

## ISAHLUKO SOKUQALA

### 1.1 Isingeniso

Imibhalo idlala indima enkulu ekwakheni isizwe kanye nemiphakathi yabantu bonke. Imibhalo iletha imicabango emisha neshintsha indlela abantu abacabanga ngayo. Okuphawulekayo ngemibhalo ukuthi kukhona ubudlelwano obukhona phakathi kwabantu ababhalayo kanye nomphakathi. Kuvamisile ukuthi umbhali okungaba owesilisa noma owesifazane abhale ngento ayibone yenzeka lapho ehlala khona. Yingakho imibhalo idlala indima enkulu ekwakheni imiphakathi nasekuguquleni indlela abantu abacabanga ngayo. Okuphawulekayo noma okusobala ngemibhalo okungaba amanoveli, imidlalo, izindaba ezimfushane nezinkondlo wukuthi iveza imizwa kanye nemicabango yombhali osuke ebhala lowo mbhalo.

Kulolu cwaningo kubhekwa amanoveli. Amanoveli angachazwa njengemibhalo yobuciko esuselwa ekhanda lomlobi wayo. Kuyenzeka kwesinye isikhathi kube ngumbhalo omayelana nesigameko esithile esake senzeka noma kube yisigameko umbhali asisusela ekhanda. Umehluko phakathi kweminye imibhalo yobuciko ukuthi inoveli inendikimba, isizinda, isakhiwo, abalingiswa namasu athile asetshenziswa ngumbhali ngamunye. Lawo masu kungabalwa ulimi, indlela umbhali ethula ngayo abalingiswa bakhe. Umbhali ngamunye kulo mkhakha unendlela abhala ngayo ehluke kwabanye ababhali. Umehluko omkhulu phakathi kwenoveli nomdlalo ukuthi inoveli yindaba ende eyethulwa ngolimi lwephrozi. Ngokuphawula kukaGumede (2002:02) imibhalo yobuciko iyisibuko semiphakathi esiphila kuyo, futhi idlala indima yokuguqula noma ukushintsha indlela imiphakathi ebuka ngayo izinto. Le ncazelo enikwa nguGumede (2002) iveza kucace ukuthi ukubhala imibhalo yobuciko akugcini kuphela ngokuyifunda kepha lowo osuke efunda kumele kube khona lapho athinteka khona azame ukubona ukuthi umbhali uhloseni ngalo mbhalo.

UGrace (1965:05) ubeka amaphuzu amane abalulekile ngemibhalo yobuciko:

- i) *“literature expresses the truth of experience in terms of ‘beauty to be contemplated’*
- ii) *“...A means of communicating ideas of intellectual and social significance.”*
- iii) *“...One can through a study of great literature, get a line deeply and essentially human in sufficient time to apply this knowledge for the conduct and understanding of life.”*
- iv) *“Literature is our mirror because in a deep sense, we are looking in literature for ourselves”.*

(Imibhalo yobuciko yethula amaqiniso athile.

Imibhalo yobuciko yindlela lapho kwethulwa imicabango ngobuhlakani kanye nokubaluleka kwenhlalakahle.

Umuntu ngokufunda imibhalo yobuciko angathola ulwazi olunzulu nokuqonda impilo jikelele.

Imibhalo yobuciko iyisibuko sethu ngendlela ejulile, uma sibheka imibhalo yobuciko sisuke sizibheka thina ngqo.)

Kule ncazelo engenhla uGrace (1965) uyachaza ukuthi imibhalo yobuciko isitshela okuningi ngemiphakathi esiphila kuyo hleze enganakekile. Yingakho nakulolu

cwaningo kubhekwa ukuthi yikuphi okusha ababhali besifazane abasivezela khona emibhalweni yabo.

Yize imibhalo esikhathini esiningi yethula amaqiniso ngezimpilo zabantu, kukhona lapho okubonakala ukuthi kunehaba nokuchema okuthile okuvela uma sibona indlela abalingiswa besifazane noma besilisa abavezwa ngayo ngababhali abahlukene.

Indlela ababhala ngayo ababhali iyahlukana impela, umbhali wesilisa ubhala ngendlela ehlukile kunalowo wesifazane. Kwesinye isikhathi izindikimba ezithintwayo zingafana, kodwa kuzohluka indlela ababhali abaveza noma abethula ngayo abalingiswa babo. Umbhali nombhali unekhono lakhe lokunandisa indaba yakhe.

Imibhalo ebhalwe ngesiZulu inikeza ulwazi olunzulu mayelana nesiko kanye nomlando wabantu abangamaZulu. Kuyaye kuvele emibhalweni eminingi iqhaza elibanjwe ngabantu besilisa noma besifazane abadumile. Umlingiswa wesifazane uhlale evezwa njengomuntu okumele anakekele umndeni wakhe futhi ashade akhulise izingane. Nokho imibhalo yesimanje isivezela indlela entsha yokuphilisana kwabantu; kukhona imibhalo esabhalwa ngendlela yasendulo, lapho siboniswa khona iqhaza labantu besifazane kuba ukunakekela imindeni yabo; okungaba ukuhlanza indlu, ukulima noma ukukhulisa izingane.

Uma kubhekwa imibhalo eminingi ebhalwe ngabesilisa kuyavela ukuthi basuke bebhala ngezinto abazibona zenzeka emiphakathini yabo noma ezenzeka endulo. Esikhathini esiningi kuyabonakala ukuthi abalingiswa besifazane abanalo izwi labo, nemizwa yabo ibuye inganakwa. Uma kuthuke kwavele owesifazane okhulumayo nongasabi ukuveza imizwa yakhe, lowo wesifazane uvezwa njengomuntu okhuluma kakhulu futhi nongayazi indawo yakhe emphakathini.

Yize kunedlanzana lababhali besifazane besiZulu, kubalulekile ukuyihlaziya leyo mibhalo embalwa ekhona, ngoba inika ulwazi olunzulu ngendlela ababhali abaveza futhi abethula ngayo abalingiswa besifazane. Iqhaza lababhali besifazane libalulekile ngoba liyaye liveze izwi kanye nemizwa yabantu besifazane base-Afrika. Kuyabonakala lapho kubhala khona abesifazane ukuthi iningi labalingiswa besifazane kuba ngabantu abathuthukile ngokwempilo, abangathuli uma kubheda izinto empilweni yabo, abazama ngayo yonke indlela ukuphila. Kuyabonakala ukuthi kukhona ushintsho emibhalweni yabesifazane ikakhulu uma indikimba ithinta ezothando.

Ifeminizimu kanye newumenizimu akuyona imihlahlandlela emisha emibhalweni yobuciko. Ibonakala njengemihlahlandlela esathuthuka uma kuza ekucubunguleni imibhalo ebhalwe ngababhali base-Afrika. Noma kunjalo liyaye livele iqhaza lefeminizimu ekuhlaziyeni imibhalo ebhalwe ngababhali base-Afrika. UPeck noCoyle (1993:170) uma bechaza leli temu bathi:

*Feminist criticism is concerned both with the representation of women in literature and with changing women's position to society by freeing them from oppression restraints. Central to those restraints are essentialist definitions of what is it to be a woman.*

(Ukuhlaziya imibhalo ngendlela yefeminizimu iphathelene nokuvezwa kwabesifazane emibhalweni nokushintsha isimo sabesifazane emphakathini ngokubakhulula enhluphekweni. Into ebalulekile kuleyo ngcinezelo ukuchaza ukuthi kuyini ukuba owesifazane.)

Ukuhlaziya ngefeminizimu kuphathelene nokuvezwa kwabesifazane emibhalweni yobuciko nokushintsha isimo senhlalo emphakathini yabo ngokubakhulula engcindezelweni. Okusemqoka ngalo mhlahlandlela ukuchaza ukuthi kuyini ukuba ngumuntu wesifazane. Ifeminizimu yasungulwa ngabantu besifazane abamhlophe lapho babelwisana nokubukelwa phansi kwabo nokuveza imibono yabo. Into esobala ngefeminizimu wukuthi ilwela amalungelo afanayo nalawo abesilisa ndawo zonke.

UPeck noCoyle (1993:173) babuye baveze lokhu ngefeminizimu:

*Feminist criticism works with shifting agenda... it questions the patriarchal order of the society, but it is ready to accept and work with the provisionality that is the consequences of questioning or abandoning that old, containing fiction.*  
(Ukuhlaziya ngefeminizimu kusebenza ngokuguqula izinhlelo... izibuza imibuzo ephathelene nokubusa kwabesilisa emphakathini, kepha izimisele ukwamukela nokusebenza kwesikhashana ngemiphumela engahle ivele uma kubuzwa noma kulahlwa okudala, okuphathelene nemibhalo.)

UPeck noCoyle (1993) babona umsebenzi wokuhlaza ifeminizimu kuyilowo wokugudluzisa indlela yasendulo; lapho inhloko yomuzi kungumuntu wesilisa, kodwa izimisele ukwamukela imiphumela yokubuza noma yokulahla okudala okuphathelene nemibhalo yobuciko. Lokhu kuchaza ukuthi uma kuhlaziywa imibhalo ngokwefeminizimu kuningi okungahle kuvele. Yingakho kuzoba nemibuzo ezovela uma kuhlaziywa imibhalo ngokwefeminizimu. Okulindelekile ukuthi kubhekwe ukuqhoqhoqobala ezikhundleni kwabesilisa nalapho okuzobhekwa ukuthi yimiphi imiphumela evelayo futhi kubhekwana kanjani naleyo miphumela.

Lezi zincazelo ezingenhla ziyakhombisa ukuthi abantu besifazane bafuna ukuthi amazwi kanye nemibono yabo yaziswe njengeyabesilisa. Yingakho esikhathini esiningi kuyaye kusetshenziswe leli temu ekuhlaziyeni imibhalo yobuciko ebhalwe ngabantu besilisa kanye nabesifazane. Akulona lodwa leli temu elisetshenziswayo uma kuhlaziywa imibhalo yobuciko ikakhulu ephathelene nokuvezwa kwabalingiswa besifazane, kuyatholakala ukuthi newumenizimu idlala indima enkulu uma kubhekwa imibhalo yobuciko.

U-Onguyemi encwadini yakhe ethi: *“Womanism: The Dynamics of the Contemporary Black Female Novel in English”* unikeza incazelo kaWalker (1985: 72) yewumenizimu lapho ethi:

*Black womanism is a philosophy that celebrates black roots, the ideal of black life while giving a balanced presentation of black womandom. It concerns itself as much with the black sexual power tussles as with the world power structure that subjugates blacks.*

(Iwumenizimu yabamnyama injulalwazi ezithokozisa ngezimpande zabamnyama, impilo ephelele yabamnyama ngokunika isithombe esifanele ngabesifazane abamnyama. Iphathelene kakhulu namandla okungalingani kwabantu abamnyama nangamandla okubusa ezweni abandlulula abamnyama.

UWalker (1985) uyachaza ukuthi, i-wumenizimu inhloso yayo egubha imvelaphi yomuntu omnyama nokuveza ngendlela ehlelekile abantu besifazane. Iphathelene nokulwela amalungelo afanayo kuwo wonke umuntu. I-wumenizimu kumele ibhekwe njengomkhankaso wokulwela amalungelo abantu besifazane lapho okuliwa

khona nokubandlululwa kwabantu besifazane kuyo yonke imikhakha. Yize uWalker (1985) angabekanga umehluko phakathi kwewumenizmu kanye nefemenizimu yabamnyama, okuphawulekayo ngombono wakhe ukuthi isizwe esimnyama sibhekene nezinsalelo eziningi. Yingakho imibhalo yobuciko kumele idlale indima yokuveza umuntu omnyama ngendlela eyiyo ikakhulu owesifazane omnyama. Okusho ukuthi emibhalweni ebhalwe ngabamnyama ngesizwe esimnyama kumele ibhalwe ngendlela eyiyo futhi iveze izingqinamba ezibhekene nabesifazane abamnyama.

UNkumane (1999:49) uthi:

*Womanism as a literary theory is not to be used as a wrecking ball with which to demolish and do violence to African literary texts; rather it is employed as a key to unlock meaning in their multiplicity and paradoxes.*

(Iwumenizimu njengomhlahlandlela akumele isetshenziswe njengebhola lokubhidliza nokuchitha imibhalo yobuciko yaseAfrika, kepha kumele isetshenziswe njengesihluthulelo sokuvula izincazelo zalo mhlahlandela.)

Yingakho kuba umqondo ophusile ukuhlaziya imibhalo yobuciko ebhalwe ngababhali besifazane ikakhulukazi emibhalweni yesiZulu. Lokhu kwenzelwa ukubona ukuthi ngabe indlela yasendulo okubalwa amasiko nokwazisa ukuthi inhloko yomuzi isadlala indima enkulu lapho kuvezwa abalingiswa besifazane. Uma kuhluzwa imibhalo yobuciko kuyaye kubhekwe indlela ababhali ababhala ngayo uma kuvezwa abalingiswa besifazane. Okunye, kuyobhekwa ukuthi ngabe imibhalo lena yobuciko inakho ukuchema okuthile noma yikuphi okusha okulethwa ababhali besifazane besimanje. Okunye okuzovezwa lapha ukubaluleka kwewumenizimu yase-Afrika ekuhlaziyeni imibhalo ebhalwe ngababhali besifazane.

## 1.2 Intshisekelo yocwaningo

Maningi amanoveli esiZulu abhaliwe ngababhali abahlukene. Imibhalo eminingi yesiZulu yasuselwa emilandweni yakwaZulu nalapho ababhali bexoxa ngendabuko kanye nombuso wakwaZulu. Uma sibheka inoveli ethi *Buzani kuMkabayi* (1982) ebhalwe ngu-C.T Msimang, iveza ngokusobala igalelo uMkabayi analo ekwakheni isizwe sakwaZulu. Okuphawulekayo ngale noveli, uMkabayi wethulwe njengomuntu wesifazane onesibindi futhi ocabangayo uma kuza ebukhosini bakwaZulu. Amanoveli afana nalawa athula abesifazane ngendlela ehlukile futhi enobuchule. Yize amanoveli afana nalawa engemaningi, kuyavela ukuthi ingcosana yawo beyigxila kakhulu ekwethuleni abesifazane abadumile futhi abaziwayo.

Uma kubhekwa amanoveli amabili ka-J.J Gwayi lapho ethula abalingiswa abesifazane abanesibindi ekukhuliseni nasekwakheni izizwe zabo ngokwehlukana. Inoveli yokuqala yakhe ethi "*Yekanini*" (1976) lapho ekhuluma ngoNandi (unina kaShaka) eveza indlela ahlupheka ngayo ekhulisa uShaka kuze kufike lapho uShaka esethatha ubukhosi nodumo aluthola uNandi emva kwalokho. Enye inoveli yakhe ethi "*Bafa Baphela*" (1973) lapho ekhuluma ngendlovukazi uMantatise yesizwe samaTlokoa. Le noveli ikhuluma ngeqhaza indlovukazi eyalibamba ivikela ubukhosi bendodana yayo uSokonyela nokunakekela abantu bakhe ekutheni bathole ukudla kanye nokuvikeleka esifweni iDifaqane. Amanoveli kaGwayi kanye nekaMsimang abeka kucace iqhaza elabanjwa ngabesifazane ekwakheni izizwe zakubo.

Emanovelinini aphambilini njengalawa abalwe ngenhla, ababhali babegxila ekwethulweni abesifazane abadumile emlandweni, elandisa ngeqhaza labo ekwakheni izizwe zakubo. Nokho kuyavela ngokuhamba kwesikhathi ukuthi indlela yokubhala yashintsha, kuyilapho imibhalo eminingi yabe ikhuluma ngobudlelwano babesilisa nabesifazane abangadumile. Kuyavela ukuthi emibhalweni yesiZulu



ababhali besilisa okuyibo ababhala kakhulu kunabesifazane, bethula abalingiswa babo ngendlela ababona kuyiyo efanele kanjalo nababhali besifazane bethula ngendlela yabo. Lolu cwaningo luqoke ukucubungula amanoveli amathathu abhalwe ngabesifazane abahlukene.

Banengi abacwaningi abacwaninge amanoveli ahlukene ngokuqhathanisa imibhalo. Lapha kulandelwa indlela ethi ayike ifane nekaGumede (2002), lapho ebebhaka indlela ababhali besilisa abaveza ngayo abalingiswa besifazane emibhalweni yabo. Kodwa-ke kulolu cwaningo kucutshungulwa amanoveli amathathu abesifazane nokwethulwa kwabalingiswa besifazane. Okunye kulolu cwaningo kuzosetshenziswa injulalwazi yewumenizimu njengomhlahlandlela wokuhlaziya la manoveli amathathu.

### **1.3 Inhloso yalolu cwaningo**

Ucwaningo ngobulili, ukulingana nokungalingani kuseyinto eletha isasasa elikhulu ocwaningweni. Kuba kuhle ukubheka ukuthi abesifazane abasha badlale yiphi indima ekwaxhiweni noma ekwethuleni abesifazane ngendlela eyiyo. Ucwaningo ngobulili, okubalwa imibono ekhona ngobulili kuyohlala kuyinto efanele icwaningwe ikakhulu emibhalweni yobulili. Inhloso yalokhu ukubona ukuthi yiziphi izinkinga kanye nezingqinamba ezisabhekene nabesifazane abancane noma abadala. Lolu cwaningo aluhlosile kuphela ukubheka ukuthi bavezwe kanjani abesifazane kodwa nokubuka ukuthi injulalwazi yewumenizimu idlale yiphi indima ukukhuthaza ulwazi lokuvezwa kwabalingiswa besifazane emibhalweni yobuciko.

Inhloso yokuqala yalolu cwaningo ukucwaninga kabanzi ngamasu abalingiswa besifazane abawenzayo uma bebhakane nenkinga ikakhulu emisebenzini yabo nasemiphakathini abayakhele. Okusho ukuthi ukuqhoqhobala kwabesilisa ezikhundleni ezinkule kwenza abesifazane bazithole becindezelwe. Ngakho ke uma

bezithola bangaphansi kwaleso simo babhekana kanjani naso, imaphi amasu abawasebenzisayo njengendla yokubhekana naleso simo.

Inhloso yesibili ukucwaninga ngesimo senhlalo nesomnotho, lapha kuzobhekwa ukuthi lezi zimo ezibaliwe zinomthelela onjani kubalingiswa besifazane abazohlaziywa ngaphansi kwalesi sihloko. Kuyaphawuleka ukuthi isimo senhlalo sinomthelela omuhle futhi nomubi empilweni yowesifazane, okwenza ukuthi abesifazane bazithole bebhekane nenkinga yokungafezi amaphupho abo, kanti bazithola beyizisulu zokuhlukumezeka emiphakathini abayakhele. Okuchaza ukuthi kubalulekile ukubheka ukuxhumana kwalezi zimo nendima eziyidlalayo empilweni yabalingiswa besifazane. Okusemqoka ukuveza ukuthi isimo senhlalo nesomnotho siyaye sibe nomthelela kubantu besifazane.

Inhloso yokugcina yalolu cwaningo ukubheka ukuguquka kwendlela ababhali abathula ngayo abalingiswa besifazane. Lapha kuzophawulwa ngoshintsho olukhona lapho ababhali bethula abalingiswa besifazane. Lokhu sikwenza ngoba sisuke sifuna ukubona ukuthi indlela okuvezwe ngayo abalingiswa besifazane emibhalweni yobuciko ngabe iyakhombisa yini ukushintsha kwezimo zokuphila lapho sibona abantu besifazane bezibuza beziphendula ngendlela abaphila ngayo kanye nezimo abaphila ngaphansi kwazo emiphakathini yabo.

Kukhethwe lama noveli amathathu abhalwe abesifazane abasha, ngoba kuqagelwa ukuthi bayazazi izimo abesifazane ababhekana nazo. Okunye ukuthi bayayigqonda imizwa yabesifazane futhi bayazazi izimo abesifazane abaphila ngaphansi kwazo, Isahluko ngasinye ikakhulu lapho kuhlaziywa lama noveli sizothinta inhloso eyodwa ngoba lama noveli awafani yingakho kumele kucace kumfundi ukuthi inoveli ngayinye izothinta siphilisi isihloko.

## 1.4 Amagama adinga ukuchazwa

### 1.4.1 Imibhalo yobuciko

Imibhalo yobuciko ingachazwa ngokuthi imibhalo ebhalwe ngekhono elinobukhulu ubuchule futhi eyethula imilayezo ethile ngalokho okusuke kukhulunywa ngakho. Imvamisa ababhali babhala besebenzise ubucikomazwi noma ulimi olujulile. UNail (1997:109) ubeka kanje ngemibhalo yobuciko:

*...literature can be defined in terms of the specificities of forms of writing in particular, it would still have to confront the question of how it could know those specificities without having always already held a notion of 'writing' in the most general and nonspecific terms. In other words, every example of literature as a particular kind of writing is inseparable from the notion of literature as a general writing. So at both macro and micro levels, 'literature' (in general and in particular) cannot be regarded as a stable structure.*

(Imibhalo yobuciko ingachazwa kakhulu ngaphansi kwenhlobo zemibhalo, kodwa kufanele imelane nombuzo othi izazi kanjani lezo zinhlobo ngaphandle kokuba nomqondo 'wokubhala' njengokuvamile ngaphandle kwencazelo etheni. Ngamanye amagama, isibonelo ngasinye semibhalo yobuciko njengemibhalo ethize engenakuhlukaniswa kwimicabango yemibhalo yobuciko ejwayelekile yokubhala. Ngakho-ke imibhalo yobuciko (ngokujwayelekile nokuvamile) ngeke ithathwe njengesakhiwo esingaguquki.)

Uma sibheka le ncazelo ichaza kabanzi ukuthi kwesinye isikhathi imibhalo yobuciko iphathelene kakhulu ngokubhala kanti kwesinye isikhathi ijulile ukudlula lokhu. Yingakho imibhalo yobuciko ingabhekwa ngeso elilodwa kodwa kumele ibukwe njengesibuko semiphakathi esiphila kuyo.

#### **1.4.2 Abalingiswa**

Abalingiswa singabachaza njengabantu abalingisa emibhalweni yobuciko. UShaw (1972:1) ubeka kanje:

*The creation of images of imaginary persons in drama, narrative poetry, the novel and the short story is called characterization.*

(Ukudalwa kwemifanekiso yabantu abaqanjiwe emidlalweni, izinkondlo, kumanoveli nasezindabeni ezimfushane kubizwa ngokulingisa. Lolu cwaningo lugxile kubalingiswa besifazane nokwethulwa kwabo.)

#### **1.4.3 Ubulili**

NgokukaParsons (1951:82) uma ehunyushelwa esiZulwini uthi ubulili yinto eyakhiwe imiphakathi ephathelene nezindima zabelilisa noma abesifazane, isisekelo sayo asiphathelene nemvelo kodwa siphathelene nesiko. Okusho ukuthi ubulili bususelwa ezinkolelweni ezithile eziphathelene nendlela okumele abelilisa noma abesifazane baziphathe noma benze ngayo izinto.

#### 1.4.4 Uhlelo lobulili

URubin (1980:75) ubeka kanje:

*A set of arrangements by which a society transforms biological sexuality into characteristics products of human activity to restrict each group's functions and spheres of influence.*

(Ubulili yizinhlelo lapho imiphakathi ishintsha noma iguqula ubulili bemvelo ifaka isimilo noma izinhlelo ezithize ukuvimba amaqembu ukuthi enze imisebenzi noma abe nemithelela ethize emphakathi.)

Yizona lezi zimo ezenza sicwaninge kabanzi ngendima yabesifazane okungaba semibhalweni yobuciko noma emphakathi jikelele.

#### 1.4.5 Izinkolelo

Izinkolelo kulolu cwaningo zichazwa njengemibono ethile. Isisekelo sayo singagxila ocwaningweni oluphelele. Okusho ukuthi imibono yabantu ngokuthi kumele izinto zihambe kanjani. UMiller (1982:4) ubeka kanje:

*A relatively rigid and oversimplified or biased perception or conception of an aspect of reality, especially of persons or social groups, e.g. the perception of "bankers" - in general and without discrimination-as invariably in business dealings.*

(Umbono oqinile futhi olula kakhulu noma ongalungile mayelana nempilo, ikakhulu ebantwini abathile noma

amaqembu athile abantu. Isibonelo, umbono wabasenza emabhange, jikelele futhi ngaphandle kokubandlulula banjalo uma behweba kwezamabhizinisi.)

Lokho kusho ukuthi abantu banombono wokuthi abasebenzi basemabhange abanalo ubandlululo ikakhulu uma bezosebenza ngezamabhizinisi. Omunye umbono ovamile emiphakathini wukuthi owesifazane kumele apheke, awasha futhi aziphathe kahle ngaso sonke isikhathi.

#### **1.4.6 Ifeminizimu**

Ifeminizimu yasungulwa ngabesifazane baseMelika, injongo yefeminizimu kwakuwukubhekana nokungalingani kwamalungelo abesifazane nokulwela ukulingana ngobulili phakathi kwabesilisa nabesifazane. UBillington kuKramarae noTreichler (1985:158) ubeka kanje:

*A movement seeking the reorganisation of the world upon a basis of sex-equality in all human relations; a movement which would reject every differentiation between individuals upon the ground of sex, would abolish all sex privileges and burdens, and would strive to set up the recognition of the common humanity of woman and man as the foundation of law and custom.*

(Ifeminizimu inhlangotho ehlose ukuhlela umhlaba ngokubheka ukulingana ngobulili kubo bonke abantu, inhlangotho ehlele ukulahla konke ukwehlukana phakathi kwabantu ngokobulili, ehlose ukuqeda onke amalungelo nengcindezi yobulili. Ezolwela ukuvuselela ubuntu kubo bonke abantu besifazane nabesifazane kwimithetho sisekelo.)

#### 1.4.7 Iwumenizimu

Iwumenizimu ithathwa njengegatsha elingaphamsi kwefeminizimu. Yamkele umbono we-*Afrocentricism* ukubhekana nezinkinga zabantu besifazane base-Afrika, ngoba zihlukile kunabanye besifazane. U-Ongunyemi (1985:64) ubeka kanje:

*Black womanism is a philosophy that celebrates black roots, the ideal of black life, while giving a balanced presentation of womandom. It concerns itself as much with the black sexual power tussle as with the world power structure that subjugates blacks. A womanist will recognize that along with her consciousness of sexual issues, she must incorporate racial, cultural, national economic and political consideration into her philosophy.*

(Iwumenizimu yabantu abamnyama yifilosofi noma umcabango ogubha izimpamde zabamnyama, nokuhle ngempilo yabamnyama, ngokwethula ngokufanele abantu besifazane. Iphathelene namandla obulili nangamandla ezomhlaba obandlulula abantu abamnyama. Owesifazane olandela lo mbono uzobona emgqondweni wakhe ukuthi kumele afake ubuhlanga, isiko noma impucuko, ezomnotho kanye nezepolitiki angabheki kuphela izinkinga zobulili.)

Okusobala ukuthi iwumenizimu ibheke kakhulu abesifazane abamnyama, lapho okungabhekwa khona izinkinga eziningi zibesifazane abamnyama. Le njulalwazi izichaza kahle esahlukweni sesithathu.

## **1.5 Ukuvezwa kwabalingiswa besifazane emazweni omhlaba kanye nasemazweni ase-Afrika**

Ucwaningo ngokwethulwa kwabalingiswa besifazane akuyona into entsha noma evela manje. Okuphawulekayo ukuthi ukucwaninga ngendlela abesifazane abethulwa ngayo emibhalweni yobuciko kuhlale kuyinto ebuyekezwa njalo. Amazwe angaphandle anendlela ethula ngayo abalingiswa besifazane kanti nezizwe zaseAfrika azisali ngaphandle.

UMellor (1982:148) lapho ebheka khona indlela uBlake ethula ngayo abalingiswa besifazane, uthi abesifazane babonwa njengabantu abancike kwabesilisa, banobungozi futhi babi ngokwezenzo zabo. Lokhu kuyasikhanyanyisela ukuthi abantu besifazane akumele babuse noma balawule ngoba badalelwe ukuncika kwabesilisa abo. Okunye yikhona ukuthi abesifazane bavezwa njengabantu ababi okumele bahlale bebhekwe ngeso lokhozi, uma bengabhekwanga ngeso lokhozi bayingozi enkulu. Abalingiswa besifazane ngaphandle kokubheka ibala noma uhlanga, kuyavela ukuthi esikhathini esiningi, abesifazane bathathwa njengabantu abangaphansi kwabesilisa. Yilesi sizathu esenza ukuthi abesifazane bangaqhoqhoqobali ezikhundleni eziphezulu ngoba lokhu kuyobenza bangalawulekile.

Okunye okuvelayo ukuthi abesifazane bavezwa njengabantu abahlale befuna izikhundla, bafuna ukubonwa ngaso sonke isikhathi uma kungenjalo bavezwa njengabantu ababuthakathaka. Yingakho iningi labesilisa libona kufanele ukuthi umuntu wesifazane ayazi noma ayikhumbule indawo yakho. Leyo ndawo okukhulunywa ngayo lapha ukuba ngumama, ukukhulisa izingane ngendlela efanele nokuthobela imithetho. Okusho ukuthi umuntu wesifazane akumele abe namalungelo afanayo nawabesilisa ngoba akadalelwa lokho. Uma eqhubeka uMellor (1982) uthi uBlake ubona abesilisa kuyibo abahlakaniphile, yingakho kufanele



owesifazane ahlale eyikhumbula indawo yakhe ngoba ukuphila kwakhe kuncike kowesilisa.

Indlela okwethulwa ngayo abalingiswa besifazane ihlukile uma iqhathaniswa nesikhathi sakudala. Sekubonakala abesifazane abakwaziyo ukuzibuza beziphendula ngendima yabo, amasiko kanye nenhlalakahle yabo phakathi kwabesilisa. Lokhu kuvamile ukubonakala emibhalweni ebhalwe ngababhali bakwamanye amazwe. Invamisa kule mibhalo kubonakala abesifazane bephatha, belwela ukulingana kwamalungelo abo. Ekugcineni laba besifazane bayaphumelela kuyo yonke imikhakha yabo. Kule mibhalo yaseNtshonalanga kubhekwa ukubaluleka kwemfundo, lokhu kwenzelwa ukuthuthukisa ingane yentombazane.

Emazweni ase-Afrika, ukwethulwa kwabesifazane emibhalweni yobuciko kuhluka kakhulu kunalokho kwaseNtshonalanga, phela izinselelo ababhekana nazo zihlukile kwabanye besifazane. Ngakho-ke imibhalo yobuciko ibheka kakhulu izinkinga ezifana nomendo, ubuthakathi, indlala, amasiko nokunye okuningi. Izizwe zaseAfrika yizizwe ezikholelwa ekutheni umuntu wesilisa nguyena okumele abuse kanti owesifazane kumele alandele ngemuva. UGumede (2002:05) uthi abesifazane abancane, abahle, abamsulwa babhekwa njengabantu abenempatho enhle. Emphakathini yasemakhaya ukwethulwa kwabalingiswa besifazane kuhlukile kakhulu, invamisa owesifazane uthathwa njengomthakathi, kumele angasondezwa kakhulu ngoba angadala ingozi enkulu. Yingakho uma owesifazane eshada uyaye akhunjujwe njalo indima yakhe futhi akumele ayikhohlwe leyo ndawo. Emibhalweni yobuciko eminingi yase-Afrika abalingiswa besifazane bathulwa njengabantu okumele bazi ukuthi ekugcineni kumele bashade, yingakho kuba nezindima ababekelwa zona ezihlukile kulezo zabafana. Yize kukhona izingxenye ezifanayo lapho kwethulwa khona abalingiswa besifazane. Kuyaphawuleka ukuthi izizwe zaseAfrika yizona ezinezinselelo eziningi.

## 1.6 Umklamo walolu cwaningo

Lolu cwaningo lubheka noma lucwaninga amanoveli amathathu abhalwe ngabesifazane abathathu abahlukene. Yingakho inoveli ngayinye iba nesahluko sayo ukuze kuvele kahle indlela ababhali besifazane abethula ngayo abalingiswa besifazane. La manoveli akhethwe ngabomu ngoba abhalwe esikhathini lapho sibona ushintsho ngendlela abesifazane abaphila ngayo. Lolu cwaningo aluhlosile ukuqagela noma ukugeqa amagula lapho kwethulwa khona abalingiswa besifazane. Kodwa okuhlosiwe ukuveza ukuthi iwumenizimu njengomhlahlandlela iziveza kanjani izinkinga ezibhekene nabesifazane abamnyama.

Yize bekungaba umbono omuhle ukuqhathanisa abalingiswa besifazane kanye nabesifazane bangempela ukuze kubonakale ukuthi lokhu okubhaliwe kuyahambela nalona wangempela lokho bekuzokwenza ucwaningo luhlabahlose. Ukucwaninga amanoveli kusivezela kabanzi ngoshintsho olukhona lapho kwethulwa abesifazane, nezinsalelo ababhekana nazo empilweni yabo.

## 1.7 Ukubuyekezwa kwemibhalo

Kulesi sigaba kuzobhekwa imisebenzi esibhaliwe ngabahluzi abahlukene. Lapha kuthathwe amadezetheshini, amatisisi kanye nezincwadi ezithile ezicwaninga ngalokhu okuthi akufane nalokhu okuzocwaninga lapha.

UGaidzanwa, (1985) ecwadini yakhe ethi: *"Images of women in Zimbabwean literature,"* uhlaziya ukwethulwa kwabesifazane abamnyama emibhalweni ebhalwe ngesiShona, isiNdebele, nangesiNgesi ababhali abamnyama baseZimbabwe. Ubheke kakhulu ukwethulwa kwabesifazane njengomama, amakhosikazi, abafelokazi, abesemame

abangekho ebundlelwaneni bezothando, abahlukanisile nabayeni babo kanye nabesimame abahlala ezindaweni ezisemakhaya kanye nezisemadolobheni.

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

UMawela (1994) wabhala idezetheshini yeziqo ze-*Master of Arts* ethi: "*The depiction of women characters in selected Venda novels*," kulo mbhalo uhlaziye indima yabalingiswa besifazane njengokuvezwa kwabo ngababhali bamaVenda. Kulolu cwanningo uMawela uveze ukuthi ababhali baveza abalingiswa besifazane ngokuhlukile, akuvezile ukuthi ababhali besilisa baveze abalingiswa besifazane njengabantu ababuthakathaka, okumele bathobele imithetho yabalingani babo. Uma kukhona umlingiswa ophikisana nalokhu uvezwa njengomama noma owesifazane omubi, futhi ozidalela amazinyo abushellezi emndenini wakhe nalapho asuke eshadele khona.

Umbhalo othi: "*Images of women in some Zulu literary works: A feminist Critique*," kaMasuku, (1997) ucubungule ukuthi bavezwe kanjani abesifazane emibhalweni yesiZulu. Waqoka ukusebenzisa ifeminizimu njengenjulalwazi yokuhlaziya ukwethulwa kwabalingiswa besifazane emibhalweni yobuciko yesiZulu. Inhloso yocwanningo lwakhe kwaba ukuveza obala ukuchema ngobulili emibhalweni yesiZulu ethile ikakhulukazi lapho ababhali kungabesilisa.

UNkumane (1999) yena ubhale ithesisi ethi: "*Themes of forced and forbidden love: CrossCultural trends in language literature with special reference to Zulu novels*." Inhloso yocwanningo lwakhe ukuveza obala nokuhlaziya ukuthi ukucwasa ngokobulili kanye

nokungalingani kwamalungelo kwadala ukuthi imizwa yabesifazane inganakwa noma ingathathelwa phezulu. UNkumane ubonise ukuthi isiko kanye nenkambiso yasendulo yabamba noma isabamba iqhaza ekugqilazeni abesifazane ngokubaganisa kubantu abangabathandi noma bangavunyelwa ukushada nalabo ababathandayo. Uhlaziye amanoveli athile adingida izindikimba zothando, okunye wayehlaziya ukuthi ngabe leli siko lenza abesifazane bazithole becindezelekile.

UGumede (2002) wabhala idezetheshini ethi: *"The portrayal of female characters in selected Zulu texts."* Lapho inhloso ukucwaninga ukuthi ababhali besilisa babaveza kanjani abalingiswa besifazane emibhalweni ethile yesiZulu. Uhlaziye ngokusebenza kolimi kuleyo mibhalo ekhethiwe. Uqoke ukukhetha imibhalo ebhalwe ngabesilisa ngamabomu ngoba ebona sengathithi abazinakile izikhalazo kanye nezifiso zabantu besifazane. Kuhle ukusho ukuthi ucwaningo lwakhe bekuhlaziywa imibhalo ngokungasebenzisa injulalwazi yefeminizimu.

UMathye (2003) uhlose ukubheka indima kanye nokwethulwa kwabesifazane emiphakathini yamaTsonga njengoba kufanekisiwe emibhalweni ebhalwe abesilisa kanye nabesifazane. Idezetheshini yakhe ethi: *"The image of women in selected Tsonga novels,"* uhlose ukucwaninga indlela abalingiswa besifazane abavezwe ngayo kula manoveli ukuthi ngabe kuyahambelana nolokho abesifazane bamaTsonga abayikho emphakathini yabo. Okwesibili, ucubungule ukuthi ushintsho kanye nendima yabesifazane kunomthelela emibhalweni yesiTsonga lapho kuvezwa abalingiswa besifazane.

Okunye, ucubungule ukuthi ukhona yini umehluko lapho kuvezwa abalingiswa besifazane ababhali besilisa kanye nabesifazane. Kulolu cwaningo uveze ukuthi ababhali besilisa basabuswa inqubomngomo yasendulo kanye namasiko uma bezothula abalingiswa besifazane emibhalweni yabo. Ababhali besifazane bona

baveza abalingiswa besifazane njengabantu abalangazelela amathuba afanayo noma alinganayo nalawa wabesilisa.

UMasuku (2005) lapho ebhale khona ithesis yakhe ethi: "Perceived oppression of women in Zulu folklore: A feminist critique." Inhloso yocwaningo lwakhe ukubheka ukuvezwa kwabalingiswa besifazane emibhalweni yobuciko. Kulo mbhalo ubheke imibhalo yobuciko bomlomo okuyizaga, izisho, izinganekwane, izinsumansumane njalo njalo. Kulolu cwaningo uveze ukuthi kukhona labo okungaba abesilisa kanye nabesifazane ababona abalingiswa besifazane njengabantu abathembekile, abayinsika yomphakathi, abazithandayo nabangasabi ukuthatha izinqumo eziphusile futhi ezizobakha. Kwesinye isikhathi kukhona labo ababona abesifazane njengabantu abangathembekile, abanesihluku lokhu kuvezwe ababhali besilisa kanye nabesifazane.

UMdletshe (2011) udezetheshini yakhe ethi: "Ukwethulwa kwabalingiswa besifazane ngababhali besilisa nabesifazane: ukuqhathanisa." Naye uphose esivivaneni lapho ecubungula khona ukuvezwa kwabalingiswa besifazane ababhali besilisa kanye nabesifazane. Kulolu cwaningo Uqhathanise imibhalo ehlukeni ebhalwe ngesiZulu. Okunye ucubungule imibhalo ebhalwe ngabesifazane, ubheke kakhulu indlela ababhala ngayo nangendlela abadingida ngayo izinto ezibathinta ngqo. UMdletshe ukhethe indlela yesimiyothiki (*semiotics*) ukuhlaziya imibhalo lena ayikhethile, lena yindlela egcizelela ukusetshenziswa kwezimpawu. Le ndlela ihlukaniseke kabili, kunesimoyithiki yolimi (*linguistic semiotic*) nesimoyithiki yezemibhalo (*semiotic of literature*).

Ucwaningo lwakhe luveze ububi kanye nobuhle babantu besifazane lapho bethulwa khona ababhali besifazane. Kubuye kwavela ukuthi kukhona labo babhali besifazane abasuke banyonkela emibhalweni ebhalwe ngabesilisa. Okokugcina uveze ukuthi

akubona abesilisa abachemayo uma bebhala kodwa kukhona nalabo babhali besifazane abachemayo uma bebhala.

Loku kubuyekezwa kwemibhalo engenhla kuchaza kabanzi indima esihanjiwe uma kuza ekucwaningweni lokwethulwa noma lokuveza kwabalingisa besifazane ababhali abahlukene. Iyabonakala indlela esihanjiwe uma kuza ezifundweni ezithinta abesifazane kuyo yonke imikhakha ikakhulu ehambelana nemibhalo yobuciko. Le mibhalo ebuyekeziwe ngenhla iyakhomba ukuthi bakhona ababhali abaphose itshe esivivaneni uma kuza kwezilimi zaseNingizimu Afrika.

Yize lolu cwaningo luthinta osekubhaliwe abacwaningi ngenhla, umehluko okhona wukuthi lolu cwaningo luzocubungula futhi luhlaziye amanoveli amathathu abhalwe ngabesifazane kuphela. Iningi labahlaziyi bahlaziya imibhalo ngokwefeminizimu kodwa-ke lolu cwaningo luthatha indlela engekho yintsha emkhakheni wezemibhalo kodwa ehlukile iwumenizimu. Okunye, kuzobhekwa ukuthi laba babhali besifazane ngabe bethula noma baveza abalingiswa besifazane abayikho empilweni yangempela noma babhala lokho abakususela ekhanda nokungase kungabi okuhambelana nowesifazane wangempela noma ophilayo waseAfrika. Izindikimba nazo zibalulekile, lapho kuzobhekwa ukwehluka nokufana kwezindikimba ukuthi zibamba liphi iqhaza kuthulwa kwabalingiswa besifazane.

## **1.8 Isiphetho**

Isahluko sokuqala singenisa lolu cwaningo ngokuveza isingeniso, intshisekelo yocwaningo, inhloso yocwaningo, imibuzo yocwaningo kanye nokubuyekezwa kwemibhalo. Lesi sahluko sicacisa ngocwaningo lulonke nokuthi kulolu cwaningo yini ezokwenziwa ukuze kufezeke inhloso nokuphendula imibuzo ephathelene nalolu cwaningo. Isahluko sesibili kubhekwa indlela esetshenzisiwe ukuqhuba lolu cwaningo.

## ISAHLUKO SESIBILI

### IZINDLELA ZOKWENZA UCWANINGO NEPHARADAYIMU

#### 2.1 ISINGENISO

Lolu cwaningo luzobheka izindlela okuzokwenza ngalo ucwaningo mayelana nokuvezwa kwabalingiswa besifazane ngababhali abamnyama besifazane. Kubalulekile ukuqonda ukuthi ucwaningo luyini nokuthi yini ebalulekile ngocwaningo. Uma echaza uKothari (2004:1) uthi:

*Research is an academic activity and as such the term should be used in a technical sense. Research is a manipulation of things, concepts or symbols for the purpose of generalising to extend, correct or verify knowledge, whether that knowledge aids in construction of theory or in the practice of an art.*

(Ucwaningo ngumsebenzi wezemfundo, ngakho-ke kumele lusetshenziswe ngomqondo onobuchwepheshe. Ucwaningo ukuhlaziywa kwezinto, imicabango, izimpawu ngenhloso yokuthola iqiniso, ukwengeza, ukulungisa noma ukuqinisekisa ulwazi noma lolo lwazi lusiza ekwakhiweni kwenjulalwazi emsebenzini wezobuciko.)

Ucwaningo kumele luthathwe njengomsebenzi wobuchwepheshe, yingakho uma kucwaningwa ngezinto ezithile kubhekwa noma kungezelelwa olwazini olukhona noma kulungiswe lapho okungahambi khona ngokwezocwaningo. Lokho okushiwo

nguKothari kuyiqiniso: ucwaningo lubalulekile ngoba lwandisa ulwazi olusuke lukhona phambilini, yingakho uma kucutshungulwa imibhalo, umcwaningi kumele avule amehlo abheke izinto ezibalulekile nezizokwandisa ulwazi olukhona.

Kubalulekile ukukhetha izindlela zokucwaninga eziyizo nezifanekile, ngoba lokhu kwenza umncwaningi acwaninge ngendlela eyiyo nehambelana nalokhu okusuke kucwaningwa. Lolu cwaningo luzosebenzisa amanoveli amathathu; eyokuqala *Umshado* ebhalwe ngu-N Zulu (2006), eyesibili, *Uthando lungumanqoba* ebhalwe nguM Shange (2005) eyesithathu *Umsebenzi uyindlala* (2005) ebhalwe nguN.T Msimang.

La manoveli akhethwe ngoba abhalwe ngabesifazane abasha futhi abaqondisisayo ukubaluleka bokuveza abesifazane ngendlela eyiyo. Laba babhali bakhethwe ngoba badingida izindaba ezithinta abantu besifazane abamnyama; okunye okuvelayo ukuthi le mibhalo ekhethiwe ikhombisa inguquko emicabangweni yabesifazane abangababhali. Yilapho beveza obala izimo abaphila ngaphansi kwazo, amasiko, izinkinga abahlangana nazo, ubudlelwano phakathi kwabesifazane nabesilisa. Inhloso yokukhetha la manoveli ukucwaninga kabanzi ngenjulalwazi yewumenizimu nokuthi inamthelela muni emibhalweni ebhalwe ngabesifazane nokwethulwa kwabalingiswa besifazane.

## **2.2 Ipharadayimu yocwaningo**

Uma kukhulunywa ngepharadayimu kusuke kukhulunywa ngesizinda socwaningo esisekelwa yimibuzo ephathelene nocwaningo. UMazibuko (2008) uthi ukuqokwa kwepharadayimu okuyiyonayona kubalulekile kunoma yiluphi ucwaningo ngoba ipharadayimu iyona eba yisisekelo socwaningo. UMazibuko (2008) uqhuba ngokuthi izindlela zokubuka umhlaba ngeso elibanzi zibizwa ngokuthi amapharadayimu. Okusho ukuthi indlela umbhali acwaninga ngayo nanokuthi umhlaba lona uwubona kanjani lokho kubizwa ngepharadayimu. Yingakho kubalulekile ukukhetha ipharadayimu efanele ukuze isekele lokho okusuke kucwaningwa.



UBertram noChristiansen kuMhlongo (2017:86) bachaza umklamo wocwaningo ngokuthi izinto ezifana namalungiselelo aveza ukuthi ngabe umcwaningi uzoluqoqa futhi aluhlele kanjani ulwazi alutholile ngenkathi ephendula imibuzo yocwaningo. Okusho ukuthi umcwaningi kumele acacise kahle ukuthi lolu cwano lwalakhe lumayelana nani, yini azama ukuyiveza kulolo cwano nokuphendula imibuzo ephathelene nocwaningo lwakhe ukuze ucwaningo luhleleke futhi luphendule kahle imibuzo emayelana nalo ucwaningo.

Lokhu kufakazelwa nguMhlongo (2017:86) lapho ebeka kanje: “ukusebenzisa ipharadayimu enye indlela yokuqinisekisa ukuxhumana kwezingxenye zocwaningo kanjalo nokuveza ubukhali balo ucwaningo.” Okuchaza ukuthi uma umcwaningi ehlele noma ebhala ngesihloko esithile kumele lokho acwaninga ngakho kuhambelane nepharadayimu ayikhethele ukuze konke kuhambelane ngendlela. UBertram noChristiansen (2014:22) bachaza ipharadayimu ngokuthi: “*A research paradigm represents a particular world view...that defines, for the researcher who holds the view, what is acceptable to research and how it should be done.*” Okusho ukuthi ipharadayimu yocwaningo iveza umbono othile ngomhlaba okuyilapho umcwaningi eveza ukuthi yikuphi okuvumelekile kulolu cwano nanokuthi luzoqhutshwa kanjani. Okuchaza ukuthi indlela umcwaningi asebenzisa ngayo ipharadayimu ukuchaza indlela abuka ngayo umhlaba nezigameko ezikhona kumele kube nobukhulu ubuchule nolwazi.

Incazelo kaBertram noChristiansen iyahambisa nombono kaGuba noLincoln (1994:107) lapho babeka kanje ngayo ipharadayimu:

*A paradigm may be viewed as a set of beliefs (or metaphysics) that deal with the ultimate or first principles. It represents a world view that defines, for its holder, the nature of the*

*“world,” the individual’s place in it, and the range of possible relationships to the world and its parts.*

(Ipharadayimu ingabhekwe njengesethi yezinkolelo (noma yefilosofi ephathelene nendabuko, ukuphila nomhlaba) emayelana ngokugcina isimiso sokuqala.

Ifanekisa indlela umininiyo okanye umcwaningi achaza ngayo isimo somhlaba, iqhaza umuntu ngamunye alibambile kuwo umhlaba kanye nohlu lobudlelwane olwenzeka emhlabeni nezingxenye zawo.)

Ngamanye amagama ipharadayimu incike kakhulu kulowo osuke ecwaninga. Uma uGuba noLicoln bechaza ipharadayimu kuyavela ukuthi ucwaningo luyaba nokuchema okuthile. Okusho ukuthi umcwaningi usuke athathe uhlangothi oluthile ngokulandela indlela yepharadayimu ayikhethile yocwaningo. Izinkolelo, nendlela yokuphila yakhe yokucabanga ngocwaningo nangesimo somhlaba, ubudlelwane nokuhlalisana kwabantu kuncike kumcwaningi kuveze nokuthi ukuluphi uhlangothi ngokwepharadayimu.

Ziningi izinhlobo zamapharadayimu kodwa lolu cwaningo luzobheka izindlela ezimbili okuyiphozithivisti noma ebikezelayo (*positivist*) kanye neyomhumusho noma eqondayo (*interpretive/interpretivist*.) UBertram noChristiansen (2014:24) baphawula ngokuthi abacwaningi abalandela ipharadayimu yephozithivisti noma eqondayo bakholelwa ekutheni lilodwa iqiniso ngemvelo nokwenzeka kwezinto ngokwenhlalo. Inkinga wukuthi kulukhuni ukuba kufinyelelwe ngokuphelele kuleli qiniso. Ukuze lokhu okucwaningwayo kube neqiniso, abacwaningi bayaye baqinisekise ukusebenza kwenjulalwazi yabo ngokusetshenziswa kocwaningo lwekhwantithethivu (*quantitative*.) Okusho ukuthi abacwaningi basebenzisa kakhulu izibalo nezinombolo.

Lokhu kuchaza ukuthi ucwaningo lusekelwa yizibalo kanye nezinombolo ezithile ukuze kukholeke lokho okusuke kucwaningwa.

UMckenna (2003) ubeka ngokuthi ipharadayimu yephezithivisti noma ebikezelayo uma ibukwa, ibukwa ngeso lokucatshangwayo ngeqiniso. Le pharadayimu ithi iqiniso likhona futhi lingalinganiswa bese lihlungwa ngumcwaningi. Okusho ukuthi ukuze le pharadayimu isebenze kahle umcwaningi kumele acwaninge ngenkolelo engakaqinisekiswa (*hypothesis*) ukuze kubonakale iqiniso lalokho okucwaningwayo. Ngasohlangothini lwepharadayimu yomhumusho noma eqondayo, abacwaningi abalandela le ndlela bagxila kakhulu ngokusebenzisa ucwaningo lwekhwalithethivu (*qualitative research*.) Le pharadayimu yaziwa ngokuthi ucwaningo lobunjalo botho.

UMhlongo (2017:87) uthi:

Umcwaningi akakholelwa wukuthi umhlaba uyinto engaguquki esebenza ngendlela efanayo. Kunalokho kulandelwa izindlela ezahlukene zokuxoxisana nababambe iqhaza ocwaningweni ukuze kuzwakale uvo momuzwa wabo ngaleso simo esicwaningwayo.

Okusho ukuthi umcwaningi akathathi izimo njengoba zinjalo kodwa uyaye ahlaziye konke akutholayo ukuze athole ubunjalo botho noma iqiniso lalokho okucwaningwayo esekelwa yinjulalwazi ethile.

UNiewenhuis ocashunwe nguMaree (2008:50) uchaza athi ucwaningo lobunjalo botho luyaye luzame ukwakha isithombe salokho okucwaningwayo ngokuba luqoqe ulwazi olucebile oluchaza kabanzi ngesimo, ngento noma ngabantu abathintekayo ocwaningweni. Yingakho isikhathi esiningi abacwaningi beyaye bafune indlela

yokuqhuba ucwaningo ezohambisana nalokho abasuke bekucwaninga. Imvamisa uma kucwaningwa ngobulili ikakhulu uma kubhekwa abalingiswa besifazane noma abesilisa kuyaye kusetshenziswe ipharadayimu eqondayo.

UKaboub (2006) uma simcaphuma kuMazibuko (2008:75) uthi le pharadayimu yavela ngasekupheleni kwekhulunyaka le-19 njengepharadayimu ehlukele ekukwazini ukuqonda iqiniso. Kukhona ukuhlobana okukhona phakathi kwabantu kanye nomphakathi abaphila kuwo. Le pharadayimu igcizelela ukubaluleka kolimi ukunika izincazelo. Yingakho uma ababhali bebhala izincwadi zabo okungaba amanoveli noma imibhalo yobuciko, lokho kusukela kulokho abakubona emphakathini. Nomuntu osuke ecwaninga ngeke ahlukane okwenzeka emphakathini nalokho okusuke kusembhalweni ngoba kuyahambisana. Ulimi lubamba iqhaza elibalulekile ukuqonda kahle indlela umphakathi oxhumana ngayo. Esikhathini esiningi ulimi lusikhanyisela kabanzi ukungalingani kobilili, isimo senhlalo nokunye.

Okusho ukuthi kule pharadayimu kusuke kucwaningwa isayensi yenhlalo.

Kunezinto ezintathu okumele ziqaphelwe uma kusetshenziswa le pharadayimu: okokuqala kumele ibe nokuxhumana, okusho ukuthi kumele kube nencazelo thizeni. Okwesibili lokho okucwaningwayo kumele kuhlukaniseke kulokho okubonwayo. Okwesithathu okucwaningwayo kumele kube okuthintene nomuntu. Yingakho uma kusetshenziswa le pharadayimu lokho okuthathu okubhalwe ngenhla kubalulekile ukuze ucwaningo luhamba ngendlela eyiyo. UMazibuko (2008:75) uthi le pharadayimu uma ibukwa ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso liyakhiwa ngokuxhumana kwabantu. Aqhube ngokuthi uma ibukwa ngeso lolwazi lwalelo qiniso (*epistemology*), ithi njengoba iqiniso lakhiwa umphakathi, thina okwethu ukuthi siqonde ukuthi abantu balimela kanjani iqiniso ikakhulukazi ngolimi lwabo. Yingakho uma kusetshenziswa le pharadayimu kuhle ukubheka ukuthi iqiniso lisetshenziswa kanjani nanokuthi umphakathi wona umelana kanjani nalelo qiniso.

Ipharadayimu eqondayo iyahambisana nendlela yekhwalithethivu. UMiller noBrewer (2003) bathi indlela yekhwalithethivu igxila kakhulu emizamweni yokuqonda ukuthi abantu nje bacabanga kanjani ngesihloko esicwaningwayo. Ucwangingo ngokuvezwa kwabalingiswa besifazane luncike kupharadayimu eqondayo njengoba lugxile ekucwaningeni ukuvezwa kwabalingiswa besifazane futhi isisekelo salolu cwangingo sigxile kwinjulalwazi yewumenizimu.

### **2.3 Ipharadayimu ekhrithikhali**

Uma kukhulunywa ngepharadayimu ekhrithikhali kusuke kukhulunywa ngocwangingo olufuna ukuqonda ngokwenzeka kwesimo esithile. Le ndlela izwakalisa ukukhononda ngesimo sezinto nesomphakathi. UMhlongo (2017:89) uthi ipharadayimu ekhrithikhali “ikholelwa ekuthini kunezinguquko okumele zenziwe ngoba umphakathi wakhiwe yizinhloko namaqembu athile.” Yilesi sizathu esenza abacwaningi bakhethe le ndlela ngoba iveza uguquko kanye nemibono yabantu abaphila emiphakathini.

UMoyo, Modiba noSimwa (2015:61) babeka kanje:

*The word 'critical' has its origins in the Greek word, krinein which means to discern, reflect and judge. Used in research it means taking a set of ideas and questioning them, making them problematic by subjecting them to analysis, in order to identify ways of changing them without distorting their essence or meaning.*

(Igama elithi khrithikhali umsuka usegameni laseGriki elithi krinein. Elichaza ukuhlukanisa, ukuzindla kanye

nokwahlulela. Uma lisetshenziswa ocwaningweni lichaza ukuthatha imicabango ethile, ube nemibuzo ngayo, lenze ibe yinkinga yohlaziyo ukuze uthole izindlela zokuyishintsha ngaphandle kokuhlanekezela ingqikithi kanye nencazelo yayo.)

Yingakho abacwaningi abanengi uma becwaninga bengazami ukuhlanekezela imibhalo ebhaliwe kodwa baqonde ukuthi umbhali uqondeni ngalokhu bese bakwenza inkinga yocwaningo. Ipharadayimu ekhrithikhali isebenza kakhulu uma kuzanywa ukufunda kabanzi ngesimo sezinto kanye nesimo sezenhlalo phakathi kwabantu. Ukuze sithole ukuthi kungani kunje emiphakathini yakithi kubhekwa ipharadayimu ehambisana naleso simo. Uma sibheka izwe laseNingizimu Afrika kuyabonakala ukuthi kuningi okwashintsha emuva kokuthola intando yeningi. Umthetho sisekelo waleli lizwe uyasho ukuthi amalungelo abantu bonke ayefana akukhethekile ukuthi ungowesifazane noma ungowesilisa.

Kuyamangaza nokho ukuthi kukhona abantu abasabambelele ekutheni umuntu wesifazane ungaphansi kowesilisa yingakho kungamele kulinganwe. Ababhali kanye nabo abahlaziyi bezimo baye babheke isimo bese bebhala ngaso ukuze bathole umsuka nokuthi baguqule imibono ebusayo kuvele imibono emisha ozohambiselana nalolo shintsho. NgokukaBetram noChristiansen (2014) bathi enye yezinhloso zocwaningo lekhrithikhali ngukuhluza nokuhlaba futhi kuguqulwe imiqondo ebusayo ezinhlakeni ezithile zomphakathi. Yingakho uma kuhlaziywa imibhalo kumele kushintshe imicabango yabantu ikakhulu uma kukhulunywa ngobulili namandla. Le pharadayimu ibuye izihluphe ngezinto ezenzeka esimweni sezenhlalo ngokubanzi.

UMhlongo (2017:92) uthi “ngepharadayimu yekhrithikhali, ulwazi olutholakalayo ngocwaningo lwesimo esithile luhunyushwa njengesibuko esiveza izinhloso

nezinkolelo zeqembu elithile lomphakathi." Okusho ukuthi ngokwale pharadayimu, ulwazi lusezandleni zabanamandla. Izinhliso zocwaningo ngaphansi kwepharadayimu yekhrithikhali wukuveza obala izinto imiphakathi eyaye izithathe noma izamukele njengemvama (*norm*). Ikholelwe kuzo ngaphandle kokubuza imibuzo. Yingakho uma kubhekwa ukuvezwa kwabalingiswa besifazane kuthintwe izindikimba ezifana nobugebengu, umshado, ukuhlukumezeka, uthando kanye nobudlelwane bokuthandana kwabobulili obufanayo. Ezinye zalezi zindikimba imiphakathi izamukele njengoba zinjalo, kube yinkolelo yokuthi umutu wesifazane kumele azenze. Okusho ukuthi ezinye zezigaba empilweni yomuntu wesifazane okumele adlule kuzo (*rite of passage*). Ezinye zalezi zindikimba ezibaliwe kube nzima ukuba imiphakathi izamukele ngoba akuyona indlela okumele izinto zihambe ngayo. Empeleni lokho kuthathwa njengomkhuba ongahambisani nendlela okumele owesifazane aziphathe ngayo.

## **2.4 Ukuhlaziya ngokwethekisthi**

Ukuhlaziya ithekisthi yindlela yocwaningo esetshenziswa abacwaningi bezomkhakha wezokuxhumana. Le ndlela yokucwaninga isetshenziselwa ukuchaza, ukuhumusha umyalezo odluliswa yizimpawu zethekisthi. UMhlongo (2017:97) ubeka kanje uma echaza le ndlela yokucwaninga:

Inhloso yokuhlaziya ithekisthi wukuchaza kabanzi umyalezo oqukethwe, isakhiwo nezinjongo zomyalezo osethekisthini.

Lokhu kuchaza ukuthi uma kusetshenziswa le ndlela yocwaningo kusuke kucutshungulwa umyalezo oqukethwe yilowo mbhalo. Akusho ukuthi umncwaningi osuke ecwaninga lowo mbhalo uzobe esola kodwa injongo enkulu ukuzama

ukuhlaziya ukuthi ngabe lowo mbhalo noma leyo thekisthi iqondeni. Esikhathini esiningi lolu hlobo locwaningo lusetshenziswa ukuhlaziya imibhalo enhlobonhlobo, amanoveli neminye imibhalo yobuciko. Okuhle ngale ndlela yokucwaninga amathekisthi wukuthi inikeza abacwaningi ithuba lokuba baqonde futhi bakwazi ukuthola ulwazi oluqukethwe yilowo mbhalo.

UCohen, Manion noMorrison (2008:564) babeka kanje:

*...there are several features of texts that relate to a definition of content analysis, including the fact that texts have no objective including reader independent qualities, rather they have multiple meanings and can sustain multiple readings and interpretations. There is no one meaning waiting to be discovered or described in them... content analysis is at its most successful when it can break down 'linguistically constituted facts' into four classes: attribution, social relationships, public behaviour and institutional realities.*

(Kunezimpawu eziningi zethekisthi eziqondene nohlaziyo oluqukethwe (*content analysis*). Okufakezela iqiniso lokuthi amathekisthi awanayo impokophelo efaka isimo sokufunda okuzimeleyo kodwa-ke inezincazelo eziningana. Okunye ingasekela ukufunda nokuhumusha okuningi. Ayikho incazelo elindelwe ukutholwa noma ukuchazwa kuyo. Ukuhlaziya okuqukethwe kuba impumelelo uma kuphulwa 'ulimi olubeka iqiniso' linezinhlobo ezine: isenzo, ubudlelwano benhlalo yabantu, ukuziphatha komphakathi nokumiswa kweqiniso.)



Lokhu kuchaza ukuthi kuningi okungahlaziywa ngokwethekisthi. Ithekisthi njengoba kubekiwe ukuthi ayinayo incazelo eyodwa noma eqondile kodwa inezincazelo eziningi. Okusho ukuthi uma kuhlaziywa imibhalo kusetshenziswa le ndlela kuningi okungavela kulolo hlobo lombhalo. Yingakho uma abacwaningi besebenzisa le ndlela yocwaningo baveze okuningi ngombhalo ngaphandle kokuwona ubunjalo noma incazelo yethekisthi. Ukuhlaziya ngokwethekisthi kuchachisa kabanzi indlela abantu abaphila ngayo, ubudlelwano babo nesimo senhlalo. Yingakho nalolu cwaningo lusebenzisa le ndlela ukuze kuvele ukuthi ngabe abesifazane bavezwe kanjani kula mathekisthi amathathu akhethiwe.

UNewenhuis (2014:102) uchaza ukuhlaziywa kwengxoxombhalo lapho ebeka kanje:

*Discourse are used in everyday text for building power and knowledge for regulation and normalization. Discourse analysis is thus concern with studying and analyzing written texts and spoken words to reveal the discursive sources of power, dominance, inequality and bias, and how these sources are initiated, maintained, reproduced and transformed within specific social, economic and historical contexts.*

(Uhlaziyo lwengxoxombhalo (discourse analysis) lusetshenziswa njalo ukwakha amandla nolwazi lomthetho nokuzinza. Uhlaziyo lwengxoxombhalo luphathelene nokufunda kanye nokuhlaziya amathekisthi abhaliwe namagama akhulunywayo ukwembula ukuhlukumeezwa kwamandla, ukubusa, ukungalingani. Nokuthi lezi zisusa ziqalwe, zigcinwe, zenziwe kabusha futhi ziguqulwe ngokuqondene nomongo wezenhlalo, ezomnotho nezomlando.)

Lokhu kusho ukuthi kuningi okubhekwayo uma kuhlaziywa imibhalo. Yingakho nohlaziyo lwengxoxombhalo lungena kahle uma kuhlaziywa amathekisthi. Kuningi okuvelayo uma kuhlaziywa amagama okufana nokuguqula imicabango ebusayo ebantwini. Okunye okuvela ngalolu hlobo locwaningo ukuthi kubhekwe konke okuphathelene namathekisthi ukuze kuvele konke okuphathelene nesimo senhlalo. Okusho ukuthi ukuhlaziywa kwengxoxombhalo kusho ukucubungula nokuhlaza ukuvezwa kwabalingiswa besifazane nokuthi laba besifazane bavezwe kanjani ukuqhubezela phambili izimo ezifana nokwenzelela, ukuqonela kanye nokungalingani kwamandla.

## 2.5 Ucwaningo ngendlela yekhwalthethivu

Ziningi izindlela zokuqhuba ucwaningo. Okubalulekile ukuthi umcwaningi kumele akhethe indlela okuyiyonayona, nokuqoqa ulwazi kuhlukene. UMiller (1992:118) ubala izigaba ezintathu zokuqoqa ulwazi okuyikhwalthethivu (*quantitative*), ikhwalthethivu (*qualitative*) kanye nenominethivu (*nominative*). Lolu cwanoingo luzobheka kakhulu indlela yokuqoqa ulwazi ngekhwalthethivu, ngoba iyona ndlela eqondile futhi efanele lolu cwanoingo.

UJackson (2008:88) uchaza ikhwalthethivu kanje:

*Qualitative research focuses on phenomena that occur in natural settings, and the data are analyzed without the use of statistics.*

(Ucwaningo lwekhwalithethivu lugxile kakhulu ezintweni ezenzeka ngokwemvelo, bese ulwazi oluqoqiwe luhlaziywa noma lucutshungulwe ngaphandle kokusebenzisa izinombolo.)

Le ndlela yokucwaninga yinhle ngoba yenza umcwaningi acabange ajule ngalokho akutholayo, indlela ahlaziya ngalo ulwazi lugxile kakhulu kulokho akutholayo.

Loko kufakazelwa nguSherman noWebb (1988:84), lapho bebeka kanje:

*Qualitative research involves the use of qualitative data, such as interviews, questionnaires, texts and participants' observation data, to understand and explain social phenomena.*

(Ucwaningo ngekhwalithethivu lusebenzisa ukuqoqa ulwazi ngekhwalithethivu okungaba ukuxoxisana nabantu, imibuzo noma imiqulu, imibhalo kanye nokubhekisisa abantu ababambe iqhaza ocwaningweni ukuze kuqondwe noma kuchazwe izinto ezenzeka emphakathi ngendlela eyiyo.)

Yingakho nakulolu cwano kusetshenziswe le ndlela ngoba kuyiyo efanele. UNeuman (1997) uma ecashunwa kuMazibuko (2008:78) uthi indlela yokuqoqa ulwazi ngokwekhwalithethivu iyakwazi ukuthola ulwazi olufanele ngokwenzeka emphakathini, okucatshangwayo, izingqinamba kanye nalokho asebeke bahlangana nako.

## **2.6 Abalingiswa**

Umbhali nombhali unendlela yakhe aveza ngayo umlingiswa nomlingiswa. Imvamisa uyaye acabange ngomlingiswa ukuthi ufuna abe ngumuntu onjani. Kukhona izinto umbhali aye azibheke uma ecabanga ngomlingiswa noma ngabalingiswa bakhe. Okukuqala usebenzisa umqondo wakhe, ulwazi anolo ngempilo noma ngesimo

senhlalo emphakathini, umcabango wakhe. Okunye akubhekayo ukuthi abantu babhekana kanjani nezimo ezithile zempilo. Imvamisa abalingiswa kumele kube ngabakholekayo. UShaw (1972:71) ubeka kanje:

*The creation of images of imaginary persons in drama, narrative poetry, the novel and the short story is called characterization. In effective narrative literature, fictional persons, through characterization become so incredible that exist for the reader as real people.*

(Ukusungulwa kwabantu emidlalweni, izinkondlo, amanoveli kanye nasezindabeni ezimfushane lokho kubizwa ngokulingisa. Emibhalweni, abantu abathulwayo ngokuthi balingise kahle ukuze bakholakale kulowo ofundayo njengabantu abaphilayo.)

Yingakho kubalulekile ukuthi umbhali akwazi ukukhetha kahle indlela asungula ngayo abalingiswa bakhe. Imvamisa labo bantu kusuke kungabantu abakhona. Indlela umbhali abhala ngayo izohluka kunalowo muntu ophilayo ngoba lapho kusuke kusetshenziswa ulimi olukhethekile.

URaselekoane (1991:13) ubeka kanje:

*A skillful writer manipulates his language to portray vivid and believable characters. With language as a literary medium, a writer is capable of infusing life into imaginary characters.*

(Umbhali onekhono uyakwazi ukusebenzisa ulimi ukwethula abalingiswa abakholekayo futhi abacacile.

Njengoba ulimi luyindlela yokuxhumana, umbhali  
uyakwazi ukufaka impilo kubalingiswa bakhe.)

Yingakho nakulolu cwaningo kubalulekile ukubheka indlela ulimi olusetshenziswa ngalo ukuze kucwaningwe kahle indlela abalingiswa abethulwe ngayo. Ulimi ludlale indima enkulu emphakathini jikelele, ulimi lunamandla okuthula imizwa, imicabango yabantu okungaba abalingiswa noma abantu abaphilayo. USerudu (1987:329) usekela lo mbono ngokubeka kanje:

*Characters in a novel become known through the contact the novelist established with his reader by means of understandable though at times highly codified, language.*

(Abalingiswa kumanoveli babangabaziwayo ngokuxhumana okuphakathi kombhali nomfundi ngoba umbhali usuke esebenzise ulimi umfundi aluqondayo futhi aluzwayo. Yize kwesinye isikhathi kusetshenziswa ulimi olujijile olufaka izifeno.)

UCohen (1977:37) uthi, njengoba imibhalo isethulela izenzo zabantu ezikholekayo, imicabango, imizwa, izimo noma izinkinga. Abalingiswa basuselwa engqondweni noma emicabangweni. Lokhu kusho ukuthi uma umbhali ethula abalingiswa bakhe labo balingiswa kumele bakholakale kube ngabaphilayo ngaso sonke isikhathi. Yingakho kukuhle ukubheka ukuthi abalingiswa baziphatha kanjani futhi baxhumana kanjani nabanye abalingiswa.

U-Abrams (1981:21) ubeka kanje:

*...the author merely presents his characters talking and acting and leaves the reader to infer what motives and disposition lie behind what they say and do.*

(Into umbhali ayenzayo ukwethula abalingiswa bakhe bekhuluma futhi belingisa. Ashiye kumfundi ukuba acabange ukuthi abalingiswa laba banaziphi izinhloso noma izinhlelo kulokho abakushoyo nabakwenzayo.)

Yingakho uma kuhlaziywa imibhalo kubhekwa kakhulu abalingiswa nokuthi kutholwe ukuthi umbhali uqonde ukusethulela abalingiswa abanjani. URoberts (1983:55) uma ecashunwa futhi ehunyushelwa esiZulwini uthi kubalulekile ukuthi umuntu kumele njalo azame ukubona ingaphakathi lomuntu ngoba yingaphakathi lapho ebona ubunjalo bomuntu. Nalapha kulolu cwaningo sizozama ukwenza lokho, ngokuqala sibheke ukuthi ingaphandle lomuntu linjani ukuze sikwazi ukungena phakathi komlingiswa.

UQangule (1974:69) uthi:

*The sharper the difference we are shown in the social background from which the character emerge, the more fully we understand the difference in their personalities.*

(Indlela ehlukele nebhali esiboniswa yona ngesimo senhlalo sangaphambili umlingiswa aphuma kuso.

Yilapho esiqonda kahle indlela aziphatha ngayo.)

Okusho ukuthi ukuhlaziya ngokwethula abalingiswa akugcini ngokubheka umlingiswa lowo osuke ehlaziywa, kodwa kubhekwa izinto eziningi. Lokhu kuhlanganisa ukubheka imuva, isimo senhlalo, nokuthi abanye abalingiswa bambona engumuntu onjani lowo mlingiswa. Imvamisa ababhali base-Afrika bayaye bethe abalingiswa ngamagama ahambelana nezenzo zabo.

## **2.7 Isiphetho**

Lesi sahluko besingenisa indlela oluqhutshwe ngayo lolu cwaningo. Kuchazwe kabanzi ngepharadayimu ngoba yiyona enomthelela ekukhetheni indlela lolu cwaningo oluzocutshungulwa ngayo. Kuphinde kwavezwa izindlela ezimbili zokuhlaziya. Isahluko esilandelayo sichaza kabanzi ngenjulalwazi esetshenzisiwe iwumenizimu.

## ISAHLUKO SESITHATHU

### INJULALWAZI ESETSHENZISWE OCWANINGWENI

#### 3.1 ISINGENISO

Inhloso yalolu cwaningo ukuveza imibono eyehlukene ephathelene nefeminizimu. Ziningi izingxoxo-mpikiswano mayelana nefeminizimu. Kukhona ababona ukuthi le ndlela imele noma ikhetha uhlanga oluthile lombala. Lesi sahluko sibheka amatemu ehlukene angaphansi kwefeminizimu kodwa okubalulekile kulesi sahluko ukubheka indlela yewumenizimu ngoba kuyiyo ephathelene nobuciko base-Afrika nezosetshenziswa ukuhluzisa amanoveli esiZulu abhalwe ngabesifazane. Ngale kwalokho lolu cwaningo luzosebenzisa injulalwazi yewumenizimu ukucwaninga ngokwethulwa kwabesifazane emibhalweni yobuciko ekhethiwe.

#### 3.2 IFeminizimu

Ifeminizimu ingachazwa njengendlela elwela amalungelo abesifazane, okuphawulekayo ngefeminizimu wukuthi yasungulwa ngabamhlophe eMelika lapho bebona ukungalingani kwamalungelo yingakho kwaba semqoka kubo ukuthi baphakamise amazwi abesifazane ukuze kube nokulingana. UMasuku (2005:22) uma echaza ngefeminizimu ubeka kanje:

*The word 'feminism' or 'feminist' are political labels showing support for the aims of the new women movement which emerged in the early 1960's. Throughout its long history, feminism has sought to disturb the patriarchal culture and to assert a belief in sexual equality, as well as to eradicate sexist*



*domination in transforming society. Emphasis was on women gaining greater individual freedom.*

(Igama elithi 'feminizimu' noma 'feministi' amatemu ezepolitiki akhombisa ukuseka imibono emisha yemkhankaso yabesifazane eyaqala ngeminyaka yo1960. Kusukela yaqala ukusungulwa, ifemenizimu yazibophezelela ukuphazamisa umbuso wabesilisa noma ukuqhoqhobala kwabo futhi iqinisekise ukulingana kobulili nokususa ukungalingani kobulili ekushintsheni imiphakathi. Inhloso enkulu wukuthi abesifazane bathole ukukhululeka okuphezulu.)

Incazelo kaMasuku ibeka kucace ukuthi ifeminizimu yilebuli yezepolitiki esekela abesifazane. Ifeminizimu izibophozele ukuphazamisa inkolelo yokubuka umuntu wesilisa njengenhloko yomuzi. Ifeminizimu iqhakambisa ukulingana ngobulili kanye nokuqeda ukungalingani ngobulili ukuze kwakheke isizwe. Okubalulekile ngefeminizimu ukuthi abesifazane bathole inkululeko ebanane ngamunye ngaphandle kwengcindezelo.

Kusobala ukuthi inhloso enkulu yefeminizimu ukulwa nengcindezelo ebhekiswe kwabesifazane, kanye nokuqhakambisa amalungelo afanayo kuyo yonke imikhakha, okungabalwa ipolitiki, amabhizinisi kanye nomphakathi uphelele. Inhloso enkulu yayo ukwakha isizwe esinakekela amalungelo abesifazane. Yingakho esikhathini esiningi uma kukhulunywa ngefeminizimu, kufakwa nokuhlaza ngokwefeminizimu lapho kubhekwa imibhalo okungaba yizincwadi okufana nama-eseyi, amanoveli, izinkondlo njalo njalo.

Ifeminizimu injulalwazi eqhakambisa noma emele amalungelo abesifazane kuyo yonke imikhakha yempilo okubalwa ezepolitiki, ezomnotho, ezemfundo nokunye. Okunye ihlose ukucubungula nokuhlaziya imibhalo yobuciko esekela imicabango ethile.

Ifeminizimu ihlose ukulwela amalungelo afanayo kubantu besifazane kuyo yonke imikhakha lapho okubonakala ukuthi abantu besifazane baphansi kwengcindezelo ethile. Okunye ngefeminizimu kuhloswe ukuveza izwi lombhali wesifazane uma ebhala noma yiphi imibhalo yobuciko nalapho eveza abalingiswa ngendlela eyiyo nethula amaqiniso ngempilo yomuntu wesifazane wempela.

UGreene noKahn (1985:1) babeka kanje:

*One branch of interdisciplinary enquiry which takes gender as a fundamental organizing category of experience. This enquiry holds two related premises about gender: one is that the inequality of the sexes is neither a biological given nor a divine mandate, but a cultural construct, and therefore a proper subject of study for any humanistic discipline. The second is that a male perspective, assumed to be 'universal', has dominated fields of knowledge, shaping their paradigms and methods.*

(Elinye igatsha lophenyo elithatha ubulili njengento ebalulekile ekuhleleni izigaba zolwazi. Lolu cwaningo lunezakhiwo ezimbili ezihlobene mayelena nobulili: Okokuqala ukungalingani kobulili akuyona into esuselwa kumvelo noma igunya eliqinile, kodwa yakhiwe izinkolelo noma amasiko athile, ngakho-ke

isifundo okumele sihlaziywe uma kukhulunywa ngabantu. Okwesibili, imibono yabesilisa ethathwa njengengujikelele, elawula zonke izinkundla zolwazi, emisa izindlela zolwazi namapharadayimu.)

Le ncazelo engenhla iveza ukuthi ubulili busukela esintwini lapho umuntu wesifazane enikezwa imisebenzi ethile ngoba kukholelwa ukuthi yiyo emfanele. Okunye ngefeminizimu wukuthi kuyahluka ezizweni ngezizwe, yingakho leli temu lisetshenziswa kakhulu eNtshonalanga.

UKolodny kuBrown and Olson (1978:37) ubeka kanje:

*Literary criticism which uses feminism as its criterion. When applied in the study of literature, feminist literary criticism covers various contexts and a variety of activities, including any criticism written by a woman, no matter what the subject; any criticism written by a woman about a man's book from a "feminist" perspective; and any criticism written by a woman about a woman's book or about female authors in general.*

(Imibhalo esebenzisa ifeminizimu njengejulalwazi. Uma isetshenziswa emibhalweni yobuciko, ifaka izahluko kanye nemisebenzi ehlukene, okufaka kuyo imibhalo ebhalwe ngabesifazane, kunoma yisiphi isifundo. Iphinde ifake ukugxeka okubhalwe ngowesifazane ngenchwadi ebhalwe owesilisa ngokombono wefeminizimu; okunye ukugxeka noma ukucwaninga ngenchwadi ebhalwe ngumbhali wesifazane noma ebhalwe ngababhali besifazane.)

Le ncazelo engenhla iveza ukuthi ukuhlaza imibhalo ngefeminizimu kusetshenziselwa ukucubungula kanye nokuhlaziya imibhalo noma yimiphi ebhalwe ngabesifazane kanye nemibhalo ebhalwe ngabesilisa. Okunye isiza ngokuhlaziya ukuthi abalingiswa besifazane bavezwe kanjani kuyo le mibhalo.

UBullock, Stallybrass noTrombly (1988:314) bathi:

*Feminist literary criticism concerned with both women as writers and women as readers (of male and female texts). It is an activity which raises the question of aesthetics and politics, and the relationship of women to language. It has also established the importance for women of having their own space in which to speak and express themselves freely - and to expose the sexual ideology in the work of male and female authors. It has situated the text (rather than the author) at the heart of critical practice. It has explored the construction of sexuality through the text and questioned the very existence of a fixed (male or female) human subject.*

(Ukuhlaziya imibhalo ngokwefeminizimu imayelana nabesifazane njengababhali kanye nabesifazane njengabafundi (bemibhalo yabesilisa kanye neyabesifazane). Umsebenzi ophakamisa imibuzo yobuthandabuhle, kanye nepolitiki nobudlelwane babesifazane olimini. Iphinde yakha ukubaluleka kwezindawo lapho abesifazane abakwazi ukukhuluma nokuzethula ngokukhululeka iveza ngokusobala imibono ngobulili emibhalweni ebhalwe ngabesilisa nabesifazane. Ibheke kakhulu ukuhlaziya umbhalo.

Ihlole ukwethulwa kobulili emibhalweni nokuphenyisisa leyo mibono eqinile yabantu besilisa nabesifazane.)

Ukuhlaziya ngokwefeminizimu kubheke abesifazane njengababhali nabafundi bezincwadi ezibhalwe ngabesilisa kanye nabesifazane. Icwaninga kabanzi ngezepolitiki, ubudlelwano abesifazane abanabo ngolimi. Iveza ukubaluleka kokunika abesifazane ithuba lokukhuluma ngalokho abafuna ukukhuluma ngakho ngaphandle kokuphazanyiswa. Ukuhlaziya ngokwefeminizimu kubuye kucubungule imicabango emibhalweni yabesifazane kanye nabesilisa.

Njengoba kuchaziwe ngenhla, leli temu lafika nabamhlophe baseMelika ababelwela amalungelo afanayo nawabesilisa. Yingakho uma kukhulunywa ngefeminizimu kungeke kufanane newumenizimu. Yingakho abahlaziyi ikakhulu abavela e-Afrika bangalithandisisi leli temu ngoba likhuluma noma liseka imibono yabesifazane abamhlophe livalele abesifazane abamnyama ngaphandle.

Ifeminizimu ngeke ibonwe njengomhlahlandlela oyinhlanguanisela yabo bonke abantu besifazane bezinhlangu ezihlukene. Okusho ukuthi kumele sibheke lapho ofike unqamuke khona le njulalwazi. Inhloso enkulu yale njulalwazi ukuhlaziya ubuhlobo phakatho kobulili nanokuthi lobo bulili busekelwe kanjani. Okunye okubhekwayo ukuthi ngabe abantu bacabanga kufike kuphi ngale njulalwazi. Into ephawulekayo ngefeminizimu ngaphandle kokubheka ukuthi yasungulwa ngabamhlophe, inhloso yayo ukulwela amalungelo abesifazane kuyo yonke imikhakha yempilo. Lokhu kwenzela ukuthi abesifazane babe namalungelo afanayo nalawo abesilisa ngaphandle kokubheka ubulili. UHill-Collins (1991) ecashunwa kuRodgers (2017:38) ubeka kanje:

*Black feminist theory is an interpretive framework dedicated to explicating how knowledge remains central to maintaining and changing unjust systems of power.*

(Ifeminizimu injulalwazi omiselwe ukuchaza ukuthi ulwazi luhlale lubalulekile ukugcina nokushintsha izakhiwo zamandla.)

Yilezi zakhiwo ezibukela abantu besifazane phansi. Ngakho-ke ifeminizimu ebeke abantu abamnyama imiselwe khona ukushintsha noma ukuguquka ukungalingani ngamandla. URodgers (2017:38) ubeka kanje:

*Black women exist at the intersection of multiple forms of oppression and unique stressors and stereotypes connected to their gender and race.*

(Abesifazane abamnyama baphila ezimpambanweni eziningana zengcindezi kanye nezinkolelo ezihlanganisa ubulili kanye nobuhlanga babo.)

Konke lokhu kuyaxhumana uma kukhulunywa ngabesifazane. Yingakho ababhali abaningi bebona kungekuhle ukuthi kusetshenziswe umhlahlandlela owodwa noma ofanayo ukuchaza abesifazane abamnyama nabamhlophe. Yilezi zizathu ezingenhla ezenza ababhali abamnyama ukuthi bacwaninge ngetemu elizokhuluma ngqo futhi libheke impilo yabantu besifazane abamnyama. Yingakho ngezansi kuchazwa kabanzi ngetemu iwumanizimu.

### 3.3 IWUMENIZIMU

#### 3.3.1 Iwumenizimu

Umsunguli wokuqala waleli temu nguWalker owabhala emibhalweni wakhe othi *'In Search of our Mother's Garden: Womanist Prose.'* NgokukaWalker iwumenizimu umkhankaso omele ukusindisa isizwe esimnyama, ingumhlahlandlela okhulumna noma ophathelene nesiko, inkolelo yabantu abamnyama kanye nabesifazane abamnyama. Izincazelo ezahlukeni mayelana newumenizimu yizona ezenze abesifazane abamnyama bathokozele ukusebenzisa leli temu kunokusebenzisa ifeminizimu yabamnyama ngoba yilona elikhuluma kabanzi futhi elichaza abesifazane abamnyama ngendlela eyiyo.

UWestfield (2001:1) unika incazelo kaWalker ngokuthi:

*From womanist (opp. Of "girlish" i.e. frivolous, irresponsible not serious). A black feminist or feminist of colour from the black folk expression of mothers to female children, "You acting womanish" i.e. like a woman. Usually referring to outrageous, audacious, courageous or wilful behaviour. Wanting to know more and in greater depth that considered "good" for one. Interested in grown up doings. Acting grown up.*

(Isuselwa kowesifazane oyiwumenisti. Umuntu omnyama oyifemenisti esukela kumama ebhekise ezinganeni zakhe zamantombazane. "Uziphatha njengowesifazane." Invamisa kuchaza isibindi, ukusabeka nokwenza izinto ngamabomu. Ukufuna ukwazi okuningi nokuzibophezela ekwenzeni okuhle.

Ukuzimisela ngokwenza izinto zabantu abadala.)

UWestfield (2001:1) ubuye abeke kanje:

*Interchangeable with another black folk expression: "You trying to be grown." Responsible. In charge. Serious. Also: A woman who loves other women sexually and/or nonsexually. Appreciated and prefers women culture, women's emotional flexibility (values tears as natural counter balance of laughter) and women strength.*

(Eshintshana nenye yezindlela abamnyama abakhuluma ngayo. "Uzama ukukhula." Onesibophezelo. Ophethe. Oqinile. Umuntu wesifazane othanda abanye besifazane noma ngayiphi indlela. Uqonda noma uncoma futhi usekela isiko labesifazane, imizwa yabesifazane (izinyembezi zithathwa njengesiliganiso esifanayo nokuhleka) namandla abesifazane.)

Lezi zincazelo ezingenhla zibeka kucace ukuthi iwumenizimu iphathelene nabesifazane abamnyama nanokuthi bangabantu abanjani. UWalker ubona iwumenizimu njengejulalwazi ongabhekanga kuphela ukungalingani ngobulili, kodwa ophathelene nokubhekana nengcindezi ekhona phakathi kwabesifazane kanye nabesilisa. Iwumenizimu ingachazwa njengenjululwazi ebhekene nabesifazane abamnyama, ibheka izinkinga ababhekene nazo, futhi ibuye ibheke isiko labantu abamnyama. Uma kubhekwa le njulalwazi uthe ukuhluka kunefeminizimu, ngoba kule njulalwazi kubhekwa abesifazane abamnyama, uphathelene nezinkinga ababhekene nazo nokuthi zingaxazululwa kanjani lezi zinkinga ngaphandle kokululaza isithunzi sabesilisa. Yingakho iningi labesifazane abamnyama baseMelika babona kungcono ukusebenzisa leli temu ngoba likhuluma ngabo ngqo.



Uma kubhekwa ezinye izincazelo mayelana newumenizimu, u-Omalade (1994:34) ubeka kanje:

*Black feminism is sometimes referred to as womanism because both are concerned with struggles against sexism and racism by black women who are themselves part of the black community efforts to achieve equality and liberty.*

(Ifemenizimu yabamnyama kwesinye isikhathi ifaniswa newumenizimu, womabili la matemu aphathelene nezinkinga zobulili nokubandlulula ngokwebala ngabesifazane abamnyama abangamalungu omphakathi wabamnyama abazama ukuthola amalungelo alinganayo kanye nenkululeko.)

Okusho ukuthi awukho umehluko omkhulu othalakala phakathi kwefeminizimu newumenizimu, kokubili kuphathelene nomzamo wokulwa nobundlululo nokucwasa ngokobulili. Inhloso enkulu yewumenizimu ukuthola inkululeko nokuzwana emiphakathini yabantu abamnyama. Yize iwumenizimu ibhekene ngqo nabesifazane abamnyama nezinkinga ababhekana nazo nanokuthi lezi zinkinga zingaxazululwa kanjani. Kukhona abahlaziyi ababona le njulalwazi njengengagxili ezinkingeni zase-Afrika. Ngakho-ke babona kukuhle ukuba kusungulwe iwumenizimu njengenjulalwazi ezobhekana ngqo nezinkinga ezibhekene nabantu abamnyama besifazane base-Afrika. Ngezansi kuzobhekwa imicabango esekela inqubomgomo yewumenizimu ebhekene ngqo nabantu base-Afrika.

### 3.3.2 Iwumenizimu yase-Afrika

UHudson-Weems unconywe ngegalelo lakhe lokuqhamuka netemu elithi “Africana Womanism.” Incwadi ayibhala ngo-1995 esihloko sithi “*Africana Womanism: Reclaiming Ourselves*,” yaba negalelo elikhulu esizweni sabamnyama ikakhulukazi abase-Melika. Okuphawulekayo ngomcabango kaHudson-Weems ukuthi wayihlaba wayihlikiza ifeminizimu, uyiveze njengenjululwazi engakhulumi ngezinkinga zabesimame base-Afrika. Umbono ugxile ekutheni ifeminizimu ihlukile kakhulu ekucubungeleni izinkinga zabesifazane abamnyama. Okukhona ukuthi ifeminizimu yasungulwa abamhlophe nabo ababephawula ngezinkinga abaqondene nazo, okuyilapho owesifazane omnyama wayengekho emicabangweni yabo. Yingakho kunzima ukuthola ukuxhumana kwefeminizimu nowesifaza omnyama. UHudsonWeems (2001:168) ubeka kanje:

*Upon realizing that the term “Black Woman” was not an apt terminology to include the total meaning desired for this concept, she decided that “Africana “Womanism” was the perfect terminology for two reasons. Firstly, Africana identifies the ethnicity of the woman being, considered, and this reference to her ethnicity establishes her cultural identity as it relates to her ancestry and land base: Africa. The second part of the term, womanism questions the accepted idea of being a woman. The term woman further argues that the African woman is the one who has received no special privileges in American society.*

(Emveni kokubona ukuthi itemu elithi ‘umfazi omnyama’ yitemu elenzelwe ukuchaza umhlahlandlela we-wumenizimu. Ubone ukuthi “Iwumenizimu yaseAfrika” yilona temu elifanele ngezizathu ezimbili.

Okokuqala, I-Afrikhana iveza umuntu wesifazane njengoba enjalo, okuphathelene namasiko akahle futhi nemvelaphi yakhe, abakubo abangasekho kanye nesizwe aphuma kuso: i-Afrika. Ingxenye yesibili, iwumenizimu ibheka leyo mibono evezwayo ngokuthi kuyini ukuba ngowesifazane. Itemu elithi owesifazane liveza ngokusobala ukuthi owesifazane omnyama wase-Afrika akaze awathole amalungelo akhethekile eMelika.)

Uma eqhubeka ngokuchaza leli temu ubeka kanje, Hudson-Weems (2001:168):

*“Womanism” is far more appropriate than “female” (feminism) because one of the major distinction, only a female of the human race can be a woman. Female on the other hand, can refer to a member of the animal or plant kingdom as well as to a member of the human race. Hence, a terminology derived from the word “woman” is more suitable and more specific when naming a group of the human race.*

(“Iwumenizimu” yigama elifanele kakhulu kunalelo elithi “owesifazane” (feminizimu) ngoba umehluko omkhulu wukuthi, umuntu wesifazane ongaba ngowesimame. Isifazane singachaza ilungu lesilwane noma isihlahla esithile futhi sichaza ilungu labantu. Ngakho-ke, igama elisuselwa “kowesimame” yilona elifanele futhi elichaza kanye ilungu lomphakathi.)

UHudson-Weems (2001) uyacacisa ukuthi iwumenizimu injulalwazi noma injulalwazi ebhekana ngqo futhi igxile ezinkingeni zabantu besifazane abamnyama. Ubuye aveze ukuthi kunomehluko okhona phakathi kwe-feminizimu kanye newumenizimu, okokuqala igama elithi 'isifazane' lichaza inhlobo yesilwane esithile noma umuthi othile. Ngakho-ke kuba yinkinga ukusebenzisa leli temu ukuchaza abantu besifazane kanti ngakwenye igxenye igama elithi 'isimame' elichaza owesimame, yilona okumele lisetshenziswe uma kukhulunywa ngabantu besimame.

UHudson-Weems ubeka kucace ukuthi injulalwazi yakhe uhluke kakhulu kunalena yefeminizimu, ngoba iwumenizimu igxile kunqubomgomo yabesifazane abamnyama base-Afrika. Yingakho kumele kube nenjululwazi eqondene nabamnyama, uHudsonWeems uyacacisa ukuthi iwumenizimu yase-Afrika akuwona kuphela umcabango kodwa uhlelo olucabangela izwe lase-Afrika. Iwumenizimu yase-Afrika ngumhlahlandlela kanye nohlelo oluchazisisa ngezindlela ezintsha zokucabanga, lo mhlahlandlela ubonelela ubuhlanga kanye nobulili, nokulwa nokungalingani phakathi kwabesifazane kanye nabesilisa.

UReed (2001:168) ubeka kanje uma echaza nge- Afrikana wumenizimu:

*A self namer, self definer, family centred, genuine in sisterhood, strong, in concert with the Africana man in struggle, whole, authentic, a flexible role player, respected, recognized, spiritual, male compatible, respectful of elders, adaptable, ambitious, mothering and nurturing.*

(Umuntu okwaziyo ukuzetha, uyazazi ukuthi ungubani, ukholelwa emndenini, uqotho kwabanye besifazane, uqatha, uyazazi izingqinamba ezibhekene nowesilisa wase-Afrika, uyakwazi ukubamba iqhaza yakhe,

uhloniphekile, unenkolelo, ungumlingani weqiniso kowesilisa, uyabahlonipha abantu abadala, unentshisekelo, ungumama futhi uyanakekela.)

Uma kubhekwa incazelo ka-Reed lapho echaza khona ngezimpawu zewumenizimu yase-Afrika. Ubeka kucace ukuthi lo muntu wesimame ungumuntu onakekelayo, ohloniphayo, okholwayo, okwazi ukubhekana nezimo ezihlukene. Okusho ukuthi uma kufundwa imibhalo yobuciko yilezi zincazelo ezingenhla ezingahle zivele lapho kwethulwa khona umlingiswa wesifazane. Nakhona kulolu cwaningo kuzobhekwa ukuthi ngabe abalingiswa besifazane banazo ezinye zalezi zimpawu zewumenizimu ezibekiwe. Uma kuqhutshekwa nokuchazwa ngewumenizimu kucashunwa uHudson-Weems (2001:146) lapho ebeka kanje:

*African womanism is an ideology created and designed for all of African descent. It is grounded in African culture, and therefore, it necessarily focuses on the unique experience, struggles, needs and desires of African woman.*

(Iwumenizimu yase-Afrika ngumhlahlandlela osungulwe futhi wabekelwa bonke abantu abaphuma eAfrika. Isuselwe emasikweni ase-Afrika, ngakho-ke kubalulekile ukuthi igxile ezinkingeni nezifiso ezihlukile zebesifazane base-Afrika.)

Okusobala ukuthi uma kukhulunywa ngewumenizimu ngeke umuntu ahlale angakhulumi ngesiko lase-Afrika, ngoba lokhu kuyahambisana, yingakho nje iwumenizimu ikhuluma ngezidingo, izifiso, izinselelo kanye nolwazi lwabantu besifazane base-Afrika ikakhulu abamnyama. Kuningi okuvelayo ngaphansi kwale njulalwazi. Okugqame kakhulu ukuthi iwumenizimu igxile kakhulu esizweni

saseAfrika lapho kubhekwa khona amasiko, ukungalingani ngobulili, izifiso kanye nezinkinga ezibhekene nabesifazane nokuthi babhekana kanjani nalezi zinkinga.

USander (1995:26) yena uchaza iwumenizimu ngokuthi:

*In essence, a womanist is a black feminist who is committed to the survival and the wholeness of the entire people, male and female.*

(Okukhanyayo, iwumenisti iyefana nefeministi yabamnyama. Lona ngumuntu ozimisele ekuphileni kwabantu bonke, abesilisa nabesifazane.)

Yize uHudson-Weems (2001:155) uza nephuzu elihlukile kunalelo likaSander lapho ethi:

*Africana womanism and its agenda are unique and separate from both white feminism and black feminism: moreover to extend naming in particular. Africana womanism differs from African feminism. Clearly there is a need for a separate and distinct identity for the African woman and her movement.*

(Iwumenizimu yase-Afrika kanye nezinhlelo zayo zihlukile kufeminizimu yabamhlophe kanye nefeminizimu yabamnyama. Ngaphezu kwalokho ukukhulisa incazelo yayo ngokukhethekile. Iwumenizimu yase-Afrika ihlukile kufeminizimu

yaseAfrika. Kusobala ukuthi kudingeka incazelo ehlukile futhi ekhethekile yowesifazane wase-Afrika nezindlela zakhe.)

Kulezi zincazelo ezingenhla kusobala ukuthi laba bahlaziyi ababili beza namaphuzu ahlukene uma kukhulunywa ngewumenizimu, owokuqala umbono ovezwa nguSander wokuthi iwumenizimu iyafana nefeminizimu yabamnyama ngoba ikholelwa ekwakheni kanjalo nasekusindiseni umuntu wesifazane omnyama. Akugcini lapho lona wesifazane kuba ngumuntu okholelwa ekwakhiweni kwesizwe esimnyama okubandakanya wonke umuntu okungaba abanye besifazane kanye nabesilisa. Umbono kaHudson-Weems wona wehlukile ngoba ubona kunomehluko okhona futhi omkhulu phakathi kwewumenizimu kanye nefeminizimu. Lapho ebeka khona ukuthi iwumenizimu yase-Afrika kanye nenqubomgomo yakhona kuhlukile kunefeminizimu yabamhlophe kanye nefeminizimu yabamnyama. Uma eqhuba uyabeka ukuthi kunesidingo sokuthi le njulalwazi ithathwe njengehlukile futhi engafani.

Yize iwumenizimu yamkelwe ngabamnyama baseMelika ababona ukuthi injululwazi ekwazi ukuchaza isimo sabo njengobunjalo baso, singeke sangabheki eminye imibono mayelena newumenizimu ikakhulu lena ebhekene nabesifazane abamnyama base-Afrika.

UChikwenye Okonjo Ogunyemi ucwaninga kabanzi ngemibhalo yobuciko okubalwa amanoveli kanye neminye imibhalo. U-Ogunyemi (1985:72) uchaza iwumenizimu ngokuthi:

*Black Womanism is a philosophy that celebrates black roots, the ideal of a black life, while giving a balanced presentation of black*

*womandom. It concerns itself as much with the black sexual power structure that subjugates blacks. Its ideal is for black unity where every black person has a modicum of power and so can be a "brother" or a "sister" or a "father" or a "mother" to the other. This philosophy has a mandalic core: its aim is the dynamic of wholeness and selfhealing that one sees in the positive, integrative ending of womanist novels.*

(Iwumenizimu yabamnyana iyifilosofi ebungaza izimpande zabamnyama, izifiso zempilo zabamnyama, ngokunika isilinganiso esifanele ngokwethulwa kwabesifazane abamnyama. Iphathelene nokungalingani kobulili obucindezela abamnyama. Inhloso ukubumba isizwe esimnyama, lapho wonke umuntu omnyama onamandla ayingcosana futhi abe ngubhuti, usisi, ubaba, umama komunye. Inhloso enkulu yale njulalwazi ukupholisa lokho okubonakala emibhalweni yobuciko yabesifazane.)

Le ncazelo ka-Ogunyemi ibeka ngokusobala ukuthi iwumenizimu lena ifilosofi ezithokozisa ngendabuko yabantu abamnyama, okubalulekile ngale filosofi ukuthi isifiso sayo ukwakha ubumbano emphakathini yabamnyama lapho umuntu omnyama noma yimuphi angaba ngumama, ubaba, usisi, ubhuti komunye umuntu omnyama. Yingakho le njulalwazi ibungaza ubumqoka bobumbano phakathi kwabantu abamnyama ngaphandle kokucwasa ngobulili noma ngobuhlanga.

U-Ogunyemi (2000:715) ubeka kanje ngayo iwumenizimu:



*When I was thinking about womanism, I was thinking about those areas that are relevant for African but not for blacks in America. Issues like extreme poverty and in-law problems, older women oppressing younger women, men oppressing their wives. Religious fundamentalism is another African problem that is not really relevant to African American.*

(Ngenkathi ngicabanga ngewumenizimu, ngangicabanga ngalezo zinselelo noma izindawo ezimayelana nabantu baseAfrika ezihlukile kubantu abamnyama baseMelika. Izinselelo ezifana nendlala, izinkinga zasemzimi, abesifazane abadala abahlukumeza abesifazane abancane, amadoda ahlukumeza noma abagcindezela amakhosikazi awo. Inkolo enye yezinkinga ezingaqondene nabaseMelika abamnyama.)

Kusobala ukuthi uma kukhulunywa ngewumenizimu kuyohlala kuba nomdonsiswano okhona phakathi kwabesifazane abamnyama base-Afrika kanye nalabo base-Melika. Okuphathekayo ngewumenizimu yase-Afrika ukuthi ibhekana ngqo nezinkinga zabesifazane abamnyama nakhona ibheka izinkinga ezikhona. Okunye, iwumenizimu iphathelene nokubheka inqubomngomo okuhlanganisa amasiko, izinkolelo, ukholo lwabantu abamnyama.

Ukuthola ukuxhumana phakathi kwewumenizimu kanye nemibhalo yobuciko, sithatha umbono ka-Ogunyemi (1985:79) lapho ethi:

*Indeed, in helping to liberate the black race through her writing she is aiding the black woman who has been and is still concerned with the ethics of surviving rather than with the aesthetic of living. Womanism with its wholesome, its religious grounding in black togetherness, is her gospel of hope.*

(Imbala, emibhalweni yakhe yobuciko usiza [umbhali] owesifazane omnyama osalwa nezingqinamba zokuphila. Iwumenizimu yonke, izinkolelo zayo, nokuzwana kwabantu abantu abamnyama, yivangeli lakhe le themba.)

Lo mbono ka-Ogunyemi ubeka kucace ukuthi ababhali besifazane uma bebhala bathatha ukubaluleka kokuphilisa isizwe esimnyama. Okungashiwo ngababhali besifazane abamnyama ukuthi uma bebhala basuke bebhaka nenqubo yase-Afrika kanye nezinkinga ababhekana nazo, nanokuveza ukuthi lezi zinkinga babhekana kanjani nazo, akusho ukuthi laba besifazane abamnyama bangama-wumenisti.

Baningi abahlaziyi ikakhulu besifazane abamnyama abahlolisise le njulalwazi yewumenizimi. Omunye walabahlaziyi ngu-Aniagolu, yena kanye nabanye besifazane base-Afrika okubalwa neNingizimu Afrika basike elijikayo ngale njulalwazi. UAniagolu (1998:96) ubeka kanje:

*Black women have known and demonstrated that their oppressions are different from white women's and thus must the process of their liberation be. However, white feminism failed to recognise and incorporate this difference in the liberation movements of the 60s and 70s, alienating many women of colour in the process.*

(Abesifazane abamnyama kade bazi futhi bekhombisa ukuthi incindezelo yabo ihlukile kunaleyo yabesifazane abamhlophe yingakho nenqubo yenkululeko kumele ibe njalo. Kepha, ifeminizimu yabamhlophe ihlulekile ukubona nokufaka lokuhlukana emkhankasweni wenkululeko ngesikhathi seminyaka ye-60s neye-70s, okwadala ubandlululo kubantu besifazane bebala.)

Ngale ncazelo engenhla, kusobala isidingo sokuthola injulalwazi ephathelene nabesifazane abamnyama bebala sasikhona. Yingakho uAniagolu (1998:97) ethi:

*Womanists argue that the limits of feminism are its generalisation of women's problem and solutions and since they are interpreted from a western perspective, they are in most cases do not reflect the position of third world feminists. By not problematising 'black impotence,' 'white patriarchal culture' and the 'black man' (and other important terms) womanism is also guilty of generalisations.*

(Amawumenisti aphikisana ngokuthi imikhawulo yefeminizimu ngokuvamile yimibono ephathelene nezinkinga zabantu besifazane nezisombululo zazo, njengoba zihunyushwe ngemibono yaseNtshonalanga, imvamisa isuke zingakhulumi ngqo ngesimo sabesifazane abasemazweni afufusayo. Ngokungabheki ukubaluleka kwabamnyama, amandla abamhlophe kanye nowesilisa omnyama (nokunye okubalulekile) iwumenizimu ilahlwa icala lokubheka izinto jikelele.)

Ayikho injulalwazi eqondile, yingakho newumenizimu izithola iphansi kocwaningo olunzulu ngenqubo nemigomo yayo. Ngaphandle kokubheka izinkinga eziphathelele nalolu cwaningo, okubalulekile yikhona ukuthi ibhekane nezinkinga zebesifazane abamnyama, yingakho imvamisa kusetshenziswa yona ukuchaza, ukucwaninga nokuhlaziya owesifazane omnyama wase-Afrika noma owebala. Iwumenizimu kumele ibonwe njengesisekelo sokuthola ulwazi nokungezelela olwazini olukhona ngezinkinga zebesifazane abamnyama. Uma kuthiwa iwumenizimu yakhelwe ukwethula umuntu wesifazane kanye nesizwe esimnyama ngokuphelele, iwumenizimu isahlalelwe inselelo yokuthi ibheke owesifazane esikhathini samanje.

Okuvelayo ngewumenizimu ubumqoka bokuzithanda komuntu wesifazane, okuyilapho kungaxili kuphela ekuzithandeni yena yedwa kodwa athande nabanye abantu abamnyama. Lo mhlahlandlela ubeka kucace ukuthi iwumenizimu isondelene kakhulu namasiko ase-Afrika. Kuningi osekubekiwe nge-wumenizimu, lo mhlahlandlela ubonisa ngokusobala ukuthi ukuba ngumuntu wesifazane omnyama ikakhulukazi owase-Afrika kuningi okumele ubhekane nakho. Izinkinga zebesifazane ngeke sazifanisa nakancane nezinye izinkinga zebesifazane bamanye amazwe, yingakho uma umuntu wesifazane ezama ukulelwa amalungelo akhe kumele abuye acabange ukuthi kulowo mkhankaso kumele angakhohlwa indima yowesilisa. Lokhu kubeka ngokusobala ukuthi emkhankasweni wenkululeko nokulwela amalungelo kuningi umuntu wesifazane omnyama okumele abhekane nakho.

Izwe lase-Afrika yizwe elibuswa abesilisa ikakhulu. Lokhu kwadala ukuthi abesifazane bangabi nezwi eliphelele. Inkinga eyayibhekane nabesifazane base-Afrika kwakungekhona ukungalingani ngobulili nabesilisa abamnyama kupheka kodwa nenkinga yebala ibambe iqhaza ezimpilweni zebesifazane abamnyama. Ukuqhoqhoqobala kwabesilisa ezikhundleni kwenza kube nzima kubantu abesifazane

ukuthi bazimele ngokwabo. Yingakho esikhathini esiningi kubonakala abesifazane babambe iqhaza lokuba ngabagcina amakhaya abo efudumele. Ukuqhoqhobala kwabesilisa ezikhundleni eziphezulu kwavalela abesifazane amathuba okuthi bakwazi ukuphumelela. Ngenxa yalezi zinkinga amalungelo abesifazane ashintsha ngendlela emangalisayo, lokhu kwadala ukuthi abesifazane batshelwe indawo okumele bahlale kuyo futhi bakhunjuzwe njalo.

Yize lube khona ushintsho oluncane kepha kusenemiphakathi ekholelwa ekutheni umuntu wesifazane akumele abuse noma athathe izinqumo ezindabeni ezithinta umphakathi noma izwe lilonke. Imibhalo yobuciko iyakuveza lokhu, yingakho kumanoveli kuhlale kuvela ukubaluleka komshado nokuthola izingane ukuze isizwe sikhule. Esikhathini samanje, sikahulumeni omusha, abesifazane bazithola besabhekane nezinsalelo eziningi. Okusho ukuthi njalo kumele bahlale bebonisa amandla namakhono abanawo afana nawabesilisa.

Ukuqhoqhobala kwabesilisa nombuso wabo, wadala umonakala omkhulu ezizweni zase-Afrika. Lokhu sikusho ngoba iningi labesilisa lashiya amakhaya ukuyofuna imisebenzi noma ukuyozama impilo enhle okwenza kusale abesifazane emakhaya. Lesi senzo sadala ukuthi amakhaya amaningi angalawulekile.

### **3.4 Isiphetho**

Kuyohlala kunokushayisana kwemibono ekuchazweni kwefeminizimu kanye newumenizimu. Into engashiwo ngalezi zinjulalwazi ukuthi ifeminizimu yona iphathelele nokulwela ukulingana kwamalungelo lapho abesifazane bezokwazi ukuba nezwi uma kuza emikhakheni efana nezobuciko, ezepolitiki, ezemisebenzi nokunye. Ngakolunye uhlangothi iwumenizimu yaseMelika kanye neyase-Afrika injulalwazi yayo ubambiswano phakathi kwabesifazane kanye nabesilisa.

Iwumenizimu yona ilwela ukulingana, okuyilapho iqhakambisa ubambiswano phakathi kwalobu bulili obubili.

Ngeke sakugwema ukuthi laba bantu besifazane bahlukile futhi izinkinga ababhekana nazo zihlukile. Yingakho uma kukhulunywa ngewumenizimu kumele kubukwe ukuthi yibaphi laba besifazane okukhulunywa ngabo. Abesifazane baseAfrika banezinselelo ababhekana nazo okubalwa kuzo ingcindezelo abayithola emizini abagane kuyo, isiko, nokunye, njengoba kubekiwe ngenhla ukuthi kuyahluka kunewumenizimu yase-Melika. Okubalulekile ngale njulalwazi ukuthi ingumhlahlandlela owenza ababhali babhale ngezihloko ezithinta bona ngqo, ezikhuluma ngowesifazane wase-Afrika.

Ababhali besifazane base-Afrika kanye nabase-Melika bathathwa njengabakhulumeli babesifazane abamnyama kanye nesizwe esimnyama ngokuthi bazihlukanise nokuchema kanye nokucwasa okutholakala emibhalweni esuke ibhalwe ngabesilisa noma labo abazibiza ngamafeministi. Yingakho kulolu cwaningo kuzosetshenziswa iwumenizimu ngoba isondelene kakhulu kulokhu okuzohlaziwa lapha. Ikhuluma kabanzi ngomuntu wesifazane wase-Afrika kanye nezinkinga abhekana nazo.

## ISAPHLUKO SESINE

*Amasu okumelana nezimo zemiphakathi eqhoqhobelwe ngabesilisa enovelini ethi  
"Umsebenzi Uyindlala"*

### 4.1 Isingeniso

Lesi sahluko singenisa indaba ethi 'Umsebenzi Uyindlala' ebhalwe nguMsimang. Lapha kuzoqalwa ngokufingqa indaba, bese kubhekwa ukwethulwa kwabalingiswa besifazane, okuyilapho kuzohlaziywa ngenjulalwazi nenjulalwazi wewumenizimu.

### 4.2 Ukufingqa indaba

*Umsebenzi Uyindlala* inoveli egxile kakhulu ekuvezeni ukuthi iningi labesifazane bazithola besengozini enkulu yokuhlukunyezwa lapho bezama ukuthola imisebenzi. Inkinga ahlangani nayo uNunu ingenkathi athola umsebenzi kwaMasipala. Kule noveli sethulelwa umlingiswa oqavile onguNunu. Uma iqala inoveli uyavela ukuthi kubo kaNunu isimo senhlalo asikho sihle neze. UNunu uhlala nogogo uKaMajola kanye nobhuti wakhe uBongani.

Kuyavela endabeni ukuthi abazali bakaNunu babulawa isifo sengculazi. Emveni kokushona kwabazali babo, basala nogogo naye obuthakathaka empilweni. Ubhuti kaNunu uthole ingozi esikoleni ngenkathi beteleka, okwamenza angabe esakwazi ukuhamba wahamba ngesihlalo. UNunu wayebhekene nenkinga yokuletha ukudla ngoba ubengekho osebenzayo.

Yize uNunu elubonga usizo aluthola kuVika, wayengazibekile phansi ngokufuna umsebenzi. Ngakho-ke ubefaka izicelo zomsebenzi ezindaweni ezihlukene. Kwakunzima impela ukuthola umsebenzi, wapheliswa ithemba lokuthi uyophinde

awuthole umsebenzi ngenxa yokuthi lapho afaka khona izicelo zomsebenzi zazingaphumeleli. Ngelinye ilanga efika eposini uthola incwadi embizela umsebenzi kwakumele aqale ngokubhala isivivinyo. Uma ephumelela lapho uyodlulela esigabeni esilandelayo okuyinhlokhono emahhovisi kaMasipala eThekwini.

UMike wenza konke okusemandleni akhe ukuthi uNunu adlulele esigabeni esilandelayo nanokuthi agcine ewuthola umsebenzi yize uNunu engazange asiphase isivivinyo. Ekugcineni uNunu wawuthola umsebenzi. Ukuthola umsebenzi kudale ukuthi izinto phakathi kwakhe noVika zingahambi kahle. UVika wayengathandi ukuthi uNunu asebenze kaMasipala. Into eyayimcika kakhulu ukuthi wayezosebenza noMike.

UNunu wathola umsebenzi emahhovisini kaMasipala, kodwa engakutholi ukukhululeka ngenxa kaMike owayelokhu embheka into engapheli. Ngokuhamba kwesikhathi uMike wakhombisa ubuyena ngokuthi ahlele usuku lapho azokhuluma khona noNunu. UNunu ube nokungabaza ngalesi sicelo sikaMike kodwa wazitshela ukuthi kungumqondo omuhle ukuhamba noMike ngoba basebenza ndawonye. Ngenkathi uMike elanda uNunu wazithela phezu kukaVika, kulobo bumnyama uMike washeshe wavala umnyango ukuze uVika angalitholi ithuba lokukhuluma noNunu.

Wazama uVika ukubalandela ngemuva, kwasho khona ukuthi imoto yakhe ayifika esivivini semoto kaMike. Uma befika ehhotela uNunu akazange akhululeke. UMike utshela uNunu ukuthi kumele ambonge ngoba umfake emsebenzini.

Ngakho-ke indlela yokumbonga nokugcina umsebenzi ukuthi avume ukulala naye.



UMike akakhohlwanga ukumkhumbuza ukuthi umsebenzi uyindlala. Abawutholile umsebenzi kumele bawugade njengezikhali zamaNtungwa. Wabona khona lapho uNunu ukuthi ubhekane nesimo esingaphezu kokwazi nokuqonda kwakhe.

UMike wabona kukuhle ukuthi ahambe uNunu ngoba engawazi umsebenzi futhi akazange avume ukulala naye. Izinkulumo zokuqashwa kukaNunu zaqala ukusabalala emsebenzini. Yilapho okwavela khona ukuthi uMike unesandla sokuthi kuqashwe uNunu ngendlela engekho emthethweni. UNunu wabona ukuthi kumele azikhulumela akusho konke okwenzeka ehotela, nanokuthi uMike wayengakhohliwe ukumkhumbuza ukuthi 'umsebenzi uyindlala.'

Kulowo mzuzu kwavela nokunye ngaye uMike, ukuthi wayenesandla ngokuphelelwa ngumsebenzi kukaVika. Kwavela nokuthi nguye owahlela konke. Okwavela ukuthi nguye owenza ukuthi uVika afelwe imoto nokuthi idunwe ngabafana ababethi bayasiza, kanti bayazi ukuthi bathunyiwe. Kwavele onke amahlazo kaMike. Ekugcineni uNunu wathola ukuqeqeshwa kabusha ngomsebenzi. UVika yena wagcine eyitholile ithenda abelokhu eyifuna.

Ake sibheke ukuthi uNelisiwe Msimang ubethula kanjani abalingiswa besifazane kule noveli.

#### **4.2.1 Ukuvezwa kwabalingiswa besifazane**

Ukuvezwa kwabalingiswa besifazane emibhalweni yobuciko yinto osekunemibhalo eminingana ebhalwe ngayo. Okubonakalayo ukuthi kwesinye isikhathi abalingiswa besifazane abethulwa ngendlela eyiyo, ikakhulu uma kuhlaziywa imibhalo yobuciko ebhalwe ngabesilisa. Inhloso yalolu cwaningo lapho kucwaningwa khona ukwethulwa kwabalingiswa besifazane ukubheka ukuthi ababhali besifazane babethula kanjani abalingiswa babo. UGumede (2002:116) uthi uma kubhekiswa kahle

ukwethulwa kwabesifazane emibhalweni yobuciko kuyavela ukuthi ukwethulwa kwabalingiswa besifazane emibhalweni yobuciko kuyehluka kunokwethulwa kwabalingiswa besifazane emibhalweni ebhalwe ngababhali besilisa. Lokhu kwenziwa wukuthi abesifazane bayazazi izinselelo, nezinkinga ezibhekene nalaba besifazane.

Ababhali besifazane banekhono noma bayakwazi ukubhala ngendlela eyiyo ngaphandle kokubheka iqhaza abalibambile. Ngakho-ke kule mibhalo yobuciko kulindleke ukuthi kubonwe abesifazane abazaziyo ukuthi bangobani, abaphusile futhi abanentshisekelo. Okusho ukuthi izithombe ezijwayelekile zokwethulwa kwabesifazane zihlukile ngoba zisuselwa kwabesifazane abaphilayo. Okunye okulindlekile ukuthi kubhekwe ubudlelwane phakathi kwabesifazane kanye nabesilisa.

#### **4.2.1.1 UNunu**

UNunu Cele intombazane ehlala nogogo kanye nobhuti wayo, kwazise ukuthi abazali bakhe badlula emhlabeni. Isimo senhlalo asikho sihle ekhaya. UNunu uthulwe njengomlingiswa obhekane nezinkinga eziningi. Izinto eziningi zibheke yena uNunu. Uma umbhali wenoveli echaza uNunu, umveza njengentombazane enhle, usuka sambe. Uma iqala indaba uNunu ubonakala njengomlingiswa othwele lonke usizi lwakubo. Ngakho-ke lo mlingiswa ubonakala ebhekene nezinsalelo ezingaphathelene nempilo yakhe kuphela kodwa kumele acabangele umndeneni wakhe. Lokhu kufakazelwa ukuthi ubehlala eyofesela umsebenzi, kwesinye isikhathi angaphumeleli kulezo zicelo.

Nokho uNunu uzama ngawo wonke amandla, empeleni lokhu kuveza ukuthi uNunu ungumuntu osebenza kanzima. UNunu uthulwa njengomlingiswa okukhuthalele ukufaka izicelo zomsebenzi yize izicelo zakhe zingaphumeleli. Ukuthola kwakhe

umsebenzi kuyosho ukuphuma enhluphekweni ababhekane nayo. UNunu uvezwa njengomlingiswa okhathele ukucela usizo kuVika nasendaweni abahlala kuyo.

UNunu uzibona ethwele kanzima njengoba izinto zinjena ekhaya. Lo mlingiswa uthulwe njengomlingiswa ohlale ejula ngempilo. Lapha ubheka izimo ezenza azithole ebhekene nenkinga kanye nendlala. Uyacabanga ukuthi ngabe akazitholi esesimweni sokuyofuna umsebenzi. Okumkhathaza kakhulu yikho ukuthi ubaba wakhe wamshiya namagama asindayo, okuyinto emenza afise ukuthola umsebenzi ngokushesha.

“Ngoba sengiyabona ukuthi kumina nonina wabantwana bami umthwalo ususobhokweni, ngizicela uNunu ukuthi asale eba iso lami kinina nobabili noBongani.” Msimang (2005:10)

La mazwi aveza ngokusobala ukuthi uNunu nguye othwele umthwalo wokubheka ikubo. Okusobala ukuthi ubaba kaNunu wabona kunguNunu ofanele anakekele ugogo nobhuti wakhe. UNunu uvezwe njengomlingiswa obonakala ezimisele. Lokhu kuzimisela kuncike kakhulu emazwini kayise. Lokhu kufakazelwa amazwi kaOguyemi lapho echaza umlingiswa wesifazane ezincwadini ezibhalwe ngabo absifazane. U-Onguyemi (1985:74) ubeka kanje:

*The black madwoman in novels written by black women knows in her subconscious that she must survive because she has people without other resources depending in her.*

(Umuntu wesifazane omnyama emibhalweni yobuciko ebhalwe ngabesifazane abamnyama uyazi ukuthi

kumele alwele ukuphila ngoba kunabantu  
abangenamandla abancike kuye.)

Uma kubukwa le ncazelo ka-Oguyemi, izeza ngokusobala ukuthi uNunu uthwele umthwalo wokusiza umndeni wakubo. Lo mlingiswa uthulwa njengomlingiswa okumele azame ngazo zonke izindlela ukuthola umsebenzi. Ngakho-ke engqondweni yakhe kumele ahlale ekhumbula ukuthi endlini isimo asikho sihle konke kubhekane naye.

Uma kulandelwa lo mlingiswa wesifazane onguNunu, kuyabonakala ukuthi lo mlingiswa wesifazane unentshikiselo enkulu. Isifiso esikhulu ukuthola umsebenzi afane nabanye abantu besifazane. Lo mlingiswa ubuye angabi nokuzithemba. Lokhu kuvela ngenkathi ethola incwadi embizela inhlolekhono yomsebenzi, usethatha ngokuthi:

“Mina gogo okwamanje angikathandi ukuzethembisa ngokuningi ngalo msebenzi. Kuyoba ngcono uma sengibhale naleso sivivinyo abathi kumele ngidlule kuso kuqlala.” Msimang (2005:15)

Le nkulumo engenhla izeza ukuthi uNunu uthulwe njengomlingiswa olahle ithemba, ithemba lokuthola umsebenzi. UNunu waba nenhlanhla yokuthola umsebenzi, yize ebonile ukuthi isivivinyo asibhalile akazange asibhale kahle. Kuyacaca ukuthi uMike lona akazange abheke ikhono lokuphendula imibuza likaNunu, kodwa wazibonela intombi. Wabona ukuthi uNunu kufanele abe ngumkakhe noma kanjani. Kuyacaca ukuthi iningi labesilisa lisenakho ukubheka abantu besifazane njengamakhosikazi, noma abantu abakwazi ukugcina imizi ifudumele. Umbono kaEllman lapho efakazela khona ukuthi kukhona idlanzana labesilisa abasabukela abantu besifazane phansi uthi:

*Women have been considered, first of all to be formless; their minds, like their bodies are thought as soft, incapable of coherent thought and speech, but adequate to follow routine. One of the persistent image has been that of submissive woman who only knows her place but is happy in it. They seldom seen as fully human beings, the equals of men. Because they are child like, they are seen as rightfully kept in their place. The kitchen and the pedestal serve to isolate women from men. Ellman (1979:74)*

(Abesifazane kade babonwa njengabantu abangenasimo; izingqondo zabo, njengemizimba yabo ibuthakathaka, abakwazi ukucabanga nokukhuluma kahle, kodwa kubafanele ukulandela imigomo ethile. Esinye sezithombe esigqamile yilesi sowsifazane othobekile, oyaziyo indawo yakhe futhi ajabule kuleyo ndawo yakhe. Akuvamile ukuthi babonwe njengabantu abaphelele, abalingana nabesilisa. Phela bona bafana nezingane, kumele bahlale endaweni yabo ngaso sonke isikhathi. Indawo yokuphekela ihlelwe ukuhlukanisa abesifazane kwabesilisa.)

Yikho kanye obekubonwa nguMike kuNunu, empeleni wayesehlele konke engqondweni yakhe ngoNunu. UMike ubona ngathi uNunu owesifazane ofanele ukuba inkosikazi yakhe. Isithombe ayenaso ngoNunu esowsifazane ohlala endlini akhulise futhi anakekele ikhaya. Ungowesifazane ongafanele asebenze.

UNunu uthulwe njengomlingiswa ongakhululekile emsebenzini. Indlela uMike ayebheka ngayo uNunu yamenza angatholi ukukhululeka. Lapha sibona lo

mlingiswa ekuthola kunzima ukubhekana nesimo sasemsebenzini. UNunu uthulwe njengomlingiswa obekezela nalapho okungafanele abekezela khona. Lo mlingiswa ubonakala ebhekene nenselelo yokuthi uma eyeka umsebenzi uzokwazi kanjani ukuphuma kule nhlupheko akuyo.

Umbhali wenoveli usesivezela indlela agqoka ngayo uNunu kanjalo nobuhle bakhe. UNunu uthulwa njengomlingiswa okhonze ukugqoka izingubo ezimfishane. UNunu uthulwe njengomlingiswa oziphethe kahle. Lokhu kufakazelwa ukuthi unesoka elilodwa futhi ubonakala engowesifazane ohlala endlini. Yize wayengumuntu oziphethe kahle, futhi ohloniphayo. Kubonakala ngathi indlela agqoka ngayo yamdonsela amanzi ngomsele. Lokhu kuvezwa indlela uMike wayebuka ngayo uNunu. Indlela umuntu wesifazane agqoka ngayo akuyona inkinga. Inkinga ukuthi siphila esikhathini lapho uma umuntu wesifazane egqoka ingubo emfushane kusho ukuthi ungumuntu ongaziphethe kahle. Imiphakathi yahlulela abantu besifazane ngendlela abagqoka ngayo.

Uma kuza kwezobudlelwano bezothando, uNunu wethulwa njengomlingiswa osothandweni. UVika oyisoka likaNunu, uzimisele ukwenzela uNunu nomndeni wakhe konke okudingayo. Yize kunjalo uNunu akaboni ukuthi kuhle ukuthembela kuVika, kwazise bayathandana kuphela. Lokhu kuveza ukuthi uNunu wayethanda ukuzimele ngaphandle kokuncika ebantwini. Yingakho wayekuthakasele ukuthola incwadi yakwaMasipala.

“Angisho lokho! Kodwa into engiyiqondile ukuthi ngithanda ngingathandi kumele ngiye ukosebenza. Ukhumbule futhi ukuthi abantu lapha phandle bayakhuluma. Ngabe kungcono ukuba sewungumkhwenyana ekhaya.” Msimang (2005:33)

Lawa mazwi kaNunu aveza ngokusobala ukuthi yena ufuna ukusebenza. Ubona kungcono ngabe uVika ungumkhwenyana ngokomthetho mhlawumbe ubezovuma ukuthi amsize lapho angamsiza khona. Inkani yakhe yokufuna ukusebenza kwaMasipala iyona eyadala ukuthi ahlukane noVika. UNunu uthulwe njengomlingiswa othatha izinqumo abantu ababona ngathi azikho zinhle. Uvika ngomunye obone isinqumo sokuthi uNunu asebenze iThekwini asiphusile singahle simdalele inzinkinga. Lo mlingiswa ubonakala engazimisele ukulahlala ithuba lokusebenza. Lo mlingiswa uvezwe njengowesifazane onemicabango eya phambili ibuye iye emuva. Lokhu ukwenza ngoba enenhloso yokufeza izifiso zekusasa lakhe. Lokhu kuveza ukuthi UNunu wayenakho ukudlinza ngempilo ngempilo yakhe.

Uma kubhekwa ukwethulwa kukaNunu kule noveli, ungowesifazane onentshisekelo yokuphumelela empilweni. Umlingiswa wesifazane ozimisele ukusiza ugogo nomfowabo kule ndlala ebabhekene nayo. Kwesinye isikhathi kumenza ahluleke ukusho ukuthi uthola kunzima ukubasiza. Lo mlingiswa ugcina ethwala umthwalo ongaphezu kwakhe. Ekugcineni uthola ukukhululeka emoyeni uma ebika isimo sakubo kuSally umngani wakhe. Emva kwesigameko sikaMike, sibona uNunu evezwa njengomlingiswa wesifazane okwaziyo ukuzimela, akhiphe konke ukuhlukunyezwa abhekana nakho ngenkathi esebenzela uMike.

#### **4.2.1.2 UKaMajola**

Kunzima ukuthwala umthwalo wokukhulisa abazukulu. Ogogo abaningi baseNingizimu Afrika bazithola bethwele lobu bunzima obuthwele nguKaMajola. UKaMajola ngugogo kaNunu noBongani othwele ubunzima bokukhulisa abazukulu bakhe nokubhekana nesimo sempilo esibuthakathaka.

UKaMajola uthulwe njengomlingiswa wesifazane odlule ebunzimeni obukhulu. UKaMajola uthulwe njengogo obhekene nenkinga yokukhulisa abazukulu bakhe.

Kuyavela ukuthi uKaMajola ubuthakathaka empilweni okumeza angakwazi ukusebenza nokufuna umsebenzi ozobasiza kule ndlala ababhekene nayo.

UKaMajola uthulwe njengomlingiswa oqotho. Lo mlingiswa uthulwe njengomuntu okwazi ukumelana nezimo ezinzima zempilo. Ngakho-ke uthulwe njengowesifazane okwaziyo ukubaluleka kokuphatha kahle abantu. UKaMajola ukhombise ukuba ugogo ozimisele ukunakekela abazukulu bakhe. Lo mlingiswa uthulwe njengowesifazane ophatheke kabi emoyeni uma ezwa ukuthi indodana yayo ithelele umakoti wayo ngengculazi. Yilapho athatha wathi:

“Kungabe uqonde ukusitshela ukuthi waya ngaphandle.  
Wafike watapa khona okungafanele ukutatshwa.  
Ngemuva kwalokho wase usukudlulisela enganeni  
yabantu?” Msimang (2005:09)

Le nkulumo engenhla ikhombisa ukuthi uKaMajola akazange athule uma ezwa le nkulumo ethulwa uTomasi. Akakuqondi ukuthi umuntu onjani othatha isifo ngaphandle asingenise ekhaya. Waphatheka kabi ukuzwa ukuthi umakoti ubulawa ubudedengu nokungathembeki kwengane yakhe. Lokho kwakusho ukuphela komuzi wakwaCele.

Esikhathini esiningi uma ababhali bebhala ngomamezala, babaveza njengabesifazane abanezinhliziyo ezimbi, abangabathandi omakoti bakwabo. UKaMajola uvezwa njengomlingiswa okhombise ubuqotho, wazimisela nokuthi akhulise izingane zendodana yakhe. Wakhombisa nokuthanda umakoti wakwakhe. Wakhombisa uthando olukhulu, kwathi noma uNunu engaphathekile kahle wazama ngawo wonke amandla ukuthola ukuthi yini lena emphethe kabi. Yilapho ezwakala ethi:



“Uze ukhungatheke njena lapho kufe umuntu yini lokhu oyihlo nonyoko kade bazilalela kobandayo.” Msimang (2005:15)

Lokhu kufakazela ukuthi uKaMajola ungumuntu othanda ukunakekela abazukulu bakhe. UKaMajola uthulwe njengomlingiswa ohlukumezekile emoyeni, ukuthola kunzima manje ukunakekela abazukulu bakhe. Okumqeda amandla yikho ukugula, nendlala. Lo mlingiswa uzibona engumthwalo kubazukulu bakhe. Yilokho okumenza afise nokufa, akasiboni isidingo sokuphila uma impilo injena.

Yize ugogo engavezwanga kakhulu kule noveli, kodwa okuphawulekayo yikho ukuthi uKaMajola umuntu okholwayo. Uma uKaMajola ezwa ukuthi uNunu ubizelwa umsebenzi ubona kubalulekile ukuthandaza. UKaMajola umlingiswa okholelwa ukuthi umthandazo isisekelo sempilo. Ngakho-ke kubalulekile ukuthi kucelwe kuMdali izibusiso kanye nenhlanhla. Injulalwazi yewumenizimu isekela umbono walo mlingiswa. Abesifazane base-Afrika bakholelwa ukuthi uMvelinqangi uyisisekelo sempilo yabo. Ngakho-ke kubalulekile ukuba umuntu athandaze uma kunenkinga abhekene nayo. Yingakho nakuyo le noveli sibona uKaMajola ethatha isinqumo sokuthi kumele kuthandazwe.

UKaMajola uthulwe njengomlingiswa oqotho, nokwazi ukumela iqiniso. Okusobala ngaye ukuthi akathandi ukuthi abantu bazikhathaze ngaye. Ngenxa yesimo sempilo kuyaphoqa ukuthi athembele kuNunu kanye nasemphekathini. Ukuvezwa kuKaMajola kule noveli, kuveza izinkinga ezikhungethe imizi eminingi yaseNingizimu Afrika. Lapho sithola imizi eminingi ibhekwe ogogo abazithola bephoqelekile ukuba bakhulise abazukulu.

#### 4.2.1.3 USue

USue Padayajee uthulwe njengomlingiswa wesifazane osebenza njengomsizi wehhovisi. Uvezwe njengomlingiswa onekhono futhi oqeqeshekile kulo msebenzi wasehhovisi. Umsebenzi kaSue ukuhlela izinto zasehhovisini nokusiza uMike uma kukhona usizo aludingayo. Umsebenzi kaSue ukubhala phansi imiphumela yabaphase isivivinyo sokuqhashelwa umsebenzi. Uma eqedile ukubhala unika uMike imiphumela ukuze kudlulelwe esigabeni esilandelayo.

USue uzithola ekwenkulu ingcindezi lena ngenkathi uMike ebona ukuthi uNunu akasiphumelelanga isivivinyo. UMike wathatha ngokuthi kumele ishintshwe imiphumela ngokusizwa nguye uSue. Yingakho nje uSue ezithole ephoqelekile ukuthi enze lokhu okufanele njengokusho komphathi wakhe. Yize wayengayithandi le nto eshiwo nguMike, yilapho simthola ethi:

“Ayikho impela into ebengingamenzela yona lowo okhuluma ngaye. Izimpendulo zakhe ngize ngazihlolisisa ngoba ngingakholwa ebengikubona. Nebala ngathola ukuthi zimakwe ngendlela efaneleyo.”  
Msimang (2005:65)

USue wayelibona iqiniso, kodwa wazitshela ukuthi ngeke phela alahlekelwe umsebenzi ngokungalandeli imigomo yomphathi. Okunye wayesethenjise isikhundla esingaphezulu kunalesi akuso. USue ungumlingiswa okwaziyo ukusho okungaphakathi kwakhe uma into engayizwa kahle, nayilapho athatha ngokuthi:

“Ngiyakuzwa ukuthi uthini Mike. Kodwa ngicela ukhumbule ukuthi nanxa ngisebenza ngaphansi kwakho, sobabili siyasebenza. Umsebenzi

engiwusebenzayo akuwona owakho. Ngowalaba abasiqashileyo. Ngakho ngizwa umzimba wami uthuthumela uma le ndaba ingase ifinyelele kwabakhulu." Msimang (2005:66)

Le nkulumo kaSue iveza ngokucacile ukuthi wayengazimisele ukuthi alahlekelwe wumsebenzi wakhe. Ekugcineni lo mlingiswa wenza lokho okushiwo uMike kwazise ukuthi uthenjise isikhundla esiphezulu.

Iwumenizimu iveza ukuthi abantu besifazane bayakwazi ukuphilisana noma bafike kuleso simo sokuphilisana kahle nabantu besilisa ukuze kube nokuzwana. Okusobala ukuthi uSue ubona ukuthi kunzima ukuthola umsebenzi. Lo mlingiswa uthulwe njengomuntu othembekile emsebenzini wakhe. Ukukhombisa ukuthembeka wakuveza lapho uMike ebhekene namacala okungaziphathi kahle emsebenzini.

Uma kubhekwa indlela uSue avezwe ngayo, kuyavela ukuthi ungowesifazane owazi umsebenzi wasehhovisini. Uthulwe njengomlingiswa ongenalo uvalo lokukhuluma uma ebona ukuthi ukuthula kungaletha izinkinga noma indlela uMike aziphatha ngayo ingahambisani nemigomo yomsebenzi. Lo mlingiswa uthulwe njengomuntu ongazimisele ukuzimbandakanya enkohlakalweni kaMike. Kubonakala lo mlingiswa wesifazane abonakalise ukuzimisela nokuzinikela emsebenzini wakhe. USue uzithola ephoqelekile ukuthi enze okushiwo uMike. Uma kufika isimo esinjena kubonakala ngathi uSue udidekile ngesinqumo okufanele asithathe.

#### **4.2.1.4 USally**

USally uthulwe njengomlingiswa ophuma emndenini ocebile. Kuyavela endabeni ukuthi ubaba kaSally umuntu ogqugquzela ukuzimela. Yilesi sizathu esenza uSally ayofuna umsebenzi ngoba ebona ukuthi uyise ngeke amsize ngokumnika imali. Lo mlingiswa uvezwa njengomuntu ofundile onamakhono afanele umsebenzi.

Manje uSally emva kokubona ukuthi ubaba wakhe ngeke nje awuguqule umqomdo, yingakho ubona kungcono ayofesa. Ubungani bakhe noNunu buqale mhla behlangana emahhovisi kaMasipala. Uma umbhali uveza uSally, umveza njengomlingiswa wesifazane okwazi ukubeka abanye abantu phambili, izidingo zakhe uzibeka ngemuva. Lokhu kufakazelwa yilawa mazwi awabhekisa kuNunu:

“Kodwa ukuba ngabe kubizwa mina nawe, ngabe angizukungena ukuze lo msebenzi ugcine utholwe uwena. Eyami nobaba angiyesabi. Ngingamelana na...”

Msimang (2005:84)

La mazwi angenhla afakazela khona ukuthi uSally owesifazane ongathembela kuye. Yingakho ngenkathi uNunu ebhekane nenkinga ebudlelwaneni bakhe noVika uyakwazi ukukhuluma noSally. USally akazange akhombise ukudineka kodwa ukwazile ukululeka uNunu ukuze athathe isinqumo esifanele. Lokhu kukhombisa ukuthi kukhona abesifazane abakwaziyo ukusiza abanye bengabheke nkokhelo nenzuzo: UFrank (1989:87) ubeka kanje:

*A friendship that lacks those qualities of a male-female relationship which cause women so much grief, power, restraints and subordination. Even when one woman is stronger or more powerful than another, she does not wield her power over her weaker sister. In fact, the exact opposite occurs:*

*power is used by the stronger to support and strengthen the weaker.*

(Ubudlelwane bobungani obushoda ngezimfanel ezakhayo. Okuyizimfanelo ezingatholakali ebudlelwaneni obuphakathi kowesilisa kanye nowesifazane. Izinkinga eziletha ubuhlungu, ingcindezelo nokungalingani kwamandla ngobulili.

Uma omunye wesifazane eqinile kunomunye. Akawasebenzisi amandla akhe ukucindezela omunye wesifazane obuthakathaka. Empeleni kwenzeka okuhlukile, amandla asetshenziselwa ukwesekela nokuqinisa lowo obuthakathaka.)

Lo mcabango yize ugxile kakhulu kufeminizimu kodwa uyangena nakuyo iwumenizimu. Iningi labesifazane base-Afrika bayakwazi ukweseka abanye besifazane. USally naye ukhombise khona lokho. USally uthulwe njengomlingiswa onozwelo futhi unehliziyo enhle.

USally uthulwe njengomlingiswa ongumngani oqotho, ongathembela kuye nakunoma yisiphi isimo. Yingakho uNunu ebekwazi ukutshela uSally izinto ezingamphethe kakhe emsebenzi. USally wakwazi ukumtshela konke okumphethe kabi. USally uthulwe njengomlingiswa okwazi ukubeka abanye abantu kuqala. Okusho ukuthi injabula yabanye abantu kuyena ihamba phambili. Ngakho-ke lo mlingiswa uzimisele ukuthi akangawuthathi lo msebenzi uma kwenzeka ewuthole. Engqondweni yakhe uzimisele ukuthi uzofaka uNunu ngoba ewudinga kakhulu lo msebenzi.

#### 4.4 Isiphetho

Kulesi sahluko, umbhali usethulela izinkinga ezivelela noma ezibhekana nabantu besifazane lapho befuna imisebenzi ethile. UMSimang usithulela intombazanyana ephuma emndenini ohluphekayo. Lapho ithola umsebenzi izithola ikungabaza ukusebenza noMike. Le noveli isivezela abalingiswa besifazane abahlukene. Okukuqala, sibona uNunu ofuna umsebenzi, lapho ethola umsebenzi unethemba lokuthi inhlupheko iphelile. Uthola ukhulumezeka emoyeni. Lapha sivezelwa abesilisa abasezikhundleni eziphezulu abafisa ukuthi intando yabo yenzeke. Laba besilisa babona abesifazane njengabantu abafanele ukuba sekhishini, benze imisebenzi eyaziwa ngokuthi eyabesifazane emiphakathini ebuswa ngabesilisa. UNunu ubonakala engazazi ukuthi enzenjani ngendaba kaMike. Ekugcineni uyakwazi ukuzimele alwele amalungelo akhe njengesisebenzi, alwe nalokhu kuhlukunyezwa adlule kukho.

Umbhali lapha usivezela ukuthi ubuhle bomuntu wesifazane nangendlela agqoka ngayo kungaba yinkinga. Umbhali uphinde asivezele abalingiswa besifazane abathembekile: uSue noSally. Okuphawulekayo ngokuvezwa kwalaba balingiswa besifazane kuvela ingcindezi ababhekana nayo emisebenzini abakuyo. Kuyavela ukuthi uNunu noSue kumele bahlale beveza amakhono abanawo. Ngakho-ke kumele bahlale basebenza ngokuzikhandla.

Okusho ukuthi noma yimuphi umuntu wesifazane osebenzayo kumele asebenze ngokuzikhandla noma ngokudlulele kunaloyo wesilisa. Kuphinde kuvele ukuthi abesilisa kule ndaba basabuka abantu besifazane njengabantu ababuthakathaka abangakwazi ukuzimela nokuzithathela izinqumo. Sibona laba balingiswa besifazane abavezwe kule noveli bethatha izinqumo ezithile ukuze bafeze izifiso zabo. Esikhathini esiningi izinqumo abazithathayo zigxile kakhulu emindenini yabo. Kwesinye isikhathi abakwazi ukukhuluma uma into beyibona ukuthi ingase ibadalele

izinkinga. Okusho ukuthi laba besifazane izinqumo abazithathayo zinomthelela ebudlelwaneni abanabo nabalingiswa besilisa.

Isahluko esilandelayo sibheka ukwethulwa kwabalingiswa besifazane encwadini ebhalwe nguShange ethi '*Uthando lungumanqoba.*' Ngabe lo mbhali ubaveza kanjani abalingiswa besifazane? Sithola nhloboni yabalingiswa besifazane? Konke kuzophenduleka kuphinde kuhlaziye esahlukweni esilandelayo.

## ISAHLUKO SESIHLANU

### *Umthelela wesimo senhlalo nesomnotho empilweni yabesifazane enovelini ethi "Uthando lungumanqoba"*

#### 5.1 Isingeniso

Lesi sahluko sicwaninga kabanzi ngokwethulwa kwabalingiswa besifazane enovelini ebhalwe nguShange ethi '*Uthando lungumanqoba.*' Kulesi sahluko kuzobhekwa izinselelo ezivelela abantu besifazane nokuthi badlula kanjani kulezozinselelo.

Okunye okuzovezwa ukuthi uthando lubambe yiphi indima lapha kule noveli.

#### 5.2 Ukufingqa inoveli

*Uthando lungumanqoba* inoveli ebhalwe nguShange. Le noveli ikhuluma ngentombazanyana enguPhindile Mthethwa ehlala elokishini laseMpumalanga, eHamarsdale. UPhindile ufunda ePhezulu High School. Ngelinye ilanga ubelangazelele kakhulu ukuphuma kwesikole. Lelo langa lalibalulekile kuye, ngoba abazali bakhe babeqeda iminyaka engamashumi amabili beshadile. Wayehlele ukubenzela isidlo sakusihlwa esimnandi ukuze bagubhe lolo suku ndawonye bewumndeni.

Emveni kwesikhathi kwafika amaphoyisa abazisa ukuthi abazali bakaPhindile bashonile, bahlaselwe, babulawa izigebengu besendleleni ebuyela ekhaya. Bashonele khona endaweni yesigameko. Umndeni wathatha isinqumo sokuthi uPhindile ahlale noChris kanye noMaXaba. Ekuqaleni babehlalisene kahle zingekho izinkinga.



Imvamisa uPhindile ubehlala nomalume wakhe, kwazise ukuthi uMaXaba uhlala ngokuhambela izindawo eziningi lapho ethengisa khona izimpahla.

Isimo senhlalo phakathi kukaPhindile noChris saqala ukuguquka. Isizathu salokhu ukuthi uChris ubenukubeza uPhindile. Ukungatholi usizo nokululekwa emaphoyiseni kwenza uPhindile aphelelwe ithemba namandla.

UPhindile wathatha isinqumo sokulishiya ikubo. Ukuthutha ayohlala eThekwini akubanga isinqumo esilula kuye kepha wabona kuyisinqumo esifanele. UPhindile ufika eThekwini akazi muntu nendawo yokuhlala ayikho. Into ebalulekile kuye ukuphuma osizini abhekene nalo. UPhindile ubonakala ethemba ukuthi impilo eThekwini ingcono okunye uzothola nomsebenzi kalula. Ukufika kwakhe eThekwini uzithola ephoqelekile ukuthi alale ngaphandle egalaji likaphethiloli. ULindi noMuzi yibona abamthola egalaji bamthatha bahlala naye. Wathi ukuhlalahlala nabo, ehambisa amaphasela angawazi ukuthi aphepheni. UPhindile uthola emuva kwesikhathi ukuthi uhambisa izidakamizwa ePhoyinti. Nakhona uthola iqiniso ngokuthi kuboshwe uMuzi kanye noLindi ngenxa yokuthengisa izidakamizwa.

Lapha uPhindile uzithola ebhekene nenkinga yokungatholi indawo yokulala. UPhindile uthatha isinqumo sokuyolala emgwaqeni bese evuka ekuseni eyofuna umsebenzi ezitolo zokudla. Kuthe elele abafana batshontsha izimpahla zakhe. Uma efuna engena ezitolo zokudla uhlangana noMumsy. UMumsy usisi ophuma eHamarsdale kodwa usehlala eThekwini. Uma ezwa udaba lukaPhindile uyamthatha ukuthi ayohlala naye efulethini lakhe elisedolobheni.

UPhindile wayengenalo ulwazi lokuthi uSma noBuyi basebenza kuphi. Wazitshela ukuthi basebenza endaweni yokucima ukoma. Uma ethola ukuthi laba besifazane bathengisa umzimba uzithole ephoqelekile ukuba athengise ngomzimba. Ekuhambeni kwesikhathi uthola umuntu angathandana naye uThulani Mkhwanazi. Kwaba ukuphuma kwakhe kulo msebenzi wokuthengisa ngomzimba.

UChris wazithola esebhekene nenkinga enkulu lapho eboshelwe khona ukhlukumeza uPhindile noBongiwe. Wagwetshwa iminyaka engamashumi amabili okwaba yisigwebo esasimfanele. UBongiwe wacela uPhindile ukuba abe ngufakazi kulelo cala ukuze kuboshwe uChris. UPhindile noThulani bagcine beshadile. Impela kuyabonakala ukuthi uthando lweqiniso lungamsiza umuntu osedlule ezigamekweni ezinzima. Ake sibheke ukuthi lo mbhali ubethula noma ubaveza kanjani abalingiswa kule noveli.

## **5.2.1 Ukuvezwa kwabalingiswa besifazane**

### **5.2.1.1 UPhindile Mthethwa**

Uma indaba iqala sethulelwa umlingiswa oqavile onguPhindile Mthethwa. Intombazane encane esafunda isikole ehlala eHammarisdale eMpumalanga. UPhindile waba neshwa lokushiywa abazali bakhe bobabili esigamekweni sokudunwa kwemoto ababehamba ngayo.

Uma umbhali esethulela uPhindile, umveza engumlingiswa oseyingane enekusasa elihle njengazo zonke izingane uma zikhula. UPhindile lona yingane ehloniphayo futhi ekwaziyo ukuzithoba phambi kwabantu abadala:

“Sengijahe kabi kuphele unyaka ngiye kofunda enyuvesi ngizoba udokotela ngibe nemali yokuthi uma kuyizinsuku ezifana nalezi abazali bami ngibenzele imicimbi yangempela.” Shange (2005:02)

Le nkulumo engenhla ikhombisa ngokusobala ukuthi uPhindile ungomunye wabesifazane abanentshisekelo yokuqhubekela phambili. UPhindile uzibona

ejabulisa abazali bakhe. UPhindile uthulwe njengomlingiswa okhungathekile, nophoxekile. Uvezwa njengomlingiswa ofisa ukuphumelela nokufeza iphupho lakhe lokuqhubeka nokufunda. UPhindile uvezwe njengomlingiswa ohlangabezane nezigameko kanye nezinsalelo eziningi empilweni yakhe. Lokhu kuvela ngenkathi eyobika ngokuhlukunyezwa kwakhe emaphoyiseni. Iphoyisa lavela lahlekisa ngaye, okwavela kwamenza aphelelwe amandla nayithemba.

Kule noveli kuyavela ukuthi yize isikhathi sishintshile, lapho okulindeleke ukuthi abesifazane bavikelwe. Kuyabonakala ukuthi bakhona abantu besilisa abangakuboni lokho. Kubonakala sengathi ukucwasa nokuhlukunyezwa kwabantu besifazane kusekhona emiphakathini yaseNingizimu Afrika. Yiyo kanye lento eyenziwa uChris kanye namaphoyisa kuPhindile:

“Vala umlomo, ngale kwalokho ngizovukwa yikhanda lami, ngikugonise amathumbu ngommese. Esho enxapha eyophuma ngomyango eshiya uPhindile ekhahla isililo.” Shange (2005:12-13)

Lapha ngezansi sicaphuma iphoyisa elavela lahleka uPhindile uma eyobika icala lokudlwengulwa:

“Yingane kwane lena oyishoyo. Akekho umuntu ongadlwengula ingane kadadewabo. Wawukuzwaphi nje lokho? Hhayi, musa ukuzongibhedela wena ntombazane. Lisho liqhubeka nokunikina ikhanda.” (Shange 2005:14)

Lezi zingxoxo ezingenhla zifakazela khona ukuthi kusekhona abantu besilisa abafuna kuzwakale uma bekhuluma. Empeleni yilaba besilisa abathanda okanye bafuna kwenziwe intando yabo. Le noveli iveza ngokusobala ukuthi ukuhlunyezwa

nokucwasa kwabesifazane abancane kusekhona. UPhindile uvezwa njengomlingiswa ohlukumezekile emoyeni. Ubona ngathi umhlaba umjikele. Sibona lo mlingiswa ezibuza eziphendula ngesimo abhekane naso. Okusho ukuthi uPhindile uthulwe njengomlingiswa ohlale ecabanga ngempilo kanye nezinqumo okumele azithatha. Ukungatholi usizo olufanele kwenza uPhindile ukuba athathe izimpahla ahambe.

Yisimo esinje esenza uPhindile aqoqe konke okungokwakhe, wayebona kahle ukuthi ukuhlala lapha ngeke kwamsiza ngalutho. Into ezokwenzeka uma eqhubeka nokuhlala kubo, wayesezoba yisigqila sokuhlukunyezwa uChris. UPhindile uthulwe njengomlingiswa odidekile, edidwa ukuthi kukhona yini umuntu ongenza isihluku esinje enganeni kadadewabo. UPhindile uvezwe njengomlingiswa okhathazekile, kuningi okwakumkhathaza ukushiya abazali bakhe emncane, bamshiya kule nhlupheko. Lo mlingiswa uvezwe njengomuntu okhathazekile ngempilo yakhe. Kwazise bonke abakubo babemlahlile ikakhulu labo ayethembele kubo oMaXaba noMaShezi.

Yilapho uPhindile waya eThekwini ukuyozama impilo engcono kunalena ayeyiphila eMpumalanga. Uma lo mlingiswa ehamba eya eThekwini akazi ukuthi uzofika ahlale kuphi. Kwazise ukuthi akekho umuntu amaziyo eThekwini. Yilesi simo esiveza uPhindile njengomlingiswa ongenazo izihlobo eziningi. Abantu abaziyo bahlala eMpumalanga. Yize wayengazi ukuthi uzolalaphi, uzodlani futhi uzogezaphi wayengazimisele nakancane ukucela usizo kwabanye abantu. Lapha sethulelwa uPhindile njengomlingiswa onokusaba, ungathembi muntu, yingakho abona ukuthi ukucela usizo kungase kumdalelele izinkinga.

UPhindile ubonakala engazi ukuthi athatheni ahlanganise nani, mhla ebona ukuthi impilo azifake kuyona sengathi ingaphezu kwamandla akhe. Ukuhlangana noMumsy kumfaka esimweni sokuba athengise ngomzimba. Wayengalindele ukuthi angaba

ngumuntu odayisa ngomzimba. UPhindile uvezwa njengomlingiswa ozithola ephansi kwengcindezi enkulu njengoba ethola ukuthi uSma noBuyi bathengisa ngomzimba. Kwakhanya kuPhindile ukuthi kungenzeka ukuthi kumele athengise ngomzimba ukuze athole ukudla akhokhele nendawo ahlala kuyo. Yilesi sizathu esimenza aphoqeleke ukuba adayise ngomzimba ngoba akekho ozomsiza. Ngezansi sibona uPhindile emangazwa ukuthi uSma noBuyi bathengisa ngomzimba:

“Kanti uyinyoni yini? Yijazi lomkhwenyana leli engikhuluma ngalo. Kuchaza uBuyi ngokucikeka ephafuza ugwayi wakhe.”

“Phindi waze wangiphoxa ngikwethemba njengengane yaselokishini. Awukaboni namanje ukuthi sizokwenzani lapha. Lalela-ke sizohosha lapha.” Shange (2005:38)

Le nkulumo engenhla iveza ngokusobala ukuthi uPhindile wayengakulindele konke lokhu atshelwa khona. Yingakho waphendula ngokuthi:

“Ini? Kanti ningomaho...? Usecishe washayeka phansi uPhindile.” Shange (2005:38)

UBuyi noSma babona ngathi uPhindile unamanga uma emangazwa yilokhu abakwenzayo. Lo mlingiswa wethulwe njengomuntu ongaziboni ethengisa ngomzimba ukuthi ngoba nakhu ekhulele elokishini uyayazi le nkulumo futhi usebonile ukuthi bazokwenzani. UPhindile uthulwa njengomlingiswa oyiqalayo le mpilo yokuthengisa ngomzimba.

UPhindile lona wayekuqonda kahle ukubaluleka kokuziphatha kahle kwentombazane. Yingakho nje indaba yokudayisa ngomzimba wayengayizwa kahle. Lo mlingiswa ubonise ukuyimangalela indaba yokuthengisa ngomzimba. UPhindile wabona abesifazane abathengisa ngomzimba basuke bephelelwe isimilo. Okusho ukuthi ukuziphatha akungahambisani nendlela okumele owesifazane aziphathe ngayo. Emveni kwesikhathi wagcina ejwayela ukuba umahosha. Kwakuphoqa ukuthi naye abe mdibimunye noSma afunde indlela yokuphila entsha engalokhu encike kwabanye abantu. Kuyavela ukuthi lo mlingiswa wayengazimisele ukuthengisa ngomzimba impilo yakhe yonke. Uma sibheka indlela athulwe ngayo uPhindile singayiyamanisa nencazelo kaReed (2001:168) lapho ebeka kanje:

*A self-namer, a self definer, family centered, genuine in sisterhood, strong in concert with the Africana man in struggle, whole, authentic, a flexible role player... adaptable, ambitious...*

(Umuntu wesifazane wase-Afrika, uyazazi ukuthi ungubani nokuthi ufunani empilweni. Uthatha umndeni wakhe njengesisekelo sempilo yakhe futhi uwubeka kuqala. Ungowesifazane oqinisekisile ebudlelwaneni obuhle obuphakathi kwakhe nomunye wesifazane. Unobudlelwane obuhle futhi obuqinile nowesilisa wase-Afrika.)

Ungowesifazane okwazi ukwenza izinto eziningi eyadwa. Uyakwazi ukusheshe ajwayele isimo sempilo esihlukile kunaleso asijwayele. Uvezwe njengomlingiswa ozimisele empilweni. Le ncazelo engenhla kaReed lapho echaza iwumenizimu yaseAfrika. Ziyavela izimpawu ezithile ezichaza umlingiswa onguPhindile.

Okokuqala uPhindile uvezwe njengomlingiswa ozaziyo ukuthi ufunani empilweni, uvezwa njengomlingiswa ohlonipha abantu. Okunye wafunda ukujwayela ukuhlala edolobheni. Kuyavela ukuthi ukuzimisela kwakhe kwamlethela inhlanhla enkulu. UPhindile uthulwe njengomlingiswa onamaphupho amakhulu ngempilo yakhe. Lo mlingiswa uvezwa njengomuntu okwaziyo ukubekezela. Empeleni uPhindile ungumlingiswa ophikelele empumelelweni. UReed ubeka kanjena (2001:146):

*African womanism is an ideology created and designed for all of African descent. It is grounded in African culture, and therefore, it is necessarily focuses on the unique experience, struggles, needs and desires of African women.*

(Iwumenizimu yase-Afrika ngumcabango noma umbono odalelwe futhi wenzelwe izizukulwane kanye nozalo lwase-Afrika. Isisekelo sayo ngamasiko kanye nenkolelo noma inqubomngomo yase-Afrika. Ngakho, kufuneka igxile kwizimo, izinselelo, imizamo, izidingo nezifiso zebesifazane base-Afrika.)

Le ncazelo kaReed ichaza ngokuphelele umlingiswa wesifazane onguPhindile.

Phela uPhindile wayezazi ukuthi ungubani, wayengakhohliwe ikhaya lakubo. Izimo nezigameko zempilo yakhe yizona kanye ezamqinisa. Lapha sibona umlingiswa onguPhindile ewa evuka, aziqoqa futhi elokhu elangazelela ukuphumelela.

#### **5.2.1.2 UMaShezi**

UMaShezi uvezwe njengomlingiswa onehliziyo embi nongenalo uthando. Lokhu kuvela ngesikhathi uPhindile eshonelwe abazali. UMaShezi uvezwe njengomlingiswa onganandaba nokuthi uPhindile uzophila kanjani. Umbhali ubeka kanje:

Bavume nabanye endlini, nanxa bekhona abanye abanjengoMaShezi okubonakalayo nje ukuthi kabanandaba nokuthi kwenzekani kuPhindile. Shange (2005:09)

UMaShezi wayengayingeni indaba yokukhulisa ingane angayizali. Yizo kanye izimo ezinjena ezenza uPhindile ahambe ayohlala eThekwini. UMaShezi uthulwe njengomlingiswa okhombise ukungabi nolwazi ngendima yokuba ngumama. Lo mlingiswa uthulwe njengomuntu ongenalo uzwelo kanye nosizo empilweni kaPhindile. Lo mlingiswa wabona ngathi uPhindile ingane engakhuliswanga kahle. UMaShezi ubonakala njengomlingiswa okholelwa ekutheni uPhindile unamanga futhi uhlala nesoka elimshayayo. UMaShezi simcaphuna ngezansi ethi:

“Hawu, seliyakushaya yini isoka lakho nobuhle wakwaMthethwa.”

“Isoka lami? Kanginasoka mina, futhi kangisha...” Shange (2005:15)

“Nabanjani ngokuphika into esobala? Kangithi nakhu uhuzukile entanyeni? Nalapha ebusweni unezisihla sengathi kade ushaywa? Nihlupha ngalokhoke nina zikhohlakali zamantombazane, athi amasoka enu enishayela ukuwabhanqa nabanye nina niwaphikela.” Shange (2005:15)

“Kangifune kuzwa lutho, bengithi uvakashile mina. Uma kanti uze ngamacala kangifuni kuzwa nje. Hha kanti



yimina yini engathi abazali bakho abafe bakushiye u...”

Shange (2005:16)

Le ngxoxo engenhla ephakathi kukaPhindile noMaShezi, ibonisa ngokusobala inhliziyo embi kaMaShezi. Into ayezitshela yona uMaShezi ukuthi uPhindile intombazane engaziphethe kahle, engaqoqekile. Akakhombisanga uthando lukamama uMaShezi yize esazi isimo sikaPhindile. U-Oguyemi (2000:715) usho lokhu nge-wumanizimu:

*When I was thinking about womanism. I was thinking about those areas that are relevant for Africans, but not for blacks in America. Issues like extreme poverty and in-law problems, elder women oppressing younger women, men oppressing their wives.*

(Uma ngicabanga ngewumenizimu. Ngangicabanga ngalezo zinkinga ezimayelana nabantu base-Afrika. Izinkinga ezifana nendlala, izinkinga zasemzini, abesifazane abahlukumeza abesifazane abancane kanye namadoda ahlukumeza amakhosikazi awo.)

Le ncazela ka-Oguyemi ifakazela inhlobo yomuntu onguMaShezi, ungowesifazane ovele wahlukumeza uPhindile emoyeni. UMaShezi wahlukumeza uPhindile emoyeni. Kusobala ukuthi kusekhona abesifazane abanganandaba nabanye besifazane. Kuyavela ukuthi abesifazane abamnyama kusalideleke ukuba babambe iqhaza lokunakekela. Impela uMaShezi uthulwe njengomlingiswa ongafuni ukwazi ngempilo kaPhindile.

### 5.2.1.3 UMaXaba

UMaXaba ungumlingiswa okhombise ukuthemba indoda yakhe uChris. Uma iqala indaba uMaXaba uthulwe njengomlingiswa onomusa futhi ozimisele ngokunakekela uPhindile. Lokhu kubonakala ngenkathi uPhindile eshiywa abazali bakhe, wabamba iqhaza lokukhulisa uPhindile waba umzali. Yingakho engazange abe nenhliziyo elukhuni uma uPhindile ecela ukuthi kungcono uma uMaXaba nomalume bahlale naye ngoba abantu asondelane nabo.

Uma kubhekwa uMaXaba uvezwe njengomlingiswa okhuthela, osebenza ngokuzikhandla, uhlale ematasatasa. Umsebenzi wakhe ukuyothenga izimpahla bese ethengisela abantu ezindaweni ezihlukene. UMaXaba uvezwe njengomlingiswa ohloniphekile futhi uyayazi indima yakhe njengenkosi kaChris. UMaXaba uvezwe njengomlingiswa okholelwa ukuthi uChris indoda eqotho futhi ethembekile. UMaXaba ubona uChris njengomuntu olungile. Ngakho-ke uma ezwa ukuthi uChris udlwengula uPhindile akazange ayikholwe kahle le ndaba. Lo mlingiswa wabona ngathi icebo likaPhindile lokubahlukanisa. Ngezansi sibona uMaXaba ethethisa uPhindile ngalokho akuzwile:

“Kodwa ngane kasisi ungcoliswe yini kangaka”. Shange  
(2005:20)

Uqhubeka ngokuthi:

“Emva kwezinto ezingaka esesikwenzele zona nomalume wakho ukwazi ukumqambela amanga angaka. Hawu! Ubolile ngane yabantu! Wake wanukubeza bani nje uChris? Ngifuna ukumtshela

impela khona ezokubona ukungcola oyikho, hawu,  
ubolile!” Shange (2005:20)

Le nkulumo iveza ngokusobala ukuthi uMaXaba lona uyayithemba kakhulu indoda yakhe kakhulu. Yingakho engakholwanga yikho konke okushiwo uPhindile ngomyeni wakhe. Ngokuhamba kwesikhathi wabona ukuthi uqinisile uPhindile ngalokho abekusho ngoChris. Lokhu kudalwa ukuthi uChris waphinde wanukubeza uBongiwe ingane kamakhelwane. UMaXaba wabona ukuthi uChris ungumdlwenguli. UMaXaba uvezwe njengomlingiswa okwazile ukubona iphutha lakhe. Lo mlingiswa wabona kungcono acele uxolo kuPhindile ngoba walibona iphutha lakhe kanti wabona ukuthi akazange aphaathe uPhindile ngendlela efanele.

Ngezansi simcaphuna ecela uxolo kuPhindile:

“Ngicela ungixolele ngakho konke bandla Phindile engakusho nengakwenza. Ngangingazi.” Esho ebibitheka kugobhoza izinyembezi ezihlathini. Shange (2005:72)

UMaXaba uvezwa njengomlingiswa owakwazi ukuzehlisa, acele uxolo kuPhindile ngoba wayelibonile iphutha lakhe. Lesi senzo sikaMaXaba sokuzehlisa singathathwa sifaniswe nencazelo ka-Oguyemi (1985:72) lapho ethi:

*...it concerns itself as much as with the black sexual power tussles as with the world's power structure that subjugates blacks. Its ideal is for black unity where every black person has a modicum of power and so can be a 'brother' or a 'sister' or a 'father' or a 'mother' to the other. This philosophy has a*

*mandalic core, its aim is the dynamism of wholeness and selfhealing that one sees in the positive, integrative ending of womanist novels.*

(Iwumenizimu iphathelene kakhulu namandla obulili obuphakathi kwabantu abamnyama. Inhloso enkulu ukubumba noma ukuhlanganisa bonke abantu abamnyama. Lapho esibona khona umuntu omnyama ekwazi ukuba ngubhuti noma usisi, ngubaba noma umama komunye umuntu omnyama. Lo mcabango udlala indima enkulu. Inhloso enkulu ukupholisa nokwakha lokho umuntu akubonayo emibhalweni emihle ebhalwe ababhali besifazane.”

Yiwona kanye lo mcabango noma incazela esiyithola kule noveli kaShange. Ekugcineni uMaXaba wadlala indima yokuba ngumama kaPhindile. Wacela uxolo ngoba efuna ubumbano naye. Leli cala likaChris labahlanganisa oPhindile noMaXaba, bathelelana amanzi. Wakwazi nokuthola ukukhululeka uPhindile emva kwalelicala.

Lapha sibona lo mlingiswa edlala indima yokuba ngumama kuPhindile.

#### **5.2.1.4 UMumsy**

Kule noveli sethulelwa umlingiswa onguMumsy. UMumsy yintokazi esikhulile ngokweminyaka. Lo mlingiswa uke wahlala eHammersdale ngakubo kaPhindile wase esuka eyohlala eThekwini. UMumsy uhlanguka noPhindile obhekene nenkinga enkulu. UPhindile ungena ezitolo ezama ukuthola umsebenzi. UMumsy uma ezwa konke ukuhlupheka kukaPhindile ubone ukuthi kungcono amthathe ayohlala naye kwelinye lamafulethi aseThekwini.

UMumsy uvezwa njengomlingiswa oziphilela eyakhe impilo futhi kubukeka sengathi uyijwayele le mpilo yakhe. Lo mlingiswa wethulwe njengowesifazane ongaqoqekile kahle. Uthulwe njengomlingiswa obhemayo, ophuzayo futhi nalapho ahlala khona akuyona idawo eqoqekile. Indima ayidlalayo lo mlingiswa kule noveli ukusiza amantombazane athengisa ngomzimba athole indawo yokuhlala.

UMumsy uthulwe njengomlingiswa okuthokozelayo ukubona omunye wesifazane ephumelela empilweni. Lo mlingiswa akazange abonise ukujabha noma ukudabuka uma uPhindile emazisa ngesinqumo sokuyeka ukuthengisa ngomzimba. Wabona kuyinto noma isinqumo esihle asithathayo uPhindile. Okusho ukuthi lo mlingiswa uyabazi ubunzima bokuthengisa ngomzimba. Kusuke kungewona umsebenzi olula owesifazane awenzayo. Lo mlingiswa uthulwe njengomuntu okwaziyo ukusekela omunye wesifazane.

“Ngiyethemba akasile nje lo mlisa kaPhindile, uqamba amanga ngayo yonke le nto ayishoyo.” Kusho uBuyi ehleka ngokubhuqa.

“Kahle ukuba nomona, jabulela enye ingane.” Kuthetha uMumsy.

“Ake ningiyeke ngizosebenza mina la eThekwini angizile ukuzojabulela omahosha abahubhuza amanga emini libalele.” Kunxapha uBuyi ehlafuna ushingamu wakhe ngenkani. (Shange 2005:50)

Le ngxoxo engenhla ichaza kabanzi ngobudlelwane obukhona phakathi kwalaba balingiswa besifazane. Uma sihlaziya lo mlingiswa ngokwewumenizimu kuyavela ukuthi umuntu wesifazane uhlangabezana nezinkinga eziningi ezimphoqa ukuba

athathe izinyathelo noma izinqumo ezinzima ngempilo yakhe. Ukuchaza lo mlingiswa kuthathwa incazelo ka-Wasosa (2011:26) lapho ebeka kanje:

*As a theory, Africana-Womanism encourages that the challenges and problems African women face should be viewed and resolved from an African perspective. Put differently, African culture and history are vital in the understanding and diagnosis of problems affecting African women. The theory provides knowledge for social, cultural, economic and political transformation of African women.*

(Iwumenizimu yase-Afrika igququzela ukuthi izinselelo nezinkinga abesifazane base-Afrika ababhekana nazo kumele zibukwe futhi zilungiswe ngendlela yase-Afrika. Uma ibekwa ngenye indlela, impucuko kanye nomlando wase-Afrika yikhona okubaluleke kakhulu ukuqonda nokudalula izinkinga eziphathelene nabesifazane base-Afrika. Le njulalwazi inika ulwazi ngokuhlalisana kwabantu, impucuko, ezomnotho kanye nezombuso ukuletha inguquko kwabesifazane base-Afrika.”

Le ncazela ka-Wasosa isivezela ngokusobala izinkinga ezibhekene nabantu besifazane base-Afrika. UWasosa (2011:25) ubeka kanje ngabadayisa umzimba:

*Prostitutes are shown to be victims of the diabolic systems of colonialism and neo-colonialism. Women are most vulnerable and they turn to prostitution as a means of survival. Therefore,*

*prostitution becomes an escape route for women caught in a poverty trap.*

(Abadayisa ngomzimba yizisulu zohlelo lwekholoniyalizimu. Abesifazane yibona abasengozini enkulu yingakho bedayisa ngomzimba njengendlela yokuziphilisa. Ngakho-ke, ukudayisa ngomzimba kubona kuba yindlela yokuphunyuka kwabesifazane abazithola bephansi kwenhlupheko.)

Ngalo mlingiswa okukhulunywe ngaye uMumsy, kuyavela ukuthi umuntu wesifazane angenza noma yini okumele ayenze ukuze aphila. UMumsy wethulwe njengomlingiswa odlule ebunzimeni obuningi empilweni okufana nokuhlupheka. Ukungatholi umsebenzi eThekwini kwenza ukuthi lo mlingiswa athengise ngomzimba. Lo mlingiswa ubhekene nezinkinga ezidinga imali. Okusho ukuthi ukuthengisa ngomzimba akusona isinqumo avele wasithatha kodwa kukhona izimo ezithile ezimenze wazithola ethengisa ngomzimba. Ukuthengisa ngomzimba kulo mlingiswa indlela yokuphila njengoba amathuba omsebenzi engatholakali kalula.

Uma isimo senhlalo kanye nesomnotho singesihle siba nomthelela ekuphileni komuntu. Yingakho kule noveli sibona abalingiswa besifazane bazithola bethengisa ngomzimba. Kubona ukuthengisa ngomzimba enye yezindlela abazama ngayo impilo, njengoba kuphawule ngenhla, iningi labesifazane abahlala emadolobheni bahlala ezimweni ezinzima okubaphoqa ukuthi bathengise ngomzimba ukuze baphile. Okusho ukuthi ukushushumbisa ngezidakamizwa noma ubugebengu nayo ngenye indlela yokuphila ikakhulu ezindaweni zasemadolobheni. Inhlupheko nayo ngeke siyishiye ngaphandle ngoba idlala indima enkulu, kwesinye isikhathi inhlupheko yenza abesifazane bazithole bezama impilo ngandlela thizeni lokhu kubenza kube ngabantu abancike kubantu besilisa abafisa ukuthandwa nokwenzelwa

konke. Mhlawumbe ingcindezi esalela abalingiswa besifazane ukuthi kungani bengazami ukuqhubeka nemfundo, bazame amabhizinisi athile ukuze bathole imali ngaphandle kokuthi bazithole bephoqelekile ukuthi bathengise ngomzimba.. Kodwa kumele siphinde sibheke isimo senhlalo nesomnotho ukuthi siyabavumela abesifazane bathuthuke noma asibavumeli. Okusho ukuthi isimo senhlalo nomnotho kuyahambelana futhi kwenza abesifazane babesebungozini bokuhlukunyezwa ngezindlela ezihlukahlukene.

### **5.3 Isiphetho**

Inoveli kaShange, isethulela izinkinga ezibhekana nomuntu wesifazane. UPhindile uthola ukuhlukunyezwa okuyisimanga ngenkathi edlwengulwa umalume wakhe. Sibona lo mlingiswa engazi ukuthi athatheni ahlanganise nani, kuthi noma ezama ukubika emaphoyiseni, avele aphoxeke. Nalapho ethi ubikela umalumekazi wakhe avele azithele ngabandayo angayizwa indaba kaPhindile yokudlwengulwa nguChris. Lo mlingiswa uthatha isinqumo esikhulu abona ukuthi singase simlethele impilo engcono. Yilapho ebhekisa amabombo akhe eThekwini. Uma ehamba eya eThekwini udidekile, uphoxekile, uphazamisekile emoyeni ngesimo azithola ebhekane naso. Lapho sithola abesifazane abahlukumezekile empilweni, abathemba amadoda abo, abanezinhliziyo ezimbi, abashushumbisa izidakamizwa nabathengisa ngomzimba.

Le noveli isethulela impilo yomuntu wesifazane othola abanye besifazane abangamsiza futhi nabo ababhekane nezabo izinkinga. Empeleni le noveli ikhuluma kabanzi ngabantu besifazane abazithola bephoqelekile ukuthi benze imisebenzi enzima, okufana nokuthengisa ngomzimba ukuze baphile. UShange uma eveza noma ethula laba besifazane, ubethula ngendlela enobuchwepheshe nobuhlakani obukhulu. Laba balingiswa besifazane akugcini ngokuthi babe ngabalingiswa kuphela, kodwa uyabathola abesifazane abafana nabo empilweni yangempela. Empeleni le noveli inika umfundi isithombe ngobunzima abantu besifazane abadlula kubo noma



ababhekana nabo. Ekugcineni sithola ukuthi uthando luyakwazi ukusindisa umuntu okuphele kuye ithemba lokuphila impilo engcono. Nangu noPhindile wathola umuntu owamtakula kubo bonke ubuhlungu adlule kubo.

Ziningi izingqinamba ezibhekene nabesifazane baseNingizimu Afrika. Le noveli isivezela lezo zinkinga ezivelela abalingiswa besifazane. Lapha kuyavela ukuthi abesifazane bazithola bephoqelekile ukungena ebhizinisini lokudayisa ngomzimba.

UWellington (2011:25) ubeka kanje:

*Prostitutes are shown to be victims of the diabolic systems of colonialism and neo-colonialism.*

(Abesifazane abadayisa ngomzimba bavezwa njengezisulu zohlelo lwekholoniyalizimu ezingezinhle.)

Ngakho-ke abesifazane bathuthela ezindaweni zasedolobheni ukuthola impilo engcono. Lokho okwenza ukuthi iningi labo lizithole seliswela imisebenzi ekhokhela kahle. Lapha uShange usibonisa indlela entsha ephilwa abesifazane abahlala emadolobheni. Kusobala ukuthi ziningi izinkinga ezibhekene nabesifazane; yingakho sethulelwa abalingiswa besifazane abathengisa ngomzimba. Uphindile uzithola ekuleyo nkinga yokuswela, yingakho azithola naye ephoqelekile ukuthi adayisa ngomzimba. UWellington (2011:25) ubeka ngokuthi, abesifazane abazithola besengozini enkulu. Ngakho-ke abesifazane abaningi bazithola bephoqekile ukuba badayise ngomzimba ukuze baphile futhi kube khona imali abayithumela emakhaya. Ukudayisa ngomzimba kuba yindlela yokuphunyuka kulabo abesifazane abahluphekile. Kule noveli kuyabonakala ukuthi laba besifazane abazithola bedayisa ngomzimba banezizathu eziningi futhi ezihlukile.

Uma kubhekwa umlingiswa osemqoka uPhindile, kuyavela ukuthi okwamenza aze angene ekudayiseni umzimba ukuthi wahlukunyezwa ngumalume wakhe. Ukungatholi usizo ebantwini asondelene nabo nokungazi muntu uma efika eThekwini; kwenza ahlale noma ikuphi kuleli dolobha elikhulu futhi azithole esethathelwa yikho konke anakho ngoba engazi muntu eThekwini. Zonke lezi zinkinga zamenza athole abanye besifazane abazama impilo ngokudayisa ngomzimba. Intando yeningi yasho okuningi kubantu abamnyama eNingizimu Afrika. Lokho kwadala ukuthi abantu abamnyama abaningi bathuthe ezindaweni zasemakhaya bayohlala emadolobheni. Ngakho-ke nesimo senhlalo sashintsha. Abesifazane bazithola kuyibo ababhekene nezinkinga ezinigi. Lokhu kwasho ukwanda kobugebengu nokudayiswa komzimba kulabo abangawatholi amathuba emisebenzi ecacile emadolobheni.

Kule noveli kuyavela ukuthi abesifazane yibona abazithola beyizisulu zokuhlukunyezwa ngenxa yezinkolelo zasendulo kanye nokuphathwa kabi ngabesilisa. UCawthorns (1995:5) ubeka kanje:

*Colonialism changed the African economy, social and gender relationships and labour. The power and prestige they had before colonialism was taken away. Oppression for black women tended to come from three fronts: race, class and gender. This triple misfortune meant that African women were the most affected politically, socially and economically. Consequently, they ended up engaging in deviant behaviour including prostitution as a means for survival.*

(Ikholoniyalizimu yashintsha umnotho, ubudlelwano phakathi kwabesilisa nabesifazane kanye nesimo sempilo sabantu jikelele e-Afrika. Amandla kanye nodumo abesifazane ababenalo ngaphambi

kwekholoniyalizimu lathathwa. Ingcindezelo kwabesifazane abamnyama yeza ngezindlela ezintathu: ibala, ukungalingani ngokomnotho kanye nobulili. Lawa mashwa amathathu achaza ukuthi abesifazane yibona abathinteka kakhulu ngokwepolitiki, emphakathini nakwezomnotho. Ngakho-ke bazithola bengene esimweni sokudayisa ngomzimba ukuze baphile.)

Kuningi asivezela khona uShange kule noveli. Ngakho-ke kubalukekile ukuthi uma kuhlaziywa abalingiswa besifazane kumele kubhekwe nezinkinga abahlangabezana nazo. Lapha sithola abesifazane abahlukile ababhekane nezinkinga zempilo. Yingakho noPhindile wangena esimweni sokudayisa ngomzimba ngoba efuna ukuthola imadlana engamsiza. Ekugcineni kuyavela ukuthi wathola umshado okuyinto enkulu kwabanye besifazane baseNingizimu Afrika nase-Afrika.

Isahluko sesithupha sihlaziya inoveli ebhalwe nguZulu ethi '*Umshado*.' Nakuso leso sahluko sesihlanu sibheka ukuthi ngabe abalingiswa besifazane bathulwe noma bavezwe kanjani ngumbhali wenoveli. Ngabe yena ubaveza kanjani abalingiswa besifazane? Kukhona yini okuhlukile okuvelayo ngabalingiswa besifazane?

## ISAHLUKO SESITHUPHA

### *Ukushintsha kwendlela kuphila yabesifazane emphakathini enovelini ethi "uMshado"*

#### 6.1 Isingeniso

Lesi sahluko sesithupha singenisa siphinde sihlaziye ukuvezwa kwabalingiswa besifazane embhalweni oyinovelini kaZulu ethi 'Umshado.' Kuzoqalwa ngokufingqa le noveli, bese kuhlaziywa abalingiswa besifazane ngokusebenzisa injululwazi yewumenizimu. Uma kuhlaziywa abalingiswa besifazane, kuzobhekwa izinto ezimbalwa ngabo. Okokuqala ukuthi umbhali umethule kanjani lowo mlingiswa. Okunye okuzobhekwa ukuthi ngabe abanye abalingiswa bambona engumuntu onjani lowo mlingiswa. Kule noveli kuhlaziywa abalingiswa abane besifazane.

#### 6.2 Ukufingqa indaba

*Umshado* inoveli ebhalwe nguZulu. Lapha umbhali usethulela uchungechunge lwezigameko zothando. Indaba yenzeka endaweni eyilokishi laseNyawushane. Kule noveli sethulelwa umlingiswa osemqoka onguBhekani onguthisha. Uma iqala indaba, lo mlingiswa simthola ebhekene nenkinga enkulu. UBhekani uhlushwa iphupho likayise, ohlale embuza ukuthi akaganwa ngani? Manje lokhu kuyamhlupha emoyeni.

Kuthe lapho engazi ukuthi le ndaba kayise yokufuna aganwe ngokushesha okungaka angayilungisa kanjani, yilapho ahlangana nentokazi enguTholakele. Wathatheka uBhekani yile ntokazi enhle, egqoke kahle. Wazidela wacela ukumbona uma beshayisa emsebenzini, kwazise babengasebenzi ndawonye. Emuva kwesikhathi bavumelana ngokuthandana. UBhekani wezwa ukuthi uTholakele ungumfelokazi,

futhi akufanele athandane naye njengoba esazilile. UBhekani wayegajwe uthando nobuhle bale ntokazi wangakunaka konke lokhu. UBhekani wayezimisele ukushada noTholakele, engangabazi ukuthi uTholakele nguye ofanele ukuba ngumakoti wakubo.

Baqhubeka nokuthandana oBhekani noTholakele. Izinkinga zaqala mhla uBhatomu ethola ukuthi uTholakele useqomile, ngapha ebalekele usiko lokungenwa nguye. UBhekani wayengasakutholi ukuphumula nguBhatomu, obehla ngokumthusa. Wakubona lokhu kuyicebo likaBhatomu lokumhlukanisa noTholakele. Akazange avume ukuthi lokho kuphazamise izinhlelo zakhe zokuthandana nokushada uTholakele. Ubudlelwane bothando phakathi kukaBhekani noTholakele abuzange buhambe kahle. Inkinga yaqala lapho uTholakele eziphatha ngendlela engafanele.

Okunye okwakuxaka uBhekani ngoTholakele, ubungani bakhe noPamella intokazi yomlungu. Wayezibuza ukuthi le ntokazi yomlungu ilethwa yini endaweni yabamnyama. Kuyasho ukuthi iNingizimu Afrika entsha iza nokuningi. Lobu bungani wayezibuza ukuthi busukaphi buyaphi, kodwa impendulo wayengayitholi kahle. Wadela ngenkathi ebona uPamella noTholakele bethintana ngathi bayathandana. Wabona ukuthi hleze lezi ntokazi ziyathandana futhi zidla ndawonye izidakamizwa. Nokho wayekubonile konke lokho, wangakugqizi qakala. UBhekani wayezimisele ngokushada uTholakele.

Kuthe lapho eselungiselela izinhlelo zokushada uTholakele, kwatheleka uLindiwe intombi yakhe yakudala. ULindiwe akazi ukuthi uBhekani umtholile umuntu okufanele amshade. UBhekani wazithola ephoqekile ukuthi akhethe phakathi kukaTholakele noLindiwe, wakhetha uTholakele ngoba ebanjwe uthando lwakhe. Kwakunzima kuBhekani ukutshela uLindiwe iqiniso ngezinguquko ezikhona empilweni yakhe. Wabona uLindiwe ukuthi kukhona owesifazane osepilweni kaBhekani. Kwathi ngosuku lomshado kwafika amaphoyisa ezobopha uTholakele,

kwamangala wonke umuntu ukuthi kwenzenjani. Wathi noma ebuza uBhekani ukuthi kwenzenjani, impendulo kaTholakele yathi “ubofika ecaleni mntakwethu.” UBhekani wazitshela ukuthi yidlozi elingathandanga ukuba aqhubeke nokushada uTholakele. UTholakele uboshelwa ukudayisa izidakamizwa kanye nokuphatha imali engekho emthethweni.

Kule noveli uZulu usethulela izinkinga zothando, nabantu besifazane abangenalo iqiniso. Ake sibheke ukuthi abalingiswa besifazane bethulwe kanjani kule noveli kaZulu.

## **6.2.1 Ukuvezwa kwabalingiswa besifazane**

### **6.2.1.1 UTholakele**

UTholakele omunye wabalingiswa abaqavile esingathi nguye odala izinkinga kule noveli. Kule noveli sethulelwa lo mlingiswa wesifazane obukeka njengomuntu ozothile futhi ohloniphekile ngendlela agqoke ngayo kanye nokuziphatha kahle kwakhe. UTholakele uvezwe njengomlingiswa ongumfelokazi, yize ukugqoka kwakhe kwakungagqamile kahle, kwazise ukuthi iningi labantu besifazane seliswenka ngazo izimpahla ezimnyama. Yingakho noTholakele wayengabonakali njengomfelokazi.

UTholakele uvezwa njengomlingiswa wesifazane obukeka eziphethe kahle futhi ohloniphekile, lokhu kubonakala ngendlela agqoka ngayo. Uma uBhekani emchaza uTholakele, uyasho ukuthi muhle futhi yintokazi ezothile. Yingakho-ke uma umfundi efunda indlela achazwe ngayo uTholakele, uyaye athatheke kubonakale sengathi uTholakele uyisixazululo senkinga kaBhekani.

Iningi labalingiswa besifazane imvamisa yabo abamqoka lisavezwa ngendlela abakheke ngayo. Sengathi akuvamile ukubona owesifazane omuhle owenza ubugebengu noma abe nobuqili thizeni. Ngaphambi kokuthi kuvele okuningi okusendabeni, umbhali uyaye akhanyise noma achaze isimo somzimba walowo wesifazane, kuqala ngobuhle bese kulandela okunye. Abalingiswa abavezwe njengoTholakele, akuvamile ukuthi kube ngamantombazane anesimilo esibi, imvamisa kuba ngamantombazane akhuliswe kahle futhi ayaziyo imithetho. Lokhu kuchaza ukuthi njengoba emuhle uTholakele akanaso isici, empeleni uma evezwa lo mlingiswa uvezwa njengentokazi enhle. UBhekani uze wathatheka ngobuhle bukaTholakele, yingakho wabona ukuthi lona nguyey okumele amshade njengoba ehlushwa yiphupho likababa wakhe.

Ekuqaleni uTholakele ubonakala engumuntu oneqiniso futhi ofuna ukuhambisa izinto ngendlela yakhona kwazise ukuthi uzilile. UTholakele wayebonakala ekungabaza ukuthandana noBhekani, ngoba esazi isimo sakhe. Yingakho simthola ebeka kanje exoxa noBhekani:

“Ngethemba ukuthi awuze ngakho ukuzongeshela lapha Bhekani. Ngikuthatha njengesivakashi nje sami.” Zulu (2006:07)

“Ngicabanga le nkulumo yakho. Yini ungafuni ngeshele ngoba ngiyakuthanda.”

“Sengashelwa ngaqoma, ngagana, ngafelwa.”

“Impela kunjalo. Bengithi ubonile ngifake izingubo ezimnyama. Zulu (2006:08)

Le ngxoxo ephakathi kukaTholakele noBhekani ikhombisa kahle ukuthi uTholakele wayebubona ubungozi bokuthandana noBhekani njengoba ezilile. Ngokulandela ingxoxo engenhla kuyavela ukuthi uTholakele wayeyihlonipha inzilo. Wayengazimisele ukuba nomunye umuntu athandana naye noma kuze kufike esigabeni sokuthi aphinde ashade. UTholakele wabona sengathi usekwenzile konke okwenziwa owesifazane njengakho ukushada. Njengabo bonke abesifazane othandweni olusha, baqala ngokucabangisisa ngaphambi kokuba bathathe isinqumo. UTholakele naye waqala ngokucabanga ngaphambi kokuba athandane noBhekani. Emveni kwesikhathi wavuma ukuthandana naye uBhekani. Ngezansi uTholakele ubeka kanje ekhuluma noBhekani ngobudlelwane babo:

“Kukuwe mngani wami. Uma ubona ukuthi awuzifaki enkingeni ngokusondelana nami, mina ngikhululekile. Uma sekufika uBhatomu uyomisa kanjani?” Zulu (2006:11)

Le nkulumo engenhla iveza kancane ukuthi uTholakele ayabubona ubungozi obungase bubekhona uma evuma ukuthandana noBhekani. Kwazise ukuthi uTholakele wabalekela ukugcina usiko lokungenwa. Yingakho wabona kungcono ukubalekela emikhukhwini yaseNyawushane. Lapha sivezelwa umlingiswa wesifazane ozibuza aziphendule ngesiko lokungenwa. UTholakele uyazibuza ukuthi kumele alugcine usiko noma cha; uma engalugcinanga kuzokwenzekani.

Ekuhambeni kwesikhathi kuyabonakala ukuthi uTholakele ungumlingiswa onjani. Umbhali lapha uveza kancane ukuthi sengathi uTholakele akuyena lo muntu uBhekani acabanga ukuthi nguye. Kusekela umbono othi umuntu omuhle akanabo ubugebengu akasoze abe yisigebengu. Emveni kwesikhathi impilo kaTholakele iqala ngokuvela obala ukuthi uyisigebengu.



Okunye okuvelayo ukuthi uBhekani wayehluleka ukuphendula imibuzo mayelana noTholakele. Izimpendulo zazingekho, ngoba akukho okuningi akwaziyo ngoTholakele ngaphandle kwakho ukuthi washonelwa umyeni. UTholakele uthulwe njengomlingiswa onezimfihlo, ophila impilo engaqondakali kahle. Ngakhoke uthulwe njengomlingiswa okufanele abhekwe ngeso elibanzi ngoba angaletha izinkinga empilweni yowesilisa. UTholakele uthulwa njengomlingiswa wesifazane okungamele owesilisa azihlanganise naye. Uma uFerguson (1988:78) echaza umlingiswa ofana noTholakele ubeka kanje:

*One of the most persistent stereotypes that has permeated literature is that of dominating woman, the aggressive, the shrewish bitch who is a threat not only to a man's happiness but to his integrity and even his life. She is an embodiment of everything a man would like to avoid. Through aggressiveness and self-assertion, women are shown to make men their slaves, especially economically. A woman is seen as a dangerous species, which can divert man from his true self.*

(Imiqondo evamile emibhalweni yobuciko yilowo wesifazane ongumlawuli, onolaka, onobuqili oyinkinga ekujabuleni kowesilisa nasebuqothweni bakhe akugcini lapho lona wesifazane uyinkinga empilweni yowesilisa. Ufaniswa nomuntu owesilisa okumele amzibe, anagzisondezi naye. Ngokuba nolaka kanye nokuzazisa, abesifazane bavezwa njengabantu abenza abesilisa izigqila zabo, ikakhulu ngokwezomnotho. Owesifazane ubonakala njengenhlobo yomuntu enobungozi, okwazi ukushintsha owesilisa.)

Kule ncazelo engenhla, uTholakele ubonakala njengowesifazane okungafanele owesilisa azibandakanye naye. UTholakele ubonakala elandela isisho sesiZulu esithi “ikhiwane elihle ligcwele izibungu.” Lona ungowesifazane okumele abhekwe njalo. Kuningi okuhambelana noTholakele, ngenkathi eboleka imali wayeyiboleka ngoba efuna ukusiza abangani bakhe. UBhekani wayengasakwazi ukucabanga okunye ngoba kwase kufike uTholakele owaguqula indlela acabanga nangendlela enza ngayo izinto.

Impilo kaTholakele ayiqondakali ukuthi injani, naye akaniki uBhekani izimpendulo eziqondile. Okunye ngalo mlingiswa ubuhlobo bakhe noZenze kanye noBhatomu, laba besilisa abaqondakali ukuthi bahlobene kanjani noTholakele. Ubungani bakhe noPamella, intombazane yomlungu abutholakali kahle ukuthi bumi kuphi. Kuningi okungatholakali kahle ngoTholakele. Yingakho nje abona selishona ilanga uBhekani ukuthi uTholakele lona uyisigebengu.

UTholakele uthulwe njengomlingiswa oyiqili, onolimi oluhle futhi oluthambile. Lo mlingiswa angenza noma yini ukuze athole lokhu akufunayo. Uphinde wavezwa njengomlingiswa ongenalo iqiniso ngempilo ayiphilayo kanti nomndeni wakhe, okusho ukuthi lo mlingiswa wethulwe njengomlingiswa onezimfihlo. Lapha ngezansi inkulumo yakhe noBhekani ngawo amalobolo:

“Bafice bani wakini abakhongi Tholi.”

“Abaficanga muntu ngaphandle kukaZenze nomzala wakhe.” Ethuke uBheki, afise sengathi ngabe kukhona into eyisiqinisekiso ezokhomba ukuthi ukhokhe imali engaka.

“UZenze ubemele abakini?”

“Yebo wakwami.” Asho maqede aqabule futhi uTholi.

Zulu (2006:60)

Le nkulumo ephakathi kukaTholakele noBhekani, iveza ngokusobala ukuthi uTholakele umlingiswa oyiqili, ongumkhwabanisi futhi unolimi olumnandi. Lo mlingiswa uyakwazi ukuthambisa uBhekani ukuze kwenzeke intando yakhe. UTholakele wethulwe njengomlingiswa ongungqondongqondo. Lo mlingiswa unekhono lokushintsha isihloko noma indaba lapho ebona ukuthi uBhekani kukhona afuna ukukwazi ngempilo yakhe.

UTholakele uvezwe njengomlingiswa ongenaso isimilo esihle. Ukuziphatha kwakhe kwakungafani nabanye besifazane. UTholakele uthulwe njengomlingiswa odla izidakamizwa, okhwabanisa nemali engekho emthethweni. Ubudlelwane phakathi kukaTholakele noZenze kwenza uBhekani abe nezinsolo ezithile ezigcine zivelile ngenkathi uTholakele eboshwa amaphoyisa. UTholakele uthulwe njengomlingiswa ongayizwa kahle indaba yesiko noma ukugcina amasiko. Yingakho abona sengathi ukugcina amasiko yinto emosha isikhathi. Lokhu kufakazelwa yile nkulumo engezansi yakhe noBhekani:

“Umama uthi kuyofuneka mzuwana uvakashile kushiswe impepho, kubikwe kwabaphansi.”

“Angazi mntakwethu. Mina angizwani nalezi zinto zamasiko. Kodwa-ke kungenziwa lokho okuncanyana, ngingakwamukela. Ubufuna ngiye nini kini?” Zulu (2006:52)

Kuyamangaza ukuthi le ntokazi ayizwani namasiko, kodwa yagana ngokwesiko. UTholakele noPamella kubonakala sengathi akubona ubungani kuphela obubahlnganisile. Uma ebuzwa ngobudlelwano bakhe noPamella nokuthi usuke efunani, impendulo ivele ingacaci kahle. Uvele athi abantu bachazwa ukubona umlungu endaweni okuhlala khona abamnyama. Ukuthandana kobulili obufanayo isimo esingavamile ukubonakala emibhalweni yobuciko ebhalwe ngesiZulu. Yingakho noBhekani wamangala uma ebona ukuthi uTholakele noPamella bayathandana. Lobu budlelwane bokuthandana ngobulili obufanayo kuthathwa encazelweni kaWestfield (2001:1-2) lapho echaza iwumenizimu ngokukaWalker:

*... A woman who loves other women, sexually and/or nonsexually. Appreciated and prefers women's cultures, women's emotional flexibility (values tears as natural counter-balance of laughter) and women's strength. Sometimes loves individual men, sexually and/or non sexually.*

(Owesifazane othanda abanye besifazane ngokocansi nangaphandle kocansi. Oqonda nokhetha isiko-mpilo labesifazane, imizwa yabesifazane (owazi ukubaluleka kwezinyembezi njengesilinganiso semvelo sokujabula) namandla abesifazane. Kwesinye isikhathi uthanda owesilisa ngokocanzi nangaphandle kocansi.)

Lesi sicaphuno esingenhla siyaveza ukuthi emibhalweni yobuciko, ababhali bazosithulela abalingiswa besifazane abathandana ngobulili obufanayo. Yingakho kubonakala lo mlingiswa engena ebudlelwaneni bokuthandana noPamella. UTholakele uthulwe njengomlingiswa obhekana nezinkinga ezihlukene kanti izinqumo nezimfihlo zigcine zimfaka enkingeni.

### 6.2.1.2 UPamella

Umbhali wale noveli *Umshado*, usethulele umlingiswa onguPamella. Yize lo mlingiswa engagqamile kakhulu kule noveli, kuhle ukuthi kubhekwe indima ayidlalayo empilweni kaTholakele. Zintathu izinto okukhulunywa ngazo uma kuchazwa ukwethulwa kukaPamella, okokuqala ubudlelwane bakhe noTholakele, okwesibili ubugebengu bokudayisa izidakamizwa, okwesithathu ubuqili abenza noTholakele.

UPamella uvezwe njengentombazane yomlungu, eyazana noTholakele. Lo mlingiswa uthulwe njengomngani omkhulu kaTholakele. UPamella uvezwe njengomlingiswa ongenabo ubungozi futhi okhonzile ukuvakashela indawo yaseNyawushane. INingizimu Afrika entsha ayibandlululi, umuntu angaya noma ikuphi lapho afisa khona. Ngokuhamba kwesikhathi kuyavela ukuthi kukhulu okuhlanganisa uPamella noTholakele. UPamella uthulwe njengomlingiswa othulile. Kule noveli akukho lapho uPamella akhulume khona kodwa imvamisa uTholakele obonakala emkhulumela. UPamella uyafana noTholakele ngoba bobabili bashushumbisa ngezidakamizwa baphathe nemali engekho emthethweni. UPamella uvezwe njengomlingiswa ongenalo iqiniso. Lokho kufakazelwa indlela aziphatha ngayo uma uBhekani evakashela uTholakele. Imvamisa lo mlingiswa akahlali, uvele ahambe kube ngumuntu ozobuye akhulume noBhekani.

Okuvelayo ngalo mlingiswa ukuthandana kwakhe noTholakele ngasese. UPamella ubonakala ezimisele ukuthula angatsheli uBhekani iqiniso eliphelele ngokwenzeka phakathi kwakhe noTholakele. UPamella uthulwe njengomlingiswa okwaziyo ukugcina imfihlo ukuze kuphumelele izinhloso zabathile. Nakhu okwenzeka phakathi kukaPamella noTholakele okufakazela ukuthi banobudlelwane:

Nangempela acokame. Alunguze ngaphakathi. Ufike kabi uBheki. Izintokazi ngathi ziyakhumula ziyageza. Le eyomlungu ihleli phansi. Sengathi iphethe umjovo. Axakeke nje uBhekani ukuthi ingabe ubani ogulayo. Ezwe kunuka ugwayi. Cha, kubhema le ntokazi yomlungu. Ikhumule nayo. Basondele emanzini ashunqayo ebhavini. Kungene intokazi yomlungu kuqala. Sengathi uyayigeza manje uTholakele... Akhamise umlomo uBhekani. Nangu uTholakele esencela amabele ale ntombazane yomlungu. Ilokhu incumbuzo wona amabele. Izandla izigijimisa emhlane kucime isibani endlini. Zulu (2006:24)

Yize umbhali engakuvezanga okuningi ngobuhlobo noma ubudlelwane phakathi kukaPamella noTholakele, kuyinto entsha noma engajwayelekile e-Afrika ukuthandana ngobulili obufanayo. Imvamisa uma kuhlaziywa imibhalo yobuciko, kubhekwa kakhulu abesifazane kanye nezinkinga ababhekana nazo ebudlelwaneni babo nabesilisa. Zincane izincwadi noma imibhalo yobuciko ethinta ukuthandana kobulili obufanayo. Iningi labantu base-Afrika abakwamukeli ukuthandana kobulili obufanayo. Isizathu salokho ukuthi abantu abamnyama bakholelwa ekutheni akuyona indlela yase-Afrika futhi akuhambisa nesiko-mpilo labantu. Iningi labantu likholelwa ekutheni umkhuba owafika nabelungu bezama ukudukisa abantu abamnyama endleleni.

### **6.2.1.3 ULindiwe**

ULindiwe ubonakala njengomlingiswa onesineke, uthando futhi obekezelayo kakhulu. Uma ethulwa uLindiwe, uvela njengomlingiswa obethandana noBhekani. Lo mlingiswa uvela njengomuntu obonile ukuthi wathatha isinqumo esibi ngokuthi ahlukane noBhekani. ULindiwe uthulwe njengomlingiswa ofundile emaphutheni akhe. Inhloso yokuza kuBhekani yikhona ukulungisa amaphutha nokuxolisa

kuBhekani ngezinqumo azithatha phambilini. ULindiwe uthulwe njengomlingiswa onothando, okhombisa ukuthanda uBhekani. Lo mlingiswa ubenesifiso sokuba yinkosikazi kaBhekani.

“Sengikufune ngaze ngakuthola mntakwethu.  
Ngizoxolisa. Yimi engangena esilingweni. Ngicela  
ungixolele. Uyazi ukuthi ngangikuthanda kanjani.  
Khohlwa yiphutha lami baba. Khohlwa.” Zulu (2006:21)

ULindiwe uvezwe njengomlingiswa ozithobile, owayezimisele ukulungisa ubudlelwane bakhe noBhekani. Kuyavela ukuthi akazange aphaatheke kahle uLindiwe uma ethola ukuthi uBhekani uthole umuntu azoshada naye. Kwazise ukuthi wayezitshela ukuthi nguye ubambo lukaBhekani. Lapha simcaphuna ethi:

“Ayikho-ke le nto Bheki. Sengiyabona ukuthi ngifike  
usuze wazikhethela ubambo lwakho. Bengithi yimi  
ubambo lwakho kanti akunjalo. Ukuba ngangibonile  
ngabe angizange ngizihluphe ngokuza lapha  
ngizokufuna.” Zulu (2006:28)

La mazwi kaLindiwe aveza ukuthi ungowesifazane okwaziyo ukwamukela isimo asuke ebhekene naso. Lo mlingiswa wesifazane ubone kukuhle ukudedela uBhekani ukuba aqhubeke nezinhlelo zomshado. Akagcinanga lapho usihloniphile leso sinqumo. Kuyavela ukuthi ukubekezela kwakhe kwamsiza ekugcineni, ngenkathi eboshwa uTholakele wasala emile uLindiwe, ebonisa khona ukuthi yena ngeke aze amlahle futhi usakholelwa ekutheni uBhekani ubambo lwakhe. ULindiwe uvezwe njengomlingiswa ongamelana nanoma yini angahle abhekane nayo. Lona ungowesifazane oqotho, ozimisele ukubeka yonke into, amaphupho akhe ngemuva

ukuze kufezeke amaphupho abanye abantu. Yingakho ebonakala emeseka ngayo yonke indlela uBhekani.

#### **6.2.1.4 Unina kaBhekani**

Lapha sizohlaziya ukuvezwa kwalo mlingiswa ongunina kaBhekani. Umbhali wenoveli akazange asethulele isibongo salo mlingiswa. Yize kunjalo, kuhle ukuthi kubhekwe indlela avezwe noma athulwe ngayo lo mlingiswa kule noveli.

Unina kaBhekani uvezwe njengomlingiswa oneziyalo futhi uyawahlonipha amasiko. Ngenkathi uBhekani ehlaselwa iphupho likayise lokuthi kumele ashade, nonina lalimhlasela iphupho likayise kaBhekani lokuthi ufuna umakoti. Wabona kahle ukuthi ukuphikisa imiyalo yabadala ikakhulu umyalo wenhloko yomuzi, kungase kumdalele amashwa okanye afe naye. Lokhu kuveza ngokusobala ukuthi yize wayeshonile ubaba kaBhekani kodwa kwakukhona lokho kokuthi uyinhloko yomuzi. Okusho ukuthi kumele ilandelwe imiyalo yabadala ukuze ulaka lungehleli phezu kwabo. Ngezansi sicaphuna unina kaBhekani etshela uBhekani ngenkinga yokungalali ebusuku:

“Inkinga yami ukuthi angisakwazi ukulala Bhekani.  
Uma ngike ngathi ngiyalala, uyihlo uyangivuthela uthi  
ngithuleleni ngingakutsheli ukuthi ganwa.” Zulu  
(2006:06)

Kusobala ukuthi indima kanina kaBhekani ukuqinisekisa ukuthi isifiso somyeni wakhe sigcine siphumelela. Unina kaBhekani uvezwa njengomlingiswa okwaziyo ukubona uma izinto zingasahambi kahle, lokhu kuvele ngenkathi uBhekani eqala ukuthandana noTholakele, umama kaBhekani ubeka kanje:



“Kusobala Bheki ukuthi uqonde ukungibulala. Ucabanga ukuthi ulaka lukayihlo luzokwehla kanjani uma sekunguwe futhi osulala nabafelokazi? Uyihlo ufuna umakoti ko, hhayi indaba yokudlala.” Zulu (2006:12)

Kusobala ngala mazwi angenhla ukuthi unina kaBhekani, wayeyibona ingozi ezodalwa nguBhekani ngokuqhubeka nokuthandana noTholakele njengoba engumfelokazi. Abesifazane abakhulile abafana naye unina kaBhekani, bavezwa njengabalingiswa abaneziyalo ezinhle futhi bahlakaniphile. Yingakho uma ebona uTholakele wavele wasola ukuthi kukhona okungahambi kahle ngoTholakele. Wabona kungumqondo omuhle ukubikela umalume kaBhekani enethemba lokuthola isixazululo salokho okuhloswe nguBhekani.

Unina kaBhekani ethulwe njengomlingiswa ogcina amasiko. Lokhu kubonakala ngokuthi ashise impepho kucelwe kwabaphansi. Lo mlingiswa ukholelwa ekutheni umakoti ucelwa kwabangasekho, uma bengathandi ukuthi athathe lowo makoti kumele izwi labo lihlonishwe. Yingakho unina kaBhekani wamyala ngolokhu:

“Makhulu amagama owashoyo Bheka kodwa angiboni ukuthi uyihlo uzozwana nalesi senzo sakho. Uma kuya ngokuthi ufuna ukushada nalo mfelokazi ngempela, kuyomele uyoshisa impepho ucele kwabaphansi.” Zulu (2006:15)

Uyaqhuba unina kaBhekani:

“Ungakhohlwa ukuthi umfazi owabadala akusiye owakho. Wena uyamletha kuphela. Uma bengamfuni ngeke ahlale nokuhlala lapha ekhaya.” Zulu (2006:15)

Le ngxoxo engenhla iveza ngokusobala ukuthi unina kaBhekani ngumlingiswa ohambisana namasiko amaZulu. Wayefuna ukuhambisa izinto kahle, ukuze kungonakali lutho okuphathelene nezinhlelo zomshado.

### 6.3 Isiphetho

Inoveli ethi '*Umshado*' isethulela okanye isivezela abesifazane abahlukahlukene. UZulu usethulela uchungechunge lwenoveli olunezigameko zothando. Uma sibheka abalingiswa besifazane abavezwe kule ndaba, kuyavela ukuthi isimo sempilo esiphila kuso sishintshile. Okusho ukuthi emibhalweni yobuciko izigebengu ngeke sizibone kungabalingiswa besilisa kodwa nabalingiswa besifazane bayangene ebugebengwini. UTholakele simbona engumlingiswa ongenalo iqiniso eliphelele, oyisigebengu, ongumlingiswa wesifazane ongungqondongqondo. UTholakele lona uvezwe njengowesifazane oyiqili. Umbhali lapha usethulela umuntu wesifazane ongenza noma yini ukuze aziphilise.

Okunye ngale noveli, sethulelwa ubudlelwane obuhlukile kunalobo obujwayelekile. UZulu usivezela ubudlelwane babantu abathandana ngobulili obufanayo. Lapha usivezela ubudlelwane abantu abangathandi ukukhuluma ngabo, noma kukhulunywa ngabo akugcizelelwa kakhulu. Yingakho uTholakele ubebufihla ubudlelwane bakhe noPamella. Umbhali lapha usethulela abalingiswa besifazane abahlukene, sithola owesifazane obekezelayo, omelana neqiniso, othanda ukuhambisa izinto ngokwesiko. Lesi sahluko sisethulele ukukhohlakala okukhona kwabanye besifazane.

## ISAHLUKO SESIKHOMBISA

### ISIPHETHO

#### 7.1 Isingeniso

Kulesi sahluko sizobheka izinto ezimqoka ezivelile mayelana nokwethulwa kwabalingiswa besifazane ezahlukweni esidlule kuzo. Inhloso enkulu yalolu cwaningo kwakuwukubheka noma ukuhlaziya indlela abalingiswa besifazane abathulwe ngayo emibhalweni emithathu ebhalwe ngabo ababhali besifazane. Ucwangingo lusuke lungaphelele uma kungekho injulawazi esekela lolo cwaningo. Yingakho ngibone kungumbono omuhle ukusebenzisa iwumenizimu njengenjulawazi kulolu cwaningo. Iwumenizimu ithe ukuhluka kwifeminizimu, ngoba yona ikhuluma ngqo nomuntu wesifazane wase-Afrika, ibuye isekele inkambiso okungamasiko, nokunye kwase-Afrika. Lesi sahluko sizofingqa konke esekucutshunguliwe kulezi zahluko ezidlule.

Ababhali besifazane bakuvezile ukuthi abalingiswa besifazane babhekene nezinsalelo eziningi. Okuvelile ukuthi abesifazane abasha bazithola ezimweni ezinzima ezivivinya ukubekezela kwalaba balingiswa besifazane. Kwesinye isikhathi lezi zinkinga zibenza bazibuze baziphendule ukuthi bangobani. Inkinga enkulu ababhekana nayo ukungalingani kwamalungelo nawabesilisa. Okunye ukuthi njalo kumele basebenza ngaphezu kwamandla abo ukukhombisa ukuthi nabo banawo amazwi futhi bayakwazi ukumelana nezimo ezithile.

#### 7.2 Ukuhlolisiswa ukwethulwa kwabalingiswa besifazane

Inoveli *Umsebenzi Uyindlala*, kucwaningwe abalingiswa besifazane abane, saveza ukuthi bathulwe kanjani umbhali ngamunye ngamunye. Kuningi osekuphawuliwe saveza abalingiswa besifazane bavezwe ngezindlela ezihlukile. Abanye abalingiswa besifazane basavezwe ngendlela yasendulo, lapho kubonakala kungabantu besifazane abathobela imithetho futhi bayilandele njengoba batsheliwe. Siphinde savezelwa incindezi abalingiswa besifazane ababhekana nazo emisebenzini abakuyo. Yize kunjalo sibabona beqhubeke besebenza kulezo zimo ngoba bebona ngathi akukho abangakwenza. Amasu noma amacebo abawenzayo ukubhekana nalezo zimo kuyaye kusikhanyisele ukuthi laba balingiswa besifazane kuba ngabantu abantekenteke, abathola kunzima ukubhekana nezimo ezithile amahlangabezana nazo.

Uma sibheka umlingiswa omqoka enovelini kaMsimang uNunu, wazithola ebhekene nesimo rsinzima emsebenzini. Kuvamisile ukuthi abesilisa bazibone banegunya noma invume yokwenza noma yini abafisa ukuyenza ebantwini besifazane ngoba bazitshela ukuthi bazovuma konke abatshelwa ukuthi bakwenze. UNunu wazithola naye ebhekane nale nkinga, eseyibonile inkinga wazitshela ukuthi izodlula, akuyona inkinga okumele ayinake. Ukuziba noma ukunganaki ngaleso sikhathi enye indlela abalingiswa besifazane abazama ukubhekana nesimo bangazitholi bephezu kwengcindezi noma begcindezelekile. Lokhu bakwenza ngoba besaba ukubonakala ngathi bantekenteke futhi bebona kungabadalela izinkinga emisebenzini abakuyo ikakhulu uma bephethwe owesilisa.

Okunye abakwenzayo abalingiswa besifazane uma bezithola bebhekene nezimo ezinzima emisebenzini yabo ukuzibeka iphutha. Lapha bayaye babheke isimo kodwa basikhe phezulu, okuyilapho beazihlolisisa bona. Uma lokhu kwenzeka bayaye babheke indlela abagqoka ngayo, indlela abakhuluma ngayo kanye nokuziphatha kwabo jikelele. Lokhu kuyaye kudlale indima enkulu ngoba basuke bezama ukuza nesu lokubhekana nesimo sasemsebenzini. Ingakho nalapha uNunu wabona indlela

agqoka ngayo iyinkinga enkulu. Ngakho-ke imizwa yokungazethembi idlala indima enkulu okwenza abalingiswa abesifazane bazame amasu athile abenza ukuthi babhekane nezimo ezihlukahlukene.

Kuphinde kwavela ukuthi ukungafani nokungalingani ngobulili kudlala indima enkulu. Phela uma owesilisa enesikhundla esiphezulu njengoba sibona uMike, kuyaye kuvimbe owesifazane ukuba abhekane ngokuphathwa kabuhlungu kanye nokuhlukumezeka emisebenzini ngoba esaba khona ukuthi lona wesilisa uphezulu kunaye. Ukuqhoqhobala kwabesilisa ezikhundleni ezikhundleni eziphezulu kwenza abesifazane bathole kunzima ukubhekana nesimi emisebenzini abakuyo.

Isimo senhlalo kanye nomnotho sike sibe nomthelela empilweni yomuntu wesifazane. Kule noveli sivezelwa ukuthi lokhu kokubili kudlala indima enkulu futhi kuyahambelana. Kwesinye isikhathi siyaye siphowe owesifazane ukuthi athathe izinqumo ezinzima ezingahambisa naye noma ezithathwe njengezinqumo ezehlisa isithunzi sowedifazane. Le noveli isikhanyisele lokho, yasivezela abalingiswa besifazane abazama ngayo yonke indlela ukubhekana nezimo abazithola bangaphansi kwazo. Uma sibheka umlingiswa osemqoka wazithola ebhekene uPhindile wazithola ebhekane nesimo sokuhlukumezeka ekhaya. Wabona kungcono ayofuna amadlelo aluhlaza eThekwini. Esingakuphawula ukuthi isimo senhlalo esingesihle sinomthelela empilweni kanye nekusasa lo muntu.

Ukungatholi ithuba lokuqhubeka nemfundo kwenza umlingiswa onguPhindile azame ezinye izindlela zokuphila. Ukungatholi ithuba lokufunda kudlala indima enkulu ikakhulu uma umuntu efuna umsebenzi. Imisebenzi eminingi ifuna umuntu abe neziqo ezithile uma efuna umsebenzi. Le noveli iveze izimo abantu besifazane abaphila ngaphansi kwazo ikakhulu ezindaweni ssazemadolobheni. Uma isimo sinjena kuvamisile ukuthi abesifazane babheke ezinye izindlela zokuphila nokuthola

umsebenzi. Ezinye zalezi zindlela zokuzama impilo ukuthengisa ngomzimba, ukushushumbisa ngezidakamizwa kanye nokuncika kumuntu wesilisa ngezezimali. Lokhu sikusho ngoba abalingiswa besifazane abavezwe lapha babhekane ngalezi zimo ngoba bephuma emindenini entulayo noma isimo abaphuma kuso sabaphoqa ukuthi bathathe lezi zinqumo abazithathile. Isimo senhlalo esingasihle siphoqa abesifazane ukuthi babe izisulu zokuhlukunyezwa nokungaphathwa kahle.

Indlela abalingiswa besifazane abathulwe ngayo iya ngokuya ishintsha. Lokhu sikusho ngoba imibhalo yesimanjemanje ibhekana ngqo nezimo ezenzeka kubantu besifazane besimanje. Okusho ukuthi indlela yasedulo eveza abalingiswa besifazane njengomama bemizi, abayaziyo indawo yabo futhi bayithande indawo yabo iyaguquka. Imibhala yamanje ikakhulu ebhalwe ababhali besifazane kumele ikhulume ngqo nowesifazane wesimanje nanokuthi ubhekana kanjani nezimo ezihlukene. Imibhalo manje isivezela abalingiswa besifazane abazibuza beziphendula bathathe izinqumo eziphathelene nezimo zabo ngqo, sibona abesifazane abangabheki ukuthi umphakathi uzothini kodwa bazibeke bona kuqala. Indlela abesifazane abavezwe ngayo kule noveli ihlukile futhi kunomehluko omkhulu okubonakalayo ukuthi ibhalwe umuntu wesifazane owazi izimo zabesifazane.

Lapha sibona ushintsho olukhulu lapho kwethulwa abalingiswa besifazane. Yingakho sibona kuvela ubugebengu, ukudayiswa kwezidakamizwa kanye nokuthandana ngobulili obufanayo, konke lokhu kuyasikhanyisela ukuthi indlela yokwethulwa kwabalingiswa besifazane iyaguquka futhi ikhuluma ngqo nomuntu wesifazane. Okusho ukuthi imibhalo yobuciko yesimanje ayisasivezile abalingiswa besilisa okuba yibona izigebengu kuphela, kodwa sibona nabalingiswa besifazane bangene ebugebengwini. Kubuye kuvele ukuthi owesifazane omuhle unabo ubungozi, ikakhulu uma impilo yalowo wesifazane ingagqondakali ukuthi injani ikakhulu labo abamaziyo.

Lapha sibona abesifazane bezibuza beziphendula ngokwenzeka ezimpelweni zabo kanye nesimo abaphila ngaphansi kwazo. Okusho ukuthi indlela abalingiswa besifazane abethulwa ngayo iyaguquka. Yingakho sibona abalingiswa besifazane bebona ukuthi inkulu indima abangayidlala ezimpelweni zabo kanye nezimpilweni zalabo abasondelene nabo. Okusho ukuthi le noveli isibonisa ukuthi abalingiswa besifazane bayakwazi ukuthatha ikusasa labo ezandleni zabo futhi banezwi eliphezulu uma kuza ezinqumeni zezimpilo zabo.

### **7.3 Ukuhloliswa kwezahluco zocwaningo**

Isahluko sokuqala besiyisingeniso salolu cwaningo, lapho kubhekwe khona ukuthi lolu cwaningo lumayelana nani. Njengoba kuveziwe ngenhla ukuthi lolu cwaningo inhlosongqangi yalo ukubheka ukuthi ngabe ababhali besifazane babethula kanjani abalingiswa besifazane emibhalweni yabo. Kuningi-ke okuvelayo, okuphakathi kwakho ukuchema nokunye okutholakalayo uma kuvezwa abalingiswa besifazane. Kulolu cwaningo bekungahlosiwe ukuqhathanisa laba babhali besifazane. Inhloso enkulu ubheka ukuthi umbhali wesifazane ngamunye ubahula kanjani abalingiswa besifazane. Okokuqala, kwakubhekwa ukuthi lokho kwethulwa kwabalingiswa besifazane kuyahambelana nenjulalwazi yewumenizimu. Okwesibili, kubhekwe ukuthi yikuphi okusha ababhali besifazane abakuvezayo lapho bethula abalingiswa besifazane.

Isahluko sesibili sesibili besiphawula ngezindlela zokwenza ucwaninga. Siveze izindlela eziningana zokwenza ucwaningo kodwa sakhethe indlela eyodwa ngoba ikhuluma ngqo nocwangingo olwenziwe ngenhla. Indlela yokwenza ucwaningo ekhethiwe yilena yeparadayimu ekhrithikhalu ngoba ibheka kakhulu ucwaningo ulucwaningi isimo njengoba sinjalo ngaphandle kokwenza izibala, siphinde sabheka ipharadayimu saveza ukuthi idlala indima enkulu ocwaningeni.

Isahluko sesithathu sona besingenisa injulalwazi esetshenzisiwe ukuqhuba ucwaningo. Kuhle ukusho ukuthi yize ucwaningo lugxile kakhulu kuwumenizimu, kodwa kukhona imibono embalwa yefeminizimu esetshenzisiwe. Okunye okuvelile ukuthi ababhali laba bathathe izimpawu ezikhomba usikompilo labantu abamnyama kula manoveli. Okuphawulekayo ngewumenizimu ukuthi ekugcineni abantu besifazane abahlosile ukubandlulula abesilisa. Inhloso ukuveza ukuthi abesifazane nabo bayalangazelela ukuba nezwi, bathathe nezinqumo ngempilo yabo banganciki kwabathile.

Isahluko sesine, singenise inoveli kaMsimang ethi *'Umsebenzi uyindlala.'* Lapha sivezelwe umlingiswa wesifazane osemqoka uNunu. Uma sibheka lo mlingiswa simbona engazazi ukuthi athathe siphilisi isinqumo ngobunzima azithola kubo. Lo mlingiswa uzithola ephakathi nendawo, ubhekene nenkinga yokuthi kubo nguye yedwa ongabatakula kulolu sizo ababhekene nalo. Okunye, ubhekene nenkinga yesoka lakhe elingafuni ukuthi ayosebenza. Empeleni uVika oyisoka lakhe uNunu, akayizwa kahle le ndaba kaNunu yokuhamba ayosebenza eThekwini. UNunu uzimisele ngokuya lapho. Yingakho ekugcineni baqhelelana, bengahlosile ukubanga indaba yomsebenzi. Kule noveli sibona umlingiswa wesifazane othwele umthwalo ongaphezu kwamandla akhe.

UNunu usemusha, empeleni bekufanele ngabe usafunda nomake enze okuthile ngempilo yakhe ukuze azithuthukise. Lapha simbona ethwele ubunzima bokondla umndeni wakubo, ithemba lakhe likuwo lo msebenzi. Kwesinye isikhathi kunzima ukuba owesifazane osakhula, ngoba uhlangabezana nazo zonke izinkinga ongacabangi ukuthi ziyokufica. UNunu ngokubona kwami akavezwanga kahle, sekukuye umfundi ukuba abheke, ahlolisise kahle ukuthi lo mlingiswa unhloboni, imizwa yakhe ayiveli kahle hle. Engikubonayo ngoNunu ukuthi ungowesifazane okhungathekile, osemncane.



Umbhali uma ethula uNunu, njengabo bonke ababhali bevamise ukuveza abalingiswa besifazane abamqoka njengabahle, nalokhu siyakubona kuNunu, muhle, wondlekile futhi uthanda ukugqoka izimpahla ezimfushane, eziningi zazo uzithengelwa isoka lakhe. Indlela abesifazane abagqoka ngayo ibukwa njengenkinga enkulu. UNunu wayengahlosile ukuheha abesilisa ngendlela agqoka ngayo kepha wazithola ebhekane naleyo nkinga. Kuyacaca ukuthi indlela owesifazane agqoka ngayo iyohlala iyinkinga. Lokhu ngikusho ngoba imiphakathi ibuka indlela owesifazane agqoka ngayo ngaphandle kokubheka indlela yokuziphatha. Kuvelile kule noveli ukuthi basekhona abesilisa abasabuka abesifazane njengabantu abafanele imishado, ukunakekela amakhaya. UMike wabona lokho kuNunu.

Uma kubhekwa indlela okuvezwe ngayo laba balingiswa besifazane, ngeke kwashiwo ukuthi umbhali ukhombise ukuchema. Kwazise ukuthi umbhali nombhali unendlela yakhe abhala ngayo futhi ke abalingiswa besifazane ngeke abethule ngendlela efanayo nabanye ababhali. Kuhle ukuveza ukuthi eminye imibono ithathelwa kwabanye ababhali ikakhulu uma kuvezwa umlingiswa wesifazane omqoka. Umbhali uveze izinkinga eziningana abesifazane ababhekana nazo emisebenzini yabo. Ukuqhoqhobala kwabesilisa ezikhundleni eziphezulu kwaba nomthelelela ongemuhle ezimpilweni zebesifazane. Kuvelile ukuthi laba besifazane abazithola kule nkinga efana nekaNunu, kuyabaphoqa ukuthi balale nezikhulu eziphezulu ukuze bagcine imisebenzi yabo. Kuyavela ukuthi abesilisa basabona abesifazane njengabantu ababuthakathaka okumele bakhunjuzwe indawo yabo. Namanje kuseyinsalelo enkulu ebhekene nabesifazane eNingizimu Afrika, kanti ekugcineni kujike kubadalele izinkinga.

Intshisekelo yokuzimela iyabonakala kuNunu. Kuningi asedlule kukho, lokho kwamenza abheke umndeni wakubo kuqala, kwazise ukuthi besekunguye ithemba lokugcina. Okwadala ukuba ukhohlwe ukubeka imizwa nemicabango yakhe kuqala. UNunu ukubona sekudlule isikhathi ukuthi ezinye zezinqumo azithatha bezingekho

zinhle. Kwesinye isikhathi izimpendulo zifike selidume ledlula, kuyilapho umuntu ebona ukuthi bekungafanele enze kanje.

Isahluko sesihlanu sona singenise inoveli ebhalwe nguShange, ethi '*Uthando lungumanqoba*.' Le noveli iveza ngokusobala ukuthi uthando luyamsiza umuntu. Umlingiswa omqoka uPhindile ohlangabezana nezinkinga eziningana empilweni yakhe. Okukuqala ukushona kwabazali bakhe, kwaba yisilonda esikhulu empilweni yakhe. Okwesibili, ukudlwengulwa kwakhe ngumalume uChris. UPhindile kwakumele abhekane nokuhlukumezeka eyedwa, nokho wazama ukutshela uthisha wakhe, okwathi lapho betshela uMaXaba wakhombisa ukungamethembi uPhindile. Kusobala ukuthi iningi labesifazane abashadile bangenza noma yini ukuvikela abayeni babo nemishado yabo. Nakhu phela uMaXaba wavele wabona uPhindile njengengane efuna ukuchitha umshado wakhe futhi ekhohlakele.

Okunye okuvelile kulesi sahluko sesine, kubonakala abesifazane bezama ngayo yonke indlela ukuphila. Inkululeko eNingizimu Afrika yasho okuningi, kwabanye kwaba yindlela yokuthola imisebenzi engcono, impilo engcono nokunye. Yize kunjalo abanye besifazane kwasho ukuhlupheka ukweswela nokungatholi amathuba emsebenzi. Uma kubhekwa impilo yabesifazane abahlala emadolobheni, kubonakala ngathi yibona abathwele kanzima. Lokhu kudalwe ukuthi isikhathi sobandlululo sadala ukwehlukana ngobulili. Yingakho kuba nzima ukuthi abesifazane bathole amathuba alinganayo nalawo abesilisa. Yize eNingizimu Afrika abesifazane abadayisa ngomzimba bebonakala njengabantu abangenaso isimilo noma isimilo sabo siyaxega. Kuhle ukubheka izimo zabantu besifazane abazithola bengene kuleso simo. Abesifazane abadayisa ngomzimba kule noveli singabathatha njengezisulu zenhlupheko. Abesifazane yibona ababuthakathaka, ngakho-ke iningi labo bazithola sebedayisa ngomzimba ukuze baphile. Ukudayisa ngomzimba kubona yindlela yokubalekela inhlupheko nokweswela.

Ziningi izinselelo ezibhekene nabantu besifazane, ukuhlukunyezwa, ukunukubezwa nokunye yinto evamile ukubonakala emiphakathini esiphila kuyo. Inkinga enkulu ukungatholi usizo okufanele ukuba babhekane nalezi simo. Ngenkathi uPhindile ebhekene nalezi zinkinga ezibaliwe ngenhla akazange aluthole usizo olufanele. Lo mlingiswa wabona kungcono ahambe ayoqala impilo kwenye indawo, akhohlwe usizi abhekane nalo. UPhindile ubonakala njengowesifazane ophelwe ithemba, amandla obona ukuthi le mpilo ayiphilayo akuyona impilo efanele umuntu mhlawumbe phambili impilo ingcono.

Okokugcina abhekana nakho uPhindile, impilo yokuba ngumahosha, nokho siyambona lo mlingiswa efisa ukuphuma kule mpilo. Le noveli isithatha isibeke kwenye indawo lapho iningi labantu lingathandi ukuya khona. Uma sibuka impilo yokuhosha, yimpilo engaginyisi mathe leyo. Sisuke singakubuki ukuthi lowo wesifazane kusuke kwenzenjani aze abone ukuthi isinqumo okumele asithathe lesa sokuba ngumahosha.

UShange uyasikhayisela ukuthi kwesinye isikhathi abasifazane bazibona bephoqekile ukuthi bathathe izinqumo ezinzima ukuze baphili. Umuntu wesifazane wenza lokho okufanele akwenze ukuze aphile, ngeke salokhu simthwesa icala noma sigxeka, asazi ukuthi lona wesifazane uphuma enhluphekweni enjani. UShange ukwazile ukusithatha asibeke kuleyo mizwa yowesifazane oselahlekelwe yithemba le mpilo engcono. Kule noveli sibona abesifazane abangenza noma yini ukuze baphile kodwa ke basuke nabo bephoqwe yizimo ezithile empilweni. Impela uthando lwamsiza uPhindile, ekugcineni wathola umuntu ongazange akubeke engqondweni yakhe ukuthi uPhindile ungumahosha, wamthanda enjalo.

Into evelile kule noveli ngaphandle kokubheka isihloko sayo, ukuthi iningi labalingiswa besifazane baseNingizimu Afrika bancike kubantu besilisa. Yize uPhindile wakwazi ukuqhubeka nempilo abe yilokhu kade efisa ukuba yikhona

empilweni. Kuyavela ukuthi kukho konke lokhu wasizwa ngumyeni wakhe. Lokhu kuyasivezela ukuthi abesifazane kumele balwele ukuzimele ngaphandle kokusizwa umuntu wesilisa.

Le noveli ikhuluma ngqo nowesifazane wangempela, ukudayisa ngomzimba, uthando, impumelelo, ithemba, abesifazane abanezinhliziyo ezimbi kanye nalabo abakwaziyo ukuxola bakhona empilweni yangempela. Ingani imibhalo isuselwe khona empilweni yangempela. Le noveli isithulela izinkinga ezibhekana nabesifazane abasha ezimpilweni zabo. Kule noveli sibona abesifazane abadala behlukumeza abesifazane abancane.

Isahluko sesithupha sihlaziye inoveli ebhalwe nguZulu ethi '*Umshado*.' Lapha umbhali usithulela umlingiswa wesifazane onguTholakele. Lo mlingiswa ovezwe njengesigebengu sowesifazane, iqili, umkhwabanisi, ungqondongqondo, umshushumbisi wezidakamizwa. Impela indlela okwethulwa ngayo abesifazane ithuthukile kakhulu, nakhu siyambona owesifazane ongene shi ebugebengwini, futhi uyakwazi nokufihla konke akwenzayo, efihlele umilingani wakhe. Kubuye kwavele ukuthi abesifazane ngathi inzilo abayihloniphi. Indlela aziphatha ngayo uTholakele ayikhombisanga ukuhlonipha inzilo.

Sibuye sivezelwe nabanye abalingiswa besifazane ababekezelayo, abalulekayo, abagcina amasiko. Umbhali wenoveli usithatha asibikele ngezigeme ezenzekayo empilweni yomuntu. UTholakele wenza konke esingathi akulungile ukuba kungenziwa umuntu wesifazane ikakhulu ozilile. Okusho ukuthi imiphakathi ilindele indlela ethile yokuziphatha kowesifazane. Kungashiwo ukuthi kule noveli uTholakele bekumele aziphathe ngendlela efanele. Okuchaza ukuthi kufanele aziqoqe, ahloniphe, aziphathe kahle njengeningi labesifazane. Umbhali ubuye asivezele ubudlelwano bokuthandana ngobulili obufanayo. Akuvamile ukubonakala lokho kumanoveli

amaningi abhalwe ngabamnyama. Umbhali usivezele ukuthi kukhona ukuthandana ngobulili obufanayo, yize engagxilanga kakhulu kukho. UZulu uveze abalingiswa besifazane abahlukene nokuziphatha kwabo kuhlukile. Into egqamile ukuthi abantu besifazane abahle ngokwenoveli bayangena ebugebengwini. Lokhu kuyasikhanyisela ukuthi akubona abesilisa abayigebengu noma abadayisa izidakamizwa kepha nabesifazane bayangena ebugebengwini. Ekugcineni inoveli iyazivezela izigemege zothando, ithemba kanye nobugebengu bokudayisa izidakamizwa.

#### **7.4 Ababhali besifazane nababhali besilisa**

Ababhali besifazane bayakwazi ukwethulwa abalingiswa bebesifazane ngendlela efanele, imizwa, izenzo, imicabango yabalingiswa babo isuke ithathelwa ezenzweni zabesifazane bangempela. Lokhu kuyasivezela ukuthi ababhali besifazane abamane babhale kodwa bayaye bacabangisise ukuthi umlingiswa wesifazane uzodlula kuziphi izigameko futhi ubhekana kanjani nalezo zigameko. Okuvelayo ngababhali besifazane ukuthi basakubona ukubaluleka kobudlelwane phakathi kowesilisa nowesifazane. Kukhona nalapho abaveza khona ubuthakathaka bomuntu wesifazane. Lokhu kuvezwa ngendlela engachemile noma engasekelwe emicabangweni ejwayelekile eyaye ibonakale uma kufundwa imibhalo yobuciko. Ababhali besifazane babuye babheke ukubaluleka kwabo ezimpilweni zalabo abasondelene nabo. Inhloso enkulu ebonakalayo emibhalweni yobuciko ukuthuthukisa umuntu wesifazane.

Ngakolunye uhlangothi, ababhali besilisa baveza abalingiswa besifazane ngendlela ehlukile. Invamisa kwethulwa owesifazane obuthakathaka, oyaziyo indima yakhe nokuthi leyo ndima noma indawo akuyo iyona emfanele. Yingakho imibhalo yobuciko ebhalwe ngabanye besilisa iveza ukubaluleka komendo. Kwesinye isikhathi kuvezwa owesifazane onethezekile okungavamile ukuphikisani nezinqumo ezithathwa umyeni wakhe. Uma kwenzekile ephikasana nalezo zinqumo noma

wangaziphatha kahle, lokho kuthathwa njengokudelela umyeni kanye nomndeni wakhe. Yingakho isithombe esigqama kakhulu yilesi senkosikazi esekela umyeni wayo ngaso sonke isikhathi. UMillet (1986:81) ehunyushelwa esiZulwini ethi kuyimvelo noma kudaliwe ukuba izindlela zowesilisa zibe eziqondile, owesifazane kumele akuthobele lokho. Owesilisa kumele abuse emhlabeni ngendlela ayithandayo. Owesifazane kumele ahlale endlini njalo, owesilisa kumele aqine kanti-ke owesifazane abebuthakathaka. Le mithetho ayenziwa ngamadoda futhi noma ngubani okholelwa ukuthi kumele ishintshe akathathi kahle ekhanda.

Okusho ukuthi ababhali besilisa bahluka kakhulu uma bethula abalingiswa besifazane ngoba basakholelwa ekutheni umuntu wesifazane kumele ayazi indawo yakhe futhi ahlale eziphatha kahle.

### **7.5 Imibono ngokuvezwa kwabalingiswa besifazane**

Kuningi okuveziwe noma okwethuliwe ngabalingiswa besifazane. Indlela ababhali abaveza ngayo abalingiswa babo iyahluka, kwazise babhala ngezindikimba ezihlukahlukene. Sikubonile kulezi zahluko ukuthi sinabesifazane abahlukene, izimo noma izigameko abadlula kuzo zithe ukuhluka. Yingakho-ke nababhali bengeke babhala into efanayo noma bethule abalingiswa besifazane ngendlela efanayo. Emibhalweni yobuciko kumele sibone abesifazane abazimisele, abakhuthele, abanesibindi njalo njalo. Umbuzo esingazibuza wona ukuthi: Ngabe kukhona ukuchema uma kwethulwa abalingiswa besifazane? Ngabe isekhona leyo mibono engaguquki ngabalingiswa besifazane? Izimpendulo zale mibuzo ngeke kube yimpendulo eyodwa eqondile. Kuhle ukubheka ukuthi umbhali ngamunye ubhala ngendlela yakhe, njengoba sekuveziwe ngenhla. Siyazibona lezo zimpawu zomlingiswa wesifazane ongaziphethe kahle, kodwa isu elisetshenziswa ababhali lihle kakhulu, bayekela kumfundi ukuthi azibonele indlela lowo wesifazane ayiyo. Abagxila emaphutheni alowo mlingiswa. Empeleni basivezela ubuhle nobubi bomlingiswa wesifazane.

Uma umlingiswa evezwe njengomahosha, isigebengu, umshushumbisi wezidakamizwa akusho ukuthi umbhali uchemile. Kuvezwa ukuthi kwesinye isikhathi abesifazane bangenza noma yini ukuze baphile. Ngeke sifane singabantu besifazane. Kukhona abazokwenza okuhlukile kunabanye besifazane, isinqumo asithathayo lowo wesifazane sinamthelela muni empilweni yakhe kanye neyabanye abantu. Njengoba isaga sisho akuyiwa nganhlanye kungemanzi. Ngeke sakulindela lokho kubantu besifazane bonke. Isikhathi esiphila kuso sishintshile, kanti-ke nemibhalo kumele ihambisane naleso sikhathi. Yilapho okumele kubonakale abalingiswa besifazane abakhuluma ngqo nomuntu wesifazane wangempela.

Ngeke kulunge ukuthi sikhathale sibona indlela eyodwa yokuvezwa komuntu wesifazane. Njengoba isikhathi sesishintshile, kusho khona ukuthi indlela yokwethula umlingiswa wesifazane njengomama, inkosikazi, umlekeleli ngeke kuhlale kunjalo. Indlela okuphilwa ngayo manje ihlukile kakhulu kunaleyo yasendulo. Uma silandela umhlahlandlela wewumenizimu, uyaveza ngokusobala ukuthi abesifazane abamnyama babhekana nezimo okanye izinselelo ezinzima ezithe ukuhluka kunalezi ezivelela abamhlophe. Iwumenizimu iveza ngokusobala ukuthi e-Afrika abesifazane babhekana nezinselelo zabo. Abesifazane abasha bathwele imithwalo enzima, phela bayazibuza bayaziphendula ngezimpilo zabo. Ekugcineni inhloso ukwakha ukuthula nokuhlalisana phakathi kwabesifazane nabesilisa. Yingakho kwesinye isikhathi sibona laba besifazane benza konke okusemandleni abo ukuthuthukisa izimpilo zabo. Kwesinye isikhathi kusho ukuzifaka ebugebengwini, ukudayisa ngomzimba. Yingakho-ke nakulolu cwaningo sikubonile ukuthi kukhona owesifazane ongaziphethe ngendlela elindelekile, oyisigebengu nodala izinkinga ezimpilweni zabanye abantu. Kwesinye isikhathi siphinde sibone abesifazane abasha abamnyama bangakwazi ukusekela omunye wesifazane. Iwumenizimu isekela umbono wobumbano phakathi kwabesifazane abasha kanye nokulwela amalungelo alinganayo nawabesilisa. Inhloso enkulu yewumenizimu ukuthi akungabi abesilisa abaqhoqhobala phezulu bese abesifazane basalele ngezansi.

Kulolu cwaningo kuvelile ukuthi indikimba yothando yiyo ehlabahlosile emibhalweni yesiZulu. Izigeme ezinigi zidalwa uthando. Uma sithatha ukubheka *umsebenzi uyindlala*, uNunu ubone kungcono ukuba ahlukane noVika ngenxa yokuthi akafuni esebenze kwaMasipala. Ekugcineni uthando lwabo lwaphela kanjalo. *Uthando lungumaqoba* impela, siyalubona uthando lukaThulani kuPhindile lumsindisa ekubeni umahosha, nakhu esethuthuka naye ngokwempilo yakhe. Inoveli yokugcina *umshado* nakhona, uthando lufaka uBhekani enkingeni, usehlulwa nokubona ukuthi UTholakele akayena umuntu azitshela ukuthi nguye. Indikimba yothando idlala indima ekulu ekuthulweni kwabalingisa besifazane. Kwesinye isikhathi uthando luyamqoqa owesifazane lumakhe abe ngumntu ophumelelayo. Kwesimye isikhathi uthando luyamugcindezelela owesifazane azithole engakwazi ukuphumelela nokufeza izifiso zakhe. Okunye okuvelile indikimba ephathelene nomshado, kusobala ukuthi umshado udlala indima enkulu esizweni esimnyama sase-Afrika. Yingakho emibhalweni kuhlale hlale kuvele lokho.

Uma sibuka kula manoveli, uNunu wayebona kungcono uma uVika engamshada ukuze abantu bayeke ukukhuluma ngabo. UPhindile wathola umshado okuyinto eyaletha injabulo empilweni yakhe. UBhekani wayephokelekile ukuba ashadelwe, ngoba ubaba wakhe akholelwa ukuthi usekhule ngokwanele manje.

Okuvelile ngababhali bala manoveli acwaningiwe ukuthi akukho lapho abaveza umlingiswa wesifazane ngendlela embi noma esekelwe umbono ojwayelekile. Into evelayo ukuthi izindikimba ababhala ngazo zigxile empilweni yamanje. Yingakho imibono ejwayelekile ngendima yabesifazane ingaveli ngokusobala. Kuningi okushintshile ngaphansi kwentambo yeningi. Iningi labesifazane bayakwazi ukuzimela, ukuthatha izinqumo eziqondene ngqo nabo. Okusho ukuthi indlela yokwethula abalingiswa besifazane njengabantu okumele bathathelwe izinqumo iyashintsha manje. Lokhu kuveza ngokusobala ukuthi abesifazane bahlakaniphile futhi bayazazi ukuthi bafunani empilweni. Kwazise ukuthi abesifazane abamnyama babheke nezinkinga eziningi, okukuqala, babhekene ngobuhlanga (*race*), okusho



ukuthi lapho bezama ukuphumelela bahlangabezana nenkinga yebala. Ngakho-ke imisebenzi okumele bayenze yileyo engaphansi kwezinga labo. Okwesibili babhekana nobulili, okusho ukuthi ukuba ngumuntu wesifazane e-Afrika ikakhulu, kuseyinto ethathelwa phansi. Kukhona idlanzana labesilisa abasabuka umuntu wesifazane njengobuthakathaka, odinga ukunakekelwa.

Ukusebenzisa iwumenizimu njengenjulalwazi wokuthola ulwazi ngabantu besifazane abamnyama base-Afrika, kuyinto ebalulekile kakhulu. Sekuphawuliwe ngaphambili ukuthi abesifazane abamnyama babhekana nezinkinga eziningi kunalabo baseNtshonalanga. Iwumenizimu kulolu cwaningi isikhombise indlela abesifazane abathulwa ngayo. Okuphawulekayo ukuthi abesifazane baseNingizimu Afrika nabo babhekana nezinkinga zabo. Okukuqala iwumenizimu iqhakambisa ukuzwana nokulingana phakathi kwabesifazane kanye nabesilisa, kula manoveli ahlaziyiwe kuncane okuvelayo okuhambisana nalo mbono wewumenizimu. Okusobala yikhona ukuthi kwesinye isikhathi abesifazane bayakwazi ukusizana lapho kudingeka khona, kodwa lokhu kusizana akukona esingathi kuhle. Uma sibheka inoveli ethi *Uthando lungumanqoba*, yilapho sibona indima yokusizana phakathi kwabesifazane ivela, kodwa ivela ngendlela ehlukile. Lana sibona uPhindile engena ekuthengiseni ngomzimba ngoba ezama ukuthola imali yokuthi akwazi ukuphila. Ngaphambi kwalokho uke washushumbisa ngezidakamizwa kodwa engenalo ulwazi lwalokho.

Kuyakhombisa ukuthi yize iwumenizimu izama ukuqhakambisa ukuzwana, ukulekelelana phakathi kwabesifazane, zikhona izinselela kanye nemibuzo eba khona ngalolu daba. Okwesibili iwumenizimu iqhakambisa izimpande zabantu abamnyama. Lokhu kuchaza ukuthi kubhekwa isiko njengendlela yempilo kubantu abamnyama. Kuncane okuvelile ngaphansi kwalesi sihloko, okusho ukuthi ababhali manje sebebhalala ngezindikimba ezikhuluma ngesikhathi samanje, akusagxilwa kakhulu emasikweni nenqubo yaseNdulo. Izindikimba ababhali besifazane ababhala

ngazo zigxile kakhulu ezinkingeni zabantu besifazane abasha. Okwesithathu ikhuluma ngobumama (*motherhood*), abesifazane babonwa njengenzalabantu, ngeke sawuphikisa lowo mbono, kepha into esingayibheka ukuthi ngabe bonke abesifazane bayinzalabantu. Okuphawulekayo ngaphansi kwalesi sihloko ukuthi kulamanoveli nakhona kuncane okuvelayo, kodwa esingakuphawula yikhona ukuthi kukhona abalingiswa besifazane abayinzalabantu ngokuthi basize, beluleke, bakhe abalingiswa besifazane abancane abadinga ukusekwa. Ziningi izinkinga ezibhekene nabalingiswa besifazane futhi kuningi okumele balwe nakho.

## 7.6 Izincomo

Miningi imibhalo ebhaliwe yesiZulu, kuleyo mibhalo kuvame ukugqanyiswa abalingiswa besilisa. Kuhle ukubona idlanzana labantu besifazane bethatha umkhakha wokubhala amanoveli. Lokho kuyasikhombisa ukuthi nabesifazane banalo izwi, futhi-ke sibona indlela entsha abethula ngayo abalingiswa besifazane. Impela kudingeka ababhali abanekhono lokubhala ngabesifazane abaphilayo, ngaphandle kokulandela indlela abesilisa abathula ngayo abalingiswa besifazane. Kuyavela ukuthi uma kuthiwa kufanele sakhe indlela lapho abesifazane nabesilisa bazolingana khona, kuyohlala kunezinselelo. Abantu abaningi basakholelwa kuleyo nqubo yakudala, ukushintsha indlela yokucabanga kuyoba inkinga encane. Into enhle ngokuhlaziya ngokwewumenizimu, yikhona ukuthi lo mhlahlandlela ukhuluma nomuntu wesifazane wase-Afrika, okuyilapho sibona abesifazane abasha bethatha isinqumo sokuzimele nokubaluleka kokuba ngowesifazane.

Kuhle ukuthi ikhuliswe le njulalwazi umfundi nomfundi aqonde ukuthi udlala yiphi indima emibhalweni yobuciko base-Afrika. Uma sibheka le njulalwazi ayisho ukuthi ifuna ukwakha owesifazane ozoba ngaphezu kowesilisa noma ukuveza owesifazane ogenasimilo, ngendlela aziphatha ngayo. Ikhanyisa ukuthi esikhathini samanje sizobona owesifazane onesibindi, ozimisele ngempilo. Lokho akusho ukuthi

unenkani noma uyadelela, kodwa kusho ukuthi lona wesifazane ubeka phambili imizwa yakhe nezifiso zempilo engcono. Lona wesifazane ubheka ukuthi yini okufanele akwenza ukuze athuthukise abanye abantu asondelene nabo. Kwesinye isikhathi kuba ngumphakathi wonke. Le njulalwazi ayiphikisani nokuthi umuntu wesifazane angaba ngumama noma inkosikazi. Inhloso ukuqonda ukuthi ubudlelwano obuyibo phakathi kwabesifazane nabesilisa yibuphi. Kuhle ukubheka ukuthi nalo usiko ludlala indima lapho kwethulwa abalingiswa besifazane, phela imibhalo eminingi iyathathelwa esikweni. Nokho akumele sibheke isiko ngathi yilo eligcindezela abesifazane. Kumele sibheke abantu siqu sabo ukuthi lokho abakushoyo ngabantu besifazane kuseyikho, uma kungekhona kumele kube nemizamo yokuguqula leyo mibono.

Ukwethulwa kwabalingiswa ikakhulu abesifazane kuseyinto ebalulekile futhi edinga ukuhlaziywa ngendlela ejulile. Lokhu kwenzelwa ukubheka indlela esihanjiwe lapho kwethulwa khona abalingiswa besifazane. Okunye kwenzelwa ukuthi injulalwazi esetshenziselwa ukuhlaziya indlela abalingiswa abethulwa ngayo kube ngeyiyo futhi eqondene nowesifazane omnyama. Kuningi okufanele kubhekwe, abesifazane abamnyama base-Afrika abafani futhi izinkinga ababhekana nazo azifani kakhulu. Ngeke sathi izinkinga zowesifazane waseNingizimu Afrika ziyefana nezinkinga zowesifazane wase-Ethopia. Uma sithi ziyafana izinkinga zabo futhi kusetshenzizwe injulalwazi owodwa wokucwaninga ngalaba besifazane, yikuphi esizokuthola. Okusho ukuthi kuzodingeka siyibukiksise le njulalwazi, sibheke abalingiswa besifazane ezweni lase-Afrika, mhlawumbe singathola noma sifake okunye esikutholayo ngezinkinga ezibhekene nabesifazane base-Afrika jikekele.

Njengoba sekuphawuliwe ngenhla izikhathi sezishintshile, futhi nemibhalo kumele ikhombise lolu shintsho. Siyakubona kulama noveli, ukuthi ababhali besifazane bakhuluma ngezindikimba ezihlabahlosile ezikhuluma nomuntu wesifazane. Liselide imbanga okumele lihanjwe ikakhulu uma kuza ekuthuthukiseni imibhalo

yesiZulu. Abafundi badinga ukufundiswa ngalo mkhakha wezokubhala, nakhona kumele emibhalweni bathinte izihloko eziphathelene nempilo yabantu. Ngakho-ke abalingiswa kumele bathulwe noma bavezwe ngendlela ekholekayo, engenakho ukuchema. Lokho kuchaza ukuthi kumele kube nobambiswano. Asingakuxwayi noma sithuke uma sibona umbhali ethula umlingiswa wesifazane njengeqili, isigebengu noma umahosha kodwa indlela amethula ngayo kumele ibe nobukhulu ubuchule. Umbhali nombhali kumele asivezele imizwa yomlingiswa wakhe.

Kwazise ukuthi imibhalo iyisibuko sezimpilo zabantu.

## **7.7 Isiphetho**

Kuningi okumele kwenziwe ukuze siqonde imibhalo yobuciko. Le mibhalo iyisibuko sezinto ezenzeka emphakathini yethu. Yingakho kukuhle ukugqugquzela intsha ukuba nayo iphonse itshe esivivaneni, ukuze kuthuthukiswe ukubhalwa kwemibhalo yobuciko. Lihle igalelo lababhali besifazane, amanoveli abo asethulela izigameko ezihlukile futhi ezihlabahlosile.

## **Imithombo Esetshenziwe**

Aniagolu, C. (1998). *The first African Womanist Workshop: Agenda: Empowering Women and Gender Equity*: Taylor & Francis Ltd. No.37 pp 96-100.

Arndt, S. (2000). *African Gender Trouble and African Womanism: An interview with Chikwenye Ogunyemi and Wajira Muthoni*. Signs: Journals of Women in Culture and Society. Vol. 25 no.25. Chicago: The University of Chicago.

Abrams, M.H. (1981). *A glossary of literary Terms*. New York: Rine and Winston.

Bertram, C. & Christiansen, I. (2014). *Understanding Research, an introduction to reading research*: Pretoria. Van Schaik.

Brown, C. and Olson, K. (1978). *Feminist Criticism: Essays on Theory, Poetry and Prose*. London: Scarecrow Press Inc.

Bullock, A., Stallybrass, O. and Trombly, S. (eds.) 1988. *The Fontana Dictionary of Modern Thought*. Second Edition. Glassgow: Harper Colins.

Cohen, B.B. (1977). *Writing about Literature*. London: Scott, Foresman and Company.

Cohen, L., Manion, L. & Morrison, K. (2008). *Research Methods in Education* (7<sup>th</sup> ed.). London. Routledge.

Collins, P.H. (2001). *What's in a name? Womanism, Black Feminism and beyond*. The Black Scholar. Volume, 26. No.1.

Dlamini, S.R. (1995). *Voicing their Perceptions: A Review of Swazi women folk songs*. Unpublished M.A. Dissertation. Pretoria: Unisa.

Eagleton, M. (1991). *Feminist Literary Criticism*. London: Longman.

Engels, F. (1968): *Origins of the Family*. Moscow: Progress Publishers.

Ellman, M. (1979). *Thinking about women*. Vigaro Press: London.

Evans, J. (1995). *Feminist Theory Today: An Introduction to Second-wave Feminism*. London: Sage Publications, Ltd.

Ferguson, M.A. (1988). *Images of women in literature*. Houghton Mufflin Company: USA.

Flax, J. (1987). *Postmodernism and Gender Relations in Feminist Theory: Within and without women*, *Gender and Theory*: The University of Chicago Press. Vol. 12. No.4.

Frank, K. (1987). *Women without Men: The Feminist novel in Africa* in *Women in African Literature Today*: London James Curry

Gaidzanwa, R.B. (1985). *Images of Women in Zimbabwean Literature*. Harare: College Press.

Guba, E. G., & Lincoln, Y. S. (1994). *Competing paradigms in qualitative research*. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105-117). Thousand Oaks, CA: Sage.

Gumede, S. (2002). *The Portrayal of female Characters in Selected Zulu Texts*. Unpublished MA Dissertation, Durban: University of Durban-Westville.

Grace, W. (1965). *Response to Literature*. New York: McGraw-Hill.

Greene, G. and Kahn, C. (1985). *Making a difference. A Feminist Literary Criticism*. London: Methuen.

Gwayi, J.1. (1973). *Baja Baphela*. Pietermaritzburg: KwaZulu Publishers.

Gwayi, J.1. (1974). *Shumpu*. Pietermaritzburg: KwaZulu Publishers.

Gwayi, J.1. (1976). *Yekanini*. Pietermaritzburg: KwaZulu Publishers.

Hudson-Weems, C. (1997). *Africana Womanism and the Critical Need For African Theory and Thought*. *The Western Journal Of Black Studies*, Vol.21. No.2.

Hudson-Weems, C. (2001). *Africana Womanism: The flip side of a coin*. *The Western Journal Of Black Studies*, Vol.25. N0.3.

Hudson-Weems, C. (1993). *Africana Womanism: Reclaiming Ourselves*. Bedford: Bedford Publications.

Jackson, S.L. (2008). *Research Methods*. USA: Michelle Sordi.

Kaboub, F. (2006). *Positive and Hermeneutic Paradigms*. Retrieved on 03 July 2017 from <http://PosHerm/SS.Htm>.

Kolawole, M.E.M. (1997). *Womanism and African Consciousness*. Trenton: Africa World Press.

Kothari, C.R. (2004). *Research methodology: Methods and techniques*. New Age International.

Kramarae, C & Treichler, P.A. (1985). *A Feminist Dictionary*. London: Pandora Press.

Masuku, N. (1997). *Images of Woman in some Zulu Literacy Works: A Feminist Critique*.

Pretoria: University of South Africa.

Masuku, N. (2005). *Perceived oppression of women in Zulu folklore: A feminist Critique*. Unpublished PHD thesis, Pretoria: University of South Africa.

Mathye, H.R. (2003). *The image of women in selected Tsonga novels*. Unpublished MA dissertation, Pretoria: University of South Africa.

Mawela, A. (1994). *The depiction of women characters in selected Venda novels*. Unpublished MA dissertation, Pretoria: University of South Africa.

Mazibuko, G.B. (2008). *Ucwaningo lokuqhathanisa amanoveli omlando kaR.R.R. Dhlomo kanye nezibongo zamakhosi akwaZulu ezaqoqwa uNyembezi (1958)*. Unpublished PhD Thesis. Durban: University of KwaZulu Natal.

Mckenna, S. (2003). *Paradigms of Curriculum Designs: Understanding the Implications for South African Educators*. [s.n]



Mellor, A.K. (1982). *Blake's Portrayal of Women*. [s.l]. Vol.16 No.3 pp 148-155.

Mhlongo, B.Y. (2017). *Ukusetshenziswa kwenjululwazi yokwethiwa kwamagama ukwakha abalingiswa: Kubuyekezwa imibhalo eqokiwe ebhalwe emva kokuzuzwa kwentando yabantu*. Unpublished PhD Thesis. Durban: University of KwaZulu Natal.

Millet, A. (1986). *Feminist Imagination*. London: Methuen.

Millet, K. (1968). *Sexual Politics*. London: Virago Press.

Mtuze, P. (1990). *A Feminist Critique of the image of woman in the Prose works of selected Xhosa writers, 1909-1980*. Unpublished DLitt et Phil. Thesis. Cape Town: University of Cape Town.

Mtuze, P. (1990). *Female stereotyping in Xhosa prose fiction and Folktales*. South African Journal of Folklore Studies. Vol. No 4. Pretoria: University of South Africa.

Miller, A.G. (1982). *In the eye of the beholder: Contemporary Issues in Stereotyping*. Praeger Publishers: New York.

Moi, T. (1985). *Sexual/Textual Politics: Feminist Literary Theory*. Methuen: London.

Moyo, N., Modiba, M. & Simwa, K. (2015). *Critical Research: Understanding Material Constraints and Engaging in Transformative Action Research*: In Okeke, C. & van Wyk, M. (Eds.) *Educational Research, an African Approach*. Cape Town: Oxford. Pp. 57-76.

Msimang, C. T. (1982). *Buzani kuMkabayi*. Pretoria, Educum Press.

Msimang N.T. (2005). *Umsebenzi Uyindlala*. Groenkloof: Afritude.

Ngcangca, D.J.M. (1987). *The Image of women in selected Sesotho Selected novels*. Unpublished M.A thesis. Transkei: University of Transkei.

Niall, L. (1997). *Postmodern Literacy Theory*. USA: Blackwell Publishers.

Nichols, S.G. & Vowles, J.R. (1968). *Comparatists at Work*. U.S.A: Blaisdell Publishing Company.

Nieuwenhuis, F. J. (2007a): *Qualitative research*. In Maree, J. (Ed.) *First steps in research*. Pretoria: Van Schaik.

Nkumane, K.G. (1999). *Themes of Forced and Forbidden Love: Cross-Cultural Trends in Language Literatures with Special Reference to Zulu Novels*. Pretoria: Vista University.

Omolade, B. (1994). *The rising song of Africana American Women*. New York: Routledge.

Ogundipe-Leslie, M. (1994). *Recreating Ourselves. African Women and Critical Transformations*. New Jersey: Africa World Press.

Ongunyemi, C.O (1985). *Womanism: The Dynamics of the Contemporary Black Female Novel in English*. Signs; Journal of Women in Culture and Society. Vol.11 no 11.

Peck, J & Coyle, M. (1993). *Literary Terms and Criticism*. London: The Macmillan Press LTD.

Praver, S.S. (1973). *Comparative Literary Studies: An Introduction*. London: Duckworth.

Qangule, Z.S. (1974). *A study of Conflict and Theme in AC. Jordan's Novel Ingqumbo Yeminyanya*. Unpublished MA dissertation. Pretoria: Unisa.

Raselekoane, N.R. (1991). *A critical analysis of language and style in some novels of E.S. Madima with special reference to characterization*. Unpublished MA dissertation. Pretoria: Unisa.

Reed, P. S. (2001). *Africana Womanism and African Feminism: A Philosophical, Literary, and Cosmological Dialect on Family*. *The Western Journal Of Black Studies*, Vol.25. N0.3.

Roberts, R. (1983). *A new species gender & Science fiction*. Urbana: University of Illinois Press.

Rodgers, T.S. (2017). *Womanism and Afrocentricity: Understanding the intersection*: *Journal of Human Behavior in the Social Environment*, 27:1-2, 36-47, DOI:10.1080/10911359.2016.1259927.

Sander, TE. (1967). *The Discovery of Fiction*: Glenview, Scott, Foresman and Co.

Serudu, S.M. (1987). *The Novels of O.K. Matsepe: A literary study*. Unpublished D. Litt et Phil thesis. Pretoria: Unisa.

Shange, M. (2005). *Uthando Lungumanqoba*. Pietermaritzburg: Shuter & Shooter.

Shaw, H. (1972). *Dictionary of Literary Terms*. New York: Mcgraw-Hill Book Company.

Sherman, R., & Webb, R.B. (eds). (1998). *Qualitative Research in Education focus and method*. London: Falmer Press.

Walker, C. (1990). *Women and gender in southern Africa to 1945*. London: James Currey.

Wasosa, W. (2011). *Prostitution in Selected Colonialism and Post-Colonial Shona Novels*. Department of African Languages and Literature: Great Zimbabwe University.

Westfield, N.L. (1993). *Dear Sisters: A Womanist Practice of Hospitality*. United States of America: The Pilgrim Press.

Williams, S.A. (1990). *Some implications of Womanist Theory*. New York: Meridian Press.

Zulu, N. (2006). *Umshado*. Groenkloof: Afritude.