STUDENT NUMBER:20B2522

Ingqiqo Yamanina Kuxanduva Lokusiphula Neengcambu Ugonyamelo Nokuxhatshazwa: Uhlalutyo Lweetekisi ZesiXhosa Ezicatshulwe Kuncwadi Olubhalwe Ngamanina (1976-2015).

The Intellectual Responsibility of Women in Challenging Domination and Abuse: The analysis of the isiXhosa sampled texts authored by women (1976-2015).

nguNOMTHANDAZO MBENA-BILATYI

Le Thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno zesidanga sobuGqirhalwazi KwiFilosofi

kwiFakhalthi yezoncwadi-mbhali Filosofi
kwiYunivesithi yaseRhodes

(EyoMqungu 2024)

Ikhankatha: Njingalwazi Ncedile Saule

Open Rubric

ISIFUNGO

Ndiyaqinisekisa ukuba ukuveliswa komsebenzi othi**: Ingqiqo Yamanina Kuxanduva Lokusiphula Neengcambu Ugonyamelo Nokuxhatshazwa: Uhlalutyo Lweetekisi ZesiXhosa Ezicatshulwe Kuncwadi Olubhalwe Ngamanina (1976-2015).**
(The intellectual responsibility of women in challenging domination and Abuse: Analysis of isiXhosa sampled texts **authored by women (1976-2015)** ngumsebenzi wam, kwaye yonke imithombo yolwazi esetyenzisiweyo iboniswe ngokufanelekileyo. Ndiqinisekisa kananjalo ukuba le thisisi ayizange ingeniswe kwenye iyunivesithi ngeenjongo zokufumana isidanga.

Utyikityo N Mbena-Bilatyi   Umhla

………………   05.03. 2024……

ISINIKEZELO

Lo msebenzi ndiwunikezela kwigorhakazi lam nolitshantliziyo losapho lakwaMbena nakwaMengu umama wam uNonginzi, Nofanele, Lettie Nompendulo Mbena.

Phumla ngoxolo Mbona.

UMBULELO

Ndibamba ngazibini kuye wonke umntu othe wandincedisa ekuphumezeni lo msebenzi wezandla zam. Icamagu livumile Njingalwazi Ncedile Saule, Ncilashe enkosi ngokundinyamezela. Ndinga ndingakhwaza de kutshe ilizwi ndibulela wena MaDlomo Dr Nontembiso Jaxa ngokuthi chuu nam endleleni ungadinwa nzwakazi. Ndiswele amazwi okukubulela wena Mr J Ellie ngokundihlelela iprophozali yam.

Ndiyabulela kubazali bam uNofanele noVelebhayi, abantwana bam Entle noAmahle, abantakwethu uLulama, Nothando, Galelekile nani batshana Dr Bulelwa Mbena, Ntombikayise, Gcobani, Makhaya, noEsona sipho samaKhwemnte. Enkosini ngokundinyamezela kwenu de lo msebenzi ugqibeke.

Camagu kwiminyanya yooDabane neyooTshayingwe kunye nakuSomandla ngokundigcina de ndivelise lo msebenzi.

Ngxatsho ke!! kubo bonke abantu abathe banegalelo kulo msebenzi wezandla nengqondo yam ndithi ningadinwa nangomso.

AMAGAMA ASETYENZISWE RHOQO

Ifemayinizimu (feminism),

Ifemayinizimu ngokwaseAfrika *(African feminism)*

Motherism,

Whumenizimu (W*omanism*)

Stiwanism

Femalism

Inkcubeko (*culture*),

Ubungqondolukhuni (*stereotype*),

Ugonyamelo (*domination*),

Ubucaka (*subordinatio*n),

Uxhatshazo (*abuse*),

Patriyakhi (*partriachy*),

Ingqiqozimvo (*Ideology*)

Ubukoloniyali (*Colonialism)*

Emva kozuzo lwenkululeko (*Post Apartheid*)

Imbali/ Ira (*Era*)

IZISHUNQULELO

ANC: AFRICAN NATIONAL CONGRESS

ANCWL: AFRICAN NATIONAL CONGRESS WOMEN'S LEAGUE

STIWANISM: SOCIAL TRANSFORMATION INCLUDING WOMEN IN AFRICA.

ISISHWANKATHELOMXHOLO

Uphando luza kuqwalasela ingqiqo yamanina kuxanduva lokusiphula neengcambu ugonyamelo nokuxhatshazwa kwawo ngamadoda. Ingxoxo iza kugxila kubabhali abangamanina beencwadi zesiXhosa ezicatshulweyo kolu phando, nalapho kuqwalaselwa indlela ababazoba ngayo abalinganiswa babo abangamanina. Kule ngxoxo kuqwalaselwa indlela ababhali abangamanina abafana noBelebesi (1976), Dazela (1988), Magadla (1992) Madolo (1998), Mayosi (2003), Magqashela (2006) kunye noBuzani (2015) abathe babazoba ngayo abalinganiswa abangamanina kwiincwadi zesiXhosa ezicatshuliweyo. Oku kukutyhila ubukrelekrele bababhali ekusebenziseni uncwadi ukuzisa izisombululo kwimingeni ajamelene nayo amanina efana nogonyamelo kunye noxhatshwazo.

Obu bukrelekrele baba babhali bujongwa ngokweembali ezimbini, imbali yaphambi kozuzo lwenkululeko emva kongenelelo lobuKoloniyali kunye neyasemva kozuzo lwenkululeko yaseMzantsi Afrika. Iincwadi ezikhethiweyo zibhalwe phakathi kweminyaka ye-1976 ukuya kwiminyaka yama-2015. Uphando luya kujonga ukuba lungaba lukhona utshintsho kusini na kwindlela la manina ababazoba ngayo abalinganiswa ngokwezi mbali zahlukileyo kananjalo naxa bezotywa ngababhali abangamadoda.

Uphando luya kutyhila kananjalo imixholo nemixholwana abayikhethayo nedlulisa iimvakalelo zabo bengamanina kumbandela wogonyamelo olukhatshwa yipatriyakhi kunye noxhatshazo abalufumana kumadoda. Xa kuphendlwa le mixholo yaba babhali bahlukileyo baneemvelaphi ezahlukileyo ngokwemontlalo bebhala ngokwamaxesha okanye iimbhali ezahlukileyo, kuya kucaca ukuba amava abo ayafana nokuba linina okanye ibhinqa. Loo mava abo anele ukuba bajikeleze kwimixholo ebizwa ngokuba yi*feminist themes* nakubeni izimbo zabo zokubhala zahlukile nje. Injongo kukubonisa ukuba nangona amanina aphila phantsi kweemeko neemontlalo ezahlukileyo nje, iinzima neentlungu zawo azisombulula ngendlela efanayo ngokusebenzisa usiba.

Le ngxoxo ikhatshwa ziithiyori ezifana nefemayinizimu, ngakumbi ifemayinizimu yaseAfrika kunye kunye nangokoMzantsi Afrika iquka i*Motherism* kunye nenkcubeko ephehlelelwe phantsi kwePatriyakhi. Ezi thiyori ziludondolo lokuphendla nokuhlalutya ezi ncwadi zikhethiweyo zesiXhosa ukuze sicacelwe yeyona ndima idlalwa ngamanina kuluntu nanjengoko sisazi ukuba apha eMzantsi Afrika adlale eyona ndima yokuncedisa ekuziseni

utshintsho kwimibandela yengcinezelo nasekuzuzweni kwenkululeko. Yiyo loo nto kufuneka nawo abonakale exhamla ngokulinganayo namadoda kwinkululeko ayisebenzeleyo ngokususa ugonyamelo, uxhatshazo nokubulawa kwawo ngamadoda.

ISIQULATHO

ISIFUNGO i

ISINIKEZELO UMBULELO ii

ISISHWANKATHELO MXHOLO iii

ISIQULATHO iv

1. ISAHLUKO 1: INTSHAYELELO 1

1.1 INTSUSAMABANDLA 1

1.2 INGXUBAKAXAKA EYAMBATHISE UPHANDO 5

1.3 IINJONGO ZOLU PHANDO 7

1.4 IZIPHUMO-NJONGO ZOPHANDO 8

1.5 INDLELA OLUZA KUQHUTYWA NGALO UPHANDO 9

1.6 IITHIYORI ZOPHANDO 12

1.6.1 Ithiyori yophendloncwadi *(Literary theory*) 13

1.6.2 Ithiyori yefemayinizimu 15

1.6.3 Ithiyori yasemva kongenelelo lobuKoloniyali (*Post colonial theory*) 16

1.6.4 Ithiyori yenkcubeko nemontlalo (*sociocultural theory*) 16

1.7 UPHENGULULO MANQAKU LWABAPHANDI (*Literature Review*) 17

1.8 INDLELA OLUZA KUQHUTYWA UPHANDO (*Methodology of study*) 18

1.9 UHLENGAHLENGISO LOPHANDO 20

1.10 ELOKUQUKUMBELA 22

2. ISAHLUKO SESI-2 UPHENDLO LWEETHIYORI (*Theoretical Framework*)

2.1 INTSHAYELELO 23

2.2 ITHIYORI YE*FEMAYINIZIMU* 25

2.2.1 Inkcazelo ye*femayinizimu* 25

2.2.2 Imvelaphi ye*femayinizimu* 25

2.3 I*FEMAYINIZIMU* NGOKWASENTSHONA 26

2.3.1 Iindidi ze*femayinizimu* yaseNtshona 28

2.4 WUMENIZIMU (*WOMANISM*) 33

2.5 IFEMAYINIZIMU NGOKWASE-AFRIKA: (*AFRICAN FEMINISM*) 35

2.5.1 Iindidi ze*African Feminism* 38
2.5.1.1 *Motherism* 38

2.5.1.2 *Stiwanism* 41

2.5.1.3 Femalism/ Fimeylism 41
2.5.1.4 *Snail-sense feminism* 42
2.5.1.5 Ifemayinizimu nenkcubeko (*Cultural Feminism*) 43

2.6 IFEMAYINIZIMU NGOKWASEMZANTSI AFRIKA 45

2.7 ITHIYORI YENTLALO NENKCUBEKO (*SOCIOCULTURAL THEORY*) NEMVELAPHI YAYO 48

2.8 ITHIYORI YOHLALUTYO LONCWADI (*LITERARY THEORY*) 50
2.8.1 Inkcazelo 51
2.8.2 Isimbo sombhali (*Stylistic Approach*) 52
2.8.3 Okulindelekileyo kwisimbo sombhali (*Principles of style*) 54

2.8.4 Iindidi ezisetyenziswayo kwisimbo sombhali 54

2.8.4.1 Isimbo sombhali nefemayinizimu (*Feminist stylistic approach*) 54

2.8.4.2 Ingqiqo nesimbo sombhali (*Cognitive stylistic approach*) 55

2.8.4.3 Isimbo sombhali nemvelaphi yakhe (*Historical biographical approach*) 55

2.8.4.4 Ukusetyenziswa kolwimi 56

2.9 UMXHOLO NEMIXHOLWANA (THEME AND SUBTHEMES) 57

2.9.1 Inkcazelo ngomxholo 58

2.9.2 Iimpawu zomxholo nendlela yokuwuqaphela 58

2.9.3 Imixholo ekujikelezwa kuyo ngamadoda namanina 58

2.10 ITHIYORI YASEMVA KONGENELELO LOBUKOLONIYALI (*POST COLONIAL THEORY*) 59
2.10.1. Imvelaphi yethiyori yasemva kongenelelo lobukoloniyali 60
2.10.2 Imfundo egutyungelwe bubukoloniyali 63
2.10.3 Uncwadi olufuthelwe bubuKoloniyali 63
2.10.4 Ifuthe lobukoloniyali kuncwadi 64

2.11 INGQIQOZIMVO YASEMVA KOZUZO LWENKULULEKO EMZANTSI AFRIKA (*POST APARTHEID IDEOLOGY*) 66

2.11.1 Amanina kumaziko ayesakuphathwa ngamadoda 67
2.11.1 Amanina kwezopolitiko 67
2.11.2 Amanina nenkcubeko 68
2.11.3 Amanina kumaziko ezemfundo 70

2.11.4 Amanina kumaziko ezoqoqosho 70

2.12 IPATRIYAKHI NOGONYAMELO 71
2.12.1 Inkcazelo ngePatriyakhi 71
2.12.2 Imvelaphi yePatriyakhi 72
2.12.3 Ipatriyakhi Nenkcubeko 74
2.13 UGONYAMELO NOBUCAKA 79
2.13.1 Inkcazelo ngogonyamelo nobucaka 79
2.13.2 Ugonyamelo kusetyenziswa isixhobo sobudoda (*penise*) 79
2.13.3 Ugonyamelo noxhatshazo 82
2.13.4 Ugonyamelo kuNcwadi (*Domination in literature*) 85
2.14 UPHENDLO LWABAPHANDI (*LITERATURE REVIEW*) ` 85
2.15 UKUQUKUMBELA 89

3. ISAHLUKO SESI-3: UKUBUNJWA KWABALINGANISWA ABANGAMABHINQA NGABABHALI ABANGAMANINA NGEXESHA LEMBALI YAPHAMBI KOZUZO LWENKULULEKO (1976 -1992) 90

3.1 INTSHAYELELO 90

3.3 USHWANKATHELO LWEENCWADI EZIKHETHIWEYO 91

3.3.1 Isishwankathelo sencwadi kaBelebhesi (1976) ethi *UNongxaki Nezakhe* 93

3.3.2 Isishwankathelo sencwadi kaDazela (1988) ethi *Soze Kube Nje Ngakuqala* 94

3.3.3. Isishwankathelo sencwadi kaMagadla (1992) ethi *Isazela sidl'umniniso* 95

3.4 UKUZOTYWA KWABALINGANISWA ABANGAMABHINQA 95

3.4.1 Izikrweqe ezisetyenziswa ukuzoba abalinganiswa 95

3.4.1.1 Umbhali ubazoba ngqo ngokwakhe abalinganiswa. 97

3.4.1.2 Uzobo ngokumayana/ ngokungathanga ngqo 104

3.5 IZIMO ZABALINGANISWA ABANGAMANINA 106

3.5.1 Abalinganiswa abazotywe bangamagagu(*extrovert*) 106

3.5.2 Abalinganiswa abazotye bayiminyewu (*introvert*) 109

3.6 ABALINGANISWA ABAZOTYWA NJENGAMANINA AHLEBAYO 111

3.6.1 Amaqonga entlebendwane 112

3.6.1.1 Iqonga lasemlanjeni 112
3.6.1.2 Iqonga lasegoqweni 114
3.6.1.3 Iqonga lokubuthelana kuphungwa iti/ ikofu 115
3.6.1.4 Iqonga lasecingweni, esitupini okanye kudonga olwahlula abamelwane 115
3.6.1.5 Iqonga lefeyistile 116
3.6.2 Amanina anomona, apho elinye inina likhama elinye 120
3.6.3 Amanina njengamaxhoba enkcubeko 123
3.6.4 Amanina azotywa njengabasombululi beengxaki 126
3.7 INDLELA ETYHILEKA NGAYO INTLUNGU KUMANINA 127
3.7.1 Ubuphakuphaku 127
3.7.2 Ukukrexeza 127
3.7.3 Ukubona nokuva izinto ezingaviwa mntu (Impambano) 128
3.7.4 Izicwangciso-qhinga zokuzikhupha kwintlungu 128
3.7.5 Impumelelo emva kwembulaleko 130
3.8 INDIMA EDLALWA NGAMANINA KWEZI NCWADI 130
3.8.1 Amanina kwizikhundla eziphezulu 130
3.8.2 Indima nefuthe lamanina kumaziko ayesakuphehlelela ipatriyakhi 133
3.8.2.1 Amanina kumaziko emfundo 134
3.8.2.2 Amanina kumaziko wezoqoqosho 136
3.8.2.3 Amanina kumaziko wezopolitiko 139
3.9. IFUTHE LEIFEMAYINIZIMU KUBABHALI ABANGAMANINA 140
3.10 ELOKUQUKUMBELA 141
4 ISAHLUKO SESI-4: UKUZOTYWA KWABALINGANISWA ABANGAMANINA NGABABHALI ABANGAMANINA KWIXESHA LEMBALI YASEMVA KWENKULULEKO YOMZANTSI AFRIKA (1998 – 20150 145
4.0 INTSHAYELELO 145
4.1 IZISHWANKATHELO ZEENCWADI EZIKHETHIWEYO 146
4.1.1 Isishwankathelo sencwadi *Imiphanda Ichithwa Ngabamelwane* nguMadolo (1998) ` 146

4.1.2 Isishwankathelo sencwadi *Lanqum'inqatha* nguMayosi N (2003) 147
4.1.3 Isishwankathelo sencwadi *Isangxa Siyawhuza* nguMagqashela F (2006) 148
4.1.4 Isishwankathelo soncwadi *Hamba Nam Ndipheleke* nguBuzani NE (2015) 149
4.2 ISIMO SABALINGANISWA KWIXESHA LANAMHLA 150
4.2.1 Abalinganiswa abazotywe bangamagagu(*extrover*t) 151
4.2.2 Abalinganiswa abazotywe banesimo esifihlakeleyo (i*ntrover*t) 153
4.3 ABALINGANISWA ABANEZIMO EZOMELELEYO NABAKRELEKRELE 155
4.4. ABALINGANISWA ABAZOTYWA NJENGAMANINA ANOLWIMI 155
4.4.1 Amaqonga akutshanje olwimi 157
4.4.1.1 Iqonga lokukhiwa kwamanzi 157
4.4.1.2 Iqonga lasekuthezeni iinkuni 160
4.4.1.3 Iqonga lokuphungiswana 160
4.4.1.4 Iqonga lomdiyadiya 161
4.4.1.5 Iqonga lamakhasi onxibelelwano 163
4.4.1.6 Iindibano kwizisusa zamanina wodwa 164
4.5 ABALINGANISWA ABAZOTYWA NJENGAMAXHOBA 164
4.5.1 Amanina njengamaxhoba amanye amanina 164
4.5.2 Amanina njengamaxhoba emontlalo 167
4.5.3 Amanina njengamaxhoba enkcubeko 169
4.5.4 Amanina njengamaxhoba emo yezopolitiko nengcinezelo 173
4.5.5 Intlungu yokuba ngumzali oyedwa ulinina (*Pain of Women as Single Parent*) 174
4.5.6 Amanina kwiimeko zokuxhatshazwa 176
4.5.6.1 Ukuxhatshazwa ngokwasemphefumlweni 177
4.5.6.2 Ukuxhatshazwa ngokweentetha 180
4.5.6.3 Ukuxhatshazwa ngokwesondo 181
4.5.6.4 Ukuxhatshazwa ngokwezemali` 182
4.8 INDLELA ETYHILEKA NGAYO INTLUNGU YAMANINA 185
4.8.1 Ukuyoba 185
4.8.2 Ukuhiliteka 185
4.8.3 Ukubona izinto ezingabonwa mntu (Impambano) 186
4.8.4 Isikhalo esinganyamezelekiyo 188

4.8.6 Ukusetyenziswa kotywala ukuzikhupha kwintlungu 188
4.8.7 Ukubulala ngeenjongo zokuziphindezela 189
4.9 ULOYISO EMVA KWEMBULALEKO 190
4.10 INDIMA YAMANINA KUMAZIKO AYESAKUPHEHLELELA IPATRIYAKHI 192
4.10.1 Amanina kuxhozulo lwemikhala 192
4.10.2 Imfundo njengesixhobo soloyiso 193
4.10.3 Amanina kwezoqoqosho 196
4.10.4 Amanina kwipolitiki 198
4.10.5 Ifuthe le*ifemayinizimu* kubabhali abangamanina banamhla 201
4.11 ELOKUQUKUMBELA 203
ISAHLUKO SESI 5 IMIXHOLO NEMIXHOLWANA ABAJIKELEZA KUYO ABABHALI ABANGAMANINA (1976 -1988 KUNYE 1998-2015) 209
5. 1. INTSHAYELELO 209
5.2 Inkcazelo ngomxholo 209
5.3 Ubuchule bokuwuqaphela umxholo 212
5.4 Izixhobo zohlalutyo ezisetyenziselwa ukutyhila umxholo 213
5.5 Imixholo ajikeleza kuwo amanina kwiincwadi zawo. 213
5.5.1 Umxholo ongothando 214
5.5.2 Umxholo ongethemba nonyamezelo 213
5.5.3 Umxholo ongoxhatshazo lwamabhinqa 215
5.5.4 Umxholo ongowokunyoluka 215
5.5.5 Umxholo ocela umngeni kwinkcubeko, ugonyamelo nobucaka 217
5.5.6 Umxholo ngeengxaki zamanina emva kongenelelo lobuKoloniyali 219

5.6 IMIXHOLWANA 217
5.6.1 Umxholo nemixholwana ngokwamaxesha embali zeencwadi ezikhethiweyo 220
5.6.1.1 Kwincwadi kaBelebesi (1976 220
5.6.1.2 Kwincwadi kaMagadla (1992) 221
5.6.1.3 Kwincwadi kaDazela (1988) 221
5.6.1.4 Kwincwadi kaMadolo (1998) 221
5.6.1.5 Kwincwadi kaMayosi (2003) 221
5.6.1.6 Kwincwadi kaMagqashela (2006) 222
5.6.1.7 Kwincwadi kaBuzani (2015) 222

5.7 ISIMBO SOMBHALI 223
5.7.1 Inkcazelo ngesimbo sombhali 223

5.7.2 Isakhiwo sebali ekuphuhliseni imixholo nemixholwana 225
5.7.3 Uburharha njengesixhobo sokunyemba amasiko nezithethe aphelelwe lixesha. 226
5.7.4 Unxunguphalo njengesixhobo sokuphuhlisa impumelelo emva kwembulaleko 229
5.7.5 Imvelaphi yababhali ukuncedisa ekuqondeni imiyalezo yebali 230

5.8 ELOKUQUKUMBELA 231

6. ISAHLUKO SESI-6 ISIPHETHO 233

6.1 IZIPHUMO ZOPHANDO 233

6.2 IZINDULULO 244

7. IBIBLIYOGRAFI /ULUHLU LWEENCWADI EZISETYENZISIWEYO 248

1. ISAHLUKO 1 INTSHAYELELO

1.1 INTSUSAMABANDLA

Amadabi amanina ayengamatshantliziyo opolitiko nawaphunyelelwa ebunzimeni nangophalalo gazi ngakumbi ngokulahlekelwa ngoonyana neentombi zawo abonakala elilize apha eMzantsi Afrika ngenxa yokunyuka mihla le koxhatshwazo, udlwengulo nokubulawa kwamanina ngamadoda. Kuyaxhalabisa ukunyuka kweqondo lodushe ngakumanina kweli laseMzantsi Afrika. Imihla nezolo kuvakala ukudlwengulwa nokubulawa ngolunya kwamanina bambi bebulawa ngamaqabane abo. Kudidisa ingqondo kananjalo ukuqaphela olu dushe lubalasela ngakumbi emva kwenkululeko nalapho kukho imithetho emininzi efana ne*Domestic Violence Act* 116 of 1998, ethe yaphunyezwa kumgaqosiseko weli ukukhusela amanina. Kubonakala abaphethe iintambo zokulawula ngakumbi amanina asemikhaleni esoyiswa kukuthothisa eli qondo liphakama mihla le udushe ngakumanina nabantwana. Oku kungqinwa nalulwazi olufumaneka kumanqaku emagazini namaphephandaba. Inqaku elapapashwa ngumbutho iUNICEF *South African Deputy Representative*, ngomhla wama-22 kuAgasti 2022 lothusa kakhulu, nalapho libhentsisa ukuba amanina aye abulawa phakathi kwenyanga uEpreli kunye noJuni (2022) aphakathi kwama-243 ukuya kuma-855. Eli nani libonakele linyuka ngomyinge wama 58% xa kuthelekiswa neli xesha lonyaka kunyaka ophelileyo (*Accessed 24 November 2022*).

Kwiminyaka emithathu edlulileyo lothusa umzi ibali labantwana ababulawa ngumama wabo ngokubadlisa ityhefu kuba ekhweletela utata wabo ngokwezityholo. Eli sikizi lenzeka eWitbank ogama linguMatilda Zinhle owathi tywaa ecaleni kwemizimba yabantwana neyafunyanwa seyibola. *(Sunday Times* 20 September 2019 Jeff Wicks.)

Kutshanje inqaku likaLulamile Feni elothuse umzi lomama uNombeko Simayile waseMpuma Koloni eNgcobo oye wabetha ngehamile abantwana bakhe abane babhubha nothe waswelekela elugcinweni lwamapolisa elindele ukuxoxwa kwetyala *(Times live* 21 November 2022).

Konke oku kungentla bubungqina bokuba iingxaki zamanina ziqhubekeka zisiba nkulu minyaka le. Kubonakala amanina ajike aziingonyama eziqwenga abantwana babo endaweni yokubakhusela ngenxa yokungakwazi ukumelana nenzima ekhatshwa yindlala nentswelangqesho. La manina abonakala esebenzisa iqhinga elixhaphake kumadoda lokubulala wakoyisakala. Oku kuyintlungu enganyamezelekiyo nemgumzila wobungozi bogonyamelo nepatriyakhi kumanina. Usizi lolokuba konke oku kwenzeka emva kozuzo lwenkululeko nalapho phantse isiqingatha samanina siphethe kulawulo. Kufuneka zonke izixhobo nezikrweqe kuquka uncwadi olunokuthi lusetyeniswe ukulwa zonke iingxaki zamanina.

Ngamanina aye adlala indima ebalulekileyo ukuzisa utshintsho nokusiphula neengcambu ucalucalulo obe lugquba ngamandla apha eMzantsi Afrika. Ukungabonelwa ntweni kwamanina ngamanye amadoda kusaqhubeka, amadoda asazibona ingawo kuphela anamandla okugonyamela ze amanina abonwe njengezicakazana zawo ezenza nantoni na efunwa ngawo. Nalapho kuye kuqhambuke udushe xa amanina exhathisa engafuni kugoba phantsi kwawo kuba engaxhomekekanga kuwo kananjalo nexesha lelokuba kuyalinganwa ngokwesini.

Olu rhuqelo maqatheni lwezidima zamanina lube ngunobangela wokuba uphando lupeculule iincwadi zesiXhosa ezicatshulweyo nezibhalwe ngamanina kumaxesha embhali awohlukileyo.

Upecululo lugxila kwindima edlalwa ngababhali abangamanina ekuncediseni ukubuyisela izidima zamanina nokuphakamisa ubukrelekrele bawo ukuze uluntu luwabone amanina njengabantu abaneemvakalelo ngokufanayo namadoda.

Okunye okuqaphelekayo lunqongophalo lweencwadi zesiXhosa ezibhalwe ngababhali ngakumbi abangamadoda ezityhila izimo zabalinganiswa abangamanina ezihle nezakha uluntu. Ababhali abaninzi ngakumbi amadoda asokolo etyhila amanina ngokweempawu ezimbi ezityhila ubungqondo lukhuni ngokwesini, apho bebonwa indawo yamanina isekhitshini, njengabazali bantwana, amabhetyebhetye, ababulali neentlebendwane ezisoloko zisengela phantsi izidima zamanye amanina ngenxa yomona. Basoloko benikwa indima exhasayo hayi ekhokelayo okanye ephambili.

Okunye okuchukumisa umzi kukuqaphela ukuba asekhona amaziko angakwamkeliyo

ukubekwa kwamanina kwizikhundla eziphezulu, nabona ukuba zifanele amadoda kuphela ngakumbi kumacandelo afana nawezoqoqosho, ezopolitiko, inkcubeko nakwimfundo. Uphando lukhangela ukuba ngokwababhali ingaba lukhona na utshintsho nalapho begqamisa ubukrelekrele bamanina ngokuthi babonakale bedlala indima ephambili kula maziko. Bobuphi ubuchule ababusebenzisayo ukucela umngeni kwipatriyakhi esitheliswe phantsi kwenkcubeko, kananjalo baluvakalisa njani uluvo nezikhalo zabo ukuze zamkeleke kuluntu lonke?

Asekhona amanina asokolayo ngakumbi eMzantsi Afrika naxhomekeke kwizibonelelo zikarhulumente ukuze aphile, oku kuza kunyanzeleka kujongwe indima eye yadlalwa ngamatshantliziyo efemayinizimu ukuphuhlisa amanina, nekumele ukuba iziqhamo zoko zibonakale kuncwadi nangendima ayidlalayo ukukhulisa isizwe. Kubabhali kutyhilwa indlela ababhali abayithengisa ngayo ifemayinizimu kuncwadi ukuze uluntu luyibone njengodondolo lokusimelela kwiingxaki zawo.

Olu phando lugxila ekuphononongeni iincwadi ezikhethekeleyo zesiXhosa ngakumbi ezababhali abangamanina ukutyhila indlela amanina alusebenzisa ngayo uncwadi ukulwa ugonyamelo kunye nokuxhatshazwa kwamanina. Oku kuza kuqapheleka xa kushukuxwa abalinganiswa abangamanina kujongwa indlela azotywe ngayo, ingaba azotywe ngokobungqondolukhuni(*stereotype*) abaqhele ukuzotywa ngalo ngababhali abangamadoda kusini na? Kuza kucubungulwa imixholo nemixholwana ajikeleze kuzo la manina angababhali ukubonisa ukuba ingaba ityhila imingeni amanina ajamelene nayo ekuhlaleni ~~nakwili~~zwe jikele. Le ndlela abayityhila ngayo le mingeni nezisombululo iza kuthelekiswa kumaxesha embali awahlukeneyo ixesha lasemva kokungenelela kobuKoloniyali kweli laseMzantsi Afrika naleyo isemva kwenkululeko okanye ixesha lengcinezelo.

Uphando lujonga ukuba ingaba lukhona na utshitsho kwindlela ubukrelekrele bamanina bebunyhashwa ngayo bungaselwe so kwixesha laphambi kwenkululeko xa kuthelekiswa nexesha lembali yasemva kwenkululeko kumaziko ayesakwaziwa njengaphethwe ngamadoda. Kuthelekiso lwezi ncwadi kujongwe isimbo sababhali buza kusityhila ukuba utshintsho lukhona kusini na. Kulindeleke ukuba umbhali olinina abazobe ngokwahlukileyo kubungqondolukhuni angafani nababhali abangamadoda, kuba ngamanina kuphela anokubalisa ngcono amabali awo namava abo obomi kunamadoda.

Nakweyiphi Intlalo yakwaXhosa umcimbi wepatriyakhi woyanyanyiswa nemigomo elandelwayo yengcinezelo yamanina ngamadoda, nehlonitshwa njengogonyamelo. Iinzame ezenziwa ngamanina ukulwa olu gonyamelo noxhatshazo lwawo ngamadoda lunabe nkalo zonke de lwafikelela nakubabhali beencwadi. Imitshato, amaziko ezoqoqosho, amaziko ezakwaLizwi, awezopolitiko kunye nawezemfundo asasetyenziswa nangoku njengamaziko aphehlelela ipatriyakhi ngenjongo zokwezna amanina izicaka zawo besengela phantso nezidima kananjalo. Inkcubeko ngakumbi amasiko nezithethe aphelelwe lixesha ngezona zinto zisetyenziswa kakhulu ukunika igunya logonyamelo kumadoda nekuye kuthi xa amanina angagobi phondo ze kuqhume uxhatshwazo oluphenjelelwa sisini. Zezona zizathu eziphembelela ekunyukeni kwamaqondo oxhatshazo nokubulawa kwamanina ngamadoda.

UFrenkel (2008) naye wenza esakhe isimbonono sokuba amanina aye abekelwa bucala kwizikhundla zobunkokeli ngenxa yesini. Unaba ngelithi kungenelelo lobukoloniyali ziye iziphathamandla azavuma tu ukuba axoxe athathe izigqibo namanina okanye bawabone amanina njengabantu abakufaneleyo ukuphatha. Oku kungqina nayimeko ekuyiyo eMzantsi Afrika apho kwithuba elide lozuzo nkululeko akukabikho Prezidenti welizwe ongumama, amanina asoloko enikwa izikhundla ezixhasayo njengamasekela.

Le ngxoxwana ingentla yezi gcali incedisa ekuphengululeni ezi mbalo zikhethiweyo ukuze kujongwe indima edlalwa ngamanina kumaziko okuhlala, epolitiki, ezoqoqosho kunye nemfundo. UQunta (1987) ukholelwa ekubeni amanina akakwazi kuyekela kumadoda ukuba avelane okanye asombulule iingxaki zawo. Eli lizwe ligutyungelwe lugonyamelo lwamadoda enikwa igunya lokuxhaphaza amanina. Amanina mawazithethelele kuzo kutsho kuvakale angathembeli kumadoda ngeengxaki zawo.

Kusakujongwa imixholo yeetekisi ezikhethiweyo zamanina ukuqaphela ukuba lukhona kusini na utshintsho kwimixholo yeetekisi zaphambi kwenkululeko nasemva kwenkululeko emzantsi Afrika. Ingaba le mixholo iyahluka na kuleyo ababhali abangamadoda athe gqolo ejikeleza kuyo. Olu phando lugxile ekujongeni ukuba ingaba le mixholo nemixhowana incedisana nokusiphula neengcambu ugonyamelo lwamanina kunye noxhatshwazo na.

1.2 INGXUBAKAXAKA EYAMBATHISE UPHANDO

Kukwanda ngeziganeko zoxhatshazo nokubulawa kwamanina ngabalingane babo, nokubonakala kukarhulumente neziphatha mandla zisoyiswa kukusombulula le ntsindabadala. Okunye okungumnqa kukuthotyelwa ezantsi kwezidima zamanina eli loMzantsi Afrika nangona edlala indima ephambili ukuzisa inkululeko kweli nalapho kubonakala ababhali bebazoba ngobungqondolukhuni olubatyhila njengababulali bamadoda, iintlebi, abantu abaethe-ethe, abantu abaxhomekeke kumadoda ukuze baphumelele, oonopopi abagcinelwe imizimba yabo kuphela ngamadoda oMzantsi Afrika. Kubonakala kukho uxhatshwazo lwenkcubeko ngokuthi isetyenziselwe ukugquma nokuqhwabela izandla ipatriyakhi, patriyakhi ephehlelela ugonyamelo nobucaka kumanina. Ipatriyakhi engenelele ngokufika kobuKoloniyali, iye yaphembelela yaqinisa ngakumbi udaba logonyamelo kumanina, aphela ezizisulu zokubulawa ngakumbi ngabo bazichaza ngelithi bayabathanda. Ipatriyakhi ibonakala yendele kakhulu emva kongenelelo lobukoloniyali kweli nalapho kunzima ukuyoncothula. Nangoku sekusemva kwenkululeko ibonakala ingumngeni nangona amanina eliqela elivisayo kwizikhundla zasepalamente. Uyabonakala umzila woku kwendela kwale patriyakhi kwindlela ekunzima ngayo ukususa uxhatshwazo nokubulawa kwamanina ngabalingani bawo kuba isitheliswe ngengubo ngengubo yenkcubeko ebeka phambili imisonto yamasiko nezithethe. Yiyo loo nto kubonakala kunzima kumanina ukulwa olu gonyamelo nobucaka kuba xa esilwa ebonakalisa ukungonwabi bathatyathwa njengabantu abanyevulela amasiko nezithethe ibonakale njengehlazo kuluntu.

Mamphele Ramphele (2008) uxoxa ngelithi uluntu lwakwaXhosa lubonakala luphakathi nendawo malunga nokuxabiseka kwamalungelo oluntu ngokubhekiselele kumgaqosiseko kunye nokulandelwa kwamasiko nezithethe masiko lawo aphazamisana nomgaqosiseko. Nangona ulingano ngokwesini kubethelelwe kumgaqo nkqubo womnyaka we-1996 Candelo le-187 ngophakamisela phezulu ulingano loluntu ngokwesini kodwa amanina asabonwa njengabantu abangaxabisekanga kwaphela xa kuthelekiswa namadoda. Kucacile ukuba lo mqulu wamalungelo oluntu (*bill of rights) ka-1996 section -187* athetha ngayo uRamphele awusebenzi okanye ayisetyenziswa ngandlela ukulwela amanina kuba imingeni yokuzibizela uxhatshwazo isaqanyangelwe

kumaxhoba odushe ngokwesini nalapho kucaca gca xa eyokumangala yimibuzo abayihlatywayo ngamapolisa okanye ngamagqwetha kwiinkundla zamtyala ngengathi amaxhoba azibizele ukudlwengulwa, ukunkulwa nokubulawa.

Kukuqhutyekwa kunganikwa amanina izidima eziwafaneleyo nalapho asabonwa njengezicaka zamadoda ze amadoda abonakale enobunganga kunamanina esebenzisa ugonyamelo lokuzibona ekwinqanaba lobuntu amanina wona engengobantu.
Ngababhali abasebenzisa ubungqondolukhuni ukuzoba abalinganiswa abangamabhinqa ngokuthi babanike iimpawu ezinesimo esingalunganga nekuye kubangele ukuba bangahlonitshwa luluntu. Ababhali ngakumbi angamanina abangalusebenzisiyo uncwadi okanye izakhono zabo zokubhala ukusombulula nokukhusela iingxaki ezambethe amanina kunye nabantwana.

Okunye okususele kolu phando kukubona uninzi loncwadi olubhalwe ngamadoda ezoba abalinganiswa abangamanina ngohlobo lobungqondolukhuni oko kukuthi ngendlela uluntu ekufuneke luwabone ngayo amanina. Amanina abonwa njengababulali bamadoda, oonoshibhini, amahenyukazi, abancuvimali bamadoda kunye nabangqondo ibuthathaka nethi isombulule iingxaki zawo ngokuzibulala. Mcimeli (1987) ubazoba abakhe abalinganiswa abangamanina njengabahlebi, aba-ethe-ethe, abafazi abangaphangeliyo abangekho krelekrele. UJ.J.R. Jolobe (2000) kwincwadi *Amathunzi Obomi* umchaza uMaDlomo njengoNoshibhini ze uKula (2008) azobe amanina njengabanyolukeli mali ababulali bamadoda. Ku*Buzani Kubawo* uTamsanqa (1958) umzoba uThobeka noNomaMpondomise njengabalinganiswa aba ethe-ethe. Yiyo loo nto ebangela ukuba kuphononongwe iincwadi ezibhalwe ngamanina ukujonga indlela atyhila ngayo abalinganiswa abangamanina, ingaba bukhona na obu bungqondolukhuni lubonakala kubabhali abangamadoda noluba yityhefu kuluntu luphela

UGumede (2002) uyangqinelana nokuba ababhali abangamadoda bawajongela phantsi amanina kananjalo abalise so iigalelo labo ekuhlaleni. UPeter (2010) naye

uyavumelana nokuba amanina abunjwa ngendlela engakhiyo. UMtuze (1994) naye ubona ubungqondolukhuni kwindlela abalinganiswa abangamanina abazotywa ngayo uphinda agxile kubabhali abatyhila amanina njengabathetheleli bamanye amanina. Uqukumbela ngelithi uGumede (2002) kuyabonakala ukuba amanina ajongelwe phantsi nyhani ngabanye ababhali ngakumbi abangamadoda, kuphinde kukhwanqise ukuba abanye ababhali bababalula njengabakhalimi bemigomo yenkcubeko esengela phantsi isidima zamanina. Simani (2000) kwinqaku lakhe lesini nenkcubeko uphonononga indlela amanina azotywa ngokwahlukileyo kunamadoda ngokubhekiselele kwinkcubeko.

1.3 IINJONGO ZOLU PHANDO

Eyona njongo yophando kukutyhila indlela ababhali abangamanina ababazoba ngayo abalinganiswa abangamabhinqa kwiincwadi ezikhethiwezo nezahlulwe ngokwethuba laphambi nasemva kozuzo lwenkululeko yaseMzantsi Afrika. Oku kuyakutyhila ukuba lukhona utshintsho kusini na kwiindlela amanina abalisa ngayo amabali ajikeleza kumava entlungu nolonwabo bawo.

- Olu phando lujolise ekuphononongeni indlela ababhali abangamanina abasebenzisa ngayo ubukrelekrele bengqondo kuncwadi lwesiXhosa ukulwela amanina kugonyamelo, ubucaka noxhatshwazo olugqunywe ngamasiko

- Okunye kukutyhila ubukrelekrele bamanina kwimixholo ekugxilwa kuyo ngababhali ukuxhobisa amanina kwindlela yokufumana izisombululo kwingxaki yoxhatshwazo nokubulawa kwawo ngabalingani ngakumbi izicwangciso ezikhoyo ngoku zibonakala zingasebenzi tu.

- Kukudandalazisa ukuba ingaba imigomo yamatshantliziyo efemayinizimu yaseNtshona, Afrika naseMzantsi Afrika iyawasebenzela wonke na amanina aseMzantsi Afrika nokuba ahlala kwiingxondorha zelali engafundanga kananjalo okanye kukho isidingo esimandla sokuba kuqulunqwe ithiyori eya kugxila kuphela kwiingxaki zamanina akumila kunje.

- Kukuqhwabela izandla nokunika imbeko kumatshantliziyo angamanina ngegalelo lawo ekulweleni ubomi obungcono bamabhinqa nokuphunyezwa kwemithetho ekhusela izidima nobomi bamanina. Owona mdla ukuzikrweqe nezicwangciso

qhinga azisebenzisileyo ukuphumelela kukhangelwa ukuba azinakusetyenziswa kusini na ukusombulula ingxubakaxaka ajamelene nayo amanina kule mihla nefana noxhatshazo kunye nogonyamelo.

1.4 IZIPHUMONJONGO ZOPHANDO

Iziphumo njongo zophando zincedisa ekuziseni izisombululo kwiingxaki amanina ajamelene nazo eziquka ugonyamelo nobucaka kunye noxhatshazo.

- Ngamanina axhotyiswe ngoncwadi ukuze akwazi ukusebenzisa ubukrelekrele bawo ukulwa uxhatshwazo, ubucaka nogonyamelo olukhokelela ekubulaweni kwawo ngamadoda.
- Amanina asebenzisa uncwadi ukuthi thaca iimvakalelo neentlungu zawo ukuze zibe luxhotyiso nogqithiso lwamava kumanina asakhulayo akwazi ukusombulula iingxaki zawo engaxhomekekanga kumadoda.
- Ukuvelisa ababhali abasebenzisa imixholo nemixholwana ebekela phezulu izidima zamanina ukuze bazuze intlonipho esizweni kuphele ukuxhatshazwa kwabo.
- Kukufumana izicwangcisoqhinga zokulwa ukuxhatshazwa kwamanina nabantwana, intsokolo ekhatshwa yindlala, ukuthengiswa kwamanina ukuze enziwe abathengisi ngemizimba inkani kuba iziphathamandla nabasemagunyeni babonakala boyisiwe.
- Linani elinyukileyo lababhali abangamanina abaphum'izandla abangoyikiyo ukusebenzisa usiba, ukuthetha phandle nangelizwi elivakalayo ngendlela avakalelwa ngayo yimpathombi egqunywe yinkcubeko.

1.5 INDLELA OLUZA KUQHUTYWA NGALO UPHANDO

Indlela oluza kuqhutywa ngayo uphando kuza kusetyenziswa uhlobo lwekhwalitheyitivu (*qualitative*)nalapho kuza kuphononongwa iincwadi ezikhethiweyo kusetyenziswa iithiyori. UCrobley (2019:55) uluchaza olu hlobo lophando njengolo lusekelezelwe kwiithiyori apho kusengwa ulwazi malunga nendlela iingcali ezicubungula ngazo iingxaki ezithile ukuze zize nezisombululo kusetyenziswa ubungcaphephe oluhambelana nefilosofi kunye nolwazi.

Olu phando luza kusebenzisa uhlobo lophando olujonga uxabiseko lwento kwinto, kulapho uphando luza kuthelekiswa nabantu okanye iqela elithile labantu kujongwa indlela abaphicotha ngayo isihloko ukuveza indlela abaqonda ngayo namava abawafumeneyo ngokwesihloko eso. Xa kusetyenziswa uncwadi kwenziwa uthelekiso lwabanye abaphandi ngesihloko esiyelelene kwesi sikhethiweyo kusetyenziswa izithako okanye iithiyori ukucokisa nokuphendla nokwenza ukuba ilizwe lamkele oko kuxoxwayo. Kujongwa amanqaku, iijenali iincwadi, nayo nantoni ebhalwe phantsi enokuncedisa ekuphumezeni uphando. La manqaku nezi zixhobo zoncwadi okanye zibhaliweyp zahlulwa kabini iitekisi ezibhaliweyo zokuqala kunye nezesibini. Ezokuqala ngokophando olu iya kuba ziitekisi zoncwadi zejanra ezahlukileyo, ezodidi lwesibini ibe yindlela abaphandi abayiphononongе baza bavakalelwa ngayo kuphando lwabo lwesihloko esiyelelene nesi sikhethiweyo:

> UYeats *(2004:138)* uyichaza enjenje: …. *qualitative research is an attempt to explore how individuals or group members give meaning to and express their understanding of themselves, their experiences and or their worlds. In this study literature b~~oo~~ks, documents, and journal articles will be used as sources that will assist with the investigation. The sources will be divided into primary and secondary sources where primary will be literary texts and secondary will be the general feelings of people about the topic chosen.*

Le nkcaza ingentla iphumeza isizathu sophando apho iimbalo ezikhethekileyo neziza kuhlalutywa kolu phando zezesiXhosa ezifana no*Soze Kube Nje Ngakuqala* (1988) nguDazela (2003), *uNongxaki Nezakhe* nguBelebes (1976) kunye *no Isazela*

sidl'umniniso nguMagadla (1992). Zahluliwe ezingentla zimele uncwadi olubhalwe ngamanina emva kwefuthe lobuKoloniyali eMzantsi Afrika ezilandelayo zezibhalwe ngababhali abangamanina emva kwenkululeko, Imiphanda *Ichithwa Ngabamelwane* nguMadolo (1998), *Lanqum'inqatha nguMayosi (2003)., Isangxa Siyawhuza* (2006) nguMagqashela kunye no*Hamba Nam Ndipheleke* nguBuzani (2015).

Zezi mbalo eziza kupecululwa ziphonononongwa ukukhangela ukuba lukhona kusini na utshintsho kwindlela ababhali abangamanina abazoba ngayo abalinganiswa abangamabhinqa kwiincwadi zawo. Kwakhona ingaba imixholo yawo ingumngeni kusini na kuxhatshazo lwamanina. Kukhona na okunokuzuzwa ezikolweni ngabafundi abanokufunda ezi ncwadi zabo ukuze ziphuhlise zikhulise amanina asakhulayo angoyikiyo nakwaziyo ukulwa ipatriyakhi?

Iithiyori nazo ziza kusetyenziswa kolu phando ukuze ingxoxo nezindululo zikwazi ukuthathwa njengezamkelekileyo. Ithiyori yoncwadi iza kuncedisa kuhlalutyo lweencwadi kujongwa isimbo sombhali ekuzobeni abalinganiswa abangamanina nendlela ababazoba ngayo kunye nemixholo nemixholwana abajikeleza kuyo ababhali. Le thiyori yoncwadi iza kuzisa uqondonzulu loncwadi. Ithiyori yamatshantliziyo angamanina *feminism* neendidi zayo nayo iza kusetyenziswa, le thiyori iza kujonga indima edlalwe ngamanye amanina ukulwela amalungelo abo nokuba babonwe njengabantu nabo ngokulingana namadoda ukuze amanina abe negalelo ekukhuliseni isizwe. ithiyori yemo-ntlalo nenkcubeko nayo iza kudandalazisa ukuxhatshazwa kwamanina kusithelwa ngenkcubeko. Ithiyori zangexesha lengcinezelo okanye emva kongenelelo lobuKoloniyali (*post colonial theory*).

Le thiyori yasemva kobuKoloniyali iza kudandalazisa indlela elinzulu ngayo inxeba elishiywe ngumfutho waseNtshona, nalapho ubunzulu bubonakala nasemva kwenkululeko. Iza kuncedisa ekujongeni indlela lo mfutho wobuKoloniyali ubachaphazele ngayo ababhali baphela bebhala iincwadi ezifuthelwe ngumfutho wasentshona. Ithiyori akanye ingqiqozimvo yasemva kwenkululeko (*post apartheid theory*) yona iza kujonga izinto ezibonakalisa ukuba kukhululekiwe, ingaba ababhali banesakhono kusini na sokubhala iincwadi eziqhwabela izandla inkululeko nekuthi kubonakale inzuzo

efunyenwe luluntu namagunya emva kwembulaleko xa kuthelekiswa nalawo aphambi kwayo. Ithiyori yokuphengululwa nokuhlalutywa koncwadi nayo iza kusetyenziswa ukuphonononga uzobo lwabalinganiswa abangamabhinqa ngababhali abangamanina.

Ufundo nohlalutyo lweencwadi luza kudandalazisa ukuqonda nolwazi oluphangaleleyo oluzuzeka xa ubani efunda uncwadi. Uhlalutyo ncwadi luzisa utshintsho kwimeko neengqondo zoluntu lubonakale luzinxwema kwizinto ezingakhiyo nezibulala isizwe. Yiyo loo nto kusetyenziswa uncwadi kuba sesona sixhobo sinamandla nesifikelela kakhulu kuluntu ngakumbi kulutsha ezikolweni. Ubuchule nesakhono sababhali sivuselela umdla wehlumelo lwababhali abaza kuqhubekeka bebhentsisa amanyundululu afihlwayo ekuhlaleni kwiikona zonke mbombo zone zomhlaba. Uncwadi lunika indlela entsha yabantu yokucinga neyokwenza izinto, lilonke lungasetyenziswa ukuza nesisombululo kuxhatshwazo nokubulawa kwamanina xa kusetyenziswa kwa amanina ukudandalazisa iimeko aphila phantsi kwazo nolwamvila olubangelwa kukudelelwa kwawo umfanekiso ngqondweni wemeko neyenza ukuba kutshintshe indlela uuntu olucinga nolwenza ngayo izinto. Kumele ukuba kubonakale utshintsho olwahlula ezi mbhali zimbini zaphambi nasemva kwenkululeko ngendlela aphathwa ngayo nahlonitshwa ngayo amanina. Kolu phando kuza kujongwa ukubaukhona na utshintsho. Kumele lube khona utshintsho kwumaziko apho ayesakwaziwa njengekuphethe kuzo amadoda, kubonakale loo maziko ephethwe ngamania. La maziko ngalawo afana namaziko kwezoqoqosho, kwezopolitiko, kwezemfundo kunye nenkcubeko

Iincwadi zesiXhosa ezikhethiweyo ziincwadi ezisetyenziswa ezikolweni nakunye kumaziko emfundo aphakamileyo ngoko ke utshintsho lunokwenziwa ngababhali lungatshintsha iingqondo zolutsha lukhulele kuluntu apho amanina akwaziyo ukulwela amalungelo awo kunye namadoda akhula ehlonipha amababhinqa ukuze kuphele uxhatshwazo lwamabhinqa.

Uncwadi belusakwaziwa njengesona sixhobo sokucinezela ngakumbi amanina ngakumbi ngexesha apho ababhali ababevumelekile ukubhala bapapashe uncwadi ingamadoda kuphela. Amadoda ke abhala ngoko okunokuzisa inzuzo kuwo babonakale bekumgangatho ongentla kunalawo wamanina maxa wonke. Ababhali abaninzi babazobe amanina ngobungqondo lukhuni olubandakanya isini. Apho abalinganiswa

abangamanina bezotywa njengabathengisi botywala, amahenyukazi, abafazi abangabhadlanga nendima yawo ikukuzala nokukhulisa abantwana kuphela. Bakhona nabanye ababhali abatyhilwa kwithisisi kaMtuze (1994) Peter (2010) Gumede (2002) nalapho bashwankathela ngokubona ukuba ngenene izidima zamanina zijongelwe phantsi kuba bezotywa ngokweempawu zabantu abangabahlebi, abaqhekezi bemizi yabantu abatshatileyo, izithanda mali, abathengisi bembamba, ababulali ukuze babe zizityebi, nababulali babayeni babo.

IITHIYORI ZOPHANDO

1.5.1 Ithiyori yophendloncwadi (*Literary theory*)

Le thiyori yoncwadi yintlanganisela yezimvo kunye nendlela esetyenziswayo xa kufundwa ze kuhlalutywe uncwadi. Ingcaciso yayo ayibhekiselelanga kwintsingiselo equlathwe luncwadi koko kwiithiyori eziye zityhile owona myalezo oqulathwe luncwadi. Ithiyori yoncwadi yithiyori ejolise kwinkcazelo yemigomo efana nezikrweqe okanye izixhobo zohlalutyo eziye zisetyenziswe ukuqonda nzulu uncwadi kufumaneke owona myalezo kunye nemfundiso yalo.

Isimbo sombhali sababhali siza kusetyenziswa xa kuhlalutywa iincwadi ezikhethiweyo zesiXhosa ukuze ziphengululwe kuthelekiso lweimixholo nemixholwana efumaneka kuzo ngokwamaxesha embhali awohlukeneyo eyaphambi nasemva kwenkululeko. Kule approach iza kugxila kwiindlela ezimbini ekuzotywe ngazo abalinganiswa ngakumbi abaphambili kananjalo kujongwe nokusetyenziswa kwesigama nochongo magama ukuvelisa abalinganiswa gqibi.

UCohen (1973) uwuchaza umxholo njengeyona nqontsonqa equlathwe yitekisi leyo nephumeza oyena myalezo wombhali. Uphinda achaze ukubunjwa kwabalinganiswa njengendlela nobuchule bokunika bokunika abalinganiswa izimbo zobantu ukuze bakholeleke njengabantu abaphilayo, abantu apho abafundi betekisi benakho ukubanxulumanisa nabantu ekuhlaleni ngenxa yeempawu nendima abayidlalayo kwitekisi leyo.

Nanjengoko sisazi ukuba olu phando luphendla iincwadi ezikhethiweyo zababhali abangamanina kubalulekile ukuba zichaze ngcaa le thiyori yophendlozincwadi nalapho ichazwa ngengendlela nemigaqo esetyenziswayo ukuhlalutya uncwadi. UEagleton (2008) uyichaza njengendlela ekhethekileyo efundisa nzulu ngohlalutyo zincwadi okanye itekisi nemigaqo elandelwayo ukuhlalutya uncwadi okanye nayiphina itekisi ebhaliweyo.

Kolu phando le thiyori ingohlalutyo zincwadi iza kusetyenziselwa ukuba siqonde itekisi ngcono, injongo yokubhalwa kwayo nemiyalezo equlathwe yiyo kusetyenzswa izixhobo zohlalutyo kuphononongwa abalinganiswa phantsi kwethiyori yefemayinsm ngakumbi eyaseAfrika. Ezi zixhobo zohlalutyo ziza kuqwalaselwa kuhlalutyo zincwadi nalapho kugxilwe ekubunjweni kwabalinganiswa abangamanina ngababhali abangamabhinqa. Kuza kujongwa kananjalo isimbo sombhali kwindlela abatyhila ngayo imixholo nemixholwana emalunga neengxaki ezambethe amanina ezifana nokungalingani ngokwesini, ugonyamelo kunye noxhatshazo

1.5.2 Ithiyori yefemayinizimu

Ithiyori eza kusetyenziswa kolu phando yileyo yefemayinizimu apho igxila kwindima edlalwe ngamanina ukususela mhla yaqulunqwa namadabi ekwakujoliswe kuwo. Kule feminisim kuza kujongwa imvelaphi yayo ngokweendidi ezahlukileyo kunye nendima eyiyidlalileyo ukuphuhlisa amanina. Iindidi eziqulatha iradikhali, libherali, eyikaKarl Marx yemontlalo, Le thiyori incedisa ekucubungulweni koncwadi olukhethiweyo lwesiXhosa ukujonga ukuba ingaba liyavakala ifuthe lamatshantliziyo angamanina kusinina kuzo. Le thiyori iza kuncedisa ekutyhileni eminye imingeni ajamelene nayo amanina kunye neendlela aye aphumela ngayo okanye aye asombulula ngayo iingxaki ukuze loo maqhinga asetyenziswe ukusombulula iingxaki ajongene nazo ngoku.

Ithiyori y*ewomanism* yona iya kungena ginci kwimingeni ejongene ncakasana namanina amnyama aseMzantsi Afrika neyathi yaqaqanjiswa litshantliziyo elaliyimbongi nombhali uAlice Walker kwimisebenzi yakhe yoncwadi, yenza ukuba kucace ukuba amadabi amanina awafani kumanina amhlophe ingxaki yeyokulingana nabalingani babo ukanti

kumanina amnyama idabi liphindaphindwe kabini kuba kufuneka belwe nengcinezelo ekhatshwa bubuhlanga:

> *Gorfati & Medini (2015, 20-23) mentioned a type of feminism called black feminism which focuses mainly on black women, this womanism was established for the Black female inorder to express their wishes and dreams.*

Le ngcaciso ingentla ikhokelela ekubeni uphando lugxile kwifemayinizimu ngokwaseMzantsi Afrika kuba imingeni iphindaphindwe kathathu xa ithelekiswa namanye amanina aseNtshona. Amanina oMzantsi Afrika ajongene nengcinezelo yobuhlanga, eyabalingani babo, indlala egqubayo, ukukhokela nokumela amakhaya kungekho balingane kunye nokuxhatshazwa nokubulawa kwamabhinqa nabantwana ngabo bekumele ukuba ngabakhuseli nabathandi babo. La ngamadabi abangela ukuba amanina aseMzantsi Afrika ohluke kumanina wezinye izizwe, kananjalo uMzantsi Afrika ngoyena unemithetho emininzi ekhusela amanina nabantwana kananjalo ngoyena onenani elivisayo lamanina abambe izikhundla eziphezulu epalamente kodwa ungoyena ukhokela phambili kunamanye amazwe ngokubulawa nokudlwengulwa kwamanina nabantwana.

Ingcingane equlathwe yile aprowutshi ihambelana nemixholo kukudakanca zonke izinto ezingalunganga ezenziwa luluntu kumanina neziye zibonakale njengezixhapaza amanina:

> *UThompson (2001) uyichaza enjenje ifemayinizimu: Feminism serves as a starting point to understand better the role of Black feminism. It is regarded as an ethical stance in that it starts from and continually returns to questions of value, of good and evil, right, and wrong of what is worthwhile and significant and what is not. It is centrally concerned with conclusions of what ought and what ought not to be the case, with what comprises the right action and the good life and with what operates to prevent that as depicted in Feminism, which historically emerged in European countries ultimately spread and engulfed the world assuming different ideological forms as per continent.*

Ingcaciso kaThompson ibangela ukuba kubekho uqondo nzulu ngale

femayinizimu ngokubekiselele ekwazini okulungileyo nokungalungile kwindlela aphatheka ngayo amanina, ukusukela kulawo aseNtshona ukuza kuthi xhaxhe kulawo aNtsundu eli loMzantsi Afrika.

UArndt (2002) yena uyichaza ifemayinizimu njengenkcubeko okanye isithethe apho amanina aphathwa ngokwahlukileyo kumadoda, ewabeka esichengeni nakwimeko embi, amanina akholelwa ekubeni le mpathombi yobucaka mayiphele.

Le ngcali ingentla yona iveza umcimbi wenkcubeko nalapho ibonisa iyantlukwano kwindlela aphatheke ngayo amanina kukhokeliswa isithethe senkcubeko.

Iithiyori zidlala eyona ndima ibaluleke kakhulu kuphando oluqulathe uhlalutyo loncwadi zisebenza njengodondolo ekuhlalutyeni koncwadi. Kananjalo ezi thiyori ziba zizixhobo ezincedisa ekuqondeni nzulu okuqulathwe luncwadi ukuze zihlalutywe, ziphononongwe ukunika ubomi kuncwadi. Iithiyori ezikhankanywe ngezantsi ziza kusetyenziswa ekuphumezeni nokungaphumezi uluvo nokwenza izindululo eziphunyezwe ngokusesikweni ziingcali**.**

1.5.3 Ithiyori yasemva kongenelelo lobuKoloniyali (*Post colonial theory*)

Le thiyori iza kuncedisana nophengululo lophando yithiyori yasemva kongenelelo lobukoloniyali (*post colonial theory*) phambi kozuzo lwenkululeko kunye nethiyori yasemva kwenkululeko (*post apartheid theory*) zona ziza kuncedisa ekuqondeni nzulu nasekuthelekiseni indima nenxaxheba edlalwe ngamanina kumaxesha embhali awahlukileyo kujongwa kumaziko awohlukileyo afana neziko lezopolitiko, ezoqoqosho, ezemfundo, kunye nenkolo yobuKrestu. Kuza kucaca apha ubunzulu benxeba nomonakalo obangelwe lungenelelo lobuKoloniyali kuncwadi kusetyenziswa ezo zikhethiweyo nezibhalwe Kanye ngeli xesha lembhali.

1.5.4 Ithiyori yenkcubeko nemontlalo (*socio cultural theory*)

Le thiyori yenkcubeko nemontlalo iza kusetyenziswa ukuqhubela phambili ingxoxo ekolu phando apho inkcubeko ibonakala njengesixhobo sokucinezela amanina apho kukho

ukuthwala, ukubonela kunye nongeno zinto ezi ezidlelela ilungelo lamanina lokuzikhethela ngokuthi batshate amadoda athandwa ngabo. Kulapho kuza kubhentsiswa ukuba amanina la abonwa njengezicaka zamadoda apho ipatriyakhi igquba khona kudelelwa ubukrelekrele bamanina. Esi sithako siya kusetyenziswa kakhulu ekuvezeni umngeni wogonyamelo okanye ipatriyakhi kuluncwadi.

USoga (1989:77) kwincwadi "*Intlalo kaXhosa* uzicacisa kakuhle ezi meko zogonyamelo nentlonipho egqunywe ngenkcubeko ukuphumeza iinjongo zamadoda ekunyhasheni ubukrelekrele bamanina bengawaboneli ntweni njengabantu abanokwakha isizwe:

> *Intombazana iqutyulwa ithwalwe liqela lamadoda ahamba okanye ayokuncedisa isoka layo, likho nayo, ibanjwa ngamandla iqweqwediswe itsalwe, nako kusiyiwa nayo isisiwa emzini wayo apho. Ithwalwa ibifihlelwe yona isuke iqutyulwe maxa wambi ngemvume yabazali abe amasoka eyithwala nje kukuphelelwa ziinkomo zokulobola.*

USoga wenza sicacelwe ngeenkqubo ezazisaya kusetyenziswa mandulo kwaNtu neziye zibonakale ngoku njengeenkqubo ezazisengela phantsi izidima zamanina, ukuqala ebuntombini ukuya kufika bengoomama abadala bemizi.

1.6 UPHENGULULO MANQAKU LWABAPHANDI (*LITERATURE REVIEW*)

Uphengululo zincwadi luqulathe ezinye iingcali nabaphandi abathe benza uphando malunga nezihloko eziyelelene kwesi sikhethiweyo. Kujongwa ukuba baqaphele ntoni zisithini izindululo zabo. Oku kuya kunceda kakhulu ekuqondeni nzulu isihloko sophando. Mathye (2003) kwithisisi yakhe uqwasela ababhali abangamadoda kunye nababhali abangamanina egxile kwimpawu ezimbi nezintle ezinikwa abalinganiswa abangamanina UHadjitheodoroun(1999) kweyakhe idiseteshini ujonga kweyakhe amabhinqa adlala okanye azotywa njengabalinganiswa abaphambili egxila kwindlela abazotywa ngayo ukoyisa ingcinezelo ngokobuhlanga, isini neklasi.Uphando kananjalo luza kugxila kwithisisi kaGumede (2002) apho aphanda ngozobo lwababhali abangamadoda kwiitekisi zesiZulu ukuveza ukuba eneneni amanina ajongelwe phantsi awanikwa sidima

esibafaneleyo. UMtuze (1994) yena kweyakhe ejonga indima edlalwa ngamanina kwintlalo yoluntu esebenzisa iiprozi zesiXhosa, kuphando lwakhe ugxile ekuncothuleni ubungqondolukhuni kwindlela abonwa ngayo amanina ejonga ukuba lukho na utshintsho olubonakalayo ngokuphathelene namanina kumaziko afana nentlalo, upolitiko kunye nezoqoqosho.

UMtuze (1994) kwithisisi yakhe esihloko sithi *A feminist critique of the image of women in the selected prose works of selected Xhosa writers.* Uphefumla athi:

> *Women play an important role in isiXhosa society and literature. In his study he aims at capturing the stereotypic image of Xhosa woman to establish whether the general image of Xhosa women has changed with the advance made by women in the social, political, and economic sphere (Mtuze,1994: 18)*

Le thisisi yakhe uMtuze idalanca phandle ubungqondolukhuni lozobo lwamanina nto leyo ayikhalazelayo kuba ebona amanina edlale indima ephambili kakhulu ekuziseni utshintsho kwintlalo yoluntu.

1.7 INDLELA OLUZA KUQHUTYWA NGAYO UPHANDO (*METHODOLOGY OF STUDY*)

Kolu phando iincwadi ezikhethiweyo zahlulwa ngokweminyaka ezipapashwe ngayo nalapho iqela elithile limele i-ira yaphambi kozuzo lwenkululeko eMzantsi nalapho kugqubа ubukoloniyali kunye nelinye iqela lazo apho zipapashwe emva kozuzo lwenkululeko yaseMzantsi Afrika. Umzekelo *Soze Kube Nje Ngakuqala* by Dazela (1989), *UNongxaki Nezakhe* by Belebesi (1976) kunye *Isazela Sidl'umniniso by* Magadla (1992*).* Ezinye iincwadi zingena kwimbhali yasemva kozuzo lwenkululeko ngomnyaka we1994. Ezifana nezi: *Imiphanda Ichithwa Ngabamelwane* nguMadolo (1998)*, Lanqum'inqatha* nguMayosi*, Isangxa Siyawhuza,* nguMagqashela (2006*)* kunye nale ithi *Hamba Nam Ndipheleke* nguBuzani (2015). Okunye okulandelayo kukusetyenziswa kophando olubizwa ukuba yikhwalitheythivu nalapho (uCropley:2019) ayichaza enjenje:

> *Qualitative research is a research method derived from a complex and subtle body of theory on the nature of knowledge and ways to*

obtain access to other people's knowledge that grapples with difficult issues in the philosophy of science and knowledge. method will rely on books, articles and journals (Cropley,2019)

IAfrican Feminism, iMotherism neStiwanism ziza kusetyenziswa ukuhlalutya iincwadi ezicatshulweyo zesiXhosa kuba zidlala eyona ndima iphambili njengesixhobo sotshintsho ekwakheni isizwe esingenalo uxhatshazo.

Ingcaciso kaCropley inikisa umdla wokuqhubekeka nokusebenzisa olu didi lophando kuba luhambiselana nenjongo yolu phando lokuhlalutya iincwadi zababhali abangamanina kusetyenziswa iithiyori eziphunyeziweyo lihlabathi.

Yiva uWhite & Mash (2006) bayichaza njani bona:

The qualitative content analysis method will assist in dealing with meaning, content, and context of selected texts to give insights to their interpretation. In so doing there will be creditable unpacking of the themes selected by authors in context where the message is embedded, for example two similar sentences could mean different things in different surroundings.

Ezi ngcali zona zigxininisa kumongo wophando nalapho becubungula utoliko lwetekisi, uhlalutyo kutyhilwa imixholo ekugxilwa kuyo ngababhali. Loo nto icacisa mhlophe ukuba ukhetho lwendlela okanye lwemethodi yophando luhambelana ncakasana nenjongo yophando. Eyona njongo ke kukutyhila imixholo abagxila kuyo ababhali abangamanina ukukhalimela ugonyamelo noxhatshazo lwamanina.

Utoliko lweetekisi luza kwenziwa kugxilwe kubuciko bokusetyenziswa kwesimbo sombhali seifemayinizimu (*Feministic stylistic approach)* nalapho uMontoro (2014) uphefumla enjenje:

It as the sub-branch of stylistics which aims to account for the way in which gender concerns are linguistically coded in texts and which attempts so by employing some of the framework and model pertaining in the stylistic tool kit. Here the focus will be on the diction

> *or use of language by female black authors in these selected texts to bring themes into life that challenges domination and abuse of women.* (Montoro ,2014: 74)

Ngokwalo mhlomlo kaMontoro (2014: 74) ungentla kuyabonakala ukuba amanina anolwimi olukhethekileyo alusebenzisayo noluye lwahluke kulwimi lwabanye ababhali. Uphando luza kutyhila eso simbo sikhethekileyo samanina sokubhala nokudandalazisa oko kubahlaba ngaphakathi.

> *A comparative literature approach will take the discussion further in comparing these texts according to the different eras selected from like post-colonial and post-apartheid to reveal if there is any paradigm shift on the way woman authors are portraying their female characters. Comparative literature is defined as the study of inter-relationship between any two or significant literary works or literature where sources like themes, myths, social economical and religious movement or trends are considered (Montoro,2024:74 (https://maenglissite.files.wordpress.com*

Zonke ezi ndlela zikhankanywe ngentla ziza kuncedisa kwindlela oluza kuqhutywa ngalo uphando kuba lujolise kwizakhono zababhali, babhali abo bakhethwe ngokweembali ezahlukeneyo. Loo nto idiza ukuba kuza kwenziwa uthelekiso lwababhali bezi ncwadi zezi mbali zimbini ukuze kutyhileke ukufana nokwahluka kweengxaki zamanina ngokwezi mbali neendlela ezinokusombululeka ngayo.

1.8 UHLENGAHLENGISO LOPHANDO

Isahluko sokuqala

Isahluko sokuqala siza kugxila kwingxubakaxaka, injongo zophando, iziphumo njongo zophando, indlela yokuphanda, uphengululo lweencwadi nababhali kunye neethiyori eziza kuncedisa ukuqhiza kokucubungula le ndima idlalwe ngamanina kula maxesha ahlukileyo, ngexesha lengcinezelo nasemva kwengcinezelo. Injongo yesi sahluko kukwenza ubani aqonde imfuneko yolu phando nenzuzo eya kufumaneka emva kophando neya kuthi incedise ekusombululeni iingxaki amanina ajongene nazo kweli loMzantsi Afrika.

Isahluko sesibini

Esi isahluko siphengulula iithiyori ezifana *neFeminism, African Feminism, Motherism*, *cultural feminism* eziza kusetyenziswa kolu phando, zithiyori eziludondolo ekuqondeni nzulu iinzame eziye zenziwa ziingcali ukubhentsisa nukulwa ugonyamelo lwamanina ngamadoda kunye nokuxhatshazwa kwawo. Ezi thiyori ziza kusetyenziswa ekupecululeni iincwadi ezikhethiweyo zesiXhosa ukuze kubonakale indima edlalwe ngababhali abangamanina ukuba ikhona ukulwa imingeni abajamelene nayo amanina. Kwakwesi sahluko kuza kuphonononongwa abanye abaphandi abathe benza uphando olusondele kule topiki ukuze izindululo zincedise ekuziseni icebo kubabhali nakuluntu ekusombululeni ingxubakaxaka abajongene nayo amanina.

Isahluko sesithathu

Isahluka sesithathu siza kugxila kuhlalutyo lweencwadi ezityunjiweyo ngokwexesha lembali yasemva kobuKoloniyali kweli loMzantsi Afrika. Sisahluko esi esiza kuphendula umbuzo wophando othi ingaba ababhali abangamanina balenzile kusini na elabo igalelo ekusebeziseni uncwadi nobukrelekrele babo ekusombululeni iingxaki ezambethe amanina kweli nezifana nokulindela baqubude bakhonze amadoda kunye nokuxhatshazwa kwawo. Ezi zincwadi ezibhalwe ngamanina, uhlalutyo lujongwa

kwindlela abazotywe ngayo abalinganiswa abangamabhinqa ekubanikeni inxaxheba kwiindawo ezazisaya kwaziwa njengezamadoda nezifana nezopolitiko, ubunkokheli kusapho nakuluntu, kwezoqoqosho kunye ubukrelekrele, ukomelela nokungaxhomekeki kunye nokuxhotyiswa ngemfundo. Ilitherari thiyori iza kusetyenziswa kwesi sahluko ukuncedisa kuhlalutyo apho kuphononongwa abalinganiswa abangamabhinqa. Kuza kujongwa nefuthe le*feminist* kuncwadi kugxilwe kubalinganiswa abangamabhinqa.

Isahuko sesine

Apha kwesi sahluko kuphononongwa iincwadi ezibhalwe ngamanina kwixesha lembhali lasemva kwenkululeko kweili loMzantsi Afrika nalapho kugxilwa kubunjo lwabalinganiswa abangamabhinqa, ukubonisa indima edlalwa ngamabhinqa kumaziko ayesakwaziwa njengamadoda. Esi sahluko siza kuthelekiswa nesahluko sesithathu nalapho kuza kuphendulwa umbuzo wophando othi lukhona na utshintsho kwindlela aba babhali bangamanina babazobe ngayo abalinganiswa abangamabhinqa. Kuza kujongwa ifuthe lengqiqozimvo yasemva kwengcinezelo (*post apartheid ideology*) Indlela ababhali abayisebenzise ngayo uncwadi ukwaneka imingeni ajamelene nayo amaqhinga ngeli xesha lembhali yasemva kwenkululeko.

Isahluko sesihlanu

Isahluko sithelekisa isimbo sababhali ekutyhileni imixholo nemixholwana weencwadi ezikhethiweyo zababhali abangamanina kuwo omabini lamaxesha embhali emva kwefuthe lobuKoloniyali kunye nasemva kwengcinezelo yaseMzantsi Afrika.

Isahluko sesithandathu

Isahluko esijolise kwisiphetho, kulapho kuqukunjelwa khona uphando kugxilwa kokuzuziweyo kuphando nezindululo eziza kuncedisa ekusombululeni ingxaki yoxhatshazo nogonyamelo lwamanina ngamadoda kusetyenziswa ncwadi.

1.0 ELOKUQUKUMBELA

Ingabe uMzantsi Afrika ukhululekile kananjalo kukho imithetho emininzi ephunyeziweyo ukukhusela amanina kodwa oko akubonakali ncam ngendlela amanina aphatheke ngayo kumaziko amaninzi awohlukileyo asekhona amanina asokolayo, axhomekeke kwizibonelelo zikarhulumente ukuze aphile oko kubonakalisa ukuba awaxhotyiswanga akhuliswa ngokwaneleyo ngamanye amanina akwimeko engcono nanikwe uxanduva lokwenza oko.

Luxanduva layo naliphi na inina ukulwa uxhatshwazo kunye nokubulawa kwabo nabantwana. Inina ngalinye linobukrelekrele obumandla namandla atyhalwa ngumxhino nenzondelelo. Akhangeleka edelekile koongqondo noontamolukhuni abasafuna ukuqhwabela izandla ipatriyakhi egqubayo kweli lizwe nethe yendela ishiya amadoda ezingxwelerha ngokwasengqondweni. Oko kwakhokelela kwiqondo lokufa kwamabhinqa ebulawa ngamadoda anomona nangafuni kwamkela ukuba izinto zitshintshile. Kuyabonakala ukuba amanina anendima enkulu anokuyidlala ekuphuhliseni uluntu ngenxa yobukrelekrele abanabo ukuba nje banokunikwa ithuba lokwenza njalo ngokuthi banikwe izidima ezibafanelelyo. Idabi litshintshile kuneliya langexesha lengcinezelo, imithetho mininzi ephunyeziweyo ngurhulumente ukukhusela amanina nabantwana kuloko kunjalo iqondo lokuxhatshazwa kwabo liye liphakama ngokuphakama. Kukho isidingo sokuba inina ngalinye libhinqe omfutshane lisebenzise isakhono elinaso ukwenza utshintsho kwikona nganye umntu akuyo. Kukho isidingo esimandla sokushiywa kwehlumelo lamanina aza kuthathisa apho kuyekwe khona, ukuqhubekeka besilwa okanye besombulula amadabi okanye imingeni amanina ahlangabezana nayo.

Emva kophando iza kucaca ukuba amanina avakalelwa njani lugonyamelo noxhatshazo oluqatseleyo. Izakhono zababhali ziza kuphuhla basebenzise usiba ukuveza imbilini yamanina neendlela okanye izicwangciso qhinga zokulwa uxhatshwazo.

2. ISAHLUKO 2 UPHENDLO LWEETHIYORI (*Theoretical Framework*)

2.1 INTSHAYELELO

Iithiyori zidlala eyona ndima iphambili kuncwadi ziba ludondolo olusisiseko salo uphando ukuze lufumane ingqwalaselo kunye nesidima esimele ukuba siyalufumana kwezinye iingcali. Zisisixhobo sokuzisa ulwazi kunye nokuphononongа ngokubeka esikalini uncwadi ukuze lubonakale luphilile lunako ukukholeleka ze lusetyenziswe ukuzisa izisombululo kwiingxaki uluntu olujamelene nazo ngakumbi amanina.

Kwesi sahluko siza kugxila ekuqondeni nzulu iithiyori eziza kusetyenziswa kolu phando ukuze kufumaneke izisombululo kwingxubakaxaka eyambathise uphando. Olu phendlo nzulu luza kwamkeleka kuphela xa iithiyori zisetyenzisiwe eziquka ezo zaseMzantsi Afrika, ifemayinizimu yaseAfrika kunye nezakwamanye amazwe. Ithiyori yeifemayinizimu iza kusetyenziswa njengodondolo kolu phando ukuze kubonakale ezona zizathu ezibangela ukuba siyibone njengakhange iwawele ncam amanina amnyama. Kufuneka siyiqonde kuqala ukuba iyintoni, iinjongo zokusekwa kwayo zazithini imele eziphi iingxaki zamanina.
Imvelaphi yazo ibaluleke ngeyona ndlela ukuze sikwazi ukufumana ezona zizathu ezikhokelele ekubeni zibe ziyaqanjwa nendima eziye zayidlala kubaqanjelwa. Oku kuzisa uqondo nzulu lwazo ukuze zibonakale njengezifanelekileyo ukuphuhlisa izindululo eziya kuvela ekupheleni kophando. Isiqukumbelo siya kutyhila ukuba ingaba iithiyori zapesheya ezihambelana nenkcubeko yapesheya zikulungele kusini na ukusetyenziswa ekuhlalutyeni iitekisi ezibhalwe ngababhali beli loMzantsi Afrika nezijikeleza zona kwinkcubeko yeli.

Ithiyori eziza kusetyenziswa kolu phando zeziquka ifemayinizimu, uphendlo luqale kweyaseNtshona, eyaseAfrika kunye naleyo ifanele ababhali boMzantsi Afrika. Ezinye iithiyori ezikhapha le yeifemayinizimu zezo ziquka ungenelelo lobuKoloniyali, ingqiqozimvo zasemva kwexesha lokuzuzwa kwenkululeko, ithiyori yemo-ntlalo nenkcubeko kunye naleyo yophengululo zincwadi. Kusemva kokuba ziqondiwe ezi thiyori zisetyenziswa kuhlalutyo lweencwadi ezichongiweyo zababhali besiXhosa

abangamanina, ncwadi ezo ezahlulwe kubini, ezo zibhalwe kwixesha laphambi kwenkululeko kunye nezo zibhalwe ngexesha lasemva kokuzuzwa kwenkululeko yeli loMzantsi Afrika. Kuza kubonakala emva kophendlo lwezi thiyori zichazwe gentla ukuba la matshantliziyo efemayinizimu akwazile kusini na ukuzisa ifuthe kubo bonke ababhali abangamanina ukuze asebenzise usiba ukudakanca iingxaki zamanina ngakumbi lawo angakwaziyo ukubhala. Kuza kutyhileka apha kolu phando ukuba ezi ndidi zefemayinizimu ziwamela onke amanina kusini na ngokweendawo aphuma kuzo ngakumbi lawo akwiilali ezibomvu angafundanga, amanina athandana nesini esifanayo, amanina anokhubazeko kunye nalowo anezini ezibini okanye zisamele ugcuntswana lawo ngokweklasi, iingqingqi namabakala emfundo.abangamanina kugxilwe kwisimbo sababhali abangamanina, injongo kukufikelela kwisigqibo sokuba ingaba lukhona utshintsho na kwindlela amanina abangababhali abazoba ngayo abalinganiswa abangamanina ngokwala maxesha asele ekhankanyiwe aphambi nasemva kwenkululeko. Xa kuqukunjelwa kuza kuvela oyena nobangela wokugqubа koxhatshazo lwamanina ingaba lulwazi namandla abawanikiweyo ngumthetho wokwazi ukuzilwela nokuzimela kusini na. Nalapho oku kungqinwa nguTrue (2012) xa athi esona sizathu sokunyuka kweqondo lobundladiya nomlo ngakumanina kukuba amanina athe afumana ulwazi oluthe vetshe ngokwentlalo, ezoqoqosho nokuzimela angaxhomekeki kumadoda ukuze akwazi ukususa indlala nentlupheko kumakhaya wabo. Ngamanye amazwi oku kuchaza umona ongabe uyagquba kumadoda nalapho azibona ukuba isigaba sokuba ngentla kwamanina esaziswa lungenelelo lobuKoloniyali olwathi lwazala ipatriyakhi kwimontlalo.

2.2 ITHIYORI YEFEMAYINIZIMU

2.2.1 Inkcazelo yefemayinizimu

UDenise Thompson (2001) uyichaza enjenje ifemayinizimu:

> *Feminism is regarded as social enterprise. A moral and political framework concerned with redressing social wrongs. It is regarded as an ethical stance in that it starts from and continually returns to questions of value, of good and evil, right and wrong of what is worthwhile and significant and what is not. It is centrally concerned with judgements of what aught and what ought not to be the case, with what constitute right action and the good life and with what operates to prevent that. A feminist politics involves struggling to make the private woes of women public. It involves identifying the numerous ways in which the public sphere men value is dependent for its continued existence on the unpaid, unacknowledged, and unreciprocated work of women and it also involves elucidating the ways in which the public and the private home family bedroom and the individual psyches of women and men* (Thompson, 2001:17).

Le kcazelo ingentla ibangela ukuba kufezekiswe injongo yokuba kubonakale ikulungele ukusetyenziswa kweifemayinizimu kuphando ukuze kubetheleleke indima yayo ephambili ukuxhobisa amanina ukuze ixabiso lawo nezidima zawo zibonakale zilulutho kuluntu lonke jikelele. Oku kuya kukhangela ukuba nawo abandakanywe kuluhlu lwabantu abathathwa njengabaphilayo ekuhlaleni ngakumbi abo bathe bazibalula ekudlaleni eyona ndima ibalulekileyo ekuziseni utshintsho kweli loMzantsi Afrika.

Le thiyori idlale eyona ndima ibalulekileyo yokuvula amehlo amanina ukuze akwazi ukulubona ugonyamelo oluphezu kwawo nokuba ngamanina aluhlanga luphi. Yiyo ebangele ukuba amanina azibone ukuxabiseka kwawo, aqonde iimfuno zawo zingayanyanyiswa kumadoda. Abonakale ekwazi ukunyanzelisa ukuba kubonakale indima ayidlalileyo kwimontlalo yoluntu. Iindidi neemvelaphi zazo ziya kutyhilwa ze kuchankcathwe nakwezo thiyori zimele iimfuno zabamnyama, iza kusinceda sikuqonde ukubaluleka kwethiyori enokumela iingxaki zamanina ngokweengqingqi nezigaba zawo

zemfundo.

2.2.2 Imvelaphi yefemayinizimu

Kubalulekile ukuba imvelaphi yeendidi zefemayinizimu ivele ukuze kudakancwe izizathu ezibangele ukuba ezi ndidi zibe luthotho. Uthotho lwezi ndidi zefemayinizimu lubangelwa ngamatshantliziyo athe abona kufanelekile ukuba asungule udidi apho amanina angazibona emelwe ngokweengingqi ahlala kuzo, iimeko zokuphila ezikhatshwa ngamava wabo kunye nesigaba esityhila iqondo lemfundo nelentsokolo.

2.3 IFEMAYINZIMU NGOKWASENTSHONA

Ngokuka Ghorfati noMedini (2015) eli gama le femayinizimu liqale ukuvela eFrance ngexesha lee1880s nguHunburtine Auclert kwijenali yakhe ethi *La Citoyenne as La Feminite* apho agxeka khona ugonyamelo lwamadoda ephehlelela amalungelo amanina esongeza kwi*emancipation promised by the French Revolution*. Uchaza athi kwinkulungwane yokuqala yama-20 eli gama livele ngesiNgesi kuqala eBhritani kwakhona ngonyaka we-1910.

Ngexesha lemfazwe yokuqala yehlabathi

Olu gushuzo luqalwa ngamanina angamtshantliziyo ngexesha lemfazwe yokuqala apho aqalisa ukulwela amalungelo wabo wokuvota kunye nokuphangela. Babelwela ukuba izwi labo liviwe ukuze bakwazi nabo ukuzisa utshintsho kwintlalo yoluntu njengokulinganayo namadoda. Amalungelo abo wokuphangela ngawokuba bakwazi ukuthatha inxaxheba njengamanina, abafazi kunye noomama ngokufezekileyo ukuncedisa amadoda wabo ekondleni nasekukhuliseni iintsapho. Le yindlela eyathi yasulungeka ngayo ilibherali femayinizimu.

Ngexesha lemfazwe yesibini yehlabathi

Ngexesha lemfazwe yesibini amanina aqalisa ukulwela amalungelo wabo wokuhlonelwa komzimba neemvakalelo zawo. Yindlela ke le ekwazalwa ngayo uhlobo lweifemayinizimu olubizwa iradikhali. Yaqala mhla kukho ukhuphiswano loonobuhle eAmerika ngomnyaka we1968/1969 nalapho kwabonakala kuzisa umsindo kuwo ngendlela amadoda ayezonwabisa ngayo ngobuze bamanina. Apho kubonakala begxile kwinkangeleko yawo, indlela abanxibe ngayo endaweni yokugxila kubukrelekrele bawo negalelo lawo kwiingxoxo. Amanina abonakala eqhankqalaza efuna ukuba kunikwe ingqwalaselo kubukrelekrele bawo nendlela abacinga ngayo hayi kuphela kwiibhidi, iikawusi kunye nemilomo eqatywe bomvu, baxhasa ngelithi kuninzi okunokuzuzwa kuwo okungakha isizwe kunokuba ngoonobuhle.

Oku kungentla kubonisa ukuba kudala amanina ajongelwa phantsi ngamadoda kungakhethanga bala. Nangoku kuxhaphakile ukubona abaqulunqi bezibhengezontengiso besebenzisa ubuze okanye phantse ubuze bamanina njengezixhobo zokutsala abathengi ukuze bazuze imveliso. Yiyo loo nto kunyanzeleklе ukuba amanina athethe ngazwinye ukubuyisela isidima zawo.

Ngexesha lemfazwe yesithathu la matshantliziyo aqalisa ngokulwela amalungelo ahambelana nezoqoqosho, ezopolitiko, imontlalo kunye nezakwaLizwi (Thompson 2001:20).

UHudson Weems (1994) usebenzisa ezi mvelaphi zefemayinizimu ukuxhasa ukudingeka kwe*Black Feminism*.Utyhila ukuba ezi mvelaphi zibonisa elubala ukuba ezi ndindi zisekelwe kwimvelaphi yengcinezelo. Uchaza ukuba le Femayinizimu yayibizwa njengemigushuzo yamanina yokuba avote (*Woman's Suffrage Movement)* neye yaqala mhla iqela lamanina abamhlophe nawayegxile ekusiphuleni ubucaka ukuze kufumaneke amalungelo alinganayo kuye wonke ubani olinina kungajongwanga uhlanga bala, iklasi kunye nesini. Oku kwaphela kuyimbalasane kuloo ngqungquthela ngexesha laphakathi komnyaka wenkulungwane.

2.3.1 Iindidi zefemayinizimu ngokwaseNtshona

Libheral femayinizimu (Liberal Feminism)

UGhorfati &Medini: (2015, 8-9) bayichaza ngolu hlobo iLibheral feminism:

> *as a particular approach to achieving equality between men and women. It emphasizes on the power of an individual person to alter discriminatorypractices against women. It is considered as the most important kind of feminism, which works within the structure of society to integrate women into it. It aims for individuals to use their own abilities and the democratic process to help women and men to become equal in the eyes of the law and in society. By organising women into larger groups that can speak at the higher level, push for legislation, and raise awareness of issues, those taking a liberal feminist approach will use the resources and tools available in our society to advocate for change. Feminism therefore has required removing the historic structure of patriarchal law that denied women's civil rights. The major emphasis is that equality of women before the law, in educational and professional opportunities, change in marriage laws, property rights, inequitable divorce, equal pay for equal work, protection from rape and femicide and liberation from all dehumanizing forces. (Ghorfati &Medini: 2015 :8-9)*

Le nkcazelo isikhokelela kwezinye zezixhobo emakugxilwe kuzo nezisetyenziswe ngamanina ukukhulula kwamanina kwingcinezelo yamadoda wabo amadoda asekuhlaleni kunye namadoda jikelele. Zizixhobo ezi eziza kuncedisa ekuziseni isisombululo kugonyamelo amanina ajongene nalo kunye nokuxhatshazwa. La matshantliziyo asebenzisa udidi lwelibherali agxile ekubeni amanina afumane ngokulinganayo namadoda. Ifemayinizimu ilwa ngandlela zonke ukususa kwizigaba zamandulo eziphakamisela phezulu ipatriyakhi engavumiyo ukuba amanina afumane amalungelo alinganayo nawamadoda. Ugxininiso olumandla kumaziko apho amadoda ayesakugonyamela kuzo ezifana nasemthethweni, kwimfundo, imithetho yemitshato,

amalungelo kumafa, ulingano kuqhawulo mitshato, umvuzo olingana nowamadoda ukhuseleko kudlwengulo, ukubulawa kwamanina ngabalingani babo nokukhululeka kuyo yonke imigomo ebonisa ukungaphathwa njengabantu kwamanina.

> *Liberal feminist focus on equal access for women and men both politically and economically. It will suit mostly when comparing the role of woman in the sectors mentioned above in both post colonial era and post apartheid era. (Ghorfati &Medini: 2015 :11)*
>
> (Sesi sizathu sikhankanywe ngentla esibangela ukuba olu phando lugxile kolu didi lweifemayinizimu kuba lube nalo ifuthe kumanina abangababhali eli ukuze basebenzise esabo isakhono soncwadi ukubuyisela izidima zamanina nabo babonakale bedlala indima ebalulekileyo kwezoqoqosho. Kwiincwadi ezikhethiweyo zababhali abangamanina ayabonakala amanina esebenzisana namadoda awo kwezoqoqosho, amanye azimele ngenkqayi elangezi ezivulela amashishini ukuze abeke ukutya etafileni engekho amadoda ecaleni kwawo.)

Ifemayinizimu yeradikhali (Radical Feminism)

IRadikhali ifemayinizimu ikholelwa ekubeni ucalucalulo ngokwesini lwendele kakhulu kwisosayethi, isisombululo kukususa igama lesini kuluntu. Yona le nkqubo yaqala Kanye ngexesha lembali yoo1960s iphehlelelwa nguAtikinsom (1999) kunye noShulamith Firestone (1979). Le nkqubo yabo Iphikisa mpela libheralizimu kumba wokuba ipolitiki, amalungelo kunye nokungabi nalungelo zizo ezingunobangela wengcinezelo kumanina. Uthi bona bagxile ekubambeni ngophondo owona mngeni amanina ajongene nawo nozisa eyona ngcinezelo, ucalulo ngokwesini nalapho babona ukuba ukuba kungaphela ukucalula abantu ngokwezini zabo ipatriyakhi ayizokuba namandla kuba izini zibonakala zilingana xa kuza kuphela ugonyamelo.

La matshantliziyo eRadikhali ayimele eyokuba izintlu zasekuhlaleni okanye zoluntu zineempawu zocalucalulwano apho iqela elithile ligonyamela elinye ngokweklasi, ubuhlanga, ibala, ubudala ngokweminyaka kunye nesini. Babona ukuba iyantlukwano ngokwesini yiyo engunobangela wokudelelwa kwamanina ngakumbi apho kutshila ipatriyakhi. Kwipatriyakhi amadoda afuna ukubamba inkunzi abanye abantu bebabona

bengengobantu abaphilayo kwindlela ababalawula ngayo. Kwipatriyakhi amadoda afunda abo ukuzibona benobungangamsha obungentla kumanina ze wona abe zizicaka okanye oothobela sikutyele kuwo. Bayibona ipatriyakhi njengento ezisa isazela, ububi, unxunguphalo, uphehlelelo lohanahaniso nokuye kuqhubele amadoda namanina kwingqumbo nenkohlakalo. Baqhuba ngelithi inkcubeko kunye nolwimi ludlala eyona ndima iphambili kwingcinezelo yamanina.

NgokukaRuthven (1984:22) ubona ukuba ukunganikwa thuba kwamanina kwezoqoqosho akuyiyo ngxaki ephambili ezisa ingcinezelo emandla kumanina, bengaboni kananjalo ukuba kuya kuncedwa utshintshwa kwemigomo yemo yezoqoqosho ukulungela amanina ingasisisombululo, ngokokwakhe eyona ngxaki yipatriyakhi hayi imigomo yezoqoqosho.

> Ngokuka Drislane noParkinson (2002:59) *radical feminism opposes legal systems in liberal feminism, as it plays anticlockwise with the gender relations. It is still affirmed that radical feminism views patriarchy as a system of power that is based on the assertion of male supremacy that oppresses women in all aspects. According to radical feminism, the saying that goes 'the place of a woman is in the kitchen' clearly means that women have no say in a cultural institution. In some instances, and to some female activists, the concept of feminism therefore goes over into radical feminism.*

Soshiyalist / Maksist (socialist /Marxist Feminism)

Olu hlobo lwefemayinizimu kulapho ingcali uKarl Marx ibona ukuba iklasi, ingcinezeIo nemo yezopolitiko kunye nezinto eziyimathiriyeli zinamdla. Ubona ukuba uncwadi lufana nqwa nemveliso apho umsebenzi wayo ugxininisa kwingqiqozimvo eziye zibonisa ipropaganda yemingeni uluntu oluhlangabezana nayo kwisosayeti. NgokukaSwanepoeI (Swanepoel, 1970:52) le Marxisim ihambelana twatse neetekisi zoncwadi olubhalwe ngababhali baseMzantsi Afrika kuba ihambelana noluntu olungalunikiyo amanina imvume yokulawula imihlaba, nezindlu okanye oomatshini abo basetyenziselwa ukukhupha imveliso, lona uluntu oluNtsundu kufuneka luxhomekeke nakwizimbiwa zabaMhlophe

nalapho kubonakala bezizityebi umhla nezolo kodwa abo bankone ludaka besiba ngamahlwempu qho kusisa. Kwezi ncwadi zikhethiweyo uBelebesi (1976) *kuNongxaki Nezakhe* kubonakala amadoda nabafana benikela umva ukufuya nokulima kumakhaya wabo baxolele ukuduka nelizwe besebenzela oongxowankulu ngelicinga ukuba kungcono njalo kanti bayabatyebisa lo mzuzu bona bedelele obabo ubutyebi bomhlaba Ngokwesichazi magama *iReader's Digest word finder* (2006) ithi:iKhapitalism ichazwa njengengqiqozimvo eyasungulwa kwinkulungwane ye-19 kwezoqoqosho ekuquka ukuthenga nokuthengisa okubonakala kuphantsi kolawulo lwabucala iinjongo ikukwenza inzuzo kuphela. Le ngqiqozimvo yekhapitalism/ yoongxowankulu ibhekiselele kwimigaqo nkqubo apho kukhutshwa imveliso enokuphucula ubomi boluntu jikelele okanye isenako ukujolisa kwicala elibi elifana nokugxila ekufezekiseni iimfuno zoluntu olukwiklasi ethile. Oku kuhambelana ngqo nendlela amanina abekelwa bucala kodwa ngawona anegalelo ekuziseni ingeniso kumakhaya wabo nakwintlalo yoluntu. Asetyenziswa kakhulu la manina ukwenza lula ubomi babanye abantu obaquka amadoda wona kungekho nzuzo ingako ayifumanayo nzuzo leyo efana nentlonipho.

Imvelaphi yeMarksism

Le ngqiqozimvo isukela kwingcali enguKarl Marx kunye noFriedrich Engels, yasungulwa kwinkulungwane ye-19 phakathi kweminyaka u1818 ukuya ku1883 ngeenjongo zokuba kuliwe ingcinezelo yabantu abangamadlagusha kubantu abangathathi ntweni nalapho kugqubа uxhatshazo lwamandla wabo athi asetyenziswe ngenkani ukuze kufumaneke inzuzo. UKarl Marx ukholelwa ekubeni zimbini iindidi zeklasi ezikhoyo nakweyiphi na isosayeti kuquka ibhowgiyosi kunye neprolitariyat. Iibhowugiyosi zezo zinamandla okubanga nokulawula inkqubo zokuveliswa kwemveliso ze abasebenzi bona bangenasabelo tu kuyo okanye kwinzuzo. Nangona kufuneka besebenze nzima nje bethengisa ngamandla wabo bazuza umvuzo omncinane kakhulu ngeli lixa abaxhaphazi bezuza ingeniso emandla.

Nangona le thiyori yasekwa kwinkulungwaneye-19 isangena twatse kwindlela uluntu oluphilisana ngayo kule mihla nalapho bembalwa abafumbethe ubutyebi beli lizwe beqinisekisa ukuba ngabo bodwa abahlumayo nabatyebayo babe abo baliqela elivisayo kungekho nto bayizuzayo emva kokusebenza nzima betyebisa izityebi bona bashiyeka

bezizilambi. IImveliso eziphuma kule ntsebenzo yabo zithengiswa ngexabiso eliphezulu nelibangela ukuba kube nzima ukufikelela kulo bona ngenxa yomvuzo wabo omncinci, lilonke abazuzi nto tu ngamandla nangentsebenzo yabo.

Le nkqubo yileyo uKarl Marx ayibona njengento embi kakhulu ngelithi inkqubo yobuKhapitali yenza izinhanha zibe zizityebi ngokuphindaphindayo ngamandla wabasebenzi, bona basebenzi ayibancedisi nganto kuba bayele besiba zizilambi umhla nezolo. Kule thiyori owona mba uphambili ngowokugxila nokukholisa uluntu ekuhlaleni luphela hayi isiqu somntu. Iinjongo zakhe zokuvuselela olu phando lwakhe uKarl Marx kukuba iza kuncedisa ekudandalaziseni nasekusombululeni impixano egqubayo phakathi koluntu. Ukholelwa ekubeni imigomo nemithetho nemiqathango ebekwa ekuhlaleni yiyo encedisayo ekubumbeni izimo zoluntu umntu esesesizalweni sikanina ngakumbi kumanina. Kuba amanina engalindelekanga ukuba akhalaze okanye aphose imibuzo ngempathombi abayifumanayo ehambelana namasiko nezithethe zenkcubeko, nkcubeko leyo ingamadoda afumana inzuzo kuyo.

Ngokolu phando la mabhujwa (*bergeoise*) ngamadoda alugcuntswana abambe ugonyamelo nafuna amandla ajikeleze kuwo kuphela, amanina wona amela amapatriyoriyanti (*patrioriant*) njengezicaka kuba alinani elivisayo nelisebenza nzima ukukhulisa usapho, encedisa amadoda wabo kodwa iinzuzo zonke zibalelwa kumadoda hayi kuwo. Amadoda ayabhatalwa xa esebenza nzima ngaphandle, kodwa amanina wona awabhatalwa nemdaka ngokwenza imisebenzi enzima yekhaya. Amadoda azuza eyona ntlonipho ngemisebenzi yamanina aze amanina ayele edeleka ngokudeleka kungekho bani uncoma igalelo lawo. Ukuba kukho uncomo olubhekiselele kwinina lusoloko lwayame endodeni yakhe kungekho galelo ilenzileyo.

.

Payne (1997:191) ungqina ngelithi le thiyori kaMarx izise ulwazi olunzulu malunga neemontlalo uluntu oluphila nzima phantsi kwazo nalapho isini sobukhomokazi sibandakanywa kunye nemveliso apho idityaniswa nokukhathalela ngeenjongo zokukhulisa. Apha kulapho kubonakala obu bukhomokazi buthatha eyona ndawo kwinkcubeko ngoba nenkathalo neyindalo yomntu obhinqileyo

NgokukaGhorfati noMedini (2015) *isocialist feminist* zibona ukungalingani ngokwesini

njengento efuna ingqwalaselo kwimigaqo yobukhapitali nalapho kwenziwa ingeniso emandla kuxhatshazwa amanina angabhatalwayo ngemisebenzi yawo okanye abhatalwe imali engaphantsi le kuneyabanye abantu. Uqhuba ngelithi le soshiyalist ifemayinizimu ibona ukuba le nkqubo yekhapitalist yiyo enika inkxaso iphinde iphehlelele ukungalingani ngokwesini kuba amadoda abonwa ingawo anamandla, igunya nemali oko kubonisa ukuba amanina wona anamathuba ambalwa ngakumbi. Bazamile kangangoko ukususa obu bukhapitali ukuze kubekho ubusoshiyalist endaweni yabo. Uqhuba ngelithi ukungalingani ngokwesini kuzisa inzuzu koongxowankulu kuba bahlawulwa umvuzo ophantsi ngengeniso eninzi. Amanina asoloko enikwa umvuzo ophantsi kakhulu, behlengahlengiswa ngokwesigaba esiphantsi kwintlalo okanye bangabhatalwa tu. Ifemaynisti zesoshiyalizimu ziwukhaba ngawo omane umbandela wokuba amanina angakwazi ukukhululeka xa kunokususwa uzalo, bakholelwa ekubeni ukujongelwa phantsi kwamanina kudibene negcinezelo kwaye ukuzama ukulwa nengcinezelo kuko okuya kukhulula amanina (Ghorfati noMedini 2015:11).

NgokukaGhorfati noMedini (2015) amatshantliziyo aquke imo ntlalo abona indaba yokungalingani ngokwesini iqanyangelwe kubungxowankulu nalapho amanina asebenza nzima nangokuzinikela akugqiba angabhatalwa kumakhaya aze abhatalwe imivuzo emincinci kakhulu emsebenzini. Bagqitha ngelithi ubungxowankulu buqinisa ucalucalulo ngokwesini kuba amadoda wona ngawo asoloko ekulawulo kunye nemali ingakuwo. La madoda abonwa njengabantu abaxolele ukwabelana namanye amadoda ngobutyebi kunamanina oko kubonisa ukuba ababi namagunya nazixhobo zaneleyo. Amanina abhatalwa imivuzo ephantsi kakhulu okanye angabhatalwa tu. Ayayibhebhetha imbono yokuba inkululeko yenina ihambelane nokungazali ngelithi ubucaka bamanina buhambelana nezinye iimeko zengcinezelo neenzame zokuzama ukulwa isoshiyalism ukuze kukhululeke wonke amanina.

2.4 WUMENIZIMU (*WOMANISM*)

Le thiyori iquka amanina amnyama ngebala laseNtshona, yaphunyezwa litshantliziyo uAlice Walker nalapho kwitekisi zakhe zonke ugqamisa ukuba amadabi neentlungu zamanina zahlukile kananjalo kukho ukungalingani phakathi kuwo kuqala malunga

nebala, inkcubeko, iqondo lemfundo kunye nemvelaphi. Kulapho abone ukuba

ifemayinizimu ekhoyo imele igcuntswana lamanina amhlophe kuphela hayi nawezinye iintlanga ezisisininzi. Le *womanism* uyibona imele wonke amanina ngakumbi lawo acinezeleke ngokuphindaphindeneyo ngokwebala, kunye nepatriyakhi efihlwe phantsi kwenkcubeko.
Umsunguli wayo malunga neminyaka yama-80 nguClenora Hudson-Weems (1994) ukusebenzisa kwakhe igama elithi *Africana* kukubonisa ukuba imigushuzo yamanina mayibandakanye wonke amanina ekhontinenti yaseAfrika.

Iwomanism iqhekeke kwifemayinizimu yabamhlophe (*white feminism*) nalapho yayiqulunqwe ngeenjongo zokugxila kwiimfuno zamanina amhlophe kungakhange kubandakanywe iimfuno nezidingo zamanina aseAfrika amnyama. Unaba ngelithi amanina amnyama aseAfrika alunga ngcono kunye namadoda amnyama aseAfrika kunamanye amanina amhlophe. Kuba wona namadoda ananto afana ngayo engamava kubo yengcinezelo yebala, yiyo loo nto kwabonakala kungcono ukuba kuqulunqwe ifemayinizimu eza kuthetha ngqo nezidingo zamanina aseAfrika.

Olu didi lwefeminism lwasungulwa emva kokubhebhethwa kwef*eminism* yabamhlophe neyasungulwa kumazwe aseYurophu afana neMerika. USteady ocatshulwe nguHudson noWeems (1994) uyibona iyingxubakaxaka indaba yokusetyenziswa kweifemayinizimu ukulwa amadabi amanina amnyama. Ukubona ukuba iliqela imiba ebangela iyantlukwano kumanina amnyama nebangela ukuba ahlengahlengise ngokokungxamiseka kwezidingo zawo, kuba amanina amnyama awacinezelekanga ngokwesini kuphela okanye ngokobuhlanga kuphela umthwalo osisininzi ulele kwizigaba zawo zokuphila ezihamba nentsokolo. Uqhuba enjenje kuba uninzi lwamanina amnyama esokola kuphinda kubekho usinekelwano kwakuwo wodwa abo bathetha entweni kunye nabo bangathathi ntweni, oku kubonakala njengelinge lokuhlasela amadoda endaweni yokulwa iinkqubo eziqulathe ukungalingani.

Akothusi oku kungentla kuba kusoloko kunjalo xa amanina esilwela ekufanele bakuzuze, kukhokeliswa iimvakalelo zamadoda phambili ngengathi kuhlaselwa wona endaweni yokuqwalasela oko kudingwa ngamanina nakhokelela ekwenzeni imigushuzo.

UGorfati & Medini (2015) bakhankanya uhlobo lwefemayinizimu olubizwa njenge *Black feminism* nalapho igxile kumanina amnyama, bakhankanya uPatricia Collins njengomye wamatshantliziyo nalapho axoxa ngelithi ifemayinizimu ayiwancedisanga nganto tu amanina amnyama ekulweleni amalungelo awo. Baqhubekeka bathi kwakukho ucalucalulo olwahlula amanina amnyama ekuthatheni inxaxheba kwimigushuzo eyayiququzelelwa zii*feminist* ezimhlophe ngeloo xesha ezimalunga nokulwela amalungelo awo kwimingeni ejolise kwezoqoqosho nezopolitiko. Batyatyadula bathi amanina nakweyiphi na ikona ahlangabezana nemingeni efana nokubulawa, udlwengulo nodandatheko kodwa oko kufika kuqatsele ngakumbi kumanina amnyama. Babona ukuba amanina amhlophe aye ancedisane namadoda amnyama ekucinezeleni amanina amnyama bawajongele phantsi ngengathi wona akumgangatho osezantsi kunabo.

La matshantliziyo angentla aqinisa nkqi esona sizathu sokusetyenziswa kwale *Black feminism* kuba imalunga nendlela amanina amnyama alwa ngayo ukucinezeleka, nokuxhatshazwa kwiingqesho ngokwentlawulo kunye namalungelo awo kwezopolitiko. Le thiyori incedisa kakhulu ekuphicotheni imisebenzi yababhali abangamanina amnyama. Kulapho kuya kuchazwa banzi ngezicwangciso ngcinga ezijikeleze ipatriyakhi, ugonyamelo kunye koxhatshazo lwamanina.

UTaylor (1998) kwinqaku lakhe uchaza ngelithi eyona njongo iphambili ye*black feminism* ibikukusungula iqela lezopolitiko elingazokugxila kuphela kuxhatshazo lwezoqoqosho ngoongxowankulu koko iqela eliza kucela umngeni nakumaziko apho kugquba khona ugonyamelo olufihlwe ngaphantsi kwamasiko nezithethe nalapho kubonakala isidima samaninia sirhuqelwa eludakeni.

2.5 IFEMAYINIZIMU NGOKWASEAFRIKA: (*AFRICAN FEMINISM*)

IAfrican feminism yasungulwa ngamanina angamatshantliziyo aseAfrika ejolise kwizidingo zamanina aseAfrika nalapho abona zingasiweso yifemayinizimu yamatshantliziyo aseNtshona. Iza kusetyenziswa ukuhlalutya iincwadi ezikhethiweyo zesiXhosa nezicubungulula imingeni ajamelene nawo amanina aseMzantsi Afrika nemontlalo kwezoqoqosho kunye namasiko nezithethe. Le *African Feminism* iza kunika

umkhombandlela kwindlela ipatriyakhi eyendele ngayo kwipolitiki ukuze izise iimpembelelo malunga nesini.

UOkpala (2016) uyibona le femayinizimu yaseAfrika njengengqokelela yeengcinga, iingxoxo nezenzo ezinjongo zayo ikukusiphula neengcambu ipatriyakhi apho kukho ugonyamelo ngokwamandla eAfrika kunikwa imbeko kuzo zonke izinto ezilixabiso ezinjongo zilungileyo kwisini. Ucaphula uDavis (1989:9) xa athi ifemayinizimu yaseAfrika yokwenene kufuneka iqale inike ingqwalaselo kwidabi lamadoda aseAfrika ukuze kwazeke ukwakha iAfrika yokwenene.

Ngelivakalayo oku kungentla kukuthi naziphi na iinzame ezenziwayo ukukhulula amanina kwimixokelelwano yoxhatshazo ngamadoda, amadoda mawangashiywa mva kuba ingawo unobangela. Kubonisa ukuba ngamanye amaxesha amadoda angangayazi ukuba amanina awaluthandi uhlobo aphatheke ngalo kuba wona acinga kusisithethe esihambelana nenkcubeko. Kolu phando kuya kutsho kucace kumadoda amaninzi izinto amanina angazithandiyo neziwaxikixa umphefumlo, atsho atshintshe izenzo zawo.

UGoredema (2010) uyichaza le ifemayinizimu yaseAfrika njengeyona nto ijolise ekwenzeni umahluko phakathi kwamanina anomfuthelwano wobukoloniyali kunye nabo bangakhange batakele ubuKoloniyali, kunye neentshukumo zokuhlala ezijolise ekuvuseleleni izizwe zibuqaphele obu bukoloniyali besizela amanina aseAfrika xa kujongwe imbali yawo ethi thaca iimfuno zokwenyani kunye nokokulindelekileyo. Uyibona ifemayinizimu njengeentshukumo zamanina ezilolwe kumabakala aphambi kongenelelo lobukoloniyali, ngelixa longenelelo lobukoloniyali nasemva ngokwendela kwabo ubukoloniyali eAfrika.

Mve xa athi uGoredema (2010:56):

> *The concept of feminism has existed long before it could be given a formal name. It exists as it has been introduced for the benefit of women especially black women who act differently from other women due to their unique cultural background and beliefs. Patriarchy has been abused simply to supress women. Black women from*

> *marginalised societies are mostly uneducated and agree to take part in cultural and traditional practices, which enhance their illiterate thought patterns. In so doing they take things as they are and still assume that things are the way they should be, which often was oppressive societal expectations. In the past when traditional labour practices were still followed strictly, women were left at home to take care of the whole family and children; and of which this resulted in woman- headed families where women later became single parents, as it is the current situation with many families in the society.*

Kubalulekile oku kuvezwa nguGoredema bokuba amanina aphela eyiqhela le mpathombi yogonyamelo nobucaka ibe ngathi yinto esemthethweni nemayilandelwe, oku kudizeka xa umama olinina inguye otyhalela kula mpatho mbi xa kufika umolokazana afune ukumphatha ngohlobo ebephatheke ngaylo naye. Amanina abonakala ingawo nakule mbali abonela amantombi ngabayeni ngelithi babakhela Ikamva, balibale ukuba elona kamva lisemfundweni. Umzekelo kwincwadi kaBelebesi kubonakala udadobawo inguye otshatisa ngenkani uNongxaki ngelithi isiphelo sentombi sisemzini, kuyakhwankqisa oku kakhulu.

2.5.1. Iindidi *zeAfrican Feminism*

UNaomi Nkealah (2016) kwinqaku lakhe elithi '*West African Feminism and Their Challenges'* uthetha ngeendindi *zeAfrican Feminism* nalapho akhankanya ukuba i*womanism* ayingeni phantsi kweAfrican femayinizimu kuba yona imalunga namanina athe saa kulo lonke eli limiweyo (*diaspora*) hayi awekhontinenti yeAfrika. Uphinda ajonge olunye udidi olubizwa i*Stiwanism* nalapho abona ukuba ibeka amanina kowona mbindi weAfrika kuba igxila ngqo kumava kunye nokuyinyani okwahlele amanina.

Okwesithathu yi*Motherism* nalapho olu didi lubona amanina ngokwesizalo afumane igama elithi oomama kuba kubonakala kugxilwa kwindima edlalwa ngamanina yokuzala nokukhathalela iintsapho zawo ngakumbi amanina asezilalini, abonakala edlala eyona ndima ibalulekileyo eluntwini yokukhathalela. Okwesine yefimeyilizimu (*Femalism)*

nalapho yona ibeka phambili umzimba wamanina kwiingxoxo zamatshantliziyo, okokugqibela yi*nego-feminism* kunye ne *snail sense feminism* nalapho ifaka ingxoxo malunga nokubandakanywa kwamadoda kweli dabi lamanina nabakubona oko kubalulekile kuba iza kuncedisa kanye ekukhululeni amanina kumakhamandela awo madoda.

NgokukaGarralda (1966) kwinqaku lakhe uthi amanina aseAfrika iphela ayengafuni kubonwa njengamatshantliziyo amanina esidlangalaleni ngeloyikisela ukuba baza kubonwa njengabantu abakhukhutheka nezinto asentshona bedelela amasiko nezithethe okanye inkcubeko yawo.

2.5.1.1 *Motherism*

I*motherism* luhlobo lwefemayinizimu olwaphakanyiswa nguCatherine Obianuju Acholonu (1995) nalapho aluchaza olu didi njengoluqulathe ubumama, indalo ehambelana nesizalo kunye nokukhathalela okuhambelana nenimba. Le thiyori iquka ukwakha nokuthi rhoqo usakha ukuze kufikelele kwinqanaba apho umama ezibona iindima yakhe ikukukhulisa nokukhathalela. Obu bumama bubonakala xa umama azinikelayo ekukhathaleleni ukuze kubeko intsindiso nakubani na ophilayo emhlabeni. Unaba athi le *motherism* ayigxilanga kwisini esithile kuba eyona njongo yintsebenziswano, ukuncedana, ukunyamezelana, uthando, ukwazana, nomonde. Ubethelela ngelithi kubalulekile sazi ukuba omnye uxhomekeka komnye kwaye uyamdinga omnye ukuze kwazeke ukupuhlisa oko kudingekayo indalo ingatshabalali.

UGarralda (1966) unoluvo lokuba ubumama bungamakha okanye bumdilize umama lowo. Ubumama bubonwa njengeyona nto iphambili nebalulekileyo nalapho onke amanina anqwenela ukubufezekisa ngokuzala abantwana, ukanti kwa obu bumama busetyenziswa njengesona sixhobo sokutshutshisa nokunyelisa inina ngakumbi elo lingafumani bantwana okanye kwezinye iinkcubeko lingafumani ndodana njengomntwana.

Mve xa athi:

> *The identity of a woman is determined by their ability to bear children, considered the ultimate manifestation of being a woman. However, if a woman fails to fullfill this social role, her female identity is threatened as traditional beliefs dictates that if a woman is childless, she is not a woman* UGarralda (1966).

Kuqapheleke kakhulu oku kungentla kwincwadi kaMagadla (1989) nalapho inina uTozi lingafumani bantwana ze isizathu siphoswe kuye ngumamazala kanti oyena mntu ongenanzala ingunyana. Intlalo embi ayihleliyo ibangela ukuba azibone egaxeleka kuzo zonke iinzame zokuzuza umntwana neziquka ukrexezo. Ie ngqiqozimvo yobumama idume ngelokuba okuyindalo kumama ngokwesizalo kujikwa kube sisinyanzelo ngokwenkcubeko esikhatshwa liwonga elithile.

Kuyinyaniso oku kuba ivele ingxaki isuswe kwindalo ibonakaliswe njengesinyanzelo kungajongwa kwiimeko zempilo nezendalo ezinokubangela ukuba isibini singafumani mntwana koko kubonwe isizalo senina njengesiqalekisiweyo. Omnye wababhali kwezi ncwadi zikhethiweyo uMagadla (1988) ukutyhilile ukuba ingxaki iyakwazi ukuba kwindoda hayi kwinina nanjengoko inkcubeko itolikwa ngayo kuba kukhuselwa isidima sendoda.

Le thiyori y*eMotherism* incedisa ekuphendleni nasekuqondeni nzulu indlela avakalelwa ngayo amanina angafumaniyo nzala, nalawo afumana inzala kungekho ndodana ingamantombazana kuphela. nendlela abagwetywa ngayo yisosayethi ibanika amagama angenasidima afana nobudlolokazi. Enye intlungu yileyo yokuba naye umntwana koko angaphili ngenxa yeemeko zoxinzelelo elikuzo inina. Kwincwadi kaMagadla (1989) *'Isazela sidl'umniniso'* isityebisela ngentlungu eyambethe la manina nezinto awazenzayo ukuzikhupha kule ngxaki ebonwa njengehlazo ngabantu bomzi kunye nabantu basekuhlaleni.

Amanina anikwa uxanduva lokuzala, kuMzantsi Afrika neAfrika iphela amanina abonwa njengabo kufuneka bafunqule okanye babeleke abantwana emiqolo. Nangona amadoda engootata nje kodwa olona xanduva lokukhathalela nokukhulisa abantwana lusoloko

luphoswa emagxeni oomama. Oku kukhathalela nokukhulisa akujolisanga kubantwana bakhe kuphela koko nabantwana bezizalwana.
Kwiincwadi zababhali ngexesha lembhali yokuzuzwa kwenkululeko kubonakala kungekho nina lingenamntwana ongeye ngongakulindelanga kuba esazama ukuziphuhlisa ukuze angaxhomekeki mntwini. Kungelishwa lokuba abo banabo abantwana babonakala bengahoywa ngamadoda baphele bezikhulisela bodwa abantwana kunzima.

2.5.1.2 *Stiwanism*

Ongundipe (1994) nguye owasungula olu didi *lweAfrican feminism* iStiwanizimu neyakhiwe kulwimi lwesiGrike, Swahili kunye nesiLatin oluthetha u'ndi' lo ndi umele zonke izidingo zamatshantshilizyo efamaynizimu eAfrika. Amanye amanina aseAfrika zange asibone isidingo sokuzibandakanya nemigushuzo yeifemayinizimu yabamhlophe kuba ebona ukuba ilidabi elijolise kwiimfuno zabamhlophe kuphela. Ifemayinizimu ibimele ukuba ibandakanya okanye imele onke amanina alwela amalungelo wabo ngokwezopolitiko. Ifemayinizimu, eAfrika ijolise ekukhululeni amanina aseAfrika ngokubhekiselele kwinkcubeko, amasiko nezithethe. Ngamanye amaxesha ibonakala njengesixhobo esizisa impilo kumanina amnyama ngokwezini ezahlukeneyo.

Le *Stiwanism* igxile kwimigomo yengcinezelo nangendlela amanina aphatheka kakubi ngayo. Unaba athi idabi lengcinezelo yabamnyama ingunobangela wobuKoloniyali *neneo- colonial structures* esoloko ebeka amadoda kwiwonga okanye kwiqoqo eliphezulu lemontlalo. Eli dabi liphinda ligxile kwindlela amanye amanina athula afe malunga nepatriyakhi egqubayo nalapho abanye baphela beyibona ilungile okanye kungabonakali bubi kwindlela ekwenziwa ngayo izinto nalapho kuphakanyiswa amadoda amanina anikwe indawo yobucaka.

Kulapho kubonakala amanye amanina esebenzisa le migomo yepatriyakhi kumanye amanina. Kwincwadi kaMagadla (1989) *Isazela sidl'umniniso* sibona inina uMaMqoma emcinezela ngamandla uTozi emfaka phantsi kocinezeleko lokuba afumane umntwana, izityholo zonke zijoliswa kwinina endaweni yokujolisa kunyana wakhe.

Endaweni yokunika inkxaso kumolokazana wakhe umfakela uxinzelelo ngokungomonwabisi. Oku kuqheleke kumadoda ukuba ibe ngawo afaka uxinzelelo kumanina ngokuthi azale., endaweni yoko ngumyeni wakhe uChumani omthuthuzelayo nomnika inkxaso kuba engafumani bantwana.Okunye kubonakala kwincwadi kaBelebesi(1976) *UNongxaki Nezakhe* nalapho udadobawo inguye ophambili ekubeni uNongxaki ayeke isikolo atshate nomfana angamaziyo (ukubonela) ugqushalaza ancame uNongxaki abe udadobawo emele, umntu ongabonakalisanga kuyinaka nokuyicekisa into yokukhutshwa kukaNongxaki esikolweni ngokutshatisa kumfo angamaziyo nguyise wakhe uZithulele Oku akuqhelekanga kwakhona kuba ngamadoda asoloko enyanzelisa ukuba intombi ingafundiswa kuba ikhaya layo lisemzini ngabula bona.

2.5.1.3 Ifimeyilizimu/ *Femalism*

Le modeli yefimeylism (*femalism*) yasungulwa nguChioma Opara nalapho ayichaza njengefimeyilizimu yaseAfrika, yona noko inethoni ethambileyo kuneliberal inyuke kakhulu kwiradikhali. Eyona njongo iphambili ngayo kukukhusela imizimba yamanina waseAfrika. Nkealah (2016)

Ngokwemveli kulindeleke amanina ukuba ahlale ekhaya ngakumbi ekhitshini nalapho amantombazana afundiswa okanye anikwa imisebenzi yokucoca nokukhathalela amakhaya. Yonke imisetyenzana yawo yileyo ijikelelza endlwini efana nokupheka ukuhlamba izitya okanye impahla. Amadodoa okanye amakhwenkwe afundisa okanye ayalelwa ukuba angawancedisi amanina kule misetyenzana nokuba sewenqwenela njalo. Ukuba enza njalo abizwa ngamagama anyelisayo nabonisa ukuthamba okanye ukulawulwa libhinqa. Oku kubangele ukuba abo bawenzayo lo msebenzi ngelokuncedisa abalingani babo kufuneka bawube okanye bazifihle bangabonwa, kuba uluntu aluwaboni njengamadoda okwenene.

UOjo (2004:238) kwinqaku lakhe akakungqineli nakancinci ukuba amanina ayazoyikisela kumadoda kuba uqaqambisa indima edlalwa ngabo bobabini kumakhaya nakuluntu ngokubanzi. Ngokunokwakhe amanina akrelekrele kakhulu, athetha kuvakale kananjalo

awoyiki nto, uwabona njengabantu abazinikeleyo kusapho. Uqhuba ngelithi amanina ngawona aziwa ngokukhusela iintsapho zawo, azibonakalise kwiimeko ezahlukileyo apho abeka iintsapho zawo kuqala wona alandele mva, ancama konke ngeentsapho zawo amadoda engafuni kunika inkxaso kubantwana babo ngakumbi kwimfundo, amanina akusoloko ewaquma ngokuthi aluthathele kuwo olo xanduva. Uqhuba ngelithi inxaxheba yamanina ekukhuliseni abantwana bodwa idinga ukuqhwatyelwa izandla.

Ngokwale mbali yanamhla amanina ayabonwa ze aviwe kananjalo. Amanye amanina ngawo abeka isonka etafileni kumakhaya awo ngenxa yeemeko zokunqaba kwemisebenzi. Imisebenzi ekwizinga eliphezulu emininzi kumaziko ayesa kwaziwa njengeyamadoda kugqubа amanina ngoku kuzo ngakumbi kwizikhundla zolawulo.

2.5.1.4 *Snail-sense feminism*

Isnail sense feminism yithiyori eyasungulwa nguAkachi Adimora Ezeigbo nalapho ikhuthaza amanina aseNigeria ukuba achule ukunyathela okanye asebenze ngokucothayo njengesantya sikasinyeke ngakumbi xa kufuneka bejongene namadoda njengemingeni yawo madoda lawo anezoso nakholelwa kwipatriyakhi. Bakhuthaza amanina ukuba bafunde amaqhinga wokuba akwazi ukoyisa zonke iinzingo eziphoswe emagxeni wabo neziyimiqobo yokuba bazuze ubomi obumnandi.

Ludidi olu lwefemayinizimu olukhuthaza amanina ukuzijonga izinto ngeliso elithambileyo kusetyenziswa ubukrelekrele bengqondo endaweni yamazwi arhabaxa nezigalo, ngakumbi xa ejongene notshaba loxhatshazo kunye nogonyamelo olusuka kumadoda.

Obu bukrelekrele buchazwa nguOjo ngentla bungqinwa nanguGillian (2013) xa abona ukuba ubukrelekrele bamanina bukhe abasiwa so ngenxa yokuba kuguzulwe imfundo kumanina kuba yayibonwa njengendlalo kuba indawo yakhe isemzini. Oku kwenze ukuba ubukrelekrele babo budelelwe ngenxa yokuba bengasondezwa kwimfundo esesikweni.

Olu didi lweAfrcan femayinizimu lugxile ekubeni amadoda nawo azeke mzekweni ngokujonga amanina ngeliso elithambileyo angawadlakathelisi. Xa amanina ekhuthazwa ukuba achule ukunyathela kungumnqweno wokutha amandla kumadoda. Loo nto ayikhuthazi bucaka kumanina koko ukusebenzisa ubukrelekrele bengqondo ukusombulula ingxaki yoxhatshazo awajongene nayo.

2.5.1.5 IFemayinizimu Yenkcubeko (*Cultural feminism)*

Ifemayinizimu ekhatshwa yinkcubeko ijolise kumasiko nezithethe, iphakanyisiwe ngummi waseNigeria, inina elingumbhali uBuchi Emecheta, nebizwa ngokuba yifemayinizimu eno ‘f’ ongunobumba omncinci Nkealah (2016).
Isizathu sokuba ayibize njengeno ‘f’ omncinci kungenxa yokuba engafuni ukubonwa njengenina elinyevulela amasiko nezithethe nanjengoko bebesakubonwa njalo njalo amatshantliziyo azibandakanya nefemayinizimu. Le femayinizimu ngokwenkcubeko ihambelana nkcakasana naleyo thiyori yentlalo nenkcubeko iza kuncedisa ekufumaneni nzulu uxabiseko lwemontlalo kunye nolwamvila olubangelwe yipatriyakhi kwingcinezelo yamanina. Uyichaza enjenje uNkealah (2016:32)

> *Cultural feminism is a variety of feminism which emphasizes essential differences between men and women, based on biological differences in reproductive capacity (*Nkealah ,2016:32)

Ifemayinizimu engenkcubeko ingena kolu didi lwefemayinizimu yamanina aseAfrika nalapho igxininisa kumahluko okhoyo phakathi kwamnina namadoda ngokwezini zawo. Olu didi lwefemayinizimu lugxila kwezo mpawu zahlula mpela amanina kumadoda. Oku abelana ngawo amanina kuqinisa ubudlelwane, imanyano, ukuthethelelana kunye nokuzibandakanya ngokwesizalo nomntu lowo. (Lewis 2010).

Injongo yolu didi lwefemayinizimu ngokwaseAfrika kukuba kuqwalaselwe nzulu inkcubeko esetyenziswa ukufihla ipatriyakhi nephehlelela ugonyamelo lwamadoda kumanina. Emva kwengqwalaselo kukuza nezicwangciso qhinga ezinokuza notshintsho

kwezo zigaba zithile zenkcubeko ukuze kubuyelwe kwintlonipho ebikade ikhona phambi kongenelelo lobukoloniyali nalapho amanina ayebonwa njengawona abalulekileyo kwikhaya.

Kubonakala kukhona imiba echaphazela amanina kuphela nalapho xa eyiphakamisa angafumani nkxaso kumadoda kunye noluntu luphela. Nangona kunjalo amanina akrokrela ukuba ezona zizathu zijikeleza ekukhuseleni inkcubeko nalapho isetyenziselwa ukubethelela ingcinezelo kumanina kusetyenziswa amagama athi "isiko lethu" Oku kunikezela isiqinisekiso sokuba amanina azibone engafunwa. Mve uWilliams (1990:70) xa angqina olu luvo esithi:

> *The most disturbing aspect of current feminism is its separatism and a tendency to see culture as having more in common with women problems, especially black women in a customary traditional marriage context in all societies within the African context.*
> *(*Williams ,1990:70)

Kukho uluvo lokuba kwilizwe lepatriyakhi kubakho iindlela ezithile zokulawulwa kwamanina nalapho kukhokeliswa inkcubeko yamasiko nezithethe ukuze uxhatshwazo olu nogonyamelo lubonakale njengento eyamkelekileyo

Kububungqina oku kuba la madoda azibona enegunya lokulawula la manina ukuze abe zizicaka zawo zokucoca, ukuhlamba iimpahla zawo, ukupheka kunye nokuvuma ukulalwa kungekho sikhuseli, olu lwalo lwenziwa nanini na yindoda.

Oku ndiyakungqina ukuba ngenene kwinkcubeko yesintu kusetyenziswa amasiko nezithethe ukuphembelela ubucaka bamanina kumadoda awo. Kuba kusaziwa ukuba aye akhalaza aza kube engahambisani namasiko nezithethe alo mzi nekuye abonwe njengongenambeko nodelelayo nokuya kumzisela ingqumbo yeminyanya. Nalapho amanina abonwa njengezicaka zokucoca, ukupheka nokujonga usapho kuba amadoda alindele ukufika zonke izinto zime ngendlela kungahoywanga mpilo yankosikazi. Amadoda axhaphazayo wona anyanzelisa intobeko, uxhomekeko kuwo ukuze afumane ukulawula umfazi lowo kuba esazi umfazi ozimelelyo nongaxhomekekanga kuyo akalawuleki, kulapho kuqhambuka khona umbona okhokelela kuxhatshazo kunye

nokubulala ekugqibeleni. Kwincwadi ekhethiweyo kaBuzani (2015) buyavela obu bucaka buphenjelelwa lisiko, nalapho uThandiwe oselula kakhulu ngeminyaka wendiselwa kwisoka elidala neliye limshiye ngasemva ekhaya esisicaka sikamazala abe yena ndoda ehlalisana eKapa enkomponi engafane agoduke. Akubikho namnye obona ukuba oku yindlela yokuxhaphaza ngokwesondo kuba uThandiwe engafikanga kwiminyaka eli-18. Uphuncukelwa sisisu nalapho le ntlungu uyihamba yedwa engekho umyeni ecaleni kwakhe. Xa efuna ukulanda ekhondweni le ndoda yakhe ubonwa ngumazala njengomntwana ongenambeko, nalapho athatha isigqibo sokuzimela.

I*motherism* kunye ne*stiwanism* ziza kusetyenziswa kolu phando ukuqonda ngcono indima edlalwa ngamanina kuluntu. I*motherism* iza kugxila kwindalo yamanina okukukhathalela nesisipho anaso kuba ingawo anikeza ubomi. Ngenxa yoko amanina ayibona iluxanduva lwawo ukukhulisa nokukhusela kuba ingabanikezeli bobomi. Le *motherism* iza kuncedisa ekuphengululeni uxanduva lwamanina kwitekisi ezikhethiweyo ngakumbi indlela abaphetheke ngayo kuluntu kuba bengafumani bantwana, bephuncukelwa zizisu nokukhulisa bodwa iintsapho zabo. Oku kunganceda ekuqondeni nzulu izizathu nentlungu agaxeleka kuzo amanina ade amanye athathe undlela lula wokuba babulale abantwana abo ababazalileyo babakhulisa. *Istiwanism* yona iza kuncedisa ekuqhwabeleni izandla amatshantliziyo aseMzantsi Afrika athe ancedisa ekuziseni utshintsho kwindlela uluntu ebeluphatheke ngayo ngeemini zobandlululo.

La matshantliziyo ngalawo afana noCharlotte Maxeke, Winniee Madikizela Mandela, Helen Suzeman, Thuli Madonsela noPhumzile Mlambo-Ngcuka.Yingxenye yamanina la athe adlala eyona ndima ibalulekileyo kwiimpilo zabantu bencedisa amadoda ukuzisa utshintsho kwindlela izinto ezenziwa ngayo zikhatshwa lucalucalulo. Akukwazeki ukungathethi ngawo xa kuphethwe umcimbi wefemayinizimu kuba indima abayidlalayo ekuziseni inkululeko ayinakuze ilibaleke.

Zonke ezi ndidi zefemayinizimu nokuba zisungulwe phi zinendawo efana ngazo kuba zijolise ekuguquleni ubomi bamanina bube ngcono. Kusisizathu sokuba zonke zixhomekeke okanye zijolise kumava amanina ukuquka nalawo eAfrika ngokubhekiselel kwimbhali kunye nenkcubeko yabantu baseAfrika ukuze kwazeke ukuvelisa izixhobo ezinokuphuhlisa amanina kufundiswa amadoda kananjalo ngezidingo zamanina.

2.6 IFEMAYINIZIMU NGOKWASEMZANTSI AFRIKA

Olu phando luza kusetyenziswa ukugxila kwimiba yaseMzantsi Afrika ukunika imbeko kumanina angamatshantliziyo alapha eMzantsi nathe azinikela ngokuko ekuziseni utshintsho kwindlela uluntu luhlelisene ngayo nokususa amakhonco engcinezelo. Kuza kugxilwa kwizicwangciso qhinga abazisebenzisayo ukuzisa utshintsho kweli neziya kuba ngumkhombandlela kumanina asakhulayo ukuze bakhangele ukuba zingasebenza na ukuzisa izisombululo kwimingeni amanina awahlangabezana nayo ngoku.
Ipost apartheid theory iza kusetyenziswa nayo intshula kule feminism yaseMzantsi Afrika nalapho iza kuncedisa ekubeni kucace ulwamvila olubangelwe yipatriyakhi kumanina eli loMzantsi Afrika ukuze bakwazi ukulwa ugonyamelo noxhatshazo lwamanina.

Uphendlo lwefemayinizimu kugxilwe kwimiba yaseMzantsi Afrika kuza kuncendisa ekubeni sazi banzi ngemingeni erhangqe amanina efana nocalucalulo ngokwebala, isini, inkcubeko, imfundo, izigaba zokuphila. Iza kuncedisa ekuziseni izizisombululo kwezona ngxaki amanina ahlangabezana nazo kweli, unomji ingangowokuba ingabale *South African feminism* iwamele wonke na amanina eli okanye abasezilalini nabangafundanga abaxhamli kuyo ngenxa yenkcubeko, amasiko nezithethe ezisababophelelayo ukuze kwazeke ukusungulwa enye ifemayinizimu eza kugxila ncakasana kumanina asezilalini nangafundanga kuyaphi ukuze nawo azive iingxaki abahlangabezana nazo zithathelwa ingqalelo.

Ifemayinizimu ngokwaseMzantsi Afrika yinto ekudala ikhona amanina esilwelwa uxhatshwazo nogonyamelo ngamadoda. Yimigushuzo yasesidlangalaleni eyakhokelela ekusungulweni kwegama ifemayinizimu ukuze kubekho igama elamkelekileyo nelinokusetyenziswa nangubani na olwela amalungelo amanina ukuze kubekho igama elamkelekileyo. Ligama elasetyenziselwa ukuze kuzuze amanina ngakumbi amnyama nathe wona ahluka mpela kumanye amanina ngenxa yeenkcubeko neemvelaphi ezahlukahlukeneyo. Ipatriyakhi yasetyenziselwa ukucinezela amanina. Amanina amnyama asuka kwiimontlalo ezijongelwe phantsi nalapho ufika amaninzi engafundanga kuyaphi ze athathe inxaxheba kumasiko nezithethe eziye zijongele phantsi ubuntu bawo.

La manina angafundanga aphela ecinga ukuba impatho yawo ngamadoda ifanele ukuba njalo bazibone bengenalizwi lokuphikisa ugonyamelo nobucaka obuziswa kubo buthiwe wambu ngengubo yenkcubeko. Kwixesha lamandulo apho ingcinezelo yayimandla kunyanzelwa amadoda ukuba aye emigodini, amanina wona anyanzeleke ukuba ashiyeke emakhaya akhulise abantwana abanye bebephela bengenamadoda etshipha emigodini leyo, nanjengoko kusenjalo kumanye amakhaya unangoku.

UThompson (2001) uwucacisa umba wefemayinizimu eMzantsi Afrika njengeqela lamatshantliziyo angamanina nelasekelwa ekulweleni ukungalingani kwezopolitiko, ngokwebala kwakunye ngokwesini. Ubona ukuba amanina aseMzantsi Afrika erhangqwe yimbhali apho bebejongene nocalulalulo ngokwemontlalo kunye nangokwemivuzo.

Iingcali zefemayinizimu zigxila kwindlela amanina acinezeleke ngayo edlelelelwa kwicala lemfundo, nalapho kubonakala amantombazana ekhutshwa esikolweni eselula kuba kukho inkolo yokuba aza kwenda atyebise imizi yabo ngemfundo leyo hayi ikhaya lawo. Abonakala la mantombazana elivinjwa igunya kunye nelungelo lokuzikhethela ukuba ayafuna ukwenda kusini na kananjalo azikhethele umyeni amthandayo. Oku kuvela kubonisa ukuba iimvakalelo zawo azisiwe so tu kumbandela wokutshata.

UGardner (1991) uphawula ubucaka ngokwesini kufuneka buliwe ngawo onke amanina ukuze buphele nya, kuba ingcinezelo abathe ajongana nayo amanina weli loMzantsi Afrika ayinyamezeleki.

Yiyo loo nto uNkululeko (1987) abuza umbuzo wokuba ingaba isizwe esiphantsi kwengcinezelo siyakwazi kusini na ukuzibandakanya kwidabi lomzabalazo? Ngokwalo mbuzo ingxoxo yeyokuba indlala ababandakanyeka ngayo abacinezelwa nabacinezeli ixhomekeka kwimbhali yeli loMzantsi Afrika. Oko kukuthi kukhulu ekufuneka kwenziwe ngamanina ukulwela amalungelo awo ukuze amazwi awo avakale ngamandla kuluntu ukuze akwazi ukuzisa utshintsho kwimithetho ehambelana nenkcubeko kweli. Uphefumla athi yindima yamanina ukwenza indima nokuxabiseka kwakhe kwaziwe luluntu kananjalo luxanduva lwawo ukulwela indawo yawo nenkululeko yawo kwilizwe laseAfrika, oko

kungakhokelela ekubeni babonwe njengamatshantliziyo ukufezekisa izidingo zawo nokuxabiseka kwawo kwinkcubeko.

Phillips (1987:68) yena uphefumla enjenje:

> *It is the freedom to decide her own destiny, freedom from sex determined roles, freedom from society's oppressive restrictions; freedom to express her thoughts fully and to convert them freely into action. Feminism demands the acceptance of woman's right to individual conscience and judgement. It postulates that woman's essential worth stems from her common humanity and does not depend on another relationship of her life.*

Okuqaphelekayo nokudibanisa zonke ezi ndidi kukucela umngeni kwifemayinizimu yaseNtshona kuba bebona ukuba kunyanzelekile ukuba kuqatshelwe amava namanina aseAfrika nawangakhange asiwe so ngamatshantliziyo angamanina amhlophe. Baphinda babonakale befana ngendlela yokuwabona la manina eqhogene nembhali yawo yemveli yaseAfrika nethi isetyenziswe njengesixhobo esiyimfuneko nesibalulekileyo ukuxonxa kunye nokufundisa ngawo. Okwesithathu yindima yesizwe nalapho sibona ukuba kuyimfuneko ukudibanisa amadoda namanina ndaweninye nokuba akulinganwa ukuze kwazeke ukufumana amaqhinga anokuphucula impilo yamanina kunye neemeko awaphila phantsi kwazo. Amadoda wona kufuneka efundisiwe ngobungozi boxhatshazo lwamanina neziphumo ezibi zepatriyakhi kwiimpilo zamanina, yindima ekumele ukuba idlalwa sisizwe siphela hayi amanina kuba ingawo angcungcuthekayo.

2.7 ITHIYORI YENTLALO NENKCUBEKO (*SOCIOCULTURAL THEORY*) NEMVELAPHI YAYO

Le thiyori yenkcubeko yaqanduselwa ngonyaka we-1943 nguLevi Vygotsky waseRashiya. Le thiyori igxila kukubaluleka kwendlela inkcubeko imilisela ngayo imontlalo kunye noluntu. Iphinde incedise ekuphuhliseni uluvo lokuba abazali, abakhathaleli boluntu abalingani kunye nenkcubeko banoxanduva lokujonga uluntu lukhula lubheka phambili.

Inkcubeko nganye yahlukile kwenye inento ezidla ngayo eyenza yahluke kwenye inkcubeko yezinye iintlanga. Sisi isizathu esibangela ukuba kugxilwe kwifemayinizimu yaseAfrika kolu phando endaweni yaseNtshona kuba ithetha ngenkcubeko yamanina aseAfrika, idlulele ijongwe ngokwaseMzantsi Afrika ukuze ithethe ncakasana namanina aseMzantsi Afrika ngokweenkcubeko zawo ezahlukileyo kukho nengxaki yengcinezelo kuwo.

Nakweliphi na ilizwe uncwadi oluveliswa ngababhali lusoloko luhambelana nenkcubeko yelo lizwe. Yiyo loo nto xa kuphethwe uncwadi kunyanzeleka ukuba kuthethwe ngenkcubeko ukuze kujongwe ukuba ingaba uncwadi alufuthelwanga kusinina yinkcubeko yelo zwe. Inkcubeko isungulwa phantsi kobukrelekrele boluntu nalapho luyichaza imontlalo yabo ngamasiko nezithethe ukuze inike eyona ntsingiselo ivakalayo. Kulindeleke ukuba uluntu lwenza izinto ngendlela eyamkeleileyo ukuze bonke abantu baphile impilo esemthethweni ekhatsha luxolo. Le thiyori ikhatshwa yinkcubeko iza kujonga indlela uluntu olwenza ngayo izinto nezityhilwa luncwadi. Xa kuthethwa ngenkcubeko kujongwa amasiko nezithethe ahambelana nobuntukunye noxabiseko loluntu, kwindlela abahlelisene ngayo ngoxolo. Ihambelana neqela loluntu olukholelwa kuloo masiko nezithethe. Yiyo eza kudakanca ubugqwirha bokuthwala nokubonela kwamanina nanjengoko sisazi ukuba oku kusenzeka nanamhlanje ngakumbi kwiindawo ezisemva malunga nenkqubelo nangona umthetho udlala indima yawo ukubamba abenzi bobubi. Eli sikizi liphenjelelwa ngabazali abangaboni bubi koko kuba nabo batshatiswa ngolo hlobo kananjalo basenenkolelo yokuba indawo yentombazana isemzini hayi esikolweni.

Le thiyori iza kusetyenziswa ekuqhubeleni phambili igxoxo yolu phando apho kuza kujongwa ukuba indima edlalwe yinkcubeko ekupakisheni ukuphindandindwana kwengcinezelo kumanina, nalapho ukuze kucubungulwa izithethe ezifana nokubonela, ukungena nokuthwala neziye zicinezele amanina kanobomi. Kulapho amanina abonakala benganikwa tu ithuba lokuzikhethela, ebona amanina njengabantu ekufuneka bebonise ubucaka babo kumadoda. Kuphando kuza kutyhilwa ukuba ingaba le nkcubeko ayixhatshazwa kusini na xa isetyenziswa njengesiXhobo sokuphehlelela ipatriyakhi

Ingcali enguSpivak Gyatra (2018) ikholelwa ekubeni imibandela engesini yeyona ibalulekileyo ebomini bakhe ngakumbi ejikeleze amanina, kuye ukuqulunqwa kweepolisi nemithetho akuthethi nto ukodlula ekuncothuleni neengcambu ingcinezelo ejoliswe kumanina. Okona kubalulekileyo kuye lidami lamanina ekuncediseni amnye ukulwa ucalucalulo ngokwesini noxhatshazo olujoliswe kuwo ngenxa yesini eso ngakumbi ngabo bamele ukubakhusela abafana nabalingani babo (*Feminist theorists*)

2.8 ITHIYORI YOHLALUTYO ZINCWADI (*LITERARY THEORY*)

2.8.1 Inkcazelo

Kwisichazi magama sakwa*Oxford iReader's Digest* (1993) bakuchaza le thiyori njengesixhobo esisetyenziswa ukuhlalutya uncwadi ukuze ubani aqonde ngcono imiyalezo nemixholo equlathwe yiyo, icaciswa yenjenje:

> *Theoria' indicates a view or perspective of the Greek stage. This is precisely what literary theory offers: a view or perspective that can be used to analyse and understand systems for understanding literature.*

Le thiyori yohlalutyozincwadi yaqulunqwa ukusetyenziswa ukujonga iindlela ezahlukeneyo abantu bafunda ze batolike ngayo iincwadi. Abahlalutyi nabatoliki zincwadi bayibona ingeyona thiyori iyiyo le kuba ibenzela lula ekutolikeni imiyalezo yababhali besebenzisa zonke izixhobo zohlalutyo. Le thiyori ibonakala njengodondolo lokuphicotha iingcinga zababhali ukuze bakonwabele ukufunda uncwadi besebenzisa iliso elibukhali.

Okunye emakuqapheleke kukuba le thiyori iqulathe iingcingane ezidityaniswe ndawonye ngendlela yokufunda uncwadi. Kananjalo le thiyori ayibhekisele kwintsingiselo equlathwe luncwadi koko indibanisela yeethiyori ezihlalutya uncwadi ukuze kupuhle eyona ntsingiselo yoncwadi. Kusetyenziswa zonke izixhobo zohlalutyo ezifana namanqanaba esakhiwo sebali, nokubunjwa kwabalinganiswa, impixano, umxholo nemixholwana, isimo

sentlalo, izafobe kunye nezinye ukuze kuqondwe nzulu uncwadi. Kolu phando izixhobo zokubunjwa kwabalinganiswa, imixholo nemixholwana iza kusetyenziswa ukuhlalutya ezi ncwadi zaba babhali bangamanina.

Isimbo sababhali sakusetyenziswa naso ukuphicotha imixholo nemixholwana ajikeleza kuyo la manina ukuyithelekisa ngokwee-ira ezahlukeneyo okanye iimbali zamaxesha abhale nawo. Kulapho kuza kubonakala khona ukuba lukhona utshintsho kusini na kwimixholo ajikeleza kuyo ngokweembhali ezahlukeneyo yeyiphi enokusetyenziswa ukuxhobisa uluntu ngakumbi amanina.

UBressler (1994:3) uchaza uhlalutyoncwadi njengazo zonke izixhobo ezisetyenziselwa ukufunda, kuhlalutywe, kutolikwe ze kuphononongwe ubugcisa boko kubhalwe phantsi. Uzibona njengeempawu ezikho kuzo zonke iitekisi ezibhaliweyo zazo zonke iilwimi. Uqhubekeka ngelithi ukuze kubekho uphendlululo nohlabo madlala kufuneka kukho itekisi ebhaliweyo. Kukwezi tekisi zibhaliweyo apho kuya kubonakala apho sahluka khona ngokweentetha nezenzo ukuze kukhule umdla nothando kuncwadi.

> UBressler uthi: *literary criticism is a disciplined activity that attempts to study, analyse, interpret and evaluate a work of art. A theory entails the systematic study of literature. These are characteristics that are common to the literatures of all the different languages of the world, such as English, French, German, Xhosa and Chinese, for example. Literary criticism is not usually con-sidered a discipline in itself, for it must be related to something else; that is, to a work of art. Without the work of art, the activity of criticism cannot exist. It is through this work of art that we can define our humanity and our actions, or simply increase our appreciation and endorsement of literary work (Bressler,1994:3)*

Nangona uBressler elubona uphendlo loncwadi njengento ehlalutya, etolika nephononongа itekisi, oko akuthethi ukuba kukuhlaba amadlala. Oku kukunika umfundi wencwadi umhlaba wokuyiphendla incwadi esenza ugxekoncomo apho aphawula ngemiba ethile. Oku kumnika

umfundi wencwadi umhlaba wokwazi okuqhubeka kwitekisi etolika ngokwemvelaphi nolwazi analo engabotshelelwanga zizimvo zombhali. Kumenza umfundi kananjalo angene nzulu kuncwadi asuke kwintsingiselo engundoqo enyathela kuleyo ifihlakeleyo esebenzisa zonke izixhobo zohlalutyo. Xa kuthethwa ngotoliko lwencwadi kubhekiselele kuzo zonke iincwadi ezingoqikelelo lwebali, isihobe kunye noncwadi lomlomo okanye lwemveli.

Abantu kudala bebalisa amabali besabelana ngezinto abagaxeleke kuzo. Ngokufunda uncwadi ubani uvula ingqondo yakhe iphangalale ngokufunda uncwadi ukuze kwazeke ukuvelana nabathille. Ukufunda nokuxoxa banzi ngoncwadi kuphuhlisa isakhono sokubhala kananjalo. Ilola ingqondo yomntu yokucinga nzulu kunye nokuqiqa ukuze kuphononongwe oko kubhaliweyo. Uncwadi lwenza ukuba kufumaneke ulwazi olunzulu malunga nendlela uncwadi oludlala ngayo indima ephambili kubomi bethu. Baninzi abaphicothi zincwadi abathe bavela ukubonisa ukukhula komdla koncwadi kuluntu nalapho baze neendlela ezahlukileyo zohlalutyo nonambitheko loncwadi.

2.8.2 Isimbo sombhali (*Stylistic Approach)*

Ngokwesichazi magama isimbo sombhali sibhekiselelwe ekuhlalutyweni kolwimi olusetyenziswe ngumbhali kusetyenziswa izixhobo zohlalutyo.
UCohen (1973:196) yena usichaza isimbo sombhali anjenje:

> *An author’s choice of words and the arrangements in various patterns of syntax, imagery, and rhythm.*

Oku kungentla kucaca lula xa siphicotha iincwadi ezibhalwe ngamanina, ulwimi olukhethekileyo abalusebenzisayo ukudakanca intlungu yawo. Izikrweqe ezikhethekileyo ezityhila ubukrelekrele babo ekuhlaseleni ugonyamelo ngamadoda kunye nokuxhatshazwa.

NgokukaVordonk (2002) isimbo sombali simalunga nokusetyenziswa kwencoko okanye ingxoxo yemihla ngemihla, neye ngamanye amaxesha ingathathelwa ngqalelo kuba ivela

iqheleke yamkeleke kungabikho bani uzisokolisa ngokufuna eyona ntsingiselo yokusetyenziswa kolwimi olo. Ngamanye amazwi isimbo sombhali yindlela ethile emahlula kwabanye ababhali ngochongo magama, indlela awabeka ngayo neenjongo anazo ngokuwasebenzisa.

Vordonk (2002) ungqinelana noCohen (1973) malunga nokhetho magama (*diction*) nendlela awalungiswa ngayo ukwakha izivakalisi. Zivakalisi ezo ezidiza umbhali ngokuthi kujongwe ukuba zizivakalisi ezifutshane na okanye ezide (amagatya). Akongezayo yena lulwimi olusetyenziswayo ukudlulisa umyalezo lowo.

NgokukaHassan (2012) isimbo sombhali sigxila kwindlela umbhali asebenzisa ngayo ubuchule nobukrelekrele bengqondo ukutyhila umxholo kunye nokubunjwa kwabalinganiswa kuncwadi. Umxholo wona uthathwa njengeyona nqontsonqa ekujikelezwa kuo ebalini. Isimbo sombhali okanye ubuchule bakhe bubo obuphembelela ekutolikweni ngcono kwezehlo neziganeko zebali.

UHassan (2012) akahambeli kude kwiingcali esezikhankanyiwe ngentla koko naye ugxila kwinjongo yobhalo nalapho iyimixholo edlulisa imiyalezo. Konke oku kuyabonakala ukuba isimbho sababhali abangamanina singahle sifane kuba besoloko bejikeleza kwimixholo efanayo emalunga nokususa udeleleko kuwo. Okuya kwahluka luchongo magama kuba lona kukhatsha ngamava nemvelaphi yombhali lowo.

2.8.3 Imigomo elandelwayo kwisimbo sombhali (*Principles of style*)

UKondowe (2016) ukhankanya imigomo elandelwayo xa kuhlalutywa isimbho sombhali (*principles of style*) **Okokuqala:** (D*eliverance's intention*) iinjongo zombhali ngoncwadi: Apha kujongwa ezona njongo ezisuse umbhali zambangela ukuba abhale le ncwadi yakhe okanye itekisi. Kulapho kuphononongwa isimbo sombhali ngokweenjongo zakhe ezimalunga nomyalezo awudlulisayo ngetekisi leyo myalezo lowo ufumaneka ngokwemixholo ayikhethileyo umbhali. **Okwesibini** (*Receiver's evaluation style*) Uphononongo lomfundi woncwadi: Yindlela umfundi wencwadi awamkela ngayo

umyalezo emva kophononongo oko kukuthi yindlela umfundi wencwadi athatha isigqibo ngayo kuloo nto ibhaliweyo ukuze azuze imfundiso ngetekisi leyo. **Okwesithathu** (*Appropriate style*) Isimbo esijoliswe kuchongo magama, umbhali ajongwa kumongo woko akubhalileyo nendlela asebenzisa ngayo amagama akhethekileyo ngokwasemxholweni. **Okokugqibela** (*Social and Urban style*) sisimbo sombhali esigxile kwisimo sentlalo lugxila ekubeni ingaba umbhali uyabuqonda na ubomi bomfundi wencwadi xa kuhlalutywa abalinganiswa, ukuze kuqapheleke ukuba ubomi bomlinganiswa buyahambelana nobabantu elizweni, ngamanye amazwi umlinganiswa ungumntu gqibi

2.8.4 Iindidi ezisetyenziswayo kwisimbo sombhali

2.8.4.1 Isimbo sombhali nefemayinizimu (*Feminist stylistic approach*)

UMontoro (2014) uyichaza le *feminist stylistic* njengesona simbo sombali nalapho sinjongo ikukuqwalasela indlela ulwimi olusetyenziswe ngayo ngayo ngokwesini sobukhomokazi ukuze kusetyenziswe izikhokelo neemodeli ezizixhobo zesimbo sombali. Okulandelayo yindlela ekuboniswa ngayo izihloko ezibalulekileyo eziphakanyiswe ngamanye amatshantliziyo efemayinizimu kwitekisi abazihlalutyayo. Umzekelo anendlela eyiyo nekhethekileyo xa behlalutya itekisi leyo begxile kulwimi olunomfuthelwano wopolitiko ukuze bakwazi ukuqaphela ngeliso elibukhali indlela abalinganiswa abangamanina abazotywa ngayo njengabalinganiswa ababhetyebhetye nabangelolutho xa kuthelekiswa nabalinganiswa abangamadoda. UBorton (1982) uxoxa ngelithi uhlalutyo ngokwesimbo sombhali kukujonga isiphumo sokusetyenziswa kolwimi kuloo tekisi kusetyenziswa imethodi yokuba kuqondwe zonke izinto ezisingisele kubunyani obuqanyangelwe kulwimi lombhali.

Njengokuba ingcali enguMontoro (2014) ibethelela ukusetyenziswa kolwimi nje uBorton(1982) yena ugxile kwiziphumo zokusetyenziswa kolwimi olo kwitekisi.

2.8.4.2 Ingqiqo nesimbo sombhali (*Cognitive stylistic approach*)

> UFowler *(1986)* uyicacisa enjenje ngokubaluleka kwayo*: cognitive stylistics serves as a pattern to cognitive theories so that conclusions about the minds of characters, authors, and narrators will be able to explain literature through the "mind style" (Fowler, 1986: 150).*

Oku kubhekiselele kumagama azisa umfanekiso ntelekelelo ukuze umfundi wencwadi acacelwe koko kubaliswa ngumbhali, abafundi betekisi basondezwa ngale mifanekiso ngqondweni kusetyenziswa izixhobo zohlalutyo.

UCohen (1973) uyakungqina ukubaluleka kwale mifanekiso ngqondweni ekhokelela kwimifanekiso ntelekelelo ngokuthi incedisa umfundi wencwadi ukuba nombono womlinganiswa ngakumbi ngendlela abunjwe ngayo, mve xa athi:

> *The author employs physical descriptives of verifying exactness and fullness so that the character can be visualized by the reader through direct or indirect presentation* (Cohen,1973:37)

Utsho ebethelela ukuba lo mfanekiso ntelekelelo utyhilwayo ngomlinganiswa uya kutyhila uzobo ngqo okanye uzobo mayana ngakubalinganiswa.

2.8.4.3 Isimbo sombhali nemvelaphi yakhe (*Historical biographical approach*)

UBenson (1985:243) uyichaza le aprowutshi ukuba iphenjelelwa yimvelaphi yombhali njengeyona aprowutshi yoncwadi ethi inikezele isikhokelo sokunceda abafundi ukuba batolike ze baphonononge itekisi. Uthi inikezela isiqinisekiso sokuba itekisi yoncwadi ingumfuziselo wobomi bombhali nemihla yakhe yokuphila, kuba iyingqokelela yamava wakhe.

Umzekelo kwincwadi ezikhethiweyo zesiXhosa kucaca kwindlela ekusetyenziswa ngayo ulwimi ukuba uthini umsebenzi wombhali, kuDazela (1988) ubutitshalakazi buyavela nakuMagadla (1992) ubumongikazi nabo buyavela kuBuzani (2015) xa uThandiwe ancediswa ukuzala nguninazala ze ngelishwa lungaphili usana.

2.8.4.4 Ukusetyenziswa kolwimi

Apha kujongwa ubuchule bokusebenzisa ulwimi nochongo magama ukudlulisa imiyalezo nemfundiso ngebali. Kusetyenziswa kwamagama anika umfanekiso ntelekelelo nafana nezikweko, imifanekisongqondweni, imiqondiso, isimntwiso uburharha nempoxo. UBrown (1943: 10) uthetha enjenje ngendima yolu lwimi ekutyhileni abalinganiswa nemixholo yoncwadi:

> *An imagery is an expression evocative of an object of sensuous appeal and it usually serves to make an impression more precise, and, on the other hand, carries the mind from too closely dwelling on the original thought. Imagery helps writers to accomplish a vivid description of events, and draws readers more deeply into a story by helping the readers visualise what is being described. It is also used as symbolism of important ideas in a story. Imagery can also mean the use of figurative language to represent objects, ideas, and actions by making them appealing in a physical sense. The function of imagery in literature is to bring a graphic representation of pictures that appeal to many of the reader's senses. Images are drawn by using figures of speech, namely metaphors, similes, personification, symbolism, allusion, etc., to complete the beautiful picture of literature. Furthermore, under the aspects of style and stylistics techniques lie theories of grammatical features such as humour, satire, and irony. These aspects will be analysed in detail with examples that are relevant in the forthcoming chapters. However, one can briefly define the concepts as follows in the next section.*

UBrown (1943) ubethelela izixhobo zohlalutyo (*literary devices*) ezifana nemifanekiso ngqondweni etyhila imifanekiso ntelekelelo. Injongo kukwenza umfundi wencwadi acacelwe yndlela ezisetyenziswe ngayo ukutyhila umxholo wencwadi, mxholo lowo ubagela kufumaneke umyalezo nemfundiso yencwadi.

Uburharha nempoxo zezona nto eziye zaxhaphaka kubabhali abangamanina kwezi ncwadi zikhethiweyo ngakumbi xa bebonisa ukuphelelwa kwexesha kumasiko nezithethe

ayesa kusetyenziswa ukuphehlelela ipatriyakhi. Umzekelo kwincwadi kaBelebesi (1976), usebenzisa uburharha xa ebonisa ukungalungi kwesiko lokubonela nalapho intombi itshata nomyeni amthandayo abantu bejongile, kuba bengazani abatshati ngenxa yokubonela. Kwakhona kwincwadi kaMagadla (1992) kusetyenziswa impoxo ukubonisa ukungabinanyani kwamagqirha xa uTozi esokola ukufumana umntwana ze umazala angene ephuma kwiindidi zamaxhwele ukuze kuzuzeke ichiza lokumisela uTozi, akukho nanye eyenzekayo.

Olu chongo magama lubalulekile kakhulu kwisimbo sombhali kuba lulo oludiza isakhono sakhe esichubekileyo esimncedisa kwindlela awondlala ngayo umbandela kunye nemiyalezo yakhe. Oku kungqinwa nanguMsimang (1983) mve xa athi

> *There are various concepts of style and the issues are further compounded by the various approaches to the problem of style. These approaches include the philosophic approach with emphasis on logic, the linguistic approach with emphasis on phonogrammatics and the transformational generative mode, the prose style with emphasis on the appropriate choice of words* (Msimang 1983: 176)

UMsimang (1983) naye akahluke kuyaphi kwingcali engentla uBrown ubethelela ukulandelelana kweziganeko ezikhatshwa sisicingo sexesha (*time line*) kulwimi olo olusetyenzisiweyo kugxilwe nguchongo magama.

2.9 UMXHOLO NEMIXHOLWANA (THEME AND SUBTHEMES)

2.91 Inkcazelo ngomxholo nemixholwana

UCohen (1973) uwuchaza umxholo njengeyona ntsingiselo okanye uluvo olungundoqo kuncwadi ze uPretorious yena (1982) ongeze ngelithi:

> *A theme is a universal idea, lesson, or message explored throughout a work of literature. One key characteristic of literary themes is their universality, which is to say that themes are ideas that not only apply to the specific characters and events of a book or play, but also*

express broader truths about human experience that readers can apply to their own lives (Cohen ,1973:198).

Ugxila yena kumsonto othunga lonke ibali ngokweziganeko/ izehlo kunye nabalinganiswa ukuze kukholeleke umxholo oyingxam yebali onemfundiso nomyalezo orhintyelwe ngamava obomi. Kolu phando asiyiyo ingxaki le kwemixholo kuba amanina abhala ngokwamava wabo ngakumbi amava akhatshwa yintlungu.

2.9.2 Iimpawu zomxholo nendlela yokuwuqaphela

- Umxholo wahlulwahlulwa kwezinye iincwadi ngokwegama okanye ingcaciso. Amagama asetyenziswayo kumxholo ngalawo aquka okukhulu nafana nothando, uxolelwaniso, Intlungu njalo njalo. Ukanti ingcaciso yona iqulathe umxholo ongelilo igama elinye nochazwa ngokwesivakalisi umzekelo uthando aluboni, awunakuluthenga uthando, oku kuxhomekeka kwiziganeko zebali elo.
- Umxholo awuchazwa ngokuthe gca ebalini njengomongo kusoloko kukho amagama afihla umxholo lowo nafana nemiqondiso, uphindaphindo lwegama okanye ibinzana kwincwadi yonke nekufumaneka kwezinye isisihloko sencwadi umzekelo kwincwadi kaMalati Indlal' inamanyala kunye neyikaTamsanqa (1958) ethi Buzani Kubawo, zombini izihloko zezi ncwadi ziphinde zibe yimixholo eqhutywa luqhankqalazo eshukuxwayo ngaba babhali kuzo. Olu phinda phindo lwebinzana lungumqondiso okanye uphawu olunikezwa ngumbhali ngomxholo webali.

2.9.3 Imixholo ekujikelezwa kuyo ngamadoda namanina kuncwadi

Imixholo ajikeleza kuwo amanina iyahluka kunale amadoda ayisebenzisayo. Amanina asoloko ejikeleza kwimixholo ngokwamava awo neenzima aye ahlangabezana nazo ebomini eziquka ugonyamelo ngamadoda kunye nobucaka babo. Amadoda asoloko ejikeleza kwimixholo eqhwabela izandla inkcubeko nkcubeko leyo iwabeka kwiqoqo lobungangamsha bologonyamelo umzekelo u*Buzani Kubawo* nguTamsanqa (1985) Abanye ababhali bajikeleza kwimixholo engopolitiko umzekelo *Ukhozi Olumaphiko* nguSaule N (2006) nalapho asebenzisa usiba lwawo ukulwa ingcinezelo UKula (2008)ngomnye wababhali osoloko esebenzisa imixholo yokulumkelwa kwamanina

anobungozi abafana nababulali bamadoda wabo njengoko enzile kwincwadi yakhe I*nkawu idliw'ilila.* Amanina ajikeleza kwimixholo engothando umzekelo uDazela(2003)*.kuSoze Kube Nje Ngakuqala* Uthando oluhanahanisanyo nezivubeko zemfuduko ebangwa yingqesho (*migrant labour*) kumanina *uHamba Nam Ndipheleke* nguBuzani (2015) imixholo yempathekombi emizini nokubaluleka kwemfundo uBelebesi (1976) *uNongxaki Nezakhe*, iinzima zokungazali okanye ukungazali nkwenkwe kuMagadla(1988) *Isazela sidl'umniniso*, nemixholo elwa uxhatshazo lwamabhinqa ngakumbi ngokwesondo Magqashela (2006) *Isangxa siyawhuza*) Ukunyoluka nokungathembakali kwabahlobo begazi Madolo(1992)kwincwadi *Imiphanda ichithwa ngabamelwane*

2.10 ITHIYORI YASEMVA KONGENELELO LOBUKOLONIYALI (*POST COLONIAL THEORY*)

Le thiyori igxile kuncwadi olubhalwe kumazwe ayesakuba kwimo yobukoloniyali Kujongwa indlela ubukoloniyali lube nefuthe ngayo kwiincwadi ezibhalwe ngeli xesha kugqubа lona ngakumbi ngaphambi kokuzuzwa kwenkululeko lilizwe elo. ngexesha kugqubа ubuKoloniyali.

Kolu phando le thiyori iza kuncedisa ekucubunguleni iingxaki amanina ayejamelene nazo ngexesha longenelelo lobukoloniyali nangexesha lasemva kwenkululeko . Oku kuya kuncedisa ekuphumezeni izicwangcisoqhinga abazisebenzisayo ukusombulula ingxaki leyo zithelekiswa nezo ezinokusetyenziswa ngeli xesha lanamhla. Kubonakala ukuba iingxaki zamanina zaqala mhla kungenelela ubukoloniyali apha eMzantsi kuba phambi kongenelelo amanina ayehlonitshwa kakhulu ngamadoda bebonwa njengabancedisi abazokwakha imizi, bebebonakala bebandakanywa nakunqulozinyanya apho ibiyindlela yokunikwa imbeko bebulelwa ngegalelo labo ekhwakheni usapho nekhaya. Amagama amanina akhona kwizinqulo zezinyanya umzekelo *Nozulu, Nondzaba, Nolundi*. La ngamagama abafazi ngokweziduko ezahlukeneyo. Iingxaki zaqala mhla kwabakho abangeneleli nalapho bazibona enolawulo lwabamnyama kulapho amadoda amnyama abona ukuba nawo mabasebenzise amanina ukuziva esephantsi kolawulo.

2.10.1. Imvelaphi yethiyori yasemva kongenelelo lobukoloniyali

Ithiyori yasemva kongenelelo lobukoloniyali yaqulunqwa isukela kuphononongo ncwadi nalapho yayinxamnye nabaphicothi Boncwadi nabaphononongi nabachasi bekoloniyalism. uBhabha (1994), uSpivak (2018) kunye noWa Thiongo (1986) igxile kuzo zonke izinto ezazisa kujongelwa phantsi nezifana neendawo, inkcubeko, imithetho eyayisetyenziswa njengemiqobo kuba imvelaphi yazo iyeyabamhlophe

> UWa Thiongo (1986) wenza isimbonono sokuba kuzanywe ukubuyisela iingqondo zabantu bakwantu kwingqondo yabo yemveli kusuke ubukoloniyali apha kugqugqisa khona izinto zasentshona. Ubona ngelithi asiyiyo ingqondo kuphela emayibuyiselwe embo koko nezinye iindawo ezathinjwa yinkcubeko yasentshona kudelelwa le yesintu. Esi sikhalo usenza kuzo zonke iziphathamandla ezinegunya kunye nabo basisininzi ukuba baqwalasele indlela intshona efike yayityhefu ngayo kwisizwe sakwaNtu. Oku kwenza ukuba kubonakale kubekho iilwimi ezingcono kunezinye ze kubekho amaqela abantu abazibona bekulwalulo ngegqudu kunye nabo balawulwayo, abaphetheyo nabaphathwa ababonakali bengalingani ukuze kudodobale isizwe.

Asiyiyo ingqondo kuphela ekufuneka igutyulwe ubukoloniyali koko kufuneka kutshintshwe iinkqubo kunye namaziko ayiphehlelelayo ngokubhekiselele kuzo zombini iindidi zoluntu ezo ziyifake engqondweni kunye nezo ziyiqhwabela izandla. Sisonke kufuneka sikhabe ngawo omane ukuba ulwimi lwethu kunye nendlela yokwenza izinto, neziye zibonakale zizisa uqhekeko kuluntu kubekho icala labantu abazibona bekrelekrele kunye nabo bangazithembanga elinye icala labalawuli nabalawulwa, abasahlumayo kunye nabo bahlume bagqiba.

ULavia (2007) uthetha enjenje

> *Post colonial perspective demands that we place at the centre stage the continuing implications of European's expansion into Africa, Asia, Australasia and the Americans from the fifteen century*

onwards. Post colonialism calls for the unlearning of white privilege and deficit thinking in both national and global contexts.

Kubonakala kulululutho okutshiwo nguLavia ngentla xa athi kufuneka kususwe ulwazi lwasentshona ukuze sigxile koko kwaziwa ngcono. Unyanisile kuba iza kuba yingxaki into yokusombululula iingxaki zamanina ezithe zavela ngenxa yempucuko yasentshona xa iingqondo zisagcwele ulwazi lwasentshona, ayizokubonakala ingxaki akuzokufumaneka kwasisombululo. Kungakuhle ukuba sonke sinokuqonda ulwamvila olubangelwe lungenelelo lobukoloniyali kwiimpilo zabantu abaNtsundu nalapho utshintsho lwabangela ukuba kumke inkcubeko ethi nasiphi na isizwe sizidle ngayo.

NgokukaBattiste (2004) ingcingane malunga nengqiqo yasemva kongenelelo lobukoloniyali ayikokugxeka nokuchitha ubukoloniyali obugqugqisayo koko imalunga nokwakha kwakhona nokuzisa utshintsho koko kubonakala kuchithwe yiyo ukuquka ubuntu.

UTendla (1995) yena wenza isikhalo semfundo entsha yaseAfrika, nalapho achaza ekhoyo iAfrika njengeye yancothula neengcambu izinto ezilungileyo zemveli ezilulutho kwantu kwaza kwafakwa bonke ubuchwephesha baseNtshona kuqaqanjiswa bona njengobuphucukileyo. Ucebisa ngelithi kubalulekile ukubuyisela oko kulahlekileyo nobekuluncedo kuluntu ukuze kube ngumkhombandlela wokwakha kwakhona isizwe. Ubona ukuba nantoni eye yalahleka okanye yalityalwa okanye yahlubungulwa nokuba yabiwa ingaphinde kuzanywe ukuba ibuyiselwe ukuze ihlale ihleli naso isizukulwana esizayo.

NgokukaFrenkel (2008) amanina bewekhutshwe mpela kwizikhundla zolawulo ngenxa yesini. Ngokweembhali ezininzi abantu abakwigunya lolawulo bephantsi kobukoloniyali bebengafuni nokuzibandakanya neengxoxo zamanina ngakumbi kwiindawo ezisekuhleni zoluntu. Impixano eye yaphakathi kwabanegunya lobukoloniyali kunye namadoda akwaNtu yabangela ukubekelwa bucala mpela kwamanina kulawulo kuwo onke amazwe ukusuka eAsia ukuya eAfrika. Kwakusetyenziswa amanina kwiiprojekti ezincedisa

ukwamkeleka kobukoloniyali kuba yayingawo ayezibandakanye kuqala nenkolo yobuKrestu kunye nenkcubeko yasentshona ekuhlaleni, kwalandela amadoda.
Zonke ezi ngcali zingentla uBattiste, Tendla no Frenkel zibonakala zisenza isimbonono ngolwamvila olubangelwe yimpucuko yasentsona kwisizwe esintsundu nethe yachaphazela amanina ngokuphindwe kathathu. Oku kubonisaubunzima athi amanina ajamelene nawo ukuzisa izisombululo kwiingxaki zawo, kufuneka kutshintshe indlela uluntu olucinga ngayo ngakumbi amadoda ukuze akwazi ukuvuma ukuba ngenene amanina adinga intlonipho ngobukrelekrele nemisebenzi yawo.

UHassim (2006) uphefumla athi ngobukoloniyali

> *The political activism in post colonial contexts as enabled by large struggle against colonialism, which results in extensive alliance between women's and nationalists organisations. The negotiated alliance varies and in the South African context for the power struggle between nationalists and feminists within the ANC women's league resulted in feminists leaving the organisations and the league becoming ineffective political vehicle for women (Hassim 2006:9)*

Oku kutyhila ukungaboni ngasonye kumatshantliziyo lawo alwela inkululeko kunye nalawo alwela inkululeko yamanina. Lo mhlomlo ungentla uncedisa ekuziseni iimpendulo zokuba kungani na ukuba iingxaki zamanina ziyele zisanda kanye ngoku uninzi lwawo lukwizikhundla eziphezulu kulawulo apha eMzantsi Afrika .Leyezikhundla eziphezulu zamanina yenye yeengxaki ezishukuxwayo kolu phando lokwenyuka kwamanani okuxhatshazwa kwamanina nokubulawa kwawo ngabalingane kodwa ngawona asezikhundleni eziphezulu kude kubekhona neemanyano zamanina ezibonakala zisenza imigushuzo kuphela xa kukho isithwakumbe esithile awabonakali egushuzela amanina asahleli kwindlala nentlupheko.

2.10.2 Imfundo egutyungelwe bubukoloniyali

Imfundo yaseMzantsi Afrika ilenzile igalelo lokubuyisela uncwandi lwakwantu kunye nenkcubeko kwikharityhulam yayo ukuze abantwana bafundiswe banzi ngenkcubeko yabo. Yindlela enokuthi igcinakale ngayo ngokuthi idluliselwe kubantwana abasakhulayo kuba enqongophele amaxhego namaxhegokazi ayesakwenza njalo. Eli linge alibonakali lisanelisa kuba nolu ncwadi Lwemveli lungena njengento umfundi amakayikhethe ingaske lwenziwe lunyanzeleke kumntwana wonke ngokwenza njalo sakuba siqinsekisa ukubuyisela isidima senkcubeko yesiNtu eyakhukuliswa ngexesha longenelelo lobukoloniyali ngeenjongo zokuphakamisa eyabo inkcubeko yaseNtshona.

2.10.3 Uncwadi olufuthelwe bubuKoloniyali

Uncwadi Lwemveli olwalubizwa uncwadi lomlomo lulo umzekelo wencwadi e ngaphefumlelwanga bubukoloniyali nalapho lwalusetyenziswa ngeenjongo zokufundisa nokugqithisela amasiko nezithethe kwabasakhulayo. Luncwadi olusetyenziswa kakhulu ukubumba izimilo zabantwana lubethelela imbeko nentlonipho.

Emva kongenelelo lobukoloniyali kubonakele umzila wabo kuncwadi nalapho kuye kwakho utshintsho kwimixholo nezinto ezishukuxwayo ezinye ziqaqanjiswa kukusetyenziswa kwezixhobo ezivela entshona. Kwabakho uncwadi olubonwa njengolufumene ifuthe lobu bukoloniyali kwinulungwane ye-16. Ubukoloniyali buvele baza notshintsho kuluntu nendlela abacinga nabenza ngayo izinto. Ingqwalasela kaLamming (1960) yindlela ebuthe ubukoloniyali babanefuthe elimandla kubabhali. Ababhali babekholisa ukugxila nasekubhentsiseni ububi obuze nale koloniyali nemingeni ebonakala kuluntu phambi nasemva kozuzo lukamaziphathe. Kulelo thuba kanye apho kwabakho uncwadi olwahlula olu lufuthelweyo kunye nolungafuthelwanga. (Wa Thiongo no Naipul).

Umbhali uMqhayi unencwadi ebizwa *Ityala Lamawele* eyapapashwa ngonyaka we1914 nalapho kubonakala ibhalwe kungakhange kusetyenziswe zixhobo zasentshona.

Kulapho kudandalaziswa iinkqubo zobulungisa zamandulo apho amatyalala achotshelwa ziingqondi zemveli. UMkonto (1998) kweyakhe uA! Jongumsobomvu ubhala ncakasana ngongenelelo lobuKoloniyali nalapho idrama yakhe ityhila indlela obangenelela ngayo buzigqume ngengubo yobuKrestu. Kulapho ibhentsisa khona ukuqala kwentsokolo ephindaphindiweyo kumanina, ukujongelwa phantsi kwawo nendlela ipatriyakhi eyathatha ngayo indawo ukuze iphungule idyokhwe yengcinezelo yabamhlophe ngokuyidlulisela kumaninan esebenzisa ugonyamelo. Ibhayibhile sesinye sezixhobo okanye uhlobo oluthile loncwadi apho abafazi bejongelwe phantsi kuphakanyiswa amadoda kuba ababhali bayo ingamadoda. Yiyo ebethelela ukuba amanina abe zizicaka zamadoda.

Iingxaki zamanina zaqala kanye kule mbhai kuba kungeli lixa kwaqhuma ukusiswa ngenkani kwamadoda emigodini, eshiya imihlaba yooyise esiya kuphangelela abelungu ngomvuzwano ongephi. Amanina ashiyeka ingawo akhokela amakhaya ekhulisa nabantwana, amadoda abonakala efumana eminye imizi kwelasemigodini. Kungeli lixa apho amanina abona kwanele mabavakalise izwi lawo ukuze bakwazi ukubonwa njengabanexabiso. Kulapho amanina angamatshantliziyo eli loMzantsi Afrika alithathela kuwo ngo1956 eli dabi besilwa umbandela wamapasi owawubantintela bakwazi ukuya kubona abyeni babo kwiindawo zempangelo ezikude kunamakhaya wabo, aza aliphumelela idabi.

2.10.4 Impembelelo yobuKoloniyali kuncwadi

Eli xesha lasezimbalini libe nefuthe elimandla ukuzisa iingxaki zamanina ebezikade zingekho ngexesha laphambi kobuKoloniyali kweli. Umzekelo buye baphembelela ugonyamelo lwamanina, ukuxhatshazwa kwawo kumaziko ahlukeneyo, nokudeleleka okuhlisa izidima zawo bathathe njengabantu abangento abangaphantsi nakoonyana babo, kuba igunya elinikwa unyana wakhe lingaphezulu le kwalinikwayo yena engunina walo. Ziingxaki eziye zaphenjelelwa bubuKoloniyali obuthe bagqugqisa eli lizwe lisendela likhoboza neengqondo zabemi beli ngakumbi amadoda.

Eli xesha lixesha apho ubukoloniyali buye babonakala bendele kuluntu, kufumaniseka kwiincwadi abazibhalayo, kwizinto abazenzayo nendlela yokunxiba. Kuyabonakala ukuba eli xesha lasezimbalini lelona eliye laphembelela impatho yobucaka kumanina, ubucaka obusukela kumadoda. Kulapho kuvele khona inkqubo yosebenzo lwakude lwamadoda, eshiya imizi yabo esiya kuphangela. Iinjongo izindlela zokuphila ngokuthi bakhongozwe iisentana ezi nokubangela babeke isonka etafileni. Abafazi banyanzeleka bashiyeke emakhaya nabantwana besebenza nzima kungekho ntlawulo bayifumanayo.

UWa Thiongo yena uzicacisa enjenje ngeli xesha lembhali:

> *Precolonial and post colonil era are a new content based literary genre known as post colonial literature emerged around the 16th Century.Colonialism modified and changed the physical territories as well as human identity. (Wa thiyongo, 1986: 50)*

Esi sahluko sigxila kwindima edlalwe ngababhali abangamanina ukuzama ukusombulula iingxaki amanina ajongene nazo ngexesha lasemva kokufika kobuKoloniyali apha eMzantsi Afrika. Kubalulekile kuqala ukuqwalasela iingxaki zangeli xesha ezifana nokungalingani ngokwesini nalapho indawo yabafazi ibisaziwa njengesekhitshini kuphela, apho abafazi bebonakala kuyimfuneko yokukhonza nokugoba phantsi kwamadoda nalapho kusetyenziswa ipatriyakhi njengesixhobo sokusengela phantsi izidima nobukrelekrele bamanina. Inkcubeko isetyenziswe kakhulu kunye neBhayibhile kule mbhali yobukoloniyali ukucinezela abafazi. Ithiyori eza kuncedisa ekuphononongeni olu luvo yileyo yasemva kobukoloniyali *(Post Colonial theory*) kunye *nesocio-cultural theory*, ziza kusetyenziswa kakhulu kwesi sahluko ukuphononongа iincwadi ezibhalwe kweli xesha lasezimbalini zibhalwa ngabafazi nalapho kuza kucubungulwa umxholo oxukushwa ngabo kunye nendlela abaye basebenzisa ngayo uncwadi olu ukuxhobisa amanye amanina.

Kukho ingcinga yokuba abantu abamnyama bebesebumnyameni bengazi nto kwada kwafika iimishinarizi nabelungu kuzisa ukhanyo. Inye kuphela into efike nabelungu kweli kukudelela amasiko nezithethe zabantu ambamnyama bephakamisa ibhayibhile ngeenjongo zokufezekisa iimfuno zabo zokuba bazibone bengabemi beli belawula

ubutyebi beli lizwe. Oku kungqinwa nanguLeonard Thompson owaziwa njengomntu wembhali yoMzantsi Afrika xa athi

> *Indigenous Black south African had their own community with own social customs, they were not tabula rasa for white invaders or capitalists to civilize or victimised (Bond 2010:4)*

Unqulo lukaQamata kusetyenziswa iminyanya yayiyeyona nto iphilisa abamnyama nesizwe ukudlula lo Thixo wabelungu owapeyintwa njengomntu omhlophe nekubonakala ngoku xa uluntu lukhalaza ukuba uThixo akabeva umbuzo umi akaviwa ngowuphi uthixo , ingaba kuthandazwa uThixo onguye na okanye kwashiywa uQamata owayesiva ephendula kwakhukhuthekwa noThixo omhlophe owaza nabelungu.Iintlanga zonke zikhonza oothixo bazo ngokohlobo lwenkcubeko yazo umzekelo uAli,amaYuda,amaSlamsi ngabamnyama bodwa abasusa uQamata wabo ohambelana nenkcubeko yawo bathatha eyabelungu ngoku xa ujonga abamnyama ngabona basokolayo ukodlula zonke ezinye iintlanga ungabeva abanye abantu besithi sisizwe esashwatyulelwayo kuba ubukhulu becala izinto azihambi ngandlela.

UBond (2010) uyibeka icace into yokuba uluntu lwaseMzantsi Afrika belunendlela yokwenza izinto beneziseko zasekuhlaleni ezinamasiko nezithethe zendlela zokuhlalisana koluntu bebengengabo *ooTabula rasa* oko kukthi bebengafani nabantwana abasanda kuzalwa nalapho kungekho nto ezingqondweni zabo, nanjengoko abamhlophe babecinga njalo bangenelela ngokungekho mthethweni ukuphucula ngelabo nokutyhuthula okanye ukwenza amaxhoba ngokoluntu lwaseMzantsi .

2.11 INGQIQOZIMVO YASEMVA KOZUZO LWENKULULEKO EMZANTSI AFRIKA (*POST APARTHEID IDEOLOGY*)

2.11.1 Amanina kumaziko ayesakuphathwa ngamadoda

Ngokolwazi lwethu kukho amaziko ayesakuphehlelela ipatriyakhi nalapho kwakubonwa inina lingafanelanga kuphatha kuwo okanye linikwe izikhundla eziphezulu. Ngamaziko ekwakucingwa ukuba angafa ukuba kunokuphatha inina phofu ngezizathu ezingavakaliyo

nalapho kubonakala eyona nto ephambili kukudelelwa kwezakhono nobukrelekrele bamanina. Amanina aye angina ngokungena kula maziko aze abonakala amaziko eyimpumelelo kwisandla esingqingqwa samanina. Kolu phando kuza kugxilwa kwindima yamanina kula maziko alandelayo:

2.11.2 Amanina kwezopolitiko

Le ngqiqozimvo yasemva koguzulo localucalulo yiyo eza kuba sisikhokelo ekunikeni imbeko kumatshantliziyo angamanina nalapho adlala indima enkulu ekuziseni utshintsho kweli loMzantsi Afrika.Iza kuncedisa ekubeni sazi siqonde kananjalo indima yamanina ekuziseni utshintsho kweli loMzantsi Afrika ngokuguzula ucalucalulo olwalugqubа eMzantsi Afrika. Olu phando lwakunika imbeko kumatshantliziyo afana noCharolette Maxeke, Helen Suzman, Madikizela Mandela, Phumzile Mlambo-Ngcuka noThuli Madonsela. Iinzame zala manina alwela ingcinezelo zakuthelekiswa neenzame zamanina angababhali ukuze kufumaneke ichiza lokulwa umngeni amanina ajongene nawo afana noxhatshazo oluphenjelelwa sisini kunye nokubulawa kwawo ngabalingani babo. Kuxa kuthulelw' umnqwazi kula matshantliziyo uphando luya kubhentsisa ukuba ingaba amanina akulawulo azisebenzisa ngokufanelekileyo kusini na izikhundla zawo ekuziseni utshintsho kwintlalo enzima yamanina jikelele.

UNgculu (2011) Uphawula enjenje kwinqaku lakhe ukuba umbutho wamanina weANC(AFRICAN NATIONAL CONGRESS) waqulunqwa ngomnyaka we-1943 injongo yayikukuququzelela umngcelele wamanina owasingisa ePitoli nalapho babekhalazela ukuphatha amapasi xa bendwendwela abayeni babo. Ngenxa yoku amanina abonwa njengabanikisa ingxaki nalapho ngomnyaka we-1955 umbutho obizwa *iBlack Sash* waqulunqwa nawo usilwa umba wamapasi. Oku kwabangela ukuba bafumane inkxaso kakhulu kubantu ababecinezelekile nalapho bebengavunyelwa ukuba bahlale ngaphezu kweeyure ezingama-72 ezilokishini. Ngomnyaka we1994 kwazuzeka inkululeko eMzantsi Afrika emva kwevoti nalapho amanina anyulwa ukuba abesepalamente, inina lokuqala yayingu UGinwala nalapho wanyulwa njengesithethi sendlu yowisomthetho yoMzantsi Afrika.

Xa kubonakala amanina enako ukuphumelela idabi eloyisa amadoda leliphi abangeloyisi? Inye kuphela into efunekayo zizixhobo nenkxaso esuka kumadoda nangayifumaniyo enokuthi iphelise nya uxhatshazo lwawo nobucaka. Izixhobo zoncwadi zinganoneli ukuba akukho nkxaso yakuzipapasha zifikelele kuye wonke ubani.

2.11.3 Amanina nenkcubeko

UFamilusi (1999) uchaza ngendlela ayexhatshazwa ngayo amantombazana akwixabiso lokwenda kunye noomama wawo, ukuba intombazana kufumaniseke ukuba asiyiyo ntombi nto usapho lwayo lubaleka luzifihle ngenxa yeentloni phofu lusoyikisela kananjalo indlela umkhenyana anokuthi alwe ngayo ngenxa yomsindo. Ngosuku olulandelayo ibhotile yewayini ekwisiqingatha ithunyelwa kubazali bakhe, ze yena umakoti anikwe imbiza eyaphukileyo ukuba akhe ngayo amanzi emlanjeni. Oku yayiyindlela ababonakalisa ngayo ukungakwazi kwayo ukuziphatha. Kulindeleke utata wentombi athumele umyalezo ongxengxezayo kumkhwenyana ecela kananjalo ukuba intombi ibuyiselwe ekhayeni layo.iya kugcinwa ide inikezele igama lomfana lowo imsuse ubuntombi ukuze kuthunyelwe abantu kuyo ihlawule iinkomo zehlazo.

Umbuzo umi wokuba xa umfana ekwendiselwa kuyo intombi engumfana fa (engazani nantombi) uva njani na ukuba intombi leyo seyikhe yadibana nomfana ngaphambili? Kuba akuvakali kuhlolwa kwenziwayo ziingcali kwintombi leyo. Oku kutyhila phandle ukugqubа kwepatriyakhi nalapho kubonisa phandle ukuba ezona njongo zomtshato kukwaneza iimfuno zendoda kuphela kuba izenzo ezikumila kunje zisoloko zicalanye.

UFadipe (1970) UFadipe usibona esi sithethe njengesiphelelwe lixesha apho izindlela nje zokuhlambalaza intombi nocalucalulo ngokwesini. Nangona ikhuthaza ukuziphatha nyulu kwentombi de yende nje kodwa akubikho bani uzidinayo ngokuuza inkwenkwe ukuba inyulu kusini na.

UAdeoye (1982): noFamilusi (1999) bathi kumba wokrexezo kulindeleke ukuba inkosikazi inyaniseke kwindoda yayo nokuba indoda ingakrexeza ithini na. Kulindeleke amanina azole angabuzi nto amkele olo krexezo lwendoda nokuba luyakrakra.

Ngeli xesha uAkintunde (1999) abona ukuba inkcubeko yaseAfrika iyacalucalula kananjalo ayinabulungisa, kuba akukho ukulingana ekwenzeni izinto ezithile ngakumbi kwindlela esikokoswa ngayo isidima newonga lamadoda ukuthelekiswa namanina. Udlula ngelithi mininzi imiba kwinkcubeko yaseAfrika ethintela ukuba amanina abonwe

njengalinganayo namadoda.

Ezi ngcali zibonisa phandle ukuba ngenene ucalucalulo lukhona ngokwesini luqanyangelwe yinkcubeko ukuze kungabikho nina lihlaba imibuzo ngendlela eliphatheke ngayo kuba oku ibonwa njengento edelela inkcubeko, amasiko nezithethe nezinyanya kananjalo ngabula wona madoda. Umgaqosiseko nemithetho yeli loMzantsi iyawavumela amanina ukuba ahlahlambe ngempathombi ngakumbi leyo ifihlwa ngaphantsi kwenkcubeko efana nokuthwala kunye nongeno.

Ukuzuzwa kwelifa ngokwenkcubeko yaseYorubha kuyakhabana nezidingo zamanina, kuba emva kokuba umyeni ebhubhile ukwabiwa kwelifa kubhekiswa kwindodana kuba amanina engabonwa njengabantu abanokuma iintsapho. Akukhathaliseki nokuba umntwana oyikwekwe mncinci ngaluphi na uhlobo uba newonga elodlula lowo uyintombazana okanye inina, akulindelekanga ukuba nomntwana oyintombi abelwe kwilifa elo likayise, kufane kube ngcono kumfazi kuba esabelwa kwelo lomyeni wakhe

Oke (2001) wongeza ngelithi ukuba indoda ibhubhe ingenanyana izinto zayo zisiwa koobhuti bakatata wakhe ngaloo ndlela igama likayise liyaphela, yiyo loo nto bebona kulungile ukuba indonda ibe khona ukuze igama likayise lingapheli. Nangona amanina engenakho ukwabelwa ilifa kwezinto zomyeni wakhe nje dwa makwaziwe mhlophe ukuba uba lilifa lokwabiwa yena, nalapho kuvumelekile ukuba atshatwe ngomnye wabaninawa okanye abakhuluwa bomyeni lowo.

Kulusizi olu ukubona abantu bomzi betyhuthula kwanto ekumele ukuba lilifa lenkosikazi kunye nabantwana ngokuthi bazinike amagunya wokuxhapha intsebenzo yenye indoda egameni lenkcubeko. Oku kubonisa mhlophe ukuba inkcubeko le iyaxhatshazwa ngeenjongo zokuxhaphaza amnina. Nalapha umthetho ungenelela ukukhusela iintsapho zifumane ezikudingayo.

2.11.4 Amanina kumaziko ezemfundo

ULawal (2005:129) uchaza ngelithi imfundo yasesikweni ayizange ithakazelelwe nguye wonke ubani ukufika kwayo. Babe mbalwa kakhulu ababefuna ukuthumela abantwana ezikolweni ngakumbi amantombazana. Loo nto yabangela ukuba abona bantu abayifumana ngobuninzi imfundo esesikweni ibe ngamadoda kunamanina.

Oku kwabethelela ingcingane yokuba amanina abonwe njengabantu abaxhomekeka kumadoda wawo. Mandulo lwalukhona uloyiko lokuba ukufundisa amantombazana akuzokuzisa inzuzo ekhayeni koko imivuzo yawo iza kutyiwa ngabayeni nabazali bomyeni endawei yabazali bentombi leyo. UAdebesi (2009) wongeza ngelithi amanina aseAfrka khange akhuthazwe ukuba abheke esikolweni endaweni yoko babesiwa kumaziko apho aza kuqeqeshelwa ubumama nokuphatha kakuhle abayeni babo ukuze abazali bangahlazeki.

2.11.5 Amanina kumaziko ezoqoqosho

UBarrett nabanye (1985:83) babika iqondo eliphakamileyo lokungabikho komsebenzi nalapho luye lwazisa intlupheko emandla kumanina. Amanina aphela ebhenela kumaziko angekho semthethweni okanye ezenzela amashishini ukuza akwazi ukubeka isonka etafileni. Amanina aphela ezuza iisentana ngokuthunga iimpahla zabantu, ukuthenga bathengise utywala ngokungekho semthethweni. Imisebenzi iye inqaba ngokunqaba amaziko angekho mthethweni aphela angeyona ndawo abanokufane bazuze khona imisetyenzana engahlawuli ngokufanelekileyo. Kulaa mashishini angekho mthethweni kwufuneka la manina aphinde abe nexhala lokubalekana namapolisa nalapho bewewephela echithachitha oko bakuzamayo abanye bade babanjwe kuba bengenayo ilayisenisi

yokuqhuba ishishini elo. Ezi nzame zibonakala zizisa olona xinzelelo kumanina kuba ikhuphela kwento abanokususa ikati eziko. Kodwa kuyo yonke loo nto zange baphela mandla ekuqhubekekeni namashishini.

2.12 IPATRIYAKHI NOGONYAMELO

Ipatriyakhi ibonakala njengeyona ngcambu yogonyamelo noxhatshazo lwamanina. Iye yadlala indima enkulu kwingcinezelo yamanina isongezelela kweyona ngcinezelo yebala. Ukuba olu phando luza kucubungula indlela uncwadi lusetyenziswa ngayo ukunqanda ugonyamelo noxhatshazo lwamanina kuyanyanzeleka ukuba icaciswe ngokupheleleyo ipatriyakhi kugxilwa kwindlela ipatriyakhi ithe yanefuthe elibi kumanina ngokwentlalo, inkcubeko, ipolitiki kunye nemo yezoqoqosho.

2.12.1 Inkcazelo ngePatriyakhi

UWalby uchaza iPatriyakhi njengemo yezentlalo apho imigoo ekhoyo ivumela amadoda ukuba abe nolawulo kumanina ngokuthi agonyamele kwizikhundla ezifana nolawulo kwezopolitiko, imithetho ehamba nendlela yokuziphatha, amagunya ekuhlaleni kunye nolawulo lwezinto ezifana nemihlaba, izindlu nemfuyo.

Ezinye iinkcubeko zibonakala zinika amadoda lonke igunya lezinto ezifana nokuthatha imihlaba njengamafa, izindlu kuba ingamadoda. Ipatriyakhi ihambelana nezimvo okanye ingqiqozimvo apho ugonyamelo ngokwamafa luvela lwahlule kucace amadoda kumanina. Iingcali zesosiyoloji (*sociology*) ezifana noSylvia Walby(1990) no Thompson (2001) zibona ipatriyakhi njengemveliso yentlalo yoluntu hayi ucalulo ngokwesini nalapho zigxile kwingxela ezi ndima zihambelana nesini ziye zichaphazela amanina namadoda ngokwahlukileyo.

Ngokwembhali ipatriyakhi iye yancanyathiselwa kumaziko afana nasekuhlaleni, umthetho, kwezopolitiko, kwezenkolo, ezoqoqosho kunye nenkcubeko apho kubonakala amadoda ebona ingawo ekufuneka ekulawulo hayi amanina. Inkoliso yamaziko asekuhlaleni kubonakala kugquma ipatriyakhi.
(https//en.wikipedia.org. *Accesssed on 12 December 2021*)

UAbeda (2011) kwinqaku lakhe lejenali uyichaza ipatriyakhi njengogonyamelo lwamadoda kumanina kuzo zonke iinkalo ezisekuhleni nasemfihlakalweni. Kungenxa yesi sizathu apho amatshantliziyo efemayinizimu esebenzisa ipatriyakhi ukuze afumane eyona ngcambu engunobangela wokuba amanina abonwe njengezicaka zamadoda. Unaba ngelithi ngokwemo yobungqondolukhuni yesosayeti ebona kufanelekile amadoda agonyamele amanina oko kusukela kwa sesizalweni nendlela akhuliswe ngayo ukuze kubonakale ubucaka kumanina. Ababoni nto ityhulu apho koko bayibona iyinto ekufuneka iqhubekekile injalo nengenakutshintsha.

UPeter kwidisetheyishini yakhe (2010) uyibona ipatriyakhi njengemigomo yentlalo yoluntu apho amadoda egonyamele amanina. Unaba athi iyimo ethile apho amadoda anikwa lonke ulawulo lwamadoda nekulindele ukuba amanina ahambelane nobo bucaka.

Usizi olutyhilwa ngulo mhlomlo kaPeter ungentla ngowokuba impumelelo yale ndoda ibalelwa kuyo kuphela nokuba ixhaswe linina ze impalalo yayo iqanyangelwe kwinina. Kubonakala kwezi ngcali zingentla ukuba amanina anawo amandla wokuphumelela.

2.12.2 Imvelaphi yePatriyakhi

Ugonyamelo lwamadoda kumanina kwintlalo yethu lwakuqondwa kuphela xa kuza kuchazwa banzi ngepatriyakhi kolu phando. Ipatriyakhi yimigomo yemontlalo apho amadoda abambe ulawulo kumaziko afana nawezopolitiko, ulawulo lwendlela zokuphila koluntu, ulwazi ngezentlalo kunye nolawulo lwezinto.

UWalby (1990) uyicacisa ngelithi ipatriyakhi yayiyindlela yamandulo apho amadoda alawula ngengqudu kusapho, xa inkulungwane yama-20 isiya ekupheleni yasetyenziswa ekulawuleni imigomo yemontlalo ngamadoda. Amatshantliziyo eifemayinizimu afana noKate Millet asebenzisa uqondonzulu lwabo lwepatriyakhi ukuze akwazi kukhulula

amanina kugonyamelo olwenziwa ngamadoda kubo. Eli gama lepatriyakhi liyasetyenziswa ekuchazeni olu gonyamelo, ngokwentlalo, endaweni yokujonga ukuzalwa koluntu kunenzala ekhatshwa sisini.

Iingcali zefemayinizimu ziyibona ipatriyakhi njengeyona ngcambu engunobangela wengcinezelo kumanina okanye njengenxalenye yayo. UFirestone (1981), weradikhali uyichaza ifemayinizimu njengemigomo yengcinezelo, ukholelwa ekubeni ibangelwa kukungalingani ngokwesizalo apho amadoda abonwa njengabalulekileyo kunamanina. Umzekelo njengamanina ekufuneka ezale abantwana. Ubhala athi iingqiqozimvo zepatriyakhi zinika inkxaso nazo kwipatriyaki njengengcinezelo yamanina nalapho akhankanya uvuyo olubakhona xa kuzalwa umntwana namntwana oyindodana. NgokukaFirestone (1981) ubona ukuba amanina kufuneka efumene ulawulo ukuze azikhulule kule ngcinezelo yokuzala. ULerner (1996) yena ubona ukuba ulawulo lwamadoda kuzalo lwamanina bobona bungqina bepatriyakhi obo.

Okuqaphelekayo kwezi ngcali yeyokuba le Patriyakhi ihambelana nokulawula komzimba wamanina kunesizalo sawo. Amanina mawazi ukuba umzimba nesizalo sesawo lilonke banako ukusilawula bazale xa befuna bona okanye bekulungele hayi ngokunyanzeliswa.

2.12.3 Ipatriyakhi Nenkcubeko

Wyatt (1988:38-39) unengcinga yokuba umona nokungazithembi kwamadoda nawo ukhokelela kuxhatshwazo lwamanina ngokusemphefumlweni ukodlula uxhatshazo ngokwenyama. Imo ntlalo yeyona inike amadoda igunya lokugonyamela nokuphatha. Xa indoda izibona ingasakwazi ukugonyamela nokuphatha nokondla usapho njengoko kulindelwe luluntu oko kubangela ukuba angaziboni eyindonda ncam, kuba indoda ebunjwe yisosayethi yindoda enogonyamelo nephathayo, enguzwilakhe nothatha yedwa izigqibo zekhaya. Oku kubangela ukuba indoda ilubonakalise olu gonyamelo ngenye indlela nefana nokuxhaphaza, umona nokwenzakalisa.

Oku kubangela ukuba isimo sakhe sonyanzeliso nogonyamelo asisebenzise nakwamanye amanina angaphandle kuba iyindlela nophawu olubonisa ukuba olu

gonyamelo akafumani thuba lakulisebenzisa ekhayeni okanye kwindlu yakhe, nalapho luvele luqhambuke luphumele ngaphandle.

Kule ncwadi Belebesi (1976) kubonakala indlela umbhali ayibonakalisa ngayo ukuphelelwa kwenkcubeko ngokuthi asebenzise uburharha, ku kubonakala mhla kusetyenziswa isiko lokubonela ukuze kutshatiswe uNongxaki noNdoyisile bengazani bengathandani, uNongxaki wayeyithiyile le meko kuba esithi ufuna ukutshata nesoka alithandayo koko uDabawo uHleliwe wayeyichaza phandle ukuba akuthandiswa yena kananjalo kungalindelwanga noluvo lwakhe umnika nje imbeko ngokumchazela. UTiyo Soga kwincwadi yakhe *Intlalo kaXhosa* uyibeka icace ukuba

> *"Kukho umahluko phakathi komntwana wasesikolweni nowasebuXhoseni.Waye ubangelwa lifuthe nempembelelo yemeko elulawulo lokumendisa. Kuphele usiya kusa namhla endodeni yakho, kwangena ukuba umntwana azithandele elona soka makasiwe kulo, umqondiso Kanye wokuphela kobuntu." (Soga: 1985:35)*

Oku kubonakala ukuba kukho umahluko phakathi komntwana wesikolo nowasemaXhoseni ngabula Soga oku kutyhileka xa umbhali uBelebesi esebenzisa uburharha ukubonis isiko lokungena elphelelwe lixesha.

Uphinda uBelebesi aphakamise ukubaluleka kokulandelwa kwayo yonke imigomo ebekiweyo xa kutshatiswa intombi ze lowo ungayilandeliyo abonakale ephoxeka eyintlekisa kuluntu. Ukutshata umntu amfunayo ongenguye abonelwe ngabazali kumenza aphoxeke uNongxaki nomtshato wakhe ubonwe njengongasikelelekanga. UBond (2010) uwuchaza umtshato njengento esetyenziswa ukuphakamisa ipatriyakhikunye nokucinezela amanina, kuba intombi funeka incame konke ukuqala kwigama ukuya kwifani kunye nekhaya layo izobopheleleke kulo mzi itshatele kuwo, mve xa athi:

> *Marriage was used and continues to be a significant social institution within patriarchal indigenous South African society* (Bond ,2010:13).

Ubona ukuba umtshato ngowona uphuma phambili ekucinezeleni amanina ingakumbi umakoti uphulukana negama lakhe athathe elomzi. Iincwadi ezikhethiweyo zababhal

abangamanina kwi-ira yaphambi kwenkululeko kubonakala kwahlukile oku kuchazwa nguBond (2010) kuba umtshato uzotywe njengeyona ndawo izisa ulonwabo kumanina nalapho abonakala esonwaba khona ngakumbi abalinganiswa abaphambili. Kwimingeni abahlangabezana nayo ibonakala isombululeka ngokufumana inkxaso emandla kubayeni babo. Kwiincwadi zababhali basemva kwenkululeko nalapha umtshato awuyogolide awabambelele kuyo amanina amanye amanina azibona ephumelela ngokusebenza nzima okanye ngokubeka imfundo phambili. Abalinganiswa abazibona bengekho kulonwabo babona indlala elula yokuchith' iintente balande imfundo evele yasetyenziswa njengesna sixhobo esiza otshintsho kumanina. Umzekelo kwincwadi kaBuzani (2015) *uHamba Nam Ndipheleke*, nekaMagqashela (2006) *Isangxa Siyawhuza*). Oku kubonisa ukuba ababhali abangamanina abasebenzisi ncwadi ukuqhwabela izandla imitshato exhaphaza amanina into kunayo abeka phambili imfundo njengesona sixhobo esinokuzisa ukuzimela

Oko kuthi yimfundo kuphela enokususa ingcinezelo kunye nendlala kumanina hayi umtshato. UMagqashela (2006) uyibhale ngokufezekileyo incwadi yakhe nalapho umlinganiswa ophambili uNandipha esilwa nenkcubeko okanye isithethe sokubonela ubuqu ayibona njengephelelwe lixesha, ezilwela ukubonisa ukuba ukubonela nokuthwala akalunganga, kuphelelwe lixesha kananjalo.

Amatshantliziyo amaninzi amanina ngakumbi abaphandi enze ikhwelo malunga nokusetyenziswa kwenkcubeko njengesixhobo esinokudiliza ipatriyakhi. Oku kungqamane nokutshintshwa kwenkcubeko ukuze isetyenziselwe ukwakha isizwe esitsha. Phambi kokuba kubekho eli gama lepatriyakhi iingcali zefemayinizimu ezifana noo Walker nooThompson bezisebenzisa amagama afana nocalucalulo ngokwesini ukuzigwagwisa kwamadoda. Ezinye iingcali zophando zibona ukuba nokuba kungasetyenziswa liphi igama eyona nto ephambili kukubonwa kwamadoda egonyamela amanina kuba ezicingela ukuba angcono kunawo.

Amanina awakanikwa sidima siwafanelelyo xa asajongelwa phantsi ngamanye amadoda, engathenjwa kananjalo ukuba angancedisa ekwakheni isizwe nangona ayephambili ukuzisa utshintsho nokuphelisa ucalu calulo kweli loMzantsi Afrika. Kusekhona amantombazana aselula asathwalwayo nangona eselula ngeminyaka oku kubonisa

ukuba kungaba uMzantsi Afrika ukhululekile kodwa kusekuninzi ekufuneka kwenziwe ukutshintsha iingqondo zoluntu ngakumbi kumcimbi womtshato, nalapho usasetyenziswa njengeqonga lokuxhaphaza nokulindela amanina abe zizicaka zamadoda awo. Ukongeza kwiziko lomtshato asekhona amanye amaziko ayesakwaziwa njengawamadoda kuphela njengenkokheli afana nobuKrestu, imfundo, lezoqoqosho kunye nelezopolitiko, loo nto ibonisa ukuba utshintsho luyadingeka.

Kuyothusa ukufumanisa ukuba inkcubeko isasetyenziswa njengesixhobo zokuvisa buhlungu amanina ngakumbi kwizinto ezifana nolwaluko apho amanina asabekelwe bucala ukuba athathe inxaxheba kulwaluko lwabantwana babo nangona iqondo lokubhubha kwabakhwetha liyele lisenyuka nyaka nanyaka. Inkcubeko nezithethe mazingasetyenziswa njengesizathu sengcinezelo yamanina.

Soga (1989) kwincwadi yakhe "*Intlalo kaXhosa*" usinika umfanekiso ngqondweni ngendlela inkcubeko isetyenziswe ngayo ukugquma ipatriyakhi. Kulapho akhankanya khona izinto ezifana namasiko nezithethe apho kukho imitshato enyanzelisayo kusetyenziswa amagama afana nokuthwala, ukubonela, isiko lokungena nentlonipho. Konke oku kungenzuzo yamadoda kuxhatshazwa amanina. Ukuchaza ukuthwala nokubonela njengendlela yokunyanzelisa umtshato kudilizwa ilungelo lokuzikhethela kwentombi. Mve xa chaza eli sikizi lokuthwala ngezantsi:

> Intombazana iqutyulwa ithwalwe liqela lamadoda ahamba okanye ayokuncedisa isoka layo, likho nayo, ibanjwa ngamandla iqweqwediswe, itsalwe, nako kusiyiwa nayo isisiwa emzini wayo apho. Ithwalwa ibifihlelwe yona, isuke iqutyulwe maxa wambi ngemvume yabazali abe amasoka eyithwala nje kukuphelelwa ziinkomo zokulobola. (Soga,1989:77).

Esinye isithethe esihambelana nenkcubeko esisetyenziselwa ukujongela phantsi amanina kukuhlonipha. Ukuhlonipha kulapho kunika amanina ngakubaza kuzisa amashwa nawaya kubangela izinyanya zingazisi zintsikelelo nemfuyo ingazali.Oku bekubonisa mhlophe elithi kungcono kwa imfuyo kunamanina. Abafazi kananjalo bayalela ukuba banxibe imirhutyululu yeelokhwe ezinde ezibonisa imbeko kuyisezala kunye

nezinyanya. Ngokwale yenkundla nemfuyo kubonakala mhlophe ukuba nemfuyo le yembhala ihlonitshwa ukodlula amanina.
Soga (1989) uchaza enjenje ngokuhlonipha:

> *Yabe ilisiko labafazi baloo mzi ukuba bawahlonele amadoda angooyise ngokungahambi ngeentloko, aze ahloniphe onke abantu abakhulu nabanaloo ntsobi awacezele, ngokunjalo umgquba wenkundla yalo mzi wasekhaya apha. Ebesithi ngokulibiza oku lithi nkqa umfazi afunyanwe ukuba ikowabo aliqeqesheli mbekweni uhlazeke umzi wakowabo.* (Soga ,1989 :78)

Uqhuba athi abafazana abahambi nkundleni yalo mzi, mabajikeleze emva kwezindlu phaya, abangeni ebuhlanti, isilili sooyise nooyisemkhulu abasihambi (Soga,1989:117).

Kukho esinye isithethe esimanyunyezi sokudlwengulwa kwamantombazana ngexesha lejaka okanye intonjane. Intonjane kulapho kululekwa khona amantombazana eselula elungiselelwa umendo. Inkosi iba yiyo ehlaba ikhwelo lokutyelela la mantombazana ejakeni nalapho aphantsi kwesandla sikamama omdala wasekuhlaleni. Inkosi ihamba namadoda ze kudlwengulwe la mantombazana ibizwa njengophundlo kukholelwa ekubeni yindlela abanye bedibana khona nabafazi babo. Nangona yasukela kwixesha lenkosi uSarhili ibizwa njengokuba kukudlalwa. Nokuba ingathiywa ngawaphi amagama kodwa kubonakala mhlophe ukuba luhlobo lodlwengulo olu kuba la mantombazana asafikisa. Aphulukana nobuntombi nto babo ngenxa yeli sikizi amanye akhulelwe. Kulapho kubonakala amanina amkela nantoni na eyenziwa kubo bengayithandi kuba kusithiwa lisiko, baphela bezizisulu zokudlwengulwa kungekho bani ubathethelayo. (Soga,1989:60).

Le ncwadi kaSoga (1989) ibangela ukuba singamanina eli xesha sibe nombulelo kumgaqosiseko weli loMzantsi Afrika othe wachithachitha eli sikizi ngeenjongo zokuthintela uxhatshazo lwamantombazana namanina. Yiyo loo nto kubonakala uxhatshazo luqatsela kuba amadoda afuna ukunyanzelisa oko bakubiza njengamasiko nezithethe ngenjongo zokuphakamisa ugonyamelo, ngenxa yolwazi nemfundo amanina

anayo awavumi kuba zizicaka aphele amadoda esebenzisa izigalo ngeli lixa abafazi besebenzisa ubuchopho kuphela.

2.13 UGONYAMELO NOBUCAKA

2.13.1 Inkcazelo ngogonyamelo nobucaka

UFirestone (1981:126) utyhila ingqiqozimvo exubee nothando apho ibonakala njengeqhinga eliqinisekisa ubucaka bamanina kumadoda. Ucaphula incwadi apho igxila kuhlobo lwefemayinizimu oluyiradikhali olungagxiliyo kwezothando lwakuba aluphumelelanga. UCobild (2010) yena ubuchaza ubucaka bamanina kumadoda njengento ebonakala ingenaxabiso kunayo yonke enye into ekhoyo ukuze kuthobeke ixabiso lamanina.

UAbeda (2011) naye ubona ubucaka njengemvakalelo yokuphelelwa lulawulo okanye amandla, ucalucalulo olubonisa ukuzithemba okungekhoyo nokuhambelaniswa namanina. Ubona kungako ke apho kukho ugonyamelo lwamadoda lwakusoloko luhambelana nobucaka bamanina. Oku kucaca gca ukuba ugonyamelo lwakusoloko lingumtya nethunga nobucaka.

Ezi ngcali zingaqukunjelwa ngelithi ziyabona futhi zingqina ukuba ugonyamelo luyenzeka kumanina lusenziwa ngamadoda ngeenjongo zokudala amanina azizicaka zawo okolu phando ke ugonyamelo lukumadoda ze ubucaka bube kumanina. Ngokweenjongo zolu phando kukusebenzisa izicwangcisoqhinga zamanina ukulwa olu gonyamelo ukuze azive ehloniphekile engabantu nabo hayi izicaka zamadoda.

UNash (2004) ubulanda kude obu bucaka bamanina mve xa athi kwinqaku lakhe:

> *From a historical dimension, our proposal resides in a vision of women as subordinate subjects, but whose subordination resides on many levels. For this reason, it is essential to emphasize the importance of the cultural mechanisms which reinforce a complex patriarchal mentality of gender subordination together with the existing legal subordination, a lack of political rights or discriminatory practices in the work, social and family spheres. In this framework, the women's movement tackles both the*

elimination of legal discrimination and challenges the cultural values which keep them in a position of subordination. This study stems from the principle that there is no single female experience of inequality, and thus it is necessary to know the plurality of approaches and cultural diversity of the women's movement (Nash, 2004).

UNash (2004) uyibethelela ngakumbi into yobucaka bamanina eqanyangelwe yinkcubeko ngeenjongo zokuqhwabela izandla ipatriyakhi. Uwachaza wonke lamaziko apho obu bucaka bubonakal khona, kwipolitiki, ekuhlaleni, emisebenzini nakumakhaya. Uphinda akhankanye imibutho ethe yaqulunqwa ngamanina ukulwa olu calucalulo ngokwesini nolubonisa ukungalingani.

Iliqela imibutho esungulwa ngamanina ukulwa uxhatshazo nokungalingani kwawo koko kuye kubonakale ephakama kuphela xa kukho izigigaba ezithile ezenzekileyo ngakumbi ezenzeka kumanina afundileyo nangoosaziwayo ze la angafundanga wona nangaziwayo angasiwa so. Kanti ukuze abonakale amanina ekhululekile kufuneka kukhululeke kanye abo bangathathi ntweni bengenamfundo yakuzilwela.

2.13.2 Ugonyamelo kusetyenziswa isixhobo sobudoda (p*enise*)

UThompson (2001) ubona ikhona ingxaki emalunga nogonyamelo kwindlela amadoda asebenzisa ngayo ubudoda bawo kwinto ebizwa ngokuba ulonoliseko olukhatshwa luthando. Ubona ukuba olu thando lusoloko lucalanye lusenzeka ukudlelelela icala lamanina. Uphefumla athi amanina ayosuswa kwizinto ezimalunga nenkcubeko atyhalelwe bucala ukuze owona msebenzi wawo onikeza amandla nomphefumlo ube kukwanelisa amadoda. UFirestone (1981) yena uthi nangona omabini amacala efuna ingqiniseko yokukhusela imiphefumlo yawo, amanina wona ongeza ngokulwela ingqiniseko kwimo apho angabonelwa ntweni ngenxa yesini sawo. Kubonakala ukuba amanina awekho mandleni okuwusombulula umcimbi wothando noloneliseko yiyo loo nto abona kungcono ukuba athobe iemere kule ndawo akuyo bazikhangelel okuhle koko kubi bakuzuzayo.

Thompson (2001:25) kwingxoxo yakhe ngogonyamelo kunye nokusetyenziswa

kobudoda okanye ubuhenyukazi njengoko esitsho nalapho abona umba wothando luxhomekeko kwinkcubeko nalapho ngenxa yemeko yezoqoqosho kubonakala kusetyenziswa gwenxa imeko yothando, uvakala esithi makungagxilwa kwiimvakalelo zothando nobutyebi koko kugxilwe kwindlela yokufezekisa nokukhusela amanina.

Kubonakala kunyaniseka oko kuthethwa nguThompson kuba imeko yothando lokwenene emtshatweni iba nentsingiselo eyiyo kwabo banenkcubeko ephehlelela uthando. Umzekelo ngokwenkcubeko yesiNtu uthando lubonakala ngeentsimbi kwabaselula kunye nangenani leenkomo ezikhutshwayo ukulobola umfazi. Ezi nkomo zelobola zizo ezisetyenziswa ukuphehlelela uthando, uthando alubekwa phambili koko kujongwa ukufumana kwendoda kwaziwe ukuba uya kulondla alukhusele usapho lwayo. Uthando luhambelana nenzuzo kwezoqoqosho ngoko ke amanina awanikwa lizwi lokutyhila iimvakalelo zawo, okuphambili yinzuzo eza kufumisa usapho macala omabini. Inani lezi nkomo liphinda lihambelane nobuntombi nto balowo wendayo okanye wendiswayo.

Oku kungentla kubonakele kubabhali abangamanina beyiveza le ngxaki nalapho le mbonakalo ityhilwa ziitekisi zoncwadi ezibhalwe kwezi mbali zahlukeneyo. Umzekelo kwi-ira yeencwadi eencwadi zasemva kongenelelo lobuKoloniyali uBelebesi (1976) uyayiveza le ntlungu yenina elichaseneyo nokufundiswa kwelinye ilinina.

Aba bafazi batshatileyo baphathwa njengezicaka zamadoda abo nalapho behleli bemisa ngelobola abayikhuphileyo ngokungathi bebemthenga umfazi lo. Uthando neemvakalelo zabafazi ziphinda zingasiwe so akufika emzini koko kulindeleka azale abantwana nabantwana amadodana abonwa njengabo baza kukhulisa usapho. Ikumgaqo siseko kuphela apho ilungelo lenina likhuselwa khona kodwa kubonakala liphelela apho ephepheni enyanisweni nakwimpilo yokuphila kungalandelwa loo mgaqosiseko. Uthando alukhokeliswa phambili kwinkcubeko yesiNtu koko inani leenkomo yiyo loo nto ingabandakanywa nakwiingxoxo loo ntombi yendayo kubandakanywa amadoda kuphela wona aza kuzuza ngentombi le ngobutyebi.

Nalapha oonozakuzaku isengamadoda athetha egameni labafazi, Kwincwadi kaBelebesi (1976) ngamadoda adibana ebuhlanti ethatha isigqibo ngoNongxaki ekubeni ebuyile emzini ngenxa yempatho embi, Nongxaki lowo owazendisayo kungakutshwanga nto

njengelobola.

Kwincwadi kaMayosi (2003) uMaDlamini olinina elingenandoda ulisa ngokwakhe Ityala lesisu kumzi apho konzakaliswe intombi yakhe, oku kubonakala utshintsho kule mbhali yasemva kozuzo lwenkululeko kuba ingakhange ibe ngumnqa ukuba azisele Ityala ehamba nentombi yakhe.

Oku kungentla kuvela kwezi ncwadi zikhethekileyo kubonakalisa ukutshintsha kwezinto njengokutshintsha kwamaxesha ngakumbi uninzi lwamanina ngoku ingawo akhokela iintsapho zawo. Amanina abonakala eluthathela kuwo ulawulo lwayo nayiphi na into enxulumene nawo kungalindwanga madoda. Kungenzeka zezinye zeizathu ezibangela iqondo loxhatshazo kumanina ngamadoda anomona yindlela amanina aphumelela ngayo xa iintambo zolawulo zikuwo.

UThompson (2001:271) kwincwadi yakhe ubona ukuba ugonyamelo luya kubonwa ngulowo ufunayo. Ukuba ubani akazange abe namava ugonyamelo njengenye into nalapho intlungu beyibona njengento eyonwabisayo, ukuthotywa kwesidima njengento eyonwabisayo ukuba yintlekisa njengebhongo nokuzidla ze ingcinezelo ibonakale njengenkululeko.

Oku kubonisa ukuba ugonyamelo luya kubonwa ngulowo seke wabuva ubunzima entlungu yalo. Oku kuthetha ukuba kukho abantu ababonakala bezuza ngogonyamelo ngakumbi abo bangamadoda kuba buyamsebenzela. Yiyo loo nto ugonyamelo luqanyangelwe kwinkcubeko nje ukuze amadoda kuphela. Amanina abonakala enganikwa thuba lokuzithethela kwimiba edibene nokuzikhethele umntu amthandayo nexesha lokutshata.

> *Thompson (2001) states that the generalized belief that only men are “human” is never stated in those term when it is said loud it undermines its efficiency because it can only operate as long as it remains hidden. She sees that the phenomenon of female “non existence” is evident in all those occasions of social life where women are habitually talked over and*

ignored, where matters of interest to women are either never raised or dropped as quickly as possible, where men talk to each other as though there are no women present, where are best women are listened to briefly while the message is conveyed that the right to speaking time is strictly limited. here are the literary productions of famous men which contain no female characters and that the fact that is never remarked upon. There are pages of daily newspapers where the doings of men are written large and women hardly ever appear (Thompson,2001: 80).

Kuyinyaniso oku kukaThompson ngoba amaqonga onxibelelwano nawo alungiseleIwe ukuthoba izidima zamanina ngengathi akonelanga ukuba kubekho amaziko asengela phantsi izidima zawo, umzekelo izibhengezo ntengiso ezisoloko zibonisa amanina ehamba ze okanye enganxibanga ngokupheleleyo ukuze konwatyiswe amadoda ngobuze bawo. Oku kuluphawu lokuba amanina awanikwa zidima zifanayo namadoda. Okunokuqhwatyelwa izandla sisivumo sokuba amanina akrelekrele yiyo loo nto kufuneka efuthaniselwe ngabula madoda ukuze angabonakali ekrelekrele ukodlula amadoda. Oku kungangunobangela wokuba amanina amaninzi afundileyo naphumeleleyo engenamsebenzi wakwenda nje kuba kungekho sidingo sakhuselo nakondliwa asidinga kumadoda.

2.13.3 Ugonyamelo noxhatshazo

UThomson uyichaza icace indlela ugonyamelo luhambelana ngayo noxhatshazo nalapho atyhila ukudelelwa kwemisebenzi yamanina unaba ngelithi:

Thompson (2001: 83) in her statement shows how women's hard work is never recognized and acknowledge instead the glory will be given to men. This alone show as that the female in the eyes of the world ar eally non existing. She argued by saying this alone gives permission to further states that there is a variety of ideological tactics for hiding the serves in keeping violence against women, for denying the function it women that their right to safety and security of person can be withdraw at anytime without warning

Ndiyawangqina amazwi kaThompson (2001) athi ngamanye amaxesha kukho ukunganiki ngqwalaselo kumadabi wamanina. Wenza umzekelo wokuxhatshazwa ngokwesondo
nalapho kubonakala kutyholwa umdlengulwa kubonakala kubuzwa imibuzo yokuba bekuxesha phi indawo ebelikulo ixhoba, ntoni inxibe liphantsi kweempembelelo kusini na ngokungathi ukufanele okanye uzibizele ukuxhatshazwa okanye ukudlwengulwa. Ngamanye amaxesha kusetyenziswa zonke izizathu ezifuna kubonakale umenzi njengomntu ongenatyala nanjengokuba ebenxilile, okanye ukhule kwiimeko ezinzima, akanatata okanye mama, okanye unkosikazi akavumanga kulala naye, kusetyenziswa zonke izizathu. Oku kubonakala ngelithi ukuba kuza kuthi gqolo kungathathelwa ngqalelo uxhatshwazo lwamanina okanye amapolisa awakalolongwa ukuze axhase amanina xa efaka amatyala odlwengulo noxhatshazo alukazokuphela

*UNandipha kwincwadi kaMagqashela (2006:) akakholelwa nguninalumekazi a*kuchaza ukudlwengulwa kwakhe nguyisekazi ukusuka apho kwenziwa zonke iinzame ezimthintela ekubeni ahlangane nabanye abantwana esikolweni. Unikwa imisebenzi engaphaya kokucinga emveni kokuba edize eli bholo nalapho umalumekazi azisebenzisa njengesohlwayo sokuba enylisa umyeni wakhe gabula yena.

Unaba ngelithi ukuba ukubaluleka kwenina kuyaqaqamba koyanyanyiswa nendoda okanye umyeni. Ukuba ubonwa njengolungileyo sukuba ebonwa ephethe kakuhle umyeni wakhe okanye utatazala. Ngokoluntu ukuba linina eliphumelelayo uba sisisulu sokuxhatshazwa ngokwezimali, ngokwezoqoqosho, ze benziwe amakheswa kumanye amanina. Ukubaluleka kwabo kuqanyangelwe ebantwaneni ukuze abonwe njengelungisa xa esenza okuhle ejolise kulowo ungumlingane wakhe nabantwana endaweni yesiqu sakhe.

Nalapha uBlaze kwincwadi kaBuzani (2015) unguloo mlinganiswa obonakala ezimele esenza iinzame zokuphila into kunayo uxhatshwazo alufumana kwiqabane lakhe

aluthetheki, uxhatshwazo ngokwezimali kunye nangokwezinyeliso. Kubonakala phandle ukuba eyona nto amgcinele yona kukuba afumane imali ayisebenza nzima nekunzima kuBlaze ukuba ondle abantwana bakhe.

Amatshantliziyo angamanina wepolitiki abonakala engenamdla wokuba iingqiqo zimvo zilubona ugonyamelo njengenyani okanye hayi, umdla wabo ukwindlela ekutolikwa ngayo indlela abantu abahlalisene ngayo kwizikhundla ezo nokuba babethelela umdla wabo kubagonyameli okanye kubagonyamelwa okanye iziseko zisetyenziswa ukulwa ugonyamelo. Okanye izixhobo zilahlelwe kude zithathwa njengezingasebenziyo. Ezi zigqibo azinakwenziwa njengokukhawulezileyo okanye kube kuphelile makuqhutyekekwe kusenziwa njalo kusiliwa ugonyamelo de kuphele nya ugonyamelo nobucaka

2.13.4 Ugonyamelo kuNcwadi (*Domination in literature*)

Le mbhali yasemva kobukoloniyali yi-ira apho kwabakho ungenelelo lwabaMhlophe kweli bezifihle njengabefundisi bezekwaLizwi. UMkonto kwincwadi yakhe *uA! Jongumsobomvu* ubalisa ngokufika kwabamhlophe nendlela abasebenzisa ngayo ibhayibhile ukuloba amanina bewalobela enkonzweni, ze manina lawo asetyenziswa ukuloba abayeni babo. Bafumana indlala yokuthimba imihlaba kunye neemfuyo zakwaNtu. Olu ngenelelo lwakhokelela kwimfazwe nalapho kwalandela indlala enkulu emva koko. Yaba kukuqala kwentlupheko nengcinezelo nalapho kwabakho ingcinezelo ephindaphindiweyo kumanina kuba ayecinezelwa ngabayeni buqu. Ukufuduka kwamadoda esisiwa emigodini ngenkani ukuya kusebenza eshiya iintsapho zawo ingamanina azinkokheli esondla iintsapho. Ipatriyakhi yangenelela kwanyanzeleka amanina abe nokuzinikela kubayeni babo aphela efana nezicaka.

Incwadi eyibhayibhile ibonwa njengencwadi ephehlelela ingcinezelo ngakumbi kumanina nalapho kubonakala zikhona iivesi kwincwadi kaTimoti naKwabaseKorinte nalapho ilizwi lamanina libonakala licudiselwa phantsi. Kulapho amanina echazelwa ukuba kufuneka athethe nabayeni babo ukuze ibe ngabo abathetha noThixo. Amanina wona kulindeleke ukuba bathethe bejolise kubantwana okanye ngomthandazo.

Nalapha kwincwadi kaBuzani (2015) le ngxaki yamanina ivela kwincwadi yasemva kwenkululeko neyayibangelwa yingcinezelo apho amadoda ayenyanzelwa ashiye iintsapho zawo aye kuphangela. UBuzani uyizobile indlela edale ngayo uqhekeko kumakhaya apho amanina eshiyeka esokola ekwintlungu engathethekiyo engavumelekanga nokundwendwela abayeni babo ngenxa yendlela abafakwe ngayo enkomponi kusenzelwa amadoda aphangelayo kuphela hayi iintsapho.

2.14 UPHENDLO LWABAPHANDI (*LITERATURE REVIEW*)

Uthelekiso lwababhali ngokweembhali okanye iimbhali ezahlukileyo enye yasemva kongenelelo lobukoloniyali enye yasemva kokuba uMzantsi Afrika uzuze inkululeko iza kuncedisa uphando ekufumaniseni ukuba lukho kusini na utshintsho kwindlela abazotywa ngayo abalinganiswa ngokwezi mbali zahlukileyo. Uphengululo zincwadi luncedisa ekuzuzeni ulwazi malunga nokufunyaniswa ngabanye abaphandi abaye baphanda ngokuyelelele kwitopiki yolu phando. Iya kuba sisiqinisekiso kananjalo sokuba abakho abanye ababhali abathe baphanda besebenzisa esi sihloko sophando.

UMathye (2003:3) kwithisisi yakhe uthelekisa ababhali abangamanina namadoda nalapho agxile kwiimpawu ezimbi nezintle kwindlela abazoba ngayo abalinganiswa babo abangamanina nalapho abona ukuba olu zobo lphenjelelwa ziimeko zokuphila eziquka imvelaphi yombhali ngamnye. Ngokophando lwakhe ufumanise ukuba ababhali abangamadoda bagxila kakhulu kwimixholo nemixholwano equlathe inkcubeko amasiko nezithethe kanti ababhali abangamanina bajikeleza kwimixholo elwa ubungqondolukhuni neendima ezabiwa ngokwesini yisosayethi. Ubona ukuba yomontlalo ephembelela ababhali ukuba bakhethe imxholo ethile nanjengoko amadoda akhetha le iqhwabela izandla ugonyamelo lwamanina ze amanina azobe abalinganiswa abaza kuphikisana nocalucalulo ngokwesini.

Mc Eldowney (1999) uchaza athi ababhali abangamanina bajamelene nemingeni emandla malunga nendlela ababazobe ngayo abalinganiswa abangamanina kwiincwadi zabo kuba iingcali nabapapashi abaninzi baqhele amadoda asisininzi njengababhali nalapho imixholo nemiyalezo abayikhethayo kufuneka ijikeleze ekuqhwabeleni izandla

ugonyamelo lwamadoda. Uchaza ngelithi ababhali abangamanina abatsha kuphela abaye banike amnika indima ephambili kwiincwadi zabo babazobe kananjalo babonise utshintsho olukhoyo kumanina bebazoba ngeempawu ezintle nabazizo.

Aba baphandi bangentla badandalazisa imixholo ekujikelezwa kuyo ngamanina xa kuthelekiswa naleyo yamadoda nalapho bafumanise ukuba amadoda athanda imixholo engenkcubeko namasiko nezithethe ze amanina akholose ukugxila kwimixholo ephakamisa igama lamanina newathuthuzela kwiintlungu zawo zomphefumlo ngokwamava awo. Yiyo loo nto kwezi ncwadi zikhethiweyo kuza kujongwa ukuba ingaba imixholo yabo ababhali yahlukile nyani na, ingaba yilaa mixholo yasiqulunqwe kucengwa upapasho lwencwadi olunemizi mveliso ezilawulwa ngamadoda, ingaba lukhona utshintsho kusini na kule mixholo xa ithelekiswa neli xesha lasemva kwenkululeko ukuze kucace ukuba bengababhali banako ukubhala nangayiphi na imixholo kuba benamalungelo okwenza njalo.
Hadjitheodoroun (1999) yena kwithisis yakhe ugxile kwindlela abalinganiswa abangamanina benikwe iindima eziphambili besetyenziswa njengabaququzeleli namatshantliziyo ukuzisa utshintsho ukuze kusuke ingcinezelo ekhatshwa lucalucalulo ngokwebala, isini kunye nezigaba zokuphila. Uqwalasele kwindlela amanina azotywa ngayo kuncwadi lwaseAfrika iphela esebenzisa iiNoveli egxile kubalinganiswa abaphambili. Ujonga kwindlela abazotywe nayo ukuze bakwazi ukutshinthsa iingqondo zoluntu bayeke ukucinga ukuba indawo yawo isekhitshini kuphela.

Olu phando lungentla lugxila kubunjo lwabalinganiswa, lungqinelana nolu lwenziwayo kolu uphando apho ababhali abangamanina kuzo zonke iincwadi zawo ephakamisa abalinganiswa abangamanina gokuwabeka kwizikhundla eziphezulu, ze awanike neendima eziphambili ngenjongo zokuba ingqwalaselo ibe kuwo.

UQunta (1987) ukholelwa ekubeni amanina awakwazi kubeka ithemba lawo kumadoda ngelithi ngawo aza kulwa iingxaki zawo, kuba kwala madoda akhuliswe ngendlela yokuba azibone enobunganga nogonyamelo kwamanina ngoko ke awanakubona bubi kwimpatho embi yamanina. Amanina aseAfrika mawafunde ukuzithethela azilwelwe iingxaki zakho ukuze azazi ukuba ngoobani bafuna ntoni okanye bamele ukufumana ntoni bakwazi ukususa nayiphi na imiqobo ethintela ulonwabo nempumelelo yawo.

Oku kuchazwe ngentla kubonakala kululutho kuba eneneni awunakulindelwa ukulwela lutshaba lwakho, kuba amadoda abonakala ezuza ngokugonyamela amanina nalapho uya kufika kukho unyanzelo olubizwa njengoxhatshazo xa amanina engavumi kugob'uphondo kuba ecinga ukuba kumele ukuba egonyamelo nangoku sekubonakala amaxesha ingamanye amanina ekwazi ukuzimela.

UGumede naye ulwenzile uphando ngendlela amanina azotywa ngayo nalapho ejonge kwiincwadi zesiZulu ezibhalwe ngamadoda. Uyakungqina ukuba amanina awazotywa ngesidima esiwafaneleyo akusiwa so kwindima awayidlalayo ukuza notshintso kwintlalo yoluntu. Ujonga indlala ipatriyakhi iyiphembelela ngayo uxhatshwazo lwamanina nalapho esebenzisa ithiyori kaKarl Marx ukubethelela ulwamkeleko lwengxoxo yakhe.

USimani (2002) yena kolwakhe uphando ujonga indlela inkcubeko ibe nefuthe ngayo kuzotyo lwamanina kwiinoveli zesiXhosa nalapho amanina ezotywa ngokwahlukileyo kunamadoda yena usebenzisa ithiyori yefeminism ukuphicotha ezi ncwadi kuphando lwakhe.

Kwithisis kaMtuze (1994) nesihloko sithi *a feminist critique of the image of women in the selected prose works of selected Xhosa writers*, uyakungqina ukuba amanina adlala eyona ndima ibalulekilyo kwintlalo yoluntu nakuncwadi. Kuphando lwakhe ujolise ekutyhileni ubungqondolukhuni kwindlela azotywa ngayo amanina ngakumbi amaXhosakazi ukuze akwazi ukubona ukuba lukho utshintsho kusinina kwindlela amanina awamkelwa ngayo ekuhlaleni, kwezopolitiko nakwezoqoqosho.

NgokukaMasuku (1997) kwithesisi yakhe ugxile kwindlela inkolo esetyenziswa ngayo njengesixhobo sokuphehlelela ugonyamelo lwamadoda kumanina. Uchaphazela indlala ipatriyakhi isetyenziswa ngayo ukuxhasa ugonyamelo olucalula ngokwesini kusetyenziswa uThixo ngengathi usisini sobudoda. Ulebela ngelithi ufumanise ukuba amadoda awazoba amanina ngeempawu ezingalunganga neziwadelelayo ngeli lixa amanina ewazoba amanina ngendlela elungileyo nenikisa umdla.

Daly (1986) yena ubona ukuba inkolo yobuKrestu eyonganyelwe ngamadoda yeyona

isetyenziswe ngokufezekileyo ukuzisa ingcinezelo ngokwesini kumanina. Ubona ukuba kuba uThixo enziwe wangumfanekiso oyindoda ekulawuleni ihlabathi, uluntu luvela lubone ukuba ugonyamelo lwamadoda lusikelelekile.

Ndiyakungqina oku kungentla kukaDaly (1986) malunga nenkolo kuba eneneni iBhayibhile ibonakala ikekelela kwicala lamadoda kakhulu, akukho mntu ungalaziyo eBhayibhileni ibali lomfazi awabanjwa ekrexeza nowasindiswa nguYesu eza kuxulutywa ngamatye nanjengomthetho owawukho isimanga sesokuba ihlazo lincanyathelaniswa nomfazi endaweni yabo bobabini indoda ayinqangiswa ngumfazi kuphela (Yohane ,8 verse 1-11). Oku kudiza lula ukuba lo mfazi ubonwa njengalowo uza kuthelekisa la madoda mabini ngokwezesondo endaweni yokuhlaza enye yawo makabulawe kungabikho kuthetha kuye.

UPeter (2010) naye kwithesisi yakhe ubethelela ukuba ipatriyakhi yeyona igqugqisayo neyeyona iyingozi ukuzisa ingcinezelo kumanina. Ubethelela ngelithi imigomo nezigaba zasekuhlaleni nazo ziphehlelela ulawulo lwamadoda. Uyichaza ipatriyakhi njengeenkqubo abo amagunya abekwe ncakasana emagxeni amadoda ukuze amanina amkele yonke imiyalelo esuka kumadoda.

Bonke aba baphandi bakhankanywe ngentla bafumanisa ukuba amanina awanikwa zidima zifanele imisebenzi negalelo labo kuluntu. Iincwadi zabo abenze kuzo uphando zibubungqina boko nalapho inkcubeko, inkolo yobuKrestu, ipatriyakhi zibonakala zitshotsha entla ekuphembeleleni ugonyamelo nobucaka kumanina. Kwizindululo zabo bayibeka icace ukuba linina ngokwalo elinokuzikhupha kule ngxaki ukuze kushenxa uxhatshazo nokubulawa kwawo ngabalingane. Babhentsisa phandle ubukrelekrele bamanina ngelithi bubo obunokubakhupha kolu sizi.

2.15 UKUQUKUMBELA

Zonke ezi thiyori neengqiqo zimvo ezicacisiweyo zincedisa ekuphendleni iitekisi zababhali abangamanina ukuze kuqondakale indima nenxaxheba awayidlalayo ekuziseni utshintsho kwindlela aphetheke ngayo amanina, axhatshazwa agonyamelwe ngamadoda. Iifemayinizimu ezicacisiweyo ezaseNtshona nezaseAfrika zincedisa amatshantliziyo angamanina kuqondonzulu lwezinto emazenzeke kuze amanina azive exabisekile. Kuyaqapheleka ukuba injongo zokusungulwa kwefemayinizimu kukuzisa esiphelweni intlungu neenkxwaleko zamanina kwilizwe lonke jikelele. La matshantliziyo aye ajolise ekukhupheni amanina kubucaka nokungaxabiseki ukuze banikwe amalungelo wokuba abonakale belulutho kwisosayethi jikelele ehleli impilo ayithandayo. Impumelelo yawo ibonakala kwizikhundla eziphezulu apho afumaneka khona la manina nezisakwaziwa njengezamadoda. Akukhathaliseki nokuba itshantliziyo elilinina lisuka eYurophu okanye eAfrika na, onke adlale indima efanayo yokwenza manina azibone ukuba aphila impilo yobucaka, ukuze eze notshintsho. Kwala matshantliziyo akuvakali likhona elimele amanina akhubazekileyo ngokokudalwa okanye ngokwempilo, kananjalo akuvakali tshantliziyo lilwela ukuphela kongcikivo olujongene namanina athandana esisini esinye.

Simele sikungqine ukuba iingxaki ajongene nawo amanina ngoku ziyohluka ngokwee-ira ezahlukeneyo, oku kufana nendlela amanina azinikele ngawo ekuncedeni amanye amanina nako kuyohluka njengokutshintsha kwamaxesha. Kuyaqapheleka ukuba idabi litshintshile ayiselilo elengcinezelo, loo nto ichaza mhlophe ukuba nezicwangciso-qhinga nazo mazitshintshwe ukuze zikwazi ukuzisa izisombululo amanina. Kwiingxubakaxaka ajongene nawo. UMashaba (2020) kwinqaku lephephandaba lomhla wama-27 kuJuni naye uyakungqina ukuba amanina awasajongelananga neengxaki ezinthathu ngoku ezifana nokungalingani ngokwesini, ukungafumani misebenzi kunye nendlala koko kukho igongqongqo lesine loxhatshazo lwawo ngokwesini. Uqhuba athi uRhulumente kufuneka ahlengahlengise iingxaki ezimalunga nemontlalo ehambelana nemeko yezoqoqosho kunye noxhatshazo lwawo ngokwesini, ngokwenza njalo bakube bayanceda kakhulu ekuqinisekiseni ukuba amanina akhuselekile kwizindlu zawo, emisebenzini kunye nakwisosayethi.

ISAHLUKO 3

UKUBUNJWA KWABALINGANISWA ABANGAMABHINQA NGABABHALI ABANGAMANINA NGEXESHA LEMBALI YAPHAMBI KOZUZO LWENKULULEKO (1976 -1992)

3.1 INTSHAYELELO

Esi sahluko sigxile kuphononongo lwabalinganiswa abangamnina kwiincwadi ezicatshulweyo nezibhalwe ngamanina kwixesha lasemva kongenelelo lobukoloniyali kweli loMzantsi Afrika phambi kokuba uMzantsi Afrika uzuze inkululeko.

Injongo kukutyhila ukuba lukhona na utshintsho kwindlela abadakanca ngayo iingxaki zamanina zangeli xesha lembhali xa kuthelekiswa nembhali yasemva kozuzo lwenkululeko yaseMzantsi Afrika

Enye injongo yesi sahluko kukudandalazisa indlela ababhali abangamanina avakalisa ngayo izikhalo neenzingo zamanina ajongene nazo kunye nezicwangciso qhinga abazisebenzayo ukuzisombulula nezinokuba ngumkhombandlela kwizisombululo zemingeni ajongene nayo ngakumbi ugonyamelo noxhatshazo.

Oku kungentla kuya kutyhilwa yindlela ababunjwe ngayo abalinganiswa abangamanina ngokwesimo, indima abayidlalayo ngakumbi kumaziko ayesakwaziwa njengaphehlelela ipatriyakhi kuhlalutywa iincwadi ezikhethiweyo ezibhalwe ngamanina emva kongenelelo lobukoloniyali kweli nezifana nezi zilandelayo: Incwadi kaBelebesi ethi *uNongxaki Nezakhe* epapashwe ngomnyaka we-1976, eyikaDazela (1988) ethi *Soze Kube Nje Ngakuqala* neyikaMagadla (1992) ethi *Isazela Sidl' umniniso*. Kwezi ncwadi kuza kuphononongwa ukuba ababhali abangamanina bazidakanca njani iingxaki ezambethe abafazi neziye zabakho ziphenjelelwa bubuKoloniyali obungenelele eAfrika naseMzantsi Afrika.

Xa kuphononongwa aba balinganiswa abangamanina kuphendlwa izimo zabo kunye nendima awayidlalayo, kuza kujongwa ukuba luyabonakala kusini na ubungqondo lukhuni kwindlela abazotywa ngayo. Kuza kusetyenziswa izixhobo zohlalutyo ezifana nozobo ngqo kunye nozobo ngokumayana.

Eli lilinge lokudandalazisa indlela uncwadi lusetyenziswa ngayo ukubhenca nokuzisa uthekelelo lwezisombululo kwimingeni amanina ajongene afana nogonyamelo kunye noxhatshazo, namingeni evele yathi bhence emva kongenelelo lobuKoloniyali kweli.

3.2 USHWANKATHELO LWEENCWADI EZIKHETHIWEYO

3.2.1 Isishwankathelo sencwadi kaBelebhesi (1976) esihloko sithi *UNongxaki Nezakhe*

Incwadi yenoveli ingoNongxaki osetyenziswe ngumbhali njengomlinganiswa oyintloko. Unina uMampevu akafuni aye esikolweni ngezizathu zokuba isikolo siza kumenza ihilihili njengoonyana bakhe abatshipa ezweni. Wayethandwa kakhulu nguyise uZithulele kuba inguye jwi intombazana naye watsho wancama ukuba avunyelwe ukusiwa esikolweni uNongxaki. Ibe yingxaki yakhe yokuqala kaNongxaki le. ngelingeni nangokuboniswa ngabamelwane abafana noNozikweliti imfuneko yesikolo waphela emvumela.

Ingxaki yesibini kaNongxaki kukukhutshwa esikolweni ukuze aye kwendela kwisoka angalaziyo nangalithandiyo, wakhabalaza wancama ingudadobawo uHleliwe oyityhalela phambili le nyewe. Uya eKapa ukundwendwela ubhuti wakhe ngelithi ufuna ukuphozisa, udibana nesoka alithandayo ingxaki ibe yeyokuba engenakwazi ukuba nalo kuba ecelwa. USomzi akuziva ezi ndaba kunye nosuku atshata ngalo ufika emtshatweni ephethe iringi yakhe aze ahlale phakathi kukaNongxaki nendoda ayibonelweyo. Ukhupha eyakhe ringi xa umfundisi eyalela njalo. Ngethuba lokuba kuyiwe kutyikitywa kwigumbi elisecaleni babaleka bakhwele emotweni bashiyisele abntu ngothuli kwakungona kukhuza uluntu lonke olwalulapho.

Ufika emzini ahlangabezane nenye ingxaki yokutshipa kwesoka lakhe limshiya nosana, akungabuyi uyalalelwa nguyisezalauMpayipheli ukuba atyelel umyeni wakhe eKapa.

Ingxaki ayifumanayo kukungahoywa ngumyeni noye amqeshele elinye igumbi, kuthi kwakuphela iintsuku nokutya engafiki umama awayeqeshe kuye amboleke imali ukuba agoduke. Ukufika emzini uhlangabezana nengxaki enkulu yokungafunwa nguninazala uNozigigaba omtyhola ngokudukisa unyana wakhe nelizwe. Imeko iba mbi ade afumane isingxungxo nalapho aqokelela imali agoduke. UMpayipheli uthatha isigqibo sokulanda ekhondweni ukuze bafumane nendlela yokulobola uNongxaki nanjengoko wayengazanga walotyolwa nje. Oku kumenza umsindo uNozogigaba noye asongele ukuwushiya umzi.

Ufika kowabo UNongxaki abe yintlekisa elalini kuba ufika ebhitye kakhulu kubonakala ukuba impatho ayintlanga apho asuka khona, Uhlala ade abuyise aze kulandwa nguMpayipheli.Akufika okwesibini uninazala ushiyeka ebhaca kubonakale ukuba wafika wazenzela ishishini lokuthengisa utywala.USomzi uye abuye naye kodwa kuthi kwakuba kubi kwakhona athathe isigqibo sokumka noSomzi amlandele.Bafumana umsebenzi basebenze bathenge imoto , bakufika ekhaya kulinxiwa kuba akumka uNozigigaba uMpayipheli naye wathatha isigqibo sokuwushiya umzi wakhe aye kusebenza. Bafunwa bafunyanwe ngunyana wabo uSomzi abuyele nabo ekhaya konwatyiwe.

3.3.2 Isishwankathelo sencwadi kaDazela (1988) ethi *Soze Kube Nje Ngakuqala*

UChuleza othandana noQhakazile kwidolophu yaseLamontville, ubonakala eyeka umsebenzi wakhe kwindawo yoshicelelo enethemba lokuba ngutitshalakazi kwisikolo ngokuthenjiswa nguJoel. Ukuchazela iqabane lakhe oku ngomzuzu wokugqibela nalapho lincame lamxhasa lamsa kwisikhululo sebhasi ukuze athabathe uhambo lakhe ibuhlungu yona intliziyo. Izinto azimhambelanga kakuhle apho aya khona ufika ikhona ititshalakazi eze nosihlalo webhunga labazali unkosazana Lolly. Oku kubangela ukuba kubekho ukuphoxeka okukhulu kuJoel noyinqununu yesi sikolo nalapho aye afake incwadi erhoxayo njengenqununu.

Ukufumanisa oku uChuleza wenza ileta ekhawulezileyo nalapho abeka ukugula njengesizathu sokungaphangeli kwakhe, uye asifumane isithuba sakhe akuba ezise iphepha likagqirha eliqinisekisa oko. Oku kufunyaniswa nguQhakazile xa aye kuManejala yakwaPress ukuya kufunela uPinki isikhundla esishiywe nguChuleza, ufumana ukudana nokuphoxeka xa afumanisa ukuba uChuleza uyaphangela. Uthatha isigqibo sokungambuzi kwanto. UChuleza uthandana noJoel osele engumphathi kumzi wakwaCoca Cola nekuye kuthathe ithuba ukwazisa uChuleza malunga noko. UJoel ufumana isikhundla kwindawo ekunye neyikaChuleza uye akhawuleze anqwenelele ukumtshata uChuleza. UChuleza umangaliswa kukujala ebusweni bukaBulelwa mhla aqala ukubonana noJoel aqonde nje ukuba ukhona undonakele.

UJoel usoloko efikela kudadobawo wakhe kuba engavani nabazali bakhe kananjalo engena ndawo yokulala. Oku kumenza uChuleza angonwabi kuba uJoel sele eqalisa ukucela umtshato. Uphoxeka abe manzi xa uJole ekhupha ilobola yeR30.00. Bayajikiswa oonozakuzaku uPhembeshiya uchaza iindaba azive ukuba uJoel sisikrelemnqa somgulukudu esingumbulali oku kungqinwa nanguBulelwa itshomikazi yakhe. UDadobawo naye uya kungqina oku, nekuye kumenze uChuleza abe noloyko.

UQhakazile kwelakhe icala wenza malungiselelo okutshata uPinki, nalapho awuqhawulayo umtshato ngelithi akamthandi ngokwenene. Udadobawo kaJoel uchazela uChuleza ngendlela asisikrelemnqa ngayo uJoel, nalapho amnika icebo lokuqhwesha

kuba eChuleza engasatshayi ngaloo nqawa malunga nomtshato. Uqhwesha ngempumelelo. Kumnyhadala wetheko lomculo apho afika khona uJoel ngeenjongo zokuhlazisa uChuleza, ugagana nepleyiti egalelwe ityhefu nguPhembeshiya nalapho ibijolise kuChuleza kunye noPinki ngelishwa eyikaChuleza inqkulwa nguJoel ayitye nalapho aphela ebhubha kunye noPinki. UPhembeshiya uyabanjwa nomhlobokazi wakhe obesele empola kwanto. UQhakazile baphela bezitshomi nje kuphela noChuleza kunekho thando phakathi kwabo, naye uChuleza wakwamkela oku kuba esazi wamphoxa ngenene uQhakazile.

3.3.3. Isishwankathelo sencwadi kaMagadla (1992) ethi *Isazela sidl'umniniso*

UTozi uyititshalakazi esele kulithuba ethandana noChumani, waswelekelwa ngabazali waza wakhuiswa ngumhakhulu. Uzibona ukuba lide ithuba ethandana kumele ukuba batshate noChumani kwaye uzimisele ukumbuza ngokwakhe uChumani ukuba umtshata nini, Oku kuvakala phakathi kwencoko yakhe netshomikazi uNomacebo UChumani uphangela kwimkampani ethile nongunyana oyinqawa yethambo kunina uMaMqoma. Kuye kuvakale ukuba uChumani uyabandakanyeka kurhwaphilizo lwemali nalapho aphela ebanjwa aye kuvalelwa ukuze kude kuxoxwe Ityala.Oku kuba ziindaba ezibuhlungu kuTozi nalapho umhakhulu wakhe amkhuthaza ukuba ohlukane noChumani kuba engunotrongo ongathembakaliyo. Amandla othando oluphakathi kwabo lubangela ukuba kungabi lula ukwahlukana naye, Uzibona engenamandla wokumtyelela apho avalelwe khona nalapho athatha isigqibo sokumbhalela ileta efuna ingcaciso ayinikele ngotata wakhe xa esiya kumbona. Bafika kanye ngeli lixa akhululwayo. Uzivulela amashishini nalapho aye abe yimpumelelo. UTozi akavumi kushiya umsebenzi wobutitshala awuthandayo ukuze aze kuncedisa umyeni wakhe kushishino., kuba ukuphuma kwakhe ejele wazimanya ngeqhina lomtshato noTozi.

Kube nzima ukuba balizwe ngomntwana nto leyo eyabangela ukuba itshintshe Intlalo kaTozi emzini, wasisigculelo sokungcungcuthekiswa ngumamazala uMaMqoma Ukuthandwa kwakhe nokuxhaswa ngumyeni wakhe notatazala kwabangela ukuba

akwazi ukunyamezela izithuko nezinyeliso zikaninazala. Wenze iinzame eqhutywa ngunina enye yazo kukuya exhweleni eliya kumnceda, akumili nto bathi xa bebuza ixhwele lize lityhole ukungalandelwa kwemiqathango. UChumani udibana nomhlobo wakhe owayengumfundisi wakwaLizwi nalapho ayidakanca khona imeko yakhe, uTozi ushiyeka ecetyiswa yinkosikazi kamfundisi ngamakakwenze nokudibanisa nexhwele ukuze amile nalapho akwamila nto.

Ukufika kukadababawo wakhe uChumani nalapho amcebis aukuba adibane nogqirha kuba ekhumbula isigulo sake eselusana. Xa uChumani etyelela oogqirha bade babe bathathu bethetha into enye yokuba nguye ongenanzala ngenxa yesifo awaba naso kungeli lixa uTozi athathe isigqibo sokukrexezela inqununu yesikolo sakhe ukuze afumane usana. UChumani uxakwa kukumchazela uTozi xa echulumancile echazela wonke umntu njengokhulelweyo. Oku kuzisa ungcungcutheko kuChumani kuba esazi usana asiluIo olwakhe. Ulinda kuzalwe usana nalapho lubonakalayo ukuba asilulo olwakhe. Uthatha isigqibo sokushiya iincwadi kwindawo eselubala apho uTozi aya kuzibona lula khona ezicacisa ukungazali kwakhe, Uye athathe imoto azitsha yisise ngesigadla kuba ezibona engenako ukususa ulonwabo olukumama wakhe ngokude kubekho umntwana kunye noTozi ochulumancileyo naye. Ukuzibulala kwakhe kubangela uTozi awufumane unobangela kwezo ncwadi zoogqirha abathathu.

3.4 UKUZOTYWA KWABALINGANISWA ABANGAMABHINQA

3.4.1 Izikrweqe ezisetyenziswa ukuzoba abalinganiswa

Ukuzotywa kwabalinganiswa yindlela echubekileyo ababhali abadlulisa ulwazi okanye umyalezo ngabalinganiswa babo. Ngabantu abaqwetywe nje ngumbhali esebenzisa amagama anokuthi akholeleke kubafundi bencwadi naye ahambelana nobume babo. Kubaluleke kakhulu ukubunjwa kwabalinaiswa ngumbhali kuba oko kwenza ibali libe nomdla nemfundiso., lenze abalinganiswa babe ngabantu gqibi, lenze ibali likholeleke, babe ngabantu gqibi nokugqithisa imiyalezo ngokwezimo zabalinganiswa.

Ababhali basebenzisa iindlela ezimbini ukuzoba abalinganiswa babo, luzobo ngqo kunye nozobo ngokumayana.

Uzobo ngqo lubonwa njengendlela engqalileyo yokuzotywa kwabalinganiswa. Kulapho sichazelwa phandle ukuba umlinganiswa unesimo esinjani ngokucace gca ngesimo somlinganiswa. Umbhali angayenza ngokwakhe okanye ijelo lakhe lokubalisa alenze libe ngomnye wabalinganiswa okanye kunganikwa iincukacha zomlinganiswa ezifana nesinxibo, ubume bakhe ubudala okanye isini. ingangumbhali okanye umbhali asebenzisa umlinganiswa.

> *UCohen (1973)* uluchaza uzobo ngqo enjenje*: Direct presentation when the author employs physical description in verifying the exactness and fullness so that the character can visualize by the reader (Cohen,1972:37)*

> *UKennan (1983)* uphawula athi*: The character's speech, whether conversation or as a silent activity of the most can be indicator of trait or traits both through its content and through its form (Kennan, 1983:63)*

> *URoberts (1985) wongeza ngelithi : The direct presentation of characters requires the reader to evaluate both the speaker and context of remarks. This implies that what the character says about himself might be a true reflection of himself. (Roberts,1985:18)*

> Olu zobo lwabalinganiswa luncedisa ekuqondeni izakhono zababhali abangamanina ekubumbeni abalinganiswa abangamanina ukuze kutyhileke imiyalezo yawo yokuba amanina ngabantu nabo abamelwe ukuba bathathelwe ingqalelo njengamadoda.

NgokukaSatyo (1981:76) uzobo ngqo kulapho umbhali asuka amchaze ngokwakhe umlinganiswa, umbhali ubangela ukuba simbone umlinganiswa ngeli cala amchaza ngalo. Le ngcinga ingqinwa nguAbrahams (1993:24) ngelithi:

> *The author intervens authoritatively in order to describe and often evaluate the motive*.

Oku kukaSatyo (1981) kubonakala kanye kwitekisi yenoveli apho umbhali achaza ngokwakhe isimo sabalinganiswa, olu hlobo lozobo ulusebenzisa umbhali xa afuna

sikekelelele kwezakhe iimbono.

3.4.1.1 Umbhali ubazoba ngqo ngokwakhe abalinganiswa.

Abalinganiswa abanesimo esikrelekrele esihambelana nobuhle

Abalinganiswa bazotywe banesimo esikrelekrele esihambelana nobuhle naye athi amaNgesi xa esikhumsha *Brain with Beauty.*

UMagadla (1992:13) ulusebenzisile olu zobo ngqo xa echaza isimo sikaTozi esikrelekrele xa athi:

> *Akukho ntombi ebhadle njengoTozi eyayinokulibala kukungxolisana noChumani ngesenzo esibi awayesenzile kanti ayimkhathalele.*

UDazela (1988:2-3) naye usebenzisa uzobo ngqo xa azoba uChuleza ngesimo sobukrelekrele nobuhle uthi:

> *..wayesisiqushuqushu setitshalakazi eyayingumchwethezi eMakaroni Press ihlala elokishini eLamontville(Dazela,1988:2)Wayengumdakakazi ongeva kuhlanjwa owawusithi xa ukude kuwe ungamkhathaleli. Makabe kufutshane nawe, awungebethelwa luvalo wakuhlangana nobo buso bakhe buyimbulungwanga bonganyelwe ngamehlo amhlophe qhwa amisebe mide namashiya afane nje ayimigca encweliweyo (Dazela,1988:4)*

UBelebesi (1976:45) uchaza uNongxaki njengentombi entle:

> *Liphumile isomikazi likaZithulele. amazibulo nontondo.*

Umlinganiswa uyazichaza ngokwakhe

> *Ingaba ingenzeka kanene into yokuba ndithi ndimthanda kangaka uChumani naye ebonakalisa ngolo hlobo abe kanti undenza nje ivesi yakhe alinde ngayo umfundisi*? (Magadla 1992:3)

UDazela apho uChuleza azichaza khona:

“njengentokazi noko echubekileyo andibonakalisanga kothuka nokubhadwa”. …Kuthe kanti intliziyo yakho intle andifuni kuthetha kakhulu njengoko ndilihlazo emehlweni akho, yiyo le nto bendisoloko ndikubaleka. (Dazela,1988:6 &72)

Umbhali usebenzisa abalinganiswa ukuchaza abanye kuzobo ngqo

Umbhali uyakwazi ukusebenzisa abalinganiswa ukuzichaza ngqo nalapho kubonakala ukuba intetha zabo zihambelana ncakasana nezimo zabo naleyo into ibonakala iluzobo ngqo.

Umlinganiswa uchaza omnye umlinganiswa umzekelo kuMagadla (1992) uMaMqoma umchaza uTozi umolokazana wakhe njengedlolokazi

> *Besiya kuyiva nini eyokuba silokolokoza enkungwini emnyama kulo mzi ukuba uChumani wayengazekanga udlolokazi*? (25)

> uDazela (1988:30) apho uPhembeshiya uchaza uPinkie *“ngumXhosakazi waseBhayi uPinkie yaye uthe gcobho kuba uphangeliswa ngeGrand Prix nguQhaks lowo.*

UBelebesi (1976) abahlali bachaza uNongxaki emlanjeni Igqibe ilali yonke into yokubhitya kukaNongxaki,

Yho akabhityanga mntakwethu ngathi ucelwa yimpundulu, litshilo elinye igagwazana (Belebesi, 1976:76)

Uzobo lwabalinganiswa ngabanye lusoloko lukhatshwa ngumona nalapho umlinganiswa egxile kunyeliso lomnye umlinganiswa, nanjengoko kubonakalayo kule mizekelo ingentla. Oku kubonisa iinzame ezenziwa ngamanina ukurhuqelana isidima zawo emaqatheni ngenxa yomona.

Amagama abalinganiswa achaza izimo zabo

Ababhali baluthanda kakhulu olu didi lozobo ngqo apho anikwe abalinganiswa ehambelana nkcakasana nezimo zabo. Abalinganiswa bathiywa ngokweempawu abanzo okanye imikhwa ebonakala kubantu. La magama abalinganiswa ancedise kakhulu kubunjo lwabalinganiswa nekuye kwabangela ukuba ngokufunda nje igama ubani aqikelele ngesimo aza kusifumana kumlinganiswa lowo. Oku kwenziwa ngababhali ngeenjongo zokuba umfundi wencwadi angabhaduli isidala ezama ukufunda isimo somlinganiswa.

UNeethling (1985:31) uyavuma naye ukuba akho amagama ahambelana nobume bomntu ngakumbi iziteketiso nalawo eziqhulo.

Apha kwezi ncwadi zikhethiweyo kubonakala ababhali besebenzisa isakhono sokuthiywa kwegama nalapho umlinganiswa anikwa igama elityhila isimo sakhe. Umzekelo kwincwadi kaBelebesi (1976) umlinganiswa onguNongxaki ubonakala esambathwa ziingxaki eseyintombi encinci efikisayo kude kube sekupheleni okuvuyisayo kukuba uzisombulula ngokwakhe ezoo ngxaki eyintombi engafundanga kuyaphi kodwa isiuntswana lemfundo yakhe liyamsebenzela. Kwalapha kukho omnye umlinganiswa onguNozigigaba kwincwadi kaMadolo (1989) nosoloko esenza iziqebheyi ukubonakalisa phandle indlela angamfuni ngayo umolokazana wakhe onguNongxaki ezona ngxaki azifumana emzini uNongxaki ziphenjelelwa nguNozigigaba. Kwincwadi kaDazela (1988) sifumana umlinganiswa othiywe walilandela igama lakhe nonguPhembeshiya lo mlinganiswa usoloko ephemba udushe uzele umona wokungafuni kubona ntombi yamntu

iphumelela wenza onke amayelenqe de abe usebenzisa ityhefu ngenjongo zokubulala uye abanjwe.

Olu zobo ngqo lufumaneka kwaba babhali, luhlobo oluthile lokulukuhla iingqondo zabafundi bencwadi ukuba bakekelele kwicala lombhali bamkele oko kuthethwa ngumbhali. Aba babhali batyhila beqaqambisa abalinganiswa abangamanina ukuze kutyhileke amandla, ubulumko abanabo ukuze bakwazi ukumelana nokusombulula iingxaki zawo ezifana nobucaka.

Luxhaphake kakhulu olu zobo kubabhali abangamanina kuba eneenjongo zokucima iintetha ezithi inkoliso yamanina amahle awaphiwanga bukrelekrele. Uyakuva beyithethelela ngelithi abanakuphiwa yonke into nguThixo batsho benganyanisanga iinjongo kukujongela phantsi amanina.
Ngokwesihloko kudiza ukuba amanina aya kusoloko enabo ubulumko nobukrelekrele kuba ethathwa njengabasombululi bezintsompothi. Yiyo loo nto isihloko sibona njengoxanduva lwawo amanina ukusebenzisa ubukrelekrele bawo ukulwa ugonyamelo noxhatshazo.

3.4.1.2 Uzobo ngokumayana/ ngokungathanga ngqo

Kulapho abalinganiswa bazotywa ngokungathanga ngqo umbhali uyeka umfundi wencwadi azigqibele ngesimo somlinganiswa ngokujonga izenzo zakhe, iintetho zakhe, abanye bathini ngaye, isinxibo kunye namagama athiywe abalinganiswa, apha kuxa abayeka bazipele ngokwabo. Umbhali angasebenzisa isixhobo sengxoxo bangene kwiingxoxo ngombandela othile. Kanti umbhali angasikrobisa kwiingcinga zabo okanye iimvakalelo. Ngamanye amaxa uye asebenzise omnye umlinganiswa ukuchaza omnye axelelwe ngezenzo ezibonwa ngabanye. Amagama anikwe abalinganiswa nawo anendima ayidlalayo kuba izenzo okanye iintetha zabo ziphela zilandela igama umlinganiswa athiywe ngalo.

> Abrahams (1993:24) *says the author should present the character and actions and leaves the reader to infer what motives and dispositional quality of character.*

Oku kungentla kwenzeka kuzobo ngokumayana *(indirect presentation of characters.)* Sisakhono esi esidiza ubukrelekrele bababhal obukhatshwa luchongo magama oluzakutyhila imifanekisongqondweni ngabalinganiswa ukuze bamkeleke ngobunjalo babo.

UCohen,1973:38) yena ugxininisa athi:

> *what the characters do and say provide enormous insight than makeup action, speech external appearance and attire.*

UKennan (1993) yena uyicacisa ngelithi

> *One should distinguish between the external features which are grasped as beyond the character's control, such as height, colour of eyes hairstyle and clothes. The reader should be able to relate the external appearance of character with his personality. He also distinguish between the two environment that it can be physical and human. Physical is made of surroundings like house room, street and town, then human environment comprises of family , friends and rival's and socal class. (Kennan,1983:65)*

Ababhali bayeka abafundi bencwadi bazigqibele ngokwabo ngesimo sabalinganiswa. Kucaca apha ukuba abalinganiswa ngabantu gqibi kuba umfundi wencwadi uyakusoloko ebathelekisa nabantu ababaziyo ekuhlaleni. Kucaca gca ukuba umbhali uncwase kubonakale ukuba umbhali ubhala ngokwamava awafumeneyo ebomini. Lolu zobo oluye lukhuthaze abafundi bencwadi ngokufumana izakhono okanye iimpawu ababunjwe ngazo abalinganiswa. Oku kuba lula ukufumana owona myalezo nemfundiso yombhali. Lolu zobo olubangela ukuba bakwazi ukuzithethelela xa begxekwa ngamadoda ngokusebenzisa ubutshantliziyo befemayinizimu ukudungadunga inkcubeko ngabula madoda.

3.5 IZIMO ZABALINGANISWA ABANGAMANINA

Abalinganiswa bazotywa babe nezimo ezikwiindidi ezimbini, kulapho kufumaneka abalinganiswa abanesimo sangaphandle (*extrovert*) kunye nabo banesimo sangaphakathi (*introvert*). Phambi kokuba sinabe ngezi zimo zabalinganiswa abangamanina simele ukuba sazi inina alizalwa into kunayo liyenziwa, umntu ozalwayo yintombazana ze kusetyenziswe zonke izikrweqe ukuyikhulisela ukuba ibe linina. Mve uBeauvoir xa endingqinela esithi:

> *"…not every female human being is necessarily a woman; she must take part in this mysterious and endangered reality known as femininity" (Beauvoir, 2011: 3).*

UBeauvoir ubona ngelithi ayinguye wonke umntu ozalwe wanesini sobukhomokazi olinina ukholelwa kuluvo lokuba amanina awazalwa kuzalwa amantombazana ze akhuliswe ukuba ngamanina,ekubeni awazalwa into kunayo ayakhuliswa, *ekhuliselwa phantsi kwamasiko nezithethe* kunye nemigaqo yoluntu.

> *Uvakala esithi, women are both raised into and trapped in historical domestic roles constructed by patriarchal society and learn to be a woman; womanhood is thus not a quality that we are born with, but society makes us woman through traditions, norms, and mindsets. Beauvoir adds that "historical and literary culture, the songs and legends she is raised on, are an exaltation of the man". As a consequence, a little girl learns to fit the role, simply to be a woman. (Beauvoir, 2011: 283).*

Yiyo loo nto kubonakala ukuba amanina enziwe ukuba abe zizicaka zamadoda kuba amadoda enikwe ugonyamelo, khumbula yonke le mithetho ngokongenelo lobuKoloniyali inikezwa ngamadoda, ithi loo nto aza kwenza naziphina iinzame zokuba alungiselele wona. Ezi zikrweqe zisoloko ziqanyangelwe kwinkcubeko ngakumbi kumasiko nezithethe ukuze lowo ulinina ubonakala esilwa impatho bucaka ajamelene nayo abonwe njengo nikeza indelelo kwiminyanya. Kule mihla amanina akwizikhundla eziseyakwaziwa njengezamadoda, enza imisebenzi ebimele ukuba yenziwa ngamadoda yiyo loo nto xa azibona ukuba indima yabo yobudoda ifile aze abhenele kuxhatshwazo nobulawo

lwamanina ngelokuziphindezela ukuze asebenzise ugonyamelo lwamandla ukukhumbuza uluntu ngobudoda bakhe.

Abalinganiswa abazotywe bangamagagu (extrovert)

Aba balinganiswa ngabalinganiswa abazotywe bangamagagu ngokwesimo sabo, bayakwazi abakufunayo kananjalo baye baqiniseke ukuba bayakuzuza. Benza zonke iinzame zokuzuza oko bakunqwenelayo. Isimo sabo asifihlekanga siyincwadi efundekayo. UChaplin (1985) umchaza umlinganiswa okanye umntu onesimo esinje ngolu hlobo:

> *An extrovert is aperson who likes to spend time in activities with other people rather than in attending to his own thoughts and feelings (Chaplin,1985:40).*

Kubonakala ababhali bewazoba amanina njengabantu abakuxhinelayo nabatyhala ngesifuba ukuzuza oko bakufunayo.

UMagadla (1992) kwincwadi yakhe umlinganiswa oyintloko onguTozi ubonakala engakutyhafelanga ukufumana akufunayo. Xa ebonakala enexhala lokuba engade atshatwe sisithandwa sakhe. Ingxoxo emfutshane phakathi kwakhe nomhlobo wakhe uNomacebo isityhilela oko, ude athathe nesigqibo sokuzicelela umtshato mve xa athi

> *Ndifuna athethe ngomtshato ntombi: Liyanditshonela ilanga, lide eli thuba sithandana noko lifuna ukunqunyulwa kungoku nje."*
>
> *Kungokuba uza kuthini ke xa engathethi nto ngamtshato koko ethe gqolo ngokukuthanda? ''yeyona ngxaki yam leyo" (UMagadla,1992: 3)*

Kwincwadi kaDazela (1988:1) simbona uChuleza engabambeki ethe phithi lisoka uJoel acinga fana liyamthanda ude axolele ukuphoswa lelo limthandayo UQhakazile, wenza iinzame zokuba kunye neli soka ngokuthi alahle kumsebenzi wakhe aye kuqhina Kwazulu Natal ngenjongo zoya kuba ngutitshalakazi.

Mve xa athi uQhakazile,

> *Ngaphezulu eyona nto indihluphayo kukuba uvele kum sel'usithi uyahamba. Ukutsho oku uyandigqibelisa ukukubona namhlanje. Ngomso uyanduluka ukuya eParys.Owu ndibuhlungu kanene. Umphefumlo wam besele ndiwuxhome kangako kuwe. Undiphoxe ngento enye, ukuthi uhleli nje nam kanti kudala ukhekheleza emacaleni uthumela izicelo zomsebenzi* (Dazela ,1988:1)

UBelebesi (1976) naye umzoba uNongxaki njengomnye wabalinganiswa abayifuna into abayifunayo de bayifumane, uNongxaki ukubonakalisa phandle ukungavumi kwakhe ukubonelwa, ukuya kwakhe eKapa koobhuti bakhe kulicebo lokubaleka ukubona amalungiselelo omtshato angawufuniyo, udibana nesoka apho uSomzi nalapho afika khona ngeli xesha atshatiswayo uNongxaki, uSomzi ukhupha owakhe umsesane abe uNongxaki utshata naye. Uluntu lungaqondi bemka bobabini ngenqwelo mafutha abantu bashiyeke bekhwankqisiwe sesi simanga.

> *Yhini umntana ukusiphoxa sisecaweni? Ebengatsho kutheni ukuba akamfuni lo mfana. Khona ndiza kuthi uthathwe ngumfana waphi endingeke ndimalathe nokumalatha? (Belebesi,1976:47)*

Kuyabonakala ukuba omathathu la manina angababhali bayakuqonda ukubaluleka kwenina elingoyikiyo nelizincamayo, lisenza imigudu ukuze lizuze oko likunqwenelayo. Ezi ncwadi zibhalwe kweli xesha lasemva kongenelelo lobuKoloniyali ziyakuveza oku. Olu didi lwamanina lungushukuma ndiyfumane lolona luncedisana kakhulu namanye amanina ukuzama ukuzisa izisombululo kwiingxaki ajamelene nazo. Abalindi kucelwa ncedo bavela babone imeko ibe ngabo abanikeza ngoncedo eluntwini lungakhethe bani. Olu xhatshazo lwamnina ngokwesini ludinga aba phuma silwe eneneni ukuze luvakalisengokukhwaza impatho mbi ajongene nayo amanina.

3.5.1 Abalinganiswa abazotywe bayiminyewu (*introvert*)

Esi simo somlinganiswa seso umlinganiswa abonakala elilolo kuba usoloko ehleli yedwa nalapho iingcinga zakhe zifihlakeleyo. UChaplin usichaza enjenje esi simo:

> *An introvert is someone who concerns himself with his own thoughts, acts and personal life, they will not spend much time-sharing activities with others (Chaplin,1985:40)*

Kunqabile kwezi ncwadi zaba babhali ukufumana umlinganiswa olinina onesimo sangaphakathi esifihlakeleyo ngakumbi abo uphando lujolise kubo nabangabalinganiswa abaphambili. Ngabalinganiswa abazotywe bakwazi ukungahlali kwimeko abangayifuniyo ngenjongo zokukholisa abanye abantu. Benza iinzame zokuzuza oko bakufunayo kananjalo bayaphumelela. Asingetsho ke ukuba ababhali bababaxile aba balinganiswa kuba kuqheleke amanina ukufunyanziswa ingabalinganiswa abazitapeyiti okanye iimeti ekusulwa kuzo ubumdaka emnyango. Kuyabonakala ukuba ubungqondo lukhoni lwendlela uluntu elufuna ukubabona beyiyo amanina lujikile kwaba babhali bakhethiweyo.

Oku kuyancomeka kuba kuyabonakala ukuba badandalazisa izakhono nobukrelekrele bawo amnina njgezinye zezixhobo zokuguqula iimeko abahleli phantsi kwazo. Izixhobo ezifana nemfundo, indima kwezoqoqosho zitshotsha entla njengezona ziza notshintsho kwindlela amanina aziguqula ngazo iingqondo zoluntu ukuze indima yawo eluntwini ibonakale iyileyo ibalulekileyo inesidima kananjalo.

3.6 ABALINGANISWA ABAZOTYWE NJENGAMANINA AHLEBAYO

Kukho ubungqondolukhuni bozobo lwabalinganiswa abangamanina. Ubungqondo lukhuni buchazwa njengendlela abantu abaqikelela okanye bethekelela ngayo iimpawu esicingela ukuba iqela lonke linazo. Obu bungqondolukhuni bunganaso isiphumo esihle apho bunokubangela ukuba abantu babonise iziphumo ezikhawulezileyo ekuyiqwalaseni le meko ngenxa yamava anawo. Okanye bube neziphumo ezibi apho bubangela ukuba kuqukwe abantu okanye iqela ngeempawu ezithile, zingahoywa izinto abahluka ngazo, nto leyo ingakhokelela ekucingeni izinto ezigezizo ngabantu ngenxa yokuquka.

UBilatyi (2014:93) uchaza ubungqondo lukhuni njengeempawu ezisekelezwe kwiqela labantu malunga nesini, ibala, imvelaphi yohlanga nezinye iimeko. Oku kuquka kunje akuwuvumeli umahluko obonakala kwiqela labantu kwaye kungakhokelela kwisiphako esibi kunye nocalucalulo ukuba obu bungqondo-lukhuni bugwenxa. Nokuba ubungqondo-lukhuni buneempawu ezintle bunga neziphumo ezibi kuba bunciphisa ilungelo lokuzicingela nokuzibonela ubuyena bomntu.

Amanina asoloko ebonwa ngebantu abahlebayo nakwiincwadi zababhali obu bubgqondolukhuni luxhaphakile ngengathi amadoda awahlebi wona. Andiqondi ukuba luya kuze luphele msinya kuba yendele amanina abonwe njengabahlebayo nabathuthi bendaba. Oku kubonakala njengento eyambathe ininanebonakala kakhulu kumakhasi onxibelelwano apho kukho izihloko zemi ‘Gosi’ ingamanina atshotsha entla. Oku kuhleba kusukela ekukhiweni kwamanzi emlanjeni, ekuthezeni iinkuni, ekuphungiseni iti, ekumeni ecingweni okanye ethangweni ningabamelwane, ekunqumleni isitrato inina lambethe iimpahla zokulala nokuvuka.

Oku kwakuyindlela yokuba amanina athwalisane imithwalo yawo kodwa ubani uya kufumanisa esabelana ngezawamanye amanina endaweni yezawo iingxaki. Oku kuthwalisana iingxaki nemithwalo kwakusenzeka kula maqonga kuba engafumani thuba

laneleyo lokubamba iindibano ezijolise kwiingxaki zawo njengamadoda. Nakwezi ncwadi zababhali abangamanina kubonakala lusetyenziswa olu hlebano nelugqame kakhulu kubabhali abangamadoda.

NgokukaMarland (1993) ukuhleba kukho kumacala omabini esini kumadoda nakubafazi lade eli gama lanomfuziselo ombi ohambelana nendawo yendibano zamanina mve xa athi:

> *The word gossip applied to both males and females until the negative connotations associated with the word became commonplace. It is now used exclusively against females. The stereotypes that were formed long ago are still prevalent in contemporary literature. Gossip is often understood as being women‟s speech, a view that is completely unfounded by literature researchers. Men are rarely referred to as gossips and their conversations seem never to be regarded as gossip. However, the study shows that men have always been just as eager to gossip as are women, but the talk they engage in has been labeled as" conversation", an exchange of mere information (*Marland ,1993:92)

UHurston (1969) kwinqaku lakhe naye uyakungqina ukuba olu ngqondolukhuni lozobo lwamanina njengahlebayo luzisa ukudilizana kumanina ngaphezu kokwakhana kuba amanye amanina iinjongo zawo kolu hlebano kukuvisa elinye inina intlungu hayi ukucebisa, umzekelo oku kubonakala UDunbar (1996) naye uyongeza evumelana no Hurston xa thi

> *Literary works portray female gossiping as an integral part of women‟s lives. This is a stereotypical portrayal of female characters that confirms the hurt they can inflict on the lives of others* (Dunbar 1996:84)

Kwincwadi kaBelebesi (1976) apho kubonakala uNongxaki uyincoko yelali into yokubuya kwakhe emzini ebhityile mzi lowo awazisa ngokwakhe egcagca nesoka kungakhange kulandelwe imigomo eyiyo yokutshatiswa phofu eshiya isoka abonelwe lona ecaweni endaweni yokunxiba iringi yalo wanxiba eyesoka alithandayo.

gqibe ilali yonke into yokubhitya kukaNongxaki.:

> *Yho akabhityanga, mntakwethu ngathi ucelwa yimpundulu: litshilo elinye igwagwazana. (*Belebesi, 1976:*76)*

Oku kucatshulwe ngentla kungqina amazwi kaDunbar (1996) xa thi

> *Writers portrays female characters as being capable of ruining the future of other people through gossiping. This female character employs the gossiping as their main weapon of fighting injustice against her in-laws. The writer depicts females as people who use gossiping as a way of fighting others by ruining their lives. It is evident that solidarity amongst females, to a large extent, is maintained through gossip especially, though not exclusively, through that of a painful situation. In these circumstances people tend to reach a consensus on norms and exert a consistently informal pressure on each other to conform* (Dunbar ,1996:89)

Kungathi ukuba la mandla nobu bulumko banawo amanina ukuqamba ububi ngeenjongo zokunyelisa amanye amanina, ukuba nje anokusetyenziswa ukunyemba iziphathamandla namadoda asabambelele kugonyamelo nokuxhaphaza amanina inene amanina angakhe aphumle kuxhatshazo nokubulawa ngamadoda wawo.

3.6.1 Amaqonga entlebendwano

Kubonakala kulilishwa ukuba linina nalapho kukho indibano yamanina ibonwa njengeyentlebendwane endaweni yokuthwalisana ubunzima. Oku kusukela kuluntu nolusengela phantsi isidima samanina, phofu ubukhulu becala ingawo buqu. Indaba yokuhleba kwamanina isukela kwiindibano zawo ezifana nasemlanjeni xa kusiyiwa kukha amanzi nalapho bekulindeleke ukuba amanina athi xa athwalisana ii-emere zawo zamanzi athwalisane nobunzima babo. Eli qonga lokuthwalisana iingxaki liye lajika lalelona qonga lokuxhwithana nalapho uya kufika amanye amanina exhithwana esilwa

udaba ilulwimi.

3.6.1.1 Iqonga lasemlanjeni

Iqonga lasemlanjeni liqonga elisetyenziswa ngamanina ukukha amanzi ngelinye ixesha bahlala apha ngasemlanjeni bacikice iimpahla zekhaya ezimdaka. Ngamanye amaxa asebenzisa amatye alapho ngasemlanjeni ukulola nokuhlamba inkwali yawo. Ababhali balisebenzisa eli qonga ukutyhila intlebendwane ngakumbi leyo ibonisa indelelo kwelinye inina kude kuqhume umlokazi.

UMagadla (1992) ulivezile naye iqonga lasemlanjeni njengendibano apho amanina ahlebana khona. Kulapho kukho ingxoxo phakathi kwabafazi belali abanganikwanga magama bechuba indaba kaTozi yokungazali neyikaninazala uMaMqoma amphethe kakubi efuna azale azokukhulisa umzi

> *"Ndiva kusithiwa intombi yaseMaqomeni ifuna umzukulwana ngamehlo abomvu pheshey' apha. Kangangokuba ingaxola ukuba angazalwa eneentloko ezimbini okanye amehlo amathathu elinye libe sekhosi oku nje kokuba iza kuteketisa."*
>
> *"Bayahlupha noko ooMaMqoma aba ngentliziyo ezinde". Sicaphula oondabazabantu emlanjeni nasekuthezeni. (Magadla,1992:36)*

Le ncoko yesi sibini ibonisa ukunyemba okukhulu nendlela abangavelaniyo nentlungu yomnye kuba endaweni yokunikana iingcebiso kwimeko yocinezeleko abakuyo bayongeza ngokuhlebana ngeenjongo zokunyelisa.

Yiyo loo nto uBerne (1968:242) ebona ukuba uninzi lwabantu abahlebayo lunayo indawana yempambano kuba baye batshabalalise izimo zabantu ngokuthi basasaze iindaba ezingakhiyo nezimanyumnyezi ngabanye abantu ezinye zibubuxoki.

Belebesi (1976:96) ulisebenzise njengeqonga lokuncedana indawo yasemlanjeni kweyakhe incwadi nalapho impatho mbi kanongxaki emzini ibibonakala khona apho afika alile eliliswa yimpatho mbi kaMamazala. Umelwane uNozazi akuva ngomntwana ukuba ufike uNongxaki elila uye waqubula iemele yakhe ngengathi uyo kukha amanzi,

ufike apho wamthuthuzela emnika namacebo okuphila kuloo meko inzima kaninazala.

> *Hamba ugoduke nale emele. Xa ufika uthathe ingxowa ube ngumntu oya emalongweni uyo kungena phaya ekhaya. Utsho uNozazi naye equbula ibhekile yakhe* (Belebesi ,1976:96)

Oku yayizinjongo necebo lokuba uNongxaki afumane oku kwento esiwa phantsi kwempumlo nekwakunzima ukuba ayifumane kuninazala ngenxa yentlamba awayemnika yona.

> *"Uze ungandiphathi ke mntwanomntu. Ndingafa ngunyoko: uqhube wathi ngomso ke ndiya kuthuma umntwana aye kucela ityiwa apho kowenu, uze emva koko uye emthonjeni, ndiza kukuzela nento etyiwayo. Ndinqena ukubetha ubuyelela apa ekhaya hleze side sibhawe ngabaninzi:(Belebesi,1976:97)*

Apha kubonakala eli qonga lisetyenziswe ukuphuhlisa iinjongo ezintle zokuncedana kubunzima bamanina. Kunga kungangumyalezo ojolise kuwo wonke amanina wokuba ukuba iindibano zamanina zingasetyenziselwa uphuhlisano nokuncedana akukho sathana woxhatshazo nakubulala kunokugqobhozela kumanina.

3.6.1.2 Iqonga lasegoqweni

Elinye iqonga elalisakuba leendibano yamanina kusegoqweni nalapho emva kwendibano yawo yokuya kutheza okanye ukucholachola iinkuni nokuthwalisana iinyanda bafike bazilahle goqweni linye. Oku ziinzame zokuba bancedane ekukhuliseni igoqo lomnye umfazi. Ahlala kwelo goqo epholisana amanxeba enkunzana nalapho kude kube ziindaba ezijolise kulwakhiwano. Eli iqonga lendibano yamanina liyahluka kwelasemlanjeni kuba iinjongo apha kukuncedana nokuthwalisana ubunzima. Liqonga eli elalisakusetyenziswa ngabafazi ngakumbi xa kukho ongaphilanga umfazi okanye ebhujelwe, abafazi belali bancedana ngokunyusa igoqo lomnye umfazi ukuze zingapheli iinkuni, lakuphela igoqo

kwaXhosa lungumqondiso wokuphela komzi kuba ukufudumala kwawo kuxhomekeke emfazini. Kuthi emva kokuthula inyanda leyo uwabone la manina ephumla ebaleni nalapho alindele into yokuthoba indlela. Ngamanye amaxa anikwa umcabosi okanye umfino bahlala bathi thande ebaleni bonwabele umfino lowo usityiwa ngesandla. Yiyo loo nto umfino usaziwa njengokutya kwamanina nje. Kuchutyelwana iindaba kucetyiswana kananjalo de kucetywe ukuba leliphi igoqo eliza kunyuswa elilandelayo.

UKobo (2016) kwinqaku lakhe elithi *umfazi akangeni ebuhlanti emzini* uthi xa elichaza eli qonga njengendawo yepatriyakhi.Mve xa athi:

> *This is a space culturally allocated to women associated with the roles such as minding the kitchen, childbirth and rearing and running of the household. Marked by* indlu enkulu *which means a big house, which was regarded as a sanctuary where certain rituals were performed, life delivered and nurtured* (Kobo ,2016:98).

UKobo ukhankanya indlela amanina achwethelwa ngayo ecaleni akufika emzini ngengathi azisa ishwangusha. Kulapho uya kufika kukho iindawo athintelwayo ukuba azinyathele ezifana nobuhlanti kunye nenkundla apho iinkomo zihamba khona. Kukho ingqondo yokuba ezi ndawo kulapha izinyanya zekhaya zizisa iintsikelelo ezinokubangela ukuba imfuyo yande. Umfazi ubonwa njengomntu oza kunqamla loo ndyebo xa athe wanyathela kwezi ndawo zibonwa njengezingcwele.

3.6.1.3 Iqonga lokubuthelana kuphungwa iti/ ikofu

La maqonga aye amana ejika okanye esongezeleka njengokuhamba kwamaxesha nalapho uya kufika amanina ephungisana iti. Omnye uhambela omnye kuphungiswane iti nalapho kuye kuxoxwe okanye kuncokolwe ezobufazi ngeenjongo zokuphana amacebiso ukususela kwiimeko zokukhulisa abantwana kunye nezo zemali.

Siyabona nakwincwadi kaBelebesi (1976:24)) UNozikweliti ehambela umelwane wakhe uMampevu nalapho ingxoxo iyeyakhayo uNozikweliti enika ingcebiso malunga

nokubaluleka kokufundiswa komntwana oyintombazana kumhlobokazi wakhe uMampevu ongafuni kuva nentwana le yokumfundisa

NgokukaBelebesi (1976) la manina ayehambelana xa engaliboni elinye inina kwiindibano zawo ngeenjongo zokwazi ukuba uphilile na yiba uMampevu xa athi

> *"Uyazi kule cawa iphelileyo xa sivela emthandazweni sidlule kuMaDlamini indim noMamBhele nomaChisana. Sifike esaluka isithebe, uNozimanga ehleli phezu kwebhedi kukhala ezi viyoviyo zabo. Loo bhokisana ikhalayo imana ixela ukuba izulu liza kuba njani ngentsasa elandelayo. Sihleli apho sibuzana impilo, le nto iyafundekela" (*Belebesi, 1976:25).

Nalapha kwesi sicatshulwa singentla kuyabonakala ukuba indibano yala manina iinjongo zintle ngakumbi xa elinye lingabonakali ukuze kuviwe ukuba liphilile kusini na.

UDazela (1988) naye ulisebenzisile eli qonga lokubuthelana kwamanina ephungisana iti ngeenjongo zokugwadla umcimbi. Kwincwadi yakhe ulisebenzisa linefuthe elibi apho uPhembeshiya ehambela unina kaChuleza emchubela ngesoka lakhe iinjongo ikukumhlazisa kuba embona njengomntu ophakamileyo. Uzotywa njengewexuwexu elithutha iindaba zolwimi ngeenjongo zokuxabanisa.

> *Wamangaliswa kukuba ukusondela kwakhe kowabo weva intsini kaPhembeshiya waza waqiniseka ukuba ngenene bekumnandi. Esaqala ukuhlala esitulweni wabona kwangomelwane wakhe ephakama ezilandulela ngokuthi uyagoduka uyagoduka kuba kudala elapho. UChuleza wabethelwa ngumbilini Kanye xa amehlo wakhe edibana nakaPhembeshiya. (Dazela, 1988:37*)

3.6.1.4 Iqonga lasecingweni, esitupini okanye kudonga olwahlula abamelwane

Amanye amanina aye asebenzise incoko yasecingweni ngakumbi abamelwane xa ubani egqiba kutshayela inkundla yakhe okanye agqiba kuxhoma impahla ecingweni kulapho

abamelwane bayakusebenzisa eli cingo okanye idonga elahlula imizi yabo ukudwadla ezelali okanye ezemizi yawo. Amanye amanina ade aqokelelane esitrato esinye ngakumbi angaphangeliyo, akumka amadoda aya kudibana kwigeiyiti yenina elithile egwadla imicimbi yelali kungekho nelothuba lokuba bakhulule izinxibo zokulala nezokuvuka kwabanye.

Nalapha kuBelebesi (1976:78) abafazi ababini bahleli ezitupini zawo bengabamelwane kugwadlwa imeko yokubuya kukaNongxaki emzini ebhityile. Ayesagwadla into yokunyaba kwamadoda wokuba uNongxaki agcagce nenye indoda ekhona kungekho ubuzayo eshiya lo azo kutshatiswa naye.

> *"ngoku sakuqala into entsha esiXhoseni, le yokuba sitshatise ikhazi lifike ngasemva kuba abantwana bethu baza kusenzela amatyala. Le ncoko ichithwe ngamaqabaza emvula abaniniyo babalekela endlwini. Bafumene uMampevu ehleli kwelinye icala bothuka yanga ubavile kule nto bebeythetha phandle (*Belebesi 1976:78)

Le ibiyindlela yokuba kwaziwe xa kukho ubani ogulayo, ubani osengxakini ngakumbi inina, iimpatho zabanye abafazi zibhencwa kwezi ndibano. Injongo yazo ijike yayeyolwimi nalapho injongo ijike yakkukumonelana nokuvisa elinye inina intlungu endaweni yokuncedana nokucebisana.

3.6.1.5 Iqonga lefeyistile

Elinye iqonga lelo ubani abona ngokushukuma komdiyadiya kwamelwane kungekho moya nafeyistile ivuliweyo, ubani aqonde ukuba ebekrotyiwe into kunayo umdiyadiya uvalwa ngokukhawuleza akuphakamisa amehlo. Iinjongo kukujonga lowo ukuba uvela phi, uhla phi uphethe ntoni ehamba nabani. Konke oku kungamalungiselelo eendaba zakhe namanye amanina malunga noko akubone kusenzeka kwamelwane.

Kuzo zontathu ezi ncwadi amanina asasetyenziswa njengabanezimo ezihlebayo ngakumbi ngeenjongo zokuhlekisa, ukunyhukutyha nokusengela phantsi elinye inina, phofu

UDunbar (1996) uyibona ngolu hlobo indaba yentlebendwana:

Gossip is playing a negative role in the context of the literature. Without gossip it is difficult to know who is ill or who needs some kind of assistance. In literary texts female characters provide the ideal physical location for the exchange of gossip. Some even continue to make several visits each day to the friend and many go more than once. Men in literary works are seen as less prone to gossip and are portrayed as people who spend their time doing fruitful things. However, in reality their gossip has the same effect as that of women. It reinforces group solidarity and helps maintain certain standards. Among many men, gossip is dreaded as a way of losing one's reputation and of getting a bad name in their communities. Having a good name meant having community respect and being able to hold up one's head as a man. Losing this could mean being looked down on, not respected, sometimes being ostracized, and occasionally verbally abused. Females are portrayed as people who are aware of the dangers caused by gossiping (Dunbar,1996:90)

Ndiyakungqina okuthethwa nguDunbar kuba kulapho uya kufika amadoda neendibano zawo bezenza ngasebuhlanti ngelithi baxoxa imibandela eyakha umzi. Imibandela efana nelobola okanye exhobisana ngakumbi lawo azalanayo. Ubuhlanti yindawo ebonwa njengengcwele kunaleyo yegoqo labafazi. Kulapho kukholelwa ekubeni iminyanya zekhaya zihambahamba khona. Iindibano zamadoda ngakumbi awekhaya ziba ngasebuhlanti okanye ebuhlanti ngeenjongo zokuba izinyanya ziza kubapha ubulumko bokushukuxa umba lowo wekhaya.

Kwincwadi kaBelebesi (1976:88) UZithulele uhlanganisa abaninawa bakhe baye kuthi ngqwadalal ngasebuhlanti kuxoxwa inyewe kaNongxaki obuyile nalapho kuye kwafika abantu bomzi bezokumphuthuma zonke ezi ngxoxo zixoxwa zigqityelwe ngasebuhlanti.

Aba babini bafike sekugqityezelwa ukuphungwa. Emva koko, wonke umntu uve kutshisa, kwabuyelwa ngasebuhlanti. Kaloku lisephezulu ilanga lehlobo. UZithulele uyivuselele ke intetho yabakhozi.

Nangona ababhali bekusebenzisa ukuhleba kwiincwadi zabo nje, le ntlebendwano ibonakala isambhathiswa amanina ukodlula amadoda, nalapho kubonakla iyindlela amanina anxibelelana ngayo. Amadoda wona abonakala esoyanyanyiswa neencoko ezakha umzi nalapho asoloko ebbekwa kumaqonga afana nobuhlanti. Amadoda avele angakuthandisisi ukuhleba kwamanina aphela ewanika amagama acaphukisayo afana neekati kuba kusoloko iziphumo zentlebendwano ingumlo kwicala lamanina, ze iincoko phakathi kwamadoda zidityaniswe nanjengezizisa izisombululo endaweni yengxaki.

UAlice Walker (1995) uqukumbela ngezizathu ezibangela ukuba amanina oyanyanyiswe nokuhleba mve xa athi

> *There are two primary reasons why women are not taken as seriously as men. One is that women are seen as lacking a critical skill and are ill-equipped at handling social problems intelligently. They are perceived as people who do not even make an attempt to deal with their social problems. They prefer to talk about the peripheral lives of other women involvement, and not about what they feel about themselves as women. kind of stereotypical treatment of tends to be very unfair toward female characters in literature.* (Walker, 1995:260).

Kukhangeleka ngathi kweli nqaku likaWalker (1995) ukuba uyayazi intsokolo kunye nentlungu yamanina. Nalapho ezinye iingcali ezichasa ifemayinizimu zibona ukuba uncwadi olumalunga nobudlelwane obukhoya phakathi kwenina nendoda lubonakala ludelekile xa indoda izotywa inikwa indima yokuba ngumchasi wenina uqhuba athi ababhali abangamadoda bathetha okuncinane malunga nendima edlalwa ngamanina ekuhlaleni ukuphuhlisa uluntu iya kusoloko loo ndima idlalwa ngamadoda.

Oku kuqaphelekile kwezi ncwadi zontathu ukuba ababhali beencwadi babhenela ekusebenziseni olu zobo lobungqondolukhuni ukuzoba amanina njengabahlebayo ngokungathi amanina awayiyo into ephucukileyo awonokudibana athethe ngayo okanye yakwenza iphucukileyo. Kukho uluvo olusuka kuluntu lokuba amadoda wona abonwa njengabantu abaxoxa imibandela ephucukileyo kwiindibano zawo ingekuko ukuhlebana. Ibe ngumnqa ke ukufumanisa ababhali abangamanina ekusebenzisa nabo oku kuhleba kwamanina ngendlela engakhiyo endawei yokukhetha ezo ndibano nezo ncoko ziphilisayo ngokungathi nawo abethelela okanye akhuthaza oku kuhleba nabakwaziyo ukuba kuyihlupha kuyivuthulule impilo yamanina.

Kuyabonakala ukuba iindawo eziliqonga leendibano zamanina azisetyenziselwa ukuphuhlisana kwamanina into kunayo kukuchithana nokugxekana okuphenjelelwa ngumona. Kumele ukuba la maqonga asetyenziselwe ukucebisana, ukumanyana, ukuthetha ngazinye ukuphuhlisana nokunyusana kwamanina ukuze kubonakale ukuba loluphi utshaba abangeloyisi. Umanyano lwamanina lungazisa isizwe esibumbeneyo nesakhekileyo kuba ezi ndibano zakuba ngamaqonga okuncedana ukuze namantombazana asakhulayo awasebenzise phucukileyo.

3.6.2 Amanina anomona, apho elinye inina likhama elinye

Kungumnqa omkhulu ukufumanisa amanina ecinezelana wodwa, endaweni yokuxhasana ejolise ukufezekisa iminqweno wokulwa ugonyamelo noxhatshazo amanina agaxaleka kuwo umhla nezolo. Oku kubonakala ukuba athe xa ecinezelwa ngamadoda abhekabheka afumana amanina ukucinzela kuba bengalingani namadoda ngokwamandla. Oku kubonakele njengonozala wogonyamelo noxhatshazo lwamanina ukufika kobuKoloniyali nalapho athe amadoda amnyama akujongana nogonyamelo kunye nengcinezelo yamadoda amhlophe phezu kwawo abona amanina njengabantu bokukhuphela imisino yabo, bona bangenamadla. Nalapha kumanina kwenzeka ngokufanayo.

Kwiincwadi ezikhethiweyo sibona abalinganiswa bezele umona besebenzisa ugonyamelo kumanye amanina ngokuthi bavuye xa bebabona besengxakini zingxaki ezo ezingunobangela wamadoda, Endaweni yokuncedisana noluxhasana bayabukulana ukuze babonwe zizizwe beyintlekisa.

Kule ncwadi umbhali ubazoba abafazi abafana noMaMpevu noNozigigaba njengabona abalukhuni ukusengela phantsi amanye amanina ngokubangcungcuthekisa nangokubavimba imfundo, amadoda ebekulindeleke ukuba babe ngoontamo lukhuni nanjengoko kuqhelekile kubabhali abangamadoda bohlukile.

Kwincwadi kaBelebesi (1976) kubonakala uNozigigaba engamamkeli kwaphela umolokazana wakhe uNongxaki nalapho asulela kuye zonke iimpazamo zakhe zokungakwazi ukukhulisa unyana wakhe akhule abe yindoda eyiyo. Ukungalawuleki kukanyana wakhe ukuphisa emagxeki kaNongxaki naphela engakwazi ukunyamezela ungcungcutheko axolele ukuzimela agoduke.

Oku kubonakala kulula kwelinye inina ukungazivumi iziphoso zakhe zokoyiswa kukukhulisa unyana wakhe ngokukuko, kuba ngcono xa aphosa konke kunkosikazi lowo kanyana.

Ukumka kukaNongxaki eshiya usana lwakhe uSindiswa alandelwe yindoda kumbonisa ukungabi nanimba, ukanti uNozigigaba naye eshiya indoda yakhe kunye nomzukulwana wakhe oyintombazana ngasemva ukuze bazibonele bodlulwe nguMpayipheli oyindoda oye wathi phambi kokuba emke ngenjongo zokufuna umsebenzi wenza iinzame zokuba umzukulwana uSindiswa abuyele kubakhozi bakhe nalapho umbhali ayichaza le mini njengeyona yabuhlungu kuMpayipheli mve xa athi: *Uyiqalile wayichuba ingxovu yakwakhe ehamba enqumama uMpayipheli.*

> *Ngamanye amaxesha kwakude kubonakale ukuba kunzima ukuphuma kwamazwi yintliziyo ebuhlungu. kwezinye iindawo kwakude kucacise uNdodenye.Unike uNdodenye imali leyo yenkomo zabo wathi makayigqithisele kwamkhozi wakhe. Uthe akufika kwisicelo sakhe sokuba mamgcinele uSindiswa, wakhe waphelelwa, waphuma phandle.Kwessithuba uNdondo ujonge uNdodenye. Loo mehlo waphendula*

ngelithi.” Mpinga, inzima le nto, unzima umzi.” (Belebesi: 1876:117)

Kwincwadi kaMagadla (1992:68) umbhali usibonisa indlela elinye ibhinqa litsalela ezantsi elinye, uMaMqoma uzilibele ukuba uze ngekhukho naye kulo mzi uba ngoyena utshutshumbisa umolokazana ngokungazali ekubeni yena kuqala enomntwana omnye jwi onguChumani kodwa kumolokazana ubeka ukubaluleka kokugcinwa kwekhaya lingapheli ngokuthi kubekho amahlumelo aza kuthathisa apho baphelelewe khona ngamandla. Oku kungazali kukaTozi kumbangela ukuba angamkelwa ngunina zala endaweni yokumxhasa amkhuthaze umenza isigculelo sokuba aquqe ebuyelela kumaxhwele ngeenjongo zokuba nguye oze nehlazo nekubangela ukuba angazali. Akakuncingi nakancinci ukucingela kunyana wakhe. Inkxaso ifumaneka ngcono kutatazala kunomamazala nongoyena uyaziyo intlungu yokungazali emzini. Kubonakala ukuba ususa ityala lakhe lokuba abakhe abantwana bangazange balunge waphela eshiyeke nosana olunye olungunyana lo.

Kuye kufumaniseke ukuba oyena mntu ungenanzala ngunyana hayi uTozi umolokazana ngokuthi oogqirha bavelel ingozi ngexesha lokukhula kwakhe. Nalapho isigulo awaba naso sambangela ukuba angazali, ngelishwa umolokazana wayesele enzima kanti ukrexezile ngeenjongo zokukholisa umamazala ecenga ukwamkelwa nokonwaba emzini.

Kwincwadi kaDazela (1988) kubonakala umama uPhemb’eshiya ekuvuyela ukuphoxeka komnye umfazi onguNokhwezi nalapho ayichaza elubala ehlekisa ngentlungu yokulotyolwa kwentombi ngemalana engephi uyikhupha ngomlomo wakhe ukuba

> *Mve xa athi Ndimfumene ke khona, kunjalo wenzakele qha ufane waziqinisa. Nezethu iintombi sezingoonozala abazalela emakhaya. Le yakhe intombi ibiqatywe ntoni le nto kungumangaliso ukushiywa kwayo nguPinkie. Nangoku andinaxesha layo yonke laa ngqushu yabo! Nangoku ndimxelela nje ukuba ndifuna ukubaxabanisa noQhaks…. UNokhwezi ndiyamazi akayithandi into embi ndifuna*

laa mzi wabo uphoxeke kuphele nesaa sidima sawo ukuze noNgqale lo ayeke ukusoloko ekhukhumele (Dazela,1988:32).

Oku kubonisa ukuba amanina akuthanda kakhulu ukuphoxana nokutsalelana ezantsi kananjalo abanye bavuya kanye xa elinye inina lisengxakini. Ababhali bobathathu bakuvezile oku nekubonakala kuyingxaki etya umzi nekucingela ukuba ingangunobangela wokongezeleka kweengxaki zamanina. Amanina angaxhasaniyo naqhwaba izandla xa uwabo etyibilika eseyela edakeni.

Kumatshantliziyo angamanina akubonakalisile ukuba lubumbwano nentsebenziswano nokuxhasana okuzise utshintsho nokuhlonitshwa kwawo ngokuthi athethe ngazwinye ukulwa ingcinezelo ebangela ukuba umthwalo wabo ube nzima mpela

3.6.3 Amanina njengamaxhoba enkcubeko

Inkcubeko lelinye leqonga elaziwa kakhulu ukuphehlelela ugonyamelo nobucaka bamanina. UPayne (1997) uyichaza inkcubeko njengento ebandakanye izinto eziliqela ezifana nenkolo, isithethe, ulwazi, umsebenzi, nezimo zokuziphatha kwabantu. uBrooker (1999) ubona ukuba inkcubeko kumele ukuba ichazwe ihambelane nokuzalana kwembhali yohlanga olo.

Le nkcubeko iqapheleka kumtshato wesiNtu nalapho ubonakala njengeqonga eliphehlela ipatriyakhi kuba ezi zinto ziliqela zichazwa ngayo inkcubeko zikekelele kwinzuzo yesini sobudoda. IInjongo zenkcubeko phambi kongenelelo lobuKoloniyali yayikuba abantu besosizwe bahlalisane ngoxolo. Ungenelelo lobuKoloniyali kulapho kuqaleke khona ukubonakala komsantsa phakathi kwamadoda namanina. Yaba kukuqala kwenkathazo kwicala lamanina abonakala ezizicaka ekulindelele ukuba zingabuzi nelimdaka zivumele oko kubhekiswa kuwo. Kulapho amadoda afuna ukubonakalisa ubunganga nobungangamsha babo kokugonyamela amanina ngakumbi abalingane babo.

UWyatt (1988) uphefumla ngelithi kukho abo bacinga ukuba umona nokungazithembi kwamadoda naye akhokelel kuxhatshwazo loo mama ngokusemphefumlweni ukodlula uxhatshazo ngokwenyama. Imo ntlalo yeyona inike amadoda igunya lokugonyamela nokuphatha. Xa indoda izibona ingasakwazi ukugonyamela nokuphatha nokondla

usapho njengoko kulindelwe luluntu oko kubangela ukuba angaziboni eyindonda ncam, kuba indoda ebunjwe yisosayethi yindoda enogonyamelo nephathayo, enguzwilakhe nethatha yodwa izigqibo zekhaya. Oku kubangela ukuba indoda ilubonakalise olu gonyamelo ngenye indlala nefana nokuxhaphaza, umona nokwenzakalisa.

Oku kubangela ukuba isimo sakhe sonyanzeliso nogonyamelo asisebenzise nakwamanye amanina angaphandle kuba iyindlela nophawu olubonisa ukuba olu gonyamelo akafumani thuba lakulisebenzisa ekhayeni okanye kwindlu yakhe, nalapho luvele luqhambuke luphumele ngaphandle. Mve xa aqhuba athi uWyatt (1988)

> *If these qualities are not apart of you, then you are not considered a true male. Collectively, the young black male may express his displeasure through negative aggression, which allows him to obtain some feeling of control, if not a false sense of superiority, by behaving in a manner that brought attention to his need to be identified as an individual as well as a member of a formal or informal group The negative aggression has usually included physical force along with pain and scars. The woman's failure to disapprove of the violent acts hascaused the black male to realize that the female has accepted what he is doing to her. Consequently, the act becomes more and more prominent, and the female's respect for herself and her mate diminish with rapidity* (Wyatt,1988:38)

.

Kule ncwadi kubonakala indlela umbhali ayibonakalisa ngayo ukuphelelwa kwenkcubeko ngokuthi asebenzise uburharha ,ku kubonakala mhla kusetyenziswa isiko lokubonela ukuze kutshatiswe uNongxaki noNdoyisile bengazani bengathandani ,uNongxaki wayeyithiyile le meko kuba esithi ufuna ukutshata nesoka alithandayo koko uDabawo uHleliwe wayeyichaza phandle ukuba akuthandiswa yena kananjalo kungalindelwanga noluvo lwakhe umnika nje imbeko ngokumchazela.UTiyo Soga kwincwadi yakhe intlalo kaXhosa uyibeka icace ukuba

> *Kukho umahluko phakathi komntwana wasesikolweni* nowasebuXhoseni waye ubangelwa lifuthe *nempembelelo yemeko elulawulo lokumendisa. Kuphele usiya kusa namhla endodeni yakho, kwangena ukuba umntwana azithandele elona soka makasiwe kulo, umqondiso kanye wokuphela kobuntu* (Soga: 1985:35)

Oku kubonakala ukuba kukho umahluko phakathi komntwana wesikolo nowasesiXhoseni ngabula Soga mhla kutshata uNongxaki amalungiselelo enziwe kuyiwe ecaweni kuthi kuselapho kufike inene elinxibe isuti ayichaza umbhali umbala wayo njengowehobe, nalapho lo mfana afika ahlale ecaleni komtshakazi,uSomizi ufundile kwaye ngumfana osebenza eRhawutini, uNdoyisile obonelwayo ngumfana waselalini ongafundanga nosisinyabi gabula mbhali xa umfundisi esenza iziyalo kuphendula uSomizi xa kufunwa iringi usomizi uyikhupha kuqala eyakhe UNdoyisile kule nto bengazani nentombi ucinga ukuba lo mfo liwele kanti hayi lisoka lakhe laseGoli umfundisi naye uye akrokre xa kuphuma iringi ezimbini kodwa aqhube nomtshato,konke oku kuqapheleka xa kugqityiwe funeka kusayiniwe kuphela nalapho baphuma ngomnyango bangene emotweni bemke washiyeka umzi namaxhego ekwankqisiwe bebhidwe ngabantwana besikolo.

Umbhali oku ukuveza ukubona kuba ukubonela kuphelelwe lixesha okona kufunekayo luthando ,kwayena umbhali uphinde ayithethelele le nkcubeko xa uNongxaki eshiywe yindoda ayitshate ingakhange yakhupha kwakhazi kungekho nazindleko zomtshato kuba wavela uSomzi wakhwela kwinqwelo kaNdoyisile wazibona enomfazi ngokufaairingi kuphela.Umshiya kowabo esiya kuphangela ekapa emshiyanosana akabhali akathumeli mali,umakoti uphetheke kakubi emzini ngumazala amtyhola ngokugxotha unyana wakhe waza wambangela atshiphe.Imeko iba mbi kuba akwaziwa nekhaya lakhe kuba zange amakhaya adibane kucelwe ubuhlobo umtshato wakhe ngumgunyathi.Wathunyelwa nguyise eKapa ukuba aye kumyeni wakhe nalapho umyeni amshiya komnye umzi waza yena wabalekela eBhayi emshiya engenako nokutya oku.Wafumana imali kumzi aqeshwe kuyo waza wabuyela emzini.Wathi xa isiba mandundu imeko elamba kanobomi eyinto ephiwa ukutya ngabantu belali wathatha isigqibo sokugoduka kuba intlalo imbi kakhulu.(Belebesi,1976:46)

UBond (2010) uwuchaza umtshato njengento esetyenziswa

> ukuphakamisa ipetriyakhi kunye nokucinezela amanina, kuba intombi funeka incame konke ukuqala kwigama ukuya kwifani kunye nekhaya layo izbopheleleke kulo mzi itshatele kuwo, mve xa athi: *Marriage was used and continues to be a significant social institution within patriarchal indigenous South African society. He argues that marriage is so highly regarded because men have historically used it to facilitate the oppression of women because once a woman marries she loses all rights and becomes a legal subordinate of her husband (Bond ,2010:13).*

Ngokombhali oku ziinzame zokubonisa ukuba indima edlalwa yinkcubeko kuluntu inkulu kuba ingxaki akuyo uNongxaki kungenxa yokuba evele wenza ngokokuthanda kwakhe hayi ngokwesiko. Uba yintlekisa elalini abanye betyhola imfundo yakhe ngokudelela nangokuphatheka kakubi emzini amashwa amombhathileyo adityaniswa nawakwenza ecaweni ngexesha etshatiswa.

Kwakule ncwadi umbhali uyibhentsisa phandle ingxaki yokumka kwamadoda esiya kusebenza eRhawutini ngenxa yokungenelela kobuKoloniyali kusetyenziswa imfundo, nalapho kubonakala abafazi besiya kubalanda okanye kuhlala naayeni babo baphele betshipa bengagoduki, ukusetyenzwa komhlaba ngokulima nangokufuya ukondla usapho luthatyathwe kukuphangela ezimayini.Umbali ubenza abalinganiswa bangahlali emakhaya balandele ekhondweni labayeni babo oku ziindlela zokubethelela ingqondo yokuba ukuze ungaphulukani nomyeni wakho musa ukuhlala mlandele, kususa nalaa nkcubeko ithi umfazi ngowekhaya hayi umyeni umbhali yena uthi yithi nca kulo mntu uze ngaye kweli khaya, kubonakele kuNongxaki ukuba akanguye owekhaya kuba khange amkelwe ngumazala uzokonwaba ngokusuka ahlale nomyeni wakhe ndaweninye bakwazi ukuma umzi. Oku kuxhobisa nabanye abafazi ukuba bangoyiki ukulandela abayeni babo xa betshipile bengasagoduki.

Ngokuka Snyman kunye no Slabbert (1992) ubuxhoba bomlinganiswa buthatha iindlela ezahlukileyo, buyakwazi ukuchazwa nokutolikwa ngelithi iperpertrator uba nobuchule bokuba ibe lixhoba kuphela elibona lixhatshazwa. Ngamanye amaxesha ixhoba liye linyanzelwe ukuba lizibone lisamkela imeko engeyiyo nouziphatha okubi angakuthandiyo yena. Baphinda babone ukuba amanina aba ngamaxhoba amadoda kuba ngokwendima yogonyamelo enikwa amadoda luluntu.

Oku kubangela amanina aphelelwe ngamandla ekulweni ugonyamelo kuba ethathwa ngabaqhankqalazi noonokhontoni Loo nto ibangela ukuba bakwamkele ugonyamelo lubonakale luyinto eyimfuneko kwowebhinqa.

Kwezi ncwadi zontathu alubonakali lutshis'ebunzi ugonyamelo lwamadoda kumanina, amanina atshatileyo aphathwa okweqanda ngamadoda angobawozala ze ingxaki ibe phakathi kuka mamazala nomolokazana nekungazekiyo ukuba sele ebuyisa isixhiba sendlela okanye imeko awayekuyo yena ngexesha engumakoti.

3.6.4 Amanina azotywa njengabasombululi beengxaki

Amanina azibone sele ekwixesha apho izidima zawo ziye zajongelwa phantsi nalapho ababhali basebenzise iincwadi nesakhono sabo ukuthatha amanina kwindlela esuka kwintlungu ihamba nabo ibaphilisa ide iyo balahla kwimpumelelo. Amanqanaba alandele ngababhali ukuze kufumaneke amaqhinga okuza nezisombululo kwiingxaki amnye amanina ajongene nazo.

3.7 INDLELA ETYHILEKA NGAYO INTLUNGU KUMANINA

3.7.1 Ubuphakuphaku

Ubuphakuphaku kuxa umlinganiswa engazinzanga ngokusengqondweni nalapho anombilini khona. Umlinganiswa uvele othuswe nayinto encinci ngenxa yintliziyo yakhe ebethela phezulu. Iinzima imenze waphakuphaku unoNgxaki, kwincwadi kaBelebesi (1976:63) wayesoyika ukuphaka kuba umazala esithi uyamosha, wayesoyika nokutya kuba esithi akamelanga kutya umyeni engamomdli. Wabhitya wangumnxeba phofu en gabikwa hlaba

3.7.2 Ukukrexeza

Inzima imbangele uTozi makakrexeze nenqununu yesikolo sakhe ukuze kubekho olu sana lungxanyelwe nguninazala nabangela ukuba angonwabi uTozi emzini emsa kumaxhwele ukuze ammisele nangona kunjalo tu. Wayeye nakubefundisi belizwi

bamthandazela, tu ukummisela, isigqebelo sesokuba ukuba nzima kwakhe kwazisa ukungonwabi emyenini kuba umyeni wayifumana ingxelo koogqirha abathathu bokuba nguye lo ungenanzala engazi uTozi.

Kudidi lwefemayinizimu olubizwa i*Motherism* lusityhilela sicace ngendlela umama ahlupheka ngayo xa engakwazi ukuba nosana oluthi yena. Lolu didi olusetyenziswa ukunika ithemba nokuthuthuzela amanina ngelithi zikhona ezinye iimpawu ezimchaza ngokupheleleyo umama ngaphandle kokuzala umntwana. Inina ngallinye malujolise kwezo nto ziza kumenza azidle ngobumama bakhe angazideli.

UAdoye (1982) uye waphefumla ngale meko yokrexezo yokuba kulindeleke inkosikazi inyaniseke emtshatweni nokuba indoda ingakrexeza ithini na. Kulindeleke azole angabuzi nto tu amkele nokuba kuyakrakra. Yiyo loo nto kubonakala umyeni kaTozi engakwazi kunyamezela akukrexezelwa kwaze kwakho isiqhamo esingumntwana ubone kungcono azibulale ngengozi yemoto kuba ucinga ukuba lilifa lentsini kumadoda okuhlala.

3.7.3 Ukubona nokuva izinto ezingaviwa mntu (Impambano)

Apha kubhekiselele kubalinganiswa abakwimeko ephezulu locinezeleko lwengqondo. Abalinganiswa babona okanye bave izinto ezingekhoyo. Sesaa sgulo sengqondo ekwakudla ngotyhola ubugqwirha kuthiwe ubani ufakwe amafufunyana, kanti sisigulo esithile sengqondo. Ngabalinganiswa abangenakuthenjwa kuba bafana benze. Bambi abantu babanoloyiko lwezinambuzane ezithile, umzekelo, izigcawu; abanye iinyoka; abanye lweendawo eziphakamileyo okanye ezimnyama

UFreud (1979:214) uphinda akungqine oku ngokuthi xa abantu bephazamisekile engqondweni bayayibaleka inyani bavele bangakwazi nokuvuselela kwa ububona babo. Bathanda ukuphazamisa iingcinga zabo kunye nezo zabanye abantu. Xa okuyinyani kuphazamisekile baye bacinge ukuba kukho abantu abafuna ukubavisa ubuhlungu okanye babonzakalise kube kungeyonyani oko.

3.7.4 Izicwangcisoqhinga zokuzikhupha entlungwini

Kwezi tekisi kubonakala ababhali besebenzisa usiba ukukhupha oko kubadlayo ngaphakathi entliziyweni. Amava odandatheko lwamanina luyavela kunye, imeko nenkangeleko ababonakala bekuyo kuziswa yile ntlungu kuyatyhilwa kananjalo neenzame namaqhinga abawenzayo ukuzikhupha nokuziphilisa. namaqhinga abawasebenzisayo ukuziphilisa.

Kwincwadi kaMagadla (1992) abalinganiswa bakhe abangamanina ubanike isimo esomeleleyo nesibonakala bemanyelwa kananjalo bethandwa behlonitshwa ngabayeni babo.

Umbhali usebenzisa imeko yokungafumani nzala njengesona sixhobo sokuxhokonxa impixano kule ncwadi. Usebenzisa inkolo ezimbini eyesintu kunye neyobukrestu ukuzisa isisombululo kwingxaki enje zombini ezi nkolo zifa namthanyana kuba isizekabani sokungabikho kwenala singenanto yakwenza nenkolo nokuba yeyiphi. Ingena apha ithiyori yemotherism kuba nayo ityhila indlela avakalelwa ngayo amanina yimeko yokungazali ngakumbi xa engazokufumana nkxaso kwakwelinye inina.

UTozi ubhenela ekukrexezeni ngenjongo zokukholisa umamazala ukuze ahlale kamnandi emzini. Ngelishwa esi sigqibo usithatha ekubeni uChumani echazelwel ngoogqirha bade babe bathathu ukuba ingxaki ikuye soze akwazi ukuzala ngenxa yesifo awasifumana emncinci kakhulu sikaqilikwana. Oku kubonisa ukuba kwakubakho ingxaki kwizinto ezingenzala nashwangusha ekhaya kwakusoloko kugxekwa ibhinqa njengonobangela woko endaweni yokujonga amacala amabini. Oku kukrexeza kukhokelela kwisiwo sakhe nesiphelo somzi wakhe kuba indoda iphela izibulala ngengozi yemoto naye uphela egula ngokungathi umkelwa ziingqondo.

UNongxaki akushiywa yindoda yakhe emva komtshato ongasikelelwanga likhaya kungekho kwalobola leyo akugqiba ukukhupha ilibola esele ikho. Wenza amacebo alusizi okuzikhwebula kwingqumbo kaninanzala nalapho amtyhola njengokudukisa nelizwe unyana wakhe. Ukhetha utshintsho lokuba azimele ekuzeni kokusa yena nosana lwakhe. Linina elibonayo ukuba malenze iinzame ukuzikhupha ebugxwayibeni. Ukuziphupha nokushukuma kwakhe kuzisa utshintsho kwindlela axabiseke ngayo emzini kwakunye

nakumyeni wakhe nalapho kubonakala ukuba kuhlawulwe ilobola aze alandwe kuzisa utshintsho olumandla kwimpatho yakhe ngaphandle koninazala ophela enganyamezeli ade athathe isigqibo sokunyamalala.

Kwincwadi kaMagadla (1992) uTozi akakwazi kunyamezela impatho kaninazala yokusoloko emgxolela ngokuteketisa umntwana, ukusizela kwakhe umyeni uzibona esenza okungendawo ngokukrexeza nalapho ibangele ukuba ibe yindlela umyeni angamhloniphi nangamthembi ngayo naphele ezibulala.

Kuyabonakala ngokwaba ababhali kwezi ncwadi zikhethiweyo zijikwe zangamaqonga apho aze notshintsho olumandla. Apho amanina esebenzisa la maziko ukutshintsha indlela aphatheke ngayo esilwa ugonyamelo kunye noxhatshazo. La maziko anike amnina izakhono, nobukrelekrele bokuwatshintsha abe ngamaqonga amanina asombulula iingxaki zawo.

3.7.5. Impumelelo emva kwembulaleko

Impumelelo emva kwembulaleko yamanina ibonakala kwisiphelo sencwadi nalapho kunjongwa inqanaba lokusonjululwa kwezinto elikhatshwa sisiphelo. Kulapho sijonga ukuba abalinganiswa bethu abaphambili ngakumbi abaziintloko baphelelephi na. Umzekelo kwincwadi kaBelebesi (1976) UNongxaki Nezakhe iphela ingxaki ebigquba phakathi kwalamanina isombululekile bebonakala belusapho olumanyeneyo noluthandanayo emva kokuba ziintsalu beshiya umzi ulinxiwa. Sisiphelo esimnandi nesilindelekileyo. UMaMqoma emva kwembulaleko yokubhuqwa ngumona azibone sele kwesikabhadikazi efulathela umzi wakhe nalapho athengisa khona utywala ukuze aphile uzibona sele ebuyela ekhaya akulandelwa ngunyana engumfazi owonwabileyo.
Kwincwadi kaDazela (1988) kubonakala uChuleza esinda kwityhefu ebizanyiselwe yena ekutyeni uJoe obemphethe kakubi esifa. Yena ubuyela kubomi bakhe besiqhelo engekho uQhakazile ecaleni kwakhe kodwa bebonakala beziitshomi. Nakuye sisiphelo esimnandi sokusinda ekufeni.

UTozi kwincwadi kaMagadla (1992) iphela yena kwisiphelo esibhuhlungu nangona eyona nto beyifuna ilusana elufumene ngondlela mnyama wokukrexeza , uphela

emkelwa ngumyeni ngokuzibulala ngenxa yokunganyaniseki kwakhe emtshatweni. Olo sana alufune iminyaka ebelumele ukuba luzisa ulonwabo kwimpilo yakhe yasemzini lujike lwayintlungu emphulukanise nesithandwa sakhe esingumyeni. Isiphelo sale incwadi sisothuso kuba siphela ngendlela apho umfundi wencwadi engacingelanga khona.

3.8 INDIMA EDLALWA NGAMANINA KWEZI NCWADI

3.8.1 Amanina kwizikhundla eziphezulu

Amanina awakhange asiwe so kwizikhundla eziphezulu emva kongenelelo lobuKoloniyali kuba kukho uluvo lokuba ziindawo ezifanele amadoda kuphela. Wona bewekholiswa ukunika izikhundla okanye imisebenzi njengabancedi okanye izicaka zamadoda. Oku kubonakele kwinkcubeko yesiNtu, kumaziko afana nemfundo, ezoqoqosho kunye nawezopolitiko.

Umlinganiswa uMaMpevu unikwa indima yokuba ngumlawuli ekhaya nalapho atyhala ngesifuba ukwenza akufunayo nokude athathela umntwana wakhe uNongxaki isigqibo sokuba angafundi. Nguye oneempembelelo ezimandla kweli khaya nalapho angayiboneli ntweni iphucukileyo imfundo kumntwana oyintombazana ngakumbi sele edaniswe ngabafana bakhe abachaza njengabaduke nelizwe kuba bezizifundiswa. Unexhala lokuba nakuNongxaki kwakuba njalo. Uhambelana nodadobawo kaNongxaki uHlengiwe xa kubonakaal aukuba uNongxaki aphume esikolweni ende. Uyise womntwana uvale phezulu nangona engabonakalisi kuyiqhwabela izandla oko kwenzekayo ngentombi yakhe, qha kuba uMampevu eneempembeleleo ezimandla kulo mzi uncama athule ayekele kubo.

> *Yhu! Undincede ngomntwana ofundileyo. Ndincede ngalo wam umntwana uNongxaki angaze aye esikolweni*. (Belebesi, 1976:21)

Akufika emzini uNongxaki udibana noninazala uNozigigaba obeka umthetho naye kweli khayaya. Uhlala kabuhlungu kuba engafunwa nguninazala ngelithi nguye odukise unyana wake. Inkxaso uyifumana ngco kuyisezala kunomamazala. Le ndima iyathatyathwa

ngumyeni akubona ukuba uyayixhaphaza akayisebenzisi ngokukuo nalapho athatha isigqibo sokwenza izinto ngendlela efanele nawuphi na umntwana womntu, oku kubangela ukuba aduke nelizwe uNozigigaba kuba ngungsakhali sicathulo sakhe kulo mzi.

> *Uthathe ubumpahlana bakhe ngokukhawuleza emva kokugxotha le ngcinga imjikajikayo imana imbuza intsingaphi. Uvule ucango wema enaythelae emgubasini ejonge kuloo mnyama ungenanyanga Ngelixesha ucango ulibambe ngomtyana ngaphandle…ugudle indlu esenzela ukuba uMpayipheli angabi nakukrokrela nto. (Madolo,1988:111)*

Ngexesha longenelelo lobuKoloniyali kweli amanina azibona elikheswa kubandakanyo kwezoluntu nalapho. Inkcubeko ebekumele ukuba isetyenziselwa ukuqinisekisa ukuba uuntu luhlalisana ngoxolo yajika yalikrele kumanina nalapho bazibona bephantsi kogonyamelo lwabalingane bakhe, iinkosi ekuhlaleni kunye nabaMhlophe kwingcinezelo. Ingcinezelo eyayikho kubantu abaMnyama yafika kumanina yaphindaphindana kathathu.

Okuncomekayo kwincwadi yombhali yindima ephambili edlalwa linina uTozi nalapho engumlinganiswa ophambili kunye noChumani. UTozi uba ngumlinganiswa oyintloko ukubonisa ukuba ingqwalalselo yombhali ikumlinganisw olibhinqa. Oku yindlela ayisebenzisileyo ukudlulisa umyalezo wakhe wencwadi wokuba ulwazi ouncinane luyingozi.

UChuleza naye onikwe indima yobuntloko nguDazela (1988) kubangele ukuba aba babhali baqhwatyelwe izandla ngoku tyhila ukuba amanina nawo angadlala iindima ezipambili ezifane nentloko kuncwadi ingasoloko ingamadoda kuphela.

UNongxaki unazo iimpawu zomlinganiswa oyintloko kuba ibali eli lijikeleze yena, ibali lingaye ukuqala kowabo, ukuya emzini kuye nokuya empangelweni yomyeni. Akugoduka ebuyela ekhaya exakwe ngumzi iintetha zelali zijikeleza yena , loo nto ibonakalisa ukuba ifuthe lakhe liyavakala nokuba yena akakho.

Akuzimela emzini ushiyeka ubawozala ethetha ngaye ngeenjongo zokumlanda abuye. Unento ayizungulayo akayincami ade ayifumane neyilulonwabo nomyeni wakhe amthandayo.

Kwincwadi kaBelebesi (1976) umlinganiswa onguMaMpevu ubonakala enikwa indima ephambili yokuphatha emzini wakhe nalapho umyeni wakhe ephela evumela kwanto ayenzayo. Ungqisha phantsi kwicebo eliza nomyeni lokufundisa umntwana wakhe oyintombazana uNongxaki nalapho abona njengencitha xesha kuba eyona nto ekufuneka ayifundile ingumsebenzi ukuze akwazi ukukhuthala emzini angahlaziyi ikhaya lakhe, ngakumbi yena njengamfazi ongakhange abe umqeqeshe ngokwaneleyo.

UNozigigaba naye unikwa indima ephambili ngumbhali yokuba athathe izigqibo zekhaya. Ie ndima ayiyekelwe ngumyeni wakhe uyisebenzisa gwenxa ekutshutshumbiseni umolokazana wakhe uNongxaki nalapho ephela engakwazi kunyamezela. Iba nguye olwa abe bomvu xa umyeni esenza inzame zokuba kulotyolwe uNongxaki owaziswa kweli khaya ngaphandle kwelotyolwa eshiywa ngunyana wabo uSomzi yena watshitsha nelizwe. UNongxaki uzibona efumana ububele kuyisezala ngaphezu komamazala nalapho athi akungakwazi ukunyamezela aphele ezimela egoduka ukulandwa kwakhe kusiywa kulotyolwa kubangela uNozigigaba awushiye umzi wakhe aduke nelizwe.

Nangona kuza kugxilwa kumlinganiswa oyintloko okanye ophambili kuyadingeka ukuba bachazwe nabo badlala iindima ezixhasayo.

Abo ngabalinganiswa abangabachasi abangahambelaniyo nomlinganiswa oyintloko. Ngabalinganiswa abachaseneyo nezenzo zomlinganiswa oyintloko. Umzekelo uNozigigaba ngumlinganiswa ongumchasi ongamfuniyo uNongxaki emzini wakhe nokhangela izinto zonke ukumlwa.

Kwakhona kwincwadi kaMagadla (1992) uMaMqoma ungumchasi kuba echasene nomlinganiswa oyintloko onguTozi, uzama ngandlela zonke ukumngcungcuthekisa ngokungazali emzini. Oku kutyhila indlela uMamqoma abuyisa ngayo izitya ngohlobo yena awayephatheke ngaylo kulo mzi. Uzibuyisa ngonyanzelisa uTozi azale kuba yena wakwazi ukuzala umntwana omnye jwi. Lilonke oluxhatshazo aludlulisela kuTozi kukufuna ukuvala isikroba sokuba yena engazange azale aphule uluthi. Akukho nkxaso

abanika yona koko ubahambisa kumaxhwele athe atyhilwa ngumbhali njengangenanyani.

Amatshantliziyo efemayinizimu angenelela kobu buthuba ukufundisa amanina ngendleIa yokuhlalisana ngoxolo ukuze azi ukuba utshaba yindoda ebonisa ugonyamelo nenyanzelisa ubucaka kwinina hayi elinye inina kwelinye.

3.8.2 Indima nefuthe lamanina kumaziko ayesakuphehlelela ipatriyakhi

Kukho amaziko apho kwakusa kudakasa khona amadoda nalapho uluntu lubona amadoda elufanele olu gonyamelo efumana nezikhundla eziphezulu. Olu bumbo lwamadoda enikwa amdla ogonyamelo nolawulo aphela efuna ukulunyanzelisa xa imeko itshintsha. La maziko abonakala esetyenziswe njengamaqonga aphehlelela ugonyamelo kumanina abonakala esiza notshintsho kancinci kancinci. La maziko ajike angamaqonga azisa notshintsho kumanina ukuze akwazi ukuzilwela aloyise ugonyamelo noxhatshazo. Kwezi ncwadi zimele eli xesha lembali yobuKoloniyali kuza kujongwa ukuba abalinganiswa abangamanina bazotywe azifanela kusini na izikhundla eziphezulu. Kungeso sizathu aqulunqa ifemayinizimu nje iinjongo kukuba amanina ancedisane ukulwa ugonyamelo ze kuphakanyiswe amalungelo abantu amanina nawo ebandakanyeka kwabo bantu.

3.8.2.1 Amanina kumaziko emfundo

Kwisnail sense feminism kubethelelwa ukujongwa nokwenza izinto thambileyo kusetyenziswa ubukrelekrele bengqondo hayi amazwi arhabaxa nezigalo. Ukongeza kubukrelekrele bemveli kusetyenziswa imfundo esesikweni njengesixhobo sokuzisa utshintsho thambileyo. Kubonakala ababhali beyiphehlelela ukubaluleka kwemfundo esesikweni kumanina.

Obu bukrelekrele bungqinwa nguGillian (2013) xa abona ukuba ubukrelekrele bamanina bukhe abusiwa so ngenxa yokuba kuguzulwe imfundo kumanina kuba yayibonwa njengendlalo kuba indawo yakhe isemzini. Oku kwenze ukuba ubukrelekrele babo budelelwe ngenxa yokuba bengasondezwa kwimfundo esesikweni.

UBelebesi (1976) uyibethelele imfundo njengesona sixhobo esinokukhulula umntu obhinqileyo ude asebenzise abalinganiswa abangamadoda ukuqhwabela izandla ukufundiswa komntwana obhinqileyo kudakumbise xa inina ililo elingayiboneli ntweni into yokufundiswa kwabantwana ngakumbi ababhinqileyo. Kwincwadi yakhe usebenzisa umlinganiswa ongunina kaNongxaki uMaMpevu ukugxeka indaba yokufundiswa kwentombazana yakhe etyhola ngelithi iza kumenza abe lihili hili elifana namadodana akhe awatshipa eRhawutini. UNongxaki ukhululwa yiyo kwintlungu yokungafuni isoka anyanzelwa ukuba alitshate, isikolo simbangela ukuba azikhulule kule meko ngokuthi azibone sele etshata nelona soka alithandayo nabathe bamana benxibelelana ngeembalelwano. Kwale mfundo yakhe imkhulula kwimixokolelwano kamamazala ongamfuniyo ade amlambise nalapha esuswini usebenzisa le mfundwana yakhe ukuya kuzifunela umsebenzi ngeenjongo zokuba aqokelele imali akwazi ukuzimela agoduke.

UMagadla(1992) naye uyiphakamisile imfundo eyisebenzisa kumlinganiswa wakhe oyintloko uTozini isetyenziswa njengesixhobo sokubonakalisa ukungahambisani kwenkolo yesiNtu kaTozi nalapho agxekwa okanye abekwa amabala ngokungafuni amayeza esiNtu kuba efundile, ngenxa yokubaleka ezi izithuko uphela ewasebenzisa nalapho zakungalungi izinto kugxekwa imfundo yakhe ebangele ukuba adelele angawasebenzisi ngandlela.le meko ibatyhalele ekubeni bangavani nomamazala kuba inguye obonakala enyanzelisa ukuya emaxhweleleni ngenjongo zokuba bafumane umntwana. Kubakho impizano phakathi kukanyana uChumani kunye nomama wakhe malunga noku. Babhenela kwinkolo yobuKrestu nalapho adana khona uTozi xa afika umfundisikazi ekholelwa kumayeza esiNtu nekubonakala ukuba umzi wakhe kunye necawa bawulungise ngawo oku kuyadanisa kuba bekulindeleke ukuba kuthandazwe njengoko kusenziwa ngumfundisi nomyeni.

UNgungi wa Thiyongo (1986) uthetha enjenje xa achaza umzila obonakalayo wobubi ebangelwe lungenelelo lobuKoloniyali nalapho abona imfundo njengento engekho mgangathweni nengabaxhobisiyo ngokwaneleyo aba bazibiza ngokuthi banayo.

> *Education is far from giving people the confidence in their resality and capacities to overcome obstacles, it tends to make them feel their inadequacies in the face of reality and their ability to do anything about the conditions governing their lives (*Wa Thiyongo *,1986:56)*

UTendla (1995) wenza isimbonono malunga nokubuyiselwa kwemfundo yaseAfrika eyancothulwa kunye nenkcubeko kwangenelela eyobuKoloniyali enyanzelisa eyayo inkcubeko yabamhlophe. Uqhuba ngelithi imfundo yaseAfrika mayigxile kuzo zonke izinto zokuphilisa isizwe sakwaNtu ukuze kukwazeke ukubheka phambili. Uyibona njengento emayilande oko kulahlekileyo kwimbali yethu ukuze kungabolekwa izimvo zokukhulisa isizwe kwezinye iintlanga isizwe sakwaNtu sinazo ezazo ezingangxengwanga. Uqukumbela ngelithi imfundo eyahlutyulwayo kwisizwe saseAfrika ingabuyiselwa, iphononongwe, igcinelwe isizukulwana esizayo

UGhoraft noMedini (2015) bayibeka icace indaba yokubaluleka kokufundisa umntwana obhinqileyo, bachaza izizathu ebezibagela ukuba umntwana oyintombazana angasiwa esikolweni besithi

> *Women were kept away from learning and education because knowledge will make them question the obligatory power of the con… and belies, which held them in their place and it would show them how to achieve their freedom and might even encourage them to to assume leadership roles. Feminist research and writers emphasize on the importance of education in woman's life like Marry Wollostonecraft who paved the way to other feminist to look for equal opportunities for both girl and boys in learning (Ghorfati noMedini,2015:29)*

Umbhali ukuzamile oku kwincwadi yakhe nalapho bekubonakala abantwana abangamantombazana besiwa nabo esikolweni njengamadodana ukuya kufunda

nangona abalinganiswa abafana noMaMpevu bebeziziliza nje bekhala ngelithi imfundo isusa imbeko ebantwaneni kananjalo imenza babe ngamahilihili atsho ezathuza ngamadodana abo. Imfundwana ebenayo uNongxaki ibonakale imnceda ekubhaleni kweencwadi ezibhalela isithandwa sakhe ade azibone etshatwa engalotyolwanga ngosuku lokutshata kwakhe uNdoyisile.

UBryson (1992) ugqiba ngelithi ukuze amanina akhululeke kubukhoboka nasemzini kudingeka ukuba babe baziphuhlise ngemfundo nomsebenzi ukuze banganyanzeleki ukuya kwnda ngezizathu zokugcinwa ngamadoda koko baye kuba bethandana. Oku kuyakhabana nabo bakhule becinga ukuba ingcwaba lentombi lisemzini. Yimfundo kuphela esisixhobo esinokuza notshintsho kwindlela abaphetheke ngayo emzini. *UBryson (1992) uxoxa athi*

> *For women to be freed from domestic tyranny, they need access to education and employment, so that economic need will not force them into marriage. This is certainly far from the traditionalists' expectation that a woman is brought up in order to marry. Education is seen as an instrument of empowerment* (Bryson, 1992:102)

Ndiyakungqina okutshiwo nguBryson xa unemfundo unesixhobo sokoyisa nayiphi na ingcinezelo anokuthi uhlangabezane nayo. Laa mfundo yenza inina libone izinto ngelinye iliso elingelilo elalapha emzini. Maninzi amanina athe abulawa ngabayeni babo(*femicide*) kuba akhetha ukungayinaki imfundo aleqa umtshato kwaza oko kwabonakala esiya emzini ngeenjongo zokugcinwa yile ndoda kani xa imfundo ikho ingqwalaselo iba kuthando hayi elugcinweni. Loo nto ibangela ukuba nibe ngabalingani hayi omye abe sisicaka somnye. Yimfundo kuphela enokuthi isuse ubucaka kumanina namadoda angabu namadla okuqhubekeka nogonyamelo.

3.8.2.2 Amanina kumaziko ezoqoqosho

Igalelo lamanina kwezoqoqosho, nokwencwadi akubonakali balinganiswa abangamanina bedlala indima ephambili kwezoqoqosho uTozi nangona efundile eyititshalakazi kodwa akabi nawo umdla wokuncedisa umyeni wakhe ekujongeni amshishini nasekuwakhuliseni, umyeni nguye kuphela ujongene namashishini. Oku kubonisa ukuba umbhali uyibeke indima yabafazi kule ncwadi yakhe yancamathela ekuzaleni nasekuphatheni kakuhle amadoda nasekukhuliseni umzi.

Amanina adlale indima ephambili kakhulu kwezoqoqosho, uBryson (1992) unaba enjenje ngemeko yezoqoqosho:

> *The colonial period created a different kind of female subordination. It was imposed by the migrant labour system which forced men in South Africa to migrate to town for wage labour as cash needs expanded more and more. Women remained at home with burden of domestic and unpaid labour* (Bryson,1992:110).

Ixesha lembali yongenelelo lobuKoloniyali lize nendlela eyahlukileyo yobucaka kumanina. Iphenjelelelwe luhlobo lokuba amadoda ashiye iintsapho zawo ahambe ayokusebenzela umlungu. Amanina ashiywa wodwa emakhaya ukuze bakhulise bodwa iintsana besebenza nzima kungekho nzuzo efana nomvuzo ofunyanwa ngamadoda kwintsebenzo yawo yasemigodini umzekelo. Oku kuzise ingcinezelo ephindaphindwe kathathu kumaninia kuba abashiyeka emizini bezizisulu zokugezelwa ngamadodakazi kunye noomamazala. Ingcinezelo yabamhlophe yayingcinezelo yomyeni ongekhoyo ukumthethelelea kunye naleyo yosapho lwakhe myeni kunye nasekuhlaleni.

Kwincwadi kaMagadla (1992) umlinganiswa oyintloko uTozini uyititshalakazi nalapho adlala indima ephambili kwimo yezoqoqosho nasekukhuliseni isizwe, umama zala wakhe uMaMqoma ongumchasi nozotywe wangumama ongafundanga nongaphangeliyo lo msantsa ubangela ukuba kubekho usunduzwano ngakumbi xa kubonakala ukuba akazali. Oku kungazali kusetyenziswa njengesixhobo sokutyhila umona kamamqoma nalapho abonakala inguye ongcungcuthekisayo endaweni yokuchasa. Akayinikwanga

indima yokuphatha kwisikolo akuso nangona ezibonakalisa iimpawu zokuba angaphatha eziquka ubukrelekrele nokuyimela into ayifunayo.

Kwincwadi kaDazela (1988) nalapho umlinganiswa oyintloko uChuleza osisifundiswa esiyititshala nalapho adlala indima ephambili kwezoqoqosho ngokuphangela kwiziko elishicilela lipapshe. Akanikwanga ngumbhali indima ephezulu emsebenzini yokuphatha, nangona umbhali emzobe wanazo iimpawu zokuphatha eziquka ukukhuthala nobukrelelkrele.

3.8.2.3 Amanina kumaziko ezopolitiko

Kukhulu okungenziwa ngamanina ukuzisa utshintsho kwimontlalo nentlupheko abajongene nayo. Amanina abonakala ingabantu abafukuzayo nabamemezayo ukuze intlungu yabo iviwe isombululeke kananjalo. Bathathwa njengezisombululi zeentsompothi abathi bajongene nazo kumakhaya kunye nasekuhlaleni. Kwezi ncwadi zikhethiweyo akubonakali amanina ezibandakanya nemibutho yopolitiko okanye amaqumrhu amele abasebenzi njengesixhobo sokulwa ingcinezelo yamanina. Ngokwale mbali kubonakala amanina eqala utshintsho kwiziqu zawo namakhaya awo, oku kubonisa ukuba ababhali bebengekayisi so ukuba amanina angadlala indima ephambili ukuza notshintsho kwindlela uluntu oluhlelisene ngalo.

Abalinganiswa bababhali bobathathu ngabalinganiswa abazotywe bangabantu gqibi oko kukuthi banenyama negazi kananjalo izinto abazenzayo zezinokwenziwa ngabantu abaphilayo. Bangabalinganiswa abaphilayo okanye abaphefumalayo kuba iimpazamo abazenzayo zingenziwa nagubani na umntu ophilayo. Ubungqukuva babo kwezi ncwadi buxhasa oko komlinganiswa ongqukuva, ngumlinganiswa otshintshayo kwisimo sakhe, uye athathwe njengomlinganiswa gqibi kuba ingumlinganiswa okholelekayo onako ukuba afumaneke okanye abonakale kwiimeko zokuhlala.

uNozigigaba kwincwadi kaMadolo (1988) ubonakala ekugqibeleni enguloo mlinganiswa utshintshayo kwisimo sakhe, nalapho abonakala emamkela uNongxaki ekubeni ehleli isidala emngcungcuthekisa emhlelise intlalo embi.

3.9. IFUTHE LEFEMAYINIZIMU KUBABHALI ABANGAMANINA

Kuyaqapheleka ukuba amatshantliziyo eifemayinizimu okanye ababhali abaneomfutho weifemayinizimu babazoba abalingniswa babao abangamabhinqa babe neendima nezimo ezahlukileyo kwezo zababhali abangamadoda. Nalapho ufumanisa ukuba umlinganiswa uzidlalela yedwa indima ephambili kungekho mxhasi uyindoda. Nalapho umbhali aza kusebenzisa yena ukubethelela nokugcininisa kumyalezo awudlulisayo ngencwadi leyo.

Brown noOlson (1978:284) bachaza iindlela ezimbini ezinokususa ababhali kubungqondolukhuni bokuzoba abalinganiswa. Bathi eyokuqala luqamangelo olumandla lwendima edlalwa ngumlinganiswa lowo okwesibini bubumbaxa, baqhube ngelithi ubungozi bobumbaxa bomlinganiswa kukumbona ubhidaniso lweempawu zesini zomnye kwesomnye okanye zixutywa kumlinganiswa omnye. Bathi olu hlobo lumbaxa lozobo kukuzibona kukho isiqhamo soncwadi olunabalinganiswa abayingxubevange ngokwesimo sabo beneempawu ezixubileyo zezini ezahlukileyo.

Baphefumla benjenje:

> *The first is complexity and specificity which saves a character from being a stereotype. Another highly effective way of avoiding a stereotype is multiplicity. The danger of multiplicity is assigning a stereotypical characteristic of one sex to another. This appears to be a forced way out which may lead to more androgynous literature (*Brown noOlson,1978:284).

Uqhuba ngelithi kunqabile ukubona iincwadi zisebenzisa abalinganiswa abangamanina gwenxa ukuphakamisa indima edlalwa yifemayinizimu. Babonwa njengababhali abathi babazobe abalinganiswa babo abangamanina bengenabo ubungqondolukhuni olulindeleke kwintlalo yoluntu nalapho amanina akusoloko ezotywa njengamaxhoba emontlalo. Ngamanye aaxesha kuye kubonakale ubaxo olumandla kubudlelwane obugqithisileyo obukhoyo phakathi koomama noonyana babo yodlule obo buba phakathi koomama neentombi zawo. (Brown and Olson 1978:285 – 286).

Kuzisa umnqa oku kucatshulwe ngentla kuba umbuzo ngowokuba zeziphi iimpawu ezifanele esiphi isini? Ingaba uphawu olubhetyebhetye lufanele amanina hayi amadoda kusinina. Ukuba ababhali bafuna ukudiliza ubungqondolukhuni kwindlela abazotywa ngayo abalinganiswa abangamabhinqa kufaneleke kucace ukuba yeyiphi indima emele ukuba idlalwa ngamanina, ingaba oku kubonakalisa indima yawo esekhitshini kuphela? Ukuba amadoda athathwa njengabantu ekumele ukuba bakhusela iintsapho zabo, bathathe indima ephambili yobunkokheli kwimizi yabo nasekuhlaleni ze ibe luxanduva lwabo ukondla iintsapho zabo, xa ezi ndima zijikwe enziwa ngamanina ingaba oko kubonisa ubumbaxa bengxubevange yeempawu zesini kumanina kusini na. Ngokwa le mbhali zikhethwe kuyo ezi ncwadi oko ayigomnqa kuba bonke ababhali bezincwadi babeka imfundo phambili kumanina njengento enokuzisa utshintsho kwimpilo yawo.

UDazela (1988) abalinganiswa bakhe abaphambili ngamanina afundileyo naziphangeleleyo, awaxhomekekanga kumadoda. uBelebesi naye uphakamisa imfundo kumanina nalapho iphela imsebenzela umlinganiswa ophambili. Kananjalo uMagadla (1992) kweyakhe incwadi naye unetitshalakazi enguTozi engaxhomekekanga kumashishini omyeni wakhe. Ezi ncwadi zibhalwe ngexesha lasemva kongenelelo lobuKoloniyali nekubonakala ukuba ifuthe labo luye lwabonakala kuba amaxesha etshintshile. Nangona kunjanlo kuzo zontathu ezi ncwadi zababhali kubonakala kusekhona ezo iindima ezisabekwa ezandleni zamadoda ezifana nokuxoxela okanye ukuzakuzela ilobola.

3.10 ELOKUQUKUMBELA

Kuyabonakala ukuba ababhali abangamanina bawabeke amanina kwinqanaba eliphezulu ngokubonakalisa ubukrelekrele bawo.

bawo kwindlela abasombulula ngayo iingxaki abazibona begaxeleka kuzo, ngxaki ezo eziphenjelelwa lugonyamelo lwamadoda oluye lusitheliswe ngenkcubeko. Amanina abekwe kwizikhundla zolawulo kwezi ncwadi zontathu nalapho ebonakala ewenza umsebenzi kodwa ungagqibeleli ngokwenkcubeko ebonwa njengesixhobo sokwakha umzi kunye nemontlalo. Kuzo zontathu ezi ncwadi

kubonakala umtshato usasetyenziswa njengendawo apho kuphehlelelwa khona ipatriyakhi. Intlungu yokungazali isabonakala njengesona sixhobo sokungcungcuthekisa elinye inina. Nangona umbhali ayityhile ngenye indlela yokuba ingxaki ezigubungela amadoda zisoloko ziqanyangelwa kumanina kungakhange kuphononongwe ukuba eyona ngxaki kanye kanye ilele phi nalapho kwincwadi kaMagadla (1992) ibonakalise mhlophe ukuba ingxaki ilele kwindoda hayi kwisibeleko somfazi. Oku kuyindlela yokuveza kwakhona into yokuba njengoko kwakusoloko kutyholwa inina ngokungazali kufuneka kuhlolwe bobabini abo babandakanyekayo. Ngamanye amaxa umfazi uya kuthukelwa ukungazali nkwenkwe kulityalwe ukuba ngokwengcali yindoda ekhuphela oonojubalala abazisa inkwenkwe hayi umfazi nanjengoko iya kusoloko iyiyo enikwa izithuko. Oku kubonisa phandle ukuba imithetho ehambelana nenkcubeko iinjongo zayo kukukhusela isidima sendoda yiyo loo nto kufuneka ingahlolwa nzala kuba ukuba kufumaniseke ukuba yiyo engazaliyo iya kuba lihlazo kuloo ndoda ingahlonitsha nasekuhlaleni. Kufuneke ihlazo elo ligqunywe ngokuthi kuphehlelelwe isiko lokungena ukuze kubekho inzala eza kubangela igama lalo mzi lingapheli.

Kwezi ncwadi imfundo ibonakale njengesona sixhobo siza notshintsho kumanina, nalapho isetyenziswe ekukhupheni amanina kwintsokolo aphela ebonakala ingabantu abakwaziyo ukuzimea bengaxhomekeknaga ndodeni. Imfundo umlinganiswa anyo iyamncedisa ukuza notshintsho kwimpatho yogonyamelo yamadoda nalapho ibasebenzela ngokuthi baziphilise. Umzekelo imsebenzele uTozi kwincwadi kaMagadla (1992) nalapho ebezotywe njengesifundiswa esiyititshalakazi.

Kwincwadi kaDazela (1988) nalapho umbhali unabalinganiswa abangamanina abazizifundiswa nabaphumelelayo kwiingxingongo abazibona begaxeleka kuzo zijikeleza kumadoda. UChuleza oyititshalakazi kunye noBulelwa ophangelayo naye bazisombulula lula iingxaki zabo ze abo bangenasikolo kuyaphi babonakale njengabalinganiswa abazele umona nalapho besebenzisa okungalungile ukuzikupha kwingxaki yabo yomona njengoPhembeshiya ophele ebanjwa kuba edlise uJoel ityhefu nebijolise ukubulala uChuleza.

Kwincwadi kaBelebesi (1976), nalapha uNongxaki usebenzisa isuntswana lemfundo anayo ukuzikhupha kwintsokolo kunye nempatho mbi kaninanzala nalapho athatha isigqibo sokuzifunela umsebenzi ukuze afumane imali egodukayo.

Kwezi ncwadi kubonakala amanina esetyenziswa kwizikhundla eziphezulu nalapho abonakala engaxhomekekanga madodeni ukuziphakamisa nokuzondla. Abonakala edlala indima ephambili nakwimo yezoqoqosho ngokuthi baphangela ukubeka isoka kwiitafile zawo. Oku kubonisa ukuba ababhali bazamile ukubonakalisa ukuba indima yamanina ayisekho khitshini inkulu indima abanokuthi bayidlale ukuzisa utshintsho kuluntu luphela.
Kuzo zontathu ezi ncwadi akubonakali kuvela iingxaki zamanina abonakala ekwimeko yokhubazeko. Mnye kuphela umbali (Magqashela, 2006) kwabathandathu othe washukuxa umba wokuthandana kwabalinganiswa abasisini esinye, nalapho kubonakele ingamkeleki kuluntu.
Oku kubonakala ukuba ababhali baye bagxila kwiingxaki zamanina athile hayi ukumela iingxaki zamanina ephela. Bekuya kuba mnandi xa zonke ezi ngxaki zambethe amanina zingabonakala zityhilwa ukuze kuzuzeke izisombululo ezikhokelela kubomi obumnandi obungenagonyamelo naxhatshazo.

Kwakwezi ncwadi kubonakale kuphawuleka umsantsa okhoyo kumanina azizifundiswa nasedolophini kunye nalawo angafundanga asezilalini, nalapho amanina asezilalili angafundanga ingawo azisa ucinezeleko kumanye amnina ngokuthi afune kuphunyenzwe intlalo yogonyamelo abayincanca emabeleni bona, nalapho kubonakala becinga ukuba iyindlela eyiyo yokuba inina lizibone lisomelele likwazi ukumelana neengxaki ngakumbi ezomzi. Kubonakala ingawo phambili anyanzelisa olu gonyamelo lwamadoda kwamanye amanina. Kubonakala ingawo ayichasileyo imfundo kumantombazana nalapho bayibona ngamehlo wamdoda wokuba ingabangela ukuba badelele bangahloniphi mzi. Ikwalelinye inina elingafundanga neliselalini elibona kufanele ngokuqhutyekekwa kokubonela nalapho ililo elicenga intombi ukuba yamkele ukutshatiswa ngenkani kumfana angamaziyo nangamthandiyo.

Oku kungangumqondiso wokuba amatshantliziyo efemayinizimu engakhange awaxhobisa ngokukuko amanina asezilalini Oko kukuthi igxila ekuphuhliseni nasekujoliseni kwiingxaki zamanina asezidolophini nafundileyo endaweni yokubandakanya wonke amanina ngakumbi lawo angakwaziyo ukuzimela nokuzithethela kuba imfundo inqongophele. Oku kubonisa ukuba

kufanele ikhona ingcali yefemayinism emele amanina angafundanga nasezilalini asaphila impilo yobukhoboka nobucaka ezandleni zamadoda awo kusetyenziswa igama inkcubeko nentlonipho njengesixhobo sokuqhusheka ugonyamelo nempathombi yamanina.

Ngokwale mbhali kubona ababhali abangamanina bekususa ubungqondolukhuni olwambethe amanina nalapho uluntu lubanyanzela baphile impilo efunwa nekholisa uluntu hayi ezabo izidingo. Amanina asoloko ezotywa njegababulali bamadoda ukuzuza ubutyebi nanjengoko kubonakala kuxhaphakile kumabhali abangamadoda xa ezoba izimo zabalinganiswa abangamaninana. Oku kungqinwa yindlela umtshato usetyenziswe ngayo endaweni yokuba liqonga lengcinezelo nogonyamelo lwamanina ngamadoda kubonakale izitya ziphethukile ingamanina atyhalela kwimigomo yengcinezelo.

Ukuhleba kwamanina isekokona kutshila phambili nekubonakala kukhona kubabhali amangamanina njengoko iyinto exhaphakileyo nakubabhali abangamadoda. Iindidi zamaqonga ezisetyenzisiweyo nezihambelana ngokutshintsha kwamaxesha zibonakale zingamaqonga okuhlambalaza notyhila umona wamanina kumanye amanina, nangona ziinkhona iindawo apho ababhali bewajikileyo la maqonga aba ziindawo zokunceda amanye amanina angakwaziyo ukuzinceda nje kodwa kusabonakala ugxekwano nokunyembana nokusengelana phantsi kwamanina. Oku kuzisa okuthi amanina aya kuzisombulula iingxaki azawo xa anokujika la maqonga endibano zawo abe ngamaqonga okuxhasana nokucebisana. Ngamanina kuphela hayi ukubandakanya amadoda anokuzisa izisombululo kwiingxaki ajongene nawo ezifana nogonyamelo kunye noxhatshazo. Ababhali abangamanina azamile ukwenza oku kwiincwadi zawo kufuneka iyinto yesiqhelo kuwo onke amaziko abonakale amabhinqa exhozula imikhala.

ISAHLUKO 4

UKUZOTYWA KWABALINGANISWA ABANGAMANINA NGABABHALI ABANGAMANINA KWIXESHA LEMBALI YASEMVA KWENKULULEKO YOMZANTSI AFRIKA (1998 - 2015)

4. INTSHAYELELO

Kunika umdla kakhulu indlela amanina azoba ngayo abalinganiswa abangamanina kwezi ncwadi zikhethwe ngokwexesha lembali yasemva kozuzo lenkululeko yaseMzantsi Afrika. Kubonakala aba balinganiswa bangamanina besenza izinto ngohlobo lwazo kucace mhlophe ukuba banokhanyiseleko malunge nemithetho ebakhuselayo. Injongo yolu khetho zincwadi kukujonga ukuba ingaba lukhona na utshintsho kwindlela amabhinqa abazoba ngayo abalinganiswa abangamanina kweli xesha lasezimbalini xa kuthelekiswa nexesha lasemva kongenelelo lobuKoloniyali phambi kokuba likhululeke eli. Ezi ncwadi zikhethiweyo ziza kuncedisa ekutyhileni iingxaki zamanina zangexesha lasemva kwenkululeko yeli. Kuza kujongwa nezicwangcisoqhinga abazisebenzisa njengesisombululo kwimingeni abahlangabezana nayo.

Kwakwesi sahluko kunikwa imbeko kumatshantliziyo angamanina wezopolitiko athe ancedisa kutshintsho lwemo yengcinezelo kweli. Kuza kube kugxilwe kumzila nefuthe lawo kumanye amanina abangababhali beencwadi zesiXhosa ngakumbi ezi zikhethiweyo.

Ukuphela kwaso kuya kubonakala ukuba libe nagalelo kusini na ifuthe lefemayinizimu kumanina abangababhali ekubhentsiseni iingxaki ezambethe wona kunye neendlela abazisombulula ngayo. Okuya kubonakala xa kuhlalutywa ezi ncwadi zikhethiweyo kugxilwa kubume babalinganiswa. Kulapho kuya kuvela ukuba bukhona kusini na ubungqondolukhuni(*stereotype*) kwindlela amanina abangababhali xa bezoba amanye amanina nanjengoko sekuqhelekile kwezinye iincwadi zababhali abangamadoda.

Kwalapha kuza kudakancwa elubala ukuba ingaba kwiindidi ezikhoyo zefemayinizimu ezifana naleyo yayisakumela amanina abamhlophe, eyayisakumela ilizwekazi leAfrika

kunye naleyo imele amanina aseMzantsi Afrika zimele wonke amanina kusini na. Ukuba kubonakala kusekhona amanina angazuziyo ngezi nkqubo zikhokelwa ngamatshantliziyo eifemayinizimu (amele amanye amanina) ithi loo nto kubalulekile ukuba kubekho olunye udidi lwefemayinizimu oluza kuhambelana gingci namanina ngokweengingqi neemeko zawo zokuphila ngakumbi ezasezilalini. Lukhona kusini na uncediswano kumanina kwiingxaki zawo okanye ileyo inina liyazibonela kuba ngoku kungalwelwa nkululeko zibe zikhona iingxaki ezifana noxhatshazo lwamanina.

4.1 IZISHWANKATHELO ZEENCWADI EZIKHETHIWEYO

4.1.1 Isishwankathelo sencwadi *Imiphanda Ichithwa Ngabamelwane* nguMadolo (1998)

UNozigigaba uzotywa abe ngumlinganiswa ophambili kule ncwadi nalapho engudade ka Zingile othe wazenzela amashishini, ze usisi wakhe amnike inyoba yokuba qho iimeko ziinzima aye kuye ngakumbi evenkileni ukuthatha ukutya oko akufunayo. Ngaphandle kwale mfobe ayinikwayo ufikelwa ngumona nentliziyo ende yokuzibona inguye usomashishini. Uthenga ootsotsi ukuba babulale umninawa wakhe kunye nekosikazi nalapho kuphela kusinda usana lwabo uZim. Esi sehlo sibi sibonwa ngabamelwane ngokuva izikhalo. Ukugqitywa kwabo ukungcwatywa uNozigigaba nguye onyuka esehla efaka ibango lwebali kwiinshorensi yobomi ebezenzele yona uZingile. Umkhondo uhamba ulande de ubafumane abenzi bobubi nalapho bathembisa uNozigigaba ngokumbulala ukuba akayikhuphi imali ebathembise ngayo. Ukuloqa kwabo eluvalelweni kubangela ukuba uNozigigaba abanjwe naye kodwa uye aphume kuba kungekho bungqina buphathekayo obubhekiselel kuye. Ukuphuma kwabo ootsotsi ejele bonda ngoNozigigaba befuna imali yabo baphela bembulala. Umyeni wakhe uVakele akakwazi kumelana nokubhubha kwenkosikazi yakhe uphela ejuba abhubhe naye ngemini yomngcwabo.

4.1.2 Isishwankathelo sencwadi *Lanqum'inqatha* nguMayosi N (2003)

Umlinganiswa ophambili nguLizeka nalapho akhuliswa ngumama wakhe ze afundele ubumongikazi. Uthandana noSivuyile osanda kuthweswa isidanga sobugqirha. Usivuyile ukhuliswa kwikhaya elifumileyo nalapho abazali akhe uBhele noMaDlomo bengoosomashishini abaphum'izandla. Uthando phakathi kukaLizeka noSivuyile luphazanyiswa nguPhumla ongugqirha naye nalapho enza iinzame zokuba uSivuyile athande atshate yena kuba esithi ufanelwe nguye gqirha hayi inesi enguLizeka.Ukufika kukaMzala wakhe uDuma kubangela ukuba uPhumla asebenzise yena ukurhintyela uLizeka ngengathi bayathandana kanti akunjalo. USivuyile ukholelwa ekubeni bayathandana ahlupheke azimisele ukuthi nca kuPhumla.

Ukukhulelwa kukaLizeka kuyenza imeko ibe mandundu kuba uMaDlamini ufumana ukuphoxeka okukhulu xa athatha isigqibo sokusa Ityala lesisu ngokwakhe kuba ingumzi asekhe wasebenza kuwo. Ufika kubantu abangafuni nokumbona uLizeka nalapho bamzoba njengehlwempu elifuna ukuphoxisa ngonyana walo, uSivuyile naye uyala ukwamkela Ityala lesisu umisa ngokuba ayingowakhe uya kubona emntwaneni. USivuyile noPhumla baqhuba amalungiselelo omtshato nangona uLizeka yena efumana ukudandatheka komphefumlo ngokuzibona sele ephethe yedwa uxanduva lokuzithwala kungekho mncedisi ecaleni kwakhe ngaphandle konina.

UPhumla usebenzisa imeko emandundu kaLizeka yokukhulelwa nalapho enza impoxo yokumnika isimemo somtshato ukuyoba kukaLizeka kubangela ukubasiwe kwigumbi labagulayo nalapho abonakala ezala umntwana. UMhlobo kaPhumla uZintle uzibona engenakuthi cwaka yile meko imbi yenziwe nuPhumla athathe isigqibo sokuchaza kwanto kuSivuyile. Akuva inyani uphela eqhawula loo malungiselelo omtshato nomtshato lowo. USivuyile uzibona enonyana ofana naye nalapho acela uxolo kuLizeka ze umntwana amkelwe nangabazali.

4.1.3 Isishwankathelo sencwadi *Isangxa Siyawhuza* nguMagqashela F (2006)

UNandipha ongumlinganiswa wethu oyintloko kule ncwadi washiywa ngabazali bakhe esenesibhozo seminyaka. Uba licham lokuxhatshazwa ngokwesondo nguyisekazi omele ukuba uyamkhulisa. UNandipha uphinda abe sisisulu sikaninalumekazi ngokumngcungcuthekisa akusixela esi senzo sodlwengulo. Ebengafuni ukuba aye esikolweni emnika imisebenzi emthintelayo ukuba aye esikolweni. Ebencedwa ngabahlobo bakhe apho besenza iinzame zokuba aye esikolweni wade waphumelela iMatriki yakhe. Uye wafumana umsebenzi kwirestyu ebizwa *Fast Food*. Apho adibene khona neengxaki ezininzi kuba apha wayeqeshwe njengesekela mphathi neyayingumnini werestyu leyo.

Umzala wakhe uKhululwa umenzela ubunzima akufumanisa ukuba kukho isoka elinguSamkelo nongugqirhalwazi kwiYunivesithi yase*UNitra* oye wanobuchule bokuyigrumba ingxaki kaNandipha nentlungu awayeyingcwabe entliziyweni yakhe wada wayifumana. Yena uSamkelo udibana noNandipha enezakhe iingxaki zomtshato nalapho iqabanekazi lakhe uMavis esela kakhulu engahoyanga nto.

USamkelo uba nothando olumangalisayo ngakuNandipha. nekubonakala eneenjongo ngaye. USamkelo lisoka elibonakala lifumile ngasezimalini nowayehlala eMonti. Uqala angcolise igam alakhe kumnini restyu ngezityholo zokuba uthandana nomhlobo wakhe uNomfundo osisini sinye noNandipha. UNomfundo ubonakala engumlinganiswa olikholwane kuNandipha nalapho ebemxhasa emkhuthaza ngento yonke, UKhululwa wenza ezinye iinzame zokuba athwalwe nguZolani owayezinyanzela kuNandipha efuna ukumthwala inkani esala uNandipha ezilwela kuye uncedwa nguSamkelo kwesi sixhiphothi sendoda, uSamkelo uye athathe isigqibo sokuba uNandipha abuyele esikolweni agqibezele izifundo zakhe, baphela betshata behlala kunye, kuba waphela uSamkelo esohlukana noMavis.

4.1.4 Isishwankathelo soncwadi *Hamba Nam Ndipheleke* nguBuzani NE (2015)

Incwadi imalunga neenzingo ezibangelwa kukushiya kwamadoda amakhaya wabo esiya kuxelenga edolophini, apho amanina ashiyeka emakhaya nooninazala aze amadoda aye kuphangela ezidolophini neliKapa ngokwencwadi. Amadoda afika ezidolophini ahlalisane nabanye abafazi bengachazi ukuba batshatile emakhaya. Imeko yasedolophini apho aphangela khona ayinazindlu ezenzelwe ukuba abasebenzi bahlale neentsapho zabo. Yenzelwe ukuba bahlale bengamadoda nalapho imeko yengcinezelo ibingavumeli mabhinqa.

UThandiwe nongumlinganiswa oyintloko ngumnto omtsha otshatiswe nendoda enguMelumzi akuba eswelekelwe ngabazali nalapho umakazi wabo wazibonela indlala yokwenza imali wamtshatisa. Uba kwimeko ebuhlungu yokuba ashiywe ngumyeni wakhe enzima aze ngeliswha xa abelekayo angaphili umntwana nalapho yena noninazala baye bamngcwabe emva kwendlu. Isihloko *uHamba Nam Ndipheleke* nguye uthetha phezu kweli dlakana losana lwakhe nalapho amthatha lo mntwana njengesinyanya sakhe esinokuhamba naye nanjengoko efikelel kwisigqibo sokuba alande ekhondweni lomyeni.

Endleleni esingisa apho udibana nodade wabo owasokola wade wafumana umsebenzi wokuqeqeshelwa ubunesi eBhayi kwisibhedlele iLivingstone, badibana endleleni ayichaze imeko yakhe yentlalo ebuhlungu yasemzini ngaphandle kwendoda. Akavumi kubuya ngamva xa udade wabo omdala kunaye emcenga angahambi. Bayohlukana aze aphathelele ukuya eKapa.Udibana nemoto emkhwelisayo kanti yinqununu yesikolo nalapho iye ibe nobubele kuye imsa nasekhayeni layo aze abethelele kuye ukubaluleka kwemfundo kuba ebona usemncinci kakhulu ekuyekeni isikolo. Nalapho akapheli mandla uyaphathelela asingise kumyeni wakhe uMelumzi eKapa.

Umyeni eKapa uhlalisana nentokazi enguBlaze banabantwana aphinde akhulelwe omnye, iwufuna shushu umtshato kuMelumzi.Ublaze uzenzela ishishini lokuthenga athengise iinkukhu kunye nenyama evuthiweyo estendini. UMelumzi uboleka imali kuye namali le ntokazi eyisayivayo ngelithi uza kutshatwa ngayo. Le mali uMelumzi uyithumela

kowabo enye yile alobole ngayo uThandiwe. Le ntokazi ixakwe kukondla aba bantwana nalapho xa akhalima kuMelumzi amshashaze ngelithi umama kaBlaze makabondle kuba yena uyayonga le mali.

Akufika eKapa udibana endleleni nomfo oselekhulile nekuye kwafumaniseka ekupheleni kwencwadi ukuba nguyise owabashiya kudala waza watshipha eRhawutini. Lo mfo umgcina kwigumbi lakhe ngeenjongo zokuxelela uMelumzi kuqala kuba emazi uyahlalisana. Uphosisa athi kuThandiwe uya kubanjwa akufunyanwa elapho. Akufumanisa ukuba uMelumzi uyahlalisana uba kudandatheko olukhulu kuba ebemthembe kakhulu umyeni wakhe. uBlaze akubona ukuba kudlaliwe ngaye nguMelumzi ukhupha umpu ngomsindo edubula uMelumzi kuba esithi udlale ngaye emthembisa ngokumtshata kanti uyazi uyaphosisa.

UThandiwe uphaphatheka kobo buthuba azule kwiKapa angalaziyo ekuzulemi kwakhe ugaxeleka kwindlu yomthandazeli nalapho azenza umntu onamafufunyana. Akuhlisa uxinzelelo apho ekunye noMfundo awafika elapho naye kwamthandazeli ebaleka ukubanjwa ngokuhlasela iqabane likamama wakhe. UMfundo wayemxhasa kakhulu wada wathatha isigqibo sokubuyela ezilalini ngenjongo yokubuyela esikolweni uninazala uLingiwe uyala kodwa uninakazi uNoklentyi uma entla ahambe naye engathandisi kuye. Ubuyela esikolweni uThandiwe.

4.2 ISIMO SAMANINA KWIXESHA LANAMAHLA

Izimo zamanina kwixesha lanamhla ziza kutyhilwa ngokweencwadi ezikhethiweyo zababhali abangamanina nababhale kwimbhali yexesha lasemva kozuzo lwenkululeko eMzantsi Afrika. Indlela ababunjwe ngayo abalinganiswa kwezi ncwadi iza kuthetha ngqo namanina exesha lanamhla kuba xa ababhali bebhala uncwadi batyhila amava wabo kwintlungu okanye kwizinto eziwonwabisayo. La manina aza kujongwa phantsi kweendidi ezimbini, abo banezimo ezomeleleyo abangaxhomekanga kumadoda *(Independent women*) kunye nabo basafuna ukutatanyiswa bexhomekeke kumadoda.

4.2.1 Amanina anesimo sokuzimela geqe (*Independent women*)

La manina angozimele geqe ngokwesimo amelwe ngabalinganiswa abunjwe ngababhali banezimo zokuzithathela izigqibo, zigqibo ezo ezihambelana nendlela acinga nabenza ngayo izinto. Le ndlela babunjwe ngayo ityhilwa ziintetha okanye ingxoxo, iingcinga kunye neentshukumo zabo. Ngabalinganiswa abakwaziyo abakufunayo abancami bade bakufumane. Izimo zabo azifihlakalanga ziyincwadi efundekayo.

> *Urban dictionary describes such women as self motivated and women who takes responsibilities for her own actions and never blames the rest of the world for her mistakes or her downfalls. Her pride doesn't get in the way she ever needs helping hand. (https://www.urbandictonary.com.)*

Kubonakala ababhali bewazoba amanina njengabantu abakuxhinelayo nabatyhala ngesifuba ukuzuza oko bakufunayo. Abalinganiswa abangalindi madoda ukuze kwenzeke ngokohlobo abarhalela ngalo ukuquka ukuzicelela uthando ukuya kufika ekuziceleleni umtshato.

Kwincwadi kaBuzani (2015) kubonakala abalinganiswa abangamanina betyhala ngesifuba ukuzuza oko bakufunayo umzekelo uThandiwe akubhujelwa ngumntwana uphuma izithuba esiya eKapa engayazi nendlela ukuya kukhangela umyeni wakhe onguMelumzi. Ukudibana kwakhe nabantu abafana nodade wabo kunye nenqununu yesikolo eziye zizame ukumthibaza kweli cebo lakhe, utyhala ngesifuba esala ukubuya ngamva ade aye kufika eKapa.
UBlaze naye ngumlinganiswa otyhala ngesifuba noligagu ekubonakala ezicelela ngokwakhe umtshato kuMelumzi mve xa athi:

> *UBLAZE: Nam ndiyafuna ukunxiba amajelimani ndibe ngumakoti okanye ndakuzithengela mna! Ezaa mpahla zikhona phaya kwaMboya*

UMELUMZI: *(Emhleka) Uza kuthi ungubani igama lakho? Ezaa mpahla azinxitywa nje, zihamba negama. Kuyatshatwa kuqala. Kufuneka utyiswe amasi Blaze. Sukungxama.*

UBLAZE: *Nantso kanye into Meli! Uza kunditshata nini? Kunini sikunye? Nam ndiyafuna ukukhe ndimenyezelise umnwe tyhini! Andinakuguga ndingendanga. (Buzani, 2015:16)*

Apha ngentla uBlaze ude athembise ngokuzithengela amajelimani ukuze aye nawo kuloMelumzi ze bangasokoli ekumnxibeni bamenze umfazi. Kwagama eli lithi Blaze lisukela kumntu otaka iintlantsi, oku kungqinwa zizenzo zakhe nezinto azifunayo. Uyazizabalazela akaxhomekekanga. Ubugagu bakhe bubonakala naxa aqondileyo ukuba uMelumzi ebedlala ngaye okoko uye athi akuphuma etolongweni apho ebebanjiswe nguMelumzi aze aphume nombaxa nalapho adubula abulale uMelumzi ze naye azidubule abhubhe esiwela phezu koMelumzi. Maninzi amanina kule mihla siphila kuyo azizabalazelayo ngokuthenga athengise ukuze angaxhomekeki ndodeni suka ibe yindoda exhaphaza elo nina ngokwezimali liye linywenyiswe ngenqatha lomtshato libhanxwa ngeenjongo zokusenga imali kulo. Lithi lakufumanisa oko litake iintlantsi njengoBlaze lidubule kwanto.

Kwincwadi kaMayosi (2003) kubonakala uPhumla elelinye lamagagu nanguphuma silwe xa enza iinzame zokufumana uSivuyile abe ngumyeni wake umqobo onguLizeka othandwayo kakhulu nguSivuyile eme phambi kwakhe uwutyhalela isifuba mve xa athi kwincoko yakhe noZintle. Ngabalinganiswa abathe banyamezela esikolwei ukuze bakwazi ukuziphilisa. Le mfundo ibanika ukuzithemba okugqithisileyo nekubangela ukuba bakulwele abakufunayo.

PHUMLA: *Ndisuke andazi nokuba le ntaka ndiyilaleleyo ndakude ndiyibhabhise na.*

ZINTLE: *Khawume ngezinye izinto ukhe uvuyele imini le yakho. Size kuvuyisana nawe apha asizanga kuphulaphula ziwari zakho. (Mayosi,2003:14)*

Ubugagu bakhe butyhileka mpela xa naye ezichaza ngokwakhe Mve xa athi kuZintle

ZINTLE: *Inzima kodwa le uyifunayo. Umtshato! Andazi ntombi kaKhumalo Ingomso liza kusityhilela.*

PHUMLA: *Xa sele ndizimisewle ukuyenza into ndiyazazi mna,.Ndixolele nantoni na(Baphume) (Mayosi,2003:21)*

Nalapha sifumana uPhumla esenza zonke iinzame ukurhwebeshela ngakuye uSivuyile ude ambophise nomzala wakhe uMthobi ukuze uSivuyile acinge ukuba bayathandana. umzekeko uthi……

PHUMLA *(Ethetha yedwa) Yha! Ngathi umzala wama nguye oza kundinceda kuyo yonke le ngxaki ndikuyo. Mandimkhuthaze khona aza kushenxa uLizeka endleleni yam (kungena uZintle) (Mayosi,2003:20)*

ULizeka naye akukho nto imbandisayo ngakuPhumla naye ujongana naye ngqo kubonakale obakhe ubugagu, kwincoko yakhe noThabisa ubonakala engoyiki ngokoyikiswa.

THABISA: *Le yokuba niphantse nangqubana epasejini ngeentloko okwenkunzi zegusha! Andiyihlekanga intsini Lizeka bekubuhlungu amathumbu. Ndathi yhini kuphoswa yenjalo ibhayiskophu! Khawutsho bekusuke kwathini? Ndithe ndisazihambela epasejini ngdizelele nto ndathana nqwakaqha naye. Ithe ukuba indibone laa nto, yajika yeza ngqo kum ndingazi ukuba icinga ntoni na.*

THABISA: *Wafane wathini?*

LIZEKA: *Intoni! Ndaqonda ukuba siza kugilana ngezifuba. Ndaya nam ngqo kuye ndisityhalile esam isifuba ndiwakhuphe eziintanyongo amehlo kwaye ndizimisele ukugila nantoni na ephambi kwam. Kwathi sekusele njekancinane ukuba*

singqubane ngeentlok, yema, Yathi "shenx'endleleni yam" Ndathi Unotshe sajamelana umzuzu omde. (Mayosi, 2003:43)

Kwincwadi kaMadolo (1998) igagu elisebenzisa ukungcola ukuzuza oko ikufunayo nguNozigigaba oye wazotywa wasisikhohlakali esibulala umnakwabo ngeenjongo zokuzuza antsentsethe ilifa lakhe, ude amthengele ootsotsi ngeenjongo zokumsusa endleleni, uvakala xa athetha yedwa athi

Kwincwadi kaMagqashela (2006:7) kubonakala uKhululwa ephum'izithuba. Umbhali uye wasibonakalisa kwakhona ukuba basekho abalinganiswa abasebenzisa umlo njengesixhobo sokusombulula iingxaki zabo njengoKhululwa noNomakhosi nalapho umbhali ebaveza bethukana kungekho ofuna ukugoba uphondo.

Kuyabonakala ukuba omane la manina angababhali aya kuqonda ukubaluleka kwenina elingoyikiyo, elinesibindi nelizincamayo ukwenza into eliyifunayo. Inina eliqhubekeka lisenza imigudu ukuze lizuze oko likunqwenelayo. Ezi ncwadi zibhalwe kweli xesha lasemva kozuzo lwenkululeko ziyakutyhila oku. Ngala manina adingekayo ukuze kukwazi ukusombulula ingxaki yoxhatshwazo olugonyamelo kunye nobucaka. Olu didi lwamanina aludingi mfundo ibhekephi ukuze azibonakalise ukuba akrelekrele kananjalo anamandla nobulumko bokuzisa izisombululo kwimpilo yoluntu.

Abalinganiswa abazotywe baxhomekeka kubanye abalinganiswa

Esi simo somlinganiswa obonakala efuna ukuthantanyiswa yindoda ukuze enze izinto. Ngumlinganiswa ongakwaziyo ukuzicingela azithathele ezakhe izigqibo ngemicimbi enxulumene naye. Lo mlinganiswa okanye eli nina libonakala lingenako ukuzithemba kube oko kususela kwimpatho awakhe wayifumana ngaphambili ehamba noxhatshazo.

Kunqabile kwezi ncwadi zaba babhali ukufumana umlinganiswa olinina onesimo sangaphakathi esifihlakeleyo ngakumbi abo uphando lujolise kubo nengabalinganiswa abaphambili. Kubalinganiswa abadlala indima ephambili kwezi ncwadi kubonakala kunqabile ukuzuza olu didi lwesi simo sabalinganiswa. Abalinganiswa abaqubudileyo

ngabo angenandima ibalulekileyo kwezi ncwadi. Oku kuyancomeka kuba kuyabonakala ukuba adandalazisa izakhono nobukrelekrele bawo amnina njgezinye zezixhobo zokuguqula iimeko abahleli phantsi kwazo. Izixhobo ezifana nemfundo, indima kwezoqoqosho zitshotsha entla njengezona ziza notshintsho kwindlela amanina aziguqula ngazo iingqondo zoluntu ukuze indima yawo eluntwini ibonakale iyileyo ibalulekileyo inesidima kananjalo.

4.3 ABALINGANISWA ABANEZIMO EZOMELELEYO NABAKRELEKRELE

Afanele ukothulelwa umnqwazi amanina ngokuthi xa abumba abalinganiswa babo kwezi ncwadi baqinisekise ukuba babanika izimo ezomeleleyo zokukhalipha ezihambelana nobukrelekrele. Oku kudiza ukuba amanina akulungele ukuphatha eli izwe nokwenza utshintsho kwiimeko zawo zokuphila.

Imfundo engephi kaNandipha xa siyithelekisa nekaSam ibangela ukuba nangona bekumele ukuba udelelekile uNandipha azilawulise ngoSam akunjano, koko uSam uva ngoNandipa kwaye izinto azibi yindlela yenqwelo kusam xa efuna ukulungelwa kuNandipha.Isoka elingafundanga nabonelwa lona kowayo, nalapho alwa kude kube sekupheemi ukuba akamfuni. UNandipha uphuma esikolweni kwibanga lematriki nalapho uSamkelo wamkhuthaza ukjuba abuyele esikolweni nalapho wazibandakanya nomculo. Waphela etshatwa nguSamkelo. (Magqashela,2006)

4.4. ABALINGANISWA ABAZOTYWA NJENGAMANINA ANOLWIMI

Kukho ubungqondolukhuni bozobo lwabalinganiswa abangamanina ekungaqondakaliyo ukuba luya kuze luphele na. Amanina asoloko ezotywa njengabahlebayo nabathuthi beendaba. Obu bungqondolukhuni bucaciswa ngcono nguSheila Ruth (1980) xa abuchaza njengeyona nto iyingozi neyasoloko ineziphumo ezibi ngakumanina mve xa athi:

> *Stereotype is a concept related to role, yet distinct Defined by one author as a picture in our heads," stereotype is a composite image of traits and expectations pertaining to some group (such as teachers, police officers,*

> *Jews, hippies, or women) an image that is persistent in the social mind though it is somehow off- center or inaccurate. Typically, the stereotype is an overgeneralization of characteristics that may or may not have been observed in fact often containing a kernel of truth that is partial and thus misleading, the stereotype need not be self-consistent, and it has a remarkable resistance to change by new information (* Ruth,1980:18).

Akunani ukuba la manina bewethutha iindaba ezikhulisanayo nezincedanayo koko ekubuhlungu kokokuba athutha iindaba zokujongela phantsi amanye amanina. Abanye iinjongo ikukunyelisa nokurhuqela ezantsi isidima zamnye amnina. Olu thutho lweendaba luphenjelelwa ngumona.

Oku kungentla kungqinwa nanguVivian de Klerk (1989:5) xa athi:

> *Stereotypes are abstractions, simplifying what otherwise might have overwhelmingly diverse meaning. The expectations stereotypes generate can have undesirable constraining effects on person-perception and have behavioral consequences. Any pervasive, widely shared expectation about people in a social category inevitably exerts subtle pressure on its members to display behaviours, traits and attitudes consistent with sex-role stereotypes are tenaciously held, welt-defined concepts that prescribe how each sex ought to perform. Such sex-role stereotypes generate sex-role standards (i.e. expectations about how each sex ought to act) and the stereotypes and standards reinforce each othe*r (de Klerk ,1989:5).

Ngokwezi ngcali zingentla apha, kubabhali kubonakala iyinto eqhelekileyo ukuba inina linikwe indima yokuhleba ngakumbi kuhletywa elinye inina ngeenjongo zokunyelisa nokuvisa buhlungu lowo ukuze kuthobeke isidima sakhe nokuzithemba. Amanina abonakala egqwesa kule ndima gabula babhali. Le ntlebendwana kumanina ayisuki kubabhali abangamadoda kuphela namanina abonakala ebusebenzisa obu bungqondolukhuni kwezi ncwadi zikhethiweyo, oku kuyankhwankqisa kuba kubonakala ngathi nawo akwamkela okanye abeka isitampu kobu bungqondolukhuni. Aba babhali bangamanina atyhila okanye adlulisa umyalezo kuluntu ngendlela aphatheka ngayo

amanye amanina kukuhleba ukuze asakhulayo abubone ubungozi boku.

Oku kubonakala njengento eyambethe inina nalapho isukela ekukhiweni kwamanzi emlanjeni, ekurhabulisaneni ikofu, ekumeni ecingweni okanye ethangweni ningabamelwane, ekunqumleni isitrato wambethe iimpahla zokulala nokuvuka. Ezi

yayizindlela zokuba amanina athwalisane imithwalo yawo kodwa ubani uya kufumanisa esabelana ngezawamanye amanina endaweni yezawo iingxaki. Nakwezi ncwadi zababhali abangamanina kubonakala lusetyenziswa olu hlebano nelugqame kakhulu kubabhali abangamadoda.

NgokukaMarland (1993) ukuhleba kukho kumacala omabini esini kumadoda nakubafazi lade eli gama lanomfuziselo ombi ohambelana nendawo yendibano zamanina mve xa athi

> *The word gossip applied to both males and females until the negative connotations associated with the word became commonplace. It is now used exclusively against females. The stereotypes that were formed long ago are still prevalent in contemporary literature. Gossip is often understood as being women"s speech, a view that is completely unfounded by literature researchers. Men are rarely referred to as gossips and their conversations seem never to be regarded as gossip. However, the study shows that men have always been just as eager to gossip as are women, but the talk they engage in has been labeled as" conversation", an exchange of mere information.*

Kuyinene oku kungentla kuba iincoko zamadoda zisoloko zibonwa njengezakhayo, apho adibene khona ngeentloko uluntu lusoloko lubona la ndibano njengendibano eyakhayo nezama ukuzisa izisombululo kwiintlalo zamakhaya okanye ezoluntu. Xa ethe ngqwadalaI ebuhlanto okanye ngasebuhlanti kuyaziwa ukuba aphethe umcimbi onzima nobalulekileyo. Ukanti akuhambi njalo kwiindibano zamanina zisoloko zibonwa njengezigcwele intlebendwane kude kuthi apho ehlangene khona kugqitywe ekubeni kukho olu lwimi lusasazekayo. Oku kubangela ukuba iindibano neentetha zamanina

zingajongelwa ntweni kuba zona zibonwa njengezigxekayo neziqhwaya udushe.

Oku kudulisa into yokuba amanina akuthetha ancame de aphume amanqangisa kungekho bani umamelayo, intlungu yawo yakubanyelwa xa benokwenza endaweni yokuthetha. Yiyo loo nto sebechanzwa njengabantu abenza izinto zenzeke.

Kwincwadi kaMadolo (1998) Kubonakala abafazi besebenzisa iqonga apho kukhiwa khona amanzi ukuthetha ngeenjongo zokunyelisa izenzo ezimdaka zikaNozigigaba. Yiva abafazi abafana nooMathaba emlanjeni kusikhiwa amanzi

UMATHABA:(*Ubuso buzotywe usizi*)?

UMANDABA:(*Ehlekisa ngale nto ithethwa nguMathaba*)

Kuza kuphela tu ukuthula nokulunga xa esenziwa idini nguNozigigaba. Mfazi uyatyhilwa laa mfazi! Kudala kakade kusitshiwo ukuba uyatsiba laa mfazi, nam ngoku ndiyamngqina. (Ephakama ethwala.)

Kwincwadi kaMagqashela (2006:12) kubonakala kusetyenziswa indawo yokuphangela njengeqonga lokuhambisa nokuxoxa ulwimi lwabalinganiswa abaqhutywa ngumona abafana noKhululwa umzekelo kwiphepha le-12.

Kwezinye iincwadi ezifana nekaBuzani (2015) kunye noMayosi (2003) akubonakali maqonga okuthutha nokuxoxa ulwimi abalinganiswa abahlebi into kunayo bayabutha baxoxe becebisana ngezidla bona. Oku kunyancomeka kuba kubonakalisa utshintsho noko kwindlela abmanina abonakala eyiyo kuluntu nanjengabahlebi abasebenzisa amaqonga awohlukeneyo ukuhambisa ulwimi nokutyhila okuqhubekayo kwiimeko zokuhlala zabalinganiswa.

4.4.1 Amaqonga akutshanje olwimi

4.4.1.1 Iqonga lokukhiwa kwamanzi

Bambalwa kakhulu amanina asasebenzisa eli qonga lasemlanjeni ngalawo akwiilali ezingekaphuculwa. Oku kuzisa umnqa kuba ngeli xesha lenkulungwane umzantsi Afrika ukhululekile kube kukho amanina asaphila ngokusela neenkomo emilanjeni. Iqonga

elikumila kunje ngoku lithathwe ziimpompo zamnzi nazizigadla ezithuthela abantu abanzingenxa yonqongophalo lwawo. Kubabhali basalikhankanya eli qonga lokuthwalisana nokuqengqana iimbombosi zamanzi.

UMadolo (1998:23) ulivezile eli qonga nalapho abalinganiswa abafana noMandaba kunye noMathaba besemlanjeni besikha amanzi ze batyhile isimo sokungcola sikaNozigigaba kwindima yesi-2 kumboniso wokuqala kungasemlanjeni kuncokola abafazi ababini uMandamba no Mathaba

MANDABA	*(Sel'ethe ga isifuba ngathi siyamtshisa) Ndikubonile mfazi!*
UMATHABA:	*(Ehlala phantsi eyeka iemere ebesele eyiphakamisela entloko) Nam ngokunjalo mfazi!*
UMANDABA:	*(Echopha ekhelela.) Uzivile mfazi ezayizolo?*
UMATHABA:	*(Elungisa ukuhlala aze amamele ngocoselelo. Ezo ndlebe zakhe, zinkulu zichophileyo, sele zimenze wanga uza kubhabha) Yiza nazo mthombo wazo!*

Umbhali uMagqashela (2006) unabo abalinganiswa abangabafazi abaqatha nabazoba njengabantu abanolwimi nalapho basebenzisa indawo ekusemlanjeni ukuxoxa olu lwimi. NguNomzuwufanele kunye noMaSukude unina kaNomfundo emthonjeni bathukana ngendaba yolwimi olungahambanga ngandlela nalapho uNomzuwufanele abika udaba lukaNandipha othandana noNomfundo. Olu thukwano lungenelelwa ziintombi zabo zize emthonjeni nazo zizoncedisa oonina.

> *Wathi unina kaKhululwa uNomzuwufanele esakubona uMaSukude unina kaNomfundo esiya emthonjeni, walandela neyakhe iemele eqhutywa yinto. "Heke Ndandikhe ndatsho, MaSukude, ndathi laa mntwana unemikhwa emdaka, nithini ke ngoku, nina nanibuthwalele phezulu ubuxoki bakhe niphunga ngam kule lali? Andithi nathi ukufa kukabhuti noMaBhayi satsho safumana isifologu sokuthuma, kutyholwa umyeni wam kule lali. La*

mntwana ufundiswe ngubani ukuthandana nabany'abafazi, Hi Gwa ungubani yena laa talasi"
"Wethu Nomzuwufanele yithi xibilili kum, Yhini le! Ninezinto ninje kulaa ndlu yakho. (Magqashela, 2008:16)

4.4.1.2 Iqonga lasekuthezeni iinkuni

Elinye iqonga elalisakuba lelasehlathini xa amnina eyekutheza iinkuni ngeenjongo zokunyuselana amagoqo. Kulapha afumana ithuba lokuhlinza iimpuku zawo engamanina kungekho madoda nabantwana abaphazamisayo. Emva kwendibano yawo yokuya kucholachola iinkuni nokuthwalisana iinyanda bafike bazilahle goqweni linye. Oku ziinzame zokuba bancedane ekukhuliseni igoqo lomnye umfazi. Ahlala kwelo goqo epholisana amnxeba enkunzana nalapho kude kube ziindaba ezijolise kulwakhiwano. Eli iqonga lendibano yamanina liyahluka kwelasemlanjeni kuba iinjongo apha kukuncedana nokuthwalisana ubunzima.

Kwezi ncwadi kubonakala uMagqashela (2006) esebenzisa indawo yempangelo njengeqonga elime endaweni yegoqo kuba kulapho abalinganiswa bahlebana khona kuxoxwa nolwimi ukuze kugqabhuke ukumonelana emsebenzini umzekelo uKhululwa apho ancina iindaba zikaNandipha kuNomfundo akugqiba azisasaze kooNomawasa abazitshomi zakhe. Kulapho ade ahambise nolwimi oluye lwafikelela kumphathi restyu lokuba uNandipha nonoMfundo bayathandana ngoku besisini esinye. (Magqashela, 2006:13)

4.4.1.3 Iqonga lokuphungiswana

La maqonga aye amana ejika okanye esongezeleka njengokuhamba kwamaxesha nalapho uyakufika amanina ephungisana iti. Omnye uhambela omnye kuphungiswane iti nalapho kuye kuxoxwe okanye kuncokolwe ezobufazi ngeenjongo zokuphana amacebiso ukususela kwiimeko zokukhulisa abantwana kunye nezo zemali.

Eli qonga libonakala lisetyenziswa nguMayosi (2003) kwincwadi yakhe xa abalinganiswa bebuthelana ukuze bacebisane ngezidla bona. Lelona qonga eli ekungaxhithwaniyo kulo nalapho liba yindawo yokucebisana nokuthuthuzelalna kubuthelwene.
Nalapha kwesi sicatshulwa singentla kuyabonakala ukuba indibano yalamanina iinjongo zintle ngakumbi xa elinye lingabonakali ukuze kuviwe ukuba liphilile kusini na.
Le ibiyindlela yokuba kwaziwe xa kukho ubani ogulayo, ubani osengxakini ngakumbi inina, iimpatho zabanye abafazi zibhencwa kwezi ndibano. Injongo yazo ijike yayeyolwimi nalapho injongo ijike yakukumonelana nokuvisa elinye inina intlungu endaweni yokuncedana nokucebisana.

4.4.1.4 Iqonga lomdiyadiya

Elinye iqonga lelo ubani abona ngokushukuma komdiyadiya kwamelwane kungekho moya nafeyistile ivuliweyo, ubani aqonde ukuba ebekrotyiwe into kunayo umdiyadiya uvalwa ngokukhawuleza akuphakamisa amehlo. Iinjongo kukujonga lowo ukuba uvela phi, uhla phi uphethe ntoni ehamba nabani. Konke oku kungamalungiselelo eendaba zakhe namanye amanina malunga nook akubone kusenzeka kwamelwane.

Kuzo zontathu ezi ncwadi amanina asasetyenziswa njengabanezimo ezihlebayo ngakumbi ngeenjongo zokuhlekisa, ukunyhukutyha nokusengela phantsi elinye inina, phofu kukhokela umona phambili.

UDunbar (1996) ubona ukuba:

> *Gossip is playing a negative role in the context of the literature. Without gossip it is difficult to know who is ill or who needs some kind of assistance. In literary texts female characters provide the ideal physical location for the exchange of gossip. Some even continue to make several visits each day to the friend and many go more than once. Men in literary works are seen as less prone to gossip and are portrayed as people who spend their time doing fruitful things. However, in reality their gossip has the same effect as that of women. It reinforces group solidarity and helps maintain certain standards. Among many men, gossip is dreaded as a way of losing one's reputation and of*

> *getting a bad name in their communities. Having a good name meant having community respect and being able to hold up one's head as a man. Losing this could mean being looked down on, not respected, sometimes being ostracized, and occasionally verbally abused. Females are portrayed as people who are aware of the dangers caused by gossiping* (Dunbar ,1996*:88)*

Kulapho uya kufika amadoda neendibano zawo bezenza ngasebuhlanti ngelithi baxoxa imibandela eyakha umzi. Imibandela efana nelobola okanye exhobisana ngakumbi lawo azalanayo. Ubuhlanti yindawo ebonwa njengengcwele kunaleyo yegoqo labafazi. Kulapho kukholelwa ekubeni iminyanya zekhaya zihambahamba khona. Iindibano zamadoda ngakumbi awekhaya ziba ngasebuhlanti okanye ebuhlanti ngeenjongo zokuba iminyanya ziza kubapha ubulumko bokushukuxa umba lowo wekhaya.

> *Although these literary works carry hefty negative connotations with the word in pre-colonization form being dictated, gossip is used primarily to describe females and is now denoted as being no proper way for females to carry on conversations with others. Men become outraged at the gossip in which females engage themselves, and females who gossip are seen as catty, insensitive and envious* (Dunbar ,1996*:84)*

Oku kungentla kubonakala kuMagqashela (2006) xa kusiliwa uMasukude ongunina kaNomfundo kunye noNomzuwufanele ongunina kaKhuluwa emthonjeni, nalapho lo mlo ungenelelwa ziintombi zawo.

UWalker (1995:260), uqukumbela ngezizathu ezibangela ukuba amanina ayanyanyiswe nokuhleba mve xa athi

> *There are two primary reasons why women are not taken as seriously as men. One is that women are seen as lacking a critical skill and are ill-equipped at handling social problems*

intelligently. They are perceived as people who do not even make an attempt to deal with their social problems.
They prefer to talk about the peripheral lives of other women involvement, and not about what they feel about themselves as women. kind of stereotypical treatment of tends to be very unfair toward female characters in literature.
(Walker,1995:260),

Kukhangeleka ngathi kweli nqaku likaAlice (1995) ukuba uyayazi intsokolo kunye nentlungu yamanina. Nalapho ezinye iingcali ezichasa ifemayinsm zibona ukuba uncwadi olumalunga nobudlelwane obukhoyo phakathi kwenina nendoda kubonakala kudeleki1.6le xa indoda izotywa inikwa indima yokuba ngumchasi wenina. Uqhuba ngelithi Ababhali abangamadoda bathetha okuncinane malunga nendima edlalwa ngamanina ekuhlaleni ukuphuhlisa uluntu iya kusoloko loo ndima idlala ngamadoda.

4.4.1.5 Iqonga lamakhasi onxibelelwano

La amaqonga ngalawo asetyenziswa kakhulu kule mihla ukuhleba nokuthobela ezantsi isidima zamanye amanina. Kula makhasi kuxhaphake ezo ndaba zoosaziwayo ndingabalula ezifana *noCeleb Gossip News, Zalebs, Hot Mgosi.* Okuqaphelekayo kokokuba kula makhasi onxibelelwano akwahlulwa ndoda namfazi ngamanye amaxa kukubona amadoda ethe gabhu elwimini okanye kwintlebendwano kucaca ukuba ayiseyiyo into yamanina kuphela.

Oku kuqaphelekile kwesi ncwadi zontathu ukuba ababhali beecwadi babhenela ekusebenziseni olu zobo lobungqondolukhuni ukuzoba amanina njengabahlebayo ngokungathi amanina awana nto iphucukileyo awonokudibana athethe ngayo okanye awananto yakwenza iphucukileyo. Amadoda wona abonwa njengabantu abaxoxa imibandela ephucukileyo kwiindibano zawo ingekuko ukuhlebana. Ibe ngumnqa ke ukufumanisa kubabhali abangamanina ekusebenzisa nabo oku kuhleba kwamanina ngendlela engakhiyo endaweni yokukhetha ezo ndibano nezo ncoko ziphilisayo ngokungathi nawo abethelela okanye akhuthaza oku kuhleba nabakwazi ukuba

kuyihlupha kuyivuthulule njani impilo yelinye lamanina. Ezi ngxoxo zingentla apha zicacisa ukuba iindawo eziliqonga lendibano zamanina azisetyenziselwa ukuphuhisana kwamanina into kunayo kukuchithana nokugxekana okuphenjelelwa ngumona. Kumele ukuba la maqonga asetyenziselwe ukucebisana, ukumanyana, ukuthetha ngazinye ukuphuhlisana nokunyusana kwamanina ukuze kubonakale ukuba loluphi utshaba abangeloyisi. Umanyano lwamanina kungazisa isizwe esibumbeneyo nesakhekileyo kuba ezi ndibano zakuba ngamaqonga okuncedana ukuze namantombazana asakhulayo awasebenzise phucukileyo.

4.4.1.6 Iindibano kwizisusa zamanina wodwa

Kweli xesha lanamhla amanina aqokelelana ndaweninye kukho eso sisusa ngeenjongo zokuxhobisana. Olu xhobiswano luncedisa ekuncazelaneni ngamava awo kwiinzima ahlangabezana nazo ngakumbi ezokwanelisa abayeni babo nokukhulisa abantwana. Lilinge elihle kakhulu eli into kunayo likhetha iqela okanye amanina akwibakala elithile kuphela umzekelo lawo afundileyo, loo nto ithi angafundanga asezakuzibondela imiqayawo. Okunye okungakuhlanga ngala malinge kokokuba kufuneka inina lihlawule, loo nto ithi amanina angaphangeliyo avalelwa ngaphandle. Kungelishwa ke kuba ziindibano ezihambelana nexesha lembhali yanamhla nekuqinisekileyo ukuba akusondelanga tu koko kwakunqwenela ngamatshantliziyo efemayiniszimu ngakumbi awepolitiko lokubona wonke amanina exhamla kwiziqhamo zenkululeko yawo.

4.5 ABALINGANISWA ABAZOTYWA NJENGAMAXHOBA

4.5.1 Amanina njengamaxhoba amanye amanina

Apha kulapho kubonakala elinye inina likhama elinye liqhutywa ngumona. Kungumnqa omkhulu ukufumanisa amanina ecinezelana wodwa, endaweni yokuxhasana ejolise ukufezekisa iminqweno wokulwa ugonyamelo noxhatshazo amanina agaxaleka kuwo umhla nezolo. Oku kubonakala ukuba athe xa ecinezelwa ngamadoda abhekabheka afumana amanina ukucinzela kuba bengalingani namadoda ngokwamandla. Oku kubonakele njengonozala wogonyamelo noxhatshazo lwamanina ukufika kobuKoloniyali

nalapho athe amadoda amnyama akujongana nogonyamelo kunye nengcinezelo yamadoda amhlophe phezu kwawo abona amanina njengabantu bokukhuphela imisino yabo, bona bangenamadla. Nalapha kumanina kwenzeka ngokufanayo.
Kwiincwadi ezikhethiweyo sibona abalinganiswa bezele umona besebenzisa ugonyamelo kumanye amanina ngokuthi bavuye xa bebabona besengxakini zingxaki ezo ezingunobangela wamadoda, Endaweni yokuncedisana noluxhasana bayabukulana ukuze babonwe zizizwe beyintlekisa.

UNozigigaba kwincwadi kaMadolo (1998) ubonakala enomona yinkosikazi yomninawa wakhe uThandile obonakala esebhotolweni ngenxa yenkqubela yamanashishini omninawa wakhe uLungile, nalapha ade athathe isigqibo sokumthengela ootsotsi bambulale. Ukuze ilifa lifunyanwe nguye.
Akushiyeka nentombi yabo uZiphi umphatha kakubi kakhulu kubonakale engakuvuyeli nokuphumelela kwakhe esikolweni

UZIPHI: *(Ngomdlakazi) Ndiphumelele Dabs*

UNOZIGIGABA: *(Ngokudikwa) Qhuba kaloku! (Cwaka uZiphi) Ee! Ugqibile na? Kuphela kweendaba ocinga ukuba zingandivuyisa ezo? Khona, ndiyintoni mna ekuphumeleleni kwakho? Ungayi kuxelela uyihlo nonyoko emnagcwabeni nje xa unomdla wokubalisa elo qetse) (p48)*

Kwincwadi kaMagqashela (2003:9) uKhululwa ubonakala enomona kakhulu ngumzala wakhe uNandipha ude amenzele amayelenqe oku kubonakala xa thi

"Wee! Akalibali shame uyazibhanxa, ngahle akhale esimantshiyane.
Xa ezijongile yena ucinga ukuba ufanelene nala mntu?"
Magqashela,2003:9)

Lo mona kaKhululwa umbangela ukuba ahambise ulwimi lokuba uNandipha noNomfundo bayathandana wayefuna ukuba bagxothwe ngumnini restyu kodwa akwaqhubeka njalo.

UNoklentyi kwincwadi kaBuzani (2015) ubonakala etyhilwa njengomlinganiswa omonela udade wabo uNomanani nalapho avuyayo xa angcungcutheka sisifo somhlaza. Ukushiywa kwakhe nabantwana ubakulisa ngeenjongo zokubendisa uba nomona amgxothe uLindiwe endlwini yakhe xa bexambulisana ngemali yokuba asiwe esikolweni. Kwincwadi kaMayosi (2003:83) uPhumla uyagqushalaza ngumona nalapho amfunela kuye ngenkani uSivuyile uvela angamboneli ntweni uPhumla osisithandwa sikaSivuyile Mve kwingxoxo yakhe noZintle xa thi:

ZINTLE: *Nguwe kuphela umntu ongaboni buhle kuyo. ULizeka umanz'andonga. Uya kuthini kulaa nto ubukhe wandithela thsuphe yona kuba ngathi itshomi yethu ithe swii mpela nguye?*

PHUMLA: *Into ethini? Ndiyikhathalele ngantoni inesi enguLizeka. Hayi ke lowo tshomi akanguye nomgangatho wam ndisuke ndamthela nqa nangoku ubesithi uyinesi ethile phaya esibhedlela esitsho koogqirha. Bendingafane ndive ukuba uthetha ngogqirha ndibe ndiza kukhuphisana nogqirha kugqirha .hayi nenesi nje (Magqashela, 2006:21).*

UPhumla wenza amayelenqe okuba angafunwa nguSivuyile ukuze kutshatwe yena, amacebo akhe amdaka ayaphanza xa itshomikazi yakhe idiza amabholo ababekade bewachuba kunye. Umama kaSivuyile uMamTolo naye uba nomona ngumama kaLizeka nalapho amchaza njengompha ochutywe walahlwa. Endawein yokumncedisa alwe intlupheko usuka ambukule angamboni engumfazi ofana naye. Akabi nalo nosizi amxhase amthuthuzele xa azisa ngokwakhe Ityala lesisu sikaLizeka usuka ibe ngoyena ushwabulayo nomfungelayo ngokungcolisa igama lonyana wakhe, apha akugqubi mona ngaphezu kokonyeliswana ngenxa yomgangatho wentlupheko aphila phantsi kwayo

uMaDlamini nosana lwakhe, ubabona njengabantu abaphantsi abangenakusondela kubo ngakumbi kunyana wakhe ongugqirha uvakala esithi

> *MAMTOLO: Le kanokhitshi intombi ibingakufanelanga konke. Ayingomntu womgangatho wakho. Ubuza kuhlazisa igama lakho nelakowenu ngokutshata nayo. Andisathethi ke gale awayenzayo ngokutshata yokuzibonakalisa esidlangalaleni into eyiyo. Bulela ithamsanqa lakho lokuba sibhaqe ngoku isimilo sayo ungekazibopheleli nayo (Magqashela, 2006:83).*

Apha ngentla kubonakala inina elithetha kakubi ngelinye inina ngeenjongo zokujongela phantsi elinye xa kuthelekiswa la manina uMaDlamini uzizabalazele konke anako esiwa evuka efundisa umntwana wakhe wada waphumelela. Zonke ezi nzame uzenza yedwa kungekho ndoda emnika inkxaso. UMamTolo yena unenkxaso esuka emyenini nengusomashishini uhlala ebhotolweni. Kucace phandle ukuba elona nina linamava wokukhulisa nguMaDlamini kananjalo akakhange azisizele kwimeko yokungabi nandoda usuke wenza inzame zokuziphilisa nosana lwakhe. La mava ambangele ukuba yakukhulelwa intombi yakhe ibe nguye osa Ityala emnzini ngeenjongo zokufumana intlawulo.

Amanina angenabayeni afumana ukomelela nokuzithemba okungaphaya kuba ngabo abasombulula iingxaki zemizi yawo, oko kubenza bazithembe bangaxhomekeki ndodeni. Nalu ke uhlobo lwamanina oludingekayo kuloMzantsi Afrika ukuze kuphele uxhatshazo lwamanina.

4.5.2 Amanina njengamaxhoba emontlalo

Ziininzi iimeko ezinzima aphila phantsi kwazo amanina, ezi zimeko apho kukho ugonyamelo lwamadoda. Iimeko zasekuhlaleni nalapho abalinganiswa benganikwa zwi lakuthetha nekukufuneka bathethelwe yindoda. Ziimeko apho kwakusaywa kuphehlelelwa ipatriyakhi. nekufana nomtshato osetyenziswa njengeqonga lepatriyakhi. Iimeko zopolitiko apho ammadoda anyanzwelwa ngurhulumente wengcinezelo ukuba

ashiye amakhaya nemihlaba yawo baye kuphuhlisela abelungu besebenza emigodini. IImeko apho amanina azibona ingawo iinkokheli zamakhaya enoxanduva lokukhulisa besondla abantwana bodwa. Iimeko zokungafundi nentlupheko nalapho bazibona beyintlekisa kubanye abantu belali abafundileyo nabafumileyo. Iimeko zomona nalapho elinye inina likhama enlinye ngenxa yomona. Zonke ezi meko zezi zibonwa nguWoolf nanjengento enokuba ngumqobo ekutyhileni isakhono samanina sokuba ngababhali. Uvakala esithi uWoolf (1932) kwinqaku lakhe elisihloko sith*i Professions for Women,*

> *Woolf (1932:10-15) complains that women"s social obligations can hinder their writing careers. She believes that their social lives have given them a different social perspective, but females are not fundamentally different from males in their capabilities, psychological needs and outlooks.*

Nangona kubonakala ngathi amanina namadoda anamava afanayo nje gabula Woolf ngenxa yemvelaphi yawo oko akuyi kuthetha ukuba iingxaki zabo ziyafana, zohluke tu kuba nangona bekhula kwingqingqi nemontlalo efanayo nje kodwa indlela abakhuliswe ngayo ayifani. Amadoda afundiswe ukuzigwagwisa azibone enamdandla newonga kunamanina ze amanina afundiswe ubucaka nokubobophela indoda maxa wonke. Ngoko ke izinto ezihlupa amanina azinakuze zifane nezinto ezihlupha amadoda. Ezi ngxaki aphumela kuzo amanina ziwenza abe nokomelela nokuxhathisa kunamadoda akufika entlungini ze wona abonise ububhetyebhetye.

UFernald (2005) yena ubona ukuba indlela engakhiyo nembi nathi azotywe ngayo amanina ingangunobangela wokuba izwi lawo lingavakali ndawo okanye lisiwe uthi xa aphefumlayo ngalo mbandela:

> *The negative portrayal of females leads to their voicelessness, the co-modification of female gender relations and a question of the redemption of the motif of marriage as females" only salvation and gender inequalities in patriarchal texts (Fernald ,2006:5).*

Oku kudiza imeko apho amanina akhuliswa ngengqondo yokuba akufuneki aphendulane nendoda nendoda oko kubonakalisa indelelo kuyo nakubantu bomzi. Likhula ke inina linaloo ngqondo yokuba umntu onelungelo lokuthetha yindoda kuphela, nathi xa eziphendulela kwimpatho embi abonwe njengodelelayo abizelwa intlanganiso zekhaya. Olu xhatshazo nogonyamelo lungapheliyo lusukela kolo khuliso lwaluneenjongo zokutyala imo yogonyamelo nobucaka kumanina. Amanina ngoku athethelelwa yimithetho yeli loMzantsi Afrika wokuba angathuli exhatshazwa nangubani na.

4.5.3 Amanina njengamaxhoba enkcubeko

Inkcubeko lelinye leqonga elaziwa kakhulu ukuphehlelela ugonyamelo nobucaka bamanina. Le nkcubeko iqapheleke kumtshato wesiNtu nalapho ubonakala njengeqonga eliphehlela ipatriyakhi kuba ezi zinto ziliqela zichazwa ngayo inkcubeko zikekelele kwinzuzo yesini sobudoda. Iinjongo zenkcubeko phambi kongenelelo lobuKoloniyali yayikukuba abantu besosizwe bahlalisane ngoxolo. Ungenelelo lobuKoloniyali kulapho kuqaleke khona ukubonakala komsantsa phakathi kwamadoda namanina. Yaba kukuqala kwenkathazo kwicala lamanina abonakala ezizicaka ekulindelele ukuba zingabuzi nelimdaka zivumele oko kubhekiswa kuwo. Kulapho amadoda afuna ukubonakalisa ubunganga nobungangamsha babo kokugonyamela amanina ngakumbi abalingane babo.

UWyatt (1988) uphefumla ngelithi kukho abo bacinga ukuba umona nokungazithembi kwamadoda naye akhokelel kuxhatshwazo loo mama ngokusemphefumlweni ukodlula uxhatshwazo ngokwenyama. Imo ntlalo yeyona inike amadoda igunya lokugonyamela nokuphatha. Xa indoda izibona ingasakwazi ukugonyamela nokuphatha nokondla usapho njengoko kulindelwe luluntu oko kubangela ukuba angaziboni eyindonda ncam, kuba indoda ebunjwe yisosayethi yindoda enogonyamelo nephathayo, enguzilakhe nethatha yodwa izigqibo zekhaya. Oku kubangela ukuba indoda ilubonakalise olu gonyamelo ngenye indlala nefana nokuxhaphaza, umona nokwenzakalisa.

Oku kubangela ukuba isimo sakhe sonyanzeliso nogonyamelo asisebenzise nakwamanye amanina angaphandle kuba iyindlela nophawu olubonisa ukuba olu gonyamelo akafumani thuba lakulisebenzisa ekhayeni okanye kwindlu yakhe, nalapho luvele luqhambuke luphumele ngaphandle.

Mve xa aqhuba athi uWyatt (1988)

> *"If these qualities are not apart of you, then you are not considered a true male. Collectively, the young black male may express his displeasure through negative aggression, which allows him to obtain some feeling of control, if not a false sense of superiority, by behaving in a manner that brought attention to his need to be identified as an individual as well as a member of a formal or informal group." The negative aggression has usually included physical force along with pain and scars. The woman's failure to disapprove of the violent acts hascaused the black male to realize that the female has accepted what he is doing to her. Consequently, the act becomes more and more prominent, and the female's respect for herself and her mate diminish with rapidity.*
>
> (Wyatt ,1988:38)

Kule ncwadi kaMagqashela (2006) kubonakala ukubonela kuyingxaki nalapho uNandipha athi akushiywa ngabazali utata omncinci abone ukuba makandiselwe kuZolani, uNandipha usebenzisa ubukrelekrele nokuzithemba kwakhe ukulwa eli qhinga, nalapho le ndoda imana imxhaphaza xa idibana naye ifuna ukumthwala imenze umfazi wayo inani. UNandipha uza necebo lokuzifunela isingxungxu kudana ekhaya ukuze angajamelani nale meko. UTiyo Soga kwincwadi yakhe intlalo kaXhosa uyibeka icace ukuba

> *Kukho umahluko phakathi komntwana wasesikolweni nowasesiXhoseni.Waye ubangelwa lifuthe nempembelelo yemeko elulawulo lokumendisa. Kuphele usiya kusa namhla endodeni yakho, kwangena ukuba umntwana azithandele elona soka makasiwe kulo, umqondiso Kanye wokuphela kobuntu.* (Soga: 1985:35)

Oku kubonakala kuNandipha kuba isikolo siye simsebenzele ngokuzifunela isingxungxu afumane isoka elimthandayo nalithandayo into kunayo izivubeko zokuxhatshazwa kwakhe zibagela ukuba eli soka lisokole ukugqobhozela kuye.

UNandipha unengxaki yokunyanzelwa ukuba atshate indoda angayifuniyo nangayithandiyo uZonele. UZonele wenza iinzame zokumthwala inkani kodwa uNandipha akanikezeli uyazilwela ukuze abonakalise ukungahambelani noku kubonela olubonwa njengesiko, siko elo eliphelelweyo. UZonele uye aphathalele xa abona ukuba kukho umfana onguSam osoloko ejikelezana noNandipha uye anyanzelise ngamandla ukumthwala ayeke noko kucenga ebesoloko ekwenza ,uNandipha naye akayekanga ukuzilwela ejijisana naye ukuze kubonakale ukuba ankafuni tu ukwendela kuZonele oku kubonisa ukuba namandla nokuzithemba kukaNandipha.UZonele ebemlalela xa esuka emsebenzini egoduka kube kungona aphuma izithuba.(Magqashela 2006) UZonele wayezixelele ukuba uxolele ukubanjwa abhadle ejele xa isiko lesiNtu akholelwa kulo libonwa njengelingenanto. Uvakala esithi:

> *Andiyazi nale abhyuzi isuke yaphambili namhlanje, imosh' into ennzi." Wayede wenza neenzame zokuya exhweleni ukuze limbila bhile ukuze le ntombi inguNandipha ibone yena yedwa nokuba seyilele. Wayede wacela uZingisa onenqwelomafutha ukuba amkhaphe ngeenjongo zokuthwala uNandipha amfake phakathi emotweni kunokuba asebenzise ihashi. noko zange kulunge (Magqashela, 2006:86)*

Akothusi ukuva uZonele esithi uxolele ukubanjwa kunokuba atyeshele isiko, oku sekusisiqhelo kumadoda xa afuna ukwenza intlondi asithele ngelithi alandela isiko. Kuphinda kungothusi ukuba indoda isebenzisane nomntu obhinqileyo ukuze kuviswe elinye ibhinqa intlungu akukhathaliseki nokuba bayazalana xa inina liqhutywa ngumona lenza nantonina ukufuna ukurhuqela elinye ezantsi. Enkosi kwimitheto yeli ekhusela zonke iindidi zmanina kwizidlwengu zezigilamkhuba ezixhaphaza isiko.

UZonele ude asebenzise noKhuluwa ongumzala kaNandipha ukuba ancedise ekuthwaleni uNandipha ngelishwa uthi esancedisa njalo wasuka wagilwa yimoto

uKhululwa emva kwesi sihelegu wavela wayinto esela ngamandla, uZonele ezisola ngokuphathalela ecenga Nandipha kuba kwakucacile yakhe into ihamba negazi.

Kwincwadi kaBuzani (2015) kubonakala uThandiwe esendiswa kwisixhiphoti sendoda engekafiki kwixabiso lokwenda kuba iminyaka yake yayingaphantsi kweshumi elinesibhozo oku kubangelwa kukuba uNoklentyi noShuta befuna ukuzuza imali ngaye ukhutshwa esikolweni ukuze atshatiswe nale ndoda ephela imshiya yodwa nomama wayo yona iye kuhlalisana eKapa apho yayisebenza khona.

Kwincwadi kaMayosi (2006) neyika Madolo (1998) akubonakala oku kutshatiswa ngenkani nokuhlala kakubi kwabafazi becinezeleka kusetyenziswa igama lenkcubeko, oku kufanelwe ukuqhwatyelwa izandla kuba kubonakala lukhona utshintsho kubanye ababhali abangamanina ukudiliza ubungqondo lukhuni lokuba amanina afanelwe kukuba semzini hayi kwezinye iindawo zokuzikhulisa.

UBond (2010) uwuchaza umtshato njengento esetyenziswa ukuphakamisa ipatriyakhi kunye nokucinezela amanina, kuba intombi funeka incame konke ukuqala kwigama ukuya kwifani kunye nekhaya layo izibopheleleke kulo mzi itshatele kuwo, mve xa athi:

> *Marriage was used and continues to be a significant social institution within patriarchal indigenous South African society. He argues that marriage is so highly regarded because men have historically used it to facilitate the oppression of women because once a woman marries she loses all rights and becomes a legal subordinate of her husband (Bond,2010:13*

NgokukaSnyman noSlabbert (1992:227) ubuxhoba bomlinganiswa buthatha iindlela ezahlukileyo, buyakwazi ukuchazwa nokutolikwa ngelithi umenzi wobubi uba nobuchule bokuba ibe lixhoba kuphela elibona lixhatshazwa. Ngamanye amaxesha ixhoba liye linyanzelwe ukuba lizibone lisamkela imeko engeyiyo nokuziphatha okubi angakuthandiyo yena. Baphinda babone ukuba amanina aba ngamaxhoba amadoda ngokwendima yogonyamelo enikwa amadoda luluntu.

UWebster (1993) kwisichazi magama ulumkisa ngelithi akufunekanga abantu basebenzise inkcubeko njengento yokusithela xa befuna ukwenza izinto ezimbi. Uchaza athi amalungelo abantu awanakubekwa esichengeni kuba kusithelwa ngenkcubeko, uthi akukho nanye into yenkcubeko enokunika isizathu sento yokubethwa kwabafazi; ukuphatha gadalala abantwana; ukuvumela abantwana batshatiswe ngenkani; babonelwe amasoka nabafazi okanye bangenwe xa umyeni ebhubhile

Oku kubangela amanina aphelelwe ngamandla ekulweni ugonyamelo kuba ethathwa ngabaqhankqalazi nonookhontoni. Loo nto ibangela ukuba bakwamkele ugonyamelo lubonakale luyinto eyimfuneko kowebhinqa.

Kwezi ncwadi zikhethiweyo zone akubonakali lungonyamelo lwamadoda kumanina ngaphandle kwincwadi kaMagqashela apho kubonakala uZolani efuna ukusebenzisa amadnla ukuthwala uNandipha abe uNandipha engafuni nentwana kuye. Ubukrelekrele namandla anawo uNandipha bumbangela ukuba awuphumelele lo mlo wokuthwalwa.

4.5.4 Amanina njengamaxhoba emo yezopolitiko nengcinezelo

Ifuthe lokusebenza kude kunamakhaya amadoda kwintlalo ebuhlungu yamanina. Ukufika kobuKoloniyali kweli loMzantsi Afrika kwabangela ukuba amadoda ashiye iintsana zawo kunye nabafazi baye kuxelenga kude kunamakhaya kwindawo ebizwa ngokuba kusezinkomponi. Eli yayililinge lokudiliza ukuhlala ndawonye kweentsapho. Ezi ndawo zala madoda zazingenzelwanga ukuba baye kunye neentsapho zabo kuba yayaziindawo ezifanele ukuba amadoda ahlalisane wodwa kungavumelekanga bhinqa nditsho mfazi buqu. Olu sengelo phantsi lweentsapho lwabonakala lushiya ulwamvila kumakhosikazi kuba bazibona seyingawo akhokela imizi ekhulisa abantwana. Amadoda amaninzi ayetshipha angagoduki azenzele ezinye iintsapho bambi bengathumeli nezo mali.

Kwincwadi kaBuzani (2015:155) kubhentsisiwe oku nolwamvila oluthe lwalushiya kumakhaya. Umzekelo uThandiwe ushiywa ngumyeni wakhe esanda kutshata emshiya enzima kunye nomama wakhe uLingiwe. UMelumzi akagoduki nangona ayithumela

rhoqo imali, mali leyo elawulwa nguninazala kuba emncinci kakhulu uThandiwe. Uswelekelwa lusana lwakhe kanye xa aluzalayo, uluzala yedwa indoda ingekho. Ukuthabatha kwakhe isigqibo sokuya kufuna umyeni wakhe ufika ehlalisana noBlaze benabantwana kukho nesinye isisu esikhulayo.

Oku kuchithakala kwamakhaya kubonakala nakuShuta umyeni kaNoklentyi ongasagodukiyo naye ofike eKapa wahlalisana esondla abantwana bomfazi omxhaphazayo nombethayo, akathumeli mali ekhaya umfazi uyasokola. UNoklentyi uzingcwabela yedwa unyana wakhe abe uyise etshone elizweni engabuyi akazange abuye ukuzo kungcwaba unyana wakhe.

UNtathe naye waduka nelizwe esebenza eRhawutini waswelekelwa yinkosikazi ekwabhadakazi eshiya abantwana ababini wabhadula wada wazokupahangela eKapa engathumeli mali.

UNOKLENTYI	*Kukuthini Mvundle ukundivuselela amanxeba apholayo? Umntan'kamama wabhubha esokola oko wawumshiye usithi uya kukhangela imali yakho kaTebha edolophini. Zang'ubuye.Kukuthini Mvundle ukundivuselela amanxeba apholayo? Umntan'kamama wabhubha esokola oko wawumshiye usithi uya kukhangela imali yakho kaTebha edolophini. Zang'ubuye.Kukuthini Mvundle ukundivuselela amanxeba apholayo? Umntan'kamama wabhubha esokola oko wawumshiye usithi uya kukhangela imali yakho kaTebha edolophini. Zang'ubuye. (Efixiza)*
UNTATHE:	*Baphi abantwana wayekhulelwe ukuhamba kwam. Uphi uMhizana?*
UNOKLENTYI	*(Ejike ebufudumala ngokukhawuleza) Awunazintloni, uyayazi! Undibuza abantwana obakhathalele ngantoni? Wawubashiye phi abo bantwana? Uyayazi phofu indlala usisi abhubhe ebuhlungu ngayo? Ukukhulisa abantwana kabuhlungu engathathi ntweni kanti uyise ufe*

> *ethwel'umnqwazi? Usuka phi? Hamb'ubafuna abo bantwana. Sikhohlakalindini! (Buzani ,2015:135)*

Oku kubonisa indlela impangelo kude nekhaya iwavuthuze yawatshabalalisa ngayo amakhaya kushiyeka amanina esokola neentsana zawo. Oku akubonakali kukhankanyiwe ngabanye abababhali ibonakala kuBuzani kuphela.

Kwincwadi kaMayosi (2006) umbhali usebenzisa intlupheko namayelenqe njengesona sixhobo sokuzisa udandatheko kubalinganiswa, ukuphikwa kwesisi sikaLizeka lisoka alithandayo uSivuyile kuzisa eyona ntlupheko imandla. Olu dandatheko lumfumana ngamandla axa anikwa isimemo somtshato nguPhumla oza kutshata naye, oku kumbangela ukuba ayobe afumane nobunzima boxinzelelo lwegazi olubonakala luyingozi kusana lwakhe aluthweleyo.

4.5.5 Intlungu yokuba ngumzali oyedwa olinina (*Pain Of Women as Single Parent*)

NgokukaKwatsha (2015):10) kwinqaku lakhe ulichaza inina elingumzali lodwa njengalowo othathe isigqibo sokuzikhulisela yedwa abantwana bakhe okanye iimeko ezibangela ukuba azibone sele inguye yedwa othwele uxanduva lokukhulisa abantwana ingaphili okanye inyamalele ezweni indoda. Unaba athi:

> *The trials that single women face in a patriarchal society as depicted in these works can serve as strong indices of the position of women in the broader society. Here the term 'single women' is used to refer to single, divorced, separated and widowed women as well as women who are single and have their own children to take care of. This does not mean that the single woman character does not have an associate or cannot have children, but only that she is not married (*Kwatsha ,2015:10)

Kubonakala amanina exesha lanamhla engenaxesha lamtshato kuba impumelelo yabo ibangela kungabikho nto bayidinga kumadoda. Le mpumelelo yawo yiyo ebanika

amandla wokuba angamelani noxhatshazo kunye nobucaka yiyo loo nto bengenangxaki yokuzikhulisela abantwana babo. Babonakala besenza umsebenzi omhle kakhulu kunokubeka abantwana babao kumtshato ongenaluthando nobangela ukuba abantwana bakhulele kwimeko yoxhatshazo. Intlungu ibonakala xa inina lingathathi ntweni livele lashiywa nemfumba yabantwana ingaphangeli. Le ntlungu mva nje ijike amanina azizikhohlakali ezithi xa ziyisombulula le meko zithathe ubomi babo bantwana kunye nobabo. Lisikizi eli.

Kwincwadi kaMayosi (2003) kubonakala uMaDlamini ejongelwe phantsi ngabantu awayekhova ukuba ngumncedisi wabo ngeenzame zokuzikhupha endlaleni. Intlupheko yamsusa apho wazibona sele engumthungi weempahla zabantu ukuze azuze imali yokondla usana lwakhe kunye nokulufundisa lwade lwaphumelela ubunesi.
Izinto zokungabi nandoda zimnyanzela ukuba ibe nguye osa Ityala lentombi yakhe ekhulelweyo ngeengcinga zokuba bakusebenzisa Ubuntu bamvelela nangoko bemazi, into kunayo kuvele kungabi njalo kuphikwe sisi eso ngunyana encediswa ngunina. Intlungu yokuphoxeka kwakhe phambi kosana lwakhe izisa udandatheko olumandla hayi kue kuphela nakwintombi yakhe uLizeka.

MADLAMINI: *Bhele ndithe makhe ndifike apha kuwe ngengxaki echaphazela unyana wakho uSivuyile. Ndifumanise ukuba intombi le yam into yakhomba yena yiloo nto ke Ndithe kuba ningabantu endibaziyo nendibahloniphayo ndanqena ukufaka abantu abaninzi ndathi makhe ndize ngokwam nentombi le yam.*

GABULA: *Mhhh-h-h ndiyakuva. Ithi intombi zingaphi iinyanga?*

ULingiwe naye apha kuBuzani (2015) ungumzali oyedwa ozikhulisele unyana wakhe ngoku uhleli nomolokazana uThandiwe. Akubhubha uMelumzi uphelelwa ngamathemba kuba uThandiwe ufuna ukuya esikolweni yena akavumi kuba engazi uza kushiyeka nabani na. Uyazimela uThandiwe amshiye yedwa (Buzani, 2015:80)

4.5.6 Amanina kwiimeko zoxhatshwazo

Naliphi na inina eliNtsundu likhe lagaxeleka kwimo yoxhatshazo nokuba iluhlobo luni na kuba izalwa nje intombi ikhuliswa ngokwahlukileyo kunomfana ukuze ithi yakuba linina likwazi ukukholisa indoda yalo ngokohlobo lwenkcubeko. Yiyo loo nto uyakufika iinkosi namadoda okuhlala engenamida ekufakeni impumlo kwiingxaki zeminye imizi. Isizathu kukukhusela isidima sendoda incediswa ekugonyameleni umfazi wayo.

Mve u Ahlstrand (1996) uhlomla athini ngolu xhatshazo:

> *The categories of male and female are stereotyped such that members of the category are assumed to possess certain characteristics by virtue of their biological categories. This results in sexism, the belief that one category, female, is inferior to the other, male. While males are not immune to the negative consequences of sexism, females experience it firsthand since it permeates all levels of our social institutions* (*Ahlstrand ,1996:28)*

Kuyabonakala ukuba indlela aqeqeshwe nakhuliswe ngayo amadoda ibangela ukuba wona angaboni nto ityhulu kuxhatshazo lwamanina kuba wona ecinga yindlela aqeqeshwa ngayo ukuze akuthobele ubucaka bawo ze wona abonakale esomelele kuluntu ngenxa yogonyamelo. Yiyo loo nto kunzima ukusiphula neengcambu uxhatshazo lwamanina ngokwesi lwendele.

4.7.6.1 Ukuxhatshazwa ngokwasemphefumlweni

Olu xhatshazo luqapheleka kumanina xa eshiyeke yedwa kungekho nkxaso kwiqabane lakhe elimenze nzima. Inina liba kwimeko yoxinzelelo yokushiywa kuqala ze kubekho leyo yokukhulisa nokondla umntwana yedwa nokuba uyaphangela okanye hayi, inkxaso idingeka kakhulu kolu tshintsho lwenqanaba lobomi bakhe**.**

Kubonakala kuyinto eqhelekileyo yokuba lakuzithwala inina, abaleke lowo uzibiza njengendoda nongunobangela wemeko leyo. Amadoda kule mihla abonakala engafuni kumelana noxanduva lokukhulisa abantwana nangona bekubonakala kumnandi xa ksenziwa usana olo emthembisa izulu nomhlaba. Le nzima nemeko yocinezeleko ibonakala Kanye xa usana lusanda kuzalwa nalapho umama womntwana ebonakla engakwazi ukumelana noxinzeleko lobukho bosana intsokolo yokulondla kunye nokubaleka kwendoda. Yiyo loo nto amanye amanina abonakala bebashiya kwiindawo zabantwana, ezibhedlele kunye nakwiindawo zoluntu kuba kungekho mncedisi nazinkonzo zokukhulisa usana olo. Okuye kwabonakala mva nje ngamanina abulala ze nawo azibulale nabantwana ngelithi lakoyiswa ngumthwalo noxinzeleko olumandla lungafuni kushiya iintsana zawo zisokola ngemva.

Oku kubulawa nokushiywa kwabantwana ngoomama babon kuyakhabana nemigomo ye*motherism* neenjongo zokuqulunqwa kwayo ngelithi umama unyanzeleka anonophele abantwana bakhe , kananjalo nguye nguphela onokwenza oko ngokufezekileyo kuba kukho into ekuye ngaphakathi emvumelayo ukuba anonophele njengomsebenzi wakhe.Oku kucacisa ukuba akukho kuncedana okubonakala kumanina intetho ethi umfazi uzalela omnye ayisebenzi kule mihla siphila kuyo kuba wonke umntu ujonge kananjalo uthethelela owakhe umntwana, kubi kakhulu.

Kucacisa uluvo lokuba nangona simisa ngokuzuzwa kwenkululeko bambalwa abaxhamla iziqhamo zayo. Abangenanto baswela kakhulu kungabikho netshantliziyo elizinikela ekuncedeni. Inkululeko yeli yoMzantsi Afrika iya kunambitheka kuphela xa kuphele uxhatshazo lwamanina, lungekapheli lusanda ithi loo nto asonkululeko le sinayo ngunomgogwana. Ukuthi gqolo kunyuka amaqondo oxhatshazo nawokubulawa kwamanina kungumqondiso wokuba kuninzi ekufuneka kwenziwe. Oko kuthetha ukuba inina ngalinye malizibize njengetshantliziyo lokusombulula iingxaki ahlangabezana nazo yena namanye amanina.

Kwincwadi kaMayosi (2003) uLizeka ufumana ungcungcutheko olumandla ukuqala xa isisu sikhanyelwa ngulowo amthandayo. Ukuphoxeka kukanina nokunyhukulwa kwakhe ngexesha kusiwe Ityala. Ukungafumani ncedo nankuthazo kuSivuyile ngexesha azithwele. Ukungcungcutheka emsebenzini kuba iqabane lakhe lithandana nogqirha onguPhumla. Oku kulandelwa kukufumana kwakhe isimemo somtshato esisuka kuPhumla eshiyekelwe ziiveki ezingaphi ukuze abeleke, oko kwazisa uxinzeleko olumandla waphela eyoba emsebenzini.

UBlaze naye kwincwadi kaBuzani (2015:21) ulinina elizithweleyo nelisekufuphi ukuba libeleke kodwa akukho nkxaso ayifumana kwiqabane lakhe uMelumzi uvuka ngentseni aleqe efama kwindawo ekuthengiswa kuyo iinkuku ukuze azithenge athengise. UMelumzi uvela angayiboneli ntweni kuba ukufika kwakhe ulindele ukuba amlungiselele ukutya kunye nokuayina iimpahla zakhe. Iyinto ahlekisa ngayo uMelumzi le nzima aphila phantsi kwayo uBlaze mve xa abuzwa ngusabelo uBlaze usoloko emchaza ngokudunjelwa kwakhe amaqatha elibele ukuba le ntsebenzo nzima kaBlaze uyazuza kuyo kuyo.

UMELUMZI: (*Esamnandelwe*) Yihlo, ndiza kubeleka nam kuba ndileqa ukuya kufaka Imali ebhankini, ndiza kuthumela enye ekhaya. Andifuni umnkam alambe ndiphangela.

USABELO: Uphi uBlaze?

UMELUMZI: Usezinkukhwini. Uye kudumbisa loo maqatha phaya.

UBuzani (2015) uphinda ayityhile le ntlungu kuThandiwe xa ancokola noninazala uLingiwe

ULINGIWE: Uza kufika ngoDisemba uMelumzi, molokazana. Ziinyanga zimbini qha eziselelyo.

UTHANDIWE: *Khawufane ucinge mama yinto yanini leyo? Mna bendikhulelwe zonke ezi nyanga khange aze kundibona. Oko wayegqibele ngokuya sasisandul'ukutshata. Ubumxelele ukuba umntwana akalunganga?*

Imeko yocinezeleko lwengqondo yokutshatiswa kukalindiwe emncinci kuba kusithiwa makogcinwa kulo mzi akanamama, imeko yokungabikho komyeni wakhe ukumnika inkxaso kuko okubangele ukuba athi ebeleka umntwana wakhe angaphili. Okuvuyisayo kukuba zakunqamka iintlungu womelela ngakumbi enze into enokubangela ukuba le meko anamava wayo ngoku ingaphinde imehlele, uyazimela emzini alande ekhondweni lomyei wakhe ade amfumane.

Kudingeka amanina afana noLindiwe angapheli mandla ziintlungu adibana isuke intlungu imnike amandla, imvele ingqondo yokuzisa isisombululo kwingxaki anayo, nantso ke inkcaza yokuba linina, ngakumbi eliNtsundu.

4.7.6.2 Ukuxhatshazwa ngokweentetha

Abanye abantu bathi akho nto ihlupha umphefumlo njengentetho erhabaxa, enyembayo nedelelayo esuka emntwini, ntetho leyo enjongo ikukuxhela umphefumlo womnye umntu. Olunye uluntu lubona ukuba kungcono uxhatshwazo ngokwenyama kunomphefumlo kuba ukuphola kwayo indawo leyo ibuhlungu nentliziyo iye ixhinele uxolelo. Kanti ukuba ngumphefumlo kunzima ukulibala okanye ukuyibuyisela umva intetho leyo.

UMaDlamini uxhatshazwa ngama zwi arhabaxa nguMamTolo noBhele xa bembiza uNokhitshi kunye nompha ochutywe walahlwa.

Uthetha ngaye kakubi kubalingane bakhe yiva incoko yakhe noSabelo xa athetha ngoBlaze.

> *UMELUMZI: (Entshintsha) Suka! Undixelela ngela xhegokazi? Lo udumbise amaqatha. Ukhe umbone xa eshixiza ehamba?*
>
> *USABELO: Ukhe umbone laa mntu? KuseKap'apha!*
> *Mfondini umntu lo wabantu umenza ntoni? UBlaze uhlelisene naye iminyaka yaye ukuzalele mfondini. (Buzani, 2015:20)*

Amanina azibone selekwixesha apho izidima zawo ziye zajongelwa phantsi nalapho ababhali basebenzise iincwadi nesakhono sabo ukuthatha amanina kwindlela esuka kwintlungu ihamba nabo ibaphilisa ide iyo balahla kwimpumelelo. Amanqanaba alandele

ngababhali ukuze kufumaneke amaqhinga okuza nezisombululo kwiingxaki amnye amanina ajongene nazo.

4.7.6.3 Ukuxhatshazwa ngokwesondo (*Penise used as tool to abuse women*)

Apha kulapho amadoda abonakala esebenzisa ubudoda bawo obuziinqawa njengesixhobo sokuvisa intlungu inina. La ngamadoda angakwaziyo ukulawula iinkanuko zawo nasoloko engoominqayi ilambile. Ngamadoda acinga ukuba kufuneka konele wona kuphela kwimeko yokutsiba iziko awayazi ukuba kufuneka nenina nalo libonakalise ukuyonwabela nokwanela yile ndibano. Athi akukhupha ilobola ayitolike njengentlawulo yokwenza nantoni na nanjani na nakubani na ngeenqawa zabo. Kungesi sizathu isizwe sesixakene nezidlwengu nje zisebenzisa ngokunyhala njengoko ayeqeqeshwe ngayo. Amanina abonakala ethethelelwa yimithetho kweli sikizi kuba kubonakala kunzima ukusuza ulwazi olwabethelelwa kumadoda esakhula elungiselelwa nobudoda kananjalo.

Umzekelo uNandipha uxhatshazwa ngutata omncinci wakhe kwincwadi kaMagqashela (2006:72)
UThandiwe naye uxhatshaziwe ngokwesondo kuba endele kuMelumzi engafikanga kwiminyaka esexabisweni oku kuvakala xa uLingiwe echaza indlela asokolise ngayo ukulala emandlalweni noMelumzi xa asanda kutshata, oku kubonakalisa ukuba ebengekakulungeli ukutshata ngeminyaka ngokomgaqo siseko weli loMzantsi Afrika oku kubizwa njengoxhatshazo lwezesondo.
Mve xa aqhuba uMpinga umelwane wakhe aye kulanda ikhazi kuba uThandiwe edikile.

ULINGIWE:	*Qokelela amadoda, Mawawa niweekhondweni. Landani elo khazi.*
UMPINGA:	*Ndiyala mmelwane. Mhlawumbi umakoti ubalekele emyenini.*
ULINGIWE:	*Angaya njani kuye? Ukuba ubusazi ukuba lo mntwana wayengafuni kwaukwendlala noMelumzi. Sasinqanda amahay-hayi qho ebusuko, lo mntwana engafuni ukulala entangeni. Kwakufuneka ndikhuphe amehlo ukuze avume.*

Kwincoko kaMelumzi noSabelo kuphinda kuvele iminyaka kaThandiwe yokuba ebeselula kakhulu……

USABELO: *Ngamasikizi la lusana lwayizolo olu Chisana. Uyigqibile khona iminyaka engamashumi amabini lo nkosikazi wakho?*

UMELUMZI: *Kungona ebegqiba ishumi elinesibhozo izolo.1-21 Ka Septemba ibiyizolo andithi? (Ecinga) Ewe izolo (Buzani, 2015:20)*

NgokweACt 32 ka2007 yoMzantsi Afrika ludlwengulo into yokuba ubani anyanzelwe ngezesondo engakhange abe unikezele imvume yoko. Nokukodwa xa iminyaka yaolwo iselula kakhulu. (Amendment Act 32 of 2007:11). UThandiwe naye ibonakala iludlwengulo into yokunyanzelwa ukuba atshate alale noMelumzi engekakulungelo oko kuba uninakazi wakhe uNoklentyi kunye noShuta befuna ukufumana imali.

4.7.6.4 Ukuxhatshazwa ngokwezemali

Amanina kudala akhula ephangelelwa esondliwa kananjalo ngamadoda wabo , loo nto yabangela ukuba olu didi loxhatshazo lungaqondakali. Inye indlela inina ebelixhatshazwa ngayo kukungayinikwa le mali ze indoda yenze ngokwayo zonke iimfanelo zeli khaya ngakumbi eyokondliwa kwabantwana. Bekusithi nokuba iphangela kude nekhaya le mali ibingathunyelwa ngqo kwinkosikazi koko kumama wendoda okanye umama omdala wekhaya ibe yiyo ebonayo ukuba kwenziwa ntoni ngayo. Kule mihla siphila kuyo amanina ayaphangela kwaye afumana imivuzo elinganayo nethe xhaxhe kuneyamadoda olu xhatshazo lubonakala xa indoda ijonge ukondliwa ngale mali yomfazi ibe eyayo ongabonakali apho isthona khona. Olu xhatshazo lucaca gca xa le ndoda seyide ibe yincukuthu enoburhalarhume ngokuthi iyifune ngenkani le mali de isebenzisa nezigalo kubonakale nje ukuba yaphelelwa ziintoni nokuzidla kwayo njengendoda. Nalapha imithetho yeli yoMzantsi Afrika ibonakala ingenelela ingecala lamanina okanye nawuphina oxhaphazelekayo.

UBlaze kwincwadi ka(Buzani:2015) uxhatshazwa nguMelumzi ngemali ayisebenzela nzima nalapho uMelumzi ayithuthela kowabo kube nzima nokuba ondle abantwana bakhe. Umchazela ukuba abantwana bahlale nonina kaBlaze bengathumeli mali yakutya kuba uMelumzi engavumi, uwa evuka ethenga iinkukhu ezifama azithengise ekhulelwe ukuze enze imali mali leyo amphosiseleyo uMelumzi wathi uyibhankishile kanti uyithumela kwinkosikazi yakhe kunye nomama wakhe.

UBLAZE: *Ndifuna khe siphume kule Zondi siye kufuna indlu elokishini, abantwana babuye ekhaya bahlale nathi. Kuza kukhe kuphele nale yale mali uyithumela emaXhoseni ininzi*

UMELUMZI: *kangaka. Khona laa mnakwenu imali wayeyiboleke kulo nyaka uphelileyo esithi yeyokulobola uya kuyibuyisa nini. (Esothuka) Hi! Uthini Baby? (Buzani, 2015:17)*

Oku kothuka kudiza ukuba ulibele ukuba wayemphosisele ngantoni uBlaze mhla ethatha imali yakhe yeshishini eyithumela kowabo kwinkosikazi ayishiye nonina uLingiwe. Ukusebenzisa kwegama “baby” kubonisa ukumcenga nokumthomalalisa ukuze ayiyeke le ngxoxo yemali.

UBlaze uchaza kuSabelo imeko akuyo xa usabelo embona edumbe amehlo, uchaza indlala abasokola ngayo abantwana bakhe kowabo abe uMeli engafuni ukuba athumele imali kowabo kondliwe ezi ntsana. Uyichaza ibe mbi imeko yokonqena kwa ukugoduka kuba nangona esebenza nzima ethengisa estendini uMelumzi uyithathela kuye imali. (Buzani,2015:64)

UNoklentyi naye uyaluveza olu xhatshazo lwemali lwenziwa nguShuta umyeni wakhe kuye mve xa athetha edwa esithi

UNOKLENTYI: *Azi abantwana bam baya kutshona phi na Mdali! Ikwayile nkohlakalo yale ndoda ndendele kuyo. Iintsana zam zombini ziduke nje, azindicingi kwaukundicinga. Sisigebenga indoda endendele kuyo inene! (Athi xhungu amamele) Ngathi ikho le moto imisayo. Ndiyaphazama bethu? Kungabhetele ukuba uShuta nguye lo bethuna. Le*

ndoda iyitheni imali engaka ekwakulotyolwe ngayo uThandiwe? Uyazi zange ndibone nepeni?
(Buzani,2015:*50)*

Kule ncwadi kubonakala lukhona utshintsho malunga nendoda exhatshazwa ngumfazi, ngokwemali, ngokwentetho, nangokwenyama. uShuta uhlalisana noMamThembu eKapa umnyanzela afundise umntwana wakhe e*UCT*, uShuta uthengise kwanto ukuqala kwimfuyo ukuya kwiveni yakhe yokugqibela kuba esenzela uMamThembu. Uthi xa angayikhuphiyo le mali abethwe ngumamaThembu aphathe kumtshisela neempahla zokunxiba. Emva ekhaya uNoklentyi uyalamba.

Kwincoko yakhe noMamThembu xa uMamThembu efuna ukuba athengise iveni yakhe ukuze umntwana wakhe afumane idiposithi yemoto

USHUTA: *Sukundingxolisa kaloku, Nono, Yehla. Mthembukazi.Ndiza kuyithengisa ke imoto yam. Ndinike nje iveki. Sukundingxolisa kaloku, Nono, Yehla. Mthembukazi.Ndiza kuyithengisa ke imoto yam. Ndinike nje iveki.*

UMAMTHEMBU: *(Evuya) nantso ke qha into endifuna ukuyiva. Uyandazi nawe ukuba andithandi kusoloko ndiphakamisa isandla kuba loo nto iza kukwenza phakuphaku. Ndifuna sihlale ngoxolo sithandwa sam, uvile? Ndiyifuna yonke ke loo mali uyeva?*

USHUTA: *Ndiyeva Mthembukazi. (Buzani,2015:47)*

Kwezi ncwadi zaba babhali bangamanina kubonakala izitya ziguqukile ingawo axhaphaza amadoda ngokuthi antsentsethe imali yawo ngenkani engayiniki kwathuba lokuba ayigoduse, indoda iphele itshipha elizweni kuba imali yayo ithathwa inkani. Inina elithe lafumanisa ukuba uxhaphazeke ngokwezimali egameni lothando wavela wayisombulula ngompu loo ngxaki ngelithi amadoda afana nooMelumzi awanakuyekwa aqhubekek ephila kuba aza kwenza ngokufanayo nakumanye amanina.

4.8 INDLELA ETYHILEKA NGAYO INTLUNGU YAMANINA

4.8.1. Ukuyoba

Ukuyoba luphawu loxinzelelo olumandla lwegazi nalapho iqondo legazi lisihla kakhulu Oku kungunobangela womothuko okanye lweentlungu ezinganyamezelekiyo.

UMayosi (2006) usebenzisa ukuyoba kubalinganiswa njengesixhobo sokubonakalisa udandatheko lomphefumlo, ukuyoba kukaLizeka ekhulelwe akuba ephoxwe akafunwa sisithandwa sakhe uSivuyile esimenze nzima ngenxa yamayelenqe abotshwe nguPhumla. UPhumla wenza eyokugqibela xa amthumela isimemo somtshato.

LIZEKA: *Ndiziva ndibuthathaka kakhulu(uyayoba)*

ZINTLE: **(***Esothuka) Yhu! Hayini! Lizeka! Uyaphela! (Amlalise kuhle esitulweni abaleke aye kufuna uncedo. Athathwe abalekiswe asiwe kwigumi lokuxilongela.)*

Baleka undibizele uGqirha Jamangile uthi makeze apha ngoku kukho imeko engxamiseke kakhulu. (Emva kwemizuzwana kungene uSivuyile ebaleka) Ndincedise. nguLizeka uyaphela…

Oku kuyoba kungumqondiso wokunikezela kwengqondo nomzimba nebonakala zisoyiswa yimeko emandla yentlungu ubani akuyo, nanjengoko kwenzekile kuLizeka.

4.8.2 Ukuhiliteka

Kuxa ucinezeleko lwengqondo oluthe chu lubangela ukuba ubani angakwazi ukucwangcisa iingcinga zakhe kakuhle.

NgokukaFreud (1979:213) ukuhiliteka ziziphumo ezifana nokuphazamiseka ezinxulumanisa ubuwena kunye nezinye izinto zangaphandle. Umntu ophazamiseke

ngolu hlobo lokuhiliteka ingqondo yakhe ayicingi kakuhle, iingcinga zakhe azicwangciswanga kwaphela.

Abalinganiswa abanezimpawu zingentla ezidiza ucinezeleko lwengqondo olude lukokelele kwizigulo zengqondo nalapho abonakala esenza izinto ezinganyamezelekiyo nezingakholelekiyo phofu kubo kungabonakali nto ityhulu.

Ngamanye amaxa kubakho abaliganiswa ekuye kube nzima ukuyamkela imeko abakuyo naye benze izinto ezibongezela iingxaki endaweni yesisombululo oku kubonakala nakwizinto abazenzayo ukuzikhupha kwezintlungu nekucaca phandle ukuba azicingisisiswanga.

4.8.3 Ukubona izinto ezingabonwa mntu

Impambano sisigulo sengqondo esibonakala xa ubani ekwimo yocinezeleko lwengqondo ngenxa yentlungu anayo, yiva uBerne (1968:401) xa asichaza enjenje:

> *An illness wherein the emotional tension is partly relieved by a physical symptom which has some connection with the expression of the emotion. The people who are likely to get such illness are overemotional, dramatic, changeable and unreliable in their behaviour and are called "hysterical characters". They are subject to the sudden outburst of emotional expression which are popularly called "hysterics"* (Berne ,1968:401).

UBanich noCompton (2011) bangqinelana noBerne xa bachaza impambano njengesifo sengqondo apho kukho ukuphazamiseka, sigulo eso esinganyangekiyo koko kusetyenziswa amayeza ukusithomalalisa. Sithanda ukuqala xa ubani ekwisigaba sokugqibela sobuntwana okanye isigaba sokuqala sobuntu obukhulu

Ukungcola kukaNozigigaba kwincwadi kaMadolo (1998) kwenza ukuba angalali kakuhle aphuphe utata kaZiphi onguLindile awambulalela ukunyolukela imali. uthi akulala

aphuphe ebethwa nguLindile oku kuthwalisa umyeni wakhe uVakade uxanduva lokushukumisana naye. Imali awayebulalela yona ayizange izise konwaba waphela ebulawa naye ngootsotsi abo wayebathengile.

UBuzani (2015) usityhila esi sigulo sokuphaphazela ngokusebenzisa umlinganiswa uLingiwe. Imeko kaLingiwe akushiywa nguThandiwe ze uMelumzi angathumeli mali imenza abe phakuphaku athi xa elele abone izinto ezingekhoyo, le meko yileya ibizwa ukuphaphazela(*schizophrenia*). Le meko yentsokolo angayiqhelanga ibangela ukuba abe namabali eenkuku. Mve xa akhuzwa ngumelwane wakhe uMpinga ngokubophelela inkukhu yomelwane ngelithi iyathakatha.

MPINGA: (*Emthoboza*)*Luchuku olu ulwenzayo. Uya kuthini ukusuka uvalele ubophelele inkuku yomntu?*

LINGIWe: (*Ebhabhazela ngumsindo) Uchuku lwantoni?*
Ndiyakuxelela Mpinga ukuba khange ndilale. Le nkuku iphatha kuzijika ibe ngumlungukazi. Iphinde izijike ibe lihashe. Hayi andithethi apha ekuseni ibinditsho ngobona buthongo, yakugqiba indixhole entloko le. Andiyazi ukuba ibiqhawule njani na kulo mlenze webhedi. Ndithe apho ndothuke khona ndavuthulula ndema ngeenyawo ndadibana nayo seyiphezu kwetafile. Ubani? Ndiginye ilitye, Mawawa, ndayithi nqaku, ndayiqamangela ngalaa ntsontela. Nantsiya! Khangelani bethuna inkuku kaNdungwane nantso indothe ngamehlo! *(*Buzani, 2015:85*)*

Oku kutyhila phandle ukuba uLingiwe khange akwazi ukuyinyamezela into yokubhubha komzukulwana wakhe neyokuzimela komolokazana emshiya yedwa jwi endlwini. Kumbangela ukuba aphaphazele ebona izinto ezingabonwa mntu.

4.8.4 Isikhalo esinganyamezelekiyo

UNandipha kwincwadi kaMagqashela (2006:16) uthula isikhalo esinganyamezelekiyo xa

abizwa ngumnini restyu emchazela ngakuvileyo ukuba yena Nandipha noNomfundo bayathandana. Esi sikhalo sikrakra sibangela umnini restyu axhume ukuya kuvala umnyango we-ofisi yakhe ukuze singavakali. Oku bekuba yindlela ayikhupha ngayo intlungu emtyayo. Kananjalo akutyelelwa nguNomfundo ekhayeni lakhe uthi akumbona aphinde athule isikhalo sofelweyo nesingumqondiso wentlungu engaphakathi kuye nenganyamezelekiyo**.**

4.8.6 Ukusetyenziswa kotywala ukuzikhupha kwintlungu

Ukhona omnye umlinganiswa omtsha olinina nozotywa ngumbhali njengomntu ofundleyo watshata kodwa ongenayo indlela eyiyo yokuziphatha. UMavis nalapho kwakubonakaIa ukuba umtshato uthe qelele kuye ngenxa yendlela yokuziphatha. Umbhali apha usebenzisa ubukrwada neendlela ezinebatha ukususa uMavis kubomi bukaSam ukuze nabafundi bencwadi bakekelele ekubeni uSam ngenene akanakuhlalelana noMavis amazwi kaSam kwiphepha-25 abonisa ukudikwa nguMavis. Ukutshiswa kwempahla kaSam nguMavis kunye nokuthi quba ngamanzi ezinye iimpahla zakhe zokunxiba kwenza ukuba kucace ngenene uMavis ngumlinganiswa onomona oxolele ukwenza nantonina ukubonakalisa uthando lwakhe kuSam. Esi senzo sibangele ukuba acekiswe ngakumbi uMavis kuSam. Umbhali ubazoba ebathelekisa ukuze kucace gca ukuba ngenene abafanelananga kuba iimpawu zakhe zohlukile kunezikaNandipha. YindleIa umbhali asisondeza ngayo kuNandipha ukuze abe ngumlinganiswa othandekayo nosizelekayo (Magqashela,2006:25)

4.8.7 Ukubulala ngeenjongo zokuziphindezela

Kwezi tekisi kubonakala ababhali besebenzisa usiba ukukhupha oko kubadlayo ngaphakathi entliziyweni. Amava odandatheko lwamanina luyavela kunye, imeko nenkangeleko ababonakala bekuyo kuziswa yile ntlungu kuyatyhilwa kananjalo neenzame namaqhinga abawenzayo ukuzikhupha nokuziphilisa. namaqhinga abawasebenzisayo ukuziphilisa.

Kwincwadi kaMagqashela (2006) kubonakala uNandipha esilwa ezikhupha kwintlungu

yokuthwalwa ngokuzifunela umsebenzi, azikhuphe kwintlungu yokuxhatshazwa ngokwesondo ngutatomncinci ngokuthi azifunele umsebenzi kude nekhaya ukuze angaxhomekeki ndodeni.

Kwincwadi kaBuzani (2015:153) umbhali usebenzisa ukulahlekelwa ngumtwana ukuzisa intlungu enganyamezelekilyo kuThandiwe.Ukufika umyeni wakhe ehlalisana enabantwana kube lelinye idumakazi kwabonakala egaxeleka kwindlu yomthandazeli ukuza athandazelwe ukuthothisa intlungu emtsheqayo. Emva kwazo zonke ezi nzame nokudutyulelwa umyeni ubona kufanelekile ukubuyela esikolweni. Ukuze akubone ukubaluleka kokubuyela esikolweni. UBlaze yena uyisombulula ingxaki yokubhanxwa nguMelumzi ngokuthi amdubule ambulale aze naye azibulale. Indlela azithulule ngayo ezo mbumbulu zibonakalisa ukudikwa nokukruquka efuna ukuqinisekisa kananjalo ukuba akasayi kuphila kuekho enye intombi ayifumanyo okanye aza kudlala ngayo njengaye. Umzekelo kwiphepha

> *SABELO: (Embona yedwa) Hayi! Blaze! (uthi xa eguquka uMelumzi atsho asondele uBlaze azigalele iimbumbulu kuMelumzi. USabelo wabe sele emrhuqela ngaphaya kwemoto uThandiwe. Kwavakala esokugqibela isithonga kwathi cwaka. UBlaze uzidubule entloko wawela phezu koMelumzi.*

Oku kubonakala kufana nokusetyenziswa ngababhali abangamadoda ukusebenzisa undlela lula wabalinganiswa ukuzikhupha engxakini, nefana nokuzibulala okanye ukubulala. Bekulindeleke ukuba njengoko bebanike abalinganiswa izimo ezomeleleyo nesibindi basebenzisa ezinye iindlela zokusombulula iingxaki zabo hayi undlela lula wokufa. Icala lobubhetyebhetye kumanina ebesewezotywe ngumzali njengawomeleleyo nangaxhomekekanga madodeni ukuziphilisa. Kumbandela wothando avela abe ngamabhetyebhetye kuba wona avela azinikezele ngokupheleleyo ukuthanda abe amadoda ehambisa ixesha.

UBerne (1968:287) unika ithemba kumanina xa abona ukuba izigulo zengqondo zinakho ukunyangwa ngokweqela okanye umntu eyedwa. Ubona ukuba ukuhipnothayiza umguli (*hypnosis*) ingayenye yeendlela zokunyanga ukuze lowo akwazi ukuthetha kwanto emhluphayo angafihli. Olwesibini uhlobo lokunyanga lolo lubizwa ngokuba yi*Gestalt* apho unyango luqhubeka ngokubona, ukuphatha, ukumamela nokuhamba. Iba yindlela elula yokuba isigulane siqonde, ngamanye amazwi kusetyenziswa zonke iinyoba zeemvakalelo.

Oku kungentla kunika ithemba elikhulu kumanina athe azibona ekwimeko yokugula ngengqondo eguliswa ziimeko ezinzima aphila phantsi kwazo eziquka uxhatshazo. Kuphinda kuhambelane nesihlokwana esilandelayo sokuba iimeko ezinzima aphila phantsi kwazo amanina zizisa isimo esomeleleyo namava okukwazi ukumelana nokusombulula nayiphi na intlungu.

4.9 ULOYISO EMVA KWEMBULALEKO

Kubonakala njengoloyiso kumanina ukukwazi ukumelana neentlungu ajamelene nazo ngakumbi kweli xesha lembhali yasemva kwenkululeko nalapho kwa abantwana bejike bangamaphara angamakhoboka eziyobisi. Imingeni yamanina iyele isanda ngokwanda, ukwandiswa kwemithetho ekhuselayo kukwanda kwemingeni kumanina. Nangona kunjalo kukho amanina angalahli mbeleko ngakufelwa, amanina anganikezeliyo natyhala ngezifuba ukuzama ukuncedisa amanye amanina oko kubonakla njengoloyiso kula magorhakazi.

Kubabhali obu bugorha bamanina bakutyhila ekupheleni kwencwadi xa isiphelo sayo isiphelo esimnandi. Kulapho sijonga ukuba abalinganiswa bethu abaphambili ngakumbi abaziintloko baphelelephi na. Umzekelo kwincwadi kaMayosi (2003) kubonakala uLizeka ephumelela inguye otshatwayo nguSivuyile emva kwembulaleko yokungafunwa nokunyokwa nguPhumla ukuze ibe nguye ozuza icham lokutshatwa.

Kwincwadi kaMagqashela (2006) uNandipha ubonakala eyiphumelela imiqobo yokuthwalwa nguZolani nokungafunwa ebekwa amabala ngumazala wakhe uKhululwa nesilonda sokuxhatshazwa ngutatomncinci nokubangela ayicekise angayithembi indoda, ubonakala etshata esonwaba nesoka alithandayo uJoe.

Kwincwadi kaBuzani (2015) uThandiwe uphela ephumelela ebuyele esikolweni, kananjalo udade wakhe uMhizana ubonakala naye ephumelela efumana umsebenzi kokuxelenga awufundelelyo ukuvima impatho mbi kamakazi wakhe nowaphela emgxotha endlwini yakhe.

Amatshantliziyo ezopolitiko abonakalisile ukuba emva kwesithokothoko sobumnyama kuvela ilanga likhanyisele wonke ubani. Imithetho encedisana namanina ukulwa uxhatshazo iziziphumo zala matshantliziyo. Oku kunika ithemba kumanina asentlungwini nathe azizisulu zoxhatshazo apho abonakala esenziwa izicaka ngamadoda afuna ugonyamela, mawazi ukuba amandla nobulumko abanabo bunako ukuzisa izisombululo kwiimeko zamanina okudingekayo kukuba onke amanina agxile ekuzinikeleni ukulwa uxhatshazo lwamanina kungabikho abatsalela ecaleni.

Zange zinyamezeleke izikhalo zamanina ngexesha lwenkqubo yoxolelwaniso eMzantsi Afrika nalapho amanina ayelelona nani livisayo ukuza kumela abayeni babo kunyee noonyana babdo abadukayo ngexesha lemizabalazo eMzantsi Afrika. Oku kudiza pphandle ukuba inina linentliziyo yokucingela abanye abantu kuqala ze lona lizicingele mva. Inina lisoloko libeka ingxaki yomnye umntu phambili za lilandelise ngeyalo. Oku kudiza ukuba ngokwesihloko sophando ngamanina kuphela anokuzisa izisombululo kwiingxaki ajongene nawzo kuba izingxaki ezihlupha wona. Kuyacaca ukuba inina alinakuze lonwabe lisabeka ubomi balo esandleni sendoda njengelilindele ukuncedwa, anako ukusombulula ingxaki yoxhatshazo ukuba anokunikwa izixhobo zokwenza oko.

4.10 INDIMA YAMANINA KUMAZIKO AYESAKUPHEHLELELA IPATRIYAKHI

4.10.1 Amanina kuxhozulo lwemikhala

Amanina awakhange asiwe so kwizikhundla eziphezulu emva kongenelelo lobuKoloniyali kuba kukho uluvo lokuba ziindawo ezifanele amadoda kuphela. Wona bewekholiswa ukunika izikhundla okanye imisebenzi njengabancedi okanye izicaka zamadoda. Oku kubonakele kwinkcubeko yesiNtu, kumaziko afana nemfundo, ezoqoqosho kunye nawezopolitiko.

Ngexesha longenelelo lobuKoloniyali kweli amanina azibona elikheswa kubandakanyo kwezoluntu nalapho. Inkcubeko ebekumele ukuba isetyenziselwa ukuqinisekisa ukuba uuntu luhlalisana ngoxolo yajika yalikrele kumanina nalapho bazibona bephantsi kogonyamelo lwabalingane bakhe, iinkosi ekuhlaleni kunye nabaMhlophe kwingcinezelo. Ingcinezelo eyayikho kubantu abaMnyama yafika kumanina yaphindaphindana kathathu. Okuncomekayo kwincwadi yombhali yindima ephambili edlalwa ngamanina. Nangona kuza kugxilwa kumlinganiswa oyintloko okanye ophambili kuyadingeka ukuba bachazwe nabo badlala iindima ezixhasayo. Abo ngabalinganiswa abangabachasi abangahambelaniyo nomlinganiswa oyintloko. Ngabalinganiswa abachaseneyo nezenzo zomlinganiswa oyintloko.

Kwincwadi kaMagqashela (2006) kubonakala uNandipha ekwisikhundla sokuphatha emsebenzini wakhe, oku kunyancomeka endaweni yokuba kusetyenziswe indoda ukuphatha ishishini, nangona ummi weshishini iyindoda nje kodwa kuyancomeka ekubeni umlawuli walo ilibhinqa.

Kananjalo kwincwadi kaMadolo (1998) kubonakala uNozigigaba enamandla okuphatha ishishini nalapho ngelishwa ethe wabanjwa kuba esebenzise ukungcola okufana nokubulala umninawa wakhe nenkosikazi ukuze azuze ishishini elo.

Kwincwadi kaBuzani (2015) uShuta ulawulwa yintokazi yakhe nalapha kubonakala uxhatshwazo nogonyamelo lusenziwa linina kwindoda endaweni yokuba lwenziwe yindoda kwinina nanjengoko sekuqheleke njalo kubabhali abaninzi. Umlinganiswa

oyintloko linina elinguThandiwe nalapho libonakala liselula ngeminyaka kodwa umbhali unike yena njengomlinganiswa oyintloko nalapho zonke iziganeko ezehlayo zijikeleza yena.

Kukho amaziko apho kwakusa kudakasa khona amadoda nalapho uluntu lubona amadoda elufanele olu gonyamelo efumana nezikhundla eziphezulu. Olu bumbo lwamadoda enikwa amdla ogonyamelo nolawulo aphela efuna ukulunyanzelisa xa imeko itshintsha. La maziko abonakala esetyenziswe njengamaqonga aphehlelela ugonyamelo kumanina abonakala esiza notshintsho kancinci kancinci. La maziko ajike angamaqonga azisa notshintsho kumanina ukuze akwazi ukuzilwela aloyise ugonyamelo noxhatshazo. Kwezi ncwadi zimele eli xesha lembali yobuKoloniyali kuza kujongwa ukuba abalinganiswa abangamanina bazotywe azifanela kusini na izikhundla eziphezulu

4.10.2 Imfundo njengesixhobo soloyiso

Amanina awazange anikwe thuba lokuba aye esikolweni koko ayesiwa kumaziko afana nawentonjane apho aya kufundiswa ngemigomo yobufazi. Migomo leyo equka ukuba sisicaka sendoda uxhomekeke kuyo ngento yonke ide ikuthathele nezigqibo. Kumanina alemihla abonakalise ubuchule bokuncamathela esikolweni ukuze imfundo ibe yileli yawo esingisa epumelelweni nakubomi bukamaziphathe.

UMagqashela (2006) uyibethelela icace into yokuba imfundo sesona sixhobo esinokuza notshintsho kwimpilo yamanina. Yimfundo ebonakala iwalola amanina akwazi ukuthatha izigqibo ngobomi bawo engakhange axhomekeke kumadoda. Umzekelo uNandipha uyicacisa phandle ukuba uzimele akaxhomekekanga ndodeni engacengi nothando okanye ukutshatwa yiyo ukuze azuze ubomi obungcono.
UGhoraft (2015) uyibeka icace indaba okubaluleka kokufundisa umntwana obhinqileyo, uchaza izizathu ebezibangela ukuba umntwana oyintombazana angasiwa esikolweni uthi:

> *Women were kept away from learning and education because knowledge will make them question the obligatory power of the*

> *con… and belies, which held them in their place and it would show them how to achieve their freedom and might even encourage them to to assume leadership roles. Feminist research and writers emphasize on the importance of education in woman's life like Marry Wollostonecraft who paved the way to other feminist to look for equal opportunities for both girl and boys in learning (Ghorfati &Medini ,2015 :29)*

Lo mhlomlo ungentla udiza umonakalo owenzekileyo mhla amanina evinjwa imfundo kuba ebonwa ubukrelekrele ngoloyiko lokuba angavela angavumi kuphathwa ngamadoda. Yiyo loo nto kubonakala uxhatshazo lusanda ngokwanda kuba amadoda awayamkeli into yokuba amanina angabi zizicaka zawo. Le mfundo yiyo enokuxhobisa amanye amanina ukuba akwazi ukuzilwela azisombululele iingxaki zoxhatshazo. Ukunyuka kwamaqondo akutsho ukuthi uxhatshazo belungekho mva into kunayo imfundo nolwazi abanalo amanina abangela ukuba azichaze iimeko zempathekombi.

Ababhali nabo bayiphakamisele phezulu imfundo kumanina ngokuthi abo bayiphunculе phakathi bafumane ubunzima, bunzima obo obubanyanzela babuyele esikolweni ukuze iimeko zabo zokuphila ziphucuke zingaxhomekeki kumadoda. Umzekelo uBuzani (2015) naye ubabeka kwezo ntlungu zemiphefumlo abalinganiswa bakhe abathi abayeka imfundo phakathi baphaphatheka emva kosingathando lwamadoda aphele elutyhila mva ze abalinganiswa abafana nooThandiwe noMhizana babona kuyimfuneko yokuba babuyele esikolweni bazimele. UMhizana akubona ukuba ubomi bunzma kuye naye ukwela uduladula ngeenjongo zokuya kumsebenzi wokunesa analapho angazokusokola khona indawo yokhlala kuba behlaliswa kwalapho nalapho baza kumana benikwa imalalna yokuba bazithengele ukutya nezinto zokuthambisa.

Kubonakala kusekhona amanina afana noLingiwe angayiboni ibalulekile imfundo emntaneni oyintombazana kwakule ncwadi kaBuzani. Xa uNoklentyi akhupha uThandiwe esikolweni ukuze aye kwenda ngeenjongo okuba bafumane imali yelobola. ULingiwe akavumi ukuba uThandiwe akhulule izila abuyele esikolweni xa ayokucelwa ngumakazi

wakhe ukuze enze njalo. Uphela ezimela uThandiwe eneze iinzame zokubuyela esikolweni.

Kwincwadi kaMadolo (1998) akubonakali ncam ukufunda kwabalinganiswa kubasebenzela ngokuko kuba ubaxuba nesimo sokungcola esibangelwa kukunyoluka nalapho imfundwana engephi nevele yayingozi kuNozigigaba imkhokelel ekubeni abulale ukuze azuze ubutyebi nalapho aphela engabuxhamli ebanjwa.

UBryson (1992) ugqiba ngelithi ukuze amanina akhululeko kubukhoboka nasemzini kudingeka ukuba babe baziphuhlise ngemfundo nomsebenzi ukuze banganyanzeleki ukuya kwenda ngezizathu zokugcinwa ngamadoda koko baye kuba bethandana. Oku kuyakhabana nabo bakhule becinga ukuba ingcwaba lentombi lisemzini. Yimfundo kuphela esisixhobo esinokuza notshintsho kwindlela abaphetheke ngayo emzini.

> *UBryson (1992) argues that for women to be freed from domestic tyranny, they need access to education and employment, so that economic need will not force them into marriage. This is certainly far from the traditionalists' expectation that a woman is brought up in order to marry. Education is seen as an instrument of empowerment (Bryson,1992:102).*

Kumanina akutshanje abonakala elisabele eli khwelo likaBryson (1992) kananjalo liyawasebenzela kuba ngawo ngoku abeka ukutya etafileni xa amadoda engakwazi okanye ebaleke agcwala amathafa ebaleka uxanduva lwawo. Imfundo iwaxhobise ngeyona ndlela isongeza kubukrelekrele bawo bemveli. Izinto zijikile kule mihla awasabonakali kakhulu ekhitshini koko kumaziko ayesakusaziwa njengawamadoda elawula ngokungazoyikiseli.

UMayosi (2003) uphumelele emagqabini yena ukuyisebenzisa ngokukuko le mfundo njengesixhobo sokwenza ubomi obungcono bamanina, amanina uwenze alingana ngemfundo namadoda nalapho ingoogqirha znjengoPhumla noSivuyile, ze uLizeka wamnika enganeno yobuNesi, nalapho ayisebenzise ngokukukho ukuphucula ikhaya

lakhe neemeko zokuphila , ukanti eyobugqirha kuPhumla uyisebenzise wayiqamangela nekratshi nokungcola nalapho azibona engaphumeleli esisi isifundiswa esodlula uLizeka.Into engamandla ebabazwa ngumbhali linqanaba ubani akulo ngokwemfundo hayi imfundo kuphela oko kuzisa inkuthazo emandla kumanina akufunda le ncwadi ukuze aqhubeleke phambili ngezifundo zawo.

> Iba ngathi uJones (1990) unolwazi lokuqhubeka kuzo zonke iimeko zokuphila kwisosayethi yabaNtsundu xa abhala esithi*: Let your daughters be liberally, classically and usefully educated, let them speak and write their opinions freely, let them read and think like rational creatures, adapt their studies to their strength of intellect to expand their minds* (Jones ,1990:242)
>
> .

Kunika inkuthazo oku ukuze amantombazana axhotyiswe ngemfundo eselula ukuze angabi ngamaxhoba yemitshato ephehlelewe yipatriyakhi. Xa exhotyiswe kwiinkalo zonke zokuphila aphela enezimo ezomeleleyo nezikwaziyo ukuchasa iimeko ezimbi abaphila phantsi kwazo. Okubalulekileyo kukuxhomekeka emfundweni nakwisakhono anaso hayi endodeni. Oku kuzakuncedisa ekucutheni iqondo lamanina elenda kuba lifuna ukugcinwa ngamadoda koko ukwenda kwabo kuphenjelewe luthando ekuza kuthi lwakuphela aqhubekeke eziphilisa.

4.10.3 Amanina Nezoqoqosho

Igalelo lamanina kwezoqoqosho, libonakala liphambili kwezi ncwadi zaba babhali nalapho kwincwadi kaBuzani (2015), umlinganiswa onguBlaze esiwa evuka eziqalela ishishini lokuthengisa iinkukhu , ubonakala esomelele evuka ngentseni ebeka imali esenzela ukuba akwazi ukuphila kungelishwa ukuba iinjongo zakhe ikukuzithandisa endodeni ngokuthi ayinikele imali yokuba imtshate ze kube nzima nokuhoya abantwana bakhe awabashiya kunina , oku kubangela ukuba impumelelo yakhe imke namanzi kuba amandla wakhe aba sisisulu sikadyakalashe onguMelumzi nothe kanti uhlabe ekhangele.

Kwincwadi kaMayosi (2006:9) ayabonakala amanina nalapha edlala indima ephambili kwezoqoqosho nalapho umama kaLizeka uMadlamini ezenzela umsebenzi wokuthunga

ukuze enze imali.

*MADLAMINI: Yiyek' into xa ungayazi mntwanam. Ndiphazame ngokuba ndiqale kulaa ndawo ndithungela kuyo ndafika sebendilindile abantu befuna impahla yabo abaza kuyinxiba kula matheko nawe uthetha ngawo. Bendisithi ndiza kukhawulezisa suka landishiya ixesha (*Mayosi 2006:9).

Ishishini elikhoyo kwaBhele lisephantsi kolwalo lwamadoda nalapho inina libonakala lingumxhasi. Kusabonakala ubungqondo lukhuni kule ncwadi bokucinga ukuba ishishini liya kuma kuphela xa lithatyathwa ngunyana wekhaya oku kuvakala xa uyise esithi kwinkosikazi yakhe.

MAMTOLO: Nanko uThembisa sele ekuncedisa phaya evenkileni Dlambulo. Ndithi mna faka yena ibe nguye oqhuba nawe ngokupheleleyo.

GABULA: Nje ukuba uthethe ngolo hlobo mamtolo, yazi ukuba uyalahleka kwaye wenza impazamo enkulu. Lakuvuthuluka liphele tu eli shishini kwakungabikho mntu uyindoda (Mayosi,2006:5)

Kwincwadi kaMadolo (1998) nalapha yindoda elawula ishishini nalapho inina eliyinkosikazi lingumxhasi walo.

UMagqashela (2006) ishishini nalo liphantsi kommi oyindoda nangona ulawulo lwayo ilinina nje uNandipha, ivela apho indima yakhe kwezoqoqosho nalapho eli shishini liphela lidlala indima ephambili ekukhuleni kwezoqoqosho ngokuthi liqeshe inani elivisiyao labantu, liphumelela kuba liphantsi kolawulo lwenina uNandipha.

Amanina adlale indima ephambili kakhulu kwezoqoqosho,

> *The colonial period created a different kind of female subordination. It was imposed by the migrant labour system which forced men in South Africa to migrate to town for wage labour as cash needs expanded more and more. Women remained at home with burden of domestic and unpaid labour.* Ixesha lembhali yongenelelo lobuKoloniyali lize nendlela eyahlukileyo yobucaka kumanina. Iphenjelelelwe luhlobo lokuba amadoda ashiye iintsapho zawo ahambe ayokusebenzela umlungu. Amanina ashiywa wodwa emakhaya ukuze bakhulise bodwa iintsana besebenza nzima kungekho nzuzo efana nomvuzo ofunyanwa ngamadoda kwintsebenzo yawo yasemigodini umzekelo. Oku kuzise ingcinezelo ephindaphindwe kathathu kumaninia kuba abashiyeka emizini bezizisulu zokugezelwa ngamadodakazi kunye noomamazala. Ingcinezelo yabamhlophe yayingcinezelo yomyeni ongekhoyo ukumthethelelea kunye naleyo yosapho lwakhe myeni kunye nasekuhlaleni.

4.10.4 Amanina kwipolitiki

Kuyadanisa ukufumanisa ukuba nangoku kubabhali ababhale iincwadi emva kokuzuzwa kwenkululeko akukabonakali amanina edlala indima ephambili kwipolitiko nakhona esi sahlukwana besinjongo yokubonisa nokunika imbeko kumatshantliziyo angamanina afana nooWinnie Mandela, uMlambo-Ngcuka, uThuli Madonsela kunye noCharlotte Maxeke. Ababhali babonakala beyicwezela indaba yamanina kupolitiko nalapho iinzame zabo ziphelela ekulweleni ukukhululeka kwabo kwiinzingo zabo zemiphefumlo

eziphenjelelwa yimontlalo abazibona begaxeleka kuyo.

Liyaziwa lihlabathi lonke igalelo likaWinnie Mandela kuzuzo lwenkululeko yabaMnyama kweli loMzantsi Afrika nalapho wasebenzisa ubukrelekrele bakhe kuhambelana nemfundo ukunika inkxaso kuNelson Mandela engayekanga ukulwa idabi lengcinezelo kweli. Umama Umlambo Ngcuka yena ube ngamama wokuqala weli loMzantsi Afrika ukuba ngusekela mongameli welizwe nalapho adlale indima ephambili ukulwa uxhatshwazo lwamanina nabantwana. UThuli Madonsela ube ligqiyazana elibonise phandle ukuba amanina akrelekrele kwisikhundla sakhe seNPA nalapho ama angangungqi ekulwelweni urhwaphilizo olufane nesifo somhlaza kweli loMzantsi Afrika. Umama uCharolette Maxeke yena waziwa lilizwe lonke ngegalelo lakhe kuluntu nalapho wayesaziwa ngokufikelela kumanina angathathi ntweni esenza iinzame zokuba amahilihili abuyele ekhaya, waphela ehlontshwa ngamatye asisiseko njeenjongo zokuthi enkosi kuye. Akhona namanye amanina afana nooFrenli Ginwala nawo athe azibalula

ekuziseni utshintsho kweli loMzantsi Afrika. Kule mihla maninzi amanina abambe izikhundla eziphezulu kurhulumete ilishwa lelokuba babonakala besoyiswa ukulwa nokuthoba isantya esikhula mihla le sokuxhatshazwa kwamanina.

NgokukaSamuelson (2007) ilizwi lenina eMzantsi Afrika livakala okanye liviwa lithathelwe ingqalelo kuphela xa lithetha egameni lendoda nokuba ngumyeni okanye unyana walo. Oku kwabonakala mhla ngoxolelwaniso apho uninzi lwabantu ababeze ngaphambili benikezela ubungqina bentlungu abadlule kuyo ngexesha lokulwelwa kwenkululeko apha eMzantsi Afrika ingamanina ukodlula amadoda.
Ababhali bazo zone ezi ncwadi abasondeli nokusondela kupolitiko oku kungumqa kuba ipolitiki ibonakala isesinye sezixhobo ezizisa umanyano kumanina athethe ngazinywe. Umbuzo ummi akungebi na bacinga ukuba ipolitiki ifanele amadoda kuphela ngawo amele ukuba akwizikhundla zokuphatha ze wona amanina abe ngamasekela, ukuba kunjalo kuninzi ekufuneka kwenziwe ngababhali abangamanina ukuxhobisa amnye amnina ngankalo zonke ukuze akwazi ukusebenzisa onke amaqonga ngakumbi awepolitiki ukuvakalisa izikhalo zawo nokunyanzelisa utshintsho kwindlela aphatheke ngayo.

Ngababhali abangamanina anokuthi axhobise ulutsha olusakhulayo olungamanina ukuba angazoyikiseli ukuze angaziboni ekhetha ukubeka amadoda kwizikhundla zokuphatha khe abekane wodwa kuba ngamanina alinani elivisayo kunamadoda, ithi ke ngokuthetha ngazinwe angakwazi ukulwa naluphi na utshaba abajongene nalo ngakunbi olo lugqugqisayo logonyamelo noxhatshazo olwenizwa ngmadoda kumanina ukuze kuhle neqondo eliphakamileyo lelokubulawa kwabo ngabalingane abo.

Kukhulu okungenziwa ngamanina ukuzisa utshintsho kwimontlalo nentlupheko abajongene nayo. Amanina abonakala ingabantu abafukuzayo nabamemezayo ukuze intlungu yabo iviwe isombululeke kananjalo. Bathathwa njengezisombululi zeentsompothi abathi bajongene nazo kumakhaya kunye nasekuhlaleni. Kwezi ncwadi zikhethiweyo akubonakali amanina ezibandakanya nemibutho yopolitiko okanye amaqumrhu amele abasebenzi njengesixhobo sokulwa ingcinezelo yamanina. Ngokwale mbhali kubonakala

amanina eqala utshintsho kwiziqu zawo namakhaya awo, oku kubonisa ukuba ababhali bebengekayisi so ukuba amanina angadlala indima ephambili ukuza notshintsho kwindlela uluntu oluhlelisene ngalo.

Abalinganiswa bababhali bobathathu ngabalinganiswa abazotywe bangabantu gqibi oko kukuthi banenyama negazi kananjalo izinto abazenzayo zezinokwenziwa ngabantu abaphilayo. Bangabalinganiswa abaphilayo okanye abaphefumalayo kuba iimpazamo abazenzayo zingenziwa na ngubani na umntu ophilayo. Ubungqukuva babo kwezi ncwadi buxhasa oko Umlinganiswa ongqukuva gumlinganiswa otshintshayo kwisimo sakhe, ngumlinganiswa oye athathwe njengomlinganiswa gqibi kuba ingumlinganiswa okholelekayo onako ukuba afumaneke okanye abonakale kwiimeko zokuhlala.

4.10.5 Ifuthe lefemayinizimu kubabhali abangamanina banamhla

Kuyaqapheleka ukuba amatshantliziyo eifemayinizimu okanye ababhali aba nomfutho weifemayinizimu babazoba abalinganiswa babo abangamabhinqa baba nendima nezimo ezahlukileyo kwezo zababhali abangamadoda. Nalapho ufumanisa ukuba umlinganiswa uzidlalela yedwa indima ephambili kungekho mxhasi uyindoda. Nalapho umbhali aza kusebenzisa yena ukubethelela nokugxininisa kumyalezo awudlulisayo ngencwadi leyo. Kuphinda kubonakale nakwimeko yezoqoqosho apho ufumanisa ukuba igalelo lamanina kulo kuxa bezivuselela imisetyenzana engekho sesikweni yokuzizuzela imali ukuze adle neentsapho zabo akufani namadaoda apho wona anikwa amashishini amakhulu nasesikweni abonakalisa impumelelo. Eyamanina impumelelo iyaqhothoza kodwa ekugqibeleni yenza umahluko notshintsho kwintlalo yekhaya nokuhlala.

Amanina atshatshele kuphela kumaziko emfundo nekubonakala ukuba ababhali bayakubona ubukrelekrele bawo nokungathandabuzisiyo besebenzisa eli qonga njengekhwelo kumanina ukuba yimfundo kuphela enokuzisa utshintsho kubomi bebhinqa, kubomi beentsana zakhe, kubomi bekhaya kunye nakubomi besizwe siphela.

Brown noOlson (1978:284) bachaza iindlela ezimbini ezinokususa ababhali kubungqondolukhuni bokuzoba abalinganiswa. Uthi eyokuqala luqamangelo olumandla wendima edlalwa ngumlinganiswa lowo okwesibini athi bubumbaxa, uqhuba athi ubungozi bobumbaxa bomlinganiswa kukumbona ebhidaniso lweempawu zesini zomnye kwesomnye okanye zixutywa kumlinganiswa omnye.

Uthi olu hlobo lumbhaxa lozobo kukuzibona kukho isiqhamo soncwadi olunabalinganiswa abayingxubevange ngokwesimo sabo beneempawu ezixubileyo zezini ezahlukileyo uthetha enjenje:

> *The first is complexity and specificity which saves a character from being a stereotype. Another highly effective way of avoiding a stereotype is multiplicity. The danger of multiplicity is assigning a stereotypical characteristic of one sex to another. This appears to be a forced way out which may lead to more androgynous literature. (Brown and Olson 1978:285 – 286).*

Uqhuba ngelithi kunqabile ukubona iincwadi zisebenzisa abalinganiswa abangamanina gwenxa ukuphakamisa indima edlalwa yifemayinizimu. Babonwa njengababhali abathi babazobe abalinganiswa bababo abangamanina bengenabo ubungqondolukhuni olulindeleke kwintlalo yoluntu nalapho amanina akusoloko ezotywa njengamaxhoba emontlalo. Ngamanye amaxesha kuye kubonakale ubaxo olumandla ubudlelwane obumandla nobugqithisileyo obukhoyo phakathi koomama noonyana babo isuke kuleyo iba phakathi koomama neentombi zawo.

Kuzisa umnqa oku kucatshulwe ngentla kuba umbuzo ngowokuba zeziphi iimpawu ezifanele esiphi isini? Ingaba uphawu olubhetyebhetye lufanele amanina hayi amadoda kusinina? Ukuba ababhali bafuna ukudiliza ubungqondolukhuni kwindlela abazotywa ngayo abalinganiswa abangamabhinqa kufaneleke kucace ukuba yeyiphi indima emele ukuba idlalwa ngamanina, ingaba oku kubonakalisa indima yawo esekhitshini kuphela? Ukuba amadoda athathwa njengabantu ekumele ukuba bakhusela iintsapho zabo, bathathe indima ephambili yobunkokheli kwimizi yabo nasekuhlaleni ze ibe

luxanduva lwabo ukondla iintsapho zabo, xa ezi ndima zijikwe enziwa ngamanina ingaba oko kubonisa ubumbaxa bengxubevange yeempawu zesini kumanina kusini na.Ngokwa le mbhali zikhethwe kuyo ezi ncwadi oko ayingomnqa kuba bonke ababhali bezi ncwadi babeka imfundo phambili kumanina njengento enokuzisa utshintsho kwimpilo yawo.

4.11 Elokuqukumbela

Ababhali abangamanina ngeli xesha lembhali yasemva kozuzo lwenkululeko yaseMzantsi Afrika babonakala bewabeka kwizikhundla eziphezulu amanina ngokulawula. Kubonakala ingabalinganiswa abanikwe indima ephambili kwezi ncwadi ezifana nokuba babe ngabalinganiswa abayintloko ukuze iziganeko zebali zingqonge bona de liye kuphela ibali. Kubonakala kukho imingeni emitsha abathi abalinganiswa bagaxeleke kuyo, mingeni leyo equka intlungu yokungakhathalelwa kwabo bakuba bekhulelwe. Amadoda avela anikele umva iintsana zawo kunye nabo bangekazalwa wona aduke nelizwe.

Ifuthe elibi lengcinezele lityhiliwe ngababhali nalapho kubonakala kwezi ncwadi zabo kukho imingeni eziswe yimpangelo yasezidolophini ehambelana nemfuduko yamadoda ishiya iintsapho zabwo ngasemva(migrant labour) apho abayeni bashiya amakhaya abo nabafazi ezilalini, ashiyeke amakhosikazi esokola wodwa wona eselizweni. Abafazi basokola bodwa bebhenela kubayeni babamelwane ukusombulula iingxaki zamakhaya. Eli gqudu libhodloza ubunjwano nothando lwamakhaya aNtsundu lubonakele nolwamvila olunganyamezelekiyo. Kubonakele kananjalo ukuba bakuthwaxwa lilizwe la madoda abonakala ekucinga ukubuyela kumakhaya abo becinga abafazi ababashiya ngemva. UBuzani (2015) uyivelela kwinkalo ebingacingelwanga mntu yokuba endaweni yesiqhelo sokufika abafazi bebalindele babamkele beyimipha echutywe yalahlwa abonakala amanina ezele ingqumbo nempindezelo yokuba angamkeleki la madoda. Oku kubonakalisa utshintsho kwindlela amanina acinga ngayo neyahluke mpela kulangazelelo ebulukade lukhona lokwamkelwa kwala madoda angamahilihili.

Kuye kwaxhaphaka kakhulu ngakumbi kwezi ncwadi zeli xesha amanina akhokela amakhaya awo kungekho madoda ezikhulisela iintsana zawo, wodwa. Iintlungu abathe

bahlangabezana nazo kobo buzali bubodwa zibangela ukuba badandatheke emiphefumleni. Ndingabalula uMaDlamini ozibone ephoxwa xa esisa Ityala lentombi yakhe ngokwakhe kumzi wonyana omenze nzima.

Okwesibini UNomanani ubhubha sisifo somhlaza esibangelwa luxinzelelo olumandl apho indoda yamshiya akhulise yedwa abantwana omnye esesuswini. UNoklentyi owazingcwabela yedwa unyana wakhe, uyise engabonakali ndawo. Oku kudandalazisa kakuhle iintlunga amanina ahlangabezana nazo kule mbhali yasemva kwenkululeko. Kungabe ezi ncwadi zibhalwe emva kwenkululeko kodwa awuvakali umfutho wamatshantliziyo wefemayinizimu apho amanina egangqaza ethabatha indawo ephambili ekuziseni ngaphambi iingxaki zawo kusetyenziswa iqonga lopolitiko. Kuzo zonke ezi ncwadi khange kubekho manina athabatha indawo kwezopolitiko, ababhali khange baveze migushuzo yezopolitiki nalapho amanina akhokelayo ukusombulula iingxaki zamnye ngaphandle komxholo wezopolitiko apho kukho unyanzeliso lwamadoda aye kuphangela eshiya amakhaya awo ezilalini. Akubonakali eyilwa le meko ngaphandle kokuzilwela wona xa bezibona bengamaxhoba ayo. Nangona enye yeenjongo yesi sahluko ibikukunika imbeko kumatshantliziyo angamanina alwele inkululeko kweli, ababhali bazinikile izixhobo zokuba ubani ashukume akuzibona elixhoba layo naliphina imeko azilwele njengoBlaze (2015)

Kuye kwabonakala kakulu kubabhali ukubaluleka kwemfundo bayisebenzisa ngokukuo ukuxhobisa amnina ngokuthi abo bebathe bayidelela, bafumana amhlandinyuak ebomini babo ukuze bakubone ukubuyela kuyo kufana noThandiwe, Mhizana.
Kwiziko lezoqoqosho abonakele amanina esiwa evuka ezama ukondla iintsana nokuzifundisa igalelo lawo kwezopolitiko libonakele ngokuthi bazenzele amashishini wabo wokuthunga kunye nokuthenga athengise. La mashishini awo emancinci enjalo engabhaliswanga ndawo okanye ngokusemthethweni abonakale enalo igalelo ekuhlumisemi imeko yezoqoqosho. Oku ikukuxhobisa amanye amanina ngezinto abanokuthi bazenze ukugxotha ikati eziko.

Kuzo zonke ezincwadi kuye kwatyhileka izimo zabalinganiswa abangamanina awomeleleyo, anesibindi, azimeleyo nangenaxhomekeko madodeni ukuze aphile Amanina aye asebenzisa ubukrelekrele bawo bengqondo ukuzikhupha kwiimeko ezimbi

abathe bazibona bekuzo abanye bengaqondi abanye beqonda beqhutywa ngumba wokunyoluka.

Luvele ngamandla uxhatshazo lwamanina lusenziwa ngamaqabane abo ukuquka abayeni ukuya kwabo bahlalisana nabo. Imeko yasekapa iye yabonakal inotshintsho kweyasezilalini apho ezilalini ingabafazi abatshatileyo ze eKapa ingamabhinqa ahlalisanayo engade atshatwe, phofu bekufuna bona ukutshatwa.

Ubungqondolukhuni bokuzotywa kwamanina njengabantu abahlebayo buvelile nakwa babhali kwabonakala iqonga langasemlanjeni lingatshintshi. Oko kubonisa ukuba basekhona amanina asokola ngokuya emilanjeni ukuze afumane amanzi nangona uMzantsi Afrika ukhululekile nje. Iqonga eliye latshintsha lelo langasegoqweni kwaseteynziswa elasemsebenzini apho abainganiswa abangamanina bahlebana khona., Abanye ababhali basebenzise iqonga lokubuthelana ezindlwini nalapho bebonakala becebisana bekhuthanza bethwalisana ubunzima, okuvela kwahluka kukunyembana nomlo oqhubeka kwiindibano zangasemlanjeni.

Umona nokutsalelana ezantsi kwamanina kuphinde kwavela kubabahlai bebonke apho kufumaniseka elinye inina lingalixhasi elinye. Elinye lilimonela elinye de lithenge ootsotsi ukuze libulawe elinye ngenxa yomona okanye liphile kabuhlungu.

Kuyabonakala ukuba ababhali abangamanina bawabeke amanina kwinqanaba eliphezulu ngokubonakalisa ubukrekrele bawo kwindlela abasombulula ngayo iingxaki abazibona begaxeleka kuzo, ngxaki ezo eziphenjelelwa, ugonyamelo lwamadoda oluye lubonakale njengesithethe. Amanina abekwe kwizikhundla zolawulo kwezi ncwadi zontathu nalapho bebonakala bewenza umsebenzi kodwa ungagqibeleli ngokwenkcubeko ebonwa njengesixhobo sokwakha umzi kunye nemontlalo. Kuzo zonke ezi ncwadi kubonakala umtshato usasetyenziswa njengendawo apho kuphehlelewa khona ipatriyakhi.

Kuzo zone ezi ncwadi akubonakali kuvela iingxaki zamanina abonakala ekhubazekile, kunye neengxaki zamanina athandanayo besisini esinye Oku kubonakala ukuba ababhali baye bagxila kwiingxaki zamanina athile hayi ukumela iingxaki zamanina ephela. Bekuyakuvuyisa ukuba zonke ezi ngxaki zambethe amanina zingabonakala zityhilwa ziqanyangelwa nezicwangcisoqhinga ezinokuba zizisombululo ukuze amanina aphile ubomi obungenagonyamelo, ze abahlangabezana nalo bakwazi ukuloyisa.
Awakhange amelwe la manina kusetyenziswa abalinganiswa abanokhubazeko. Loo nto isabonisa owona msantsa kumanina ewodwa ngokungengathi wona awanazingxaki kanti ezawo ziphindaphindwe kasixhenxhe kuba kufuneka bexhomekeke kumaqabane okanye kubanye abantu ukuze bakwazi ukumelana neenzingo

Iingxaki ezambethe amanina ezifana nocekiso kuba ethandana esisini esinye zityhilwe kancinci ngumbhaliomnye uMagqashela (2006) nalapho abonakalisa intlungu yokungamkeleki kwalo mba luluntu. Kubonakala isisithuko kananjalo ze nomninivenkile wokutya ayibone njengento enokubangela ukuba alahlekelwe ngabathengi nabaxhasi xa enokuyivumela iqhubekeke. Oku akuxolisi kuba kulapho kuvela khona uxhatshazo nocekiso lwamanina athandana esisini esinye.

Kwakwezi ncwadi kubonakale kuphawuleka umsantsa okhoyo kumanina azizifundiswa nalawo angafundanga, umsantsa kumanina asezilalini kunye nalawo asezidolophini. Amanina asezilalili angafundanga ingawo azisa ucinezeleko kumanye amnina ngokuthi afune kuphunyenzwe intlalo yogonyamelo abayincanca emabeleni bona, nalapho kubonakala becinga ukuba iyindlela eyiyo yokuba inina lizibone lisomelele likwazi ukumelana neengxaki ngakumbi ezomzi. Kubonakala ingawo phambili anyanzelisa olu gonyamelo lwamadoda kwamanye amanina. Kubonakala ingawo ayichasileyo imfundo kumantombazana nalapho bayibona ngamehlo wamdoda wokuba ingabangela ukuba badelele bangahloniphi mzi. Ikwalelinye inina elingafundanga neliselalini elibona kufanele ngokuqhutyekekwa kokubonela nalapho ililo elicenga intombi ukuba yamkele ukutshatiswa ngenkani kumfana angamaziyo nangamthandiyo.

Oku kungangumqondiso wokuba amatshantliziyo eiemayinizimu engakhange abaxhobise ngokukuko amanina asezilalini. Oko kuthi igxila ekuphuhliseni nasekujoliseni kwiingxaki zamanina asezidolophini nafundileyo endaweni yokubandakanya onke amanina ngakumbi lawo angakwaziyo ukuzimela nokuzithethela kuba imfundo inqongophele. Oku kubonisa ukuba kufanele ikhona ingcali yefemayinism emele amanina angafundanga nasezilalini asaphila impilo yobukhoboka nobucaka ezandleni zamadoda awao kusetyenziswa igama inkcubeko nentlonipho njengesixhobo sokuqhusheka ugonyamelo nempathombi yamanina.

Ngokwale mbhali kubonakala ababhali abangmnanina bekususa ubungqondo lukhuni olwambethe amanina nalapho uluntu lubanyanzela baphile impilo efunwa nekholisa uluntu hayi ezabo izidingo. Amanina asoloko ezotywa njegababulali bamadoda ukuzuza ubutyebi nanjengoko kubonakala kuxhaphakile kumabhali abangamadoda xa ezoba izimo zabalinganiswa abangamaninana, nalapha kwezi ncwadi zikhethiweyo umbhali uMadolo ubonakala ebusebenzisa obu bungqondolukhuni xa umlinganiswa uNozigigaba ebulala umnakwabo kunye nenkosikazi yakhe ukuze azuze ubutyebi bamashishini wabo. Oku kungqinwa yindlela umtshato usetyenziswe ngayo endaweni yokuba liqonga lengcinezelo nogonyamelo lwamanina ngamadoda kubonakale izitya ziphethukile ingamanina atyhalela kwimigomo yengcinezelo.

Kubonakala esekhona nalapha amanina asengela phantsi amanye ngenxa yomona umzekelo kwincwadi kaMagqashela uKhululwa ongumzala kaNandipha ubonakala emenzela amayelenqe ukuze akwazi ukuthwalwa yindoda angayifuniyo. Oku kutsalelana ezantsi kwamanina kubonkala kuzo zonke ezi ncwadi nokuba ibhalwe kweyiphi na iera. Nakwincwadi kaMayosi (2003) inina elinguPhumla lijongela phantsi elinguLizeka nalapho azele umona wokuba uLizeka ethandana noSivuyile nafuna ibe nguye kuba esithi bakumgangatho olinganayo ngemfundo. Iinzame azenzayo zezokuphoxisa ngaye eluntwini ukuze ahlazeke nezokumnyoka endaweni yokuphakamisa uthando kwisoka elinguSivuyile nalapho kubonakala engaphumeleli.

Kwincwadi kaBuzani (2015) inina elingumakazi kaThandiwe noMhizana uNoklentyi naye ubonakala engumlinganiswa otsalela ezantsi amanye amanina nalapho abona ukuba bafanele kukwenda ukuze azuze imali ngawo endaweni yokufunda. Nomamazala kaThandiwe naye ubonakala emtsalela ezantsi ebonakalisa umona nokungamxhasi uThandiwe ekubeni eshiywe yindoda esemncinci waza yena washiyeka ekwimo yoxinzeleko mo leyo ebangele ukuba aphulukane nosana lwakhe eluzala. Akafumani nkxaso ingephi kumamazala nalapho athatha isigqibo sokuqhwesha aye kufuna umyeni wakhe.

Ukuhleba kwamanina isekokona kutshila phambili nekubonakala kukhona kubabhali Oku kuzisa okuthi amanina aya kuzisombulula iingxaki azawo mhla nokujika la maqonga endibano zawo abe ngamaqonga okuxhasana nokucebisana. Ngamanina kuphela hayi ukubandakanya amadoda anokuzisa izisombululo kwiingxaki ajongene nawo ezifana nogonyamelo kunye noxhatshazo. Ababhali amangamanina azamile ukwenza oku kwiincwadi zawo kufuneka iyinto yesiqhelo kuwo onke amaziko abonakala enolawulo lwamabhinqa.

.

Ndiyakungqina okuxelwa ngu Currey ukuba:

> Uluvo lukaCurrey's (1987) luthi*: One of the commitments of the female writer should be to the correction of these false images of the woman in Africa. To do this, she herself must know the reality of the African woman, must know the truth about African women and womanhood* (Currey,1987:8)

Oku kungentla kubonisa ukuba ngamanina anokuzichaza ngcono iingxaki zawo, indlela avakalelwa ngayo kuba oko kuqhutywa ngamava, atsho akwazi ukuxhobisa amanye ukuze angaphindeleli kwiimpazamo zawo. Amanina angenza ngcono ukulwa utshaba oluwagqongileyo logonyamelo noxhatshazo, abulale nya ugxekwano oluphakathi kwawo, ze kugqame ubumbwano nokuthwalisana iinzima.

ISAHLUKO SESI-5

IMIXHOLO NEMIXHOLWANA ABAJIKELEZA KUYO ABABHALI ABANGAMANINA (1976 -1988 KUNYE 1998-2015)

5. 1. INTSHAYELELO

Esi sahluko siza kugxila kwimixholo asekeleze kuyo ababhali abangamabhinqa kwiincwadi ezikhethiweyo zesiXhosa.Le mixholo iza kube ikhatshwa yimixholwana efumaneka kwincwadi leyo. Le mixholo nemixholwana iza kube ithelekiswa ngokwamaxesha eembali ezikhankanyiweyo kolu phando ixesha lasemva kongenelelo lobuKoloniyali, phambi kwenkululeko yeli loMzantsi Afrika nasemva kwenkululeko yeli loMzantsi Afrika. Iinjongo zokuphononongа le mixholo nemixholwana kukukhangela ukuba lukhona kusini na utshintsho kwimixholo nemixholwana ngokwala maxesha embhali. Kulapho kuya kubonakala ukuba liyavakala kusini na ifuthe leifemayinizimu kumanina abangababhali. Le mixholo nemixholwana iza kutyhileka xa kuhlalutywa isimbo sombhali kujongwa uchongo magama, ulwimi alusebenzisileyo nendlela olusetyenziswe ngayo okanye injongo yokusetyenziswa kwayo kunye namagama atyhila imifanekiso enjongo ikikusondeza umfundi wencwadi kumyalezo wakhe.

5.2 Inkcazelo ngomxholo

Umxholo yile nto ishukuxwa ngumbhali yeyona nto isuse umbhali ukuba abhale incwadi yakhe, nto leyo ebonakala njengomyalezo wombhali. Umxholo ubonakala ingulaa msonto uthungela ibali lonke.

UPretorious & Swart (1982:4) bawuchaza enjenje umxholo

> *A theme is the message which is embedded in the story. He further states that it is the interpretation of life as conveyed by the story as a whole.*

Uvakala kakuhle xa eyibona njengendlela ababhali abatolika ngayo ubomi okanye iindlela zokuphila ukuze kwazeke ukuba nangona kuye kuqikelelwe abalinganiswa kunye neendawo kodwa umyalezo wona wombhali usekelezwe kwiimeko zokuphila kwabantu.

Kubabhali abangamanina kulindeleke ukuba bagxile kwiindlela zabo zokuphila zemihla ngemihla ukuze imiyalezo yabo ibe liyeza kunye nethemba kumanye amanina. Umzekelo kwincwadi kaBuzani (2015) uBlaze ubonakala emgumlinganiswa gqibi, izinto neempazamo azenzayo zokuzithandisa esokeni elinguMelumzi zimenza abe nenzondo ekugqibeleni nalapho aye aziphindezele ngokuthi alidubule isoka elinguMelumzi libhubhe ukuza bangalizuzi bobabini noThandiwe. Thandiwe naye impazamo yakhe yokuvumela ukutshatiswa esemncinci nguninakazi kuba engenabazali ze indoda imshiye iye kutshipa eKapa kubonakala ephethuka kwezo mpazamo nalapho abuyele esikolweni.

UCohen (1973) naye uyawungqina lo msonto werhali ulithungela lonke ibali oko kukuthi lo mxholo ukuze ucace kufuneka ubonakele kuzo zonke iziganeko zebali.

> *Cohen describes a theme as the essential meaning or main concept in a literary work* (Cohen ,1973:198).

USatyo yena (1981) uwuchaza umxholo njengengcamango esentloko elithungela lonke ibali. Ucacisa athi uya kuthungela abalinganiswa ngokuthi izinto abazenzayo okanye ezibahlelayo zisetyenziswe ukuphuhlisa loo ngcamango. Ngumcamango oye uthungelane nesimo sentlalo, isakhiwo sebali, isimbo sombhali kunye nolwimi ngokuthi kuqaqambe okanye kutyhileke umxholo lowo.

Umxholo sisixhobo esisetyenziswa ngumbhali ukudlulisa umyalezo wakhe, ungumsonto othunga okanye orhintyela ibali lonke.

> *A theme is a universal idea, lesson, or message explored throughout a work of literature. One key characteristic of literary themes is their universality, which is to say that themes are ideas that not only apply to the specific characters and events of a book or play, but also express broader truths about human experience that readers can apply to their own lives (Frank,1987: 47)*

NgokukaFrank (1987) kuyaqapheleka ukuba ababhali abaninzi baseAfrika abangamadoda bajikeleza kwimixholo emalunga nemontlalo, imbhali kunye neemo zopolitiko kune mixholo emalunga namava awo okanye emalunga neemeko zamakhaya.

Nangona kukho iincwadi ezibhalwa ngamanina ezichongiweyo kolu phando kodwa abalinganiswa abangamanina asajikeleze ngabalinganiswa abangamadoda kuba ibaziintombi zootata, amakhosikazi amadoda okanye umama wendoda kodwa ke nangona kunjalo baneengqondo neengciza zabo ezhlukileyo kumadoda lawo kananjalo baxhinele ukuphila ubomi obungacakwa ngamadoda.ucacisa enjenje:

> *Until recently most African novels have been written by men, who tended to focus on social, historical and political issues rather than on personal or domestic themes. Even though the novels to be analysed are written by women, the characters in them are defined by their interactions with men, that is, they are someone's daughter, wife or mother, but nonetheless they have a mind of their own and are determined to live life without being enslaved by men (Frank,1981:49).*

Olu thelekiso lweziwa nguFrank(1981) lwemixholo yamadoda kweyamanina lubonakala lunyanisile kuba ababhali abangamadoda bathanda imixholo ekekelele nephehlelela inkcubeko okanye amasiko nezithethe apho kubonakala kuphakanyiswa ugonyamelo lobudoda. UTamsanqa (1958) *kuBuzani Kubawo* utyhila umxholo wokuphelelwa kwesiko lokubonela lixesha. Uluma evuthela kuba engafuni kubonakala eligatya ngokupheleleyo. Oku kuye kwahluka kuBelebesi (1976) nalapho eligatye ngokupheleleyo de wenza intlekisa ngalo nalapho endaweni yokuba uNongxaki afakwe umsesana lisoka atshatiswa nalo nalibonelwe ngunina nodadobawo umsesana uwufakwa lisoka alithandayo kungaqondwanga kaloku abatshati abazani zange babonana.

Abanye ababhali abangamadoda bathanda ukujikeleza kwimixholo yokubulawa kwamadoda bebulawa ngabafazi ngeenjongo zokwenza okanye ukuzuza ubutyebi umzekelo kwiNoveli kaKula (2008) *Inkawu idliw'ilila* uNompumelelo noThantaswa babulala amadoda wabo ukuzuza ubutyebi. Kuyohluka kumanina kuba umbulali ongumfazi ubulala isizalwana esingumtshana wakhe ngeenjongo zokuthathela kuye amashishini umzekelo. kwidrama kaMadolo(1998) apho uNozigigaba abulala uLungile nenkosikazi yakhe ukuthathela kuye amashishini wakhe Kwincwadi kaBuzani umlinganiswa onguBlaze ubulala iqabane lakhe kuba belimkhohlise ngokumthanda nangomtshato enkomponi eKapa kanti emakhaya linomfazi, indlela aziphindezele ngayo

kukulidubula iqabane lakhe libhubhe.

Imixholo ngamanye amaxa yahlulwa kabini ibe ligama okanye isivakalisi. Xa iligama lelo elishwankathela ubuncwadi bonke umzekelo umxholo wothando, urhwaphilizo, uxolelo, wopolitiko okanye intlungu kanti isivakalisi somxholo sigxile ekubeni itekisi ithini ngesihloko soncwadi. Umzekelo igama eliqulathe umxholo kwincwadi ethile ingaluthando kodwa isivakalisi singathi uthando oluhanahanisayo luyingozi.

Imixholo ayingqali isoloko ifihlakele nalapho umfundi kufuneka ahlalutye incwadi esebenzisa izixhobo zohlalutyo ukutyhila umxholo lowo. Ababhali bangasebenzisa uphindaphindo lwesiqwenga nesifana twatsa nesihloko sencwadi, siphindaphindwa kwincwadi yonke, oko kubizwa imotifi.

5.3 Ubuchule bokuwuqaphela umxholo (*Identifying Themes)*

Ababhali abaninzi basoloko bejikeleza kumxholo omnye wencwadi okhatshwa yimixholwana eliqela. Lo mxholo ufumaneka emva kohlalutyo lwencwadi kusetyenziswa isakhiwo nesakhiwana sebali, ukhetho magama kunye nendlela ababunjwe ngayo abalinganiswa. Ukuwuqonda owona mxholo wencwadi kufana nokuqonda ngokupheleleyo incwadi okanye itekisi leyo. Kulapho kusetyenziswa zombini iintsingiselo eyentsusa kunye nefihlakeleyo. Nangona ababhali bewazi owona mxholo oqulathwe yincwadi leyo kodwa abawuchazi pahaha koko bayekela kubafundi bencwadi ibe ngabo abawuchazayo emva kokuba benze uhlalutyo. Yiyo loo nto abafundi bakusoloko besohlukana kumxholo wencwadi enye kuba zininzi izinto ezingunobangela woko nezifana nemvelaphi yomfundi, amava wakhe kunye nolwimi alusebenzisayo. Le mixholo ibhebtsisa okunyathelwe ziingcali ezifana nofrank ukuba umxholo ungamava wamanina.

Esi sakhono sokubhala samanina sincedisa kakhulu ekuqondeni indlela amanina avakalelwa ngayo ngakumbi lawo angakuthandiyo ukuthetha nanesimo esifihlakeleyo (introvet) Kukule mixholo apho kuthyileka khona ubukrelekrele bamanina nendlela asebenzisa ngayo uncwadi ukuzisa imixholo nemiyalezo ebekela amanina kwindawo

yawo ephezulu. Asinto yokuba ayenzelelwa amanina ngamanye amanina koko kukuvuma ukuba inina lifanelwe yindawo ekwinqanaba eliphezulu ngenxa yeemeko ezinzima aphumele phantsi kwazo.

5.4 Izixhobo zohlalutyo ezisetyenziselwa ukutyhila umxholo

Imiqondiso, uphindaphindo lwesiqwenga kwincwadi yonke kunye nophindaphindo lwebinzana olungaxhaphakanga njengokufanayo nemotifi umzekelo wemotifi kwiincwadi *uBuzani Kubawo* ngu W K Tamsanqa (1958) nencwadi *Indlal' inamanyala* nguMalati(1994) ezi ziqwenga zibonakala ziphindaphindwa kwincwadi yonke nalapho umbhali kubonakala imgumxholo ajikeleza kuwo. Ezi zezona zixhobo ezisetyenziswa ngababhali ukugxininisa imixholo ukuze umfundi wencwadi angadideki ukuwuqaphela afumane nowona myalezo wencwadi. (https://www.litcharts.com/literary-devices-and-terms/theme)

5.5 Imixholo ajikeleza kuwo amanina kwiincwadi zawo.

Abalinganiswa abangamabhinqa kuncwadi babunjwe ngendlela engqukuva nekholelekayo. Baba nezimo eziguquguqukayo nanjengaye naliphi na inina. Icebo elininkwa bababhali abangamanina lelokuba xa bezoba abalinganiswa mababazobe bafane nabo ukuqinisekisa ukuba ngumlinganiswa wokwenene hayi owasentsomini. Abafundi bencwadi bazibandakanya nabalinganiswa ngeempazamo zabo kuba wonke umntu uneempazamo zakhe ebomini. Umbhali kufuneka angalibali ukukhankanya izinto azaziyo ngokwamava wakhe xa azoba umlinganiswa ukuze acinge njengomfundi wencwadi aphinde acinge ngokomlinganiswa.

> ULawrence () uphefumla enjenje xa anikeza amanqaku malunga nendlela ubani angabumba abalinganiswa abazintloko kuncwadi:
>
> *Allow your character to express herself, especially in the opening of your novel. Let the character be who she wants to be.*

This does not, in any way, mean that you must write in first person. It just means that you need to write scenes that express who your character is, right away. Hook those readers and allow them to love, or at least be intrigued by, your main character. Remember to show, not tell, and steer clear of too much description. https://www.universalclass.com/ women's fiction themes

Esi sakhono sakhe siya kuncedisa amanina ekubeni basebenzise usiba lwabo ukunqanda uxhatshazo kumanina. Kudingeka isakhono esisiso sokubhala ukudakanca oko kungumngeni kumanina, ukuze isizwe sonke singonwabi amanina engonwabanga.

5.5.1 Umxholo ongoThando

Iincwadi ezibhalwe ngamanina zibanesiphelo esiyolisayo ngakumbi ezo zinemixholo eyakhayo ekekelele kuthando, ithemba kunye nokusuka kwiqondo lobungento ukuya kwelo lobutyebi. Owona mxholo uthandwa kakhulu ngamanina angababhali ngulowo wothando okanye wokufumana uthando. Ndiyangqinelana noku phantse zonke iincwadi ezikhethiweyo kugqubа uThando phakathi kwaye lulo oluphumelelayo ze umona nokungcola kungaphumeleli. Umzekelo Uthando lokwenene lukaTozi noChumani.

Kumabalana amalunga nothando kubonakala iimvakalelo zabalinganiswa zisendela kakhulu, libonakale ibali likholeleka. Kuphinda kube khona abanye abalinganiswa babonakala bedwala bethandana namadoda angalunganga de ekugqibeleni bafumane oondofanabo. Okunye okuqaphelekayo yiminyaka yabo abalinganiswa abasetyenziselwa ukuphuhlisa uthando lokwenene, ababhali bayathanda ukusebenzisa abo bangamaqina. Okugxixiniswa kuko yindlela abazisombulula ngazo iingxaki abahlangabezana nazo kwezothando neziye zikhokelel kwisiphelo esimnandi. Umzekelo kwincwadi kaMayosi (2003) umxholo ophambili ngulowo wothando lokwenene oludiliza zonke iznto nemiqobo ekhoyo endleleni njengothando lukaLizeka noSivuyile apho uLizeka abonakala esenzelwa iyelenqe lokuba aliwe lisoka alithandayo nelade lamenza

nzima kuba iimeko zamakhaya zingafani abazali besoka bengamfuni nokumbona, ukhangela iindlela eziqolileyo zokusombulula intsindabandala azibone ekuyo nalapho ekugqibeleni kuphela inguye ophumelelayo ze uPhumla onomona nongcolileyo angalifumani isoka elinguSivuyile.

Uthando olungahanahanisiyo oluphakathi kwamanina lungasibeka isizwe esiNtsundu kwimontlalo engenalo uxhatshazo noba ngolwaluphina uhlobo. Kungaphiliswana ngoxolo ukuba amanina angabeka uthando phambili kudilizwe umona ongoyena ugqibe amandla wamanina ekuthi ajongane notshaba oluluxhaphazo nobucaka. Uthando lunamandla wokoyisa ububi namadoda angayeka ukunyanzelisa ugonyamelo khe kuphakanyiswe uthando ngumntu wonke. Uthando luqala lutyalwe ekhayeni kubantwana bakho ukuze baphume balutyale kwabanye kwande isizukulwana esiphehlelelwe luthando hayi ububi .

5.5.2 Umxholo ongethemba nonyamezelo

Bonke aba bbabhali beencwadi ezikhethiweyo babonakala besebenzisa imfundo njengento ezisa ithemba kwimpumelelo yamanina. Bonke babeka imfundo phambili ngelithi yiyo eza kubasusa kubucaka bamadoda ze azimele angaxhomekeki kumadoda.

Kwezi ncwadi imixholo apho ababhali bethe gqolo bejikeleza kuyo yileyo kubonakala ezungula ulonwabo. ngakumbi abo ingabalinganiswa abaphambili. Kulapho babonakala bekwintsokolo enzima ngokwendlala okanye ngokwemeko yasemzini yokungamkelwa okanye ukungafunwa kunye nemeko yoxhatshazo ngokubethwa liqabane okanye umyeni. Kuwo wonke loo manzithizithi kuye kubeko iinzame ezenzekayo nezimkhokelela kulonwabo ekupheleni kwebali. https://www.universalclass.com/ women’s fiction themes Lilonke kubalulekile ukuba ababhali babe nobuchule bokudlulisa imiyalezo yabo ngokukhetha imixholo enikeza ithemba nekholelekayo. Omakuhlale engqondweni zababhali kukuba umfundi wencwadi ulindele ukubona umlinganiswa anako ukuzibandakanya naye nokuba kungento encinane kodwa makabe ngumlinganiswa gqibi ngakumbi ngendlela asombulula ngayo iingxaki ahlangabezana nazo ebomini.

Nangona amanina athanda ukubhala ngemixholo eyonwabisayo kodwa ikhe ibekhona imixholo apho inina libonakala liphumela ezintweni zingqongwe ziingxaki ezimandla yimixholo leyo equka, uxhatshwazo lwamanina nabantwana, indlala nentsokolo, uqhawulomitshato kunye nezinye iinzima ekupheleni kwebali abaonakala eseyisa kwanto engumqobo endleleni yawo. Umzekelo uNandipha kwincwadi kaMagqashela (2006) kunye nencwadi kaBuzani (2015) umlinganiswa onguThandiwe noBlaze abaphumela kwiimeko zoxhatshazo oluphenjelelwa yinkcubeko kunye nosebenzo lwamadoda kude namakhaya.

Mayingalibaleki eyokuba ezona njongo zokubhalwa kweencwadi ngamabhinqa kukunika ithemba kubafundi bencwadi. Kulapho kufuneka benikwa umyalezo wokuba nokuba kungakubi kuthini likhona ithemba lokuphuma kuloo ngxaki ngokufunda kwizenzo zabalinganiswa. Umzekelo kwincwadi kaMagqashela (2006) nalapho uNandipha enikeza ithemba kumanina athe axhatshazwa ngokwesondo zizizalwane eselula ze abe zizisulu kokuba abonelwe abayeni beselula zizizalwana kube bengesenabazali. Ukumela kwakhe into ayifunayo angancami de ayizuze, afumane nondofanaye kuloo manzithinzithi obomi ze onwabe oku kutyhila umxholo othi kukho ulonwabo emva kwembulaleko nonyamezelo.

5.5.3 Umxholo ongoxhatshwazo lwamabhinqa

Ukuxhatshazwa kwamabhinqa kuphakanyiswa kakhulu ngababhali abangamanina ngeenjongo zokuphuhlisa nokukhulisa abo banokuthi bazifumane bekwingxaki efanayo nabalinganiswa beencwadi zabo. Kwincwadi kaBuzani (2015) kubonakala amabhinqa afana noThandiwe exhatshazwa ngokuthi endiswe eselula kakhulu ngeenjongo zokuzuza imali. Umlinganiswa onguBlaze naye uzibona exhatshazwa ngokwasezimalini nasemphefumlweni xa azibona ephangelela indoda enguMelumzi emthembise ngokumtshata kuba benabo nabantwana abathathu, imali ebekumele ukuba yondla abantwana bakhe abasokola kunina uyinika uMelumzi, Melumzi lowo uyithumela ezilalini emfazini. UNokleintyi naye uzibona exhaphazeka ngumyeni wakhe amshiya ezilalini ayokuhlalisana eKapa nalapho imali yendlu ayinika iqabane lakhe elitsha laseKapa.

Kwincwadi kaMagqashela (2006) Uxhatshazwa ngokwesondo eselula ngutatomncinci wakhe. Akanabazali ukhuliswa ngutatomncinci nomama omncinci wakhe kabuhlungu, ukhutshwa esikolweni ukuze atshate nesoka angalithandiyo uZolani, uyalwa alifulathele ikhaya akhuliswa kulo ayokuzifunela umsebenzi ulwa ngandlela zonke ukuba angatshatiswa neli soka ekugqibeleni aphumelele ngokufumana isoka alithandayo, imfundo ekudala eyinxanelwe nolonwabo ekudala elulangazelela ebomini bakhe.

Le yindlela ababhali abenza ngayo isimbonono sokuba kwanele ngoxhatshazo aluncedisi mntu koko kushiya abantwana beziinkedama abanye bezicekisa becekisa nabantu ababangqongileyo baze bazimisele ukumosha endaweni yokuncedisa ukwakha. Siphila kwixesha labantu abanemisindo, zonke iindidi abatsha, amanina nabadala, oko kubangelwa kukutshintsha kwemeko zokuphila ekuhlaleni nalapho imithetho ibekelwe phambili endaweni leyo yamasiko nezithethe ezixhatshazwayo.

5.5.4 Umxholo ongowokunyoluka

Kwincwadi kaMadolo umxholo ophambili ngulowo wokunyoluka norhwaphilizo apho UNozigigaba afunela kuye amashishini omnakwabo naxolele ukuthenga ootsotsi ukumbulala ukuze awafumane neemali zeinshorensi. Ngelishwa izinto azihambi ngohlobo ebecwangcise ngalo nalapho afumanisa ukuba imali akakwazi kuyifumana yelifa kuba ibhaliswe ngomntwana. Ukuphuma kootsotsi etrongweni bonda ngaye bamhlabe bambulale kuba engazange abanike imali awayebathembise ngayo.

Kuphela kwencwadi yombhali uMadolo ebonisa icala elibi lomlinganiswa oyintloko, uMadolo ngoyena mbhali mncinci ngokweminyaka xa kuthelekiswa nabanye ababhali. Ubonakala kule ncwadi yakhe esoyama kubungqondo lukhuni obuxhaphake kubabhali abangamadoda nalapho amanina ebulala ukuze azuze ubutyebi. Ukusebenza kwengalo yomthetho ukuze umthetho woyise ububi kubonakala kuphela kule ncwadi yakhe.

5.5.5. Umxholo ocela umngeni kwinkcubeko ephehlelela ugonyamelo nobucaka

Ababhali abangamanina babonakele besebenzisa usiba nobukrelekrele bawo ukucela umngeni kumasiko nezithethe aphembelela ubucaka kumabhinqa nalapho amadoda abonakala enikwa imvume yogonyamelo. Kwincwadi kaMagqashela (2006) uNandipha umlinganiswa oyintloko oyimanejala yendawo ethengisa ukutya, ubonakala ezilwela kwisoka elifuna ukumthwala ngelithi akalithandi kananjalo ufuna ukufunda kunokutshata. Utata omncinci nomama omncinci kunye nentombi yabo uKhululwa babonakala beyiqhwabela izandla le nto yokuthwalwa kwakhe de uKhululwa enze iinzame zokuncedisa isoka eli ukuthwala, akaphumeleli tu ngenxa yamandla anikwe wona ngumbhali.

> *This is especially true for women who are either unable to have children or who choose for diverse reasons not to. In patriarchy, the woman's body is hardly hers, her reproductive capabilities and biological functions are subject to constant scrutiny and appropriation for patriarchal gains. Hence, one of the worst fates that can ever befall a woman in patriarchal society is the inability to bear children. Childless women suffer unbearable vilification and endure various accusations including witchcraft, sexual recklessness, and serial performance of abortions. They are derided and labelled as failures of womanhood, and their femininity is questioned. (Opala,2016 :82)*

Kungeli thuba ke amatshantliziyo angamanina athe eza nefemayinizimu yoomama ebizwa imotherism ukuphicotha nokunqanda oku kunyeliswa kungaka kuhambelana nesibeleko senina ngengathi xa atshatayo unikisa ngesibeleko sakhe ekuzuzweni kweenkomo likhaya.Le femayinizimu inyanzelisa ukuba amanina azi ukuba izibeleko ziyinxalenye yemizimba yawo ukuba amadoda awakwamkeli ubukrelekrele obusebuchotsheni bala manina, awamameli okuphuma kwimilebe yawo mawangazikhathazi okanye alawule izibeleko zamanina, umzimba wenina mawuhlonitshwe wonke ukuqala ebuchotsheni , imilebe kunye nesibeleko eso.

Ubani angothuka ukuba unokufumanisa kusekho iindawo kweli laseMpuma Kapa apho amantombazana aselula athwalwayo, ethwalelwa amadoda amadala kakhulu,abanye

banikelwa ngoonina babo kweli nyala ngelithi bafuna ukubashiya endaweni bakubhubha.Oku konyelisa kakhulu kuba yonke le nto yenziwa egameni lesiko ibe ingelosiko isisithethe nesaphelelwa kudala ngokomgaqosiseko weli.isiko nathi xa egqithela kukuxhatshazwa kwamasiko nezithethe.

Umzekelo kwincwadi kaMagadla (1992) uTozi ubonakala engcungcuthekiswa ngumazala uMaMqoma kuba engafumani bantwana, usiwa kumaxhwele angazanga wasiwa kuwo ngumhakhulu wakhe, maxhwele lawo aphela engamaxoki kuba zonke izinto namayeza aye wawanikwa engakhange asebenze. UTozi uphela ethandana nenqununu yesikolo sakhe ukuze akhulwelwe nalapho umyeni uChumani sele efumene ingxelo kugqirha yokuba nguye ongenanzala konke oku kwakhokelela ekuzibulaleni kukaChumani.

Isiko lokubonela nalo liye lasengelwa phantsi nguBelebesi(1976) kwincwadi yakhe nalapho isoka ebelibonelwa uNongxaki ngunina nodadobawo liphela lisiba ngunopopi ecaweni ze elona soka alithandayo uNongxaki uSomzi labonakala lingena ngesithuthi lisiya ngqo ecaleni kukaNongxaki kwathi kuba uNongxaki nesoka alibonelwayo bengazani lacinga ukuba liwele likaNongxaki kanti hay lelona soka alithandayo batshatiswa kungaqondwanga mntu abantu baqaphele xa bephuma ngesango beshiyiselwa ngothuli wagcagca uNongxaki nomyeni wakhe amthandayo kungakhange kukhutshwe kwalobola leyo. UWebster kwisichazi magama ulumkisa ngelithi akufunekanga abantu basebenzise inkcubeko njengento yokusithela xa befuna ukwenza izinto ezimbi. Uchaza athi amalungelo abantu awanakubekwa esichengeni kuba kusithelwa ngenkcubeko, uthi akukho nanye into yenkcubeko enokunika isizathu sento yokubethwa kwababafazi; ukuphatha gadalala abantwana; ukuvumela abantwana batshatiswe ngenkani; babonelwe amasoka nabafazi okanye bangenwe xa umyeni ebhubhile.

5.5.8 Umxholo ngeengxaki zamanina emva kongenelelo lobuKoloniyali

Dwakwel, Ada (1995) ubona ukuba eyona nto ivuyisa amanina kukuziva ekhululekile hayi kumadoda kuphela koko nakubagonyameli bengcinezelo. Yiyo loo nto uya kufumanisa ukuba ababhali abaninzi abangamabhinqa ajikeleza kwimixholo ehlasela nezisa

izisombululo kwiingxaki zamanina ezathi zafika emva kongenelelo lobuKoloniyali eAfrika. Oku kubonakala kumbhali waseAfrika uBuchi Emencheta (1979) nalapho incwadi yakhe *Joys Of Motherhood* enempembelelo emandla yefuthe lobuKoloniyali, kulapho aphuncuka kuxhatshwazo lomyeni wakhe kuba engazali ze athi akufika ekhaya abuyise kwimpilo adibane nesoka athe wazala kulo, kulapho aphehlelela kakhulu imfundo kunye nempucuko yaseNtshona ukuze abantwana bakhe bazize ulonwabo awayengazange aluzuze yena. Yiyo loo nto ufika namanye amabhinqa esebenzisa ngcono impucuko yaseNtshona ukulwa amasikho nezithethe aphembelela ipatriyakhi.

Oku kwabonakala elitshantliziyo uBuchi echwethelwa kude ngababhali abangamadoda ngendlela athe wamzoba ngayo umlinganiswa ophambili olibhinqa. Olu chwethelo bucala ukuba kube nzima nokuba iincwadi zabo zipapashwe kuba zibonwa njengezigatya inkcubeko ngenxa yokukekelela kwicala labalinganiswa abangamanina abaxhatshazwa nabanyhukulwa ngamadoda nabantu bomzi ngesizathu sokungazali. Aphela ewutyhila unobangelo wokungazali ewoyamanyisa nendoda hayi ibhinqa.

IMIXHOLWANA

Kwalapha ebalini umbhali uye afakele isakhiwana sebali apho kukho abalinganiswa abaphambili abaye bagugutheke nombandela othile osecaleni kodwa ulikhonkco kwibali liphela. Kulapho kuvela imixholwana

Kwibali ngalinye kubakho isakhiwana sebali elingasukanga kuyaphi kule nto ibali lingalo babakhona abalinganiswa abatsha kwesi sakhiwana abaxokonyozelwe kwabo baphambili besakhiwo esingundonqo. Esi sakhiwana sakusoloko sinomxholwana waso. Lo mxholwana wohluka kulo mxholo webali lonke ngokuba wona uphelela phakathi lakufikelela esiphelweni. Isakhiwana selo balana naso siphelela apho Incwadi ke nganye ixhomekeka kwisimbo sombhali ingafumaneka ibe liqela emixholwana ixhage umxholo, okubalulekileyo kukuba ingathukani noyena mxholo webali

5.5.5 Umxholo nemixholwana ngokwamaxesha eembali zeencwadi ezikhethiweyo

5.5.5.1 Kwincwadi kaBelebesi (1976**)**

UBelebesi kwincwadi yakhe uNongxaki Nezakhe ugxile kumahla ndinyuka kaNongxaki nalapho aphehlelela ukubaluleka kwemfundo kumntwana oyintombazana. Umxholwana wothando uyavela xa uNongxaki athandana ze atshate noSomzi ebaleka isoka alibonelweyo ekhaya. Umbhali kule ncwadi usebenzisa uburharha ukugxeka nokuphuhlisa ukuphelelwa kwesithethe sokubonela. Nalapho kubonakala imfundo itshotsha entla isiko linganazwanga. Umzekelo Ukutshata kukaNongxaki noSomzi ekubeni umtshato nelobola iyeyomfana abonelwe yena, ishiya abantu bethe manga ukuba lo mfana uSomzi adelele umtshato nomfundisi otshatisayo, ze akhuphe iringi yakhe afake yona endaweni yomfana okhupha eyakhe. Oku kubonisa ukungaxatyiswa kwesithethe sokubonela kuba bobabini abatshati bengazani bengazange babonana.

5.5.5.2 Kwincwadi kaMagadla (1992)

UMagadla (1992) kwincwadi ethi *Isazela sidlumniniso* umalunga nokunganyaniseki emtshatweni nongunobangela woxinzelelo abafazi abafakelwa lona bakungazali emzini. Umxholwana wothando nawo ngowona uqaqanjisiweyo kule ncwadi nalapho uTozi ethandwa ngokukuko ngumyeni wakhe nangona engazali, emxhasa eme ecaleni kwakhe sele esisithuko kuninanzala. Omnye umxholwana ngulowo wamagqirha abubuxoki nalapho kubonakalwa kuqhathwa uTozi ligqirha elimnike izinto nemiyalelo yokubaenze izinto eziza kubangela ukuba thwale umntwana.

5.5.5.3 Kwincwadi kaDazela (1988)

Kwincwadi kaDazela (1988) apha kuqaqamba umxholo wokulahla imbo yakho ngophoyiyana, apho uChuleza athi phithi nguJoel eshiya uQhakazile omthandayo kanti uzifaka kumgulukudu ongenamva namphambili. Uphuncuka ekubethweni nokubulawa nguJoel akuba eve konke ngaye. Umxholwana wothando olucalanye nawo uqaqanjisiwe apho uQhakazile abonakala enothando lokwenene ngakuChuleza ze uChuleza yena

yena abe engenaxesha lakhe ethe phithi nguJoel. Omnye umxholwana ngulowo womona, nalapho uPhembeshiya ebonakala kumntu wonke ngomona mhla avuya aqikileke xa kuphoxeka unina kaChuleza yindoda emlobole ngemali engephi. Omnye umona wakhe udula xa azama ukutyisa uChuleza ityhefu ngelishwa ityiwa nguJoel baphele bebhubha aze yena uPhembeshiya abanjwe.

5.5.5.4 Kwincwadi kaMadolo (1998)

Umxholo ophambili ngulowo wokunyoluka norhwaphilizo apho UNozigigaba afunela kuye amashishini omnakwazbo naxolele ukumbulala ukuze awafumane neemali zeinshorensi. Umxholwana ngulo wokuba okwenzayo kubuya kukujikele, nalapho UNozigigaba athenga ootsotsi bokubulala uZinikile aze naye aphele ebulawa ngabo tsotsi abo.

5.5.5.5 Kwincwadi kaMayosi (2003)

Umxholo ophambili ngulowo wothando lokwenene oludiliza yonke imiqobo ekhoyo endleleni njengothando lukaLizeka noSivuyile. Umxholwana nomyalezo okhoyo ngulowo wokuba ubani angalahli imbo yakhe ngophoyiyana

5.6.1.6 Kwincwadi kaMagqashela (2006)

UThando lokwenene lungumxholo wencwadi nalapho uSam abonakalisa ukuthanda ngokungazenzisiyo uNandipha ze kuthi ngenxa yothando olo akwazi ukugqobhozela kwintlungu ayakhe yokukhula yokudlwengulwa. Umxholwana ovelayo kule ncwadi ngulowo womona, nalapho uKhululwa amonela ngokukuko unandipha ongumzala wakhe emtyhalela ekubeni athwalwe nguZolani.Omnye umxholwana kukusebenzisa utywala njengetyholo lokusombulula iingxaki zakho nalapho uMavis abonkala elikhoboka lotywala nophele ephulukana noSam.

5.5.5.6 Kwincwadi kaBuzani (2015)

Kwiincwadi ezibhalwe emva kwenkululeko yeli loMzantsi Afrika kubonakala ababhali abafana noBuzani (2015) beshukuxa ifuthe elibi lengcinezelo kwinkqubo yokunyanzelwa kwamadoda ashiye amakhaya nosapho besiya kuxelengela inyama ezidolophini. Nalapho amakhaya ephela ephasalaka amadoda engabuyi etshipha ehlalisana ezidolophini bashiyeke abafazi besokola bodwa.

Umxholwana okhoyo ngowothando nalapho uThandiwe ebonakala emthanda uMelumzi kuba ilisoka lakhe lokuqala. UBlaze naye ubonakala emthanda ngokungazenzisiyo uMelumzi naye uBlaze uxolele ukusebenza nzima esebenzela imali etyiwa ngondlela mnyama nguMelumzi. Omnye umxholwana ngulowo woxhatshazo lwamadoda ngabafazi, nalapho uShuta ehlelele intlalo enzima, uMaMthembu wakhe emxhaphaza ngokwezemali, emxhaphaze ngamazwi kunye nagokwenyama kuba uye abethwe nokubethwa.

Le mixholo nemixholwana ikhethwe ngamanina angababhali ibonakalisa uloyiso kubutshantliziyo kumanina efemayinizimu kuba ithi kukho ukuqonda malunga nezizathu ezazibangele ukuba kuqulunqwe ifemayinisimu ukuze ikwazi ukupeculula iimeko zokuhlala zamanina, ipeculula isahlula phakathi koluvo nokuyinyani. Idiza inyaniso ngempatheko mbi yamanina. Okubalulekileyo kukutyhila iimfuno nezidingo zamanina ukuze zazeke ziqheleke kuluntu lonke.

5.6 ISIMBO SOMBHALI

5.6.1 Inkcazelo ngesimbo sombhali

Isimbho sombhali singachazwa njengesakhono esahlukileyo esisetyenziswa ngumbhali ukudlulisa umyalezo wakhe ze abafundi bencwadi bakwazi ukuzuza imfundiso. Isimbo sombhali siqwalaselwa kuzo phantse kuzo zonke izixhobo zohlalutyo ezifana nesakhiwo sebali apho kujonga ubuchule nobukrelekrele bombhali ekuqhabalakeni ngebali lakhe. Kulapho kujongwa indlela aliqala ngayo ibali lakhe kunye nenani lamanqanaba esakhiwo

sebali ukuze kutyhileke iziganeko zebali ezihambelana nonobangela. Esinye isixhobo esimtyhila njengombahli ophume izandla yindlela ayityhila ngayo impixano kwibali lakhe mpixano leyo evuselela nebamba umdla wabafundi bencwadi de iye kuphela nokugcina incwadi ingenamdintsi kubafundi bayo. Okunye okubalulekileyo yindlela abumba ngayo abalinganiswa bakhe ebasebenzisa bahambelane nesimo sentlalo ukuze ibali lakhe likholeleke kuye wonke umfundi wencwadi. Ulwimi olukhethekileyo luyamncedisa umbhali ekudluliseni lo myalezo wakhe kuba luncedisa ekutyhileni imixholo nemixholwano. Luchongo magama akhe olumdizayo umbhali ngokwamava kunye nangokwemvelaphi.

NgokukaVordonk (2002) isimbho sombali simalunga nokusetyenziswa kwencoko okanye ingxoxo yemihla ngemihla, neye ngamanye ngamaxa ingathathwa ngqalelo kuba ivela iqheleke yamkeleke kungabikho bani uzisokolisa ngokufuna eyona ntsingiselo yousetyenziswa kolwimi olo. Ngamanye amazwi isimbo sombhali yindlela ethile emahlula kwabanye ababhali ngochongo magama, indlela awabeka ngayo neenjongo anazo ngokuwasebenzisa.

Uluvo lukaNgara (1982:35) luthakazelelwe ngabanye abaphandi abangabathandi boncwadi nalapho abona ukuba ufundo nzulu ngoncwadi luhlalutywa lujoliswe kwindlela ekubaliswa ngayo ibali, nalapho kugxilwa kwisakhiwo sebali sakhiwo eso esibandakanya uhlengahlengiso lweziganeko nezehlo kugxixiniswa kunobangela nesiphumo. Kugxilwa kwimixholo kunye nendlela ababunjwe ngayo abalinganiswa. Uqhuba ngelithi ukuze uncwadi lukholeleke kufuneka lujikeleze kwimixholo engemontlalo, politico kunye nokuphuculwa kwezimo zabantu.

Ababhali abangamanina bangabe bohlukile ngokweemvelaphi zabo kodwa kukho ntonye ebadibanisayo le yokuba bengamanina. Oko kukuthi nokuba zingohluka iimvelaphi zabo kodwa amava wawo inzima okanye iingxaki abaphumele kuzo zizo ezibangele ukuba bachukumise iintsiba zabo bebhala uncwadi. Imixholo abasoloko bejikeleza kuyo yileyo emalunga nocalulo lweendima ngokwesini, ipatriyakhi, ugonyamelo nobucaka, ingcinezelo nobudlelwane obungebubo, zonke ziqhaganyishelwe kwisakhiwo sebali.

Bonke ababhali beencwadi ezikhethiweyo babonakala besebenzisa abalinganiswa abangamabhinqa njengabalinganiswa abayintloko okanye abaphambili kumabali abo. Oku kuneenjongo zokuba ibali lijikeleze kulo mlinganiswa kucace ubume bakhe kananjalo asetyenziswe ukuphuhlisa owona mxholo webali. Iimpawu zomlinganiswa oyintloko zezo zibonakalisa umlinganiswa njengombhexeshi webali nalapho ibali liqala ngaye ze liphele ngaye, akafi esithubeni okanye aduke ibali lingekapheli. Olunye uphawu loluya lweziganeko ezijikeleze. yena, nalapho kubonakala ifuthe lakhe livakala nangona yena engekho. Oko kukuthi abalinganiswa benza izinto okanye bathetha egameni lakhe engekho. Okunye okuphambili kokokuba uba nento ayidingayo okanye ayizungulayo akancami de ayifumane. Esi siding sakhe simandla siso esimkhokelela kwisiwo sakhe. Umzekelo kuBelebesi (1976) umlinganiswa ophambili nguNongxaki Nezakhe, kuMadolo (1998) nguNozigigaba, kuMagqashela (2006) nguNandipha, kuDazela (1988) nguChuleza, kuMagadla (1992) nguTozi, kuBuzani (2015) nguThandiwe kuMayosi (2003) nguLizeka. Kusetyenziswa aba balinganiswa bangamabhinqa ukudlulisa umyalezo wombhali ze umfundi azuze imfundiso eyiyo emalunga nenina elo. Oku ziinjongo zokuphuhlisa nokukhulisa abanina kwimo yamanyhani yokuphila ukuze xa bona aba balinganiswa besenza izinto okanye besombulula iingxaki zabo nabo bazifanekise kunye nabo. Yiyo loo nto kubalulekile ukuba ababhali babazobe aba balinganiswa babe ngabantu gqibi.

5.6.2 Isakhiwo sebali ekuphuhliseni imixholo nemixholwana

Kuzo zonke ezi ncwadi kubakho amanqanaba amahlanu alandelwayo ngababhali ukucwangcisa iziganeko zabo begxininisa kunobangela neziphumo. Basebenzisa abanye abalinganiswa abangamanina ukuzisa unxunguphalo kumababli abo ngokuthi kubekhona ixhala elibamba umdla wabafundi de uphele. Ababhali bagxila kwiindindi ezimbini zabafundi ezifana nomfundi obebhalelwa ibali ngeenjongo zokufumana umyalezo ze naye azuze imfundiso enomkhokelela kutshintsho, omnye umfundi ngulowo wokwenyani, ngulo kanye ufunda ibali ngalo mzuzu ze asebenzise izixhobo zohlalutyo ukufumana umxholo wencwadi.

La manqanaba mahlanu ngalawo afana nelengabula zigcawu apho kwaziswa abalinganiswa ngakumbi abaphambili, indawo eliqhubeka kuyo ibali kunye nezithole zempixano. Ukuyondelelana kwezinto nalapho iziganeko zihamba zifike kwinqanaba lokujiya kwezinto, iziganeko zihamba ziye kufika enkcochoyini ebizwa ukuba luvuthondaba. Kuzo zonke ezi ncwadi zikhethiweyo ababhali basebenzisa intshukumo kuvuthondaba umzekelo kuDazela intshukumo yasemtshatweni apho uChuleza aza kubulawa nguJoel ze atyiswe ityhengu nguphembeshiya abhubhe kusinde uChuleza, enye intshukumo kuMagadla apho uChumani azibulala khona ngenxa yokungamelani nehlazo lwenkosikazi yakhe yokumithiswa yenye indoda, KuMadolo kulaho uNozigigaba abanjwa avalelwe khona ngenxa yokubulala umtshana wakhe kunye nenkosikazi yakhe ngenxa yokunyolukela ubutyebi. KuBelebhesi apho uNongxaki alandwa khona nguSomzi ekubeni efulathele umzi ze unina uMampevu aye kulandwa ngunyana wakhe emazweni kuba wabhaca ekhatshwa ngumona emonela umolokazana wakhe kuMayosi kulapho uSivuyile abhaqa khona ukuba uPhumla lixoki elenze iyelenqe lokumhlukanisa nentombi ayithandayo uLindiwe kuBuzani kulapho uThandiwe abhaqa ukuhlalisana nokwenza nzima komyeni wakhe uBlaze ze uBlaze afumanise ukuba uMelumzi ebembhanxa oko unomfazi osezilalini nalapho aphela emdubula khona afe. Okokugqibela uMagqashela naye uNandipha ufumana isoka elimthandayo nalapho achaza ukuxhatshazwa kwakhe ngutata omncinci esakhula atshate isoka alithandayo. Injongo yentshukumo kukuba ibali likholeleleke lucace uvuthondaba kucace nenqanaba elilandelayo lokusonjululwa kwezinto de kufike esiphelweni sebali.

Oku kungqinwa nanguKeurs (1999) uwachaza ngelithi ukuba intshukumo isetyenziswa kakhulu kwinqanaba lovuthondaba apho umbhali aza nesiganeko esiza notshintsho kwibali lakhe. Ukuze olu vuthondaba lucace kubafundi bedrama kufuneka umbhali asebenzise intshukumo hayi ingxoxo okanye intetho

Wonke la mabali anesiphelo esimnandi nalapho kubonakala impumelelo yomlinganiswa oyintloko. Impumelelo emva kwembulaleko.

5.6.3 Uburharha njengesixhobo sokunyemba amasiko nezithethe aphelelwe lixesha.

Uburharha sisixhobo esisetyenziswa ngababhali ukuhlekisa abafundi bencwadi.

Sisixhobo esisetyenziswa kakhulu ukunyenyisa uxinzelelo olukhoyo ezilalini ukuze umyalezo ufumaneke ukwimeko engenaxinzelelo.

Kwincwadi kaBelebesi umbhali usebenzisa esi sixhobo soburharha ukunyelisa isik lokubonela oliphelelwe lixesha. Xa abatshati bengazange babonana ze kuqhambuke isoka lokwenene ibe lilo elithetha iziyalo ze likhuphe iringi yalo liyifake kushiye umfana obonelweyo ebhekabheka kuba kuqala ecinga liwele lentombi eli kanti hayi lisoka alithandayo.

> *Kakade kakade uNdoyisile wayedibana phi nal entombi imlahlekela ecaweni namhlanje”*
>
> *“Asisesi siXhosa senu simxhel’umde, umntwana nizokumenza esibhul’iimbotyi ngeenkophe kweli lizwengokungathi iintombi ziphelile ethunxe Nithi abafana balapha bona bebeyiyekele ntoni le intombi intle kangaka? Hayi onje umhlola zange ndiwubone. Untu aphele emehlweni sijongile, singalalanga. Hayi bo!” lutshilo olunye ujijwazana lubonakala ukuba intliziyo ibuhlungu kukuza kuphoxeka kwelinye ilizwe. Khona ke ukuba becinga lo mkakhe liwele, ubesithi lelinjani eli lide lifake nomsesane. Hayi noNdoyisie, umntu ngumhlali wasesilungwini, iqhina ulibophe limke nomoya kanti limka nengqondo, into eyenze ukuba abe yinkukhu esikwe umlomo yintoni? Kunceda ntoni ukuhombela umtshato engawufumananga nje? (Belebesi, 1976:48-49)*

KuMagadla usebenzisa uburharha xa uMaMqoma exakwe ngumyalelo wegqirha lokususa inkungu ekhayeni ukuze umolokazana akwazi ukuzala ushiya, umyalelo wokutswetywa kweyeza aze ahlambele kwindlela apho abantu abaninzi behamba kuyo.

> *“malunga nokuhlamba umzimba wafumana ubunzima obukhulu kuba kwahamba ithuba ezimele kwityholwana elalikufuphi nendlela awayeza kuhlambela kuyo elinde ukuba kude kuphele abantu ababesihla benyuka kuyo. Bakuba benqamkile waphuma etyholweni waya endleleni wafika wahlamba ngokukhawuleza, kwathi esemanzi njalo weva amazwi wasimbela isinqe ukugoduka. Wangena endlwini egxadazela ekhefuzela ngathi uza kuphuma umphefumlo, kuba eneneni*

wayengenaso nesinqe sokumbelwa.

"Iphi iqhiya MaMqoma?"

"Owu Nkosi enamandla ishiyeke phaya endleleni sekaChumani, kuba ayikho apha kwezi ezinye iimpahla zokunxiba. (Magadla,1989:26)

Bobabini aba babhali uMagadla kunye noBelebesi basebenzisa ingxoxo emfutshane ukutyhila esi sixhobo soburharha, ngxoxo leyo esisesinye sezixhobo zohlalutyo esisetyenziswa ngumbhali ukutyhila izimo zabalinganiswa kunye nokuqaqambisa owona okanye imfundiso enokuzuzeka kwincwadi leyo. Ngezi ngxoxo zenza kucace umyalezo qabavu ukuphelelwa kwesiko lokubonela ngokusebenzisa uburharha ukunyemba ukuphelelwa kwamasiko kunye nobuxoki bamagqirha esiNtu.

5.6.4 Unxunguphalo nenkxalabo ukuphuhlisa umxholo wempumelelo emva kwembulaleko

KuMagadla (1989) Imo yonxunguphalo xa uChumani efumanisa ukuba uTozi ukhulelwe nangona yena enobungqina bokuba akananzala, loo nto ithetha ukuba inzima yokungafumani mntwana imnyanzele ukuba akrexeze ukuze akholise umamazala umamQoma nowayempheka emophula. Ukuqala kwakhe ukungonwabi nawayemana ethenga amaphepha enze ngathi uyawafunda engawafundi qha ubaleka ukuphazanyiswa kwiingcinga zakhe. Olu nxunguphalo luhamba nokuxhalaba luhlalisa abafundi bencwadi ngentsula enye kuba kukho umdla wokuba uChumani uza kude amchazele njani uTozi ukuba ukrexezile, kananjalo uTozi uza kuzala umntwana ofana nabani kuba kusaziwa ayinguye owomyeni wakhe.

Ukuxhalaba nonxunguphalo olwalutyhilwa nangumbhalo obhalwe ngefonti engqindilili nenkulu kusana olutsha nafundeka ngolu hlobo: **wamkelekile emazizini**. Lo mbalo uncedisa kunxunguphalo kuba nguwo ozisa ungcungcutheko kuChumani kuba esazi lo mntwana ayililo iZizi, abafundi balinde ngamehlo abomvu ukuba angahle angakwazi ukuwunyamezela lo mbhalo ayichaze inyani.

KuBelebesi (1976) Ukutshipa kukaSomzi engagoduki eshiye umakoti angamlobolanga. ukubulawa ngengozi kwenja kuzisa ixhala nonxunguphalo. olumandla kuba kusaziwa akafunwa engathandwa ngumamazala ufumana zonke izithuko neentshwabulo kuninazala ade anqandelwe ngutatazala wakhe. Oku kuyenza imeko ibe mandundu kweli khaya kuba ubonakala uMpayipheli ekhetha icala likaNongxaki endawelakhe Nozigigaba.

Ukuzimela kukaNongxaki emzini kuzisa inkxalabo nonxunguphalo kubafundi bencwadi kuba wayengazazi ukuba uza kulala phi kwakurhatyela ehamba nomtwana, nenkxalabo yokuba hleze adibane nezigwinta endleleni angakwazi ukufika ekhaya esaphila nelokuba uza kufika amkeleke njani na kuba wemka ewuhlazisile umzi wakowabo ngokugcagca nendoda engaziwayo ingazange yamlobola,

KuDazela (1988:45) unxunguphalo luqala mhla udadobawo kaJoel achubela uchuleza ukuba uJoel ngumntu okrwada ongenamva namphambili nothi xa ediniwe yintokazi ayibulale. Emva koku uphiwa icebo lokuzibela luyongezeleka unxunguphalo kuba

abafundi benexhalo lokuba angabhaqwa nguJoel ezimela uza kufa.

Mayosi(2003) unxunguphalo kuxa uPhumla aphosisa ngokuthandana ngokukukaLizeka nomzala wakhe ngeenjongo zokutshata uSivuyile, ukwenza kwakhe amayelenqe ukuze abonakale uphumla elixoki kuSivuyile, ukukhulelwa kukaPhumla ze angahoywa nguSivuyile ngelithi usana asilolwakhe, konke konke oku kuzisa unxunguphalo nenkxalabo yokuba uSivuyile uza kude ambone njani uphumla ukuba nguye lo ungalunganga. Amalungiselelo omtshato phakathi kukaSivuyile kunye noPhumla nawo aluqhubela phambili olu nxunguphalo kuba singabafundi kukho umdla wokuba baza kude batshate kusini na. Ukuqhwesha kooJoel ejele ababethengwe nguNozigigaba ukuba babulale uLindile nenkosikazi yakhe ze akwazi ukufumana bonke ubutyebi bamashishini wakhe. Kuzisa ixhala lokuba bangahle bambulale bakungafumani imali awabathembisa ngayo eneeni bayamgwaza ekugqibeleni abhubhe engayifumenanga nalo mali. UNdondiphela onyanzelisa uZonwabele ukuba athwale uNandipha akugqiba ukumdlwengula eselusana (31)

5.6.5 Imvelaphi yababhali ukuncedisa ekuqondeni imiyalezo yebali

Ukuze sikwazi ukwazi lukhulu ngezimo zabalinganiswa nezizathu ezibangela ukuba ababhali babazobe ngohlobo ababazobe ngalo, kufuneka kuqala sifumane ulwazi oluthe vetshe ngemvelaphi yababhali. Imvelaphi yabo nexesha abazalwe nabakhule ngalo ingeza nokuqonda nzulu izizathu ezibangela ukuba bathathe iintsiba zabo benze le migcana. Oku kungabangela kananjalo sikwazi ukuqonda nemo yovakalelo ebebebhala bekuyo. Kuyangqinwa nguNkuna (2001:29) oku kungentla xa acaphula uPeck noCoyle (1984) besithi abalinganiswa baphononongwa ngokohlobo abasichazela ngalo ababhali ngabo apho bejonga izinto abazenzayo kunye nezinto abazithethayo. Abalinganiswa bayinxenye yoluntu kwaye ababhali nabo babazoba ngokwezidingo nendlela abanxulumana nabanxibelelana ngayo noluntu

5.7 UKUQUKUMBELA

Kuzo zonke ezi ncwadi zikhethiweyo zababhali abangamanina kubonakala imixholo ijikeleza kwimiba engqamene namava amanina. Umxholo wothando ngowona uxhaphakileyo phantse kuzo zonke ezi ncwadi nalapho kusoloko ukhatshwa ngumxholwana womona. Lo mxholwana womona ngulowo usetyenziswayo ngababhali ukuphuhlisa nokubethelela uthando njengomxholo. Bonke ababhali basebenzisa abalinganiswa abangamabhinqa njengabalinganiswa abaphambili kumxholwana womona. Apho kutyhilwa amanina njengabasengeli phantsi bamanye amanina. Umxholwana womona uye ungaphumeleli kuze kuphumelela uthando kwisiphelo sebali.

Umxholo omalunga neengxaki ezambethe amanina zemihla ngemihla ubonakala ugqama nawo, nalapho ukhatshwa ngumxholwana wonyamezelo kusetyenziswa imfundo. Bonke ababhali baphehlelela imfundo njengesixhobo esizisa utshintsho kwimpilo yamanina kwezi ncwadi. Amanina abonakala exhatshazwa ngenxa yamasiko nezithethe aphelelwe lixesha apho kugqubа khona ipatriyakhi nogonyamelo lwamadoda, imfundo ivele ibe yiyo ephumelelayo nethi ikhuphe inina kwiingxaki zendlala, ukungafumani bantwana, ukubonela kunye nobucaka.

Xa kuthelekiswa imixholo ngokweei-ira ezimbini eyongenelelo lobukoloniyali neyasemva kozuzo lwenkululeko eMzantsi Afrika, kubonakala kungekho mahluko kwiingxaki ajikeleza kuzo ababhali kuzo zombini ezi ira umxholo wengxaki evezwa kukusebenza kwamadoda kude namakhaya luvelile umzekelo kwincwadi kaBelebesi (1976) uNongxaki apho ashiywa khona nguSomzi ayophangela eKapa aphinde atshintshe aye kutshipha eBhayi. Kulapho kubonakala engamhoyanga umfazi kunye nomntwana engathumeli kwamali ekhayeni, isigqibo sokuba ahambe aye kukhangela umyeni wakhe emazweni usinikwa nguyisezala. Kwincwadi kaBuzani nalapha kuvela iingxaki zentsokolo nezokuzamazamana nemizi yabatshati xa uThandiwe ashiywa eselula nguMelumzi emakhaya ze yena ahlalisane enze abantwana bade babe bathathu enkomponi eKapa, isigqibo sikaThandiwe sokulanda ekhondweni lomyeni wakhe usithatha emva kokubhujelwa lusana ebeleka, ze azimele ukuya eKapa kumyeni wakhe nalapho imeko

iba maxongo akufika, ukhululwa kukubhubha kukaMeluzi ze naye athathe isigqibo esibuyela esikolweni awasishiya phakathi.

Phantse kuzo zonke ezi ncwadi zikhethiweyo amanina abonakala exhatshazwa ngamanye amanina hayi ngamadoda, zimbini kuphela iincwadi apho amanina axhatshazwa ngamadoda eyikaMagqashela (2006) uNandipha, uxhatshazwa yindoda ngokwesondo nangokubonela aphinde asindiswe yindoda ayithanda ngokwenene. KuBuzani (2015) UThandiwe uxhatshazwa yindoda uMelumzi aphinde asindiswe yindoda eyinqununu yesikolo kunye naleyo wayehlala nayo kwamthandazeli. UNongxaki usindiswa yindoda enguyise kunye notatazala kwingqumbo kamamazala. uTozi usindiswa yindoda engumyeni wakhe, uyisezala kunye nenqununu yesikolo kwintlungu yokungazali kwakhe emzini. UChuleza uxhatshazwa yindoda enguJoel engenabunyani ze asindiswe yenye ayithandayo uQhakazile, nebeyishiye enyanyeni uChuleza ukuze kuphuhle umxholwana wokulahla imbo yakho ngophoyiyana. Xa alahla uQhakazile oyimbo yakhe namthandayo ze yena aythi phithi sisikhohlakali uJoel obonakala enguphoyiyana.

Kuzo zonke ezincwadi kwiimbali zombini imfundo ibonakala iyeyona itshatshela phambili nalapho abalinganiswa abaziintloko zala mabali efunzela emfundweni babambelele kuyo de baphumelele. Abanye abalinganiswa bade babambe kwizikhundla eziphezulu basebenze kwimisebenzi ephucukileyo efana nobutitshala, Magqashela (2006), Mayosi (2003) Dazela (1988) noMagada (1992) babonakale abalinganiswa bengaxhomekekanga madodeni ukuze baphumelele koko besebenzisa ubukrelekrele bambi bencediswa yimfundo.

Aba bhali bangamanina aye ahambela kude kugonyamelo lwamadoda nobucaka bamanina phantsi kwamadoda endaweni yoko ezona ntshutshiso bezisuka kumanye amanina ngakumbi amanina amadala nalapho abonakala ecinga ukuba yintoeqhelekileyo ukutshutshisa elinye inina de. Iinqandelwe ngamadoda Oomamazala abatshuthsisa oomolokazana banqandelwe ngooyisezala uMagadla (1992), Dazela (1988), Belebesi (1976). Amanina akhokela iintsapho zawo phantsi kwentsokolo kungekho madoda), ze abonakale ethatha inxaxheba kwezoqoqosho ngokwenza iinzame zokubeka isonka etafileni ukuze kutyiwe lusapho (Magqashela,2006). Izizalwana ezingamanina ezitshutshisa amanye amanina ngenxa yomona (Madolo). Umxholo

wokunyoluka kwenina de libulale ukuzuza ubutyebi ubonakaele kwincwadi enye kaMadolo (1998) ethi Imiphanda *Ichithwa Ngabamelwane* nalapho umenzi wobubi ephela ebanjwa angakwazi kutya kwalifa elo.

Isimbo sababhali sincedisile kakhulu ekuphuliseni le mixholo nemixholwana nalapho kujongwe amanqanaba alinganayo esakhiwo samabali, ukusetyenziswa kwezixhobo zohlalutyo ezifana nokubunjwa kwabalinganiswa, uburharha, unxunguphalo nenkxalabo, ulwimi olukhethekileyo lombhali nemvelaphi okanye imbhali yakhe.

Isimbo sombhali samanina siso esincedisa abafundi bencwadi ukuqonda oko kubhaliweyo ukuze bafumane umyalezo ositheliswe kumxholo nemixholwana yencwadi nganye. Esi simbo sababhali sibonakalisa izakhono nobuchule bamanina ekudakanceni intlungu yamanina. Luncwadi olu oluza kuba sisixhobo sotshintsho kwiimeko zogonyamelo nobucaka bamanina ngokuthi kuvezwe le mixholo nemixholwana ebeka amanina kwinqanaba eliphezulu nanjengoko iyindawo afuneka kuyo. Yiyo eza kunqanda urhuqelo maqatheni amnina naphela ethuliswa iinkani Ulwimi olundilisekileyo olusetyenziswa ngababhali luluphawu londiliseko kumanina nendlela amele ukuba aphathwa ngayo.

ISAHLUKO 6 ISIPHETHO

6.1 IZIPHUMO ZOPHANDO

Kubonakele ukuba ababhali abangamanina bawabeke amanina kwinqanaba eliphezulu ngokubonakalisa ubukrelekrele bawo kwindlela abasombulula ngayo iingxaki abazibona begaxeleka kuzo, ngxaki ezo eziphenjelelwa lugonyamelo lwamadoda oluye lubonakale njengesithethe. Amanina abekwe kwizikhundla zolawulo kwezi ncwadi zonke nalapho bebonakala bewenza umsebenzi kodwa ungagqibeleli ngokwenkcubeko ebonwa njengesixhobo sokwakha umzi kunye nemontlalo. Kuzo zonke babonakala ababhlali bathetha ngomtshato osetyenziswa njengeqonga apho kusakugqubа ipatriyakhi. Kulapho batyhila khona ukuba ukuze wonwabe emtshatweni ulinina kufuneka ubani avumele ubucaka (*subordination*) kumyeni wakhe kunye nabantu bomzi jikelele, ukuba akenzi njalo lowo ubonakala njengongenambeko nonyevulela izinyanya zelo khaya.

Kuzo zonke ezi ncwadi ngokwee-ira ezahlukileyo kuye kwatyhileka izimo zabalinganiswa abangamanina awomeleleyo umzekelo uNandipha kuMagqashela (2006), uThandiwe kuBuzani (2015) anesibindi uBlaze kuBuzani (2015) xa avuthulula ngeembumbulu uMelumzi otye iimali zakhe emthembisa ngokumtshata kanti utshatile, azimeleyo nangaxhomekekanga madodeni ukuze aphile uChuleza kuDazela(1988) uNandipa kuMagqashela (2006), uBlaze kuBuzani (2015) noLizeka nomama wakhe kuMayosi(2003). Amanina aye asebenzisa ubukrelekrele bawo ukuzikhupha kwiimeko ezimbi abathe bazibona begaxeleka kuzo abanye bengaqondi abanye beqonda beqhutywa ngumba wokunyoluka. Oku kunike ithemba lamabhali abakhuthaza amanina ukuba abe ziifemaynist kwiingqingqi neekona ahlale kuzo.

Intlungu yokungazali isabonakala njengesona sixhobo sokungcungcuthekisa amanina apho kubonakala ilelinye inina elenza njalo nelibizwa umamazala (MamQoma) nebekulindeleke ukuba linika inkxaso kumolokazana (Tozi) njengoko beze ngokhuko bobabini. Oku kubonakele kwincwadi kaMagadla (1992)apho uTozi ephethwe sushu ngumamazala wakhe uMamQoma ngenxa yokuba bengenabantwana. Oku kudiza ukuba oomamazala basoloko befuna ukulungisa iziphoso zabo okanye ukuqhubekeka

ngendlela bona bebephatheke ngayo ngokuyisulela kumolokazana ngelikhusela unyana wakhe inina. Nangona umbhali ayityhile ngenye indlela yokuba ingxaki ezigubungela amadoda zisoloko siqanyangelwa kumanina kungakhange kuphononongwe ukuba eyona ngxaki kanye kanye ilelephi nalapho kwincwadi kaMagadla ibonakalise mhlophe ukuba ingxaki ilele kwindoda hayi kwisibeleko somfazi. Oku kuyindlela yokuveza kwakhona into yokuba njengoko kwakusoloko kutyholwa inina ukungazali nkwenkwe ngokwengcali yindoda ekhuphela oonojubalala abazisa inkwenkwe hayi umfazi nanjengoko iya kusoloko ngamanye maxa iyiyo etyholwayo ngobungantweni.

Kubonakala kukho imingeni emitsha abathi abalinganiswa bagaxeleke kuyo, mingeni leyo equka intlungu yokubukulwa kwabo ngamaqabane abo bakuba bekhulelwe. Amadoda avela anikele umva iintsana zawo kunye nabo bangekazalwa wona aduke nelizwe. Lishiyeke inina lisilwa uxinzeleko lwasemva kokuzala kunye nokubaleka kwendoda kungekho bani ulincedisayo ekondleni. Kuqapheleke kwezi kuBelebesi(1976), umlinganiswa onguNongxaki, Mayosi(2003) kuLIzeka kunye noBuzani (2015) , uThandiwe kunye noBlaze. Kubonakala ezimbini izincwadi ezibhalwe emva kokuzuzwa kwenkululeko kweli loMzantsi Afrika.

Ifuthe lengcinezelo lityhiliwe ngababhali nalapho kubonakala kwezi ncwadi zabo kukho imingeni eziswe yimpangelo yasezidolophini apho abayeni bashiya amakhaya abo nabafazi ezilalini (*migrant labour*), ashiyeke amakhosikazi esokola wodwa wona eselizweni. Abafazi basokola bodwa bebhenela kubayeni babamelwane ukusombulula iingxaki zamakhaya. Eli gqudu libhodloze ubunjwano nothando kumakhaya aNtsundu lubonakele lunolwamvila olunganyamezelekiyo. Kubonakele kananjalo ukuba bakuthwaxwa lilizwe la madoda abonakala ekucinga ukubuyela kumakhaya abo becinga abafazi ababashiya ngemva phofu uninzi luyimipha echutywe yalahlwa. UBuzani (2015) uyivelela kwinkalo ebingacingelwanga mntu yokuba endaweni yesiqhelo sokufika abafazi bebalindele emakhaya babamkele bezimbacu, abonakala amanina ezele ingqumbo nempindezelo yokuba angamkeleki la lawo adinga kongiwa. Madoda ngakum lawo adinga ukongiwa. Oku kubonakalisa utshintsho kwindlela amanina acinga ngayo neyahluke mpela kulangazelelo ebulukade lukhona lokwamkelwa kwala madoda angamahilihili angakhathalelenga zintsapho.

Ezinye iincwadi ezidakance oku yileyo kaMayosi (2003), Magqashela (2006) kunye noBuzani (2015). Iintlungu abathe bahlangabezana nazo kobo buzali bubodwa (*single parent*) zibangela ukuba badandatheke emiphefumlweni. Ndingabalula uMaDlamini kuMayosi (1993) ozibone ephoxwa xa esisa Ityala lehlazo lentombi yakhe uLizeka ngokwakhe kumzi wonyana omenze nzima. Oku kuphoxeka kubangelwa yimeko yakhe yobunkambunca nokungabi nandoda. Oku kuphoxwa kwenziwa linina kuye elinina. Xa UNomanani kwincwadi kaBuzani (2015) ebhubha sisifo somhlaza esibangelwa luxinzelelo olumandla lokukhulisa yedwa abantwana, ndoda leyo yakhe yabashiya bebancinci omnye engekazalwa isiya kuphangela eKapa wada wasweleka ingabuyanga. UNoklentyi owazingcwabela yedwa unyana wakhe, uyise emke esithi uyokuphangela. Oku kudandalazisa phandle intlungu amanina ahlangabezana nayo ngakumbi emva kokuzuzwa kwenkululeko. Amanina aphambi kozuzo lwenkululeko abonakala exhaswa ngooyisezala bethatha iindawo zoonyana babo abadukileyo ukukhulisa ezo ntsapho.

Kungabe ezi ncwadi zibhalwe emva kwenkululeko kodwa awuvakali umfutho wamatshantlizyo wefemaynisim apho amanina athabatha indawo ephambili ekuvezeni iingxaki zawo kusetyenziswa iqonga lopolitiko. Kuzo zonke ezi ncwadi khange kubekho amanina ethabatha indawo kwezopolitiko, ababhali ngakhe baveze kwapolitiki eyo ngaphandle konyanzeliso lwamadoda aye kuphangela eshiya amakhaya awo ezilalini. Nangona enye yeenjongo yesi sahluko ibikukunika imbeko kumatshantliziyo angamanina alwele inkululeko kweli ababhali khange bawasebenzise loo mava ukuxhobisa amanye amanina ngezicwangcisoqhinga ezingahle zizise izisombululo kwiingxaki zamanina. Okunye kukuvuselela izazela zamanina akwiintambo zolawulo nezikhundla eziphezulu ukuba ziyeke ukuzisa ulwazi kumanye amanina ngeenjongo zokuzuza inzuzo nokwaziwa.

Kuzo zonke ezi ncwadi zikhethiweyo kubonakale imfundo itshatshela phambili njengesona sixhobo esiza notshintsho kumanina, nalapho isetyenziswe ekukhupheni amanina kwintsokolo aphela ebonakala ingabantu abakwaziyo ukuzimela bengaxhomekeknaga ndodeni. Imfundo umlinganiswa anayo iyamncedisa ukuza notshintsho kwimpatho yogonyamelo yamadoda nalapho ibasebenzela ngokuthi baziphilise. Umzekelo imsebenzele uTozi kwincwadi kaMagadla (1992) nalapho

ebezotywe njngesifundiswa esiyititshalakazi. Kwincwadi kaDazela (1988) nalapho umbhali unabalinganiswa abangamanina abazizifundiswa nabaphumelelayo kwiingxingongo abazibona begaxeleka kuzo zijikeleza kumadoda. UChuleza oyititshalakazi kunye noBulelwa ophangelayo naye bazisomblula lula iingxaki zabo ze abo bangenasikolo kuyaphi babonakale njengabalinganiswa abazele umona nalapho besebenzisa okungalungile ukuzikupha kwingxaki yabo yomona njengoPhembeshiya ophele ebanjwa kuba edlise uJoel ityhefu nebijolise ukubulala uChuleza.

Yile mfundo ke apho kubonakala ukuba zonke iingxaki zamanina ezikhankanyiweyo ziyakwazi ukusombululeka, kuba le mfundo ibanika ukuzithemba nokuzimela bengaxhomekeki kumadoda wabo. Abonakala ephumelela kwimiqobo neengxingongo abagaxeleka kuzo. Umbuzo umi xa amanina afundileyo ekwazi ukumelana neengxaki sithini ngalawo angafundanga nabonakala isengawo amaxhoba ogonyamelo noxhatshazo. Amanye ala manina abonakala eyamkela imeko yawo ecinga ukuba kumele ibe njalo.

Kuye kwabonakala kakhulu kubabhali ukubaluleka kwemfundo bayisebenzisa ngokukuko ukuxhobisa amanina ngokuthi abo bebathe bayidelela, bafumana amahlandinyuka ebomini babo ukuze bakubone ukubuyela kuyo kufana noThandiwe, Mhizana (Buzani,2015).

Kwiziko lezoqoqosho abonakele amanina esiwa evuka ezama ukondla iintsana nokuzifundisa. Igalelo lawo kwezoqoqosho ngokuthi bazenzele amashishini abo wokuthunga iimpahla athengise kunye nokuthenga bathengise. La mashishini awo emancinci enjalo engabhaliswanga ndawo ngokusemthethweni abonakale enalo igalelo ekuhlumisemi imeko yezoqoqosho. Oku ikukuxhobisa amanye amanina ngezinto abanokuthi bazenze ukugxotha ikati eziko bangaxhomekeki kumadoda kunye nesibonelelo sikarhulumente kuphela.

Ngokwezi ncwadi zeembali ezahlukileyo kubonakala abangamanina bekususa ubungqondolukhuni olwambethe amanina nalapho uluntu lubanyanzela baphile impilo efunwa nekholisa uluntu zingasiwe so ezabo izidingo. Amanina asoloko ezotywa

njegababulali bamadoda ukuzuza ubutyebi nanjengoko kubonakala kuxhaphakile kumabhali abangamadoda xa ezoba izimo zabalinganiswa abangamaninana. Oku kungqinwa yindlela umtshato usetyenziswe ngayo njengeqonga lengcinezelo nogonyamelo lwamanina ngamadoda kubonakale izitya ziphethukile ingamanina atyhalela kwimigomo yengcinezelo.

Ukuhleba kwamanina isekokona kutshila phambili nekubonakala kukhona kubabhali amangamanina njengoko iyinto exhaphakileyo nakubabhali abangamadoda. Iindidi zamaqonga ezisetyenzisiweyo nezihambelana ngokutshintsha kwamaxesha zibonakale zingamaqonga okuhlambalaza nokutyhila umona wamanina kumanye amanina, nangona ziikhona iindawo apho ababhali bewajikileyo la maqonga aba ziindawo zokunceda amanye amanina angakwaziyo ukuzinceda nje kodwa kusabonakala ugxekwano nokunyembana nokusengelana phantsi kwamanina. Oku kuzisa okuthi amanina aya kuzisombulula iingxaki azawo xa anokujika la maqonga endibano zawo abe ngamaqonga okuxhasana nokucebisana. Ngamanina kuphela hayi ukubandakanya amadoda anokuzisa izisombululo kwiingxaki ajongene nawo ezifana nogonyamelo kunyenoxhatshazo. Ababhali abangamanina azamile ukwenza oku kwiincwadi zawo kufuneka iyinto yesiqhelo kuwo onke amaziko abonakala enolawulo amabhinqa.

Luvele ngamandla uxhatshazo lwamanina kwiincwadi ezibhalwe emva kozuzo lwenkululeko lusenziwa ngamaqabane awo ukuquka abayeni ukuya kwabo bahlalisana nabo. Imontlalo okanye ubomi basezidolophini ibonakele njengenomahluko kunaleyo yasezilalini, apho amanina edolophu abonakala ezipandela ade ancuve namadoda ukuzuza imali ze awasezilalini alindele ukuthunyelwa imali ngabayeni okanye abalingani babao umzekelo kuBuzani(2015)kananjalo apho ezilalini abalinganiswa ngabafazi abatshatileyo ze edolophini ibe ngamabhinqa ahlalisanayo engade atshatwe, phofu bekufuna bona ukutshatwa de bazicelele.kuMayosi (2003) noMagqashela(2006)

Umona nokutsalelana ezantsi kwamanina nebizwa kutshanje ngabantu njengesimo sokurhuqrla inina ezantsi (*pull her down syndrome*) uphinde wavela kubabhali bazo zonke ezi ncwadi zicatshulweyo.Bebonke ababhali bafumanise amanina engaxhasani ngenxa yomona. Elinye lilimonela elinye de lithenge ootsotsi ukuze libulawe elinye okanye liphile kabuhlungu kuMadolo(1998). Lo mona ubonakala uyeyona ngozi kumanina

kuba aphela exhwithana wodwa endaweni yokuxhasana ukuze ajongane notshaba olunye olulugonyamelo, uxhatshazo nokubulawa kwawo ngaba bacinga ukuba bayabathanda.

Kuzo zone ezi ncwadi akubonakali kuvela iingxaki zamanina abonakala ekhubazekile, kunye neengxaki zamanina athandanayo besisini esinye. Oku kubonakala ukuba ababhlai baye bagxila kwiingxaki zamanina athile hayi ukumela iingxaki zamanina ephela. Bekuya kuba mnandi xa zonke ezi ngxaki zambethe amanina zibonakala zityhilwa ziqanyangelwa nezicwangciso qhinga ezinokuba zizisombululo ukuze amanina aphile ubomi obungenagonyamelo, ze abahlangabezana nalo bakwazi ukuloyisa. Awakhange amelwe la manina kusetyenziswa abalinganiswa abanokhubazeko. Loo nto isabonisa owona msantsa kumanina ewodwa ngokungengathi wona awanazingxaki kanti ezawo ziphindaphindwe kasixhenxhe kuba kufuneka bexhomekeke kumaqabane okanye kwabanye abantu ukuze bakwazi ukumelana neenzingo zobomi.

Iingxaki ezambethe amanina ezifana nocekiso kuba ethandana esisini esinye (*hate crimes*) atyhilwe kancinci ngumbhali omnye uMagqashela (2006) nalapho abonakalisa intlungu yokungamkeleki kwalo mba luluntu. Kubonakala isisithuko kananjalo nomnini restyu ayibone njengento enokubangela ukuba alahlekelwe ngabathengi nabaxhasi xa enokuyivumela iqhubekeke. Oku akuxolisi kuba kulapho kuvela khona uxhatshwazo nocekiso lwamanina athandana esisi ni esinye.

Kwakwezi ncwadi kubonakale kuphawuleka umsantsa okhoyo kumanina azizifundiswa nalawo angafundanga, umsantsa kumanina asezilalini kunye nalawo asezidolophini. Amanina asezilalili angafundanga ingawo azisa ucinezeleko kumanye amnina ngokuthi afune kuphunyenzwe intlalo yogonyamelo abayincanca emabeleni bona, nalapho kubonakala becinga ukuba iyindlela eyiyo yokuba inina lizibone lisomelele likwazi ukumelana neengxaki ngakumbi ezomzi. Kubonakala ingawo phambili anyanzelisa olu gonyamelo lwamadoda kwamanye amanina. Kubonakala ingawo ayichasileyo imfundo kumantombazana nalapho bayibona ngamehlo wamdoda wokuba ingabangela ukuba badelele bangahloniphi mzi. Ikwalelinye inina elingafundanga neliselalini elibona kufanele ngokuqhutyekekwa kokubonela nalapho ililo elicenga intombi ukuba yamkele

ukutshatiswa ngenkani kumfana angamaziyo nangamthandiyo.

Oku kungangumqondiso wokuba amatshantliziyo efemayinizimu engakhange abaxhobise ngokukuko amanina asezilalini. Oko kuthi igxila ekuphuhliseni nasekujoliseni kwiingxaki zamanina asezidolophini nafundileyo endaweni yokubandakanya onke amanina ngakumbi lawo angakwaziyo ukuzimela nokuzithethela kuba imfundo inqongophele. Kufanele ukuba ikhona ingcali yefemayinism emele amanina angafundanga nasezilalini asaphila impilo yobukhoboka nobucaka ezandleni zamadoda awo kusetyenziswa igama inkcubeko nentlonipho njengesixhobo sokuqhusheka ugonyamelo nempathombi yamanina.

Okunye kubonakala ukhona umsantsa phakathi kwamanina afundileyo kunye nalawo angafundanga, kungelishwa ukuba endaweni lo msantsa ucutheke kuba uninzi lwamanina lukwizikhundla eziphezulu, umsantsa uye ukhula ngokukhula. Ukusuka apho uya kufumana amanina afundileyo ethengisa ulwazi kuloo manina angakhange abe nenyhweba yokhanyo ngokuthi babambe amatheko ngeenjongo zokufumana imali ngolwazi abalidlulisayo. Oku akuhambelani namatshantliziyo ezopolitiko afana nomama uWinnie Madikizela Mandela nawathi azinikela ekulweleni utshintsho lwamanina wonke aseMzantsi Afrika. Xa ujonga amanina azibandakanye nefemayinizimu kumanye amazwe afana nawaseNtshona naseAfrika akubonakali kukho amanina agcine ulwazi kuwo ngeenjongo zokwenza imali nokuzuza udumo, loo nto ibonakala ixhaphakile kumanina aseMzantsi Afrika.

Ngokwezi mbhali zombini bazamile ababhali abangamanina ukususa ubungqondo lukhuni olwambethe amanina nalapho uluntu lubanyanzela baphile impilo efunwa nekholisa uluntu hayi ezabo izidingo. Amanina asoloko ezotywa njegababulali bamadoda ukuzuza ubutyebi nanjengoko kubonakala kuxhaphakile kumabhali abangamadoda xa

ezoba izimo zabalinganiswa abangamaninana, nalapha kwezi ncwadi zikhethiweyo umbhali uMadolo ubonakala ebusebenzisa obu bungqondolukhuni xa umlinganiswa uNozigigaba ebulala umnakwabo kunye nenkosikazi yakhe ukuze azuze ubutyebi bamashishini wabo.

Oku kungqinwa yindlela umtshato usetyenziswe ngayo endaweni yokuba liqonga

lengcinezelo nogonyamelo lwamanina ngamadoda kubonakale izitya ziphethukile ingamanina atyhalela kwimigomo yengcinezelo.

Ukuhleba kwamanina bubungqondolukhuni obusashiyeke ngakumanina isekokona kutshila phambili nekubonakala ukuba ababhali abangamanina bancame nabo bakwamkela oku kuba kuvele kuzo zonke iincwadi zabo nokuba yeyiphi imbhali. Oku kuzisa okuthi amanina aya kuzisombulula iingxaki zawo zaxa anokujika la maqonga endibano zawo abe ngamaqonga okuxhasana nokucebisana. Ngamanina kuphela hayi ukubandakanya amadoda anokuzisa izisombululo kwiingxaki ajongene nawo ezifana nogonyamelo kunye noxhatshazo. Ababhali amangamanina azamile ukwenza oku kwiincwadi zawo kufuneka iyinto yesiqhelo kuwo onke amaziko abonakala enolawuIo lwamabhinqa.

Xa kuthelekiswa imixholo ngokwee-ira ezimbini eyongenelelo lobukoloniyali neyasemva kozuzo lwenkululeko eMzantsi Afrika, kubonakala kungekho mahluko kwiingxaki ajikeleza kuzo ababhali abangamanina. Kuzo zombini ezi-ira umxholo wengxaki evezwa lusetyenzo lwamadoda kude namakhaya luvelile umzekelo kwincwadi kaBelebesi (1976) uNongxaki apho ashiywa khona nguSomzi ayophangela eKapa aphinde atshintshe aye watshipa eBhayi. Kulapho kubonakala engamhoyanga umfazi kunye nomntwana engathumeli kwamali ekhayeni, isigqibo sokuba ahambe aye kukhangela umyeni wakhe emazweni usinikwa nguyisezala. Kwincwadi kaBuzani nalapha kuvela iingxaki zentsokolo nezokuzamazamana nemizi yabatshati xa uThandiwe ashiywa eselula nguMelumzi emakhaya ze yena ahlalisane enze abantwana bade babe bathathu enkomponi eKapa, isigqibo sikaThandiwe sokulanda ekhondweni lomyeni wakhe usithatha emva kokubhujelwa lusana ebeleka, ze azimele ukuya eKapa kumyeni wakhe nalapho imeko

iba maxoko akufika, ukhululwa kukubhubha kukaMelumzi ze naye athethe isigqibo esibuyela esikolweni awasishiya phakathi.

Phantse kuzo zonke ezi cwadi zicatshulweyo amanina abonakala exhatshazwa ngamanye amanina hayi ngamadoda, zimbini kuphela iincwadi apho amanina axhatshazwa ngamadoda eyikaMagqashela (2006) uNandipha, uxhatshazwa ngutatomncinci ngokwesondo ngokufuna ukuthwalwa lisoka angalifuniyo uZolani kuko konke oko uphinda asindiswe yindoda ayithanda ngokwenene. UThandiwe kuBuzani (2015) uxhatshazwa yindoda yakhe uMelumzi aphinde asindiswe yindoda eyinqununu yesikolo kunye naleyo wayehlala nayo kwamthandazeli. UNongxaki kuBelebesi (1976) usindiswa yindoda enguyise kunye notatazala kwingqumbo kamamazala. UTozi kuMagadla (1992) usindiswa yindoda engumyeni wakhe, uyisezala kunye nenqununu yesikolo kwintlungu yokungazali kwakhe emzini. UChuleza kuDazela (2003) uxhatshazwa yindoda enguJoel engenabunyani ze asindiswe yenye ayithandayo uQhakazile, nebeyishiye enyanyeni uChuleza ukuze kuphuhle umxholwana wokulahla imbo yakho ngophoyiyana. Xa alahla uQhakazile oyimbo yakhe namthandayo ze yena aythi phithi sisikhohlakali uJoel obonakala enguphoyiyana. Kuyabonakala ukuba ababhali bayiveze yacaca indaba yoxhatshazo neendlela zokuzikhupha ulinina uzimele.

Kuzo zonkeiincwadi ezicatshulweyo imfundo idlala eyona ndima iphambili nalapho abalinganiswa abaziintloko zala mabali efunzela emfundweni abambelele kuyo, abanye bade babe kwizikhundla eziphezulu abanye basebenze imisebenzi ephucukileyo efana nobutitshala, babonakale abalinganiswa bengaxhomekekanga madodeni ukuze aphumelel koko esebenzisa ubukrelekrele babo bencediswa yimfundo.

Aba babhali bangamanina aye ahambela kude kugonyamelo lwamadoda nobucaka bamanina phantsi kwamadoda endaweni yoko ezona ntshuntshiso bezisuka kumanye amanina ngakumbi amanina amadala nalapho abonakala ecinga ukuba yinto eqhelekileyo ukutshutshisa elinye inina de anqandele ngamadoda. Oomamazala abatshuthsisa oomolokazana banqandelwe ngooyisezala. Amanina akhokela iintsapho zawo phantsi kwentsokolo kungekho madoda, ze abonakale ethatha inxaxheba kwezoqoqosho ngokwenza iinzame zokubeka isonka etafileni ukuze kutyiwe lusapho. izizalwana ezingamanina ezitshutshisa amanye amanina ngenxa yomona. Umxholo wokunyoluka kwenina de libulale ukuzuza ubutyebi ubonakaele kwincwadi enye

kaMadolo (1989) ethi Imiphanda *Ichithwa Ngabamelwane* nalapho umenzi wobubi ephelaebanjwa angakwazi kutya kwalifa elo. Oku kubonakala engumbhali osadla ngendebe endala nalapho esebenzisa ububi ukugqamisa okulungileyo njengoko umthetho ubonakele unamandla kunolwaphulo mthetho. Onke amabue amanina angababhali baqaqambise okuhle besebenisa imfundo kunye nobukrelekrele bemveli bamanina angafundanga ukuze kuncitshiswe ububi obufana noxhatshazo nokubulawa kwamanina Isimbo sababhali sincedisile kakhulu ekuphuliseni le mixholo nemixholwana nalapho kujongwe amanqanaba alinganayo eskahiwo samabali, ukusetyenziswa kwezixhobo zohlalutyo ezifana nokubunjwa kwabalinganiswa, uburharha, unxunguphalo nenkxalabo, ulwimi olukhethekileyo lombhali nemvelaphi okanye imbhali yakhe.

Nangona aba babhali bangamanina baneemvelaphi ezahlukileyo kananjalo babhale kumaxesha embali ohlukileyo bafaniselana ngamava wabo okanye iinkxwaleko abadlule kuzo zokuba linina. Bonke bayakuveza ukudelelwa kwamanina nokusetyenziswa kwemfundo ukuzikhulula kubucaka noganyamelo ngamadoda. Amava abo aye anela ngokuthi ayikhethe imixholo nemixholwana yawo ijikeleze kwiimeko ezifanayo. Le mixholo ingqina ukuba amanina adlule kwezinto yinto yiyo loo nto esebenzisa usiba ukutyhila oko nokuxhobisa amanina asakhulayo.

Le mixholo ifanayo yala manina angababhali ibonisa phandle ukuba amanina ajongwa ngeliso lePatriyakhi. Le ngcinezelo nogonyamelo lwala manina ahlulwa kabini ingcinezelo erhangqe inina nephenjelelwa lusapho ngakumbi abazali nalapho ubani atshatiswa nesoka angalithandiyo, usapho kunye nomtshato kanti enye ingcinezelo iphenjelelwa yimigomo yoluntu ezele ipatriyakhi, inkolo, inkcubeko nemontlalo. Yiyo loo nto kunzima kwinina ukulwa obu bucaka kungenxa yokuba le patriyakhi iphehlelewe kuko konke okumngqongileyo.

Kuzo zonke ezi ncwadi zikhethiweyo akubonakali kuvela iingxaki zamanina abonakala ekhubazekile, kunye neengxaki zamanina athandanayo besisini esinye. Oku kubonakala ukuba ababhlali baye bagxila kwiingxaki zamanina athile hayi ukumela iingxaki zamanina ephela. Bekuya kuba mnandi xa zonke ezi ngxaki zambethe amanina zibonakala zityhilwa ziqanyangelwa nezicwangciso qhinga ezinokuba zizisombululo ukuze amanina aphile

ubomi obungenagonyamelo.

6.2 IZINDULULO

Kudingeka udidi lwefemayinizimu yaseMzantsi Afrika eza kuthetha ncakasana namanina angafundanga, ahlala kwiilali ezisebugxayibeni naxhomekeke kwisiboneleIo sikarhulumente kuphela ukuze kubekho amatshantliziyo akhathalela izidingo neengxaki zawo kungekho ntlawulo ifunekayo. Usungulo lweendidi zefemayinizimu ukusukela kumazwe aseNtshona ngeenjongo zokuvakalisa izikhalo zamanina zibonakele zishukuxwa kolu phando, kwabakho isikhalo kumanina aNtsundu akwilizwe laseNtsona ukuba ezawo izikhalazo azimelwanga zasungula iWhumenizimu ejikeleza kumanina amnyamna, Iingcali zaseAfrika zizeke mzekweni ngelisungula udidi lwaseAfrika ukuze kumelwe inkcubeko yabamnyama engafaniyo namazwe aseNtsona , nelizwekazi loMzantsi Afrika libe nawo amatshantliziyo asebenzisa le femayinizimu ukuze ingene nkcakasana kwizidingo zamanina aseMzantsi apho kugquba ucalucalulo. UMzantsi Afrika uzuze inkululeko ngenxa yala matshantliziyo kwabonakala amanina engayixhamIi loo nkululeko kuba aye agutyungelwa lugonyamelo, uxhatshazo nokubulawa kwawo kunye nabantwana bawo bebulawa ngabo bacinga ukuba bayabathanda. Kudingeka udidi lwefemayinizimu eMzantsi Afrika egxile kwiingxaki zamanina angafundanga ahlala ezingontsini zasezilalini nalapho iingxaki zawo zahlukileyo kwabo bafundileyo basezidolophini.

Reviewer *2024-02-08 04:29:38*

This is suppos ed to be recomm endatio ns for future researc

Makuqhutywe ngohlalutyo lweencwadi ezibhalwe ngamanina kusetyenziswa iithiyori ukuze bakuqhele ukubhala iincwadi ezisemgangathweni nezishukuxa imixholo nemiyalezo ezisa utshintsho lobucaka kumanina. UMzantsi Afrika uya kuxhamla inkululeko xa wonke amanina ekhululekile kuxhatshazo nogonyamelo.

Amanina eli loMzantsi Afrika akulungele ukuphatha ilizwe kunye nokuba ziinkokheIi eziphambili kwimibutho yezopolitiko makunikwe wona ithuba kuzokuyekwa uku ukuthatha intshukumo ngoxhatshazo lwamanina xa kukho umfazi oxhatshaziweyo ze emva koko kuthi cwaka kulindwe olandelayo. Okubonakalayo kukuba nale ntshukumo ithathwa kuphela xa ingamanina afundileyo nazibandakanye noosaziwayo amanina

angafundanga nangaziwayo awakhathalelwa. Asiyiyo imali enokusombulula iingxaki zoxhatshazo lwamanina nanjengoko urhulumente eya kuthi gqolo ekhupha imali, inye into edingekayo kukususwa onke amadoda kwizikhundla zokuphatha ukuqala kwesobumongameli welizwe kufakwe inina elizakunyanzelisa imithetho elwa uxhatshwazo nokubuawa kwamanina ngamadoda.

Makuqiniswe kuphuhliso lwababhali abangamanina ukuze babhale iincwadi ezisusa ubungqondolukhuni bokungajongelwa ntweni luluntu. Kudingeka ababhali abangamadoda nawo azeke mzekweni ekukhetheni imixholo ephakamisela phezulu ubukrelekrele bamanina kuba ingenako ukuba luxanduva lwawo wodwa.

Inina ngalinye kwikona layo malicinge, lithethe lenze njengetshantliziyo lefemayinizimu ukuze kungasongwa izandla kulindelwe kurhulumente asombulule iingxaki zawo.

Olu phando lukubonisile umzila wamatshantliziyo mbombo zone esilwela izidingo zawo ,apha eMzantsi Afrika alwelwe amapasi notshintsho makujongwe izidingo ezitsha ezivele ngenxa yokungabikho kwemisebenzi ezifana namanina aphela ebulal abantwana babwo kuba engathembi mntu onokubagcinela nokubakhulisa xa yena edinwe ziimeko ezimbi zobomi.

Makubhalwe iincwadi ezifundisa ulutsha ngokuthandana kwesini esinye ukuze abo bathanda imilo enjalo bangajongelwa phantsi luluntu ukuze kunciphe nemilo yocekecwano (*hate crimes*) ephenjelelwa ngumona nokungayamkeli indlela abanye abantu abafuna ukuphilisana ngayo.

Kuba ingamanina ababhali bekulindeleke ukuba agxila kakhulu kukhubazeko basebenzise abalinganiswa ukutyhila iimvakalelo zawo ngokukhathalelwa kwabantwana okanye uluntu olukhubazekileyo nanjnengoko ubukhulu becala isoloko ingamanina athwala olu xanduva lokujonga nokukhathelela abo bakhubazekileyo. Xa kukho iitekisi ezibhaliweyo zikhulisa uluntu olukhathalayo noluncedancedanayo oko kungacutha nabagqibi abakhubazekileyo emigaqweni abeka ubomi babo esichengeni.

Amatshantliziyo amanina azamile kakhulu ukuxhobisa amanina esengela phantsi ugonyameo nobucaka. Olu xhobiso lubangela ukuba amanina angavali milomo, angazijongeli phantsi, okudingekayo luhlobo lwefemayinizimu olunokujonga iingxaki zamanina asezilalini nangafundanga apho ebonakala esenza izinto ngondlela mdala.

Kusekho amanina aphehlelela into yokwendiswa kwabantwana kubantu abangabaziyo besebalula kuba besithi bafuna ukubashiya endaweni bakubhubha. Oku kubonisa ukuba abakayithembi imfundo njegeyona nto enokusetyenziswa ukushiya abantwana babo abangamantombazana endaweni.

Makutshintshwe indlela oluncanyatheliswa ngayo ukuhleba kumanina kuba amadoda ziintlebi nawo ukudlula amanina, makuphakanyiswe amaqonga apho axhobisana khona, Amaqonga ayesakusetyenziswa njengawentlebendwane mawenziwe amaqonga okuncedisana kwamanina ukukhulisa abantwana kweli lizwe lizele inkohlakalo.

Okuvele kwathi gqi kwaxhaphaka mva nje okumanyukunyezi ngabafazi ababulala abantwana babo ngokukhohlakeleyobekwiminyaka ethe qabavu. Amanina abonakala engenamntu wokubancedisa ekukhuliseni nasekondleni abantwana babo baza bathathe isigqibo esibuhlungu sokubabulala. Abantu abaqeshwe ngurhulumente ekuncedeni ababafazi bazibona bekwimeko embi ngolu hlobo neyoxinzelelo kucacile ukuba mabaze nezicwangciso qhinga zokujika le meko ikhohlakele kangaka nekhulisa abantwana ubomi bentshontsho. Kulindeleke iincwadi ezinemixholo ejikeleza kule meko azibona ekuyo la manina ukuze zifundwe zibe sisipili sasekuhlaleni kusinde abantwana abangenatyala. Makumkiwe kwintetho ethi oxhel'eyakhe akabuzwa ze zibyele kwintetho ethi umfazi uzalela omnye kusinde imiphefumlo yabantwana abangenatyala.

Makutshintshwe amaqonga aziwa njengawentlebendwano asetyenziswe ukucubungula iingxaki ezambethe amanina nokunika inkxaso kwabo badinga uncedo. Ukuba amanina angamanyana ayeke ukutsalelana ezantsi njengoko bekutyhiliwe ngababhali bezi ncwadi zicatshulweyo, angakwazi ukulwa ngazwi linye amanina ukuphelisa uxhatshazo ugonyamelo nokubulawa kwawo ukuze nawo akwazi ukuxhamla kwinkululeko ayilwele nzima.

Onke amaziko ngakumbi iicawa maziluthathele kulo olu xanduva lokuqaphela nokuchonga amanina aneengxaki kunqandwe ingxaki ingekaqali. Makuyekwe ukusetyenziswa iinkonzo njengendawo yokwenza imali ze kugxotheke abo baziimpula zikalujaca bazibone bengangeni ndawo eluntwini bathathe isigqibo sokubulala abantwana.

Makuyekwe ukusengelana phantsi singamanina ukuze elinye likwazi ukunceda elinye

nanjengeko kwakusakuba njalo mandulo lakungaphili elinye aphathelele amanina ukunyusa igoqo lakhe leenkuni ukuze kuphekwe kutyiwe. Makuvele iincwadi ezibuyisela ubuntu kwinkcubeko yethu nalapho izizalwana zingenelela ekuncediseni nasekukhuliseni abantwana balowo usokolayo. Abamelwane abakwaziyo ukuncedana nokuzidina bangatyhafi ngokwenzeka kumelwane ukuze bakwazi ukuhlaba ikhwelo xa bebona undonakele kusinde abantwana nemiphefumlo edandathekileyo yamanina azibona ekhulisa abantwana bodwa. Ngamanina kuphela anokuzikhupha kubugxayiba bobucaka, uxhatshazo kunye nokubulawa ngokubuyisela ubuntu kuqulunqwe udidi lefemayinizimu ethetha ncakasana neengxaki zamanina aseMzantsi Afrika angafundanga naphila ngesibonelelo sikaRhulumente.

7. ULUHLU LWEENCWADI EZICATSHULWEYO (IBHIBHLIYOGRAFI)

IINCWADI EZIKHETHIWEYO NEZINGUNDOQO

Belebesi, G. 1976. *UNongxaki Nezakhe*. Cape Town: Via Afrika.

Buzani, N.E 2015. *Hamba Nam Ndipheleke*. Cape Town: First League Trading CC.

Dazela, S. 1988. *Soze Kube Njengakuqala*. Cape Town: Juta & Co.

Madolo, Y. 1998. *Imiphanda Ichithwa Ngabamelwane*. Cape Town: Via Afrika,

Magadla, V. 1992. *Isazela sidl'Umniniso*. Pietermaritzburg: Centaur Publications.

Magqashela, F.P .2006. *Isangxa Siyawhuza*. Cape Town: Juta Gariep.

Mayosi, N. 2003. *Lanqum'inqatha.* Cape Town: Via Afrika. '

EZINYE IINCWADI EZICATSHULWEYO

Abrahams M.H .1993, *A glossary of literary terms*. New York. Harcourt Brace Javonovic College Publishing.

Abeda, S. 2011. *Patriarchy and Women's subordination*: A Theoretical Analysis

Acholonu, C. 1995: *Motherism: An Afrocentric Alternative to Feminism.* Owerri: Afa Publications.

Adeoye, C.L. 198. *Asa Ati Ise Yoruba,* Ibadan: University Press. Limited

Adebesi, K.s. 2009. *Education of Rural Women: Catatlyst to Achieving Vision 2020*. Ibada: Hope publicationsLtd

Akintunde, D.O. 1999. *The Christian Widow in African Culture in life (Ed). Coping with Culture.* Ibadan: Opturu Books.

Arndt, S. 2002. *The Dynamics of African Feminism: Defining and Classifying African Feminist Literatures.* Asmara: Africa World Press.

Arnold, M.A. 1998. Literary *criticism. British Comparative Literature Association. Edinburg University Press.*

Barret, M, Corrigan, P, Kuhn, A. Wolfet A.1985*: Vukani Makhosikazi: South African Women*, London: Sigma Press.

Banich, M. & Compton, R. 2011*. Cognitive Neuroscience (3rd Ed)* Wadsworth, Cengane learning International Office.

Bhabha, H. K. (1994). *Of mimicry and man: The ambivalence of colonial discourse. The location of culture*. London: Routledge

Beauvior, D. S. 1974. *The Second Sex*. New York: Vintage Books

Benson, J. 1989. *A defence of bibliographical criticism*. Steinbeck: College Literature

Bilatyi. K.N, 2014. *A psychoanalytic depiction of characters in the isiXhosa dramas in context*. Port Elizabeth.Nelson Mandela Metropole University.

Berne, E. 1968. *A layman's guide to Psychiatry and Psychoanalysis*. Penguin Books.

Bond, C. L. 2010. *The revolution will be recognized*. William and Mary Williamsburg.

Brooker, E. B. 1999.*Cultural theory a glossary*. London Arnold: Hooder headline Group

Brown. C & Olson K. 1978. *Feminist Criticism: Essays on theory, poetry and prose*. London: Scarecrow Press Inc.

Brown, R. 1943. *Words and things.* New York: The Free Press.

Bryson, V, 1999. *Feminist political theory: An introduction*, Macmillan, London.

Buchi, E. 1979 *Joys Of Motherhood*. London, Alison & Busby Heinemann's, African Writer's series.

Childs, P & Williams, R.J. 1997. *An Introduction to post-colonial Theory*. New York: Prentice Hall.

Cobuild, C. 2010. *Advanced Illustrated Dictionary*. Harper Collins Publishers Ltd.: Great Britain

Cohen, B. 1973. *Writing About African Literature.* New York**:** Columbia University.

Cropley, A. 2019. *Qualitative Research Methods: An Introduction for Students of*

Psychology and education. https:// www.academia.edu/20371271.

Currey, J. 1987. *Women in African literature today*, Trenton: Africa World Press.

Daly M 1986. *Beyond God the Father: Towards a Philosophy of Women's liberation*: London: Women's Press.

Drislane R. & Parkinson G. 2002. *Qualitative Research*. Athabasca University

Dunbar, R. 1996. *Grooming, Gossip and Evolution of Language*. Cambridge: Havard University.

Eagleton, T. 1983. *Literary Theory: An introduction.* Oxford Blackwell.

Fadipe, N.A. 1970. *The sociology of the Yoruba,* Ibadan: University Press Limited.

Familusi, O.O. 1999. *Sexual ethics in imesi-ile Department of Religious Studies*, Nigeria. University of Ibadan,

Fairclough, N. 2003.*Analysis discourse: textual analysis for social research*. New York.Routledge.

Fernald, D., 2007. *Patriarchal practices*, Oxford. Oxford University Press.

Firestone S, 1979. *The dialetics of sex. The case for Feminist revolution. London.Women's Press.*

Frenkel, R. 2008. *Feminism & Contemporary Culture in South Africa*. Johannesburg African Studies.

Freud, S. 1979. *On Psychopathology*. Cox &Wynman Great britain Penguin Books Limited

Fowler, R. 1986. *Linguistic criticism. London*: Oxford University Press.

Gardner, J. H. 1991. *Impaired vision: Portraits of blackwomen in the Afrikaans novel*. Amsterdam: University of Amsterdam.

Garralda, A. 1966.*Representation of Motherhood in Flora Nwapa's Book*, Hong Kong .Baptist University.

Ghorfati, A. & Medini R. 2015. *Feminism and its impact on woman in the Modern Society. (Unpublished MA Thesis).*: University of Tlemcen.

Gillian, D.W. 2013. An Africana Womanist: Analysis of Afro Brazilia Identity in the literature of Miriam alves. Ribeiro and Conceicao Evaristo. Florida State University.

Goredema, R. 2010. *African Feminism: The African women's struggle for identity*. Africa Rhetoric Publishing.

Gordimer, N. 1965. *A writer In South Africa*.London Magazine publisher.

Gumede, H.S. 2002. *Portrayal of female characters in isiZulu text*. Durban**:** University of Durban Westville.

Gyatra.S .2018. *Can the Subalten Speak in Marxism and the Interpretation of Culture.* Grossberg. Chicago: University of Chicago Press.

Kennan, S. 1983. *Narrative fiction; Contemporary poetics.* London and New York:

Lerner, G. 1989. *The creation of Patriarchy*. New York. Oxford University Press.

Lorde, A. 1984. *Sister Outsider: Essays and Speeches*. Trumansberg NY: Crossing Press.

Mcimeli, R.F. 1992. *Iintombi zinecebo.* De Jager and Haum

Hassim, S. 2006. *Women organization and democracy in SA Contesting Authority*, Scottsville: University of Kwazulu Natal Press.

Heywood, A. 2007. *Politics*. New York, Palgrave foundation (3rd ed). Macmillan

Hudson-Weems, Clenora (1994). *Africana Womanism: Reclaiming Ourselves*. Bedford Publishers.

Hurston, 1969.*Gender role*. Britain. Garland Publishers.

Hadjitheodoroun, F. 1999.*Women speak: The creative transformation of women in African Literature.Paperback*

Jolobe, J.J.R.2000. *Amathunzi Obomi*. Johannesburg: Educum Publishers.

Jongilanga, DM. 1982. *Ukuqhawuka Kwembeleko*. Cape Town: Lovedale Press.

Jones, V. 1990, *Women in the eighteenth century*, Devon. Clays Ltd.

Keuris, M 1999. Umdlalo: *Isikhokelo sohlalutyo*. Pretoria: Van Schaik publishers

Kwatsha, L.L. 2015. *The portrayal of single women character in selected African literary texts.* South Africa. Nelson Mandela University (PhD)

Komut Bakinc, S. 2021.*Feminist Themes in Sevim Burak and Ursula K. Le Guins Worlds From Boxes to* Cages Britain. Cambridge Scholars Publishing.

Kondowe, Z. 2016. *A critical analysis of selected literary techniques in P.T. Mtuze's prose* narratives. Nelson Mandela Metropole. South Africa.

Kula, S. 2008. *Inkawu Idliw'ilila*. Cape Town: Oxford University Press.

Lamming, G. (1960). *The pleasures of exile*. London: Michael Joseph.

Lawal, B.O. 2005, African traditional education: Nigerian experience, in Oguntomisin (G.o and Edo V.O 9eds Africa culture and Civilization, Ibadan: GSP, University of Ibadan '

Lerner, G. 1989. *The Creation of Patriarchy*. New York: Oxford University Press.

Lewis, D. 2010. *South Africa Feminism and Challenges of Solidarity*. Cape Town University of the Western Cape.

Masuku, N. 1997. *Images of women in some Zulu literary works*: *A feminist critique*. Pretoria: University of South Africa. '

Mathye R. H. 2003. *Image of women in selected Tsonga Texts.Pretoria. University of South Africa.*

Marland, H. 1993. *Women as Gossippers*. New York: Routledge

Mkonto, B B. 2008. *AAh! Jongumsobomvu*. Johannesburg: Heinemann publishers.

Mqhayi, S.E.K.1914. *Ityala Lamawele. Alice*. Lovedale Press.

Msimang, C.T. 1983. *The influence on the Zulu Novel*. Unpublished MA Dissertation, University of South Africa. Pretoria.

Montoro, R 2014 . Feminist Stylistics.Umiversity of Granada, Departamento de Filologias Inglesa Alemana.

Mtuze, P.T. 1994. *A feminist Critique of the image of Women in the Prose works of selected Xhosa writers* (1909-1980) Unpublished Doctoral Thesis. Cape Town: University of Cape Town.

Murray, C. 1980. *Families divided: the impact of migrant labour in Lesotho.* Johannesburg: Raven Press.

Ngara, E. 1982. *Stylistics criticism and the African novels.* London: Heinemann

Nkululeko, D. 1987. *The Right of Self Determination in Research,*.Botswana: Azania and Azanian Women.

Ogundipe, M. 1989. *Re-creating ourselves: African women and critical transformations. Leslie Africa*. New Jersey. World Press Inc.

Ojo, E.D, 2004. '*Women and the Family' in Lawal NS Sadiku,* MNO and Dopamu, A, Understanding Yoruba life, Trenton, Africa World Press Inc.

Oke, R O. 2001*. Inheritance in Africa and the rights of the Female Child in Akintunde, DO (Ed) African Culture and the quest for Women's Rights*, Ibadan: Sefers.

Okpala, A.S. 2016. *Redefining the African woman in contemporary African literature*. Potchefstroom: Northwest University.

Payne, M. (ed) 1997*. A dictionary of cultural and critical theory*. London: Blackwell Publishers.

Phillips, A. 1987. *Feminism and Equality*. Basil Blackwell Ltd: Oxford

Peter, Z.W. 2010. *Depiction of female character by male writers in isiXhosa Drama work.* Port Elizabeth: Nelson Mandela Metropole University.

Peck, J. & Coyle, M. 1984. *Literary terms and criticism*. London: Macmillan Education

Ramphele, M. 2008. *Laying Ghosts to Rest*. Cape Town: Tafelberg.

Reader's Digest.1993. *Complete wordfinder*. Oxford University Press. London.

Roberts, 1980: E.V. 1991 *Writing themes about literature*, New Jersey: Eaglewood Cliffs.

Pretorious, W.J. & Swart J H A. 1982. *Teaching African Literatue. Pretoria*. University Of South Africa.

Rustin, C. 2018. *Gender equality and happiness among South African Women*. Cape Town: University of Western Cape.

Ruthven K.K .1984. *Feminist Literary Studies: An introduction.* Cambridge.University Press Cambridge.

Ruth.S. 1980. *Issues in Feminism*. Houghton Mifflin.

Samuelson.M. 2007. *Remembering the nation. Stories of the South African Transition*. Scotsville. University of KwaZulu Natal.

Saule, N. 2006. *Ukhozi Olumaphiko*, Cape Town. Nasou Via Afrika (PTY) LTD.

Satyo, S.C. 1981. *Uphengululo LwesiXhosa*. Pretoria. De Jager Haum

Simani, N.A. 2002. *Gender and Culture in the Xhosa Novel.* Cape Town. University Of Stellenbosch.

Snyman, L. & Slabbert, L. 1992. *Victimization: Nature and trends, HSRC*, Pretoria.

Soga, T. B. 1989. *Intlalo kaXhosa*. Alice: Lovedale Press.

Stralton, F. 1982*. Contemporary African Literature and Politics and Gender*. New York Routledge.

Swana, N.M., Swartbooi N.N , Mali, L.D. 2014. *Ubuncwane Boncwadi Lwemveli*. Gauteng: Ilima Publisher.

Swanepoel, C. F. 1990. *African Literature Approaches and applications*. Pretoria. De Jager Haum.

Tamsanqa, W.K. 1958. *Buzani Kubawo*. Cape Town: Oxford University Press.

Thompson, D. 2001. *Radical Feminism Today*. London: Sage Publications.

True, J.2012. The political economy of violence, New York. Oxford University Press.

Tulloch, S. 1993.*The Reader's Digest Complete Wordfinder*. Cape Town: Oxford University Press

Verdonk, P. 2002. *Stylistics.* New York: Oxford University Press.

Walby, S.1990. *Theorizing Patriarchy*.Oxford. Blackwell Publishers.

Walker, A.1995. American Studies: Charlottesville, USA.University of Virginia

Wa Thiongo, N. 1986. *Decolonising the mind, the politics of language in African literature*: London: Portsmouth, NH: J Currey: Heinemann.

Williams, S.A. 1990. *Some implications of Womanist Theory.* New York: Meridian Press.

White, M.D, & Marsh.E.2006. Content Analysis: Flexible Methodology.Library Trends.Johns Hopkins University Press.

Woolf, F.V 1932. *Professions for Women*. London: Hogarth Press in UK

Wyatt, G.E 1988. *The portrayal of black men and black women in selected works of selected black authors*. Atlanta: Atlanta University Centre.

Vugotsky, L.S. (1978): Mind in Society.Cambridge. MA Havard University Press.

Yeats, S. 2004. *Doing Social Sciences Research*. London: Thousand Oaks.

IIJENALI

Ahlstrand, K., 1996, 'Gospel critique of sexism', International Review of Mission 85(336), 47–52. http://dx.doi.org/10.1111/j.1758-6631.1996.tb02731.x

Baker C. 1994. *Charting Our Future.Agenda,* 10:21,97-100,DOI

10,1080/10130950,1994,9675330

Battiste M. (2004). *Animating sites of postcolonial education: Indigenous knowledge and the humanities*. CSSE Plenary Address. Winnipeg Manitoba, May 29. Available online at
http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.488.6642&rep=rep1&type=pdf

Chaplin, H. 1985.https://doi.org/10.1046/j1537 2995.1985.25686071437.

Frank, K., 1987, '*Women without men: The feminist novel in Africa', African Literature Today. (no.15,p14-34)*

Kobo, F. 2016. *Umfazi akangeni ebuhlanti emzini*. PhilPapers.

Mashaba: 2020*. The Citizen. June. https//www,citizen.co.za*

Nash, M. (2004). Mujeres en el mundo. Historia, retos y movimientos. Alianza, Madrid. [27] Nash, M.; Álvarez Gónzalez, A.I. (2002). Séneca Falls. Un siglo y medio del Movimiento Internacional de Mujeres y

Ngculu, J. 2011.*South African Democracy*.South Africa.

Nkealah, Naomi (2016). "(West) African Feminisms and Their Challenges". Journal of Literary Studies. 32 (2): 61–74. doi:10.1080/02564718.2016.1198156 (https://doi.org/10.108 0%2F02564718.2016.1198156). S2CID 148328015 (https://api.semanticscholar.org/CorpusI D:148328015).

Neethling.B. *Xhosa first names: Dual identity in harmony in conflict*. Volume 56 issue 1

32-38 (01 .03.2008). (1985

^Ogunyemi, Chikwenye Okonjo (1985). "Womanism: The Dynamics of the Contemporary Black Female Novel in English". Signs. 11 (1): 63–80.

doi:10.1086/494200. JSTOR 3174287. S2CID 143836306.

Taylor, U. 1998. *“Making waves. The theory and Practice of Black Feminism, The Black Scholar”.* Vol. 28 No2.

Borton, James. *"Magazine licensing red hot in China*." *Asia Times Online* 16 (2004)

Bostwick.W.2012.Assessing Bisexual Stigma & Mental health Status: A Brief report. Journal of Bisexuality.

Methuen. Available from: http:/www.wmich.edu.dialogues/themes/africanwomen.html

Domestic violence Act 116 0f 1998

UNICEF South African Deputy Rep.22.08.22 Accessed 24 November 2022

Jeff Wicks Sunday Times 20 September 2019

Times Live 21 Nov 2022

Bill of Rights 1996 Section 187

South African ACT 32 of 2007.

South African ACT 61 of 2013.

IWEBHUSAYITI

http// women.sahio.org.za Accessed 08 2022

https//ww bbrief.co.za 2058/03/08

https// en wikibooks.org/wiki/ feminism

https:// www.academia.edu/20371271.'

(https://api.semanticscholar.org/CorpusI D:148328015).

https://www.universalclass.com/ women's fiction themes

https://maenglissite.files.wordpress.com

https://en.wikipedia.org (partriarchy) Accessed 12 Dec 2021

(https://www.urbandictonary.com.(Accessed 10 February 2023)