

**UPHICOTHO-NZULU NGOKUSETYENZISWA KOLWIMI
NGABABHALI BEZINI EZAHLUKENEYO KWIINCWADI ZESIXHOSA
EZIKHETHIWEYO**

*(An analysis of language usage by writers of different genders in
the selected isiXhosa texts)*

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2018

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ISIQINISEKISO

Mna Nompumelelo Winnifred Fali 215379152 ndiyaqinisekisa ukuba lo msebenzi osihloko sawo sithi “Uphicotho-nzulu ngokusetyenzisw akolwimi ngababhali bezini ezahlukeneyo kwiincwadi zesiXhosa ezikhethiweyo” ngumsebenzi wam. Yonke imithombo endiyisebenzisileyo ichaziwe ngokuthi kucatshulwe ngokupheleleyo. Lo msebenzi awuzange ungeniselwe uvavanyo nakweliphina iziko lemfundo ephakamileyo ngaphandle kwakule Dyunivesiti

NW Fali

.....3 April 2018.....

UMBULELO

Ndidlulisa umbulelo ongazenzisiyo nangokuzithoba okukhulu kuMdali wam,ndiqale KuGqirha Zoliswa Made ngokuzinikela endingwanqwada,endixhasa maxa onke.

Abazali bam bobabini abangasekhoyo uJama Matomela noEster Matomela, umyeni uLulamile Fali, abantwana uYanda, uMvabolwazi, uAmangile kunye nodade wam uLuyanda Siwisa, abantwana bakhe uOyama noTadia. Ndinombulelo ongazenzisiyo osuka emazantsi entliziyweni. Bonke abahlobo bam abanike inkxaso ngamaxesha bengazi ukuba bayandixhasa.

Ndithi maz'enethole!

ISINIKEZELO

Lo msebenzi ndiwunikezela kuMdali wam ngokundipha amandla okuwuqukumbela ndiphinde ndiwunikezele kusapho lwam, ngenkxaso yokundinyamezela ngexesha ndingafumaneki ukufezekisa iimfuno zabo, nakubo bonke abafake inkxaso enkulu ebomini bam.

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ISAPHLUKO 1

ISISHWANKATHELO SOPHANDO

1.1 INTSHAYELELO

Uphando luza kugxininisa kwindlela yokusetyenziswa kolwimi ngababhali bezini ezahlukeneyo. Ulwazi olukhoyo kolu phando lujolise ekuphandeni, uphicotho—nzulu kuphononongwa iincwadi zesiXhosa ezikhethiweyo. Phambi kokuba kujongwe okuqulathiweyo ngababhali bezini kufuneka kujongwe kuqwalaselwe indlela ababhali abasebenzisa ngayo ulwimi. Kuza kujongwa nendlela ababazoba ngayo abalinganiswa kuncwadi ingakumbi ababhali abangamadoda, kuba kubalulekile kujongwe indlela abazotywa ngayo kwakunye nolwimi ukuze kube lula ukuqonda indlela olwakhiwe ngayo uphando. Ngokutsho kukaStralton, (1990:98) abalinganiswa basetyhini bakhiwa ngeendlela ezininzi maxa wambi babizwa ngendlela apho eneengcinga ezineentetho ezisoloko zisetyenziswa ezingalunganga, kwanokungalingani kwezini kuba yingxaki esoloko ikho amaxesha amaninzi. Uqhubeka athi abalinganiswa basetyhini bazotywe njengoomama ababopheleleke emakhaya, kodwa benoxanduva lokujonga amakhaya, abantwana, abayeni kwanabantu bomzi. Indawo yabasetyhini ibonwa njengeyokuba isekhithshini apho soloko besebenza khona. Uphinda oleke ngelithi ababhali abangamadoda batyibela abalinganiswa basetyhini njengabantu abangathembekanga ekwenzeni okulungileyo kwanokutyhefa okanye ukungcolisa uluntu entlalweni.

ULeslie (1987:05) ucacisa banzi ngabantu basetyhini athi bangabalinganiswa abazotywa kubhalo-ncwadi njengabantu abamele “oomama abaswiti” abavuma yonke into engavumelekanga okanye engathandekiyo kwaye ngabantu abazinikelayo bancame ubom babo. Esi siqu sika“mama” uLeslie (1987:15) uthetha ngaso ehlanganisa “umama waseAfrika” onobuhle ngaphakathi nangaphandle ukwakhiwa kwakunye nokuhlaziyeka kwakhe. Isiqu esihle, uyaphinda-phinda ukuthi, abasetyhini banomonde kwakunye nothando olunovakalelo, indlela ebonakalisa ubunjani babo. Abalinganiswa abaninzi basetyhini bamiswa ziingcinga neentetho ezisoloko zisetyenziswa zezini ukwenzela imigudu nemizamo yabo yokwenyuka itsalelwe ezantsi kubekho imibuzo engenampendulo.

UAdebayo (1996:10) ucacisa athi kubonakala ngathi imizamo yabo yokuba bajongane nale meko bazibona bekuyo ibonwa njengengxaki ngamadoda ukuphakamisa amasiko, abasoloko bewadibanisa nendima edlalwa ngabasetyhini. Iingcamango ezinjalo, eziye zabonwa nguAdebayo zokuba ziyabathintela abasetyhini kwaye ibenze bathule, bangabonakali kwizangqa ezibonakala amadoda kuphela.

UTannen (1994:45) uthi kubakho umahluko kwiingxoxo zesini kuba intetho yabafazi isoloko ingaselwaso ngamadoda eyijongela phantsi soloko amadoda efuna ukuba ngaphezulu kunabo. UTannen (1994) wabhala incwadi eyipapasha banzi indlela isini esahluke ngayo entethweni yabo. Uphinda athi indlela abasetyhini namadoda athetha ngayo ayayamanise kakhulu nzulu nendlela umntu akhule ngayo edlala eselula, xa kudlalwa bedibana ngesini esinye. Amantombazana namakhwenkwe bakhula bonke belingana, besebenzisana, bezizihlobo, bakhule bethetha intetho enye, ngokusebenzisana befunda ukuthetha befundisana nabanye ngezakhono.

Ngenxa yokuba bezizihlobo ezikhula kwaye besebenzisana, amantombazana xa ethetha ajolise ukuba eba njani nangaphezu kokuba ekholelwa entweni na kwaye intetho yawo ikakhulu ibhekiselele entlalweni, nemiyalezwana yabo echukumisayo. Amakhwenkwe wona ecaleni akhula nezihlobo zawo kukhuphiswano kwaye ayawathanda amanqanaba, akhule enaloo ndlela yokhuphiswano ngaphezu kwentsebenziswano egqumelela intetho ephazamisayo nesiqalo sentetho.

Umphandi-nzulu uStralton (1994:126) uchaza banzi ngababhali abangamadoda athi, xa ebhala ngabalinganiswa basetyhini babenza abalinganiswa ekufuneka bethobele idyokhwe yengcinezelo babe phantsi kwenkqubo yogonyamelo. Uthi abalinganiswa basetyhini bakhe bazame ukulwa olu gonyamelo locinezelo lwabasetyhini ngandlela zonke. Ngokufanayo no-Ogunyeni (1988:66) ubona uncwadi lwaseAfrika longanyelwe ngababhali abangamadoda kwaye eneenjongo zokunika ingqwalasela yababukeli abangamadoda. USchipper (1987:35) oku kuqhubekayo ukubiza ngokuba “lilifa lamadoda obhalo ncwadi nogxeko eAfrika.”

Kucacile ukuba ababhali abaninzi abangamadoda abazimisela ukuzoba abalinganiswa asetyhini ngokupheleleyo, nobucukubhede benyaniso, ethi ibe nobungqina kwabanye ababhali bagqibela besebenzisa intetho ethatyathwa njengokungajikiyo. Oku kuthi kwenzeke ngendlela alusebenzisa ngayo ulwimi

ukuchaza okanye ukuzoba abalinganiswa babo ababhinqileyo. UAdele (1996:21) ubeka ulawulo namandla amadoda kubhalo-ncwadi lwaseAfrika xa athi: “*African literature is a male created, male-oriented, chauvinistic art*”

Le ngcinga yogonyamelo lwabalinganiswa basetyhini idale yakhupha ubunzima, ingekuba yayisenzeka kwiingcinga zamasiko nokuqhubekayo ebomini, kodwa, kubabhali bona iqala ekubhaleni kwabo. Ngokubona kukaDe Beauvoir (1949:89), ukuze ube ngumntu kufuneka ube yindoda, indoda yiyo echaza owasetyhini, ingamchazi kuba ekuye yena, kodwa engulo uzalana naye. Owasetyhini akathathwa njengomntu onelungelo lokuzimela. Uqhubeka abange ukuba indoda yintloko kwaye “igqibelele” ngelixa owasetyhini “engomnye” kuba yena usoloko echazwa ngendoda yakhe ukuba utshatile.

UCuddon (1992:54) yena uthi ubhalo-ncwadi kudala lumile, lulawula, lugcwalise iingcinga zamadoda, ugonyamelo lwabasetyhini kwanokwenza kwenkohlakalo yamadoda kwabasetyhini. UCuddon (1992) ugxeke amadoda ngengcamango engacacanga yokubaluleka kobhalo ncwadi ngokukhupha ugxeke lwababhali abangamadoda nokumela abalinganiswa basetyhini kubhalo ncwadi, kwaye uyenza le nto ngokukhulula abasetyhini nokubabonisa ukuba baziva njani na, ngokwenza, nokucinga nokuba kufuneka baphendule njani kwiinkathazo zobom nasekupheleni kwabo. Kubakho imibuzo emininzi ngokungathandekiyo kwanezinto ezicingelekayo kodwa bungekho ubungqina malunga nabasetyhini ngobhalo-ncwadi ngababhali abangamadoda.

1.2 INJONGO YOPHANDO

Injongo yophando kukuphicotha ukusetyenziswa kolwimi ngababhali bezini ezahlukeyo kwiincwadi ezikhethiweyo zesiXhosa.

1.3 INGXAKI YOPHANDO

Ukusetyenziswa gwenxa kolwimi ngababhali abangamadoda beencwadi zesiXhosa ngokuphathelele ekuzotyweni kwabalinganiswa kwizini ezahlukeyo kuthi kudale umsantsa omkhulu. Imizekelo yoku kungentla ingafunyanwa kwezi ncwadi zilandelayo ezibhalwe ngababhali abangamadoda. Injongo yokusebenzisa ezi ncwadi zingezantsi

kukuzama ukubonisa indlela aba babhali abalusebenzisa ngayo ulwimi oluthi luchaphazele ababhinqileyo.

1. Amaza : Qangule Z.S.
2. Buzani kuBawo : Tamsanqa W.K.
3. UDike noCikizwa : Mmango A.M.
4. Inzonzobila : Mkhonto B.B.
5. Izinto ziman'ukwenzeka : Siphambo S.D.
6. UThembisa noMakhaya : Mtywaku D.T.
7. Ukuqhawuka kwembeleko : Jongilanga D.M.

Uphando luqwalasela iinjongo zokudandalazisa indlela ababhali abangamadoda ababona ngayo, ababhala ngayo, nendlela abasebenzisa ngayo ulwimi bezoba abalinganiswa basetyhini, ukungalingani kwezini nendlela izinto ezenziwa ngayo kwabasetyhini. Oku kuza kuthi kwenziwe ngokuthelekisa iincwadi ezibhalwe ngababhali basetyhini ezilandelayo.

1. Iqhina lomtshato : Nomlamli Mayosi
2. UMandisa : Swaartbooi VNM
3. Ubuhlobo bukaZazi : Zukiswa Pakama
4. Amathaf' entandabuzo : Fikiswa P. Magqashela
5. Amabali emigalelo : Mda Lizeka "Ukutshutshiswa ngokwesini emisebenzini"

Olu phando luza kuzama ukubhentsisa indlela ababhali basetyhini bona ababazoba ngayo abalinganiswa kwiincwadi zabo zesiXhosa ezikhethiweyo. Kuphinde kujongwe ukuba kubachaphazela njani na abasetyhini, indlela yokusetyenziswa kolwimi xa kujongwa amagama asetyenzisiweyo nendlela ekuzotywa ngayo abalinganiswa basetyhini namadoda. UOgunyeni (1988:60) uthi abasetyhini nokwazi kwabo ubhalo loncwadi kuye kwabaluleka kakhulu okanye iba ngumba oqaqambileyo. Uqhubeka athi indlela engagqibelelanga abaphathwa ngayo abalinganiswa basetyhini, ngaphandle kokuzama ukubanika ulwazi olunzulu okanye inkuthazo kwizinto abanomdla kuzo, eziza kuthi zenze umdla kubabhali basetyhini ukuze baguqule indlela abaphethwe ngayo yiyo ethi ikhokelele kule ngxaki.

UFrank (1981:39) uqhubekeka abonise ukuba kude kube ngoku uninzi lweenoveli zaseAfrika zibhalwe ngamadoda kwaye akhuthaza ukuqwalasela ezentlalo, ezembali, kwanezopolitiko, nokujonga ezobuntu kwanezasemakhaya izinto. UFrank uveza ukuba abasetyhini kwezi noveli bavezwa njengabazalanayo namadoda, iba yintombi kabani, umfazi okanye umama kabana.

UAdebayo (1996:1) ukhuthaza ababhali basetyhini beAfrika ukuba baqale ukubhala basebenzise ulwimi oluzoba abalinganiswa basetyhini abafuna ukufikelela endaweni ephezulu. Uthi mabahambe bafumane ulwazi olunezithako, bamkele, basebenzise, bafumanise isenzeko nenkolelo yokufumana isisombululo sesithako selizwe ngaphandle kwamadoda. Kwakhona kubalulekile ukuba ababhali basetyhini beAfrika baqwalasele oko kuthethwa nguHernton ecaphula uBraxton noMc Langhlin (1990:205) xa bathi:

For the first time, the status of black women writers is no longer relegated below the status of males. Black women writers are taking the initiative. Instead of being constrained by and secondary to the literature dominance of black males, the literature of women is expansive and liberating. Unlike the past, when women were supposed to be seen but not heard, the women of today have become recognized writers in all fields and genres.

Iyancomeka into yokuba ababhali basetyhini abamnyama bangajongelwa phantsi ngendlela ebonakalisa ukuba ababalulekanga kwaye bangaphantsi kunamadoda. Ababhali basetyhini abamnyama bathatha unyawo baqale endaweni yokuba batyhalwe ukwenza into okanye beze mva kubhalo ncwadi olugutyungelwe ngababhali abamnyama abangamadoda, ubhalo-ncwadi lwabasetyhini luyanda kwaye lukhululekile. Izinto ziya ziguquka akusafani nakuqala ngaphambili apho abafazi kwakufuneka babonwe bangaviwa, kodwa abafazi bangoku ngababhali abaziwayo kuzo zonke iinkalo jikelele zezifundo. La mazwi abonisa ukuqwalaseleka kwababhali basetyhini kwakunye nabafikayo kubhalo-ncwadi. Bayagxininisa ukubaluleka kwabasetyhini, inqanaba elilinganayo nelo lwabalingane babo abangamadoda kubhalo-ncwadi.

1.4 IMIBUZO YOPHANDO

1. Ingaba ukhona umahluko ekusetyenzisweni kolwimi ngababhali beencwadi zesiXhosa kwizini ezahlukileyo?
2. Yeyiphi indima edlalwa yinkcubeko ekusetyenzisweni kolwimi lwesiXhosa ngababhali bezini ezahlukileyo?
3. Ingaba ixesha linefuthe ekusetyenzisweni kolwimi ngokwahlukileyo ngababhali bezini ezahlukileyo?

1.5 INDLELA OLUZA KUQHUTYWA NGAYO UPHANDO

Olu phando luqhutywa ngokusebenzisa uhlahlelo-lohlobo (qualitative approach) ukufumana ulwazi. Ukuze umphandi aphumelele kwinjongo yophando uhlahlelo-lohlobo lolona lulungileyo oluza kuncedisa lusebenzisa isixhobo ukuphanda-nzulu nokuqonda ngalo mba kuphandwa ngawo. UMeyers (2009:241) uthi uhlahlelo-lohlobo yeyona ndlela igqwesileyo yokuphanda ngentlalo, ngenkcubeko, kuba inenxaxheba eyenzayo ekuphandeni nasekuqondeni ngabantu kwintlalo nenkcubeko phakathi apha bathi bahlale khona bonke, kwanemibuzo ethi, kutheni abantu besenza ngohlobo oluthile? Ulwazi lwabo? Ukwenza kwabo? Iinkolelo kwanoloyiko?

UTaylor (1984:141) ungqina athi uhlahlelo-lohlobo lolona hlobo okanye yeyona ndlela ingcono yokutolika kwanokuphicotha okuqalayo nokubalulekileyo, nokulandelayo, kube yinto eza kuncedisana nomphandi kuphando ezibalulekileyo ezingundoqo, kwaye ibe ziziphumo ezilungileyo neziyinyani. Ukusetyenziswa kolwimi ngababhali abangamadoda ekuzobeni nasekwakheni abalinganiswa basetyhini, iqhubeka ikhokela uphando ukuba malujonge ekutolikeni izinto ezithile zokungalingani kwezini kwiincwadi zesiXhosa ezikhethiweyo. Iphinde incedise ekucazululeni imibandela efana nokungalingani kwezini, ukujongela phantsi abasetyhini, izinto neentetha ezingajikiyo nokuzibalula kwabalinganiswa basetyhini kubhalo ncwadi lwesiXhosa.

Ngokutsho kukaMyers noAvison (2009:112) uhlahlelo-lohlobo lusebenzisa uhlobo oluthile lwentlalo ukuphanda, luthatha isiqalo ibe ziingcingane zangaphakathi kwintshukumo entlalweni. Olu hlobo luchongwa ngenxa yezizathu ezininzi, umzekelo, umntu ophendulayo kuloo nto ayicingayo okanye ayithethayo iyagxininiswa okanye ithatyathelwa ingqalelo into umntu ayitolikayo, ivumela utshintsho, iyamelana nobunzima ayigxininisi kwimibandela yokuthembeka okanye ukulunga ekuphandeni,

kwaye iqwalasela inkqubo ngaphezu kweziphumo. Nangona ngokudalwa inesithinteli esixhomekeke kwiingcinga zomntu, umntu akanakwenza ingxelo enesiseko sendlela ekwenziwa ngayo.

Olu phando luyinxalenye yofundo-ncwadi zesiXhosa kwiincwadi ezikhethiweyo nophengululo lweencwadi zophando ebekhe zenziwa ngaphambili. Izithako zobhalo ncwadi zisetyenziswa ukwenza inxalenye yophando. Kuquka izini, amaqumrhu alwela amalungelo abasetyhini, ubume-bengqondo, ugonyamelo lwabasetyhini ulwimi nesini kwanesihlonipho.

Incwadi zesiXhosa ezikhethiweyo ziphicothwa ngokuthi umphandi ayame ngokuqwalasela ithiyori yobhalo ncwadi ngababhali bezini ezahlukeyo. Incwadi ezibalulekileyo ezifumaneka kwezemfundo, amathalaeencwadi, ulwazi olufumaneka kwiincwadi ezibhalwe ngabaphandi-nzulu kunye neencwadi eziqulethe ulwazi ezifumaneka kubuchwephetshe banamhlanje neekhompuyutha.

Iithiyori zobhalo ncwadi zisetyenziswa njengesixhobo esingundoqo nesiseko sokujonga nokuhlaza ababhali bezini ezahlukeyo. Ufundo luphanda imiphumela engathandekiyo yamasiko edalwa ziingcinga zogonyamelo lwabasetyhini kubalinganiswa basetyhini. Ukujongela phantsi amalungelo abasetyhini ngamadoda nababhali abangamadoda nabo buyakhankanywa. Ugonyamelo lwabasetyhini nalo lubalulekile nakweyiphipha ingxoxo engezini kwakunye nemibandela yamaqumrhu alwela amalungelo abasetyhini. Eyona nto ibalulekileyo engeyikhankanywa kolu fundo kukwenza uhlolo lokuba kwenzeka njani ukuba abalinganiswa abathile ajongelwe phantsi amalungelo abo nokungalingani kwezini okukhokelela kwizinto abantu abakholelwa ukuba azinakujika nocalu-calulo kwezentlalo, kwezoqoqosho nakwezenkcubeko.

Uphicotho lwesiqulatho kwiincwadi ezikhethekileyo zesiXhosa yeyona ndlela ilungileyo yesifundo kuba uBardin (1998) uchaza uphicotho lonke njengendlela yobuchule yonxibelelwano, uphicotho oluneenjongo zokuchaza imiyalezo, ukufumana umkhomba-ndlela, ulwazi olubalulekileyo olwayamene nokujonga ukwenza okanye umntu wenza njani na? Kwaye nokuba uyamkela njani le miyalezo. Oku kuchaza ukubonakalisa indlela uphicotho olwakhiwe ngayo namhlanje. Into eza kuba luncedo kukuba ingakhuphi ngaphandle unxibelelwano olubonakalayo nolucacileyo nento

ethethwayo kule miyalezo. Kolu phando kubhekiswa kolu calulo lwentetho kwizibizo zichazwe elubala okanye zingachazwa. Kuqokelelwe la mabinzana kujongwe kuthelekiswe ababhali abangamadoda nababhali basetyhini indlela abalusebenzisa ngayo ulwimi kwiincwadi zesiXhosa ezichongiweyo.

Uphando ludandalazisa indlela ulwimi olusetyenziswa ngayo ukwehlisa isidima sesini kuncwadi lwesiXhosa, njengendlela yokujonga izini kuchongwe abalinganiswa basetyhini. UBrett noCantor (1988:109) bakholwa ukuba abasetyhini indlela abavezwa ngayo ibonakalisa ukuba abasetyhini baboniswa njengabantu abasoloko besenza imisebenzi yekhaya. Abasetyhini abangalunganga kwelinye icala, bavezwa njengabahluphayo, abaziindlobongela, abaxhomekeki, nabalinganiswa abazicingela bona bodwa. Oku kungumahluko kubalinganiswa abangamadoda ababoniswa njengabazinzileyo engqondweni abaqala into bashukume kuqala, abazimeleyo, abanomqolo, abanesiphiwo sokwenza into kwaye baphumele okanye babe nempumelelo kukhuphiswano entlalweni. Bambalwa okanye abakho abalinganiswa basetyhini abazotywa njengamakhalipha kwiincwadi ezibhalwe ngamadoda umzekelo: uMaMntakwende kwiNzonzobila, kaMkonto (1993:49-53) ujongwe njengomlinganiswa onobungozi ongcatshe umyeni wakhe. Oku ngumbono wamasiko nezithethe zokuba abasetyhini babonwe njengabantu abanzulu kwaye abanokwenza imvakalelo ngokuchukumisayo kwanokuhlupha umphefumlo womnye umntu.

Umzekelo wesibini ubonakala kwincwadi, Amaza, kaQangule (2008:70-71). UNamhla simbona esendiswa ngenkani ngabazali bakhe, kwindoda angazanga wathandana nayo, abe yena enesithandwa sakhe indoda athi yena ngundofanaye, athi akubhubha lo bebefuna ukumtshatisa kuye bafune kwakhona ukumendisela kwakulo mzi mnye uNamhla umi entla akavumi uyala mve esithi:

*Nithi mandinikezele okwesibini ngomzinba wam endodeni,
nokuba uyala umphefumlo wam? Nalo inyala elivuyisa
ababhuhileyo, Nango umkhuba oxolisa iminyanya!*

UNamhla ume entla akavumi, uthi yena wafunda ngebhasari, waphinda wancedwa sisipho semali somntu angamaziyo kodwa ngoku bafuna ukumendisela ngenkani.

Abalinganiswa abangamadoda bazotywa njengabanamandla ngaphezu kwabalinganiswa basetyhini. Kubhalo-ncwadi olubhalwe ngamadoda, abalinganiswa

basetyhini bazotywa njengezinto ezingabalulekanga. Kukho into eqhelekileyo ukuba uncwadi kufuneka lwenziwe ludlale indima ebalulekileyo entlalweni kuquka iintsapho, abantwana, lufike lwakhe indima edlalwa zezi zini entlalweni, umzekelo umntwana oyinkwenkwe entlalweni ufundiswa ukwenza njengenkwenkwe. Akukho ntandabuzo ukuba uncwadi lunamandla kwaye lutsala imikhala ngokwakha izithunzi zezini.

1.6 UPHENGULULO LONCWADI

Okubalulekileyo kuqala umphandi uye waphengulula wajonga umsebenzi wabanye ababhali abasele bephandle ngezihloko eziyeleleneyo kwesi. Olu phando lufuna khe ujonge ukhangele onokufumana kwabanye abaphandi nolwazi onokulufumana, ukusetyenziswa kolwimi lwesiXhosa ngababhali bezini ezahlukeneyo. Olu lwazi luthi lutsale umqokumbelo kweyona nto ibangela ingxaki kwisiXhosa kumsebenzi wobhalo-ncwadi owawukho ngaphambili malunga nesikhalo sanamhla sabasetyhini ngenxa yesikhwasilima esingalunganga sokuzotywa kwabalinganiswa basetyhini ngababhali abangamadoda. Uphengululo lugxininise kakhulu kuphando olwakhe lwenziwa ngaphambili olufanayo ngokungalingani kwezini. Ukungalingani kwezini ngumba esingenakho ukuwuphepha kuba uyinyani kwaye unjalo kukho ukungalingani kwabasetyhini namadoda kwaye ndinqwenela abaphandi bathande ukuphakamisa kakhulu umba wokukhuthaza ababhali basetyhini abazakubhala bephakamisa omama ekubhaleni bazobe abasetyhini njengabalinganiswa abanamandla ekubhaleni nabaphume izandla zokwenza izinto ngendlela yabo, kwakhiwe umxholo, baphicothe, bahlole, kujongwe ithiyori zelizwe ezizakuxazulula iingxaki kwanokuphuma nempendulo ezifanelekileyo kuphakanyiswe igama lamakhosikazi ngaphandle kwamadoda.

Kwakhona abasetyhini kufuneka bakhuthazeke ekubhaleni baqale ukubhala iincwadi apho abantwana bethu sibakhulisele emdleni wokufunda nokubhala ingakumbi iincwadi zolwimi lwethu isiXhosa. Abantwana beselula kakhulu abazali bathande ukubakhuthaza babafunde iincwadi zolwimi lwethu. Kwakhona siphinde sikhuthaze ulutsha ngezakhono zokubhala singakethi sini sithile bafundiswe, bakhuthazwe ngokufanayo. Okona kubalulekileyo kakhulu kukuba kusoloko kukho iincwadi ezininzi ezahlukeneyo nezinomdla abangazifunda, siphinde sabelane nabo ukuze sakhe uluntu olungcono olunomdla ekufundeni nasekubhaleni uncwadi.

UAgbasiere (1999:82) uthi uncwadi olubhalwe ngamadoda lugcwele zizinto neentetho ezingajikiyo zentlalo ezizoba abalinganiswa basetyhini njengabantu ababuthathaka abasoloko bengakwazi ukudlula bagqithele phambili kubunzima ababufumanayo okanye abadibana nabo. Olu ncwadi kulapho ufumana abalinganiswa basetyhini abadlala indima enentandabuzo, indima engaqinisekanga, bangakwazi ukuzoba bakhuphe izinto abakwaziyo ukuzenza ngokugqibeleleyo ekuphileni nokukwazi ukwenza izinto ngohlobo lwabo.

UEboh (1999:12) ubona abasetyhini becinezekile kwaye oko kuyinyani nomzila woko uyabonakala emsebenzini wokubhalwa kweencwadi. Yiyo loo nto abasetyhini kufuneka bazakhele eyabo indlela yokubhala bakhe amabali, benze intshukumo ukutyhila isigqumathelo sentlungu enyamezelwe ngabasetyhini kubhalo-ncwadi, basuse iingcinga zokuthiya abantu basetyhini amagama anxulumene nokuthobeka, nokuhlonipha, nezinye iindima ezidlalwa ngabalinganiswa basetyhini zibhalwa ngababhali abangamadoda.

UMasuku (1997) kwithisisi yakhe ubonisa etyhila ukuzotywa kwabalinganiswa basetyhini ngamadoda kwanababhali basetyhini. Uphande wajolisa kwindima edlalwa ngoomama, ukuzotywa kwabasetyhini kumasiko nezithethe zobhalo ncwadi. Uphando lwakhe luphengulula lufuna ulwazi lokuba ucinezelo lwabasetyhini bakwaZulu luyabonakala na kwincwadi zeentsomi ezibhalwe ngababhali kwaZulu. Aphinde afune ukuqonda ukuba xa bezibhalwa umyalezo wazo zazisetyenziselwa ukulungisa okanye zazilungisa ukungalingani kwezini na?

UKekane Noyana yaTokolongo (1990) kwithisisi yakhe wendlala inkcubeko amasiko nezithethe ezenza abasetyhini bamele mgama okanye babe kude nokuzimanya nokwenza imibutho yokuhlala entlalweni yabo nokuba bakhe ubudlelwana nakubantu ababangqongileyo. Ebonisa indlela abasetyhini emantla eLesotho apho abasetyhini baphembelela besilwa ingxaki yocinezelo kwanogonyamelo lwamadoda entlalweni.

UPeter (2010) kwithisisi yakhe ubonisa indlela abalinganiswa basetyhini abazotywa ngayo ngababhali abangamadoda. Ucacisa iingcinga ezingathandekiyo, ezinganqwenelekiyo zamasiko adala ugonyamelo lwamadoda kubantu basetyhini. Uxoxa kabanzi ukungaselwaso kwamalungelo abantu basetyhini nokuzotywa kwabo ngababhali abangamadoda kwanogonyamelo lwabasetyhini.

UMtuze (2008) iinjongo zakhe kukuveza intlalo-nepolitiki notshintsho olwenzeke kubomi bamaXhosa ukususela kumaxesha obhalo maphepha nokuvela koncwadi ngowe (1909-2006)eqwalasela indlela abalinganiswa ababezotywe ngayo kuncwadi kwakunye notshintsho ngeloxesha.

UMachaba (2011) kwithisisi ubonisa indlela abasetyhini abazotywe ngayo kwiXitonga kubhalo ncwadi ngokukodwa ejonge iinoveli, imibongo, kwanamaqhalo aseMzantsi Afrika. Injongo yophando kukuqwalasela ukuzotywa kwabasetyhini kwiXitonga yobhalo ncwadi. Ukwenza indlela amadoda ababhali beVatonga becalanye bezoba abalinganiswa basetyhini ngendlela engakhululekanga. Izithunzi zabasetyhini kubhalo ncwadi zinendlela ebonakalisa entlalweni yokunyhashwa kwamalungelo abasetyhini.

1.7 INDLELA YOKUMA KWEZAHLUKO

ISAHLUKO SOKUQALA: Intshayelelo yophando, equlathe injongo yophando, indlela uphando oluza kuqhutywa ngayo uphengululo loncwadi, nesigama esikhokela uphando.

ISAHLUKO SESIBINI: Sijolise banzi kwithiyori yezini edlala indima ebalulekileyo ekunabiseni esi sahluko sesibini. Esi sahluko ngezizathu ezithile sibalulekile kakhulu kuba ithiyori yoncwadi iyasetyenziswa kakhulu ekuguquleni utshintsho ekufundiseni kwanokufundwa komsebenzi woncwadi. Iithiyori ezisetyenzisiweyo zibeka izinto ezahlukelelo kwindima zezini. Iithiyori ezingamangenelela zisetyenzisiwe ukwakha isiseko nomqolo wophando zini, amaqumrhu alwela amalungelo abasetyhini, ubume-bengqondo, kwanogonyamelo lwabasetyhini.

ISAHLUKO SESITHATHU: Sibhekisa kakhulu kwabasetyhini njengabalinganiswa abangamakhoba enkubeko, ukusetyenziswa kolwimi, kwanezenzo entlalweni nokunxulumanisa iincwadi zababhali besiXhosa ezikhethiweyo. Ababhali basetyhini indlela ababhala ngayo, siphinde sifanise indlela ababhala ngayo abangamadoda.

ISAHLUKO SESINE: Sinxulumanisa indlela izini ezisebenza ngayo nolwimi ekubhaleni uncwadi lwesiXhosa kwiincwadi ezikhethiweyo, sijonge siqwalasele entlalweni kwanendlela echaphazela ngayo abasetyhini engqondweni. Abanye baphela bethatha ubom babo okanye abanye bajike babe zizigebenga.

ISAYILUKO SESIHLANU: Isiqukumbelo kuquka inkqontsonqa iziphumo zophando, iimbono yophando, nesishwankathelo.

1.8 INGCACISO YESIGAMA

1.8.1 INKCUBEKO

Kwiindawo azahlukeneyo abantu bakholelwa kwizinto ezithile, benze ngohlobo oluthile kwizinto ezithile nendlela abeva ngayo, apho abaphandi bakholelwa ukuba bafunde njalo ukukhula kwabo kwakunye nobom babo. Singatsho ukuthi inokuba yiyo loo nto abaphandi beyibona inkcubeko, nempucuko njengento umntu ayifundeleyo. Uthi uRhohlahla Mandela noDesmond Tutu kwintetho yabo kwi-Intanethi xa bethetha ngenkcubeko ecatshulwe ngomhla we-14 kuCanzibe 2013.

No one is born hating another person because of the colour of his skin , or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be thought to love, for love comes more naturally to human heart than its opposite.

Uthi akakho umntu ozalwe ecaphukela omnye umntu ngenxa yebala lolusu lwakhe, okanye imvelaphi nentsukaphi yakhe, kwanokholo lwakhe. Abantu bayakufundela ukucaphukela, kwaye ukuba banokufundela ukucaphukela, bangafundiswa ukuthanda, kuba uthando yinto kakade ezenzekelayo entliziyweni yomntu kunenye ingelulo uthando.

UBishop Desmond Tutu yena uthi:

*We are the rainbow people of God!
We are unstoppable. Nobody can stop us on our march to victory! No one, no guns, nothing! Nothing will stop us, for we are moving to freedom! We are moving to freedom and nobody can stop us! For God is on our side!*

Uthi siluhlanga oluziindidi ngeendidi zikaThixo! Kwaye asimiswa. Akukho nabani onokusimisa siya empumelelweni! Akukho nabani, akukho zigani, akukhonto!

Akukhonto inokusithintela, sibheka phambili enkululekweni! Sibheka enkululekweni kwaye akukho nabani onakho ukusimisa! UThixo ungecala lethu!

Inkcubeko yaseAfrika yahluka-hlukile kwaye iziintlobo-ngeentlobo ibe namaqela axubeneyo, lilelo iqela linendlela yayo eliqhuba ngalo nelenza ngayo izinto. IAfrika inabantu abohlukileyo, abangafaniyo abathe saa eAfrika beneenkolo ezahlukileyo.

Ikakhulu inkcubeko yaseAfrika ikhutshwa kakuhle kakhulu kubugcisa, kumsebenzi wobugcisa, imbali, iintsomi namaqhalo abantu, kwezenkolelo, isinxibo, uhlobo lokupheka, umculo kwakunye nolwimi. IAfrika izele yinkcubeko, phakathi kwisizwe namaphandle ahlukileyo amaninzi. Nangona inkcubeko imbaxa ngokwahluka, kodwa xa ifundwa iqwalaselwa, ibonakala ifana ngezinto ezininzi. Umzekelo, indlela abantu abaziphatha ngayo, uthando lwabo kwakunye nentlonipho ngamandla ingakumbi kubantu abadala kwakunye neenkosi neekumnkani zabo.

IAfrika inefuthe kwaye iphenjelelwa zezinye izizwe. Oku kungazotywa ngokufuna ukuthatha iimpembelelo ezijika-jikayo kwilizwe elitsha elijika-jikayo kwilizwe elitsha elingahlali libambelele kuloo nkcubeko yalo inye indala. Ezimbalwa zasentshona eziphenjelelwe yinkcubeko yaseYurophu kwanenkolo yobuKristu, eyakhe yaqala yaliwa yinkcubeko yamasiko, kodwa kuthe kwakwanda ubunashinali iintlanga zezizwe zonke yaqala inkcubeko yaseAfrika yangcono. Urhulumente wezizwe zaseAfrika wakhuthaza inkcubeko yabantu beentlanga zonke ukuba iphuhliswe ngakumbi.

1. Amaqumrhu kupolitiko
2. Amaqumrhu kwezentlalo
3. Izifundo ngeentsomi
4. Uphando-lwazi ngobunjani bentsingiselo yobukho bezinto/ Filosofi
5. Ulwimi oluthethwayo kunye nobhalo-ncwadi.
6. Inzululwazi
7. Ilifa lenkcubeko engena kuchukunyiswa luluntu.

Umgangatho wenkcubeko ngamanye amaxesha ubonwa njengoqaqambisa impucuko kuluntu olungenabucukubhede. Iingcinga ezinamanqanaba kwinkcubeko zifunyanwa kwezi zinesiseko senqanaba sodidi oluthile.

Inkcubeko ichazwa nguVelkey (2017) ngolu hlobo:

Originally meant the cultivation of the soul or mind, acquires most of its later modern meaning in the writings of the 18th century German thinkers, who were on various levels developing Rousseau's criticism of the modern liberalism and enlightenment" Thus a contrast between "culture" and "Civilization" is usually implied in these authors, even when not expressed as such.

Ngokwemvelo ithetha ukukhula komphfumlo okanye ingqondo, ifumana eyona ntsingiselo intsha kubhalo lweenkulungwane ezingamashumi asibhozo kwingcali zamaJamani ababe kumanqanaba ahlukileyo esakha ugxeke lukaRousseau kwinkululeko entsha kwanokhanyiselo. Kumazwi engcali yolwazi uTaylor (1917:47) uchaza inkcubeko enjenge:

That complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.

Oko kugqibekileyo kupheleleyo kuquka ulwazi, inkolo, ubugcisa, okulungileyo, ezomthetho, isiko kwakunye neziphiwo nemikhwa efunyanwa ngabantu njengelungu entlalweni. UGert Hofstede (2011:3) yena uyichaza inkcubeko athi:

The collective programming of the human mind that distinguishes the member of one human group from those of another.

Udweliso lwenkqubo yabo bonke yendlela abacinga ngayo yiyo eyakohlula ilungu lelo qela linye kwabo bangabanye. UHofstede uthi kusoloko kukho isenzeko esiqukeneyo, kodwa ingadityaniswa kwiingqokelela ezahlukeneyo. Kwiingqokelela nganye kukho abantu abaninzi, ukuba isimilo somntu ngamnye siyathelekelelwa ukuba sahlukile sinegophe, umahluko phakathi kwenkcubeko kukutshintsha kwegophe xa umntu esuka kwintlalo yengingqi yakhe aye kwenye.

Eli gama lingasetyenziswa nakwisini, izizukulwana, okanye amanqanaba entlalweni, kungenjalo, utshintsho lenqanaba lweengqokelela ezifundiweyo lutshintsha indalo yengqiqo ye"nkcubeko". Intlalo, isizwe kwakunye nenkcubeko yesini, apho abantwana befunda besebancinane ukuya phambili, kuba inkcubeko yentlalo yiyo ekhawuleza yondele kubo, kuna le bayifunda esikolweni, okanye inkcubeko efundwa emsebenzini, kuyafana naxa umntu efumana umsebenzi omtsha kuza kufuneka afunde izinto ezintsha.

Inkcubeko yentlalo ihlala kwizinto ezibalulekileyo zentlalo, kabanzi ukukhetha iindawo ezithile kunezinye. Inkcubeko yomsebenzi ithande ukuhlala kwizinto abazenzayo, nendlela abantu abaqonda ngayo, nokuqhubekayo kwimisebenzi yabo okanye ubume bemeko yendawo okubangqongileyo.

UBanks (1984:52) uthi xa echaza inkcubeko:

*Culture is the behaviour, patterns,
symbols, institutions, values, and
other human made components of the society*

yena uMarshall (2002:18) waleka ngelithi:

*Culture has consistent ways in
which people experience, interpret
and respond to the world around*

1.8.2 IZINTO EZIBALULEKILEYO KWINTLALO YOLUNTU

Ulwimi yenye yezinto ezinexabiso kubantu abahlala ndawonye ingakumbi uluntu oluhlala ndawonye kuloo ngingqi. Unobangela woku kukuba abantu bayathetha ngelixa bedibana nokuba abazani. Oku kuye kukhokelele ekubeni kwakheke ubuhlobo batsho bazane neenkcubeko zabo. ULyle nabanye. (1998:111) bachaza bathi:

*"Values are abstract evaluations expressing broad preferences, while
norms apply to specific situation".*

Izinto ezinexabiso yinto ekhoyo engcingeni ezifuna ubukhulu kabanzi ngokukhethekileyo, ngeli xesha isithethe sibhekisa kwimeko ethile. Xa sijonge le nkcazelo ingentla, kucacile ukuba izinto eziziimpawu zentsulungeko zezona zibalulekileyo eziyinxalenye yenkcubeko kuba imisa indlela abacinga, beve, benze

ngayo entlalweni nase luntwini laloo ndawo. Ixabiso lilo elilawula ezinye izinto zenkcubeko ngoku- dibanisa intsingiselo ebalulekileyo kuyo. Ngokuqwalasela le ngcaciso ingentla kucacile ukuba isinika umkhombandlela wokuba ixabiso libalulekile eluntwini nase- ntlalweni iphela.

Kwakhona izinto eziziimpawu zentsulungeko zibalulekile kuba zisinceda sikhule kwaye sande. Izigqibo esizithathayo zibonisa ukuba zintoni thina esizixabisileyo kwanenkolo ezibhekiselele kweyona njongo ibalulekileyo ebomini. Injongo yeyona nto yenza ukuba umntu oneliseke okanye ibe yintswelo yabantu bonke.

1.8.3 IINGCINGA NEENTETHO EZISOLOKO ZISETYENZISWA

Ezi ngcinga neentetho zisoloko zisetyenziswa ngabantu zibonakalisa umahluko kwizinto ezenziwayo ngohlobo oluthile ngamadoda nabafazi. Amadoda abonakalisa amandla entlalweni ngelixa abasetyhini bebonakalisa ukuthobeka nokungabi namandla. Abasetyhini basoloko beyanyaniswa nezithethe nezimo zangaphambili ezinjengokuxhomekeka, uvakalelo ngokuchukumisayo, ukondla, nokukhulisa, ukuxakekisa ingqondo ngembonakalo yakhe. Ezi ngcinga zinika amadoda amandla okulawula abasetyhini. Entlalweni xa bejonge abasetyhini bababona njengabantu abasoloko bejonge ukuba beva njani na bona ngaphezu kwabanye abantu.

Amadoda kwelinye icala asoloko ebonwa njengabantu abangakwaziyo ukubonisa ngokucacileyo ukuba eva njani na, kwaye uvakalelo lwabo luzinzile ingakumbi koko kuchukumisayo kwabanye abantu. Iintetho ezisoloko zisetyenziswa zingabhekisela kwinto esiyibiza ngokuba yingqwangaza, ukwenza omnye umntu enze loo nto uyifunayo ngenkani kwaye abantwana bangawuthatha loo mkhwa ukusukela ebuntwaneni ukuya ekukhuleni kwakhe umntwana.

Kwaye kunga khokela ukuba abantu baphile ukucaphukela abantu, kwaye kungabangela ukuba amaxhoba ezo ntetho zisoloko zisetyenziswa kwabo bantu babe beqhutywa luloyiko ukuvuma ubuni babo kuba zisoloko zijongiwe ngabantu, umzekelo umntu obhinqileyo othandana nomnye okwabinqileyo, okanye abo bathandana nabantu besini esifanayo.

Ngokwale ntetho ingentla, iingcinga okanye intetha esoloko isetyenziswa sisicwangciso okanye yindlela yokwenza ukuba siqonde, indlela esebenza

ngokuhlelwa komntu ngamnye afakwe kolo didi lweqela elithile ngokuhlangana kwamava nolwazi abalufumeneyo. Esi sichazi sezi ntetha zisoloko zisetyenziswa noxa kunjalo, ishiya okona kubalulekileyo ukwaneliseka.

Njengomboniso othile, weqela entlalweni, iintetha ezisoloko zisetyenziswa ingaba zezigxekayo, okanye zezincomayo, eziqinisekileyo/ezingaqinisekanga, ezichanekileyo/ezingachanekanga, ezinobulungisa/ezingenabulungisa njalo njalo. Zezo ke zigxekayo, ezingachanekanga, ezingenabulungisa izinto ezisoloko zithethwa, nezo ntetha zisoloko zisetyenziswa, ezenza ukuba inxalenye yethu ikhathazeke, (Schneider,1996:167). Ukuqonda okwanelisekileyo kwentetho ezisoloko zisetyenziswa kufuneka idibanise ingcinga yokuba aziqulathwanga kuphela kwingcinga yomntu omnye, kodwa iphila kwinqanaba eliqukayo labantu bonke.

Oku kwabelana lolufunekayo kwingqiqo yentetho ezisoloko zisetyenziswa loo nto yenza ukuba kubelula ukuchonga izinto ezilula ezibonakalayo kwisini, ezisoloko zithethwa ngezini. Umzekelo wokuba abasetyhini bayathanda ukubonisa imvakalelo yabo kwaye bona abathembakalanga, okanye baqhuba kakubi, kwaye bayazithanda iitshokoleti, okanye amadoda anengqondo, baluncedo, abakwazi kwenza umsebenzi wasendlini kwaye bayayithanda imidlalo. Ngayo yonke le miba siyikhankanyileyo ingasentla yentetho ezisoloko zisetyenziswa zezini, zingahlalutywa njenge zibekwa emgangathweni, okanye ingcinga ezithobayo nezigxekayo nokubamba isithunzi somntu ngenxa yokuba kubhekiswa kwisini sakhe.

Xa siyijongile lenkqubo yentetho esoloko isetyenziswa iphatha abantu njengabantu abangaphiliyo, loo nto ithethe ukuthi kutsalwa, kwandiswe, kwakhiwe udidi oluthile entlalweni, uEnterman,(1996:10). Olunye ufundo ezikolweni, uRiddel (1992) ufumanisa ukuba intetho ezisoloko zisetyenziswa kuthiwa amantombazana afikelela ebudaleni ngokugqibeleleyo, bacocekile, banenkathalo, ngelixesha amakhwenkwe ebonwa njengabantu abahlaselayo kwaye bewuthanda umlo, abanayo ingqeqesho. Ngokulandelayo, ootitshala balichithe ixesha labo elininzi bejolise kumakhwenkwe njengendlela yokubaqoqosha babambe ucwangco xa bekumagumbi okufundela. URiddel (1992) waphinda wafumanisa ukuba ootitshala abaninzi abaqwalaseleyo baba neengcinga zezini, umzekelo abasetyhini kubakho inimba amantombazana aphathwe ngokobunina.

La mandla ezintetho ezisoloko zisetyenziswa nazo zisebenza ukuze zithobe amantombazana noomama ukuze babe ngabasebenzi abalulutho bahlangabezane nepolisi, imithetho yesikolo kwanamathuba alinganayo okanye umasilingane. Izifundo nencwadi abazisebenzisayo esikolweni nazo beziboniswa zigcwele zizini kwane neentetho ezisoloko zithethwa okanye zisetyenziswa. Isimo sobudoda sithande ukuba ngaphezulu songame, kwaye sizotywe zithathe indawo ezibalulekileyo, ngelixesha abambalwa basetyhini izimo zabo zijikile kwezontetho zisoloko zisetyenziswa zijonge kwimbonakalo zamakhaya (uLobban, 1974: noBest 1993).

Kwakhona uPickering (2001: 67) unika ingxelo nokuhlola ingqiqo yentetho ezisoloko zisetyenziswa kwingcinga yentlalo kunye nezifundo zokusasaza iindaba kunye namaphepha-ndaba noqhagamshelwano kufutshane kunye nengqiqo zabanye abantu. Wenza uhlaziyo lokuvavanya nokujonga intetho ezisoloko zisetyenziswa zesini kwezemfundo encediswa nguDelamon (1990) kunye noPaechter(1998) waphinda waveza obunye ubungqina bangoku. Uthi isini esithile usithatha njengenyaniso okanye into ethatha inxaxheba emdlalweni. Intetho ezisoloko zisetyenziswa kwizini zezona zixhaphakileyo, zisetyenziswa kakhulu kwilizwe lonke. Le yinyani emsulwa indlela elula nekhawulezayo ukwahlula umntu kuxhomekeka kwindlela isini sakhe sibonakala ngayo, kuyo yonke inkcubeko emele isini, kuluhlu lwemigangatho yobuni, kwanenqanaba lamandla, (Paechter, 1998).

Kungelishwa kuzo zonke iinkcubeko ezine zini ezahlukileyo nezihleliweyo, abasetyhini bathathwa, kwaye baphethwe njengabantu abangenamandla kunabantu abangamadoda (uHausmann, noTyson noZahidi (2008).

Intetho ezisoloko zisetyenziswa zezini zona zinomahluko kwezinye iintetho ezisoloko zisetyenziswa entlalweni zona azidibanisi nje inkcazelo emiselwe koko zona zibonakala njengezimiselweyo (Glick no Fiske 1999)

UKatz noBraly (1933: 288-290) bathi kwizifundo zabo:

The degree of agreement among students in assigning characteristics..... seems too great to be the sole result of the student contacts with members of those races..... Prejudice if this kind seems largely a matter of public attitude towards a race name symbol.

Ukuzibeka ngokucacileyo iintetho ezisoloko zisetyenziswa kwizini zichaza ubunjani, uphawu kwanohlobo lwamadoda nabasetyhini kufuneka benze, bacinge, beve njani na. Kubhalo ncwadi, isimo esingaphambili kwanohlobo esichaza ngalo ukuba amadoda soloko kubhekiswa kwizixhobo okanye umncedi (umzekelo ukuzimela, ukulwa, ingqiqo, kwanokhuphiswano), ngeli xesha isimo esingaphambili esichaza abasetyhini zona kusoloko kubhekiswa kubantu abacacisayo, ababonisayo bonke abantu, umzekelo ukucacisa, ukubonisa, ubushushu, isisa, ukunceda, ububele kwanovelwano (uBroverman, uVogel, uClarkson noRosekrantz, 1972; Eagly, 1987; uEagly noKrau, 2002; Eagly nabanye, 2000; Heilman, 2001).

Kwimimandla yenzululwazi ingakumbi ezo zifuna umhlaba obanzi wokukhokela nokwenza isigqibo nesimo esingaphambili esifaniswa nesixhobo ezisoloko sikhethwa kuba kusithiwa zibonakala kubantu abangamadoda kunabasetyhini (uEagly, uJohannessen-Schmidt, novan Engen, 2003).

Kulo mahluko wenkcazelo yamadoda nabasetyhini kunye nezimo ezibonakala ngokwenkangeleko kungenxa yempembelelo yeentetho ezisoloko zithethwa abantu entlalweni soloko bejonge ukuba amadoda nabasetyhini kufuneka benze ngohlobo oluthile. Intelekelelo yokuba amadoda abonisa amandla noncedo, kwaye abasetyhini basoloko bephakamisa ubuntu nengcinga ekhoyo kuzo zonke iintlanga nasentlalweni kuthiwe amadoda anengqiqo yokuqala nokuyigqibezela into efuna ukucinga okugqibeleleyo nentetho ethe ngqo, ngeli xesha abasetyhini benobuchule obuthandwayo okanye obulindelekileyo kubudlelwane, into efana nobubele ubushushu kwakunye nokukhathala, nguFiske noGlick, 2001; uFiske noGlick, 2002; uCuddy nabanye, 2009).

Ukuba nobuchule ngokwaneleyo kusoloko kudityaniswa nesimo sokubakrele-krele okanye ukuhlakanipha, ukuzimela kwanokhuphiswano, ngeli xa ubushushu nobubele soloko budityaniswa nesimo sonyamezelo, ukunyaniseka, nokuba ngumntu odalwe kakuhle nolungileyo (uCuddy, uFiske noGlick, 2007). Kungenxa yezi ntetho zisoloko zithethwa zezini nemilinganiselo egciniweyo kuba amadoda nabasetyhini kukholelwa ukuba bohlukene kwaye bahlukile ngokwamaqondo abo emilinganiselo. Amadoda athathwa ngokuba banamaqondo aphakamileyo ngokuba nobuchule ngokwaneleyo kodwa babe namaqondo asezantsi ngobubele nobushushu, ngelixesha abasetyhini

benobushushu nobubele kodwa banoqondo olusezantsi ukuba nobuchule ngokwaneleyo (uCuddy nabanye, 2007: uFiske nabanye, 2003).

lingcinga zezini kwanendlela izithethe ezenza ngayo ziyanyanzela zifundise umntwana eselula ukuba zibakhona kuzo zonke iinkalo zokukhula kwanenkubeko (umzekelo abazali, abantwana, abalingani, kwanosasazo ndaba njalo njalo) ukuba kukho ifuthe kuzo zonke izinto umntu azibonayo ze afunde kwezo zinto ngokulinganisa (Umzekelo ithiyori kaBandura, 1986 ukufunda entlalweni) kunye nokwakha ubuni ngokuqonda umzekelo kaMartin, 2000) ithiyori yakhe yokwakha izini ngendlela ethile.

Okokuqala umahluko wendima edlalwa zizini uqala emva kokuba kuzelwe umntwana, kwaye lendima inefuthe idlalwa kakhulu ngabazali, abalingane kwanabantu entlalweni iphela, ingakumbi abazali, emakhaya, nabantu ekuhlaleni nempatho indlela umntwana aphethwe ngayo xa becinga ukuba banxulumana njani nomntwana oyinkwenkwe kumntwana oyintombazana (uSiderowicz, noLunney, 1980). Abantwana abangamakhwenkwe basoloko bechazwa ngabanye ukuba banamandla kakhulu, kwaye banenkuthalo, ngelixa amantombazana bachazwa ngokuba bathule, bazolile banobunono kwanexabiso (uKarraker, uVogel noLake, 1995). Ukuya phambili ukukhula kubonisa ubungqina bokuba abazali kwanengxoxo zithanda ukuba nesivumelwano sokudandalazisa izimvo, kwanemfuneko yemvakalelo kwabanye, izinto abazifunayo kwanezibalulekileyo kwifamili, nakuloo ngingqi yegquba xa bethetha ngamantombazana noonyana babo. (uFrench 1989; uMaccoby,1990; noMadsons, 1998).

Le mizekelo ingasentla yendlela abazali abaphatha ngayo amakhwenkwe kunye namantombazana yinto enye efana nokufunda nokuhlala nabanye abantu entlalweni kwakunye neethiyori zendlela yezini eyenza ingqiniseko yokuba nabanye abantu kwindlela engaguqu-guqukiyo yezini nendlela ekwenziwa ngayo, ukwenza imiphumela kwimo yolwazi abalufumanayo xa umntu eyindoda okanye engowasetyhini nangendlela izinto ezilindelekileyo ukuba mazenzeke ngayo entlalweni.

Intetho ezisoloko zithethwa zingaqhubeka zibheka phambili ukuba amantombazana aselula asoloko efumana iimfundiso zabasetyhini ezibonisa indima zezini zamasiko nezithethe kwanezimo, kwaye befumana manqapha-nqapha ngamaxesha athile

ukufundiswa ngabasetyhini abakwizikhundla ezinamandla neziphezulu. Oku kuchaza ukuba kutheni abantwana besebancinane kakhulu beneminyaka nje emibini babe nolwazi ngeentetho ezisoloko zithethwa zezini, kwanezinto ezithile ezenziwa sisini esithile(uGelman, uTaylor noNguyen, 2004)

UWeinraub nabanye (1984) bathi kutheni umntwana eselula eneminyaka nje emine, ekwazi ukuzibona azikhethe izinto zokudlala okanye ezo zinto adlala ngazo, umzekelo amakhwenkwe namantombazana aselula bayazazi baziphawule izinto abadlala ngazo kwanemisebenzi efana nokudlala oonopopi, nokuba ngumongikazi ukuba ngamantombazana, ngeli xesha iimoto okanye iinqwelo zokudlala, iilori kwanoosomashishini bephawula ngokuba zezamakhwenkwe.

Eyona nto etsala umdla kukuba kukho ubungqina bokuba amantombazana esemancinane kakhulu eneenyanga ezilishumi elinesibhozo ngeminyaka abe nomtsalane kwizinto zokudlala eziyamene neentetho ezisoloko zithethwa zezini kwaye loo nto ingabonakalisa ubungqina bentetho yezinto ezisoloko zithethwa yezini, kumdlala wezinto abazithandayo, imidlalo, kwanendlela enza ngayo phakathi kwamantombazana aselula kunamakhwenkwe (uSerbin, uPaulin-Dobois, uColbume, uSen noEichstedt, 2001).

Kungoko abantu bethanda ukusebenzisa isiseko sezini kwiintetho ezisoloko zisetyenziswa zibancede ekujongeni ukuba benza njani, bacinga njani, beva njani, kwizigqibo zabo zokuzithabathela, okanye bazibekele kwizinto ezakhelwe ukubalela eso sini sithile (uArthur, uBigler, uLiben, uGelman noRuble, 2008; uMarin noHalverson, 1981). Ukulingana ngobuni kufuna utshintsho kumadoda indlela acinga, nabona ngayo abantu basetyhini. Ngaphandle kwengqwalasela yamalungelo abasetyhini iyakuba sisibaxo ukuchaza ukuba amadoda amaninzi abasetyhini babathatha njengabalingana nabo. Indlela yamadoda yokuthanda ukulawula ingamandla kakhulu kulutsha ngaphezu kwabadala kunabo, kuba bona beziva ngathi banamandla kakhulu ngokugqithileyo.

Utshintsho olufunekayo ngamandla kwindlela abacinga ngayo ngenxa yeentetho ezisoloko zithethwa ingakumbi kwizini kwakunye nendima abayidlalayo entlalweni. Ukungalingani kwezini ukusukela ebuntwaneni idlulele empilweni yonke yobom bomntu. Amadoda avuzwa ngengqondo, ngabahaseli, bathanda umlo, ngabaqali

zinto, kwanengqiqo, ngelixesha abasetyhini bexhaswa ngemvakalelo, ngokukwazi ukuchaza, ukucacisa, ukuxhomekeka, kwanokuzibamba. Abasetyhini bafundiswa ukuziqonda ngokuziva, bayacacisa kwaye amadoda afumana impumelelo, bazizixhobo ezincedayo.

UPackard (2017) uthi amadoda anokuhlakanipha okukhethekileyo kwaye banokucinga okuhlahleleyo, abasetyhini banokuhlakanipha okukhethekileyo kwanemvisiswano. Impembelelo yokulwela amalungelo abasetyhini kwicandelo lweSayikholoji, lwezeSosiyoloji, nakwezeSini, unyanzelo olushiya abasetyhini abasebenzayo bebanda, benze intshukumo ekhusela abantu abarhola imivuzo ephakathi abangakhange bakucinge okufanelekileyo njengezoqoqosho, ukuze kubekho ubunganga obuqulunqwayo obuzakwenza abasetyhini bakhululeke ngokupheleleyo, balwe ukuze bafumane impumelelo yabo bonke nenkululeko yabasetyhini. Kwintlangano yokukhokela yabasetyhini esithi zintathu izinto ekufuneka abasetyhini beziqwalasele eyokuqala, iqala ngawe wena mntu, eyesibini sebenzisa impembelelo nefuthe lakho, kwaye okwesithathu khetha ithemba uyeke unxunguphalo.

1.8.4 ISINI KUNYE NOKUNGALINGANI

Isini sesinye sento engundoqo okanye isiseko soluphando esizakuthi sancedise ukuphonononga nasekuphicotheni kolubhalo ncwadi lwesiXhosa. Njengokuba isichazi-magama sikaWebster echaza isini enika ingxelo yokuba yindoda okanye owasetyhini. UNjogu noMazruri (2006) bachaza isini nokungalingani kwempatho okanye ukuqonda nokuqwalasela kulowo ngokwesini sakhe, ukungalingani ngokwesini ivela kwiingcinga ezahlukeneyo entlalweni ezakhiwe kwisini esithile nakwi-bhayoloji kwimisontwanayomntu ekuxhomekeke kuwo ubunjani bakhe, ukwakhiwa kobuchopho, kwanomahluko wencindi yedlala. Baqhubeka bexoxa ngokungalingani kwisini besithi ayifumaneki eyona nto kodwa ixhomekeke kulowo nasekuhlwayeleni ekuthandeni ukuhlala nabanye abantu, nasendalweni esekelezwe ekujongeni ngqo kwisikhewu senkqubo yopolitiko, ubume bezomthetho, ezemfundo, amathuba otyalo-mali olo lukhokelela ekudaleni iingxaki kwabasetyhini ekuqhubekeleni phambili besenza ngokuzinikela entlalweni, ezoqoqosho, ezopolitiko njengamalungu asebenza ngokukhuthaleyo emphakathini.

UWhelehan noPilcher (2004:56) bachaza bathi, njengokuba sisazi ingqikelelo yesini yinto eqhelekileyo ukususela ngomnyaka we-1970 yasetyenziswa njengodidi lwengcalulo ukwahlula umgca phakathi komahluko wesini ngobunzululwazi nangendlela ekuthi kusetyenziswe ngayo indlela abantu abenza ngayo, kwanobuchule obuthi kwabelwe, kunikwe igama lokuba “yindoda” okanye “ngowasetyhini”. Imbangi yokuqinisekisa isini, kwakunye nomahluko yaye kukuxoxa ukuba ukwakhiwa ngomzimba, ngengqondo umahluko uye wagqithiswa ukuze kube nakho ukugcina isihlalo somntu oyindoda abe yintloko yekhaya kwakhiwe namandla kuye, kuphinde kwakhiwe ukuqonda kubantu basetyhini ukuba bona bebedalelwe ukuba kubengcono xa besenza imisebenzi yasekhaya.

UOackley (1972) ufumana indlela yokudandalazisa uluvo lwakhe ngesini kwakunye noluntu athi inkcubeko yaseNtshona ibonakala ibaxa lomahluko wesini “ubuchule bentlalo” ngokwesini sanamhla indima edalwa ngabasetyhini ijikeleza ukuba babe ngoomama okanye abafazi basendlini. Kwaye kukho nenkolelo engacacanga ethi ukuba umntu unokwaphula lendima idlalwa ngoomama, kucutheka ukonwaba uOackley (1972:192).Ude Beauvoir (1972:295).ucacisa edandalazisa lo mahluko kwincwadi yakhe yesibini yesini esithi: *“One is not born, but rather becomes, a woman”*

Ude Beauvoir’s ucacisa indlela umahluko wezini obekwe ngayo nokungalingani kwamanqanaba apho abangamadoda soloko ingqiqo yabo okanye imithetho yabo soloko ixhaswa “sisithethe” kwaye eyabasetyhini yona ibekwa njengo”omnye”.U de Beauvoir’s uthi abasetyhini bangabizwa njengabanga-gqibelelanga phakathi kwamadoda namathenwa kuthethwe loo nto ukuba inkcubeko yeyamadoda ukususela ezantsi kwaye abasetyhini bayakusoloko bengaphandle.

UOackley noMitchell (1997:51) bathi kubhalo kubuni nesini amalungelo abasetyhini ebexhomekeke kakhulu kwinto ezimbini ezichaseneyo umahluko kubuni kunye nesini, xa siqwalasele oko kwanentsingiselo eyamene kumahluko wobuni ngokwabo bakhiwe yintlalo kwaye yinto etshintshayo, xa kunjalo siyaziqonda kwaye singasondeza, sidibanise nemiphumela eyohlukileyo kwezi zinto zenzekileyo zenzululwazi, sicaphula kwinkcubeko nembali leyo.

1.8.5 ULWIMI NESINI

Ulwimi sesona sixhobo sibalulukileyo, kwanendlela ethi iingcinga zesini zakheke ngayo, ezisoloko zigcinakele zikhona kwaye zisasazeka. Iingcinga zeenzululwazi zahlukile ngokuphathelele kwisini samadoda nabasetyhini, indalo yobulungisa, imvelaphi kwanokufunekayo, okwahluka-hlukeneyo inkangaleko nembonakalo ngokulandelelana kwesini, nokuba umahluko sisiseko esibalulekileyo, nokuba yinto ekufuneka siyigcinile, nokuba inokwenzeka, okanye kufuneka igcinwe ngaphandle kokungalingani. Ngokubalulekileyo ngako oko ulwimi lunoncedo kuzo zombini, macala kwanomda wesithintelo ebantwini abalusebenzisayo ukudandalazisa izimvo zakhe kwa nokuphicotha isini neengcinga zeenzululwazi, uEckert noMcConnell-Ginet (2005:35)

Kuyaxoxisa oku kuba ngaphandle koncedo oluthi lufumaneke kulwimi, luphinda kwalona longeze lukhulise ukungalingani kwezini. Oku kubonakele kumagama athile okanye kumabinzana kwiilwimi ezahlukileyo phantse kulo lonke ihlabathi kwisiXhosa, isiZulu, isiSwahili, isiSotho njalo njengakwingxelo kaPrewitt-Freilimo nabanye (2011), xabesithi ulwimi sisimakade esizakuhlala ixesha elide, umahluko phakathi kwamadoda nabasetyhini awunakuphetshwa. Aba babhali baqhubela phambili bexoxa besithi akukho lwimi lingahluliyo phakathi kwezini. Le ingcaciso uStahlberg nabanye (2007:163) baxoxa bathi, isini ingasisiseko esibalulekileyo entlalweni yombutho othile nakwisakhiwo sentlalo esingathi ilingwistiki ithetha ukuba inikeza okufunekayo kwintetho yabahlali. Aphinde athi uShitemi (2000:3) umahluko kulwimi umele umahluko kwimbono yobom. Kwakhona ulwimi lubonisa uphawu lwenkcubeko kwaye lubonisa ukungalingani kwamandla phakathi kwamadoda nabasetyhini kwabo bantu bathile.

UButhelezi (2004:145) uthi oku kungalingani kuphuhliswa ziingcinga neentetho ezisoloko zisetyenziswa kwizini ezingayinakiyo ingqiqo nokuqonda ukulingana kwezini kuba begxininisa kulawulo lwamadoda kwabasetyhini. Amalungu entlalo asebenzisa ezi zinto okanye ezingcinga neentetho abafuna zingajiki zisoloko zisetyenziswa okanye ukuthatha into ukuba yinyani bazenze ingqiqo yamadoda nabasetyhini kwindima yezini entlalweni.

1.8.6 IMPEMBELELO YOKULWELA AMALUNGelo ABASETYHINI

Impembelelo yokulwela amalungelo abasetyhini kwimibutho entlalweni, kwipolitiki, nakwezomnotho kumasilingane wamadoda nabasetyhini, igcina abafazi namadoda besoloko befumana impatho eyahlukileyo entlalweni. Abasetyhini bebesoloko besenza ngendlela emisiweyo bengakwazi ukuthabatha inxaxheba ngokupheleleyo kwizinto nakumathuba afumanekayo kwiindawo zokhuphiswano okanye kumaziko athile entlalweni.

UAchifusi (1987:40) unika inkcazo yefeminizim athi:

Feminism is a politic directed at changing existing power relations between women and men in society. The power relations structure of all areas of life, the family, education and welfare, the worlds of works and politics, culture and leisure. They determine who does what and for who, what we are and what we might become.

Impembelelo yokulwela amalungelo abasetyhini yipolitiki ebonisa utshintsho kubudlelwana bamandla obukhoyo phakathi kwabasetyhini namadoda eluntwini. Isakhiwo sobudlelwane bamandla seenkalo zonke zobom, amakhaya, ezemfundo, nezentlalo-ntle. Umsebenzi welizwe, ipolitiki, inkcubeko kwanexesha elilelakho. Ziyaqiniseka ukuba ngubani owenza ntoni esenzela bani, singoobani, siziintoni kwaye siyakuba ngoobani kwixesha elizayo.

Kulo mba ungentla, bubungqina bokuba impembelelo yokulwela amalungelo abasetyhini ijolise ekutshitshiseni amakhonkco okubophelela akhoyo obudlelwana phakathi kwendoda nowasetyhini entlalweni. Impembelelo yokulwela amalungelo abasetyhini ifuna abantu batshintshe kwaneengcinga zogonyamelo olwenziwa ngamadoda kwabasetyhini bamkele abasetyhini njengabantu abanolutho abayinxalenye yentlalo yoluntu jikelele.

Amaqumrhu okulwela amalungelo abasetyhini enza ukuba badibane, bazimele ukusukela kwabasetyhini bebala, abasetyhini abasebenzayo abantu ababhinqileyo abathandana nomnye okwabhinqile, nangona kwabonakala ukuba izenzo zabo kweliqumrhu zibonakalisa ukuzinikela ngobuni babo, nangona injongo yayikukubonakalisa izinto eziyiminqweno kuwo wonke owasetyhini.

UHull nabanye (1982) bazipapasha ekuhlени bebonisa uluvo lwabo okanye isikhalazo, imvakalelo yokuba kweliqumrhu lokulwela amalungelo abasetyhini kodwa batyetshela umthetho-siseko ogciniweyo ofana nokwahlula, nangokujonga ukuba isini simisa ucinezelo ngaphezu kwebala, inqanaba nobuni. Eyona njongo yequmrhu elilwela amalungelo abasetyhini, yayiyingcinga yokuba “abasetyhini” kunye “nokungalingani” zizo zombini izinto ababenenjongo zokuziphakamisa “zihlolwe” njengenjongo ezibalulekileyo kwabasetyhini nopolitiko nokuba bangoobani na, okanye ubudlelwana obucinizelekileyo ngenxa yamandla enziwa yingxaki yemibuzo efuna intsingiselo nenyano entlalweni.

1.8.7 UGONYAMELO OLWENZIWA NGAMADODA KWABASETYHINI

Ugonyamelo olwenziwa ngamadoda kwabasetyhini iba yindlela emisiweyo yokuba negunya lokuphatha kwaye ulawule, njengamadoda aziva ukuba kufuneka ebonise amandla kwanokukwazi ukulawula abo babangqongileyo okanye abasemakhayeni abo. Luninzi uxinzelelo oluwiwa ngabasetyhini ubuphaku-phaku bemeko evela kule mpatho-mbi.

Ugonyamelo olwenziwa ngamadoda kwabasetyhini alupheleli ekusebenziseni ulwimi kuphela koko balubonakalisa nasentlalweni nakweyiphi indawo ebalulekileyo eluntwini kwaye abasetyhini abanendlela yokufikelela kwezo zakhiwo okanye kwezo ndawo. UMorten kuKramae noTreichler (1985:232) bachaza ugonyamelo lwamadoda kwabasetyhini bathi lubonakalisa ukuba abasetyhini bajongwa njengento okanye umntu ongaphiliyo ongekhoyo. Ugonyamelo lwamadoda kubantu basetyhini ludla ngokwenziwa kuyo yonke indawo enoluntu olulandela iinkolo yamasiko nezithethe. Amadoda azotywa ngokungafaniyo kuloo maqumrhu abantu. Kulapho amandla abekwa emagxeni endoda, aze yena athathwe ngokungathandabuzekiyo njengentloko yekhaya. Yiyo loo nto kukho esi sizathu sokuba amadoda athatyathwa njengabantu abaphezulu kunabasetyhini, ngenxa yokuba bona abasetyhini belindeleke ukuba bathathe imiyalelo kubo.

UWhelehan noPilcher (2004:93) bathi umntu ongutata unelungelo lwamandla okuphatha okanye abe phezu kwabanye entlalweni, kuquka amadoda ingakumbi aselula, abasetyhini, kunye nabantwana. Nokuba kunjalo ukususela ngenkulungwane ezingamashumi amabini, amaqumrhu alwela amalungelo oomama nababhali,

basebenzisa ingqiqo yokubhekisa kulawulo lwentlalo lwamadoda alawula abasetyhini. Olu gonyamelo lwamadoda ibisoloko iyinto ephambili kwaye ebalulekileyo kufundo lwesini, ekhokela ekwakheni iqela leethiyori ezijolise ukuchonga isiseko sokuba abasetyhini bengaphantsi kumadoda.

Zintathu iithiyori ezibalulekileyo apho ugonyamelo lwabasetyhini lukhoyo elibalelwa kwezi:-

1. Iqumrhu elilwela amalungelo abasetyhini ngokugqibeleleyo.
2. Iqumrhu elilwela amalungelo abasetyhini lweMarxist.
3. Inkqubo ezinxamba (Inkqubo yelizwe elawulwa yimali).
4. Ulawulo lwabantu abangamadoda phezu kwabasetyhini.

Kwiqumrhu elilwela amalungelo abasetyhini ngokugqibeleleyo lithatha ugonyamelo loomama ngabantu abangooptata njengento yokuqala nebalulekileyo kakhulu ebantwini nasentlalweni. Kwabanye abasetyhini abalwela amalungelo ngokugqibeleleyo nabahlalutyi, amaziko entsapho ezibonwa njengamasango apho ungonyamelo luphunyezwa khona.

UMillet (1977) uthi abasetyhini abalwela amalungelo ngokugqibeleleyo babala olu gonyamelo lwamadoda, njengokufuna ukulawula imizimba yabasetyhini loo nto bayithatha njengeyonanto ibalulekileyo. UFirestone (1971) yena uthi ukungalingani phakathi kwabasetyhini namadoda isisiseko senzuluwazi nebhayoloji, nomahluko wendlela yokuzala kwabasetyhini namadoda ayibona ibalulekile kakhulu. Kubasetyhini abalwela amalungelo ngokugqibeleleyo nabahlalutyi, kukulawula kwamadoda imizimba yabasetyhini ngokwesini, okanye impatho gadalala yamadoda ngendlela yokudlwengula, loo mbandela bawuthatha njengowona ubalulekileyo, (uRich 1980, uBrownmiller, 1976).

Abasetyhini abalwela amalungelo kwiMarxist, baxoxa ukuba ugonyamelo lwamadoda lwaphakama ukususela kubasebenzi bamakhapitali kwinkqubo yezoqoqosho, icela kwaye inceda abasetyhini abasebenza emakhaya bengabhatalwa. Ukuba ngaphantsi kwabasetyhini kumadoda entlalweni loo nto yenza ukuba bathathwe njengesiveliso esilisolotywa lokuba ngumsebenzi ngaphantsi kolawulo lwamaKhapitali (Inkqubo yelizwe elawulwa yimali).

Ukungalingani ngokwamanqanaba ngowona mba uphakanyiswayo kwingxoxo entlalweni kwaye ubonwa njengomba omisa ukungalingani kwezinto, uBarrett (1988). Iinkqubo ezimbini ezaziwa ngokuba zezizimeleyo zombini macala zincedisana nenkqubo yocinezelo kulapho zombini zifana nezakhiwo kwaye zifumana uncedo ekuphatheni nasekulawuleni abasetyhini. Eyokuqala yinkqubo yelizwe elawulwa yimali, eyesibini, ulawulo lwabantu abangamadoda phezu kwabasetyhini, uHartman (1979).

Njengokuba ulawulo lwabantu abangamadoda phezu kwabasetyhini belusoloko lubalulekile, impembelelo elwela amalungelo abasetyhini nohlalutyo, isoloko iyintloko ephambili ezingxoxweni. Luninzi ugxeke oluvela kutoliko lobudlelwana besini olusebenzisa ingqiqo yolawulo lwabantu abangamadoda phezu kwabasetyhini. Okokuqala olo toliko belusoloko lubonisa utyekelo ngembali ezahlukeyo zobudlelwana bezini.

Okwesibini iithiyori apho ulawulo lwabantu abangamadoda phezu kwabasetyhini yingqiqo esoloko igxekwa ngenxa yokunqongophala kwenkcazo yobunzululwazi okanye inkqubo yelizwe elawulwa yimali. Okwesithathu ulawulo lwabantu abangamadoda phezu kwabasetyhini ikhuthaza ingqiqo ecutha ubudlelwana bezini, eyenzeka phakathi kwamadoda nabasetyhini. Ngesizathu, iithiyori apho amadoda alawula abasetyhini ithanda ukujongela phantsi ukuvuma ubunzulu bobugwenxa nobudlelwana bezini, isebenzisa ubudlelwana phakathi kwamadoda namadoda, abasetyhini kunye nabasetyhini, kwakunye namadoda kunye nabasetyhini.

Okwesine, ngokuzalana, amatyala ethiyori esebenzisa ingqiqo yamadoda egonyamela abasetyhini abahlala begxekwa ngenxa yotyekelo yokungavumeli ukukwamkela iinkcubeko ezahlukeyo, kuqikelelo, okanye ukunika ingxelo nengcebiso yokuba ubudlelwana phakathi kwabasetyhini namadoda ziyafana phantse lonke ilizwe. Abo baphembelela ukulwela amalungelo abasetyhini bamnyama, umzekelo, kuxoxwa kabanzi ukuba uhlalutyo lokugonyamela abasetyhini ngamadoda olutshonayo ngokupheleleyo, kuxilongwe iithiyori eziluncedo, kujoliswe kubuhlanga, ukuba ngaphantsi kwabasetyhini kungasuswa kupheliwe ukuba isicwangciso sobuhlanga singaliwa, kwakunye nogonyamelo lwamadoda kwabasetyhini kwanenkqubo yelizwe elawula imali.

Okwesihlanu ithiyori ezisebenza ingqiqo yokulawula amadoda abasetyhini, ugonyamelo lugxekwe ngenxa yesiseko sesiqu, kugxilwe kukhuthazwe izakhiwo ezinjalo ngelixa kungaphumeleli ukuqwalasela ngokupheleleyo indima edlalwa yimibutho, konke okuqhubekayo ekwakheni ukungalingani kwezini nokubambeleva kuyo, uWalby (1990).

KuWalby, ugonyamelo lwamadoda yinkqubo yokwakhiwa kwentlalo nezenzo apho amadoda afuna ukuba namandla aba ngaphezulu koomama, bacinezele kwaye baxhaphaze abasetyhini.

UWalby ukhankanya izakhiwo ezintandathu zogonyamelo lwamadoda ezifana nezi:-

1. Imveliso yasekhaya
2. Imisebenzi ebhatalayo
3. Umbuso
4. Uhlukumezo
5. Ubuni
6. Inkcubeko

Zonke zixoxa kabanzi ngokubamba, nokutyhutyha-tyhutyha kwaye ziqhagamshelene okanye ziyathungelana ngokugonyamela abasetyhini. Ithiyori yakhe yogonyamelo lwabasetyhini ngamadoda iyaluvumela utshintsho kwimbali nexesha. UWalby uxoxa kabanzi eBritani ngenkulungwane ezingamashumi amabini, xa esithi, ugonyamelo lwatshintsha ukusuka “eyeyakhe” intlobo ukuya “kawonke-wonke” intlobo. Intlobo le “eyeyakhe” ugonyamelo lwabantu abangootata inesiseko esijikelezwe yifamili kwakunye nezinto zendlu kwaye idibanisa umntu ozimeleyo, indoda exhaphaza umsebenzi womntu wasetyhini. Abafazi ikakhulu bavaleleke kwizinto zendlu, kwaye inenxaxheba yakhe ayidlalayo emiselweyo kwintlalo yobom. Intlobo ka “wonke-wonke” ugonyamelo lwamadoda kubasetyhini abafazi abakhutshelwanga ngaphandle kwintlalo yobom, kodwa bajongene nokungalingani kwanocalu-calulo phakathi kulo, umzekelo umba wemisebenzi ebhatalayo.

KuWalby, impembelelo yokulwela amalungelo abasetyhini ibiyeyona nto ibalulekileyo ezakuzisa utshintsho ukususela kwintlobo “yabucala” ukuya kwintlobo ka “wonke-wonke” kugonyamelo lwabasetyhini ngamadoda ngendlela edlula kwiinzame zovoto, ukufikelela kwezemfundo, umsebenzi wobugcisa, ukuba namalungelo okuba

ngumnini-ndawo, amalungelo emtshatweni okanye uqhawulo mtshato njalo njalo. Nangona kunjalo ugonyamelo lwamadoda kwabasetyhini aloyisakali.

UWalby uthi noxa kunjalo kodwa noko kukho utshintsho kubasetyhini endaweni yokuba bajonge ezamakhaya zodwa, noko ngoku abasetyhini banabantu bonke abanokudakasa kwaye baxhaphaza amalungelo abo, uWalby (1990:201). UWalby wagxekwa ngabanye ababhali ngenxa yenkcazelo yakhe yobudlelwane okanye echaza amaziko apho amadoda exhaphaza okanye efuna ukuba ngaphezulu kwabasetyhini, kungcono ukukhuthaza kujoliswe kubudlelwana obuthe ngqo ukwakha ubudlelwana entlalweni kunobo bunye okanye uhlobo olunye locwangciso entlalweni.

1.8.8 UBUME BENGQONDO

Yingqokelela yeeThiyori kwanobugcisa bokunyanga ingqondo okanye umntu ophazamisekileyo, ezalana nofundo-nzulu ngokungabikho zingqondweni. Le ngqikelelo yadunyiswa ngummi waseAustria oyincutshe yezifo zemithambo-luvo yengqondo nokuphazamiseka okuthile kwengqondo okubanga ukungemi kakuhle kwayo onguSigmund Freud. Ubunzululwazi-bume bengqondo abunakufaniswa nolwazi lwengqondo yomntu okanye ukufuna ulwazi okanye inyani malunga nentsukaphi yomntu okanye indlela enza ngayo izinto, inkolelo yakhe, uphando-lwazi ngobunjani nentsingiselo yobukho bezinto.

Ubunzululwazi-bume bengqondo bubunzululwazi obufaniswa okanye bayanyaniswa namasiko nezithethe nembali athe wayikhankanya uFreud kufundo lwakhe olubalulekileyo, apho akhupha yena kwintlangano kunye nofundo-nzulu ngabantu amasiko nezithethe zabo, apho acazulula khona eyame ngolwazi alucaphule kubunzululwazi-bume bengqondonangendlela yokwalapha isiphako okanye isifo eso sibalaseleyo kulowo amnyangayo kubantu abagula ngengqondo okanye abaphazamisekileyo.

Inkqubo yokungabikho zingqondweni iqondwa ngendlela ethe ngqo xa ziboniswa kumaphupha naxa umntu ephulukiwe kwakunye nezihlekiso neziqhulo. UFreud nguye owaqala wasebenzisa eligama lobume-bengqondo kwaza kwalandela abanye abafundi abafana noAdler, Gustav, Jung, Fromm, Horney, noSullivan waligcina eligama lobume-bengqondo egcinela yena kwisikolo sakhe sokuqonda. Undoqo nomthetho-siseko solufundo lobume-bengqondo lukaFreud liquka oku:-

1. Indlela umntu akhula ngayo ixhomekeka kwizinto okanye izenzeko azilibeleyo ebomini bakhe esakhula okanye eselula, kunezinto azithathe kubazali bakhe.
2. Umntu indlela enza ngayo nokuqonda kwakhe kuxhomekeka kakhulu kwizinto ezimqhuba ngokungenangqiqo ezondelele kwingqondo yakhe xa elele.
3. Inzame zokuzisa ezonto zimqhubayo kwindlela aqonda ngayo, echukumisa ukuxhathisa, ukumelana nendlela yokuzikhusela, ingakumbi ukuthibaza, ukucinezela kunye noluvo olucinezelweyo.
4. Ungqubano phakathi kokuba sezingqondweni nokungabi sezingqondweni kwezonto zibangela uchukumiseko engqondweni ezinjengo-ngqubano luvo, isifo semithambo-luvo, ixhala kwakunye noxinzelelo lwengqondo okanye ukudakumba.
5. Ukungabi sezingqondweni kungafumaneka emaphupheni izenzo ezingenanjongo kuquka nesimbo nokuphuluka.
6. Inkululeko evela kulemiphumela yokungabikho sezingqondweni ifumaneka ngokuzisa okuphathekayo kokungabi sezingqondweni kuziswe ezingqondweni ngendlela yokwelapha ingqondo nangendlela yongenelelo.
7. "Umbindi yindawo ebalulekileyo yenkqubo yobume-bengqondo" yinkqubo yokungenelela, apho isigulane siva kwakhona ungqubano lwezimvo lobusana baso ngokuthi ajule abonise kwincutshe yokucalu-calula izinto ezidibeneyo, ukuva ngothando, ukuxhomekeka, nokucaphuka.

Ngexesha lohlolo lobume-bengqondo okuthatha imizuzu engamashumi amahlanu, ethatha amaxesha amane ukuya kwamahlanu ngeveki. Isigulana singalala esitulweni, kwanomcalu-caluli wobume-bengqondo ahlale emva kwakhe okanye angabonakali. Isigulane sikhuphe sixele oko sikucingayo, kuquka ubudlelwana obukhululekileyo, into emangalisayo ayigcinayo, amaphupha, apho umcalu-caluli athelekelela ungqubano lokungabi sezingqondweni olubangela iimpawu zesigulo kwanengxaki yesimilo. Ukucalu-calula olungqubano luquka ukutolika imizwa yesigulane, umcalu-caluli ujongana nesigulana kwanesifo sokuzikhusela ukuze ancede isigulane siphinde sibone okanye siqonde.

Olu lwazi lukhankanywe ngentla kuba luncedo olubalulekileyo ingakumbi kwabasetyhini abonakele imiphefumlo ngenxa yogonyamelo lwabantu abangamadoda kuba ubomi babantu basetyhini xa buzele ziinzingo kuba luncedo

kwisimo sobumi-bengqondo ephazamisekileyo afumane ukwelatshwa ade abe kwisimo sokulungela uluntu ukuba ahlalisane ngoxolo nalo.

1.8.9 ISIHLONIPHO SABAFAZI

Ukuhlonipha kwaXhosa kubonisa imbeko, nangona imbeko isetyenziswa xa umntu ethetha naxa engathethi esenza elindelekile ukuba yenziwe nguwo wonke umntu entlalweni, kodwa abasetyhini abatshatileyo ngabona basenzayo isihlonipho ngaphezu kwabantu abangamadoda, uFinlayson (1995:) noNtuli (2000: 32) bacacisa kabanzi ngesihlonipho bathi:

1. Sibonisa ulawulo lwamadoda kwiilwimi
2. Sibonisa ukuba abasetyhinikwiilwimi nolawulo bangaphantsi.
3. Sibonisa eAfrika iilwimi yinxalenye yengxelo neyobhalo kuhlonipho.
4. Indlela engenye yokuhleba.

Eli gama ukuhlonipha lithetha imbeko nokuthobela kuquka nokwenza okubonakalisa intlonipho imbeko, enjengokungajongi ntsho emehlweni kukamolokazana kubantu bomzi ingakumbi utatazala, umazala nabanye abantu abadala bekhaya. UFinlayson (1995:45) uthi, ukuba igama okanye ifani yasemzini nguManzi, umolokazana akakwazi kuwabiza amanzi kufuneka xa ethetha athi uya kukha iMvotho.

Umzekelo

Uluhlu lwamagama eSihlonipho:

Ukumunda	>	Ukutya	Izambane	>	Itapile
Isimundelo	>	Isitya	Ihlongozo	>	Iqanda
Inteleko	>	Imbiza	Impunga	>	Ikofu
Ihabathi	>	Imela	Amagoboto	>	Amasi
Iwaku	>	Icephe	Umolulo	>	Utywala
Isiqhusheko	>	Isonka	Uhlaza	>	Ubisi
Utiya	>	Umbona	Amagqabi	>	Iti
Intlumayo	>	Imbotyi	Iwekethe	>	Iswekile
Inombe	>	Inkomo I	impoba	>	Intloko
Uhuko	>	Ithole	Amagabuko	>	Amehlo

Ibetha	>	Inja	Umnakazo	>	Ingalo
Iphala	>	Ihashe	Isinyamba	>	Isifuba
Ingulube	>	Ihagu	Ikruqelo	>	Idolo
Ityhagi	>	Inkwenkwe	Umnabo	>	Umlenze
Inikazi	>	Intombi	Inkumba	>	Indlu
Incentsa	>	Indoda	Umgao	>	Indlela
Amanyiso	>	Amabele	Isichopho	>	Isitulo
Umnyepha	>	Umlungu	Inkwezi	>	Inyanga
Ityubuka	>	Isana	Isotha	>	Ilanga
Ikhitha	>	Ixhego	Ihloma	>	Izulu
Umbaso	>	Umlilo	Isilozelo	>	Isipili
Umgao	>	Indlela	Inkwezi	>	Inyanga
Ubuyiso	>	Ucango	Isinyamba	>	Isifuba
ethameni	>	phandle	ukunawuka	>	ukuhamba
weke	>	Mhlophe	ukuhuka	>	ukusenga
ukunyambela	>	ukufaka	ukukhuluma	>	ukuthetha
ukunoboka	>	ukufa	ukumathela	>	ukubaleka

Amagama asetyenziswa kumasiko nezithethe asisihlonipho

Umdyu	>	Umntu
Ishwelo	>	Inqwelo
Idyekile	>	Ibhekile

UGill (1993:60) uthi kwaXhosa ibalisiko ukuba owasetyhini etshatile ubangomnye wabantu bekhaya lakulomyeni wakhe. Ngokomthetho nangokwentlalo umfazi otshatileyo uthathwa njengomnye wabantwana bomnyeni wakhe. Kufuneka aphephe ukuhlala nabantu abadala balo mzi ingakumbi utatazala nomamazala. Amaxesha amaninzi kufuneka angahambi phambi kwabo kuphinde kubekho izithintelo ezifana nesinxibo, ukutya nezinye izinto ezenzekayo phakathi kwekhaya naxa kuziliwe kukho umngcwabo, yena kufuneka azigqume axakathe ukuze ahlonele abantu bomzi nabadala.

Ukuhlonipha kwaXhosa yinto ebalulekileyo kakhulu ithi intombi yakungena emtshatweni iqale kwisihlonipho sabafazi utsho uFinlayson (1978), kuba

uMolokazana kufuneka ahloniphe ukunxiba kwakhe kuqala, ukuhamba, ukuthetha kwakhe nayo yonke into emngqongileyo adibana nayo kufuneka ayihloniphe. Aphinde uFinlayson noFandrych benika inkcazo phakathi kwamasiko kwakunye neemfuno zentlalo nobom obutshintshayo, ukuhlonipha kubantu basemazantsi entlalweni ingakumbi eLesotho. Inkcazelo yabo xa bechaza ukuhlonipha yinto eyenziwayo ngabantu entlalweni kuba wonke umntu umele ahloniphe omnye nomnye umntu, kwaye kwaXhosa yinto efundiswayo nekuqheqeshwa ngayo abantwana beselula bafundiswe ukuhlonipha beselula. Baphinde bachaze isiHlonipho lisiko nesithethe sakwaXhosa eyenziwa ngabasetyhini abatshatileyo ababonisa imbeko kwikhaya kwakunye neefamili, ngokuthi angabizwa amanye amagama akhoyo kwikhaya lomyeni wakhe, kwaye bona abayeni bahlonipha amagama ezinyanya kwakunye neeNkosi, abefundisi, kwangokunjalo bona olwabo ulwimi alude lutshintshe ngokucacileyo njengabasetyhini.

UFandrych (2012) uthi ilingwistiki yamagama angabizwayo iba yimvumelwano entlalweni yokuba amagama athile angaphathwa okanye angabizwa, kusekho ulwando lwezinto ezinjalo eMzantsi Afrika apho abasetyhini basajongene okanye bajamelene nazo iingxaki bengazi ukuba bachase amasiko okanye bavumelane nenguquko egqibeleleyo ukuzihluza kwindaba kwakunye nonxibelelwano lwabo, ingakumbi kwimpembelelo zokulwelwa amalungelo abo, ukunukunezwa, ukunyahashwa nokuhlukunyezwa kwabasetyhini. Apha uFandrych (2012) uzama ukwendlala ingxaki abasetyhini abalula apho bajongene nenguquko ezingamandla entlalweni yoluntu, ngokuqokelela ulwazi alufumeneyo olunye alufumeneyo alukhangale lupapashwe, olunye ulifumene kubafundi, kwabazemfundo nakwiDyunivesiti yaseLesotho emzantsi Afrika.

UDowling (1988) uthi abafazi ngabo abavumela ukwenza elisiko nesithethe sakwaXhosa. Yena uHebert (1990) athi, ulithatha njengamadoda acinezela abafazi. Ngale ndlela abafazi kufuneka beyamkele bayixhase lindlela yokuhlonipha ngaphandle kokuba bayiphakamele. Kwisizwe sakwaXhosa amaxesha amaninzi kufuneka abantu basetyhini bahloniphe njengokuba amantombazana esemancinane okanye eselula bafundiswe intlonipho kubantu abadala ukwenzela naxa sele betshatile ingabi yinto abangayaziyo intlonipho ibesisiqhelo.

Abasetyhini kwisizwe samaZulu ngokunjalo nabo banyanzelekile bahloniphe apho uStuart (1920) abhala athi abafazi abatshatileyo banyanzelekile ukuba bahloniphe utatazala, umamazala kwakunye nonyana kuquka wonke umntu ingakumbi emzini wakhe. UZungu (1985:1) uthi isithethe sokuhlonipha yindlela ebonakalisa intlonipho yokwenene kwabakhulu emzini. Uyibona njengendlela yokubonakalisa amabakala entlonipho apho isizwe sakwaZulu sikhuliswe ngentlonipho kwabadala. UMagwaza (2001) esandisa igama lentlonipho uthi yindlela abantu basetyhini ababonisa ngayo indlela abafazi ekufuneka benze ngayo ukuthobela amasiko nezithethe zakwaZulu ukuhlonipha ongenakwenza njalo uluhlazo kubo.

Eli siko nesithethe laziwa njengesihlonipho sabafazi kwaXhosa, uFinlayson (1978, 1995, 2002) uthi ilingwistiki yesithethe inegalelo ekuziphatheni nasekwenzeni izinto kwaXhosa, Zulu, Swati, nakwaNdebele. Nangona isaziwa ingento abangayaziyo okanye inqabileyo kuba yenziwa ngabo bonke abasetyhini abamnyama. UCaplan (1994) uxoxa kabanzi ngesihlonipho uthi uza nesigqibo emveni kwesifundo saseBasotho kowasetyhini apho kusithiwa yi 'hlonepho', eli gama lithetha ukuthi ukuhlonipha. UButler (1999:4) uthi ukuhlonipha kucacile ukuba yindaba ekunzima ukuba ungayibuza kubadala kuba yendele isuka kwisizukulwana, kuba kucacile ukuba yinto ekudala iqhubeka kuba iqala kwakumabakala angaphambili apho ithi intombazana xa ikhuliswa kwasebuncinaneni bayo ifundiswe ukuhlonipha abadala ubomi bayo bonke.

Umntwana oyinkwenkwe iminyaka emihlanu ukuya kwemithandathu ufundiswa ukukhupha iinkomo ebuhlanti aluse okanye ahambe noontanga bakhe apho bazakufundiswa ukuzingela, ukudlala imidlalo kwanokulwa ehlathini xa besalusa. Kanti abantwana abangamantombazana bahlala ekhaya bacoce ikhaya, bakhe amanzi, bayokutheza iinkuni, ngamanye amaxesha bakwajonga abancinane xa abazali bengekho, bapheke ukutya baphinde babatyise, babone ukuba zonke izinto zekhaya ziyenzeka ngokwesiqhelo.

Amantombazana athwala uxanduva kakhulu ngokujonga ikhaya. Bafundiswa ukupheka, ukucoca impahla kwanokusebenza egadini. Bafundiswa kakhulu ukuhlonipha abantu abadala. Amantombazana aye akhule kude kufikelele kwixesha lwentonjane, aze amakhwenkwe afikelele kwaxesha lokwaluka. Kuwo omabini amabakala bafundiswa iindlela zokuthetha ukuba kufuneka bathethe uhlobo oluthile

bahloniphe. Nangona ezidolophini ezinye iindlela ziyatshintsha ngoku, kodwa isiko lokwaluka lisaqhubekeka ngamandla. Kumaxa amaninzi kufundiswa zombini izini indlela zokuziphatha xa selebekhulile ukuze babe ngabantu abadala benoxanduva lokuziphatha ngentlonipho entlalweni.

Kuchaziwe ngasentla 'ukuhlonipha' lisiko nesithethe sakwaXhosa xa intombazana itshatile kufuneka ihloniphe abadala emzini wayo. Phambi kokuba itshate kukho isiko lokulobola phambi kokuba itshate, kubakho ingxoxo zokulobola phakathi kwabantu abangamadoda abadala bomzi nakulontombi phambi kokuba kutshatiwe kufuneka kusiwe inkomo zokwakha ubudlelwana nokwazana macala phambi kokuba kutshatwe kwenziwa njalo kwaXhosa. Ngaphambili kudala ilobola yayindlela ebonakalisa umbulelo ovela kumfana lowo ucela intombi ukuze ayitshate ayenze umfazi womzi wakowabo. Yindlela abulela ngayo abazali bentombi kuba beyikhulisile kakuhle bayijonga bayifundisa indlela yokuziphatha, kwasebuncinaneni kwada kwangoku.

Isihlonipho lulwimi apho kusetyenziswa amagama angabizwa kubasetyhini abatshatileyo, kuba kufuneka behloniphile bengakwazi ukubiza amagama athile ingakumbi asondeleyo kumagama abantu bomzi wakhe. Isihlonipho senza ulwimi lwabasetyhini abatshatileyo sibe nomahluko kwaye sibaluleke, ngamanye amaxesha sibangela ukungonwabi kwabo basetyhini balisebenzisayo. Ingaba oku kuhlonipha kwenzeka kumantombazana kuphela? Hayi kwenzeka nasemakhwenkweni aqala esemancinane akwiminyaka emihlanu ukuya kwiminyaka emithandathu baqale bafundiswe ukwalusa iinkomo neegusha. Oontanga bona bavuka ekuseni abakwiminyaka elithoba ukuya kwelishumi, bahamba ekuseni emva kwesidlo sakusasa, baye emabaleni, apho bathi bazingele izilwanyana ezincinane bedlala imidlalwana, besilwa noontanga babo.

Ngeli xesha amantombazana asoloko enoomama babo ababafundisa ukusebenza, ukukha amanzi, ukuqokelela iinkuni, adlale ukuba ngumongikazi kwabancinane kuye abangamakhwenkwe nabangama ntombazana. Xa eneminyaka elishumi ukuya kwishumi elinambini leminyaka imisetyenzana iyatshintsha. Amakhwenkwana ngoku baqala ukukhokela iinkomo, kwaye ngokwesiko ufundiswa ukubetha induku kwanokulwa ngayo. Amantombazana kwelinye icala bafundiswe ukupheka, ukwenza impahla, nokusebenza egadini, bafundiswe nokuhlonipha abantu abadala.

Xa bekhula isiko lesiXhosa lidlulela kwisiko "lentonjane" kumantombazana nangona ulwimi olwalusetyenziswa alusekho (Jonas 1972) Nangona amakhwenkwe ona edlulela kwisiko "lwesikhwetha" ulwimi lusetyenziswa ukululekwa amakhwenkwe asesikhwetheni ukuze xa bephuma babe ngamadoda akhokela nathatha inxaxheba emphakathini, (uFinlayson, 1984 noHunter 1961). Eli xesha ebomini babo budityaniswa xa becela ukwenza ubuhlobo phakathi kwamantombazana namadoda kuleli xesha baqala ubuhlobo phakathi kwezini zombini, kulapho kubakho imithetho engqingqwa kuba kulungiselelwa ukuba kusondela ixesha lokuba bezakutshata. Bafundiswa indlela yokuziphatha ingakumbi amantombazana.

Ukuba umfana ubone intombi afuna ukuyitshata kubakho uthetha-thethwano phakathi kwabazali bomfana nabentombi ukuze kugqitywe nge "lobola" ezakuthi inikwe uTata wentombi kuba intombi izakumnka kowayo iye emzini iyekukhonzela abantu basemzini kwanomyeni wayo kulapho ifundiswa "ukuhlonipha" abantu bomzi wakhe nokuphepha iindawo ezithile njengokuba akufunekanga isondele ebuhlanti apho kusoloko kukho abantu abangamadoda behleli khona (Hunter 1961:36-47) Umolokazana uthi ukuba umoshile abuyele kokwabo ayekufundiswa isimilo, eli isiko kuthiwa xa libizwa "theleka" ukuze xa ebuyiswa kufuneka kubhatelwe u "swazi".

UKropt noGodfrey (1915 :161) bachaza bathi:

This word {hlonipha} describes a custom between relation-in-law and is generally but not exclusively applied to the female sex, who when married, are not allowed to pronounced or use words which have for their principal syllable any part or syllable of the names of their chief's or their husbands relations, especially their father-in-law they must keep at a distance from the latter, hence they have the habit of inventing new name for those persons.

Eli gama [hlonipha] lichaza isithethe phakathi kobudlelwana lwabantu basemzini, kodwa lingasetyenziswa kwabasetyhini kwisini sesifazane sodwa, abathi xa betshatile bengavunyelwa ukusebenzisa amagama okanye ilungu emagameni, eli ligama leNkosi, okanye isizalwana somyeni, ingakumbi utatazala kufuneka ahambele kude kunaye ngenxa yokuba benomkhwa wokuthiya amagama amatsha asemzini. Omnye umzekelo wesithethe nesiko lokuhlonipha amagama liyenzeka nasemadodeni, uTshaka, inkosi yamaZulu, emveni kuhambo olude wadibana

namanzi amnandi, nanjengokuba igama likamama wakhe yayingu 'Nandi' ngenxa yentlonipho yakhe akakwazi ukuthi amanzi amnandi, wathi amanzi amtoti >Amanzimtoti kuba ebaleka ukubiza Nandi, wafakela amtoti> endaweni kaNandi. Nangona esi sihlonipho singaxhaphakanga, umphandi ubonisa ukuba amadoda asebenzisa la magama esihlonipho kwindawo ezithile.

Kwakhona ngokwesintu isoka xa liye ebukhweni kufanele lihloniphe nendlela yokunxiba, kuba kufanele ukuba anxibe ibhatyi aze athwale nomnqwazi. UCult(2012:67-73) uthi ukuhlonipha wakuva komnye umhlobo wakhe uFrancina Mobi, kwisifundo sabo kwiDyunivesiti yaseLesotho ngowe-1996. Kulapho wazi kabanzi ngokuhlonipha wafunda waqokelela ulwazi kangangoko anakho, wafuna olunye ulwazi kubafundi baseBasotho kwakunye nezihlobo ejolise kwintloko ezithi 'ulwimi ne ntlalo ' kunye ' ulwimi nesini' eqokelela ulwazi eliquka abafundi abasuka eLesotho eMzantsi Afrika kunye naseMelika.

1.8.10 INTLONIPHO KWINTLALO YAMA-AFRIKA

URudwick noShange (2006:474) baveza oku ngokujonga kumaZulu besithi ukuhlonipha lisiko nesithethe sentlalo, esiqulathe ukwakheka kwesimilo eluntwini nasentlalweni. Ukuqonda kunye nentlonipho entlalweni nasekwakheni isimilo sibalulekile kakhulu kolo hlangothi. Ngamanye amagama intlonipho yinto eqaqambileyo kubeNguni nabeSuthu. UNTuli (2000 :33) uthi:

*Respect among the Nguni is held with
such great esteem that children are
taught from a tender age to avoid the
use of what is regarded as impolite
words which when used might be
regarded as disrespectful.*

Uthi intlonipho kubantu abangamaNguni ixabiseke kakhulu njengenkuthazo yokuba abantwana bayifundiswe besebancinane ukuba angasetyenziswa amagama angena mbeko xa esetyenzisiwe loo nto ingabonakalisa intswela-mbeko. (Ntuli, 2000:33)

Intlonipho ilindelekile kuwo wonke umntu, abafazi, amadoda kwakunye nabantwana intlonipho izibonakalisa ngokuthetha nangokwenza. Nangona abafazi, abantwana

namadoda ehlonipha, abasetyhini bathwala uxanduva nomthwalo onzima kakhulu ukuwuthwala (Zungu, 1997:179).

UNtuli noZungu bayavumelana ngembono emayelana nokuhlonipha, kodwa uZungu akangqinelani noNtuli kuba uthi inkqubo yakwaZulu inalo ugonyamelo lwabasetyhini, ugonyamelo lwabasetyhini ngamadoda ukutsho. Uthi ingxaki ayikuko ukuhlonipha kodwa ikugonyamelo utsho ayifanise nenkqubo yocalu-calulo kuba abanye bayazuza, baxhamle amalungelo kanti abanye bayacinezela waye uZungu (1997) esitsho ukuba ugonyamelo lwabasetyhini ngamadoda malupheliswe tu luphele. Nangona imbeko isetyenziswa xa umntu ethetha naxa engathethi esenza ilindelekile ukuba yenziwe nguwo wonke umntu entlalweni, kodwa abasetyhini abatshatileyo ngabona basenzayo isihlonipho ngaphezu kwabantu abangamadoda. (Isihlonipho sabafazi, Finlayson, 1995).

Kulandela uThetela (2002:180) uthi eli gama uhlonipha uxoxa athi lelona gama lisetyenziswayo lixhaphakileyo kakhulu. Uthi ukuhlonipha ligama elisetyenziswayo entlalweni elithetha imbeko nokuthobela kuquka nokwenza okubonakalisa intlonipho, imbeko njengokungajongi ntsho emehlweni kukamolokazana xa ejonge abantu bomzi ingakumbi utatazala okanye umamazala kunye nabantu bomzi jikelele. UThetela, (2002:180) unika umzekelo wokuhlonipha ingakumbi amagama anxulumene nezesondo.

Uphecululo emva kodlwengulo apho amapolisa azama ukufumana ubungqina besenza intetho eLesotho naseMzantsi Afrika ibonakalisa ukuba amaxhoba odlwengulo asebenzisa amaqhinga athile xa ephendula imibuzo yodlwengulo bezama ukuphepha amagama anxulumene nezesondo, ngamanye amaxesha bade bazame ukubhala phantsi kuba bebaleka ukuwabiza ngomlomo. Maxa wambi basebenzisa ngokubonisa iimpawu ezithile ebusweni ngokwenza bathandabuze ingavakali intetho, bame, bathule bagqibele ngokulila.

Ungqina ukungalingani kwabasetyhini namadoda abeSuthu esithi kuyacaca ukuba amatyala amaninzi abasetyhini abawaphumeleli kwiinkundla zamatyala kuba kungekho bungqina boneleyo kumatyala odlwengulo.

*We can suggest that the hlonipha culture
constrains women from engaging fully in*

the legal process, in comparison to the king of freedom enjoyed by male interacts for example the police".(Thetela, 2002:186)

UThetela (2002:186) uthi bangabonisa ukuba inkcubeko yokuhlonipha iyanyanzela kwabasetyhini ukuba bangakwazi ukuthatha inxaxheba ngokupheleleyo kwinkqubo yezomthetho, xa kuthelekiswa kwiinkosi zenkululeko ezonwabela intsebenziswano yobudoda umzekelo, amapolisa. Omnye umbandela wokuhlonipha kunye neyona nto eli phepha ligxile kuyo, yindlela imfundo ethi isetyenziswe kubasetyhini abatshatileyo efuna ukuba makuvele abakufihlayo kwanokusetyenziswa kwamagama angamanye afanayo okanye ayeleleneyo kulowo wasemzini esiXhoseni, umzekelo ukuba negama okanye ifani yasemzini nguSitya kufuneka yena ahloniphe xa ebiza isitya athi sisimundelo, kwaye namanye amagama angathi asondele kufuneka angawabizi ahloniphe.

Uxinzelelo lokuhlonipha kulwimi nokusetyenziswa kwalo kwiintlobo ngentlobo zolwimi oluthethwa eLesotho. ULynn (1994:29) uthetha ngomahluko phakathi kwabasetyhini namdoda, umzekelo "Sesali" ithethwa ngabasetyhini kunye ne "Senna" ithethwa ngamadoda eLesotho. Kwifamili kumakhaya amaninzi abatshati balindeleke ukuba bathule xa kukho ingxoxo zamakhaya xa konwatywe, kukho indibano okanye imingcwabo.

UHerbert (1995) uthi ukuhlonipha kwenza indlela apho izandi eziye zibolekwe kwisiqakancu kulwimi lwesiXhosa eMzantsi kubamelwana olwimi lwesiKhoisan. Ezi lingwistiki kuloo magama angasetyenziswayo, asetyenziswe ekuthetheni ngomlomo, nangona kwiBasotho abasetyhini bavumelelekile ukuba babhale phantsi oko bangavumelekanga ukuba bawabize amagama. URudwick noShange (2006:447) bathetha ngoludwe lwamagama olusencwadini ukuze babenakho ukuwatsiba amagama angafanelekanga ukuba bawabize.

Kuyacaca ukuba abasetyhini yonke imihla yobomi babo ukuhlonipha yinto enzima kakhulu ukuyenza, kwaye yenza ulwimi abaluthethayo lwahluke kwinxalenye yawo wonke umntu ekhaya ingakumbi emzini, kuba kubonakala ngathi akanguye omnye wabantwana bekhaya ungumntu wangaphandle. UAllan noBurridge (2006:129) bachaza ukuhlonipha kowasetyhini emzini wakhe njengomntu wangaphandle

ongafunekanga ezihoyile yena isiqu sakhe, kwaye uphepho lwamanye amagama loo nto ibonakalisa ukuba nyani akangowalapha kwelikhaya litsha.

Ngokutsho kukaRudwick noShange (2006:480) bathi yindlela yokuzibonakalisa imvelaphi yakho kwakunye nokuzidla ngolwimi lwakho, nangendlela enobuchule kwicala lwamasiko nezithethe kwabasetyhini emaphandleni. Ngokwesiko, eyonanto ibiphembelela ukuhlonipha yayilinyala xa ibizwa ngokokuba yayiyinto eyenziwayo kwaXhosa kudala. UFinlayson (1995:143) uthi ukuhlonipha yayiyindlela yokubonisa intlonipho ngolwimi, ukuthetha xa owasetyhini okanye intombi yomXhosa itshatile yayilindelekile ukuba iphephe ukudibana ngesiqu nabasemzini, umzekelo utatazala kudala ukuhlonipha kwakuqhubeka ngendlela engumehluko, kuba ekunene umntwana wokuqala kwakusaziwa ukuba ngumntwana katatazala. Ukususela ngoku esiSuthwini uve umfazi womSotho esithi “Ngoana a e moholo ke thaka ntata e” le ntetho ithetha ukuthi umntwana wokuqala ngumninawa katata. Le nto yenza kube sisimanga kwaye idale ubunzima kumolokazana oselula. Ukuba umntwana yintombazana iba ngowomyeni wakhe, kodwa umntwana wakhe wokuqala ngokatatazala wakhe, ukutsho oko ngudade womyeni wakhe. Kanti ukuba indlalifa yakhe yinkwenkwe, kwaye ithiywe igama likatatazala loo nto ithetha ukuthi uMolokazana akakwazi kulibiza igama lomntwana wakhe kwaye nomntwana akazokulazi elona gama lakhe.

UFinlayson noSechefo (1995) bayacacisa ukuba umyeni akazokwazi ukumbona uMolokazana ukuba yintombi nto, zange khe wathintwa ngaphambili, kwelinye icala ezesondo lokuqala lomyeni lalijongwa ngumamazala. Nangona izinto zisiya zitshintsha kule minyaka izinto ezazisenziwa mandulo azisenziwa kula maxesha angoku kuba xa kubuzwa ukuba kutheni abasetyhini abatshatileyo behlonipha abanazo impendulo. Ayingomnqa ukufumana iimpendulo ezithi yinkcubeko yakwaXhosa. UNTuli (2000:341) uthi ukuhlonipha amaxesha amaninzi belusetyenziselwa ukuphepha inxalabo yentetho kwizinto ezifihlwayo ezingathethwayo zolwimi bezama ukukhusela izinto eziqhubekayo kumasiko nezithethe zamakhaya kwinkcubeko yakwaXhosa okanye yasentlalweni neNtlonipho!

Ukuhlonipha ngoku kuye kwaba kukuzithandela kwabasetyhini abatsha balemihla ingakumbi ezidolophini. Amanye amagama abo abawathiywayo emizini yabo ayisafani neyokuqala kuba kuvela amagama amatsha amnandi angasafaniyo

nawakudala. UCoplan (1994:46) uyibonile loo nto esithi igama elikhethwayo kwintlonipho kuyenzeka lithathe indawo yendoda ibe ikwa ligama elisetyenziswayo ukuthiya umntwana oyinkwenkwe umzekelo esiXhoseni umakoti uyakwazi ukuthiywa igama elingu “Liwa” okanye “Aphiwe” njalo njalo.

Ngaphandle kwalamagama matsha abonakalisa utshintsho nenkcubeko ekuboniseni le nkcubeko yakwaXhosa ukuhlonipha kona yinkqubo ehlala ihleli kuba yeyona izeza ukucinezelwa kwabasetyhini nongonyamelo lwabo. Naxa kunjalo eziziganeko zocinezelo zoomama ziba nendima nenxaxheba eziyidlalayo ebomini babo zide zibonakale okanye zicace kubacinezelwa, uRudwick noShange (2006:477) babona ukuba kufuneka yamkelwe into yokuba ababhinqileyo ngabo abadlala indima yokuqala bagcine utshintsho kulwimi baphakamise nendlela ulwimi olutshintsha ngayo kwinkcubeko, amasiko, izithethe, kwanentalo yakwaXhosa. Kuyafuneka phakanyiswe nendlela yokuba amakhaya, asingomadoda kuphela okanye abasemzini, kodwa noomamazala ngabo ababona indlela yokuhlonipha, kuba ukufika ko molokazana omtsha ekhaya nguyey othatha inxaxheba ekufundisweni ukuhlonipha, kuba nguyey oxhuzula imikhala ngoku emveni kokucinezeleka iminyaka emininzi esemzini, kulapho aziva khona naye ekhululekile kwaye uyakwazi ngoku ukusebenzisa amandla akhe angavumeli umolokazana wakhe athathe lula kuba yena ngokwakhe unyamezele emzini wathobela yonke imithetho yoku hlonipha engakhange ahambe lula. Kungeso sizathu sokuba umamazala xa efikelele kwelonqanaba lokuba abe ngumakhulu, kulapho naye afuna ukuziva ukuba uyathotyelwa kwaye nemiyalelo ayibekayo kumolokazana wakhe kufuneka ayenze kwaye athobe.

UNtuli (2000:36) uthi uyathelekelela ukuba kulapho umntu wasetyhini aziva ngathi uyindoda kuba ngoku kufikelele ixesha lokuba ngoku akasafumani bantwana. Le ngcingane uyidibanisa nokuthelekelela apha kule ndima yokuhlonipha yokuba umphandi azakuveza khona lentelekelelo.

UFandrych (2012:71) uthi ukuhlonipha ukubona njengesixhobo esikhusela owasetyhini otshatileyo ukuba angakwazi ukulichaza inyala elenziwayo emzini wakhe ngokumvala ukuba asebenzise olunye ulwimi elizakumenza angakwazi ukuthetha ngomenzi wobubi umzekelo, akakwazi kubiza igama likatatazala wakhe okanye abantu bomzi. Ngokukokwakhe ukuhlonipha kwenzelwe ukukhumbuza abantu bekhaya ngeziganeko ezenzekayo xa umolokazana efika apha emzini wakhe

utatazala ulala no molokazana kuba kusithiwa umfundisa ezesondo kuba kusithiwa umyeni akakabi nalwazi ngezesondo kwaye umyeni akazokwazi ukumbona ukuba umolokazana yintombi nto, zange khe wathintwa ngaphambili. Kwelinye icala ezesondo lokuqala lomyeni lalijongwa ngumamazala.

Nangona izinto zatshintsha kuleminyaka izinto ezazisenziwa mandulo azisenziwa kula maxesha angoku kuba amaxesha ngamanye. Ngokwangoku xa ubuza ukuba kutheni abasetyhini abatshatileyo behlonipha abaninzi abanampendulo. Ayingomnqa ukufumana impendulo ezithi yinkcubeko yakwaXhosa. UNtuli (2000:341) uthi ukuhlonipha amaxesha amaninzi kusetyenziselwa ukuphepha inxalabo yentetho kwizinto ezifihlwayo nezingathethwayo zolwimi bezama ukukhusela izinto eziqhubekayo kumasiko nezithethe zamakhaya kwinkcubeko yakwaXhosa.

UNtuli (2000:341) uthetha athi:

*One never find a satisfactory answer
when one ask why [.....] men [are] not expected
to “hlonipha” their spouses in this particular manner.
The only answer one often receives is : it is part of culture,
women must respect”. (Ntuli 2000:341).*

Ubani akazange akhe afumane impendulo encomekayo xa ubani ebuza ukuba kutheni amadoda engalindelekanga ukuba mawahloniphe abalingane babo ngale ndlela benza ngayo bona. Impendulo kuphela oyifumanayo yinto yokuba yinxalenye yenkcubeko abafazi kufuneka bathobele, (Ntuli 2000:341)

Noxa kunjalo loo nto ayithethi ukuba okulindelekileyo kwakunye nokwenziwayo akusenzeki, kusahlonitshwa nanamhlanje ingakumbi ezilalini nasemaphandleni. Umfazi ongahloniphiyo akalilo ihlazo emzini wakhe koko kuquka nekowabo iyakuba yimpoxo macala amakhaya, kwaye nomyeni wakhe ukuze ayifumane intlonipho entlalweni kufuneka ibonakale emfazini wakhe nasekhayeni lakhe, (Luthuli 2007:52-53).

Kwiindawo ezininzi zaseMzantsi Afrika, yindlela yokusebenzisa intlonipho phantse zifane. URudwick (2008:163) ubhekisa kwiyantlukwano engathi ibekho phakathi ezidolophini nasemaphandleni iilali kubantu jikelele xa ejonge umasilingane ngokwesini nangendlela yezenkcubeko eguquka ngayo, (Rudwick: 2008:163)

Kwelinye icala ukukhupha iindaba zokuqhawula izinto ezingathethwayo nezifihlwayo kuhlonipho, ingangumceli mngeni omkhulu, loo nto ingathetha ukuthi kukhona ukukhululeka kwengcinga kwanoku tshintsha nokuguquka kwezinto, (Allan no-Burridge 2006:252).

NgokukaEpprecht (2000:103) uthi into eyenzekayo kwiKoloni yaseLesotho pha kusaqala iminyaka yowe-1930, ngenxa yoxinzelelo loqoqosho, abantu basetyhini bafudukela ezidolophini ngelithi nabo bayokufuna imisebenzi ngaloo ndlela kwabakho utshintsho ezilalini okanye emaphandleni.

Ukuhlonipha kusetyenziswa kwezinye iindawo ezininzi kwaXhosa, nangona ihleli kwindawo zasezidolophini nalapho kukho abantu abafundileyo. Ngokucacileyo, imfundo kwakunye nokuzimela ngokoqoqosho inegalelo lokwakha nokunika amandla kwabasetyhini, ukuphuhlisa nokwakha yinto ibiseyiqwalaseleka kakhulu nenikisa umdla ukuphakamisa abasetyhini ukuvala umsantsa kukungalingani kwanokujongelwa phantsi, nokungabikho bulungisa kwizini ezahlukileyo, kuphinde kuqwalaselwe imicimbi efana nezicwangciso nokuhlelwa kwamakhaya.

1. Okokuqala: abasetyhini emfundweni

Ukutshintsha kwezentlalo kudale kwavula amathuba amaninzi kwabasetyhini kulamaxesha siphila kuwo kuba ngoku bafunyanwa kwezemfundo, ingabafundi befundisa okanye besenza ezincwadini nakwezinye iindawo zabafundileyo, oogqirha, iijaji, abaphandi-nzululwazi njalo njalo.

2. Okwesibini: Abasetyhini baphumelela benza njani ukuphila ubomi obubini kwizizwe ezahlukeneyo.

(i) Ukuba benze imisebenzi baphumelele kwizinto abazenzayo emisebenzini yabo.

(ii) Apho kuzakubakho uxinzelelo lwamakhaya kufuneka babambelele kumasiko nezithethe zabo.

Ayikho impendulo elula kule mibuzo ingentla. Wonke owasetyhini kufuneka athetha-thethane ngendlela yakhe ajongane nemfuno zesiko okanye isithethe sakhe aphinde ajongane nobom bale mihla. Abasetyhini abafundileyo bayalubona uhlonipho xa

betyelele amakhaya abo ezilalini okanye emaphandleni kodwa abathathi nxaxheba ngenxa yemisebenzi yabo nokungabi nafuthe kwimisebenzi abayenzayo.

1.9 UKUQUKUMBELA

Ngokwembali, ingqikelelo yabasetyhini yahlukile kwaye iyatshintsha ekugcineni ngokulawula iingcinga zexesha kwaye oku kubangela imiceli-mngeni emininzi kwabasetyhini. Nangona abafazi banamhlanje benamathuba alinganayo njengamadoda kodwa kusekhona izinto ezifuna ukuba zikhe zendlalwe zithathelwe ingqalelo. Kusasazo olukhoyo olulawulwa ngurhulumente kubhalo-ncwadi abasetyhini entlalweni bazotywa ngezithunzi ezininzi zokuba ngumfazi kwanombuzo odumileyo othi “abasetyhini bafuna ntoni”. Apho uFreud wenza ingxelo ecacileyo ngowenkulungwane engamashumi amabini eminyaka kwaye kwabonakala ukuba kwinkcubeko efunyiswe yimivuyo nemvumelwano yamasiko nezithethe ezitolika ukuba kuthini ukuba ngumfazi, kuza kusoloko kukho uxinzelelo olungqinelana neengcinga ezithile entlalweni. Ngesi sizathu kungakhona imiphumela yokungqubana phakathi kokuziqonda ukuba ungubani yena, nengqiqo yowasetyhini ethe yakhiwa yindlela ekucingwa ngayo. Olu ngqubano lulo olwenze ukuba kubekho ingcinga yokuba abasetyhini bava kukho okanye kunyanzelekile ukuba bazicacise bona ngokubhala kuqala, kuba begonda ukuba ukhona umsantsa phakathi kwabo kunye nento abayixelelwayo ukuba mababe yiyo kwanendlela ekusetyenziswa ngayo ulwimi kuzotywa abalinganiswa basetyhini ngabantu abangamadoda.

ISAHLUKO 2

UPHENGULULO LWEETHIYORI EZAHLUKILEYO

2.1 INTSHAYELELO

Owona mbandela ojolise kwesi sahluko kukusebenzisa iithiyori eziyinxalenye yophando ngokusetyenziswa kolwimi ngababhali bezini ezahlukeyo kwiincwadi zesiXhosa ezikhethekileyo. Oku kuza kuthi kumncede umphandi ukuveza ubunjani bolwimi lwencwadi olubhaliweyo ngokuthi axoxe ngako. Kuza kuthi kwenzeke ngokusebenzisa iithiyori ezahlukeyo ukumncedisa umphandi ngophichotho-nzulu ngokusetyenziswa kolwimi ngababhali bezini ezahlukeyo zoncwadi lwesiXhosa ezikhethekiweyo.

Ezi thiyori zilandelayo ezingundoqo ekukhokeleni umphandi kuphando lwakhe bubukhomokazi, ubunzululwazi ngoluntu, izini, ubume-bengqondo, ugonyamelo lwabasetyhini kodwa eyona ingundoqo ithiyori bubukhomokazi, iza kuba zizixhobo umphandi aza kuzisebenzisa. Olu phando luza kusebenzisa ithiyori enjengendlela eza kubonisa nokuqondisa indlela yokusetyenziswa kolwimi ngababhali bezini ezahlukeneyo nokuveza indlela ababhali abazoba ngayo abalinganiswa basetyhini kwiincwadi ezikhethekiweyo zesiXhosa. Ezi thiyori zahlukeneyo ezifana nobume-bengqondo, ziphinda ziveze zibonise indlela eziza kunceda ngayo ukukhulula iingcingane zamadoda kwindlela abhala ngayo iincwadi.

NgokukaCuller (1997:145) iithiyori zobhalo-ncwadi zisetyenziselwa ukutyebisa nokomba-nzulu ukwenzela kulandeleke kuqondakale umsebenzi womphandi, kwakhona uphinde umncedise ekwandloleni indlela yokudandalazisa izimvo neembono kuphichotho ncwadi. Enye into ebalulekileyo yokusebenzisa ithiyori kubhalo ncwadi kukutolika injongo zombhali ukuba ithiyori iye ikhawuleze iyiveze, ibonise indlela umbhali abhala ngayo.

Kwakhona kubalulekile ukuqwalasela ubungakanani bobunzima obuboniswa ngababhali abangamadoda, iingcingane nendlela abasebenzisa ngayo ulwimi bezoba abalinganiswa kwiincwadi zesiXhosa ingakumbi kwiidrama nenoveli. Ngokugqithileyo, ithiyori yobhalo ncwadi iyafuneka ukwenzela incedise ekutyhileni iingcinga zombhali

oyindoda. Ithiyori iphinda inike inkcazelo kwanesikhokelo esingundoqo ukubaluleka kobhalo-ncwadi, siphinda sihlele umsebenzi woncwadi olubhaliweyo.

Ithiyori yoncwadi olubhaliweyo ingundoqo nakuliphina uphichotho oluhlelayo loncwadi oluxhomekeke kulwazi olufumanekayo ekuphungululweni koncwadi. UEagleton (1983: viii) ubona ithiyori enjenge seti yophichotho oluzalanayo lobhalo ncwadi. Kwakhona ithiyori ziphinda zisetyenziswa ukukhokela uphando ukuze uphando lubenakho ukuhloleka kwanengqiniseko yeziphumo ezinyanisekileyo kwane zamnkelekileyo, Chapole (1993 :12) uthi ukusetyenziswa kwethiyori kunceda ekunikeni indlela yokuba ithini ingxam yale nto umbhali afuna ukuyidandalazisa ebhalwe ngababhali bezini ezahlukileyo. Ithiyori yobukhomokazi yiyo ekuza kuqalwa ngayo kuxoxwe nangezinye iithiyori umphandi aza kuzisebenzisa.

2.2 UBUKHOMOKAZI

Kwiminyaka emininzi egqithileyo ubukhomokazi bube nefuthe kakhulu kufundo-nzulu lwezini kunazo zonke iinkalo zolwazi okanye zokuqonda ngohlanga lwabantu bonke. Njengababhali abafana no Karl Marx ubukhomokazi ibiyinto enkulu engcathu ayijongileyo nayigxekayo malunga nokuphathwa kwabantu basetyhini. Ithiyori yobukhomokazi yasekwa ngenkulungwane yamashumi anesithoba eminyaka ngowasetyhini onguCooper (1892:149) eseka iimiceli-mngeni yemibutho yangelo xesha ukuze athethe phandle ukulwa ukungalingani kwezini nokuxhasa amalungelo abasetyhini. Nangona kunjalo, inkolo yabo nokuthatha inxaxheba kwadala isithethe/isiko esingamelani nobuni bentshukumo nengcinga eyiyo eyathi yaveza, idala ubukhomokazi obumnyama eMerika. Uninzi lwabasetyhini eMerika abamnyama bahlaziyeka emiphefumleni ngenxa yezi njongo nezi ngcinga baqhubekeka iminyaka emininzi besenza imizamo yabo yokucima ukungalingani kwezini, nengcinezelo enembali eyambethe ukubukulwa kwabasetyhini.

Ukususela ngeenkulungwane enamashumi asithoba eminyaka abasetyhini baqhubekeka nentshukumo zabo zokulwela amalungelo abo, baqhubekeka ngomnyaka we-1960 kwanowe-1970 kwada kwangoku ababephila besenza umsebenzi wabo, abasetyhini baseMerika abamnyama bakhetha ukuba nezwi bathwale uxanduva lokukhulula abasetyhini kwezi nkulungwane zimbini, besilwela amalungelo abo. Bakhwaza baphakamisa isicelo sokulingana entlalweni futhi

kuqondakala neminqweno yabo yesi vumelwano bebambisene nenkqubela phambili yobulungisa kwezentlalo. Oku kuya kuba kubhekiselele kwimbali kwakunye nokulwa ukungalingani kwezini, apho abasetyhini besiva becinezela kwezamasiko nezithethe. Olu cinezelo luphila emakhaya, kwiindawo abahlala kuzo entlalweni, emisebenzini, ngaphezulu ingakumbi kwinkcubeko ngokuphangaleleyo jikelele.

UMc Dowell (1995:158) ongomnye wabasetyhini olwela abamnyama uthi iqumrhu labo elilwela amalungelo abasetyhini yindlela yokusondela kubhalo lwencwadi engena lwazi kwizini kuphela kodwa ekwagubungela neempembelelo zenkcubeko entlalweni. Ekwa khankanya ukuba ugxeke lwamaqumrhu obukhomokazi amnyama aphichotha umsebenzi wabalwela amalungelo abasetyhini abangababhali abamnyama esuka kwiimbono zamanye amaqela jikelele.

USmith (1977:45) uthi kwingqiniseko yakhe abasetyhini abamnyama ulwazi lwabo okanye ubulumko kufuneka buhambelane okanye bungqinelane nobuni, inqanaba kwakunye nezigaba zobuhlanga, nokuba asiyonto abasoloko beyikhakanya okanye beyenza, kodwa kubalulekile oko basoloko bekugxininisa kwiintshukumo zabo. Ukukholelwa kwinto yokuba indlela enomthetho eyinyani yiyo ekunika ukuba ukwazi ukuphepha indlela engentlanga ikuse kwindawo apho wonke umfazi omnyama akhoyo apho bathetha izwi elinye kwaye babe lulutho ngobukho babo, kuba ingabavumeli abasetyhini bohlukane nenqanaba lokuba bengabasetyhini abamnyama kwaye banezinto ezininzi ezixabileyo entlalweni nakwizinto zobom.

Kwasekuqaleni abo balwela amalungelo abasetyhini abamnyama bazama ukuqulunqa indlela abazakwenza ngayo apho bazakuqala ekuqaleni umsebenzi wabo. Baqhubekeka ngendlela yempilo ethandabuzekayo eyathi yagxekwa ngaphandle bezama umohluko ekumileni uSmith wacebisa ukuba ubukhomokazi kwabamnyama abagxekayo kufuneka kuqala bajonge izenzeko okanye iziganeko zokuqala babe neliso lokuqonda into, batolike kwalapha phakathi kwabanye abasetyhini abamnyama. Uthi ucela abasetyhini abamnyama babhale ngobuni babo kodwa bangathathi izinto zamadoda akholelwa kuzo nabazicingayo ngabo kuba abamnyama basetyhini babalulekile kwaye banobugcisa. Into akholwa kuyo ibhekisa kulaa mbono umnye wabasetyhini uthi, abamnyama ubuni babo mabubumbane bavumelane ngento enye, kubalulekile kakhulu oko kubo.

linjongo zobukhomokazi zingabonwa njengemizamo yokuguqula ubom babasetyhini ngokuphakamisa izinga lokubhala uncwadi elingajonganga calanye, apho banokuthi baphile impilo entle, bomelele, balingane namadoda ngaphandle kokuzicingela ukuba abafanelekanga. Kubonakala ngathi ubukhomokazi bukhangele ezinye iindlela nawo onke amacala alo mceli-mngeni wentlalo, kwaye kufuneka bekhangele kwiindlela ezahlukileyo iingcamango zabo ukuba bangafikelela njani kule ndawo bafuna ukuya kuyo.

Xa sisongeza umphandi-nzulu wasetyhini onguCameron (1992) uthi ulwimi indlela indima ebalulekileyo kuthetha-thethwano ingakumbi xa sijonge kumaqumrhu alwelwa amalungelo oomama enkululeko kwimbombo zone zomhlaba, okanye kulo lonke ilizwe, kwaye amaqumrhu amele amalungelo oomama sele eqalile ukuhlalutya lombandela wokrutha-kruthwano phakathi koomama namadoda, abasetyhini bafuna umasilingane, benqwenela inkululeko. Izithintelo nokuxaba endleleni kulwimi nokubhala iincwadi koomama okukhululekileyo nokungenamkhethe, nocalu-calulo lwabo ngamadoda zizo engathi zizakuza, nokwenza okunyanzela utshintsho engathi ingenza incedise ekwakheni umasilingane kwelinye icala izithintelo zolwimi zikhombisa, zizise utshintsho. UCameron (1992:227) uthi:

Feminists must have faith in the capacity of language to power as well as linguistics resources may very often been denied us and used against us, but there is nothing immutable about this or any other form of sexism . To place women outside language in our theories is to deny ourselves something of crucial importance the power to shape new meanings for a different and better world.

Abasetyhini abalwela amalungelo abo, mabazithembe, bakholelwe kwindima yolwimi olunamandla kwanenkxaso yabafundi bolwimi bajongeka ngathi ngamanye amaxesha bayala kwaye abakho ngakuthi kodwa ke akukhonto ingenakuthethwa ngale nto, okanye ezinye iindlela zobuni. Ukubeka abasetyhini ngaphandle kolwimi kwithiyori kukuphika iziqu zethu. Into ebalulekileyo kakhulu; ngamandla okwakha kutsha ubudlelwane ukuze kubekho umahluko kwakunye nelizwe elingcono.

2.3 ISISEKO SOBUKHOMOKAZI NGOPHANDO-NZULU LWESINI KULWIMI NOBUNI

2.3.1 ILINGWISTIKI NOBUKHOMOKAZI

Ilingwistiki yobukhomokazi yimpembelelo yokulwela amalungelo abasetyhini yingxoxo yophando esoloko iqhubeka kwaye yeyona iqaqambileyo kwaye inembali yozalwano lophando olungamandla jikelele. Kuba eligama “ubukhomokazi” alaziwa kwaye alithathelwa ngqalelo. *UBucholtz (2014:2) uthi:*

Feminism: a diverse and sometimes conflicting set of theoretical, methodological, and political perspective that have in common a commitment to understanding and challenging social inequalities related to gender and sexuality

Ubukhomokazi ligama elimbaxa kwaye ngamanye amaxesha liyabethana nendlela yokuthetha, indlela yokwenza kwaneempembelelo zepolitiki ezithi zibe nento yokwenza nokuqonda, imiceli-mingeni yokungalingani entlalweni, nozalano kwizini kwanobuni. Nangona ubukhomokazi bubonakala busisinye xa kubhekiswa kubo, kodwa kusoloko busisininzi; awukho umdibaniso oyithiyori yempembelelo yabalwela amalungelo abasetyhini ngaphandle kwawo, indlela ekwenziwa ngayo okanye ezopolitiko, iingcinga okanye iimpembelelo. Ngaphandle kokuba soloko kukho iintshukumo neengxoxo ezitshisayo phakathi kwemiba eyahlukileyo yobukhomokazi bebambisene ngokulwa ukungalingani entlalweni. Ukusuka apho ulwimi, isini kwakunye nobuni konke kudibene kwaye kwahlukile ngohlobo olunye nangendlela enye yempembelelo yabalwela amalungelo abasetyhini, ngaphezulu okanye ngaphantsi zidibene njengemiphumela yepolitiki, zahlulwe iimbono ukuze kufumaneke obekulindlelekile.

Iingxoxo elendelayo ikwindlela yentetho yobukhomokazi kunye nethiyori yolwimi apho uCameron, aveza khona uphando lwakhe nencwadi yakhe ethi “*Feminism and linguistic theory*” apho wahlanganisa ithiyori yopolitiko, ulwimi kwakunye nesini apho wathi waveza ingcambu zelingwistiki kwakunye nemibuzo yabanempembelelo yokulwela amalungelo abasetyhini. Umsebenzi kaCameron wabaluleka kakhulu kuba wagqiba kwelokuba athabathe unyawo kusekutsha ukuze enze utshintsho kwilingwistiki yaba nempembelelo zabalwela amalungelo abasetyhini.

2.3.2 UMAHLUKO KUBUKHOMOKAZI

Umahluko kubukhobokazi buquka ubukhomokazi obukhululekileyo, ubukhomokazi benkcubeko, ubukhomokazi obugqibeleleyo kwanenguquko egqibeleleyo. Into edibanisa ezi ntlobo ngeentlobo zamaza esibini ijolise iqwalasele kumahluko wezini njengeziseko zengcinga yobukhomokazi. Apho kukho utenxo okanye ukuphambuka, kunjalo nje kusekuqondeni lo mahluko kwanokuba kufuneka yaziswe njani ngabasetyhini aba nempembelelo zokulwela amalungelo abo.

2.3.3 UBUKHOMOKAZI OBUKHULULEKILEYO KUNYE NOLWIMI LWABASETYHINI

Kwasekwa amaqumrhu ngoku aphantaleleyo epapasha ubukhomokazi abathi xa bewabiza bubukhomokazi obukhululekileyo. Eyona nto engundoqo ekusekweni kobukhomokazi obukhululekileyo yayisisindululo sokusekwa koomasilingane phakathi kwabasetyhini namadoda. Kuzo zonke iinkalo zentlalo ikukudilizwa kweendonga ezixaba endleleni ukuze oomama abakwazi ukuthatha inxaxheba ngokupheleleyo eluntwini, ingafuni tshintsho lwesakhiwo entlalweni koko inika inkxaso namathuba kwabasetyhini kwizakhiwo ezisentlalweni koko inika inkxaso namathuba kwabasetyhini kwizakhiwo ezisele zikho kakade entlalweni.

Ubukhomokazi obukhululekileyo benza buthatha amanyathelo buzama ukwakha umasilingane kwanenkululeko kubo bonke abasetyhini beqwalasela imibandela ebalulekileyo ikakulu efana nemirholo elinganayo, amalungelo okuqhomfa, kwanogonyamelo emakhaya, yabonakala incedisa nabasetyhini abakumgangatho ophakathi, bancedakala kobu bukhomokazi obukhululekileyo amandla abo ukuba bade bafikelele kumasiko nezithethe zamadoda ebebengakakwazi ukufikelela kuzo ezinjenge, politiki, ezomthetho, kwakunye nemisebenzi yabafundileyo. Bathatha uxanduva lokuphakamisa abasetyhini bababeke endaweni zamadoda, kuba kakade iinjongo yayikuku ncothula nengcambu ukungalingani kwezini banciphise umahluko wezi zini.

Ekuqaleni kowe-1970 ne-1980 kwaye kwakho isicelo emisebenzini, ingakumbi abasetyhini abakumgangatho ophakathi, kwakho inkuthazo yokuba abasetyhini xa bethetha, besenza bajongeke njengamadoda ukuze banciphise okungalingani. Ubukhomokazi obukhululekileyo lwaba nefuthe kakhulu kuqalo lolwimi,

isini kunye nobuni, kuphando noxinzelelo olukhoyo ukuze kube nanamhlanje. Mhlawumbi xa kuxoxwa gabalala umbandela wolwimi lobukhomokazi obukhululekileyo ngumbandela osoloko uphethwe kodwa kungoko kwelinye icala unempumelelo kuba uzama indlela zokulwa nokucima iindlela zobuni. Apha kuquka ukusetyenziswa kwamagama nee semantiki zesini ezifana nezi esiXhoseni, inkwenkwe/intombazana, umfana/ intombi , indoda okanye umfazi uFrank noTreichler, 1989 ; uLakoff, 2004; uMiller noSwift, 1977; noPauwels, 1998).

Isiqu sokuqala esinxulumene nobukhomokazi obukhululekileyo zolwimi nguLakoff (2004) owabhala incwadi yakhe ethi (*Language and Woman's Place*) eyadlala indima ebalulekileyo kulwimi, isini kunye nobuni. Injongo zakhe ekubhaleni le ncwadi yayikukubonisa indlela abasetyhini abahluthwa ngayo amandla ngxenxa yokusetyenziswa gwenxa kolwimi ekuhluthweni kwamalungelo abo kodwa yena wahlala eluphakamisa ulwimi lwamakhosikazi kuquka namalungelo abo.

Kwakhona uJudith Baxter (2010) wenza uphando ngentetho yabasetyhini ababebambe izikhundla eziphezulu kwezo somashishini kwilizwe liphela. UBaxter kuhlaluty nophando lwakhe egxininisa indlela amadoda amaninzi anezikhundla eziphezulu loo nto ibangela ukuba abasetyhini kungabi lula kubo ukuba bafikelele ukunyuka emisebenzini bade bayokufikelela kwezo zikhundla ziphezulu. Kuphando lwakhe wafumanisa ukuba abasetyhini kufuneka soloko bejongile baqwalasele indlela abathetha ngayo ecaphula kuLakoff apho owasetyhini xa ethetha ngoku nxulumene nengcamango zendoda kuba, ukuba akunjalo kunyembelekile uLakoff (2004:85).

2.3.4 INKCUBEKO KUBUKHOMOKAZI NESINI KWIINDLELA ZOKUTHETHA

Ubukhomokazi obukhululekileyo bugxininisa ekudlaleni indima ebalulekileyo kwizini ezahlukileyo ukuze iphumelele ekulweni ukungalingani kwezini, omnye umbandela wethiyori ngamanye amaxesha ubizwa ngokuba bubukhomokazi benkcubeko, iqwalasela indlela abasetyhini abacinga ngayo, ukwenza nokuthetha okwahlukileyo, okugqamileyo neempawu ezingundoqo olunempawu eziluqobo, ezizakwamnkeleka kubafundi nakwintlalo iphela. (Belenky nabanye,1986; Gillian 1982:48). Izinto abazenzayo abasetyhini zivela kwinkcubeko yabafazi, ethi ivele kuba inengcambu

kwabasebancinane ekukhuleni kwabo bekhula, bedlala kwakunye nokudalwa kuba banesiphiwo abasetyhini ukuba ngomama nokunakekela abanye abantu.

Ukhona umahluko phakathi kobukhomokazi obukhululekileyo kunye nobukhomokazi benkcubeko obendeleyo. Ubukhomokazi obukhululekileyo buphakamisa umasilingane phakathi kwezini zombini, kwaye bunciphisa umahluko phakathi kwezini, kwaye bufuna ingqiniseko yokungalingani kwabasetyhini nezinto ezingundoqo kubo abazenzayo nabazithandayo entlalweni. Umphandi-nzulu obalaseleyo ekusekweni kobu bukhomokazi kwisindululo sayo ngu Tannen (1990) owabhala incwadi yakhe eyaphuma emagqabini ethi (*"You just don't understand"*) wabeka ezi zifundo zolwimi nesini kwiqondo eliphezulu lwafikelela ekwaziweni lilizwe jikelele.

UTannen wabanga kwiincwadi zakhe ezibalulekileyo nakwizifundo zakhe azibhalayo kulwimi nesini esithi abasetyhini namadoda ukungafani ngobuni kwenza ukuba bangavani ngentetho ngenxa yezini ezahlukileyo, kwanendlela ezahlukileyo zokuthetha. Uthi abasetyhini banendlela yabo yokuthetha, yokuvana, imvakalelo zabo, unxibelelwano ngokuqhagamshelana, njengokuba amadoda ekhetha ukuba nokhuphiswano, unxibelelwano olunamanqanaba, ukukhupha ingxelo, ebonakalisa ulwazi olungakanani xa bethetha njalo-njalo (Tannen, 1990:25).

Uphicotho lukaTannen lokuba amadoda nabasetyhini abafani kwaye nokudalwa abafani, nolwimi lwabo lohlukile, uthi lo mba unzulu kwaye ifuthe lwayo lusuka emva ekukhuleni kwabo bengamakhwenkwe namantombazana kwasekudlaleni kwabo bakhula ukhona lo mahluko umzekelo uMaltz noBroker (1982:52) bathi bagxeka besithi amantombazana xa ekhula edlala esemancinane kukhona ukukhathalelana kwanokhuphiswano lukhona.

Umsebenzi kaLakoff (2004) uthe wafikelela kubantu abaninzi jikelele, uphando lukaTannens (1990) nalo lathakazelelwa ngobushushu nobubele ngaphandle kunangaphakathi ezifundweni zakhe, kwakhona ubukhomokazi bolwimi bugxeka indlela abhale ngayo incwadi yokuqala, nakwezepolitiki, nangendlela akhusela ngayo abasetyhini. Kuba iinjongo zakhe kwasekuqaleni ibikukukhusela amadoda nabasetyhini ebancedisa indlela abanokuzisebenzisa ukukhawulelana nalo mceli-mngeni kumcimbi wokusingatha iingxaki zothetho-thethwano nangeyantlukwano yabo

emakhaya. Abanye abaphandi begxeka uTannen indlela avelela ngayo le nkalo besithi ingathi zezopolitiko kuba ukhuthaza abasetyhini abathanda ukufunda iincwadi zakhe, ukuze balandele iingcebiso zakhe, ukuze babe nokuziqonda bazamkele izimbo zabantu abangamadoda. Kodwa ke uTannen (1990) ngokuqinisekileyo wayenazo iinjongo zabasetyhini ngokubhala le ncwadi waza wayicacisa into yokuba wabukela iindlela zabasetyhini kwaye nazo zisemthethweni njengezi zamadoda. Ngenxa yale mbono yakhe uhambisana kakuhle ngqo nobukhomokazi obukhululekileyo kwinkcubeko nakwezinye izindululo.

Okwesibini kwinkcubeko yobukhomokazi obukhululekileyo, kwakunye neyobukhomokazi obondeleyo zibambisene ngendlela abasetyhini abacinga ngayo, abathetha ngayo, nabenza ngayo, ziqaqambile kwezi zamadoda. Nangokunjalo endaweni yokuthatha ezi zini zibini njengezilinganayo iimbono zobukhomokazi obondeleyo iphakamisa izenzo zabasetyhini ngaphezu kwezamadoda, ziphinde igxininise iimfundiso kwabasetyhini ukuba bona bayazala. Eyonanto bajolise kuyo ukuba abasetyhini baphucukile ngengqiqo, ngokunakekela, kwanokwakha ubudlelwana obuluqilima esizweni, ukuba bekukho ubukhomokazi bodwa esizweni, abantu bebeya kukhetha ugonyamelo lwamadoda utsho uDaly (1978:72).

Xa siqhubekeka uHolmes (1995) ufumanisa ukuba abasetyhini baba nomtsalane kulowo bathetha naye, beveza babonise imbeko, bathobeke kwaye baqhubekeke ngemibuzo ophendulwa ngombuzo, ukuphazamisa okumbalwa kwezinye izinto abazenzayo. Ngeli xesha uLakoff oneempembelelo zokulwela amalungelo abasetyhini esithi eyakhe imbono axoxa ngayo, yeyo kuba izinto abazenzayo abasetyhini zibonisa ukungabi namandla ngokupheleleyo. UHolmes (1995) aphinde agxeke ezi mbono zakhe nangona evuma ukuba abasetyhini indlela zokuthetha ezinobuchule zingasebenza kakuhle ukunceda amadoda kuba bona besoyisakala ukwenza oko Lakoff (1993:112) Fishman (1983) uHolmes uthi abasetyhini banenxaxheba, kwaye badlala indima enkulu nebalulekileyo kubuchule bokusebenzisa ulwimi.

UCoates (1996) ezakhe iimbono ziimpembelelo zokulwela amalungelo abasetyhini kwinkcubeko eyondeleyo, kukusebenzisa ukuthetha kwabasetyhini kumaqumrhu obuhlobo. Kwincwadi yakhe ethi "*Women talk*" ukuthetha kwabafazi, ekugqibeleni xa iphela itsho ngoncuthu lodlwabevu olunamandla lwentetho ethi; intetho yabasetyhini

inoxanduva olukhulu kwaye inexabiso olubonakala luqaqambile uthi 'uxanduva' nokwenza okwendeleyo kwabasetyhini, ubuhlobo babo benza ukuba basondele kuphononongo lube nomdla kwaye lube yimpumelelo. Abasetyhini bangabonwa njengabemi aba nokwakha ubuhlobo obunexabiso, nangendlela ababonisa ngayo ukuba ubuhlobo phakathi kwabantu kufuneka bube njani na kwixesha elizayo.

UCoates ubalula esamnkela ngothakazelelo indlela uHolmes (1995) afumanise ngayo uphando lwakhe indlela abona ngayo abasetyhini ukuphumelela kwakhe ngendlela echulumancisayo, enomdla kuba waphanda ngendlela abasetyhini abathetha ngayo esithi ukuthetha kwabo kubonisa ukuba banobuchule ekuthetheni. Ngaxeshanye, umphandi xa enazo ezinye indlela abasetyhini abathetha ngazo, ithi abasetyhini ngamnye ngamnye, banamaqumrhu ohlukeneyo entlalweni, okubonakalisa ukufika kwiqondo lentetho yobuchule kwingxelo ekhutshwe ngabafundi, ayiqinisekanga ukuba ezo thiyori zolwimi lwabasetyhini abakumgangatho ophezulu kungakwazeka ukukhawulelana, kwamnkeleke kwizithethi ezinjalo Bucholtz (2014). Amabhongo anjalo abonelwa kakuhle kwiinzame neendlela zePolitiki ukuqaqambisa ulwazi nothakazelelo lwegcuntsana lwabasetyhini kwanendlela zokuthetha abathatha inxaxheba kuzo.

Amabango anjalo angakhokelela ekwakhiweni kwamanqanaba ezini zonke apho ke abasetyhini abangabanye bafakwe engxakini kwaye bachukumiseke yile ntshukumo, kwaye itsala nomdla ekuphuhliseni izakhono zabasetyhini. Uqhubekeko lwefuthe kulembono ibubungqina kokukhula inzame zempembelelo zabalwela amalungelo abasetyhini kulwimi ukuqaqambisa abafazi kunye namantombazana ngobuchule nangokusetyenziswa kolwimi.

2.3.5 UBUKHOMOKAZI OBANDELEYO KUNYE NELINGWISTIKI ENOHLUKUMEZO NOKUSETYENZISWA GWENXA KOLWIMI

Ukusetyenziswa gwenxa kolwimi nohlukumezo kwabasetyhini ngomnye umba okhethekileyo ofuna ingqwalasela engamandla. Apho kukho ubukhomokazi obandelelo kwinkcubeko buqwalasela indlela ezikhethekileyo zabasetyhini, ngamanye amaxesha kude kufikelele ekukhutshweni kubandakanya ootata okanye amadoda, kanti indlela yobukhomokazi obandelelo ihlala ijonge lo mba wolwimi iqwalasela ngokulinganayo abantu basetyhini namadoda.

Eyona nto ibalulekileyo kubukhomokazi obendeleyo asizo njongo zombutho, kodwa indlela yemigaqo esekelwe phezu kwayo kwakunye nokuqulunqwa kwawo. Ubukhomokazi obendeleyo obunempembelelo zokulwela amalungelo abasetyhini, bunengcambu ebangela ukuba kungalinganwa entlalweni, oku kungalingani kwezini, kusekelwe phezu kolawulo lwamadoda, kwanesiqu esisekelwe ukucinezelwa kwabasetyhini okanye uhlukumezo nokutyeshela amalungelo oomama. Kubalulekile ukuba siqwalasele iingcinga kubukhomokazi obandeleyo, ulawulo olungamandla, alulo lawulo nje olungamandla endoda enye elawula owasetyhini omnye kodwa yingcinezelo ethi wonke umntu oyindoda ayifumane ngendlela ezininzi, nangaphandle kokujonga okanye abe nendima ayidlalayo kule nkqubo.

Abaphandi abaphambili abaphakamisa ithiyori yoluhlukumezo, baza badlala indima enkulu nguBrownmiller (1975) noDworkin (1974) baxoxa ukuba amadoda ahlukumeza abasetyhini ngokwesondo nodlwengulo yeyona nto indala olu gonyamelo, indlela ethi ivumele amadoda agcine indawo yabo yokulawula abasetyhini ingaphezulu. UBrownmiller ufumanisa ukuba udlwengulo, sisenzo sokufuna ulawulo lwamandla, ngaphuzu kokuba umntu oyindoda efuna ezesondo, watsho wanceda eguqula ukuqonda kodlwengulo emthethweni okanye kwezomthetho, ezendaba kwanenkubeko ngobubanzi. Ngaxeshanye abanempembelelo zokulwela amalungelo abasetyhini nolwimi baphanda, bexoxa ukuba amadoda azibandakanya nezenzo zentetho yokuphatha babengaphezulu koomama baphazamise, basilele ekuthatheni inxaxheba kwizinto abathetha ngazo, badale inkathazo okanye okungathandekiyo koomama, Fisherman (1983:50); Ochs noTaylor (1995); Spender (1985).

Nangona ubukhomokazi obendeleyo busoloko bugxekwa ngenxa yogxininiso lwayo kubantu basetyhini bephantsi kogonyamelo lwabantu abangamadoda neminye imiba, yamandla amadoda, inxaxheba abayidlalayo kukunciphisa nenzame zokususa nengcambu ukusetyenziswa gwenxa kolwimi kubasetyhini ngamadoda kwanohlukumezo.

2.4 INGCACISO NGETHIYORI YOBUKHOMOKAZI KUBHALO-NCWADI

Ithiyori yobhalo-ncwadi inobunzima obumbaxa kwaye inamandla amakhulu kumhlaba wokufunda otsala iithiyorizi ezibuthathaka kumhlaba ophangaleleyo kwaye ziziindidi ngeendidi, eziquka ubume-bengqondo, isini,ubukhomokazi,kwanezopolitiko. Ithiyori

yobukhomokazi lulwandiso lobukhomokazi obulwela amalungelo abasetyhini kumhlaba wethiyori yobhalo ncwadi. Inika umkhomba-ndlela kumsebenzi wobhalo ncwadi, kumhlaba ophangaleleyo, nangendlela yokudandalazisa ezongcinga ngendlela ephucukileyo necwangcisiweyo. Eyona njongo yethiyori yobukhomokazi kubhalo ncwadi kukugonda indawo yabasetyhini nempixano yesini, ngowona mbandela uqaqambileyo kubhalo ncwadi ezibhalwe zizini ezahlukileyo.

NgokukaMc Dowell (1995:134) injongo yokuqala yobhalo ncwadi kwithiyori yobukhomokazi kukujonga inkolo ingakanani, ubuzaza bunjani besini obuchaphazela okanye obubandakanya zonke iinkalo zokuphila komntu ebomini bakhe. Ngaphandle kokufana neentshukumo zobukhomokazi, ithiyori yobukhomokazi ayifuni lutshintsho lwendlela yentlalo eyakhiwe ngayo yodwa, kodwa ngokuzama ukufikelela kwindlela yokwakha kutsha, umelo lokufunda kwanokubhala azame ukuqikelela isizathu nesimo sabasetyhini nendlela ekuphilwa ngayo kwelishesha langoku elizweni. Into ephambili kubukhomokazi kukukhusela umasilingane entlalweni, amalungelo abasetyhini kwanokulwa umahluko omdala kwanomsantsa ophakathi kwezini ezahlukileyo. Impembelelo yokulwela amalungelo abasetyhini ihleli kumasilingane wabasetyhini kwaye ikhangela indlela elinganceda ngayo ukufumana indlela elinganayo yokuma kwindawo abahlala kuzo entlalweni okanye ebantwini. Ithiyori yobukhomokazi ikhuthaza abasetyhini baphakamise amazwi abo bonke ngexesha elinye balwele amalungelo abo basuse ityhefu endala yabalinganiswa basetyhini abazotywa bephantsi ngokomgangatho kunamadoda.

Iqhubekeka ibonisa, isakha imikhosi yokupapasha kuzo zonke iinkalo, ibeka imicimbi eyahlukeneyo, owona ubalulekileyo ungumbandela wemisebenzi yokubhala uncwadi othathe indawo eqaqambileyo, kwaye ingowona mbandela ubalulekileyo ekwakheni imbono entsha emalunga nabalinganiswa basetyhini kubhalo loncwadi. Kubhalo ncwadi lwenkolo, amasiko nezithethe abasetyhini bazotywa njengabantu abafake isandla kancinane abangelolutho kubhalo ncwadi. Bazotywe njengababalisi bamabali, abaculeli babazukulwana kwiindibano zefamili okanye zekhaya. Ngaxesha linye ngababalisi bamabali abaphume izandla abathandwayo ngamakhaya abo kwakunye nasentlalweni jikelele, umzekelo; uGcina Mhlongo.

Abasetyhini baphinde bangathathelwa ngqalelo, bakhutshwe, bathathwe kancinane kubhalo ncwadi lwenkolo apho abasetyhini bengalindelwanga ukuba badlale babonise

kuncwadi lwemveli, kuncwadi lomlomo, izibongo zomthonyama ezingathi zimelwe zenziwe ngamadoda kwaye zithathwa njengeyona nto ibalulekileyo kwaXhosa. Zibizwa ngokuba ziimbongi zaziwa kakhulu ngokusebenzisa izijekulo ziphethe nemikhonto namabhunguza, ekuthiwa xa zibizwa ziimbongi zomthonyama. UFinnegan (1978:98) uqhubeka ekholelwa kwinto yokuba ilullaby, umbongo wosana okanye ingoma yokulalisa usana. Isetyenziselwa ukulalisa umntwana kwaye ziluluhlu lwezinto zobuhle bomntwana, inomtsalane, ngaxesha linye, inamandla okuthetha ngobom bomntwana obuqaqambileyo kwiminyaka ezayo. Ingasetyenziselwa ukukhalaza ngomama xa ediniwe, xa engabonakalisi bubele, okanye ukungabikho kotata. Aba basetyhini bafundisa abantwana abancinane intlalo izithethe namasiko, ezinjenge misetyenzana yasekhaya, indawo yakhe amakathathe inxaxheba kuyo, kwanezinto ekufuneka ezenzile njengesini inkwenkwe okanye intombazana. Le nto igxininisa ukuba yeyona ndlela ibalulekileyo ekwakheni nasekubumbeni izimilo zabantwana nokwandisa ubudlelwana ekhayeni ukuze kusetyenziswane, nezinto ekumela zenziwa ekhayeni ziyenzeka ngokufanelekileyo nemfundiso zokwakha izimilo eziluhlile, zingabi nakuphambuka endleleni lula.

Ngenxa yesiphumo sokuthatha kancinane abasetyhini kwezinye iinkalo ezinjengo ncwadi lomlomo, uncwadi oluninzi lwabafundi lwase-Afrika luqwalasele kakhulu imibandela yamadoda kubabhali boncwadi lomlomo nobugcisa. Esi senzo sabaphandi sikhokela ekuncipheni kwamathuba nasekucuntseni abasetyhini ekudlaleni indima ebalulekileyo kwimisebenzi yobhalo ncwadi lomlomo. Kuloko abasetyhini bezotywa njengabantu abasebenzisa ezinye iindlela xa bebalisa amabali njengokucula, zilandelwe ngabapapashi ngaphandle kwizinto zentlalo ezichaphazela ubomi babo. U-Owomoyela (1993:313) uthi:

By singing about their familiar problems, the women construct and reconstruct their personal histories, and reflect on the values and attitudes of their society.

Ngokucula ngeengxaki zabo ezifanayo, abafazi bakha imbali yobume babo, kwaye babonisa izinto ezixabisekileyo kwanezimbo zoluntu lwabo kuba kunyanzelekile. Bona abasetyhini benza uhlobo oluthile olwamkelekileyo entlalweni nokuba bayathanda okanye abathandi.

UZondi (2008) kwithisisi yakhe unemibuzo efana nale ilandelayo; Bahlabelelani? Baculela ntoni? Kwisini namandla neengoma zabasetyhini, kutheni abasetyhini becula? Ngokucula ezi ngoma zabo zibonakalisa zikhupha ukukhanya kweso sini sithile, loo ngoma nesiko lakwaXhosa okanye eAfrika bayixube nenkcubeko yabo. Oku kuqhubeka kubonisa ukuba iingoma zisala ziyinxalenye yokulwa ugonyamelo lwamadoda kwaye zikholisa ukukulwa ngabafazi kwimbizo abadibanela kuzo.

Oku u-Owumoyela (1993:64) ungqina athi; ukuba ezingoma zabasetyhini kunye neengxaki zabo entlalweni yindlela abahlazisa ngayo amadoda, bekhuphela iingcinga zabo ukubonisa ukucalu-calulwa kwabo nokuthathelwa phantsi njengabasetyhini. Kwesi sicatshulwa singentla sibonisa indlela abasetyhini abakhala ngayo ngempatho mbi okanye impatho gadalala yabo, bathi bayikhalimele baphakame bebonke bacule iingoma eziza kukhupha intlungu yabo engaphakathi kubo bayikhuphele ngaphandle ngokucula, kodwa bona ngaxeshanye bezonwabisa, baphinde bafumane ixesha elimnandi lokukhalaza bakhuphele ngaphandle izinto abangazithandiyo emitshatweni nasemakhayeni abo. Baphinde baseke amaqumrhu okulwa lo mceli-mngeni ngokucula ezi ngoma ziphakamisa, zikhuthaza ubunye babo. Apha ngezantsi ziindlela ezahlukeneyo zemiculo yabo:

1. Baculela ukuzonwabisa kwiindawo zolonwabo, ukonwabisa abazali amantombazana aselula ebonisa ngemizimba yawo emihle esenza imiguyo.
2. Ukubonisa intlonipho nokuzingca ukuze baphakamise izinga lokuzithemba, kwaye bazidle ngokuba beziintombi nto ngokuba bengekathintwa.
3. Abasetyhini bayaqalana baphinde bajongelane phantsi bodwa.
4. Abafazi bakhalela indlela abaphathwa ngayo kwizithembu xa abayeni babo benabafazi abaninzi.
5. Bafuna iimpepha-mvume zokubonga ukuze bakwazi ukuthetha phandle umntu akwazi ukukhupha le nto isesifubeni imtshisayo, bekhalezela ukuhlukunyezwa, ukuxhatshazwa nokungabikho kwenxaso mali emakhayeni abo, ukukhuthaza amantombazana ukuxelela ootata babo ukuba abayithandi impatho-mbi yoomama babo.

6. Ukuvakalisa izinto abangazithandiyo entlalweni balumnkise abahlali ukuze bakulungise abangakuthandiyo. Bakhalazela ezoPolitiko, ukuthakatha, ukwanda kwe HIV neAIDS.
7. Ukukhalazela amalungelo angalinganiyo ekubonakala ukuba amadoda anamandla babonisa ukungonwabi.
8. Ukuhlola, bajonge, baqhubeke, bagcine, bandise, balwelwe ukuba nexabiso kwinkcubeko, ukuziphatha kakuhle kwamantombazana balinde bade balotyolwe ukuze batshate.
9. Ukubonakalisa ukuba luqilima kozalano lwabantu basetyhini nokuthwala ubunzima emakhayeni abo.
10. Kuyinto elindelekileyo entlalweni
11. Yindlela elula yokuziyolisa nokuzonwabisa.

UFinnegan ukholelwa ukuba ngalo mculo wokunqanda olu gonyamelo, abafazi abaculayo bafikelela kuzo zonke iinkalo zenkcubeko yobom, eziqala kwinqanaba elisezantsi lemfundo kwabasetyhini, ingxaki abajongene nazo, ukuthakatha kwiindawo abahlala kuzo. Ezi ngoma baziculayo zabo imihla nezolo azigqunywa bayazicula ngokukhululekileyo, bengaphazanyiswa okanye bacula bonke bevumelene ukufezekisa iminqweno yabo. Abasetyhini bacula ezi ngoma njengendlela yokuzixhobisa ngamandla, bekhuphisana, ukuze bophule izakhiwo zokungalingani entlalweni. Kumaxesha amaninzi bayaphumelela ukukhupha umyalezo wentlungu yabo, kodwa basaphinda bazithobe kumgangatho osezantsi entlalweni. Abanye bazibandakanya nokuseka amaqumrhu okulwa lomceli-mngeni ngokucula ezi ngoma ziphakamisa, zikhuthaza ubunye babo. Abasetyhini base-Afrika banezifundo neengxoxo ekudala zamayo bezama iindlela ezahlukeneyo, bezama ukucanda lo mceli-mngeni wobhalo ncwadi nogonyamelo kwisifundo senkcubeko nomculo.

UBlain (1983:47) uthi bonke ubukhomokazi kwiintshukumo zabo bebesilwa abasetyhini kumaxesha ambethwe kukungalingani kwezini kumsebenzi wobhalo ncwadi ezibhalwe ngamadoda, apho abalinganiswa basetyhini balindeleke ukuba abangamadoda, baboniswa bezotywa bekwigondo eliphezulu kunabo. Kwezi ncwadi zibhalwe ngamadoda, imisebenzi yabasetyhini balindeleke ukutshiyeka emakhaya, bajonge abantwana kwaye benze imisetyenzana yekhaya. UBrett noCantor (1988:109) bakholelwa ukuba abasetyhini indlela abavezwa ngayo ibonakalisa ukuba

baboniswa njengabantu abathobekileyo, ababuthathaka, nanjengabantu abasoloko besenza imisetyenzana yasekhaya. Abasetyhini abangalunganga, kwelinye icala, bavezwa njengabahluphayo, abaziindlobongela nabaxhomekeke kumadoda bengabalinganiswa abazicingela bodwa.

Ubukhomokazi kwiintshukumo zabo bazame ukufaka ifuthe kubasetyhini ngendlela yenkuthazo, behlalutya ukuba abasetyhini ngabo abaziphatha kakuhle ngaphezu kwamadoda, ngabo abanokukhulisa ngokuziphatha okuluqilima entlalweni. Ngenxa yokuzoba okukhuthazayo izithunzi zabasetyhini kuloo misebenzi yobhalo, abafazi bayakwazi ukubiza ukuphumela kwindawo ebebekade bengakwazi ukufikelela kuzo, bapapashe begxininisa besenza ingqiniseko yeemfuno, izabelo, ezinefuthe elindilisekileyo kwimisebenzi yobhalo. UBennett ukholelwa kwinguqu entlalweni, ecalanye kwaye ithathe uxanduva lwabasetyhini ababekwe kwinqanaba lwezasemakhayeni kwanokuziphatha, kwabo besebenzela ukuchukumisa izazela zezini kunye notshintsho, njengoko indima abayidlalayo ijolise kwabasetyhini ukuze yande bakhe bakhululeke kwimbophelelo zentlalo. Apha kubhalo ncwadi, abasetyhini bazotywa kwiindawo ezilindelekileyo zempixano eza kubo kwintlalo nenkcubeko kubhalo lweencwadi.

Ubukhomokazi obulwela amalungelo abasetyhini abaselula banamhlanje bugxeka buphichotha buthatha ingqalelo kwiindlela ezisetyenziswa ngabasetyhini ukuphakamisa izizathu, ngeli xesha besabambe umasilingane kunye nabafazi becela ukungagrogrisi abalingane babo abangamadoda.

Ubukhomokazi buya busiba luzizi kusehla ukulwa ugonyamelo lootata kubhalo lweencwadi elizweni. UBerkman (2005:83) uthi, ubukhomokazi obugxekayo bukholelwa ukuba ubulungisa bufuna ukulungiswa kubhalo lweencwadi olubhalwe ngababhali abangamadoda kwaye kunzima kakhulu ukucinga ukuba abasetyhini ngento ethi ilingane ibe sezantsi emhlabeni, banyamezelane, bavelane bengabantu abaphila bonke emhlabeni.

Abagxeki ikakhulu ngamadoda khange bakhe bazixhamle ngezinto zesini. Izinto ezibalulekiyo okanye zelizwe ezinkulu kubhalo loncwadi lubhalwe ngamadoda kwaye kunzima kakhulu ukucinga ukuba abasetyhini banayo intshisakalelo yokubhala kwiqondo eliphezulu. UWoolf (1932:8) ubuqu bakhe uthi le ntetho ingentla

uyayiphikisa kuba uye wacinga wahlalutya ezama ukuba ajonge ukulingana ukuziqonda kumadoda kunye nokulindela ukungaphumeleli kwabasetyhini. Kodwa kwisincoko sakhe esithi “imisebenzi yabasetyhini” uWoolf uyakhalaza ukuba abasetyhini izinto abazenzayo entlalweni kungalimaza amaphupha abo okubhala. Ukholelwa ukuba ubomi babo entlalweni, kodwa abasetyhini abohlukanga nkcakasana kumadoda ngokwezakhono, iimfuno zabo kwanembonakalo yabo.

Abanye abafundi abakuvumi oku kungentla baxoxa bathi abasetyhini xa bebhala bakhankanya ukuphaphama kwabasetyhini ithi loo nto ibangele ukubambana okanye okanye kubanjiswane namadoda kwakunye nabalingane babo. Oko kuphaphama kunomahluko owondeleyo, kunye nokuba uye ubonakalise ukungamnyekeleki kubo. UDe Beauvoir (1989) ku ‘Ubuni besibini’ uthi ababobulungisa, abafundisi, iingcali zolwazi, oosonzululwazi kunye nababhali bazame ngamandla amakhulu ukubonakalisa indawo yabasetyhini ephantsi kuye yintando kaThixo emazulwini kwaye emhlabeni bayazuza ngayo. Abasetyhini benziwa okanye badalwa ukuba bazive bengaphantsi kunamadoda, nangona amadoda ethenga ukuba nexabiso ngomlomo, bayanyamezela bangahoyi ukufaka inxaxheba okanye babe negalelo. Abanye ababhali abafana noMtuzi (2011) babanalo uvelwano kwizinto ezichaphazela abasetyhini, kodwa abazaziyo, kwezo zinto bebecinga ukuba ziyimfuneko okanye bayazifuna.

Nangona, abesikhomokazi benyukele baya kwiqondo eliphakamileyo ukuzama ukulwa bejongene namadoda kolu krutha-kruthwano, bexhasa ukususa nengcambu ukuba necala kwababhali abangamadoda ekubhaleni uncwadi. Abanye abafundi basetyhini abanjengoMaze (1997:132) kunye noBowlby (1998:93) baxoxa bathi abasetyhini kufuneka babhale ngokuphaphama okugqithileyo ngentlalo nange nkubeko yabo, eza kuthi yakhiwe nzulu ngenyaniso kwaye ibeyindlela esulungekilyo, kwaye icazululwe ityakatywe kodwa ingahambi ngoko mgca.

Umsebenzi wokubhala amadoda unezinto ezinyanzelisa zibabophelele ukuba babhale ngeze Mbali-kwintlalo kwinkcubeko oko kwasungulwa ubhalo ncwadi lwase Afrika. Bakubonile ukuba abasetyhini bancedise njani ukwakha baxhase bancedise kumasiko nokuba bazotywa njani kubhalo ncwadi ngababhali abangamadoda. Izenzo zongonyamelo lwabasetyhinini kwintlalo eAfrika kunye nomsebenzi wobhalo ncwadi uzoba abasetyhini ngendlela eluzizi engenabomi, baphumelela ekucutheni iimbono

zabasetyhini kwanegalelo labo entlalweni kwanohlobo ababhala ngayo. UFernald (2005:5) ukholelwa ukuba abasetyhini indlela embi abazotywa ngayo ikhokelela ekuthuleni kwabo, kuquka ukuguqula kozalano lwezini ingakumbi abasetyhini kunye nombuzo wokuzalwa kutsha, nokuguqulwa kwemitshato, abasetyhini kuphela indlela abanokusindiswa kwemiphefumlo yabo kunye nokungalingani kwezini kungonyamelo lwamadoda.

Ibali belisoloko iyinto ebalulekileyo entlalweni yabantwana kwaye ibithathwa njengento enyanzelekileyo ukwenziwa kwaye ingumsebenzi wabasetyhini. UDoyle (1978:7) uxoxa banzi ngalo mba uthi isiko lokungonyamelo lwesini kubhalo lucalanye ngenxa yoko, yenza oomama bakhutshelwe ngaphandle, kunqandwa bona ukwenza uxinzelelo lokudlulisa imfundiso yobhalo, kwakunye nokunabisa banzi neminye imicimbi yentlalo enjengale yabasetyhini bafikelele kufundo lwangaphandle, indlela yokubonisa umsebenzi wobhalo lwabasetyhini kubhalo ncwadi kunye nayiphina into abafuna ukuyikhupha kumsebenzi wobhalo elizweni jikelele.

Ithiyori yobukhomokazi ifake uxinzelelo kumasilingane wezini kubhalo lwencwadi. Obu bukhomokazi busoloko bunombuzo wamasiko aqamangele indlela amadoda acinga ngalo, ongonyamelo lwabasetyhini, indlela abenza ngayo kwane beshukumisa indlela abacinga ngayo amadoda ngokugxeka ababhali abangamadoda kwane ndlela ecuthiweyo yokuthatha inxaxheba kwabo kubhalo ncwadi jikelele.

2.4.1 UKUSUKA KWANOMAHLUKO WEZINI UKUYA KUMAVA EZINI

Kwilingwistiki, uhlelo lwamaza-esibini (*second-wave*) kubukhomokazi obunempembelelo elwela amalungelo abasetyhini lohlulwe lwaziindidi ezintathu ezizezi; (ubukhomokazi obukhululekileyo) ukusilela, (ubukhomokazi benkcubeko) umahluko (ubukhomokazi obondeleyo) kunye nokulawula Cameron (1995). Ngeli xesha lo nxantathu wohlelo ucacisa iindawo ezibalulekileyo neziqaqambileyo phakathi kwezingcinga, ezigqumayo ezingabonakalisi ezikuthethayo okanye ezibambisene ngako. Zonke ezintlobo zontathu ezikulamaza-esibini obukhomokazi “zinomahluko” kuba zithatha umahluko wezini njengesiqalo apho izinto ziqala khona. Ngokuzalana kwanobudlelwana, ezithiyori zontathu yindlela abasetyhini abeva ngayo. Le ngqiqo isoloko igxekwa “isiseko” ithi kolu daba lwezini ihlala kwinkcubeko yobumbano “into efunekayo” edibanisa bonke abasetyhini kwaye ibohlule emadodeni.

Indlela enjalo ibifuneka kwiminyaka yangaphambili yenziwa isibini sobukhomokazi ukwenzela kwakheke izini njengesihloko esibalulekileyo sezifundo, kwaye kwaziswe abasetyhini ukubaluleka kokuqwalasela izifundo, nale ndlela yokuphicotha ihlale isisixhobo esibalulekileyo kuphando lubukhomokazi kwanezithintelo emaziqwalaselwe.

2.4.2 UBUKHOMOKAZI OBUPHATHEKAYO NELINGWISTIKI YOBUKAPITALI

Ngeli xesha ubukhomokazi obendeleyo buphantsi kocinezelo lwezini njengengcambu, okanye intsusa yokungalingani, abanye abaphandi-nzulu besikhomokazi abalwela amalungelo abasetyhini baxoxa bathi, abasetyhini abangaphantsi kungenxa yeziphumo zocinezelo lweklasi okanye umgangatho othi uthathwe njengophakamileyo. Ubukhomokazi obuphathekayo buhlola imibandela eyahlukileyo njengokuba indlela yabasetyhini emakhayeni abo, njengomsebenzi ongabhataliyo, nemeko apho abasetyhini bejongwa njengabantu abalawulwa ngamadoda, babe ngabanini bamadoda, ubukhomokazi kwimveliso zoqoqosho, iinkalo zezini neemveliso ephantsi kwamaKhapitali, ilingwistiki yempahla yorhwebo kwizini nobuni, uzalano lwezini kwanobuni emizimbeni naseziqawini kunye namava aqulathe ulwazi, kwibhayoloji kwakunye nezifundo zenzulu-lwazi ngemfuzo kwakunye nokwakha indalo ubume bemeko yendawo umzekelo uAlaimo no Hekman(2008); uHennessy noIngraham (1997) noCameron (2006) kubukhomokazi obandeleyo bezinto eziphathekayo). Le ngqiqo iqhagamshelana namaza-esibini kwithiyori yobukhomokazi elwela amalungelo abasetyhini esele siyikhankanyile, sabelana nobukhomokazi obukhululekileyo, umzekelo, isibophelelo kwindawo yomsebenzi kwakunye namalungelo abasetyhini, babelane nobukhomokazi obandeleyo obuzikhathaza ngohlukumezo ngokobuni.

Uphando lwelingwistiki oluzidibanisa nobukhomokazi bezinto eziphathekayo buzikhathaza ngozalano kwanobudlelwane phakathi kwezini, inqanaba, nokutshiya-tshiyana, kwakunye neentlobo-ntlobo zeengcinga nobukho babasetyhini kwanelingwistiki yomsebenzi emakhaya njengoomama nabafazi emakhaya kuquka namasiko nezithethe abo.nguKendall noSunderland. Indima edlalwa lulwimi kurhwebo lwabasetyhini nabathengi abangamadoda beentlobo-ngeentlobo zonke ithi iqaqanjiswe ngabasetyhini abafana noBenwell (2004) noLazar (2006) kwakunye

noqhagamshelwano nonxulumano lolwimi phakathi kwezini, uSpeer noGreen ngabo abaquzelela ezi ndibano.

Ukongeza uvavanyo lolwimi lwezini emsebenzini ukususela kumashishini abasetyhini kwezobuhle uToerien noKritzinger ngaba abatshatshelayo ukuqala lama shishini. Kwiifowuni ezindawonye apho kusetyenziswa khona unxibelelwano ukuya kwimigangatho yemizi-mveliso njalo njalo nguCameroon owenza loo msebenzi, (Holmes 1995,2).

2.5 ITHIYORI YOBUDUNA KULWIMI

Indlela yokuveza ugxeko lwesithathu kwaye ludibanisa ithiyori yobukhomokazi ubuso-ngobuso kwiziseko ezakhiwe ngomahluko nangokwahlukileyo njengeseti yeengcinga obukhomokazi abunempembelelo yokulwela amalungelo abasetyhini nengcinga yobudoda. Kwiminyaka emininzi amava amadoda ezini asalele ngemva ubukhulu becala engaphicothwa xa sithlekisa nezifundo zabasetyhini kubom bezini. Ukuqiniseka, ubudoda ngowona mbandela ubalulekileyo kumaza esibini kwithiyori yobukhomokazi obunempembelelo zokulwela amalungelo abasetyhini bagxininise kumahluko wezini ezinamacala. Lo mhlaba wofundo lobuduna ujolise ukudibanisa amadoda kufundo lwezini, ngokuthatha ubudoda njengendawo yokuqala yombuzo kunenkcazelo yokungalingani kwezini uConnell (1995); noKimmell (1987).

Izifundo zobudoda ngamanye amaxesha zibonakala ukuba zithetha into enye ngamanye amaxesha uyacaca umahluko kwizifundo zamadoda, kumhlaba wobukhomokazi obendeleyo obufuna ukukhawula ulawulo lwamadoda ngokuthi balahle indlela zogonyamelo zamadoda. Izifundo zobudoda nazo zahlukile kwezi zibizwa ngokuba zizifundo zamadoda, kwaye zona ziphikisana nobukhomokazi nakwezemfundo ezilawulwa ngurhulumente ngokopolitiko nangendlela yenkcubeko kwabanebhayoloji engumqobo, uEpstein (2010). Ngokwengqondi, izifundo zobudoda zona zijongene nokuhlola ziphande ubudoda kwakunye nezencubeko ezithi zithethe ngokwepolitiki, injongo ezo zinomceli-mngeni ngobudoda njengendlela yolawulo lwamadoda nokukhulula imbophelelo zobudoda kwizinto abazibiza ngobudoda. Ngenxa yamacala obudoda ubuhlanga nopolitiko, ubunkokheli, umntu ophantsi komnye malunga negunya lobudoda ibe zizinto ezivelayo esiphakathini kwinkcubeko yabo kwakunye nezifundo zobukolonali kwindlela zezinto eziphathekayo.

Eyona ngcinga yobudoda ithathwe zizifundo ngobudoda obuthe banefuthe kuphando-nzulu lelingwistiki ethe yakhupha amaxwebhu entlobo-ngentlobo yobudoda ethe yakhiwa ngolwimi (Benwell Isahluko 12; Johnson noMeinhof 1997) uqhagamshelwano phakathi kobudoda namandla, benokuqaphela okuthile kokukhula kwengcinga zokungazinzisi ubunkokheli kwindlela zobudoda kwakunye nokuzingisa ubunkokheli kwindlela zobudoda kwakunye nokuqwalasela ukuba ungubani na kumsebenzi ofunekayo wokugcina isakhiwo sobudoda, uBucholtz noLopez, 2011; uKorobov, 2009; uMilani, 2011; noSunderland, 2000).

Kolu phando lukhomba into yokungaqiniseki kwenqanaba lobudoda kubukhokeli kule nkubeko yangoku kwakunye nendima yogxeko yolwimi kuzo zombini kuqhagamshelwano nokungaqhagamshelani kobudoda namandla. Intsingiselo zangoku ezilandelayo kwithiyori yezini umzekelo Halberstam (1998) abafundi baqala ukuqonda ukwahlula ubudoda kumadoda ngokuhlola indima yobudoda kwabasetyhini nakwabo bangena zini zibonisa ubuni babo.

Zonke iindlela ezikhankanyiweyo zaxoxwa ngokuphandle zivula zandise ithiyori yobukhomokazi nakwi lingwistiki yobukhomokazi kwindlela ezintsonkothileyo ingakumbi ekwakheni ingqiqo yezini kunengcinga elula yokuba yindoda kunye nowasetyhini. Izakhiwo esiya kuzo zokugqibela zobukhomokazi yimibandela yeengcinga ezahluka-hlukeneyo zeengcinga ezisuka kwizini ziye kubuni.

2.5.1 UBUKHOMOKAZI OBUNGAQHELEKANGA: UKUSUKA KWIZINI UYE KUBUNI

Njengokuba amaza-esibini kufundo ngobukhomokazi kunye neendlela zogxeko kubukhomokazi eziphendula kwezi ngxaki ithatha isini, kwanezinye ithiyori zobukhomokazi ezithe zazama ukugoca-goca isini ngokwaso, ngokuthi siqwalasele kufutshane ubudlelwane phakathi kwesini nobuni. UBucholtz noHall (2004) Ithiyori yobukhomokazi ivela kumhlaba ophangaleleyo wengqiqo engaqhelekanga kumceli-mngeni wesibini kwanomsebenzi omiselwe iindidi ezisekelwe kwisini, ubuni okanye zombini. Njengokuba kunjalo ithiyori ezininzi esixoxe ngazo kwesi sahluko zaleka kule mizamo kwakhona. uConnell (1987); noHalberstam (1998) bathi, umzekelo wobhalo olubuthathaka lwabantu ababhinquleyo abathandana kwanabanye ababhinquleyo nebala, ubuni besini sokuba ungubani, ubuhlanga kwanenzululwazi engentlanga

ngumbandela onobuzaza kwizifundo zobudoda besabelana ngezifundo ezibalulekileyo ezingundoqo nengqiqo edibanisa ithiyori yobukhomokazi nesini kwanesini esiguqulelweyo. Ngaxesha linye, kukho ukungavumelani ngaphakathi kwezindlela zisondeleleneyo zahlukileyo ezenza uphahla kwizini ezithi zakhe ubukhomokazi obungaqhelekanga.

2.6 UMAHLUKO PHAKATHI KWEZINI

Ingxoxo phakathi komahluko ithatha isibeko phakathi entliziyweni yempembelelo yokulwela amalungelo abasetyhini ngengqiqo kamasilingane, nangendlela engaphunyezwa ngayo lo mbono kamasilingane. Isikhumbuza ukuba ukulingana buku akukholula kwanenjongo elizweni lona kuqala elizele ukungalingani phakathi kwezini, ubuhlanga, izicwangciso zentlalo kwanemibutho elwela amalungelo abasetyhini ayamkelwa ukuba akunakusuka kubekho umelo lakamasilingane ngophanyazo. Ekuqaleni kwamaza esibini empembelelo yokulwela amalungelo abasetyhini kwabakho iintetha zikamasilingane, kwaye babeneengcinga zelizwe apho abasetyhini befikelela ngokufanayo ngamandla nokuphatha, apho onke amadoda anengqiqo njengengcinga yokuba ngamadoda. Umahluko uphinde waphule amasiko nezithethe zezini ezinesibini ezithi abasetyhini abakwazi ukuziphumeza iindima ezithile, okanye babesemisebenzini ethile enoxanduva ngenxa yobuni babo. Ngokusiya kuhamba amaxesha le njongo yomasilingane iya kulityaziswa kukwenza ingxelo nogxeko liyakulambatha kumbuzo wokuba ingaba abasetyhini basebenzela ukuba balingane namadoda ngelishesha bethathwa njengabantu abangaphantsi kwamadoda.

Ngokuthe chu eli gama 'umahluko' kwithiyori yobukhomokazi ithatha iintsingiselo eziliqela. Ingqiqo yesini nomahluko ulele phakathi kwepolitiki yempembelelo yokulwela amalungelo abasetyhini, kodwa ngokunabileyo kuya kufuneka kuqwalaselwe kakhulu kumahluko phakathi kwabasetyhini kwakunye nentsingiselo ezidityaniswa nabo. Xa kwakuqala umbutho wentshukumo yokukhulula abasetyhini kwavakala ingqiqo yobudlelwane 'bodade' elizweni lonke kunyanzelisa indlela ebheka phambili elungileyo, kodwa ngokuqinisekisa ubunye ubudlelwane 'bodade' ukwakheka, umahluko phakathi kwabasetyhini, ubuhlanga, ucalu-calulo, ibakala, ifamili nobunjani bayo, ubuni, kwajongwa indlela imvakalelo ezakhelwe ngayo.

Xa kusiziwa kumahluko wobuni kukho izinto eziyingayo apho uNancy Cott azibiza ngokuba “umahluko” kunye “nobunye” iingxoxo kwimpembelelo zokulwela amalungelo abasetyhini bona baneempawu ezizodwa kwanemilo yezimo zabo. Le nto ithetha ukuba inkcazelo yabasetyhini njengobuni udidi oluthile oluthi libe ngundoqo ekukhupheni ithiyori yempembelelo yokulwela amalungelo abasetyhini abathi batsale iindlela ezimbini bejonge ukuguzula indima yezini ukuba ziyafana, baphinde bajonge ubukhalipha bomntu wasetyhini ngokomahluko, utsho Oackley (1986: 59) ecaphula uMitchell.

Nabanina onokufuna ukubanga ingakumbi kulwazi ngobuncisa entlalweni, umahluko ngokomzimba phakathi kwamadoda nabasetyhini akuna kwenza ukuba konakalise ngokungalunganga indlela abenza ngayo nolwazi lwabo ukuthatha inxaxheba kwindima abazidlalayo ikakhulu kumasiko nezithethe ezinxulumene nesini esinye, okanye nesinye, njengokuba singakho isizathu sokuba kutheni kunyanzelekile ukuba kuvunyiwe into yokuba ngokudalwa bakhelwe ubuni bokuba abasetyhini bona bayazala abantwana, kuba kunjalo kuyafuneka ukuba bafumane impatho eyahlukileyo abasetyhini. Nangona kukho umahluko enjengemikhwa esesikweni, ubuhlanga nobuni phakathi kwabasetyhini iyagxininiswa kakhulu kwithiyori yobukhomokazi kodwa kugxininiswe ukuba abasetyhini bahluke njani kumadoda.

USegals (1987) ubhala athi owakhe umahluko phakathi kwabasetyhini namadoda usekelwe phezu kokuphika umahluko wendalo yokuba inayo into ecacileyo entlalweni okanye amandla okwenza isiphiwo kumadoda nakwabasetyhini. Kuye indlela yokubonisa abasetyhini njengabantu abangabaxolisi, abantu abathanda uxolo, abakhathalayo kwa abantu abakhathalayo nabantu abanobuntu, kanti abangamadoda banodlame, ungonyamelo, kwaye bayakuthanda ukulwa. USegal uqinisekisa ukuba kwakukho nokukhula okubonisa ubunkokheli benkcubeko kwimpembelelo yokulwela amalungelo abasetyhini ngowe-1980 apho le ngqiqo yomahluko yaqina khona yaphinda yabonakala kumsebenzi kaMary Daly (1987) ongowasetyhini naye.

Uumahluko nobunye ziingxoxo ezisoloko zivela kwaye zenzeka ngexesha elinye ngowe-1980 kunye ngexesha ekuphakanyiswa ukulwela kwamalungelo abasetyhini, besamnkela imibutho yabo, bejonge isakhiwo esisiseko kunye neengcinga zalemihla. Abaphandi-nzululwazi baxoxa banzi ngomasilingane kwisakhiwo sobunye

beneenjongo zokufaka abasetyhini kwizakhiwo zamadoda ezithe zathatha ulwazi lwamadoda kwakunye nezithethe ezisentliziweni zabo.

UPhillips ucacisa athi abafazi bangathi bafuna ukuphathwa ngokufanayo, kodwa oku kuthetha ukuba xa bephathwa njengamadoda; okanye bafune ngetshova imithetho ezakubhekisa ngqo kwimfuno zabo, kodwa oku kuthetha ukuba babuyekwezwa ngenxa yolwazi oluncinane okanye indima yabo. Inyaniso yeyokuba izithethe selezikhethelwe ubuni bazo, kwaye kufuneka sicinge ngobuninzi njengo Simon de Beauvoir ucacisa indlela umahluko obekwe ngayo nokungalingani kwamanqanaba apho abangamadoda soloko ingqiqo yabo okanye imithetho yabo soloko ixaswa “sisithethe” kwaye eyabasetyhini yona ibekwa njengo “omnye”. Ude Beauvoirs uthi abasetyhini bangabizwa njengabanga-gqibelelanga phakathi kwamadoda namathenwa kuthethwe loo nto ukuba inkcubeko yeyamadoda ukusukela ezantsi kwaye abasetyhini bayasoloko bengaphandle, de Beauvoirs (1972-295).

UOackley noMitchell (1997:51) bathi kubhalo kubuni nesini bahlomla bathi amalungelo abasetyhini bebexhomekeke ikakhulu kwinto ezimbini ezichaseneyo zomahluko kubuni kunye nesini, xa siqwalasele oko kwanentsingiselo eyamene kumahluko wobuni ngokwabo bakhiwe yintlalo kwaye yinto etshintshayo, xa kunjalo siyaziqonda kwaye singasondeza sidibanise nemiphumela eyohlukileyo kwezi zinto zenzekileyo zenzululwazi sicaphule kwinkcubeko nembali leyo.

2.6.1 IMBALI NOKUKHULA KWETHIYORI YOBUME-BENGQONDO (psychoanalysis)

lingcinga zokuphuhlisa le thiyori yobume-bengqondo saqala eVienna ngowe-1890 ngomnye ugqirha waseAustria uSigmud Freud kunye nabahlobo bakhe. Esi sifundo wasinikela kwiingcinga ezintsha, ingcinga yokungabi sezingqondweni ingaphaphamanga ingqondo, ezihamba nezinye iindlela zokufunda emntwini, ebeka uxinzelelo olungamandla kwindlela umntu acinga ngayo.

UFreud (1908) wazama iindlela zobuchule zokubona indlela ingqondo esebenza ngayo ingaphaphamanga ngenxa yeziphumo wabona ukuba aqhubekeke alwandise ulwazi lwakhe enze uphando olugqibeleleyo ngokusebenza ngengqondo xa iphaphamile naxa ingaphaphamanga. UFreud ngexesha lokuqala kwakhe obu bume-bengqondo yakhula ngentetho emilonyeni nangendawo isuka embindini weEurope

iqalela kwilizwe lonke indlela yokuphilisa isifo sengqondo kwanenkcubeko ekhoyo. UFreud wayengomnye weengcali ezazicinga imibono yakhe eyakha kuloo minyaka yeesentyhuri yeminyaka engamashumi amabini kanobom, kwanefuthe lakhe labonakala liqhubekeka kwizizukulwana ezizayo.

Ngoba obu bume-bengqondo bebembethwe ziingcingane ezibetha-bethanayo kwane ntandabuzo, zombini izigaba zangaphakathi kwanezanga phandle kwathi chatha. Ubume-bengqondo bunophawu olubonisa iimpawu zomntu omnye kwaye ibonakalisa ukuba ukungaphaphami xa kukho izinto ezilawula ukwenza komntu ngendlela ethile, kubudlelwana, nakuyo yonke into ebandakanya ukucinga nokuphila komntu. Ubume-bengqondo ngamasuntswana alandela xa ingaphaphamanga ingqondo apho kuqala khona, ibonisa indlela ethe yakhula ngayo, ufundo kwiminyaka emininzi, inxalenye ezama ukunceda abantu ukulwa nokuthothisa ingxaki abadibana nazo ebomini. UFreud egxininisa indlela ebaluleke ngayo indlela yokwandisa ubuni kwanendlela umzimba uthatha inxaxheba yokukhula ubuntu bakho obuthe bayinto ebalulekileyo kube yinxaso engamandla kubume-bengqondo ekucingeni.

UFreud (1908:146) ukholelwa ngamandla ukuba abantu baqhutywa ziinkanuko ezimbini ezibetha-bethanayo; ubom buqhutywa (libido) nolwamvila lokufa engqondweni ngenxa yeminqweno kwanamandla ombane anoxinzelelo lokungaphaphami kwengqondo. NgokukaFreud ezi ntshukumo, iingcinga, neminqweno kwane mvakalelo zezona zinto zibalulekileyo eziphambili, kodwa zikuxinzelelo lokulawula ngenxa yokunqanda nokhuselo entlalweni, ukuba izinto ezithile azinakwenzeka entlalweni. Uqhubeka athi abantu bazama indlela zokubonisa iingcamango zabo ngokuzalwa okanye ngokuzenzekela ngandlela zonke. Ezinye maxa wambi zivela ngembonakalo eqaqambileyo ukwenzela ukunqanda intshukumo nokwenza kwabanye. Usebenzisa amaphupha ngeyona ndlela engathanga ngqo anokuthi abonise ngayo leminqweno.

UFreud wasebenzisa ithiyori yeziqhu ezintathu ngowe-1923 ebizwa ngokuba yi "*structural theory*" ye ego, id nesuperego kwincwadi yakhe eyabizwa ngokuba yi "*the ego and the id*" yaba lelona hlaziyeko lwe "*topographical model*". Esi sisiseko sakhe wasakha wasohlula-hlula sakwiqondo lokungaphaphami, phambi kokuba ingqondo iphaphame, naxa iphaphamile. Wayila lembono endaweni yokwakha isakhiwo okanye unxantathu omele (id, Ego, Superego) ubuwena, mna, ugqithiso kubuwena. Ngowe-

1926 wavelisa ithiyori ehlaziyiweyo ithiyori yoxinzelelo othe wabona ukuba ibonisa, ikhombisa ukuba inganabo ubungozi kumntu, kungcono ukuba yenzeke kulwangezo lwamandla adalwa yiminqweno okanye iinkanuko.

UJung (1906:156) wayengomnye usozingcali owayephila ngexesha likaFreud owenza nenguqu okanye utshintsho kule thiyori yobume-bengqondo. UFreud kuqala waba nothakazelelo olukhulu ngumsebenzi kaJung, owalandela emveni kwakhe nomsebenzi wakhe, kwaye wenza amalungiselelo ukuba makonyulwe abe yipresidanti yequmrhu lobume-bengqondo eyasungulwa nguFreud ubuqu. Nangona kunjalo, uJung waya wabhekela ecaleni kwiinkolelo zikaFreud, loo nto yadala ithanda kobo buhlobo babushushu bubumbene lwanda uthanda phakathi kwabo, omnye wakude komnye ekugqibeleni yada yagqabhuka baphela ubuhlobo.

UFreud ubuhlobo bakhe babungahlali kwabo banga vumelani naye kwimbono zakhe. Waza uJung wazakhela eyakhe ithiyori ebizwa ngokuba yithiyori ehlahlelayo okanye ecazululayo. Idibanisa ubume-bengqondo olujolise kwindlela umntu ayiyo njengendawo yokulwa ukungaphaphami ethetha ukucengana nezinye kuthungelwano nendlela yomntu, indlela ayiyo. Nangona kunjalo uJung waxoxa ukuba uFreud nempembelelo yakhe yezesondo iphila kunye nengqondo engaphaphamanga edibene negqokelela yokungaphaphami enezidubuli ezinamacala amaninzi.

Eyona nto yayibambeka kule miba yothelekiso phakathi kwethiyori yobume-bengqondo yomntu lixesha elidlulileyo kwixesha langoku kunye nelizayo. UFreud ithiyori ibeka ngamandla igxininisa kwixesha elidlulileyo ijonge ungqubano kwixesha elizayo. UJung (1917:134) kwelinye icala ujolise kwindima enkulu umntu ayidlalayo kwixesha elizayo apho kukho injongo neminqweno yomntu. Uxoxa athi umntu uqala azame indlela ezithile zokukhula kubuntu bakhe loo nkqubo ibizwa ngokuba umntu uphila ngeyakhe indlela.

ULacans (1901:81) ithiyori yobhalo-ncwadi nangona kungakhange kubelula, kodwa wandisa iingcinga zobume-bengqondo ngendlela ezininzi. Yena wayakha ngolwimi, enika ulwimi isitshixo ekwakheni umzobo welizwe, kodwa ivumela ukungaphaphami ukungena kukuqonda nokunyibilikisa izinto ezibalulekileyo nezilulutho ukuze kubekhona umehluko phakathi kwezinto ozithelekelelayo kwakunye nezinto eziyinyani. Ubume-bengqondo yithiyori ejonga indlela umntu enza ngayo kwakunye

nezinto athe wadibana nazo ebomini, izinto athe wadlala indima, kunye netyetyiswe nangezinye inkalo ezininzi. Ikhangela indlela yokuxazulula ubuhlobo obumbaxa phakathi komzimba nengqondo yemvakalelo ezidlala indima yazo xa ugula naxa uphilile.

2.6.2 UBUME-BENGQONDO NOGXEKO LWETHIYORI

Oko kwaveliswa bubume-bengqondo, lo mhlaba uvelise amandla amakhulu oqhagamshelwano nobhalo-ncwadi; abanye ngabafundi kubhalo ncwadi, uRoman uSelden noMalcom Bowie bafumanisa iindlela ezimbini, indlela yofundo ezikolweni neDyunivesiti yaza yadlala indima enkulu phakathi kobhalo-ncwadi kunye nethiyori yobume-bengqondo.

Ezi ndlela zimbini zinomdla zofundo kubume-bengqondo kunye nobhalo-ncwadi ziyathungelana kwaye ziceba ukusebenzisana ngendlela emangalisayo. UFisher no-Greenberg (1977:14) bakholelwa ukuba ubume-bengqondo maxa wambi iceba ukuxoxa ngobhalo ncwadi, kodwa ngamaxesha amaninzi isebenzisa uncwadi ukufumana undoqo wohlalutyo. Ngokunjalo nalo uncwadi lusebenzisa ubume-bengqondo ukudala amandla okwenza nokuzoba, nokucinga ukuze kufezekiswe loo njongo neminqweno. Iingcinga zethiyori anabalinganiswa amabali angeyonyani okanye aqwetyiweyo isibonisa ukuba ijonga njani ubume-bengqondo, ichaphazele iingcinga ezingofundo nokutolika iguqule ufundo lobhalo ncwadi.

UFreud wajonga kubhalo ncwadi esenzela ubungqina bomzobo wengqondo engaphaphamanga waza wachaza akufumeneyo apho. Ulandela umzobo wobugcisa ukususela kwiphupha, abone iphupha yindlela eya kwingqondo engaphaphamanga. Le ngcamango inika ukwenza ngokukhawuleza ungacinganga nesindululo sokuba ubume-bengqondo yithiyori isisiseko sokukhula kobugcisa kubhalo ncwadi, kuba ibeka ubunzima esikalini kwinqaku lokuba wonke umsebenzi wobugcisa yimbono epheleleyo yendlela yengqondo emi ngayo. Zombini ubume-bengqondo noncwadi zenziwa zibonakale zingcono, zenza nengqondo ephaphamileyo ibonakale ingcono, yandise imvakalelo, ichitha isiseko sengqondo engaphaphamanga isivale, kunye nokuvuselela ingcingane. Zonke ezi ndlela sizikhankanyileyo zizo ezichaza ziphinde zibonakalise ulutho kuzo zombini.

UBateson ecatsulwa nguStrelk, (1976:41) uyibona le nkqubo yobhalo-ncwadi isisangqa, apho ulwimi lusebenza njenge ndlela yokuzibonakalisa, nokubeka iingcinga zakho ngababhali nangendlela yokuxhomekeka kolwazi kubafundi boncwadi. Ngaphandle kwamathandabuzo kuyinyani ukuba ubugcisa bomsebenzi kunye nobume-bengqondo iyileyo itsala ulwazi ebantwini. Amaphupha ajongeka enolwazi oluphethe umxholo wombhali ufuna ukutolikwa, loo nto ibonakalisa ukuba utoliko lwe-ngqondo engaphaphamanga lwenzeka ekusebenziseni ubhalo-ncwadi.

Ifuthe lokuphicotha kwababhali libonakala kwizinto ezininzi abazibhalayo ezinethiyori yobume-bengqondo ukuvelisa abalinganiswa kumsebenzi wokubhala, kodwa amaxesha amaninzi kuyacingeleka ukuba abo balinganiswa yimifanekiso yangaphandle yombhali esuka kuye. Enye imbono okanye icala selinomdla kwezi ndlela kukuba inobungqina bokubaluleka kobhalo-ncwadi, njengesitshixo sokuvula le nkqubo. Lo mhlaba utyebileyo phakathi kobhalo-ncwadi nenobume-bengqondo ufumana isiseko esivela kuGoldenstein ecaphula uStrelka, (1976:260) xa egxininisa esithi:

Psychoanalysis uncovers these terrifying repression by penetrating defences that the analyst does through a critic studies the language. The psychoanalytic critic studies the language of a writer to discover what is beneath the surface of description and speech and to determine what is being defended against

Ubume-bengqondo butyhila uloyiko noxinzelelo lweminqweno yokwenza into ngokungena-nzulu kukhuselo apho umphicothi azakungena khona ehlalutya izifundo zolwimi. Ubume-bengqondo ugxeko kufundo lolwimi lombhali kufumanisa imfihlo phantsi kochazo nentetho kunye nothelekelelo ukuba yintoni le ikhuselwayo.

Lo mqolo ungentla uchaza ukuba inkqubo yophicotho lomsebenzi ncwadi kubume-bengqondo yithiyori yemizamo engundoqo efuna ulwazi oluza kusinika isizathu seengcinga ezingasombululekiyo, impixano yengqondo, isazela, izimvo ezibetha-bethanayo njalo-njalo, apho iyakuba lubhalo ncwadi olungekho luqilima. Ababhali ubunjani babo kunye nemisebenzi yabo kwa nokukhula kwakhe nezinto ebezisenzeka ekukhuleni kwakhe, ubom bekhaya, izinto azicingayo naziqhelileyo ekunganzima ukuba mazisuke kuye, ezi zinto ungakwazi ukuzilanda ngenxa yezinto abalinganiswa bakhe abazenzayo kumsebenzi woncwadi.

UVan Zyl (1990:1) uchaza ubuhlobo phakathi kobhalo-ncwadi kunye nobume-bengqondo yenye yendlela yesiko elinotshintshiselwano olukuqhubela phambili kwinqanaba lomxholo. UKaplan(1990:30) walatha athi utshintshiselwano lwezembali lwamandulo libonisa amanqanaba abonakalayo amabini anokuthi ahlolwe ukuba ingaba bubume-bengqondo okanye lubhalo-ncwadi kuba lalubonwa njengento yokuqala.

UJung (1963:122) wayenomdla kwinkqubo yokwenza, ukwakha nokhuselo loncwadi kwiliso elikhangelayo lobume-bengqondo. Wakhankanya yonke imisebenzi yobugcisa, abantu kufuneka beqobisene nazo zonke izinto ezimbaxa zengqondo eziphuma ngenjongo, kunye nezakhiwe ngokuphaphama. UJung uphinda axhobise kwicala lobugcisa kufuneka equbisene nezixhobo zengqondo buqu. Nangona ezi zimbini ziqondakala kwaye ziya zalana ziphinde iyileyo ixhomekeke kwenye, kungekho nayiphina enokufuna isisombululo kwenye.

ULacan (1901) ubona uncwadi lunesakhiwo solwimi, inganye inengqondo yayo. Usebenziso lwakhe ithiyori yobume-bengqondo kubugcisa buqwalasele ikakhulu ezengqondo kumntu ngamnye kunye nomsebenzi wobugcisa kunye nabalinganiswa, kodwa ingezizo iincwadi, ngokunjalo asithanga nqa ukufumanisa ukuba le thiyori yolwimi yezinye zeengcali ezifana no-de Saussure.

ULacan usinika ucazululo olulula lobume-bengqondo uthi iliterature kunye nobume-bengqondo zizifundo ezimbini ezahlukileyo kodwa zinenjongo enye ubukhulu becala, licala lolwazi, amandla kunye nobuhlobo entlalweni njenge njongo zengcinga zobom. ULacan ithiyori yolwimi isebenza njengeyona ibalulekileyo eluntwini. Ukholelwa ukuba injongo yentshukumo eqaqambileyo ibonakala kuzo zombini isigama sohlalutyo kunye neencwadi ezibhaliweyo buqu, zidibanisa uhlalutyo nophicotho kunye nogxeko olungapheliyo, olungafezekanga nokhangelo lwesenzeko ukuba sithini na. Uqhubeka ebona ulwimi nje ngeyona nto enokumela enyanisweni.

UWolfreys (1994:67) ungqina ukuba uLacan wayengoyena wophula umhlaba wohlalutyo nophicotho kubume-bengqondo. ULacan umsebenzi wakhe wokwenza wawubonakala iithiyori zakhe zaziphangalele, ubhalo-ncwadi lwakhe lwaluncomeka kakhulu. Waya ukhula umsebenzi wakhe wapapasha ulwazi olutsha kubume-

bengqondo ekhuphisana nezinye iingcali ezibalaseleyo ngokubhala nokukhupha umsebenzi omninzi.

ULacan ukucinga kwakhe kwabonakalisa okwexeshana ukuba uze ngamandla waqaqamba loo nto ixhomekeke kuloo nto umntu ayicingayo. Njengokuba kunjalo uLacan ukudityaniswa kwakhe kwinto ebizwa ngokuba lutshintsho lwenkcubeko kuba waye engumcingi otshatsheleyo.

UEagleton (1983:158) uyibona ubume-bengqondo iyithiyori njengesixhobo sokujonga, sikhangele, sicokise ukujonga ukuba umntu uziphatha njani na, ajonge imiphumela indlela yokukhula, abantu adibana nabo kwinkqubo yomntu ephelele. Le thiyori isinika indlela yokubona kumasiko anemiphumela engathandekiyo, iphinde ibonise imiphumela ebangelwa ziingcinga zogonyamelo nokufuna ukulawula ezijolise kwabasetyhini, ibalela ukuxhamla amalungelo abalulekileyo kubo nasebomini babo.

2.7 UKHOKELO NOLAWULO LWAMADODA KWABASETYHINI

Ukhokelo nolawulo lwamadoda lubonisa ukuba amadoda anamandla entlalweni kwaye abasetyhini abakwazi ukufikelela kwizakhiwo ezifana nezi. Ukhokelo nolawulo lwamadoda ibhekisa kwizakhiwo esithile entlalweni apho amadoda abangaphezulu afune ukuphatha abasetyhini. Le mpatho ibonwa njenge sakhiwo apho abantu abangamadoda bakwinqanaba eliphezulu kunomama. URich kuKramarae no-Treichler (1985:323) ukhokelo nolawulo lwamadoda ayibhekisi ukuvalela abasetyhini bathathe imisebenzi enamandla entlalweni, kodwa yakha nembonakalo engentla entlalweni naseluntwini abathi amadoda ayisondeze ayibeke koomama. UMorten ku Kramarae noTreichler (1985:232) uthi olu khokelo nolawulo lwamadoda ubona nje ngoku kulandelayo:

It is a way of structuring reality in terms of good /evil, redemption /guilt, authority/obedience, reward/punishment, power/powerless, haves/have-nots, and master/slave. The first in each opposite was assigned to the patriarchal father, or the patriarch's Father God, frequently indistinguishable from one another. The second refers to women as "the other" and, in time to all "others" who could be exploited. The father did the naming, the owning, the controlling, the ordering, the forgiving the giving considering himself capable of making the best decisions for all.

Yindlela yokwakha inyani nangendlela entle/embali, ukuguquka/ukona, amandla/ukungabi namandla, ukubanakho/ukungabinakho, umnumzana/isisaka. Icala lokuqala limele amadoda alawula abasetyhini okanye izidwangube ooBawo Thixo, amaxesha amaninzi umahluko awubonakali omnye komnye. Elesibini limele abasetyhini nje “ngaba” kunye ngexesha, kubo bonke “aba” abanokuhlukunyezwa. Utata uthiye igama, wanento, waphatha, wakhomba, waxolela, wanikezela wazithatha njengomntu olungileyo onokuthatha izigqibo ezingcono kuye wonke ubani. UMorten kuKramarae noTreichler (1985:232).

Eli gama lelamadoda aphatha abasetyhini ngokubalawula libonakalisa ukuba abasetyhini bathathwa njengokuba abangobantu. Ukhokelo nolawulo lwamadoda luqhutywa kuyo yonke indawo enamasiko entlalweni. Amadoda azotywa hlukileyo kuwo onke amaqumrhu. Le nto ibonakalisa ukuba olu khokelo nolawulo alukho lula, lunamanqanaba, kodwa amanqanaba, apho isini esithile sigcwalisa loo ndawo sikuyo. Isisakhiwo apho amandla agcinwa khona emandleni endoda, loo ndoda ithathwa ngokungathandabuzisekiyo abe yintloko yekhaya kungoko kusiso isizathu sokuba kutheni amadoda entlalweni ekwinqanaba eliphezulu kunabafazi, ngeli xesha abasetyhini belindeleke ukuthatha imiyalelo, bathobele, beve ngabo.

2.8 INZULULWAZI NGOLUNTU NOBUME KWANOKUKHULA KWALO

Inzululwazi ngoluntu, ubume nokukhula kwalo, yingqiqo yokuthanda ukuhlala nabanye abantu ebhekisa kwinkqubo apho abantu ngamnye ngamnye efunda inkcubeko, umzekelo, ulwimi ngokusesikweni okanye ngokungasekho-sesikweni imigaqo yesimo kwakunye nolwazi olulungiselelweyo luluntu apho kuhlalwa kunye. Inggqiqo yokuthanda ukuhlala nabanye abantu ibonisa inkcazo yomahluko wezini apho kunika ugxininiso kwinkqubo yokubonakalisa ukuba abantu bafunda njani ukuba ngamadoda okanye ukuba ngabasetyhini, kufaniso indlela abajongeka ngayo, izinto abazixabisileyo, kwakunye nezimo zabo. Inqanaba lokuqala kunxulumano lwabantu lwenzeka eseyimveku, kwakunye nomntwana osemncinane kakhulu, ngokusebenzisana kuncokolwa phakathi kwabantu abadala ingakumbi abazalikazi nabantwana. Unxulumano yinkqubo yendlela ende ebomini. Umntu uyakhula ade abe mdala, uhamba edibana nezinto ngezinto ezintsha, bafumane amava kunye bafunde indlela ezikhethekileyo zabasetyhini okanye zamadoda ngokuba besiya bekhula ebomini.

Zininzi iindlela ezahlukileyo zethiyori zokwakha ubuhlobo kwakunye nendlela yokuthanda ukuhlala nabanye abantu, kuquka nokufunda indawo, kwakunye nomsebenzi okanye ithiyori yobume-bengqondo. Ngokutsho kweengcali zethiyori yokufunda umsebenzi kwanendima umntu ayidlalayo ebomini uHartley (1966; uParsons, 1956; uBale, 1978; noWeinreich, 1978) bathi amantombazana namakhwenkwe bafunda iindlela ezilungileyo nezithe ngqo ekwakhekeni kwezimilo kwizini ngexesha lonxulumano lokuqala ebuntwaneni babo xa bedibana nabazali babo.

Unxulumano lwabantu abakhulu lubalulekile kakhulu ngendlela ezininzi, umzekelo, abantu abakhulu okanye abadala banxibisa imveku kwakunye nabantwana impahla efanelekileyo, elungileyo ngokwemibala nangendlela eyiyo, yokuba ingaba yinkwenkwe okanye yintombazana baphinde babaxhobise, babathengele izinto zokudlala ngokwezini. Kwa aba bazali baphinde babe yimiboniso yabantu ababathandayo ngemisebenzi, kwaye abantwana balinganisa indlela abenza ngayo kwanezimo zabo. Abantwana bayakhuthazwa bathobele imigaqo kwakunye nokuba nezimo ezithe ngqo kwizini zabo kwinkqubo yokuvuzwa okanye isohlwayo ezenziwa ngabadala.

Amantombazana afumana ukunconywa ngokuba benxibe ilokhwe entle, kodwa bagxekwe ekudlaleni ibhola ekhatywayo okanye ukukhwela emthini, ngeli xesha inkwenkwe iza kubongwa ngokuba likhalipha iphinde iyalwe xa idlala ngoonodoli. Ukwangeza kokulungileyo kwakunye nokungalunganga ngemvume elawulwa ngabadala, abantwana ngokwabo baqala ukuzetyisa indlela ekufuneka benze ngayo okulungileyo izimo, izithethe, izimilo, kwaye kuzenzekele ukuba balawule izimilo zabo ngendlela yokujonga abasetyhini namadoda baqhele ukunxulumana ngohlobo oluthile, nabo abantwana baye bayiqhele indlela abafundiswa ngayo bade bayifake entloko kwanendlela ekwenziwa ngayo bejonge ebazalini kuba umntwana ufunda ngokubona. Iingcaphephe zethiyori zithi abantu abathanda ukubandawonye babona ukuba ifamili kubalulekile ukudlala nokuhlalisana nonxulumano kwizini, kodwa amasebe ezemfundo kwanezopapasho nazo zikwathathwa njengesitshixo samashishini ngenxa yentetho ezisoloko zisetyenziswa zibhekiswa ingakumbi abasetyhini namadoda bekhuthaza okanye behambisa bedlulisa ulwazi lwethiyori yokuthanda abantu.

Ukufunda ngokubonela kuWalby (1990:178) uthi eyona nto ibuthathaka ngale thiyori kukuba ayiphumeleli ekuchazeni apho eyona nto ibonakalisa umahluko wezini nangenxaxheba abayidlalayo apho isuka khona, kwanokuba zizinto ezivela kubani ezi bazibonisayo. Ngaphezulu uStanley ubonisa ukubakho kwamaqumrhu empembelelo zokulwela amalungelo abasetyhini, abathandana besisini esinye, abasetyhini namadoda ephikisana ngezinto zesini, kwakunye nabanye abantu abangazibandakaniyo nezinto ezosoloko zithethwa zibhekiswa kwizini, olu hlobo lwethiyori lokufunda ngokubona aluchazi ngokwanelelyo indlela yokunxulumana nokuhlala ndawonye nabanye abantu.

Ithiyori yokufunda ngokubona igxininisa kwindlela yokulandela nokufumana ubuchule bokwenza izinto okanye umsebenzi, kodwa uConnell (1987:57) uxoxa athi ngokungathandabuzekiyo kuxhomekeka ekwahlukeni kubini komahluko webhayoloji okanye ezenzululwazi kwakunye nokugqibela ukubakho kwengqiqo yokungadibani nabanye abantu okuyingcambu yomahluko phakathi kwabasetyhini namadoda. Umzekelo wethiyori yobume-bengqondo kukuthanda ukuba nabanye abantu uChodorow (1978:169) kwithiyori yakhe ugxininisa ukubaluleka kubudlelwane phakathi komama-nomntwana, indima edlalwa ekwakheni kwesini nokuthanda ukuba nabanye abantu, ekugqibeleni kudaleka ukungalingani kwezini kulo lonke uluntu.

NjengoFreud, uChodorow uthi, njengenxalenye yokukhula kwenzululwazi ngengqondo, umntwana uye akhule exhomekeka kumama wakhe, kwaye ukwahlukana kwenzeka ngendlela ngendlela ngokungafaniyo kumakhwenkwe nakumantombazana. Amantombazana kunye noomama wabo aba namava omnye nomnye afanayo, amantombazana ahlala esondele enamathele koomama wabo ixesha elide. Ngokwenzululwazi ngengqondo, iziphumo zithi amantombazana akhula uluvo lwabo lokwalamanisa lwabo bantu bangabanye. Amantombazana akhula enamava enamandla ezinye iimfuno okanye uluvo olulolwakhe. Amakhwenkwe noomama wabo bafumana amava achaseneyo. Amakhwenkwe uluvo lwabo lwenzeka ngokwaphuka kwamsinyane kunamathelo koomama; uluvo lobudoda luyanda ludaleke chaseneyo koomama babo. Ubunzululwazi ngengqondo iziphumo zayo zibonakalisa ukuba amakhwenkwe indlela abazijonga ngayo ukuba ungubani ithanda ukuncipha nokuzisondeza kwabo ngabanye abantu, bayathanda ukuba bangabinalo

uluvo oluchukumisayo bafune ukungaxhomekeki, bazimele kwaye bazilawule kubudlelwane babo.

Abasetyhini abanakekelayo abanjengo mama baqale bakhuphe amacala angafaniyo kumava obudlelwane bamantombazana namakhwenkwe ngeli xesha besakhula, ixesha elenza ingxelo ebalulekileyo yomahluko eluntwini kumadoda nabasetyhini, kwingqondo yokubalisa nendlela equlethwe ngalo. KuChodorow umama indima yakhe yokuqala kukuthanda abanye abantu nabantwana ngenxa yoko kudlala indima yokudala nokukhula kwenzululwazi nengqondo kwanobuchule bokongama nokulawula kwamadoda, kunye nokuba phantsi, nokuyama kwabasetyhini kususiseko esibalulekileyo selungu lokuzala sokungalingani kwezini. Ithisis kaChodorow ethi “ukuzala koomama” ixabisekile ngokuba inomtsalane igxila kwinkqubo yokuthanda abanye abantu ngokuchukumisekileyo edala iziqu zamadoda nabasetyhini.

Nangona kunjalo (uSayers, 1986:37) ugxeke ithisis kaChodrow, exoxa banzi esithi utyetshela umhlaba wokuthanda ukuba nabantu nonxibelelwano olubandakanya ubudlelwana buka mama kunye nomntwana. USayers uphinda abe nombuzo wokuba abasetyhini abanalo na uluvo kubo lokuzimela okanye babengabantu abazimelayo, kwaye kungachazwa njani ukwanda kokubanga amagunya kwabasetyhini njengabantu abazimeleyo kwanolawulo lwabo.

Ithiyori yokuthanda ukuba nabanye abantu ngokoncedo icebisa indlela ezingathi umntu afunde ukuba ngowasetyhini okanye ukuba yindoda ngokwengqiqo yokuthanda ukuba nabantu. Into equkiweyo kwithiyori ezinjalo kukuba ukungalingani kwezini kungacuthakala okanye kucimeke. Ukuthanda ukuba nabantu yingqiqo ephangaleleyo esetyenziswa ukuchaza indlela abantu abafumana ngayo ukuthanda abantu nangokuchonga isini esisesakhe kwaye oko kusebenza kunqabile kuthetha ukuncamathela kwisiseko esibanzi, ukuthi, ithiyori yokufunda ngokubona. Nangona kunjalo, yingqiqo ekufuneka isetyenzisiwe ngobuchule nangeliso elibukhali, ukwenzela ukukwazi ukuphepha ingozi engalindelekanga okanye ingozi yempazamo zethiyori yokuthanda ukuba nabantu. Oko kuquka kuquka indlela ekuzotywa ngayo abantu njengenqubo edwelisiweyo yokuthanda ukuba nabantu, ngokuzithandela ngabom kwaye kuhambisana nokungenzi nto kwanokudlelela phantsi inkqubo yezakhiwo kunye namaziko abalulekileyo enza efakela unyanzelo ebantwini.

UConnell kwithiyori yakhe yokuthanda ukuba nabanye abantu uthi soloko ithembekile okanye ikholisa kuphela kwiinzululwazi zokuthanda ukuba nabanye abantu ezivumayo ukunganakani phakathi kwezinto ezimbini ukuthetha kwanokunyanzela ebomini bokuthanda ukuba nabanye abantu abazazi 'phuku-phuku zenkcubeko' bamnkele amacwecwe abhaliweyo ngaphambili indlela izini ezenza ngayo, kodwa ingaba bakhululekile na ukuvelisa, bakhulise, bebonakalisa ukwenza kwabo kumacwecwe abo na?

2.8.1 UBUNZULULWAZI NGOLUNTU EKUKHULENI KOMNTWANA

Isayikholoji ibuza abantu ukuba kutheni abantu becinga ngohlobo abacinga ngalo, kutheni beziva ngohlobo abaziva ngalo, kutheni besenza ngohlobo abenza ngalo. Ngokohlobo esifikelela ngalo ekugqibeleni, ibhekisa ngokuthe gabalala, ijolise kolu phazamiso, zimbini izinto, ulwimi oluthethwayo kunye nohlobo umntu enza ngalo, xa umntu ebiza igama elivelisa uluvo nemvakalelo ngokuchukumisayo kwaye kuxhomekeke kumava omntu ngamnye ngamnye.

Amava omntu alawulwa ngokuthe ngqo ngenxa yemikhwa esesikweni. Ingxoxo ngenxa yendlela umntu enza ngayo kwaye abantu bohlukile kwisayikholoji ingakumbi kumhlaba kawonke wonke ebhekiselele kwingqiqo ecacileyo nengathandabuzekiyo ukususela kwiinzululwazi ngemfuzo kunye nebhayoloji yemithambo-luvo. Ngelixesha isayikholoji ijolise kwizinto ezijonge uqwalaselo lokukhula komntwana; umzekelo impumelelo yomntwana yahlulwa phakathi kuqwalaselwe inkqubo yezinto ezibonakalayo ezinceda ekufundiseni. Umzekelo isayikholoji nophengululo lwezemfundo zibonisa ukuba ubume bemeko yendawo yomntwana oselula okhuliswa aphathwe ngumama wakhe uphatheka ngendlela yenqanaba yefamili kulapho kudaleka iziphumo ezizakuthi zihlale engqondweni yomntwana kwanendlela yokuthanda ukuhlala nabanye abantu uNoble, uMc Candless noFarah (2007)

Kwimeko entle elungileyo umntwana akhulela phantsi kwazo loo nto ingabangela ukuba umntwana akhule kakuhle ngendlela eqinisekileyo eyakhayo ezakwenza umntwana akwazi ukumelana noxinzelelo, kwanokuba neliso kumathuba namava avelayo ebomini (uCaspi nabanye (2003). NgokukaZhang noMeaney, (2010) iimbono ezinjalo kwibhayoloji, izimo ezinjalo zihambelana nemfuzo kwanotshintsho kwiindawo ezithile zobuchopho okanye zengqondo. Iinjongo zoku kungentla kukubonisa

iziphumo ezikholose ngamava hayi ngethiyori, kuphando lobunzululwazi ngabantu, kwisayikholoji, isosiyoloji nakwezoqoqosho apho iingcebiso zopolitiko zingafumaneka khona. Enye injongo kukunxulumana kuxoxwe ngamava kwaneziphumo ngeenjongo zokwakha amaqela eziseko zomthetho zendlela eqhelekileyo yokukhula kwanokuthanda ukuhlala nabantu kwakunye nokwenza nokunika inkxaso ukwenzela uthintelo lwengqiqo engekho nokuba abantu baqala bagwebe.

2.9 UKUKHULA KOBHALO NCWADI NETHIYORI YESINI

Ithiyori yesini ize ngaphambili njengethiyori yofundo kuhlolwa ulwazi kumahluko wezini kunye nokwanda kobuhlobo entlalweni. Ukuze sikwazi ukwalatha nokuqonda ukungalingani kwezini entlalweni, kubalulekile ukuba kuvele izinto eziyinyani ebantwini. Kuqala njengethiyori yobukhomokazi ethe yazisa izixhobo zokufumanisa undoqo kwisifundo ngesini, kodwa kuthe kwenzeka kwadityaniswa uphando-nzulu ngezini kwakunye nobuni bomntu uqobo. Le thiyori ithe yalandela kamva ncamashane nobukhomokazi bopolitiko eUnited States naseEurope ngowe-1960. Isini simbaxa kwaye sinamacala amaninzi ohlukeneyo, nangona xa sithetha ngesini, okanye umahluko wesini sithetha ngezinto ezimbini, isini nobuni. Xa kuthethwa ngesini sithetha ngomntu oyindoda nowasetyhini.

Isini ubuhlobo buthwala ubunzima nomsebenzi hayi umahluko kwakunye nomahluko ngamandla, kodwa ukuphatha lifuthe, kwezoMnotho, ezeMfundo, nokungalingani kwiPolitiki. Oku kuyinyani nokuba owasetyhini nendoda bahlala, bafunda, basebenza kunye, okanye omnye ejonge komnye ubomi babo behlala ndawonye kodwa umahluko ubakhona. Ifuthe lokuphatha owasetyhini iquka amadoda nabafazi kunye nomahluko phakathi kwabo. Idibanisa ukuzoba izini okanye ukuzoba abalinganiswa, izinto ezenziwayo zingatshintshi, kwaneengcinga zezini.

Abafundi abafana noKabeer (1999:367) basebenzisa amalungelo abo ukujonga apho kubonakala ngathi kulula kuqondakala msinyane kwezinye izizwe. Kungokuba isini sibonakala siqhelekile kwaye kukho inkolo zokuba izini ezingalinganiyo kuyinto eqhelekileyo kwaye ijongeka ngathi kuyinyaniso, abantu kufuneka babuye umva, bahlale ukungalingani kwezini bajonge ngokutsha. Abafundi abaninzi baxoxa bathi iliterature izifanisa nabalinganiswa bezini zabo, kungoko kuncipha ukuzoba abalinganiswa basetyhini ngendlela eqaqambileyo kuncwadi kungadala ukunciphisa

amathuba kubasetyhini ukuzifanisa nezini zabo nengqiniseko yabo eluntwini nokuqiniseka ngendawo yabo eluntwini.

Indlela ethi isini sibonise ngayo owasetyhini kuncwadi olubhaliweyo lwenza uxinzelelo kowasetyhini indlela enza ngayo nacinga ngayo entlalweni. Ubuni kubhalo ncwadi kungadala ingozi kungakhange kuqashelwe nto ukuba ithambisa izimo zezini zombini ukuba mazikwamnekele oko, baya jonga, okanye bafunde ezelizwe; oko komeleza izithunzi zezini. Ukomeleza izithunzi zezini kwenze ifuthe kuqala kwabasetyhini bangabi namibuzo kubuhlobo obukhoyo entlalweni.

U-Oxfam (1995:19) uthi amantombazana namakhwenkwe aselula kufuneka bajongelwe amathuba okukhula ngokufanayo bakhuthazwe ukufikelela kwezo ndawo bafuna ukufikelela kuzo bafumane inkxaso ngokulinganayo. Kufuneka kubekho isivumelwano ukukhuthaza uncwadi apho amantombazana namakhwenkwe akhula esebenza kunye njengabalingane ukwenzela kubekho ubumbano noxolo phakathi kwabo. Amaxesha amaninzi kwiindibano zabantu, abasetyhini banyanzelwa ukuba babhekele baye ekufihlakaleni ngasemva, bangangeni engxoxweni, okanye basondele kufutshane. Kwiindibano zeziyoliso abasetyhini umsebenzi wabo kukulungisa ukutya, ngamanye amaxesha bangena apho kutyiselwa khona kuba beyokutyisa iindwendwe.

UKeddie (1996:116) ubanga athi izini zibonakala kwiindawo ezininzi ezahlukeneyo entlalweni. Kuqala ibonakala iyinto eseyande kakhulu enamasebe amaninzi okuyalela abasetyhini namadoda benze baqhube inkqubo engena lunxibelelwano emntwini nomahluko emzimbeni okanye eziqweni zabo. Okwesibini, izini kubonakala ngathi ngumba obalulekileyo kakhulu kubantu kwakunye nokuba bangoobani na bona.

Okwesithathu ibonakala njenge lungu elakhelwe kuwo onke amanye amalungu asentlalweni. lincwadi ezininzi ezibhaliweyo ngoku zesiXhosa ezibhalwe ngamadoda ikakhulu zigcwele ukungalingani kwezini nokungabikho kobulungisa. Nangona abasetyhini besondelene kwinkqubo yokukhula entlalweni, kodwa oku akujongwa okanye kuqwalaselwe. Nangaphandle kokuba abasetyhini beyinxalenye yale mpatho, basala bengababukeli, kuba beshiywa ngaphandle kwinkqubo yokwenza izigqibo zamakhaya kwane zasekuhlaleni.

Oku kubonakalisa indima yenkcubeko iza nombuzo obalulekileyo kwabasetyhini. Abasetyhini bayaqhubeka ukuxhasa iinkolelo zenkcubeko, kodwa indawo yabo ngokunjalo, ibuye ibe buthathaka ngenxa yendlela zokutyhala iinkolelo zenkcubeko ziye zibajikele. Ukucinezela esinye isini yenye indima edlalwe zinkolo zenkcubeko. Amadoda asebenzise kakhulu iinkolo kwinkcubeko ukwenzela ukubandakanya abasetyhini abasasebenza ngaphantsi kwale meko yesakhiwo sokulawulwa ngamadoda, becinezelekile okanye bengaphantsi kwabo.

Kwiincwadi zesiXhosa abalinganiswa basetyhini badlala indima eziyinxalenye zokungabi luncedo kubo okanye ukuba namathuba ambalwa kuna banye abantu, ukungazihloniphi wena buqu ukuba awulutho ebantwinikwa nokungazithembi. Intlalo kwa nenkcubeko yamasiko enziwayo kufuneka aguqulwe ajoliswe ekuphakanyisweni kwesidima sabasetyhini, njengamanina alingana namadoda emakhayeni, kuquka nokususwa kwayo yonke into, ethethelela esinye isini, okanye iphakamise ukungalingani kwezini nakwimithetho ebandakanya imitshato.

UKeddie (1996:20) ukhankanya inqaku elibalulekileyo ukuba kwezomthetho ngoku abasetyhini amhlanje baphucukile xa uthlekisa neminyaka elikhulu eyadlulayo, ingakumbi emitshatweni, apho umyeni elahlekelwe ngamalungelo okuziphatha kakuhle emitshatweni, kunye nezinto zakhe okanye isakhiwo sakhe. Indoda kwezomthetho iba noxanduva lwakhe indlela zoqhawulo mtshato kwakunye nokujonga abantwana. Kufuneka amshiye umfazi angaphazanyiswa ekhayeni lomtshato kwaye engakwazi nokwenza amalungelo akhe okumngxolisa okanye amohlwaye iba yimiqathango eyendlalwayo kuqhawulo mtshato. Endaweni yoko iba yinkqubo yokukhulula abasetyhini abatshatileyo, kwadaleka umthetho omtsha “indoda etshatileyo” kungesatshiwo ngoku kuthiwe “umfazi otshatileyo”.

Abasetyhini babona izinto ezininzi ezibathintelayo ekuthatheni inxaxheba nokwenza izigqibo ukuhlaleni nasemakhaya. Ezi zithintelo ziquka intswela-lwazi kunye nentswela ngqiniseko ethi ibathintele ekuthatheni inxaxheba kwimihlangano kunye nemisebenzi yabo yasemakhaya ethatha ixesha labo kakhulu. Imisebenzi yabasetyhini ngokungazenzisiyo ibenza bangakwazi ukuthatha inxaxheba yokwenza ezinye izinto entlalweni naseluntwini.

Isini esicalanye siyaphila kubhalo-ncwadi loo nto ibonakala kwincwadi ezininzi ezibhalwe ngamadoda kwincwadi zesiXhosa. Abaphandi abaninzi abafana nooDavid Buchbinder abathi bafunda ngokuphicotha abalinganiswa basetyhini kubhalo-ncwadi, bafumanisa ukuba uncwadi longanyelwe ngababhali abangamadoda kuncwadi oluninzi, abalinganiswa basetyhini bazotywe ngokwenza imithetho yentlalo, namasiko, nenkcubeko yamadoda kuquka nemisebenzi yabo yasekhaya.

Nangona uluntu luqhubeka lubhekela phaya kude ngokuya lusiba kude kule ngcinezelo yamadoda, uncwadi olubhalwe ngababhali abangamadoda kufuneka baqwalasele imiphumela engemihle ekuzobeni abalinganiswa basetyhini kwincwadi abazibhalayo. Bazoba abalinganiswa abangagqibelelanga kunabalinganiswa abangamadoda. Baphinde bagxeke ngokwesini, nokuba abasetyhini balindeleke ukuba bazithobe, babezizicaka kwaye badlale indawo yokuba ngaphantsi kwamadoda. Amaqumrhu obukhomokazi alwela amalungelo abasetyhini abavumelani nalengcamango ingentla. Umasilingane yingcamango yabo ibalulekile kakhulu kubo bexhasa abasetyhini.

2.10 UKUQUKUMBELA

Esi sisahluko sethiyori yobukhomokazi obusisiseko sempembelelo yokusetyenziswa kolwimi, izini kwanezifundo ngobuni. Ingcaciso ngethiyori yobukhomokazi obukhululekileyo, obenkcubeko kwanobandelelo. Indlela ekhuthaza abasetyhini ukuba kufuneka babhale ngokuphaphama okugqithileyo ngentlalo nangenkcubeko yabo, eza kuthi yakhiwe nzulu ngenyaniso kwaye ibeyindlela esulungekileyo, kwaye icazululwe, ityakatywe kodwa ingahambi ngomgca.

Umsebenzi wokubhala kwamadoda kwanezinto ezinyanzelisa zibabophelele ukuba babhale ngezeMbali-kwintlalo, kwinkcubeko oko kwasungulwa ubhalo ncwadi lwase-Afrika. Bakubonile ukuba abasetyhini bancedise njani ukwakha, baxhase, bancedise kumasiko nokuba bazotywa njani na kubhalo ncwadi ngababhali abangamadoda.

Izenzo zogonyamelo lwabasetyhini kwintlalo yaseAfrika kunye nokuphelisa ukungalingani kwezini kolu gonyamelo lwamadoda. Ithiyori yobukhomokazi ifaka uxinzelelo kumasilingane wezini kubhalo-ncwadi. Ukhuthazo lwabasetyhini besebenzela ukuba balingane namadoda ngeli xesha bethathwa njengabaphantsi kwabo. Ithiyori yobukhomokazi obunempembelelo yokulwela amalungelo abasetyhini

ikhokelela kwilingwistiki yobukhomokazi ekunikeni umkhomba-ndlela ngokwakha izakhono ezahlukeneyo, kwiingcinga neembono ezikhululayo ngokusulunga iithiyori ezikhuthaza iindlela zokusebenzisa ulwimi lobukhomokazi obukhululekileyo obulwela inkululeko yabasetyhini kwizinto abazenzayo, ubhalo-ncwadi, amashishini, kwezemfundo nasemisebenzini yabo ukubaphakamisa kulembophelelo yamadoda.

ISAHLUKO 3

INDLELA EKUSETYENZISWA NGAYO ULWIMI NGABABHALI KUBALINGANISWA BASETYHINI

3.1 INTSHAYELELO

Kwesi sahluko umphandi uqwalasela ejonga indlela abalinganiswa basetyhini abazotywa ngayo kwiincwadi ezityunjiweyo ezibhalwe ngamadoda zesiXhosa. Esi sahluko sikhangelela indlela iimpembelelo, neengcinga zenkcubeko kubabhali beencwadi zesiXhosa ezibhekiselele kwabasetyhini kwakunye nendlela yocalu-calulo lwezini kuncwadi abalubhalileyo.

Olu phicotho luza kuthi lujongwe kwezi ncwadi zingezantsi, kujongwe indlela ababhali abalusebenzisa ngayo ulwimi. Esi sahluko sikwajongene neendlela ezinzima kakhulu ezichaphazela abalinganiswa basetyhini kwezi ncwadi, 'Amaza, Qangule.Z.S (2008) Inzonzobila, Mkhonto,B.B (1993) uDike noCikizwa, Mmango, A.M (1983) uBuzani Kubawo,Thamsanqa, W.K(1958), Izinto Ziman'ukwenzeka, Siphambo,S.D (2001) uThembeka noMakhaya, Mtywaku, (2008) no'Ukuqhawuka Kwembeleko, Jongilanga.D.M, (1982). Umphandi uzama ukunceda ezama ukuvula amehlo nokunceda abasetyhini ukuba babone indlela engenabulungisa yokuzoba xa amadoda ebhala uncwadi. Kukho indlela engathanga-ngqo esisohlwayo apho abasetyhini bahlala bezotywa njengabantu abangaphantsi kwamadoda kolu-bhalo ncwadi.

Ababhali abangamadoda babhala iincwadi ngabasetyhini besebenzisa izinto ezithi zichaphazele abantu basetyhini ezifana nemitshato ngeenjongo zokwenza ingeniso kumalungiselelo kwezoqoqosho. UMiller (1991:467) uxoxa athi abasetyhini babonakala bekwimbophelelo, owasetyhini xa ekhulelwe lixesha lonxunguphalo kwanokuva ubuhlungu kwaye bathe cwaka, bathobile, bazizicaka, kwaye abanakuzinceda, kufuneka badlale indima yokuxhomekeka kuyo yonke into abayifunayo ukuze babekwe endaweni yabo. Lonke ulwazi abangqwenela ukulubuzwa, ukuze bazi bayayalelwa ukuba babuze abayeni babo emakhayeni abo. Akukho nto enokuxoxwa ngamadoda kukho abafazi kuba isiko nesithethe sakwaXhosa sokuba indawo yabafazi isekhithshini kuphela.

USnyman noSlabbert (1992:227) bathi, ukuba lixhoba yinto eyenzeka ngeendlela ezininzi, ingayindlela eza ngqo, okanye itolikeke ngokucacileyo, kwaye umoni ngamanye amaxesha abebuthathaka kunyanzeleke ukuba ixhoba nalo lingathethiswa ukuze lamnkele oko, okanye kuphakanyiswe indlela ethile yokuziphatha enokuthi xa eguqulwa kufunyaniswe ukuba iyahlukumeza. USnyman noSlabbert (1992:229) bobabini bacacisa ukuba abasetyhini babangamaxhoba amadoda ngenxa yendima yamasiko kwakunye nendawo ababekwa kuyo entlalweni.

3.2 INDLELA OLUSETYENZISWA NGAYO ULWIMI UKUBONISA UBUNGANGAMSHA BAMADODA KWABASETYHINI

Ukunyanzeliswa kwesiko lokwendisela intombi emfaneni nokuba ayimazi, yenye yendlela ecacileyo ecacisa indawo abakuyo abasetyhini kuncwadi olubhalwa zizini ezingamadoda. Ezi ncwadi okanye olu bhalo lubonisa ababhali bamadoda banocalucalulo ngakubalinganiswa basetyhini besebenzisa eli siko ukuqondisa ingxoxo yemitshato yeentlalo zakwaXhosa kunyanzeliswa intombi itshate nomfana ingamazi kwaye abasetyhini kufuneka benze njengomyalelo bavume isiko bayeke ukudlala indima yokuba ngamaxhoba.

Kubhalo-loncwadi umtshato uthathwa njengokuba uhleliwe kweli siko lokwendiselana kuba olu dibano luqala kulowo walisekayo ingenguye umyeni. UEbel (1982:86) ubona okukulawulwa kwabasetyhini ngamadoda, kuba ifundwa ezincwadini ezibhalwe ngamadoda, apho abasetyhini abalinganiswa babonwa bengabalulekanga. Abasetyhini baphantsi kolawulo loo tata babo okanye abazali kulandele abayeni babo xa betshatileyo.

Kubhalo lweencwadi zesiXhosa abalinganiswa soloko betshata abayeni, amadoda abonwe ngootata babo, okanye umntu wekhaya osondeleyo kubo. Kukho umehluko kwinkcubeko yakwaXhosa yaseAfrika kuba ngamanye amaxesha kwalomyeni ufunelwa inkosikazi yena kuqala akanakutsho nelimdaka ilizwi malunga nomfazi amthathelwayo. Apha kwezincwadi zikhethiweyo zesiXhosa abalinganiswa basetyhini abathathelwa ngqalelo ukuba bacinga, beva njani na. Xa kusenziwa izicwangciso zelisiko lokwendiselana intombi emfaneni nokuba ayimthandi. Eyona nkqontsonqa kwesisahluko kukubonisa indlela abalinganiswa basetyhini abakhiwa ngayo njengamaxhoba acinezelekileyo emitshatweni kwezincwadi zibhalwe ekhethiweyo

yenoveli yesiXhosa. Zikhona nezinye incwadi zesiXhosa ezibhalwe ngamadoda ezoba abalinganiswa basetyhini ngendlela engentlanga engakhuthaziyo. Oku kusetyenziswa kwesiko lokwendisela intombi emfaneni nokuba ayimazi kububukhoboka okanye inkohlakalo eggithileyo. Njengoko isisithethe ukunyanzelisa, kucacile ukuba kuza kubakho impixano ekhoyo.

Kukho ukunqongophala kwempefumlelwano phakathi kwentombi nonina wayo. Le nto siyiphawula xa unina kaZoleka kwalapha ekuqaleni engabonakalisi kuyiqonda into yokuba intombi yakhe ixheleke kangakanani na ngokufakwa kwayo ngenkani emtshatweni. Ithi njengokuba ilele iludwamba yodwa nje, umama kaZoleka esebenzisa la mazwi

*“Wee Zol! Zol! Kutheni na ntombi? Wazivalela wedwa?
sewucinga ngezomzi singekakukhuphi”*

(Jongilanga: 1980:6)

Umbhali uveza unina ka Zoleka esebenzisa ulwimi olucengayo ukuthambisa intombi yakhe ngalo mtshato. Nangona umbhali ebuya athi uZoleka lo wayengenakumqhatha unina kwasezantsi kwale ndawana, sinakho ukuthi le ndlela amqhula ngayo yebonakalisa ukungaqondi ngokufezekileyo ukuba imngena njani na lo mntwana le nto yoku kwendiswa ngebhaxa. Ngaphezu koko unina ngulo ubabazwa ukuyoyika le ndoda yakhe, mve xa esithi:

Ubesithi nokuba uphikisana nendoda yakhe abuye athi khunubembe yakumkhuphela amehlo esanyankomo.

Kule ntetho ingentla umbhali uveza unina kaZoleka esebenzisa eli gama “khunubembe” ukutyhila ukoyika nokuthobela indoda yakhe. Kwakhona sibona nokuba nomsakwabo uThandeka akukho nto anokumnceda ngayo uZoleka. Ngoko ke nakuye uthi sezibikile intlungu akuyo abone ukuba sele elikhoboka lezimvo nobuqwanga-ngqwili bukayise, mve xa athi uThandeka:

*Khumbula kaloku Tshangisa ukuba kutata akukho
nto ingaphezu kwekhazi...*

(Jongilanga: 1980:11)

Kunye nala:

“.....Mna ndizixolisile, ndahlala kule ndawo ndibekwe kuyo “
(Jongilanga: 198013)

Kule ntetho ingentla ibonakalisa mhlophe ukuba utata kaZoleka unguZwilakhe kwaye ucingela yena kuphela. Intetho kaThandeka ityhila ukunikezela nokoyika utata wakhe. UZoleka wayengaba sabuyela kulo, aze kufuna elinye icebo lokuzisombulula kule ngxaki ? UNotshe. Ngoko ke baya bencipha anokubhenela kubo. Uya eba likheswa. Oku kuvakala kula mazwi angasentla yingxenywe yenkcubeko kwanesiko kwaXhosa kunye nobhalo ncwadi lwabantu abangamadoda apho abalinganiswa basetyhini bethathwa ukuba abangobantu abaphilayo, abantu abanokuthetha baveze iingcinga neembono zabo.

UZoleka ebenaso isithandwa sakhe ebejonge ukutshata naso uZet kaSonqishe, omnye obengayinqaba nesiphephelo anokuphefumlelana naye ngulowo usisithandwa sakhe senene. Kwangeli thuba nanko lo Zet usemxhelweni kaZoleka embhalela incwadi : Ingaba ivelile na inqaba yokuphephela? Hayi. UZet ulikhupha litsole kule leta xa athi:

Ndibotshwe yimithetho yasekhaya. Utata akana kuze ayivume into enjalo.
(Jongilanga: 1980:17).

Nakula mazwi kaZet kuvela umntu oyindoda ophikisana nesigqibo esenziwa ngabazali sokuzibonela umfazi. Ubucalanye bumzoba uZet njengendoda elula emamela abazali bakhe, neengcebiso zabo, ngelo xesha uZoleka wakhiwa njengomlinganiswa wasetyhini ongabathobeliyo abazali bakhe. UAubery (1991:49) ubona amasiko nendlela ezingafuni kuguqula imitshato enyanzelwayo ezintombini kwaXhosa apho intombi ingenakwenza nto khona.

Kubhalo-ncwadi oluninzi lwesiXhosa, abasetyhini abalinganiswa balindeleke ukuba batshate nendoda ebonwe ngutata wayo, njengokuba kunjalo kwincwadi; Ukuqhawuka kwembeleko; apho uZoleka umele ukutshata noZolile okhethwe ngutata wakhe, kwaye unyanzelekile ukuba avume oko akutshoyo. Nakwezi ngxoxo lo wasetyhini akabi yinxalenye, koko uba ngumntu olungisa ukutya ekhitshini kuphela.

Abasetyhini abalinganiswa kwimibono yabo, ababonelwa ntweni ngababhali abangamadoda, kwaye akukho ntlonipho yamaphupha abo okanye izinto abanqwenela ukuba zizo. Oku kubonakala ukuba lo mtshato ayisiso isigqibo sabatshati, koko sisigqibo sesinyanzelo kubo ngootata babo. Owasetyhini oza kube etshata akazi esona siphumo sale mbophelelo. UZoleka buyanda ubukheswa bakhe, le tyuka seyimenze walilolo phakathi kwabakubo, nantso namhlanje iphuma kule nto.

Awona mazwi ahlabayo ngala okubotshwa kwayo yimithetho yakowayo abe uZoleka embomvana ukuba ayiqhawule eyakubo. Ngoku kubakho impixano ekhoyo. engqondweni nasemxhelweni wale ntokazi iimpawu zezokuba ayihliwa nabubuthongo Ubukheswa bayo buhlele izigqwathi nakwintunja zobuthongo. Okwangoku sisambona emile amabele emhlana uZoleka ezikhaba esiswini ngenxa yesiko elimbulala intliziyo elinyanzelwa nguyise. Ezinye izinto ezinokuba zimbulala intliziyo zidale impixano ezingcingeni zakhe nasentliziyweni kukuba umduna lo unguZet usatyibela, xa esebenzisa amazwi athi:

Lawundini, ukhala ngo “HoneyZol Honey “kaninzi-ninzi kule ncwadi ayibhalele uZoleka. Uhamba abe nawo namazwi athi uya kuthi kuZoleka nguHoney wakhe “.....ide ibe ngumzuzu wam wokugqibela kweli, nokuba sesahlulwe ziindudumo neentaba”. Awu waza wayingxwelerha, akayibulala ingwekazi lo mfana, yiva isikhalo sayo soburhala-rhume.(Jongilanga: 1980:15). Amazwi angentla asetyenziswe ngumbhali ukubonisa uthando olondeleyo phakathi kwesi sibini.

UZoleka imeko yakhe embi imenze wehla nasemphefumleni wakhe wajika wangathi asimntu unamalungelo emhlabeni, ecinga ukuba le yehlayo yenzeka kuba yena engowasetyhini. UZoleka uzotywe encwadini njengomntu owenza izinto ejikela uyise kolunyanzelo lo mtshato. UZoleka utyhalwa luthando lwabo yena noZolile esenza oku akwenzayo ukwala ukutshatiselwa kumntu angamaziyo. UZoleka unxunguphele emphefumleni ngenxa yempatho mbi katata wakhe kuba ekholelwa kule yakhe yokungaboni kakuhle notata wakhe. Bonke abalinganiswa basetyhini kufuneka bezotywe njengabantu abakwaziyo ukuzithethelela kwizinto eziba chaphazelayo ingakumbi ekukhetheni isoka. UZoleka ukhathazwa yintlungu yomphefumlo edalwe yimiphumela yonxunguphalo engentlanga ngenxa yenkcubeko nendlela ekucingwa ngayo, nekuthathwa ngayo abasetyhini. Utata wakhe ufunge akajika ukuba intombi

yakhe uZoleka uza kuyitshatisa, kwaye esebenzisa ilungelo lakhe lwesiko njengentloko yekhaya akhethe umlingane ekhethela intombi yakhe.

*“Yini le ! Inja ndiyondle, ndiyondle ifune ukwakhela indlwana yentaka
Phezu kwentloko yam? Ungubani wena? Thole lerhamba. Ndiza kuku
Bonisa andikakwenzi nto, ndisanyela nje intambo”*

(Jongilanga,1982:56)

Le ntetho ingentla kaZenzile utata kaZoleka ibonakalisa ukunganiki mbeko kowasetyhini, ukungamxabisi, ukumhlukumeza, ukungafuni ukumamela izimvo zowasetyhini, ukubhekisa amazwi arhabaxa angathandekiyo, athukayo ebonisa ubungangamsha bakhe ngokwenza unothanda kuba yena eyintloko yekhaya kwaye inkosikazi yakhe ayinakutsho nelimdaka edibene neNtombi yakhe uZoleka.

Umba wokunyanzeliswa kwesiko lokwendisela intombi emfaneni nokuba ayimazi, idala impixano kwanocalu-calulo lwesini olunobuzaza nentlungu phakathi koyise nentombi yakhe. Olu nyanzelo lwemitshato lushiya abasetyhini bonakele ngaphakathi kwaye kukho nonxunguphalo emphefumleni olushiya owasetyhini ekwimo engentlanga yobume-bengqondo.

Nangona uZoleka selendisiwe wasiwa kuloo singa myeni wakhe akafuni kulala, kuba uthi: “Uya kuthi mfazi wam phezu kwesidumbu sam”. (Jongilanga: 1980:23)

Utsho ke uZoleka sehamba ngendlela ewayifundiswa sisenzo sikaZet Sonqishe. Le ntetho kaZoleka ingentla ibonakalisa ukungonwabi kucaca mhlophe ukuba uphantsi koxinzelelo olungamandla lobume bengqondo. Umbhali apha kule ntetho ingentla usebenzise isigqebeliso kuba eneneni kuphele kusiba khona ukufa. Akonwabanga kuba utata wakhe umphethe njengento, ilaphu, isixhobo samandla kwakunye nenqanaba elithile entlalweni. UZoleka warhuqa iinyawo esiya emlanjeni ilanga seliwushiye kanobom umhlaba. Walibala ke nasemlanjeni nakuba wawungekude nekhaya elo.

UNontozakhe udade kaZolile uvakale esithi:

*“Makube lo mfazana ucima amasele kulo mlambo.
Uqale nini ukuba kudengoku?
“Mh.....Suka wethu, abantwana abahleli kakhulu esinaleni
Bayoyisakala bakwenda kuba abawuqhelanga umsebenzi”
Waphendula uNombutho emisa imbiza yesidlo sakusasa.*

(Jongilanga,1982:25)

Le ntetho ingentla ibonakalisa ukusetyenziswa kolwimi ngamadodakazi kaZoleka ukuba awonelisekanga ngumsebenzi wakhe kwaye yonke into ayenzayo uyenza ezirhuqa, kwaye bagxeka nemfundo yakhe kuba besithi akawuqhelanga umsebenzi kuba ebekhe wasesinaleni. kukwakho nongenelelo lwefuthe lwasentshona kuba bakhankanya imfundo yakhe. Umthetho wakwaXhosa ngowokuba intombazana akufuneki uyifundise kuba umosha ngemali yakho xa uyifundisa kuba kakade ikhaya lentombi lisemzini, kungoko kufuneka ingafundi kuba ukuba ifundile ayisoze ihlale emzini, kwaye ayinamvuzo nagalelo into yokufundisa intombazana kuba ithi igqiba nje ibe selisenda naloo mfundo yayo ingabasebenzelanga abazali bayo. Kule ntetho ingentla ibonakalisa ukuba abasetyhini bayakwazi kwabona ukucinezelana ingakumbi emzini icinezelwa ngamadodakazi ayo, kwaye loo nto yamtsho uZoleka walilolo emzini wakhe akonwaba mpela.

Ukungavisisani nokuphathwa kakubi kukaZoleka ngamadodakazi akhe ngokwalo mtshato wakhe noZolile kwenze ukuba bande ubukheswa bale nzwakazi seyiphakathi kwabantu; banda bandisa noburhala-rhume bayo obuya kuhamba buhambe bubonise ubugwalakaxa bento eyakubonwa ngamehlo, ibe nophalazo gazi kunye nokuphakanyiswa kwezi galo. Oku kubonakala ngezaqobe nezaqhwithi zokuya kuphuthunywa nguyise emazweni akuba ezimele emzini wakhe. Apho ke kubonakala impixano ethe kanti isaya apho iya khona.

3.2.1 IQONDO LOKUPHAZAMISEKA KWENGQONDO NEFUTHE LALO KULWIMI

Ngamanye amaxesha ababhali bayakwazi ukusebenzisa izijekulo ukutyhila into ethile. Esinye sezo sijekulo sibonakala ngexesha uZoleka efika uZolile elele akabhekisa nelimdaka, koko wamthi ntsho ixesha elide engathethi kubonakala ukuba ukude ngeengcinga. Ukusuka apho wonda ngezembe elalisemva kwebhokisi walithi ruthu ngokukhawuleza. Kwakuse kusisa ke ngoku neenkukhu seziwile. Wema kwakhona phezu kwendoda yakhe engasemntu intloko yakhe ikhala amabhungane, iindlebe zisenza inzwinini. Zabuya zonke iinzingo zemihla ngemihla engaphambili yazala indlebe, washiya ngezembe entlafunweni. Yatsaza imbola yamaxelegu yamtsho umbengi wankone ebhonte-bhonte. Wanela nje ukukhamisa uZolile wee nta amehlo lwangcola ungele, (Jongilanga: 1980:77). Umbhali uveza elinye icala likaZoleka, icala lokubulala. Esi senzo uZoleka usenze engakhange avule mlomo, koko usuke wenza.

Kuyabonakala uZoleka wonakele emphefumleni akasemntu, ubuso bakhe obu buzele ziinzingo. UZoleka ufakwa kwisebe lokuqeqeshela ubani ukuze isimo sakhe sobume-bengqondo ephazamisekileyo sibe ngcono ade abe kwisimo sokulungela uluntu ukuba ahlalisane ngoxolo nalo.

Ubunzululwazi-bume bengqondo bufaniswa, buyanyaniswe namasiko nezithethe neembali athe wazikhankanya uFreud kufundo lwakhe olubalulekileyo elibizwa ngokuba yi*Totem neTaboo*. Apho ukhupha kwintlangano kunye nofundo-nzulu ngabantu, amasiko nezithethe zabo, apho uthi acazulule khona ayame ngolwazi alucaphule kubunzulu-lwazi bume-bengqondo nangendlela yokwelapha isiphako okanye isifo eso sibalaseleyo kulowo amnyangayo kubantu abagula ngengqondo okanye abaphazamisekileyo.

UReber (1985:471) ucacisa athi, esi sigulo sobume-bengqondo amaxesha amaninzi sibangelwa ziingcinga ezingaphaphamanga zingqubane nezinye eziphakamisa uloyiko okanye ezongcinga zoyikayo. Oku kunokwenzeka ukuba uZoleka ube noxinzelelo lwengqondo oluthe lwadala unxunguphalo, ukuphatheka kakubi, okanye ukuzila okunokuthi kubangele ehle ngesiqu somzimba wakhe inkangeleko yakhe abhitye. Ubhalo lwencwadi lubonisa abalinganiswa basetyhini banyanzeliswa ukuba bavume oko bangakuthandiyo abazakuthi bakukhumbule ixesha elide loo nto ihleli ezingqondweni zabo kwaye kufuneka bathobele abo bangamadoda okanye izizalwana ezingamadoda.

UPotash, kuStichter noHay (1995:83) bathi kwezinye iindawo okanye ezinye iintsapho namakhaya le mitshato yonyanzelo, abatshati bakhethelwe ngabazali yenzelwa ukuba ootata bazuze ngeentombi zabo. Ubhalo-loncwadi, kunye nemitshato yonyanzelo okanye imitshato yamasiko iqinisekiswa ngentlawulo yentombi ngumyeni edibene nezizalwana zakhe ezisondeleyo, kuye kubekho intlawulo kutata wentombi kwakunye nezizalwana zekhaya. Aba bantu bazayo bakholisa ukuba ngamadoda, ingakumbi ootata beentombi. Kucacile kwaye kukho ubungqina bokuba amadoda akhuthaza olu hlobo lwemitshato kuba efumana inzuzo kwaye efuna ukwakha ubutyebi abe neenkomo ezininzi ebuhlanti ukuze ibe likhaya elifumileyo.

Amadoda asebenzisa amasiko nezithethe ukwenzela kube yinzuzo kubo kodwa ecaleni babe abasetyhini behlukumezeka. Nangona iqhelekile kwinkcubeko ukuba

ootata bakhethe indoda ezakutshata intombi yakhe, kucacile ukuba ootata baqhutywa kukuthanda ubutyebi, ukunyanzela amantombazana bayeke abo bathandana nabo ukwenzela batshate nabo bakhethwe ngabo.

UPilcher noWheelhan (2004:93) bathi ugonyamelo lwamadoda luthetha ukuba kulawula indoda eyintloko kweloqumrhu entlalweni, ekhayeni okanye elalini. Iphinde ibhekise kwindoda enkulu enamandla amaninzi phezu kwabanye entlalweni, kuquka namanye amadoda, abafazi kunye nabantwana. Ubukhomokazi busebenzisa isigama kwinkqubo yentlalo, yamadoda afuna ukuphatha abengaphezulu kwabasetyhini.

URuthven (1984:21) ungqinisisa ukuba umsebenzi wabalwela amalungelo abasetyhini kukuveza indlela amadoda aphaatha ngayo abasetyhini nendlela yokwakha ukusasazeka kwengcinga kwinkcubeko yakwaXhosa eyenza kubekho amandla okuphatha abasetyhini.

3.3 UKUXHATSHAZWA KWABASETYHINI KUSETYENZISWA ULWIMI NESIKO KWINCWADI UBUZANI KUBAWO

UGugulethu ufikelele kwixesha lokutshata loo nto ivakala xa kuncokola unina uMaGaba kunye nodade wabo uNozipho. Bonke kweli khaya bavela kumtshato womnye umntu kulapho ke bavuseleleke khona ngalo mba wokuba uGugulethu naye angatshata. Abazali bakaGugulethu bakholelwa ukuba yindawo yabo ukubonela uGugulethu umfazi. VMve uNozipho xa esithi:

“Uya kuthini na Gaba, ukuthi ukuba ubunesoka ozalana nalo utsho inguye lo mfana umzele?”

Kule ntetho ingentla umbhali uyasikrobisa ukuba impixano iza kuqhambuka kwaye iza ngomtshato. UGugulethu unondofa-naye onguNomampondomise, bona abazali bakhe babe becinga ngantombi yimbi. Bathi xa bemxelela ngobudala bakhe uGugulethu athi umdala akamelwe kufunelwa, kuGugulethu le nto ithetha ukuba unokuzinyulela umfazi. Kukho ukungathungelani okwaneleyo phakathi kukaGugulethu nabazali bakhe ngalo mba.

UMaGaba uzotywe wangumlinganiswa oqanyangelwe yimithetho yokulawulwa yindoda, athobe, apho avumayo ukuba akanakuzibandakanya nokuxoxa imiba yomzi wakhe. Wazi mhlophe ngendima yakhe encinane njengowasetyhini kwinkcubeko

yentlalo yakwaXhosa. Uzotywa esazi ukuba izigqibo zokugqibela entlalweni yakwaXhosa iyakusoloko ivezwa yindoda yekhaya, kulo mba ngumyeni wakhe uZwilakhe. UMaGaba ubonisa ulwazi lwesini sakhe kwakunye nendima ayidlalayo kuncwadi olubhaliweyo. Oku kuvela kumazwi angezantsi:

.....abantwana esibazeleyo abasiva, abafuni kwenza into ethethwa ngabazaliYaphela laa nto yakudala ebethi umfana abonelwe ngabazali umfazi.....(Tamsanqa 1987:2)

Le ntetho ingentla kaMaGaba ibonakalisa ukutshintsha kwamaxesha, kwanokwenziwa kwezinto. Kulo mqolo ungentla uMaGaba umama kaGugulethu ukhupha la mazwi ebonakalisa ukuba uyazazi izithintelo zakhe kumandla elungelo lakhe kuba engumfazi walo mzi. Uzotywa engenamandla okuma kumyeni wakhe kwaye athethe ukuba ilizwi lakhe livakale kwaye alwe nendoda ekhayeni ekwazi nokudlala indima yakhe yobufazi kuba esazi indawo yakhe isekhithshini.

Mve kwakhona uMaGaba xa esithi:

Kanti nangoku ukuba bekuthetha mna bekungekho ntombi yimbi ibiya kuthathwa nguGugulethu ngaphandle koThobeka (Tamsanqa,1958:8)

Nangona uMaGaba ebonakala engumntu oyithobelayo indoda yakhe, umbhali umsebenzisile ekuntshuliseni izithole zempixano kuba nguyey oze nombandela wokubonela uGugulethu intombi. UMaGaba umi kwelokuba akukho ntombi yimbi eza kutshatwa nguGugulethu ngaphandle kukaThobeka, kwaye bagqiba kwelokuba bona bobabini noZwilakhe mababize amadoda ekhaya kuye kufunelwa uGugulethu umfazi, uThobeka intombi kaMcothama wabe yena uGugulethu ementla engafuni nokuva, selezibonele intombi uNomaMpondomise. Naye uGugulethu lixhoba lesiko ngokubonelwa intombi amakayitshate ngabazali. Mve uZwilakhe esithi kuGugulethu:

Mfana wam mus'ukuthi akwaphuli siko utsho ulikroboza.
Esi sicelo usenzayo ngoku uthi mandikuncedise saphule isiko
lalo mzi wasemaHlubini, into ke leyo endingayingene.

Le ntetho ingentla ibonakalisa ukuba uZwilakhe ulilandele igama lakhe, unguzwilakhe umntu ongeva kucetyiswa, oneenkani, owenza okukholiseke kuye kwaye akakhathali ngeemvakalelo zomnye umntu, kwaye unendelelo kunyana wakhe kuba esithi

ukubona umfazi asindawo yakhe kuba esithi akazazi impawu zokufuna umfazi. UGugulethu ulixhoba lokuthathelwa ebonelwa umfazi ngabazali bakhe, ulixhoba le siko kwaye ubonakalisa ukungaxoli mpela kwanokuphazamiseka emphefumleni. Mve xa athi:

Ndithe andiyifuni nje laa ntombi andiyifuni, ndaye andisayi kuze ndiphinde ndithi ndiyayifuna. Ungayithatha ke ngokubona kwakho kodwa akuyithatheli uGugulethu, uGugulethu yena uza kubuye umthathele owakhe umfazi amthandayo. (Tamsanqa, 1958:36)

Le ntetho kaGugulethu iyavakala ukuba yintetho esuka entliziyweni yakhe kwaye unyanisile kwaye uqinisekile ngothando lwakhe kuNomaMpondomise akafuni enye intombi yena uyazazi unondofanaye wakhe. Abazali bamnyanzela ngokutshata nentombi angathandaniyo nayo. Loo nto idala unxunguphalo kwizini zozibini kwintombi nakoonyana bamakhaya ngenxa yabazali kuba besithi balandela isiko elalenziwe kubo ngaphambili kanti amaxesha ngamanye, amaxesha ayatshintsha.

UMasar (2006:41) uthi abasetyhini bayazimela izinto abazingwenelayo, batsho oko bakufumanayo kwaye banomoya ongajika-jikiyo. Ifuthe elibukhali labasetyhini kungenxa yendima abayidlalayo eluntwini nasentlalweni. Amadoda afuna ukuba ngaphezulu, bazotywa njengentloko zamakhaya, lo mbandela awunakuphikiseka. Ubhalo loncwadi olunjalo lwenza abasetyhini amaxhoba empatho-mbi ngubani owaziyo ukuba akukho nto banokuyithetha elizweni lwamadoda. Ababhali abangamadoda bazoba abasetyhini njengabantu abaziyo ukuba kufuneka bathobeke kwiminqweno yamadoda azintloko zamakhaya.

UBuzani Kubawo ukhuthaza umba oqhelekileyo nonyanzelisa abalinganiswa basetyhini ukuba mabatshate baxhomekeke kubayeni babo. KuBuzani kuBawo uMaGaba ukwalixhoba lomgaqo-siseko wobhalo-ncwadi obhalwe ngamadoda abangenabalinganiswa basetyhini abanamandla. Kuloko ezi ncwadi zizoba abalinganiswa basetyhini abangenakuzinceda, abangenamandla abafuna uncdo nohlangulo ngamakhalipha ophuma-silwe, abalinganiswa abangamadoda.

UBuzani kuBawo ungokuphiliswa kwabalinganiswa basetyhini abanenjongo uThobeka noNomampondomise bobabini bazotywe njengamaxhoba abasetyhini abangena sidima kwaye bengajonganga iimfuno zabo. Abazali bakaThobeka

bazotywe njengabakhupha imiyalelo entombini yabo kwaye kufuneka enze ngokomyalelo wabo akukho nto anokuyiphikisa. Babonakala njengabantu abangamcingeliyo omnye umntu, intombi yabo kwaye khangela bafune ukumamela nento le malunga nento efunwa nguThobeka. UThobeka unxunguphele akonwabanga yimpatho ayifumeneyo ekhayeni lakhe ukuba makanyanzelwe ukutshata nendoda angayaziyo engazanga wadibana nayo. Uphalaza imbilini yakhe athi:

Kowu! Bandenza abazali bam ngokuhlala bahlale bandizise kwisilingo esinjengesi ndikuso ndibaxebele. (Tamsanqa, 1987: 23)

UThobeka, njengomlinganiswa wasetyhini, usentlungwini esola abazali bakhe nesiko labo ngokungonwabi kwakhe kulo mbandela womtshato wakhe. Oku kubonakalisa ubunjani bababhali abangamadoda indlela ababazoba ngayo abalinganiswa basetyhini njengabantu ekufuneka bejongwe ngamadoda ebomini babo. UZwilakhe uzotywe njengendoda elandela amasiko kwaye ungumlinganiswa olilandeleyo oyimeleyo noyixabisileyo inkcubeko yesiko lakhe nokuba sekumnyama entla mve xa athi:

Mna zinkosi andikhathali nokuba umntu uchasa ade alale ngomqolo phantsi, ndifuna intombi kaMchothama.....

(Tamsanqa 1987:21)

Le ntetho ingentla ibonakalisa ukuba uZwilakhe uneenkani kwaye uyindoda enamandla angathethekiyo ukwenza nayiphina into ayifunayo kuba kwintetho yakhe ibonakalisa ulawulo phezu kokuchonga uThobeka njengowasetyhini. UThobeka uzotywa njengento engazukuba nantetho kolu lungiselelo lomtshato wakhe. uZwilakhe ingqondo yakhe kuba eyindoda elandela amasiko imenza abe yindoda eqinileyo enza ukuba angabi nalo nofifi lwento enokuthi yehle xa abatshati bengakhange bathatha nxaxheba ekusekeni lo mtshato wonyanzelo.

UThobeka ubonakalisa unyamezelo kwaye ubonwa engenaloyiko likhaya lakhe. Oku kubonakalisa indlela abayiyo abalinganiswa basetyhini kwanabantu jikelele indlela abayiyo kubudlelwana babasetyhini nakwezinye iinkalo zentlalo nabantu ababangqongileyo. Izinto zibonakala zingamhambeli kakuhle uThobeka kwaye namathuba okusinda ambalwa kolugonyamelo.

UOdetola (1983:4) wenza intetho ebalulekileyo xa esithi entlalweni eAfrika ubunjani bomntu, kuyacaca ukuba ubophelelekile umntu urhangqwe zizinto zenkcubeko namasiko. Adibanise athi ukususela ekuzalweni komntu akanakuphuncuka luxinzelelo lwenkcubeko ade aye esiphelweni sokufa.

Ubhalo-loncwadi namasiko ezibhalwe ngamadoda ezinjengoBuzani kuBawo no-Ukuqhawuka Kwembeleko, kubonakalisa ukulandelwa kwemitshato yonyanzelo ebonakalisa ubudlelwana obukhoyo phakathi kwabasetyhini nobom babo, kwakunye nokuxatyiswa kwencubeko entlalweni apho owasetyhini uyakusoloko ebophelelekile kwilizwe ahlala kulo. UThobeka uzotywa engumlinganiswa wasetyhini oselula, oneembono zobom ezingenakwahlukaniswa nezo zabazali. Umtshato wonyanzeliso kaThobeka ubonakalisa indlela ubani wasetyhini abopheleleke ngayo, nesiseko sogonyamelo entlalweni ezotywa ngababhali abangamadoda, kwaye iphethwe ngumntu oyindoda. Ngelokuncama uThobeka uyanikezela kwisinyanzelo sabazali atshate indoda angayaziyo, uGugulethu. Umtshato wonyanzelo awukhuli, ungabheki ndawo, kuba uGugulethu uyala ukusayina amaphepha omtshato asuke ashiye kunjalo. UThobeka engumlinganiswa wasetyhini, uvakalisa intetho yakhe apha ngezantsi engonwabanga ezibona ekwenye intlekele:

Kowu Thixo kazi ndingumntu oyini na ndingazi namntu kulo Mthatha?Thula sana lwam! Thula sanana. (Tamsanqa, 1987:84)

Umbhali apha uzoba uThobeka ekwiqondo lokufuna nantoni na ephambi kwakhe kwaye ebonwa njengomfazi ongenamandla ebuthathaka uzibona ephantsi koxinzelelo olungamandla, nolugqithisileyo. Unoxanduva lokukhulisa abantwana kwaye uyanyanzelwa ukuba ahambe ayekufuna indoda eyamtshiya ngasemva. Usola abantu abamnyanzelayo kule meko akuyo kwakhona baphinda bamshiya emveni kwaloo mtshato. Mve xa esithi:

“Bandifaka engxakini ngoku bathe qelele” (Tamsanqa, 1987:84)

Lo mqolo ungentla uzoba umlinganiswa wasetyhini ekwembi inkathazo, nokuhlupheka komphefumlo nabani na engenakukwazi ukujongana okanye ukumelana nalo mba. Uzotywa njengomlinganiswa olilolo, ongenakuzinceda, kwaye ngoku seleshiyeke yedwa kwilizwe angalaziyo yedwa engenamncedisi wamntu. Umbhali umzoba

njengexhoba elineenxwaleko, nelikhathazekileyo emphefumleni nesimo sakhe. Ucula iculo elibonakalisa intlungu yakhe: 'Mayenzeke intando yakho'. Oku kutsho umntu ongenakwenza nto ngesimo sakhe, kucacile ukuba yena ngesiqu sakhe ayikho enye into anokuba aphinde ayenze ngoku, anokwenza kukumema akhwaze uThixo uBawo wethu angenelele.

UNomaMpondomise kuBuzani kuBawo naye uzotywe njengomlinganiswa wasetyhini othe akawuthobela umthetho wabazali kwaye akafuna kulandela isimo sentlalo nenkcubeko yakowabo. Ngoku ujongene nemiphumela yokophula umthetho wekhaya. Umbhali umzoba njengomntu oshwatyulelweyo nolihlazo ekhayeni lakhe ngokwala ukutshata indoda ewayeyikhethelwe yena ngabakowabo.

Umbhali uphinda abonakalise ukuba uNomampondomise uyazisola ngesenzo esitenxileyo kweso besifunwa ngabazali bakhe, nangokungahloniphi inkcubeko yesiko lakokwabo. Mve uNomampondomise xa esithi:

'Ndixolele bawo nceda ndixolele' (Tamsanqa, 1987:70)

Le yindlela ebonisa ukuba uNomaMpondomise wenze okungalunganga kutata wakhe ngokukhupha iinkomo zelobola ebesele zisebuhlanti zigqityiwe ukuhlawulelwa kwikhaya lakhe. Oku kunika iingcinga zokuba uzibona ukuba wonile ngokwala iinkomo, iminqweno katata wakhe kulo mtshato wobonelo, kulihlazo. Kule ncwadi kuboniswa umfanekiso oqaqambileyo wokuba ngokwala iminqweno katata wakhe yokuphumelela kwalo mtshato wonyanzelo, xa ungowasetyhini, ithetha ukuthi umntu uzombela ingcwaba lakhe.

Olu ncwadi lubhaliweyo lubonisa ukuba abasetyhini ukuba abavumelani nezenzo ezibalulekileyo zenkcubeko bangabhatala ixabiso elinzima ngobomi babo. Loo nto ithetha ukuba abalinganiswa basetyhini abaninzi bazotywa njengabantu abophula umthetho kwaye bazonzakalise bona ngokungathobeli umthetho wamasiko nezithethe bangazibhaqa bekweyona meko imbi abangena kukwazi ukuzihlangula ngokwabo, njengakuNomaMpondomise apho azibona ehlazise ikhaya lakhe. Oku kucacile ukuba kulapho amadoda agcina amandla abo phezu kwabasetyhini.

3.4 UKUSETYENZISWA KOLWIMI KUBALINGANISWA BASETYHINI BABE NGAMAXHOBA ANGATHETHIYO

Kwiincwadi ezininzi ezibhalwe ikakhulu ngabantu abangamadoda, abalinganiswa basetyhini babonakala bengenandima zibaluleke kuyaphi koko soloko bengabantu ekufuneka bethobele umthetho. Ngumbandela onobuzaza kubalinganiswa basetyhini kubhalo-ncwadi kuba basoloko bezotywa ibe ngabangekhoyo, abangathethiyo kuzo zonke izinto okanye izigqibo ezenziwayo emakhayeni abo. UBatliwa (1994) ubona abalinganiswa basetyhini bebonwa njengabangekhoyo kuncwadi olubhaliweyo ngamadoda. Oku kuthi cwaka ngumbandela onobuzaza apho kungena kukwazeka ukwehluleka kwamandla kufane macala phakathi kwezini ukuze kuhlale kunjalo kulingwana.

Intetho yowasetyhini ibonakalisa ezinye iindlela zokuthula kwa nokuthetha. Ukuthula kwabasetyhini kwincwadi kaJongilanga 'Ukuqhawuka kweMbeleko' kujikeleze abalinganiswa basetyhini abangqongwe kukungonwabi ngenxa yohlukumezo nogonyamelo lomntu othi uyintloko yekhaya abe ecaleni enguzwilakhe esenza okuthandwa nguye emzini wakhe. Umama kaZoleka akukho nto anokuyithetha abonise umyeni wakhe ongutata kaZoleka ukuba ayilunganga into yokuba endisele intombi yabo ngonyanzelo kumntu angamthandiyo kwaye yinto ekhoyo kodwa ngokwenyani ibe ingekho.

UAubrey (1987:50) ubonisa indawo yabasetyhini kumaXhosa entlalweni yamasiko enjenje; imbono yendawo yabafazi kwintlalo yaseAfrika yile ibonakalisa ukungathalelwa ngqalelo kwabo, okanye bethathelwa phantsi xa bebonisa umsebenzi wobhalo lwamadoda. Abalinganiswa basetyhini baboniswa okanye bazotywa njengabantu abancinane abangakwaziyo ukuthatha uxanduva, abangena kuzifezekisa iimfuno zekhaya, njengokwenza isiko nezithethe zekhaya, phaya ku-Buzani kuBawo uMaGaba uthathwa njengomntu omdala, kodwa akafumani ndawo yakhe emtshatweni atsolise intetho yakhe njengomfazi walapha ekhaya.

Umbhali usizobela umlinganiswa wasetyhini ongumagaba umama kaGugulethu njengekhalipha lowasetyhini kuba nguye oqala intetho yokuba uGugulethu unyana wakhe, njengokuba sekufikelele xesha lokuba makatshate, uMaGaba uphakamisa umba wokuba yena akaboni omnye umfazi ka Gugulethu ubona kuphela intombi kaMcothama. Kukho ukungathungelani kwaneleyo phakathi kukaGugulethu nabazali

bakhe ngalo mba. Siyazi ukuba uGugulethu unondofa-naye onguNomampundomise, abazali bakhe bacinga ngantombi yimbi yakwaMcothama.

Abasetyhini basathathwa njengabantu abancinane abangenakuthatha xanduva kufuneka soloko bekhokelwa ngamadoda, emva kokuba betshatile abalinganiswa basetyhini bazotywa njengabantu abaxhomekeke kubayeni babo. Emveni kokuba umyeni wakhe eswelekile kufuneka aphinde abe phantsi kwesandla salowo umkhulu kwikhaya lakulo myeni wakhe, lo mbandela ubonakala kulaa ncwadi u-Amaza. Apha ngezantsi kuza kushukuxwa banzi incwadi Amaza.

UNamhla wendiswa ngenkani ngabazali bakhe kuSidima abe yena uthando lwakhe elujongise kuLizo. UNamhla uthi kwakuvakala iindaba zokuba uSidima lo atshatiswa ngenkani kuye uswelekile acinge ukuba utsho wakhululeka kanti ukhe amanzi ngeketile enomngxuma. Usapho lukaSidima luyambetha ngoku alumfuni tu amke kumzi wabo benza isiko lokungena ukuze aye kwendela kuDuma okanye uLunga.

Umbhali uyibiza le ncwadi ukuba ngaMaza ngenxa yokuphakama kwemisindo ebangelwa kukungcatshana ngenxa yothando nokusetyenziswa kwamasiko kwisimo sanamhla. UNamhla utshatiswa ngenkani noSidima angamthandiyo. Esona sithandwa sakhe somphefumlo nguLizo. Lo Sidima kuthethwa ngaye unomntwana ku-Zodwa ongumfazi kaLizo. Uthe akuzithwala uZodwa kwafuneka ethathiwe nguLizo. Lo mtshato ibe sisinyanzeliso sabazali njengoko kungafunwa hlazo. Uyise kaNamhla ufumana uLizo noNamhla besegumbini bethandana. Kuyamkhathaza oku kuba uLizo usisiphazamiso kumtshato kaNamhla noSidima oza kubakho kungekudala.

USchippers umbuzo wakhe kuJones (1987:46) uthi kutheni amadoda kufuneka engaphezulu kunabasetyhini? Impendulo kulo mbuzo kukuba umba wokulingana inento yokwenza nomsebenzi wobhalo-ncwadi nomsebenzi ofumaneke ekubhaleni kwamadoda. Kubhalo-ncwadi womba wolawulo lwamadoda, indima yommi ngamnye kukuphembelela ulingano, nokuthatha uxanduva ukuze kuqhubekeke uphatho lwamadoda kumakhaya abo, benze iziseko zamasiko bagcine izinto abazenzayo ngokukhuselekileyo entlalweni.

Abalinganiswa basetyhini abaninzi bathuliswa ngababhali abangamadoda yaye bathanda ukubazoba kakubi. Kukho ulangazelelo olungamandla lokubuyiselwa isidima sabasetyhini, ngelixa kunikezelwa ngenxaso enokwenza okanye idale

ulonwabo kwabasetyhini. Umnqweno kukubonakalisa ukuba ngumlinganiswa wasetyhini, ufundo okanye uphando kufuneka kucace eyona nto umphandi ajolise kuyo engamandla yindlela abalinganiswa basetyhini abazotywe ngayo ngababhali abangamadoda; lo mba ubalulekile kakhulu kwaye ufuna ukuthathelwa ingqalelo kwezwi labasetyhini elithulisiweyo kodwa kukususa uncwadi oluneengcinga ezingentlanga ezenziwa yinkcubeko yogonyamelo entlalweni ethulisa abasetyhini kwaye ibanqande ukuba bangakwazi ukuthatha inxaxheba ezindaweni abahlala kuzo emakhaya.

3.5 UKUSETYENZISWA KOLWIMI NGABALINGANISWA BASETYHINI UKUTYHILA IMVAKALELO KWINCWADI KAMTYWAKU D.T.

1. UTHEMBISA NOMAKHAYA

UBhalo oluninzi lwesiXhosa luthanda ukubonisa kakhulu ithiyori yobukhomokazi, indlela exhasa abalinganiswa basetyhini kumba wokungalingani kwemivuzo kwimisebenzi efanayo okanye kuwo wonke umntu afikelele emsebenzini. Iqaqobana, ngokunjalo, bayavuma ngokugcweleyo kwingcingane yobukhomokazi yangoku oko yaqala kwiminyaka ye-1960 eyathi yakha abasetyhini abanempembelelo zokulwela amalungelo abo, eyakhelwe phezu kweengcinga zentshukumo zabasetyhini. Njengokuba ibikhe yacubungulwa kwisahluko sesibini kuya kuba ligalelo eliphathekayo ukuba kugcinwe oko kwahlukene kwiingcinga zabalinganiswa basetyhini.

Abalinganiswa basetyhini baba sisiseko esiqinileyo samatye kwithiyori yoxhatshazo, apho bonke abalinganiswa basetyhini bengamaxhoba awo onke amadoda ngendlela ezahlukeneyo kolu thando, uMakhaya, njengendoda usebenzisa isithandwa sakhe ukufumana izinto azifunayo oku kungqinwa kuThembisa noMakhaya Mtywaku, (2003), ngokuthetha la mazwi ukubonakalisa ukuba uxhomekeke kwabasetyhini ukuthenga iimpahla zokunxiba.

Oku kubonakala kula mazwi angezantsi:

“Indihleli le Suti kaWal. Iyandambesa ke khona intombi kaSifuba. Kodwa le, ikude lee kuye ngesipaji. Intombi isemaqhuzwini mpela.”

Le ntetho ingentla kubonakalisa ukuba inxalenye yabasetyhini ngamaxhoba emali kwizithandwa zabo, bafuna imali qha kubo kodwa bengabathandi. UMakhaya wenza ngathi uyamthanda uThembisa kunye noWal, kodwa uyazi ukuba usemva kwesipaji sakhe. Umbhali uzoba aba balinganiswa njengabantu abangamaxhoba esenzeko neemeko. Oku kubonisa indlela uThembisa angenangqondo ngayo. Ufundile kodwa kuloko udlalwa ngumntu ongafundanga. Olu bhalo-loncwadi lubonisa izenzo ezaneleyo zezilumnkiso ukugcina bonke abasetyhini ndaweni inye ukuze bazibandakanye ndaweni inye ukulwa nezizoyikiso zamadoda. Kuba amadoda ngamaxoki akwela qondo lokuqala, abadala ubuhlungu bentliziyo zabasetyhini ngokuba babe semathandweni. Oku kungqiniwe ngala mazwana alandelayo: Enyanisweni ke andikuthandeli le ndlalo yabantwana, hayi ndikuthandela ukuba sitshate. (Mtywaku, 2003:4)

Le ntetho ingentla ibonakalisa ukuba uMakhaya umsebenzisile uThembisa kunye nemali yakhe ngoku usebenzisa uthando nomtshato ukufumana into ayifunayo kuye. Ubukhomokazi obulwela amalungelo abasetyhini balathe ukuba iincwadi ezibhalwe ngamadoda zigcina ukufuna soloko bengaphezulu kunabantu ababhinqileyo. Ingcambu yengcinga ityalwe kuncwadi olubhaliweyo lwamadoda kwindlela ababona ngayo abalinganiswa basetyhini. Kwezi ncwadi zibhaliweyo kukho ukujongela phantsi kwabalinganiswa basetyhini, nokuthoba isidima sabo kunye nefuthe labo ababephila ngalo entlalweni.

UMakhaya ungqina ukuba isithandwa sakhe sangaphambili besingenamali yaneleyo yokumgcina, neyokumjonga.Lo mqolo ulandelayo ubonisa ukuba uWal ukwalelinye ixhoba.

UWal makaxole, ebengenakuze andibeke kulo mgangatho.
Mtywaku (2003:6)

Le ntetho ingentla ibonisa ukuba uMakhaya usebenzisa uthando ukufumana imali kwisithandwa sakhe kwaye uzenza umntu onothando ukuloba abasetyhini. Le nto ibonakalisa ukuba uxhaphaza abasetyhini. Unaso isithandwa okanye umfazi onemali ngaphezu kukaWal. Oku kubonakalisa ukuba akanalo uthando lwabasetyhini koko uxhaphaza apho banobuthathaka khona ngemali yabo.

Inqanaba labalinganiswa basetyhini kufuneka lihlolwe lijongwe kumba wolawulo lwamadoda, nokuba ziintloko zamakhaya kunye nobhalo-ncwadi ukulawula abasetyhini. UCorbett (1991:13) uthi kungenxa yezakhiwo zokukhohlakala, nokucinezela kunye nobudlelwana entlalweni ethoba isidima abasetyhini kwindawo engenamandla ezakuthi inikezele ubukhulu becala eza kuthi yesulele ezentlalo, nokuhlukunyezwa ngabalingane babo abangamadoda. Ukwangeza ukungalingani kubhalo-ncwadi abalinganiswa basetyhini banomhlaba omkhulu wemiphumela yentlalo engqondweni yabo ngokuthi banciphise amathuba abo abanokuwasebenzisa bengamaxhoba ezithandwa zabo.

2. IZINTO ZIMAN'UKWENZEKA S.D Siphambo

Kule ncwadi umbhali usizobela kwakhona abalinganiswa basetyhini indlela ababangamaxhoba ngayo kubalingane babo nakubantu abasondeleyo kubo.

Ufike bethene mbende nala maxhegokazana angositashinesi befunana nale mali yawo qha, kungakhange kwabakho nathando kakade. Naloo mitshwatwana yabo ingacacanga iphelela esithubeni nje kungakhange kuvakale sizathu siphathekayo kwintlalo yabo. Into ephambili yimali qha ebafaneni. Siphambo (2001:12)

Le ntetho ingentla ibonisa ukuba abasetyhini ngamaxhoba amadoda angabathandiyo, kodwa bafuna imali yabo qha. Kwakhona le ntetho ingentla ithetha ngemitshatwana yabo engacacanga ibonakalisa indelelo. Umbhali uphinde asibonise ukuba kukho abasetyhini abangamaxhoba abafana abancinane okanye abaselula befuni imali nabo. Abasetyhini abalinganiswa bazotywa njengamaxhoba amadoda azityebisa esebenzisa uthando lwabasetyhini.

Kule ncwadi abalinganiswa basetyhini bazotywe njengabantu abathanda izinto eziphathekayo izinto zexabiso zemali. Abalinganiswa basetyhini bazotywe njengabantu abathanda izinto zexabiso, namandla obutyebi nemali ukucinga kwabo. Oku kungqinwa nguNombeko encokola Novuyisile.

Izinto Zimana Ukwenzeka Gcina xa selethenge enye imoto kodwa isaphilile nale Mercedes Benz. Phofu Mpumi ndandikuxelele ndathi unemali ngokwenene ubhut' Themba.

(Siphambo, 2001:99)

Oku kulo mqolo ungentla kubonisa ukuba abasetyhini bazotywa njengabantu abathanda izinto. Bayakuthanda ukuba nobudlelwana namadoda anezinto zexabiso zamandla emali kwaye bazoba ubomi ababuphilayo. Abanye abalinganiswa basetyhini bazotywa bekunye namadoda abangawathandiyo, kodwa kuba la madoda eqhuba iimoto ezintle kwaye erhola imivuzo ephezulu. UNovuyisile uqinisekisa umhlobo wakhe ngokuthanda izinto ethetha la mazwi njengowasetyhini.

“Ayintle naloo moto, inene ngumnyobo”

“Kanti thina asizikhathalele nje izinto zeemoto

Gcina kuba sizithenga njengeeswiti”

(Siphambo,2001:92-93)

Lo ntetho ingentla iqinisekisa iingcinga zokuba abasetyhini bazotywa njengabantu abangenathando kwaye abangenalwazi lokubonisa uthando lwabo, kodwa basebenzisa indoda njengomvuzo. Oku kubonakalisa ukuba xa indoda ibonakala inemali, ngeli xesha owasetyhini esetyenziselwa umzimba wakhe, ngamanye amaxesha athengiswe ukufumana ubutyebi. Kwaye noThemba oku kuthetha kwakhe yindlela azigwagwisa ngayo ebonakalisa ubunganga bokuba uyindoda enemali, ezenyusa ngokomgangatho xa esithi iimoto bazithenga njengeeswiti.

Xa ufunda le ncwadi ufuna ukuyibona ngokuyixilonga ukuba ithini ngakubudlelwane beengcinga zolawulo lwamadoda abasetyhini nokuba ziIntloko zamakhaya, izotywe kubonakala ukuba iba ngathi kusemthethweni ukuba amadoda angaphezulu. Nangona ugxeke nembono yakhe, uSiphambo (2001) akabalisi okanye aveze inkohlakalo yamadoda ukufumana amandla ogonyamelo entlalweni, ubonisa izinto ezifumanekayo emadodeni ezifumana kubalinganiswa basetyhini.

Umntu into anayo, yeyokuba, ubhalo lwencwadi kucacile yeyamadoda kwakunye neengxaki zawo ezenza kubenzima ukuchonga eyona nto bayifunayo ebomini. Yintoni eyenzekayo kubalinganiswa basetyhini kubomi babo nezinto ezenzekayo ebomini babo ezingenaziqhamo namiphumela. Nangona abasetyhini kutshiwo elubala ukuba bakhutshelwa ngaphandle kubhalo ncwadi, banakho okubonakalisa umahluko kubalinganiswa basetyhini, babhale incwadi ezibonakalisa ukuba bavule amehlo bayakubona ukuxhatshazwa kwabo, bangavumi ukusala bethule.

Ugxeko lweengcinga zokulingana kwabasetyhini abalinganiswa, abakhululekileyo, abazimeleyo, abalayo ukunika ingxelo engeyiyo, ukufihlakala kobungakanani bokuba umbhali uphumelele ukubonisa iingcinga ezisezantsi kuneengcinga eziphuhlileyo zowasetyhini. ULakoff (1987) ubonisa eqikelela ebonisa ukwala ukuthatha okuncinane okubekiweyo kunoko abasetyhini bakufunayo ukubonisa izinto njengokuba zinjalo, azingqinelani noxanduva olubalulekileyo, kunye neengcingane zokulingana kwabalinganiswa.

ULakoff (1987:37) ukholelwa kwinto yokuba abalinganiswa basetyhini bonke banamakhaya azaliswe kukungabi nangqiniseko kwindawo zabo kubhalo ncwadi olubhalwe ngamadoda kwaye abakwazi kungena kakuhle kwinto enamabakala aqinileyo abonisa okanye achaza ngoku cacileyo kolu bhalo lwencwadi.

3.6 UKUSETYENZISWA KOLWIMI EKUZOTYWENI KWABASETYHINI NJENGABANTU ABABUTHATHAKA: UMMANGO UDIKE NO CIKIZWA

Imitshato yonyanzelo yinto eyenzekayo entlalweni yakwaXhosa, loo nto ibonisa indawo apho abasetyhini babekwe khona kubhalo ncwadi ngababhali abangamadoda. Izicatshulwa okanye iziqendwana zibonisa ababhali njengabacalu-caluli babalinganiswa basetyhini abasebenzisa amasiko ukuqinisekisa ingxoxo yokuba imitshato kubantu abaNtsundu yeyonyanzelo okanye ubonelo kubudlelwane bomtshato, kwaye abasetyhini kufuneka bakwamnekele oko, neli siko kwaye bayeke ukudlala ukuba ngamaxhoba.

Kwizi catshulwa zobhalo-ncwadi imitshato ibonakala ihleliwe ngabazali kuba bejonga lowo ngathi ufanelekile ukuba abe ngumlingane kubantwana babo bejonge kwixesha elizayo. UEbel (1982:86) ubona inkqubo yogonyamelo lwamadoda ngokufanayo, nangokulinganayo oku uthi kufunyanwa kuncwadi olubhaliweyo ngamadoda apho abasetyhini abalinganiswa bethathwa njengabantu abasesiphelweni. Abasetyhini baphantsi kolawulo lootata, okanye abantu abangabazali, baphinde kamva ibengabayeni babo xa sele betshatile.

Apha kwezi ncwadi ikhethekileyo zesiXhosa abalinganiswa basetyhini abathathelwa ngqalelo kule mitshato yonyanzelo xa ihlelwa. Eyona nto kwesi sahluko kukubonisa imbonakalo yabalinganiswa basetyhini njengamaxhoba enkubeko becinezelwe kula maziko emitshato kubhalo ncwadi ngababhali abangamadoda kwiincwadi yedrama

uDike noCikizwa ukutyhila ukuba ayingomntu umnye kumadoda abhale idrama odwa enze imizobo engemihle ngabalinganiswa basetyhini.

Ubukhoboka obenzekayo kulemitshato yonyanzelo kubhalo ncwadi uNomatiletile unombuzo kubhuti wakhe ongutata kaCikizwa, phakathi kwabo kuqhuma ingxoxo. Njengabo bonke abalinganiswa basetyhini uNomatiletile unomsindo ngenxa yenkohlakalo nokuhlupha umphefumlo,ehlukumeza uCikizwa ngokufuna ukumtshatisa ngebhaxa kumfo angathandaniyo naye. UNomatiletile unomsindo ubeka phambi kwakhe ubhuti wakhe uSando embuza ngokutshatisa kwakhe uCikizwa engafuni, oku kuvela kule ncoko ingezantsi:

UNomatiletile: Le yokwendisela umntwana emzini engafuni?

USando: Engafuni ? Xa esazi ntoni ke yena ?

UNomatiletile: Uyazi ukuba nanku engafuni

(Mmango, 1983:6)

Umbhali usebenzisa le ntetho ingentla ukubonisa ubungangamsha bamadoda kubantu basetyhini. UNomatiletile ojongene ngqo notata kaCikizwa ukuzama ukumbonisa okulungileyo ukuba ukwendisela uCikizwa emzini engafuni akulunganga kwaye yinkohlakalo egqithisileyo,kodwa uSando uyise kaCikizwa umthatha njengomntu ongazinto kwaphela.

UGilman (1986) ubona okokuba ngamakhoba abasetyhini ebadibanisa nendlela apho amadoda nabasetyhini abahamba ngayo ebomini ebonakalisa umahluko kwizini. Olu hlobo lokwenza kubonakalisa ukuba abalinganiswa basetyhini baboniswa njengabantu abangenangqondo, kuqhutyekwa besenziwa izinto kwaye bonzakaliswe entlalweni yabo.

UShowalter (1985) ukholelwa kakhulu ukuba le nkubeko yenza abasetyhini babengamakhoba kubhalo ncwadi lwamadoda, ibonisa indlela abacinga ngayo entlalweni nasemphakathini kwaye ibuye kubenzima ukutshintsha. Ababhali abangamadoda basoloko bezoba abalinganiswa basetyhini ukubonisa loo nto ithile. Lo mkhuba ubonisa indlela engalunganga enenkethe ngakwesinye isini, izinto

ezenziwayo zivele, ingakumbi ababhali abangamadoda xa kujongwa apha kuDike noCikizwa.

Kubonakala ngathi uCikizwa likhoboka elingenakutsho nto xa kukho angakuthandiyo. UNomatiletile ulwa nobhuti wakhe, kwaye ujongene naye ngqo emfaka imibuzo nokwenza kwakhe ngokuthatha inkululeko kaCikizwa yokuzikhethela akufunayo atshate nesithandwa sakhe uDike.

UNomatiletile: Umenza ikhoboka xa ungamvumeliyo ukuba acinge,
aqiqe aqonde njengokuba esitsho.

(Mmango, 1983:6)

Esi siqendwana singentla sibonisa ukuba uCikizwa uphethwe njengekhoboka kuba akavunyelwa enze okanye akhethe okwakhe akufunayo, athathe inxaxheba kwisigqibo okanye anikwe ithuba lokucebisa kulo mtshato wakhe wonyanzeliso. Into elindelekileyo kuye kukuba amnkele ukuba akavumelekanga ukwenza iingcebiso okanye azikhethela. NgokukaSaller(1994)abasetyhini akufuneki bavunyelwe ukuba babe nempembelelo kwizigqibo zootata babo kwimibandela yemitshato. Oko kunika igunya indoda ixoxe ngomtshato ngaphandle kokubuza owasetyhini abe yinxalenye yeengxoxo.Umyeni azakutshata naye ngamanye amaxesha ubakho kwezingxoxo notata wentombi kuba besazana kudala. Ukuba uva njanina yena uyamanyelwa xa kusenziwa olumanyano, kungafani nentombi azakutshata nayo.

Obu bucalanye bubonisa ukuba uMjongwa ngumfana olungileyo omamelayo kubantu abadala nakwiingcebiso zabo, ngeli xesha uCikizwa ezotywe njengowasetyhini ongathobeliyo abazali bakhe. UAubrey (1991:49) ujonge izinto ezisoloko zithethwa kumasiko nezithethe kunyanzelo mitshato entlalweni yakwaXhosa, apho abasetyhini bengenalungelo lokuthintela olumanyano lwenziwayo ngabazali.

Kubhalo-ncwadi zesiXhosa ingakumbi kwintlalo kaXhosa abalinganiswa balindeleke ukutshatiswa nendoda ekholiseke kutata wakhe, njengokuba kusenzeka kuDike noCikizwa, apho uCikizwa alindeleke ukutshatiswa noMjongwa okhethwe ngutata wakhe. Lo msebenzi wobhalo ncwadi ubonisa uCikizwa njengomlinganiswa ongenakwala izenzo zamasiko nezithethe zonyanzelo mtshato, kodwa unokuvakalisa uluvo lwakhe kuphela. Ekugqibeleni unyanzeleka ukuba asamnkele isicelo sikatata wakhe. Uluvo lwabalinganiswa basetyhini kubhalo ncwadi aluselwaso, kwaye akukho

ntlonipho lwamaphupha, ibhongo,naminqweno yabo. Loo nto ibonisa ukuba le mitshato inje, ibingezo zigqibo zithatyathwe ngabatshati, kodwa zizigqibo zabo babanyanzeleyo ngomtshato, ukutsho oko ootata babo.

Owasetyhini oza kutshata akazazi iziphumo zale nto afakwa kuba ingezo njongo nazigqibo zalowo utshatiswa ngonyanzelo. UMjongwa njengendoda, naye ubonakalisa ukusithobela esi sibophelelo. Uzotywe njengendoda engumlinganiswa olungileyo othobela olu khetho lwabazali kwaye uhlonela izinto ezixabisekileyo zesiko lakhe, loo nto uyibonakalisa ngala mazwi akhe:

UMjongwa: Ewe, eyakho eyakhiwa ngothando ayinakuma kakuhle,
Kodwa le yakhiwe ngemvano nangemvumelwano zabazali
iza kuma. (Mmango,1983:23)

Le ntetho ingentla ubonisa ubucalanye bombhali xa esakha uMjongwa njengomlinganiswa olungileyo okuqondayo ukuxabiseka kwamasiko nezithethe zentlalo yakhe. UMjongwa ubonakalisa ingqiniseko ebazalini kwaye uyabathemba njengabantu abanolwazi lokwakha isiseko esiluqilima somtshato wakhe nokuba alukho uthando. UCikizwa uzama ukuchaza indlela aziva ngayo ngalo mtshato wonyanzelo, kodwa utata wakhe ulukhuni akaguquki kuba ufuna atshate indoda ekhethwe nguye. Ubhala ileta eyibhalela isithandwa sakhe uDike, ukuba akakwazi kumtshata, kwaye amchazele isizathu soko kwanokuba uziva njani ngokungalungi kwalento yokuba enyanzelwa ngutata wakhe emtshatisa ngebhaxa. Kule leta uchaza ngendlela amasiko nezithethe zakwaXhosa eziphanga ngayo ubuntu babantu basetyhini, ezithatha inkululeko yokuzikhethela kwaye walelwe ukuba wenze okufunwa nguwe, anyanzelwe ngumthetho ongqongqo katata wakhe wokuba atshate uMjongwa. UCikizwa ubhalela isithandwa sakhe uDike emchazela ngesizathu esibathintelayo noDike bangakwazi kutshata bona bobabini kuba utata wakhe emendisela kuMjongwa.Xa siyicaphula le leta ithi,

Mhlabamnyama
Qumbu
7th Disemba 1953

Dike wam

Ndicinga ukuba uthando yenye yeenkululeko ezinikwe umntu endalweni. Luyinto entle nenyulu xa ixabiso lalo lisaziwa. Ulwazi lwexabiso lothando- ewe, ukwazi indlela, uhlobo nonobangela wokuthanda kuyinyhweba kwabathandanayo kuba bahlala kamnandi bonwabile eluthandweni.

Ndiziva ndisebuhlungwini obungathethekiyo ndakubona le nkululeko isihluthwa. Ndizimisele ukuzama njalo ngako konke okusemandleni am ukuba ndingaphuncukwa yile nkululeko.

Njengokuba usuku lokusahlula selusondele, usuku lwangoLwesibini ngomhla we-15 apha kuDisemba, ndicinge icebo lokuzigulisa, injongo ikukuba olu suku loyikekayo luthi qelele khon'ukuze sibe nethuba lokuzama icebo lokunqanda le nto. Into endingayo ke apha licebo lokunqanda le nto. Into endingayo ke apha licebo elomeleleyo nelikhawulezayo, kungekade kuqondakale oku kuzigulisa kwam.

Owakho wenene (Mmango, 1983:17)

Umbhali usizobela umlinganiswa wasetyhini okhathazekileyo, kuba etshatiswa ngenkani ngutata wakhe kumntu angamthandiyo uMjongwa. UBhalela isithandwa sakhe uDike ezama ukumnika umfanekiso-ngqondweni ngokwenzekayo kuthando lwabo kwaye uCikizwa unethemba lokuba kungakho icebo nanjengokuba ecinge icebo lokuzigulisa. Incwadi isetyenziswe njengesixhobo sokuhambisa iindaba ukuze zifikelele kulowo zithunyelwa kuye.

UCikizwa ufumana iindaba zokuba isithandwa sakhe sibulewe naye uthatha isigqibo sokuthatha obakhe ubom. Phambi kokuba athathe ubom bakhe uveza indlela aphoxeke ngayo malunga nempatho embi abasetyhini abayifumanayo bengakwazi ukuzikhethela oko bakufunayo. UCikizwa akugqiba ukubhala ubophelela incwadi emqaleni webhotile, aze angqengqe ebhedini athethe yedwa,

UCikizwa: Dike wam ! Ndiza kuwe;
Ndihlangabeze, undange, undamnkele.
Xa ndingena kukubona ngamehlo okuphila
Mandilale ubuthongo obumaphupha amnandi.

(Mmango,1983:82)

UCikizwa uzibona engento yanto, engenamalungelo kuba engowasetyhini. Kungenxa yobudlelwane bothando obumkhuthaza kwimpembelelo yokuphakamisa intando ukulwa icebo likatata wakhe. Ngokomphefumlo udandathekile ngenxa yokuba lixhoba kutata wakhe ngenxa yento akholelwa kuyo. Ngokwenene le mitshato yonyanzelo ingashiya abasetyhini benxunguphele emiphefumlweni kwaye benamanxeba anzulu angophiyo noxinzelelo lwengqondo elinokukhokela ukuba ubani azibulale, yiva uNojoyini xa esithi:

UNojoyini: UCikizwa akonwabanga kunjalo nje iyamdla le nto usuke waphela isiqu ngoku.(Mmango,1983:11)

Le ntetho ingentla ibonisa ukuba nangona uNojoyini naye ehambisana nalo mendiso kaCikizwa kodwa unakho ukumvela njengomntu obhinqileyo uyayibona intlungu akuyo.

Olu xinzelelo ngokucacileyo lusuka okanye lubangwa yimeko engentlanga akuyo. Akonwabanga kuba utata wakhe umphethe njengento efana nesixhobo esinamandla okuziphuhlisa yena tata wakhe entlalweni. UDasgupta (2005) uthi kububungqina bokuba imo yezoqoqosho yenye impembelelo ebalulekileyo etsalele la madoda ahlele imitshato yeentombi zabo ukuba batshate amadoda aneenkomo ezininzi.

UMmango kuDike noCikizwa ucebisa ukuba abasetyhini kwezoqoqosho babe luphuhliso loo tata babo ukuze baqokelele iinkomo ukuze bazokuzalisa iintlanti zabo ngemihlambi yeenkomo.

USando: Oo! Silungisa nje kukho izinja ezinama-namayo! Ndiza kuphulukana neshumi elinesihlanu leenkomo, amashumi amabini eegusha, nehashe ngenxa yesidenge; Ekungenzeka ukuba asinayo nenkuku le, Nokuba sineenkomo oko asilutho!Andinakulahl'imbo yam ngophoyiyana
(Mmango, 1982:28)

Esi sicatshulwa singentla sibonisa mhlophe indlela abasetyhini abazotywa ngayo ngamadoda ngenjongo zokufumana ubutyebi obongezelelweyo ngokutshatisa

iintombi zabo. Amadoda abonwa njengabantu angenaxesha lempilo yentombi, kodwa enyanisweni bafuna ukwanelisa iimfuno zabo nokubawa kwabo. Oku kuvela apha ngezantsi:

USando: Ukunyaniseka kothando lwakho kuCikizwa kuza
kundiphulukanisa
neshumi elinesihlanu leenkomo, amashumi amabini eegusha
neli hashe ndiliqabeleyo njandini!
(Mmango, 1982:48)

Esi sicutshulwa singentla sibonisa ukuba abutyebi nokubawa kudlala indima enkulu kulemitshato yonyanzelo. USando le mpatho-mbi yentombi yakhe iqhutywa yiminqweno yentliziyo yakhe, ukuba abe sisityebi kolu ndlandlathekiso lukaCikizwa emendisela ngebhaxa kuMjongwa. Udade kaSando uNomatiletile ongumlinganiswa wasetyhini, ukhalimela ubhuti wakhe ngenxa yempilo kaCikizwa ayibona ukuba isiya iba mandundu ngenxa yalomtshato wonyanzelo ucetywe nguye, kwaye ubonisa ulwazi lweenjongo zikabhuti wakhe ekutshatiseni uCikizwa ngenkani, xa esithi:

UNomatiletile: Ziinkomo ebezinani kakade ezi, ezi kubonakala ukuba kuza kufa umntu ngenxa yazo. (Mmango,1982:11)

UNomatiletile uyamgxeka ubhuti wakhe ngesenzo sokutshatisa ngenkani uCikizwa. USando uphendula usisi wakhe ebonisa umsindo kwanenzondelelo yokuba akasayi kutshintsha ingqondo yakhe ngenxa yempilo kaCikizwa, mve xa esithi:

USando: Nina! Niza kundiphazamisa. Ukugula kwalo mntwana akusayi kundijika kwisigqibo sam, uza kutshata noMjongwa ethanda engathandi.
(Mmango,1982:11)

Le ntetho ingentla ibonisa ukungabi naluvelwano kukaSando ngempilo kaCikizwa. Umbhali umzobe njengomlinganiswa owomeleleyo, onenzondelelo eqinisekileyo ukuba uCikizwa uza kutshatela kuMjongwa engakhathalelanga mpilo yakhe, oku kubonakalisa ukuba abalinganiswa basetyhini abafana noCikizwa baba ngamaxhoba alemitshato yonyanzelo. Ababhali abaxhasa le mitshato yonyanzelo kuba ngamanye amaxesha amaninzi, kubakho iintsikelelo zabalinganiswa basetyhini, ingakumbi abo balinganiswa basetyhini babona le mitshato njengendlela yokuthanda untlalontle kwanokutyebisa amakhaya abo.

Ngokutsho kukaPilcher noWheelhan (2004:93) ulawulo lwamadoda nokuba yintloko yekhaya yentlalo kwanefamili, iphinde ibhekise ulawulo lwamadoda afuna ukuba namandla ngaphezu kwabasetyhini.

3.7 UKUSETYENZISWA KOLWIMI UKUBONISA ABASETYHINI NJENGABANTU ABABUTHATHAKA

Ulwimi lunendima enkulu eluyidlalayo ekuzobeni abantu basetyhini njengabantu ababuthathaka. Le nto ithi iboniswe kakhulu ngababhali beencwadi zesiXhosa. Kwizini kukho inkolelo yokuba ilizwe lomsebenzi lingqokumba, nesibhakabhaka sikawonke-wonke esinelizwi elirhabaxa, apho amadoda enza abanokwenza ukuze baphumelele kwilizwe eligcwele uhendo, izilingo, ubugebenga kwaneenkathazo. Abasetyhini abanobunganga baphumele kwesosimo bangazifumana bebanjwe ngumgibe, ukuba bazotywa njengezidalwa ezi ethe-ethe okanye ezicekethekileyo. UZinzo ubhekisa la mazwi agxekayo okanye athobayo ukubonakalisa ukuba uyintloko yekhaya:

UZinzo: He Nofinishi, uthi aba abashumayeli benu bebhongo boza bayeke nini ukusilahlela ngentlamba kwezi mvuselelo zenu kule mifihlo? (Mkonto,1991:1)

Le ntetho ingentla uZinzo endaweni yokuba agxeke abashumayeli abangamadoda kuphela ugxeke owasetyhini. Umbhali utyhila ukungabikho kobulungisa kwinkqubo yodidi lwesini lokuthanda ukuhlala nabanye, kodwa usala ethule kwinqanaba lezini ngeloxesha izigxeko ziyaqhubeka zimbonga kwiNzonzobila ngoxhathiso aluphumeleleyo ukuzoba amandla nobuthathaka akaMamntakwende, ukwazile ukuphepha ukwalatha kuloyiso lwabalinganiswa basetyhini njengabo babuthathaka

Umbhali akenzi nenzame ukudlalela phantsi inkohlakalo kwano kungabi nabuntu, ukukhalimela uMamntakwenda. Ngokutsho kukaDowing no d'Herute(1982:53) ulwimi lungasetyenziswa ngababhali njengamandla nesixhobo esivusayo umxhelo anokusisebenzisa ngokomeleleyo kwanamazwi avakalayo ukuhlisa nokwaphula umntu onokuba lixhoba. Njengokuba seluchaziwe uncwadi neziqendwana, abalinganiswa basetyhini bathanda ukuvumela inqanaba labo njengabantu abaxhomekeke kubabhali abangamadoda bazinciphisele kumgangatho osezantsi kwindima yabo abayidlalayo nebonisa iimbono zabayeni babo.

UZinzo: (*ecaphuka*) Kwek! Madoda! Bendingenwe yintoni na kakade

ukuze ndigwadle nawe iindaba zobudoda ezifuna ucamango ungumfazi, ude wangathi uthe chatha kwabanye abafazi ngokuthatha kade. Andikugondi, ungumntu lo ngathi uthe phithi ingqondo, kungenjalo zibe ziphala kwabhadakazi.

(Mkonto, 1991:1)

Le ntetho ingentla ibonakalisa ubungangamsha bamadoda phezu kwabasetyhini, kwaye sibonakalisa umlinganiswa wasetyhini ezotywe njengomntu osisidenge ongenangqondo, umfazi ongenakukwazi ukucinga izinto ezinzulu. Lo mhlathi ungentla ubonakalisa ukuba amadoda azibona enengqondo yokucinga ngaphezu kwabantu basetyhini.

Kwesi sicatshulwa umbhali ucacile ukuba ikho into esekhusini, inzondo enzulu kunye nokuqukiweyo ongathi xa ujongile irhabaxa ngakuMmntakwende njengomlinganiswa wasetyhini. Umbhali ubonakala njengomntu onengqondo enamathele kubalinganiswa basetyhini abafuna ulwazi nobuchule bokwenza ukuze baqonde ezo bomi. Apha umbhali indlela acinga ngayo ngabalinganiswa basetyhini kule ncwadi akadlalanga ndima yokulingana kwezini uphakamisa indlela ababhali abangamadoda abacinga ngayo nesimbo sezithethe namasiko. Uthi uDasgupta (2005) kuyabonakala ukuba abalinganiswa basetyhini bazotywe ngokujongwa kumbhali ubomi bakhe, ubudlelwane bakhe, amasiko nezithethe zoluntu akhulele wabonela kuzo ezithe zamkhombisa ubuchule bentetho nokuveza uluvo lwakhe.

Nangona kunjalo abafundi boncwadi babanga ukuba ababhali indlela yokuphatha nokuzoba abalinganiswa basetyhini kubhalo ncwadi kubonisa ulwazi olunzulu ngabafazi. Umsebenzi wombhali ubonisa indlela acinga ngayo ngokubhekiselele kubalinganiswa basetyhini okanye yindlela akha ngayo umboniso, umfanekiso ngqondweni ojolise kumandla okungqubana kwaneempembelelo zoluntu. Umbhali uyincutshe yokuvelisa ethe chu isiseko sesakhiwo somntu indlela ayiyo kule drama. UDasgupta (2005) uthi umbhali unobuchule obunamandla bokujongana nomfundi ncwadi kwa nendlela engaqhelekanga yesiseko sobukho obuxhonywe kubalinganiswa basetyhini kule drama.

Umbhali uveza iindlela zikaMamntakwenda, ngendlela yempembelelo ethile, ukuba ungumKristu into ayixabisileyo, kwimeko yangaphakathi nangaphandle akhethe ukuba yilento ayiyo, nokuthi akholelwa kuyo, kuba okubalulekileyo kuye, nendlela ayikhethileyo ibe nempembelelo kubom bomyeni wakhe. Umbhali ukhokela abafundi

ncwadi kwiindlela ezininzi zesini zesimo sogxeko apho uMamntakwende aphenhula ngokuziqhelisa enze uhlolo ngaphakathi lobom bakhe. Eyona nto inomtsalane kule drama sisimo, ukunxulumana, nokuvela kwemfihlo ebomini bukaMamntakwende njengomlinganiswa wasetyhini.

UZinzo ukhalimela inkosikazi yakhe, eyingxolisa, emenza mncinane, emqhubela ukuba athoboke engakhange athethe naye. Umbhali uzoba ilifa elibuhlungu kalusizi lomlinganiswa wasetyhini nentetho enentlamba ngomlomo kwaye emenza isigculelo sakhe, mve xa esithi:

Zinzo: (*Efutheka ngakumbi*) Ewe kaloku, soloko nizincumele ezi ntwana xa zigempeza kula maqonga. Ungafika nibobotheka nizibuka ningamamelisi naloo nto ziyithethayo. Ndayiphawula kudala loo nto, kunjalo nje nawe ndiyakubona ukuba sowufuna ukuphutshuluka umsila lumka. Eli gosana lenu, mandikuxelele mna, ndiyakuze, ndilithobe kweloqonga ngentong'am ndifung' amaQadi. Ukuba kuphelele kuloo nto ndakukhupha nakuloo Cawe. (Mkonto, 1993:1)

Le ntetho ingentla ibonakalisa indelelo, nokuthetha angayeki, nokunyemba abashumayeli. Aphinde abonakalise imo yezulu yohanahaniso, ukuphika, ukuzimela, enyanzelisa uhlukumezo apho bathi abasetyhini babanjwe khona bebengamaxhoba ohlukumezo ngomlomo. Esi sifundo siqwalasela kwicala elinobungozi bokuhlukumeza abalinganiswa basetyhini. UJespersen (1924) ukholelwa ukuba ukuhlaselwa ngolwimi lukhombisa emntwini ukuba amathuba amaninzi okunzakalisa isithunzi kwaye emosha elimaza ukuxabisa, ukuba abasetyhini kakade bajongelwe phantsi, bebekwa kwicala elibuthathaka ngobuni kwaye baye ngokuncipha ngokuncipha endaweni yabo.

Abalinganiswa basetyhini bazotywa njengabantu abonakeleyo emiphefumleni kwaye babhatale ixabiso alishabalalisayo kwaye eliphezulu. Ilizwi elitsho phakathi elixheleke emiphefumleni. Abalinganiswa basetyhini ayisilulo lizwi lodwa elisentlungwini, ukuhlupheka, umsindo kwakunye nelo lizwi lowasetyhini lisele lodwa. Mhlawumbi omnye uthe ngqa, kuba abalinganiswa abanjalo bangazigxeka bona bazisole ngendlela abaphetheke ngayo, ngamanye amaxesha bayakuvumela oko.

Amaxhoba kungalula ukuba akholwe kwaye ibe ngumlinganisi wotshaba olujoliswe kuye, kangangokuba umntu angazithembi kwaye azisole, azicaphukele, abe yindalo

yesibini. Le ndlela ixhaswa, inyuswe yimpembelelo yobukhomokazi elwela amalungelo abasetyhini ebambe amadoda agonyamela, elawula, efuna ukubazi ntloko zamakhaya benobutyala yobuSatana kwinkqubo yenkcubeko.

Umbhali uzobe abalinganiswa basetyhini njengabantu ababuthathaka. Abasetyhini bahluphekile ngokusesikweni kuhlukumezo ngokwentetho esuka kwabo bomeleleyo kunabo abangamadoda, bahluphekile ezandleni zabo babathandayo. Oku kuhlukunyezwa ngokwentetho ,kungashiya manxeba okanye imikrwelo ibonakalayo ingafihlakala okanye ikhanyeleke ngamandla okucinga, mve uMamntakwende xa esithi:

(Eqhwaba izandla kukukhwankqiswa)
Yeha ke Bawo! Uyawakuza kulo mzi ungenazinja.
Uthini ukundingonyamela ngomzuzwana. Sowundirhintyela
nje bendenze ntoni? Udomba nje kanti ujonge
ukundiqwenga (Mkonto, 1993:2)

UMamNtakwende ubonakala ekhwanqisiwe, kuba kaloku umyeni wakhe umbona njengomntu ongakwaziyo ukusebenzisa ingqondo yakhe. UAllport (1954:97) uthi ulwimi oluhlaselayo alufuni bukroti, okanye buqhawe bomzimba, oku kwenza ukwandisa kokoyika komfazi kwanenqanaba lesoyikiso. Oku kuhlasela ngomlomo kubhalo ncwadi kungabonakala njengophuma silwe oze, kwaye uyachitha awakhi kubalinganiswa basetyhini. Uhlaselo lwentetho lushiya abalinganiswa basetyhini besopha, kwaye bekhathazekile, echukumisekile emphefumleni.

UMkonto (1993) unika umfanekiso-ngqondweni wamandla okungena ezingqondweni zabalinganiswa kwaye uphande nzulu iingcinga zabo. Olu lwimi lohlukumezo lungena nzulu engqondweni eve ubuhlungu, ingqondo ethuthumbisekileyo kunye nezo zisecicini lokuphambana okanye ukushiya ziingqondo. Amazwi anjalo athobayo angabonwa ngokucacileyo ukuba athe gca ngokuthoba kwanokuhlasela.

Umbhali usebenzise ulwimi olunyembayo olubonisa ukuba abasetyhini bathathwa njengabantwana abancinci emizini yabo. Esi sicatshulwa silandelayo sibonisa ukuba uZinzo unjengomntu oyindoda ezibona inamandla negunya lolawulo emzini wakhe. Igunya lakhe akufuneki abasetyhini babe nombuzo ngakuye, mve xa esithi:

UZinzo: Ndaphendulana nawe ngoku sowutsazise imixhadana

imixhadana nje okwentshontsho elomiweyo ? Andithi ndikuxelele ngezi ncekwana zenu zale mitshotsho yenu nezi mbutho zenu? Ukuba usezingqondweni ke uyithatha njani into yokuba athi lo mfo (emlinganisa) Mandibimbilize nje khon'ukuba sekusithiwa ndingumqhagana ochola-chola amabibi ale lokishi. (Mkonto,1993:2)

Le ntetho ingentla ithoba isidima sikaMamNtakwende kwaye wakhelwe ukwenza abasetyhini imilo yabo iguquke babe bancinane okanye babe kwelona qondo lisezantsi lokuba ngabantu. Ubuchule bamadoda iba ngunobangela omkhulu weziphumo okanye imiphumela yokuba amandla abo bawasebenzisela ekuthobeni abalinganiswa basetyhini ukuze amandla abo bona abesezantsi. Le nto ibangela ukuthobeka kwenqanaba labasetyhini ngamadoda.

Ngokutsho kukaMay (1967:19) uthi ukusetyenziswa kolwimi ngababhali ngababhali kubalinganiswa kukuhlasela okunokulimaza umzimba, kodwa kukwabangela nokuhlupheka komphefumlo nokungxwelerheka kwengqondo. Amaxhoba amaninzi abakwazi ukoyisa ngokulula oku. Amadoda abanalusizi ngakwabasetyhini xa kukho ukrutha-kruthwano, kwanoluvo lwabo entlalweni. Abasetyhini bazifumana besankathazweni, kwaye bayazi ngembono zengqungquthela yobukhomokazi eyamnkelekileyo yamakhosikazi xa okwenzekayo kubo izinto zigabadele nabazibona ngathi zikhusela amadoda, baphakame ukuze benyuse amandla abo.

Ngokutsho kukaEagleton (1986:41) abalinganiswa basetyhini, njengokuba bezotywa kuncwadi, ibonakalisa intswelo yokuzazi imvelaphi, ukuba neempawu ezizodwa, banengqondo, bahlakaniphile, bayahlekisa kunye noluvo namandla okusebenza, bayakwazi ukuzilawula nokuzilawula kwanokuzoyisa, ulwazi lwabalingane babo abangamadoda, oku kungqinwa ngala mazwi angezantsi:

UDlangisa: Kambe ngendiphi ukuba ndandingamtshatanga?
Omnye na ebenokuyinyamezela indoda engazaliyo?
Nakanye! Akwaba ebesazi.
Ubumpumputhela bumfamekise kakuhle.

(Mkonto,1993:7)

Esi sicatshulwa singentla sibonakalisa uDlangisa ngumlinganiswa obukhali kunomfazi wakhe ungenakuqonda ukuba indoda yakhe iyaxoka ayinanyani. Oku kubonisa inkosikazi kaDlangisa usisidenge kunendoda yakhe. Akakwazi kuchola-chola izenzo

zikaDlangisa ezinxaxhileyo okanye ezi phambukileyo endleleni. Inkosikazi yakhe wakhiwe njengomlinganiswa wasetyhini ongenakwazi ukufumanisa ukuba uDlangisa unomntwana.

Ngokutsho kukaArcher noLloyd (2002) amadoda aneempawu ezingwenelekayo ezifana namandla, nomphefumlo, nobukhakhamela abahlukileyo, ingcaciso, ukufunda, ubukhali bengqondo eyakhekileyo, ubulumko, amava, uburharha, ulwazi lawo wonke umlinganiswa kwakunye nokuvuleka kwengqondo. Oku kubonakalisa ukuba abasetyhini kufuneka bazame ukuzoba amava abo neempendulo zabo ezinzulu, ingakumbi ezo zesini, kunye nendlela abeva ngayo exhalisayo ekukhupheni nasekutyhileni inyaniso ngamava abo kubudlelwane bemitshato yabo.

UKaplan noSadoek (1988:28) bathi imvakalelo ezinjalo zakhelwe phezu kokuchaseneyo nemvakalelo, kwelinye icala ibonisa indlela uncwadi lwesiXhosa olwakha ngayo ubunzulu, ixabiso, kwanobuhle, kwelinye icala kukubonisa ukuba abasetyhini abakwazi ukuthwala imfanelo zabo. Umboniso onxaxhileyo ongenguwo wabalinganiswa basetyhini ngababhali abangamadoda ngulowo woncwadi oluthi amadoda abufumane ubulungisa babo ngokunciphisa abangabasetyhini bathobeke phantsi kwabo. Umfanekiso ongenguwo olathwa kwabasetyhini kufuneka bangakuvumeli oko ukuze amadoda azokufunda uqobo olwakhelwe kwabasetyhini. Amadoda abonisa eyila izithunzi zabalinganiswa basetyhini kumaphupha abo ngenxa yoloyiko lwabo. Kuba besisini esilawulayo beziintloko zamakhaya, umboniso oqhelekileyo banikwa amagunya njengabantu abanenyani ummiselo jikelele kwingqiqo yabantu bonke.

3.8 UKUQUKUMBELA

Kwezi ncwadi zihlalutyiweyo kwesi sahluko iyabonakala ukuba ababhali bayalusebenzisa ulwimi ekucinezeleni abantu basetyhini. Iincwadi ezibhalwe ngamadoda kufuneka zihlolwe kwimiba echaphazela izithunzi zabasetyhini ezakhiwe ngababhali abangamadoda. Oku kuza kutyhila uloyiko, nenxalabo zamadoda ngaphezulu kokuba kuchongwe izinto ezisoloko zithethwa ngabantu ngezini ezahlukileyo eziboniswa ngababhali abangamadoda. Umboniso ongemhlanga wabalinganiswa basetyhini njengabantu abangabahendi ngokwezesondo, abafuna ukufundiswa okulungileyo ngokusesikweni kwaye amadoda ngokohlwaya kwabo,

ukukhalimela, okanye ukusola kubonisa uloyiko lokuphulukana namandla abo kwanokulawula okanye ukuphatha nesenzo sobuni, nakwezesondo. Kufedalele ukuthi abantu kufuneka banele ngokuzolileyo. Kufuneka bathathe inxaxheba bafumane oko kuzola kwabasetyhini abanakho ukuzola ezintliziweni zabo ngendalo. Nangona abasetyhini beva njengamadoda. Bafanele kukuba bazame ukwenza ngamandla engqondo, iziphiwo, ubuchule babo babusebenzise njengokuba amadoda esenza ngako. Bayahlupheka kakhulu kwizithintelo, ukulawulwa bade bafikelele ekumeni, ngokucacileyo igama lamadoda liyashabalala kuba akunamandla ukugweba bona, ukubahleka ukuba basafuna ukuqhubeka benze, okanye bafunde kakhulu balandele izithethe ngokusesikweni ezazisiweyo kubo kwaye ezifunekayo ukuze isini sabo sakheke ngokupheleleyo.

Xa ujonge ezincwadi zesiXhosa zikhethiweyo ezizoba abasetyhini, bengamaxhoba enkcubeko, ibonakalisa ukuba umsebenzi wobhalo ncwadi kuse kude ukunceda abasetyhini okanye ukuzama ukunceda imigangatho yabo kumakhaya abo nasezindaweni abahlala kuzo. Into ebonakalayo kukuba abasetyhini basadlala indima yokuba ngaphantsi kumakhaya abo nakwimicimbi yenkcubeko yabo.

Indlela embi ebonakalayo ukuzotywa kwabalinganiswa basetyhini kwezincwadi zibhaliweyo, zizihlubula amalungelo abasetyhini ukwenza izigqibo ezizizo okanye ezizezabo qwaba. Ubume-bengqondo nendlela abenza ngayo abasetyhini ibonakalisa ukuba kukho ilnjongo ezijongiweyo ukuphumelelisa izenzo zentlalo nabakujongileyo ingxaki kumakhaya abo nakwintlalo jikelele. Abasetyhini bathi okwexeshana elikhawulezileyo baqaqamba kuba ngenxa yokusetyenziswa kolwimi olwathi lwaginya intlalo yakwaXhosa yaseAfrika. Babonwa njengamaxhoba enkcubeko esetyenziswayo efana nemitshato.

Oku kubonisa indawo ephantsi yabasetyhini kumakhaya nasentlalweni nenkolelo yokuba indawo yowasetyhini isekitshini. Iingcinga ezingacacanga nezingalunganga njengemitshato yobonelo, ethi ubhalo ncwadi lubhekise kuyo, yindlela yokucalu-calula abasetyhini, okanye unyamezelo lokwakha amakhaya ngemitshato engachongwanga ngowasetyhini. La madoda angababhali bazisa phambili ingcinga yokuba abasetyhini akukhonto banokuyithetha emitshatweni abayifumeneyo. Kuso sonke esi sahluko abasetyhini abalinganiswa bazotywe kakubi ngenkangeleko kubalinganiswa basetyhini. Babonwa njengabantu abangabalulekanga abangenaxabiso kumakhaya

abo nasentlalweni. Lo msebenzi wobhalo ncwadi ubusoloko unikezela ngomhlaba otyebileyo owahlukileyo ngokuvuna amaxhoba angabasetyhini kwinkcubeko esoloko ikho entlalweni yakwaXhosa.

Abasetyhini bangoku aba nempembelelo zokulwela amalungelo abasetyhini, abokuqala ababhali bacinga ngokuthetha phandle bevakalisa isikhalo sabasetyhini kwaye benika uncedo amadoda ukuze aqonde intlupheko nemizamo yokuba ngowasetyhini ukuze kudaleke uchwayito kwanotshintsho bakhe indlela ezizakwakha okanye ezibonisa uncedo eluntwini. Ababhali abafana noChimamanda Ngozi Adichie, ngomnye wababhali ababalulekileyo kwiimpembelelo zokulwela amalungelo abasetyhini ekhumbuza abantu ukuba sikule nto sonke.

Ukubhala kwakhe kubhekiselele kwimpembelelo zokulwela amalungelo abasetyhini, ejolise kwinto ethi makwakhiwe iindlela ezininzi ezizakuba luncedo ezibandakanya abasetyhini ukuze kwakheke uluntu olungcono.

ISAPHLUKO 4

INDLELA ABABHALI BASETYHINI ABASEBENZISA NGAYO ULWIMI KUBA LINGANISWA ABABHINQILEYO.

4.1 INTSHAYELELO

Injongo kukuthelekisa ababhali abangamadoda nabasetyhini indlela abalusebenzisa ngayo ulwimi kwincwadi ezikhethekileyo zesiXhosa. Ababhali abamnyama basetyhini baneenkulungwane zamaphepha oncwadi kwanezincoko zabasetyhini ezineempembelelo zokulwelwa amalungelo abasetyhini ezibhalwe ngababhali. Ababobukhomokazi abangababhali bajonge izini kwanocalu-calulo lwabasetyhini, nolwabafazi abamnyama bezama ukwakha ubuni babo kwaneentshukumo zabo. Ubhalo oluninzi belusoloko lufihliwe, lunqabile, kunzima kungalulanga ukuba ufumane uncwadi olubhalwe ngabasetyhini kubhalo, amaphepha, iikopi, iijenali kunye nezinye iimbalelwano. Ukuqokelela ulwazi bekungelula, kuba aba babhali bebemele iingcinga zabasetyhini kumhlaba ophangaleleyo kwanokukhula kwabantu abamnyama, ingakumbi umsebenzi woncwadi, kwanokutshintshisa kancinane kobukhomokazi obumnyama.

Abantu abamnyama baseAmerika ubhalo lwabasetyhini baluqale kwiminyaka engaphambili kwamashumi asibhozo kwisentyhuri, kuqalwa ngamabalana abathinjwa, kudityaniswe nababhali neentshukumo zabo ngowe-1960. Ubukhomokazi obumnyama kwakunye nobhalo lwentloko, amabalana kwanezinto ababhala ngazo zizinto ezidla umzi.

Ababhali basetyhini abamnyama babhala ngezinto ezithi zibachaphazele ebomini babo ezifana, nendlela abakhubazeka ngayo kwiingcinga zabo kwizinto ezifana nembali, ezoqoqosho, nepolitiki nendlela ekwakufuneka bequbisene ngayo nokuthinjwa, nokuthatyathwa kwelizwe labo. Bakwabhala ngendlela yokucalu-calulwa ngokwebala kwakunye namanqanaba asebenza ngalo; indima abayidlalayo bengabasetyhini abafundileyo besakha isizwe, kwaye benefuthe kwintlalo iphelele.

UKramarae noTreichler (1985) becaphula uMcKinnon bathi, ungqinisisa inyaniso ngokuthi umahluko wezini zabasetyhini namadoda wenziwa ziimfuno zentlalo zazo

ngabantu abangaphezulu kwaye abasetyhini bona kufuneka bethobele, bengaphantsi kwamadoda.

URobyn (1993:15) ukholelwa ukuba ukuqwalasela kwizini nezinto ezisoloko zithethwa ngazo ngomnye umba apho abesikhomokazi neempembelelo zabo zokulwela amalungelo abasetyhini zigxeka, zingajongeka ngathi zizinto ezichongwe ngabantu zicinezela abasetyhini abalinganiswa kwintlalo ezaliswe lulakhiwo lobudoda. Ubukhomokazi bukholelwa kwizinto zokuba ababhali abangamadoda baxhomekeke koluqagambo lobudoda ibe isisitshixo sabo sokulwa okufuneka bekwenzile, okanye baqiniseke ngokwenza nabakubonayo ukuba kukwakhiwa kwento ephilayo okwenzekileyo kuphela kulapho bafuna ukufikelela khona. Abanye ababhali babona abalinganiswa basetyhini njengabantu abangagqibelelanga, abangakwazi ukwenzanto, ukuzidela xa omnye ephumelela kunomnye, kumadoda entlalweni yabo. Olu bhalo luthatha amadoda ukuba ngawo kuphela axabisekileyo naphilayo.

Kolu bhalo kuphakanyiswa imiba ebalulekileyo apha ekunokuthi kuxoxwe ngayo: Okokuqala indlela abasetyhini abazoba ngayo abalinganiswa babo xa bebhala ngezini ezahlukileyo kwiincwadi ezikhethekileyo. Okwesibini ubhalo ncwadi olukhethekileyo okunokwakheka ngokuhlala kufunwa ukungabikho kobulungisa kubabhali abangamadoda nokungaphumeleli kwamadoda ukwakha isithunzi sabasetyhini ngendlela eyiyo. UShowalter (1985:89) ukholelwa ukuba abasetyhini xa bephonononga ugxeke bajonge uhlalutyo nokumamela ukuthi cwaka, nenzolo yabasetyhini nokufunda phakathi kwemigca ngenxa yobume bengqondo okuthethwa ngako kubhalo ncwadi.

4.2 ISISHWANKATHELO SEBALI(UBUHLOBO BUKAZAZI, Z. PAKAMA

UZazi yintombazana entle enoncumo oluhle. Uhlala eThembeni kwisixeko esikhulu eKapa. Uhlala nabazali nabazali bakhe utata wakhe nguSakhile Mhlaba, umama wakhe nguPhozisa Mhlaba ophangela ekliniki yaseThembeni. UZazi uneminyaka elishumi elinesithathu, unomntakwabo ogama linguSinalo yena uneminyaka emihlanu.

UZazi yintombazana ebuthandayo ubomi. Uthanda abantu yaye uhlala onwabile ngalo lonke ixesha. Kodwa kukho into emhluphayo umzimba wakhe omkhulu. Into emvisa ubuhlungu kakhulu kukuhlala esisigculelo sentsini esikolweni. Akakho

umfundi ofuna ukuba ngumhlobo wakhe, kangangokuba ugqibela engenaye umhlobo angammema ethekweni lakhe lokuzalwa. Kodwa ayinguye yedwa osisigculelo sentsini esikolweni.

ULili yintombazana ehlukileyo kwabanye abantwana ubizwa ngokuba yiNkawu esikolweni ngenxa yolusu lwakhe olwahlukileyo. Uhlala nonina kumatyotyombe angakho mgangathweni uphezulu. Uhlala ethwele umnqwazi yaye afake indondo zamehlo. Le nto yenza ahlekwe nangakumbi esikolweni.

UZazi noLili bagqibela bengabahlobo bokwenene yaye bamnkelwa bathandwa ngabanye abantwana ngenxa yobuntu babo, waba nabo abantwana abazakuya kwitheko lakhe lokuzalwa ehotele eRiverside Lodge behamba nabazali bakaZazi kwamnandi bayonwabela loo mpelaveki yePasika.

4.2.1 UPHICOTHO LWEBALI

Ubuhlobo bukaZazi noLili kule ncwadi umbhali uqala anike, ezoba umfanekiso-ngqondweni wabalinganiswa abakhoyo. Isimo sentlalo sivela kwakuso esi sigaba kuba abalinganiswa bahlala elokishini. Nokusetyenziswa kwamagama afana neeteksi sibonisa isimo sentlalo sasedolophini nexesha langoku. Apha umlinganiswa oyintloko wenziwe ngokuthi achazwe inkangeleko yakhe ngumbhali. UZazi uncokola notate wakhe malunga nesithembiso sakhe sokubhiyozela usuku lwakhe lokuzalwa ehotele kunye neetshomi zakhe. Mve uZazi esithi:

Zazi: Andisoze ndimeme yena uSicelo noZukile, bayathanda ukundihleka esikolweni, bathi ndityebile tata. Bamana besithi mna nditya ilofu yesonka ndedwa yiyo le nto ndityebile. (Pakama, 2010:4)

Sakhile: Ungabokuzihlupha ngabo wena mntwan'am kaloku abantu Abafani kwaye bohlukeni kakhulu. Kodwa wena kufuneka uzazi, uzithembe kwaye uzingce; wazi ukuba uyathandwa Apha kokwenu. Nokuba utyebile, nokuba ubhityile thina Siyakuthanda qha. (Pakama, 2010:4)

Le ntetho ingentla ibonakalisa ukuba abazali bakaZazi bamkhulise kakuhle uZazi ukhuliswa ngothando kwanenxaso ayifumanayo ekh aya ingumangaliso. UZazi uyazi xa enengxaki esikolweni makayixele ekhaya ukuze akwazi ukusombulula ingxaki leyo ngoku fumana ingcebiso ekhaya nangokuba abazali bahlala phantsi bammamele umntwana xa enento angayithandiyo esikolweni.

Apha siqwalasela ukuba impixano iya ikhula kuba nako sibeve uZukile no Sicelo bezithethela ngemolomo yabo begezela uLili. Le nto ibonakalisa ukungamnyekeki kwabo uLili kuba besithi akafani nabo kwaye bambiza nangamagama ngamagama . Kwakhona apha sifumana ukungabi nambeko nokungathobeli umthetho kula makhwenkwe mabini. Mve uZukile xa esithi:

Ayiboni ! Ayiboni! Ntanga iza kukhubeka iwe!" Utsho egigitheka uZukile emana ukuphosa amatye amancinci apha kule ndledlana wayeza kuhamba kuyo uLili esiya egumbini lakhe lokufundela. Wayesiza ehamba kancinci oku ngathi uyoyika kwaye wayesazi ukuba la makhwenkwe agezela yena."

Heyi! Ungasondeli Kuthi ! Hamba!" kutsho uSicelo xa ebona ukuba uyasondela uLili kwaye ufuna ukudlula.

Yhuu! Inkawu ayikwazi kujonga iyaphandlwa lilanga!"

(Pakama; 2010:6)

Uthe ukuba atsho uSicelo, waqikileka yintsini uZukile. Zibonakele zisihla iinyembezi kancinci kuLili kuba ke wayexakiwe ukuba makabaphendule njani. Wothuswe lilizwi likaZazi elibukhali apha emva kwakhe. Ungabahoyi Lili! Uyayazi wena awuyiyo iNkawu, ungumntu ofanayo nathi sonke. Oku uFreire (2000:44) ukucacisa ngolu hlobo:

Dehumanization and internalized are the social consequences of the invalidation of students and their experiences in the classroom. In Pedagogy of the oppressed, Paulo Freire categorizes dehumanization as not only "whose humanity has been stolen, but also those that have stolen it. Moreover, it is the job of the oppressed to take back what was stolen from them, because they know their oppression the best. Freire states, they will not gain this liberation by chance but Through the Praxis of their quest for it, through the Recognition of them since the necessity to fight for it. The oppressed being victims of dehumanization, internalize their oppression, leading to their lack of self-worth.

(Freire, 2000:63).

Ukuthoba umntu nokugcina ngaphakathi yimiphumela yokuthanda ukuhlala kunye nabantu, nokubhangisa kwabafundi amava abo kumagumbi okufunda. Kwingcinezelo kwezemfundo, uFreire uyihlela athi 'ukuthoba ayikuko nokuba bubuntu bakabani obuthathiweyo, kodwa nabo babuthathileyo.' Ngaphezulu, ngumsebenzi womcinezela wokuthatha kube ngakuye oko kubiweyo kuye, kuba

bayayazi ingcinezelo yokwenene. UFreire uthi, abasokuze bayifumane inkululeko ngebhaqo kodwa ngenxa yemizamo yokukufuna kwabo, ngokwamnkela bona kuba kuyimfuneko ukulwela oko bakufunayo. Abacinezela ngamakhoba okuthotywa, bukufake ngaphakathi kubo oko kucinezela, kube sisikhokelo sokuzibona bengento yanto, (Freire, 2000:63).

Umbhali uzoba abalinganiswa abangabantwana abangenambeko nokungathobeli umthetho kwala makhwenkwe mabini. Abalinganiswa abangentla umbhali ubabonisa behlukumeza umntwana wasetyhini onemilo yimbi eyahlukileyo kwabanye abantwana. UHenslin (1999:76) uthi into ebalulekileyo kwinkqubo yokuthanda ukuhlala nabantu yindlela yokufunda amasiko kwakunye nendima edlalwa zizini ibhekisa kwindlela abafunda ngayo isimo, nendlela abacinga nabeva ngayo, indlela ecingeleka ukuba yeyona ilungileyo ekukhuliseni eso sini sithile. Njenge zinto ezisoloko zithethwa umzekelo, amakhwenkwe ayakuhlala ingamakhwenkwe kwaye afunda isikhwenkwe namantombazana ngokunjalo. Yiva uZazi xa athi:

Mna ndaxelelwa ekhaya ukuba akulunganga ukumhle
omnye umntu ngenxa yokuba ehlukile kuwe.

(Pakama, 2010:9)

Le ntetho ingentla ibonakalisa uvelwano kwanengqeqesho yomntu ongumama. Apha umbhali usibonisa ukuba uZazi uyabuthanda ubuhlobo babo noLili kwaye uyayazi ukuba bubalulekile kubo. Noxa uLili sele emfumene umhlobo onguZazi kodwa ufuna ukuba nesiqiniseko sokuba akasoze amlahle njengabanye. Apha umbhali usivezela icala lobuntu bukaZazi. Unobubele kwaye akacalu-caluli abanye abantwana kuba nako esenza ubuhlobo noLili. Apha kuvezwa isihloko sebali kuba kuthethwa kuqala ubuhlobo babo.

UZazi ubonakalisa ubuntu ngokuthi afune ukunceda uLili kwingxaki yokungaboni. Kusekwinqanaba lokuyondelele kwebali. UZazi uzama ukubonisana nomama wakhe ngendlela angaluncedo ngayo kumhlobo wakhe omtsha. Njengokuba uLili ephila nesifo sobunkawu, abanye abantwana abayeki ukumgezela yiva uTitshala ekhalima:

Heyi ! bantwanandini andisifuni isigezo ! Kutheni ngathi niya

qatsela nje? Akazenzanga lo mntwana ukuba makazalwe elolu hlobo. Kwaye ke naye uze kufunda apha esikolweni njengani
(Pakama, 2010:11)

Le ntetho ingentla ibonakalisa umbhali usebenzisa ulwimi lale mihla ulwimi olulula, ulwimi olunga ntsonkothanga. Apha umbhali enye into asivezela yona ukuba maxa wambi abantu ekumele babe luncedo nethemba ebantwaneni, abafana neetitshala nabo bakhe babandakanyeke ekungasombululeni iingxaki yokuhlukunyezwa kwabanye abantwana. Nanku utitshalakazi engawanqandi la makhwenkwe xa egezela uLili kwigumbi lokufundela. UZazi uphathela uLili iindondo, mve xa esithi:

Khawuzizame Lili iindondo. Andazi nokuba ziza kunceda na.

Mve uLili ephendula esithi:

Ewe Zazi ndibona ngcono ngoku” Utsho evuya engabase so aba babemjonga bakugqiba baqikileke yintsini ngenxa yokuba ubuso bakhe babubuncinci, zabe zona zinkulu.

Yiva uSicelo xa athi:

Yhu! Yhu! Ngubani okhe wayibona laa filimu yeempuku?
Ezaa mpuku kuthiwa ziiChipmunks? Alvin and the chipmunks!

Kutsho uSicelo egigitheka “Ngathi yila mpuku

Kuthiwa nguSimon ke Lili.”

Emva kokugeza uZukile nanko ezibona egaxeleka engxakini yokuhluthwa impahla futhi ashiywe ebotshelelwe ngamanye amakhwenkwe elokishini. Ubonwa nguZazi ehamba notata wakhe besiya evenkileni. UZazi ucela utata wakhe amise imoto yakhe baze bamhlangula apho. Kuyacaca ukuba unobangela wokuba uZukile ahlale egezela abantwana uyavezwa ukuba kaloku naye uqhele ukuhlukunyezwa elokishini. Apha sibona uZazi notata wakhe endaweni yokuziphindezela kuZukile basuka bamsizela ze bamgodusa.

Apha umbhali usizobela iimeko zeentsapho ezimbini ezohlukileyo kuba nanko uZukile engafuni ukuba axelwe kutata wakhe ngesigezo sakhe. Asikho isizathu esinokubangela oko ngaphandle kokuba utata wakhe wayengqwabalala kuye. Nangona ezenza umntu ongakhathaliyo esikolweni, kuyabonakala ukuba ukwalilo negwala. Emva kwesi siganekho sibona uZukile etshintshe isimilo engasafuni ukugezela uLili. Kukho utshintsho kumlinganiswa kwisimo esingalunganga aze abe ngumlinganiswa olungileyo.

Ide yafika imini ebikad'ixelwa yokuya eRiverside Lodge apho kwakuza kuvuyiswana noZazi ngemini yakhe yokuzalwa. ULili umphathele isipho esisongelwe kakuhle kunye nephetshana elibhalwe kakuhle elalinamazwi athi:

Mini emnandi mhlobo wam, ulonwabele usuku lwakho
lokuzalwa. Ndiyavuya kakhulu ukuba nomhlobo
othandekayo nonobuntu njengawe. Ivela kumhlobo wakho uLili.
(Pakama, 2010:37)

La mazwi angentla abonisa umntu onothando kwaye onobubele nombulelo yinto ayenzelwe ngomnye umntu. Apha umbhali uzama ukutyhila icala elithambileyo lomntu wasetyhini. Oku kuye kwamothusa uZazi, mve xa esithi:

Kanti ukwanguye nombhali na Lili? Khawufunde simamele.

ULili ufunda isincoko asibhalileyo:

*Kumhlobo wenene,
Ongajikiyo ongagungqiyo;
Ongahexiyo naxa sekugqutha;*
(Pakama, 2000:40)

La mazwi athethwa nguLili ambonakalisa njengomntu onoxolo ongabambi nqala nangona la makhwenkwe ebemgezela emngcungcuthekisa. Oku kuyavela kule ncwadi kuba nayo ibhalwe ngumntu obhinqileyo. Umbhali umzobe uLili wangumlinganiswa onoxolo kwaye onentliziyo elungileyo, kuba nangona aba bantu bebesoloko bemnyhukutyha bemgezela khangе ababambe ngenqala koko ubafundisa ngendlela ekulindeleke ukuba baziphathe ngayo. Zehla iinyembezi kuLili kucaca ukuba sefikelwa ziinkumbulo zemihla awayefika ngayo esikolweni, ecalulwa luninzi lwabafundi. Baphakama ngamnye ngamnye bemwola kwade

kwaphakama noSicelo ngenkqu kunye noZukile. Kukho ukuzisola kubalinganiswa abebekade betsalisa abanye nzima. Babonakala becela uxolo. Kule ndawo kufundiswa ukuba kuhle umntu athi akuziqonda ubugwenxa bakhe azithobe acele uxolo.

Emveni koko uvakele uLili esithi “Siyokuqubha ke ngoku thina”

Emva kwethuba bothuswe lilizwi likaZazi ekhwaza “Tata! Tata! Yizani uSicelo utyibilikile wawela kweliya dama linzulu!” Dyumpu! Eso sithonga sibatsho bathi xhungu bonke kuba babengambonanga uLilitha ngoku eza ebaleka eziphosa emanzini. ULili waba sele phethe intambo wamtsala ngayo baphuma kanti noPhozisa sele ebize namadoda amabini azekuncedisa bahlangule

Liyinene elithi umntu akalazi ingomso lakhe kwaye nelokuba unyawo alunampumlo. Ngubani obesazi ukuba uSicelo owayengcungcuthekisa uLili angasindiswa ekufeni kwanguloLili. Le nto ibonisa ukuba angade ube kanti awukhubazekanga kodwa ayithi loo nto ungakwazi ukuzenzela yonke into. Ungancedwa kwangumntu ombona ukuba ukhubazekile. Kwajika nokuziphatha kwabanye abalinganiswa ebebe fudula bephethe abanye kakubi. ULili uyamnkeleka kubo bonke, nokuqaqamba kwakhe ngokuba eyincutshe ekudadeni esodlula kanye abo babona kakuhle nokuba baselangeneni.

Esi senzo sikaLili sibonisa ukuba ababhali basetyhini bayakwazi ukuzoba abanye abantu basetyhini ngendlela ethi iveze eli cala lobukhomokazi, icala elihle.

4.2.2 UPHICOTHO LWENCWADI ETHI UMANDISA V.N.M

Incwadi ethi uMandisa iqala nje kuvezwa umlinganiswa wasetyhini onguMandisa kwa igama lakhe athiywe ngalo kuyacaca mhlophe ukuba uyamnandisa. Eli gamal akhe limnandi walithiywa ngumakhulu wakhe ongumamCirha ethiyela uMolokazana wakhe nonyana wakhe. Kweli bali lisaqala kuvakala ukuba umolokazana umaMnzothwa, unina kaMandisa wayemhlonele, kakhulu unina emthanda kuba kakade kwaXhosa amantombazana nabafana into yokuqala abayifundiswayo xa beqeqeshwa yintlonelo, ingakumbi ke amantombazana xa etshatile sele esemizini yawo le nto yokuhlonipha abantu bomzi ikhuthazwa kakhulu. Oku kungqinwa ngala mazwi angezantsi ka maMnzothwa:

Ndiyalithanda, mama, igama oliphe umntwana wam,
uyakuphehlelelwa ngalo. Ndiyakumxelela ke mama,
uyise kaNhose akubuya.
Eli gama ke ibisisiteketiso abebizwa ngaso uMandisa
phambi kokuba uninakhulu amthiye eli gama limnandi.

(Swartbooi, 1975:4)

Le ntetho ingentla ichaza intlonipho yakwaXhosa kuba ithi intombi yakutshata iye emzini wayo apho ifika ihloniphe oomamazala, utatazala, umyeni wakhe kunye nabantu bomzi wayo. Kuba kuyacaca mhlophe ukuba uMandisa lo waye ngumafungwashe kamaMnzothwa umolokazana kunye nonyana ogama linguNkululeko. Umamazala ugqiba kwelokuba amthiye ngokwakhe umzukulwana wakhe kuba kwaXhosa kwenjenjalo. Umolokazana kufuneka ahloniphe umzi wakhe akakwazi kuthiya igama umntwana wakhe nokuba ngowakhe, zonke izinto ezenziwayo kufuneka ziqale ebazalini. Umbhali ubonisa abalinganiswa bakhe belandela intlonipho yakwaXhosa elandela amasiko nezithethe zakwantu.

KwaXhosa intombi ithi yakungena emtshatweni iqale isihlonipho sabafazi. UFinlayson (1978:142) uthi umolokazana kufuneka ahloniphe abantu bomzi, ulwimi lwakhe, kwakunye nesinxibo sakhe. UDowling, (1988:52) wongeza athi ukuhamba nokuthetha kwakhe nayo yonke into emngqongileyo adibana nayo kufuneka ayihloniphe. Kwisizwe sakwaXhosa amaxesha amaninzi kufundiswa ukuba kufuneka abantu basetyhini bahloniphe njengokuba amantombazana efundiswa eselula befundiswa umsebenzi wendlu, intlonipho yabantu abadala ukwenzela naxa sele betshatile ingabi yinto abangayaziyo ibe yinto eqhelekileyo intlonipho.

Umbhali ubazoba ngokufanelekileyo abalinganiswa bale ncwadi kuba eqala nje kwiphepha lokuqala uveza ubuhle bokuthiywa kwegama lomntwana ngumazala kwanentlonipho yomntwana wasemzini ongumolokazana wekhaya uveza intlalo yakwaXhosa indlela ekuhlelwe ngayo ekhaya ngabo bonke ngemvisiswano kuba akakho ofuna ukuzibonakalisa ukuba yena uphethe. Kunjalo nakwisizwe samaZulu ngokunjalo banyanzelekile abasetyhini bahloniphe apho uStuart athi abafazi abatshatileyo kufuneka okanye banyanzelekile ukuba bahloniphe u" Tatazala" u" Mamazala" kwakunye no" Nyana" naye wonke umntu ingakumbi emzini. (Stuart, 1948:97)

Ngemvisiswano babuye bamthiya uMandisa elinye igama umama notata wakhe onguNkululeko bamthiya igama lesibini bathi ngu '*Blossom*' xa becacisa bathi lithetha "intyatyambo" kuba besithi kakade uMandisa yintyatyambo yasekhay'apha neyesizwe sakhe. (Swartbooi, 1975 :6). Kwakukho umahluko kulomzi kuba unina uMamcirha wayezele oonyana bodwa kuba babevuka ekuseni kuqalwe ngowasebuhlanti umsebenzi,

Kanti nowendlu babewazi okwenene, begqitha into eninzi yamantombazana . (Swartbooi, 1975:8)

Kucacile ukuba kulo mzi kwakungakhethwa misebenzi yamantombazana namakhwenkwe wonke umsebenzi bebewufundiswa kungekho owamantombazana nowamakhwenkwe, umsebenzi ibingumsebenzi qha kungekho lualu-calulo.

UMandisa kokwabo, ekhayeni lakhe njengomntwana oyintombazana ufundisiwe ngococeko ukuba umntwana uyahlamba kusasa phambi kokuba aye esikolweni, avuke ekuseni ukuya kukha amanzi emlanjeni ngelixesha umama wakhe abuya ekuthezeni. UMandisa uye esikolweni nabanye abantwana ephantsi kwengqeqesho yabazali nootitshala, kwaye ube ngumntwana othobekileyo ezithanda izifundo zakhe kwakhona aphinde athathe inxaxheba kwezomculo esithanda isikolo kwaneencwadi zakhe yiva lo mqolo uthi:

UMandisa uqhubele phambili waya esikolweni eMgwali apho adibene nabanye abalingane bakhe bafunda izifundo zesingesi nesiXhosa . Esikolweni bebefundiswa imihobe ukuze bazazi zonke ngentloko ngemini elandelayo zibhalwe ngesiNgesi, kodwa uMandisa kwakucacile wayeluthanda ulwimi lwakhe, yiva lo mqolo uthi:

Kodwa apha sozibeka ngesiXhosa hleze abanye abafundi bangasazi isiNgesi. (Swartbooi, 1975:37)

Le ntetho ingentla ibonisa esinye seziphiwo abanazo abantu ababhinqileyo kuba bona bangabantu ababacingelayo abanye abantu abacingeli bona kuphela.

UMandisa wafunda waphumelela kudidi oluphezulu kwimviwo ebezithathile phambi kokuba zivalwe izikolo. Bavuya kukhulu nabazali bakhe kuba waphumelela ibanga lobutitshala, kuba wayezakufundisa kunyaka olandelayo. UMandisa ufundise kwisikolo samabanga aphantsi kwaye abantwana abancinane bemthanda kakhulu

kuba utsho bonwabe bonke. Umbhali uphela esenza iintsomi ezimbini, kwintsomo ezininzi abanye ababalisele zona uMandisa ngemihla ebandayo, bembalwa abantwana esikolweni ebatsala ukuba basithande isikolo, eyokuqala ithi “Usikhulumakathethi” eyesibini “Intsomi yabafo ababini”.

Umbhali abalinganiswa bakhe ubabumbe ngobunono nobuchule kuba uMandisa ngumlinganiswa oyintloko. Kucacile ukuba ulilandele igama lakhe uyaMandisa kule ncwadi yonke, kuba abanye abafundi babemkhumbula xa angekhoyo esikolweni ngalo mini aphosileyo ukungezi ngayo.

Umbhali wasetyhini wakhe umlinganiswa oyintloko onguMandisa, kuba ungumlinganiswa okholelekayo, owenza izinto ezamnyekekileyo, ebonakalisa ubuntu kwaye esenza okulungileyo kodwa eyimfundiso kwabanye abantwana abafuna ukuba nekamva eliqaqambileyo. UMandisa uye wafunda waggibelela wangutitshalakazi, naye njengoko umbongo ababewufunda esikolweni ubayala ukuba mabasebenze ngexesha lokusebenza, ukuze ekugqibeleni bafumane ukonwaba. Isipho somntu anaso kufuneka asisebenzise ngomonde kwaye zenziwe ngokugqibeleleyo. Bayalelwa ukuba mabanze into ibenye ngexesha kwaye bagcine imithetho neemfundiso bazingise bangayekeleli. Babe nobulumko bangadlali ngexesha kuba kubalulekile oko, ukwenza izinto ngexesha elifanelekileyo.

Umbhali kule ncwadi yakhe unemfundiso kwaye iyakha, njengokuba kusithiwa yincwadi yokuqala kwezesiXhosa ebhalwe ngowasetyhini eyibhalela umlisela nomthinjana abayakuthi beve kamnandi ubuncwane besiXhosa, nabo balandele ekhondweni ukuze kuphakanyiswe ulwimi lwesizwe kwanendyebo yokuxhanyulwa kuncwadi lwesintu.

4.2.3 UKUSETYENZISWA KOLWIMI NGOKUTSHUTSHISWA NGOKWESINI EMSEBENZINI: AMABALI EMIGALELO (MDA LIZEKA)

Le ncwadi ibhalwe ngowasetyhini umbhali exhobisa abantu basetyhini ngokutshutshiswa ngokwesini, wazi njani xa utshutshiswa ngokwesini? Yintoni ongayenza xa ulixhoba lokutshutshiswa kusetyenziswa ulwimi? Le kwaneminye imibuzo kuxoxwa ngayo kwaye iphendulwe kwingxoxo eshushu yamalungu omgalelo obizwa ngokuba nguZiyagezana. Ekuqaleni sibona inyanga iphelile kwakhona kwaye nentlangano yenyanga yomgalelo seyifikelele esiphelweni.

Ngoku kuqala uSonto ongumabhalana emsebenzini wakhe, usebenza nomnumzana uKhumalo ongumphathi wakhe. Njengokuba sebegqibile ukuxoxa ezabo zombutho uSonto uqala incoko yokuba ufuna umsebenzi. Bayamangala bonke ukuba uwufuna njani umsebenzi enayo indawo aphantela kuyo.

USonto usuka ababalisele ukuba akakwazi kumelana nomsebenzi wakhe tu kuba umphathi wakhe umnumzana uKhumalo akamphethanga kakuhle emsebenzini wakhe. Uyabachazela ukuba ukusukela ngemini yokuqala ukumsebenzela kwinyanga ezilithoba ezadlulayo uyamkhathaza.

ULumka: Kutheni ungonwabanga nje Sonto?

USonto: Uthanda ukundiphatha-phatha ngalo lonke ixesha. Xa endijonga undijonga emabeleni. Xa khona ndinxibe ilokhwe emfutshane, akacingi ayiswele into yokuba andenze ndigobe kwikhabhinethi yokufayila. Kucacile ukuba uSonto utshutshiswa ngumphathi wakhe kwaye ucinga nokuwutshiya umsebenzi wakhe. Ngaphezulu okoko umnumzana Khumalo akafuni kumnyusela uSonto imali awayemthembise ngayo emva kokugqiba iinyanga ezintathu kwaye umnumzana uKhumalo uyamnukuneza uSonto mve xa esithi:

Lonke ixesha ndithetha ngokunyusela imali uthetha ngokuba
Kufuneka ndilale naye kuqala phambi kokuba ayenze loo nto.
(Mda,1996:4)

Kule ntetho ingentla umlinganiswa uSonto ubeka imbilini yakhe kuba hlobo bakhe ingakumbi uLumka ukuze afumane uncendo kuba iyamkhathaza le nto xa esemsebenzini akanabuchule bokuba angayiphelisa njani na.

Umnumzana uKhumalo usebenzisa ukuba yindoda kwakhona kuba engumphathi emsebenzini, loo nto ithetha ukuba utshutshisa uSonto ngokumnukuneza kwaye umbhali ubonisa ukuba amalungelo ka Sonto ayanyhashwa. Abanye xa ababaliselayo abayikholelwa le nto uSonto ugqiba kwelokuba ababalisele ngokwenzekileyo ngezolo xa ebeye kwiOfisini ka mnumzana Khumalo ezama ukuthetha naye.

USONTO : Ewe mnumzana uKhumalo.....seku zinyanga ezintathu sagqibela ukuthetha ngomvuzo wam, kwaye bendicinga.....

UKHUMALO: Yazi yintoni 's thandwa, le bulawuzi ayikufaneli. Yintoni isizathu sokuba uthi unomzimba omhle kangaka uwufihle.
(Mda, 1996:4)

Umnumzana uKhumalo unyhasha amalungelo kaSonto ngoku mqwalasela akunxibileyo kwaye afune ukuba makanxibe ngendlela yena athanda ngayo ukuze akwazi ukubona umzimba ka Sonto, amxelele ukuba ufanelekile okanye akafanelekanga.

USonto uye akahoya waqhubela phambili incoko yakhe esithi kumnumzana Khumalo ucinga ukuba ube nexesha elaneleyo lokuqwalasela umsebenzi wakhe, noko angayivuma into yokunyusa umvuzo wakhe. Suka umnumzana Khumalo waqhubeka nencoko yakhe mve xa esithi:

UKHUMALO : Uyayazi into ebendiyicinga? Noko sekulixesha lokuba Sizikhuphe sikhe siye kwimpelaveki eSun City.

USONTO : Kodwa Mnu Khumalo! Ndenze yonke into obuthe mandiyenze. Ngezinye iiveki ngela xesha ubulungisa ingxelo yakho yePyramid, bendisebenzisa kugqithe ixesha lomsebenzi ngaphandle kwentlawulo.

(Mda, 1996:5)

Umnumzana uKhumalo usuke wamxelela uSonto ukuba kuninzi ekufuneka ekufundile kwaye isandla sihlamba esinye bonwayane imiqolo lowo ngumthetho wendalo. Mve xa esithi:

UKHUMALO : Ukuba bendinguwe ngendiqalisa ngalo ngxelo ngoku. Ndiyifuna edesikeni yam ngentsimbi yesibini Ngale njikalanga. (Mda, 1996:5)

USonto waphuma e-ofisini yakhe elila iinyembezi kwaye esithi akanakho ukuyinyamezela le nto konke. Umbhali wasetyhini usizobela umlinganiswa oyindoda uMnumzana Khumalo ophume kwaphela endleleni kwaye uSonto umchaza njengomntu ongeva nakuxelelwa. USonto uphela ebuza abahlobo bakhe ukuba kufanele enze ntoni?

ULUMKA : Ukutshutshiswa ngokwesini kuza ngendlela ezininzi.....Isenokuba zizinto ezingaqhelekanga ezinxulumene nobuni bakho umntu lowo ukutshutshisayo, izinto azenzayo amaphepha, iikhathuni okanye imizobo enabantu abahamba ze. Okanye iintetha ezikwenza ungonwabi okanye uzive ungakhululekanga.

(Mda,1996: 8)

ULumka ungumluleki , unika Sonto ingcebiso yokuba umnumzana uKhumalo ayilunganga into yokuba afune ukulala naye phambi kokuba uSonto afumane ukwenyuselwa umvuzo wakhe nto leyo ililungelo lakhe. Kuphinde uPinky apho asebenza khona kumzi mveliso wempahla, kunomkhosi wabo okhokelwa nguClifford , umhloli wabasebenzi.

USYLVIA : Wasoloko esinyikila iimpundu ecofa amabele ethu.

UCLIFFORD : Heyi,Patricia ! Ubonile ukuba uTransport unantoni Edongeni lakhe kule ntsasa?

UPATRICIA : Uyandicaphukisa!

USYLVIA : Iyandicaphukisa indlela abanamanyala ngayo.

USYLVIA : Nabanye bayakhathazeka futhi ! Bathule nje kuba Bengafuni kuqhwaya udushe. Jonga into abangayenzayo kuPatricia (Mda,1996:12)

ULumka ongumluleki wabasebenzi ubanika ulwazi lokuba banawo amalungelo okuya kubaphathi babo abaphezulu emsebenzini. Ukuba ngaba futhi abanelisekanga bangaya kwinkundla yemisebenzi ebizwa ngokuba yi*Industrial Court*–Inkundla yabasebenzi kwezamashishini, apho kuthathwa izigqibo ngazo zonke izinto ezinxulumene nomsebenzi.

Inkundla enoxanduva lokuqinisekisa ukuba abaqeshi balandela umthetho obizwa ngokuba yi '*Labour Relations Act*' umthetho olawula ubudlelwane babasebenzi phakathi komqeshi nomqeshwa, kulo mtetho kukho into ekuthiwa yi '*unfair Labour Practice*' yona ebhekisa kuyo nayiphina into eye ichaphazele amathuba omsebenzi okanye unxibelelwano nomqeshi wakhe. ULumka uyabazisa ukuba ukutshutshiswa ngokwesini ngokuqinisekileyo kuneziphumo ezingalunganga kuba uPatricia waphela eyeka emsebenzini, wayemele kukuba amangalele abaqeshi kwiiNkundla ezimele abasebenzi, xa umqeshi engenzinto ngento engalunganga, inkundla ithi nguyeyoyivumeleyo lo nto.

LUMKA: Yiyo ke le indlela abanye abantu abaphumelela ngayo. Abantu abaninzi banentloni ngokuhlukunyezwa ngobuni. Kodwa njengokuba bendisitsho kuSylvia ngekhe sibeke tyala kuwe! Sonto, ngomvulo kufuneka uye kubona umnumzana Khumalo, kodwa ngoku kufuneka utshintshe apha ebusweni.

(Mda, 1996:17)

Le ntetho ingentla umbhali usebenzisa umlinganiswa ongu Lumnka ukuze banike ulwazi olwaneleyo kwaye bayakwazi amabakwenze xa baphinde batshutshiswa, bahlukunyezwa ngokwesini kufuneka bangathuli baye kubaphathi ukuba abaphathi abenzinto ngoko, badlulele ngaphambili.

UBessie ngutitshalakazi wezibalo yena ukhalazela into yokuba umphathi wakhe ngumzekelo omhle wokwenyuselwa kuba eyindoda bekunye nenqununu yakhe benze ngathi yena akakho.

UBESSIE : Ewe, lualu-calulo. Kodwa kukunditshutshisa ngokwesini ngobuni xa besenza intlekisa ngam, besithi abantu ababhinqileyo ngekhe balunge kwizibalo balungele into enye nje kuphela uthanda ukutsho. Inqununu apho? Ife kukuhleka

(Mda, 1996:19)

Ukutshutshiswa ngokwesini ngobuni yenye indlela zocalu-calulo ngokwesini. UThandi uthengisa ngencwadi nezinto zokubhala, yena uhlukunyezwa ngonogada bakhe bammise okanye bahoye abanye abantu abe yena efike kuqala, athi xa asayina loo ncwadi abembamba isandla sakhe. UKutshutshiswa ngokwesini kuyenzeka nangamaxesha ovavanyo kodwa ukuthula okuninzi kukungazi. Oku ke kuza kutshintsha ngokuya abantu befunda ngokutshutshiswa ngokwesini. Zikhona iinkampani ezimbalwa esezikufake kwimithetho yazo ukutshutshiswa ngokwesini . umbhali uxhobisa abasetyhini ukuze bangathuli xa bedibana nohlukumezo , kwanotshutshiso ukuze bakhululeke kulembopheleleko yabahlukumezi babantu basetyhini 'Igama lamakhosikazi malibongwe.'

4.3 ISISHWANKATHELO SENOVELI (IQHINA LOMTSHATO) MAYOSI N.

Isihloko senoveli 'Iqhina Lomtshato' esi sihloko sibhekisa kuSindiswa ongomlinganiswa wasetyhini ozotywe njengomlinganiswa wasetyhini osengxingongweni yokungazazi ukuba aye kweliphi icala kuba ethembise aba babini uSikhungo owadibana naye kwakudala esikolweni besuka kwilali yaseLurholweni

apho eMzamba. Benza ibanga leshumi kwisikolo semfundo ephakamileyo iMarhelane. Ukwahlukana kwabo noSikhungo bathembisana ukuba bayathandana kwaye abasoze bohlukane. Babenayo nendawo yabo yokuphefumlelana, yokucebisana, yokukhuthazana, ikwayindawo yamaphupha abo.

4.3.1 UPHICOTHO LWENOVELI

Iqhina yinto ebotshiweyo ekunzima ukukhululeka, apha umbhali uyasikrobisa ukuba nakule Ncwadi kuza kubakho ubunzima.

USindiswa udibana noMax elipolisa kwalapha eMthatha umfunele indawo yokuhlala kwanomsebenzi *eBank of Transkei*. USindiswa waziqhuba efunda ecaleni wada waphumelela imfundo yakhe enomsila eUnitra. Ngaloo mini yothweso zidanga uMax ufika kuSindiswa esithi:

Max: Sindiswa please open your heart to me . Ndityhilele
awakho amazantsi entliziyo.
Lifikile ngoku ixesha lokuba sityhilelane imbilini yethu.
Asisakwazi kufihlelana nto ngoku. Sindi ndicela undijonge,
“*Will you marry me? Just one word from you.*”
(Mayosi, 2010:51)

Le ntetho ingentla ibonakalisa uthando kuba isithandwa sika Sindiswa esinguMax sicela umtshato kuSindiswa kwaye sibonakalisa uthando olungaphaya, olugqithisileyo kuye. Kulo meko kwakungekho mpendulo yimbi wayenokuyinika ngaphandle kuka ewe. Ngeli xesha uSkungo uyabuya, ebuyela eMthatha apho adibana kwakhona noSindiswa. Yena uSkungo sisithandwa sika Sindiswa kwase sikolweni besafunda amabanga aphantsi phambi kokuba uSindiswa aye kuphangela eMthatha.

Sindiswa : “Qhawe lam, mthandi wesizwe, nyana we Afrka,
lukho uthando olungaphezu kokunikela ngobom
bakho kwisizwe sakho?
Nguwuphi umAfrika wokwenene ongelindi
iqhawe lakhe nokuba yiminyaka emingaphi xa
esazi ukuba lilwela inkululeko yesizwe siphela?
Wena uliwele lam lomphfumlo alikho elinye”
(Mayosi, 2010:57)

Kule ntetho ingentla umbhali esebenzise amazwi acengayo kwaye ubonakalisa ubuthandazwe. Umbhali lo wasetyhini usizobela umlinganiswa osengxakini kuba

uzibona ephakathi kokukhetha phakathi kwamadoda amabini oku kungqinwa ngu-Gaidzanwa(1985;11) xa athi:

*The expectation of fidelity from sons and husbands is
Taxing on women in a way that is not for men since men
Are not penalised for adultery as strictly as women are.*

Okulindelekileyo ukunyaniseka okanye ukuthembeka koonyana nabayeni ikhathaza abasetyhini nangendlela amadoda ayiyo ngenxa yokuba amadoda abanako ukohlwayelwa ukrexezo njengokuba kungqongqo kwabasetyhini. Kwinkcubeko yesiXhosa, owasetyhini akavunyelwa okanye linyala ukuba abe namaqabane amabini, njengamadoda asoloka esenza njalo. Ithathwa njengesimo esingekho sesikweni xa sisenziwa ngumntu wasetyhini loo nto yenza owasetyhini angabinako ukonwaba kuba uSindiswa wathembisa isithandwa sakhe uSkungo ukuba uyakumlindela afune umsebenzi batshate kwakufikelela ixesha lokwenza oko kwaye wayemthanda kakhulu uSkungo. Endleleni udibana noMax owayemenzela yonke into wada wamfaka umsesane ecela umtshato wavuma uSindi.

USikhungo naye ecaleni ukubuya kwakhe mve esithi :
“Sithandwa, ndilapha nje ndize kucela ukuba ube
Yinkosikazi yakowethu. Uyavuma ukutshata nam
Sindi?”
“Sindi, asisenakuphinda sahlukane ngoku. Uyaqonda
Ukuba kufuneka nawe ulishiye eli?”

(Mayosi, N. 2010:72)

Le ntetho ingentla ibonisa uthando kwaye ibonisa ukuba ababhali basetyhini babhala ngezinto zamakhaya kwaneengxaki zabantwana njalo njalo. Ewe masizenzele kule ndawo yethu esethu isibhambathiso. Masifunge phambi komveli-ngqangi amazulu neenkwenkwezi ngamangqina ethu Skungo. Babambana ngezandla zasekhohlo, bemisa isibhozo ngesasekunene, bajongana ntshoo emehlweni umzuzu omde. Waqhuba wathi usikhungo, Sindiswa ndiyafunga ngenene nangenyaniso phambi koThixo ukususela ngoku ndiyakuthatha ube ngumfazi wam. Ndakuhlala ndithembekile kuwe. Ebumnandini nasebubini ndiya kuthwalisana nawe kwaye ndabelane nawe ngayo yonke into, de sahlulwe kukufa”Amen. Bawolana.

Elabo iqhina lomtshato balibopha phantsi komthi womthombe. Ngemini yomtshato ka Sindi no Max kwasa lizole nasebukhweni bezinja, umtshato wawuzakubanjelwa

eKhasino, yabetha intsimbi yokuqala inkonzo yomtshato, nya umtshakazi. Waphakama uMax wajonga-jonga ekhangela ingelosi yakhe. Nya umtshakazi nosana negerila lakhe. USindiswa waphela ehamba noSikhungo wakhe kuba okokoko wadibana no Max ade afune ukumtshata waye soloko exhalabile emana ecinga isithembiso awasenzayo nesithandwa sakhe. Waqala wonwaba akusifizekisa eso sithembiso sakhe, inyani iyamkhulula umntu.

Le ntetho ingentla ibonakalisa ukuba owasetyhini akonwabi de asifizekise isithembiso nesigqibo awasithathayo kunye nondofa naye wakhe usikhungo kuba bade baba nomntwana, bathembisana ukuba ngenye imini bayakuze bazimanye ngeqhina lomtshato.

4.4 AMATHAF' ENTANDABUZO (MAGQASHELA)

4.4.1 UKUSETYENZISWA KOLWIMI KWABASETYHINI BENGAMAXHOBA OHLUKUMESO KUBANTU ABATHI BAYABATHANDA NABO

Kule ncwadi yedrama ebhalwe nguFikiswa Magqashela, umbhali kwakwindima yokuqala usityhilela esibonisa ukuthandana kuka Mthuthuzeli ofundela ubugqirha yena uSomikazi ungumongikazi. Kwakwindima yokuqala uSomikazi ubonakala exakanisekile engaluthembanga oluthando lwabo enexhala ngeli xesha uMthuthuzeli yena eqinisekile ukuba uyamthanda kwaye ufuna ukumtshata, kodwa naye uthi xa emsondeza kuye usuka abenovalo mve uMthuthuzeli xa esithi:-

Mthuthuzeli : Kutheni *baby*? Uyazi ndinengxaki kutshanje.
Ngalo lonke ixesha ndikusondeza kum ndisuka
ndibe novalo, into entsha ke leyo indivelelayo.
Andazi, mhlawumbi uMthuthuzeli ukuthanda
nangakumbi. Ndinga ukuba kufike ixesha
lokuba ufumane umsesane wam kulo mwa.

Somikazi : (Emva kwexeshana uthe matsha)
Inokuba uyaqhula okanye
Ndiyaphupha kusini
Sithandwa unyanisile ngenene?

Mthuthuzeli : Owu! Baby awuzange uyiphuphe na wena into
Yokuba yinkosikazi yam, Mna Mthuthuzeli
Uhleli nje, luthando lwam(ebusebeza)
Uyazi ukuba mna, ngalo lonke ixesha
Ndinga ngawe ndiye ndibuve ubukho

Bakho nokuba sezihlule iintaba.

(Magqashela, 2010:8)

Le ntetho ingentla umlinganiswa oyindoda ubonisa uthando lwakhe olusuka entliziyweni yakhe kwaye ufuna ukubonisa lo wasetyhini ukuba neentaba azisayi kubohlula. Usebenzisa igama *ubaby* kuyacaca ukuba ngumbhali wala maxesha kwaye ababhali basetyhini basoloko bethanda ukuthetha ngezothando. Umboniso wesibini uSomikazi udibana noZakhele ehleli yedwa amcenge ukuba bahambe baye kuthenga isiselo evenkileni bayahamba bobabini. UZakhele unesithandwa sakhe uThembisa sibabona bengqengqile. UThembisa ubuza uZakhele ngoSomikazi ekucacileyo ukuba kukho into ayaziyo kodwa uZakhele uba nomsindo mve xa esithi kuye:

UZakhele : Jong'apha Thembisa, nceda sukundiphambanela
akukho apho uyakhona ke.(atshixe) Tyhini bafondini
Nank'umntu ezenz'igeza.
Ndikunyathele xa kunje ke.

(Magqashela, 2010:22)

Le ntetho ingentla ibonisa ugonyamelo amadada analo kubantu basetyhin. Umntu uthi ngoku ebhaqiwe kwinto egwenxa ayenzayo kodwa aqine enyaleni. Kucacile ukuba lo mlinganiswa ungentla oyindoda wakhiwe njengo mhlukumezi wabasetyhini kuba nokuthetha kwakhe kubonakalisa ukuba obu bundlobongela abenzayo yinto ayiqhelileyo ayenza imihla nezolo.

UMthuthuzeli ufaka umsesana wokumngeja uSomikazi. Ngeloo xesha uZakhele akayekanga ukumtsalela umnxeba uSomikazi mve esithi:

Ilizwi likaZakhele : (Evakala ebuhlungu) *Congratulations!*
Nokuba ubundifihlela na, kodwa ifikile
Ezindlebeni zam.(*Emva kokuthula ixeshana*)
Somikazi ndiyakuthanda nokuba undivisa
Ubuhlungu na wena. (*Uvakala ubekwa
kwelinye icala umnxeba*)

Somikazi : (*Ebudideka ecaleni*) Iyho! Azi yiyiphi ke ngoku le,
nkosi yam?

Le ntetho ingentla ibonakalisa ifuthe laseNtshona kuba ngoku uxuba nesingesi xa atheha nesithandwa sakhe uSomikazi. USomikazi uzotywe njengomlinganiswa ofikelwe zingcinga zentandabuzo kwanezo zokungazinzi, azithembe ukuba ufuna

ntoni ebomini bakhe. Kanti kuloko umnxeba uvela kuZakhele esinye isithandwa sakhe baphela betshata. USomikazi noZakes batshata ngenxa yokuba ekhulelwe. UMthuthuzeli usala ekhathazekile kuba ebemthanda kakhulu uSomikazi ezimisele ukuba uyakuba ngundofa-naye ubomi bakhe bonke mve xa athi:

UMthuthuzeli : *(Emjonga ngamehlo azele usizi)* Uthando lwam lundenzakalisile, lundishiye nenxeba elinobuzaza elingasokuze liphole. Iintlungu ezisemphefumleni wam. Zindenza ndiluzonde usuku endazalwa ngalo. Jabulani *(uyathula umzuzwana)* Jabu, bekufuneka Ndenzeni? *(athule ajonge kude)* Andinakuze ndimxolele JB uSomikazi. Uxolo lwam naye luya kubakho mhla Ndaphinda ndamfaka kwezi ngalo zam. JB, andazi ukuba *I mean....* yintoni Ungamenzela ntoni umntu Obhinqileyo ukuze aqonde ixabiso lakhe kumntu Jabu ndixelele ngendimenzele ntoni?

Le ntetho ingentla owasetyhini uzotywe njengomntu ongena ngqiqo, ongazaziyo into ayifunayo kwaye unexabiso kumntu omthandayo onganyanisekanga ngenxa yokuba enenye indoda, ibonisa izinto ezisoloko zithethwa. Umthuthuzeli ngoku ulusizana kuba ephoxiwe nguSomikazi watshata noZakes ngenxa yokuba ekhulelwa. UJabu uthuthuzela utshomi wakhe uthi makaxole kuba uSomikazi wakhe uzakubuya. Uthe esaxolisa njalo kungena umnxeba aze aphenyule kanti nguDolly ongumkhaya kaMthuthuzeli mve xa esithi:

Jabu : Kanti yin'enikufunayo nina besifazane?
Ngumbedo wani lo awenzayo umngani wakho?
Khuluma ngikuzwe, ubukhala ngani?

Dolly : Kutheni ngathi ulwa nam nje ngoku JB?

Jabu : Ndifanele kuyanginyanyisa lokh'enikwenzayo kithina nina bantu besifazane. Anicabangel' omuny'umuntu nicabangela nina kuphela. Manje nith'asithini? Ngoba nina ninamalungelo amaningi, hi! Nesiko livumela nina, lith'anikhiphe ikhazi ngelinye, kodwa umntu wesifazane.....

Abantu abangamadoda babalusizi xa bephoxakele bona ingathi ilizwe liphelile kubo abanawo amandla okunyamezela ubuhlungu bentliziyo yokumoshwa liqabane lakho elisenyongweni abomelelanga njengabantu basetyhini. USomikazi etshata noZakhele onenkazana ekrwada enguThembisa. USomikazi ulixhoba lokuxhatshazwa ngumyeni wakhe ugqiba kwelokuba aphume emtshatweni ayokuzihlalela. UMthuthuzeli ufumana

ixesha lokubuyelana noSomikazi kuba uthi usamthanda uthando lwakhe zanga lwaphela kuye mve uMthuthuzeli xa athi:

UMthuthuzeli: Andithi nathi sixolelene njengalo eli zulu? (Magqashela 2010:63)
UZakhele noThembisa baphela bebanjwa kuba bathi besilwa noSomikazi noMthuthuzeli uThembisa wadubula uSomikazi waphinda waxela ukuba uMthuthuzeli wahlaselwa ngabantu ababethunyelwe nguZakes baba bayabanjwa ngalo indlela bobabini. USomikazi noMthuthuzeli baphela betshata mve xa athi:

UMthuthuzeli: Honey, ingaba isekhona enye into enokubangela intandabuzo ngam? *Please* ndixelele ukuze ndizame ukulungisa ezo ziphoso, okanye ndizame ukuqaqambisa kwezo ndawo ndineziphene kuzo Mvelase.

USomikazi: Sithandwa akwaba bendinamazwi angenakwazi ukuba uyiqonde ngokumhlophe indlela endizohlwaya ngayo ngesenzo sam. Ukuba ibikho into engandihlamba ndize ndibemhle ngokweneleyo. Kwakhona ebomini bakho bendiya kuyifuna ukuze ndicoce ibali lentswela-ngqiqo. (*emva kokuthula ixeshana*) Khawume wethu khe ndiye kuzihlaziya sizokuhamba. (*engena*) Singahamba ngoku.

Xa sifunda le ntetho ingentla umbhali usityhilela ukuzisola kukaSomikazi. UMthuthuzeli noSomikazi bayatshata bahlale ngokonwaba. Inkubeko yesiXhosa abasetyhini abavumelekanga babe namadoda angaphezu kwendoda enye, ithathwa njengento echaseneyo nesiko nezithethe, okanye okungendawo, kwakhona kubhalo ncwadi kuya xhomekeka ukuba umbhali uxhasa ntoni kubhalo ncwadi ixhomekeke ukuba yena ukhule njani nakuloo nkubeko yakhe yena ayaziyo. Umbhali uchaphazela nombandela womona phakathi kwabalinganiswa basetyhini, uThembisa ubetha uSomikazi oyinkosikazi weqabane lakhe ekugqibeleni uyamdubula kuba esithi uxolele ukufa kuba yena uyamthanda uZakhele.

Thembisa : (*uyakhala*) Ndibulale man uzokonwaba, ndibulale Zakhele!

UZakhele : (*Ethe fixi*) Umemeza bani? Ngoku ufuna ukuva bani? Kanene Uyakholwa sisimenye, Thembisa. (*Emlinganisa ngempama*)
(Magqashela, 2010:23)

Umbhali utyhila umlinganiswa wasetyhini onguThembisa kuba uthandane noZakes engekatshati. UZakes utshata uSomikazi endaweni yakhe. Umbhali usizobela indlela

yesimo sikaThembisa esothusayo ukuba ukhupha inkosikazi kaZakes emotweni ambethe kuba esithi umthathele iqabane lakhe mve xa athi:-

Thembisa : (*Uvula ucango ngokukhawuleza amtsalele ngaphandle ethukisa*)
Oo! Nguwe kanti lo undisokolisayo, sathanakazindini?
(*kuyaliwa, bathi wayi wayi abantu kukho no Maxwell*)

Umbhali umzoba lo wasetyhini njengomntu okhohlakeleyo ongakhathaliyo, ongenambeko kwiqabane lakhe nakwinkosikazi yakhe. Kwaye ubonakalisa ingathi sekuqhelile nokundlangatheliswa nguZakes sele ezincamile ngoku nokuba kunokwenzeka ntoni mve xa esithi:

Thembisa : (Ethatha iimbokotho aphahlaze ifestile yangaphangambili yento makandibulal'uZakhele, kube kanye.

Maxwell : (Emana ukumtyhiliza ethetha naye ngqwabalala)
Hayi mfondindini maan, akabethwa ngolu hlobo umntu obhinqileyo sukuzithob'isidima ndoda.(Magqashela 2010:35)

Umbhali uzama ukuveza indlela yokuba umntu wasetyhini uyakwazi ukutshintshwa isimilo yimeko. Umbhali uzama ukusizobela indlela uThembisa akwada ngayo kwaye ubonisa ukuzincama mpela ngoku. Aphinde aveze ubuthathaka bakaZakes, inkcubeko yakwaXhosa indoda yintloko yekhaya kufuneka ihlonitshwe, ngoku yena uyokuzithoba esitalatweni ngenxa yeli qabane lakhe uThembisa ngaphezulu uhamba nenkosikazi yakhe uSomikazi osathukileyo yile nto ayibonayo phambi kwakhe. Mve xa esithi:

Somikazi : (*esothukile*) Hayi ke ngoku! Inene ndoze ndiyibalise! Hayi ke ngoku! Inene ndoze ndiyibalise! Andizange ndilwe nasebuntombini ngoku sendizokulwa ebufazini. Yhu! Izinto ziyenzeka! Onje wona umjojo Nkosi yam. Ndisabuzwa nakule lokishi ngoku sendiza kwaziwa ngokulwa. Yho! Umh! Wowu! Khawuthi khe ndibe ndiyokhwel'iteksi ndigoduke ndingekafel'emanyeni.
(Magqashela 2010:36)

4.5 UKUQUKUMBELA

Kwesi sahluko umphandi uzamile ukucobungula exoxa banzi ebonisa indlela ababhali basetyhini abathi bohluke ngayo xa bebhala ngokolwimi abalusebenzisayo. Aba babhali bagxila ikakhulu kwezothando nezinto ezinxulumene noxolo. Oku kuyabonakala kwincwadi kaPhakama apho umbhali athi abonakalise indlela abantu

absetyhini abathi baxolele ngayo nangona bengamaxhoba okuhlukunyezwa. Bangabantu abangenangala kwaye bayakhawuleza ukuxola. Kwincwadi kaMayosi luyabonakala mpela olu thando xa umlinganiswa uSindiswa esengxakini yokukhetha phakathi kwabantu ababini abafuna ukumtshata. Umbhali uyayiveza into yokuba abantu basetyhini abarwetywa zizinto zeli lizwe kuba uSindiswa nangona ebenoMax omenzela yonke into yena uye wakhetha umntu amthanda ngentliziyo yakhe yonke. Ulwimi abalusebenzisayo aba babhali lulwimi olusulungekileyo kwaye ikwalulwimi lwanamhla kuba nabo babhala ngezinto zale mihla.

ISAPHLUKO 5

5.1 ISISHWANKATHELO

Olu phando luthle lwajonga uphicotho-nzulu ngokusetyenziswa kolwimi ngababhali bezini ezahlukeneyo kwiincwadi zesiXhosa ezikhethiweyo. Kwizahluko zangaphambili ukususela kwisahluko sokuqala ezichaza injongo yophando ikukuphicotha ukusetyenziswa kolwimi ngababhali. Injongo yophando ibikukuzama ukubonisa indlela ababhali bezini ezahlukeneyo abalusebenzisa ngayo ulwimi kwaye loo nto ibe namiphumela yiphi. ukusukela kumbuzo wophando ethi ingaba ukhona umahluko ekusetyenzisweni kolwimi ngababhali bezini ezahlukeneyo? Yeyiphi indima edlalwa yinkcubeko ekusetyenzisweni kolwimi ngababhali bezini ezahlukeneyo? Ingaba ixesha linefuthe ekusetyenzisweni kolwimi ngokwahlukileyo ngababhali bezini ezahlukeneyo? Indlela oluza kuqhutywa ngalo uphando iye yavezwa, umphandi ukuze aphumelele kwinjongo yakhe uhlahlelo-hlobo lolona lulungileyo oluza kuncedisa lusebenzisa isixhobo ukuphanda-nzulu nokugqonda ngalo mba kuphandwa ngawo.

Uphengululo loncwadi lolona lubalulekileyo othi ube yinxalenye yolwazi umphandi aza kulusebenzisa, uluhlu lwemithombo yolwazi kwakunye neencwadi ezikhethekileyo zesiXhosa. Indlela yokuma kwezahluko esokuqala siqulathe intshayelelo apho kuye kwavelelwa izinto ezifana nenjongo yophando, umongo, imibuzo yophando kunye nendlela oluza kuqhutywa ngayo uphando. Esesibini isahluko siqulethe iithiyori ezahlukeneyo, ezi thiyori zizo eziza kuthi zincedise kolu phando kwanesihlonipho esibalulekileyo kakhulu kwinkcubeko yakwaXhosa. Esesithathu esiqulethe ukusetyenziswa kolwimi ngababhali abangamadoda kwincwadi zesiXhosa ezikhethiweyo, kwanezenzo entlalweni, sibhekise kakhulu kubalinganiswa basetyhini abangamaxhoba kwinkcubeko. Isahluko sesine siqwalasele ukusetyenziswa kolwimi ngababhali basetyhini kwincwadi ezikhethiweyo sijonge entlalweni kwanendlela echaphazela ngayo abasetyhini engqondweni, ukuxulumanisa nokuthelekisa ababhali bezini ezahlukileyo. Isahluko sesihlanu siquka isiqukumbelo, iziphumo zophando, imbono zophando, uphando ngendima yezini, iziphumo zenjongo yophando, iziphumo kubalinganiswa bangamadoda okanye abasetyhini kwaneengcebiso.

Isahluko sesithathu nesesine siye saxoxa kwavokotheka sibhentsisa indlela ababhali bezini ezahlukeneyo abalusebenzisa ngayo ulwimi kwiincwadi zabo xa bezoba

abalinganiswa babo. Isahluko sesihlanu sona sishwankathela oko kuthe kwaxoxwa ngako sinike neengcebiso ngokunjalo.

Owona mbandela kukusebenzisa ithiyori eziyinxalenye yophando ngokusetyenziswa kolwimi ngababhali bezini ezahlukeneyo kwiincwadi zesiXhosa. Zincede umphandi ziveze ubunjani bolwimi lwencwadi ezibhaliweyo. Iinjongo zobukhomokazi zingabonwa njengemizamo yokuguqula ubom babasetyhini ngoku phakamisa izinga lokubhala uncwadi elingajonganga calanye, apho banokuthi baphile impilo entle, bomelele, balingane namadoda ngaphandle kokuzicingela ukuba abafanelekanga. Kubonakala ngathi ubukhomokazi bukhangelela ezinye iindlela nawo onke amacala alo mceli-mngeni wentlalo, kwaye kufuneka bekhangele kwiindlela ezahlukeneyo, nakwiingcamango zabo ukuba bangafikelela njani kule ndawo bafuna ukuya kuyo.

- Isiseko sobukhomokazi ngophando-nzulu lwesini kulwimi nobuni.
- Ilingwistiki nobukhomokazi.

Yimpembelelo yobukhomokazi yokulwela amalungelo abasetyhini kwingxoxo zophando ezisoloko ziqhubeka kwaye eyona nto iqaqambileyo yindlela yentetho yobukhomokazi kunye nethiyori yolwimi ezisa utshintsho.

- Umahluko kubukhomokazi.

Umahluko kubukhomokazi buquka ubukhomokazi obukhululekileyo, ubukhomokazi benkcubeko, ubukhomokazi obugqibeleleyo kwanenguquko egqibeleleyo.

- Ubukhomokazi obukhululekileyo kunye nolwimi lwabasetyhini.

Benza buthatha amanyathelo buzama ukwakha umasilingane kwanenkululeko kubo bonke abasetyhini beqwalasela imibandela ebalulekileyo ikakhulu efana nemirholo elinganayo, amalungelo okuqhomfa, kwanogonyamelo emakhaya, yabonakala incedisa nabasetyhini abakumgangatho ophakathi, bancedakala kobu bukhomokazi obukhululekileyo amandla abo ukuba bade bafikelele kumasiko nezithethe zamadoda ebebengakwazi ukufikelela kuzo umzekelo ipolitiki, ezomthetho, kwakunye nemisebenzi yabafundileyo.

- Inkcubeko kubukhomokazi nesini kwindlela zokuthetha.

Abasetyhini baba nomtsalane kulowo bathetha naye, beveza babonise imbeko, bathobeke kwaye baqhubekeke ngemibuzo ophendulwa ngombuzo, ukuphazamisa kumbalwa kwezinye izinto abazenzayo.

- Ubukhomokazi obandeleyo kunye nelingwistiki enohlukumezo nokusetyenziswa gwenxa kolwimi.

Apho kukho ubukhomokazi obandeleyo kwinkcubeko buqwalasela indlela ezikhethekileyo zabasetyhini, ngamanye amaxesha kude kufikelele ekukhutshweni kubandakanywa ootata okanye amadoda, kanti indlela yobukhomokazi obandeleyo ihlala ijonge lo mba wolwimi iqwalasela ngokulinganayo abantu basetyhini namadoda.

- Ingcaciso ngethiyori yobukhomokazi kubhalo ncwadi.

Eyona njongo yethiyori yobukhomokazi kubhalo ncwadi kukuqonda indawo yabasetyhini nempixano yesini, ngowona mbandela uqaqambileyo kubhalo ncwadi ezibhalwe zizini ezahlukileyo.

1. Ubume bengqondo
2. Isini
3. ubukhomokazi
4. EzePolitiki

- Ukusuka kwanomahluko wezini ukuya kumava ezini.

Ilingwistiki, uhlelo lwamazana-esibini kubukhomokazi obunempembelelo ezilwela amalungelo abasetyhini ehlelwa kabanzi ngendlela ezintathu:-

1. Ubukhomokazi obokhululekileyo > ukusilela
2. Ubukhomokazi benkcubeko > umahluko
3. Ubukhomokazi obandeleyo > ulawulo

Ubukhomokazi obuphathekayo nelingwistiki yobukhapitali.

Ukongeza uvavanyo nolwimi lwezini emsebenzini ukususela kumashishini abasetyhini.

- Imbali nokukhula kwethiyori yobume-bengqondo.

Ikhangela indlela yokuxazulula ubuhlobo obumbaxa phakathi komzimba nengqondo yemvakalelo ezidlala indima yazo xa ugula naxa uphilile.

- Ubume-bengqondo nogxeko lwethiyori.

Ifuthe lokuphicotha kwababhali libonakala kwizinto ezininzi abazibhalayo ezinethiyori yobume-bengqondo ukuvelisa abalinganiswa kumsebenzi wokubhala, kodwa kuya cingeleka ukuba abo balinganiswa yimifanekiso yangaphandle yombhali esuka kuye. Inceda ekuhlalutyeni izifundo zolwimi ityhila uloyiko noxinzelelo lweminqweno yokwenza into ngokungena nzulu kuphicotho. Ingundoqo olusinika ulwazi, isizathu seengcinga ezingasombululekiyo, impixano yengqondo, isazela, izimvo ezibetha-bethanayo njalo njalo.

- Ukhokelo nolawulo lwamadoda kwabasetyhini.

Libhekisa kwisakhiwo esithile entlalweni apho amadoda abangaphezulu afune ukuphatha abasetyhini.

- Inzululwazi ngoluntu nobume kwano kukhula kwalo.

Yingqiqo yokuthanda ukuhlala nabanye abantu ebhekisa kwinkqubo apho abantu ngamnye ngamnye efunda inkcubeko.

- Ubunzululwazi ngoluntu ekukhuleni komntwana.

Kwimeko entle elungileyo umntwana akhulela phantsi kwazo loo nto ingabangela ukuba umntwana akhule kakuhle ngendlela eqinisekileyo eyakhayo ezakwenza umntwana akwazi ukumelana noxinzelelo, kwanikuba neliso kumathuba namava avelayo ebomini.

- Ukukhula kobhalo ncwadi nethiyori yesini.

Ithiyori yesini ngaphambili njengethiyori yofundo kuhlolwa ulwazi kumahluko wezini kunye nokwanda kobuhlobo entlalweni. Nangona uluntu luqhubeka phaya kude ngokuya lusiba kude kulengcinezelo yamadoda, uncwadi olubhalwe ngababhali abangamadoda kufuneka baqwalasele imiphumela engemihle ekuzobeni abalinganiswa basetyhini kwincwadi abazibhalayo. Umasilingane yingcamango yabo ibalulekile kakhulu kubo bexhasa abasetyhini.

5.2 INDLELA EKUSETYENZISWE NGAYO ULWIMI NGABABHALI ABANGAMADODA KUBALINGANISWA BASETYHINI

- Indlela ekusetyenziswa ngayo ulwimi ngababhali kubalinganiswa basetyhini.
- Indlela olusetyenziswa ngayo ulwimi ukubonisa ubungangamsha bamadoda kwabasetyhini.
- Iqondo lokuphazamiseka kwengqondo.
- Ukuxhatshazwa kwabasetyhini kusetyenziswa ulwimi nesiko kwincwadi ezikhethiweyo.
- Ukusetyenziswa kolwimi kubalinganiswa basetyhini babengamaxhoba angathethiyo.
- Ukusetyenziswa kolwimi ngabalinganiswa basetyhini ukutyhila imvakalelo kwincwadi .
- Ukusetyenziswa kolwimi ekuzotyweni kwabasetyhini njengabantu babuthathaka kwimitshato yonyanzelo.
- Ukusetyenziswa kolwimi ukubonisa abasetyhini njengabantu ababuthathaka.

5.3 INDLELA ABABHALI BASETYHINI ABASEBENZISE NGAYO ULWIMI BEZOBA ABALINGANISWA BEZINI EZAHLUKILEYO.

- Indlela ababhali abasebenzisa ngayo ulwimi kubalinganiswa ababhinqileyo.
- Indlela yokusetyenziswa kolwimi ebonisa ukucalu-calulana ngokwenkangeleko yobunjani bakho phakathi kwezini ezahlukeneyo.
- Uphicotho lwencwadi ebhalwe ngowasetyhini ebonisa intlonipho kubantu abadala nakwabancinane kwanenkqubela phambili kwindima yabazali ekukhuliseni umntwana.

- Ukusetyenziswa kolwimi ngokuxhobisa ngokutshutshiswa ngokwesini emsebenzini. Amabali emgalelo.
- Indlela ekusetyenziswe ngayo ulwimi ukubonisa indlela ababhali basetyhini ababonakalisa ngayo uthando lwenyani kude kufikelele kwiqhina lomtshato.
- Ukusetyenziswa kolwimi kwabasetyhini bengamaxhoba ohlukumezo kubantu abathi bayabathanda.

5.4 IZIPHUMO ZOPHANDO INDLELA ECHAPHAZELA NGAYO ABASETYHINI KOLU BHALO LWAMADODA

1. Ulwimi abalusebenzisayo ababhali abangamadoda bezini ezahlukeyo baveza abasetyhini abangonwabanga kuba kusetyenziswa isiko lokwendisela ntombi emfaneni nokuba ayimazi.
2. Lubonisa ababhali abangamadoda banocalu-calulo ngakuba linganiswa basetyhini besebenzisa eli siko ukuqondisa iingxoxo yemitshato yentlalo yakwaXhosa .
3. Kubhalo-ncwadi umtshato uthathwa njengokuba uhleliwe kwelisiko lokwendiselana kuba olu dibano luqala kulowo walisekayo ingenguye umyeni.
4. Kubhalo-ncwadi zesiXhosa soloko abalinganiswa betshata abayeni, amadoda abonwe ngotata babo, okanye amadoda asondeleyo okanye abantu bekhaya.
5. Kwinkcubeko yakwaXhosa ngamanye amaxesha kwalomyeni ufunelwa inkosikazi yena kuqala akanakutsho nelimdaka ilizwi malunga nomfazi amkhethelwayo.
6. Abalinganiswa basetyhini abathathelwa ngqalelo ukuba bacinga beva njani na.

5.5 IZIPHUMO KWINDLELA ABASETYHINI ABABHALA NGAYO BESEBENZISA ULWIMI

1. Abasetyhini babhala ngezinto ezichaphazela abantwana, uluntu bazame ngokwenkangelelo bazame ukwakha uthando ukuze kungcibeke ukungathandani.
2. Abasetyhini soloko bebonakalisa uvelwano nembeko. Bafundisa ingqeqesho ebantwaneni ngothando olungenamkhethe.
3. Xa bebhala basebenzisa ulwimi lwalemihla olu lula, kwaye basoloko befuna ukunikezela ngoncedo kwabo baludingayo.

4. Abasetyhini bayayazi ingcinezelo, ingxaki yokuhlukunyezwa yiyo loo nto bekwazi ukubhala incwadi baxhobise abanye ngokutshutshiswa ngokwesini.
5. Babhala ngezothando kuba soloko bengamaxhoba ohlukumezo kwabo bathi bayabathanda.

5.6 INDIMA EDLALWA LIXESHA

Izifundo amaxesha amaninzi xa sijonga ngakwicala lemisebenzi kuba ngoku umgangatho wemfundo uxhomile ingakumbi ngakwicala loomama akusekho mahluko ungako xa kuthelekiswa noo tata. Umzekelo Utitshala xa kubizwa oyindoda nowasetyhini, unjingalwazi, ugqirha, unesi, umthengisi njalo-njalo. Siyawubona umahluko wolwimi phakathi kwezini ezohlukileyo kuba kakade ngokudalwa ukhona lo mahluko wenza imiphumela eyongamela izini, abasetyhini bayanyanzeleka ngenxa yendlela abakhiwe ngayo babe noxanduva lokuxhasana ukuze kungabi nalukhuphiswano phakathi kwabo Kootata kwelinye icala bafuna ukuba ngamadoda azimeleyo ngamandla ngaphezu kokwakhana okuluqilima iyileyo indoda ijonge ukuzakha okanye usapho lwayo.

5.7 UPHANDO NGENDIMA YEZINI

Njengokuba besesitshilo ngentla ukuba ngenxa yomahluko okhoyo phakathi kwezini, lo mahluko udlala indima enkulu entlalweni. Esi siqu sika 'mama' uOgundiphe-Leslie(1987:15) esi siqu athetha ngaso usihlanganisa 'umama wase Afrika' onobuhle ngaphakathi nangaphandle nokwakhiwa kwakunye nohlaziyeko lwakhe. Isiqu sihle uyaphinda-phinda ukuthetha into, kubasetyhini benomonde kwakunye nothando olunovakalelo, indlela ebonakalisa abasetyhini abaninzi abalinganiswa zizinto ezisoloko zithethwa zezini ukwenzela imigudu okanye imizamo yabo yokwenyuka lendawo isoloko ibuzwa okanye kukho imibuzo.

UAdebayo (1996:10) uxoxa athi kubonakala ngathi imizamo yabo yokuba bajongane nale meko bazibona bekuyo ibonwa njenge'ngxaki' ngamadoda okanye ukuthengisa ngamasiko abasoloko beyidibanisa neendima ezidlalwa ngabasetyhini. Ingcamango ezinjalo eziye zabonwa nguAdebayo, zokuba ziyathintela kwabasetyhini abanokwenza kwaye isebenze njengesithulisi sabo, ibenze bangabonakali kwizangqa ezibonakala "amadoda kuphela".

UTannen (1990 /93/94:45) uthi kubakho umahluko kwingxoxo zesini kuba intetho yabafazi isoloko ingaselwaso ngamadoda beyijongela phantsi, soloko amadoda efuna ukuba ngaphezulu kunabo. UTannen wabhala incwadi eyipapasha banzi indlela isini esahluke ngayo entethweni yabo. Uphinda athi indlela abasetyhini amadoda athetha ngayo uyiyanisa kakhulu nzulu ngendlela umntu akhule ngayo edlala eselula xa kudlalwa badibana ngesini esinye. Amantombazana namakhwenkwe bakhula bonke belingana, bedlala, bezizihlobo bakhule bethetha intetho enye ngokusebenzisana befunda ukuthetha befundisana nobunye.

Ngenxa yokuba bezizihlobo ezikhula kunye besebenzisana amantombazana xa bethetha ajolise ukuba beva njani na, kwaye intetho yabo ikakhulu ibhekiselele entlalweni, imiyalezwana yabo echukumisayo. Amakhwenkwe wona ecaleni akhula nezihlobo zawo kukhuphiswano kwaye bayawathanda namanqanaba bakhule benaloo ndlela yokukhuphisana ngaphezu kwentsebenziswano egqumelela intetho ephazamisayo nesiqalo sentetho.

Umphandi-nzulu uStralton (1994:126) uxoxa kabanzi ngababhali abangamadoda uthi xa bebhala ngabalinganiswa basetyhini uthi bayathuliswa ebusweni bengcinezelo phantsi kwenkqubo yogonyamelo. Uthi abalinganiswa basetyhini abakho abazama ukulwa olu gonyamelo locinezelo lwabasethini ngendlela zonke. Ngokufanayo no-Oguyeni (1988:66) ubona ubhalo ncwadi lwaseAfrka longanyelwe ngababhali abangamadoda kwaye benenjongo benika ingqwalasela yababukeli abangamadoda. USchipper(1987:35) oku uqhubeka akubize ngokuba “lilifa lamadoda” obhalo ncwadi nogxeko eAfrka.

Kucacile ukuba ababhali abaninzi abangamadoda abazimisela ukuzoba abalinganiswa abantu basetyhini ngokupheleleyo, nobucukubhede benyaniso ethi ibe bubungqina kwabanye ababhali bagqibela besebenzisa okuthatyathwa njengokungajikiyo kunye nezinto ezisoloko zithethwa. Le ngcinga yogonyamelo lwabalinganiswa basetyhini idale yakhupha ubunzima, ingekuba yayisenzeka kwingcinga zamasiko nokuqhubekayo ebomini, kodwa ingakumbi kubabhali bona kuqala ekubhaleni kwabo. Owasetyhini akathatyathwa njengomntu onelungelo lokuzimela. Uqhubekela abange ukuba indoda yintloko, kwaye “ugqibelele” ngelixa owasetyhini “engomnye”

UCuddon (1992:54) yena uthi ubhalo ncwadi kudala lumile, lulawulwa, lugcwalise iingcinga zamandla, ukwenza kogonyamelo kwakunye nokuchaza batolike isidoda. UCoddon ugxeke amadoda ngengcamango engacacanga kubhalo ncwadi ngokukhupha ugxeke lwababhali abangamadoda nokumela abalinganiswa basetyhini kubhalo ncwadi, kwaye uyenza le nto ngokukhulula abasetyhini nokubonisa ukuba baziva njani ukwenza nokucinga, okanye kufuneka beve njani na, benze bacinge, baphendule njani kwiinkathazo zobom nasekuphileni kwabo. Kubakho imibuzo emininzi ngokungathandekiyo kwanezinto ezicingelekayo kodwa bungekho ubungqina malunga nabasetyhini ngababhali abangamadoda.

5.8 IZIPHUMO ZENJONGO YOPHANDO

Ukuphanda–nzulu ngokusetyenziswa kolwimi zizini ezahlukileyo kwiincwadi zesiXhosa ezikhethiweyo. Nangona ingengawo onke amadoda angababhali abathambekele bucala ngokuzoba abalinganiswa basetyhini kubhalo ncwadi, uJones (1989:2) ubonisa ukuba:

*It is not true to say that all male writers have been
Unsympathetic towards women, or have lacked the ability
to present truly complex women, or have merely given us
stereotypes (Jones 1989:2)*

UJones ucaphula ukuba asiyonyani ukuthi amadoda onke awanalo uvelwano kubantu basetyhini okanye babanike nje izinto ezisoloko zithethwa. UJones ucaphula ababhali abafana noWole Soyinka, uSembene Ousmane Ngugi wa Thiongo njengababhali abaphume izandla ekuzobeni abalinganiswa basetyhini abanobutyebi bendalo abanokuzimisela, abanokukwazi nangaxesha liphi ukuphumela bagqobhozele kwimiqobo emi endleleni yabo njengamasiko nezithethe kubomi babo nabathatha unyawo beme bexhasa amadoda abo kolu kuphando. Izithunzi zabasetyhini kubhalo ncwadi lwesiXhosa zibonisa amacala amabini elihle nelibi ekuzotyweni kwabalinganiswa basetyhini. Kwelinye icala indlela abanye ababhali abangamadoda abazobe abasetyhini kakuhle besodlula ababhali basetyhini ngokuzoba abalinganiswa basetyhini. Umsebenzi othi “*A feminist critique of the images in the prose works of selected Xhosa writers(1909-1980)*” uMtuzi (1990) uphonononga uzotywa kwabalinganiswa basetyhini kwiincwadi ezibhaliweyo isiXhosa ekuqaleni kumakhulu asibhozo eminyaka eyadlulayo. Kumsebenzi kaMtuzi uzityand’igila exela ihlebo

kubhalo gabalala lwababhali besiXhosa usebenzisa ugxeke lobukhomokazi ukugocagoca ubhalo ncwadi okanye imisebenzi yobhalo ncwadi neziphumo ezibonakalisa izinto ezisoloko zithethwa kwimbonakalo yokuthandwa ukuba kunye nabanye abantu nokwakha okunengcambu kumaxesha akudala phambi kokhanyiso. Ngamanye amazwi asiyonto eziswe yimfundo okanye bubomi bexesha langoku. Ngokukokwakhe , izinto ezisoloko zithethwa ikulo lonke ilizwe igqitha kucalu-calulo kwakunye neminye imiqobo echaphazela abasetyhini kumazwe ngamazwe nabantu jikelele. Umtuze (1990:141) kufundo lwakhe iingcamango ethi:

What has however , come out very clearly from the study is that the women's position has undergone for better or for worse a tremendous change over the past few decades despite the strides that women have made in various walks of life, negative stereotypes continue to thwart in their progress and to undermine their achievements in various subtle ways.

Kwiziphumo zophando zibonisa ukuba kubhalo ncwadi lwamadoda abasetyhini emphakathini basathathelwa phantsi ngenxa yogonyamelo, ukufuna ukuphatha kwamadoda amandla abo bawasebenzela ekucinezeleni abasetyhini kwiincwadi ezikhethiweyo kwiinoveli nedrama kuba zibonisa ugonyamelo lwabasetyhini ngakumbi kwinkcubeko yakwaXhosa, amasiko, ukuthanda ukuba nabantu kwakunye nendlela ekucingwa ngayo ngabantu abathile kwanezithethe ezikhokelela kwabasetyhini.

Umphandi ufumanisa ukuba ababhali abacalanye abakhuthaza ugonyamelo nokuzoba abalinganiswa basetyhini abafuna ukuncamathela kwinkcubeko namasiko akudala akhuthaza oku kucinezeleka kwabasetyhini. Kwelinye icala abalinganiswa basetyhini baluthathela phantsi olu gonyamelo lwabantu abangamadoda ngokwakha abalinganiswa abomeleleyo, abalinganiswa abangajonganga baxabise amasiko, abalinganiswa abafuna ukusebenzisa iingcamango zabo ngokuthi bakuphumeze oko bakufunayo okuza kwenza baphumelele ebomini babo bengajonganga kuxhomekeka emadodeni benze ezifunwa ngabo oomama abanje:

1. Abanemitsi emide
2. Abazibiza njengoomama
3. Abaqinisekileyo ngobumama babo
4. Abathanda iintsapho zabo
5. Abanyanisekileyo ngobumama babo

6. Abomeleleyo
7. Abakunye namadoda ngokulwela intlalo-ntle
8. Abakwazi ukudlala indima babe ziimvoco
9. Abahloniphekileyo
10. Abathobekileyo
11. Abaqonda izinto okanye banakane
12. Abakholiweyo
13. Abenza izivumelwano neminqophiso namadoda abo benyanisekile
14. Ababahloniphayo abadala kunabo
15. Ukuba nokulungisa
16. Abanebhongo neqhayiya ngeentsapho zabo
17. Oomama abakhathalayo
18. Abongi beentsapho zabo (Hudson 2001:187)

5.9 IZIPHUMO KUBALINGANISWA ABANGAMADODA

Abalinganiswa abangamadoda bazotywa ngokwahlukileyo bona koomama, njengabazinzileyo engqondweni, abaqala into bashukume kuqala, abazimeleyo abanemiqolo, abaneziphiwo zokwenza into kwaye bayaphumelela okanye banempumelelo. Amadoda azotywa njengabo banempumelelo kukhuphiswano entlalweni. Bambalwa okanye abakho abalinganiswa basetyhini abazotywe njengamakhalipha kwiincwadi ezibhalwe ngamadoda. Abalinganiswa abangamadoda bazotywa njengabanamandla ngaphezu kwabalinganiswa basetyhini kubhalo ncwadi olubhalwe ngamadoda.

Abalinganiswa abangamadoda abazotywa ngabasetyhini babona abalinganiswa amaxesha amaninzi bakhohlakele, xa be bona abalinganiswa basetyhini babona abantu abangenamandla bafune ukuba phula imiphefumlo, babahlukumeze bafune ukuba lawula ngendlela bona abafuna ngayo benze unothanda ngabo, ukudalwa kwabo bengabantu ababuthathaka kodwa ecaleni bazimvoco ezikwaziyo ukunyamezela nokuba ngaphakathi bophukile kodwa ngaphandle bomelele ibengathi konke kulungile kubo. Amadoda ahlukumeza abasetyhini kuba bebona la mandla angaphakathi kubantu basetyhini agqithileyo ibengathi kubo bazakuba namndla ngaphezu kwabo yiyo loo nto bengonwabanga besoloko befuna ukubacinezela bangabi nawo amandla okuphinda baphakame.

5.10 IZIPHUMO ZOPHANDO KUBALINGANISWA BASETYHINI

Kubhalo-ncwadi olubhalwe ngamadoda, abalinganiswa basetyhini bazotywa njengabantu abangabalulekanga. Kukho into eqhelekileyo ukuba uncwadi kufuneka lwenze ludlale indima ebalulekileyo entlalweni kuquka iintsapho nabantwana. Umzekelo umntwana oyinkwenkwe ufundiswa njengenkwenkwe. Akukho ntandabuzo ukuba uncwadi lunamandla kwaye lutsala imikhala ngokwakha izithunzi zezini.

UAgbasiere (1999:82) uthi ubhalo-ncwadi lwamadoda lugcwele ziizinto ezisoloko zithethwa ezizoba abalinganiswa basetyhini njengabantu ababuthathaka abasoloko bengakwazi ukudlula bagqithele phambili kubunzima ababufumanayo okanye abadibana nabo. Olu ncwadi kulapho ufumana abalinganiswa basetyhini abadlala indima engenantandabuzo, indima engaqinisekanga bangakwazi ukuzoba bakhuphe izinto abasetyhini abakwaziyo ukuzenza ngokugqibeleleyo ekuphileni nokukwazi ukwenza izinto ngohlobo lwabo.

Abasetyhini bona bacinezelekile kwaye oko kuyinyani, nomzila woko uyabonakala emsebenzini wokubhalwa kwencwadi. Yiyo loo nto abasetyhini kufuneka beme ngenyawo bavuthulule kuba xa behlaselwa ngamadoda basikwa imilomo, bangathethi, umzekelo kubonakala ngathi bacinezelwe kwaye babonakalisa ukunyamezela. Iintshukumo ezixhaswa bubukhomokazi obukhululekileyo obulwela amalungelo abasetyhini abangamaxhoba eenkokheli ezingenanyani (amadoda) ezifuna bona bafune ubuntu babo kwanokuba kufuneka bephile ubom babo bajonge kubayeni babo nabantwana. Inkqubo enjalo yenza abasetyhini baphulukane nobuntu babo ngokugqibeleleyo antlweni.

5.11 IINGCEBISO

Ulandiso lobukhomokazi obulwela amalungelo abasetyhini kwithiyori yobukhomokazi kunye nophando-lwazi ngobunjani nentsingiselo yobukho bezinto ejolise ekuqondeni kwindalo yokungalingani kwezini, kwaye iphonononga abasetyhini namadoda kunye namadoda ekudlaleni indima entlalweni, amava omntu, izizathu zokuzikhathalela, imisetyenzana yasekhaya, ipolitiki yobukhomokazi kwimiba eyahlukileyo kwithiyori yobukhomokazi egxininisa ukuphicotha ukungalingani kwezini nokulwela amalungelo abasetyhini.

Uthi uKathy Slattengren (2012) noTrudeau (2012) kufuneka oomama banamhlanje abazakondla imiphefumlo yefamili zabo amakhwenkwe namantombazana .Baqale bona bazamnkele ukucinga ukuziphatha nangokunjalo xa bejonge abanye abantu ingcinga zabo kwanezenzo ezahlukileyo kwezabo. Ibe ngabantu abanovelwano nababaqondayo abanye abantu kwaye bafune ukwenza okulungileyo kwabo bababona becinezelekile ukuze bakhululeke. Babe nomdla ukwakha izinto ezinzima ukuze bakwazi ukufumana izisombululo ngalo lonke ixesha. Bathande ubulungisa benze izinto ngendlela yokwabelana ngokulinganayo. Babe nesisa bakwazi ukwabelana ngobutyebi, baxhasane ngamaxesha onke. Bathembakale ibengabantu abanenyani bagcine imfundiso kwanokuziphatha kakuhle emphakathini kuba sele kunje kungenxa yobugwenxa babantu obenzeka kupolitiko, ukungabonisi ubunkokheli obunyanisekileyo kubantu abakhokele isizwe.

Oomama bafundise abantwana babo ibengabantwana abachubekileyo abenza imikhwa emihle nabalandela okuhle benze okwamnkelekileyo phakathi kwabantu. Abantu ababonisa intlonipho bacingele abanye abantu indlela abeva ngayo kwaye baxolele nabo bakwazi ukuzixolela neyonanto ibalulekileyo bahloniphe bathande abantu basetyhini bangabajongeli phantsi bazi ukuba ngabantu abaxabisekileyo, xa ufundisa umntwana oyintombazana ufundisa isizwe sonke.

Ibe ngabantwana abathatha uxanduva ngokwenza kwabo bakwazi ukuzeyisa ekwenzeni kwabo abazakwakha ubuntu obuliqilima kwakhiwe ababhali belizwe ingakumbi isizwe sakwaXhosa esinolwimi olu luqilima, ulwimi esizidla ngalo thina Sizwe sakwaXhosa ukuze kuveliswe abasetyhini abafana nooJessica Mbangeni abathanda inkcubeko yakwaXhosa bakhe imibongo ephakamisa isizwe esimnyama xa ndicaphula kulo mbongo wakhe uthi:

Afrika nozala wamaAfrika
 Afrika nozala womzontsundu
 Afrika nozala womlisela nomthinjane we Afrika.....
 Mhlabomnyama,mhlaba wookhokho
 Masim'aluhlaza, masimachumileyo achunyiswe
 Kukuzingca nebhongo lamaAfrika

Kuni ke ma Afrika ndithi huntshu
 Ngenxa yenyameko yokumel'inyaniso
 Nenzondelelo yokugcin'uzinzo lweAfrika

Kaloku lo mhlaba namaty'eGolide neSilivere
Inkazimlu yawo ibingathi hayi
Xa beliqhutyula abarhwaphilizi

Belixhaphaza amaxhalanga.....
Ngalo ke elo sithi Halala Madiba !
OoMadiba 'abadiba iindonga
Mhlazobhubha Madiba uze ubize mna lo
Ndilingwevukazi ndawufelindawo yakho!

Sizwe sabathembu siyandingqinela
Ndith'umlamb'umbashe, ingxangxasi
Zetsitsa ziyandivumela
Ndithi Ahh! Dalibhunga!

Singa sonke isizwe sibe nabantu abanengqiqo nokuthanda isizwe nolwimi lwethu
esiluthandayo isiXhosa samaXhosa sakhe ulutsha oluza kuthi lingabi namkhethe
ngokwesini babe ngababhali abaneengcinga ezizizo, iingcinga ezijonge ukwandisa
nokwakha ubhalo-ncwadi kumadoda nakwabasetyhini babakhuthaze,
babaphakamise ibe sisizwe esizidla ngaso ncincilili.....!

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