 Amasu okuqoqa ulwazi

Ithuluzi elisetshenziswa ukuqoqa ulwazi lingaba yimbangela yokungaphumeleli kocwaningo ukufeza izinhloso nezinjongo zalo noma luzifeze ezingeni elingamukelekile ngokwesayensi yocwaningo. Yingakho-ke lolu cwaningo lukhethe imibhalo eshicilelwe njengethuluzi elizokhiqiza ulwazi oluzohlaziywa.

1.3.4.1 Imibhalo eshicilelwe

Lolu cwaningo lusebenzise imibhalo yobuciko engamanoveli esiZulu aseshicilelwe amabili njengomthombo wolwazi wocwaningo. Inoveli yokuqala inesihloko esithi *Umshado* ebhalwe nguNelisiwe Zulu (2011) kanti eyesibili inesihloko esithi *Mthathe Ungowakho* ebhalwe nguSicelo Ntshangase (2020). NgokukaLombardi (2020:1), amanoveli ayingxenywe yemibhalo yobuciko eyisithombe esiveza usikompilo lwabantu olusolimini lwabo. Ngokwale ncazelo, la manoveli awumthombo wocwaningo ofanelekile uma kubhekwa ukuthi anezizinda ezibandakanya izehlakalo ezinomdonsiswano wobulili obuhlukene ngokwesimanje ekuphileni okujwayelekile kwabantu abangamaZulu. Lezi zehlakalo zilindelekile ukuthi ziveze izinkolelo nokuqonda kwababhali ngendlela umphakathi wabantu abakhuluma isiZulu bethatha ngayo izimo ezithinta ubulili obuhlukene ngokwesimanje. Le ndikimba yocwaningo ivela kucace emibhalweni ebuyekeza la manoveli evela esibonakalisweni sesi-1.3.4.1.1 nesesi-1.3.4.1.2.

Isibonakaliso sesi-1.3.4.1.1 Ukubuyekwezwa okufishane kwenoveli ethi Umshado ebhalwe nguNelisiwe Zulu

Le noveli ingomlingiswa uTholakele othuthela esigodini saseNyawushane ngemva kokulahlekelwa ngumyeni. Ubalekela umndeni womyeni wakhe ofuna angenwe ngumfowabo uBhatomu. Ngesikhathi eseNyawushane, uthandana noBhekani ongowendawo nofuna ukumshada. Umndeni kaBhekani awusamukeli isinqumo sakhe sokufuna ukushada uTholakele, ngenxa yezizathu eziningi ezenza uTholakele angabi ngumakoti wekhethe ngokwesiZulu. Esinye salezi zizathu ngukuthi unobudlelwane bezocansi nomngani wakhe uPamella. UBhekani wazibonela yena ngamehlo lokhu. Lesi sizathu nezinye izindlela zokuziphatha kukaTholakele yizo ezimenza angamukeleki kahle

njengomakoti omusha kubo kwaBhekani. Indaba iphela ngokuboshwa kukaTholakele noPamella ngosuku lukaTholakele noBhekani lomshado.

Isibonakaliso sesi-1.3.4.1.2 Ukubuyezwa okufishane kwenoveli ethi Mthathe Ungowakho ebhalwe nguSicelo Ntshangase

Le noveli ingoSizwesisha, oyinsizwa engakaganwa nephumelele kakhulu ngokomsebenzi. USizwesisha uzithola enemizwa yothando lomngani wakhe uMusa. Lokhu kwenzeka emva kwesikhathi eside ehluleka ukuzizwa enemizwa yothando uma ebona abantu besifazane, nayekulindele njengokujwayelekile kwabanye besilisa. USizwesisha noMusa baba nemizwa yothando yomunye nomunye, emva kokuhlangana okwenzeke emva kweminyaka eminingi baqeda enyuvesi lapho babegcinene khona. Bakhetha ukushada nokuyilapho uSizwesisha azithola kumele atshele umndeni wakhe. Ubaba kaSizwesisha akakwamukelanga lokhu, wamxosha ngisho ekhaya. Balahlekelwa ngumsebenzi bobabili noMusa. Abakuvumelanga lokhu ukuthi kube yisiphetho sempilo yabo. Babheka ezinye izindlela zokwenza imali abanazo ngokwamakhono abo. Umama kaSizwesisha nodadewabo babasingatha kulokhu. Okwakukhathaza kakhulu ubaba kaSizwesisha ukuthi uma eshada noMusa ngeke aze abe nabantwana. Le nkinga yaxazululwa ngudadewabo kaSizwesisha owabathwalela umntwana owayezalwe ngokuhlangana kwesidoda sikaMusa neqanda lakhe. Wathi angayibeletha ingane, wayishiya nabo obaba bayo.

1.3.5 Ukukholakala (credibility)

UCresswell (2014:156) uchaza ukukholakala kocwaningo njengezinga lekhwalithi okufinyeleleka kulo, ngoba ucwaningo luqukethe ukuchazwa nokuhumushwa kosikompilo lwabantu ngendlela eshaya esikhonkosini nengavunywa yilabo abake baphila ngokwalolo sikompilo. Lolu cwano lusebenzise inhlolozinga eyizimiso zohlaziyomqondo ebalulwa nguBotes (2002:25) nabalula ukuthi yake yaphakanyiswa uMouton ngonyaka we-1996. Izimiso zale nhlolozinga zilandela kanje:

- Imiqondongqangi kumele icace, ihluke nokusho ukuthi ichazwe ngendlela eyenza umqondo nomqondo ucace ngendlela ewenza ungaphambaniseki nomunye, (*epistemological principle*).
- Imiqondongqangi kumele ilandelane ngendlela ekhombisa ukuxhumana kwayo. (*logical principle*)

- Imiqondongqangi kumele ikwazi ukusebenziseka ukuhumusha izimo zempilo zangempela. (*pragmatic principle*)
- Imiqondongqangi kumele ifanele ukusetshenziswa ezizindeni esetshenziswa kuzo. (*linguistic principle*)

Uthi uBotes, lokhu kuhlola kusebenza njengenhlozinga eyamukelekile ngokusho kukaMouton (1996) othi, imiqondongqangi iyiziqabetho ezimumethe ukuqonda konke ngolwazi oludluliswa ngabantu kwabanye. Uthi uMouton uqhubeka athi iyithuluzi elisetshenziswa ngabantu ukuqonda noma ukudlulisa ukuqonda ngokuthile okusemhlabeni abaphila kuwo. Lokhu kusize ukunika isiqiniseko sokuthi imiqondomagama oluncike kuyo ucwaningo, iqondakala ngendlela engathandabuzeki, ukuze konke ekuchazile kucace bha.

1.3.6 Ukuhlaziya ngokwendikimba (*thematic analysis*)

Lolu cwaningo luhlaziye lwaphinda lwahumusha ulwazi oluqoqiwe ngokusebenzisa ukuhlaziya okuncike endikimbeni (*thematic analysis*) yamanoveli ocwaningo. NgokukaDelve (2022:1), ukuhlaziya ngokwendikimba kubandakanya ukufunda ulwazi oluqoqelwe ucwaningo, ukuqaphela okufanayo ngezincazelo ozithola kulo, kanye nokwakha izindikimba ngaso lesi sikhathi ohlaziya ngaso. Uphinde athi ukuyisebenzisa kudinga ukuthi umcwaningi athathe isikhathi eqaphela okungamenza acheme kuzo zonke izigaba zalolu hlaziyo. Uthi ukusho lokhu ngoba lesi sigaba socwaningo sinqunisa izinzwa zomcwaningi ezidalwa yizinkolelo sizenze zitholakale kalula uma enganakile.

Ukulandela le ndlela yokuhlaziya, ngifunde amanoveli amabili kaningi; eyokuqala inesihloko esithi *Umshado* nebhale nguNelisiwe Zulu (2011) kanti eyesibili inesihloko esithi *Mthathe Ungowakho* ebhale nguSicelo Ntshangase (2020). Ngithe ngisalokhu ngiwafunda, ngaqaphela okufanayo ngezizinda lapho abalingiswa abanemizwa yocansi (*allosexuals*) nabangenayo (*asexuals*) bekhuluma khona ngemizwa yabo yezocansi. Ngibe sengihlukanisa ulwazi, ngalucubungula ngenhloso yokuthola umqondo olumatana nezindikimba ezisetshenziswe ukuluhumusha. Lokhu kusize ukuveza ngokusobala ukuthi imiqondongqangi ewuhlaka locwaningo inayo *i-pragmatic principle*, nokuchaza ukuthi iyasebenziseka ukuhumusha izimo zempilo yangempela. Ngiphinde ngahlolisisa ukufaneleka kwezindikimba, ngokuhlola ukuthi ziyakwazi yini ukukhiqiza imephu yezindikimba njengomphumela wohlaziyomqondo. Imiphumela yocwaningo ivele ngokudwebeka kwemephu ekhombisa ukuxhumana kwemiqondongqangi ewuhlaka locwaningo kanye nezindikimba ezisetshenziswe ukuhumusha ulwazi. Konke lokhu ngikwenze ukuze ngifeze inqubomgomo yokuhlaziya ngokusebenzisa izindikimba ngokwemigomo kaDelve ebhale ngenhla. Le

nqubomgomo isekelwa nguCharmaz (2000:514) uma echaza indlela yokwakha izindikimba njengencike kufuzokwenza labacutshungulwa abasezigamekweni zocwaningo olukhwalithethivu.

1.4 Ububanzi bocwaningo (*research scope*)

Lolu cwaningo lugxile emanovelini esiZulu abhalwe ngomdonsiswano wemibono ngobulili obuhlukene besimanje. Lawa ngamanoveli asebaluliwe ngenhla anesihloko esithi *Umshado* ebhalwe nguNelisiwe Zulu (2011) kanye nenesihloko esithi *Mthathe Ungowakho* ebhalwe nguSicelo Ntshangase (2020).

1.4.1 Ukuhlelwa kwezahluke

Lolu cwaningo lunezahluke eziyisithupha. Isahluko nesahluko sigxile ezingxenyeni ezahluke ezisiza ukuphendula yonke imibuzo yocwaningo.

Isahluko sokuqala sethula imininingwane yocwaningo ngokugcwele. Sikwenza lokhu ngokwethula izinhloso nezinjongo zocwaningo, inkinga ehlaziywa wucwaningo kanye nemibuzo engumgogodla walo, indlela yokuqhuba ucwaningo nomklamo walo, kanye nobubanzi bocwaningo. Indlela yokuqhuba ucwaningo nomklamo walo kuchaza indlela yokucwaninga ekhwalithethivu (*qualitative*) esebenzisa umklamo wohlaziyomqondo (*concept analysis*) noklama indlela yokuhlaziya imiqondongqangi yocwaningo kuze kufike ekuhlaziyweni kolwazi oluqoqiwe. Lesi sahluko siphinde siveze imigudu ehanjiwe ukuhlaziya ulwazi kanye nokuqinisekisa ukuthi izindlela zokucubungula ulwazi ezisetshenziwe zithembekile.

Isahluko sesibili siveza okushiwo yimibhalo yongcweti esebeke babhala ngokuthi akuhambelane nesihloko salolu cwaningo.

Isahluko sesithathu sichaza ngohlaka lwenjulalwazi eyakhiwe yimiqondongqangi oluncike kuyo lolu cwaningo. Ngaphezulu kwalokho, sichaza ukuxhumana kwayo yonke imiqondongqangi ewuhlaka lwenjulalwazi yocwaningo, siphinde siveze nokuthembeka kwezincazelo zemiqondomagama etholakala kule miqondongqangi.

Isahluko sesine sethula ulwazi olucashunwe emanovelini oluncike kuwo lolu cwaningo.

Isahluko sesihlanu sihlaziya ulwazi locwaningo.

Isahluko sesithupha siveza imiphumela yocwaningo, elingafinyelelanga kukho ucwaningo, izincomo neziphakamiso, kanye nocwaningo olungenziwa ngokuzayo.

1.5 Isiphetho

Lesi sahluko siyisendlalelo sezahluko ezilandelayo. Ukuqinisekisa lokhu, ngichaze ngobubanzi (*scope*) balolu cwaningo lonke. Ngiveze izinhloso nezinjongo zocwaningo zona ezinika izipopolo zokubona phambili ekugcineni kwalo. Ngiphinde ngabeka inkinga exazululwa wucwaningo kanye nemibuzo oluyiphendulayo, ukuze kuzwakale ukubaluleka kwalo. Ngibe sengichaza nendlela esetshenziswayo ukwenza lolu cwaningo kanye nomklamo walo wonke. Lesi sahluko sizobe sesilandelwa yisahluko esichaza okubhalwe ngababhali abangaphambili ngesihloko socwaningo.

Isahluko 2

2. UKUBUYEKEZWA KWEMIBHALO

Imibhalo ebhalwe wongoti yiyona mithombo ethembekileyo ekhombisa ulwazi olwamukelekile nolunika isithombe socwaningo oselwenziwe ngaphansi kwaleso naleso sihloko okucwaningwa ngaso. Lokhu kufakazelwa nguBolderston (2008:86) uma echaza ngokulandelayo:

A literature review can be an informative, critical, and useful synthesis of a particular topic. It can identify what is known in the subject area, identify areas of controversy or debate, and help formulate questions that need further research...

Lo mbhalo uchaza ukuthi ukubuyekezwa kwemibhalo (*literature review*) kusho ukutholwa kolwazi olucutshunguliwe nolubalulekile ukuze kunothe ucwaningo olusuke lwenziwa. Lo mgudu wocwaningo usiza ngokuthi kutholakale ulwazi oseluvele lwaziwa mayelana nesihloko esicwaningwayo, izindawana ezinempikiswano ngaso uphinde usize nokuthola imibuzo esadinga olunye ucwaningo ukuze iphenduleke. UBolderstone uqhubeka athi ukubuyekezwa kwemibhalo kungenziwa ngokulandela izindlela ezintathu: yindlela yokubuyekeza ngokuhlelekile (*systematic review*), yindlela ebuyekeza ngokwenza iphrojekthi yesibili yokuhlaziya ulwazi (*secondary data analysis project*), kanye nendlela esebenza njengesethulo sesihloko socwaningo (*introduction to a primary research topic*). Lolu cwano lwethula ukubuyekezwa kwemibhalo ngokulandela indlela esebenza njengesethulo sesihloko socwaningo. Isigaba esilandelayo sichaza ukubuyekezwa kwemibhalo ngokwethula isihloko socwaningo.

Ukubuyekezwa kwemibhalo ngokwethula isihloko socwaningo kuyindlela yokuhlela imibhalo ebhalwe ongoti ngesihloko socwaningo, ngendlela eyakha ukuqonda ngesihloko ibe yenza ukuthi siqondakale kangcono kofunda ucwaningo ngaphambi kokuthi kubhalwe izigaba zomgudu wokuhlaziya ulwazi locwaningo. Le ndlela yokubuyekeza ingisizile njengomcwaningi ukuthi ngikwazi ukukhombisa ukuthi ngiyifundile imibhalo ekhona ethinta isihloko socwaningo. Iphinde yangisiza futhi ukuthi ngikwazi ukukhombisa umfundi wocwaningo ukuthi bekubalulekile ukuthi lwenziwe lolu cwano (Bolderston; 2008:86). Lesi sahluko siqala ucwaningo ngokuchaza imiqondongqangi ebalulekile kulolu cwano ngokwenzazelo yongoti nongqondongqondo asebeke bayichaza ngaphambilini. Ngichaza yonke imiqondongqangi ebalulekile ocwaningweni ngaphambili kokuthi isetshenziswe uma

sekuchazwa uhlaka lwenjulalwazi nalapho sekuhlaziywa ulwazi locwaningo, ukuze lolu cwaningo lukwazi ukufeza izinjongo nezinhlosongqangi zalo ngendlela ecace bha. Njengokomklamo walolu cwaningo owuhlaziyomqondo, lesi sahluko sizogxila ekwenzeni izinto ezimbili:

- Ukubheka indlela yokubuyekeza kwezincazelo zamagama athile abalulekile ocwaningweni lwami kanye
- Nokubuyekeza eminye imibhalo ehambisana nalolu cwaningo endleleni yokubuyekeza ebheka izincazelo zemiqondongqangi.

2.1 Izincazelo

Maningi amagama okulula ukuwasebenzisa ngoba sonke sicabanga ukuthi asho into efanayo kithi sonke, kanti anika umqondo ohlukile kulowo nalowo okhulumayo nozwayo noma obhalayo nofundayo. Ngaso sonke isikhathi uma kwenzeka lokhu, kuba sengathi kukhona obhedayo kanti ngokuhlukana nje kwemiqondo engabe isukela ezizathwini eziningi. Yingakho-ke kubalulekile ukuqala ngokubheka incazelo yamagama abalulekile ekuqhutshweni kocwaningo ukuze ukusetshenziswa kwawo kuncike ezincazelweni okunesiqiniseko sokuthi bonke ongcweti bezemfundo baziqonda ngendlela eyodwa. Emva kokuba sengihlaziyile lezi zincazelo, ngibe sengiveza ekugcineni ukuthi yibuphi ubudlelwano ezinabo nocwaningo lwami.

2.1.1 Ubulili (gender)

Ubulili buchazwa nguConnell (2009:5) ngokuthi buluhlaka lwendlela yokuphilisana kwabantu egxile endleleni yokwenziwa kwabantwana, nako konke okujwayelekile ukuthi kuhlukile emizimbeni yabantu ngokomgudu wokwenza abantwana emphakathini. Uthi kuye kuthi uma umuntu enezitho okucatshangwa ukuthi zingamenza akwazi ukwandisa abantu ngokukhulelwa ingane, ebe esebizwa ngowesifazane. Kuthi lapho umuntu engasiza ukwandisa abantu ngokutshala isidoda kowesifazane abizwe ngowesilisa. Yilapho-ke athi kubalulekile kodwa ukukhumbula ukuthi:

Being a man or a woman, then, is not a pre-determined state. It is a becoming, a condition actively under construction.

Lo mbhalo uchaza ukuthi umuntu uzalwa engumuntu wesilisa noma wesifazane, bese ekhula aze abe mdala, nokuyilapho okuvela khona ukuthi uyakwazi ukwenza okulindelekile

kwabesifazane noma kwabesilisa abadala, ukuze agcwalise ukuthi ungumfazi noma uyindoda. UConell usekela lokhu ngamazwi athi ashiwo ngumfeministi onguSimone de Beauvoir (n.d.) nowathi:

One is not born, but rather becomes a woman.

Kulo mbhalo ude Beauvior uchaza ukuthi umuntu akazalwa engumfazi kunalokho uba ngumfazi. Ube eseqhubeka uConell ngokuthi lo mbono uyiqiniso nakwabesilisa, umuntu akazalwa eyindoda kunalokho uba yindoda. UConell uqhubeka athi ubulili abukho ngokokuzazi ukuthi ungubani noma ngokomsebenzi ongenziwa ngumuntu noma ngokwamandla umuntu anawo noma ngokuziphatha ngokwezocansi kukodwa, kodwa bungazo zonke lezi zinto zihlangene.

OLindqvist nabanye (2020:333) bona bachaza ubulili ngokubuhlukanisa kathathu. Bathi kunobulili obuncike endleleni umuntu obukuye azizwa ngayo (*self-defined gender identity*), kube ngubulili ngokomthetho wezwe (*legal gender*), kanye nobulili ngokwendlela umuntu aziveza ngayo kubantu (*gender expression*). Bachaza ubulili ngokomthetho wezwe njengalobu obunikwa ingane uma izalwa nobuncike ezithweni zangasese ezalwa nazo. Bathi uma inesitho sangasese sokuchama sabesifazane ibe isibizwa ngowesifazane. Kanti uma inesitho sangasese sokuchama sabelisa, ibe isibizwa ngowesilisa. Ukuthi lowo mntwana ukhula azizwe engowobulili obungafani nalobo abunikiwe ekuzalweni, akuze kunganakwa ngokomthetho. Baze babalule nokuthi amazwe amaningi awavumi nokuthi umuntu akwazi ukubhala ubulili obubili kumazisi noma esitifiketini sokuzalwa ngisho ngabe uzalwe nezitho zangasese ezimbili, esabesilisa nesabesifazane. Baqhubeka ngokuchaza ubulili obuncike endleleni azizwa ngayo umnikazi wabo ngokugcizelela ukuthi:

One important facet of gender is self-defined identity, which can be more or less fluid, or change over time and contexts. For some people, gender identity is stable throughout life and context, whereas for others it varies either from one time to another in life, or over time and context in daily life (Lingvist et al, 2020:336).

Lo mbhalo uchaza ukuthi okugqamile ngobulili obaziwa ngumnikazi wabo ngokuzazi yena ukuthi bungaba ngobushintshashintshayo (*fluid*) noma obuguquka ekuhambeni kwesikhathi kanye nalapho kushintsha isimo. Kwabanye abantu ubulili abushintshi impilo yabo yonke noma ngabe bakuziphi izimo, kanti kwabanye buyashintshashintsha nesikhathi noma emva kwesikhathi noma uma kushintsha izimo zempilo. Bathi ukuba abantu bebazi ngobulili ngokwenzazelo yobulili ngokuzizwa komnikazi wabo bebengathi uma bebuza umuntu

ngobulili bakhe bathi, 'uzizwa ungowabuphi ubulili namhlanje? Baqhubeka bachaze ubulili obuncike ekuzivezeni komuntu (*gender expression*) kanje:

Gender expression is also connected to social gender in terms of norms, both regarding appearance and behaviour. Gender norms vary over time and context and it may be difficult to formulate items specifically addressing expressions (Lingvist et al, 2020:340).

ULindqvist nozakwabo bachaza ukuthi ubulili obuncike ekuzivezeni buvela buncike endleleni yokwenza ejwayelwe ingeyobulili obuthile nengabandakanya indlela umuntu abukeka ngayo naziphatha ngayo. Bathi inkinga ngalokhu ukuthi izenzo zabantu ngokobulili ziyaguquka uma kushintsha isikhathi kanye nesizinda. Ngenxa yalokhu, bathi lokhu kwenza kungabi lula ukuthi indlela yokuziveza ichazwe ngezenzo eziyizo ngqo zabantu.

2.1.2 Ukuziphatha ngokocansi (sexuality)

NgokukaButler-Wall ehlangene nabanye (2016:4), ukuziphatha ngokocansi kusho indlela imizwa yomuntu esebenza ngayo, kanye nohlobo lwabantu athola imizwa yakhe ibathakasela ngokocansi. Bathi umuntu nomuntu unemizwa eziveza emazingeni ahlukele kwabanye. Noma ngabe kunabantu ababili abathanda abantu abachazeka ngaphansi kwegama elilodwa, lisuke lisahlukile izinga imizwa yabo ethanda ngayo lolo hlobo lwabantu ababathandayo ngokocansi. Lokhu kufakazelwa nguWeeks (2003:15) ochaza isekshwalithi (sexuality) kanje:

Sexuality is much a product of culture as it is of nature. It is not simply a matter of biological or psychological 'drives' or of genetic imprinting. The most important sexual organ is between our ears.

Lo mbhalo uveza incazelo kaWeeks echaza kafushane ukuthi ukuziphatha ngokocansi kungumphumela wosikompilo kanye nemvelo yomuntu. Akuncikile kuphela ekwakhiweni komuntu ngokomzimba noma ngokokusebenza kwengqondo. Ugcizelela ukuthi isitho somzimba esibaluleke kakhulu kwezocansi yingqondo yomuntu. UWeeks uqhubeka athi ukuziphatha ngokocansi kwakhiwa ngumphakathi umuntu akhulela kuwo ngoba yiwona omfundisa okwamukelekile nokungemukelekile ngokocansi. Uthi ukwakheka kwezitho zomzimba kubeka amazinga umuntu angazibandakanya ocansini aze afike kuwona kuphela, hhayi inqubo yokuzibandakanya ocansini. Uphetha ngokuthi inqubo yokuzibandakanya ocansini ibekwa usikompilo umuntu aphila ngaphansi kwalo emphakathini aphila kuwo.

2.1.3 Ihetharoseksizimu (heterosexism)

Ihetharoseksizimu (*heterosexism*) yigama elichaza ukucwaswa kwalabo abazibandakanya ebudlelwaneni bezocansi ngendlela ehlukile kweyewayelekile ephakathi kowesilisa nowesifazane. Lokhu kuqinisekiswa ngu-Askew nabanye ababhali (2015:8) uma bechaza lo mqondo kabanzi kanje:

Heterosexism includes all forms of sexual prejudicial attitudes, actions and structures that contribute to personal, institutional, and societal discrimination of LGBTQI individuals and LGBTQI community as a whole. Heterosexism is possible because of "heteronormativity," the explicit and pervasive assumption by individuals and societies that heterosexuality is the norm for biological sex, gender identity, sexual orientation and sexual relationships.

Kafushane nje, u-Askew nabanye ababhali bachaza ihetharoseksizimu njengakho konke ukwenza okukhombisa ukubandlulula ngokocansi okubhekiswe kumalungu omphakathi we-LGBTQIA+ ewonke njengomphakathi noma engawodwana. Bathi le nzondo noma ukucwaswa kungumphumela womcabango othi ubudlelwano bezocansi obuphakathi kowesilisa nowesifazane yibona kuphela obemvelo nobamukelekile. Baqhubeka bathi le nzondo ayivezwa kuphela ngendlela eqondile ukuthi iyazonda. Bathi kulesi sikhathi samanje kuzwakala endleleni yokukhuluma ngamalunga omphakathi we-LGBTQIA+ ekhombisa ukuthi abantu abangeyona ingxenye yawo basenokucabanga ukuthi banezwi ekunqumeni ukuthi yini ekumele yamukelwe ngawo nekungafanele yamukelwe ngokosikompilo noma ngokwenkolo. Bathi lokhu kuveza ukuthi kusekhona abantu abacabanga ukuthi amalunga omphakathi we-LGBTQIA+ awanawo amalungelo afana nawabanye uma kuza endabeni yokuziphatha kwawo ngokocansi, kanti futhi ukwamukelwa nokuhlonishwa kwamalungelo awo kusemuseni onqunywa yibona ukuthi uqala kuphi uphinde ugcine kuphi.

U-Bakacak no-Oktem (2014:818) bona bachaza ihetharoseksizimu kanje:

heterosexism is used to refer to the systems—including beliefs about gender, morality, and danger—that define homosexuality and sexual minorities as deviant, sinful, and threatening.

Lo mbhalo kaBakacak no-Oktem uchaza ihetharoseksizimu kafushane njengonkolelo emayelana nobulili, nokuziphatha ngokwemfundiso esezingeni elithile, nokufaka ubungozi. Bathi lezi yizinhloko ezichaza ukuthandana kwababobulili obufanayo ababizwa ngongqingili nabanye abazibandakanya kwezocansi ngendlela engajwayelekile. Le ndlela yokuphila ithathwa njengenobuhlongandlebe emiphakathini ejwayelekile, iphinde ithathwe njengehamba ngokwesono ngokwezenkolo kanye nesabekayo endleleni yokuphila ezama ukugcina izimfundiso ezithathwa njengezinhle emiphakathini.

UBakacak no-Oktem (2014:818) baze baqhubeka ukuchaza lo mqondo ngokucaphuna uHerek (2004) abathi uwuchaza kabanzi kanje:

The term heterosexism is more commonly used by a lesbian-feminist theoretical approach instead of homophobia, and it is considered an inherent element of patriarchal culture. All institutions of the patriarchal system, particularly the traditional institution of marriage, offer individuals the ideal "masculinity" and "femininity" roles of the heterosexual gender regime through their established gender policies, define identities that are not related to those roles, and label them as "others."

Kulo mbhalo, uBakacak no-Oktem bathi uHerek ubiza ihetharoseksizimu njengenjulalwazi esetshenziswa ngamafeministi azibandakanya ocansini nabanye besifazane (*lesbian-feminists*) njengendlela yokubuka izinto evela osikweni lwephathriyakhi (*patriarchy*). Bathi zonke izinhlaka zephathriyakhi ikakhulukazi eyomshado zitshala umcabango wokubheka iqhaza elibanjwa ngabantu empilweni njengelabesilisa nelabesifazane nababhekwa ngeso lokuthi basuke bengabathandana nabobulili obungafani nobabo (*heterosexuals*). Bathi le ndlela yokubuka abantu yiyo eyenza abenza okuhlukile kunalokhu bathathwe njengabahlukile futhi banikwe namagama abenza bazizwe becwaseka.

2.1.4 Iseksizimu (sexism)

NgokukaMasequesmay (2021:1), umqondo iseksizimu uchaza indlela yokucwasana noma yokubandlulula ngokobulili kanje:

Sexism can be a belief that one sex is superior to or more valuable than another sex. It imposes limits on what men and boys can and should do and what women and girls can and should do.

Le ncazelo iveza ukuthi iseksizimu iyinkolelo encike emqondweni othi ubulili obuthile bungaphezulu kobunye. Lokhu kuye kugcine sekuba yizizathu zokufaka imithetho ecubungula izenzo zabelilisa nabesifazane ukuze kufakazeleke ukuthi bangabesilisa noma abesifazane ngempela.

Lokhu kufazakazelwa nguMcGinley (2016:12) uma echaza ukucwasa ngokobulili njengobenzeka kakhulu ezindaweni lapho abobulili obubodwa betholakala khona njengasemsebenzini. Uthi kulezo zindawo benziwa ngabobulili obufanayo kulowo osuke ebonakala engavezi zonke izibonakaliso ezaziwayo ngalobo bulili. Wenza isibonelo ngokucwasa ngokobulili okwenzeka ezindlini zokushintsha zabadlali. Uthi lapha kuba

nomdlali noma abadlali abayingcosana abangenazo izinkomba zobudoda ezifana nezabanye ngokujwayelekile emphakathini. Lowo mdlali usuke eseyoba yisisulu sokugconwa nganoma yini enye ehluke ngaye kodwa isisusa salokho kube kuwukhuluka kwakhe ngendlela eyenza ozakwabo bangamvumi ukuthi uyindoda yangempela. Lokho kungasukela ekutheni akanayo indlela yokukhuluma engenandaba nabanye, noma akeyisi, noma akalwi lapho bezama ukumlwisa. Uthi inkinga enkulu kuba wukuthi nabanye acabanga ukuthi bekumele bamvikele ngoba befana naye mhlawumbe ngokwebala bayamcwasa ngenxa yendlela aziphatha ngayo engajwayelekile kwabebala lakhe, njengakubadlali abamnyama abakhule bedla izambane likapondo base bekhula ngendlela yabafana nabo kwezomnotho. Uthi lowo mdlali uba yisisulu esingenamuntu ngoba bonke abadlali bamcwasa ngoba bethi lokhu ahluke ngakho kubo yikhona okuyinkinga ngesithombe sakhe sobudoda.

UMcGinley uqhubeka athi abahlukumezi bajwayele ukuhlukumeza izisulu zabo uma benezibukeli zobulili babo. Bakwazi ngisho ukuziveza bengabangani kwizisulu uma bebodwa nazo bese beshintsha bebuyela ekuzihlukumezeni uma sekunezibukeli. Uthi lokhu kwenzeka ngisho ezindaweni lapho kunabesifazane abayingcosana bese kuba nabesilisa abaningi. Abahlukumezi bayathanda ukuhlukumeza abesifazane abalapho njalo uma kunezibukeli zamadoda. Uthi okuphawulekayo ngokuthi nabesifazane bahlukumezana ngokufanayo ngokwabo, uma kunowesifazane ongaziphathi njengabanye besifazane ngenxa yokuhluka okuthile ngokwemvelaphi yakhe. Nabo bahlukumezana kakhulu uma kunezibukeli ezisebenza njengofakazi bokuthi ngempela lo wesifazane akaphelele ngokokwazi kwabo ngobufazane.

2.1.5 I-aloseksizimu (allosexism)

NgokukaClark nabanye ababhali (2022:243), i-aloseksizimu (allosexism) ingumqondo ochaza ukucwaswa kwabantu ngoba bengenayo imizwa yokulangazelela ucansi noma belangazelela ucansi ngezinga eliphansi kakhulu kunelilindelekile. Laba babhali bathi laba abangenayo imizwa yocansi babizwa ngama-asekshwali (asexuals). Lokhu kufakazelwa ngu-Abrams (2022:1) uma echaza kanje:

This refers to norms, stereotypes, and practices in society that operate under the assumption that all human beings experience, or should experience, sexual attraction. Allosexism grants privilege to those who experience attraction and leads to prejudice against and erasure of asexual people.

Kulo mbhalo u-Abrams uchaza ukuthi leli gama lichaza indlela yokucabanga ejwayelekile emphakathini encike emcabangweni olindele ukuthi bonke abantu bayalulangazelela ucansi.

Uthi lokhu kucabanga kuphilisa kahle abantu abanemizwa yokulangazelela ucansi ababizwa ngama-alosekshwali (*allosexuals*) ngendlela eholela ekutheni kuzondeke noma kwenziwe ngathi abekho abantu abangalulangazeleli abangama-asekshwali.

U-Clark nabanye ababhali baqhubeka bathi i-aloseksizimu ingumphumela womcabango othi abesilisa balindeleke ukuba nezinga eliphezulu lokulangazelela ucansi. Lo mcabango uhambisana nokulindela abesifazane babe nezinga eliphansi lokulangazelela ucansi kunabesilisa. Ngenxa yawo, abantu ababonisa izinga eliphansi kakhulu kunelilindelekile bazithola beyizisulu ze-aloseksizimu.

2.1.6 Ihomofobhiya (homophobia)

Umqondo ihomofobhiya ichazwa ngu-Bakacak no-Oktem (2014:818) njenganoma yiluphi uhlobo lokwenza olukhombisa inzondo, ubandlululo noma udlame olubhekiswe kwabayingcosana abaziphatha ngendlela engajwayelekile kwezocansi. Baqhubeka bayichaze ngokucaphuna kuKendall (1996) kanje:

Homophobia is seen as a reaction to the actual or perceived violation of gender norms.

Kulo mbhalo, ihomofobhiya ibizwa njengendlela abantu abazizwa ngayo uma bebona sengathi ukuziphatha ngendlela engajwayelekile ngokobulili kulimaza igxathu eselihanjiwe ngezimfundiso ngeqhaza elibanjwa ngabantu ngokobulili emphakathini. Baphinde bacaphune kuGoregenli (2004) ochaza ihomofobhiya kanje:

Homophobia is an ideology of intergroup relations which arises from the conceptualization of homosexuals as an out group and which is accompanied by certain stereotypes.

Ngamafuphi, bathi uGoregenli ubiza ihomofobhiya ngomqondo ovela lapho kuhlangu amaqembu abantu abangafani, noqhamuka ngenxa yokuthi abeqembu lamahetharosekshwali bacabanga ukuthi abangewona amahetharosekshwali bahlukile futhi banamabala athile angathandeki emphakathini.

2.1.7 Ubugebengu obudalwa yinzondo yabathile (hate crime)

Ubugebengu obudalwa yinzondo yabathile ngukwenziwa kobugebengu kumuntu noma kubantu ngoba beyingxenye yeqembu elithile elingathandwa ngabenzi balobo bugebengu. Lokhu kufakazelwa nguHall (2013:2) ngokuchaza lolu hlobo lobugebengu kanje:

...hate crimes are criminal offences that are motivated by hate...

OkaHall (2013:2) uchaza ubugebengu obudalwa yinzondo yabathile njengezenzo zobugebengu ezigqugquzelwa yinzondo. Uthi nakuba le ncazelo ingacacisi kahle, yakha umqondo ophelile uma isilekelelwa ngokucashunwe kuGerstenfeld (2004) yena ochaza ngokubiza lolu hlobo lobugebengu ngala mazwi:

...a criminal act which is motivated, at least in part, by the group affiliation of the victim.

Le ncazelo isavumelana nezingenhla ngoba nayo isachaza ubugebengu obudalwa yinzondo yabathile njengesenzo sobugebengu esigqugquzelwa ngandlela thizeni ngukwazi ukuthi isisulu siyilungu laliphi iqembu. OkaHall uphinde aseke le ncazelo ngokucaphuna kuCraig (2002) ochaza lolu hlobo lobugebengu njengesenzo sobugebengu esenziwa nesibandakanya ukukhethwa kwesisulu ngenhloso ngenxa yenkolelo, noma yenzondo kamenzi wobugebengu ozonda ngenxa yakukholelwayo ngesithunzi sesisulu emphakathini. UHall uqhubeka athi abantu abayihlaba esikhonkosini uma bechaza, besavumelana nalaba abangenhla ngoWolfe kanye noCopeland (1994). Uthi bona bachaza le nkinga njengodlame olubhekiswe kumaqembu abantu angahloniphekile kumalunga amaningi omphakathi, nabajwayele ukucwaswa ezinkundleni eziningi zomphakathi futhi abangenayo indlela yokulungisa lokhu ngokokuhlalisana emphakathini, ngokwezepolitiki kanye nangokwezomnotho.

Incazelo kaHall nabo bonke abacaphunayo ifakazelwa nguChakraborti noGarland (2014:2), bona abachaza ubugebengu obudalwa yinzondo yabathile njengegama elihlanganisa zonke izenzo ezigqugquzelwa yinzondo yabantu abazibiza ngandlela ethile noma abahlukile. Bathi leli gama selize lamukeleka emhlabeni wonke ngenxa yokusabalala kwezinkinga ezidalwa ukwehluleka kwabantu ukubekezelelana nokuyinkinga ekhona emhlabeni wonke. Baqhubeka bathi ukwenzeka kwalezi zenzo zobugebengu kudala umonakalo omkhulu nabawuchaza kanje:

the harms inflicted on the individual victim, particular in relation to greater psychological injury and increased feelings of vulnerability; the sense of fear and intimidation transmitted to the wider community or group to whom the

victim 'belongs'; and the security and public order problems that ensue from the creation or widening of potentially explosive social tensions.

Kulo mbhalo oChakraborti noGarland ngamafushane bachaza ukuthi umonakalo odaleka kwisisulu uze ufike nasendleleni esebenza ngayo ingqondo yaso, kwenyuse ukwesaba nokuzizwa singaphephile kanti umphakathi wonke esiyilunga lawo ugcina nawo uzizwa usatshiswa ngalesi sigameko. Bathi lokhu kuphazamisa ukuthula emphakathini wonke esisuke senzeka kuwo lesi sigameko, kube sekudala nokungathembani emiphakathini ethintekayo.

2.2 Okubhalwe ngaphambilini mayelana nesihloko salolu cwaningo

Lolu cwaningo lubheke osekuke kwabhalwa ngongoti mayelana nobulili obuhlukene besimanje e-Afrika. Lolu cwaningo luyibheka le mibhalo ngaphansi kwezihlokwana ezisiza umfundi walolu cwaningo athole ulwazi ngokushiwo ngongoti ngomlando womdonsiswano wobulili obuhlukene ngokwesimanje e-Afrika. Lukwenza lokhu ngokuveza izizathu ezibalulwa ngongoti njengezenza kube bukhuni ukuthi uphele umdonsiswano ngobulili obehlukene ngokwesimanje. Luphinda lukhanyise ngokwaziwayo ngokwamukeleka kwabaphila nobulili obuhlukahlukene eNingizimu Afrika. Luqhubeka luveze imiphumela yemizamo yeNingizimu Afrika ne-Afrika yonkana yokuxazulula inkinga yomdonsiswano ngobulili obuhlukahlukene ngokwesimanje.

2.2.1 Izizathu ezibangela ukuthi ubulili obuhlukahlukene besimanje buxwaywe ngumphakathi

UMasuku (2015:134) uthi umphakathi wamaZulu ukhulisa izingane ngemfundiso ezilungiselela umshado nokuba ngabazali. Lokhu yikho okwenza abantu abenza ngendlela ehlukele banganambithisiseki, ngoba ukuze kufezeke le mfundiso, kumele abesifazane bashade nabesilisa. Uqhubeka athi izingane zamaZulu zikhula zikholelwa emfundisweni eziyithola ezincwadini zezingane kwane, ezemibhalo yobuciko, evela kubazali nabangani, kanye nasesikoleni nokuyiyona eyakha umqondo wempilo ezilindeleke ukuthi ziyiphile uma zikhula. Inkinga ukuthi izimfundiso ezivela kule mithombo yolwazi zisagcizelela wona umcabango owenza abantu bacabange ukuthi akwamukelekile ukuziphatha ngendlela ehlukele kwezocansi, kunale efaka ukuzibandakanya kulo okuphakathi kowesifazane nowesilisa nokugcina ngokuvela kwezingane.

URobinson (2012:5) naye usho okucishe kuvumelane noMasuku noma ebuka ngeso lenkolo. Uthi inkinga enkulu ngokubuka ucansi ngokwenkolo ukuthi ababhali bezincwadi encike kuzo ababhali kangako ngocansi. Abakaze babhale ukuthi yiyiphi indlela yokuphila njengekholwa elinelisekile empilweni yalo yezocansi ngendlela ehambisanayo nemiyalelo yenkolo. Uthi nalokhu okuncane okubhaliwe ngezocansi akuhlukanisiwe ukuthi yikuphi abakubhale bekususela emasikweni abo nokungumyalezo ovela kuNkulunkulu ngokwenkolo. Uchaza leli gebe njengesizathu esenza wonke umuntu azakhele yena ulwazi ngokumele ukuthi kuhambisana nenkolo, nokuvezwa njengokuthumela umyalezo othi abantu abangamakhohla akumele baphile impilo ejabulisayo nenobuqiniso kubona ngakwezocansi. Umyalezo odumile uhunyushwa njengothi ukuphila ngokweqiniso ngendlela yemizwa yomuntu nomuntu ngezocansi kungukuphila ngendlela eholwa yizilingo zenyama. Uthi lokhu yikho okudala kube sengathi inkolo iphambene nokuphila ngendlela ejabulisayo ngakwezocansi, ngoba lokho kudinga umuntu ahlale elandela okushiwo ngumzimba wakhe kunokulandela izimfundiso zezenkolo ngokuzithiba nokungavumeli inyama kube yiyo eholo imicabango ngezenzo zakhe. Uphetha ngokuthi ukungabi nemithombo ethembekile ngokwenkolo ekhuluma ngokucacile ngocansi, kudala isidingo sokuthi abantu bazakhele olwabo ulwazi ngokuthi yikuphi okuyiqiniso ngempilo yezocansi elungele abantu. Uthi ngeshwa kubukhuni ukuthi bangakha lolu lwazi ngokuncika ezimfundisweni zamasiko noma zenkolo kulesi sikhathi samanje, ngoba lezi zimfundiso zakhiwe zisuselwa emqondweni wephathriyakhi le esekuqala ukuthi inganambithisiwa njengoba ingahambisani namalungelo abantu bonke.

U-Epprecht (2013:109) naye uvumelana nabo bobabili nakuba yena ebuka ngeso lezombusazwe. Uthi imibuso eminingi yase-Afrika yiyona eyinkinga enkulu amalunga omphakathi we-LGBTQIA+ abhekene nayo. Uthi le mibuso isebenzisa amaphoyisa ukuwavimba lapho ezama ukuhlangana ukuze afundisane ngendlela ephephile yokuzibandakanya ocansini, nalapho ezama ukutoyiza elwela amalungelo awo acindezelwayo. Kulokhu uvunyelwa nguLetsoalo nabanye ababhali (2021:17765) abathi, nezinkolelo zama-Afrika kubalaphi bendabuko azisizi ekuzameni ukuqwashisa abantu ngamalungelo omphakathi we-LGBTQIA+. Bathi ocwaningweni lwabo lwangonyaka we-2021 bathole ukuthi abalaphi bendabuko bamaPedi banemibono egcwele ukucwasa nokucasukela abantu abanobudlelwane bocansi nabobulili obufana nobabo. Babiza ukwenza kwabo njengemfundiso efundwa lapho abantu behlala esilungwini, ngoba khona engekho umuntu obabhekile ukuthi basaphila ngokwamasiko abo yini. Bathi abesilisa abasebancane bakhetha ukuphila le mpilo ngoba ilula futhi iyabasiza bavikele izinhliziyi zabo zingaphulwa ngabesifazane. Bathi ezindaweni zasemakhaya alukho usikompilo oluvumela lolu hlobo lobudlelwano, ngakho ngenxa yalokho abekho abantu abahlala khona abaphila le mpilo.

ULetsoalo nabanye ababhali baqhubeka bathi esinye sezizathu zabo esibenza bangabasekeli ongqingili yilesi esibekwe nguMasuku ngenhla. Bathi into abayisaba kakhulu ngokuthandana kwabobulili obufanayo ngukuthi, uma kwanda ngeke sisanda isizwe samaPedi kanti futhi kuzoncipha imindeni lapho izingane zikhula ngaphansi kukamama nobaba nokubaluleke kakhulu ukuze kuqhubeke izimfundiso ezinhle zamasiko awo. UMkasi (2013:35) yena usho okuhlukile kuLetsoale. Uthi uMkasi izangoma zamaZulu zabelilisa ziyavuma ukuthi ziyaya ocansini nabanye besilisa, uma zifisa ukuthola isidoda ezisisebenzisa ukwenza umuthi owakha iwoza woza, eyenza abantu bathande ukuzohlola nokwelashwa yizo. Uqhubeka athi izangoma zabelifazane nazo ziyavuma ukuthi kukhona phakathi kwazo abazibandakanya ocansini nabesifazane. Uthi kodwa okuhlukile ngezangoma zabelifazane ukuthi kuzona kuya ngokuthi idlozi elizingenile lingelabuphi ubulili. Uma isangoma sesifazane singenwe yidlozi lowesilisa, kuyenzeka bese kushintsha nendlela esesilangazelela ngayo ucansi, sibe sesithanda ukuya kulo nabesifazane. Uthi akugcini lapho kodwa isangoma esingenwe ngumoya wedlozi lesifazane singaba nemizwa yocansi ejabulela abesilisa noma abesifazane. Uma sijabulela abesilisa sisuke singaba nobudlelwane obuhetharosekshwali kanti uma sijabulela abesifazane sisuke singaba ngungqingili noma sihlale singabi sebudlelwaneni bocansi namuntu. Uthi uma isangoma sesifazane sesiphila impilo yobungqingili, akuze kungaziwa ngabantu abaseceleni ngoba kubukeka ngathi bangabangani kanti kuyinto ejwayelekile ukuthi abangani besifazane basondelane kakhulu. Ugcina ngokuveza ukuthi inkinga ebonwa ngabesilisa ngesangoma esingenwe yidlozi elingungqingili ukuthi umoya walo ube sewuthatha indawo yomkhwenyana waleso sangoma, ngoba noma ngabe sishadile asibe sisashayelwa ngumyeni waso umthetho kodwa ushaywa yidlozi. Okunye athi kwenza umphakathi ungakuthandi lokhu ukuthi lesi sangoma sisuke singeke sisaqhubeka nokuzala izingane.

UMkhize noVilakazi (2021:14) bayavumelana nababhali abathi inkinga enkulu ngokwamukela ubulili obuhlukahlukene ngokwesimanje, ukuthi izinhloko zemibuso ezakhelwe esisekelweni sephathriyakhi zisaba ukuthi zingazithola zingasenamandla uma bunganda. Bathi izwe laseNingizimu Afrika linemithetho evikela negqunguzela inkululeko yabo bonke abantu, kodwa abantu besifazane nabobulili obuhlukile abakwazi ukudla izithelo zaleyo mithetho, ngoba abantu besilisa akuvumi badelele amandla abanawo ebantwini besifazane nasendleleni yokuphila yomphakathi ejwayelekile. Bathi okubi kakhulu ukuthi abesilisa abangathandi ukubona abantu bezilawula basebenzisa udlame ukukhombisa ukuthi abafuni ukuvumela abesifazane baphume ngaphansi kwesandla sabo. Uthi lokhu yikho okwenza kube nezigameko eziningi kangaka zokudlwengulwa kwabantu besifazane bobulili obujwayelekile, kanye nabathandana nabanye besifazane. Ukubadlwengula kwenziwa ukuze

bakhonjiswe ukuthi bayohlala bengaphansi kwabesilisa futhi nempilo yabo yezocansi iyohlala ilawulwa ngabantu besilisa. Uthi le ndlela yokucabanga yiyo eholela ekudlwengulweni nasekubulaweni kwamalunga omphakathi we-LGBTQIA+, ngoba ukudlwengula nokubulala yiyona ndlela amadoda azonda inkululeko yokuzikhethela kwabantu ngempilo yabo yocansi, akhombisa ngayo ukuthi awavumelani kangakanani nale nkululeko nokuthi ayalwisana nayo, noma ngabe umthethosisekelo uthini.

Okuphawulekayo ngezizathu ezenza ama-Afrika angawasekeli amalunga e-LGBTQIA+ ukuthi babona impilo yawo izophazamisa izinto abazibona zibaluleke kunazo zonke, ukuzalana nokuhlonipheka kwamandla abesilisa ezinhlakeni abaziphethe emiphakathini yama-Afrika. Lokhu kubaluleke kakhulu ngokwesintu nakwezenkolo. Okuphawulekayo ngabezenkolo ukuthi nakuba bengenayo indlela yokusekela imibono yabo, bazi ukuthi impilo yezocansi akumele ihambe ngokwemizwa kodwa ngokwemfundiso yemibhalo ephethe izimfundiso zabo. Kuphinde kuvele ukuthi abaholi nabalaphi bendabuko bezinye izizwe zase-Afrika nabo basakhombisa ukungafundiseki ngobulili obuhlukahlukene, ngamalungelo abantu okuzikhethela nokuthi bamukelwe noma ngabe bathatha ziphi izinqumo ngempilo yabo yezocansi. Okokugcina okuphawulekayo ngabalaphi besiZulu ukuthi impilo yabo yezocansi ilawulwa ngumoya wamadlozi nokuchaza ukuthi phakathi kwabo buyinto ejwayelekile ubulili obuhlukahlukene ngokwesimanje kodwa kuseyinto enganambithiseki emiphakathini wamaZulu abaphila kuwo.

2.2.2 Umlando wobulili obuhlukahlukene ngokwesimanje e-Afrika

Isishoshovu samalungelo abathandana nabobulili obufana nobabo saseNigeria u-Alimi (2015: 1) uthi ubudlelwano bezocansi kwabobulili obufanayo yinto endala e-Afrika. Uthi lokhu kutholakala olimini olukhulunywa ngabantu bakhona olulokhu lwaba namagama abantu abaphila le mpilo kusukela kudala. Uthi amaYoruba ase-Nigeria anagama elithi ‘*adufuro*’ nelisetshenziswa ukubiza abantu abenza ucansi besebenzisa isitho sangasese esingemumva. Uphinde athi kukhona negama elithi ‘*yan dauda*’ elisetshenziswa ngamaHausa ukubiza abesilisa abadlala indima ejwayele ukudlalwa ngabesifazane kwamanye amadoda. Uthi okufakazela lo mbono wakhe ukuthi igama elithi *yan dauda* akulona igama elisetshenziswa ukuze liphoxe umuntu noma isithunzi sakhe, kodwa liveza nje impilo ephilwa ngumuntu ngokobudlelwane bakhe bothando. Uthi lokhu kuveza ukuthi inzondo yabazibandakanya kwezocansi nabanobulili obufana nobabo yinto entsha e-Afrika. Uthi lokhu kufakazelwa ukuthi nakuba abashumayeli benzondo yongqingili bethanda ukuqala umkhankaso wabo ngokuthi impilo yobungqingili ayihambisani nosikompilo

Iwase-Afrika, bathi uma sebebeka izizathu ezisekela lowo mbono babeke amaphuzu avela eBhayibhelini. Ngenxa yalesi sizathu, u-Alimi uthi ukuxwaywa kongqingili e-Afrika yinto efike nenkolo yamaKhristu.

UDlamini (2006:133) uyavumelana no-Alimi lapho ethi bukhona ubufakazi bokuthi ubudlelwano bezocansi phakathi kwabobulili obufanayo kudala kwaba khona e-Afrika. Uthi lokhu kuyavela emibhalweni ka-Evans-Pritchard (1937) owayecubungula indlela yokuphila yama-Afrika. Uthi okuvelayo ukuthi nakuba ayengabhalanga ngakho emibhalweni yocwaningo ayeyibhala ngaphambilini, kuze kwavela ngonyaka we-1957 ukuthi wayebabonile abesilisa abazibandakanya ocansini nabanye. Uthi wayekubhale emajenalini (*in his journals*) akhe ukuthi babekhona esizweni sama-Azande esiseNyakatho neCongo. Uthi lapha wayebhale ukuthi amabutho ase-Azande ayeshada abafana ababedlala indima yamakhosikazi besikhashana ngesikhathi esempini. Uthi le mibhalo yayiveza ukuthi le nqubo kwakuyindlela eyamukelekile emphakathini ngoba laba bafana babeze bancelwe emakhaya abo ngomgudu ofana nowelobolo. UDLamini uqhubeka athi kujwayelekile ukuthi abacwaningi baphike ukuthi kukhona ubudlelwano bocansi phakathi kwabobulili obufanayo e-Afrika noma ngabe bazibonele bona ngawabo amehlo. Uthi abanye abacwaningi baze bancamele ukuthi bagcizelele elokuthi ubudlelwano bezocansi phakathi kwabesilisa benzeka kuphela uma abesilisa besezindaweni la bengakwazi khona ukuphila nabesifazane, hhayi ngoba kuyisinqumo abasenzayo ngoba bezizwa belangazelela lolo hlobo lobudlelwano ngaleso sikhathi, noma kuleyo ndawo abakuyo njengokwenzazelo yesekshwalithi ngokwenzazelo kaLindqvist nozakwabo engenhla.

ULopang (2014:78) uvumelana noDlamini no-Alimi ngokululeka ukuthi kubalulekile ukuthi kukhunjulwe izimo zokuphila ebekubhalwa nge-Afrika ngaphansi kwazo ngesikhathi sekhloni (*colonialism*). Uthi ngaleso sikhathi bekubalulekile ukuthi ababhali babhale ngokucabanga ukuthi bafuna imibhalo yabo yamukeleke kanjani emphakathini. Nakuba bebhala bazifake izizinda ekwaziwayo ukuthi bezaziwa ngobudlelwane babantu bobulili obufanayo njengamadlobha anezimayini wona abengavumeli abantu besifazane; bebhala bagxile endikimbeni yendaba ababhala ngayo ngaphandle kokubalula impilo yezocansi yakuleso sizinda. Uthi nakuba kunobufakazi obuningi bamacala ayethweswa abantu ngenxa yalobu budlelwane bezocansi, kwakungabhalwa ngabo emaphepheni. Uthi lokhu kungenzeka ukuthi kwakwenzeka ngoba abantu ababenezwi kakhulu ngokubhalwayo babengamaKhristu, nayengeke akuphasise ukubhalwa kwemibhalo enjalo. Uthi into eyayibalulekile ngaleso sikhathi ukuveza indoda yom-Afrika ingumuntu okhuthela

ngokomsebenzi, osebenzela ukondla umndeni wakhe, kanye nomuntu ocabanga ngocansi ngoba efisa ukwandisa umndeni woyisemkhulu, nokuyinto eyayenza impilo yezocansi ihlanganiswe kakhulu namadlozi endodeni yom-Afrika. Uthi lokho yikho okwasiza imibhalo yabo ifinyelele ebantwini okwakudingeka ukuthi baseke amazwe ase-Afrika ukuze aphume engcindezelweni yekholoni.

UMonakali (2018:12) uveza ukuthi ngaphezulu kwabantu abathandana nabobulili obufana nobabo, bebevele bekhona nabantu abanemizimba yobunye ubulili kodwa bona abazizwa bengobobunye ubulili. Uthi umehluko ukuthi emadalajudeni bekungekho ukuhlinzwa ngenhloso yokushintsha ubulili obusemzimbeni bufane nalobu umnikazi wabo azizwa eyibo nokubizwa nge-*gender reassignment* ngesiNgisi. Uthi umuntu osuke esedlule kulolushintsho ubizwa nge-*transgender* nokuyigama ebelingaziwa e-Afrika ngaleso sikhathi. Uthi inkinga ebiba khona ukuthi umuntu oyi-*transgender* uziphatha njengomuntu wobulili azizwa eyibo ngaphakathi kuyena, isibonelo uma engowesilisa ezizwa engowesifazane uziphatha njengomuntu wesifazane. Uthi ngenxa yokuthi kubukhuni ukukwazi ukuhlukana umuntu ongungqingili nozizwa engobunye ubulili kunalobu obubonakala kuye, ngaphandle kokuba nolwazi ngokuhlukana kwezinkomba zamalunga omphakathi we-LGBTQIA+, bonke abantu abathandana nabobulili obufana nobabo bebezizwa ngongqingili. Uthi njengoba lukhona ulwazi olukhomba ukuthi kudala kunabesilisa ababeziphatha njengabesifazane nangaphambi kokufika kwabeLungu e-Afrika, maningi amathuba okuthi phakathi kwabo kwakukhona abazizwa ngathi bangabesifazane ngempela engqondweni yabo, noma benezitho zomzimba ezifana nezabesilisa.

Okuphawulekayo kule mibhalo ngomlando wobulili obuhlukene ngokwesimanje e-Afrika, ngokuthi zikhona izinkomba zokuthi babuvene bukhona ubulili obuhlukahlukene ngokwesimanje e-Afrika ngisho ngaphambili kokuba kufike abeLungu. Lokhu kuzwakala emagameni ayevele ekhona ngisho emandulo nasezinkombeni ezichazwa ulwazi ngokubhala kuka-Alimi (2015:1) kanye noDlamini (2006:133). Okunye ngokuthi kwakuyindlela yokuphila eyaziwayo futhi bengacwaswa abayenzayo njengoba sekwenzeka manje. Ekugcineni, sekuyabonakala nokuthi abantu asebaziwa ngama-*transgender* babevele bekhona, kodwa babebizwa ngongqingili ngenxa yokungazi kangako ngokuhlukahlukana kobulili ngokwesimanje.

2.2.3 Ukwamukeleka emndenini kwabantu abaphila impilo enobulili

obuhlukahlukene ngokwesimanje

UGyamerah nabanye ababhali (2019:18) bathi izinga lempilo yomuntu ophila nobulili obungajwayelekile libunjwa kakhulu yindlela azizwa ngayo ngokwazisa umndeni wakhe nabanye abantu aphila nabo. Bathi kulokhu bathole ukuthi phakathi kwamalunga e-LGBTIA+, abantu bahlukana kathathu uma kuza ezinqumweni zokwazisa abomndeni ngobulili babo. Bathi kukhona abangayazisi imindeni yabo ngenxa yokwesaba ukuyiphoxa, ngoba bazi ukuthi imindeni yabo ilindele ukuthi bagane noma baganwe bandise umndeni ngezingane. Kuphinde kube khona abayazisayo imindeni ngoba befuna ukuphila impilo enenkululeko ngokwempilo yabo yezothando phakathi kwemindeni yabo. Bathi kwabayazisayo imindeni yabo, kukhona nalaba abayazisa ngoba bephoqwa ukuthi bayabona ukuthi amalunga ayo ayasola ukuthi baphila impilo yezocansi engajwayelekile. Kuphinde kube nalabo abangazifihli kodwa abangasho lutho emindenini yabo ngoba bezitshela ukuthi iyayibona impilo abayiphilayo, ngakho asikho isidingo sokuthi bachaze. Uthi uGyamerah nozakwabo isinqumo sokutshela abomndeni asikho lula ngoba sihambisana nokwesaba ukuthi umndeni ungabaxosha ungasafuni lutho oluwuhlanganisa nabo. Bangazithola futhi beyizisulu zodlame olubhekiswe kwabathandana nabobulili obufanayo olujwayelekile emalokishini aseNingizimu Afrika. Okunye abakhathazeka ngakho ukuzithola belahlekelwa yimisebenzi noma ukungasekwa ngokwezimali ngumndeni nasemabhizinisini abo ngenxa yokucwaseka kwabanjengabo emphakathini yabaMnyama yaseNingizimu Afrika.

UGyamerah nozakwabo baqhubeka bathi imindeni yabathandana nabobulili obufana nobabo iphendula ngezindlela ezahlukene emva kokuthi beyazisile. Kunemindeni eyamukelayo, iqhubeke ibasekele njengamalunga omndeni. Kube khona ephendula ngokulwa nabo iphinde ingasafuni lutho oluyihlanganisa nabo. Kuphinde kube khona naleyo mindeni engavumi ukwamukela isimo, ngenxa yalokho izame ukubelapha ezinyangeni, kodokotela bengqondo kanye nokuzama ukuthi bakhulekelwe emasontweni. Bathi ukungakwazi ukwamukela yinto ejwayeleke kakhulu eNingizimu Afrika. Bathi iningi lalabo abatshela imindeni yabo ngokwabo liye lizizwe likhululekile ukuphila impilo yalo engenazimfihlo emva kwalokhu. Bathi ukungamukeli komndeni akujwayele ukuba yinto elivimbayo leli qembu ukuthi liphile impilo ekhululekile. Bathi nakuba kuye kuwakhulule amalunga alo ukwazi ukuthi imindeni seyiyayazi impilo ayiphilayo, kujwayelekile ukuthi lokhu kuqhubeke kwenze amalunga alo aphile impilo enesazela ngenxa yokuthi izinqumo zawo zezocansi zisuke sezibulele amathemba emindenini yawo. Ngaphezu kwalokho, noma eseyitshelile imindeni ayize ingakhombisa ukukhululeka ngobulili bawo. Kahle kahle indaba yobulili bawo iyaqhubeka ibe yindaba engakhulunywa

nekungasoze kwaba nethemba lokuthi umndeni uyoke ukhulume ngokukhululeka ngayo, noma ngabe uyaqhubeka nokuwaseka ngokwezimali nangokomoya.

UMonakali (2018:13) uyavumelana noGwaymerah nozakwabo uma ethi abantu abangama-*transgender* baba nenkinga nabo, uma sekufika ekuthatheni izinqumo zokwazisa umndeni noma abantu abazama ukwakha ubudlelwano bothando nabo. Umndeni uqala ukungabaseki kusukela besebancane ikakhulukazi uma unezinkolelo ezingahambisani nobudlelwano babobulili obufanayo. Uthi uma besakhula abantu aba-*transgender* bazithola behlale bephoqwa ukwenza lokhu okulindeleke ebantwini bobulili ababonakala beyibo nakuba bona bezizwa bengabobunye ubulili. Uthi abazali baye bacabange ukuthi ingane yabo isuke ifuna ukuba ungqingili. Uthi ngenxa yokuthi umuntu o-*transgender* uzizwa engowobunye ubulili noma engakashintshwa, abazali nabanye abantu basheshe bababone ukuthi baziphathisa okobulili abangabuboni uma bebabuka. Lokhu kuye kubenze bazame ukubafundisa ukwenza njengabobulili obubonakala kubo. Uthi lokhu kuvame ukwenza ukuthi bathi beqambe bethola indlela yokuchaza ukuthi kwenzakalani ngobulili babo, bazithole bengasekelwa, ngoba ubudlelwano busuke sebalimala kudala ikakhulukazi uma kuza endabeni yobulili. Enye into athi iba yinkinga ebantwini aba-*transgender* ukuthi kunabantu abalindela ukuthi babazise ngobulili babo ekuqaleni kobudlelwane obusha bengakazi noma bayafisa yini ukuthi babazise ngemininingwane ebucayi kangako. Uthi abantu aba-*transgender* bezwa lokhu kuyindlela ecwasayo ngoba akekho umuntu olindele ukuthi umuntu ongeyona i-*transgender* azazise ubulili bakhe ngosuku lokuqala bebonana.

2.2.4 Amagxathu asehanjwe yizwe laseNingizimu Afrika kanye nezwekazi

i-Afrika emizamweni yokusombulula inkinga yomdonsiswano ngobulili obuhlukahlukene ngokwesimanje.

UJarvis (2014:168) uchaza iNingizimu Afrika njengezwe eselinabesifazane abasezikhungweni zemfundo ephezulu njengabakwaziyo ukuzikhethela lapho beme khona uma kukhulunywa ngobulili obuhlukahlukene besimanje. Uthi lokhu kwenziwa ukuthi impilo yowesifazane ofundile ivamise ukuba naso isikhathi esidinga azibuze ukuthi uzizwa kanjani ngendlela obubhekwa ngayo ubulili ngokwenkolo nangokosikompilo. Uthi lokhu kwenziwa yindlela abaphatheka ngayo abesifazane ngenxa yephathriyakhi ngokosiko nangokwenkolo. Uthi lokhu kubenza bafike esikhathini la beke bahlehle khona bazibuze imibuzo ngendlela obubhekwa ngayo ubulili emphakathini, bese bethi uma bebuya kule micabango bebe sebezakhele eyabo indlela yokucabanga nenenkolelo entsha esisukela kulwazi abazakhele

lona sebedadala. Ugcina ngokuthi umuntu osuke esezikhethele yena inkolelo anayo ngobunjalo bobulili nokuzazi komuntu ngabo, ugcina esekwazi ukukhuluma ngendlela eyeseka icala labaphila ngokobulili babo ngokuzazi bona kunalokho okufunwa ngumphakathi.

OKotze noLoubser (2018:2) babona izwe laseNingizimu Afrika njengeseliqala ukuba nabantu abangamaKhristu abanezinhliziyo ezithambile uma kuza ezindabeni zokuziphatha ngendlela ehluke kuneyehetharosekshwalithi (*heterosexuality*) kwezocansi. Bathi nakuba lokhu kungasho ukuthi iNingizimu Afrika sekuyizwe labantu abakhululekile ngemicabango (*liberals*), kodwa ushintsho lwenzeke esikhathini esifushane futhi luyanakeka kanti lubalulekile. Babalula ukuthi umthethosisekelo wezwe unomthelela oshintshweni oselugala ukuba khona uma kubhekwa izindaba ezithinta izinkolelo zabantu ngendlela yokuziphatha nokufaka ukuziphatha ngokocansi ngendlela engajwayelekile, ukuhushulwa kwezisu kanye nesigwebo sentambo. Bathi nakuba kwenzeka kancane kodwa abantu baseNingizimu Afrika babe belokhu beshintsha bamukela amalungelo abantu abaphila ngendlela ehluke noma abathatha izinqumo ezingahambisani nezinkolelo zabo ngendlela eyiyo yokuziphatha. Bathi kulokhu kungabongwa indlela amajaji enkantolo yoMthethosisekelo (*Constitutional court*) achaza ngayo izigaba zomthethosisekelo, ezimayelana nokuziphatha kwabantu kanye nendlela okwavuleleka ngayo ukuthi abantu babeke izimvo zabo ngalezi zigaba ngaphambi kokuthi ziphasiswe. Bathi bathole ukuthi abantu abangakhulumi isiNgisi eNingizimu Afrika bayashintsha nabo nakuba lokhu kwenzeka kancane, uma kuqhathaniswa nabakhuluma isiNgisi. Bathi okunomthelela kakhulu ezingeni lokushintsha kwemicabango yabantu ngezindaba zokuziphatha kwabantu bonke yinkolo yabo kanye nezinkolelo zabo ngendlela ababuka ngayo ukuziphatha kwabantu kukonke. Bagcina ngelithi kubalulekile ukunaka ukuthi basekhona abantu abangakashintshi kulezi zindaba.

U-Epprecht (2013:109) uthi sekube noshintsho olumangalisayo e-Afrika uma kuza ekuqashelweni kwamalungelo amalunga e-LGBTQIA+. Uthi izwe laseNingizimu Afrika lihamba phambili emhlabeni wonke ngokuvikela amalungelo okungacwaswa kwabantu ngokwendlela abaziphatha ngayo ngokocansi (*sexual orientation*). Uthi iNingizimu Afrika ibambisene nezwe laseBrazil basanda kuhola amazwe benxenxa umkhandlu wamalungelo abantu wenhlangano yezizwe (*United Nations Human Rights Council*) ukuba uthembise ukweseka lo mkhankaso weNingizimu Afrika wokuvikela amalungelo avikela umphakathi wamalunga e-LGBTQIA+ ekucwasweni. Kulo mzamo, la mazwe asekelwa yizwe laseMauritius kuphela emazweni ase-Afrika akulo mkhandlu. Uthi ngesikhathi socwaningo lwakhe, abeseyishumi amazwe ase-Afrika asesayine isitatimende se*General Assembly*

esilwisana nodlame olubhekiswe kumalunga omphakathi we-LGBTQIA+ nokuboshwa kwawo. Uthi njengamanje izinhlangano ezilwela amalungelo abobulili obuhlukile ngokwesimanje seziyatholakala kuwo wonke amazwe ezwenikazi i-Afrika. Uthi zisebenzisana nezinye izinhlangano zezenkolo, ezempilo, kanye nabaxhasi abanohlonze. Uthi lezi zinhlangano zilwela ukuthi kufundiswe ngezindlela zokuzivikela egciwaneni lengculazi i-*HIV*, nokuthi kuphinde kufundiswe ngezocansi ngendlela eyenza ukukhuluma ngalo okuvulelekile nokunokuthembana.

uGyamerah nabanye ababhali (2019:21) bona basho okuhlukile ngoba bathi izwe laseNingizimu Afrika lisenakho ukucwasa abantu abathandana nabobulili obufana nobabo. Nakuba ucwaningo olusanda kwenziwa lukhombise ukuthi abantu abangamaphesenti ayishumi amahlanu nanhlanu (55%) bathi bona bangakwamukela ukuba nelungu lomndeni elizibandakanya ocansini nabobulili obufana nobabo, kusekhona abenza amaphesenti angamashumi amabili nesikhombisa (27%) abathi bona ngeke babamukele. Kulo lolu cwaningo abantu abangamaphesenti angamashumi ayisikhombisa nambili (72%) baveze ukuthi bacabanga ukuthi ubungqingili buyinto engalungile emphakathini. Uthi le miphumela iveza imibono yabantu baseNingizimu Afrika engahambisani nomthethosisekelo wezwe labo, wona onezigaba ezibasekelayo abantu abathandana nabobulili obufana nobabo, nawo onke amalunga omphakathi we-LGBTQIA+.

UJones (2019:456) uvumelana no-Epprecht ngamagalelo eNingizimu Afrika uma kuza ekuvikeleni amalungelo amalunga omphakathi we-LGBTQIA+. Uthi kodwa zisekhona izindawo ezisasele ngaphandle kulokhu okuvikelwa ngumthethosisekelo. Uthi kunemicikilisho yezempilo edingwa ngabantu abasuke bezalwe benezitho zangasese ezakheke ngendlela engajwayelekile abazithola bengakwazi ukusizakala, ngenxa yokuthi usizo abasuke beludinga alubhalwanga njengolubalulekile kwezempilo, ngakho izinhlangano zosizo lwezempilo (*medical aids*) azivumi ukukhokhela lolu sizo uma kunomuntu oludingayo oncike kulezi zinhlangano kuphela ukuze akwazi ukukhokhela ezempilo. Uqhubeka athi nakukho lokhu iNingizimu Afrika eyaziwa ngokuthi ihamba phambili kukho, kuncane ekwenzayo ukuqinisekisa ukuvikeleka kwamalunga omphakathi we-LGBTQIA+ odlameni olubhekiswe kuwo ngamalunga omphakathi nolubandakanya ukuwabalala nokuwadlwengula. UJones uphinda athi nakuba sisekhona isikhala esingavalwa yiNingizimu Afrika ukuvikela amalungelo abahlukile ngokobulili, kodwa ngeke akhohlweke amagxathu asehanjwe yimikhakha yezemfundo nocwaningo kuleli zwe ukuzama ukuqhamuka nezindlela ezingenza impilo ibe ngcono kwabanobulili obuhlukile. Uthi ucwaningo lwezikhungo

eziphezulu zemfundo zaseNingizimu Afrika lwaqhamuka namaqhingana okwenziwa kwezindlu zangasese ezingakhethi ubulili (*unisex toilets*), kanye nokungacwaswa kwezithandani ezinobulili obufanayo uma inyuvesi inezindawo zokuhlala zabafundi ezenzelwe abantu abasebudlelwaneni. Uthi lezi zisombululo zifaka ukunika ikhefu abadinga ukuhlinzwa behlinzelwa ukushintsha izitho zabo zangasese, noma izitho ezihlobene nazo kanye nokwenza imithetho yezikhungo eziphakeme evikela la malungu kuzo zonke izenzo zokucwaswa ngenxa yobulili bawo.

Okuvelayo kule mibhalo ukuthi nakuba iNingizimu Afrika ihamba phambili ngomthethosisekelo ovikela abanobulili obuhlukile ngokwesimanje, kodwa isasele emuva nayo makuza ekufundiseni abahlali bayo ngala malungelo. Ngenxa yalokhu, kusenenani elikhulu labantu abasacwasa abanobulili obuhlukile ngenxa yezinkolelo zabo ngempilo yabo. Nakuba kunjalo, kuningi futhi esekwenziwe ngongoti ukuzama ukuletha izisombululo ezindleleni zokwenza izimpilo zalaba bantu zibe ngcono.

2.3 Isiphetho

Lesi sahluko siyisithombe semibhalo yezingcweti ezibhale ngendlela echaza imiqondongqangi oluncike kuyo lolu cwaningo. Siphinde saveza okushiwo ngongoti ngobulili obuhlukene ngokwesimanje kusukela ezinkingeni ezicatshangwa ngama-Afrika uma ecabanga ukwamukela lolu hlobo lobulili. Okunye okubalulekile okushiwo ngongoti ngamagxathu eNingizimu Afrika ekuzameni ukuvikela amalungelo abanalobu bulili. Lesi sahluko siveza ngisho indlela abathinteka ngayo abanobulili obuhlukene ngokwesimanje uma imindenini yabo ingabamukeli nezinga lokwamukeleka abakwazi ukulithola emindenini yabo nakwabanye abaphilisana nabo. Kuyavela kulesi sahluko ukuthi ukuchaza imiqondongqangi ngaphambi kokubuyekeza okubhalwe ngongoti ngesihloko socwaningo kusizile futhi kusazosiza ukuthi ithi lapho isisetshenziswa ibe isicace bha ukuthi isho ukuthini. Lokhu kusize lolu cwaningo lufeze i- *epistemological principle* engenye yezimiso zenhlolozinga yohlaziyomqondo ngokukaBotes (2002:25) nebalulwe esahlukweni sokuqala njengeyenza lolu cwaningo luthembakale.

ISAHLUKO SESITHATHU

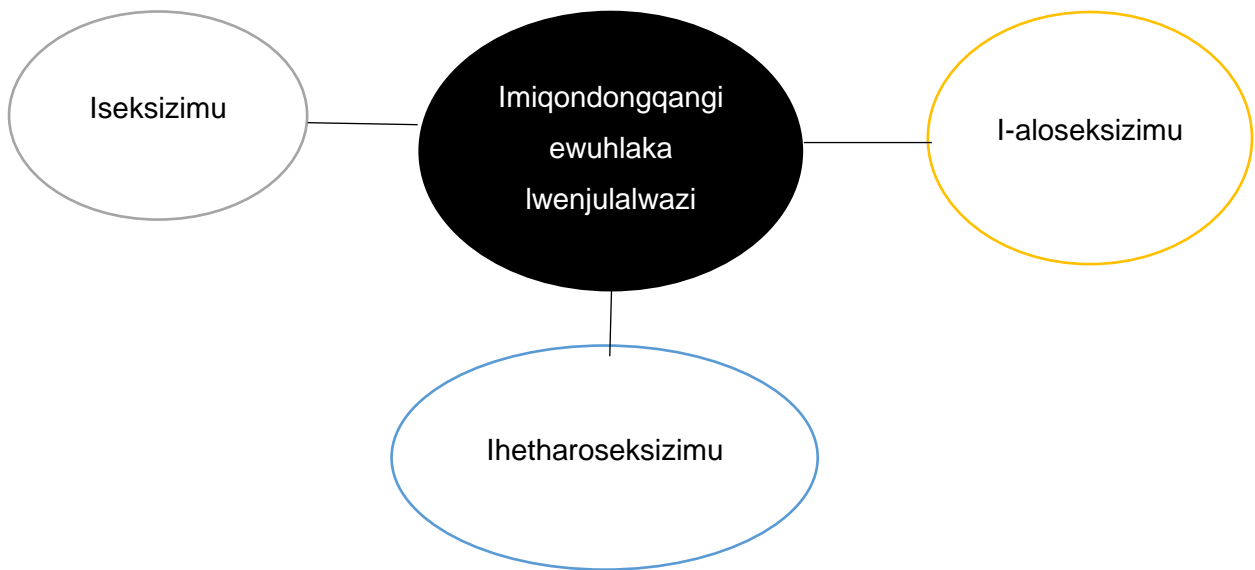
3. INJULALWAZI

Lolu cwaningo luhlaziywe ngokusebenzisa imiqondongqangi ewuhlaka lwenjulalwazi (conceptual framework) yona esiza ukuhlaziya kangcono ukusuka nokuhlala kwenkinga yocwaningo. Imiqondongqangi ewuhlaka lwenjulalwazi ichazwa nguMulder (2017:1) kanje:

A conceptual framework is a visual representation in research that helps to illustrate the expected relationship between cause and effect.

Ngamafushane, uMulder uchaza imiqondongqangi ewuhlaka lwenjulalwazi njengombhalo oveza ukuhlobana phakathi kwemiqondongqangi yocwaningo ngendlela eveza imvelaphi yenkinga yocwaningo kanye nemithelela yayo. Kulolu cwaningo, imiqondongqangi ewuhlaka lwenjulalwazi yi-aloseksizimu (*allosexism*), iseksizimu (*sexism*) kanye nehetharoseksizimu (*heterosexism*) njengoba kuvela emdwebweni 1 ngezansi.

Imiqondongqangi ewuhlaka lwenjulalwazi



Umdwebo 1

(Thinking Maps SA, 2022)

Le miqondongqangi ngiyikhethe ngoba kuyiyona esebenzisana kahle ukuchaza inkinga yocwaningo. Lokhu kwenziwa ukuthi inokuhlobana okuthi lapho kuvela kube kucacisa ukuxhumana kwayo ngendlela eveza umsuka wenkinga kanye nemithelela yayo njengokwenzazelo kaMulder ngenhla nefakazelwa ngu-Adom nabanye (2018:439). Ukuze

kuvele lokhu kuxhumana, lolu cwaningo luhlaziye le miqondongqangi ngokulandela umklamo wocwaningo uhlaziyomqondo ngendlela kaFitzpatrick noMcCarthy (2016:4) ehlaziya ngokulandela izigaba ezibhalwe ngezansi. Imininingwane egcwele ekhombisa ukufaneleka kwale miqondongqangi iyavela ngasekugcineni kwaleso naleso sigaba somklamo wohlaziyomqondo kaFitzpatrick noMcCarthy. Ngenxa yokuthi le miqondongqangi ibisichaziwe esahlukweni sesibili, kulesi sahluko izohlaziywa kuphela ngokwezigaba ezilandelayo.

- a) Ukukhethwa kwemiqondongqangi.
- b) Ukucubungula imibhalo engaphambili ukuze kutholakale indlela esetshenziswa ngayo imiqondongqangi ehlaziywayo.
- c) Ukuthola izinhlaka ezakha le miqondongqangi.
- d) Ukuchazwa kwezehlakalo ezikhombisa le miqondongqangi njengoba injalo.
- e) Ukuchazwa kwezehlakalo ezikhombisa okucishe kufane nalo mqondongqangi noma ungaphelele.
- f) Ukuchazwa kwezehlakalo ezinomthelela ezenzeka ngaphambili kokwenzeka kwezinkinga ezakha le miqondongqangi.
- g) Ukuchazwa kwezehlakalo eziwumthelela ezenzeka ngemuva kokwenzeka kwezinkinga ezakha le miqondongqangi.
- h) Izindlela zokukala imiqondongqangi ehlaziywayo.

Isigaba sokuqala sifuna kubalulwe imiqondongqangi ekhethiwe ukuthi ichaze inkinga yocwaningo nokuyimiqondo iseksizimu, i-aloseksizimu kanye nehetharoseksizimu. Ukuveza amagxathu athathiwe ukulandela zonke lezi zigaba zikaFitzpatrick noMcCarthy, izigaba ezisukela kwesesibili zize ziyofika kwesesishiyagalombili ziyalandela.

Ukuhlaziya imiqondongqangi ewuhlaka lwenjulalwazi yocwaningo ngokwesigaba sesibili, ngiqale ngokuhlaziya indlela ababhali abayisebenzisa ngayo yonke le miqondongqangi ukuze ngiqiniseke ngendlela esetshenziswa ngayo njengokuyalela kwaso lesi sigaba. Ngizokwenza lokhu ngokubheka imibhalo engaphambili esebenzisa le miqondongqangi.

URachlinski noWistrich (2021:101) bathi ukucwasa ngokobulili ngenxa yozwelo kujwayeleke kakhulu ezinkantolo zemindeneni (*family courts*) kanye nasezinkantolo zobugebengu. Bathi emacaleni ayikhulu neshumi nesikhombisa (117) abawahlaziyile, bathole ukuthi amajaji

ajwayele ukuvuna omama bezingane uma befaka izicelo zokushintsha indawo yokuhlala kunobaba abafaka izicelo ezifanayo. Bathi baphinde bathola nokuthi abantu besifazane bajwayele ukugwetshwa iminyaka emifishane kunabesilisa uma begwetshwa ngenxa yobugebengu nakuba begwetshelwa amacala afanayo. Babiza lokhu ngokucwasa okubonisa uzwelo kwabesifazane ngenxa yenzinkolelo zamajaji ngabantu besifazane (*benevolent sexism*).

UKhan noSingh (2019:4) bathi uJennifer Hunt (1990) uveza iseksizimu etholakala emsebenzini wamaphoyisa nawubiza ngomsebenzi owenziwa ngokobulili. Bathi uchaza lo msebenzi njengohlukaniswe ngokwezikhwepha nangokungadingi izikhwepha. Uthi izizinda zomsebenzi wamaphoyisa kanye nezinhlobonhlobo zawo zihlukaniswe ngokobulili besifazane nobesilisa. Uthi abesifazane banikwa imisebenzi yasehhovisi ebonakala ingenabo ubungozi. Uthi abesilisa yibona abanikwa imisebenzi ethathwa njengeyobuphoyisa bangempela. Lena yimisebenzi efaka ukulwa nobugebengu ngaphandle emigwaqeni, nokutholakala ngesinye isikhathi sekwenza amaphoyisa azithole esehlangene nezigebengu. Uthi le misebenzi yasemigwaqeni iqhakambisa ubukhondlakhondla obuthathwa ngokuthi bubalulekile ebuphoyiseni. Bathi oKhan noSingh, lokhu kuhlukanisa kwenziwa umcabango onokwesaba ukuthi uma kungangena abantu besifazane emisebenzini abesilisa abayenza ngokuncika kakhulu ekuthembaneni kungaphela usikompilo lwezinto amaphoyisa esilisa ajwayele ukuzenza uma esebenza ngaphandle ezithathwa ngokuthi ngezobudoda. Izizathu ezishiwo ngamaphoyisa ngalokhu ukuthi abantu besifazane bancane ngokwesiqu futhi babuthakathaka ukuthi bangenza umsebenzi odinga babhekane nezigebengu emigwaqeni. Aqhubeka athi ngenxa yobuthakathaka babesifazane, ngisho abesilisa abasebenza nabo bangaba sengozini makungalindeleka ukuthi balekelelwe yibo uma begade ubugebengu emigwaqeni yaseNingizimu Afrika, ngenxa yokuthi babuthakathaka ngokomoya nangengqondo uma bengaphansi kwengcindezi. OKhan noSingh baphinda bathi amaphoyisa esifazane athi ukucwaswa ngokobulili kusekhona namanje noma kungasafani nakudala. Amaphoyisa amabili kwamathathu abeyingxenye yenhlobo athi ukucwaswa okusenziwa kuwo kwenziwa ngozakwabo nabaphathi kanye namalunga omphakathi awusebenzelayo, asebenzisa amagama akhombisa ukungawahloniphi. Athi emsebenzini kuba namahlaya nokukhuluma ngabesifazane empilweni yezocansi, okusuke kuzama ukucacisa ukuthi ubuphoyisa abuyona indawo yabo. Bathi amaphoyisa amaningi esifazane aseke ahlukunyezwa ngokocansi emsebenzini, kwesinye isikhathi abekwa endaweni lapho kumele akhokhe ngocansi, ukuze athole usizo abesilisa abaluthola bengenzanga lutho. Bathi konke lokhu kwenziwa ukukhumbuzisa abesifazane ukuthi abesilisa bangaphezulu kwabo futhi bona abanako okudingekayo ukuze benze kahle umsebenzi wobuphoyisa.

UMpofu noMaphalala (2017:9220) bachaza iseksizimu ngokuchaza izingqinamba ababhekana nazo abesifazane abafundisa ezikhungweni zemfundo ephakeme. Bathi basebancane namanje abesifazane abafundisa kulezi zikhungo, ikakhulukazi abamnyama ngebala. Bathi ngaphezulu kwalokhu bancane kakhulu abanyuselwa ezihlalweni zamahhovisi aphephe. Bathi ucwaningo luveza ukuthi izizathu zalokhu ukuthi abesifazane abakhiqizi inani locwaningo oluningi njengabesilisa, kanti yiyona into ebaluleke kakhulu le ekusizeni abantu bakwazi ukwenyuselwa ezikhundleni eziphezulu. Bathi ngenxa yalokhu abesifazane ikakhulu abamnyama, bagcina ezikhundleni eziphansi zokufundisa (*junior lecturers*) kanye neziphansi uma benikwa izinga lokuba ngosolwazi (*professors*). Bathi inkinga enkulu ukuthi azibhekwa izinto ezinomthelela enanini locwaningo olukhiqizwa ngabesifazane, nobekungacacisa ukuthi azifani izinto ezithinta abesifazane nezithinta abesilisa. Bathi ukubheka inani lomkhiqizo wocwaningo lodwa akwanele, ngoba ziyaziwa izinto ezikhinyabeza abesifazane phakathi kwazo okubalwa izindima eziningi ekusuke kumele bazidlale ngaphandle komsebenzi wocwaningo, ukungatholi kalula izimali zokukhokhela ucwaningo kanye nokuba yingcosana kwezikhungo ezishicilela ama-athikili ezinendaba nezihloko abesifazane abathanda ukucwaninga ngazo. Ukubheka inani locwaningo kuphela kube kwaziwa konke lokhu kusasiza ukuthi abesilisa bahlale bengaphezulu kwabesifazane, njengoba kujwayelekile emphakathini ngokwephathriyaxhi ngaphandle kokusiza ukuthi kubhekwe ngendlela elungele bonke abantu ngokobulili futhi ezama ukuthi nabesifazane bameleke ngokulinganayo ezihlalweni eziphezulu. Le ndlela isiza ukuthi ukwenyuswa kwabafundisi ngokwezikhundla kuhlale kwenzelela ngakwabesilisa nokuyindlela yokucwasa ngokobulili enganakekile.

Kule mibhalo, iseksizimu ivezwe njengendlela yokwenzelela ngokobulili nokwenziwa ngokukhetha ukuqhathanisa abantu ngokubheka ubuhle obukwazi ukuba khona ebulilini obubodwa kuphela ngenxa yezizathu abantu abangakwazi ukuzishintsha ngobulili babo.

URosen nabanye ababhali (2019:3) bathi ukuhlukanisa ngokwempilo yezocansi nokubizwa ngeheteroseksizimu kufaka labo abangawona amaheterosekshwali, abangamahomosekshwali nabathandana nabobulili obufana nobabo, kanye nababhayisekshwali (*bisexual*) bona abakwazi ukuthandana nabesilisa nabesifazane. Bathi kuyinto eyaziwayo emphakathini ukuthi abantu abangamahomosekshwali bangabantu abangahloniphekile kangako uma kuqhathaniswa nabangamaheterosekshwali futhi bayingcosana. Bathi la malungu omphakathi we-LGBTQIA+ ajwayele ukuba yizisulu zeheteroseksizimu nabayichaza kanje:

... an ideological system that denies, denigrates, and stigmatizes any nonheterosexual form of behavior, identity, relationship, or community.

Kulo mbhalo bachaza ihetharoseksizimu njengendlela ebukela phansi, enqaba ukulunga kwendlela yokuphila yamalunga omphakathi we-LGBTQIA+, nenika amagama angathandeki kuyo yonke indlela yokwenza engahambisani nokuphila kwamahetharosekshwali. Baqhubeka bathi abafundi abangamalunga omphakathi we-LGBTQIA+ abasezikhungweni eziphezulu basazithola behlukunyezwa ngendlela abangamahetharosekshwali abangahlukunyezwa ngayo nokuyinkomba yehetharoseksizimu. Bathi le nkinga ingancipha uma kungaqala kufundiswe umphakathi ngokuhlukahlukana kwempilo yezocansi yabantu nokuba nesihawu kubantu abangewona amahetharosekshwali ngenxa yezingqinamba zokucwasa ababhekana nazo ezingancipha uma umphakathi ungabasingatha.

UFrancis (2021:8) uthi wathola ukuthi ezikoleni ezixubile ngokwebala kwatholakala ukuthi izenzo ezikhombisa ihetharoseksizimu zenziwa ngothisha abamhlophe bezibhekise ebafundini abamnyama abangamahomosekshwali. Uthi abafundi ababeyingxenyeyocwaningo baveza ukuthi abafundi abamhlophe abangamahomosekshwali bathola ukwamukeleka ngezenzo ezifanayo nalezo ezingamukeleki kwabangamahomosekshwali amnyama, nokugqamisa ukuthi inkinga enkulu akuyona ihetharoseksizimu kulezi zikole, kodwa ukucwasa ngokwebala, nokwenzeka kalula kulaba abayingcosana ukuze kuthi uma kuvuka izinsolo zokucwasa ngokwebala, zingakwazi ukusingatheka kahle ikakhulukazi ngoba izikole eziningi zisenemithetho ehlukana indlela yokuziphatha ngokobulili.

UBottoman (2021:158) uvumelana noFrancis kwelokucwasa ngokobulili okukhona ezikoleni ebafundini abangaphili ngokulindelekile ngokobulili babo bezomthetho. Uthi lokhu kuqala ngomfaniswano wasesikoleni. Izikole zaseNingizimu Afrika zisenemithetho ephoqa ukuthi abafundi bagqoke umfaniswano ohlukaniswe ngokobulili. Uthi lokhu kudala ukuthi kuhlukunyezwe abafundi abazizwa ngendlela ehlukile kunaleyo umzimba wabo othi bayiyo ngokomthetho. Laba kungaba abafundi abangamahomosekshwali noma abangamathransijenda (*transgender*). Uthi sekuke kwabakhona ngisho umfundi owaxoshwa esikoleni ngoba engowesifazane ngokomthetho kodwa enqaba ukugqoka umfaniswano wabafundi besifazane ngoba engothandana nabanye besifazane. Uthi lokhu akugcini ngomfaniswano nje kuphela, nezindlu zangasese ezihlukaniswe ngokobulili ziyakudala ukuhlukumezeka kwabafundi abangewona amahetharosekshwali. Uthi abafundi bazithola behlukunyezwa ngokusebenzisa imithetho yesikole uma besebenzisa izindlu zangasese

ezenzelwe abobulili abazizwa beyibo kodwa bungahambisani nobulili babo ngokomthetho. Baphinde futhi bahlukunyezwe ngabanye abafundi abasuke bengafuni ukukhombisa ukwamukela ukuthi basebenzisa izindlu ezifana nezabo ngoba bebabuka njengabantu bobulili obungafani nobabo nokungajwayele ukuthola ukujeziswa okukufanele ngokomthethosisekelo, ngenxa yokuthi basuke besebenzisa amaphuzu ahambisana nomthetho wesikole.

Kule mibhalo, igama ihetharoseksizimu lisetshenziswa ukuveza izenzo ezikhombisa ukunqaba ukwamukela ukuhlukahlukana kwabantu ngokwempilo yezocansi okunomthelela ekutheni bazizwe benobulili obuhlukile kunobujwayelekile. Izikhungo zemfundo eziningi zinemithetho ehlukanisa ngokobulili nesetshenziswa abantu abanqabayayo ukwamukela lokhu khlukahlukana kobulili ukucwasa nokuhlukumeza abantu abangewona amahetharosekshwali. Lokhu kwenza abanye abantu bathole indlela yokucwasa ngokwebala ngokucasha ngeheteroseksizimu yona efihleka kalula ngenxa yokuvikelwa yile mithetho ehlukanisa ngokobulili.

UCarter (2020:3) uthi ucwaningo olusanda kwenziwa lukhombisa ukuthi abantu abangama-asekshwali abajwayelanga ukubika izigameko zokucwaswa nezimayelana nengcindezi yengqondo (*stress*) ehambisana nakho. Uthi abantu okuyibona abajwayele ukucwasa abantu abangama-asekshwali ngamalunga emindeni yawo. Uthi ama-asekshwali aphinde azithole ecwaswa ngokuthi abantu bawavalele ngaphandle ebudlelwaneni bezocansi, emaqenjini abangani nontanga kanye nasemphakathini abaphila kuwo ngenxa yezinga lawo lokulangazelela ucansi eliphansi ngokungajwayelekile. Uthi kusanda kutholakala nokuthi ama-asekshwali athathwa njengabantu abangafani nabanye, nabangabonwa ukuthi bangaba ngabalingani abadlala indima ebalulekile ebudlelwaneni bezothando. Uthi kuwona onke amalunga omphakathi we-LGBTQIA+, ama-asekshwali yiwona anganikwa ukuhlonishwa kakhulu. Uthi abantu bawabuka njengemishini futhi bawathathisa okwezilwane. Uthi ukucwaswa kwawo kuvela ngisho kwamanye amalunga omphakathi we-LGBTQIA+. Uthi ubufakazi balokhu bavezwa yinkulamo kaDan Savage (n.d.) oyisishosho esiqavile esilwela amalungelo amalunga omphakathi we-LGBTQIA+ nowathi:

I believe that if you're asexual you shouldn't be dating someone who wants to fuck something. I believe that you have to disclose [...] you shouldn't ethically, morally, have gotten into a relationship with a sexual if you are asexual (Tucker, 47m17 – 47m38)

Kulo mbhalo, uCarter ucaphuna inkulumo kaDan Savage lapho ethi ukholelwa ukuthi abantu abangama-asekshwali akumele bazibandakanye ebudlelwaneni nabantu abazimisele ukuba nobudlelwano bezocansi. Uthi uSavage ukholelwa ukuthi abantu abangama-asekshwali kumele batshele abazama ukungena nabo ebudlelwaneni bezothando ngezinga lemizwa yabo yocansi, futhi empeleni uma beneqiniso, bekungamele bangene ebudlelwaneni bezothando nama-alosekshwali.

UBarker (2019:34) naye uvumelana noCarter uma ethi i-aloseksizimu ivame ukukhonjiswa ngokuthi abantu abangama-asekshwali bangamukelwa njengabantu abafana nabanye. Uthi lokhu kwenziwa ukuthi usikompilo lwabantu abaningi, luthatha impilo yabantu yezocansi njengebekumele ngabe iyafana ngokulangazelela ucansi neyawo wonke umuntu. Uthi lokhu kungamukeleki kuze kufike ekutheni ama-asekshwali aphathwe ngesihluku, noma atshelwe ukuthi indlela ayiyo ingeyesikhashana esidlulayo noma yingoba awakahlangani nomaqondana wangempela. Uthi ngesinye isikhathi abantu baze babanike amathoyizi ezocansi ukuze benze okuthile ukuzelapha sisheshe sidlule lesi sikhathi sokungathandi ucansi abakuso. Uthi kuyenzeka futhi baze bashaywe noma badlwengulwe ngoba kuthiwa bayelashwa. Uthi konke lokhu kudalwa yingcindezi yokulindela ukuthi abantu abaseminyakeni ethile njengengaphezulu kweshumi nesithupha, babe ngabalangazelela ucansi kakhulu ikakhulukazi uma bemnyama futhi bengabesilisa. Uthi yonke le ngcindezi yenza impilo yama-asekshwali ibe nzima.

Le mibhalo iveza ukuthi i-aloseksizimu ingukucwasa abantu abangama-asekshwali ngendlela ebona bazizwe bengathathwa njengamalunga abalulekile emphakathini nakwezothando ngenxa yezinga elincane noma abangenalo lokulangazelela ucansi njengabantu. Iveza ukuthi umphakathi osondelene nabo ubafakela ingcindezi ethumela umyalezo wokuthi ababona abantu abafana nabanye kuze kube ukulangazelela kwabo ucansi kufana nokwabanye abantu.

Okugqamile ngayo yonke indlela ekusetshenziswa ngayo le miqondongqangi kokucashunwe ngenhla, ukuthi yonke isetshenziswa ukuveza indlela ethile yokucwasa abantu ngoba ubulili noma indlela abazizwa ngayo ngokocansi ingahambelani nalokho amalunga amaningi omphakathi akhetha ukukwamukela. Lokhu kukodwa kuveza ukuthi ukuhluka kwabantu ngokobulili noma ngokwemizwa yocansi kuwumsuka wokucwaswa kwabantu ngokwale miqondongqangi. Imizwa engemihle ngokwahlukahlukene ezwiwa yizisulu emva kokubandakanyeka ezigamekweni ezikhombisa ukucwasa, iyimiphumela yokuhluka kwazo

kokulindelekile nokujwayelekile emphakathini. Lokhu kuveza ukuthi lezi zinhlobo zokucwasa zinezinhlobo eziningi ezifanayo nokuyikho okwenza zakhe imiqondongqangi ewuhlaka locwaningo efanele ukuhlaziya inkinga yalolu cwaningo.

Isigaba sesithathu siyalela ukuthi kuhlaziye izinhlobo ezakha umqondongqangi owuhlaka lwenjulalwazi yocwaningo ngamunye, zenziwa yileyo miqonjwana enqala etholakala uma kuhlaziya okubhalwe ngababhali ngemiqondongqangi ecwaningwayo. Ngaphansi kweseksizimu, kuvele ukuthi kunokwenzelela okuvuna ubulili obubodwa ngendlela ejaja obunye ubulili ngezici abangakwazi ukuzishintsha abantu balobo bulili obujajwayo. Lapha imiqondo egqamayo yilena: ukwenzelela, ubulili obucwaswayo, izici abangakwazi ukuzishintsha abacwaswayo.

Ngaphansi kwehetharoseksizimu, kuvele ukuthi ihetharoseksizimu ivela ngezenzo zokucwasa ngenxa yokungamukeli ubukhona bokuhlukahlukana kobulili obuhlukene ngokwamanje ngokusebenzisa imithetho ehlukana ngobulili nebuye isetshenziswe njengethuluzi lokucwasa ngokwebala. Ekuhlaziyweni kwale ncazelo, yilena imiqondo egqamayo: izenzo zokucwasa, ukungamukeli ubulili obuhlukahlukene ngokwesimanje, kanye nemithetho ehlukana ngokobulili.

Kuvelile futhi ngaphansi kwe-aloseksizimu ukuthi izenzo zokucwasa ngendlela edelela isithunzi sobuntu babantu abangama-asekshwali ngendlela ebafakela ingcindezi ukuthi bazilungise, ukuze bashintshe babe ngama-alosekshwali, yizona eziyizinkomba zalokhu kucwasa. Imiqondo eyakha lo mqondongqangi yile: ukudeleleka kwesithunzi, izenzo zokucwasa kanye nengcindezi yokuthanda ucansi.

Zonke izinhlobo ezakha imiqondongqangi yomithathu ziveza ukuhlobana kweseksizimu nehetharoseksizimu kanye ne-aloseksizimu nokufeza imisebenzi yemiqondongqangi ewuhlaka locwaningo ngokukaMulder ngenhla. Zikwenza lokhu ngokuveza inkinga yocwaningo isukela ekuhlulekeni kwabantu ukwamukela ukuhlukahlukana kwabantu ngokobulili nangokuzizwa kwabo ngokocansi. Lokhu kube sekudala ukuthi basebenzise amathuluzi afana nemithetho yokwamukelekile ezindaweni okuhlanganelwa kuzo, ukuzama ukuphoqa abahlukile ukuthi benze ngendlela eyamukelekile kubona. Le mithetho namanye amathuluzi abawasebenzisayo ukukhombisa ukungamukeli abanye, iye ikhombise ukwenzelela kwabangabobulili obuvunwayo. Lokhu kwenza abacwaswayo bezizwe

bedelelekile futhi benengcindezi yokuthi bazishintshe uma bephambi kwabantu ukuze bamukeleke. Nalesi sigaba sisaveza ukuhlobana kwemiqondongqangi yalolu cwaningo nokulandelana kokwenzeka kwayo.

Isigaba sesine siyalela ukuthi kuchazwe izehlakalo ezikhombisa umqondongqangi ngamunye owakha uhlaka lwenjulalwazi yocwaningo. Ngaphansi kwalesi sigaba, kuchazwe ngokusebenzisa izibonelo zezigameko ezenza imiqondongqangi ehlaziywayo iqondakale kahle ngayinye. Ukuveza le miqondongqangi, ngicaphune ezindleleni ezahlukene eziveza le miqondongqangi ngokwababhali abacashuniwe ngenhla. Lezi zibonelo zivela ezigamekweni zangempela, kodwa ngishintshe amagama abantu nawezikhungo zemfundo ezenzeke kuzo, ukuze ngivikele amalungelo abantu abathintekayo kanye nezikhungo ezithintekayo. Ngikwenze lokhu ngoba umsebenzi walezi zibonelo ukucacisa enye yezindlela umqondongqangi ngamunye okwazi ukwenzeka ngayo empilweni yangempela kuphela.

Lesi sehlakalo sichaza isigameko sokuqasha umphathi ozophatha Umnyango Wezilimi ZaboMdabu enyuvesi yaseNingizimu Afrika, ngemuva kokuthi umphathi omhlophe wesilisa obeseplathe iminyaka engaphezulu kwengamashumi amabili ethathe umhlalaphansi. Ebantwini abafake izicelo ezinohlonze, kukhona uSolwazi uZakhele Sikhosana oneminyaka eyishumi nanye engusolwazi nosekhiqize amaphepha ocwaningo ayikhulu nesikhombisa, waphinde wabhala izincwandi ezinhlanu. Uneminyaka engamashumi amane nesikhombisa ubudala. Usibanga lesi sikhundla noSolwazi uFezeka Mncwango yena oneminyaka eyishumi nanhlanu engusolwazi, osekhqize amaphepha ocwaningo angamashumi ayisishiyagalombili nantathu. Uneminyaka engamashumi amahlanu ubudala. Ithimba labaqashayo linabesilisa abathathu nowesifazane oyedwa. Abesilisa ababili bamhlophe ngebala kanti oyedwa umnyama, nowesifazane mnyama. Abesilisa babona uSolwazi uZakhele Sikhosana ezihambela yedwa njengofanele lo msebenzi ngenxa yemisebenzi yocwaningo asekhqizile. Owesifazane ufisa kungabhekwa lokho kuphela, ufisa kubhekwe izinga lokulungela isikhundla okuvezwe yizimpendulo zabo ngesikhathi senhlokokhono. Ufisa futhi kuphinde kubhekwe nezimo abasebenze ngaphansi kwazo ukuthi zibalungiselele kangakanani ukuthi baphathe lo msebenzi ngendlela engaphezulu kwenolwazi lokukhiqiza kuphela, kodwa nezophinda ibhekelele ushintsho oludingwa ngumnyango azowuphatha ngokwenguquko yesikhathi samanje. Uveza ukuthi kubalulekile ukuthi kubhekwe imisebenzi abayishicilele noma okuqhakambile ngemuva labo uma kubhekwa izingqinamba ebebebhekene nazo ngoba lokho yikho okwakha umphathi ophelele. Usebenzisa iphuzu lokuthi uFezeka ungowesifazane owashada esemncane, nowaqala ukufunda ngesikhathi sakudala lapho

izikhungo ezishicilela izihloko ezimayelana namalungelo abesifazane acwaninga ngazo uFezeka zazingakabi ziningi, futhi nemali yokuxhasa ucwaningo ingakabi ningi uma kuza ocwaningweni olubheka inhlalakahle yabantu namalungelo abo. USolwazi uSikhosana ungowesilisa ongashadile, futhi ongenawo umndeni othatha isikhathi njengoSolwazi uMncwango, futhi amaphepha akhe agxile ezihlokweni zolimi ebezihlale zinoxhaso futhi zinamajenali (*journals*) amaningi ashicilela imisebenzi yazo. Ubona yena laba bantu benamava acishe afane, kodwa ulindele ukuthi ufunde lukhulu uFezeka ngesikhathi esahlale ezithola evalelwa iminyango, kodwa wangadikibala waze wathola indlela yokushicilelwa kocwaningo lwakhe ngendlela eyamukelekile ngokuthola ezinye izindlela zokulukhokhela. Ekugcineni uSolwazi uSikhosana wuye oqashiwe, ngoba abesilisa babona ukuqashwa kwakhe kuzokwenza abantu bahloniphe ihhovisi lezilimi zaboMdabu, bambone enesithunzi njengendoda kanti futhi babona emancane amathuba okuthi ahlale ethatha isikhathi somsebenzi ukuze anakekele izidingo zekhaya lakhe, njengoba kulindelekile kuSolwazi uMncwango onezingane ezisancike kuye.

Kulesi sehlakalo, uSolwazi uMncwango akaqashwanga ngenxa yeseksizimu edalwa izinkolelo zabaningi, abenza ithimba labaqashayo limjaje kuphela ngezinto abesilisa abahamba phambili kuzona, ngendlela abangakwazi ukuyishintsha abantu besifazane njengokwamazwi kaMpofu noMaphalala ngenhla ngeseksizimu.

Esigodini sasemakhaya eMahlabathini, KwaZulu Natali, kunoSanele ongumfana ophila impilo yokuthandana nabobulili obufana nobakhe. Uthe ethi uyodla esithebeni sezinsizwa kwamakhelwane wakubo ngoba kunomcimbi futhi kumenywe bonke abantu bendawo. Wabizwa esathi uyangena esibayeni, wacelwa ukuthi aze azodla nezivakashi ekungezona ezasendaweni. Ubaba wakulo muzi umhlalise nalezi zivakashi ngaphandle kwencazelo. Ukwenze lokhu ngokuzama ukwenza sengathi uyamphakamela, kodwa yena nawo wonke umuntu obekhona bakubona ukuthi yingoba engamboni kumfanele ukudla la kudla khona izinsizwa, ngenxa yokuhluka kwempilo yakhe yezocansi. Kubonakale kungamphathi kahle lokhu, kodwa wabonga khona ukuthi abamxoshi nokuyinto ayilindele ukuthi ingenzeka emakhaya.

Kulesi sehlakalo, uSanele uphathwa ngendlela ehluke kwezinye izinsizwa ezisesigabeni sakhe ngokwempilo nangeminyaka, ngenxa yokungamukeleki kwempilo ayiphilayo kwezocansi. Umphakathi noma ukwamukela ukuthi uhluke, kodwa awuzimisele ukumbheka

engomunye wezinsizwa ezihloniphekile emphakathini njengamagama kaRosen ehambisana nabanye ababhali ngenhla ngehetharoseksizimu.

Kunomalokazana osemusha wakwaNdlovu, uSanele uMaZulu. Uhlangane noSipho Ndlovu esontweni labantu abasindisiwe. Baqale ukuzama ukuzijabulisa ngokocansi emva kokuthi sebashadile. AbakwaNdlovu bambuyisele kubo emva kwezinyanga eziyisithupha eshadile ngoba bethi uyanqaba ukufeza umsebenzi wakhe njengomakoti. Bathi indodana yabo uSipho, ubabikele ukuthi selokhu bashada uyanqaba ukuthi baye ocansini. Bathi uma embuza uthi akazizwa elangazelela ucansi. AbakwaNdlovu bathe banika abakwaZulu izinyanga ezintathu ukuthi balaphe ingane yabo, noma babuyise izinkomo zabo ngoba abazi ukuthi bavumelani ukuthi ashade uma bemazi ukuthi akayena umuntu ophelele. Abazali bakaSanele sebemfunele izimbiza ekumele aziphuze futhi achathe ngazo uSanele ukuze isebenze imizwa yakhe. Akakholwa ukuthi zizosebenza lezi zimbiza ngoba selokhu azalwa akakhumbuli ezizwa enemizwa yokulangazelela ucansi. Uyakuthanda ukuhlala nowesilisa bathintane futhi banakekelane ngendlela ekhombisa uthando, kodwa kuqala kugcine lapho ukulangazelela kwakhe. Uyafisa naye zisebenze lezi zimbiza ngoba usaba ihlazo azolilethela umndeni wakhe uma zize zigcina zibuyela emuva izinkomo ezazikhishwe kulotsholwa yena. Nabakubo uma bekhuluma ngenkinga yakhe, bakhuluma ngayo sengathi isifo esithile esibafakela isichitho emphakathini.

Lesi sehlakalo sikhombisa i-aloseksizimu ecwasa ngokufakela ingcindezi umuntu oyi-asekshwali ukuthi athande ucansi ngokumphatha ngendlela eyehlisa isithunzi sakhe kuze kube uyakhombisa ukuthi useyilokhu okwamukelwa ngama-alosekshwali njengokwamazwi KaBarker ngenhla nge-aloseksizimu.

Lezi zehlakalo, zisakhombisa khona ukuhlobana kweseksizimu, ihetharoseksizimu kanye ne-aloseksizimu. Zonke zisaveza ukucwaswa kwabantu ngenxa yokuhluleka kwabantu ukwamukela ukuthi bahlukile ngezinto ezingekona ukwenza kwabo, kanti futhi ukuhluka kwabo akukushintshi ukuthi basengabantu abakufanele ukuphathwa ngendlela efanayo neyabanye ozakwabo.

Isigaba sesihlanu siyalela ukuthi kuchazwe izehlakalo ezicishe zifane nezincazelo eziphelele zemiqondongqangi ewuhlaka lwenjulalwazi yocwaningo. Ngaphansi kwalesi sigaba, ngibhale ngezigameko ezenza lo msebenzi kuyo yomithathu imiqondongqangi yocwaningo.

Ngikwenze lokhu ngokulandela okuchazwe ngababhali ngenhla njengokuchazwa kweseksizimu, ihetharoseksizimu kanye ne-aloseksizimu. Nalezi zibonelo zivela ezigamekweni zangempela, kodwa ngishintshe amagama abantu nawezikhungo zemfundo ezenzeke kuzo, ukuze ngivikele amalungelo abantu abathintekayo kanye nezikhungo ezithintekayo. Ngikwenze lokhu ngoba umsebenzi walezi zibonelo ukucacisa enye yezindlela umqondongqangi ngamunye okwazi ukwenzeka ngayo empilweni yangempela kuphela.

Kunomndeni onabazali asebekhethe ukuthi baqede isivumelwano sabo somshado ngenxa yezinkinga eziningi abanazo. Abafuni ukunqunyelwa yinkantolo ngokuhlukanisa izimpahla zabo kanye nezingane. Laba bazali banezingane ezintathu. Eyokuqala ifunda ibanga leshumi nambili (12), eyesibili ifunda ibanga lesithupha (6), kanti eyokugcina isebangeni lesibili (2). Umama walezi zingane nguyena owondlayo kuleli khaya. Umsebenzi wakhe umhlalisa ehhovisi isikhathi eside, nokujwayele ukumenza abuye ekhaya sezilele izingane. Ubaba wezingane akasebenzi kodwa usebenza ukunakekela ikhaya nezingane ngezinto ezingangenisi imali. Izingane ezimbili ezincane zisasizwa kakhulu ngubaba wazo uma ziya noma zibuya esikoleni. Azikakakwazi nokuhlela impilo yazo yokufunda, neyemidlalo ezizibandakanya kuyo uma seziphumile esikoleni kanye nokufunda uma sezisekhaya. Kuthe uma bekhuluma nomeluleki ngokuthi izingane zisale nobani ebazalini bazo, wavele wabaluleka ukuthi ngokujwayelekile izinkantolo zinika omama amalungelo okuhlala nezingane uma kuhlukaniswa. Uze wagcizelela ukuthi uma kubhekwa okwazi ukondla nokuthi yibuphi ubulili obukwazi ukunakekela ingane, umama uzowina. Ubaba uzizwe enganelisekile ngoba ubonile ukuthi lo mluleki akazihluphanga ukwazi ngalo mndeni, uvele wakhuluma ngakukholelwayo ngokujwayela kwakhe izinkantolo zemindeni ezijwayele ukwenzelela ngakomama. Akabange esafuna ukubachushisa ngabangakwenza, njengoba bona benempilo ehlukile kwejwayelekile nokwenza kuhluke okulungele izingane kokujwayeleke kwabaningi. Lesi senzo sikamluleki siyacwasa ngaphandle kolwazi olwanele. Nakuba besengavumelana ngokuhlukile laba abazali ngenxa yokuthi bayakwazi okulungele umndeni wabo, kusenakho ukuthi uma bengaya enkantolo ngalolu daba, bangazithola becwaseka uma abammeli babo behluleka ukukuveza kahle ukuhluka kwabo. Kusengenzeka futhi babe nejaji elingakwazi ukwamukela ukuthi umuntu wesilisa angakwazi ukunakekela izingane yedwa engekho umama, bese lokhu kuthuntubeza umbono walo ngokulungele izingane njengokwamagama kaRachlinski noWistrich ngeseksizimu ezinkantolo zemindeni.

Esikoleni iSt. Martins, esisendaweni eyisabhabhu (*suburb*) yaseGoli. Kunothisha wesifazane omhlophe uNkosikazi Smith, nonguthisha onakekela ukugqokwa komfaniswano wesikole.

Ebangeni lesishiyagalolunye kunoMalusi ongumfana omnyama osanda kuqala ukuziveza ukuthi yena uzizwa njengentombazane. Ungumngani wamantombazane aphaphile esikoleni. UMalusi usevele waba yingane ebanga umsindo kunabo bonke abangani bakhe besifazane. Useqale nokuhamba aphinde akhulume njengamantombazane. Ubuye emaholidini asebusika esenamadredilogi (*dread locks*) alukwe aba yigoda elide njengoba kuhlale kwenza abesifazane. Umthetho wesikole uthi abafana akumele babe nezinwele ezithinta intamo. Unkosikazi Smith uthanda ukuhlale emthethisa ngalokhu. Umthethisa aze ambuze ukuthi yini kanti engenzi njengabanye abafana. Ngenxa yalokhu uMalusi uhlale ethunyelwa ehhovisi likathishomkhulu futhi usaziwa njengengane eyihlongandlebe esikoleni.

Ngakwelinye icala kunoMatthew omhlophe ongungqingili. uMatthew unezinwele ezinde azibopha zilale ngendlela ebukeka kahle bese zilenga zifike emahlombe. Akekho uthisha ohlupha uMatthew ngoba bathi uyingane ehlakaniphile esikoleni futhi uyazihlonipha noma engowobulili abafisa ngabe bebungashintsha. Uthisha omkhulu akakaze abikelwe ukuthi uMatthew unezinwele ezidlula intamo nokuphambene nomthetho wesikole. Lokhu kwenzelela kwenza ihetharoseksizimu esetshenziswa ukucwasa ngokwebala (racism), ngoba abayenzayo bebalekela ukucwasa ngebala ngqo ngenxa yokuthi khona kuyicala elivikelwa yimithetho ehlukanisa ngokwebala njengokwamazwi kaFrancis ngenhla ngehetharoseksizimu ezikoleni ezixube ngokwebala.

Kunabangani ababili bamantombazane. Bayazwana ngakho konke, kodwa inkinga iqala uma sekukhulunywa izindaba zobudlelwano bothando. Amagama abo nguZanele noZimbili. UZanele unesoka lakhe elimthandayo futhi eselimlobolile. UZimbili ujwayele ukuba nobudlelwane bezothando obuthatha isikhathi esifishane ngoba akanayo imizwa yocansi. Uthanda umuntu wesilisa ngoba ethanda indlela axoxa ngayo naye nangendlela ahlakaniphe ngayo emoyeni nasezindabeni zempilo jikelele. Ujwayele ukusheshe abuqede yena ubudlelwano engakamtsheli lo wesilisa ngendlela ayiyo. Kuba buhlungu kuye uma uZanele esexoxa ngobakhe ubudlelwano obunesasasa. UZimbili uyesaba ukuxoxela uZanele isizathu sangempela esenza asheshe aqede bonke ubudlelwane angena kubo. Uye enze ngathi kukhona okubi asuke esekubonile ngesoka langaleso sikhathi, kanti yingoba usuke esebona ukuthi ubudlelwane sebufike ezingeni lapho sekulindeleke ukuthi azibandakanye khona ocansini.

Kulesi sigameko uZimbili akacwaswa muntu, kodwa akwaziyo ngomphakathi kwenza asheshe azicwase yena njengendlela yokuzivikela ekutheni angacwaswa futhi angazitholi

esethathwa engathi unesifo esiluhlazo. Ubalekela nakho konke okwehlisa isithunzi somuntu okwenziwayo yimindeni kubantu abangama-asekshwali njengokwamagama kaBarker noCarter ngenhla encazelweni yabo ye-aloseksizimu.

Kulezi zigameko zontathu ezicishe zifane nezigameko ezenza iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu, kusacaca ukuthi ukuba khona kwezinhlobo zokucwasa abahlulike kwenza abantu abangavunwa yimibono ejwayelekile emphakathini, babe sengcupheni yokucwasa nanoma ubani nongaba nesizathu esingaphathelene nezocansi noma nezobulili. Ngaphezu kwakho konke, kwenza nabaphila ngaphansi kwalokhu kucindezeleka bahlale bekulindlele bona kuqala ukucindezeleka nalapha bekumele bazimele khona. Namanje lokhu kusaveza ukuthi imiqondongqangi yalolu cwaningo ihlobene futhi izisulu zokwenziwa kwayo ziphila impilo ecishe ifane ngokwemithelela.

Kulesi sigaba sesithupha kuchazwe izenzo noma imiqondo ekhombisa okuholela ekucwasweni kwabantu ngokwemiqondongqangi ewuhlaka lwenjulalwazi yocwaningo.

UMpofu noMaphalala (2017:9221) bathi, izizathu ezinciphisa amathuba okunyuselwa ezikhundleni eziphezulu kwabesifazane abamnyama, yizinkinga ezidalwa wusikompilo oluyimvelaphi yabamnyama noluncike kakhulu endleleni yephathriyakhi, yona evuna ukuphatha nokunikwa kwabesilisa amathuba angcono okufunda, nokuzithuthukisa ngokomsebenzi. Bathi lokhu kwenza ukuthi abesifazane bahlale besalele emuva kwabesilisa abangozakwabo. Bathi enye inkinga ukuthi abesifazane ngokosikompilo bazithola benezindima eziningi ekumele bazidlale uma beqala beba nemindeni nokujwayele ukubathuntubeza ukuthi bakhiqize izimindlela ngokushesha okufanayo nozakwabo besilisa.

URachlinski noWistrich (2021:105) bathi, izinkinga zokwenzelela ngokobulili zidalwa yimicabango evela ezinkolelweni zabantu ngobulili obuthile. Bathi nakuba lezi zinkolelo zibasiza abantu bobulili obusuke busekwa yileyo nkolelo ngaleso sikhathi, kodwa ibuye ibalahle yona leyo nkolelo uma sekufika lapho ethi khona ababona abantu abadalelwe ukwenza lokhu abasuke befisa ukuthola ilungelo lakho ngesinye sikhathi.

UKhan noSingh (2021:6) bavumelana noRachlinski benoWistrich, ngoba nabo bathi izinkolelo ezikhona ngabantu besifazane ngokuthi yini abadalwe ukuthi bangayenza kahle,

yizo ezakha udonga phakathi kwabo namathuba athathwa ngokuthi alungele izikhwepha nendlela yokucabanga elindelwe kwabesilisa kuphela. Lezi zinkolelo zenza abaqashi bangabathembi abesifazane ngamathuba abakhulisayo emsebenzini njengoba benza kwabesilisa.

URosen nabanye ababhali (2019:12) bathi esikhathini esidlule izinkundla zokusakaza nezokuxhumana bezingajwayele ukuveza kahle abantu abangamalunga omphakathi we-LGBTQIA+, kanti futhi bezingajwayele ukuveza abantu abangewona la malungu bewamukela futhi bephilisana kahle nawo. Bathi lokhu bekudala ukuthi abantu abenza izenzo zokucwasa kula malungu bazibone ngathi benza okulindelekile. Ngenxa yalokhu, bekwandile ukungamukeleki kwabantu abangabobulili obuhlukahlukene ngokwesimanje.

UFrancis (2021:8) uthi isikhathi esiningi abantu abacwasayo basuke bevele bengabantu abanezinkolelo ezidala ukucwasa kwabantu abanendlela yokuphila ehluke kweyabo. Uthi ucwaningo luveza ukuthi ezikoleni ezixubile ngokwebala, uthola kunabantu abavele becwasa ngokwebala kodwa okubukhuni ukuthi bakuveze lokhu, ngoba uma kutholakala kunesijeziro esikhulu. Uthi laba bantu basizakala kabi uma umuntu webala abakholelwa ukuthi lingaphansi kwelabo, ephinda eba ngowobulili obuhlukile ngoba basuke sebethole indlela engenaso isijeziro esisindayo nababe sebesebenzisa yona ukwenza isihluku abasuke befisa ukusenza ngokuhluka kwebala lakhe kwasekuqaleni.

UBottoman (2021:164) uthi into eba khona ngaphambi kokuthi abanobulili obuhlukile bazithole becwasa, yimithetho ehlukaniswe ngokobulili. Le mithetho yiyo evula isango nesetshenziswa njengethuluzi lokubacindezela njengendlela yokubafakela ingcindezi, ukuze bagcine sebenza ngokobulili babo bangokomthetho njengenkolelo yabacwasayo.

UCarter (2020:3) uveza ukuthi into eyenzeka kuqala ngaphambi kwesigameko esine-aloeksizimu, ukuthi umuntu oyi-asekshwali asondelane nabantu abakholelwa ukuthi kumele abe nemizwa esezingeni elithile ukuze kube nesiqiniseko sokuthi ungumuntu ophelile ngempela. Abantu abacwasayo bangaba wumndeni, abangani noma abantu abasebudlelwani bezothando nabo.

UBarker (2019:35) naye uyavumelana noCarter ngoba uthi ngaphambi kokuthi acwaswe ama-asekshwali, abantu abaphila nawo bayanqaba ukwamukela ukuthi ubulili bawo

bezocansi buyinto ekhona. Uma bekholwa yilokho kancane, baye bazikhohlise ngokuthi kuyinto yesikhashana esazodlula uma kushintsha isimo.

Okugqamayo kulezi zigameko eziholela ekucwasweni ngokobulili noma ngokwendlela yezocansi, ukuthi konke ukucwasa kuqala ngenkolelo yabacwasi esuke ingahambelani nombono othi abacwaswayo bebekufanele ukunikwa ithuba lokuphathwa njengabavunwa yinkolo yabo, kanye nokuba khona kwabantu abanezici ezicwaswa yinkolelo yabacwasi. Lokhu kusaveza khona ukuhlobana kwemiqondongqangi ewuhlaka lwenjulalwazi yalolu cwaningo. Ngokwalo mbono, maningi amathuba okuthi umuntu onenkolelo ecwasa abesifazane ngokwamalungelo ebekumele ngabe banawo ngokomthetho, kuphinde kube nguye futhi ocwasa abangewona amahetharosekshwali kanye nama-asekshwali. Lokhu kuveza khona ukuthi umsuka wesenzo sokucwasa yinkolelo yomuntu kanye nokuba khona kwezici ezicwaswa yileyo nkolelo. Lokhu kugqama kahle emdwebweni 2 ngezansi.

Esigabeni sesikhombisa ngiveze okuye kube ngumthelela wezigameko zokucwasa ngokwemiqondongqangi yocwaningo.

UNkosi noZondi (2022:150) bathi kuyinto ejwayelekile ukuthi umuntu wesifazane wase-Afrika athi uma ephumelela, impumelelo yakhe kube ngeyendoda emlawulayo. Bathi akuze kungathathwa kahle uma kwaziwa ngokuphumelela kwakhe. Lokhu kwenza ukuthi abesifazane abafisa ukunyuka ezikhundleni zomsebenzi bazame ukusebenzisana nabesilisa abangaphezulu kwabo ngenhloso yokuthola ulwazi nokuyisixazululo esiphakanyiswa nguMpofu noMaphalala (2017:9221). Ngokwenza kanjalo bagcina bevula isikhala sokuthi konke abakusebenzayo kuhlale kutuswa ngakho abesilisa ababaphethe njengokusho kukaNkosi noZondi. Lesi sixazululo sikaMpofu noMaphalala asiyixazululi inkinga. Kunalokho sidala enye inkinga abayibalulayo ethi abesifazane bakhiqiza kakhulu emsebenzini ngokuhlanganyela nabanye bese liba lincane inani lapho bekhiqiza ngokwenza umsebenzi bebodwa. Lokhu kugcina kuwumthelela owenza abesilisa bahlale behamba phambili ngoba bona bekhiqiza kakhulu bebodwa futhi bengajwayele ukucela usizo kwabesifazane.

URosen nabanye ababhali (2019:12) bathi izehlakalo zobugebengu ezigcina zenziwa kubantu abangabobulili obuhlukile zigcina ziphoqa ukuthi abantu abaningi babone kumele bafundise abaseduze kwabo ngababobulili obuhlukahlukene. Ukwesaba ukuba yizisulu zalobu bugebengu kwenza babe baningi abobulili obuhlukile abazivezayo, ngoba kumele

balwele amalungelo abo, nokwenza indaba yokuhlukahlukana kobulili ngokwesimanje ibe ngundabuzekwayo nokugcina kwenza kuqale kube nokufundisana ngayo. Bathi abantu asebeke baba yizisulu zalokhu kucwaswa, baqala babe nozwelo nakubantu abacwaswa ngenxa yokuhluka ngokunye okungafani nokwabo.

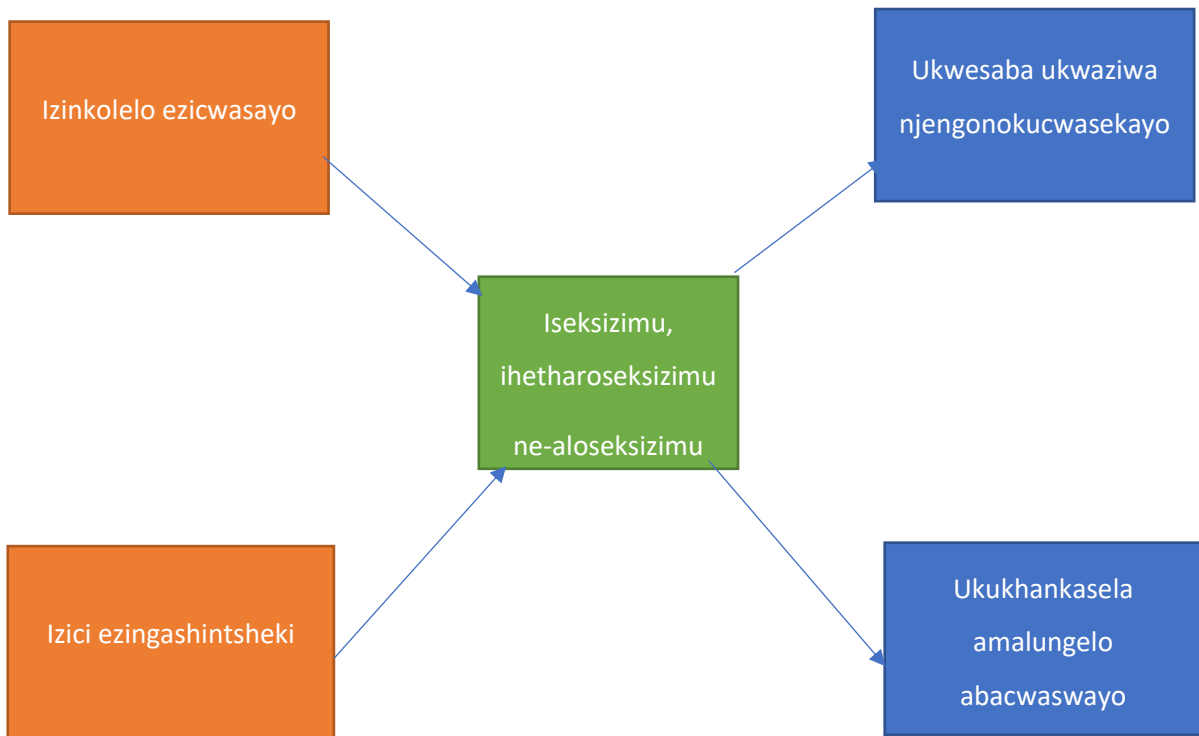
UFrancis (2021:8) uthi emva kokwenzeka kwesehlakalo esinehetharoseksizimu, izisulu ziye zizame ukuhlaziya izehlakalo ukuze zithole imbangela yesigameko. Uthi uma izisulu zibona ukuthi lo ocwasayo unesinye isizathu esikhulu kunokuhluka ngokobulili kwazo, zibe seziyeka ukukhathazeka ngokuhluka kobulili bazo. Lokhu kuyazisiza ngoba zikwazi ukuzizwa ziyingxenye yeqembu elikhulu elisuke lizondwa ocwasayo kodwa asabayo ukuveza ukulizonda kwakhe ngokuvulelekile.

UBottoman (2021:164) uthi emva kokuthi abantu abacwaswayo bebone isigameko sokucwaswa senzeka komunye ofana nabo, noma bebe yizisulu zokucwaswa nabo, kuyenzeka baqale balandele imithetho ephikisana nobulili abazizwa beyibo ukuze bazivikele ezigamekweni zokucwaswa kusetshenziswa imithetho ehlukanisa ngokobulili.

UCarter (2020:3) no UBarker (2019:35) bathi ama-asekshwali avele ahlehle kubantu uma kuke kwenzeka isigameko esikhombisa ukuthi ayacwaswa ngabaphila nawo. Bathi lokhu kuwenza azizwe engasabathembi abantu.

Okufanayo ngemithelala yokucwaswa kwezisulu zeseksizimu, ihetharoseksizimu kanye ne-aloseksizimu ukuthi, abanye asebeke bazithola becindezelwa ngalolu hlobo noma bakubona kwenzeka eduze kwabo, babe sebebaba nokwesaba ukwaziwa ukuthi baphila ngendlela engakamukeleki emphakathini, bakugcine kuyimfihlo abahluke ngakho. Abanye babo baba nokwesaba okubasiza bafune ukufundisa abantu ngabantu abafana nabo njengendlela yokuzakhela impilo ephaphile. Yingakho sibona imikhankaso efundisa ngamalungelo abesifazane, namalunga omphakathi we-LGBTQIA+. Lokhu kusaveza khona ukuhlobana kwemiqondongqangi ewuhlaka lwenjulalwazi yalolu cwaningo. Ihlobene ngisho nangemithelala yayo ethi mayifane ncamashi. Ukucacisa izizathu zokucwasa engiziveze esigabeni sesithupha nemithelala evela kulesi sigaba ngisebenzisa umdwebo 2.

Izibusu zeseksizimu, ihetharoseksizimu kanye ne-aloseksizimu



Umdwebo 2

= izibusu = isehlakalo = imithelela

(Thinking Maps SA, 2022)

Esigabeni sesishiyagalombili nekungesokugcina ngci, ngihlaziye iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu njengendlela yokuyikala ngamathuluzi ekaleka ngawo.

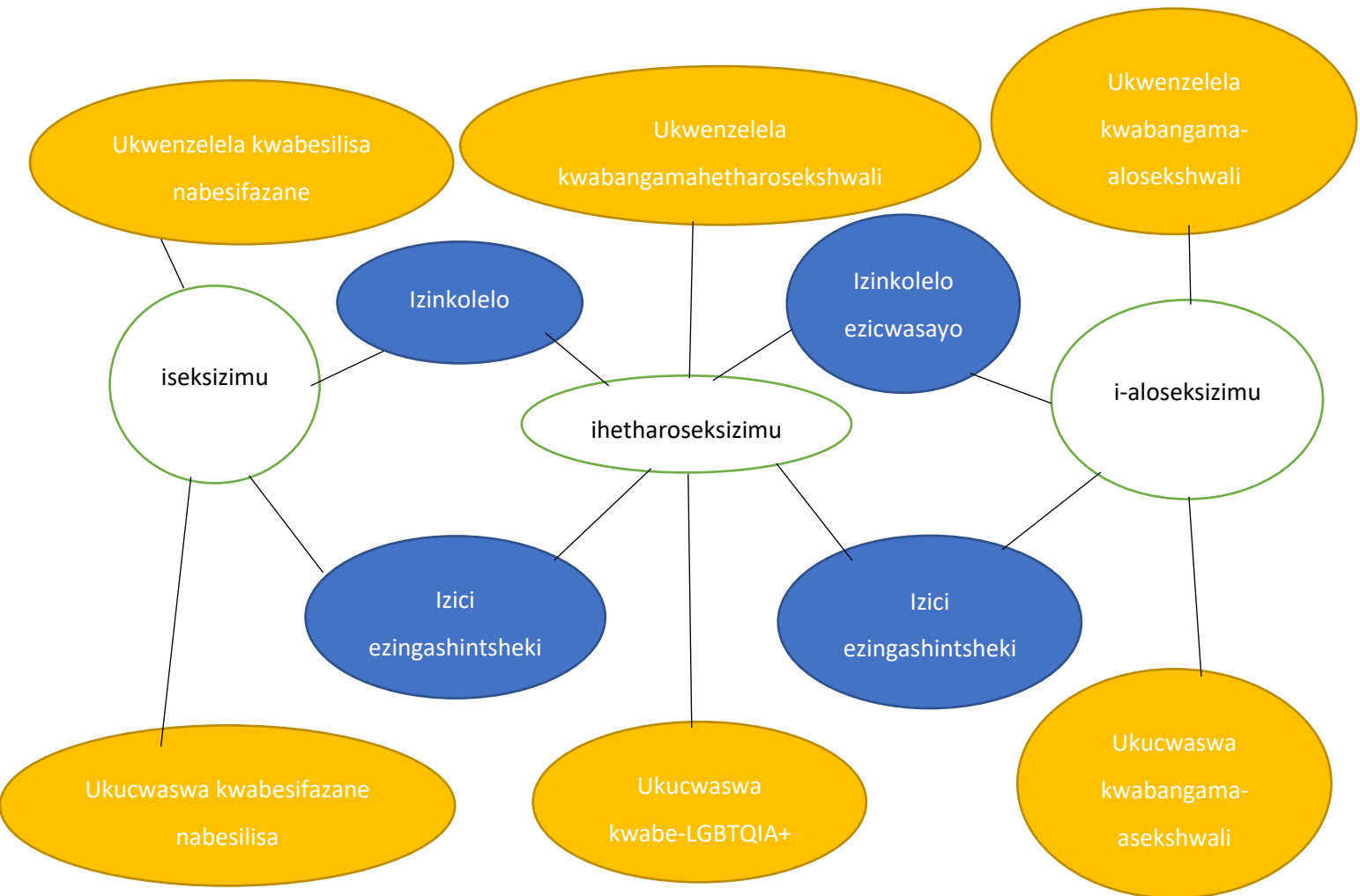
Iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu yimiqondo engabambeki futhi engakaleki ngokwezibalo. Ukuze ikaleke, ngihlaziye ukufaneleka kwayo kulolu cwaningo, ngokucubungula imibusu yimiqondongqangi ngayinye nokuxhumana enakho le mibusu njengezinhlaka ezakha le miqondongqangi, njengoba lolu cwaningo kungolukhwalithethivu. Lokhu ngikwenze ngokuhlaziya imiqondo eyizinhlaka ezakha yonke le miqondongqangi, ngaphinda ngahlaziya imithelela le miqondo enayo emiqondongqangini yonke engumgogodla wenjulalwazi eyakha lolu cwaningo.

Imiqondo eyakha iseksizimu ukwenzelela, ubulili obucwaswayo, izici ezingakwazi ukushintshwa ngocwaswayo. Imibhalo engaphezulu iyasho ukuthi iseksizimu isukela ezinkolelweni abantu abanazo ngobulili ababucwasayo. Lezi zinkolelo azidingi ukuba yiqiniso ukuze ziqale zibe nemithelela ezinqumweni ezithathwa ngabantu nezigcina zihlukumeza labo abangasekelwa yilezi zinkolelo. Okubalulekile ngalezi zinkolelo ngukuthi zincike ezizathwini abangakwazi ukuzishintsha abantu bobulili obusuke bucwaswa ngenxa yazo lezi zinkolelo.

Okuwumsusa weseksizimu kuyiqiniso nakwihetharoseksizimu. Izinkolelo abantu abanazo ngempilo ebekumele ngabe iphilwa ngabantu ngokobulili bongokomthetho, yizo ezibenza bangabamukeli abantu abaphila ngokobulili obuhlukahlukene ngokwesimanje. Ithuluzi elibasiza ukuthi bakhombise ukungabamukeli, kuba yimithetho ehlukanisa ngokobulili bangokomthetho. Le ndlela yabo yokucwasa isukela ezinkolelweni abanazo ezicwasa abangebona abobulili obuvunwa yizinkolelo zabo. Abaze bangaba nandaba nokuthi bacwasa izisulu ngenxa yezici ezingenawo amandla okuzishintsha.

Kuphinda futhi kube yinto efanayo nakumsusa we-aloseksizimu. Izinkolelo abantu abanazo ngempilo yezocansi ehlukile zenza bazizwe ngathi banegunya lokucwasa ama-asekshwali baze bafake nengcindezi kuwo ngoba engenzi njengokwezinkolelo zabo, ngokuwaphatha ngesihluku esikhombisa ukuthi bayasidelela isithunzi sawo njengabantu ngaphandle uma engashintsha abe yilokhu abakulindele bona kubo ngokobulili obamukelwa yibona. Nalapha ama-asekshwali asuke esacwaselwa into angakwazi ukuyishintsha. Lokhu kuveza ngokusobala ukuthi imiqondongqangi eyiseksizimu, ihetharoseksizimu kanye ne-aloseksizimu iyinto edalwa yizizathu ezizodwa nezenza abantu bakwazi ukucwasa ngezindlela ezihlukahlukene ngokwale miqondongqangi. Njengoba kuvela emdwebweni 3, izinkolelo eziholela ezenzweni ezidala iseksizimu ziphinde ziholele ekwenzeni okudala ihetharoseksizimu kanye ne-aloseksizimu ngenxa yezizathu abangakwazi ukuzishintsha abacwaswayo. Lokhu kuqinisekisa ukuthi le miqondongqangi eyiseksizimu, ihetharoseksizimu kanye ne-aloseksizimu ihlobene ngokwezizathu, indlela eyenziwa ngayo kanye nemithelela enayo. Ngenxa yalokhu le miqondo ikufanele ukusetshenziswa njengamathuluzi okuhlaziya ulwazi oluqoqelwe ucwaningo ukuze kufezuke izinhlosongqangi zocwaningo kanye nezinjongo zalo ngendlela eyakha injulalwazi ephelele.

Okuhlukile nokufanayo ngemiqondongqangi ewuhlaka lwenjulalwazi



Umdwebo 3 ● = okufanayo ● = okuhlukile ○ = imiqondongqangi
 (Thinking Maps SA, 2022)

Isiphetho

Kulesi sahluko ngihlaziye imiqondongqangi ewuhlaka lwenjulalwazi yalolu cwaningo ngokulandela umklamo wohlaziyomqondo, ngisebenzisa izigaba zendlela yokuhlaziya zikaFitzpatrick noMcCarthy. Lolu hlaziyomqondo beluhlose ukuveza ukuhlobana kwemiqondongqangi ewuhlaka lwenjulalwazi yocwaningo, ukuze kuvele isiqiniseko sokuthi le miqondongqangi ikufanele ukuba wuhlaka lwenjulalwazi yalolu cwaningo. Izigaba zohlaziyomqondo lukaFitzpatrick noMcCarthy zikuqinisekisile lokhu ngokuveza ukuthi izisusa zokucwasa nemithelela yokucwasa kwabayizisulu zeseksizimu, ihetharoseksizimu kanye ne-aloseksizimu kuyafana, nokwakha ubuhlobo okunzima ukubuphika, njengoba buvela

nasezibonakalisweni ezidwethwe ngenhla. Lokhu kufeza incazelo yemiqondongqangi ewuhlaka lwenjulalwazi ngokukaMulder (2017:1) yena oyibiza ngombhalo oveza ukuhlobana phakathi kwemiqondongqangi yocwaningo ngendlela eveza imvelaphi yenkinga yocwaningo kanye nemithelela yayo.

ISAHLUKO 4

4. UKWETHULWA KWAMAZWI, IZENZO KANYE NEMICABANGO OKUVEZA UMDONSIKWANO NGOBULILI OBUHLUKENE NGOKWESIMANJE

Njengoba lolu cwaningo lusebenzisa isu lokusampula elingokukhethwa kwamasampula ngenhloso (*purposeful sampling*), lesi sahluko sethula ulwazi olucashunwe emanovelini amabili akhethwe ngenhloso ukuthi luncike kuwo lolu cwaningo, ngoba enezizinda ezikhombisa umdonsiswano ngobulili obuhlukene ngokwesimanje. Lolu lwazi lusesimeni samagama acashunwe njengoba enjalo. Ngqiqelelele ukuthi ulwazi engilucaphunayo kube ngolushaya esikhonkosini, ukuze lungacini ngokuphendula imibuzo yocwaningo kodwa lusize nokufeza zonke izinhloso nezinjongo zocwaningo. Ukuze kufezeke lokhu, ulwazi lucashunwe ngaphansi kwezihlokwana ezakhiwe zisuselwa emibuzweni yocwaningo.

Izindikimba ezakha izihlokwana ezisetshenzisiwe zakhiwe ngokubuyekeza imibuzo yocwaningo, zabe sezenziwa izihlokwana ezisetshenziswa ukucaphuna ulwazi oludingwa wocwaningo emanovelini oluncike kuwo lolu cwaningo. Iziqeshana ezicashunwe emanovelini ziyubufakazi obuthembekile obukhombisa imicabango nezenzo zabantu abazithola bebhokene nomdonsiswano wemibono ngobulili obuhlukene ngokwesimanje njengokusho kukaLombardi (2020:1) othi, amanoveli ayisithombe sosikompilo lwabantu asuke ebhalwe ngolimi lwabo. Inoveli yokuqala okucashunwe kuyo, enesihloko esithi *Umslando* nebhalwe nguNelisiwe Zulu (2011) neyesibili enesihloko esithi *Mthathe Ungowakho* ebhalwe nguSicelo Ntshangase (2020).

Lesi sahluko siqala ngokuchaza isizathu sokukhetha amanoveli ocwaningo, silandele ngendlela okwakhiwe ngayo izindikimba ezakha izihlokwana okucashunwe ulwazi lwamanoveli ngaphansi kwazo. Sigcina ngokwethula iziqeshana ezicashunwe emanovelini ocwaningo ngokuzihlukanisa ngokwalezi zihlokwana. Lesi sahluko sibaluleke kakhulu ngoba ulwazi olusetulayo yilo olucwaningwayo esahlukweni esilandelayo ngenhloso yokuphendula imibuzo yocwaningo kanye nokufeza izinhloso nezinjongo zalolu cwaningo.

4.1 Isizathu sokukhetha lezi zincwadi

Amanoveli okucashunwe kuwo ulwazi oluhlaziywe ucwaningo akhethwe ngoba enabalingiswa abaphila ngaphansi kwezizinda ezenza eminye noma yonke imiqondongqangi ewuhlaka lwenjulalwazi yocwaningo eyiseksizimu, yihetharoseksizimu kanye ne-aloseksizimu. Lokhu kuvezwe ngokucaphuna amagama aveza lokhu emanovelini njengoba enjalo.

4.1.1 Umshado

Lena yinoveli ekhuluma ngabalingiswa abangoTholakele noBhekani abathandanayo futhi abafuna ukushada. Kuyona kuvela ukuthi umndeni kaBhekani awufuni ashade uTholakele ngoba ungumfelokazi futhi kunamahemuhemu okuthi ubuye abe nobudlelwane bezocansi nomngani wakhe uPamella ongowesifazane. UTholakele uphinde abe ngumuntu obalekayo ebalekela ukungenwa ngubhuti womkhwenyana wakhe ongasekho nomthatha njengomkakhe uBhatomu. UBhatomu umlwisa kakhulu uBhekani ngoba engafuni ashade noTholakele osethathwa njengonkosikazi wakhe kubo, ngoba bekweseka ukuthi amngene. Ekugcineni, uTholakele noBhekani abashadi ngoba uTholakele uyaboshwa eboshelwa izidakamizwa nemali yomgunyathi.

4.1.2 Mthathe Ungowakho

Le noveli ikhuluma ngomlingiswa omkhulu uSizwesisha okuthi umndeni wakhe ulindele ukuthi athathe umalokazana yena athandane nomngani wakhe uMusa oyinsizwa njengaye. Ubaba kaSizwesisha akamsekelanga kulobu budlelwane waze wamxosha nasekhaya. Nasemsebenzini wakhe abamsekelanga ngoba walahlekelwa ngumsebenzi, noMusa naye waxoshwa emsebenzini. OMusa noSizwesisha abadikibalanga, kodwa bathola izindlela zokuzisebenza bona ezifundisa abantu ngamalungelo okuzikhethela impilo yobulili noma ngabe ingengajwayelekile, besekelwa ngudadewabo kaSizwesisha uNonhliziyo nomama wakhe uMaMyeni. Ngaphambi kokuthi kuvele impilo kaSizwesisha yezocansi, kwakuvele ukuthi udadewabo uNonhliziyo ukhetha ukuba yindela nokuchaza ukuthi ngeke aze agane njengokulindela kwabazali babo. Ubaba kaSizwesisha noNonhliziyo, uMuziwakhe Mngomezulu akazithandanga impela izinqumo zezingane zakhe, waze waduba ngisho ikhaya lakhe noMaMyeni. Ekunqabeni kwakhe ukwamukela izinqumo zabo wayelokhu ekhale ngokuthi kusho ukuthi ngeke babe nezingane zabo, nokuchaza ukuthi bona benoMaMyeni bayoze bafe bengagonanga abazukulu abaphuma kubona. UNonhliziyo wasiza uSizwesisha noMusa ngokubathwalela umntwana onegazi likaMusa nelikaSizwesisha engazi

uSizwesisha. Lokhu kwayixazulula inkinga eyayinika abazali babo ubuhlungu ngokuba lethela umzukulu.

4.2 Uhlaziyondikimba

Umthelela womdonsiswano wemibono ngobulili obuhlukene kubabhali besiZulu abasebasha uvela kahle emanovelini oluncike kuwo lolu cwaningo. Ukuveza lokhu ngisebenzise izihlokwana eziyindikimba ezisuselwe emibuzweni yocwaningo njengethuluzi lokuhlola ukuvela kwalo mdonsiswano enovelini ngayinye. Izihlokwana eziyindikimba ziyalandela.

4.2.1 Isilisa nesifazane

Lesi sihloko sakhiwe sisuselwa embuzweni othi, buyini ubulili? Ukuguqula lo mbuzo ube yisihlokwana esikwazi ukuveza impendulo ngokwezizinda zamanoveli ocwaningo ngakhe isihlokwana-ndikimba esithi 'Isilisa nesifazane'.

4.2.2 Ubudlelwano phakathi kobulili nempilo yezocansi

Lesi sihloko siqhamuka embuzweni othi, budlelwano buni obukhona phakathi kobulili nokuziphatha kwezocansi? Ukuguqula lo mbuzo ube yisihlokwana esiveza impendulo ngokwezizinda zamanoveli ocwaningo ngakhe isihlokwana esithi 'Ubudlelwano bobulili nempilo yezocansi'.

4.2.3 Iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu okwenziwa

kusetshenziswa inkolo namasiko

Lesi sihloko sivela embuzweni othi, amasiko nenkolo abandlulula kanjani ngokobulili ngendlela ethinta ezocansi? Ukuveza impendulo ngokwezizinda zamanoveli ocwaningo ngakhe isihlokwana esithi 'Iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu okwenziwa kusetshenziswa inkolo namasiko'.

4.2.4 Iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu

Lesi sihloko siqhamuka embuzweni othi, uvezwe kanjani umdonsiswano ngobulili obuhlukene enovelini enesihloko esithi *Umshado* uma iqhathaniswa nethi *Mthathe ungowakho*? Ukuveza

impendulo ngokwezizinda zamanoveli ocwaningo ngakhe isihlokwana esithi 'Iseksizimu, ihetharoseksizimu ne-aloseksizimu'.

4.2.5 Imithelela yokudonsisana ngemibono ngobulili obuhlukene ngokwesimanje kubabhali besiZulu abasebasha.

Lesi sihloko sakiwe sisuselwa embuzweni othi, umdonsiswano ngobulili obuhlukene ngokwesimanje unamiphi imithelela kubabhali besiZulu abasebasha? Ukuveza impendulo ngokwezizinda zamanoveli ocwaningo ngakhe isihlokwana esithi 'Imithelela yokudonsisana ngemibono ngobulili obuhlukene ngokwesimanje kubabhali besiZulu abasebasha'.

4.3 Ulwazi oluqoqelwe ucwaningo

Imibhalo eshicilelwe emanovelini engiyethulayo kulesi sahluko ibaluleke kakhulu ekukhiqizweni kwemiphumela yalolu cwaningo. Ngaphansi kwalesi sahluko, lolu lwazi luqoqwe ngokucaphuna imibhalo yamanoveli oluncike kuwo lolu cwaningo njengoba injalo. Inqobo nje uma iveza okuchazwa yizindikimba ezakha izihlokwana ezinhlanu ezisuselwe emibuzweni yalolu cwaningo. Ekwenzeni lokhu, ngiqikelelile ukuthi ngiqaphele ngingavumeli ukuchema nezinkolelo zami ngokusebenzisa izindikima ezisuselwe emibuzweni yocwaningo neziphinde zancika emiqondongqangini ewuhlaka lwenjulalwazi yalolu cwaningo. Lokhu kwenza lolu lwazi luthembeke ukuthi aluchemile nezinkolelo zami ngoba imiqondongqangi ewuhlaka lwenjulalwazi yalolu cwaningo ihloliwe ukuthi ilufanele lolu cwaningo ngokulandela umklamo womgudu wokuqhutshwa kocwaningo owuhlaziyomqondo. Ulwazi olucashunwe emanovelini ngaphansi kwezindikimba zokuhlaziya luyalandela.

4.3.1 Isilisa nesifazane

<p>Kusobala ukuthi uyise ufuna ashade ngokushesha uBhekani. Ingani ephusheni umbuze kaningi ebuza umbuzo owodwa: “Namanje awukafuni ukuganwa? Namanje awukafuni ukuthatha umfazi?” Uma ekhumbula kahle uBhekani sengathi uphendulile kodwa uyise wahwaqa, ekhombisa ukuthi impendulo ayimngculisi.</p> <p>Zulu: Lns 7-12:1</p>	<p>Umqondo wakhe wazulazula ethatha ebeka izintombi asake athandana nazo. Wayethi uma ezifaka esikalweni ezihlolisisa zonke zingafaneli ukumgana.</p> <p>Zulu: Lns 15-17:1</p>	<p>Ngesikhathi elithatha leli duku uBhekani ezwe ukushelela kwezandla kwale ntokazi angakaze akuzwe.</p> <p>Zulu: Lns 17-18:2</p>
<p>Usukile phansi, akunono kuyafiwa...Izindleko bezimxinile akakwazanga ukubeka imali. Akazi ukuthi uzolobola ngani njengoba kufuneka ashade masinya nje.</p> <p>Zulu: Lns 2-4:3</p>	<p>“...okusemqoka-ke ukuthi ngicabanga ukuyeshelela umshado nje kwaphela.”</p> <p>Zulu: Lns 8-9:3</p>	<p>“Ubuntu unabo mfowethu. Uyazi, kuwe iduku lami wangicoshela yena. Ngabona ukuthi cha usaphila-ke lo muntu...”</p> <p>Zulu: Lns 18-19:3</p>
<p>“Ngethemba ukuthi awuze ngakho ukuzongeshela lapha Bheki.”</p> <p>Zulu: Lns 28:7</p>	<p>Uzibonile izimpahla engiziphathelwe uLindiwe Bheki?”</p> <p>Zulu: Ln 18:21</p>	<p>Ufisa kabi ukubona ukuthi wenzani lo mlungu noTholi? Wazitshela ukuthi uzozama ukuthola ithuba lokuyolunguza ngefasitela</p> <p>Zulu: Lns 21-22:22</p>
<p>Wayengashintshile uLindi. Emuhle njengakuqala. Ugcwele umzimba wakhe. Uyindoni yamanzi. Isihluthu sakhe sihle sisetshenziwe.</p> <p>Zulu: Lns 25-26:22</p>	<p>“Icebo seliyozakha. Kodwa engimthandayo uTholakele. Angizame ukuthi angayizwa le ndaba kaLindiwe.”</p> <p>Zulu: Lns 8-9:26</p>	<p>“Nakhu engikuthengele khona Bheki.” Athathe uBheki. Aqaqe le mpahla. Amayembe kanokusho amahlanu nontanjana bakhona.</p> <p>Zulu: Lns 7-8:27</p>
<p>Ashaye ngempama kuTholi uBhatomu. Angabe esabuza uBheki. Ashaye ngempama ebusweni bukaBhatomu. Agxume abheke phezulu uBhatomu.</p> <p>Zulu: Lns 26-27:27</p>	<p>Kodwa uma bengase bakhulelwe bobabili angenzenjani? Kulukhuni ukuba yindoda. Into engcono uyovele amhlawule uLindiwe azishadele noTholi.</p> <p>Zulu: Ln 25-27:36</p>	<p>“Uthi unazo izingane zalapha ayegane khona kuqala?” “Wathi umkhwenyana wakhe washona bengakamtholi umntwana. Uthi angavuma mangithi asiye kudokotela?” “Akufanele anqabe.”</p> <p>Zulu: Lns 10-13:61</p>
<p>Ashaywe uvalo uma ecabanga ukuthi</p>	<p>Abuye abone ukuthi ngoba uTholi uyamthanda kokunye uzoziyeka zonke lezi zinto</p>	<p>Akekho owasondela kuye ngaphandle kukanina noLindiwe. “Ikhona imoto</p>

<p>uzomyekisa kanjani uTholi lo mkhuba. Zulu: Lns 31-32:72</p>	<p>azenzayo. Azitshela ukuthi ngaphambi kokuba bashade uyombuza uTholi ukuthi uzohlukana yini nazo zonke lezi zinto zokungcola. Zulu: Lns 8-11:73</p>	<p>Bheki, asihambe siye ekhaya.” Uthe uma ebheka ukuthi ubani okhulumayo, wacishe waquleka uma ebona ukuthi uLindiwe. Akakwazanga ukuzizela uBheki. ULindiwe wamdonsa uBheki wamngenisisa emotweni bahamba. Zulu: Lns 21-26:81</p>
<p>Into eyayikhathaza abazali bakhe uSizwesisha ukuthi kwakucwebe iziziba nje uma sekuziwa kwezothando. Ntshangase: Lns 16-17:8</p>	<p>Lezi zinkulumo zaziwugwaza umphefumulo kaMaMyeni, naye ezibona eyisehluleki nje esehlulekile ukugcwalisa amageceke oDlakadla ngamaselwa namathanga amaningi. Ntshangase: Lns 8-11:10</p>	<p>Wathi uma efika lo nkosikazi waqhulula eqhululile izingane, kwakungathi kunempophoma nje yezingane evuliwe, kwavele kwachwaza izingane nje egcekeni. Ntshangase: Lns 13-15:10</p>
<p>Inhliziyo kaMuziwakhe yavele yathi kla, wabona umuzi wakhe uvuka uma uthi mpo. Ingani phela wayesezizwa njengomnumzane ophelele. Ntshangase: Lns 15-18:10</p>	<p>Phela yena wayalwa mhlazane ephuma emagecekeni akubo, ezogana lapha kwaDlakadla ukuthi indoda yiyo eyinhloko yekhaya, yena kuzomele athobeke zonke izinqumo usokhaya asezithathile. Ntshangase: Lns 3-6:11</p>	<p>Uyinsizwa ziphelele impela. Ufulathela zimbuqe. Ulishiyile igade, uluhlaza ngebala. Uyisidlakela sensizwa esisho ngemigxusha yemilenze nezingalo eziyizikhweqe. Isifuba siphumele ngaphandle kanti isisu sithe khece phakathi, sadla nje ngalokhu abakubiza phelelezi ngokuthi yi-six pack. Ntshangase: Lns 18-23:19</p>
<p>“Suka lapha wena Nonhliziyo! Phela ngeyami le ngane, yavundla kulolu olwami ukhalo. Ntshangase: Lns 13-14:96</p>	<p>Nokho bavumelana ukuthi bazolikhokha ngokuhlanganyela lelo lobolo ukuze kungeke kwakheke umqondo wokuthi umusa wuye oyindoda kanti uSizwesisha yena ungowesifazane. Ntshangase: Lns 10-13:98</p>	<p>Phela wayazi ukuthi umkakhe ngeke aze amlahle. Wayethathile phela lapha kuMaDlamini. Intokazi enesizotha, ethi uma ikhuluma ikhulume ngezwi eliphansi. Yayinomoya omnene, inhliziyo yakhe imhlophe qwa. Ntshangase: Lns 24-28:102</p>

4.3.2 Ubudlelwano phakathi kobulili nempilo yezocansi

<p>Ime phambi kwakhe manje uBhekani. Athole ithuba lokuyibuka kahle ngemuva. Uyisusa phansi uyoyikhipha phezulu. Inezitho. Abheke lapha kuqala khona amathanga abone ukuthi ikhona le ntokazi. Imfasankomo le igcwele.</p> <p>Zulu: Lns 6-9:2</p>	<p>Angisaphathi ithanga layo mfowethu, Ngithe uma ngilithi nhla, kwagijima igazi ngokushesha.</p> <p>Zulu: Lns 13-14:3</p>	<p>Isiketi asigqokile sinezinkinobho phambili ezisuka phezulu ziphele ezansi. UTholi akazifasile ezimbili ezingasekugcineni. Amehlo kaBhekani awasasuki kuleso sikhadlana sezinkinobho esiveza ithanga likaTholi.</p> <p>Zulu: Lns 22-25:7</p>
<p>Asuke agqolozele uTholi emehlweni. Ambambe emahlombe. Amsondeze kuye kancane. Kuthi uma sebezogabulana, ahlehle uTholi.</p> <p>Zulu: Lns 8-9:8</p>	<p>Kuthe uBheki esephuma emnyango, wacela ukuvalelisa ngokuqabula kuTholi.</p> <p>Zulu: Lns 4-5:9</p>	<p>Uma ebuka idanda lakhe wafisa sengathi ngabe ubeke isandla sakhe kulo njengoba ehamba nje.</p> <p>Zulu: Lns 27-28:10</p>
<p>Waphuma esegqoke ingutshana ewulwelwesi elula, eyayiveza konke ayekugqoke ngaphansi.</p> <p>Zulu: Lns 4-6:11</p>	<p>UBhekani wayesuke wagaxa isandla phakathi kwamabele kaTholakele.</p> <p>Zulu: Lns 15-15:11</p>	<p>“Uyavuma ukushada nami Tholi?” UBheki wabuza encike endlebeni kaTholi. Akabange esaphendula uTholi. Wavale wabuka uBheki ngamehlo ozelayo, ekhamisile sengathi kukhona afuna ukukusho. NoBhekani akakhulumanga. Base bangana.... Wakhuza uTholakele: “Hhayi namuhla Bheki.”</p> <p>Zulu: Lns 1-6:12</p>
<p>Waziduduza ngokuthi namuhla kunamhla. Uma befika nje endlini kuzosuka esinamathambo.</p> <p>Zulu: Lns 31-32:16</p>	<p>Aqale aqoqe-ke uLindiwe endlini kaBhekani. Izinto zonke azibeke ezindaweni zazo. Afune nendwangu asule uthuli.</p> <p>Zulu: Lns 17-18:23</p>	<p>Nangu uTholakele esencela amabele ale ntombazane yomlungu. Nayo ayimykile uTholakele. Ilokhu imcumbuza wona amabele. Izandla izigijimisa emhlane. Kucime isibani endlini.</p> <p>Zulu: Lns 9-12:24</p>
<p>Kodwa uma bengase bakhulelwe bobabili angenzenjani?</p> <p>Zulu: Ln 25:36</p>	<p>“Senike naya kudokotela noTholi ukuyobona ukuthi nizokwazi ukuthola abantwana?”</p> <p>Zulu: Lns 3-4:61</p>	<p>Kwaze kwadingeka ukuthi abakhwenyane bathembise ukukhokha ilobolo elithe ukuthi xaxa ukuze izinhliziyi zabakwaMyeni zixege, bayidedele ingane yabo izophemba umuzi wakwaMngomezulu, izale abantwana, incelise, njengazo zonke izintombi,</p>

		njengoba kwakulindelekile kuyona. Ntshangase: Lns 31-35:9
“Kunjalo ndodana, njengoba esho nje uyihlo, kusizwisa ubuhlungu ukuthi sesingaze sendele kobabomkhulu kungekho bazukulu nje abachwaza lapha egcekeni,” Ntshangase: Lns 25-27:11	Nokho uMusa yena akanelisekile ngoba akanangane, akanankosikazi. Khona uma kungathiwa uyacisha khona manje, imali yakhe kanye nazo zonke lezi zinto azisebenzele kanzima zingashonaphi? Ntshangase: Lns 22-25:40	Nesibongo sakhe singavele sicishe. Ntshangase: Ln 27:40
Cha, impela kuzomele athathe umfazi ozomzalela izingane, aqhube isibongo sakwaMkhwanazi. Ntshangase: Lns 13-29:40	Kunokuthi aphenjule umfo kaMkhwanazi, wavele wabamba uSizwesisha wamsondeza eduzane, wamqabula isikhathi eside lesi. Ntshangase: Lns 19-21:51	“...Ufike uthelwe ngenyongo, uzale usakabhula lwabantwana, nezingono zakho zizwe ukuncelwa yizingane njengabo bonke abantu besifazane abaphusile emakhanda...” Ntshangase: Lns 7-9:55
“...Ngithi ngikubeke kucace nje ukuthi ngiphoxekile. Bengilindele ukuthola amabheka ngale ndodakazi yami...” Ntshangase: Lns 29-30:57	“...Njengoba ngasho nje fana ukuthi thina silindele umakoti ozofika azosizalela izingane lapha, kwande isibongo sikababa, kuyangijabulisa-ke ukuzwa ukuthi wena usufinyelele kulelo zinga...” Ntshangase: Lns 7-9:68	Phela ngeyami le ngane, yavundla kulolu olwami ukhalo. Ngeke ngivume uyihlo angehlukanise namathumbu ami. Ntshangase: Lns 13-15:96
“...Sizoke sibone-ke nawa amehlo ekhanda ukuthi lokhu kuziqokela kwakhe kuzomnikeza yini ingane. Kwawena sizoke sibone ukuthi abazukulu uyobathathaphi ngoba nakhu nendodakazi yakho yakhetha ukuba yindela...” Ntshangase: Lns 20-24:116	“Kanti ngempela ndodakazi ubani uyise wale ngane?” “Cha, mama, uyise wale ngane ukhona futhi akanankinga ngesisu ngoba uyasazi futhi uyasamukela. Wena khululeka nje, ngeke le ngane ihlupheke. Iyokhula phakathi komhlane nembeleko.” Ntshangase: Lns 7-11:127	Injabulo yayibhalwe ebusweni kuwo wonke umuntu. UMaMyeni yena wayezincinza ezincinzile, engakholwa ukuthi ngempela usengugogo. Phela ngumzukulu wakhe wokuqala lona. Ntshangase: Lns 3-7:136
“...Le ngane ingeyenu noMusa. Phakathi emithanjeni yayo kugijima igazi likaMusa kuphinde kugijime nelakho njengoba njena ungumfowethu. Ngiiqamba ukuthi		

nguSizwesisha Musa Junior.” Ntshangase: Lns 11-12:137		
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4.3.3 Iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu okwenziwa

kusetshenziswa inkolo namasiko

“... Uthi akusiye umfelokazi lowo? Ubekhindeleni uze ubone amathanga nje? Sengathi akanasimilo lo muntu ombonile ndoda.” Zulu: Lns 16-17:3	“Bhekani siza uphuthume uganwe mfana kubi. Ngithe ngisathathe isihlwathi emini wafika futhi uyihlo ngephupho. Ngisho esaphila mfana wami angikaze ngimbone ecasuke kangakaya.” Zulu: Lns 5-7:4	“Uhamba uhleka yedwa nokho ngoba ubona sengathi kuyehlela kule ntokazi”. Zulu: Lns 19-21:5
“...Ekushoneni kukababa wakithi, umfowabo wabe esethi uzongingena. Ngangingamfuni nhlobo. Ngathi nyawo zami ngibelethe...” Zulu: Lns 18-29:8	Ngifuna ukukushada masinyane. Umuntu engibone ngingashada naye nguwe Tholakele. Zulu: Lns 31-32:8	“Phela ayikho into ongayenza, ingani sengikutshelile ukuthi uTholi ungumfelokazi...” Zulu: Lns 26-27:9
Noma ngabe inkinga yakho ingakanani ngeke ize ikwenze ufune ukuganwa umfelokazi. Zulu: Lns 30-31:9	Ufunani kulo mfelokazi ohlale umhlangabeza?” Zulu: Ln 20:12	Waphupha kabi. Uyise wayexosha intokazi eyayigqoke izinto ezimnyama ngomkhonto. Zulu: Lns 1-2:15
“...Uma kuya ngokuthi ufuna ukushada nalo mfelokazi ngempela, kuyomele uyoshisa imphepo ucele kwabaphansi.” Zulu: Lns 20-21:15	Aqale aqoqe-ke uLindiwe endlini kaBhekani. Izinto zonke azibeke ezindaweni zazo. Afune nendwangu esule uthuli. Ukhwishiza nje uBhekani yilokhu embuka. Zulu: Lns 17-19:23	UTholakele aqabule uBheki. Athuke uBheki. Kahle bo, abantu bazothini? Zulu: Lns 22-24:26
“Uyabazi abazali bale ntokazi ofuna ukushada nayo?” “Angibazi.” “Kuzofuneka sibabone-ke ndodana. Singeke savuma ushade nengane esingazi ukuthi izalwa abantu abanjani.” Zulu: Lns 26-29:45	Uma izimpendulo zakho zingangigculisi, siyaphuma kule nto yakho nodadewethu. Usuyozilobolela wedwa, uzishadele wedwa nalo mfelokazi wakho. Zulu: Lns 5-7:46	Hhayi bo, akaphumi uTholi lapha. Khuluma okukhulumayo la endlini uhambe mfokazi. Zulu: Lns 19-20:46

<p>“...Kusho ukuthi nami angiphuthume ukukhumula inzilo le.” “Kanti ayizukukhunyulwa abasemzini?” “Phela asisezwani nabo ngenxa kaBhatomu ofuna ukungingena ngingamfuni.”</p> <p>Zulu: Lns 30-33:47</p>	<p>“Angitshele uTholi angitshele ukuthi ngilobola kubani, masinyane.”</p> <p>Zulu: Lns 5-6:49</p>	<p>“Ngivumeleni ngishade noTholi mama?”</p> <p>Zulu: Lns 28:49</p>
<p>“Ngisola sengathi kuzofuneka uhluwane noPamella uma uzoba umkami.”</p> <p>Zulu: Lns 19-20:53</p>	<p>“Vele nje, kukhona izinto ekumele wazi ukuthi uzohlukana nazo uma sesishadile.”</p> <p>Zulu: Lns 21-22:53</p>	<p>Aqhubeke ancenge uLindiwe. Baze bezwane. Atotobe uLindiwe ayolungisa ukudla.</p> <p>Zulu: Lns 13-14:56</p>
<p>“Mhlawumbe konakala khona ukuthi nathi sihambise abakhongi kumuntu ozilile.” “Usho njalo mama?” “Ngiyacabanga nje. Kuyofuneka siyibike le ndaba kwabaphansi; kokunye sishweleze.”</p> <p>Zulu: Lns 16-20:73</p>	<p>“Konje sase silunqumile usuku?” “Phela luyonqunywa abakhongi bakho uma sebebuya isibili.”</p> <p>Zulu: Ln 34:74</p>	<p>Yizo phela lezi zinkulumo ezigigiyelayo ezenza uMuziwakhe aze aphumele ngaphandle, agcine esethathe omunye unkosikazi.</p> <p>Ntshangase: Lns 11-13:10</p>
<p>Sibusisiw’ esami isisu, Sivundl’ oDlakadla, oMsuthu Bagcwal’ amagceke Kwahlabek’ ohlabekayo</p> <p>Ntshangase: Lns 27-30:10</p>	<p>Phela yena wayalwa mhlazane ephuma emagcekeni akubo, ezogana lapha kwaDlakadla ukuthi indoda yiyo eyinhloko yekhaya, yena kuzomele athobele zonke izinqumo usokhaya asezithathile.</p> <p>Ntshangase: Lns 3-6:11</p>	<p>Wayebonga khona lokho nje ukuthi naye uba nalo iviki naye ngaphambi kokuthi adlulele kuMaMthembu.</p> <p>Ntshangase: Lns 9-11:11</p>
<p>“Sizwesisha fana wami, ubizwe yimina nonyoko ukuba sifakane imilomo mayelana nodaba olusikhathazayo. Sibona ilanga selize lishona kodwa akukho malokazana kulo muzi kababa.”</p> <p>Ntshangase: Lns 21-23:11</p>	<p>Wena wawukuzwaphi ukuthi intombi iyazilobola?</p> <p>Ntshangase: Ln 23:20</p>	<p>“...Phela insizwa uma ikhipha ilobolo isuke ithumela umyalezo onqala wokuthi izokwazi ukondla futhi inakekele indodakazi yabo...”</p> <p>Ntshangase: Lns 29-30:20</p>
<p>Babodwa ababethi umuntu akufanele aphenyukele imvelo ngoba uMdali wamdala ngabomu ukuthi abe yilento ayiyona. Bamhlaba bamhlikiza uMhlengi ngokuzishintsha ubulili bakhe abe</p>	<p>“Ungakusho kanjani lokho Dlakadla izintombi zingangezihlabathi zolwandle. Phela wena khomba imbali eyodwa kulezi ezithi chithi saka bese uyikha uyohlobisa</p>	<p>UMusa wakugcizelela ukuthi impilo yomuntu ongumshadikazi ayifani nomuntu oyisosha elizikhuzayo, ngakho-ke naye uMaNdlovu akalungise izigwegwe zakhe, ahlale</p>

<p>ngowesifazana, aphinde azibize ngoMahlengi, agcine esengene ebudlelwaneni nomuntu wesilisa. Bathi kuphambene nomthetho wemvelo kanti namadlozi nje akubo ngeke akuvume lokho. Babodwa ababethi bayamdabukela uMhlengi ukuthi uyofike athini ezulwini.</p> <p>Ntshangase: Lns 29-36:21</p>	<p>ngayo emagcekeni akoDlakadla.”</p> <p>Ntshangase: Lns 32-35:29</p>	<p>azinze njengomlobokazi wakwaShamase.</p> <p>Ntshangase: Lns 1-4:32</p>
<p>Abakubo baze bamkhumbuza ukuthi phela wakhishelwa ilobolo futhi wachelwa ngenyongo kwaMkhwanazi. Kumele aziphathe ngendlela okulindeleke ukuba umlobokazi aziphathe ngayo emzini. Kungenjalo uzobe engaphoxi nje kuphela umkhwenyana, uzobe ethuka nabalele ngoba phela ngokwesiko lesintu uma indoda ithatha umakoti lowo makoti usuke engazile nje ukuzogana leyo ndoda kuphela kodwa usuke ezogana nozalo, ngisho nalabo abalele imbala.</p> <p>Ntshangase: Lns 16-23:32</p>	<p>Eyi, ngoba impela kuthiwa kumele emendweni uhlale phezu kwegeja lishisa, ugwinye itshe noma selikubinda kangakanani.</p> <p>Ntshangase: Lns 13-15:57</p>	<p>“...Kanti kunjalo njena sekuyivela kancane ukuthola umuntu wesifazane oziphethe kahle esikhathini samanje. Kwagcina ngathi njena ukuganwa yizintombi nto.</p> <p>Ntshangase: Lns 21-23:67</p>
<p>UMaMyeni yena wayelokhu egobodisile nje engafuni, ukungena emlonyeni usokhaya. Phela yena wafundiswa ukuthi abodedela indoda ikhulume iqede kuyima ephawula.</p> <p>Ntshangase: Lns 14-16:68</p>	<p>“WeMaMyeni, zonke lezi zinto ozibalayo azithi shu lapha kimina. Lapha ekhaya silawulwa ngabaphansi kanye namasiko. Isiko nabaphansi ngeke bakuvume ukuthi ingane yabo ishadelwe ngumuntu wobulili obufanayo nayo. Cha, lokho impela kuyokwenzeka ngifile.”</p> <p>Ntshangase: Lns 7-11:71</p>	<p>“Ngeke kulunge lokho ndodana. Izindaba zamalobolo zidingidwa ngabantu besilisa...”</p> <p>Ntshangase: Lns 20-21:98</p>
<p>Ngeke nje aze avume ukwemukela ilobolo ngendodana yakhe. Bona oPhuzemfuleni noSihlangusinye ngeze nje bamthukuthelela bamlethele</p>	<p>“...Yinye nje ingane yentombazane engayizala kuMaMyeni, nguNonhliziyo. Pho, uSizwesisha uqale nini ukuba yisifazane?”</p>	<p>Inkosi yashaya phansi ngonyawo yathi sona isizwe sikaSambane singathini nje sizwa ukuthi uvumele uhlobo olunjena lomgcagco lwenzeke esizweni sakhe.</p>

amashwa into efana naleyo yenzeke emzini wabo. Ntshangase: Lns 15-18:101	Kulotsholwa kulotsholwani!...” Ntshangase: Lns 29-32:101	Ntshangase: Lns 11-13:107
Ibandla lahlukana phakathi ngalolu daba. Abanye baluhlaba baluhlikiza, besho ukuthi amadlozi azobafulathela uma beke bavuma lo mgcagco ube khona lapha endaweni. Abanye babethi selokhu kwathi nhlo bona abakaze babone enye indoda ishada nenye indoda lapha esizweni sakwaNyawo. Ngeke kuthi sebempunga benje bese bevumela into efana nalena yenzeke. Zona izingane nabazukulu babo bangafundani kulokhu? Ntshangase: Lns 2-9:108	Abanye babethi uze athole ingane nje iminyaka isihambe kangaka, esehlenganise iminyaka engamashumi amane, wayehlezi kuphi ontanga bakhe bethola abantwana. Ntshangase: Lns 5-8:125	Wayejahe bona lobu bundela bakhe osebumhlulile namuhla. Ntshangase: Lns 8-9:125

4.3.4 Iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu

“Kodwa ngizoshada nobani?” Wayezibuza lo mbuzo impendulo wagcina engayitholanga. Umqondo wakhe wazulazula ethatha ebeka izintombi zakhe asake athandana nazo. Wayethi uma ezifaka esikalweni ezihlolisisa zonke zingafaneli ukumgana. Zulu: Lns 14-17:1	“... Ubuso lobu buyipentshisi. Angisaphathi ithanga layo mfowethu, Ngithe uma ngilithi nhla, kwagijima igazi ngokushesha.” Zulu: Lns 13-14:3	Into ayeyibone beyenza izolo ebusuku yamphatha kabi kakhulu. Wabona ukuthi kanti uthi uthole umakoti nje udlala ngegeja kuziliwe. Zulu: Lns 4-6:25
“Ngangithi ngixazulula inkinga ngoTholi, sengathi ngizidonsela amanzi ngomsele.” Zulu: Lns 33-34:27	Waxakwa ukuthi kanti uPamella uyadayisa? Wacabanga into ayibona beyenza noTholi endlini yabo ebusuku. Wasola ukuthi ubungani babo bunokungcola phakathi. Zulu: Lns 12-14:39	Athi uyasukuma uTholi, amhlalise phansi ngokumphusha uBhatomu. Azame futhi ukusukuma uTholi. Ashaye ngempama kuTholi uBhatomu. Zulu: Lns 23-26:46
Kufike umqondo wokuthi sengathi obunye ubunzima azobhekana nabo uBheki; ukwehlukana uTholi	“Ngisho nje ukuthi angizimisele ukukusiza ndodana. Ngingaka nje angikaze ngibone ingane	Into eyayikhathaza abazali bakhe uSizwesisha ukuthi kwakucwebe iziziba nje

<p>noPamella. UBheki abone ukuthi sengathi ngeke kulunge ashade noTholi uma esengumngani kaPamella.</p> <p>Zulu: Lns 25-28:51</p>	<p>ishada nentanga kanina. Enjalo nje lo makoti ungumfelokazi.”</p> <p>Zulu: Lns 10-12:64</p>	<p>uma sekuziwa kwezothando.</p> <p>Ntshangase: Lns 16-17:8</p>
<p>“Isiyangikhathaza mina manje MaMyeni lento kaSizwesisha yokungalethi umlobokazi emagcekeni akoDlakadla, oMsuthu,” kuphefumula uMuziwakhe, ubona nje ukuthi ubambe umthamo wezinyembezi angafuni uqathake.</p> <p>Ntshangase: Lns 26-29:8</p>	<p>Nokho baphoxeka uma uMvelingqangi eseyibusisa ngamasu amabili nje kuphela, uSizwesisha noNonhliziyo. Lokhu akubanga yiva eladweshula nje kuphela umndeni wakwaMyeni kodwa kwaba yinxeba leli abasemzini ababemthunuka lona njalo uMaMyeni.</p> <p>Ntshangase: Lns 2-8:10</p>	<p>Wayezibuza eziphendula ukuthi ngempela le ntombazane imhlolelani.</p> <p>Ntshangase: Lns 13-14:17</p>
<p>Awuthi ngikutshele-ke bhuti. Into esuke isikitaza ukuthi wena uyisigwadi, isishimane soqobo, esingenantombi inyuvesi yonke lena...”</p> <p>Ntshangase: Lns 25-27:18</p>	<p>Okubi ukuthi kwathi lapho izinto sezonakele emshadweni wakhe, kwaba yibona futhi abangani bakhe mbumbulu labo ababemhleba, bembiza ngomabuyemendweni, into eyahlulwa wumshado. Babesho ukuthi isikhwebu sasivele sidlala inkawu nje lapha kuye noMusa.</p> <p>Ntshangase: Lns 1-4:39</p>	<p>“...Kungaba nzima futhi nokuthi abantu bakwamukele esingathi siyakwenza, uma kuyoke kwenzeke...”</p> <p>Ntshangase: Lns 26-27:41</p>
<p>“...Wakhula ebhekene nobunzima bokuhlukunyezwa ngontanga ngenxa yokuthi wayehlukile kwabanye abafana, eyilokhu esikubiza phecelezi ngokuthi u-gay...”</p> <p>Ntshangase: Lns 7-10:45</p>	<p>Lokhu kwakumenza aze agconwe yizingane zakwabo ezazizalwa yinkosikazi kayise, yesibili, uMaMthembu. Zithi kodwa kwakuyoba ndoda yini kona lokhu okwenza imisebenzi yasendlini.</p> <p>Ntshangase: Lns 22-25:52</p>	<p>“Ubumsulwa obungenachashazi uma kwenzenjani? Thina lapha kwaMngomezulu silindele umkhwenyana, ozothumela abakhongi, sizwe nje sekuthiwa, sikhulekile nina boDlakadla, Msuthu...”</p> <p>Ntshangase: Lns 3-6:55</p>
<p>“...Wena uzosifundekela lapha ngalo mbhedo wakho wokuthi ufuna ukuba yindela. Indela yokunuka yini? Akukho ndela lapha ezophuma kulona owami umuzi...”</p> <p>Ntshangase: Lns 9-12:55</p>	<p>Nokho waziduduza ngokuthi mhlawumbe kungcono khona lokho ukuthi ahambe ayopholisa ikhanda endlini kaMaMthembu kunokuthi abuye lapha esabhodla umlilo ngoba kuyaziwa ukuthi uma esethukuthele akanqeni ukuyidedela inkalivasi, ihlale kunoma</p>	<p>“...Bengilindele ukuthola amabheka ngale ndodakazi yami. Ngiphoxeke kabi ukuthi yona isikhethe ukuyoba yindela.”</p> <p>Ntshangase: Lns 30-31:57</p>

	<p>ngubani ophambi kwakhe ngaleso sikhathi. Kwayena nje kade kwasa zimnetha.</p> <p>Ntshangase: Lns 7-13:57</p>	
<p>“...Ndodana, izintokazi zasedolobheni zinaso nje isimilo? Ubungaziboni yini izintombi lapha emakhaya? Uyolunga nje umakoti ukuhlala lapha kwanja ayiphume?...”</p> <p>Ntshangase: Lns 18-20:68</p>	<p>“...Uqonde ukusitshela ukuthi nawe usuyile nto esivame ukuzwa ngayo emaphephandabeni nakomabonakude?”</p> <p>Ntshangase: Lns 27-29:68</p>	<p>“...Mina ngathi ngifuna umakoti lapha ozovusa uphahla lomuzi kababa. Wena ungizela nenye indoda. Izingane nizozizala kanjani ningamadoda nobabili?...”</p> <p>Ntshangase: Lns 10-12:70</p>
<p>“...Elami-ke lithi uma usuzibona ukuthi uziphethe, awuhambelani nemfundiso yalapha ekhaya, kuzomele isixhanti sihlukane nenhloko mfana wami. Kuzomele ubophe onke amasakana akho, ushaye isishwapha sakho, uphume uphele lapha emzini wami.”</p> <p>Ntshangase: Lns 14-18:70</p>	<p>“MaMyeni, ngiyalibeka nawe uyalibeka. Yikwami lapha <i>maan!</i> Uma sengilikhiphile izwi ngilikhiphile. Akekho ekumele alifele ngamathe. Kungenjalo nawe uzophuma ngesango, ...”</p> <p>Ntshangase: Lns 22-24:70</p>	<p>Izingane zona zaqala umbhidlango, zaduba amakilasi. Zithi zona ngeke ziphathwe nguThishanhloko othandana nomunye umuntu wesilisa.</p> <p>Ntshangase: Lns 9-11:72</p>
<p>Dokotela Mngomezulu, ngiyadabuka ukukwazisa ukuthi awusemukelekile lapha ekhaya. Ubukhona bakho lapha bubeka impilo yethu engcupheni yokuhlaselwa ngamalunga omphakathi.</p> <p>Ntshangase: Lns 22-25:72</p>	<p>Umphakathi engakhulela kuwo, ngasebenza kuwo, usungikhiphe inyumbazana, ngenxa nje yobudlelwane enginabo nawe.”</p> <p>Ntshangase: Lns 4-7:74</p>	<p>Abanye bathi kuhle kwayena uMkhwanazi asule kulesi sikhundla ngoba uma lokhu kuke kwafinyelela ezindlebeni zabazali nezabafundi, kuyosuka esinamathambo inkosi impela.</p> <p>Ntshangase: Lns 26-31:74</p>
<p>Wazama uMusa ukulalisa ulimi, wakhapha wonke amangwevu ayenawo kodwa kwaba nhlanga zimuka nomoya. Kwaze kwavunyelwana ngokuthi kuvotwe ngevoti eliyimfihlo. Labo ababevuma ukuthi uMkhwanazi aqhubeke nokuba wuMphathi walesi sikole babhale ukuthi ‘yebo’ akaqhubeke’ bese kuthi ababethi akusafanele aqhoqhobale lesi sikhundla babhale ukuthi ‘akahambe.’</p> <p>Ntshangase: Lns 5-11:76</p>	<p>Izwi leningi lathi kumele uMusa ashenxe kulesi sikhundla.</p> <p>Ntshangase: Ln 14:76</p>	<p>Izwi leningi lithi kumele usishiye lesi sikhundla. Phela asifuni ukuthi isikole sethu sibe nezidubedube.</p> <p>Ntshangase: Lns 18-19:74</p>

<p>Babodwa ababethi izingane zenze kahle ngokuthi zimxoshe lo mphathi angaze ahlwanyele imbewu embi emphakathini.</p> <p>Ntshangase: Lns 5-6:80</p>	<p>Nangempela bathi besazihlalele oMusa noSizwesisha bebuka izindaba esiteshini i-403, sakumabonakude kwiDSTV, lwavela udaba lwabo. Nezithombe zabo bobabili zavezwa kanye nezezikole ababeziphethe. Intatheli yaze yasho ukuthi kukholakala ukuthi laba ababili bahlala ndawonye lena eNtuzuma, ekhaya likaMkhwanazi....</p> <p>Ntshangase: Lns 5-10:81</p>	<p>“Ushiso ukungazi wena Sizwesisha. Itshe ligaya ngomunye umhlathi lapha. Abantu abafana nathi bathola ukuhlukumezeka okusabisayo. Kunezigameko eziningi kabi ezihlasimulisa umzimba esezike zabikwa zenzeka emalokishini aseThekwini zodlame oluqondiswe kulabo abafana nathi, abesilisa nabesifazane...”</p> <p>Ntshangase: Lns 25-29:81</p>
<p>Umfo kaSibisi wayeyimpohlo. Lokho okwakwenza abantu abaningi bambuze ukuthi indlu enkulu kangaka uyenzani ehlala yedwa.</p> <p>Ntshangase: Lns 15-16:82</p>	<p>“MaMyeni, wena nale ngane yakho eyihlongandlebe, niqhubekile ngokwenza lo mshado wenu obhedayo noma ngangiwushayile umthetho ngathi lapha emzini wami ngeke ngifike ngithi ngizale umfana, gwiqiqi, lowo mfana usejahana nabanye abafana ekubeni izintombi zithe chithi saka nalo lonke izwe leli.”</p> <p>Ntshangase: Lns 10-15:116</p>	<p>“Waziqokela ukunuka yini? Wayeze aziqokele ukushada nenye indoda nje ngoba kutheni!...”</p> <p>Ntshangase: Lns 19-20:116</p>
<p>“...Uyazi impela ukube angihloniphi oPhuzemfuleni noSihlangusinye ngabe ngikuphindisela kini wena mfazi ndini. Uhlangana nezingane, udunga umuzi kababa. Impela goba msenge udliwe zimbuzi.”</p> <p>Ntshangase: Lns 24-27:116</p>	<p>Wayezibuza uMaMyeni ukuthi ngempela uyophila le mpilo yokuba ngumfelokazi ebe enendoda kuyoze kube nini. Khona ethi uyolubika lolu daba kwabasemzini uyofike athini. Ngeze bamsola ngokuthi ungunontandakubukwa ngoba phela indoda ayimxoshile, usahlala khona lapha emagcekeni akwaDlakadla.</p> <p>Ntshangase: Lns 12-16:117</p>	<p>Kodwa wona umphakathi ngeze wakhuza imihlola isalukazi esingangaye sesibuya emendweni.</p> <p>Ntshangase: Lns 17-19:117</p>
<p>Babodwa ababethi intokazi lena yakhuleliswa ngomunye wabafundisi emishini eyayihlala kuyona. Babethi uyawabona-ke la makholwa akhona, azenza izindela ezingacacile, aphikisane nemithetho</p>	<p>“Ya, ngathini kini? Angishongo ukuthi oPhuzemfuleni noSihlangusinye bazonibhaxabula ngoswazi olunzima ngale nto yenu yobundela? Buka manje</p>	<p>“Lasho madoda indela lansondo! Yibo ubundela lobu osebunifundise ukudelela oyihlo?”</p> <p>Ntshangase: Lns 11-12:126</p>

yemvelo. Buka manje, intokazi lena isizithwele. Ntshangase: Lns 1-5:125	uqhubana nesisu kwayise waleyo ngane akaziwa....” Ntshangase: Lns 1-4:126	
Akabange esaqeda nokukhuluma, wabhavumula kabi usokhaya. Wathi uNonhliziyo akathathe yonke imigodlana yakhe aphume aphele lapha emzini wakhe. Wathi yena ngeke nje akhusele izingane ezingenabo oyise nezitholelwe ezihlahleni. Ntshangase: Lns 14-17:126	“Cha, bantabami, ngiyasizwa isicelo senu. Nokho umthetho olawula ukuklanywa kwezindawo zenkosi awukuvumi ukuthi umuntu wesifazane anikezwe indawo yokwakha. Ukuze umuntu wesifazane abe nendawo kumele ashade kuqala futhi indawo leyo kumele inikezwe umyeni wakhe.” Ntshangase: Lns 21-25:127	Bona babecabanga ukuthi ukufika kwentando yeningi kwaletsha ushintsho kule mithetho eyayicwasa ngokobulili futhi ibeka abantu besilisa njengabantu abanamandla okulawula izindaba zabantu besifazane kuyo yonke imikhakha yempilo. Isono sabo nje sinye, esokuthi uMdali wabadala baba ngabantu besifazane. Ntshangase: Lns 9-13:128
“Hawu, dadewethu, kwenze njani manje waba njena? Angithi wena uyindela?” Ntshangase: Lns 22-23:129		

4.3.5 Imithelela yokudonsisana ngemibono ngobulili obuhlukene

ngokwesimanje kubabhali besiZulu abasebasha.

Umoya ufune ukusiphephula lesi siketi kuvele kancane iphezulu lamathanga. Anikine ikhanda uBhekani. Umqondo uvele usakhe usiqede sonke isingezansi sale ntokazi. Zulu: Lns 9-11:2	“Kahle bo, abantu bazothini?” Abantu baphi” “Laba abahamba ezweni?” “Kahle wena Bheki, kanti ukhuluma ngabantu ongazi nokuthi bangobani?” Zulu: Lns 24-28:26	Okwakumphatha kabi du; ukuthi leli phupho lingabuvezi nakancane ubuhle bukaTholakele. Zulu Lns 11-12:34
“Ungasisiza ngale mali kusasa? Zulu: Ln 14:37	“Awusangilamuleli ngani Tholi?” “Bengesaba yazi.” “Wesabani?” Ngibone sengathi nizongilimaza yazi. Zulu: Lns 6-9:47	Baqabulane, babukane emehlweni. Ozele akaTholi. Zulu: Lns 1-2:48
Mina mntanami ngake ngaya kwababonayo. Bangitshela ukuthi umakoti uzoguliswa ukudla izidakamizwa.	Azibone ukuthi uTholi impela uyamngoba; futhi ngeke abuye ambambe. Zulu: Lns 11-12:76	Kuthi kuphakathi kusukume uyise kaTholi, amemeze khona esontweni lapha: “Ubani othathe ilobolo lalo makoti?”

Zulu: Lns 25-26:72		Zulu: Lns 18-20:80
UBheki wathi ethi jeqe wabona ukuthi uPamella lo oseboshiwe. Zulu: Lns 11:81	Elilodwa iphoyisa lakhhipha izinsimbi labopha umakoti. Zulu: Lns 13-14:81	“Yini Tholi? Niboshelwani?” “Ubofika ecaleni mntakwethu.” Zulu: Lns 17-18:81
Intokazi yamcela uSizwesisha ukuba baqale ekamelweni layo khona bazoke bathi ukubuka izithombe zikamabonakude, baqedele neziphuzo zabo ezibandayo ezisasele. Ntshangase: Lns 2-5:15	“...Ngesikhathi silaphaya ebhishi ngibone ubumnene onabo, ngabona ukuthi ngempela izinyanya zakithi koMondise ngabe zingibusisile uma zingangipha inhliziyi yakho. Ngingayiphatha njengeqanda. Ngikunikeze uthando oludingayo. Ngamafuphi nje Dlakadla, ngiyakuthanda.” Ntshangase: Lns 11-15:16	“Eyi, kanti isikhathi sesihambe kanje. Phela seligamenxe ihora lesine. Kuyasa khona manje...” Ntshangase: Lns 25-26:16
UMaNdlovu lona wayekhonze ubumnandi, ahambe aze abuye sekulelwe, eye ezindaweni zokungcebeleka nabangani bakhe, bephuza namanzi amponjwana. Asazi-ke ukuthi yini enye ababeyenza ngasese ngoba phela okwase-Las Vegas kusala e-Las Vegas. Ntshangase: Lns 31-35	Nokho-ke yena ngenxa yenkani yakhe nokwazisa amalungelo akhe njengomuntu wesifazane ophila esikhathini samanje, izindlebe zivalekile, ebona nje kuyinto elungile lena ayeyenza ngaleso sikhathi. Ntshangase: Lns 26-29:38	Kanti futhi nemisebenzi esiyenzayo, yokuba ngabaphathi bezikole, isibeka phambili njengabantu ekumele babe yisibonelo esihle entsheni. Isizwe kumele sibukele kithi. Kungabi yithina esitshala isihlava emphakathini. Ntshangase: Lns 27-31:41
Lapha eNingizimu Afrika khona kunoMthethosisekelo ovikela amalungelo azo zonke izakhamuzi okubalwa kuzona nalezo ezithandanayo zibe ngabobulili obufanayo. Okubi nokho ukuthi uma umphakathi usukhulukumeza uMthethosisekelo lowo usuke ungeke uze ukuvikele. Ntshangase: Lns 18-22:42	Izinto ezinjena seziyolungiswa yintsha ezayo, okuyiyona eyokwakha isizwe esisha, esingacwasi ngokobuhlanga, ngokwebala, ngokwenkolo, ngokobuzwe, ngokwezinga lempilo, ngokwemfundo nangokobulili noma ukuzibandakanya emizweni yobulili obufanayo. Ntshangase: Lns 1-4:43	Zolo lokhu ubengaconsi phansi emphakathini nakubafundi bakhe ngenxa yekhono lakhe eliyinqayizivele lokubhala kanye nothando lwakhe lwezobuciko namasiko. Namuhla useyisitha, sebemlaxaza njengenyongo yenyathi. Kanti ngempela kunjani emhlabeni! Ntshangase: Lns 25-29:73
Mhlawumbe singaqhamuka nesu elingenza siqale kabusha, senze izinto ezihlelekile kunalezi ebesizenza, siqale	“Phumani Musa nalesi sithandwa sakho. Sifuna nizojeza ngezenzo zenu zokungahloniphi umthetho wemvelo.” Uthe ezwa	Abanye nokho babezwelana naye ngoba phela abantu abayi nganxanye bengemanzi. Babethi izwe lixakwe yini uma

<p>mhlawumbe i-Non-Governmental Organisation (NGO) ezolwa nokucwasana futhi ifundise nomphakathi ukuthi lapha emhlabeni singabantu abahlukile futhi abacabanga ngokungafani.</p> <p>Ntshangase: Lns 26-29:77</p>	<p>uMusa babe beshaya indlu ngamatshe. Wamemeza kakhulu! "Safa!" Wagijima uSizwesisha weza kuyena. "Vuka Musa, uyaphupha."</p> <p>Ntshangase: Lns 3-8:79</p>	<p>uMngomezulu ezithandela omunye umuntu wesilisa ngoba kuyilungelo lakhe ukwenza kanjalo futhi lokho akuhlangene nomsebenzi wakhe ayewenza.</p> <p>Ntshangase: Lns 6-10:80</p>
<p>Kuzomele nakanjani lo mdlalo uthi ukhuluma ngamalungelo abantu abathandana nabobulili obufanayo, ube lawo malungelo uwayamanisa nenkululeko kanye noMthethosisekelo wezwe. Kumele impela ugxile kakhulu kwezepolitiki. Lokhu kuzokwenza abantu bacabange bajule ngokuthi iyini inkululeko.</p> <p>Ntshangase: Lns 14-18:89</p>	<p>Nalabo abasikhipha inyumbazane bazobona ukuthi bayasidinga emiphakathini yabo. Bazobona ukuthi ubuntu obubalulekile kumuntu hhayi ukuthi uthandana nobani.</p> <p>Ntshangase: Lns 10-12:90</p>	<p>Okwaphinde kwamjabulisa kakhulu uMusa wukuthi wathi uma efonela usisi lona owayemsebenzela, ebuza ngempilo, wathola ukuthi usekwazile ukuthola omunye umsebenzi.</p> <p>Ntshangase: Lns 22-24:93</p>
<p>Ukuhamba kukaSizwesisha kwashiya isimo simanzonzo ekhaya, kubazali bakhe. UMaMyeni wayehlala njalo embelesela usokhaya ngokuthi waxosha ingane yakhe, kuyimanje intutha ezinkalweni ezikude lapho engazi khona. Usokhaya yena wayemi ezwini lakhe lokuthi lapha kusemzini wakhe, kukhala esakhe isicathulo. Lokhu kuxabana njalo kwaze kwenza ukuthi usokhaya angasezi endlini kaMaMyeni.</p> <p>Ntshangase: Lns 1-7:94</p>	<p>Lokhu uzobe engakwenzeli nje ukujabulisa uSizwesisha kodwa uzobe ekwenzela ukukhombisa abanye abacabanga njengoMuziwakhe ukuthi umhlaba uyaguquka nezikhathi ziyahamba. Ngakho-ke abantu kumele baguquke nesikhathi.</p> <p>Ntshangase: Lns 14-18:102</p>	<p>Abanye nokho babebuza ukuthi umgcagco lona wawuzobulala bani ngoba kwabona laba abagcagcayo abahlali nokuhlala emphakathini. Abanye babeze bagcizelele ukuthi intsha iyawuthanda umdlalo oluchungechunge kamabonakude owabhalwa yilaba abashadayo. Babethi uSizwesisha uyingane yabo bonke, ukhulele khona lapha eNgwavuma waze wasebenza khona. Ngakho-ke kumele baziqhenye ngaye kanye nangempumelelo yakhe.</p> <p>Ntshangase: Lns 10-17:108</p>
<p>"...Izingane lezi esikhuluma ngazo ziphila komunye umhlaba. Ziphila emhlabeni wenkululeko. Inkululeko-ke ihambisana nemithetho yayo, eminye yaleyo mithetho umthetho omkhulu kakhulu kunayo yonke, owaziwa</p>	<p>Bakhuluma ngokudedelana, begcizelela ukuzalwa kabusha kwesizwe saseNingizimu Afrika lapho kungekho khona ukubukelana phansi, ukucwasana, ukuhlulelana, ukucindezelwa kwamalungelo ezakhamuzi,</p>	<p>Into eyayimkhathaza kakhulu ukuthi sengathi umyeni wakhe unephuzu elizwakalayo lokuthi uSizwesisha noMusa izingane bazozithola kanjani. "Kusho ukuthi ngempela ngizoze ngiye egodini ngingakaze nje</p>

<p>ngoMthethosisekelo. UMthethosisekelo-ke uyakuvuma ukuthi abantu abawubulili obubodwa bashade futhi kungabi bikho ngisho noyedwa ohudulela amalungelo abo...”</p> <p>Ntshangase: Lns 31-37:108</p>	<p>njengoba uMthethosisekelo uyihlahla indlela.</p> <p>Ntshangase: Lns 4-9:115</p>	<p>ngidlalise abazukulu? Nami ngike ngikhiloshe nje amajezana njengabo bonke ogogo. Ngikhuze nje nami okungabazukulu kuganga lapha endlini, kugibela nakosofa. Cha, sengathi le ndlela izoba nameva.”</p> <p>Ntshangase: Lns 27-33:117</p>
<p>Wathi akakuncomi yena ukukhulisa ingane engenalo igazi labo ngoba ucabanga ukuthi lokho kungabangela izinkinga uma leyo ngane isikhulile, uthole ukuthi impilo yayo ayisahambi kahle ngenxa yokuthi ifuna usiko lwakubo.</p> <p>Ntshangase: Lns 2-5:119</p>	<p>Kusehlobo, izihlahla notshani kuluhlaza cwe. Izintaba zoBombo ziyamamatheka, zijabulela uhlaza lolu olucamele kuzona. Phansi lena emihosheni amanzi ayageleza azinwaya emadwaleni abushелеlezi. Amaxoxo nawo axoxa eyawo ingxoxo yakomaxoxo. Imigwaqo yayinethwe yimvula, uthuli lusahlabe ikhefu - luzothele imvelo. Imizwilili emagatsheni aluhlaza yayilokhu itshilozile nje, yenanela ubuhle bendalo. UMvelingqangi wayevumile phela nemvula yakhe, lalilokhu lehlile nje kuhle kweMpophoma iVictoria Falls.</p> <p>Ntshangase: Lns 1-9:123</p>	<p>Kwathi kusenjalo kwavuleka amazulu, kwaba manzi utshani phandle.</p> <p>Ntshangase: Lns 13-14:137</p>

4.4 Isiphetho

Kulesi sahluko ngethule ulwazi olucashunwe emanovelini oluncike kuwo lolu cwaningo. Lolu lwazi luqale lwendulelwa incazelo emayelana nezindikimba eziyizihlokwana zokuhlaziya, nezakhiwe zisuselwa emibuzweni yocwaningo. Ngichaze nezizathu zokukhetha amanoveli oluncike kuwo lolu cwaningo, ngaphinde ngawabuyekeza ngamafuphi. Ngichazile nokubaluleka kwalolu lwazi, ngoba kuyilo oluzobe luhlaziywa esahlukweni esilandelayo nokulindeleke ukuthi lokho kukhiqize izimpendulo zemibuzo yocwaningo, kuphinde kufeze izinjongo nezinhloso zalo. Ngivezile nokuthi lolu lwazi luthembekile ukuthi aluchemile nemibono nezinkolelo zami ngoba lukhethwe ngokusebenzisa izindikimba ezakhiwe zisuselwa ohlakeni lwemiqondongqangi eyinjulalwazi yocwaningo eyiseksizimu,

ihetharoseksizimu kanye ne-aloseksizimu. Le miqondongqangi ihloliwe ukuthi ikulungele ukuhlaziya lolu cwaningo ngokusebenzisa umklamo wocwaningo owuhlaziyomqondo.

ISAPHLUKO SESIHLANU

5. UKUHLAZIYWA KOLWAZI

Lesi sahluko sihlaziya ulwazi olucashunwe emanovelini oluncike kuwo lolu cwaningo, nolwethulwe esahlukweni sesine. Inoveli yokuqala olucashunwe kuyo ngenesihloko esithi *Umshado* ebhalwe uNelisiwe Zulu kanye neyesibili enesihloko esithi *Mthathe Ungowakho* ebhalwe uSicelo Ntshangase. Lesi sahluko sicubungule lolu lwazi ukuze sifeze izinhloso ezintathu zalolu cwaningo; eyokuqala engukuthola imvelaphi yokudonsisana ngokwemibono ngobulili obuhlukene ngokwesimanje. Inhloso yesibili ingukuthola imithelela onayo lo mdonsiswano endimeni edlalwa ngababhali besiZulu abasebasha. Inhloso yesithathu ngokuqhathanisa indlela ababhali besiZulu besifazane nabesilisa abaveza ngayo iqhaza elibanjwa ngabantu abanobulili obuhlukile emphakathini nendlela abaziphatha ngayo ngokobulili babo emanovelini abaphila kuwo njengabalingiswa. Lezi zinhloso zifezeke ngemva kokufezeka kwezinjongo zalolu cwaningo ezifezwe ngukuphenduleka kwemibuzo yocwaningo nelandelayo:

- Lichazani igama elithi 'ubulili'?
- Budlelwano buni obukhona phakathi kobulili nokuziphatha kwezocansi?
- Amasiko nenkolo abandlulula kanjani ngokobulili ngendlela ethinta ezocansi?
- Uvezwe kanjani umdonsiswano ngobulili obuhlukene enovelini enesihloko esithi *Umshado* uma iqhathaniswa nethi *Mthathe Ungowakho*?
- Umdonsiswano ngobulili obuhlukene ngokwesimanje unamiphi imithelela kubabhali abasebasha?

Ukuhlaziywa kolwazi kwenzeka ngokusebenzisa ulwazi oluqoqiwe ukuphendula imibuzo yocwaningo ngaphansi kwezindikimba ezinhlanu ezakhiwe zisuselwa kuyo le mibuzo. Lezi zindikimba zilandelana kanje; eyokuqala ithi isilisa nesifazane. Indikimba yesibili ithi ubudlelwano phakathi kobulili nempilo yezocansi. Indikimba yesithathu ithi iseksizimu, ihetheroseksizimu kanye ne-aloseksizimu okwenziwa ngenxa yenkolo namasiko. Indikimba yesine ithi iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu. Kuthi indikimba yesihlanu neyokugcina ithi imithelela yokudonsisana ngemibono ngobulili obuhlukene ngokwesimanje kubabhali besiZulu abasebasha.

5.1 Isilisa nesifazane

Incazelo yesilisa nesifazane siyithola lapho kuchazwa igama elithi ubulili nguConell (2009:5) ngokuthi buluhlaka lwendlela yokuphilisana kwabantu egxile endleleni yokwenziwa kwabantwana nako konke okujwayelekile ukuthi kuhlukile emizimbeni yabantu ngokomgudu wokwenza abantwana emphakathini. Uthi kuye kuthi uma umuntu enezitho ekucatshangwa ukuthi zingamenza akwazi ukwandisa abantu ngokukhulelwa ingane ebe esebizwa ngowesifazane. Kuthi lapho umuntu engasiza ukwandisa abantu ngokutshala isidoda kowesifazane abizwe ngowesilisa. Uma abantu sebehlukani siwe ngokuthi bangabesilisa noma bangabesifazane ngokwakheka kwemizimba yabo, kuye kunezezelwe ngokunye okulindelekile ekwakhiweni kwabantu ngenxa yobulili babo. Lezi zindlela zokwakheka ngizihlaziye ngaphansi kwesihlokwana sokuqala esithi, ukwakheka kwabesilisa nabesifazane.

UConell uqhubeka athi ukuba yindoda noma umfazi akuyona into umuntu azalwa eseyiyo kodwa kungumgudu ohanjwa ngumuntu kusukela ezalwa akhule aze abe mdala, nokuyilapho okuvela khona ukuthi uyakwazi ukwenza okulindelekile kwabesifazane noma kwabesilisa abadala, ukuze agcwalise ukuthi uyindoda noma ungumfazi. Ngizihlaziye okulindelekile kubantu ukuze bagcwalise ukuthi bangamadoda noma abafazi ngaphansi kwesihlokwana sesibili esithi okwenza umuntu indoda noma umfazi.

5.1.1 *Ukwakheka kwabesilisa nabesifazane*

Umphakathi wamaZulu unendlela okala ngayo ubuhle babantu besifazane noma besilisa nevela lapho bekhuluma ngaloyo muntu. Lokhu kuyavela emibhalweni ecashunwe emanovelini alolu cwaningo.

Okokuqala okuvela enovelini ethi *Umshado*, ngukwakheka kwezandla zomuntu wesifazane embhalweni ocashunwe ngezansi lapho uBhekani enothisa ukuthi izandla zikaTholakele ziyashelela uma ethatha iduku ayemnika lona.

Ngesikhathi elithatha leli duku uBhekani ezwe ukushelela kwezandla kwale ntokazi angakaze akuzwe.

Zulu: Lns 17-18:2

Ukushelela kwezandla zomuntu wesifazane kuyinto engahlale ilindelekile kowesifazane wasemakhaya, kodwa uma enayo iyathandeka ebantwini besilisa ngoba ikhombisa

ubuthakathaka bomzimba wakhe ngendlela enhle nekhombisa ukuthi uyakudinga ukuvikelwa yibo. Kanti futhi nakubantu abaphila ngokwesimanje, lokhu kukhombisa ukuthi owesifazane uyakwazi ukunakekela isikhumba sakhe. Kwabomndeni nomphakathi uwonke wasemakhaya, akuyona into enhle, ngoba kuchaza ukuthi lowo wesifazane akayijwayele imisebenzi ekulindeleke yenziwe ngumakoti enjengokutheza, ukuwasha, ukusinda, ukubasa umlilo waphansi noma ukuhlanza indlu nejwayele ukwakha izandla eziqinile, ikakhulukazi ezindaweni ezingakathuthuki ngokuba nogesi namanzi aphuma empompini.

Okwesibili okuvela kule noveli ngokwakheka komuntu wesifazane, ukwakheka komzimba kaTholakele nokuvezwe kulo mbhalo ongezansi.

Ime phambi kwakhe manje uBhekani. Athole ithuba lokuyibuka kahle ngemuva. Uyisusa phansi uyoyikhipha phezulu. Inezitho. Abheke lapha kuqala khona amathanga abone ukuthi ikhona le ntokazi. Imfasankomo le igcwele.

Zulu: Lns 6-9:2

Intombi yomZulu ithandeka uma igcwele umzimba nezitho okukhombisa ukuthi yondlekile kubo, futhi inezitho ezibonwa zizinhle uma zingeyona imicondo ezofike yone izingane uma isingunkosikazi isizala abantwana. Ngokokwakheka kukaTholakele emzimbeni, uvezwe njengomlingiswa othandekayo impela ezinsizweni zamaZulu, nakuba abesifazane bengamona isici ngezandla zakhe ezishelelayo.

Okwesithathu okuvelayo ngokwakheka komuntu wesifazane ubuhle bakhe. Ubuhle bobuso bomuntu wesifazane bubalulekile kakhulu kubantu emhlabeni wonke jikelele, nakuba kwabanye kubalulekile ukuthi buhambisane nobuhle bengaphakathi lakhe. Nakule noveli kuyagqama ukuthi uBhekani wayethanda ukuba nezintombi ezinhle, ngisho lapho esefisa ukuthatha unkosikazi wahlatshwa umxhwele yintombazane enhle okugama layo nguye uTholakele. Lokhu kuyavela emazwini angezansi.

“.... Ubuso lobu buyipentshisi...”

Zulu: Lns 13:3

Lapha uBhekani wayencoma uTholakele exoxela umngani wakhe uSifiso, kodwa waphawula ngobuhle bukaLindiwe nasemva kwalolu suku. Lokhu kuvela ngezansi.

Wayengashintshile uLindi. Emuhle njengakuqala. Ugcwele umzimba wakhe. Uyindoni yamanzi. Isihluthu sakhe sihle sisetshenziwe.

Zulu: Lns 25-26:22

Ubuhle bobuso bomuntu wesifazane kwaZulu bubukwa njengento enhle eza nayo azoyipha abantwana azobazala eseshade emzini azoshada kuwo. Kuthandwa kakhulu, uma umakoti emuhle kuze kuncokolwe ngokuthi uzokwandisa imbewu enhle.

Uma ngibheka ukwakheka komuntu wesilisa ngakolunye uhlangothi, kuvela uma umbhali wenoveli ethi *Umshado* echaza uBhekani embhalweni ocashunwe ongezansi.

Usukile phansi, akunono kuyafiwa.

Zulu: Ln 2:3

Umbhali uveza ukuthi uBhekani wayemude futhi ezithanda ehlanzekile. Lokhu kuyinto ethandekayo ensizweni yomZulu. Umuntu wesilisa omude uyathandeka kwabesifazane nasemphakathini, futhi uthola ukuhlonipheka ngakho nakwezinye izinsizwa. Ubude buthathwa njengokwakheka okukhombisa ukuthi insizwa inamandla nokuyinto ebalulekile emisebenzini yabantu besilisa bamaZulu ngoba idinga amandla. Kuze kuncokolwe ngokuthi ngisho inkosi uShaka yayisebenzisa izinsizwa ezinde kuphela uma yakha amabutho ukuze zikwazi ukubona kude nokwenza inkolelo yokuthi wayecabanga ukuthi zilwa kancono zona.

Ngokufanayo nasenovelinini ethi *Mthathe Ungowakho*, kuyavela ukuthi insizwa ethathwa njengengenasisi ngokwakheka komzimba ngenjengokombhalo ongezansi.

Uyinsizwa ziphelele impela. Ufulathela zimbuke. Ulishiyile igade, uluhlaza ngebala. Uyisidlakela sensizwa esisho ngemigxusha yemilenze nezingalo eziyizikhweqe. Isifuba siphumele ngaphandle kanti isisu sithe khece phakathi, sadla nje ngalokhu abakubiza phelelezi ngokuthi yi-*six pack*.

Ntshangase: Lns 18-23:19

USizwesisha uze unebala elimnyama njengokuthandeka kwayo impela insizwa yomZulu esikhathini sakudala nesamanje imbala, futhi ukhombisa ukunakekela umzimba wakhe nokuvela kubantu engathi unamandla futhi angakwazi ukuvikela umndenini wakhe. Ukuba yisidlakela kuyinto eyayivela ngenxa yemisebenzi eyayenziwa ngabantu besilisa kwaZulu besebenzisa amandla, ngakho kwababheka ngeso lasemakhaya, insizwa eyisidlakela ithathwa njengekhuthele ekungeke kulanjwe ekhaya ikhona.

5.1.2 Okwenza umuntu indoda noma umfazi

Umphakathi wamaZulu ophila ngokwesintu unezinto ozilindele kumuntu wesifazane ezimenza umfazi. Lezi zifaka ukuthi abe ngumuntu onenhliziyi ehle, ephanayo nekwazi ukunakekela, okwazi ukubekezela, okwazi ukwenza imisebenzi yasekhaya, othobela isoka noma imithetho yomkhwenyana wakhe, okhule ngendlela emlungisela ukuthi ashade abe ngunkosikazi oqotho emzini wakhe, azale nezingane azikhulise ngaleyo mfundiso yalapho aganele khona.

Ngakolunye uhlangothi nomuntu wesilisa ulindeleke ukuthi akhule enesisoka sokushela nokukhuluma nabantu besifazane ukuze akwazi ukuzitholela inkosikazi ayithandayo, ekwazi ukondla nakukhombisa ngokulobola, bese eyaganwa umakoti ozomthobela, yena njengendoda akwazi ukuvikela umndeni wakhe, inkosikazi imzalele izingane ezizokwandisa isibongo sakubo, ziphinde zikhule ngemfundiso yakubo noma ekhethwe yiyona indoda. Uma indoda ishadile futhi inezingane nonkosikazi ababonakala bemthobela, kuyenza ibonakale iyindoda egcwele emphakathini.

Okokuqala okuveza okulindelekile kumuntu wesilisa womZulu, okumele adlulele esigabeni sobudoda, kutholakala enovelini ethi *Umsado* emazwini alandelayo.

Kusobala ukuthi uyise ufuna ashade ngokushesha uBhekani. Ingani ephusheni umbuze kaningi ebuza umbuzo owodwa: “Namanje awukafuni ukuganwa? Namanje awukafuni ukuthatha umfazi?” Uma ekhumbula kahle uBhekani sengathi uphendulile kodwa uyise wahwaqa, ekhombisa ukuthi impendulo ayimgculisi.

Zulu: Lns 7-12:1

Lapha uBhekani umlingiswa omkhulu ucabanga ngephupho aliphuphile elikhombisa ukuthi uyise osewashona ulindele ukuthi kumele ngabe useganiwe njengensizwa yomZulu. Ngenxa yokuthi akaganiwe futhi akakuboni kuphuthuma, kuleli phupho uyise ukhombisa ukumcasukela nakuba esashona. Kubantu basemakhaya abakholelwa emaphusheni nabaphansi, imiyalezo yabaphansi evela ngephupho iyisiqinisekiso sezinkolelo zabo ngempilo yomuntu, ngakho lokhu kuqinisekisa inkolelo yabakubo ngokukholelwa ukuthi kumele ngabe useganiwe uBhekani avuse umuzi wakubo.

Ngokufanayo nasenovelini ethi *Mthathe Ungowakho*, nakhona kuyavela ukuthi ukuganwa komuntu wesilisa yinto ebalulekile ukuze agcwalise ukuthi uyindoda. Lokhu sikuthola kulo mbhalo ocashunwe ngezansi.

Into eyayikhathaza abazali bakhe uSizwesisha ukuthi kwakucwebe iziziba nje uma sekuziwa kwezothando.

Ntshangase: Lns 16-17:8

Abazali bakaSizwesisha babekhathazekile ngokungaboni izinkomba zokuthi uSizwesisha unentombi ngoba ngeke abe nonkosikazi engenayo intombi.

Okwesibili okwenza umuntu wesilisa indoda kwaZulu, ukukwazi ukuzilobolela intombi afuna ukuyishada. Kuyavela ukubaluleka kwaleli siko nasenovelini ethi *Umslado* uma uBhekani ekhathazeka uma ecabanga ukuthi iphupho lidinga ashade ngokushesha. Lokhu kuvela emazwini angezansi.

Izindleko bezimxinile akakwazanga ukubeka imali. Akazi ukuthi uzolobola ngani njengoba kufuneka ashade masinya nje.

Zulu: Lns 3-4:3

Lokhu ngokwesiZulu kuyinkomba yokuthi uBhekani wayeseyinsizwa engakakulungeli ukudlulela esigabeni sobudoda. Yikho ayengenayo nemali yokulobola.

Ngokuhlukile, enovelini ethi *Mthathe Ungowakho*, kuvela uSizwesisha noMusa bekhombisa ukuthi bakulungele ukuba ngamadoda ngoba bobabili bazimisele ukukhokha ilobolo ukuze kungabi sengathi omunye akayona indoda kubona njengoba kuvela emazwini angezansi.

Nokho bavumelana ukuthi bazolikhokha ngokuhlanganyela lelo lobolo ukuze kungeke kwakheke umqondo wokuthi uMusa wuye oyindoda kanti uSizwesisha yena ungowesifazane.

Ntshangase: Lns 10-13:98

Laba balingiswa bakhombisa ukulazi isiko lesiZulu ukuthi lithi indoda iyindoda ngoba imlobolile loyo eshade naye.

Okwesithathu okukhombisa ukuthi umuntu wesilisa usendleleni yokuba yindoda, ukuthi akwazi ukushaya umthetho emzini wakhe, kulalele unkosikazi kanye nezingane zakhe. Uma ekhombisa ukuhluleka ukukwenza lokhu, buyangabazeka ubudoda bakhe. Ukwazi ngalokhu

kuvela enovelini ethi *Umsshado* lapha uBhekani ecabanga ngazo zonke izinto angazithandi ngoTholakele, njengakulo mbhalo ocashunwe ngezansi.

Abuye abone ukuthi ngoba uTholi uyamthanda kokunye uzoziyeka zonke lezi zinto azenzayo. Azitshela ukuthi ngaphambi kokuba bashade uyombuza uTholi ukuthi uzohlukana yini nazo zonke lezi zinto zokungcola.

Zulu: Lns 8-11:73

Ukuba uBhekani ubeshada ngempumelelo noTholakele, bebuyothandabuzeka ubudoda bakhe uma ehluleka ukuyekisa uTholakele konke okungathandeki ngaye, bekuyothiwa uyahluleka ukumshayela umthetho. Yingakho naye elokhu ezitshela ukuthi uzokwazi ukumshintsha uTholakele uma eseshada naye. Lokhu kuvela nasenovelini ethi *Mthathe Ungowakho* lapho uMaMyeni ezicabangela embhalweni ocashunwe ngezansi.

Phela yena wayalwa mhlazane ephuma emagcekeni akubo, ezogana lapha kwaDlakadla ukuthi indoda yiyo eyinhloko yekhaya, yena kuzomele athobele zonke izinqumo usokhaya asezithathile.

Ntshangase: Lns 3-6:11

Unkosikazi ohlonipha njengoMaMyeni, nokholelwayo kukho uthathwa njengomfazi wekhethele endleleni afundiswe ngayo, ngoba uyakwazi ukuthobela izinqumo zendoda nokuyenza izizwe ihloniphekile emndenini nasemphakathini.

Okwesine okwenza owesilisa azizwe eyindoda, ukukwazi ukuvikela abesifazane abasondelene naye uma bezithola besengozini. Enovelini ethi *Umsshado* kuvela uBhekani ekwazi ukukwenza lokhu nokukhonjiswa kulo mbhalo ocashunwe ngezansi.

Ashaye ngempama kuTholi uBhatomu. Angabe esabuza uBheki. Ashaye ngempama ebusweni bukaBhatomu. Agxume abheke phezulu uBhatomu.

Zulu: Lns 26-27:27

Lapha uBhekani uvikela uTholakele ekushayweni nguBhatomu ozama ukumkhombisa ukuthi ilungelo lakhe lokuzikhethela umuntu amthandayo alisebenzi njengoba umndeni wamvumela ukuthi amngene. Uma isoka likhombisa ukuthi liyakwazi ukuvikela intombi yalo, kuyayiqinisekisa intombi ukuthi ngempela ithandana nomuntu okulungele ukuba yindoda yomuzi, ongayivikela yona nomndeni abazoba nawo. Nayo insizwa izizwa isivikele isithunzi sayo futhi iqinisekisile nakuyona imbala ukuthi iyindoda ngokuvikela owakwayo.

Ngokwalezi zinkomba ezibalwe ngenhla, umlingiswa onguBhekani ubukeka ngendlela emenza umuntu othandekayo ezinsizweni; ukwenza kwakhe kumenza abe ngumuntu wesilisa okwaziyo ukuvikela owakwakhe, ukushela intombi ayithandayo, ukuzilobolela, kodwa uyahluleka ukushaya umthetho nokuqinisekisa ukuthi owakwakhe uyamlalela. Ngenxa yalesi sici esisodwa, uBhekani usengumuntu wesilisa ozizwa enobudoda obuntekenteke, ikakhulukazi ngoba izinkomba zalesi sici zivele esidlangalaleni, lapho ingoduso yakhe iboshwa futhi kukhombisa ukuthi akazi lutho ngayo nebekumele ngabe uyakwazi. Kuvela nokuthi akalobolanga kubo, nokuyinto alindeleke ukuthi ngabe waqinisekisa ukuthi iyenzeka. Lo mlingiswa umele abesilisa abaningi abanokuningi okuhle ngabo njengamadoda, kodwa isici esisodwa abanaso sibe sesenza umphakathi ubenze noma bona uqobo bazizwe bengewona amadoda aphelele. Ngokufanayo noSizwesisha, ungowesilisa owakhiwe njengendoda ethandekayo emphakathini, uyakwazi ukuzilobolela, kodwa akakwazi ukushela intombi ngenxa yokungabi nemizwa yabesifazane, ngakho akanaye unkosikazi kodwa unayo ingane ekungeyakhe noMusa futhi benza nemisebenzi esiza imiphakathi abaphila kuyo. Naye uSizwesisha noMusa, bangabalingiswa abamele bonke abantu besilisa abangokuningi okuhle, okuwusizo nokuthandekayo emphakathini nasemakhaya abo, kodwa ngenxa yokuba nemizwa yocansi ethanda abantu besilisa babe sebethathwa njengabangewona amadoda noma amadoda angaphelele.

Ngasohlangithini lwabantu besimame, okokuqala okuyinkomba uma kubhekwa intombi efanele ukushadwa emakhaya akwaZulu ukuze ibe ngumfazi; kubhekwa intombi enehliziyo enhle nekwazi ukuphana, ngoba lokho kuyinkomba yokuthi iyokwazi ukunakekela umndeni wonke yenze ikhaya lifudumale. Yingakho-ke sibona umama kaBhekani ezama ukwenza uBhekani aqaphele ubuhle benhliziyo kaLindiwe embhalweni olandelayo.

Uzibonile izimpahla engiziphathelwe uLindiwe Bheki?"

Zulu: Ln 18:21

Kulo mbhalo umama kaBhekani uzama ukukhombisa uBhekani ukuthi uLindiwe ungumuntu wesifazane onehliziyo enakekelayo, ngoba nangu emphathele izimpahla. Nakuba uBhekani engazwakali ehlabeke umxhwele ngalokhu, kodwa umama wakhe kumthintile. Ukuphana kuyinto ebalulekile kumuntu ofuna ukuba umfazi ngoba kuchaza ukuthi uyokwazi ukunakekela amalunga omndeni nezihlobo zasemzini ashadele kuwo ngisho zifikile zizovakasha.

Nakuba uBhekani engakhombisanga ukusenamela isenzo sikaLindiwe sokubapha izimpahla, ukhonjiswe njengomlingiswa okubona kubalulekile ukuba nobuntu naye kulo mbhalo ocashunwe ongezansi.

“Ubuntu unabo mfowethu. Uyazi, kuwe iduku lami wangicoshela yena. Ngabona ukuthi cha usaphila-ke lo muntu...”

Zulu: Lns 18-19:3

Ubuntu bukaTholakele yibona obavula ithuba lokuthi uBhekani aze akhulume naye noma wayesevele ethathekile yindlela abukeka ngayo. Kule nkulumo uzwakala engumuntu owathatheka ubuhle bukaTholakele kodwa othole isiqiniseko sokuthi uyintombi yokushadwa uma esebona ukuthi kanti uyakwazi ukwenzela abanye nokumkhombisa ubuntu yena. Yikho esezwakala kulo mbhalo ongezansi esethi:

“...Okusemqoka-ke ukuthi ngicabanga ukuyeshelela umshado nje kwaphela.”

Zulu: Lns 8-9:3

KuBhekani ubuhle buhlangene nobuntu bukaTholakele kwase kwanele ukumkhombisa ukuthi lo muntu ubufanele ubufazi. Wayekubona kwanele lokho ukuthi kungafudumeza umuzi wakubo, kwandise nezingane ezinhle ezifundiswe ukuba nenhliziyo enhle njengomama wazo. Lokhu kukhombisa ukuthi inani lobuntu kubantu abangamaZulu basemakhaya, lihamba lize lifike kude ngoba konke ayikho umuntu wesifazane kubatshela ukuthi yikona ayofika agcwalise ngakho umuzi ashadele kuwo. Ayengakwazi umama kaBhekani ngesikhathi ezama ukumnakisa ubuntu obukhonjiswa uLindiwe, ukuthi wayesebubone kaningana ubuntu kuTholakele uBhekani. Ngisho emvakashele wayemupha ukudla, kanti futhi nalapha eshelwe yizimpahla wabukhombisa njengasemagameni angezansi.

“Nakhu engikuthengele khona Bheki.” Athathe uBheki. Aqaqe le mpahla. Amayembe kanokusho amahlanu nontanjana bakhona.

Zulu: Lns 7-8:27

Akumangazi-ke ukuthi uthi noma esecishe edideka uBheki ukuthi athathe bani ube esesho njengokwalo mbhalo ocashunwe ngezansi.

“Icebo seliyozakha. Kodwa engimthandayo uTholakele. Angizame ukuthi angayizwa le ndaba kaLindiwe.”

Zulu: Lns 8-9:26

KwaZulu kuthiwa izintombi zishiyana ngomshefezo, okuchaza ukuthi zishiyana ngokwenza esokeni nokuyilapho ephumelelayo kuba yileyo eshadayo. Umbhali ukuvezile ukuthi bahle bobabili oLindiwe noTholakele, njengoba kuchaziwe ngenhla. Osekuhlukile ukwenza nendlela engechazeke azizwa ngayo uBhekani esambuka okokuqala uTholakele. Umbone okokuqala wabe esenqumile ukuthi umthandela umshado. Kodwa wamazwi isikhathi eside uLindiwe wabe esakwazi ukuthi athi lapho ephupha iphupho elithi akathathe umfazi, wangakhumbula kukhona angafisa ukumshada kuzo zonke izintombi ayeseke waba nazo njengoba usho lo mbhalo olandelayo.

Umqondo wakhe wazulazula ethatha ebeka izintombi asake athandana nazo. Wayethi uma ezifaka esikalweni ezihlolisisa zonke zingafaneli ukumgana.

Zulu: Lns 15-17:1

Endleleni yokuba yindoda, insizwa yomZulu iyakwazi ukuchitha isikhathi nezinye izintombi nakuba yazi ukuthi isiyitholile intombi efuna ukuyishada. Yilapho kuvela khona isisho esithi isoka lamanyala, futhi ngisho intombi isishada kuthiwa igcagcele esokeni ngoba kuchazwa ukuthi lo mkhwenyana esimshada ubekade enezinye izintombi. Nakule noveli uBhekani uthandana noTholakele noLindiwe nakuba azi ukuthi uzimisele ngokushada uTholakele, uze azithole esezibuza lo mbuzo ocashunwe wabhalwa ngezansi.

Kodwa uma bengase bakhulelwe bobabili angenzenjani? Kulukhuni ukuba yindoda. Into engcono uyovele amhlawule uLindiwe azishadele noTholi.

Zulu: Ln 25-27:36

NgokwesiZulu umuntu wesilisa uyakwazi ukukhulelisa ngaphandle kokuthathwa njengowenze ihlazo, ebe eshada nomunye umuntu wesifazane ngakwelinye icala. Umuntu wesilisa akathathwa njengongenasi uma enezintombi eziningi, ubizwa ngesoka. Ngakolunye uhlangothi, uma umuntu wesifazane enza okufanayo, uthathwa njengoxegelwa yisimilo. Lokhu yinto yesibili ebalulekile ngomuntu wesifazane nevelayo enovelini ethi *Umshado*; isimilo. Yingakho uBhekani ekhombisa ukukhathazeka ngobudlelwane bukaTholakele noPamella, nakuba uPamella engumuntu wesifazane. Lokhu kuvela emicabangweni yakhe ekulo mbhalo ongezansi.

Ufisa kabi ukubona ukuthi wenzani lo mlungu noTholi? Wazitshela ukuthi uzozama ukuthola ithuba lokuyolunguza ngefasitela

Zulu: Lns 21-22:22

Okwesithathu okwenza owesifazane abe ngofanelekile ukuba ngumfazi kwaZulu, ukukwazi ukuthola abantwana, nokusiza indoda ayishadile yandise isibongo sayo. Yingakho sithola uBhekani noSifiso benale nkulumo ecashunwe ngezansi ngoTholakele.

“Uthi unazo izingane zalapha ayegane khona kuqala?” “Wathi umkhwenyana wakhe washona bengakamtholi umntwana. Uthi angavuma mangithi asiye kudokotela?” “Akufanele anqabe.”

Zulu: Lns 10-13:61

Kwakuyinto engamkhathazi khona uBhekani le, kodwa emva kokukhuluma noSifiso waqala wakhathazeka ngayo, ngoba ibalulekile uma ezoshada nomuntu. Yingakho eseze ecabanga nokuthi kungaba yisu elihle ukuthi ayohlola kodokotela ukuthi akanayo yini inkinga uTholakele. Uma umuntu wesifazane engakwazi ukuthola abantwana kwaZulu uthathwa njengongakwazi ukufeza yonke imisebenzi yobufazi nongakwazi ukwenza umkhenyana wakhe indoda. Eminye imizi ize itshele indodana yakhona ukuthi ithathe unkosikazi wesibili ozothola abantwana, nokuyilapho kuvela khona isithembu sikade singekho ezinhlelweni. Ngendlela okuthathwa kabi ngayo lokhu, lowo wesifazane uze abizwe ngenyumba nokuyigama elingemnandi neze.

Lokhu kusekelwa ngokwenzeka nasenovelini ethi *Mthathe Ungowakho*, kujajwa uMaMyeni ngoba enezingane ezimbili kungesikho nokuthi akanazo nhlobo izingane. Lokhu kutholakala embhalweni ongezansi.

Lezi zinkulumo zaziwugwaza umphefumulo kaMaMyeni, naye ezibona eyisehluleki nje esehlulekile ukugcwalisa amagceke oDlakadla ngamaselwa namathanga amaningi.

Ntshangase: Lns 8-11:10

Ngenxa yokungasakwazi ukuthola izingane ezingaphezulu kwezimbili, uMaMyeni wayethathwa njengonobufazi obuntekenteke nokwagcina ngokuthi kusizwe ngokuthi UDIakadla athathe omunye unkosikazi owamenza indoda emadodeni, ngokugcwalisa izingane eziningi. Lokhu kutholakala kulo mbhalo ongezansi.

Wathi uma efika lo nkosikazi waqhulula eqhululile izingane, kwakungathi kunempophoma nje yezingane evuliwe, kwavele kwachwaza izingane nje egcekeni. Inhliziyo kaMuziwakhe yavele yathi kla, wabona umuzi wakhe uvuka uma uthi mpo. Ingani phela wayesezizwa njengomnumzane ophelile.

Ntshangase: Lns 13-18:10

Lokhu kufeza khona ukuthi kubaluleke kangakanani ukukwazi ukuzala abantwana abaningi kumaZulu asaphila ngendlela yesintu, uma umuntu wesifazane efuna ukukhombisa ukuthi ungumfazi ophela nokwenza umkhenyana wakhe naye azizwe eyindoda ephela. Yingakho nomlingiswa onguMusa, ekhombisa ukukhathazeka ngokuthi akanayo ingane nakuveza kulo mbhalo ongezansi.

Nokho uMusa yena akanelisekile ngoba akanangane, akanankosikazi. Khona uma kungathiwa uyacisha khona manje, imali yakhe kanye nazo zonke lezi zinto azisebenzele kanzima zingashonaphi?

Ntshangase: Lns 22-25:40

Lo mlingiswa umele abantu besilisa abaningi asebekulungele ukungena esigabeni sobudoda, ngoba basuke sebezizwa benesifiso sokuba nonkosikazi nezingane, futhi bazi ukubaluleka kwendima ezodlalwa yilaba bantu ezimpilweni zabo. Uma umuntu wesilisa ofana nomlingiswa uMusa engaganwa umuntu wesifazane ongakwazi ukuthola abantwana, angezwa ngathi lowo muntu wesifazane uyahluleka ukudlala indima yakhe ekutholeni abantwana.

Ekugcineni, umuntu wesifazane okwazi ukusekela owesilisa ebubini uthathwa njengomuntu wesifazane oqotho nongakha ikhaya ame nendoda yakhe, noma sekunzima nokuchaza ukuthi engaba ngumfazi. Ekupheleni kwenoveli ethi *Umshado*, uLindiwe uvezwa njengokwalamagama angezansi.

Akekho owasondela kuye ngaphandle kukanina noLindiwe. "Ikhona imoto Bheki, asihambe siye ekhaya." Uthe uma ebheka ukuthi ubani okhulumayo, wacishe waquleka uma ebona ukuthi uLindiwe. Akakwazanga ukuzizela uBheki. ULindiwe wamdonsa uBheki wamngenisa emotweni bahamba.

Zulu: Lns 21-26:81

ULindiwe ubonisa ukukwazi ukuxola nokweseka uBhekani nakuba wayemonile wakhetha uTholakele ekhona yena, futhi ekhulelwe ingane yakhe engakaze amone ngalutho.

Nangapha ohlangothini lo muntu wesifazane, kuyavela ukuthi abalingiswa abaqavile emanovelinini amabili oluncike kuwo lolu cwaningo abanguTholakele oqave kwenesihloko esithi *Umshado*, kanye noMaMsweli oqavile kwenesihloko esithi *Mthathe Ungowakho*. UTholakele uvezwe engowesifazane owakheke ngendlela enhle emzimbeni ngokwakwaZulu, eyintombi iphelele enyathela ngabantwana. Unenhliziyi enhle, uyaphana futhi uyakwazi

ukunakekela isoka lakhe. Unenkinga yokuthobela imithetho yesoka lakhe kanti uziphethe ngendlela engabonisi isimilo njengoba ezibandakanya ocansini nesoka lakhe kanye nomngani wakhe wesifazane. Akwazeki noma uyakwazi yini ukubeletha abantwana kodwa kuyangabazeka. Ngenxa yalezi zici umlingiswa onguTholakele umele abesifazane ababonakala bengabufanele ubufazi kwaZulu, nakuba ekhombisa ukuba ngowesifazane okwaziyo ukuzenzela ezakhe izinqumo futhi ekwazi ukuzimela izinqumo azithathayo nalapho isiko limcindezela, nokuthandekayo esikhathini samanje. Yikho-ke ukuthi umbhali ube esephinde emveza njengesigebengu, nakhu eseze egcina eboshwa. Ngale kokuboshwa, ubevele engeyena umuntu wesifazane wekhethelo uma kuza ebufazini ngokwendlela yempilo yamaZulu asemakhaya, ngenxa yendlela ayiphethe ngayo impilo yakhe. UMaMsweli ngakolunye uhlangothi, yena ungumuntu wesifazane wekhethelo empilweni yesiZulu yasemakhaya. Ufundisiwe, unenhlonipho, uyakwazi ukubekezela ngisho kunzima, ukwazile ukubeletha izingane nakuba zingeningi njengokufisa komkhwenyana wakhe. Ukhuliswe ngendlela emenza umfazi wangempela, kodwa unesici esincane nje kuphela sokungakwazi ukuzala izingane eziningi nokungaphezulu kwamandla akhe. UMaMsweli uyaphasa njengomfazi kwaZulu, kodwa impilo yakhe ilandela sona isaga esithi nje, akukho soka lingenasici, nokuchaza ukuthi akekho umuntu omuhle ngakho konke, kuhlale kukhona okubi kumuntu ophila emhlabeni.

5.2 Ubudlelwano phakathi kobulili nocansi

Ngemva kokuchazeka kobulili nakho konke okwenza indoda nomfazi ngenhla, kubalulekile ukukhumbula ukuthi kuyini ukuziphatha ngokocansi. NgokukaButler-Wall ehlangene nabanye (2016:15), ukuziphatha ngokocansi kusho indlela imizwa yomuntu esebenza ngayo kanye nohlobo lwabantu athola imizwa yakhe ibathakasela ngokocansi. Bathi umuntu nomuntu unemizwa eziveza ngokwamazinga ahlukile uma kuqhathaniswa nabanye abantu. Noma ngabe kunabantu ababili abathanda abantu abachazeka ngaphansi kwegama elilodwa, lisuke lisahlukile izinga imizwa yabo ethanda ngayo lolo hlobo lwabantu ababathandayo ngokocansi. Lokhu kulekelelwa nguWeeks (2003:15) othi, ukuziphatha ngokocansi kungumphumela wosikompilo kanye nemvelo yomuntu. Uthi ukuziphatha ngokocansi kwakhiwa ngumphakathi umuntu akhulela kuwo ngoba yiwona omfundisa okwamukelekile nokungemukelekile ngokocansi. Uthi ukwakheka kwezitho zomzimba kubeka amazinga umuntu angazibandakanya ocansini aze afike kuwona kuphela, hhayi inqubo yokuzibandakanya ocansini. Uphetha ngokuthi inqubo yokuzibandakanya ocansini ibekwa usikompilo umuntu aphila ngaphansi kwalo emphakathini aphila kuwo.

Ukubheka le ncazelo, kusiza ukuthi siqonde kahle ukuthi yini edala umdonsiswano ngobulili babantu uma buhlanganiswa nezinqumo zabo zempilo yezocansi. Njengoba uConell (2009:5) ebeseshilo ngamafuphi ngenhla ukuthi ukuhlukana kwabantu ngokobulili kuncike kuqala endleleni echazwa ngumphakathi kanye nokulindelekile kubantu ngokohlangothi lobulili abakulona ngokwendlela incazelo yomphakathi ekuchaza ngayo. NoWeeks (2003:15) usasho khona ukuthi nendlela yokuziphatha ngokocansi nayo iqanjwa ngumphakathi umuntu akhulela kuwo. Yingakho-ke nokwamukeleka kuqhamuka kuwo futhi umphakathi umuntu aphila ngaphansi kwawo. Yingakho kulesi sigaba ngicubungule okuyikona okwenza umphakathi ungamukeli indlela abantu abaziphatha ngayo empilweni yabo yezocansi.

Okokuqala okuhamba phambili uma abalingiswa bekhononda uma bebona kukhona abazikhethela impilo yezocansi engajwayelekile, ukuthi ngeke bakwazi ukuthola izingane. Lokhu siyakuthola enovelini ethi *Mthathe Ungowakho*, uma uSizwesisha etshela abazali bakhe ukuthi usemtholile umuntu amthandayo kula mazwi angezansi.

“...Njengoba ngasho nje fana ukuthi thina silindele umakoti ozofika azosizalela izingane lapha, kwande isibongo sikababa, kuyangijabulisa-ke ukuzwa ukuthi wena usufinyelele kulelo zinga...”

Ntshangase: Lns 7-9:68

Lapha kuyavela ukuthi ukushada kwabantu bobulili obungafani kubantu kubaluleke ngoba yiyona nhlangotho yezothando ekwazi ukukhipha izithelo ezingabantwana, ekumele basize ukuqhuba isibongo salowo muzi. Siyakuthola lokhu futhi kuyo le noveli lapha uNonhliziyo ethi usezikhethela ukuba yindela, nokuchaza ukuthi ngeke ashade futhi ngeke abe nobudlelwane obunika abantwana. Lokhu sikuthola kula mazwi angezansi.

“...Bengilindele ukuthi uhambe uyogana, uzale izingane...”

Ntshangase: Lns 9-10:58

Ngokufanayo kuyavela nalapha enovelini ethi *Umshado* ukuthi ukuthola izingane kubalulekile uma uSifiso ebuza uBhekani ngoTholakele kula mazwi angezansi.

“Uthi unazo izingane zalapha ayegane khona kuqala?” “Wathi umkhwenyana wakhe washona bengakamtholi umntwana. Uthi angavuma mangithi asiye kudokotela?” “Akufanele anqabe.”

Zulu: Lns 10-13:61

Lokhu kuyaveza ukuthi into esuke ilindelwe ngumndeni nomphakathi wamaZulu uma umuntu enganwa noma ekhula efika esigabeni sokuba sothandwebi ukuthi agane noma aganwe, azale abantwana, kuqhubeke isibongo. Yikho kuqala kuba nenkinga uma kucaca ngeke kukwazi ukwenzeka lokho ngenxa yohlobo lomuntu amkhethayo. Kungakho nasenovelini ethi *Mthathe Ungowakho* kujatshulwa kakhulu uma sekuvela ukuthi uSizwesisha usenengane ebekucatshangwa ukuthi ekaNonhliziyo. Kumama wabo akubalulekile nokuthi ekabani phakathi kwabo, inqobo nje uma ingumzukulu wakhe. Lokhu kutholakala kula magama angezansi.

Injabulo yayibhalwe ebusweni kuwo wonke umuntu. UMaMyeni yena wayezincinza ezincinzile, engakholwa ukuthi ngempela usengugogo. Phela ngumzukulu wakhe wokuqala lona.

Ntshangase: Lns 3-7:136

Okwesibili okuvelayo okwenza ubudlelwano phakathi kobulili nocansi bube ngobugadiwe ukuthi benzeka phakathi kwabantu besilisa nabesifanzane, nokuthi usikompilo oluholela empilweni egunyaziwe yezocansi luthi abantu mabaqale ngokuganana. Ukugana-ke kuza nokwanda komnotho ekhaya lentombazane esuke igana. Lokhu kwenzeka ngokukhokhwa kwelobolo linikwe uyise wentombi enganayo. Baye bangayithandisise-ke abantu besilisa abadala into esuke isingabaphuca amathuba okuthola izinkomo zamalobo. Lokhu kuyavela kula mazwi angezansi acashunwe enovelini ethi *Mthathe Ungowakho*.

“...Ngithi ngikubeke kucace nje ukuthi ngiphoxekile. Bengilindele ukuthola amabheka ngale ndodakazi yami...”

Ntshangase: Lns 29-30:57

Amabheka yizinkomo zamalobolo, nezithi uma zilethwa, zize nezipho ezinhlobonhlobo, kanye nesithembiso sokuqala kobuhlobo nabesibongo sakwamkhwenyana olobolayo. Leli lobolo liphinde libe wusizo futhi nalapho izinsizwa zakubo kwentombi elotsholiwe sezithatha omalokazana nazo, ngoba zilobola ngezinkomo ezisuke sezandiswe yilezi ezilobole udadewabo. Yingakho enovelini ethi *Umslado*, eba nenkinga yokuthi uzolobola ngani umlingiswa onguBhekani, ngoba akanaye udadewabo futhi azikho ngisho izinkomo ezazishiywe nguyise. Lokhu kuyavela kula mazwi angezansi.

Izindleko bezimxinile akakwazanga ukubeka imali. Akazi ukuthi uzolobola ngani njengoba kufuneka ashade masinya nje.

Zulu: Lns 3-4:3

Ngenxa yenani losizo oluhlukahlukene ezinalo izinkomo ekhaya, ziyimpahla ethathwa njengebaluleke kakhulu kwaZulu. Abantu bazincengela nangazo lapho bedinga lokhu angazimisele ukubasiza ngakho umnumzane womuzi. Kuyavela lokhu nasenovelini ethi *Mthathe Ungowakho* kula magama angezansi.

Kwaze kwadingeka ukuthi abakhwenyane bathembise ukukhokha ilobolo elithe ukuthi xaxa ukuze izinhliziyi zabakwaMyeni zixege, bayidedele ingane yabo izophemba umuzi wakwaMngomezulu, izale abantwana, incelise, njengazo zonke izintombi, njengoba kwakulindelekile kuyona.

Ntshangase: Lns 31-35:9

Nakuba kuvela ukuthi abantu abasuke befuna ukushada nabobulili obufana nobabo kuyenzeka bazimisele nabo ukukhokha ilobolo, inkinga yikho ukuthi ayikho inqubo ebekwe wusikompilo emayelana nokulotsholwa kwabantu bobulili obufanayo. Kuyavela emazwini acashunwe enovelini ethi *Mthathe Ungowakho*, ukuthi ukunqunywa nokukhokhwa kwala malobolo kwenzeka ngendlela engajwayelekile ngokwemithetho elawula amalobolo.

Nokho bavumelana ukuthi bazolikhokha ngokuhlanganyela lelo lobolo ukuze kungeke kwakheke umqondo wokuthi umusa wuye oyindoda kanti uSizwesisha yena ungowesifazane.

Ntshangase: Lns 10-13:98

Okugqamayo ngawo wonke amagama acashuniwe amayelana nelobolo, ukuthi ukuthola ilobolo eliningi kuyazithambisa izinhliziyi zabomndeni wentombazane, kanti ukwazi ngesizathu esizokwenza bangasalitholi noma bathole elincane, kubabangela ulaka. Yingakho nokwazi ukuthi lizokhokhwa ngendlela engenaso isiqiniseko sokuthi banelungelo lokulifuna lonke liphelele ngenxa yokuxega kwezizathu ezinye izinkomo ezikhokhwa ngaphansi kwazo ngokujwayelekile, kunakho ukubenza bengakuthakaseli ukuganana kwabantu bobulili obufanayo.

Okwesithathu nokokugcina okuvelayo ngobudlelwano phakathi kobulili bomuntu nocansi, ukuthi abantu besilisa bazibona benegunya lokunquma okumele kwenzeke ngemizimba yabantu noma ngabe ababuphi ubulili. Yingakho uma abantu besilisa bebona okuthandekayo ngokwakheka komzimba womuntu wesifazane, bezitshela ukuthi kumele kube ngomunye wabo noma kumele kube nguye lo obukayo uqobo othola ukuzithokozisa ngako konke akubonile, nokumele kufezeke ngokuthi kube nguye ogcina ethandana naloyo muntu wesifazane. Kuyavela lokhu kula magama angezansi.

Ime phambi kwakhe manje uBhekani. Athole ithuba lokuyibuka kahle ngemuva. Uyisusa phansi uyoyikhipha phezulu. Inezitho. Abheke lapha kuqala khona amathanga abone ukuthi ikhona le ntokazi. Imfasankomo le igcwele.

Zulu: Lns 6-9:2

Ngokubona ingemuva likaTholakele eligcwele, uBheki waba nentshisekelo yokumshela emshelela umshado. Sithi lapho sihamba isikhathi bendawonye, azibone esenegunya lokunquma ukuthi yinini la kumele baye khona ocansini ngoba kudala embuka ehalela umzimba wakhe. Lokhu kuyavela kula magama angezansi.

Waziduduza ngokuthi namuhla kunamuhla. Uma befika nje endlini kuzosuka esinamathambo.

Zulu: Lns 31-32:16

Uyabona ukuthi wayeyophoxeka kabi uBhekani ukuba uTholakele wanqaba ukuya naye ocansini uma befika endlini ngalolu suku. Ikakhulukazi uma wayengasho into ekhomba ukuthi akathandi ukuya ocansini nabantu besilisa. Lokhu kuyagcizeleleka emva kokuthi uBhekani ebone ukuthi kanti ubudlelwano bukaTholakele nomngani wakhe uPamella bubuye bufake ucansi phakathi, uzwakala esekhuluma la magama angezansi.

“Ngisola sengathi kuzofuneka uhlukane noPamella uma uzoba umkami.”

Zulu: Lns 19-20:53

Lokhu kukhombisa ukuthi uBhekani uzizwa enegunya lokulawula izinqumo zikaTholakele uma ezoba ngunkosikazi wakhe, ikakhulukazi ezithinta umzimba wakhe. Ngokufanayo lokhu kuyafakazeleka nasenovelini ethi *Mthathe Ungowakho*. Uyise kaNonhliziyo uthukuthele nje ngoba yena ukhulise intombazane ezitshela ukuthi uyikhulisela ukuthi iyogana indoda ezoyilobola, iyishade iphinde iyizalise izingane. Uzitshela ukuthi unezwi ngokumele kwenzeke ngomzimba wengane yakhe, uma sekukhulunywa ngezindaba ezithinta umuntu ozoba negunya lokuthokoza ngomzimba wayo. Lokhu kuyavela kula mazwi angezansi uma eqeda ukuzwa ukuthi kanti uNonhliziyo akazimisele ngokuba nobudlelwano nomuntu wesilisa.

“Ubumsulwa obungenachashazi uma kwenzenjani? Thina lapha kwaMngomezulu silindele umkhwenyana, ozothumela abakhongi, sizwe nje sekuthiwa, sikhulekile nina boDlakadla, Msuthu...”

Ntshangase: Lns 3-6:55

Kuphinde kuvele futhi ukuthi ubaba kaNonhliziyo uzizwa enegunya elifanayo lokuqikelela lolu sikompilo nakumfana wakhe uSizwesisha. Ugana unwabu aze asho la mazwi uma kucaca ukuthi uSizwesisha ufuna ukushada nomunye umuntu wesilisa.

“... Lapha ekhaya silawulwa ngabaphansi kanye namasiko. Isiko nabaphansi ngeke bakuvume ukuthi ingane yabo ishadelwe ngumuntu wobulili obufanayo nayo. Cha, lokho impela kuyokwenzeka ngifile.”

Ntshangase: Lns 7-11:71

Kule mibhalo engaphezulu kuyacaca ukuthi inkinga ngobudlelwano bobulili bomuntu nempilo yakhe yezocansi, ukuthi okokuqala kulindeleke ukuthi umuntu asebenzise izitho zakhe ezimenza abe ngowobulili obuthile ukuthi azale izingane ukuze baqhubeke bande abantu emndenini wowesilisa azithola naye, nokwenza bande abantu emhlabeni. Okwesibili, ukuthi ukuthola izingane ngomgudu wesintu njengokusho kukaWeeks ngenhla kuletha izipho ezenzela imindeni yabesifazane umnotho wemfuyo nokuwusizawo lapho lowo mndeni usufuna ukuletha umakoti ozowuzalela izingane nawo. Okwesithathu nokokugcina, ukuthi lesi sidingo sokwandisa abantu senza abantu besilisa bazibone benegunya lokugada ukuthi bonke abantu bayawulandela umgudu wothando oqinisekisa ukuthi abantu bayanda emhlabeni, futhi balandela indlela eyenza bonke abesilisa nabesifazane balekelelane ekuthwaleni izindleko zokufeza lo mgomo. Yingakho kuba nenkinga uma kukhona abantu abakhetha ukungazibandakanyi othandweni olusiza emgomweni wokwandisa abantu.

5.3 Itharoseksizimu, iseksizimu kanye ne-aloseksizimu okwenziwa kusetshenziswa inkolo namasiko.

Emanovelini oluncike kuwo lolu cwaningo, kuyavela ukuthi kuningi ukucwasa ngokwezindlela ezihlukahlukene okwenzeka ngoba kuthiwa kusho isiko noma inkolo yabantu. Kulesi sigaba ngiveze izenzo, imicabango nezinkulamo ezimbalwa eziveza ukucwasa ngokweseksizimu, itharoseksizimu kanye ne-aloseksizimu ngenxa yamasiko nenkolo. Ngaphambi kokuveza lokhu ngibheke izincazelo zale miqondongqangi ekucwaswa ngayo kuqala ngase ngiveza indlela eyenziwa ngayo ngokosiko noma ngokwenkolo kula manoveli.

5.3.1 Iseksizimu eyenzeka ngenxa yamasiko

UMcGinley (2016:12) uthi iseksizimu iyakwazi ukuba yingcindezi kulowo osuke ebonakala engavezi zonke izinkomba ezaziwayo ngobulili bakhe. Nakula manoveli siyakubona lokhu

kwenziwa kubalingiswa abakhulu, owokuqala uBhekani enovelini ethi *Umshado*, ngoba engakhombisi izinkomba zokuthi uselungiselela ukuganwa, kube sekulindelekile esigabeni sempilo asekuso. Lokhu sikuthola kula mazwi angezansi.

“Bhekani siza uphuthume uganwe mfana kubi. Ngithe ngisathathe isihlwathi emini wafika futhi uyihlo ngephupho. Ngisho esaphila mfana wami angikazi ngimbone ecasuke kangakaya.”

Zulu: Lns 5-7:4

Lapha umama kaBhekani ukhuluma kanje ngemva kokuphupha ubaba kaBhekani osewashona ecasuke kabi ethi uBhekani kumele aganwe. Sekuthi ngoba umama kaBhekani ukholelwa kwabaphansi nasosikompilweni oluthi insizwa kumele isebenze bese ilungiselela ukuganwa kusakhanya, usevele ufaka ingcindezi kuBhekani yokuthi aganwe ngokushesha njengowabo asebeganiwe. Umuntu ofana nomama kaBhekani okholelwa kwabaphansi, usizakala kabi uma imicabango yakhe isekelwa izibonakaliso ezifana namaphupho avela kwabaphansi. Ube esekwazi ukufaka ingcindezi ngakufunayo emva kwalokho ngeqholo lokuthi usesekelwe ngabangaphikiswa. Kule nkulumo akuzwakali kukhona ukuqala ngokubuza ukuthi uBhekani ubefisani ngempilo yakhe, noma ubehlele kanjani. Ngoba abaphansi sebekhulumile, sekulindelekile ukuthi insizwa yenze okulindelekile kuyo ukuze idlulele esigabeni sobudoda.

Ngokufanayo nasenovelini ethi *Mthathe Ungowakho*, kuvela uSizwesisha efakwa ingcindezi ngabazali bakhe ngoba bebuka iminyaka yakhe nokulindeleke ngokosikompilo ukuthi uma esekuyo, bekumele ngabe useganiwe noma selidumela emansumpeni ngamalungiselelo okuthi aganwe. Lokhu kuvela kula mazwi angezansi.

“Sizwesisha fana wami, ubizwe yimina nonyoko ukuba sifakane imilomo mayelana nodaba olusikhathazayo. Sibona ilanga selize lishona kodwa akukho malokazana kulo muzi kababa.”

Ntshangase: Lns 21-23:11

Uma abazali bakhe bethi babona ilanga selize lishona, bachaza ukuthi babona eseze ecishe edlula eminyakeni ekulindeleke ukuthi athathe unkosikazi esekuyo ngokosikompilo lwamaZulu asemakhaya. Ngokwale njwayelo, kusuke kulindelwe ukuthi umuntu aganwe esengakwazi ukuthola abantwana azokwazi ukubakhulisa bangamkhandli, ngisho befika ezigabeni ezidinga amandla nomdlandla oba kumuntu osemusha ikakhulukazi uma esaganwa okokuqala. Lokhu kuye kusize nokuthi abazali bakhe bathole abazukulu

abazobathuma, ngoba basuke sebeguga kanti naye esekhulile ukuthi bangahlale bethuma yena.

Eyesibili indlela ekuvela ngayo iseksizimu ngokukaMcGinley, ivela lapho kucwaswa uTholakele ngokuba ngumfelokazi, nokulindeleke ukuthi angasashadi nomuntu ongashadile njengoba kunenkolelo yokuthi unesinyama njengomfelokazi. Le nkolelo ithi uselungele ukushada nomfowabo kamkhwenyana wakhe ongasekho kuphela. Akasenalo ilungelo lokuzikhethela. Indlela acwaseka ngayo ngenxa yalokhu iyazwakala ngisho emazwini angezansi kamngani kaBhekani uSifiso.

Noma ngabe inkinga yakho ingakanani ngeke ize ikwenze ufune ukuganwa umfelokazi.

Zulu: Lns 30-31:9

Ngisho uma sekuqala kuvela amashwa kucatshangwa ukuthi enziwa ukuthi uBhekani ushada nomfelokazi, nokuyinto esekumele ishwelezelwe ngoba iyisono kwabaphansi. Lokhu kuyavela kula mazwi angezansi.

“Mhlawumbe konakala khona ukuthi nathi sihambise abakhongi kumuntu ozilile.” “Usho njalo mama?” “Ngiyacabanga nje. Kuyofuneka siyibike le ndaba kwabaphansi; kokunye sishweleze.”

Zulu: Lns 16-20:73

KwaZulu umfelokazi ubukwa ngeso elibi kakhulu. AmaZulu asemakhaya ambuka njengomuntu onamashwa, ekusuke sekumele angasenzi lutho olwenziwa ngabanye abantu. Kumele azile, azithibe ezinkanukweni eziningi zenyama. Ngisho ukuya emsebenzini uyacelelwa ngoba ngokomthetho kusuke kumele angayi ngisho emzini yabantu futhi angayi ezindaweni ezinabantu abaningi ngoba ezobathelela ngamashwa awathole ngokushonelwa yindoda. Okumangazayo yonke le nkolelo ayiqinile kangako uma kuza ebantwini besilisa. Umuntu wesilisa oshonelwe ngunkosikazi kulindeleke ukuthi aphinde ashade, futhi ayikho inkinga uma eshada nomuntu ongakaze ashade. Nakuba ngesikhathi sakudala umfelwa ubeganwa yintombazane esuke isinengane yase ingashadi nalelo soka, ngoba ibisuke ingasekho insizwa engenangane ezoyithatha njengonkosikazi. Lokhu kuveza ukuthi kwaZulu umuntu oshonelwe owakwakhe usuke esethathwa njengomuntu ongafani nabanye abantu, nesekumele agadwe ngemithetho ekumele kuthathwe njengehlazo uma engayilandeli.

Eyesithathu indlela yokucwasa ngokobulili etholakala lapha, isetshenziswa lapho kubukwa abantu besifazane nokuthola abantwana. Enovelini ethi *Mthathe Ungowakho*, kuvela uMaMsweli ecwaswa nguzakwabo ngokuthi unezingane ezimbili ebe yena agana emva kwakhe kodwa enezingane eziningi kakhulu kunaye. Ukucwaswa kwakhe kungaqalanga ngozakwabo, kodwa kwaqala ngabantu ababegigiyela ngokuba kwabo nezingane ezimbili kuphela, kwalandela ngomyeni wakhe uDlakadla owathi uma ezwa abantu begigiyela, wabavumela wagijima wathatha unkosikazi wesibili, nokukhomba ukuthi naye ucabanga ukuthi uMaMsweli akayena umfazi ophelile kuye ngoba ehluleka ukugcwalisa igceke ngezingane. Lokhu kucwasa kutholakala kula mazwi angezansi nokuyingoma ayeyihaya njalo uzakwabo uma edlula eduze komuzi wakhe.

Sibusisiw' esami isisu, Sivundl' oDlakadla, oMsuthu

Bagcwal' amagceke

Kwahlabek' ohlabekayo

Ntshangase: Lns 27-30:10

Ngokufanayo, uyatholakala umqondo wokufuna ukucwasa umuntu wesifazane ngokukwazi noma ukungakwazi ukuthola abantwana nasenovelini ethi *Umshado*. Nakhona umlingiswa omkhulu uBhekani uthi ezithandela uTholakele bese ekhombisa ukukhathazeka ngokuthi uzokwazi yini ukuthola abantwana uma ebuzwa ngumngani wakhe. Uze afise ukuyomhlola kudokotela imbala.

“Uthi unazo izingane zalapha ayegane khona kuqala?” “Wathi umkhwenyana wakhe washona bengakamtholi umntwana. Uthi angavuma mangithi asiye kudokotela?” “Akufanele anqabe.”

Zulu: Lns 10-13:61

La maphuzu asebungulwe ngenhla, aveza ngokusobala ukuthi osikwenimpilo lwesiZulu ikhona iseksizimu eyenziwa ngoba kulandelwa isiko elisuke lifaka ingcindezi ngoba lenziwe ngendlela ebheka wonke umuntu ngokufana, ingqobo nje uma engowobulili obuthile. Njengokusho kukaMcGinley, le ngcindezi incika ekutheni abantu abafana naye lo ocindezelwayo bayakwazi ukwenza lokhu okufunekayo, bese kuba isizathu esanele sokuthi kucindezelwe isisulu ukuthi naso senze okufanayo. Kule ndlela yokwenza, abantu ekumele ngabe yibo abavikela umuntu okungaba ngabomndeni noma abangani yibo abadlala indima yabahlukumezi, esikhundleni sokuzama ukulalela okufiswa yisisulu, bayasisola ngokungenzi

kwaso njengabanye abantu, bese besicindezela ukuthi senze njalo naso, uma singafuni, basifulathele ngokusidikila.

5.3.2 Ihetharoseksizimu eyenziwa ngenxa yamasiko nenkolo

OBakacak no-Oktem (2014:823) bachaza ihetharoseksizimu njengenkolelo emayelana nobulili, nokuziphatha ngokwemfundiso esezingeni elithile, nokufaka ubungozi. Bathi lezi yizinhlobo ezichaza ukuthandana kwabantu bobulili obufanayo ababizwa ngongqingili noma ngama-*lesbians* nabanye abazibandakanya kwezocansi ngendlela engajwayelekile njengendlela yokuphila enobuhlongandlebe emiphakathini ejwayelekile, iphinde ithathwe njengehamba ngokwesono ngokwezenkolo kanye nesabekayo endleleni yokuphila ezama ukugcina izimfundiso ezithathwa njengezinhle emiphakathini.

Enovelini ethi *Mthathe Ungowakho*, kuyavela ukuthi abantu bathatha abantu abazishintsha ubulili babo nababizwa ngama-*transgender* ngolimi lwasemzini njengabenza isono. Lokhu kuvela kula mazwi angezansi, uma abafundi bakamlingiswa uSizwesisha bedingida ngempilo yomlingiswa wenoveli, ozishintsha ubulili ekade engowesilisa wase eba ngumuntu wesifazane.

Babodwa ababethi umuntu akufanele aphenyukele imvelo ngoba uMdali wamdala ngabomu ukuthi abe yilento ayiyona. Bamhlaba bamhlikiza uMhlengi ngokuzishintsha ubulili bakhe abe ngowesifazane, aphinde azibize ngoMahlengi, agcine esengene ebudlelwaneni nomuntu wesilisa. Bathi kuphambene nomthetho wemvelo kanti namadlozi nje akubo ngeke akuvume lokho. Babodwa ababethi bayamdabukela uMhlengi ukuthi uyofike athini ezulwini.

Ntshangase: Lns 29-36:21

Abantu abaningi abakholelwa kuNkulunkulu futhi bengamaKhristu bakholwa ngokuthi uNkulunkulu wadala abantu ukuthi bashade babe yindoda nomfazi futhi bazalane bande. Kulaba bantu ukuzishintsha indlela ozalwe uyiyo kungukona okusezingeni eliphezulu ngoba usuke usushintsha umzimba abakholwa ukuthi uyithempeli likaNkulunkulu imbala (1 Kwabasekhorinte 6:19-20). AmaZulu amaningi asemakhaya akholelwa kulokhu, kanti nangewona amaKhristu akholwa wukuthi amadlozi awavumelani nokuzishintsha kulokhu osuke uzalwe uyikho.

Njengokuchaza kukaBakacak no-Oktem, abantu bamaZulu basemakhaya, babheka abantu abathandana nabobulili obufanayo njengabantu abafaka isihlava esibi ezimfundisweni abazithatha njengezinhle abasuke bezifundisa ngamasiko nokufaka ukuthandana kwabantu bobulili obungafani kuphela. Lokhu siyakuthola kula mazwi angezansi.

Ibandla lahlukana phakathi ngalolu daba. Abanye baluhlaba baluhlikiza, besho ukuthi amadlozi azobafulathela uma beke bavuma lo mgcagco ube khona lapha endaweni. Abanye babethi selokhu kwathi nhlo bona abakaze babone enye indoda ishada nenye indoda lapha esizweni sakwaNyawo. Ngeke kuthi sebempunga benje bese bevumela into efana nalena yenzeke. Zona izingane nabazukulu babo bangafundani kulokhu?

Ntshangase: Lns 2-9:108

Lapha abantu bomphakathi babehlanganele ukuthi baveze izimvo zabo njengoba uSizwesisha wayezoshadela esigodini sabo umshado wesintu. Kula mazwi abo kuyavela ukuthi izinkolelo zabantu zesintu ziyakwazi ukubenza benze isenzo sokucwasa, futhi bazizwe benesisekelo sesenzo sabo sokucwasa ingqobo nje uma besekwa wusikompilo eselulandelwe isikhathi eside.

5.3.3 I-aloseksizimu eyenziwa ngenxa yamasiko

NgokukaClark nabanye ababhali (2022:243), bathi i-aloseksizimu isho ukucwasa kwabantu abangalulangazeleli ucansi noma abalulangazelela kancane kunokujwayelekile ngenxa yenkolelo ethi bonke abantu bayalulangazelela ucansi. Lolu hlobo lokucwasa luyatholakala enovelini ethi *Mthathe Ungowakho* nolucela ngala mazwi angezansi.

“Ubumsulwa obungenachashazi uma kwenzenjani? Thina lapha kwaMngomezulu silindele umkhwenyana, ozothumela abakhongi, sizwe nje sekuthiwa, sikhulekile nina boDlakadla, Msuthu...”

Ntshangase: Lns 3-6:55

Lena kwakuyimpindulo kaDlakadla lapho indodakazi yakhe uNonhliziyo ethi usenqume ukuyophila impilo yobundela, yona engahlangani nempilo yomshado nokungumgudu ojwayelekile kumuntu wesifazane womZulu wasemakhaya. Le mpindulo ayikhombisi ukweseka isinqumo sikaNonhliziyo, kodwa ikhombisa ukuthi asemukeleki ngoba asihambisani nokulindelwe, ngoba kulindelwe ukuthi umuntu wesifazane abe ngumuntu olangazelela ukuba nowakhe umkhwenyana azokwazi ukuzibandakanya naye kwezocansi ngoba kuyikona okujwayelekile ukuthi abantu banezidingo zocansi. Lokhu kujwayeleka ngoba kudalwa usikompilo lomgudu wempilo yomuntu ngokokuvama.

Lokhu kungamukeleki kuyatholakala nasempilweni kaSizwesisha kuyo le noveli ngenkathi kusabonakala kusacwebe isiziba ngezifiso zakhe ngempilo yezothando. Lokhu kuvela kula mazwi angezansi.

“Isiyangikhathaza mina manje MaMyeni lento kaSizwesisha yokungalethi umlobokazi emagcekeni akoDlakadla, oMsuthu,” kuphefumula uMuziwakhe, ubona nje ukuthi ubambe umthamo wezinyembezi angafuni uqathake.

Ntshangase: Lns 26-29:8

NgokwesiZulu insizwa kumele ikhule ibonakale ukuthi inalo ilukuluku lokuba sothandweni nokuye kubonakale ngokuthi kuke kube nentombi ekukhulunywa ngayo endaweni ukuthi iye ibonakale nayo. Lokhu kwenza ukuthi kube ludlana uma sekufike isikhathi sokuthi ithathe. Ngalesi sikhathi insizwa ingakhombisi sifiso sokuba sothandweni kuyabakhathaza abazali ukuthi ngathi inokuhluka kwezinye izinsizwa. Kule nkulimo kuzwakala abazali bakaSizwesisha bekhombisa ukwesaba ukuthi angase abe ngumuntu ongenakho ukulangazelela ukuzibandakanya othandweni nokungahambelani nezifiso zabo ezihambelana nosikompilo lwempilo yamaZulu yasemakhaya.

Lokhu kukhathazeka nokuthukuthela kwabazali uma bethola noma besola ukuthi umntwana wabo akanakho ukulangazelela ubudlelwano obunempilo yezocansi bukhombisa ukuthi i-aloseksizimu iqala ekhaya lomuntu oyi-asekshwali ngenxa yomgudu wempilo yobufazi noma yobudoda obusuke bulindelwe kuye ukuze umndeni uzuze umakoti ozosiza ekhaya noma umkhwenyana ozolobola kutholwe izinkomo bese kuvela abazukulu abazoqhuba isibongo sabazali uma kungumuntu wesilisa noma abazukulu abazoqhuba ubuhlobo nabasemzini uma kungumuntu wesifazane.

5.4 Iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu

Umdonsiswano ngobulili obuhlukene emanovelini anesihloko esithi *Ushado* nesithi *Mthathe Ungowakho* ukhonjiswe ngezendo ezikhombisa iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu. Nokuhlaziywa kwalezi zendo kuvezwe ngaphansi kwalezi zihlokwana. Ngaphansi kwale ndikimba kuvezwa izendo ezikhombisa lezi zinhlobo zokucwasa, kodwa ezingenziwa ngenxa yamasiko noma inkolo, nokuyikho okwenza le ndikimba ihluke kweyandulelayo.

5.4.1 Iseksizimu

NgokukaMasequesmay (2021:1), iseksizimu iyinkolelo encike emqondweni othi ubulili besilisa bungaphezulu kobunye. Lokhu kuye kugcine sekuba yizizathu zokufaka imithetho ecubungula izenzo zabantu besilisa nabantu besifazane ukuze kufakazeleke ukuthi bangabesilisa noma abesifazane ngempela.

Indlela yokuqala eveza ukuthi abantu besilisa banikwe amandla angaphezulu komuntu wesifazane, yile yokumnika igunya lokunquma ukuthi ngonjani umuntu ozoshada naye. Nakuba umuntu wesifazane esuke esenalo igunya lokuvuma noma anqabe, kodwa umuntu wesifazane ushada kuphela uma kukhona umuntu wesilisa obuke incazelo yakhe yowesifazane ofanelwe ubufazi wase ebona yena. Enovelini ethi *Umshado*, lokhu kuvela kula mazwi akhombisa imicabango kaBhekani.

“Kodwa ngizoshada nobani?” Wayezibuza lo mbuzo impendulo wagcina engayitholanga. Umqondo wakhe wazuluzula ethatha ebeka izintombi zakhe asake athandana nazo. Wayethi uma ezifaka esikalweni ezihlolisisa zonke zingafaneli ukumgana.

Zulu: Lns 14-17:1

La magama akhombisa ngokusobala ukuthi uma umuntu wesilisa engamboni umuntu wesifazane efanelwe ukumshada, akunandaba ukuthi umuntu wesifazane ucabangani ngaye, sisuke sesiphumile isinqumo esilawula ikusasa labo. Ukufakazela lokhu, kuyavela nasenovelini ethi *Mthathe Ungowakho* ukuthi kunentokazi eyatshela uSizwesisha ukuthi imbona efanelwe ukuba umkhwenyana wayo kodwa yena wangavumelana nalokho, nathi uma esecabanga ngakho washo la mazwi angezansi.

Wayezibuza eziphendula ukuthi ngempela le ntombazane imhlolelani.

Ntshangase: Lns 13-14:17

Lapha kulo mcabango, kugcwaliseka incazelo kaMasequesmay ngoba nalapha iseksizimu ibeka ngaphezulu abantu besilisa ngokufaka umkhawulo ezintweni ezingenziwa ngabantu besifazane. Nasendabeni yokukhetha umaqondana umuntu asuke ezoshada naye, umuntu wesifazane uzithola enegunya elinomkhawulo oseduze lokuzikhethela afisa ukushada naye futhi kuthatheka kabi ezindaweni eziningi uma umuntu wesifazane ekhombisa intshisekelo enkulu yokufisa ukushada nowesilisa othile, ikakhulukazi kubantu abaphila ngesintu abangakakholelwa kangako endabeni yamalungeni alinganayo kubantu bezinhlobo zonke zobulili.

Isenzo sesibili esikhombisa iseksizimu yilesi sokuthi kulindelwe umuntu wesifazane abekezelele ukungathembeki komuntu wesilisa anaye othandweni, kodwa kube kulindeleke ukuthi yena athembeke. Enovelini ethi *Umshado*, kuvela uBhekani ethandana noTholakele kanye noLindiwe ngesikhathi esisodwa. Lokhu kuvela kula magama angezansi.

Kodwa uma bengase bakhulelwe bobabili angenzenjani? Kulukhuni ukuba yindoda. Into engcono uyovele amhlawule uLindiwe azishadele noTholi.

Zulu: Ln 25-27:36

Kula magama uBhekani ukhathazeke ngokuthi kungenzeka uLindiwe noTholakele bakhulelwe bobabili kanye kanye, ngoba enobudlelwano bocansi nabo bobabili. Akakhathazekile ngoba kungenza abantu bacabange ukuthi wenze ihlazo noma akanasimilo, kodwa ukhathezeke ngoba kungamphatha kabi uTholakele. Nakuba engakhathazekile kangako, ngoba okubaluleke kuye ukuthi uyazazi ukuthi uzoshada nobani, nokwanele kuye. Le ndlela yokubuka lesi senzo sokungathembeki ijwayelekile emphakathini wamaZulu asemakhaya. Izintombi ziyakwazi ukuba ziningi esokeni, kuwukuthi yileyo naleyo inendaba nokuthi isoka lishade yona. Kuze kwaziwe ukuthi uma intombi ilokhu ikhulumisa isoka layo ngokungathembeki kwalo inyusa amathuba okuthi isoka lingayikhethi yona uma likhetha umakoti elizomshada, ngoba akekho umuntu wesilisa othanda ukushada nomuntu ohlale emthethisa amacala. Okudidayo ukuthi, uma owesifazane enza okufanayo nokwenziwa yisoka, kuthathwa njengehlazo nokuyinkomba yokuthi ungumuntu okungamfanele ukushada ngoba ngeke athembeke ngisho eseshadile. Yingakho noBhekani ezwakala esenokungamthembi uTholakele ngoba embone ezibandakanya ocansini nomngani wakhe wentombazane uPamella. Lokhu kuvela kula mazwi angezansi.

Into ayeyibone beyenza izolo ebusuku yamphatha kabi kakhulu. Wabona ukuthi kanti uthi uthole umakoti nje udlala ngegeja kuziliwe.

Zulu: Lns 4-6:25

La mazwi ayakhombisa ukuthi noma umuntu wesilisa engathembekile yena uqobo, ukubona kukubi kakhulu ukungathembeki komuntu wesifazane othandweni, futhi kumenza engabe esafanelwa umshado kuyena.

Isenzo sesithathu esakha iseksizimu ngesokuthatha kabi uma abantu besilisa benza imisebenzi yasendlini ejwayele ukwenziwa ngabantu besifazane. Okubi ngalokhu, abasola umuntu wesilisa owenza lokhu ababheki ubuhle bakho kodwa bakhathazeka ngokuthi kumenzela isithombe esingesihle njengendoda nje. Lokhu kuyavela kula mazwi acashunwe enovelini ethi *Mthathe Ungowakho* angezansi.

Lokhu kwakumenza aze agconwe yizingane zakwabo ezazizalwa yinkosikazi kayise, yesibili, uMaMthembu. Zithi kodwa kwakuyoba ndoda yini kona lokhu okwenza imisebenzi yasendlini.

Ntshangase: Lns 22-25:52

Lesi senzo sigqugquzela ukungakwazi ukwenza imisebenzi yasendlini ebantwini besilisa nokubenza bancike ebantwini besifazane ngezidingo ezifezwa yile misebenzi. Ngokufanayo sizama ukuthi kungabi nabantu besilisa abangabadingi abantu besifazane ukuze babenzele le misebenzi.

Kulezi zindlela zokucwasa ngokweseksizimu ezibalwe ngaphezulu, kugqama iphuzu elilodwa elibalulwe nguMasequesmay, zonke zizama ukunika umuntu wesilisa amandla angaphezulu komuntu wesifazane empilweni iyonke.

5.4.2 Ihetharoseksizimu

O-Askew noButtrick (2015:8) bachaza ihetharoseksizimu njengakho konke ukwenza okukhombisa ukubandlulula ngokocansi okubhekiswe emalungeni omphakathi we-LGBTQIA+ ewonke njengomphakathi noma engawodwana. Bathi le nzondo noma ukucwaswa kungumphumela womcabango othi ubudlelwano bezocansi obuphakathi komuntu wesilisa nomuntu wesifazane yibona kuphela obemvelo nobamukelekile.

Enovelini ethi *Umshado*, le ndlela yokucwasa ivezwa umlingiswa uBhekani emva kokubona intombi yakhe uTholakele ezibandakanya esenzweni socansi nomngani wakhe wesifazane uPamella. Lokhu kuvela kula magama angezansi.

Wacabanga into ayibona beyenza noTholi endlini yabo ebusuku. Wasola ukuthi ubungani babo bunokungcola phakathi.

Zulu: Lns 12-14:39

Isenzo sokubiza ubudlelwane babantu besifazane ngokunokungcola ngoba ebone bezibandakanya ocansini bobabili kodwa engakuboni lokho uma omunye wabo ezibandakanya naye yena wobulili besilisa kukhombisa ukuthi uyabucwasa ubudlelwane babantu bobulili obufanayo. Kuphinde kuvele futhi nasenovelini ethi *Mthathe Ungowakho* ukuthi abantu abathandana nabobulili obufana nobabo bacwaswa umphakathi ezigabeni zonke. Kuqala ngomndeni womuntu nokuvelayo kula magama ngezansi.

“...Elami-ke lithi uma usuzibona ukuthi uziphethe, awuhambelani nemfundiso yalapha ekhaya, kuzomele isixhanti sihlukane nenhloko mfana wami. Kuzomele ubophe onke amasakana akho, ushaye isishwapha sakho, uphume uphele lapha emzini wami.”

Ntshangase: Lns 14-18:70

La magama akhombisa ukuthi abantu abathandana nabobulili obufana nobabo bazithola becwaswa ngumndeni ngoba wona ukholelwa ekutheni ubudlelwano obuhle yilobo obuphakathi komuntu wesilisa nomuntu wesifazane. Kuphinde kuvele futhi kuyo le noveli ukuthi baphinde bacwaswe nawumphakathi kula magama angezansi.

Dokotela Mngomezulu, ngiyadabuka ukukwazisa ukuthi awusemukelekile lapha ekhaya. Ubukhona bakho lapha bubeka impilo yethu engcupheni yokuhlaselwa ngamalunga omphakathi.

Ntshangase: Lns 22-25:72

Lapha uSizwesisha akasakwazi nokuqasha indawo yokuhlala endaweni emva kokuxoshwa kubo ngubaba wakhe ngenxa nje yokuba ngungqingili. Lokhu kucwasa kuze kwenzeke ngisho emsebenzini imbala nokutholakala kula magama angezansi.

Izingane zona zaqala umbhidlango, zaduba amakilasi. Zithi zona ngeke ziphathwe nguThishanhloko othandana nomunye umuntu wesilisa.

Ntshangase: Lns 9-11:72

Ukucwaswa ngumndeni, ngumphakathi esihlala nawo isisulu kanye nasemsebenzini kufakazela okushiwo ngo-Askew noButtrick mabethi ihetharoseksizimu yenzeka emazingeni onke empilo.

5.4.3 I-aloseksizimu

U-Abrams (2022:1) uchaza ukuthi i-aloseksizimu ichaza indlela yokucabanga ejwayelekile emphakathini encike emcabangweni olindele ukuthi bonke abantu bayalulangazelela ucansi. Ngenxa yalokhu kucabanga, abantu balindele ukubona wonke umuntu osezingeni lokuzibandakanya ocansini abonakale ezama ukuba nobudlelwane obuzokwazi ukumnika ithuba lokuzibandakanya ocansini empilweni yakhe. Yingakho uma umuntu okuleli zinga engenantombi ebizwa ngesigwadi kuthi owesifazane ongenasoka ebizwa ngomgodi onganukwanja. Yingoba abantu bathatha ngokuthi kusho ukuthi abantu bobunye ubulili abamfuni. Lokhu kuyavela nasenovelini ethi *Mthathe Ungowakho* ngenkathi uSizwesisha engakazazi ukuthi ulangazelela luphi uhlobo lobudlelwane. Wayengenantombi futhi

kungabonakali isizathu, kwaze kwaqala kwaba namantombazane amhle kayo njalo uma embona. Lokhu kuchazwe kahle kula magama angezansi.

Awuthi ngikutshela-ke bhuti. Into esuke isikitaza ukuthi wena uyisigwadi, isishimane soqobo, esingenantombi inyuvesi yonke lena...”

Ntshangase: Lns 25-27:18

Lapha uSizwesisha ucwaswa ngokwe-aloseksizimu ngoba abantu akakabakhombisi ukuthi yena uthanda abantu besilisa futhi naye akakakwazi lokho, usazi nje ukuthi akazizwa enemizwa elangazelela ubudlelwane bezocansi nabantu besifazane. Lokhu kucwaseka ngokungabi nemizwa yokulangazelela ucansi kuyavela nakudadewabo uNonhliziyo kuvezwa ngubaba wakhe ngosuku ebatshela ukuthi uzoba yindela kula magama angezansi.

“...Wena uzosifundekela lapha ngalo mbhedo wakho wokuthi ufuna ukuba yindela. Indela yokunuka yini? Akukho ndela lapha ezophuma kulona owami umuzi...”

Ntshangase: Lns 9-12:55

Lokhu okwenzeka kuNonhliziyo noSiwesisha kukhombisa okushiwo nguBarker (2019:35) othi ngaphambi kokuthi acwaswe ama-asekshwali, abantu abaphila nawo bayanqaba ukwamukela ukuthi imizwa yawo yezocansi iyinto ekhona. Bakhetha ukukholwa ukuthi, akekho umuntu onemizwa yezocansi emenza azikhethela ukungabi nobudlelwano bezocansi nabantu bobulili obuhlukile kunobakhe.

Okucacayo ngezizinda zamanoveli alolu cwaningo, ukuthi ziveza ukuthi umdonsiswano okhona ngobulili obuhlukene besimanje ngowokucwaswa kwabantu besifazane kanye nabesilisa ngenxa yokulindeleke bakwenze ngoba kuyikhona okujwayelekile ezigabeni zempilo ethile nokwenza iseksizimu. Kuphinde kuvele ukuthi ngenxa yokulindeleka kokujwayelekile kubantu ngokobulili babo, akuthandeki uma bezikhethela ukwakha ubudlelwano bezocansi nabantu bobulili obufana nobabo noma bezishintsha ubulili babo, futhi kwenza abantu abaphila nabo bafise ukubakhombisa ukuthi ababemukeli ubudlelwano babo nokwenza ihetharoseksizimu. Kuphinde kuvele nokuthi ngenxa yokulindelekile, abantu baphinde bangakuthandi ukuthi abantu bazikhethela ukungabi sebudlelwaneni obubandakanya ucansi, futhi lokho bakukhombisa ngokungamamukeli lowo obonakala ephila leyo mpilo, nokwenza i-aloseksizimu.

5.5 Imithelela yokudonsisana ngemibono ngobulili obuhlukene ngokwesimanje kubabhali besiZulu abasebasha.

Ngaphansi kwalesi sihlokwana ngizobheka indlela ababhali abasebenzise ngayo amasu abo okubhala ukukhombisa ukuvuna noma ukugxeka izenzo ezikhombisa iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu. Ngizokwenza lokhu ngokuhlela ukuhlaziya ngokwamanoveli omabili, enesihloko esithi *Umshado*, kanye nenesihloko esithi *Mthathe Ungowakho*.

5.5.1 Inoveli ethi *Umshado*

Umbhali wenoveli ethi *Umshado* uveze uTholakele engumuntu wesifazane okholelwa ekuzenzeleni izinqumo zakhe, futhi ongafuni ukwenziswa into angayithandi ngenkani. Lokhu kuvela lapha ekhuluma ngokuthi yini exoshe uTholakele lapha ayeshadele khona emagameni angezansi.

“...Ekushoneni kukababa wakithi, umfowabo wabe esethi uzongingena. Ngangingamfuni nhlobo. Ngathi nyawo zami ngibelethe...”

Zulu: Lns 18-29:8

Emva kokuthi emveze kanjalo nokuyinto enhle esikhathini samanje, esisekela amalungelo abantu besifazane, ube esephinda emenza kube ngathi inkululeko yakhe imenza abe ngumuntu ongathembakele. Umveza enabangani abangaqondakali ukuthi wenzani nabo, nokubonakala ngathi ubungani babo bunobugebengu phakathi. Lokhu kuvela endleleni aveze ngayo uBhekani engabuthembi ubungani bukaTholakele noPamella, uze afune ukuyobapopola ukuthi benzani uma bendawonye. Wathola okuningana ngabo okuvela kula magama angezansi.

Waxakwa ukuthi kanti uPamella uyadayisa? Wacabanga into ayibona beyenza noTholi endlini yabo ebusuku. Wasola ukuthi ubungani babo bunokungcola phakathi.

Zulu: Lns 12-14:39

Kula magama angenhla, ukuya kukaTholakele ocansini noPamella kuvezwe ngendlela ezama ukwenza kube ngelinye iphuzu elimenza angathembeki uTholakele. Umbhali ukubhale kwabukeka njengesenzo esenziwa ngabantu abangathembekile, njengabadayisa izidakamizwa njengoPamella. Uphinda futhi umbhali appende inkululeko kaTholakele kube yiyo emenza umuntu ongenasimilo, nongakwazi ukwenza izinqumo ezinhle ngempilo yakhe. Lokhu kutholakala emagameni angezansi.

Mina mntanami ngake ngaya kwababonayo. Bangitshela ukuthi umakoti uzoguliswa ukudla izidakamizwa.

Zulu: Lns 25-26:72

Ekugcineni umbhali ugcina ngokukhombisa ukuthi ukuzimela kukaTholakele kugcina kumfake ejele. Lokhu ukuveza kuhambisana nezinqumo zakhe zokukhetha abangani abenabo, okubonakala ngathi ubehlanganiswe ubugebengu nabo. Ukhombisa ukuthi lo muntu wesifazane akamhloniphi uBhekani futhi akamazisi, ngoba nalapha eboshwa ngosuku olubaluleke kakhulu lomshado wabo, usaqhubeka nokukhombisa ukungathandi ukumtshela iqiniso ngokwenzekayo nobekwenzeka empilweni yabo yonke yothando ngaphambi komshado. Lokhu kuyavela kula magama angezansi.

“Yini Tholi? Niboshelwani?” “Ubofika ecaleni mntakwethu.”

Zulu: Lns 17-18:81

Le ndlela yokukhuluma inokungabi nandaba nokusinda kwento eyenzekayo kuBhekani. Umbhali uveza umuntu wesifazane ozithathela izinqumo engonezinkomba ezingathandeki, futhi osuke egqugquzelwa yintshisekelo yokwenza izinto ezingamukelekile emphakathini. Ngokuhlukile, uphinde akhombise uLindiwe ongenye intombi kaBhekani ekhombisa ukukwazi ukunakekela umuntu wesilisa. Lokhu kuvela emagameni angezansi.

Aqale aqoqe-ke uLindiwe endlini kaBhekani. Izinto zonke azibeke ezindaweni zazo. Afune nendwangu asule uthuli.

Zulu: Lns 17-18:23

Lapha uLindiwe uhlanza endlini efika engakaze angcolise yena kuyo. Uphinde amveze ekwazi ukupha uBhekani nomndeni wakhe, nokuvela emagameni angezansi.

Uzibonile izimpahla engiziphathelwe uLindiwe Bheki?”

Zulu: Ln 18:21

Lapha uLindiwe wayefike engashongo kodwa umbhali ukuveze kwangaba yinto enkulu, kodwa wagqamisa okuhle akwenzile kuphela. Uphinde umbhali akhombise uLindiwe njengomuntu wesifazane okwaziyo ukubekezela nalapho ebona ukuthi uBhekani unenye intombi ahlale emshiya uma efikile aye kuyo, ube elokhu ephokophele ukuzama ukwakha uthando phakathi kwabo njengoba lwake lwaba khona. Lokhu kuyavela kula magama angezansi.

Aqhubeke ancenge uLindiwe. Baze bezwane. Atotobe uLindiwe ayolungisa ukudla.

Zulu: Lns 13-14:56

Ekugcineni, nalapho uBhekani esephoxekile kuboshwa uTholakele elindele ukushada naye, nguye uLindiwe oweza wameseka esaphelelwe ngamandla. Lokhu kuyavela emagameni angezansi.

Akekho owasondela kuye ngaphandle kukanina noLindiwe. “Ikhona imoto Bheki, asihambe siye ekhaya.” Uthe uma ebheka ukuthi ubani okhulumayo, wacishe waquleka uma ebona ukuthi uLindiwe. Akakwazanga ukuzizela uBheki. ULindiwe wamdonsa uBheki wamngenisa emotweni bahamba.

Kule noveli, umbhali ukhombise ukugqugquzela ukuthi abantu besifazane babe ngabantu abaphila ngokwesintu ngisho sebefundile bezisebenzela. Nakuba kukuningi okuhle ngale mpilo, kodwa ukhombisa ukuyigqugquzela nobubi bayo obudinga abantu besifazane babekezelele ukungathembeki nokungahlonishwa othandweni, ngethemba lokuthi umuntu wesilisa abathandana naye uyogcina ebonile ukuthi umuntu wesifazane ekumele amshade yilo okhombisa ukukwazi ukuphila ngezimfundiso zesintu. Le ndlela yokubhala igqugquzela ibe ivikela iseksizimu ngokucindezela abantu besifazane ukuze ekugcineni kuzuze abantu besilisa.

Uphinde futhi umbhali akhombise ukungakugqugquzeli ukwesekwa kwabantu besifazane abangahloniphi imithetho yesintu, ebaphuca amalungelo okuzithathela izinqumo. Lokhu ukuveze ngokwenza umlingiswa onale nkomba abe ngumuntu omubi nongakulungele nhlobo ukwakha umuzi, ngoba akahloniphi muntu futhi uyisigebengu. Ngalokhu kwenza lo mlingiswa omele imizamo yohlu lwamalungelo abantu abe ngokwazi ukuba nobugebengu ngenxa yokungalawulwa muntu, wenze ukuthi abafundi abacwasa abantu besifazane abangathandi ukulawulwa ngabantu besilisa bazizwe besekeleka ezenzweni zabo zokulwisana nokuzimela kwabo. Lesi senzo sisakhombisa yona futhi iseksizimu evunwa ngumbhali. Umbhali uphinde waveza uthando lwabantu bobulili obufanayo ukugqamisa ukwenza umathanda komlingiswa ozimele ngendlela engathandeki nokuseka ihetharoseksizimu.

Ekugcineni umbhali ubonisa ukwenza kokungakwazi ukuzithathela izinqumo okukhonjiswa ngumuntu wesilisa ongumlingiswa uBhekani, ngoba enziwa uthando. Ubhale ngamaphutha akhe okungakwazi ukuthatha izinqumo ngisho unembeza wakhe umtshela njengamathuba okukhombisa ukuba wuphunyuka bemphethe kukaTholakele kunokufundisa yikuphi okusuke kungenziwa umuntu ozithola esenkingeni yokucindezelwa ukuthi athathe unkosikazi

engakulungele bese ezithola ezibophezele esigebengwini esibona. Ngalokhu, usekele isenzo sokugxeka abantu besifazane ngakho konke okuhamba kabi ezimpilweni zabantu besilisa, bebe nabo bengabantu abanikiwe igunya lokuzikhethela abakufunayo ngempilo yabo. Ngalokhu usabhebhethekisa izimfundiso ezineseksizimu

5.5.2 Inoveli ethi *Mthathe Ungowakho*

Umbhali wenoveli ethi *Mthathe Ungowakho* uqale wakhombisa umlingiswa onguMaNdlovu owayengunkosikazi kaMusa owakhombisa ukuba ngumuntu wesifazane ongathandi ukuthobela umyeni wakhe, engumuntu owubulalayo umuzi wakhe. Umveze lo mlingiswa engumuntu ophika nezimfundiso zabangani kunezimfundiso zakubo zokuhlonipha emzini. Lokhu kuyavela kula magama angezansi.

UMaNdlovu lona wayekhonzwe ubumnandi, ahambe aze abuye sekulelwe, eye ezindaweni zokungcebeleka nabangani bakhe, bephuza namanzi amponjwana. Asazi-ke ukuthi yini enye ababeyenza ngasese ngoba phela okwase-Las Vegas kusala e-Las Vegas.

Ntshangase: Lns 31-35

Ngenxa yokuthi lo mlingiswa akalalelanga ngisho abakubo sebembonisa, wagcina waphela umshado wakhe. Ngalo mlingiswa umbhali ukhombise ukungaseki ukuthi abantu besifazane bazikhethela ukuthi bathanda impilo enjani uma sebeshadile. Ukhombise ukuthi ukuzithathela izinqumo ezingahambisani nabayeni ababashadile kwenziwa ngumuntu ongakwazi ukuzicabangela nogcina ezisola ngezinqumo zakhe. Ukuveze lokhu ngokuveza lo mlingiswa esebuya ezoxolisa futi esezisola.

Nokho-ke yena ngenxa yenkani yakhe nokwazisa amalungelo akhe njengomuntu wesifazane ophila esikhathini samanje, izindlebe zivalekile, ebona nje kuyinto elungile lena ayeyenza ngaleso sikhathi. Nabangani bakhe babemhlohla bethi angavumi ukulawulwa ngumuntu wesilisa. Kanti wayefundelani uma ezovumela indoda imtshela ukuthi enzeni. Nokho usekhulile manje. Impilo useyibona nangamanye amehlo. Uzisola ngenhliziyo yakhe yonke ngokuba yihlongandlebe.

Ntshangase: Lns 26-34:38

Ngokuphikisanayo, uphinde futhi aveze umlingiswa wesifazane oshade iminyaka eminingi onguMaMsweli engumuntu owakhe umuzi wakhe ngokukwazi ukubekezela ngisho ehluhwa abasemzini kanye nomyeni amganile imbala. Lokhu kuyavela kula magama.

Phela yena wayalwa mhlazane ephuma emagcekeni akubo, ezogana lapha kwaDlakadla ukuthi indoda yiyo eyinhloko yekhaya, yena kuzomele athobele zonke izinqumo usokhaya asezithathile.

Ntshangase: Lns 3-6:11

Kuthe kusengathi lo mlingiswa akakwazi ukumela ngisho izingane zakhe lapho zihlukunyezwa ubaba wazo wabe esemveza eseshintsha ekuvumeni konke waqala waziseka izingane zakhe nakuba umkhwenyana wakhe uMkhwanazi engahambisani nalokho. Lokhu kuyavela kula magama angezansi.

Phela ngeyami le ngane, yavundla kulolu olwami ukhalo. Ngeke ngivume uyihlo angehlukhanise namathumbu ami.

Ntshangase: Lns 13-15:96

Kula magama kuyavela ukuthi uyakwazi ukuthi unelungelo lokuzikhethela ukuthi ufuna ubudlelwano obunjani nezingane zakhe. Umbhali akagcini ngokumveza esukuma ezimela nje kuphela, kodwa ukwenza lokho kugcine kunezithelo ezinhle ayekade ezilangazelela ezingabazukulu nayekade ethe umkhwenyana wakhe ngeke babekhona uma izingane zabo zivunyelwa ukukhetha impilo yezocansi engekho phakathi komuntu wesifazane nomuntu wesilisa. Lokhu kuyavela kulo mbhalo ongezansi.

Injabulo yayibhalwe ebusweni kuwo wonke umuntu. UMaMyeni yena wayezincinza ezincinzile, engakholwa ukuthi ngempela usengugogo. Phela ngumzukululu wakhe wokuqala lona.

Ntshangase: Lns 3-7:136

Umbhali wale noveli uphinde wakhombisa umlingiswa omkhulu onguSizwesisha amethe igama elizwakala lichaza ukuthi impilo yakhe ingukuqala kwempilo entsha esizweni sonke. Lo mlingiswa uqale wamveza kuwuhlobo lwendodana efiswa yiwo wonke umzali, efunde waze wagogoda futhi enza umsebenzi ohloniphekile emphakathini. Lo mlingiswa uze uphinde wakhiwe emzimbeni nasemoyeni ngendlela ethandekayo kubantu besifazane. Lokhu kutholakala kula magama angezansi.

“...Ngesikhathi silaphaya ebhishi ngibone ubumnene onabo, ngabona ukuthi ngempela izinyanya zakithi koMondise ngabe zingibusisile uma zingangipha

inhliziyo yakho. Ngingayiphatha njengeqanda. Ngikunikeze uthando oludingayo. Ngamafuphi nje Dlakadla, ngiyakuthanda.”

Ntshangase: Lns 11-15:16

Ufike amveze lo mlingiswa eyinto ethandekayo emphakathini, kuze kube wukuthi uqoka ukuphila impilo yezocansi efaka omunye umuntu wesilisa. Uveza ukuthi umphakathi ushesha kanjani ukukhohlwa ubuhle bomuntu uma nje uke wathola okungahambisani nezimfundiso zawo ngaye. Lokhu kuvela kula magama angezansi.

Zolo lokhu ubengaconsi phansi emphakathini nakubafundi bakhe ngenxa yekhono lakhe eliyinqayizivele lokubhala kanye nothando lwakhe lwezobuciko namasiko. Namuhla useyisitha, sebemlaxaza njengenyongo yenyathi. Kanti ngempela kunjani emhlabeni!

Ntshangase: Lns 25-29:73

Esikhundleni sokuthi amveze esephelelwe ngamandla lo mlingiswa, umveza engumuntu obona izingqinamba zingamathuba okuqhamuka nesisombululo esisha esizosiza nabanye bangasabi nenkinga yokucwaswa efana neyakhe nesithandwa sakhe uMusa. Lokhu kuyavela kula magama angezansi.

Mhlawumbe singaqhamuka nesu elingenza siqale kabusha, senze izinto ezihlelekile kunalezi ebesizenza, siqale mhlawumbe i-Non-Governmental Organisation (NGO) ezolwa nokucwasana futhi ifundise nomphakathi ukuthi lapha emhlabeni singabantu abahlukile futhi abacabanga ngokungafani.

Ntshangase: Lns 26-29:77

Umbhali uveza lo mlingiswa nomlekeleli wakhe uMusa athandana naye besebenza kakhulu ekufundiseni ngamalungelo abantu okuzikhethela ngempilo yabo yezocansi nokungabenzi babe ngabantu abahlukile. Lokhu kuze kubabeke esicongweni esisha sempumelelo empilweni. Umdlalo kamabonakude abawubhala waba negalelo elikhulu ekufundiseni umphakathi abavela kuwo ngamalungelo abantu okuzikhethela umuntu abafuna ukuba naye ebudlelwaneni bezocansi nokwabasiza nalapha sebebuyela emuva befuna ukuvunyelwa bashade umshado wesintu ukuze baqale impilo yabo entsha. Lokhu kutholakala kula magama angezansi.

“...Izingane lezi esikhuluma ngazo ziphila komunye umhlaba. Ziphila emhlabeni wenkululeko. Inkululeko-ke ihambisana nemithetho yayo, eminye yaleyo mithetho umthetho omkhulu kakhulu kunayo yonke, owaziwa ngoMthethosisekelo. UMthethosisekelo-ke uyakuvuma ukuthi abantu

abawubulili obubodwa bashade futhi kungabi bikho ngisho noyedwa ohudulela amalungelo abo...”

Ntshangase: Lns 31-37:108

Ekugcineni, uveza ukuthi lo mlingiswa ugcina ezinqobe zonke izingqinamba abebhekene nazo ngempumelelo. Umveza ekwazi ukugcina enengane noMusa nokuyinto eyayibalulekile kakhulu kuye. Okugqamayo ukuthi ukufika kwengane kaSizwesisha, ifika ngokubelethwa udadewabo uNonhliziyo okhethe ukungabi nobudlelwano bezocansi, nakuveza kuyinto ethokozelwa yimvelo nekhombisa ubuhle bemvelo kaNkulunkulu. Lokhu kuvela kula magama angezansi.

Kusehlobo, izihlahla notshani kuluhlaza cwe. Izintaba zoBombo ziyamamatheka, zijabulela uhlaza lolu olucamele kuzona. Phansi lena emihosheni amanzi ayageleza azinwaya emadwaleni abushelelezi. Amaxoxo nawo axoxa eyawo ingxoxo yakomaxoxo. Imigwaqo yayinethwe yimvula, uthuli lusahlabe ikhefu - luzothele imvelo. Imizwilili emagatsheni aluhlaza yayilokhu itshilozile nje, yenanela ubuhle bendalo. UMvelinqangi wayevumile phela nemvula yakhe, lalilokhu lehlile nje kuhle kweMpophoma iVictoria Falls.

Ntshangase: Lns 1-9:123

Indlela abhale ngayo lo mbhali iqala ikhombise ukuthi akababoni abantu besifazane abanomqondo wokungabathobeli abakhwenyana babo kubafanele ukushada, kanti ukushada ukuveza kungathi kuyisicongo esithile sempumelelo; lokhu kukhombisa iseksizimu. Nakuba ithi uma iqhubeka inoveli akhombise ukuthi ukholelwa ukuthi ukuhlonipha umyeni akuyona into ekumele yenze abantu besifazane balandele abayeni babo ngisho sebekhombisa ukuhlukumeza izingane zabo ngokwehetharoseksizimu ne-aloseksizimu. Ngale ndlela yokubhala, usebenzisa izigameko zokuvula kwemizwa yezocansi enovelini ukufundisa ngeqhaza elingabanjwa ngabazali uma bezithola benezingane ezinemizwa yezocansi ehluke kokujwayelekile emphakathini. Uphinde futhi wakhombisa ukuseka abantu abangongqingili nabangama-asekshwali ngokubaveza bengabantu abahle yonke indawo, kuphela abanemizwa yocansi ehluke kunabanye abantu futhi bengabantu abagcina bephumelele kuwo wonke amazinga empilo, ngokukhombisa ukuphokophela okuhle empilweni kunokugxila kokubi, ikakhulukazi uma besekelwa ngabasondelene nabo. Ngalokhu umbhali usebenzise ukuvula kokuhluka kwempilo yabalingiswa yezocansi njengethuba lokufundisa abantu abangazithola besengcindezini efanayo ukuthi bangakhetha ukuhlangabezana nokucwaswa ngokuqhamuka namasu okufundisa umphakathi ukuze uzokwazi kangcono ngalokhu obacwasa ngakho ngenxa yokungabi nolwazi.

5.6 Isiphetho

Lesi sahluko sesilukhiqizile ulwazi oludingekayo ukuze kufezeke izinhloso zalolu cwaningo. Sikwenze lokhu ngokuphendula yonke imibuzo yalolu cwaningo, nokuphinde kwafeza izinjongo zalo. Esekusele ukuthi isahluko sesithupha esilandelayo siveze imiphumela yalolu cwaningo obala ngaphandle kokuthandabuza nokunkanta. Ukuhlaziyeka kolwazi locwaningo ngokusebenzisa izindikimba ezakha imiqondongqangi ewuhlaka locwaningo kusize lolu cwaningo lufeze *i-linguistic principle* engenye yezimiso zenhlolozinga yohlaziyomqondo ngokukaBotes (2002:25) nebalulwe esahlukweni sokuqala njengeyenza lolu cwaningo luthembakale.

ISAPHLUKO SESITHUPHA

6. ISIPHETHO SOCWANINGO

Lesi sahluko yisahluko sokugcina esiphetha ucwaningo. Siphetha ngokwethula imiphumela yalo lonke ucwaningo. Siqala ngokwethula imiphumela yohlaziyolwazi olwenziwe esahlukweni sesihlanu, lukade luqoqwe lwathulwa esahlukweni sesine. Le miphumela iphendule imibuzo yocwaningo yaphinde yafeza izinjongo zalo ngoba imibuzo yalo isuselwe ezinjongweni zalolu cwaningo. Okunye ekufezile yizinhloso zalolu cwaningo ngoba ukuphenduleka kwemibuzo kufeze izinhloso ezakhiwe zayizinhloso ekususelwe kuzo izinjongo zalolu cwaningo. Ngokufezeka kwakho konke lokhu, kube sekubalwa ngokusobala ukuthi uyini umthelela womdonsiswano wemibono ngobulili obuhlukene kubabhali besiZulu abasebasha.

Ukuze kuvele okushiwo yisihloko salolu cwaningo, imiphumela ivele ngokuhlaziya ulwazi olucashunwe emanovelini amabili abhalwe ngababhali besiZulu abasebasha njengoba lwethulwe esahlukweni sesine. Lokhu kuhlaziya kwenziwe ngokusebenzisa ithuluzi lokuhlaziya eliyimiqondongqangi ewuhlaka locwaningo eyiseksizimu, ihetharoseksizimu kanye ne-aloseksizimu. Le miqondongqangi iziveze ukuthi ikulungele ukuba wuhlaka lwalolu cwaningo ngokuphela ukuhlolwa okwenziwe kuyo ngokulandela izigaba zomklamo wocwaningo owuhlaziyomqondo ngokwendlela ka-Avant yangonyaka we-1994 ngoba inconywe nguFitzpatrick noMcCarthy (2016:4) njengehamba phambili uma kusetshenziswa uhlaziyomqondo. Isahluko sesithathu sikufakazele okushiwo nguFitzpatrick noMcCarthy, uma siphetha ngokukhombisa ukuthi imiphumela yalezi zigaba zokuhlola imiqondongqangi ewuhlaka zikhombisa ukuthi ihlobene ngoba yonke inemisusa nemithelela yenkinga yocwaningo efanayo.

Isahluko esidlale indima enkulu ekukhethweni kwemiqondongqangi ewuhlaka locwaningo ngesesibili, nesibuyekeze imibhalo yongoti ngokuchaza yonke imiqondongqangi ebalulekile kulolu cwaningo. Lokhu kwenziwe njengomyalelo womklamo walolu cwaningo uhlaziyomqondo. Lesi sahluko sichaze imiqondongqangi eminingi eyakha ukuqonda kangcono ngendikimba yalolu cwaningo, ewumdonsiswano ngobulili obuhlukene ngokwesimanje. Siphinde sachaza ngomlandu wendima esihanjiwe ngokuvikela amalungelo amalunga omphakathi we-LGBTQIA+ ezweni laseNingizimu Afrika kanye nasezwenikazi i-Afrika yonkana. Ukuqala ngokubuyekeza lezi zincazelo kungisize ukuthi ngikhethe

imiqondongqangi ewuhlaka locwaningo sengiyiqonda kahle yonke eminye ethintekayo, futhi senginesiqiniseko sokuthi ukuqonda kwami kuyahambisana nokuqonda kongoti abathembekile olwazinimagama oluthintekayo.

Ukuze zonke izahluko zidlale indima enomqondo, ngendlela eklameke kahle nekwaze ukufeza izinjongo zaleso naleso sahluko, zithole umhlahlandlela oqondile esahlukweni sokuqala. Isahluko sokuqala sethule ucwaningo ngokunika izinhloso zocwaningo, ekuphume kuzo izinjongo kanye nemibuzo yocwaningo. Lesi sahluko siphinde sahlahla indlela ngokwethula umgudu wonke wocwaningo ngaphansi kwendlela yokuqhuba ucwaningo. Ngalesi sahluko ngisebenzise indlela yokuqhuba ucwaningo njengesigaba esiklama lonke ucwaningo kusukela esahlukweni sesibili kuze kufike kwesesihlanu. Lokhu kusize ukuthi zonke lezi zahluko zisebenzisane lapho zihambisa ucwaningo zilususa ekuqaleni luze luyofika ekugcineni, lapho kufezeke khona izinjongo nezinhloso zalo futhi kuvela obala okushiwo yisihloko salo. Izimpendulo zemibuzo yocwaningo ziyalandela.

6.1 Izimpendulo zemibuzo yocwaningo

Yonke imibuzo yocwaningo iphendulekile nakuba kungeyona yonke ephendulwe yiwo omabili amanoveli ebengiwacubungula kulolu cwaningo. Izimpendulo zilandelana njengokulandelana kwemibuzo.

6.1.1 Lichazani igama elithi ubulili?

Emanovelinini amabili oluncike kuwo lolu cwaningo, kuvele ukuthi ubulili buyigama elichaza izinhlobo ezimbili zabantu. Uhlobo lokuqala, umuntu onomzimba onezitho ezimvumela akwazi ukuya ocansini, akhulelwe azale ingane nokumenza abizwe ngomuntu wesifazane. Uhlobo lwesibili umuntu onomzimba onezitho ezimvumela akwazi ukuya ocansini, akhulelise umuntu wesifazane ingane nokumenza abizwe ngomuntu wesilisa. Kuvele ukuthi ngaphansi komuntu wesifazane nowesilisa kunezigaba ezimbili. Isigaba sokuqala yilesi sokwakhiwa komzimba womuntu okwenza abukeke engothandekayo kwabobulili obuphambana nobakhe nokuphinde kumenze abe nezitho zomzimba ezaziwa njengezabantu besifazane noma besilisa. Isigaba sesibili sakhiwa yizinto umuntu akwazi ukuzenza ngomzimba wakhe ezinjengempilo yezocansi kanye nendlela aziphatha ngayo emphakathini ekhombisa ukuthi usekhulile waze wafika ezingeni lobudala neyenza umuntu abizwe ngendoda noma ngomfazi.

Emanovelini omabili, kuvele ukuthi umuntu uyakwazi ukuba ngowesifazane okhula angabi ngumfazi, ngokunjalo nowesilisa naye uyakwazi ukukhula aze ayoguga engeyona indoda. Kuvele ukuthi umuntu akavele abe yindoda ngoba eseneminyaka ethile, kodwa uba yiyo ngoba eseshadile nomuntu wesifazane, omzalele izingane eziyinani elimenelisayo yena nomndeni wakhe, omhloniphayo, futhi omesekayo. Umuntu wesilisa ubukeka eyindoda emphakathini uma kunguye owondla umndeni wakhe ngempumelelo futhi kubonakala ukuthi uyakwazi ukushaya umthetho emzini wakhe. Kanjalo nomuntu wesifazane uzishaya isifuba ngokuba ngumfazi uma eshadiwe, wazala izingane ezanelisa umkhwenyana wakhe nabasemzini ashadele kuwo, futhi ekwazi ukumthobela umkhwenyana wakhe, enothando nokunakekela kwabakubo komkhwenyana wakhe, aphinde akwazi nokulandela izimfundiso zasemzini ashadele kuwo. Konje lokhu kungokusho kukaConell (2009:5) uma ethi ubulili bungumqondongqangi ogxile endleleni ekuzaleka ngayo izingane, aphinde athi ukuba yindoda nomfazi ngumgudu ohanjwa ngumuntu kusukela ezalwa aze abe mdala lapho kuvela khona ukuphumelela nokungaphumeleli kwawo. Le mpendulo ifeza injongo yocwaningo ethi ukuchaza ubulili.

6.1.2 Budlelwano buni obukhona phakathi kobulili nokuziphatha kwezocansi?

Njengoba umbuzo wokuqala uvezile ukuthi ingxenye yegama elithi ubulili, isuselwa endleleni ekuzaleka ngayo izingane, nobudlelwano obuphakathi kobulili nokuziphatha komuntu kwezocansi bakhiwa yikho futhi ukuthi ukuzibandakanya ocansini kuyindlela ejwayelekile yokwenza abantwana. Kuwo womabili amanoveli asetshenziswe ukwakha ulwazi locwaningo, okokuqala okuvelile, ukuthi ngenxa yokuthi ingane yakheka uma umuntu wesilisa nowesifazane beya ocansini, nokuyinto esiza ukuthi abantu baqhubeke bande, abantu abaningi babona lokhu kuchaza ukuthi indalo iphoqa ukuthi umuntu wesifazane abe nobudlelwano bezocansi nomuntu wesilisa ukuze abantu bahlale bezalana. Okwesibili okuvelile, ukuthi umgudu wokuzalana obekwe usikompilo, uqala ngokukhokhwa kwelobolo likhokhelwa abesifazane abalungiselela ukuyothola abantwana balapho begana khona. Ngenxa yalo mgudu, abantu abadala ababuthakaseli ubudlelwano bezothando obenza ilungelo labo lokuthola ilobolo lingacaci, ikakhulukazi uma bezothi noma belithola, singabibikho isiqiniseko sokuthi bazothola elilingana nabebezolithola ukuba bekulobola insizwa ilobola intombi. Kanti futhi, noma kushadana abesilisa, abantu abadala isabadida inqubo yelobolo yakhona, njengoba iphazamisa inqubo yokushintshana kwezinkomo zamalobolo nesizathu sokukhokhwa kwazo. Okwesithathu nokokugcina okuvelile, ukuthi ukuzalwa kwezingane kusiza isibongo somuntu wesilisa ukuthi sande, nokwenza abantu besilisa babone kuyibo ekumele bagade ukuthi indlela yokuphila enobudlelwano obakha

izingane ayishabalali, ukuze kuhlale kuqhubeka ukuzalwa kwezingane nokuyohlale kwandisa izibongo zabo. Omabili amanoveli akuvezile ukuthi, ukwenza abantwana kuyisizathu esibalulekile sothando kwabasothandweni, nakwabaseduze kwabo. Omabili futhi akuvezile ukuthi, ilobolo liyingxenye enkulu yalesi sizathu. Inoveli eyodwa iveze ukuthi izizathu zokungamukeleki kwabantu abangama-asekshwali kanye nabathandana nabobulili obufana nobabo, ukuthi basuke bengeke bakwazi ukuthola abantwana, kwande umndeni, nokuthi uthando lwabo luphazamisa inqubo yokukhokhwa kwelobolo. Le mpendulo ikhombisa ukuxhumana okukhona phakathi kobulili nempilo yezocansi, nokufeza injongo yesibili ewukuthola ukuxhumana phakathi kobulili nokuziphatha kwezocansi.

6.1.3 Amasiko nenkolo abandlulula kanjani ngokobulili ngendlela ethinta ezocansi?

Kuvele ukuthi amasiko nenkolo athatha bonke abantu njengabafanayo, abahlukene ngokobulili neminyaka kuphela uma kuza ezintweni ezakha isisekelo sempilo. Ngenxa yalokhu, lezi zinhloko zomphakathi zilindele ukuthi abantu bonke benze ngokufanayo uma kuza empilweni efaka umgudu wokukhiqiza abantwana, nokufaka yonke impilo yezothando nocansi. Omabili amanoveli akhombise ukuthi abantu bamaZulu bazithola bengaphansi kwengcindezi yokwenza njengontanga yabo ikakhulukazi uma befika esigabeni sobudala ekulindeleke simakwe yimpilo yokuqala eyabo imindeni. Kulindeleke ukuthi abantu bakhule bashade baqale eyabo imindeni eyandisa le abakhulele kuyo. Kuvele ukuthi abantu bomndeni yibo ababa yithuluzi elikhulu lokucwasa ngokobulili uma umuntu engenzi okulindelekile noma okujwayelekile. Lokhu bakwenza ngokufaka ingcindezi yokuthi izingane zabo zishade noma ngabe azikakulungeli lokhu. Inoveli eyodwa iveze ukuthi obaba bezingane yibo abaqala bangemukeli ukuhluka kwezingane zabo ezingama-asekshwali noma uma zithandana nabantu bobulili obufana nobazo. Iveze ukuthi bakwenza lokhu ngoba bekholelwa ukuthi amadlozi angajezisa umndeni wonke uma beseka impilo ehlukile kweyayiphilwa ngokhokho bomndeni besaphila. Kuvelile ukuthi nomphakathi uyakwazi ukucwasa abantu abaphila njengongqingili ngokuzama ukubancisha amalungelo atholwa abanye abantu abasesigabeni sabo, ngoba ukholelwa ukuthi impilo abayiphilayo ayihambisani nosikompilo lwawo kanti futhi abafuni ukuthi ibonwe yizingane zize zifunde ukuthi yamukelekile. Lolu sikompilo ngoluzama ukuvikela inqubomgomo yokuzalwa kwabantwana ngaphansi komndeni ophila ngokwamasiko esiZulu. Inoveli eyodwa iphinde yaveza ukuthi umphakathi wamaZulu usenabo abantu abangabemukeli abantu abansizimu ngoba bekholelwa ukuthi uNkulunkulu akahambisani nokuzishintsha kulokhu abantu abadala wabenza khona. Okugqamile ngokucwasa ngokweseksizimu,

ihetharoseksizimu ne-aloseksizimu ngenxa yamasiko nenkolo ukuthi abantu bacwaswa ngokubaphatha ngendlela ekhombisa ukungabamukeli, ukuze kuvele ukuthi impilo abazikhethela yona yezocansi ayamukeleki ngoba ingalandeli umgudu othathwa njengokumele uhanjwe ngumuntu wonke ongumZulu, noma okholiwe endleleni yakhe yokuba ngumfazi noma indoda. Lokhu kungabamukeli kuvele ukuthi kwenziwa ngokubaxosha emakhaya abo, emiphakathini abakhulele kuyo, ngokungabakhombisi inhlonipho kanye nokubasabisa ngokubabulala. Le mpendulo iveza okuyiyona ndlela ovela ngayo umdonsiswano ngobulili obuhlukahlukene ngokwesimanje. Iholela empendulweni efeza injongo yesithathu ewukuthola umongo ngengxabano ngobulili nokuhlukahlukana kwabo kanye nezindlela abantu abazibandakanya ngayo ocansini.

6.1.4 Uvezwe kanjani umdonsiswano ngobulili obuhlukene enovelini

enesihloko esithi Umshado uma iqhathaniswa nethi Mthathe

Ungowakho?

Ukucwasa ngokobulili okubizwa ngeseksizimu kuvezwe ngokukhombisa ukuthi umphakathi wamaZulu ovezwe emanovelini omabili ukholelwa ukuthi umuntu wesilisa unikwe igunya lokuthatha izinqumo ngempilo yakhe elingaphezulu kwelomuntu wesifazane. Lokhu kukhonjiswe ngokuveza ukuthi amalunga omphakathi wamaZulu asemakhaya asahluleka ukwamukela umuntu wesifazane ozithathelayo izinqumo ezimayelana nothando futhi asahluleka ukwamukela umuntu wesilisa ovumela ukuthi umuntu wesifazane ahambe phambili ekuthatheni lezi zinqumo.

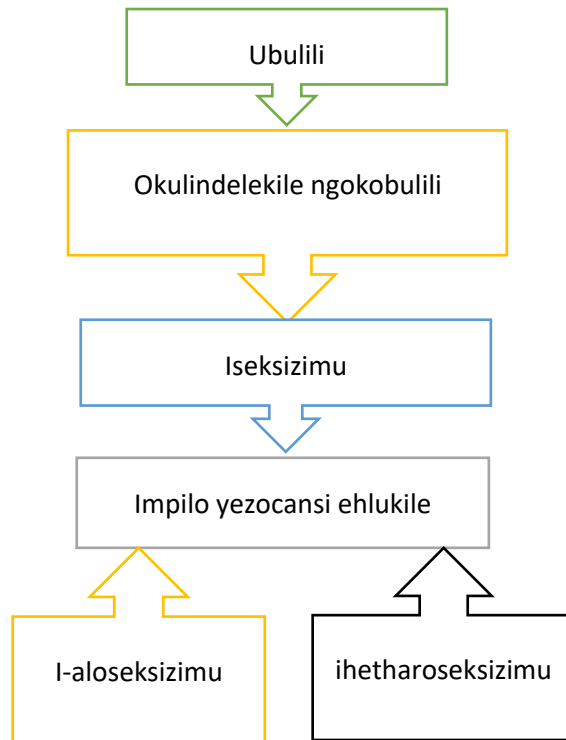
Ukucwaswa ngokwehetharoseksizimu kuvele kuwo omabili amanoveli ocwaningo. Enovelini eyodwa kukhonjiswe njengokungamukelwa kwabantu abathandana nabantu bobulili obufana nobabo okwenzeka emazingeni onke empilo. Lokhu kufaka umndeni, umphakathi abaphila kuwo, ngisho nasemsebenzini lapho besebenza khona. Kwenye inoveli kukhonjiswe kuyindlela yokungamukeli ububona babantu ngokuthatha indlela yabo yokuzibandakanya kwezocansi nabantu bobulili obufana nobabo njengomkhuba omubi, odinga ukuqedwa ngokushaya umthetho oqinile ukuze abawenzayo bawuyeke. Okugqamayo ukuthi, lokhu kuvezwe ngokukhombisa ukungamukeli abantu abazibandakanya ocansini nabantu abanobulili obufana nobabo ngokungabaphathi ngendlela ekuphathwa ngayo abanye abangenze lutho oluthathwa njengolubi.

Ukucwasa ngokwe-aloseksizimu kuvezwe njengokungamukeli kwabantu abaphila nama-asekshwali ukuthi imizwa yawo yezocansi engalangazeleli ucansi iyinto yangempela. Lokhu kwenziwa ukuthi i-aloseksizimu yenzeka ngenxa yokuthi abantu abaningi bakholelwa ukuthi wonke umuntu unemizwa esezingeni elifanayo lokulangazelela ucansi.

Okugqamayo ukuthi iseksizimu, ihetharoseksizimu kanye ne-aloseksizimu kwenzeka ngoba abantu bengenzi lokhu okulindeleke ukuthi bakwenze ngokobulili babo kanye nasempilweni yabo yezothando, nokuhambisana nendlela ejwayelekile neyenza usikompilo. Le mpendulo ifeza injongo yocwaningo yesithathu engukuthola umongo ngengxabano ngobulili ngokuhlukahlukana kwabo kanye nezindlela abantu abazibandakanya ngazo kwezocansi. Lezi zimpendulo zonke kusukela kweyokuqala etholakala ephuzwini 6.1.1 kuze kufike kule, zifeza inhloso yocwaningo yokuqala engukuthola imvelaphi yokudonsisana ngokwemibono ngobulili obuhlukene osebungundabuzekwayo kulesi sikhathi samanje. Lezi zimpendulo ziphinda zidwebe kahle imephu yobudlelwano phakathi kwezindikimba zocwaningo, kanye nemiqondongqangi ewuhlaka lwenjulalwazi yocwaningo, etholakala emdwebweni 4. Lokhu kuxhumana kuveza ngokusobala ukuthi le miqondongqangi ewuhlaka lwalolu cwaningo isebenzisekile ukhumusha izimo zempilo zangempela nokuchaza iyayifeza i-*pragmatic principle* engenye yezimiso zenhlolozinga yohlaziyomqondo ngokukaBotes (2002:25) nebalulwe esahlukweni sokuqala njengeyenza lolu cwaningo luthembakale.

Umdwebo 4 uveza ukuthi umgudu wokucwasa ngokwemiqondongqangi yocwaningo uqala ngokuhlukanisa abantu ngobulili, ngokomthetho. Uma sebengaphansi kobulili, umphakathi ubajaja ngokomgudu wempilo okulindeleke bawulandele ngokobulili babo, uma bengawulandeli ngokuhambisana nobulili babo bayaqala bacwaswe ngokweseksizimu. Uma sekunqunyiwe ukuthi abenzi njengabanye besifazane noma besilisa, bese kuphinde kuvela ukuthi impilo yabo yezocansi noma yothando ayifani neyabanye abaningi bobulili babo, babe sebephinda becwaswa ngokwehetharoseksizimu noma ngokwe-aloseksizimu. Lokhu kulandelana kwezigaba zokucwaswa nemisusa yazo okuvezwa yilo mdwebo, kusize lolu cwaningo lufeze i-*logical principle* engenye neyokugcina ebingakafezeki yezimiso zenhlolozinga yohlaziyomqondo ngokukaBotes (2002:25) nebalulwe esahlukweni sokuqala njengeyenza lolu cwaningo luthembakale. Ngokufezeka kwayo, sezifezeke zonke izimiso zenhlolozinga yohlaziyomqondo kaBotes. Uhlaziyomqondo yindlela oluqhutshwe ngayo lolu cwaningo ebizwa nge-*concept analysis* ngolimi lwesiNgisi.

Ubudlelwano bezindikimba nemiqondongqangi ewuhlaka locwaningo



Umdwebo 4

(Thinking Maps South Africa, 2022)

6.1.5 Umdonsiswano ngobulili obuhlukene ngokwesimanje unamiphi imithelela kubabhali abasebasha?

Bobabili ababhali bamanoveli engiwacwaningile kulolu cwaningo babhale ngendlela evumelana neseksizimu uma kuza ezindabeni zomshado, nendlela ekumele baziphathe ngayo abantu besifazane abazama ukushada noma abashadile. Umbhali oyedwa ukhombise ukubheka impilo yezocansi ngeso elinehetharoseksizimu. Umbhali oyedwa ukhombise ukufundiseka ngehetharoseksizimu ne-aloseksizimu, waphinda wasebenzisa izizinda ezinalokhu kucwasa ngendlela efundisa ubuhle bokubekezelelana nobubi bokucwasa abantu abangama-asekshwali kanye nabathandana nabanobulili obufana nobabo. Lo mbhali uze wakhombisa nobuhle bokuzithathela izinqumo kwabantu besifazane uma bedlala indima yobuzali, nokukhombisa ukuthi nakuba ebhale ngendlela eseka iseksizimu, umbhalo wakhe awuyisekeli kuwo onke amazinga empilo. Ukuphenduleka kwalo mbuzo kufeze injongo yocwaningo yesine efana nenhloso yesithathu yocwaningo, ewukuqhathanisa izindlela ababhali besilisa nabesifazane abasebasha ababhala ngayo, uma bebhala ngomdonsiswano wemibono ngobulili obuhlukene ngokwesimanje. Ngokwale njongo, umbhali wesifazane

osemusha ubhale ngendlela ekhombisa iseksizimu nehetharoseksizimu. Umbhali wesilisa osemusha ubhale ngendlela ekhombisa ukufundisa ngobubi behetharoseksizimu ne-aloseksizimu. Uphinde wakhombisa ukusekela iseksizimu emazingeni athile empilo, wase ephinda ekhombisa ukungayisekeli kwamanye amazanga empilo. Le mpendulo iphinde ifeze nenjongo yokugcina efana nenhloso yocwaningo yesibili engukuhlaziya imithelela lo mdonsiswano onawo endimeni edlalwa ngababhali besiZulu abasebasha.

6.2 Elingakwazanga ukufika kukho ucwaningo

Lolu cwaningo luqhutshwe ngokucubungula impilo yabantu bamaZulu basemakhaya ngokubheka impilo evezwe emanovelini acutshungulwe wucwaningo kuphela. Awabhekwanga amanye amanoveli anezindikimba ezithinta imiqondongqangi yocwaningo. Lokhu kwenza ulwazi olukhiqizwe yilolu cwaningo, luhambe luphelele esithombeni esakhiwe yila maveli kuphela. Eyodwa yala manoveli ishicilelwe eminyakeni eyishumi nambili edlule, kanti impilo yabantu basemakhaya iyashintsha minyaka yonke uma kuguquka izinto nesikhathi emhlabeni wonke. Ngokunjalo nezimvo zombhali wayo mayelana neseksizimu nehetharoseksizimu, kungenzeka ukuthi sezashintsha.

6.3 Izincomo neziphakamiso

Kuyancomeka ukubona umsebenzi osuwenziwe ngababhali besiZulu, ekubambeni iqhaza ekudaleni inkulumo mpikiswano ngobulili obuhlukahlukene ngokwesimanje. Kuyancomeka nokuthi sekukhona nemibhalo engagcini ngokukhombisa umdonsiswano mayelana nobulili obuhlukahlukene, kodwa eminye isize yathatha igxathu lokufundisa nangamalungelo abantu abawanikwa nguMthethosisekelo wezwe laseNingizimu Afrika weminyaka ye-1996. Lokhu kwenza ngingasabi ukuthi ngithi kubabhali besiZulu njengoba sebeyiqalile indlela yokubhala ngokufundisa ngehetharoseksizimu, iseksizimu, ne-aloseksizimu, bangabe besama, baqhubeke njalo. Kungaba kuhle nokubona nezincwadi ezandayo nakolunye uhlobo lobulili olungena ngaphansi komphakathi we-LGBTQIA+, ezibheka kakhulu nokuthandana kwabantu besifazane bebodwa, kanye nalaba abakwazi ukuthanda abesifazane kanye nabesilisa. Kungaba kuhle futhi nokubona izincwadi ezibhala ngeseksizimu efaka abantu besifazane abasebenza imisebenzi eyenza kube yibo abondla imindeni yabo, yize beshadile behlala nabayeni babo.

6.4 Ucwangingo olungenziwa ngokuzayo

Ucwangingo lwami belugxile emanovelini amabili asize ukuthi ngicwanginge ngomdonsiswano okhona mayelana neseksizimu ebhekiswe ebantwini besifazane nabesilisa ngokomgudu wempilo obheke empilweni yomshado, nehetharoseksizimu ebhekiswe ebantwini abathandana nabantu bobulili obufana nobabo kanye naba-*transgender*, kanye ne-aloseksizimu ebhekiswe ebantwini abaphila impilo engenabo ubudlelwano bezocansi. Lokhu kushiya kukuningi okusengacwangingwa ngaphansi komdonsiswano ngobulili obuhlukahlukene ngokwesimanje. Nakhu okunye kwakho okusengacwangingwa:

- Umthelela wamathuba omsebenzi anika abantu besifazane amathuba okuphatha emisebenzini emandleni okushintsha iseksizimu eyenzeka empilweni yabo yasekhaya.
- Umthelela wokuba nabaphathi abangamalunga omphakathi we-LGBTQIA+ ezingxenyeni ezahlukene zomphakathi.
- Umehluko phakathi kwehetharoseksizimu ekhonjiswa abantu besifazane abangamalunga e-LGBTQIA+ uma kuqhathaniswa nabesilisa.
- Ukubaluleka kwesidingo sokugada okwenziwa ngabantu ngaphansi kobulili babo esikhathini sanamhlanje.

6.5 Ukuphetha isahluko nocwangingo lonke

Ukucwanginga ngomdonsiswano ngobulili obuhlukahlukene ngokwesimanje kugcizelela okushiwo yisisho esithi isizwe esingenalo ulwazi sifile. Lokhu ngikusho ngoba lolu cwangingo luveze ukuthi imbangela enkulu yalo mdonsiswano ukungabi nolwazi olwanele ebantwini mayelana namalungelo abantu bonke ngokobulili babo. Abantu bagcina ngokuzifundisa ngezinhlobo zobulili nezindima zabantu abaphila nabo ngokwezinkolelo zabo kuphelele lapho. Ukuba bebezifundisa ngokuhluka kobulili abasuke bebhekene nakho ebantwini abasondelene nabo, bebezothola ukuthi izingqinamba eziningi abasuke besaba ukuhlangana nazo zinazo izinsiza zokuzigwema, kanti futhi uma zingagwemeki kuyakwazi ukuphileka nazo. Ukuba abantu bebenolwazi olwanele ngamalungelo abantu, bebezokwazi ukuthi noma ngabe abantu abasondelene nabo baphila izimpilo ezingahambisani nababafisela khona, amalungelo abo okufisa ukuphila impilo eyamukelwa ngumphakathi wonke, akumele acindezele awomunye umuntu ongenaso lesi sidingo. Bebezokwazi futhi ukuthi wonke umuntu unelungelo lokuzikhethela ngempilo yakhe, noma ngabe kuyathandeka akukhethayo ebantwini aphila nabo noma kungathandeki.

Imithombo yolwazi:

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IZITHASISELO

Isithasiselo 1: Incwadi yeNqubonhle Yocwaningo (ethical clearance letter)



Faculty of Humanities

Fakulteit Geesteswetenskappe
Lefapha la Bomotho



1 November 2021

Dear Miss NP Makhiwane

Project Title:	Contemporary gender discourse and its implications for emerging Zulu writers
Researcher:	Miss NP Makhiwane
Supervisor(s):	Prof NB Zondi
Department:	African Languages
Reference number:	16329733 (HUM023/0921)
Degree:	Masters

I have pleasure in informing you that the above application was **approved** by the Research Ethics Committee on 28 October 2021. Data collection may therefore commence.

Please note that this approval is based on the assumption that the research will be carried out along the lines laid out in the proposal. Should the actual research depart significantly from the proposed research, it will be necessary to apply for a new research approval and ethical clearance.

We wish you success with the project.

Sincerely,

A handwritten signature in black ink, appearing to read 'Karen Harris'.

Prof Karen Harris
Chair: Research Ethics Committee
Faculty of Humanities
UNIVERSITY OF PRETORIA
e-mail: tracey.andrew@up.ac.za

Isithasiselo 2: Ukushintsha kwezinhlelo zocwaningo

Isicelo sami esasichaza ngezinhlelo zocwaningo (*research proposal*) sasithe ngizoqoqa ulwazi ngokulucaphuna emanovelini ocwaningo kanye nangokuthola uvo lwababhali bamanoveli ocwaningo, ngenhlolovo. La manoveli, ngenesihloko esithi '*Umshado*' ebhalwe nguNelisiwe Zulu, kanye nenesihloko esithi '*Mthathe Ungowakho*' ebhalwe nguSicelo Ntshangase. Emizamweni yokuthinta laba babhali, ngithole imvume ngiphinde ngihlele nenhlolovo, ngaphumelela ekuxhumaneni nombhali uSicelo Ntshangase kuphela. Ayiphumelelanga imizamo yokuxhumana nombhali uNelisiwe Zulu. Ngenxa yalokhu, zabe sezishintsha izinhlelo zokuqoqa ulwazi locwaningo. Ngigcine ngisebenzisa ulwazi olucashunwe emanovelini ocwaningo kuphela.

Isithasiselo 3: Incwadi yesaziso sokungaqhubeki nenhlolovo eye kumbambiqhaza



Miss Nombulelo Makhiwane
Student: Master African Languages
Faculty of Humanities
Lynnwood Road, Hatfield, 0002
Cell +27 82 489 3464
Email: u16329733@tuks.co.za
Date: 01 August 2023

Dear Dr Ntshangase

I had contacted you regarding a research project titled, 'Contemporary gender discourse and its implications for emerging Zulu writers'. In that communication, I had asked you to be a participant of my study.

This research project is based on the novel titled '*Mthathe Ungowakho*' of which you are the author. Due to this, the study had been planned to include your views about the way you depicted contemporary gender in this novel. These views were going to be collected from you through a mutually agreed method of interview. However, due to unforeseen circumstances, the collection of data through interviews had to be discontinued. This means while the research project is continuing, data used has only been collected from the novels including your novel titled '*Mthathe Ungowakho*'.

As it was mentioned before, since the study is based on your novel that has been published to the public; it is still impossible to keep your identity anonymous. The direct quoting from your novel has not been used to cause any harm or discomfort to you and other participants. It has been used for

the sole benefit of the study. Please acknowledge the receipt of this notification by completing the below acknowledgement of notification.

Thank you for your consideration.

Sincerely,

Miss Nombulelo Makhiwane



M. A African Languages student: University of Pretoria

If you have any questions, concerns or complaints about the study at any stage, you can contact:

Cell: +27 82 489 3464

E-mail: u16329733@tuks.co.za

Acknowledgement of notification

I [Sicelo Ziphozonke Ntshangase](#), the author of the novel titled '*Mthathe Ungowakho*' have been notified by a researcher Nombulelo Precious Makhiwane from the University of Pretoria about the discontinuation with my proposed participation in the dissertation titled 'Contemporary gender discourse and its implications for Zulu emerging writers'. I am aware that my participation as an author of the novel which is a subject of the study will no longer form part of her study. I have also been notified that my novel is still a subject of this study and at times has been directly quoted in the study and my identity is linked to each mention of data collected from it.

Notwithstanding this, I confirm the receipt of this notification.

Signature:[SZNtshangase](#).....

Date: [2 August 2022](#)