

UCWANINGO NGOMTHELELA  
WAMALUNGELO ABESIFAZANE NEZINGANE  
EKUQEDENI AMASIKO NENHLONIPHO  
ESIZWENI SAMAZULU

NGU-

KHWEZI PRIMROSE XULU

2014

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**KHWEZI PRIMROSE XULU**

LWETHULA UKUFEZA IZIDINGO ZEZIQU

ZE-

**MASTER OF ARTS**

EMNYANGWENI WESIZULU NAMAGUGU ENYUVESI

YAKWA ZULU

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INDAWO : KWADLANGEZWA

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## **ISIFUNGO**

Mina Khwezi Primrose Xulu ngiyafunga ngeqiniso ukuthi wonke lo msebenzi wocwaningo osihloko sithi: **UCWANINGO NGOMTHELELA WAMALUNGELO ABESIFAZANE NEZINGANE EKUQEDENI AMASIKO NENHLONIPHO ESIZWENI SAMA ZULU.**

Ngiyaqinisa ukuthi lo msebenzi wocwaningo ungumsebenzi nemicabango yami. Okusetshenzisiwe nokuyimithombo yolwazi iveziwe lapho itholakale khona. Anginamahloni okusho ukuthi lo msebenzi awukaze ulethwe kwesinye isizinda semfundo ngenhloso yokuthola iziqu, uphuma okokuqala

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**KP XULU**

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**USUKU**

## UMNIKELO

Lo msebenzi ngiwunikela ngokuzithoba okukhulu kubazali bami engibakhonzile noma sebalala kobandayo okungu Philip Xulu no Evelina Xulu intombi kaShwabede. Ngibabonga kakhulu ngokungikhulisa bewa bevuka nami saze sahlukani ukufa.

Ngiwunikela ezinganeni zami uSimo, uKhanyo, uMpilo no Anele kanye nomndeni wonke wakwa Xulu. Usizo ukubekezela nokungikhuthaza kwenu kuthele izithelo eziyohlala njalo zikhumbuleka. Ekugcineni ngiwunikela kuSomandla ohambe nami yonke indlela ebingelula neze engalusile esandleni somubi.

## AMAZWI OKUBONGA

Ngithanda ukubonga okokuqala uMdali wezinto zonke uMthathwemunye ngokuhamba nami le ndlela ebingelula kangako. Ngibonga uSomandla ngokungivikela esitheni esinguSathane kwaze kwaba ngiyawuphuthula lo msebenzi.

Ngibonga uMnyango wesiZulu naMagugu ngokungethemba ukuthi likhona igalelo engingagalela ngalo emibhalweni yolimi lwesiZulu. USolwazi uKhumalo owengamele lo Mnyango, uDokotela uMashiyane ngokungisiza angichushise ngakho konke ngithi: Unwele olude, iNkosi inibusise nime njalo.

Ngeke ngilibale ukubonga uMnumzane uLaurence Zungu Kwa (Work and Pray Commnications) obengelekelela ekushicileleni lo msebenzi ngekhompuyutha. Ngibonga isineke ekwenzeni umsebenzi ube yimpumelelo, Gwabini.

Ngibonga izingane zami uSimo, uKhanyo, uMpilo kanye no-Anele ebebengibezelela ngingenaso isikhathi sokuhlala nabo njengomama ngehla ngenyuka. Kubo bonke ebebengiqququzela emsebenzini kanye nabangani bami ngithi: Ngiyabonga.

## ISIFINYEZO

Intuthuko ifika nezinguquko ezahlukene nezenza kwesinye isikhathi kuthinteke nosikompilo lomuntu. UMthetho wamaLungelo alethe ushintsho olukhulu eNingizimu neAfrika, abe nomthelela ekuziphatheni kwabantu besifazane nezingane esizweni samaZulu. Lokhu kuthinte kakhulu amasiko nenhlonipho esizweni. Kuzovezwa ukungaboni ngaso linye okukhona ezinhlakeni ezithile mayelana nezinguquko ezithinta isiko ekwenzeni imicimbi ethile bese kuzanywa ikhambi lokwelapha lokhu.

**Isahluko sokuqala:** Lapha kwethulwa ucwaningo ngokuveza inhloso nentshisekelo yocwaningo. Kukhona izihloko ezizokwakha ucwaningo njengengqinamba, indlela yokuqhuba ucwaningo, ukubaluleka kocwaningo, imibono yongoti nabathintekayo. Umklamo uzoveza ukuthi ucwaningo luzobe lugxile kuphi. Ukuchazwa kwamagama athintwa isihloko socwaningo kuzokwenza kucace ukuthi liyini isiko.

**Isahluko sesibili:** Kuzobuzwa abantu ngalokho okuthinta isiko namaLungelo. Uhla lwemibuzo luzosetshenziswa ukuze kuvele imizwa nemibono eyahlukahlukene yabantu. Abantu bamazinga ahlukene intsha, omama kanye nogogo bazophawula bazwakalise imibono yabo ngokulandela uhla lwemibuzo. Kuzofundwa imibhalo yongoti nokuphawula kwabo kanye nolwazi olutholakala emaphephandabeni emisakazweni nakomabonakude.

**Isahluko sesithathu:** Kuzohlaziywa imiphumela yocwaningo kanye nemibono yababhali. Kuzovezwa nezinguquko esezikhona mayelana nendlela okuqhutshwa ngayo amanye amasiko esintu. Kuzobhekwa nezigameko ezenzeka esikhathini okuphilwa kuso ukuthi ngabe amaLungelo aneqhaza elingakanani ekunyuseni izibalo.

**Isahluko sesine:** Kubhekwa izinselelo ezibhekene nesizwe sonkana. Izinselelo ngokwamazinga ahlukene njengamakhosi, intsha, izintombi, nezinsizwa kanye ne Silo samabandla. Kucubungulwa iqhaza isizwe elingasithatha ukubhekana nenkinga nokuqhamuka nesisombululo.

**Isahluko sesihlanu:** Kulesi sahluko kubhekwa iziphakamiso, izincomo nokusonga. Kuningi okungaba izixazululo ezingenza uZulu wonkana asale ethokozile ezintweni ezithinta

okungamagugu esizwe samaZulu. Lapha kugoqwa konke ngethemba lokuthi kuzosizakala abantu bamazinga ahlukene kakhulukazi intsha.

## SUMMARY

South Africa became democratic country in 1994 and as from that time many changes have taken place. The main aim of this dissertation is an attempt to establish the impact of the changes in the constitution with emphasis mainly on the impact of Human Rights on Zulu culture and respect with reference to women and children.

The research has been conducted in Mandeni under Inkosi Mathonsi, Inkosi Mathaba and Inkosi Mhlongo. The aim of this dissertation is to find out the views of the people from different levels of society, regarding Human Rights and their impact on Zulu culture. A lot of controversy has arisen between the Human Rights Commission and the committee of the traditional leaders. The cause of this controversy is the custom of virginity testing in girls and the festival of reed dance that occurs annually in the palace of King Zwelithini Zulu eNyokeni.

The research has been done in various ways such as interviewing people, listening to UKhozi FM, reading newspaper articles and watching the TV programme 'Asikhulume' (let's talk). The research focuses on whether it is easy to change peoples' culture since people are identified by their culture and it is the main thing that makes them different from other cultures.

Chapter one: The research focuses on the purpose and the motivation for the research. The research includes topics such as the problem, how the research have been conducted, demarcations and the importance of the research. Ideas of the writers and the explanations of the words such as culture and Human Rights will be included.

Chapter two: This chapter is the main part of the research where people have been interviewed about the changes that have arisen due to the recognition of Human Rights. People of different ages and gender have been interviewed using the questionnaire system. The media communication such as UKhozi FM, television and newspapers has been consulted.



Chapter three: This chapter is about the analysis of the research findings and the ideas of the writers. The focus is in how the Zulu culture is practised and the changes that have been done. It focuses on the present events associated with the disrespect of the Zulu culture versus people exercising their Rights.

Chapter four: This chapter looks at the challenges faced by the Zulu nation amakhosi, male and female youth and the king of the Zulus regarding changes that are proposed to take place in the culture concerning the virginity testing and the reed dance.

Chapter five: The last chapter is based on evaluations, recommendations and the summary of the research. The focus is mainly on the future of the Zulus when there are changes in the cultural treasure and the impact thereof. It looks at how these changes will be accepted by the Zulu nation.

Finally, the research findings show that most Zulus are not happy with the changes that affect their culture for the following reasons. Firstly, they say that interfering with culture needs the views of the majority of the people concerned. Secondly, they say democracy includes freedom of choice. Thirdly, they say they are not happy with the behaviour of some women and children since the advent of Human Rights, they lack respect. The research ends by commenting on the amendment of certain issues in the constitution. The promotion of cultural tolerance should be revived and multiculturalism in schools should be encouraged. The importance of culture in all official South African languages must be recognized.

# OKUQUKETHWE

## Isihloko

## Ikhasi

### ISAHLUKO SOKUQALA

#### 1.0. ISETHULO SOCWANINGO

1.1.	Isingeniso	1
1.2.	Imuva	1
1.3.	Ingqinamba yocwaningo	2
1.4.	Inhloso yocwaningo	3
1.5.	Incazelomagama	4
1.6.	Intshisekelo yocwaningo	9
1.7.	Indlela yokuqhuba ucwaningo	10
1.8.	Imiklamo yocwaningo	11
1.9.	Imibono yababhali	12
1.10	Ukubaluleka kocwaningo	15
1.11	Abazohlomula kulolu cwaningo	16
1.12	Zimi kanje izahluko zalosomqulu	17
1.12.1	Isahluko sokuqala	17
1.12.2	Isahluko sesibili	17
1.12.3	Isahluko sesithathu	19
1.12.4	Isahluko sesine	20
1.12.5	Isahluko sesihlanu	21
1.13	Isiphetho	22

## IS AHLUKO SESIBILI

### 2.0. IMIBONO YONGOTI KANYE NEMIBONO YABANTU NGOKWAMAZINGA AHLUKENE

2.1.	Isingeniso	23
2.2.	Incazelo yamagama ngokujulile	23
2.3.	Iqhaza labesifazane ekukhulisweni kwezingane	30
2.3.1	Kusukela ingane ezelwe ngesikhathi sakudala	30
2.3.2	Ukwehlisa izinga lokulangazelela ucansi	30
2.3.3	Ukuxoxwa kwezinganekwane nomlando	31
2.3.4	Ukuqeqeshwa kwezingane	32
2.3.5	Ukukhuliswa kwentombazane (ukuthomba)	33
2.3.6	Izinguquko nokugqama kwazo	34
2.3.7	UMthetho wamaLungelo abesifazane emva konyaka we-994	35
2.3.8	Ukuphawula kwezintombi mayelana nokuhlolwa	42
2.3.9	Imibono yabantu besifazane ngokwamazinga ahlukenene	43
2.3.10	Imibono evezwe intsha yesifazane ebuziwe	44
2.3.11	Ukuphawula komama ababuziwe	47
2.3.12	Ukuphawula kogogo ababuziwe	50
2.4.	Isiphetho	53

## ISAHLUKO SESITHATHU

### 3.0. IMIPHUMELA YOCWANINGO NOKUHLAZIYWA KWAYO

3.1.	Isingeniso	54
3.2.	Ukuhlaziya okuphawulwa ngababhali	55
3.2.1	Ukubaluleka kwabesifazane ngokoMthetho wamaLungelo	56
3.2.2	Izinhlobonhlobo zokuhlukunyezwa	60
3.2.3	Ukuhlukunyezwa kwabesifazane emsebenzini	61
3.2.4	Ezifweni ezithathelanwayo	62
3.2.5	Ukwanda kokudlwengula	62
3.2.6	Ukungena kwabesifazane emshadweni	63
3.2.7	Ukulobola	63
3.2.8	Izinguquko esezikhona mayelana nesiko lokulobola	65
3.2.9	Ukuhlukunyezwa kwezingane	67
3.2.10	Ziwumthwalo kabani lezi zingane	69
3.2.11	Ukuphoqa ukugana umuntu ongamthandi	69
3.2.12	Ukuthwalwa kwezintombi	70
3.2.13	Isithembu	71
3.2.14	Amagama okuqanjwa ngawo izingane esithenjini	73
3.3.	Ukuhlaziya imibono ngokwamazinga ahlukene	75
3.4.	Ukuhlaziya imibono yezintombi ngokwamaphesenti	75
3.5.	Ukuhlaziya imibono yomama ngokwamaphesenti	76
3.6.	Ukuhlaziya imibono yogogo ngokwamaphesenti	77
3.7.	Izithombe zezintombi ezisuke zisemhlangeni	77
3.8.	Ukuhlolwa kwezintombi	80
3.9.	Amahubo ahutshwa emhlangeni	80
3.9.	Isiphetho	82

## ISAHLUKO SESINE

<b>4.0.</b>	<b>INSELELO EBHEKENE NESIZWE SAMAZULU</b>	
4.1.	Isingeniso	84
4.2.	Qhaza lini elingabanjwa isizwe?	84
4.3.	Ukuqedwa kwesiko lokuhlolwa kwezintombi kuwuchaza kanjani umthetho wamalungelo?	85
4.4.	Kungabe zonke izinhlanga ezikhona eNingizimu Afrika akhona amasiko azo uHulumeni amelene nokuqhutshwa kwawo?	85
4.5.	Inselelo ebhekene nesizwe samaZulu	86
4.6.	Izinselelo ezibhekene neSilo	87
4.7.	Inselelo ebhekene nentsha	88
4.8.	Inselelo ebhekene nongoti bolimi lwesiZulu	89
4.9.	Inselelo yokuphela kwawo onke amasiko esizwe samaZulu	89
4.10.	Inselelo ebhekene nezintombi zamaZulu	90
4.11.	Inselelo abhekene nesizwe ekuqedeni isiko lokuzila	91
4.11.1	Ukuzilela umuntu oshone ngengozi	93
4.11.2	Amakhosi nokuzila	93
4.11.3	Impahla yomuntu oshonile	93
4.11.4	Owesifazane ozilile	94
4.11.5	Izinguquko ezidalwe uMthetho wamaLungelo mayelana nokuzila	94
4.12.	Ukuvinjelwa kwabesifazane ukudla izinhlobo ezithile zokudla	96
4.13.	UMthetho wamaLungelo nophuzo oludakisayo kubantu besifazane	97
4.14.	UMthetho wamaLungelo nokugqoka kwabesifazane	98
4.15.	Ukugqokwa kwamabhulukwe abantu besifazane	98

4.16.	UMthetho wamaLungelo nokushuqula njengenhlonipho	99
4.17.	Ukuhlonipha okunhlobonhlobo	101
4.18.	UMthetho wamaLungelo mayelana nokudayisa ngomzimba	102
4.19.	Isiphetho	104

## **IS AHLUKO SESIHLANU**

### **5.0. IZIPHAKAMISO, IZINCOMO NOKUSONGA**

5.1.	Isingeniso	106
5.2.	Iziphakamiso	111
5.3.	Izincomo	113
5.3.1.	Ukubonisana	114
5.3.2.	Ukufundisana nokubambisana	115
5.3.3.	Ukusizakala kwesizwe	115
5.3.4.	Izinkomba zokugcinwa nokuthanda amasiko	116
5.4.	Isiphetho	117
6.0.	Imithombo yolwazi	119

## ISAPHLUKO SOKUQALA

### 1.0 ISETHULO SOCWANINGO

#### 1.1. Isingeniso

Emhlabeni nasesizweni esiphila kusona sekunezinguquko eziningi kwezombusazwe ezidala ukudideka kubantu mayelana namasiko. INingizimu Afrika ingenye yamazwe asebuswa ngentando yeningi nosekudale izinguquko eziningi kubantu namasiko abo. Lokhu kugqame kakhulu ezizweni ezimpisholo zaseNingizimu Afrika. Kusukela ngonyaka we-1994 izinguquko zibe ziningi zisuselwa kuMthethosisekelo wezwe wangaleso sikhathi izintambo zombuso sezisesandleni sikaHulumeni wentando yeningi.

Kumuntu ozibuka zenzeka zonke izinguquko kwenze ukuba acabange ngesinyathelo sokubheka kabanzi ukuthi lokhu kungahlangatshezwa kanjani. Lolu cwaningo lubheka umphumela oledwe uMthetho wamaLungelo esintu kubantu besifazane nezingane esizweni samaZulu nomthelela ekuqedeni amasiko nenhlonipho. Lokhu kubhekiswe kakhulu kulokho okuwumphumela odalwe amaLungelo abantu besifazane nezingane. INingizimu Afrika isinezinguquko eziningi njengoba isibuswa ngentando yeningi ezenza indlela okuphilwa ngayo ingafani neyakudala. Lezi zinguquko zithinta kakhulu amasiko esintu kanye nemikhuba ebiyenziwa esikhathini sakudala engakabhekisiswa amaLungelo oMthethosisekelo wangonyaka we-1994. Isizwe samaZulu sibhekene nenkulu inselelo lapho okumele sibuke ngeso elibanzi imiphumela yamaLungelo kakhulukazi kubantu besifazane nezingane. Ucwaningo luhlose ukuthola indlela yokulungisa okubonakala konakala mayelana nokugcinwa kwamasiko amahle ahambisana nenhlonipho esizweni samaZulu njengesiko lokuhlolwa kwezintombi.

#### 1.2. Imuva

Ngesikhathi sawobabamkhulu kwakukuningi isiko elalingakuvumi ukuba zenziwe abantu besifazane kanye nezingane. Isiko lamaZulu lalibeki kwacaca ngalokho okumele kwenziwe abesilisa, nalokho okumele kwenziwe abesifazane nezingane. INingizimu Afrika izithola ibhekene nengcindezi yokuguqula okuningi okuthinta kakhulu isiko nenhlonipho. Lokhu kubonakala sengathi kuvezwe amaLungelo

abesifazane kanye nezingane futhi kubonakala sengathi kudala nokungaboni ngaso linye kubantu besizwe samaZulu. Sekunempikiswano enkulu edalwe izinguquko kuleli zwe ngenxa yezinguquko esezikhona ezingahambisani namanye amasiko esintu samaZulu.

Isizwe samaZulu sinomlando omuhle uma kubhekwa inhlonipho kodwa lokhu kubukeka sekuwumlando ngempela. Lokhu kubhekwa ekuziphatheni kwabantu bonke ngokwamazinga ahlukene okulahleka kwenhlonipho. Ubuntu kubantu abaningi ikakhulu uma kubhekwa esizweni seSilo buya ngokwehla. Isiko lokupha nesiko lokuhlonipha kubukeka sekwehle kakhulu.

Kubonakala lokho okwakuthathwa njengehlazo abantu abaningi bakwenza kungabi ndaba zalutho. Ukwazisana esizweni samaZulu okunye okubonakala kwehlelwa izinga. Zonke lezi zenzo zibonakala zizosiqeda isizwe uma kungekho okwenziwayo. Isizwe samaZulu siyisizwe esiwathandayo amasiko futhi esiwagcinayo. Isiko nenhlonipho kwakuyizithupha ziyegwayini kodwa kubukeka sengathi akusahambisani kwabanye. Ubuntu iyonanto eyayigqame kakhulu izenzo ezingasile zaziyevelakancane.

Izinguquko esezikhona zibonakala ziba nomthelela omkhulu ekuziphatheni kweningi labantu kwanda ubulwane. Izigameko ezimbi zibonakala zanda kubantu abaningi lokhu okwenze kube nezinsolo ukuthi uMthetho wamaLungelo kukhona okuthile mayelana nesiko okushintshile.

### **1.3. Ingqinamba Yocwaningo**

Izingqapheli zolimi namasiko, zibona sengathi abantu abaningi badidekile mayelana namasiko kanye namaLungelo abo. Indida idalwa ukuthi kunezinto osekudingeke zishintshe ngenxa yokuqiniswa kwamaLungelo esintu, ezibukeka njengezinto ezimbi nezingafanelwe ukwenziwa. AmaLungelo madala nasendulo ayekhona, kuphela kukhona amasiko engeziwe futhi kwase kuqiniswa ukusebenza kwawo. Lokhu kubukeka kuya ngokuya kulicindezela phansi isiko lamaZulu lenhlonipho kanye nokuziphatha kwabantu.



AmaLungelo abukeka engahambisani nokuningi okwakwenziwa kudala njengxenye yesiko lesintu, njengokuhlolwa kwezintombi okuyisiko elikhuthaza ukuziphatha komuntu wesifazane. Isizwe samaZulu njengazo zonke izizwe naso siyabhubha siqedwa izifo ezingalapheki ezitholwa kakhulu ngocansi olungaphephile njengengculazi ngenxa yokubhekela amaLungelo athi amantombazane awangaphoqwa ukuya emhlangeni ayohlolwa. Ngokwamaphephandaba kanye nezingqapheli kunokuhlawumbisela ukuthi leli siko lokuhlolwa kwebukeka lizohamba lihambe liphele. Lokhu kubukeka kuzosibulala nya isizwe samaZulu okuyisona esenza leli siko. AmaLungelo awakukhuthazi ukutholela abantwana emakhaya njengoba nesiko lingakukhuthazi kepha kunezinsolo zokuthi kubonakala likhula ngesivini esikhulu nani lamantombazane elitholela izingane emakhaya. Kubonakala sengathi iningi lentsha kulemihla likuthathe ngelikhulu igugu ukutholela izingane emakhaya njengoba futhi uHulumeni ebanika isondlo sezingane kusukela ingane izelwe kuya eminyakeni eyishumi nesishiyagalombili. Lokhu kubukeka kusikhulisa isibalo sezingane ezizalwayo ngonyaka.

#### **1.4. Inhloso Yocwaningo**

- Ukucwaninga ukuthi umthetho mayelana namaLungelo angeke ugcine yini usubulale amasiko esizwe.
- Ukucwaninga nangokuthi yini imbangela enkulu edala lokhu ukuze isizwe singaphuphutheki singene ehlathini.
- Inhloso enkulu yocwaningo ukuba isizwe samaZulu njengezinye izizwe sibe nokuqonda ukuthi ukwenza isiko, nesiko elithile elisithintayo kunesizathu.
- Ukubheka ukujula nezimpande zesiko uma sekufakwa amapiki namafoholo kanye nemigxala ukulikhipha kubantu.
- Inhloso ukubheka futhi nokuthi siqhamuke kuphi isichitho mayelana nokuqeda isiko elihle kangaka.
- Inhloso ukuthola isisombululo okuyisonasona kungafuniselwa ukuthi ngabe sifo sini.
- Inhloso ukuthi isizwe sithole ukuchazeleka kahle ngobuzwe baso singacini sesifana nelulwane.

- Inhloso ukubuyisa izinto ezibonakala sengathi ziyalahleka esintwini sisonke, njengenhlonipho ezintweni eziningi ebonakala iphelelwa amandla.
- Inhloso ukucwaninga futhi ukuthi isiko ngokomlando wesintu lihlanguka kanjani libe ngamathe nolimi nokuziphatha kwesizwe.
- Inhloso ukucwaninga nangezinguquko ezenzekayo ezweni mihla namalanga ukuthi zingaba namthelela muni ekusaseni lentsha esakhulayo.
- Inhloso futhi ukubheka ukuthi isizwe singawaphatha kanjani amasiko aso angabukeleki phansi kwezinye izizwe.
- Inhloso ukuqwashisa isizwe ngobungozi bezinguquko ezweni uma selibuswa ngentando yeningi.
- Inhloso futhi ukubonisa isizwe ngokubaluleka kwesiko kanye nemigubho ehambisana nalo.
- Inhloso ukukhuthaza intsha ukuba ithande amasiko ayo ingawabukeli phansi.

### **1.5. Incazelomagama**

Lapha kuchazwa amagama athintekayo esihlokwini salo mquku. Amagama azochazwa ngokusebenzisa izincazelo zabantu abahlukene. Kuyenzeka ukuba umuntu ayazi incazelo yegama kanti kayiphelele futhi nomsuka wayo akawuqondi kahle. Kuhle ukuba kucace uma sikhuluma ngamagama afana nesiko ukuthi sisho ini uma sikhuluma ngabantu besifazane singangathekisi.

#### **Isiko**

Isiko indlela yokuphila eyehlukayo esizweni ngesizwe. Isiko liyahlonishwa futhi liyaziswa umhlaba wonke. Ukukhuluma ngokuthi uyamazi umuntu kufanele ulazi isiko lakhe. Isiko lijulile liyimpilo yomuntu limbandakanya ukukhuluma ulimi, ukwenza okwenzayo ngendlela ethile ukudla, ukudla okuthile, ukugqoka, ukuhamba, ukuhlala nokulala. Isiko liyindlela yokuphila nokwazi kabanzi ngemvelaphi yesizwe.

Isiko nempilo ephilwa izizwe ngokuhlukana kwazo singeke sakwehlukana. Kukhona isiko elethusayo uma ubona lenziwa elesabisayo nelihlekisayo kwabanye abantu. UManyathi, (2010:20) uthi:

Isiko ukuguqula inzululwazi nezinjulamqondo eziyinkolelo izinkolo kanye nemikhuba emihle yesizwe ibe yisenzo. Liyisibuko lapho isizwe sizibuka khona ubuhle kanye namaphutha neziphosiso zaso njengothekwane ezibuka emanzini. Kulapho esizifaka khona esilinganisweni ukuze sizazi ukuqina kumbe ubuthakathaka baso. Sizibone futhi siyisizwe sizizwe ukuthi siyashisa noma siyabanda siyakhula noma siyabhasha siyafa noma siyaphila.

UManyathi, (2010:20) ucaphune uKhumalo kuShabangu echaza amasiko ngokuthi: “Amasiko yiwona ayisisekelo sakho konke ukwenza, ukukhuluma nokucabanga kowoMdabu oyingqalabutho.” Uqhuba uthi uNxumalo noNyembezi, (1966:99) bona balichaza kanje isiko. “Isiko ngumkhuba owenziwayo inqubo eyejwayelekile elandelwa isizwe okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe ishwa kanye nomndeni wakhe noma sonke isizwe sakhe.”

UManyathi uphinde wacaphuna uKubheka, (2007:6) lapho alichaza khona kanje isiko, ‘Isiko umthetho omiselwe ukuhlonishwa abantu abathize okungaba isizwe noma umndeni. Abangahloniphi isiko labo bavama ukuvelelwa okubi. Amasiko angumgodla waleso naleso sizwe. Amasiko aligugu lesizwe futhi yiwona ahlanganisa impilo yabantu.’

Uqhuba uthi uManyathi, (2010:21): ‘Isiko liqhubeka libe yisimbela. Liyaqhubeka lithuthuke uma likwazi ukuguquka nezikhathi. Libe isimbela uma abasebenzisi balo bengazimisele ukulahlekelwa wububona. Yilobo bumbela obudala ukuba kube nemithetho engalotshiwe ngisho phansi ebusa izwe, okuthi uma yeqiwe kuvele amashwa iminyama nemishophi. Isizwe sidliwe yizinswazi zemiswazi yezinyama nezinyandezulu zasezweni lezibankwa nezibangamlotha.’

Isiko lichazwa ngezindlela eziningi ngabantu abahlukene. Sithola lapha lichazwe ngale ndlela uTheodorson and Theodorson, (1969:95) ubeka kanje:

It is the way of life of a social group the group's total man-made environment, including all the material and non-material products of group life transmitted from generation to generation.

Isiko liyindlela yokuphila kwengxenywe yabantu. Le ngxenywe

iphinde igcizelele ezintweni ezivela kubantu iphinde idluliselwe ezizukulwaneni ngezizukulwane ukuze zilandele ezinyathelweni zabantu abadala.

UCuber (1968:76) yena ulichaza kanjena isiko:

Culture is the constantly changing patterns of acquired behaviour and the products of acquired behaviour (including attitudes, values, and knowledge and material objects) shared by members of a society and transmitted to others.

Isiko njengento eshintshashintshayo ngokuhambisana kanye nokwenza kwabantu nemiphumela yokwenza kwabo. Lokhu kubonakala kumbandakanya ukwenza izinto ezingamagugu abantu, ulwazi kanye nezinto ezihambisana nesiko ezenziwa abantu besizwe esithile bese bezedlulisela kwabanye.

Emasikweni athinta abantu njengabantu ababalulekile emlandweni wesizwe samaZulu, kukhona isiko likaNomkhubulwano owaziwa njengenkosazana yemvula. Lapha uMkhize (2009:13) leli siko ulichaza kanje:

UNomkhubulwano ilona dlozi lemvundo, lona thongo leli elimele imvula. Emandulo kwakuhanjwa kuyiwe entabeni kuthiwe kuyocelwa imvula kuNomkhubulwano ngoba isivuno asisihle. Kuyothi kungathandazwa kungaguqwa kushwelezwe ngezinhlobo zezimpepho bese imvula ifika. Kuyokhulekwa-ke kujatshulwe kuthiwe UNomkhubulwano ithongo lemvundo selisiphile imvula bese siyakwazi ukuba nekhaba elihle lommbila. UNomkhubulwano ithongo leli elibhekele ukusutha kwethu, elibhekele ukuthi siyadla na, umama wemvula. Umsamo uphila kakhulu ngaleli thongo.

## **ILungelo**

Ucwaningo luveza ukuthi ukuze kufinyelelwe enkululekweni kwadingeka izwe laseNingizimu Afrika libe nohlelo olulwela amaLungelo esintu. Kafushane ilungelo lomuntu ukuba akhululeke enze lokho akuthandayo ngempilo yakhe. ILungelo lomuntu

libhekwa kakhulu kulokho akade engakwazi ukukwenza ngesikhathi sobandlululo. Ekusebenziseni iLungelo kubhekwa nokuthi aliphazamisi abanye abantu bagcine nabo sebezibona becindezelekile. ILungelo lihambisana nenhlonipho kanye nokucabangela abanye abantu. Ziningi izinhlobo zamaLungelo abantu ngokwamazinga abo. Emuva kokuba leli zwe lithole inkululeko, kwenziwa uSomqulu woMthetho wamaLungelo, iPhalamende elavumelana ngawo wase ushicilelwa phansi usuphasisiwe.

UBishop, (1991:102) ubeka uthi:

We, the people of South Afrika, declare for all our country and the world to know: That South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on people; that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality; that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities; that only a democratic state, based on will of the people, can secure to all their birthright without distinction of colour, race, sex, or belief; and therefore, we the people of South Africa, black and white, together as equals countrymen and brothers adopt this FREEDOM CHARTER. And we pledge ourselves to strive together, sparing nothing of our strength and courage, until the democratic changes here set out have been won.

Thina bantu baseNingizimu Afrika sinikela ngezwe kanye nomhlaba ukwazi ukuthi iNingizimu Afrika eyabo bonke abantu abahlala kuyo, Abampisholo nabamhlophe kanye nokuthi akekho uHulumeni ongafuna uMthetho ngaphandle uma uqondene nabantu, Abantu bakithi baphuciwe iLungelo lomhlaba kusukela bazalwa, kanye nokuthula ngokukaHulumeni kwatholakala ukungabikho kobulungiswa kanye nokungalingani. Izwe lakithi alisoze laphumelela noma lakhululeka kuze kube bonke abantu baphilisana kahle. Kufanele bonke abantu bajabulele amaLungelo namathuba ngokulinganayo kuHulumeni obusa ngokwentando yeningi kanye nokufisa kwabantu. Lokhu kuvikela iLungelo lokuzalwangaphandle kokubheka ibala lomuntu, ubuzwe, ubulili inkolelo kanye nokuthi abantu baseNingizimu Afrika abampisholo nabamhlophe ngokuhlangana ezweni lonke bahambisane noSomqulu wamaLungelo abantu. Siyazibophezela ukulwela ubunye nasekuqiniseni ukubambisana size sinqobe ngezinguquko zentando yeningi esezikhona.

Enkulumweni engenhla uBishop uveza ukungabikhona kobulungiswa mayelana namaLungelo futhi abakushoyo nabanye ababhali. Kucaciswa ngokusobala lapha ukubaluleka kweLungelo lomuntu ekubuyiseni kanye nasekuvikeleni isithunzi sakhe njengokumbululala.

### **Ukubaluleka KweLungelo**

ILungelo libalulekile ngendlela emangalisayo kumuntu nomuntu. ILungelo lihambisana nenkululeko yomuntu emhlabeni ngoba ukwazi ukwenza izinto eziningi esebenzisa iLungelo lakhe. ILungelo lihle uma umuntu ezolisebenzisa kahle kungabibikho umuntu ohlukumezekayo. Kuningi okonakalayo kwesinye isikhathi uma abantu besenzisa amaLungelo abo. Kubalulekile ukucabangela abanye abantu ekwenzeni konke lokho umuntu acabanga ukuthi kuyiLungelo lakhe.

### **Izinhlobonhlobo ZamaLungelo**

Kukhona izinhlobo eziningi zamaLungelo atholakala kuSomqulu wamaLungelo. Sizobala lapha ezimbalwa ezithinta abantu kakhulu. Kukhona iLungelo lemfundo, ilungelo lokuphathwa ngokulinganayo, iLungelo lenkululeko yokukhuluma iLungelo lenkululeko yamaphephandaba neminye imithombo yezindaba, iLungelo lenkululeko yokusebenzisa ubuciko, iLungelo lenkululeko yokuzihlanganisa nabanye abantu, ilungelo lenkululeko yokuphepha komuntu, iLungelo lenkululeko eliqondene nezingane, inkululeko yokungenela ezombusazwe kanye namanye.

### **Isifazane**

Umuntu wesifazane ngokweBhayibheli waba ngowesibili ekudalweni kwabantu ngemuva kokudalwa kowesilisa. Isizathu sokudalwa kowesifazane kwabonakala ukuthi umuntu wesilisa unesizungu, uMdali wabe esemenzela umsizi wakhe. UMdali wamenza wahluka owesifazane ngobulili. Umuntu wesifazane kuthiwa owesifazane ngenxa yobulili bakhe. Kutholakala ukuthi uhluke endodeni ngamabele, intshebe kanye nezitho zangasese. Umuntu wesifazane unozwela, unephimbo elincane futhi

akanalo igilo. Incwadi eNgcwele iyakufakazela lokhu kuGenesisi, (2: 22) lapho kuthi khona:

UJehova UNkulunkulu wakha umuntu wesifazane ngobambo  
abeluthathe kumuntu wamyisa, kumuntu.

Abanye bathi akasiyena umuntu ngokuphelele njengoba isilungu sikhuluma nge (man and woman) okucishe kusicacisele ukuthi uthathelwe endodeni. Lokhu kwenza ukuthi kubekhona ubudlelwane phakathi kwalaba bobabili kusukela ekudalweni. Isifazane sihluka ngezinto ezahlukahlukene, imisebenzi yaso njengomuntu wesifazane ihlukile. Umuntu wesifazane unamabele kanye nesitho sobufazane kanti owesilisa unezibele, nentshebe kanye nesitho sobulisa. Umuntu wesifazane unesibeetho namaqanda kanti owesilisa unembewu.

#### **1.6. Intshisekelo Yocwaningo**

Ugqozi lususwe ukubuka nokucwaningisisa izinguquko nemiphumela yenkululeko kanye nokubuswa yintando yeningi kusukela ngonyaka we-1994. Mayelana nezinguquko, zigqame kakhulu emuva konyaka we-1994 okwakuwunyaka abesifazane kanye nezingane abaqala ngawo ukuzwa kabanzi ngamaLungelo abo kanye nokugqama kokusebenza kwawo. Lokhu kube sekuwelela ezinganeni, indlela yokuzikhulisa yashitsha. Ukukhuliswa kwezingane ngendlela yokuzakha encike emasikweni amaZulu iphelelwe isithunzi. Izingqapheli zithi inhlonipho iye ngokuya yancipha kwabesilisa, nabesifazane kanye nasezinganeni.

Ukufika nokuqiniswa kwamaLungelo abesifazane nezingane, kwakungenazo izinhloso ezimbi kodwa inkinga ziqhamuke lapho isiko lingasenzeki ngendlela. Izindaba ezizwakala zixoxwa emphakathini kukhulunywa ngazo emsakazweni uKhozi FM ziveza izibalo zezahlukaniso ukuthi zinyuke kakhulu eminyakeni emibalwa eyedlule. Ugqozi lususwe imisakazo namaphephandaba aveza izehlakalo zezahlukaniso kanye nabezempilo abakhuluma ngenani eliphezulu lokutholela izingane emakhaya. Ucwaningo luveza ukuthi ingxenye enkulu yabazali ayisakwazi ukushaya umthetho emizini yayo kanye nasezinganeni zayo. Ucwaningo luphinde luveze ukuthi iningi

labanumzane abasenaso isithunzi emakhaya ngenxa yokunqindwa amandla UMthetho wamaLungelo, abasakwazi ukuqinisa umthetho.

Kukhona isiko elihle okungamele nakancane liyekwe ngoba sekuthathekwe nezinguquko ezintsha. Isizwe kumele sivule amehlo siqalaze nxazonke sibheke uma kukhona esifisa ukukushintsha lokho elingasakuthandi ngesiko. Kuliqiniso ukuthi isiko liyashintshashintsha kodwa lokhu kufanele kwenziwe yisona uqobo lwaso isizwe ukushintsha izinto ezithile. Lokhu kuyogwema iminyama, namabhadi angahlasela isizwe kanye neminye imiswazi. Inhlonipho iya ngokuya iphelelwa isithunzi esizweni samaZulu ngezindlela ezahlukene futhi emazingeni ahlukene. Isizwe samaZulu siyisizwe esinenhlonipho kakhulu kepha kuya ngokuya kuba yindlala. Obaba nomama kanye nezingane abasazihloniphi nhlobo.

Uthando lwesiko esizweni esiNsundu luya ngokuya lwehla ngenxa yokugubazelwa amaLungelo. Lokhu kususe ugqozi lokuthi akuthi konakala kodwa ibe ikhona imizamo yokugcina okungamasiko namagugu esintu samaZulu evikelekile. Kuhle ukuba isizwe samaZulu namasiko aso singaphelelwa isithunzi. Kubonakala sengathi ukungalesabi ichilo sekuyinsakavukela esizweni ngenxa yokulahlekelwa inhlonipho kubantu. Kunombono othi ukungalihloniphi isiko sekwandise izehlakalo zokudlwengulwa kwabesifazane nezingane. Zonke lezi zigameko zande kakhulu emuva kokuba kuqhakanjiswa amaLungelo. Kubalulekile ukuba isizwe samaZulu singadukiswa ezinye izizwe kugcine sekulahleke amasiko aso.

### **1.7. Indlela Yokuqhuba Ucwangingo**

Ucwangingo luzoqhutshwa ngendlela efanele nangezina eliphezulu. Kuzobakhona umhlahlandlela nokukhanyiseleka ngamaLungelo namasiko esizwe. Ukuqhuba ucwangingo kuzosetsheziswa izindlela ezahlukene ukuze kutholakale ulwazi olufanele. Kuzoxhunyanwa nabantu bamazinga ahlukene ukuzwa izimvo zabo. Izingane nabesifazane bamazinga ahlukene bazophawula ngemibono abanayo mayelana nale nkinga.



Imiqulu yamabhuku ephathelene namasiko esintu, amaLungelo abesifazane kanye nezingane izosetshenziswa ukuthola ulwazi olunzulu. Kuzosetshenziswa ulwazi longoti kanye nezincithabuchopho ezahlukene. Ulwazi oluvezwa amaphephandaba mayelana namasiko namaLungelo. Iziteshi zemisakazo kakhulu Ukhozi, uma kunezinhlelo ezithinta isiko namaLungelo njengohlelo oluthi “Sikhanyisele” olwethulwa nguMnumzane Shabalala ngamaSonto luzolalelwa. Ekugcineni kuzobekwa kakhulu indlebe kumabonakude ohlelweni oluthi “Asikhulume”. Kunethemba elikhulu ukuthi lonke ulwazi oludingekayo luzoqoqeka lusize abaningi emphakathini. Kuzosetshenziswa uhla lwemibuzo oluzobe lubhekiswe kakhulu entsheni nabantu abadala basendaweni yaseNdulinde, eNyoni kanye naseShowe. Abantu abadala besifazane basemakhaya kanye nasemadolobheni nabo bazobamba iqhaza ekuphenduleni imibuzo. Lokhu kuzosiza kakhulu ukuze kuzwakale imibono eyahlukahlukene.

Emaphephandabeni kanye nakomabonakude kuzobhekwa izihloko ezithinta lolu cwaningo ukuze kungabibikho lwazi olusalayo ngaphandle ekucwaningeni kuzobaluleka ukujula kutholakale ulwazi lokuthi amaLungelo ayini ngempela, kanti isiko lona liyini. Lokhu kuthola izncazelo zamaLungelo nesiko kuzosiza ukuba kungabibikho ukunhlanhlatha kepha kuvele ulwazi oludingekayo. Ucwaningo kuhle lubheke umsuka futhi lujulise ekutholeni kabanzi ngalokho okuzolenza luphumelele.

Ukucwaninga kutholakale imibono kuzokwenziwa kungachenyiwe ukuze kufezeke inhloso yalo. Kuzoxhunywana nabaholi bendabuko kanye nesigungu esiphathelene namasiko esizweni samaZulu. Ulwazi oluningi luyotholakala okwethenjwa ukuthi luyosikhanyisela isizwe luphinde lusiqwashise ngezinto ezibalulekile ngaso. Kwethenjwa ukuthi baningi abayohlomula kulolu cwaningo ngolwazi nangesiko bathole ulwazi oluyosiza izizukulwane ezizayo. Imiqondo yeningi labantu kubonakala sengathi iyocabanga ngokunye. Isizwe samaZulu kuthenjwa ukuthi siyokhula ekuthandeni amasiko aso singawabukeli phansi.

## **1.8. Imiklamo Yocwaningo**

Lolu cwaningo luzoqhutshwa endaweni yeNkosi uMhlongo eNdulinde, iNkosi uMathaba eNyoni kanye naseNkosini uNzuza waseShowe. Izindawo lezi ezinabantu abaxubile, kukhona abafundile nalabo abangakaze balubhade esikoleni. Inhloso yalokhu ukuthola ukuphawula okwehlukene kwabantu kanye nemibono engafani. Abantu abazophawula intsha yesifazane kanye nomama nezalukazi.

## **1.9. Imibono Yababhali**

Lolu cwaningo luzobheka kakhulu imibhalo esibhaliwe kanye nemiphumela edalwe amaLungelo abantu besifazane kanye nezingane kulesi sikhathi okuiphilwa kuso njengoba lokhu bekungakabhekwa ngeso elibanzi. Abaningi bacwaninge ngamaLungelo namasiko ngaphandle kokubheka umonakalo wamaLungelo abesifazane nezingane ekungeneni emasikweni esizwe samaZulu. Izingqalabutho eziningi zichaza ngamasiko emi odwa kanye namaLungelo ewodwa. Alukabi bikho ulwazi lapho kuqhathaniswa khona amasiko kanye namaLungelo. USolwazi uDlamini encwadini yakhe esihloko esithi; “Human Rights in Afrika” kunezinto aziphawulwayo mayelana namaLungelo e Afrika. USolwazi uDlamini uphawule ngokuthi amaLungelo madala ngokobumbano lwesizwe asungulwa ngeminyaka ye-1948 ngesikhathi kwenziwa isivumelwano samazwe omhlaba. ENingizimu Afrika agqame kahle ngesikhathi sentando yeningi ngonyaka we-1994. Kusukela ngaleso sikhathi aqiniswe kakhulu lapho kubhekwa ukuhlukunyezwa kwabesifazane nezingane. Ngokulandela uMthethosisekelo omusha usana olusanda kuzalwa lunamaLungelo alo.

USolwazi uDlamini, 1995: (2-3) ubona amaLungelo njengomthetho ovikela abantu encwadini yakhe esihloko sithi ‘Human Rights in Africa which way South Africa’. Lapha ukubeke ngokusobala ukuthi amaLungelo awumthetho okwavunyelwana ngawo wase ushicilelwa phansi. Uqhuba uthi uma kukhulunywa ngamaLungelo abantu sisho ukuthi sikhuluma ngabantu hhayi izilwane. Uthi umuntu uneLungelo lokuba ngumuntu ngaphandle kokubheka ubulili, ubuhlanga iminyaka nokunye. Le mithetho yethekelwe

emasikweni aseNingizimu ancike kakhulu emasikweni aseNtshonalanga. USolwazi uDlamini ubona inkinga yokuxhaphaza, nobudedengu bokuphathwa kwamaLungelo abantu uma sicaphuna encwadini esihloko sithi Human Right in Afrika, ye-(1995:7)

Independent Africa has been characterised by the widespread violation of Human Rights.

IAfrika ezimele ihlonzwe njengesabalalisa ukuxhashazwa kwamaLungelo abantu.

Lapha kucaciswa ngokwanda kokuxhashazwa koMthetho wamaLungelo abantu e-Afrika. Omunye wongoti uDokotela Tshabalala-Msimang encwadini ka C.J Davel esihloko sithi: "Children's right in a transitional society". Ubalula okuningi mayelana namalungelo ezinganeni angonyaka we (1999:7) lapho akhuluma khona ngokuthi ngesikhathi sobandlululo umthetho waseNingizimu Afrika ubungawabhekele kangako amalungelo ezingane. Isikhathi esiningi uthi bekunokuxhashazwa kwamalungelo ezingane emazweni aseAfrika. Uthi izingane ziyaxhashazwa ngezindlela ezahlukene njengokuzisebenzisa imisebenzi yabantu abadala zingakabi nawo amandla ngokwanele okwenza lokho. Uqhuba uthi ukushaywa, ukungondliwa kanye nazo zonke izidingo ezingazitholi kuwukuzixhaphaza.

U Tshabalala Msimang simcaphuna lapho ebalula ngokuthi abantu baseNingizimu Afrika bamelwe ukuhlonipha izingane Uchaze kanje ngokusho kuka Davel, (1999:8).

As we all aware, when the Government of South Afrika ratified the United Nations Convention on the rights of the Child (hereafter the union convention on the rights of the child) on 16 June 1995, it committed itself and the people of South Africa to a new respect for all children, thereby placing a new emphasis on the justice system in all matters affecting them.

Kuyaziwa ukuthi uHulumeni unesivumelwano nenhlango yezizwe ngamaLungelo ezingane kusukela ngoJuni ngonyaka we-1995 ziyi-16, uHulumeni kanye nabantu baseNingizimu Afrika bazibophezele ekuhlonipheni amaLungelo amasha ezingane ezama ukugcizelela ubulungiswa mayelana nezingane.

Lapha uDavel usivezela ngokubaluleka kwamaLungelo eNingizimu Afrika. UDavel ukubeka ngokusobala ukuthi ngonyaka we-1995 ziyi-16 kuJuni kwakuqiniswa amalungelo ngokuthi abhalwe phansi. UDavel uqhube ngokuthi ukumbandakanywa kwemiphakathi nemindeni kubalulekile njengoba lo mthetho uthinta isiko kwabahlukunyezwayo. UDavel uphawule ngegcwane lengculazi nesandulela salo ekutheleleni izingane okuyinto embi eyenziwa abazali ezinganeni. Kuyavela ukuthi ziningi izingane esezibulewe yigciwane emazweni asemzansi ne-Afrika.

Umbhali uMubangizi, (2004:1) encwadini yakhe esihloko sithi “The protection of human right in South Africa”. UMubangizi uphawule kabanzi ngokuthi amaLungelo abantu agqama kahle uma izwe linezinguquko selibuswa ngentando yeningi. UMubangizi uyakubalula ukuthi iNingizimu Afrika isesimweni sokubhekana nezinguquko ezimbandakanya amaLungelo abantu. UMthethosisekelo wezwe ubeka amaLungelo eqhulwini. Okwenza izinguquko zibukwe ngelinye iso kungenxa yokuthi abantu basuke kade becindezwe ubandlululo bebuswa yidlanzana labacindezeli base Ntshonalanga.

Ungoti uMubangizi uqhuba ngokuthi umthetho uyaguqulwa uma izwe selibuswa ngentando yeningi. Yonke imithetho iyabuyekwezwa uma sekungene intando yeningi. Imithetho yencindezelo enjengesigwebo sentambo uyabuyekwezwa kabusha yenziwe ibe neqiniso kubo bonke abantu. UMubangizi uphawule ngokuthi amaLungelo angawabo bonke abantu awachemile, futhi kakudingeki kufunda uthole iziqu bese uba namaLungelo, umuntu unamaLungelo emvelo.

Ukubukwa komthetho waleli zwe laseNingizimu Afrika, ukubeka kucace ukuthi umuntu unamaLungelo okungananazwa ngawo. Kukhulunywa ngokulingana kwabantu phambi komthetho kungabi namibandela kanye nokuhlonishwa kwesiko lomuntu. Umuntu ngokoMthethosisekelo uneLungelo lokuvikelwa nokuhlonishwa, uMubangizi uqhuba ngokuthi umuntu unelungelo lokuphila nokukhululeka. Kuyavela ukuthi umuntu uneLungelo lenkolo azikhethele yona nokuba nezimfihlo zakhe kanye nokuzikhethela iqembu lezombusazwe.

Abesifazane nezingane banamaLungelo aqondene nabo ngokukaSomqulu wamaLungelo. USomqulu uyakucacisa ukuthi kuyilungelo labantu besifazane ukungashawa nokuthi bangaphoqwa ukwenza lokho abangakuthandi. Kuyacaciswa futhi ukuthi amaLungelo abesilisa nabesifazane ayalingana. USomqulu wamaLungelo uwachaza kanjena amaLungelo ezingane: okokuqala ingane ineLungelo lokuba negama nobuzwe kusukela izelwe. Okwesibili ingane ineLungelo lokunakekelwa ngezempilo. Okwesithathu kuyiLungelo lengane ukuvikelwa, ukungasetsheziwa imisebenzi engaphezu kweminyaka yayo kanye nokungabekwa endaweni engaphephile. Okwesine kuyilungelo lengane ukungajeziswa ngesijeziso esifanayo nesabantu abadala. Okwesihlanu kuyiLungelo lengane ukungabi sempini noma lapho kuxatshanwa khona.

Maqondana nesiko uSomqulu wamaLungelo uthi umuntu akalithokozele isiko lakhe. Ulimi oluncike esikweni makalusebenzise ngenkululeko ngaphandle kokuhlukunyezwa. Umuntu waseNingizimu Afrika ukhululekile ukwenza isiko lakhe ngendlela efanele. Kuyacaca kodwa ukuthi uma kukhulunywa ngesiko lesintu kukhona ukushayisana kwamaLungelo nesiko. Izingane ngokwesiko lamaZulu zinendlela ezikhuliswa ngayo zize zifike ebudaleni njengokuhlolwa kwamantombazane. Abesilisa ngokwesiko banamaLungelo angefani nawabantu besifazane.

### **1.10 Ukubaluleka Kocwaningo**

Ucwaningo lubalulekile kakhulu ngezinto ezahlukene ngoba yilapho kutholakala khona ikhono lababhali. Ocwaningeni kuvela okuningi ngoba kutholakala inani lokwenzeka kwezinto ezibalulekile. Lapha kubalwa ukubalwa kwabantu ukuze kutholakale isibalo esiyisilinganiso ukuthi bangaki abantu ezweni lakithi.

Ucwaningo luphinde lusize kakhulu kwezempilo ukuthola izibalo zabantu abaphethwe izifo ezahlukene. Eminyangweni eminingi kubalulekile ukuba ucwaningo lwenziwe ngoba lokho kusiza uHulumeni kuphinde kumnike isithombe esiphelele ngezimo ezahlukene ezweni. Ucwaningo luxazulula izinkinga eziningi, luphinde luqwashise abantu ngezinto ezinobungozi. Ezweni lapho kungacwaningwa khona kuba khona ubudedengu ekwenzeni konke ngoba usuke engekho umuntu olandelayo ukuthi

kwenziwa ngendlela yini efanele. Ekuphathweni kwezimali nokunye okubucayi kuyadingeka ukuba kucwaningwe kuphinde kulandelwe ukuze kugwenywe imikhonyovu. Ucwangingo luphinde luhlomulise abantu ngolwazi oluningi olusiza kakhulu esizweni.

Kubukeka kuzosizakala abantu abaningi esizweni samaZulu ukubhala ngalokhu. Kuzotholakala ulwazi olunzulu ngemibono yabantu ngamaLungelo kanye nesiko lamaZulu. Isizwe sizovuleka amehlo kokuningi sisheshe sibone umonakalo ukuze unqandeke. Ukucwaninga kuvula imiqondo yabantu, kuveza nezinkinga ezifufusayo ezidalwe yizinto ezenziwayo izinguquko. Ucwangingo lusiza kakhulu ngoba sithola umthelela wezinto ezibonakala zizinhle. Ngokucwaninga ukwazi ukubona ubuhle nobubi bento ngoba usuke usuyibheka macala onke. Ocwaningweni yilapho esithola khona imibono yabantu ukuthi bacabangani ngezinto eziyizinguquko emhlabeni. Kubonakala kubalulekile ukucwaninga lesi sihloko ngoba ingxenye yesizwe samaZulu ibonakala sengathi ididekile futhi sekungaze konakale izinto eziningi. Ucwangingo luzozama ukwenza ukuthi kugwemeke ubungozi obungalimaza abantu. Ukwenza ucwangingo kuvumbulula nezinye izinselelo ebezikade zinganakiwe. Ucwangingo lubonakala luzosiza bonke abantu bamazinga ahlukene.

### **1.11 Abazohlomula Kulolu Cwangingo**

Bonke abantu bayahlomula uma kwenziwa ucwangingo. Lolu cwangingo luzohlomulisa abantu ngokwehlukana, bazokwazi ukuthi ikuphi okumele bakwenze amaLungelo noma ukushintsha isiko labo. Abanye abantu bazozikhethela ukulandela isiko kanti abanye bazosondela kakhulu kulokho okungamaLungelo abo. Abantu abaningi bazoyiqonda kangcono impilo abayiphilayo nokuthi isizwe esisakhulayo sizophila mpiloni. Bazokwazi ukubhekela ingomuso nezingane zabo nokugcina okungamasiko abo.

## **1.12. Zimi Kanjena Izahluko Zalo Somqulu:**

### **1.12.1 Isahluko Sokuqala**

Kulesi sahluko yilapha kuthulwa khona kafushane ucwaningo. Kuzobakhona isingeniso socwaningo lapho okuzobe kubhekwa khona okuthinta lolu cwaningo. Kuzochazwa amagama amayelana nesihloko socwaningo, ingqinamba yocwaningo, ukuze kucace ukuthi ugqozi lususwe yini. Kuzodingidwa inhloso yocwaningo ukuze kuvele ukuthi kuhlosweni ngokwenza lolu cwaningo.

Inkuthazo nentshisekelo kuzokhulunywa kabanzi ngayo. Kuzovezwa kugqanyiswe konke okwenzekalayo esizweni okubukeka kunomthelela wokushayisana phakathi kwamaLungelo namanye amasiko aKwaZulu. Kuzobhekisiswa imuva lesizwe samaZulu esingathi phecelezi umlando mayelana namasiko aso esikhathini sasendulo bese kubhekwa manje ukuthi izinguquko zikuphi zidalwe yini. Kuzobe sekuvela ububi nobuhle ngezinguquko kanye nokuxazulula okungaba izinkinga ngalezi zinguquko.

Kuzocaciswa ngokubaluleka kocwaningo esizweni samaZulu. Kuzwakale imibono yongoti abahlukahlukene emibhalweni yabo kanye nokuphawula kwabantu bamazinga ahlukene. Kuzovezwa nemiklamo yocwaningo ukuthi ithinte ziphi izindawo. Ngasekugcineni kuzovela nokuthi obani abazohlomula ocwanigweni bese kuba nesiphetho. Konke lokhu kuzovela esahlukweni sokuqala.

### **1.12.2 Isahluko Sesibili**

Kulesi sahluko kuzofundwa imiqulu yongoti abahlukene kuzwakale ukuphawula kwabo. Kuzohlehlwa kubhekwe imuva lapho kudabuka khona isizwe kubukwa amasiko nemikhuba eyayenziwa endulo. Lokhu kuzokwenza ukuba kuvele igebe eselikhona phakathi kwesizukulwane sakudala nesamanje ngenxa yokungalandelwa kwamasiko iningi labantu abangamaZulu. Kuzobuzwa abantu abangamaZulu mayelana nesihloko baveze imibono yabo, bazwakalise imizwa yabo lapha sithemba kogqama kuhlale obala ukuthi iningi lithini eNingizimu Afrika ebuswa intando yeningi. Lapho futhi sithemba kovala ukuthi isizwe sazi kangakanani ngamasiko aso.

Kuso sona lesi sahluko sithemba ukuthi yilapho okuzokwembuleka khona inkungu ekade ingabonakali ngenxa yemihlobiso nemibala yalokho okugqanyiswayo. Kucatshangwa sengathi kochitheka gula linamasi nxa ingxenye yabantu sebevuleke imiqondo yadamuka inkungu ebakhungetheyo. Kubonakala sengathi kuzosa ebusweni benkawu itshe ligaye ngomunye umhlathi, kuzoba sengathi kunesichitho kanti phinde kuzoba sekusile esizweni esimpisholo samaZulu.

Kubalulukile ukufunda imibhalo eyahlukene ngoba ilapho kulele khona insthikantshikane yokwazi umuntu, ukufunda imibhalo ehlukahlukene kukhulisa ulwazi lwakhe kwenze nokuthi ingqondo ikwazi ukuhlaziya ngendlela efanele. Emibhalweni kuhlonyulwa ngobuhlakani obuningi obenza umuntu akwazi ukubhekana nempilo nezinselelo zayo.

Kulesi sahluko kugqanyiswa kuphindwe kuqhakanjiswe umsebenzi wosiba wobuhlakani bababhali ngakho kuhle ukuhlomulisa ingqondo ngolwazi nokusiza abanye abantu bakwazi ukuthatha izinqumo zawo. Imibhalo izosiza ukwenza umehluko ukuze kwazeke ukuqhathanisa okushiwo imibono yabantu. Isizukulwane kufanele sihlomule ocwaningeni, sikwazi ukuba sibe isizwe esiqinileyo nesikwazi ukuqaphela izinto ezinobungozi. Kubonakala sengathi ngemibhalo isizwe siyonqoba zonke izinkinga esizobhekana nazo mayelana namasiko. Kuhle ukubhekisisa obekwenzeka esikhathini esedlule nokuthi ushintsho luvele kuphi uma selukhona nokuthi ludalwe yini.

Ekugcineni kuzohlaziywa konke kubonakale ukuthi ikuphi okungalahlwa nokuthi ikuphi okufanele kugcinwe. Ukuqaphela izinguquko kuzosiza isizwe sibone ukuthi siyaya phambili nalokho okubalulekile, kungakhalwa ngesizukulwane esithile ukuthi yisona esiphambuka endleleni kubuyelwe emuva kolungiswa komonakalo.



### 1.12.3 Isahluko Sesithathu

Kulesi sahluko kuzobe sekuchitheka obekugayiwe ngoba yonke imibono iyobe isibekwe ezithebeni. Lapha iningi labantu selizicoshela iqatha elinonile. Kuzohlaziywa imibono yongoti ngendlela esezingeni eliphezulu kungachenyiwe kanti onke amaqiniso azohlala obala.

Kuthenjwa ukuthi inhloso yocwaningo izocaca bha! kanye nentshisekelo yalo. Kuningi ukuphawula okuzocacisa kabanzi ngesihloko, imibono yabantu izovezwa ngezindlela ezahlukeni, kuthi nalokho obekubonakala sengathi akunakiwe kugqame. Kulapha isizwe samaZulu sizohlomula ikakhulukazi intsha edukuza oswini izoyibona indlela okumele ihambe ngayo ngaphandle kokuqhutshwa. Wonke umuntu uzozibona ubuze bakhe lapho onke amaqiniso esendlaliwe ngakho konke okuthinta amasiko.

Lapha uma sihlaziya, sicubungula okushiwo imibhalo ngenhloso yokuthola ukuthi iqondeni. Kubalulekile kulesi sahluko ukucacisa inhloso nentshisekelo yocwaningo. Amaqiniso ayendlalwa ngaphandle kokwesaba ukuze kuvele ukujula kwemibhalo nemiyalezo eqondwe ukwedluliswa. Imibhalo ayibhalelwe ukufundwa nje kuphela kodwa kukhona ababhali abasuke behlose ukukudlulisa. Emibhalweni kuyenzeka umbhali ayiveze igqame inhloso yakhe kanti kwesinye isikhathi uyayicashisa.

Kulesi sahluko kubalulekile ukuthi imibhalo ihlaziye ngokuyikho ungalahleki umnyombo nengqikithi yendaba. Kubalulekile nokubheka isikhathi indaba ebhalwe ngaso ngoba lokho kuletha kuphinde kuveze izithombe ngakho konke okubhaliwe nendlela okubhalwe ngayo. Ukuhlaziya kusho okuningi njengolimi olusetshenzisiweyo. Lapha kucaca ngokusobala ukuthi imizwa yombhali isuke injani. Kulesi sahluko kufike kugqame konke okumayelana nocwaningo.

Lesi sahluko sihluba udlubu ekhasini ngoba kusuke kuqhathaniswa imibono yabantu, kuvela nobuhlakani babo ngezindlela ezahlukeni. Isizwe samaZulu kumele sibe isizwe esithuthukayo ngazo zonke izindlela sikwazi ukuhlunga sihlabe umhlahlandlela ukwelekelela isizukulwane esakhiwayo ngabo bonke ubuchule bokuhlaziya. Kubalulekile ukulalela umbono bese uwucubungula ubhala ngawo.

Abantu kulesi sahluko bazoveza basho lokho okusezingqondweni zabo ngokukhululeka. INingizimu Afrika ikhululekile futhi ibuswa ngentando yeningi ngakho awukho umbono okufanele ubukelwe phansi. Umbono awusho uguquko kulokho umuntu akwenzayo kodwa usho ukuthi umuntu ucabangani yena ngesimo nangento ethize.

Kubalulekile ukuqhathanisa imibono yabantu ngoba ugcina uthola iqiniso ngalokho abakushoyo. Kubonakala sengathi konke okusuke kuhloswe ucwaningo kuphinde kuhlale obala konke abantu bavuleke imiqondo. Kubukeka sengathi kusuke sekufikwe kuvuthondaba locwaningo. Kubalulekile ukuthi zonke izinselelo zezenguquko zivele lapha.

#### **1.12.4 Isahluko Sesine**

Ukukhuluma ngezinsalelo isizwe samaZulu esizobhekana nazo, mayelana nezinkinga okumele isizwe sizisukumele ngempumelelo. Lokhu kusho ukuthi isizwe sizowavula kanjani amehlo sibhekane nezinsalelo ezinzima phambi kwaso sizingqobe. Izinsalelo zisho ukungena ezingxoxweni ngenhloso yokuphuma nekhambi ezimweni ezilukhuni nezibucayi.

Isizwe samaZulu kubukeka sengathi kumele sizibambe ziqine ukuze isiko laso lingahleki. Izinsalelo zidinga kakhulu ukubambisana esizweni ukuze kunqotshwe konke. Lezi zinsalelo zimbandakanya wonke umuntu kulesi sizwe. Abantu abaningi abangamaZulu kubonakala bebhekene nengcabhayi enkulu okumele bayixazulule. Kubukeka sengathi zonke izinhloko zizobamba elikhulu iqhaza kulesi sahluko.

Akuyona into ethusayo ukuthi isizwe samaZulu sificwe isikhathi sezinguquko ngoba lokho kukhuthaza ukuthi bonke abantu baphaphame. Lokhu kushintsha kwesikmpilo kuyingxenywe yempilo okumele isizwe samaZulu sihlangabezane nakho.

Kuzobhekwa izinselelo ezibhekene nabaholi ngokwehlukana kwabo. Lapho kubalwa ISilo Samabandla, amakhosi ahlukehukene aKwaZulu, intsha engamaZulu kanye nesizwe sonke. Kuzobhekwa indlela yokunqanda umonakalo okungazanywa ukuxoxisana ngayo emphakathini nasemazingeni ahlukena.

Kuzophinde kubhekwe izingxoxo ezingaholela esixazululweni senkinga uma kuxoxiswana. Kuzovela ukuthi isizwe sobekeka kuphi ngokuhamba kwesikhathi phecelezi ikusasa laso. Kuzocaca ukuthi obani abangaba negalelo lokulwa kulweke. Umonakalo uzobe usho ukuthini ngamasiko nesizwe samaZulu? Konke lokhu kuzodingidwa kulesi sahluko.

#### **1.12.5 Isahluko Sesihlanu**

Imibono neziphakamiso yinto edingekayo uma kukhona izinguquko esizweni. Ezweni elibuswa ngentando yeningi kubalulekile ukubambisana uma kwenziwa izinguquko nakuba isiZulu sithi akuvelwa kanyekanye kungemadlebe embongolo. Kuyakholelwa ukuthi abaholi baleli zwe bayakuthanda ukuzwa imibono yabantu ababaholayo ukuze ukuhola kwabo kungabi okwabantu abangondlovu kayiphendulwa.

Kulesi sahluko kuvezwa izisombululo ezahlukena ngethemba lokuthi imibono ngeke ibukeleke phansi. Kuningi okuphakanyiswayo lapha ngenhloso yokwakha nokwenza ukuba kungabikhona ukulahlekelwa okungamagugu esizwe abalulekile. Kuhle ukuba isizwe samaZulu njengezinye izizwe sibe nokuqonda ngezinguquko ezisithinta ngqo. Ikhambi kuhle livezwe kuse kuhle kungaze kubhubhe isizwe.

Kulesi sahluko kuzophetha ngokuthi kuzanywe ukuveza konke okungasiza isizwe sifinyelele ekulazini iqiniso. Kuzobe sekuqoqwa konke kucaciswe imfihlo nobuhle besiko lesizwe. Kuzobhekwa izagila nemishiza eshaya isiko njengoba selizingozi futhi selibheke ekufeni. Kuzobhekwa ukuthi isizwe ubuzwe baso bungabuyiswa kanjani.

Kuthenjwa ukuthi imibono, nezincomo kanye neziphakamiso kuzokwenza nezimpumputhe zibone izishosha zisukume, izimungulu zikhulume. Ilahle lizokhanya likhanyisele bonke abasebumnyaneni maqede bayibone inyathuko okumele bayithathe benokuqonda kahle ngayo bengaphuphutheki nakancane.

### 1.13 Isiphetho

Kuyaziwa ukuthi isiko kuyenzeka lishintshe, kubalulekile ukuthi sibheke ukuthi lokhu kuliphazamisa kangakanani isiko. Ucwaningo luzosiza kubonakale ukuthi ushintsho lunamthelela muni wezinguquko futhi lisibeka kuphi isizwe. Ukuguquka kwezinto emhlabeni kwesinye isikhathi kudala umonakalo ngakho kuhle ukubheka kubonakale ukuthi impilo isizwe esiyiphilayo ngabe siyayithokozela noma kukhona okumele sikulungise. Ucwaningo ngomthelela wamaLungelo esizweni samaZulu luzokwenza umuntu, nomuntu abheke ngeso elibanzi konke okwenzekalayo emhlabeni.

INingizimu Afrika ingene kuHulumeni wentando yeningi ngowe-1994 ngakho kuningi okuyizinguquko okwenzekalayo nokusazoshintsha. Ukwenza ucwaningo mayelana nesiko nendlela eliqhutshwa ngayo nalokho uSomqulu kaHulumeni angase akuchibiyele, kuvula imiqondo ngoba uMthethosisekelo yiwona olawula ukubuswa kwezwe. Kuhle kubhekisise lokho okusuke kuthinta isiko lesizwe noma ngabe isiphi njengoba iNingizimu Afrika inezinhlanga ezahlukene. Isizwe samaZulu singesinye sezizwe esinesibalo esikhulu sabantu ikakhulukazi kwaZulu Natali futhi sinamasiko aso ayinsika yaso okungelula ukuba sehlukaniswe nawo. AmaLungelo abukeka egqamise izinguquko eziningi ezithinta okungamasiko esizwe. Unyaka nonyaka isizwe samaZulu sigubha umgubho wokuhlolwa kwezintombi obizwa ngokuthi Umkhosi Womhlanga. Lokhu kuyakhulunywa ngakho yonke indawo njengoba nomsakazo woKhozi uba ingxenye yalo mkhosi. Kunengxenye yomphakathi eligxekayo leli siko ngoba ithi alihambisani nomthetho okuSomqulu wamaLungelo abantu.

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## ISAHLUKO SESIBILI

### 2.0. Imibono Yongoti Kanye Nemibono Yabantu Ngokwamazinga Ahlukene

#### 2.1. Isingeniso

Selokhu kwashaywa uMthetho wamaLungelo esintu kwaqala izinguquko ezimpilweni zabantu ezimayelana nenkululeko, ukuziphatha nenhlonipho. Kulesi sahluko kubhekwa ukuthi ithini imibono yongoti kanye neyalaba asebeke, babhala ngalokho abakubona kudinga ukudingidwa. Akugcini lapho kubhekwa imibono yengxenywe yabantu ukuthi bona babona kanjani ngalolu daba. Kuzocwaningwa ngokukhuliswa kwezingane kusukela zizelwe, zikhula zize zifike ebudaleni. Kuzocwaningwa futhi neqhaza labantu besifazane emakhaya, kanye nasemphakathini yasemadolobheni. Konke lokhu kubhekwa esikhathini sakudala kanye nasesikhathini samanje sekushaywe uMthetho wamaLungelo. Lapha kubhekwa lokhu ukuze kuvele ngokusobala izinguquko esezikhona selokhu kugqanyiswe kahle amaLungelo abantu ngowe-1994 unyaka.

#### 2.2. Incazelo Yamagama Ngokujulile

Ucwaningo lumayelana nomthelela oledwa amaLungelo kubantu besifazane kanye nasezinganeni ekuqedeni amasiko amaZulu. Umthelela kushiwo lokho okunemiphumela yokwenza isiko ngendlela ethize. Igama elithi iLungelo lisho izinto ezahlukene kubantu abahlukene. Ngokwesichazamazwi sesilungu esibizwa ngokuthi i-Oxford Dictionary ikhasi lama-357 kuchazwe amaLungelo abantu ngokuthi:

“Human Rights are held to be claimable by any living person.”

Sonke isidalwa esingumuntu esiphilayo sinamalungelo.

UDlamini, (1995:2) uchaza ngokuthi:

Suffice to say a right is a legally protected claim. The foregoing statement, however, does not spell out the criteria for determining the reason for such legal protection.

Ngokwanele ukuthi ilungelo kusho ngokusemthethweni ukuvikeleka ngokugcwele. Isitatimende esiqhubekayo, asikhipheli ngaphandle indlela yokuthola isizathu sokuba neLungelo elivikelekile.

Omunye wababhali ekucwaningeni uveza umbono owehlukile ngeLungelo. UMbatha (2009:13) simcaphuna echaza kabanzi ngokuthi iLungelo limelwe ukusetshenziswa kanjani emakhaya kanye nasemphakathini. Konke lokhu kubhekwa esikhathini sakudala kanye nesamanje sekukhona uMthetho wamaLungelo. Lapha kuzovela kahle ngezinguquko esezikhona selokhu kwabakhona uMthetho wamaLungelo esintu, ngokwenkambiso kaHulumeni engacwasi muntu ngobuhlanga nangokobulili. Sicaphuna amazwi awasebenzisile ewathatha kumbhali uMason, (1991-:8) lapho ebeka ngokuthi:

Human Rights are generally accepted principles of fairness and justice which if people actually listen to them; ensure that all human beings are treated justly.

AmaLungelo esintu eyileyo migomo emisiwe yamukelwa enobulungiswa nokulunga okuphelele. Lapha kuthi uma abantu beyilandela kahle iqinisekise ukuthi wonke umuntu uphatheka ngendlela efanele kumbe okuyiyonayona.

Ukuqhutshwa kocwaningo lukaMbatha ucahune umbhali omunye ochaza ngeLungelo lokuvikela umuntu lapho ebeka khona ethi:

U Freedon, (1991:2) ubeka uthi:

A Human right is a conceptual device expressed in linguistic form, that assigns priority to certain human or social attributes regarded as essential to the adequate functioning of a human being; that is intended to serve as a protective capsule for those attributes, and that appeal for deliberate action to ensure such protection.

ILungelo njengomqondo oshicilelwe phansi ogqamisa indlela yesintu kumbe yenhlalakahle yesidalwa esingumuntu; okudinga lisetshenziswe ngendlela ukuze livikele lezo zimo zemvelo esintwini sonkana.

Omunye wababhali uchaza amalungelo ngeyakhe indlela enobudlelwano kodwa neminye imibono ethanda ukwehluka kancane kwabanye uMubangizi, (2004:3) uchaza kanje:

Human rights are usually referred to by various names and phrases. These include fundamental rights, basic rights, natural rights or sometimes even common rights.

Amalungelo ngokwejwayelekile abizwa ngamagama ahlukene. Lokhu kumbandakanya amaLungelo emvelo, amaLungelo asemqoka kanye namaLungelo ajwayelekile.

Kubalulekile ukuba kutholakale izincazelo ezahlukene, kumele zigqame zibe sobala izincazelo ukuze kube khona ukucaciseleka mayelana naleli gama. Lokhu kuhle kubhekisise kakhulu ngoba abantu benza noma yini bese bethi benza okungamaLungelo abo. Kuyingozi ukuba nolwazi olungaphelele futhi kungadala omkhulu umonakalo.

Kubalulekile ukwazi ngobuwena nemvelaphi yakho. Lokhu kutholakala esizweni ngesizwe. Ukwazi ngezinto ezithinta amasiko kubalulekile uMkhize, (2009:1) isiko ulichaza kanje:

Ukwazi insila yakho namanyala lapho uvela khona. Umnikazi nobunikazi balobu hlakani bokuqonda Okukwenze wafunda kangaka. Ukuqonda ubudlelwane bakho nabanye abaphila kweminye imihlaba yomhlaba. Ukwazi ukuthi ulwazi lwase ncwadini lungaphansi kakhulu kunalolo oyoluthola kwabadala abangazange bona balubhade esikoleni. Ukuphila kwakho kweyame kakhulu kulabo abangazange baya esikoleni nhlobo ilapho-ke umthombo wolwazi ulele khona. Zintathu izinhlobo zabantu abafundile kodwa abangazi, abangafundile kodwa bazi, abacishe bafunda kodwa bahlulwa ukwazi nokungazi.

Le nkulumo engenhla icacisa ngokusobala ngokubaluleka kwesiko nokwazi ngemvelaphi yomuntu nomuntu. Lapha sivezelwa ukuthi ukufunda ugoode kepha ungazi ngobuwena nemvelaphi yakho uyafana nomuntu ongafundile ngoba awunalo ulwazi olubalulekile.

## **Ukungalisebenzisi Kahle ILungelo**

Kubalulekile ukwazi ukuthi uMthetho wamaLungelo uhambisana nokuqwasha phecelezi (responsible) kulokho umuntu okumele akwenze. Kubonakala sengathi abantu abaningi banakho ukungawaphathi kahle amaLungelo ngezindlela ezahlukenene okusho ukuthi bayawaxhaphaza. Abesifazane abaningi kunezinkomba zokuthi noma sebewanikeziwe amandla okuphatha nokwenza imisebenzi eminingi ezindaweni nasezikhundleni ezithile bakhombisa ukwesaba, ukwehluleka, ukungazethembi nokuzibukela phansi. Kubukeka sengathi iningi labesifazane banokwesaba ukufaka izicelo zomsebenzi ezikhundleni ezithile.

Kulabo abathola isibonelelo sikaHulumeni ezindabeni zoKhozi FM kuvele ukuthi kunezinsolo zokuthi abasisebenzisi ngendlela efanele. Ucwangingo luveza ukuthi isibonelelo sikaHulumeni asizifezi izidingo zezingane kepha senza izinto ezinjengo kuzigqokisa ezisemaceleni ezingahlangene nokusiza izingane. Ocwaningweni kuyavela ukuthi ubuphofu nobubha buya ngokuya buqhubeka ezinganeni njengoba abazali bazo beyisebenzisa budedengu imali yesibonelelo.

UKhozi FM lubike ukuthi ezinye izingane azilisebenzisi kahle iLungelo lazo lokufunda. Kunezinkomba zokuthi izingane ziyadebesela ukufunda kepha zikhuthalele ukuthola izingane ukuze zizothola isibonelelo sikaHulumeni. Kubukeka sengathi izinga lokufunda ezinganeni zamantombazane liyehla futhi nezinga lokuphutha kwazo esikoleni liyenyuka kakhulu. Izibalo zokukhulelwa kwamantombazane ziyenyuka minyaka yonke. Kusolakala ukuthi zisuke ziseMtholampilo zizithwele ezinye zihambise izingane. Ezikoleni uma kubhekwa imiphumela iningi lamantombazane aliphumeleli. Kuphinde kwabikwa ukuthi sengathi kukhona imikhonyovu eyenzekayo mayelana nabantu abathola isibonelelo sesondlo sezingane, abanye kusolakala ukuthi basithola ngendlela engafanele. Kusolakala ukuthi abanye baholela izingane kodwa ubufakazi bokuthi zikhona bungesilona iqiniso. Kuvela uHulumeni useke wathatha isinqumo sokuthi bonke abantu abathola isibonelelo bavuselele ukubhalisela ukuthola isibonelelo. Kutholakale ukuthi sengathi abazange beze bonke ukuzobhalisa okuveze ngokusobala ukuthi babengawasebenzisi ngendlela efanele amaLungelo abo.



Miningi imikhonyovu okusolakala ukuthi iyenzeka mayelana nokuthola izibonelelo zikaHulumeni. Ephemandabeni Ilanga (2010) kuvele nokuthi izicelo zesibonelelo kwabagulayo zenyukile. Kusolakala ukuthi kukhona noDokotela abangemsulwa kulokhu, sengathi kukhona imihlomulo abayitholayo uma behlonza ukugula kubantu ngendlela engasilona iqiniso. Kuvele ukuthi isibonelelo sokugula sibuye sivaleke ngakho umuntu kudingeka ukuba emuva kwezinyanga ezithile alokhu evuselela kuDokotela eyokhokha ukuze singavaleki. Ukuvuselela kusho ukukhokha imali ethize kuDokotela ngakho uHulumeni uyaphenya ngezinsolo ezibikwayo.

Ukwanda kokufakwa kwezicelo zesibonelelo kuyacwaningwa ngoba kuthokala ukuthi labo abafanele nabadinga ngempela ukuthola isibonelelo abasitholi. Abantu abadala ogogo nomkhulu esebegugile kubathatha isikhathi ukuthola isibonelelo. Ukungawasebenzisi amaLungelo ngendlela kubonakala sengathi kuzogcina kwenza ukuba uHulumeni aphelelwe izimali futhi agcine esehluleka ukufeza izidingo zabantu ngandlela elindelekile. Izidingo ezithintekayo kubalwa ukuthunyelwa kwamanzi eminyangweni eyehlukene. Kusolakala ukuthi kuningi okuzothinteka uma uHulumeni engayisukumeli le ndaba. Ukungawasebenzisi amanzi ngendlela efanele nokungawakhokheli kuzoba nomthelela ongemuhle. Kubalulekile ukuba abantu bazi ngokujulile ngamaLungelo ukuze benze izinto ngendlela efanele neqondile ukuze imithombo engenisa imali ezweni ingasheshi ishe. Ukusha kwemithombo yemali kungawushonisa phansi umnotho wezwe bese kwanda izinhlopheko nabantu babulawe yindlala. Kuyadingeka ukuba abantu bafundiswe ukusebenzisa imithombo yezempilo ngendlela yokonga phecelezi (sustainability) ukuze nangomusa bahlomule. Kubalulekile ukuthi abantu balwe nenkohlakalo yokusetshenziswa kwamaLungelo ngendlela embi ukuze izwe lithuthuke liye phambili. Lokhu kuyokwenza abantu balithande izwe labo balinakekele futhi balivikele kukho konke okungalungile.

### **Ukungalisebenzisi Ngendlela ILungelo Lokuvota**

Abantu abaningi bayalixhaphaza iLungelo labo lokuvota ngokuthi bangavoti. Leli iLungelo liyiLungelo elibaluleke kakhulu emlandweni wezwe laseNingizimu Afrika ngoba lalwelwa kakhulu. Kunegazi lezingqalabutho namaqhawe elachitheka kwalahleka nemiphefumulo kulwelwa leli Lungelo. Ngakho kubalulekile ukuba abantu balihloniphe ngokuthi bavote.

Ukungavoti kwabantu beneLungelo lokuvota kwenza ukuba abantu babukeke besengaphansi kwencindezelo yokuzenza.

Kubonakala sengathi ziningi izinto ezibangela ukuthi abantu baphelelwe ugqozi nomdlandla wokuvota. Kuningi abakushoyo okubenza bangabe besathanda ukuvota njengokugqoza kokulethwa kwezidingo emphakathini kanye nezethembiso ezingafezwa izinhlangano zezombusazwe. Ukungawethembi amaqembu ezombusazwe nokuphelelwa yithemba kwenze abantu baxolela ukuvele bazihlalele kanti lokho akuyixazululi inkinga yokungalethwa kwezidingo emphakathini. Izinga libonakala lehla labavoti kusukela ngonyaka we-1999 kuze kube manje isibalo sabavoti sibonakala sehla. Kunokusola ukuthi abantu kningi abasuke bekubheke kuHulumeni wentando yeningi noma kubonakala kukhona osekwenzekile okukhomba izinguquko kodwa abantu abanelisekile. Leli Lungelo lokuvota kumele lisetshenziswe ngoba uMongameli wokuqala wentando yeningi uDokotela Nelson Mandela ongasekho emhlabeni wayegqugqumezela ukuthi abantu bavote. Ukuvota kubukeka kuyindlela yokuxazulula izinkinga zabavoti nentuthuko.

### **Ukwanda Kwemibhikisho**

UMthetho wamaLungelo ubonakala wandise imibhikisho emphakathini nasezinkampanini eziningi. Abantu balwela amaLungela abo nangendlela edicilela phansi izingqalazizinda ezindaweni ezahlukene. Ababhikishi bagcina belwisana namaphoyisa kugcine sekukhona ukulahleka kwemiphefumulo. Imibhikisho isiyande kakhulu kule minyaka njengoba kubusa uHulumeni wentando yeningi, abantu bayamasha bahambise izikhalo zabo koMasipala befuna ukulungiselwa inhlalo nezidingo zabo. Le mibhikisho ihambisana nodlame abantu beshisa amathayi bevala nemigwaqo. KuyiLungelo labantu ukubhikisha uma kukhona abakhononda ngakho kodwa izenzo zodlame azemukeleki.

Lokhu kube sekudala ukuba amaphoyisa angenelele ukuze kulawuleke isimo. Imibhikisho ihlehlisela intuthuko emuva ngoba abantu bashisa izakhiwo ezakhiwe ngemali yabakhokhi bentela kugcine ingekho inqubekela phambili. Imibhikisho idalwa izethembiso ezenziwayo bese zigcina zingafezwanga kwande nemikhonyovu nokukhwatshwaniswa kwezimali.

Ezinkampanini eziningi sekwandile ukuthi abasebenzi babhikishe bebhikishela amaLungelo abo okusebenza. Miningi imibhikisho enodlame eyenziwa abasebenzi ezimbonini Kanye nasemayini okugcina ngokuthi zivalwe. Imibhikisho eminingi isuke iphathelele namaholo nezimo zokusebenza. Izinyunyani eziningi zikhuthaza imibhikisho uma abaqashi behluleka ukuhlangabezana nezidingo zabzsebenzi. Imibhikisho ehambisana nodlame igcina ngokuthi kube khona ababoshwayo, abalimalayo kanye nabafayo.

Ezikhungweni zezemfundo ephakeme sekuyinsakavukelwa ukubhikisha kwabafundi bebhikishela amaLungelo abo okufunda nemifundaze. Kuningi okwenzekayo umhlaba wonke abantu belwela amaLungelo abo okwenza izinto zingahambi ngendlela nenqubekela phambili ingabi khona emphakathini. AmaLungelo ayaxhaphazeka ngezindlela eziningi abantu benganelisekile ngentuthuko emphakathini. Ukulwela amaLungelo kudala umonakalo omkhulu ezakhiweni zikaHulumeni nakuzingqalazizinda. Abantu abaningi abakaboni ububi obudalekayo ngemibhikisho nemithelela yayo entuthukweni yezwe.

### **Imiphumela Yemibhikisho**

Imiphumela yokubhikisha ayinayo imithelela emihle. Ukubhikisha kumbandakanya ukucekelwa phansi kwempahla okuyinto embi ngoba ayibikhona inqubekela phambili emphakathini. Imibhikisho ikhuphula izinga lobugebengu ngoba izinswelaboya zithola ithuba lokuganga. Imibhikisho ihambisana nodlame kubulawe impahla nabantu imbala. Ukuba khona kwemibhikisho kuxosha abavakashi se lehla izinga lomnotho ezweni. Abantu balahlekelwa imisebenzi kube nobubha ezweni. Abatshali zimali bayathutha ezweni elinemibhikisho ngoba basuke bengasayitholi inzuzo. Imibhikisho ibangela izwe isigcwagwa kwamanye amazwe, izwe elinodlame alithandwa muntu ngakho kuba nzima ukuthola usizo kwamanye amazwe.

### **Inhlonipho**

Leli gama laziswa kakhulu isizwe samaZulu lilindekile esizweni sonke. Isaga esithi 'kuhlonishwana kabili' sigcizelela lona isiko lokuhlonipha isidalwa esingumuntu. Inhlonipho ilindeleke emazingeni ahlu kahlu abantu. Omdala uhlonipha omncane nomncane

ahloniphe omdala. Inhlonipho ihambisana nobuntu kanye nokuzithanda komuntu ekwenzeni konke, iphinde yenze umuntu alesabe ihlazo. Umuntu ozihloniphayo uyaqikelela uma ekhuluma nabanye abantu futhi uyawakhethe amagama awakhipha ngomlomo wakhe. Umuntu ozihloniphayo yena uqobo lwakhe naye uyahlonishwa emphakathini.

### **2.3. Iqhaza Labesifazane Ekukhulisweni Kwezingane**

#### **2.3.1 Kusukela Ingane Izelwe Ngesikhathi Sakudala**

Lapha sibuka umuntu wesifazane njengenzalabantu ukuthi wayenzani kudala uma engasakwenzi, kwenziwa ubani namhlanje. Umuntu wesifazane kuningi okwakuwumsebenzi wakhe mayelana nokukhuliswa kwengane. UBrindley (1982:64) uchaza kabanzi ngeqhaza labantu abadala kakhulukazi ekukhulisweni kwezingane ubeka ngokuthi:

Gastroenteritis or a sunken fontanelle is usually ascribed to Inyoni (a negative force derived from mother's contact with a place that was struck by lightning).

Inkaba ixhumanisa umama nengane idla ngayo isesiswini, ingane ezelwe inakekelwa abantu besifazane abadala beyichatha inyoni noma beyilahla isishozi. Lokhu kwakwenzelwa ukuqeda izinhlungu enkabeni yengane futhi lokhu kwakwenzelwa endaweni ebizwa ngokuthi isishozi lapho kushaya khona umbani wezulu uma liduma.

#### **2.3.2 Ukwehlisa Izinga Lokulangazelela Ucansi**

UBrindley, (1982:64) uqhuba uthi kudala kwakunezindlela okwakwehliswa ngazo ukulangazelela ucansi ngesikhathi ingane ikhula.

Reducing sexual desire: Old woman partly attribute the present high incidence of illegitimacy to the fact that the operation of ukunconca is no longer performed on the young. Once the child begins to walk, a woman who has the knowledge and experience and is usually old, fetches a piece of umuzi (fibre used in mat-making) grass, flattens one side and ties a knot at the end.

Ukwehlisa ukulangazelela ucansi, umama omdala wayekwenza ngendlela yokuthi kungabi nobungozi ezinganeni Ukungcongca kuchazwe ngokuthi kwakukhishwa igazi elibi enganeni, ukuze ingalujahi ucansi phecelezi ukugcogca. Kuthiwa umhlanga iwona owawusetshenziswa ukuphehla ingane ezinqeni igazi elibi, lokhu kwakwenziwa abantu besifazane asebekhulile ingane isencane. Ingane uma yenziwe lokhu kwakuthatha isikhathi ukuba izimbandakanye nezindaba zocansi.

UBrindley, (1982:64) uqhuba uthi:

The old woman syringes the child with medicine and before this fluid is expelled induces rectal bleeding (ukunconca/ukugweba) by inserting the knotted grass-stalk in its rectum and twirling it (ukuphehla). The medicine and blood are dispelled together, the aim being to lessen the sexual instinct by removing hot blood which would encourage the boy or girl to become too hot or fast with the opposite sex.

Umama omdala uyena ophehla ingane ngomuthi ofakwe ohlangeni ukukhipha igazi elibi. Umuthi negazi kuhlangane ndawonye inhloso ukwehlisa ukulangazelela ucansi ngokukhipha igazi elishisayo okungakhuthaza ukufuna ubulili obuhlukile kobakho.

### **2.3.3 Ukuxoxwa Kwezinganekwane Nomlando**

Ukuxoxwa kwezinganekwane kwakungenziwela ukuchitha isikhathi kodwa kwakunenhloso enkulu. Lesi kwakuyisikole lapho izingane zaziqeqeshwa khona zifunde ukulalela nokuxoxa izindaba. Ukuxoxwa kwezinganekwane kwakwenziwa ngekhono elithile ukuze izingane zingakhohlwa. Yayingabibikho inganekwane engenaso isifundo esithize esitholakalayo. Lokhu kwakwenza ukuba izingane zikwazi ukuhlukanisa okuhle nokubi. Izingane zazikhula zazi ukuthi yikuphi okumele zikwenze futhi yikuphi okungamele zikwenze. Ngakho zazikhula ziqeqeshkile ezintweni eziningi futhi zakhekha kokuningi.

Ukuxoxwa kwezinganekwane nomlando ngomunye wemisebenzi eyayenziwa abantu besifazane okuyindlela enhle eyayenziwa ukukhulisa izingane. Abantu besifazane abadala babefundisa izingane ngokuzixoxela izinganekwane. Phela lokhu kuxoxa kwakwenziwa uma sekuzolalwa ukwenzela ukuthi imisebenzi yosuku ingaphazamiseki.

Nalokhu uBrindley, (1982:71) uyakuchaza kanje:

Folktales and lineage history: The fact that the old woman and young child live together helps to engender mutual concern and affection that makes ugogo the most loved. In this environment "it is natural for an old woman to tell the children folktales to develop their minds. The younger woman may tell such stories but ugogo excels. The old age persists that such tales should be told at right when everyone is present, for if folktales are related in the day the narrator will grow horns. However most people, including the aged, no longer adhere to this belief: they point out those school children are expected to relate folktales told them by their grandmothers at any time during the school hours, and do so without coming to harm.

Izinganekwane nokuncika emlandweni emandulo kwakukhona. Ukusondelana phakathi kogogo nezingane kwakukhulu kakhulu. Akekho umuntu owayethandwa njengogogo ekhaya ngenxa yekhono ayenalo lokuxoxa izinganekwane. Kwakuthiwa akumele zixoxwe emini izinganekwane ngoba lowo oxoxayo wayezomila izimpondo. Lokhu kwakungesilona iqiniso kodwa kwakukhuthaza izingane ukuba zenze kuqala yonke imisebenzi bese kuba ima kuxoxwa izinganekwane. Izinganekwane zikhulisa ingane ngokomqondo futhi zenza ukuthi ingane iqaphele lapho yenza izinto, ingazifaki ezingozini ngoba izinganekwane zinesifundo. Izingane zazithola lolu hlobo lwemfundo emakhaya, enezelela kulokhu ezazi kufunda ezikoleni.

#### **2.3.4 Ukuqeqeshwa Kwezingane**

Kudala kubonakala sengathi abantu besifazane ibona ababebambe iqhaza elikhulu ekufundiseni izingane, engakagqamiswa amaLungelo, babevele benawo amaLungelo abo.

UBrindley, (1982:73) Uthi:

The old Zulu woman invariably considers her most important contribution to the young to be that of educator : I am the one who gives advice, and I teach by sending children on errands, showing them things, and telling them what to do. I speak and I am listened to. I am the key of the home although old women take particular care in rearing the first born child because a pattern is set for those that follow, daughters-in -law are also considered as children and fall under the authority of their mothers-in -law they are constantly advised on methods of child rearing and their behavior is monitored by the old woman who, for instance, may see to it that on entering the doorway the umakoti crawls on bended knee.

Umuntu omdala besifazane babethathwa njengabafundisi emakhaya njengokukhombisa izingane, imisebenzi yasemakhaya yonke. Babekhuluma belalelwa uma bekhuluma. Ukuziphatha kwezingane kanye nokukhuliswa kwazo ngezindlela ezahlukeni. Izingane zamantombazane zazifundiswa ukugaya, ukupheka, ukutheza, ukusika utshani kanye nokweluka amacansi. Umakoti wayefundiswa omama abadala ukuthi kufanele aziphathe kanjani emzini njengokuguqa ngamadolo uma engena endlini. Lokhu kwakuhambisana nenhlonipho nesizotha okufanele umakoti abe naso emzini.

UBrindley, (1982:74) ukuchaza kanje:

Mothers are respected as teachers of children. However, because the mother is preoccupied with chores, the grandmother assumes great significance in enculturating the child. She teaches growing girls to grind, cook, fetch wood, flood, weed, cut grass, make mats, thatch and present food respectfully.

Omama bahlonishwa njengabafundisi bezingane nakuba, omama babebuye babematasatasa ogoto yibona ababebambe iqhaza elikhulu ekufundiseni amasiko ezinganeni.

### 2.3.5 Ukukhuliswa Kwentombazane (Ukuthomba)

UBrindley, (1982:82) uqhuba ngokuthi:

(The passage of the first discharge was now in use. The grandmother and post-pubescent girls who had lovers (amaqhikiza) were responsible for organising the activities centering on the girl. Attainment of the menarche. The old woman was in charge because she was considered reliable and not prone to witchcraft. A menstruating girl or woman was considered particularly vulnerable for should a person steal some of the menstrual blood or the chyme of the goat slaughtered to honour the occasion, it was believed that the girl might not bear children or will be the victim of some other misfortune.

Ukungena kwentombazane esikhathini okokuqala kwakudinga ogogo kanye namaqhikiza ukuze bayifundise ngalokho okumele ikwenze. Kwakuba khona umcimbi walokhu owenganyelwe ogogo namaqhikiza. Umuntu omdala ekhaya uyena owayengamele konke ngoba wayethenjwa ekubhekeni ubuthakathi. Umhlwehlwe wembuzi kanye nalokho okwakusetshenziswa intombazane okunegazi kwakugadwa ngoba kwakunenkololo yokuthi uma umthakathi ekutshontsha intombazane yayingeyikuzithola izingane noma ibe namabhadi.

Ngalesi sikhathi intombazane yayisuke isikhulile isingaqoma ikhombe isoka ezishelini zayo. Amaqhikiza ayesondela eduze kwentombazane ukuyixwayisa ngezinto ezinobungozi. Kuningi intombazane eyayifundiswa ngakho njengokuziphatha izihloniphe uma isifisa ukuqoma, ayesuke ekhona amaqhikiza ayitshela ukuthi kumele ikhulume kanjani nezesheli uma kukhona esimbonile emthandayo phakathi kwezesheli, yayazisa amaqhikiza ukuze lingenzeki ihlazo konke kuqhubeke ngesiko elifanele.

### 2.3.6 Izinguquko Nokugqama Kwazo

Izinguquko yinto eyenzeka kancane kancane kunganakiwe. Ukushintsha kwemikhuba yesizwe kanye namasiko kwenzeka abantu bengazelele ngoba basuke bejabulela izinguquko nenkululeko yentando yeningi. Ukuguquka kwendlela okwenziwa ngayo amasiko kudale ukudideka abantu sebenake kakhulu inkululeko nezinguquko zayo kanti kungalesi sikhathi sekulahleka okuningi mayelana namasiko. Iningi labantu libone izinguquko ziyintuthuko langabheka ukuthi zinamthelela muni entsheni



esakhulayo mayelana nokuziphatha. UKhomishana wamaLungelo emuva konyaka we-1994 ube esecwaninga izinto eziningi ezenziwa esizweni samaZulu njengesiko lokuhlolwa kwezintombi.

Izindawo ngezindawo kuye ngokuya kwashintsha futhi ashabalala amasiko nemikhuba yokukhuliswa kwezingane ikakhulukazi ezamantombazane. Amasiko kanye nemikhuba yamaZulu kwakubonakala kusiza kakhulu ekuziphatheni kwentsha. Intuthuko nempucuko yakuqeda kancane kancane lokhu kakhulu ezindaweni ezingamadolobha kanye nalezo ezase zihlala amakholwa zenganyelwe inkolo yaseNtshonalanga. Nakuba ezindaweni zasemakhaya kwakusaqhutshwa lokhu, kodwa kwabe sekubukelwa phansi ngenxa yokuthi imindeni eminingi yayisikholwa futhi isifundile. Ukwenza isiko kwakubizwa ngobuqaba nabantu bebizwa ngamabhinca ababebhinca izidwaba namabheshu bese befaka iziqhaza ezindlebeni bekleklile.

Kuthe emuva konyaka we-1994 kwagqama kakhulu ngoba abantu baqala ukwaziswa ngamaLungelo, abesifazane kanye nezingane. Kwaqala kwabakhona uSomqulu wamaLungelo abantu ususelwa kuMthethosisekelo. Ashicilelwa phansi kumthetho sisekelo waseNingizimu Afrika sekubusa intando yeningi (Act 108:1996) lapho kwaqalwa kwabhekiswa okuningi mayelana namaLungelo abesifazane kanye nezingane njengokuphathwa kwabo nokubakhulula emthethweni yobandlululo. Ongoti abaningi baphawula kakhulu begcizelela ukubaluleka kwamaLungelo. Babebeka ngengcindezelo eyayikade iphezu kwabesifazane kanye nezingane ngesikhathi sobandlululo. Abanye bayizithakasela lezi zinguquko kodwa abanye bazihlaba ngokubona umthelela wazo.

### **2.3.7 UMthetho WamaLungelo Abesifazane Emuva Konyaka we-1994**

Kuze kube manje kubonakala sengathi ukuphathwa kwabantu besifazane akukagculisi. Izibalo zibukeka zilokhu zibikwa emaphephandabeni zezigameko ezimayelana nokuhlukunyezwa kwabantu besifazane. Lokhu kubonakala kuqhubeka kakhulu kulabo abathandanayo kanye nalabo abaganene. Iningi labantu besifazane kusolakala ukuthi alizibiki izehlakalo zokuhlukunyezwa kwalo ngoba basuke besaba besabela izimpilo zabo. Amanye amantombazane amancane kunezinkomba zokuthi ayathula afihle

ukuthi ayahlukunyezwa ngoba abahlukumezi basuke beseduze nabo futhi kungamalunga emindeni. Lapha sibala abantu abangabazali, omalume, abafowabo kanye namalunga omphakathi jikelele. Lokhu kubonakala sekwaba insakavukelwa umchilo wesidwaba kodwa akubikwa ndawo ngenxa yokwesaba.

Kunezinsolo zokuthi uHulumeni akenzi okwanele ukuvikela abesifazane abasuke sebelubikile udaba emaphoyiseni. Kuvela ezindabeni nasemaphephandabeni izehlakalo zokubulawa nokusatshiswa kwabantu besifazane, bangabe besakhululeka abanye bagcine sebebaleka nasemakhaya ngoba bengasaphephile nemindeni yabo. Kubonakala sengathi abenzi bokubi abasitholi isijeziso esanele ngaleyo ndlela basheshe baphume emajele bese bebabulala labo abababophisile. Abesifazane abahlukunyezwayo bakhetha ukuthula bangabiki emaphoyiseni nakwabezenhlalakahle. Kube sekuvela imibiko ethi izibalo zokuhlukunyezwa kwabesifazane nezingane seyhle kube kungesilona iqiniso.

Kubukeka sengathi izenzo eziningi ezimayelana nokuphathwa kwabantu besifazane emuva konyaka we-1994, kwadingeka ukuba zibuyekezwe futhi ziqiniswe ngesikhathi kubhalwa uSomqulu wamaLungelo abantu besifazane kanye nezingane. Umthetho waqala waqiniswa nesigwebo sakhula kuzaphulamthetho.

Uma sicaphuna uMthethosisekelo (Act 108:1996) kuSomqulu wamaLungelo: 7 uthi:

Everyone is equal before the law and has the right to equal protection and benefit of the law. The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status ethnics or social origin, colour, sexual orientation, age, disability, religion conscience, belief, culture, language and birth.

Bonke abantu bayalingana phambi komthetho futhi banamaLungelo okuvikeleka ngokulingana baphinde babe nelungelo lokuhlomula emthethweni. Umbuso awunawo amandla okuphatha abantu ngendlela ebandlululayo ngokusobala noma ngokungaqondile noma ngabe ngayiphi

indlela kumbandakanye ubuzwe, ubulili ukukhulelwa, ukugana, ukungagani, ibala, indabuko yesizwe, ukuzijabulisa ngocansi, inkolo, ukukhubazeka, inkolelo, isiko ulimi kanye nokuzala. Kuvelile ukuthi amaLungelo abantu besifazane abekade enganakiwe ngesikhathi sobandlulo.

Isigatshana esibizwa nge Women's Right-Constitutional Court of South Africa, (2009:11-13) sibeka kanje:

Black women were obviously doubly disadvantaged as a result of their race and their gender. The law, in various forms has had a significant role in this prejudice.

Abesifazane abansundu ababenganamathuba ngenxa yebala nangenxa yobulili babo.

Umthetho ngezindlela ezahlukene wawuneqhaza elikhulu kulokhu, ekwahluleleni abantu besifazane. Kubonakala sengathi kuliqiniso lokhu ngoba abantu besifazane kunezinto ebebengakwazi ukuzenza nokuba nelungelo lobunikazi bazo ngenxa yomthetho, ubulili kanye nebala labo.

I Women's Right-Constitutional Court of South Africa, (2009:11-13) ikuchaza kanjena:

Nowadays women, and black women in particular, are still economically disadvantaged. They make up a disproportionate section of the unemployed and tend to occupy more of the lower-paid jobs, as domestic and farm labourers. And they often earn less than men for the same tasks.

Kule mihla esiphila kuyo abesifazane basancishekile amathuba kwezomnotho, abaqasheki iningi labo baze bagcine sebesebenza imisebenzi ebaholela amaholo aphantsi, basebenza imisebenzi yasezindlini kanye namasimu. Bahola kancane kunabesilisa yize benza imisebenzi efanayo.

Ukuqedwa kwale mithetho kubonakala sengathi kuzosiza kakhulu abantu besifazane bazizwe bekhululekile njengabantu besilisa. Kuningi okubonakala sengathi kuzovela ngabantu besifazane njengasekwabiweni kwamafa obekubukeka kucheme kakhulu nabantu besilisa.

Udlame lwasekhaya (The domestic violence act of 1998)

Women's Right-Constitutional Court of South Africa iluchaza kanjena:

The act recognises that domestic violence is not a private matter but is a serious crime against society. The legislation broadens the definition of domestic violence, to include not only married women and children, but unmarried women who are involved in relationships or living with their partners, people in same sex relationships mothers and their sons, and who share a living space.

Umthetho ubona udlame lwasekhaya lungafanele lube yimfihlo kodwa libe wukwephula umthetho emphakathini. Umthetho uveza udlame lwasekhaya njengoluvulekile, alumbandakanyi abashadile nezingane kuphela kodwa wonke umuntu osebudlelwaneni nohlala nalowo azwana naye. Kungaba ubulili obufanayo, kube omama namadodana kanye nalabo bantu abahlala ndawonye

Lokhu kubonakala sengathi kugqame kakhulu ngenxa yezinga lokubikwa emaphephandabeni kanye nasemisakazweni lezehlakalo elenyuke ngesikhulu isivini lokuhlukunyezwa kwabantu besifazane kanye nezingane. Izehlakalo zokubulawa kwabantu besifazane kanye nokunukubezwa kwezingane kwesinye isikhathi zigcine ngokubulawa, kwenze ukuba abantu besifazane nezingane babe nemithetho ebavikelayo. Lokhu kwenze abesilisa bazithola bengasenawo amandla okwenza noma yini noma kanjani kubantu besifazane nezingane. Isigwebo naso sokweqa umthetho saqiniswa, ngaleyondlela lehla izinga lodlame nelokunukubezwa.

Isigatshana esithi Women's Right and equality briefing (2008:09) kuchazwa ngokuthi:

This commitment came in the shape of the convention to eliminate all forms of discrimination against woman (CEDAW) which was adopted by the UN general assembly in 1979. CEDAW has been described as a bill of right for women, experience discrimination and commits countries to amend their laws, construct national gender policies and create institutions to deliver them.

Ukuzibophezela okwenziwa inhlangotho yalabo abalwisana nazo zonke izinhlobo zokucwasa abesifazane; kwenziwa izindawo lapho abesifazane becindezelekile futhi kuphoqwe amazwe ukuthi abuyekeze imithetho yawo. Kwakhiwe imithetho yobulili besifazane ezweni kwaphinda kwakhiwa umthethosisekelo yokudlulisela yonke le mithetho kuzo zonke izindawo. Lokhu kuzinikela ekuqedeni ubandlululo kwabesifazane kwavunyelwana ngakho nenhlangotho yezizwe ngowe-1979 kuSomqulu wamaLungelo abesifazane abahlukunyezwe ubandlululo kanye nokuzinikela kwamazwe

ekuchibiyeleni imithetho yezwe mayelana nobulili  
nokudluliselwa kwayo kubantu.

Umhlaba wonke abantu besifazane basukuma babamba imihlangano noma iziqgungquthela emayelana namaLungelo abo njengalona owabanjwa eBeijing ngenyanga kaMfumfu ngonyaka we - 1995. Kwakungaqali lapha kusukela ngesikhathi sobandlululo abesifazane bangaleso sikhathi okuyizingqalabutho omama uLilian Ngoyi, Helen Joseph nabanye. Bayibamba ishisa belwela ukuphatha amapasi kanti futhi lokho kulwa kwabo kwaba yimpumelelo, kusukela bebhikishile ngonyaka we-1956. Lolu suku lwaba ingqophamlando eNingizimu yonke kuze kube namuhla siyalugubha lolu suku.

Kuhambe kwahamba kwagcina sengathi sekugqama ukuthi uMthetho wamaLungelo unokushayisana namasiko esizwe samaZulu. Lokhu sikubone kugqama njengento engasemukeleki kahle kwabanye abantu abangamaZulu. Uma kulalelwa imisakazo kuba nezinhlalo lapho kudingidwa khona lokhu kungaboni ngaso linye. Ohlelweni “Sikhanyisele olwethulwa njalo oKhozini ngeMigqibelo, kuke kwaba khona isihloko esimayelana nayo le nkinga yamaLungelo abesifazane ikakhulukazi amantombazane. Lolu hlelo lushayelwa umsakazi uMusa Shabalala, isihloko okwakukhulunywa ngaso sithi: “Ukuhlolwa Kwezintombi Nomhlanga”.

Izimenywa ebezikhona uNhlanhla Cele ongumelaphi wendabuko, uMfanuzelwe Shozi wekhomishana yobulili ophethe uMthethosisekelo kanye nomama uNomagugu Ngobese obhekene nokuhlolwa kwezintombi emhlangeni emzini weSilo eNyokeni. Lolu hlelo lwethulwa zingama-26 kuMandulo ngonyaka wezi-2009. Kwakukuningi ukuphawula okwavelayo. UMfanuzelwe Shozi weKhomishana wabeka kanjena:

Sibheka izinto ezingahambisani nobulungiswa. Isithunzi somuntu wesifazane siyathunazeka ilungelo lakhe umuntu wesifazane ukwenza izinto zakhe zangasese. Lokhu kuhlolwa kwamantombazane kuwukucwasa ngobulili ngoba abantu besifazane abenza lokhu.

Lapha ngenhla uMnumuzane uShozi ugcizelele ukuthi umelene naleli siko lokuhlolwa kwezintombi esizweni samaZulu. Ngokusho kukaMnumuzane uShozi sebebaningi

abantu besifazane asebekhonondile ngokuhlolwa ukuthi kuyabahlukumeza. Amanye amantombazane ngokusho kuka Mnumzane uShozi uthena amantombazane awayi emhlangeni ngokuthanda kodwa ayaphoqwa. ODokotela uma eqhubeka echaza uMnumzane uShozi uthi bathi kukhona abesifazane abazalwa bengenaliso leli elibhekwayo ngokwendalo. Esekuvezile uMnumuzane Shozi ukuthi abesifazane abafani izitho zabo zangasese ngendlela ezakheke ngayo ngakho lokhu kuhlolwa kudala inkinga enkulu.

UNomagugu Ngobese Uphawule ngokuthi ukungenelela esithweni sangasese somuntu wesifazane kuyimvelo. Lokhu ukubheka ngisho emfuyweni ukubaluleka kobulili uma kuzele inkomo kubhekwa ukuthi iduna noma isithole. Ukuzalela emakhaya ngokusho kukaNomagugu kudalwa kakhulu amaLungelo. Uqhuba ngokuthi isiko alinamngcele yingakho kudingeka ukubambisana ngokukhulelwa kwamantombazane nangokukhulelwa kwamantombazane.

UNomagugu waphawula wathi:

Sihlola ngokwenkolo yesintu hhayi ngolwazi lwaseNtshonalanga.  
Ukuhlolwa kwezintombi akucelwa ngoba izingane zizalela thina  
futhi zigulela thina.

UNomagugu uchaze ukuthi kunobugebengu bezintombi ezingezona izintombi kodwa uthi uyaqinisa ukuthi ngeke kumiwe ngabo. Lobu bugebengu buzoqedwa futhi nomama bayaqeqeshwa ukuthi kufanele bahlole kanjani. Ukugwazela omama kuzophenywa, kuphawula uNomagugu, ukuphawulile ukuthi ukugwazela omama kuyinto embi lapho kwenziwa khona ngoba yena akakwenzi. Uqhubeke wachaza uthi abantu abasuke bezigayela imali futhi yinto angayincomi nakancane.

UMnumzane uCele omele abelaphi bendabuko uphawule ngokuthi:

Isiko ngeke lasuswa izifikanamthwalo ngoba lidala lisukela kokhokho. UMnumzane uCele uyakuveza ukuthi zikhona izintombi nto ekuhlolweni futhi zikhona ezingasezona

izintombi nto. Uthi lokhu kwenziwa emakhaya noma kwezinye izigodi omama bezigayela imali ngokudayisa izitifiketi. Uphawula ngokuthi uMnumzane uCele yikho lokhu okuthunaza leli siko elihle lokuhlolwa kwezintombi.

UMnumzane uShozi uphawule ukuthi ziningi izehlakalo ezibikwayo zokudlwengulwa kwamantombazane uthi lokhu kudalwa yikho ukuhlolwa kwezintombi futhi noHulumeni unalo ulwazi lwalokhu. Waveza nanokuthi njengoba kuza umqhudelwano weNdebe Yomhlaba kunamantombazane azosetshenziswa ukudayisa ngemizimba (2010 FIFA WORLD CUP). Waqhuba wathi:

Nesiko lamaXhosa lokusokwa kuyakhulunywa ngalo kwezinye iziteshi, ngakho-ke akuchenyiwe. Umnumzane uShozi wathi: Akukho emthethweni ukuhlola izingane ezingaphansi kweminyaka eyi-9. Wathi abafana bayazibona lezi zintombi futhi uma sebeganwa bathatha zona bona bebe bekade bengaziphethe kahle. Waphawula ngokuhushulwa kwezisu ukuthi akusiyona into entsha kwakuvele kukhona kudala, kuphela bona bakwenza kuphephe, uma umuntu edlwenguliwe noma ingane ibonakala ukuthi ngeke iphile ngesimo eyiso ingakazalwa.

UMnumzane uShozi wakubeka kwacaca ukuthi ungubaba unabantwana futhi bakhona nabamantombazane uthi izikole ziyafundisa kakhulu ngokuziphatha kukhona ngisho isifundo esiqondene ngqo nokuziphatha (Life Orientation). Uyakucacisa ukuthi izikole zinendima enkulu eziyidlalayo ngokufundisa abantwana ukuziphatha uthi unomndeni futhi naye unabazali, akafisi ukukhulisa izingane zakhe ngaleli siko lokuhlolwa kwezintombi.

Ngomhla zingama-28 enyangeni kaNdasa ngowezi-2012, uKhozi F M okungumsakazo osakazela iningi labantu eNingizimu Afrika wethula uhlelo olwalukhuluma ngamaLungelo okudayisa ngomzimba kubantu besifazane. Lokhu kwakuhlongozwa inhlango yomame bakaKhongolose ohlelweni oluthi: “Ezomphakathi Abasiki Bebunda” olwethulwa njalo ntambama phakathi nezinsuku. Le nhlango iphakamise ukuthi ukudayisa ngomzimba kwenziwe kube semthethweni. Lokhu kumangaze abantu abaningi basala bekhaxe imilomo lapho uDokotela uNgakane ukubeke kwacaca ukuthi bona njengabantu besifazane bafuna kwenziwe kube semthethweni ukudayisa ngomzimba. Wachaza ukuthi kumele abakwenzayo bakwenze ngokukhululeka

bengaboshwa muntu. Nokho kube kuningi ukuphawula kwabantu ngalolu daba beshaya izincingo. Iningi labantu belikhombisa ukuthi alihambisani nalokhu. Inhlango yezenkolo kwathiwa nayo izobeka uvo lwayo ngalesi siphakamiso. Inhlango yomame bakaKhongolose bathena lokhu kuzokwenza ukuhlukunyezwa kwabantu besifazane kwehle. Kuningi nokho ukukhala kubantu mayelana nalesi siphakamiso. Nokho udaba alufinyelelanga esiphethweni. Lolu daba lusesezithebeni akukafikwa esixazululweni.

### **2.3.8 Ukuphawula Kwezintombi Mayelana Nokuhlolwa**

Izintombi ziphawula okuningi ngokuhlolwa kwazo. Lezi izintombi ezihamba umhlango nezikuthakaselelayo ukuhlolwa futhi ezingaboni nkinga ekuhlolweni kwazo. Enye yezintombi egama layo lingu Lusanda Gwamanda waphawula ngokuthi abaphoqiwe ngokuhlolwa nokuya emhlangeni uchaza kanje:

Asiphoqiwe siyathanda ukuhlolwa uKhomishana wobulili  
uvumela izingane ukuba zihushule izisu. Ikhona incindezi  
kodwa hhayi kangako ngoba nabo bangamaZulu.

Omunye uphawula naye ngesingaye ukuthi ulibona kanjani leli siko njengoba elenza futhi engesiyena umZulu. ULiza Williams Uchaza kanje:

Siyathanda mina ngiyikhaladi umama wami UMaDlamini futhi  
siyaziqhenya ngokuba Izintombi asinankinga nencane  
ngalokhu. Lokhu kusigcina siphilile futhi sigcinekile.

Kusobala ukuthi iningi lezintombi liziyela ngokuthanda ekuhlolweni njengoba futhi kuvelile ukuthi akukho mantombazane asephumele obala ngokuthi awakuthakaseli ukuhlolwa. AmaLungelo abukeka ephambene nokuqoqwa kwezintombi ukuze zingazitholi sezenza noma kanjani. AmaLungelo futhi abukeka engahambisani nomthetho wesintu onciphisa ukuzalela ekhaya kwamantombazane bese kwanda imilanjwana. Ukugqanyiswa kwamaLungelo sekwenze izinga lokukhulelwa kwezintombi futhi zithole nezifo zocansi njengengculazi engalapheki. Konke kubukeka kunobuhle kanye nobubi bakho. Kwabuye kwavela okunye kumabonakude ngoLwesibili ziyi-9 kuNhlolelwa kowezi-2011 ohlelweni oluthi, “Izwilabantu”.



USthembile Mkhwanazi omusha owayekhuthaza intsha ngokuziphatha kwamantombazane nabafana. UNomagugu wakhuluma ngoNomkhubulwano egqugquzela ukuziphatha kahle kwentsha kuzo zonke izinhlanga ezahlukene amaZulu, amaVenda, amaNdebele kanye namaSwati. UNomagugu wabonga umphathi nomqgugquzeli kaNomkhubulwane umama uNomagugu Ngobese. UNomagugu wakhuthaza ukungabukelwa phansi kwaleli siko ngoba lisiza kakhulu ekuziphatheni kanye nasekuvikeleni intstha ezifweni eziningi ezinjengengculazi.

### **2.3.9 Imibono Yabantu Besifazane Ngokwamazinga Ahlukene**

Ingxenye yesibili yokuthola ulwazi lwalolu ucwaningo ukwenza uhla lwemibuzo, lapho kubuzwa khona abantu bamazinga ahlukene. Abesifazane kanye nezingane babuziwe ukuze kuzwakale ukuthi kuthini ukuphawula kwabo. Kubalulekile ukuba sazi ukuthi uhla lwemibuzo ngabe luyini.

Umbhali uBailey, (1987:466) uluchaza kanje:

Interview is a list of questions read by an interviewer to a respondent, with the interviewer then writing down the respondent's answers on the schedule.

Inhlolokhono uhla lwemibuzo olufundwa yilowo obuzayo kobuzwayo, bese lowo obuzwayo aphenule, izimpendulo zakhe zibhalwe phansi.

Uhla lwemibuzo lusiza kakhulu ngoba longa isikhathi futhi lwenza ukuba uhlale ngqo kulokho ofuna ukuba kuxazululeke ekugcineni. Indlela esetshenzisiwe eyokubuza ingxenyanana yabantu encane kwabaningi ebizwa ngokuthi ngolimi lokwethekelwa I (probability sampling).

Le ndlela u Mckendrick, (1987:269) uyichaza ngokuthi:

Propability sampling is the one in which all elements of the population will be given equal chance of becoming the actual sample.

I “probability sampling” ingenye yezindlela lapho bonke abantu bemeleleke ngendlela elinganayo okuba isampula langempela.

Le ndlela ibukeka iyinhle ngoba bonke abantu bathola ithuba lokuthi babeke imibono yabo ngendlela engabandlululi. Kuningi abantu abakushoyo mayelana nencazelo yegama elithi “amaLungelo”. Intsha yamantombazane ebuziwe iphawule ngokuthi amalungelo inqubomgomo egunyazwe uHulumeni futhi engumthetho omelwe ukulandelwa nokuhlonishwa abantu baseNingizimu Afrika. Isiko balichaza ngokwehlukana abanye bathi ukugcina kwesizwe imithetho ethize ephathelene naso. Abanye bathi isiko ukulandela izindlela zakudala zokuphila bezithathele kobabamkhulu babo. Abanye bathi isiko liwukufeza izinto ezithize ezenziwa ngendlela yakudala.

### **2.3.10 Imibono Evezwe Intsha Yesifazane Ebuziwe**

Lapha kuthathwe isampula lentsha eyisihlanu ebuziwe. Amantombazane abuziwe athi kukhona ukushayisana okukhulu ngenxa yokuthi, uMthetho wamaLungelo uhamba uhambe uphambane namasiko. UZodwa uphawule ngokuthi:

Njengesizwe samaZulu kuqala umzali wabe enelungelo lokuqondisa ingane yakhe ngokuyishaya uma itholakale isephutheni kepha manje UMthetho wamaLungelo awakusakuvumi ukushaywa kwezingane. UZodwa uphawule ngokuthi intsha manje isiyazenzela nje ayisalawuleki ngoba iqhoshe ngoMthetho wamaLungelo. UZodwa uphinde wachaza nokuthi entsheni yanamuhla abazali abasaziwa nokuthi bayini, inhlonipho iphelile nya. Abantu abadala abasazazi ukuthi bayini ngoba izingane zikhuluma noma ikanjani zethembe ukuthi wazithinta nje nanso ingalo yomthetho izobabopha. UMthetho wamaLungelo unomthelela omubi ngoba uqeda inhlonipho, izingane ziba umhlambikazalusile, futhi kuba khona ukungahlalisani kahle emindenini.

Ekubuzweni ukuthi ngabe uyini uMthetho wamaLungelo uphawule kanjena uZodwa ongomunye wezintombi ohlala eNdulinde uphawule kanje:

Ilungelo lisho ukukhululeka ngokuzithathela isinqumo ngento ethize kodwa ungaphazamisi abanye abantu, kube yinto ephilayo ezojatshulelwa yiwo wonke umuntu.

UZodwa uphawule ngesiko ukuthi ngabe liyini walichaza kanje:

Isiko ilapho abantu befeza izinto eziningi ngendlela ethize ngokulandela lokho okwakwenziwa obabamkhulu esikhathini sakudala.

Ebuzwa uThabisile ngokuthi ngabe kukhona yini ukushayisana phakathi koMthetho wamaLungelo nesiko ubeke kanje:

Yebo intsha yamanje inamalungelo okungangoba ayisalazi nokuthi yini isiko, ngisho kubazali bayo uqobo ayinandaba ukuthi kwenzakakalani.

Ebuzwa uThabisile ngomthelela woMthetho wamaLungelo emasikweni esintu uphendule kanje:

Amalungelo aseka kakhulu izingane kugcine sekulahleke inhlonipho, bheka ngoba nasekhaya ubaba usehathwa noma ikanjani ngenxa yokulahleka kwenhlonipho ingane iphendula noma ikanjani.

Ebuzwa uPhindile ngobuhle bokuhlolwa kwezintombi esizweni samaZulu njengesiko uphendule wathi:

Kuhle ukuhlolwa kwezintombi futhi singakuthatha njengesiko lethu thina maZulu, ngoba linciphisa amathuba egciwane nezifo eziningi ezithelelwana ngokocansi entsheni esakhula ikakhulukazi amantombazane asakhulayo nokukhulelwa ngaphandle komshado.

Ebuzwa uPhindile ukuthi uthini uMthetho wamaLungelo ngokuhlolwa kwezintombi ngabe uyakweseka noma cha uphawule kanje:

AmaLungelo awavumelani nokuhlolwa kwezintombi kepha thina maZulu kumele siziqhenye futhi sizigqaje ngamasiko ethu, singavumeli uHulumeni adale uqhekeko kwelakithi.

Ebuzwa uPhindile ngobuhle boMthetho wamaLungelo uphendule wathi:

Ubuhle ngamaLungelo ukuthi uhulumeni akavuni muntu futhi akathathi cala lamuntu, uma uhlukumeza nje ubhekana nengalo yomthetho. AmaLungelo alwisana nokhlukumeza akhuthaza ukuthi umuntu afunde ukuzimela ikakhulukazi owesifazane.

Ebuzwa uThobile ngobubi obukhona ngoMthetho wamaLungelo ubeke kanje:

AmaLungelo mabi ngoba kukhona abathatha amaLungelo bawenze ihawu lokwenza izinto ezingalungile, njengomntwana uma enqaba ukuthunywa ekhaya athi iLungelo lakhe ukungayenzi into angayithandi.

Ephawula uThobile ngobuhle bokuhlolwa kwezintombi ubeke kanje:

Ukuhlolwa kwezintombi kuhle ngoba kunciphisa izinga lokukhulelwa entsheni. Kugqugquzela ukuziphatha emantombazaneni futhi ubuhle bunika isithunzi nokuhlonipheka.

Ebuzwa uThobile ngobubi obukhona ngokuhlolwa kwezintombi uthena:

Kubi ukuhlolwa ngoba abunayo into efihliwe, kumele uveze isitho sakho sangasese wena muntu wesifazane komame abehlukene.

Ebuzwa uS’phephile ngokuthi liqhutshwe yini leli siko lokuhlolwa kwezintombi, futhi eminyakeni ezayo ulibona linjani ikusasa lesiko leli, waphendula wathi:

Aliqhutshwe, kodwa ikusasa lalo libonakala lifiphala ngenxa yokuthi uHulumeni akahambisani nalo.

US’phephile uphawulile ngokuhloniphana kwabaganene emakhaya kanye nezingane wathi:

Cha akusekho nhlobo sekunokudonsisana ngoba amaLungelo athi sonke siyalingana, ngakho umama akamniki inhlonipho ngokwanele ubaba. Abantwana bona sebeyazenzela nje noma ikanjani.

Ugcine uS’phephile ngokubuzwa ukuthi ngabe uMthetho wamaLungelo unawo yini umthelela ekwahlukaniseni imishado? Wabe esebeka ngokuthi:

Yebo, ngoba umama akasakwazi ukubekezelela ubaba uthi angihiliziswa ngento encane kube usehlukunyeziwe useyobopha ubaba, okulandelayo incwadi yesahlukaniso.

### **2.3.11. Ukuphawula Komama Ababuziwe**

Ubani umama?

Umama umuntu wesifazane osefike esigabeni sokuba nengane. Omama bahlukene ngeminyaka, kukhona omama abasha abangashadile, kube khona abasebancane abangomakoti, bese kuba khona omama asebebadala ngokweminyaka kodwa abangakabi ogogo. Lapha komama abayisihlanu ababuziwe baphendule ngezindlela ezahlukene. Omama ababuziwe baphawule ngokuthi abanayo kahle incazelo ngamaLungelo kodwa bazi ukuthi amayelana nokuvikela abesifazane nezingane. Iningi labo lithi alinalwazi olutheni ngamaLungelo. Ingxenye yomama abadala bathi leli gama lamalungelo igama lesimanje eliqondwa kangcono abantu abafundile, bona bazi ukuthi igama leli likaHulumeni wentando yeningi elilwa nokucindezelwa kwabesifazane ngezindlela ezahlukene kumbandakanya ukushaywa kwabo. Abanye bathi igama elithi “amaLungelo” lilwisana nokuhlukunyezwa nokudlwengulwa kwezingane nabantu besifazane.

Omama abafundile baphendule ngezincazelo ezehlukene. UNTombi Khuzwayo uthena:

AmaLungelo inkululeko eyanikezwa abantu ngesikhathi sentando yeningi, emuva kokucindezelwa imithetho yobandlululo.

UHlekisile Mpanza ubeke ngokuthi:

AmaLungelo umthetho oshicilelwe kuSomqulu wokuvikela abantu bonke eNgizimu Afrika.

UBalungile Ntombela uthena:

Umthetho okhulula abantu ukuba benze abakuthandayo ngezimpilo zabo ngaphandle kokubekelwa umngcele ngokwebala nangokobulili.

Kulo mbono kubukeka sengathi omama abanakho ukuqonda kahle ngaleli gama elibizwa ngamaLungelo. Omama ababuziwe bavumelane ngokuthi, isiko indlela okwakuphilwa ngayo endulo, futhi esaqhutshwa namanje emazingeni ahlukene nasezindaweni ezithile. Abanye bathi isiko yinto nje eyasungulwa abantu abathile kwaZulu lase landa yonke indawo, abantu abafuna ukukhulisa izingane zabo ngendlela ekhuthaza ukuziphatha nokuzihlonipha. Okunye ukuphawula komama kuveze ukuthi isiko liyindlela yokuphila kwesizwe ngesizwe. Baphawule ukuthi isiko umkhuba owawenziwa kudala obabamkhulu besizwe samaZulu ukukhulisa izingane nokucindezela nokuhlukumeza abesifazane futhi bathi yinto nje engasho lutho kangako ukulenza nokungalenzi akulimazi ndawo.

Kuphawule uHlekisile Mpanza ebuzwa ukushayisana phakathi koMthetho wamaLungelo nesiko, ngokuthi:

Phela lezi zinto zombili kazidlelani, ngakho kakuhambisani nhlobo. Umuntu uzikhethela yena nomndeni wakhe ukuthi ikuphi azokulandela.

Uqhube uHlekisile Mpanza wathi yena weseka kakhulu isiko ngoba wakhula ngalo.

Uphawule wathi:

Isiko ngiyalithanda futhi ngiyalazela ngoba lingikhulisile ngimdala nje ngoba bengililandela kakhulu isiko, ngalifundiswa abazali bami ngeke bese ngihamba namaLungelo engingawazi.

Ephawula uPhumephi Sibiya ngokushayisana phakathi koMthetho wamaLungelo nesiko ubeke kanje:

AmaLungelo ngibona edelelisa izingane kakhulu, ngoba phela ayazigunyaza ukuba zenze noma ikanjani futhi ziziphathe noma ikanjani zingathatheli kubazali konke ezifisa ukukwenza. Isiko lona liyafundisa liyaqondisa ebantwaneni, bakhula benenhlonipho.

Ebuzwa uPhumephi Sibiya ngomthelela woMthetho wamaLungelo emasikweni uphendule wathi:

Intsha yanamuhla kayisazi lutho olutheni ngamasiko ngenxa yokuthi sekuduma amaLungelo emakhanda. Ngakho amaLungelo asethathe indawo enkulu kwagqama wona kunesiko.

UPhumephi Sibiya uphinde wabeka umbono wakhe ngobuhle nobubi bokuhlolwa kwezintombi esizweni samaZulu lapho aphawule khona wathi:

Ukuhlolwa kwezintombi kuhle ngoba kukhuthaza ukuzithanda nokuziqhenya emantombazaneni, akhula ebugcinile ubuntombi bawo futhi kwenza intombi ilesabe ihlazo lokuzalela ekhaya. Abukho ububi kuphela nje yilokhu okwenziwa izigebengu ukudayisa izitifiketi emadolobheni kuthiwe umuntu uyintombi noma engeyona lelo ihlazo elenzeka ezindaweni ezithize ngenxa yokonakala kwabantu emhlabeni.

Ephawula ngoMthetho wamaLungelo uPhumephi Sibiya ubuhle bawo nobubi bawo, uthena:

Cha abukho ubuhle engibubonayo mina ngamaLungelo. Ububi buningi impela ngoba sikhuluma nje abantwana bagcwele umuzi lapha ekhaya, izingane zami zizele zonke ngenxa yokuthi azisalaleli futhi azisahloniphi muntu lapha ekhaya, zihlonipha amalungelo azo kuphela.

UPhumephi Sibiya uphawulile ngokuthi uyafisa leli siko lokuhlolwa kwezintombi liqhutshwe esikhathini esizayo ezintombini ezisakhulayo. Lapho abeke khona kanje:

Lihle leli siko lokuhlolwa kwezintombi, ngokwami ngifisa sengathi lingaqhutshwa impela esizweni samaZulu ngoba njengoba sekukhona nezifo ezingalapheki lizodlala indima enkulu. Abantwana bazozithiba ocansini bangalwenzi, zizokwanda izintombi kunciphe ukuzalela emakhaya.

Ebuzwa uZondeni Zungu ukuthi njengoba uHulumeni engahambisani naleli siko ngabe ubona amathuba okuliqhuba engakanani waphawula wathi:

Phela uma isizwe samaZulu siyoyekelela uhulumeni enze intando yakhe liyophela isiko ngoba uhulumeni uyena obusayo, kodwa kuyobe kusho khona ukubukela phansi isizwe.

UZondeni Zungu ebuzwa ngenhlonipho phakathi kwabaganeneyo kanye nezingane wabeka kanje:

Angiboni ngoba kuthiwa kuyalinganwa manje, namadoda uyawabona nje ukuthi awasenandaba nalutho ngoba vele awasahlonishwa. Yilowo udonsa ushonisa lena nalowo adonse ashonise lena, Angisayiphathi eyezingane ziyachanasa umhlaba owazo umuntu omdala azisamazi nokuthi uyini.

UZondeni Zungu ebuzwa ngezinga lokwehlukana kwabaganene kulesi sikhathi samanje ukuthi ngabe uMthetho wamaLungelo awunawo yini umthelela uphendule wathi:

Mukhulu kabi umthelela, Izingane zethu zishada namhlanje kusasa sekwehlukwene, inkinga akusahlonishwana. Umshado usufana nento yokudlala awusenaso isithunzi nalabo abashadayo abayalwa muntu ngoba thina kuthiwa asazi lutho.

### **2.3.12 Ukuphawula Kogogo Ababuziwe**

Ubani ugogo?

Ugogo umuntu wesifazane osemdala futhi osenabazukulu. Ugogo uyahlonishwa ekhaya nendlu yakhe ibalulekile ekhaya kanti konke okwenziwa ekhaya kuboniswa nogogo. Ugogo uma esegugile ekhaya uthathwa njengedlozi nendlu yakhe isetshenziswa



ukuthethela idlozi. Kogogo abayishlanu ababuziwe bonke bebevumelana ngazwi linye kokuningi. Ogogo bangabanye abantu abaneqhaza elikhulu ekugcineni nasekuhlonishweni kwamasiko. Esikhathini sakudala babethathwa njengabafundisi emakhaya abakhulisa izingane ngokugcina amasiko ahlukene. Ogogo uma bebuzwa ngamalungelo, abanazo izimpendulo eziqondile ngenxa yokuthi leli gama lalingasetshenziswa nje nhlobo ngesikhathi bekhula.

UPhosisile Mkhwanazi ubuzwe ukuthi ayini amaLungelo? Uphendule wathi:

Mntanami kanginalwazi ngamaLungelo, ngiyezwa nje ngosizwile besho ukuthi yinto kalo Hulumeni ophetheyo ebhekela ukungahlukunyezwa kwabantu ezweni lonke.

Ebuzwa UPhosisile Mkhwanazi ukuthi liyini isiko waphendula wathi:

Isiko phela indlela enhle yokukhulisa abantwana esetshenziswa yizo zonke izinhlanga ezikhona emhlabeni, futhi liyinto ebalulekile nehlonishwa kakhulu esizweni ngesizwe ngoba uma lingasagcineki leso sizwe sisuke sesifana nento engekho.

UMantombazane Mathaba ubuzwe ukuthi kukhona yini ukushayisana phakathi koMthetho wamaLungelo nesiko waphawula kanje:

Kukhulu ngoba uHulumeni uhambisa amaLungelo phambili, lokhu okuyisiko akakukhulumi okwalo futhi nje ngibona sengathi akalifuni njengoba elwisana nokuba kuhlolwe izintombi. Lokho kukhomba khona ukuthi akahambisani nesiko.

UMantombazane Mathaba ubuzwe ngokuhlolwa kwezintombi ukuthi kuyisiko yini noma kuwumkhuba nje owenziwa isizwe samaZulu? Ube esephendula kanje:

Kuyisiko impela akusiwona umkhuba isiko elihambisana naleli lokweshwama elenziwa yinkosi yesizwe samaZulu uBhejane phum' esiqiwini, uhlanga lomhlabathi emzini wayo, obizwa ngokuthi kuseNyokeni. Ukuhlolwa kwezintombi kubalulekile nakuba uHulumeni engahambisani nakho.

Ebuzwa uKhulelephi Msimango ngobuhle nobubi boMthetho wamaLungelo uphendule ngokuthi:

Abukho nobuncane ubuhle engibubonayo mina ngamalungelo kuphela kugcina kungasekho inhlonipho selokhu kwabakhona amalungelo, nezingane zamantombazane zizalela emakhaya sengathi ziyabukisa, khona lapho uHulumeni uzinika imali yokuba zondle izingane zazo. Umuntu akazi ukuthi kuqondweni ngalokhu. Lokhu kukhuthaza ukwanda kwemilanjwana. Izingane zizala zazi ukuthi uHulumeni uzoqondlela izingane zazo.

Ebuzwa uKhulelephi Msimango ngobuhle nobubi besiko uphendule wathi:

Cha abukho ububi, isiko lihle liphelele ngakho konke, Likhulisa umntwana ngendlela efanele neyakhayo ukuze abe yindoda noma abe unkosikazi oqotho nohloniphekile emphakathini kanye nasesizweni sonkana.

UZenzile Mhlongo ebuzwa ngokuthi yibuphi ubuhle nobubi obukhona ngokuhlolwa kwezintombi nokuthi uyafisa kuqhutshwe esikhathini esizayo, Uphendule kanje:

Kuhle nje ukuhlolwa kwezintombi kuqoqa amantombazane akhule ekwazi ukuziphatha aze ayogana ephila, futhi kuvimbela ukukhulelwa okungadingekile, kuphinde kuvikele izingane kulolu bhubhane lwengculazi. Cha abukho ububi ngokuhlolwa kwezintombi futhi ngifisa liqhutshwe nje leli siko esikhathini esizayo.

UZenzile Mhlongo ubuzwe ukuthi ulibona linjani ikusasa lesiko lokuhlolwa kwezintombi nokuthi ubona kuyini ezodala izinguquko ngokubona kwakhe, Wabe esebeka kanje:

Phela konke kulawulwa yilo Hulumeni ophethe manje njengoba eseligxeka leli siko vele lizulelwa amanqe lingase lifadabale kungekudala. UHulumeni uzophumelelisa okwakhe ligcine seliphele nya leli siko, ngaphandle uma isizwe samaZulu siyosukuma sime ngezinyawo silwisane nokuqedwa kwalo.

Ebuzwa uNkosingiphile Cele ukuthi ngabe ukuhloniphana emakhaya phakathi kwabaganeneyo kusenzeka ngendlela efanele kanye nasezinganeni, Uphendule wathi:

Akusekho ukuhloniphana selokhu kwaba khona amalungelo abantu besifazane abawasahloniphi amadoda abo ngoba bavikelwe amaLungelo sebezenzela abakuthandayo. Angisayiphathi eyezingane kazisahloniphi azisenamthetho zenza noma ikanjani. Thina zalukazi siyahlupheka ngempela ngoba onina bazo noyise abahlali nazo, Abanye basebenza kude kanti abanye sebashona bebulawa ingculazi manje sithwele kanzima impela.

Ebuzwa uNkosingiphile Cele ngomthelela woMthetho wamaLungelo ekukhuliseni isibalo sezahlukaniso uphawule ngokuthi:

Sandile kakhulu isibalo sabahlukanisayo ngoba abakwazi ukubekezela, bona uma kukhona okungabaphethe kahle noma okungabagculisi bayashiya babuyela emakhaya noma bazitholele indawo yabo yokuhlala emadolobheni. Inkulu nje inkinga futhi akuselula ukuyixazulula nakuye uHulumeni imbala.

#### **2.4. Isiphetho**

Kuningi okushiwoyo abamele imikhakha ethile yomphakathi mayelana nemibono yabo ngoMthetho wamaLungelo kanye nesiko. Kubonakala sengathi okushiwoyo okucacisa ngokusobala ukuthi kukhona ukushayisana phakathi koMthetho wamaLungelo nesiko, njengoba kubonakala ukuthi uHulumeni wentando yeningi wenze izinguquko eziningi ezimayelana nokuthi abantu kufanele bavikeleke kanjani. Lolu cwaningo luzozama ukuvula imiqondo kubantu mayelana nesinyathelo okumele sithathwe uma kubonakala ukuthi kukhona lapho okuzokonakala khona. Isizwe akumele sithule uma sibona ukuthi kukhona lapho okungahambi khona kahle, njengoba uHulumeni ewabekile amaLungelo ukubhekile futhi ukuthi angabahlukumezi abantu baseNingizimu Afrika. Ngakho nabo abantu banayo indlela yokuvezela uHulumeni lokho okungabagculisi ngoba kuyilungelo labo ukusho abangakuthandi. Ekugcineni ikhambi liyadingeka ukuze kungabikhona ukudideka esizweni futhi kungabikhona isizwe okuzosilahlekela okungamagugu aso.

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## ISAPHLUKO SESITHATHU

### 3.0. IMIPHUMELA YOCWANINGO NOKUHLAZIYWA KWAYO

#### 3.1. Isingeniso

Kulesi sahluko kubhekwa kakhulu ukuthi ngabe izinguquko zikuphi futhi zinamthelela muni. Zibukeka ziziningi izinguquko ezithinta abesifazane nezingane esezikhona. Indlela obekwenziwa ngayo amasiko kuqala sengathi ayisafani neyamanje kukhona lapha osekushintshe khona.

Kucaca sengathi izinguquko zigqame kakhulu uma kubhekwa indlela osekwenziwa ngayo amasiko. Ziqale kancane izinguquko kunganakiwe futhi ziya zikhula nesikhathi. Kugcina kungasazeki ukuthi imicimbi eminingi ephathelene namasiko yayenziwa kanjani. Ukwenziwa amasiko athize sekuyafuniselwa nje abasekho kahle abantu abasuke beqonda ukuthi kwenziwa njani.

Abantu abadala bengasekho ababeqonda kahle ngokwenziwa kwamamasiko athize lokho kuzokwenza kulahleke ubumqoka bawo. Kuhle isizwe samaZulu siqaphelisise ukuthi ulwazi lokugcinwa kwamamasiko luyedlulela esizukulwaneni ngesizukulwane. Kuhle nokuthi kubhalwe phansi ukuthi isiko elithile nelithile liqhutshwa kanjani ukuze lolu lwazi lugcineke ngendlela ukuze ludlulele phambili lunjengoba lunjalo.

Kubabhali akekho oseke wacwaninga kabanzi ngomthelela woMthetho wamaLungelo emasikweni aqondene nabantu besifazane nezingane. Sithole okunye ukuphawula ngomunye owenza ucwaningo olunzulu ngamasiko ahlukumeza abantu besifazane abangamaZulu. UManyathi, uchaze isiko (2010:30) ngokuthi:

Umuntu ongenalo isiko akanto yalutho uyikhasi  
lingqwabaqqwaba kanye nesilahlwanaboya. Isidalwa  
esingumuntu siphila ngokuphuza emfuleni wesiko, silime  
ensimini yesiko, sipeke ebhodweni lesiko, siphake

ezithebeni zesiko, sidle ogqokweni lwesiko. Isiko lisifundisa ukuthi yini edliwayo nengadliwa, egqokwayo nengagqokwa, ekhulunywayo nengakhulunywa naleyo eyenziwayo nengenziwa.

Sicaciseleke ngokusobala manje ngamasiko ukuthi yiwona achaza umuntu ngakho konke. Lokhu kusivikela ngokusobala ukuthi ukuze umuntu abizwe ngokuthi ungumZulu kusuke kubhekwe ukuthi ulimi olukhulunywayo, ukudla okudliwayo, izinto ezigqokwayo kanye nayoyonke imicimbi eyenziwayo, isho isiko lomuntu. Njengesizwe samaZulu kumele sazi ukuthi sibhekana kanjani nezinguquko zikaHulumeni eziphambana namasiko ethu njengesizwe. Kuhle ukujejeza emuva uma sifuna ukuya phambili ngokuhlakanipha. Isiko lidala nasendulo ngesikhathi kufika uJesu emhlabeni, wawenza onke amasiko akwaJuda. Ukusokwa kukaJesu okutholakala encwadini ngokuka Luka wesi -2 ivesi lama -21 elithi:

Kwathi seziphelile izinsuku eziyisishiyagalimbili zokuba umntwana asokwe, igama lakhe lathiwa uJesu, elaliqanjiwe yingelose, engakathathathwa esiswini.

### **3.2. Ukuhlaziya Okuphawulwa Ngababhali**

Ababhali abaningi kanye nezincithabucopho ezahlukene, akukho esezikubhalile mayelana noMthetho wamaLungelo uqhathaniswa namasiko. Yikho lokhu okususe ugqozi lokuba kube nesidingo sokuba umuntu ezwe izimvo zabantu. Ababhali abaningi bazikhulumela ngoMthetho wamaLungelo uzimele kanye namasiko ezimele odwa. Lokhu kusinika ukuthi ulwazi oluqoqwe ababhali aluvezi lutho ngomthelela osudalwe uMthetho wamaLungelo ekuqedeni amasiko abesifazane nezingane. Kunethemba lokuthi ukuphawula okuqondile ngalesi sihloko kuzotholakala kubantu ababuziwe.

UBriendley, (1982:70) usichazela kabanzi ngokukhuliswa kwengane kusukela izelwe namasiko esiZulu enziwayo kuyo. Usibekele konke kuze kufike lapho esekhula khona owentombazane eseba yintombi. Ugcina esenzelwa amasiko okugana uma esephumile ebuntombini esengeniswa ebufazini. Kuwona onke amazanga okukhuliswa kwezingane

sithole ukuthi, umuntu wesifazane owayedlala indawo yokuqeqesha izingane futhi ehlonishwa elalelwa.

Abaningi ababhali abafana noMubangizi baphawule ngamaLungelo abesifazane abebencishwa wona ngesikhathi sobandlululo lokhu okugqanyiswe uMthethosisekelo wezwe laseNingizimu Afrika kanye nombhalo obizwa nge Women's Right Constitutional Court of South Africa. Lapha kukhulunywa ngamaLungelo abesifazane nabantwana kakhulukazi esiwacubungulayo njengoba eseshicilelwe phansi. Lapha kucaciswa ukuthi abantu besifazane bebehlukumezekile phambilini ngenxa yokuthi amaLungelo abo ebengabhekelekile ngendlela efanele. Le mibhalo iyavumelana ngamaLungelo abesifazane nezingane.

Abanye ababhali baphawula ngokuthi ukwanda kwezifo ezingelapheki yikhona okube nomthelela omkhulu wokuvuselela leli siko lokuhlolwa kwezintombi njengengculazi.

Ukufakazela lokhu sicaphuna abanye bababhali abango Benedict, John no Jabulani encwadini yabo ethi: Zulu Identities Being Zulu Past and Present (1996:536).

In contemporary KwaZulu Natal the recent of virginity testing, (ukuhlolwa kwezintombi), emerges within a social framework shaped by a confluence of factors: the deadly toll in isiZulu-speaking households plagued by HIV/AIDS.

KwaZulu Natali ukuhlolwa kwezintombi njengamanje kubangelwe izinkinga ezisemphakathini eziningi ukufa kwamaZulu emindenini kudalwe ingculazi nesandulela ngculazi.

Lokhu okuphawulwa kule nkulumo engehla sekudale ukwahlukana kwemishado ngemibono yemindenini ngempilo kanye nokuvuselela isiko lakwaZulu lokuvikela ukufa kwentsha emsulwa.

### **3.2.1 Ukubaluleka Kwabesifazane NgokoMthetho wamaLungelo**

Kusukelo emandulo abantu besifazane babenakekelwa futhi behlonishwa. Zazingandile izehlakalo zokuhlunyezwa kwabo. Lapha kubhekwa abesifazane bamazinga ahlukene. Umuntu obetholakala ehlukumeza owesifazane ubeqondiswa izigwegwe kubone bonke

abantu. Abantu abadala njengo gogo bebefathwa kahle ngokudlulele ngoba kwakwaziwa ukuthi ukuphatha kahle umuntu omdala kuletha izibusiso. Abantu abadala bebefathiswa izimpahla uma kubonakala bethwele imithwalo. Abantu abancane bebeqikelela ukuthi babaphatha kahle abantu abadala kuzo zonke zonke izindawo. Isizwe samaZulu sona besihanba phambili kulokhu kwenza okuhle. Izingane zamantombazane zazigadwa ngeso lokhozi zihlale zisemehlweni abantu abadala njalo.

Kuyavela ukuthi ngaphambi kokumiswa koMthetho wamaLungelo kube nezinkinga eziholele ezehlukanisweni zemishado njengoba bekungekho ukubhekela abesifazane ezintweni ezifana namafa nokunye. Kwesinye isikhathi bekwenzeka bangatholi lutho uma kwahlukaniswa, ngakho uHulumeni wentando yabantu kuSomqulu wamaLungelo ubhekele kakhulu uMthetho wamaLungelo abesifazane uPillemer nabanye bakubeka kucace encwadini yabo esihloko sithi: “ABC of Women’s Right in South Africa”, Make The Law Work For You, (1999: 58) babeka ngokuthi:

In the case of divorce, a woman must ensure that her rights to property are safeguarded. She must get legal advice. Legal advice is at times available for divorce. Legal aid can be applied for at the nearest legal aid office in the larger towns or at a magistrate court.

Esimweni sesehlukaniso owesifazane kumele aqinisekise ukuthi amalungelo ezinto ezinkulu avikelekile. Kufanele athole izeluleko kwabezemithetho. Umeluleki osemthethweni kwesinye isikhathi utholakala mahhala. Umeluleki umufakela isicelo emahhovisi ezomthetho aseduzane emadolobheni noma ezinkantolo zezimantshi.

Lapha sivezelwa ukuthi amalungelo omuntu wesifazane amsiza kuphi. Usizo olunhlobonhlobo lutholakala kuziphi izindawo, lokhu kwenzelwe ukusiza bonke abesifazane kungachenyiwe naluhlanga ukuthi amaLungelo awusizo kangakanani kubona. Bayakucacisa ukuthi abesifazane kumele bazi kabanzi ngokuvikeleka kwabo nezingane uma kwahlukaniswa. Abesifazane kumele bazi ukuthi bondliwa kanjani nezingane nokuthi ukondliwa kwabo kuyoqala nini. Lokhu kuthola ulwazi kuyiLungelo labo futhi kumele basifune isondlo uma umthetho izingane uzibuyisela kuyise, kufanele

azi ukuthi owesifazane uneLungelo lokuzibona phecelezi (right of access to them); bayakuveza nokuthi angakhululeka owesifazane ukuzivakashela naye futhi zikwazi ukumvakashela. Baqhuba ngokuthi owesifazane kumele naye aziswe ngokuqhubekayo mayelana nezingane. Kumele kodwa angaziphazamisi entuthukweni yazo.

### **UMthetho WamaLungelo Nokwabiwa Kwamafa**

Kudala wawungagqanyisiwe uMthetho wamaLungelo abesifazane, umuntu wesifazane wayengenaso isabelo emafeni uma engasekho umkhwenyana wakhe. Amafa omkhwenyana wakhe ayethathwa abafowabo bendoda, uma engabanga nayo indodana noma isencane kakhulu. Owesifazane wayengenalo izwi empahleni yomyeni wakhe ngoba yayigadwa abafowabo bendoda ikakhulukazi imfiuyo. Kwesinye isikhathi ifa lalithathwa indodana endala uma uyise eshone isikhulile. Asikho isinqumo ayekwazi ukusithatha mayelana nefa lomyeni wakhe kangangokuba naye wayengenwa omunye wamafowabo ozalweni.

Kuhambe kwahamba zashintsha izinto abesifazane bakwazi ukuthi bangamele amafa abayeni babo uma sebeshonile. Nakuba lokhu kusadala izinkinga emindenini eminingi abomndeni befuna ukuba kube yibona abangamelayo kodwa isikhathi esiningi sekuyaye kungenelele umthetho uma lowo ohambile ebenefa engalabanga ifa esaphila ngokomthetho. Ziningi izimpi ezisukayo uma eseshonile umnikazi wefa kubangwa ifa kwesinye isikhathi kuze khona abafanayo kulowo mbango. Kwesinye isikhathi kuze kuyiswane ezinkantolo kuxatshenwe kungasabhekwana. Esimweni lapho abafowabo bomufi besuke bebhekele indodana yomufi ngenxa yokuthi uyise usuke eyishiye isencane kuba inking uma isilifuna ifa likayise. Imindenini ixabana ingabhekani ngenxa yefa elisuke lingabiwanga umnikazi walo esaphila.

Kulesi sikhathi samanje abantu bakhuthazwa ukuba balabe ifa besaphila ukugwema izinkinga uma eseshonile umuntu. Lokhu kwaba ifa kubonakala sengathi kusiza kakhulu ngoba akubibikho zingxabano zokubangwa kwefa ngoba umuntu nomuntu wamukela lokho asuke ekushiyele umnikazi wefa kungabikhona ukubanga. Ezinye izinkinga ngamafa abantu bayabulalana befuna ukudla ifa, nokwenza ukuthi



kungabikho ukuthembana wabaganeneyo. Ziningi izinkinga ezidalwa ukuba khona kwamafa emindenini eminingi. Ezinye izingane azibe zisafuna ukuyosebenza nokufunda uma abazali benefa bese zenza izindlela zokubabulala abazali bazo. Lokhu sekudale ukuba abantu babekele abanye imali yokubangcwaba uma beshona ngenhloso yokuthola imali.

Sekukhona nezinhlango zibangcwabi ezahlukahlukene nezikhokhelwa izimali ezinkulu. Ngalokho iningi labantu libekela izihlobo zabo imali yokuzingcwaba ngenhloso yokuthola imali. Abantu abaningi sekunezinsolo zokuthi bayabulawa ngendlela engaqondakali kukhona abafuna ukuhlomula ngabo. Ziningi izigameko ezibikwayo komabonakude nasemsakazweni zenkohlakalo yalolu hlobo. Kukhona asebeboshiwe ngenxa yokumbandanyeka ezigamekweni zokubulala ngenhloso uma amaphoyisa esenze uphenyo.

Kukhona imishuwalense eminingi futhi ebizayo abantu abayithathile ukuze ukuze bathole izimali uma kukhona amalunga omndeni ashonayo. Eminye ikhokha kuze kufike ezigidini zemali uma sekuphele isikhathi esithile kukhokhwa. Lokhu kuya ngokuya kuba nemiphumela engemihle ngoba ukufa kwabantu kwenziwa ibhizinisi. Kunezigameko ezibikwayo zokulahleka kwamapasi abantu kuwo lo mkhonyovu bese kwenziwa izitifiketi zokuthi sebeshonile. Izitifiketi ezinye kubikwa ukuthi kusuke kungezomgunyathi. Lokhu sekuholele emibikweni evezwa abezindaba yokuthi kukhona asebeboshiwe futhi uphenyo luyaqhubeka kanti kunezinkomba zokuthi baningi nabanye abazoboshwa Kusolakala ukuthi abezehlalakahle kanye nabanikazi bamakhaza abanye bayambandakanyeka kulokhu. Lokhu kubonakala kuyinto eqhubekayo kulabo abangakabanjwa kunjalo nje nezigameko zokufa kwabantu azehlile neze.

Zincane izibalo zokushona kwabantu ngokwendalo kodwa abaningi bayabulawa noma batholakale sebeshonile. Kubalulekile ukuthi abantu baqaphele izinto ezinjenga lezi noma kungekho okuningi abangakwenza. Ubugebengu budlangile kule mihla okuphilwa kuyo nasemaphephandabeni seziziningi izikhangisi zemishuwalense eziheha abantu ukuba bazithathe. Kuningi okubikwayo ngemikhonyovu enhlobonhlobo

kakhulu kuleli zwe laseNingizimu Afrika nokufaka iminyango kaHulumeni ezihlakalweni ezningi.

### **3.2.2 Izinhlombohlobo Zokuhlukunyezwa**

Abesifazane nezingane bathola ukuhlukunyezwa okuhlukene. Kubalwa ukuhlukunyezwa ngokomzimba, ukuhlukunyezwa ngokomphefumulo, ukuhlukunyezwa ngokwengqondo, ukuhlukunyezwa nangokwezimali kanye nokuhlukunyezwa ngokocansi. Lokhu kwenzeka emindenini, kwabesifazane nezingane. Abesifazane nezingane bahlukunyezwa nayizihlobo imvamisa umhlukumezi usuke enamandla kunomhlukunyezwa emndenini noma ezihlotsheni. Isikhathi esiningi baningi abesifazane abahlukunyezwayo kunabesilisa, lokhu kubonakala sengathi kudalwa ukuba namandla kwabesilisa ebudlelwaneni. Ngokuka Pillemer nabanye (1999:68) ocwaningweni lwabo kuvela ukuthi kwabesifazane abayisithupha oyedwa uyahlukunyezwa indoda yakhe noma yilowo athandana naye.

#### **Ukuhlukunyezwa Kwabesifazane Amasoka Nabayeni Babo**

Kusukela endulo abantu besifazane babeshaywa ngabayeni babo kungabi ndaba zalutho. Abesifazane babekubekezelela lokho bengakubiki ndawo ngoba kwakuthathwa njengento eyamukelekile emphakathini. Kwakuba isimo esinzima esasenza ukuba abaganile baze bamuke bebalekela emakubo. Lalithethwa lelo cala maqede umkhwenyana amthathe umkakhe ahambe naye sekuxolelwene. Kule mihla okuphilwa kuyo izehlakalo zokuhlukunyezwa ziyabikwa emaphiyiseni baboshwe labo abahlukumezayo.

Ukushaywa kowesifazane aze alimale icala elibi namhlanje ngoba oDokotela bayamhlola babone umonakalo ukuthi ungakanani nokuthi yini ephazamisekile emzimbeni wakhe. UMthetho udlala indawo yawo ekuvikeleni umuntu wesifazane. Konke lokhu kugqame kakhulu emuva kokugqanyiswa kwamaLungelo abesifazane. Nakuba umthetho uqinile kodwa namanje kusekhona izigameko zokuhlukunyezwa kwabesifazane baze bagcine ngokubulawa. Iningi liyabekezela lingazibiki izehlakalo zokuhlukunyezwa ngoba lisuke lesaba ukubulawa abahlukumezi kuze kufike lapho ababulawa khona. Abanye banenkolelo yokuthi uma beshaywa yilabo abathandana

nabo basuke bekhombisa uthando. Abanye bayizinkubela ngenxa yokushaywa yilabo abathandana nabo. Kuyenzeka balimale ezindaweni ezibucayi njengasemehlweni bagcine bengasaboni, bengasakwazi ukuhamba. Kuyenzeka lokhu kugcine kufihliwe abomndeni ngoba bevikela owesilisa ukuthi angaboshwa. Kubalulekile ukuthi abantu besifazane bazivikele ekuhlukunyezweni bangabekezeli ngoba bagcina sebefile kwesinye isikhathi bagcine bengatholakanga ababulali.

### **3.2.3 Ukuhlukunyezwa Kwabesifazane Emsebenzini**

Ucwaningo luveza ukuthi baningi abantu besifazane abathola ukuhlukunyezwa ukuze bathole umsebenzi kodwa iningi labo alikuvezi lokhu ngoba lisuke lesabela izimpilo zalo. Ukuhlukunyezwa kufihlwa kakhulu ngoba kwesinye isikhathi abahlukunyezwa basuke beshadile bengafuni ukuba kwaziwe ngoba basuke bezophelelwa yimendo uma sekuzwakele kubayeni babo. Lokhu kuhlumezeka baphila nakho bavuke njalo beya emsebenzini isimo sinjalo. Abantu besifazane basuke bebekezelela ukuba bangaphelelwa umsebenzi futhi abanye bakwenza bengathandi kungukuthi bahluphekile. UPillemer kanye nabanye, (1999:68) baveza ukuthi ukukhangiswa nokuhlololwa umsebenzi, akumele kuhambisane nokucwasa ngobulili. Bathi ngokwamaLungelo abesifazane nabo banamaLungelo alinganayo okuqashelwa umsebenzi othile. Kuthiwa uma lokhu kwenzeka kungafanele kumele kuthathelwe izinyathelo ezinqala, baqhube bacacisa ngesenzangakhona phecelezi (Affirmative Action) yenzelwe abesifazane ukubhekana nesimo sokucindezeleka ngesikhathi sobandlululo. Abantu besifazane kumele bathathe indawo yabo ngaphandle ngokubheka amadoda.

Lapha kukhuthazwa kuphinde kuqwashiswe abantu besilisa ukuba baqaphele futhi bakuyeke ukucwasa ngobulili emsebenzini. Baqhuba ngokuthi kumele kukhuthazwe ukubambisana ekusebenzeni ngezobuchwepheshe, ekuphathweni kwabantu kanye nasekuthathweni kwezinqumo. Kubhekwa ukuthuthukiswa kwabesifazane ngamakhono ahlukene. Kukhuthazwa ngemihlomulo enjengezindlu, ukuholela ngokulingana kanye nohlelo lwezempilo olufanayo. Ukusebenza izikhathi ezithile ezingeziwe. Kumele kubhekwe kwabesilisa nabesifazane.

### **3.2.4 Ezifweni Ezithathelanwayo**

Abesifazane nezingane kuvela ukuthi basengcupheni enkulu ezifweni ezithathelanwayo. Ucwangingo luka Pillemer nabanye, (1999:69) luveza ukuthi abesilisa abaningi baphila negciwane lesandulela ngculazi abangafuni ukuthi kwaziwe ukuthi banalo. Bakwenza lokhu ngoba basaba ukucwaseka ngenxa yesifo. Abanye kuvela ukuthi besaba ukuthi bazolahlekelwa imisebenzi uma sekwaziwa ukuthi banengciwane. Okubeka abesifazane engcupheni indlela abadlalwe ngayo, kwesinye isikhathi benza ucansi olungaphephile. Abesifazane iningi labo abekho ezikhundleni, ingcosana ekhona esezikhundleni ezingalingani nezabesilisa.

### **3.2.5 Ukwanda Kokudlwengula**

Ziningi izinkoleloze abantu abazishoyo uma sebebaniwe bedlwengula njengokuthi basuke befuna ukuqeda igciwane lengculazi uma bedlwengula intombi nto noma umuntu ongakaze aye ocansini. Unyaka nonyaka ziyakhula izibalo zokudlwengulwa kwabantu besifazane kanye nezingane zamantombazane. UHulumeni womthetho wamalungelo uwulethele ukuqinisa ingalo yomthetho kulabo abambandanyekayo kulokhu. Bangingi abesifazane asebethелеlekile ngegciwane ngenxa yokudlwengulwa, abanye bagcine ngokushona. Abanye besifazane ababadaluli abadlwenguli babo ngenxa yokwesabela izimpilo zabo, abadlwenguli bahlala nabo abanye badlwengulwa bephindelelwa bathule bengabamangaleli abadlwenguli. Kwesinye isikhathi kuba nezehlakalo zokuhlukunyezwa kwalabo abasuke bebophe izigebengu noma babulawe yizo uma seziphuma emajele. Ngakho kuningi ukungaphephi kubantu besifazane nezingane, abanye baze bathathe isinqumo sokuzibulala.

### **3.2.6 Ukungena Kwabesifazane Emshadweni**

Ukugana kuqala kwakulawulwa indlela yokukhuliswa nokuziphatha kwengane. Kudala esizweni samaZulu ukuqala kobuhlobo phakathi kobulili obahlukene kwakulawulwa amaqhikiza. Izintombi zazinamaqhikiza okuyiwona ayengabaxhumanisi ezintombi nezinsizwa. Ubuhlobo lobu babakhiwa kanzima kuthatha isikhathi eside iminyaka ngeminyaka. Kwakuba namazinga okudlulwa kuwo njengokuvumelana kwentombi nensizwa ngothando. Ukuqoma kwakwenziwa udede kwaziwe isigodi sonke ukuthi intombi yakwabani isikhombe insizwa yakwabani. Kwakubakhona umgido lapho izintombi zihambisa khona impahla kubo kwesoka, intombi yayisuke iphethe ukudla njengezinkwa, amakhekhe, oswidi, indishi yokugeza isoka, nethawula kanye nocu.

Ukufika kwazo izintombi kwakusuke kwaziwa kubo kwesoka kungalalwa zilindiwe izintombi kwakuba igidigidi ukufika kwazo, kukikizwa, kushaywa amathini, kujatshulwa. Kwakumiswa iduku phakathi negceke eliyinkomba yokuthi intombi iqomile ngokusemthethweni. Lokhu kwakwenzelwa ukuthi nezesheli zayo zidede kuyo ukuze kungabe kusaqhutshekwa nokubanga. Kwakuqoma kuphela intombi esekulungele ngoba nayo isidlulile ezigabeni ezithile ivumelene neqhikiza layo. Izimbangi zazibakhona noma intombi isiqomile ingakho kuze kube khona isaga esithi oseyishayile akakayosi, oseyosile akakayidli, noseyidlile udle icala. Lokhu kwakushiwo izinsizwa zikhombisa ukuthi azipheli mandla.

### **3.2.7 Ukulobola**

Isiko leli elenziwa isizwe samaZulu kakhulu kanye nezinye izizwe zase-Afrika. Ilobolo izinkomo noma imali ngesikhathi sakule mihla ekhokhwa owesilisa kubo kwentombazane, okuyizinkomba zokuthi ufuna ukuganwa. Kudala abanumzane besafuyile kwakukhokhwa izinkomo eziyishumi nanye uma kuyingane yomuntu phaqa. Le nkomo yeshumi nanye kuthiwa ekanina yokumbonga ngeqhaza alibambile ekukhuliseni intombazane. Le nkomo ingenye yezinkomo ezibalulekile elobolweni ngoba intombazane uma kwakutholakala ukuthi kayisagcwele yayibuya futhi kube elikhulu ihlazo kubo kwayo. Izintombi zazihlolwa kwakungandile lokhu.

Izinkomo zamalobolo zibizwa ngamabheka. Izinkomo lezi zihanjiswa abakhongi kubo kwentombi. Abakhongi kuba amadoda aseqinile aqokwa ngokuxoxisana abomndeni kubo kwensizwa. Kukhethwa abantu abanekhona lokubeka indaba abangamaciko okukhuluma. Lokhu kwenzelwa ukuthi ubuhlobo bakhiwe kahle ngobunono kungekho ukuxabana nokungaboni ngaso linye. Kuyothi sekuqedliwe ukulobola kubizwa izibizo. Izibizo izimpahla ezikhishwa kubo kwensizwa, ezinjengebhodwe, umshini wokuthunga, isigqoko sikababa nejazi.

Ngesikhathi kulotsholwa kusuke kwakhiwa ubuhlobo phakathi kwemindeni emibili. Ngakho akudingeki ekubizeni nasekwenzeni konke kungabibikho ubuntu. Omunye wababhali ucwaninge ngamasiko abesifazane ahlukumezayo ukuchaze kanjena ukulobola: uManyathi, (2010: 2)

Ilobolo yizinkomo eziphuma kumkhwenyana ezinika umukhwe. Lapha kusuke kwakhiwa ubuhlobo. Lezi zinkomo kubuye kuthiwe ngamabheka.

Kusobala ukuthi uma kukhulunywa ngelobolo kusuke kungathengwa muntu kodwa indlela eyisiko yokuqinisa ubuhlobo nobudlelwane. Imindeni yomibili isuke isizobambisana kukho konke okwenzakalayo ebuhleni nasebubini. Lobu buhlobo abugcini emindenini ephilayo ngisho nezinyanya imbala nazo zakha ubuhlobo obusuke sebuqaliwe.

Ubuhlobo obuthinta amadlozi bugqama kahle uma le mindeni isiyendiselana, lapho intombazana isikhishwa kubo ngehubo lakwabo kushiswe impepho kubikelwe izinyanya ukuthi isiyahamba ingane isiyokwakha umuzi wayo. Naphambili ifika yamukelwe ngendlela efanayo isifakwa edlozini lalapho yendela khona. Intombazane ithelwa ngenyongo emzini okuyisiko lokuyemukela. Kubizwa amadlozi akhona ibikwe bawanxuse ukuba ayamukele aphinde ayivikele kukho konke. Lokhu kwenzelwa ukuthi amadlozi azi ukuthi isingeyalapho ekhaya. Lena indlela esemthethweni yesintu yokunikela umakoti kukho konke okungaba izinkinga emndenini njengokungabatholi abantwana.

Ngesikhathi kugcagcwa intombazane egcagcayo yenzelwa imbuzi ebizwa ngokuthi uphapse. Le mbuzi ihlatshwa lingakafiki usuku lomgcagco. Idliwe iphele. Le mbuzi eyokubika intombazane ukuthi isiyahamba ekhaya isiyoba eyakomunye umuzi impilo yayo yonke. Sekusondele izinsuku zomgcagco intombazane ihambela izihlobo zayo izibikela ukuthi isizokwanda. Lolu hambo lubizwa ngokuthi ukucimela. Izihlobo ziyaye ziyivalelise ngokuyipha izimpahla ezinhlobonhlobo.

Ukucimelisa intombazane kusukwe kushiwo ukuthi ihambe kahle futhi iziphathe kahle emzini, iwubambe uqine umendo wayo. Ukubuya kwentombazane isuke isizogoya, isilungise konke okumaqondana nomgcagco. Intombazane iyazotha ihloniphe ezinsukwini lapho sekusondele umgcagco wayo. Ngesonto lokugcina ayibe isanyakaza ihlala ekhaya endlini yangenhla nezimpelesi zayo ziyelekelela ngakho konke ekudingayo. Yembatha ingubo ihlale ensikeni yendlu, uma ingekho maqondana nalapho ngaseziko.

Nalapho kusuke kusaqhutshwa lona usiko lokuziphatha kwentombazane isilungiselela ukungena ebufazini. Kusuke kulungiswa ngapha nangapha kuphekwa utshwala, kushanelwa amabala kucakwa nezindlu zifulelwe ezinye. Onke amalungiselelo lawa kusuke kungamalungiselelo okwenda nokwendelwa asuke esefike ekugcineni. Ukulobola kuze kufike emgcagcweni kuhamba ibanga elide elidinga isineke nokubekezela.

### **3.2.8 Izinguquko Esezikhona Mayelana Nesiko Lokulobola**

Okuningi mayelana nokuqhutshwa kwesiko lokulobola sekushintshile. Izinguquko zidalwe indlela osekuphilwa ngayo. Kule mihla abanumzane asebefuyile, imfuyo kayisekho ngakho ke sekulotsholwa ngemali nje kuphela kubantu abaningi. Lokhu kudalwa ukuthi abantu abaningi sebeyasebenza asisekho isikhathi sokufuya kanti futhi nayo imfuyo kayisekho izibaya sezamila imbuya emizini eminingi.

Imali kayisafani nezinkomo imali isiyenza kubize kumbe eqolo ukulobola. Abanumzane abaningi bahlezi nazo izingane zabo imendo kayisekho. Sekuyivela

kancane ukuzwa ukuthi kunomgcagco endaweni ethile. Abazali sebeliphendule ibhizinisi ilobolo ngendlela esekubizwa ngayo. Abanye bayaqala kodwa bahluleke endleleni ingasekho imali, kungakho abantu abaningi bengasendi begugela emakhaya.

Imfundo kubantu besifazane yenza ilobolo labiza kakhulu ngoba abanumzane seabala nezindleko zokufundisa izingane zabo. Lokhu kwenza izinsizwa eziningi zehluleke ukulobola bese zizalisa amantombazane emakhaya kwande imilanjwane. Ngesikhathi kulotsholwa kulezi zikhathi zanamuhla ubuntu abusekho sekusele ukuthi abantu babize nemoto imbala. Lokhu kufaka enkulu incindezi kuqede nothando lokulobola ezinsizweni. Angisayiphathi eyezibizo seziphenduke umgcagco zona zizodwa.

Abantu abaningi besilisa bezizwe ezinsundu sebenqume ukuvele bahlale bengaganiwe ngenxa yokwahluleka ukukhokha zonke izimfanelo zokuganwa. Abanye sebenqume ukukupita bazale baze babe badala. UHulumeni useze washaya umthetho wokuthi abantu asebehlale ndawonye isikhathi esingange zinyanga eziyisithupha bayafana nabaganeneyo ngakho bathathwa njengomama nendoda ngokwalo mthetho.

Inkinga evelayo ingane ezalwayo kuhleziwe ndawonye kungaganwene ihlangabezana nezinkinga ekukhuleni kwayo. Umendo wayo awuvamisile ukuthi uchume kahle. Ukwenzeka kwalokhu kudala nokuthi inhlonipho ingabibikho emindenini eyahlukahlukene. Kwesinye isikhathi le ngane ibizwa ngesibongo sasekhaya konina lokho osekwenza inqubekela phambili yayo ibe lukhuni satshe. Lokhu kuhlalisana kuliqede nya isiko lokuganana kwaze kwaqeda nenhlonipho imbala.

### **Ukuthandana Nokuganana Kobulili Obufanayo**

UMthetho wamaLungelo eNingizimu Afrika uhlongoza ukuba wenze kube semthethweni ukuganana kobulili obufanayo. Kusukela kwamenezelwa ePhalamende emuva kwemibhikisho eyayenziwe zinkonkoni zifuna ukuba zinikwe inkululeko yokuthandana nokuganana. Kuleyo mibhikisho kuvele ukuthi baningi abantu abayizinkonkoni kuleli zwe futhi abanye baphumele obala ukuthi bayizinkonkoni.



Lobu bunkonkoni babo kade bebufihlile ngoba imiphakathi abahlala kuyo ayikwamukeli lokhu abayikhona. Bathola ukuhlukunyeza okwehlukahlukene nokuxwaswa ngokuthi bayizinkonkoni.

Kunezinkomba zokuthi sengathi liphezulu inani labantu abayizinkonkoni eNingizimu Afrika. Kubonakala sengathi iningi kade lizifihlile ukuthi liyizinkonkoni kodwa sekufike lapho abahluleka khona. Ukuthandana kwabantu bobulili obufanayo bebufihliwe ngoba bekungemukeleki kakhulukazi kubantu abamnyama. Abanye balaba bantu lobu bunkonkoni bugqame kakhulu emuva kokuphatha kukaHulumeni wentando yeningi. Kanti abanye ubunkonkoni bugqama sebekhulile noma sebeshadile baze bathola izingane. Lokhu sekuholele ekubeni kube khona izehlukaniso eziningi. Kuqala bekuyihlazo elibi ubunkonkoni kangokuthi abantu abaningi bebefihla bakucindezele.

Sekuke kwaze kwaba nemibhikisho wezinkonkoni ebhekiswe kuHulumeni mayelana nokuthi kuvunyelwe ubunkonkoni bube semthethweni. Izinkonkoni zibika ukuthi nazo zinamalungelo okuthi zikhulueke njengabo bonke abantu baseNingizimu Afrika. Sekube khona okuningi ukuphikisana mayelana nalolu daba okuveziwe emaphephandabeni nakomabonakude. Kukhona impikiswano enkulu ngoba amanye amaqembu ezombusazwe awavumelani nalokhu ukuba kwenziwe kube semthethweni.

Kubikwa ukuthi kunezinsolo zokuhlukunyezwa kwabantu abayizinkonkoni abakuthola mphakathini. Abanye kubikwa ukuthi bathola nokushayeka ezindaweni ezithize baphinde babizwe ngamagama anganambitheki kahle. Abanye kubikwa ukuthi bayalingiswa benziwe inhlekisa emphakathini. Ezindaweni zemisebenzi abakutholi ukuphatheka kahle kanti izihlobo nabomndeni ababamukeli. Iningi labo kubikwa ukuthi liyawashiya amakhaya lihambe liyohlala ezindaweni ezisemadolobheni lokhu likwenza kalula uma selisebenza.

### 3.2.9 Ukuhlukunyezwa Kwezingane

Kuvame kakhulu kule mihla esiphila kuyo ngenxa yokuthi, abanye bazithola bekhulisa izingane zabanye abantu banengelwe enganeni. Abanye besilisa bahlukumeza izingane zabo impela ngezindlela ezahlukene ezinye ziyashaywa zilinyazwe. Ezinye zidlwengulwa abazali bazo zize zithole izingane. Kunengxenyethile yawobaba abaziphethe kabi abasebaningi obaba bezingane abaqotho. Ucwangingo lwezengqondo luveza ukuthi ingane ekhula ngokuhlukunyezwa ayikhuli kahle, futhi igcina isiphazamiseka nasemgqondweni. Ingane ikhula ingasenayo inhlonipho ngenxa yokuhlukunyezwa ekhaya, ezinye izingane zigcina sezizibulele ngenxa yalokhu. Izingane ezihlukunyezwayo zinozwela ngezikhathi zonke futhi zihlale zixwayile.

Kunezinkomba zokuthi izibalo zokubulawa kwezingane zesifazane ziyakhula minyaka yonke. Abacwaningi bathola ukuthi izingane ziyabulawa emva kokudlwengulwa noma uma zenqaba ukunukubezwa abazali nezihlobo. Amantombazane atholela izingane emakhaya, lezo zingane zikhulela ekhaya komalume, nabo abanye omalume bazidlwengule. Ezinye izingane zamantombazane zikhula kanzima, zibhekene nalo lonke uhlobo lokuhlukunyezwa, ezinye izingane zigcina seziwashiya amakhaya zihlale emgwaqeni. Izingane zalolu hlobo zikhula zinezinhliziy ezimbi futhi zingenamfundiso yasekhaya. Zikhula zibe imidlwembe futhi azibazi abantu abadala. Inhlonipho kulolu hlobo lwezingane iqedwe ukuthi abasebaningi abantu ezibathembayo. Lokhu kudalwa wukuthi omama bayazigqiba izingane ukuthi zingasho kwabanye abantu ngokuhlukunyezwa kwazo. Kunamahlebezi athi omama balezi izingane abafuni ukulalela okushiwo yilezi izingane ngobaba bazo, bavele bazishaye bathi zinamanga.

Abasebaningi abantu abethenjwa yizingane futhi nazo ezinye seziphenduke imidlwembe. Lapha emgwaqeni zifunda izidakamizwa ezinhlobonhlobo ngenxa yokuthi zisuke zingamasosha azikhuzayo. Azibe zisafuna ukuqoqeka ngoba zisuke seziphenduke imidlwembe. Zigcina sezidayisa ngemizimba zifuna imali yokuthi zidle futhi zithenge izidakamizwa.

### **3.2.10 Ziwumthwalo kabani lezi Zingane?**

UMthetho wamaLungelo uyazikhulula izingane ezihlukunyezwayo emakhaya ukuba ziziqhelelanise nabantu abazihlukumezayo kakhulukazi uma umhlukumezi eyilungu lomndeni. Inkinga yokuhlala kwezingane emgwaqeni iqala lapha sezisuka zizihambela noma ikuphi izingane engasekho ozilawulayo. Kunendlela okufanele ziqoqwe ngayo ziyiswe ezikhungweni zokuhlunyeleliswa kwezimilo ezihlukene. Lapha sibala izindawo zokuhlunyeleliswa kwezimilo. UHulumeni kumele aziqoqe zonke azise endaweni ephephile ngoba ukuhlala kwazo ezitaladini kwandiswa izinga lobugebengu. Abazali bazo ezinye bahlulekile ukuzithatha ziphindele emakhaya. UHulumeni enye yezinselelo abhekene nayo.

UMthetho wamaLungelo kaHulumeni kungaba khona imizamo ongayenza ukuphephisa impilo yalezi zingane ngoba zenza kube nokwesaba kubantu ngenxa yobugebengu. Kwesinye isikhathi abazali nabo ngenxa yokwesaba UMthetho wamaLungelo bayaziyeke zenze umathanda nje kakhulu. Ingingi labesifazane kumele lifunde ukuhlala nezingane zabo zamantombazane baxoxe nazo. Kufanele kube khona ukubhobokelana, izingane zingesabi ukukhuluma nabazali bazo. UHulumeni angaziyisa kwezenhlalakahle ukuze zithole usizo lokwelulekwa ngokuthi bangabathembi bonke abantu besilisa bakhulume uma kukhona abangakutholi kahle ngabo. Ngakho inselelo yawo wonke umuntu ukukhulisa izingane ngendlela efanele futhi enenhlonipho.

### **3.2.11 Ukuphoqa Ukugana Umuntu Ongamthandi**

UMthetho wamaLungelo oshicilelwe ngonyaka we-1996 kukhona izinto ozichibiyele mayelana nezokuganana. Esizweni samaZulu bekwekwenzeka ukuthi umuntu wesifazane aphoqwe ukuba agane umuntu angamuthandi. Abazali bebezikhethela ukuthi zingane zabo bafuna zigane kuphi. Obaba kakhulu bebekwenza lokhu uma bebona umuzi onezinkomo ezinhle futhi nomnumzane ofuyile ubethandeka engabizwa ngomfokazane kodwa ngomfokazi. Ubaba uma wayesuke eselikhiphile igama lokuthi intombi yakwakhe ayimlandele izinkomo konozibanibani, bekusuke sekhuphelile njalo. Intombazane yayingabuzwa ukuthi iyamthanda yini umlisa lowo noma cha.

Lesi senzo esikhathini okuphilwa kuso sesibukeka singesihlukumezayo kakhulu kubantu besifazane kodwa sasamukelekile ngezikhathi zakudala. Kwesinye isikhathi intombazane ibibaleka ekhaya iye ekhaya konina kodwa kwakusuke kufanele yazi ukuthi ixabene noyise ngaleso senzo. Obaba bebengondlovu kayiphendulwa emizini yabo uma sebelikhiphile igama belingabuyeli emuva lilambatha. Inhlonipho ilapho ebidlala khona indima enkulu phakathi kwabesifazane nabantu besilisa. Bangingi abagane kanjalo ngokujutshwa abazali babo lungekho nakancane uthando nokho babebekezela bakwenze konke kuze kufike ekugcineni.

Kwesinye isikhathi bebeganiswa kubantu abadala kakhulu kunabo ngoba kuthiwa bazophathana kahle. Lapho bekungekho ukucabangela omunye umuntu ngisho ingane yakho imbala. Okwakubalulekile izinkomo zomnumzane kuphela. Abesifazane nezingane babebahlonipha abantu besilisa ngazo zonke izindlela.

### **3.2.12 Ukuthwalwa Kwezintombi**

Ukuthwala intombi kusho ukubanjwa kwentombi yizinszwa ngenhloso yokuthi ivume ukuyiqoma leyo nsizwa engayithandi ngenkani. Intombi kwakuhanjwa nayo kuyiwe kubo kwensizwa ifike ivalelwe elawini idliswe yonke inhlobo yemithi ezokwenza ukuba igcine isiyithanda insizwa. Lapha intombi yayingancengwa yayishaywa uma ingafuni ukudla imithi. Abantu abadala babexoxa ukuthi izintombi bezithwalwa kungabi ndaba zalutho futhi nasemakubo kwezintombi bengaphatheki kabi. Lona umkhuba owawenziwa KwaZulu kanye nakwelaKwaXhosa. Kwezinye izindawo lo mkhuba usenziwa nakuba ngokugqanyiswa kwamalungelo ungasamukelekile. Intombazane ebikade ithunyiwe noma iphuma esikoleni ibilalelwa unyendle endleleni izinsizwa ziyithwale zihambe nayo ikhala zize ziyivalele elawini. Endlini lapho yayisuke isilindelwe imithi yokuncinda, ukubhema nokuphalaza.

Yayivalelwa kulelo lawu kuze kuhambe abakhongi sebeyothi kubo kwentombazane uyise akafunele neno. Kwase kuyindlela yokuthi sebengangoyise ukuba abize izinkomo zelobolo. Endulo phela kwakungabalulekile ukufunda kubantu besifazane ukugana okwakuhanba phambili. Okubi ngalokhu kwakuthathwa amantombazane asemancane angakakulungeli ukugana futhi angakazi lutho. Lokhu kuyisenzo esingesihle kanti

nekusasa lentombazane liyaphazamiseka. Kungakho uHulumeni eze waqinisa amalungelo abesifazane nezingane. Abanye ngokushesha bagane ngale ndlela babezithola sebegula ngoba nemizimba yabo yayisuke ingakakulungeli ukuba sebengaba omama. Ngokwezesayensi umuntu uma eseneminyaka eyi-18 uthathwa ngokuthi usuke esekulungele ukuba umama.

### **3.2.13 Isithembu**

Isithembu ukuganwa komuntu wesilisa abantu besifazane abangaphezu koyedwa. Lokhu kwakuvame kakhulu esizweni samaZulu amadoda esafuyile iningi lawo. Le ndlela yokuganwa yayibahlukumeza kakhulu abantu besifazane ngoba kwakusuke kungavunyelwene. Kudala indoda yakwaZulu ibingabi nonkosikazi oyedwa. UManyathi, (2010:50) uyakufakazela ukuthi amadoda abeganwa inqwaba yamakhosikazi ngaphandle kokuxoxisana ngalokhu. Izinkomo kuphela into eyayisebenza, futhi nabesifazane babekwazi lokhu bekwemukela. Isithembu sasithathwa kodwa akusafani nakuqala. Amakhosi oselwa asawuqhuba lo mkhuba ngaphandle kwezinkinga.

Isithembu umkhuba othandwayo kakhulu KwaZulu futhi kakhulu ebukhosini. Indoda enonkosikazi oyedwa ibingahlonipheki ibizwa ngendojeyana uma kuhlangele amadoda. Isithembu lesi kwakuthiwa senzelwa ukuba umndeni wande kube khona amakhosana ezindlini zonke. Kwakubakhona ukuhlukumezeka emakhosikazini ngoba kwakuba khona intandokazi kanye nesaliwakazi. Miningi imikhuba eyayenzeka esithenjini, ezinjengo, kuthakathana, kuxatshanwe kuliwe kwesinye isikhathi. Isithembu sasithula sithi du uma kungesendoda ehlakaniphile ngoba ibisikhanda, amakhosikazi ayo azwane angabulalani.

Kuningi okwakuba yimiphumela yesithembu singabala ukulahleka kwenhlonipho nokubandlululwa kwabathile. Emzini nabo babebanesandla ekungezwaneni kwamakhosikazi lapho kukhona abamthandayo abanye bangabathandi babacofiyе bababeke nezici. Lokhu kwakuqhubezela phambili ukungezwani. Omamezala nodadewabo bakamkhwenyana babeba inkinga enkulu. Kulokhu osekubaliwe kuyavela ukuthi isithembu kweminye imizi sasigcina siholele ekubeni kube nabantu abanukwayo

kuze kuphume izidumbu. Ngokungezwani kwamakhosikazi kwakubakhona ukungangenelani kwemizi ewuzalo konke lokhu kususwe yisithembu.

### **Inhlonipho Yokugagulana Ngamagama**

Isizwe samaZulu siyayazisa kakhulu inhlonipho uma sibheka ukugagulana ngamagama kwabantu abadala kanye nalabo abaganeneyo. Lokhu kugagulana kwafika nesiko laseNtshonalanga kwaZulu abantu abadala abaganene bebengabizani ngamagama kangangokuthi izingane bekwenzeka zingawazi nhlobo amagama abazali bazo. Ubaba wekhaya ubengalokothi abize umkakhe ngegama kunalokho ubembiza ngonina kasibanibani uma esezele. Lokhu phela kwakuhambisana nokuhlonipha umuzi kanye namathongo akuwona. UMkhize, (2009:24-25) uchaza kanje:

Ubaba nomama abangagulani ngamagama emagekeni omuzi wamathongo, lo muzi akuwona okababa nomama kodwa owamathongo angasekho. Umama wekhaya ugagula umyeni Wakhe ngesibongo kumbe amgagule ngengane yabo yamazibulo. Kungakho kuthiwa uyise kasibanibani. Ubaba kokunye uyaye asho athi: 'maMkhize noma maDlamini' bese esabela umama Athi: 'baba'.

Le ncazelo engenhla ikubeka ngokusobala ukubaleka kokuhloniphana kwabaganeneyo. Phela kuyinto entsha ukugagula ubaba wekhaya ngegama umama wakwakhe esidlangalaleni futhi kuzwa izingane. Ubaba nomama amagama abo ebengaziwa kalula nje yizingane, izingane beziwazi uma kunesidingo kuphela kukhona lapha afuneka khona. Lokhu kugagulana ngamagama kuyisimanje ngoba kuhambisana nokulahleka kwenhlonipho okubonakala kuya ngokuya kudlondlobala esizweni esimpisholo.

### **Inhlonipho Yamalunga Omndeni**

Inhlonipho ihamba ibanga elide ngoba ithinta onke amalunga omndeni futhi yiyona eqinisa ubuhlobo. Inhlonipho yenza kucace ukuthi amalunga omndeni azalana kanjani ukuze nezingane ezikhulayo zibe nolwazi ngobuhlobo namalunga omndeni. UMkhize, (2009:26) ukubeka kanjena:

Izizwe nezinhlanga eziningi kwizwekazi lase-Afrika zikuqikelela kakhulu lokhu kuhloniphana. Isizwe samaShangane yisona kanye esihamba phambili kulokhu kuhloniphana. Base ngabantu abasiza kakhulu ukuthi umuntu ngoba esathotshelwa futhi aziswa aphila nabo kanjalo nabahambeli babo abavela kumazwe ngamazwe. Yingakho lokhu okwenza ukuthi amasiko abo asalokhu ebambeke njalo engaguguleki.

Enkulumweni engenhla kugcizelelwa ukuhloniphana emindeneni okuyinto ebalulekile ngoba kubuyisa isithunzi somuntu nomuntu oyilunga lomndeneni. Ukuhloniphana kufundisa nezingane ezisakhulayo ngenhlonipho nokwazisana. Abantu bamazinga ahlukene emindeneni bahlonishwa njengozalana kwabo, kusukela kwabadala kuya kwabancane. Obaba bayaziwa bonke ngokuzalana kwabo, omama ngokunjalo ngokugana kwabo kuze kufike ezinganeni ngobudala babo. Lokhu okubalwa kulolu cwaningo ngezinye zezinto ezingalandelwa ngenxa yesikhathi okuphilwa so okuyisikhathi soMthetho wamaLungelo safika nombuso wentando yeningi.

### **3.2.14 Amagama Okuqanjwa Ngawo Izingane Esithenjini**

Kweminye imizi yasesithenjini lapho kunokuxabana nokungezwani khona, inkosikazi nenkosikazi yayicabanga ibheke izigameko edlule kuzo ukuze iqambe ingane. Iningi lamagama ayesuke exoxa indaba egquza abanakwabo benkosikazi. Izibonelo zamagama anjengo, Khulumokwakhe, Falakhe, Jabhisile, Dlokwakhe, Silwayiphi, Shongani, Nqaba, Qedumona namanye. Kwakusuke kuliwa ngala magama ezingane kuqophiswana kodwa okubuhlungu ezingane zazikhula zingawathandi amagama aqophayo. Amanye ayehlekisa kanti futhi amanye ayenenhlamba. Kanjalo nezingane zazikhula zikwazi ukukhuluma inkulumo ewumbhinqo ziyithathela konina.

Kwakungagcini lapho ngisho nemfuyo yakhona yayiqanjwa amagama axoxa indaba. Kwakumcacela umuntu oseceleni ukuthi izinto zimi kanjani ekhaya. Amagama okwethiwa ngawo izinja izibonelo: Bayangizonda, uChuku, uMthakathi njalonjalo. Imizi nayo yayinamagama ebizwa ngawo kukhona Empini, Ekuthuleni, Ezitheni,

kwaVulingqondo kwaDingumphathi, Kwasalabejaje, Kwaphumuqhashe, namanye. Onke la magama ayehambisana nezigameko zakulowo nalowo muzi. Zonke lezi zinto zazenza inhlonipho inciphe esintwini, kwase kufika umthetho wamalungelo wazama ukunciphisa okunye kwalezi zinto zasesithenjini kodwa kwaqhamuka okunye. Ziningi izigameko ezazenziwa esithenjini ezinhle nezimbi ezazenza kugcinwe kungasangenelwana.

Kubalulekile ukwazi ukuthi uMthetho wamaLungelo uhambisana nokuqwasha kulokho umuntu okumele akwenze. Kubonakala sengathi abantu abaningi banakho ukuwaxhaphaza amaLungelo abo ngezindlela ezahlukene. Ucwaningo luveza ukuthi abesifazane abaningi nakuba sebekhululekile banikezwa amandla okuphatha ezindaweni ezithile bakhombisa ukwehluleka, kukhona nokungazethembi kwabanye kanye kuzibukela phansi. Ucwaningo luphinde luveze ukuthi abanye besifazane bayesaba ukungena ezikhundleni ezithize.

Kulabo abathola isibonelelo, abanye babo isibonelelo abasisebenzisi ngendlela efanele. Ucwaningo luphinde luveze ukuthi isibonelelo sikaHulumeni asifezi izidingo zezingane kwabanye abazali kepha senza izinto ezisemaceleni. Kuvela ukuthi izingane eziningi zihlupheka nayo le mali yesibonelelo sikaHulumeni azisizakali nhlobo.

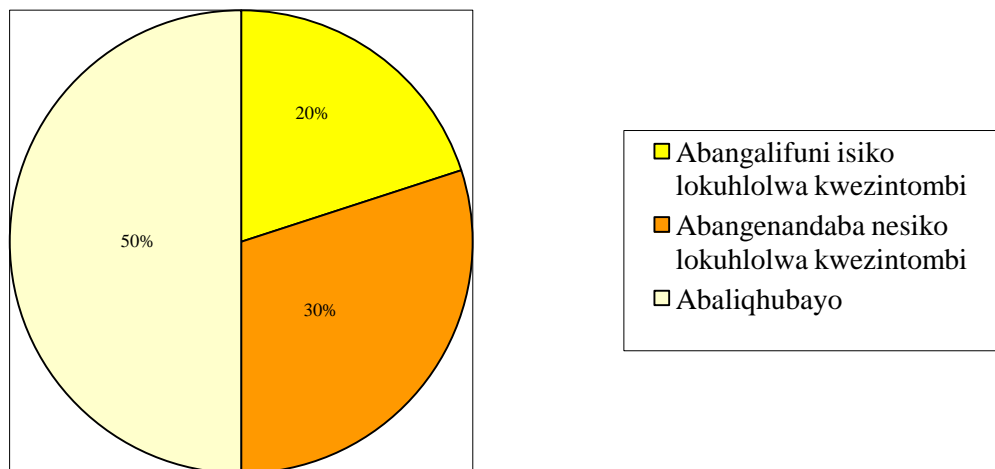
Kutholakala ukuthi izingane nazo njengoba amaLungelo asegganyisiwe izinga lokufunda libonakala sengathi liya ngokuya lehla. Lokhu kubonakala kuthanda ukwanda ezindaweni zasemakhaya. Izingane zamantombazane yizona ezibonakala ziphutha kakhulu ezikoleni ngenxa yezinga eliphezulu lokukhulelwa. Ezinye ziphuthiswa ukuyohola imali yesibonelelo ngaleyo ndlela iphumela ayibi mihle neze. Kubukeka izinga lokukhulelwa liya ngokuya lenyuka kunokuba lehle. Izingane zesikole ziyawaxhaphaza amaLungelo azo okufunda ngokutholela izingane emakhaya ukuze zithole isibonelelo sikaHulumeni.



### 3.3. Ukuhlaziya Imibono Ngokwamazinga Ahlukene

Kuningi ukungaboni ngaso linye okuvelayo njengoba kuvelile ukuthi ingxenye enkulu yentsha yabesifazane ehamba uMkhosi woMhlanga iyakusekela ukuhlolwa kwezintombi, kakhulukazi lena ehlohlwayo ngalesi sikhathi. Abazali bona kuvelile ukuthi bahlukene phakathi abanye bayakukhuthaza, kanti abanye bona abahambisani naleli siko. Abadala kakhulu njengogogo, bayaleseka leli siko ngoba bathi lizovikela ukubhubha kwentsha yesizwe samaZulu. Ukuphawula okuningi kuvela ezinhlelweni zoKhozi nakumabonakude lapho abantu bamazinga ahlukene nabaphethe izinhlaka ezimayelana namasiko kanye namaLungelo kaHulumeni. Beveze imibono yabo izibalo zentsha ehambisana nokugcinwa kwamasiko, kakhulu leli lokuhlolwa kwezintombi liphezulu kakhulu kwaZulu-Natali kanye nakwezinye izifundazwe ezinamaZulu. Ucwangingo belubhekiswe ezintombini ezakhele amakhosi amathathu iNkosi uMhlongo, iNkosi uMathaba kanye neNkosi uMathaba.

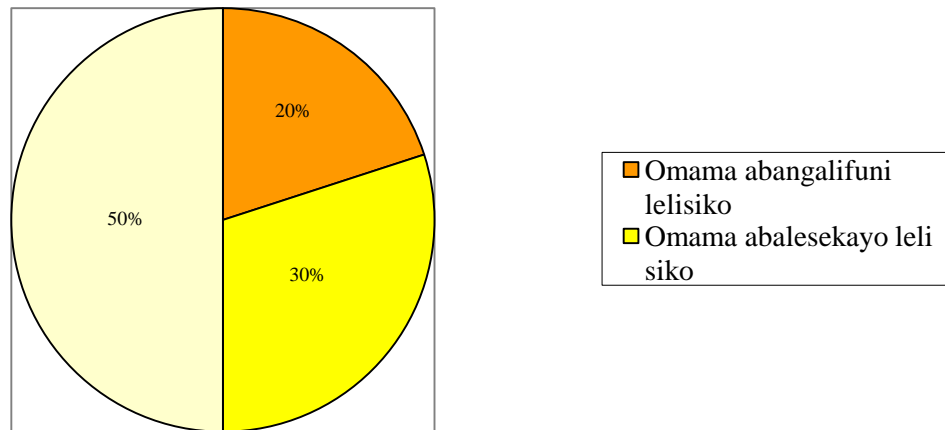
### 3.4. Ukuhlaziya Imibono Yezintombi Ngokwamaphesenti



Ucwangingo luphinde lwadlulela kubazali, omama bezingane ezihlohlwayo. Omama nabo abayanga nganxanye bengemanzi, kukhona abalisekayo isiko abanye bayakholwa nemindeni yabo kabasagcini siko kanti abanye abalifuni ngenxa yezizathu ezithile. Laba abangalifuni leli siko bathi alikho iqiniso kulokhu kuhlolwa kwezintombi omama

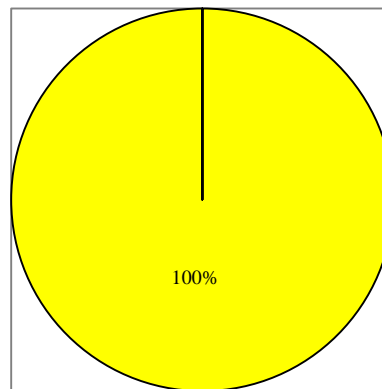
abahlolayo bayathengwa ngemali ukuze bathi izintombi ziyizintombi nto noma zingaseyizo. Komama abayi-6 ababuziwe aba-2 bayaleseka leli siko, aba-3 abangasawagcini amasiko noyedwa ongalifuni ngenxa yokungabikhona kweqiniso.

### 3.5. Ukuhlaziya Imibono Yomama Ngokwamaphesenti



Kubuzwe ogogo abakubeke kwacaca ukuthi bona bebonke beseke ukuhlolwa kwezintombi. Lapha ogogo basho bangahloniza ukuthi kuhle ngakho konke ukuhlolwa kwezintombi ngoba izintombi zikhula kahle zigcinekile ubuntombi bazo. Izibalo zocwaningo lwesandandulela ngculazi ziveza ukuthi kubalulekile ukuhlolwa kwezintombi kakhulu ngalezi zikhathi zanamhlanje lapho sekwande kakhulu izifo. Iningi intsha esibulawe isifo sengculazi ngenxa yokuthandana nabantu abangaphezu koyedwa. Ukuvuselelwa kwaleli siko, bathi lokhu kuyabathokozisa ngoba kubenza babe nethemba lokuthi uma bedlula kulo mhlaba bakhona abayosala esizweni. Siveza ukuphawula kwabo ngomdwebo ukuthi likhulu lamaphesenti elivumelene ngokuhlolwa kwezintombi.

## 6. Ukuhlaziya Imibono Yogogo Ngokwamaphesenti



Bonke ogogo ababuziwe bavumelane ngokuthi kuhle ukuhlolwa kwezintombi

Kogogo okwenziwe kubo ucwaningo akukho noyedwa ongahambisani nesiko lokuhlolwa kwezintombi. Lokhu kuveza ngokusobala ukuthi baningi ogogo abakwesekayo ukuhlolwa kwezintombi kunalabo abathi akulungile abakufuni. Ngakho isizwe samaZulu kumele siye phambili nokuligcina leli siko ngoba baningi abalesekayo. Izintombi nangonyaka wezi-2011 okwenziwe ngalo lolu cwaningo ziphinde zakufakazela lokhu ebezilokhu zikwenza zigubha umhlanga lapho zisuke zikhombisa izwe lonke ngokuthakasela isiko lokuhlolwa kwazo. Kulo nyaka zili-11kowezi-2011 kuMandulo izintombi zazibulala inyoka zigubha uMkhosi Womhlanga.

### 3.7. Izithombe Zezintombi Ezisuke Zisemhlangeni



Kusuke kubukwa zona izintombi emhlangeni lapho sezihaya amaculo zikhombisa ukuthokozela lolu suku lwenjabulo lapho zizigqaja futhi ziziqhayisa ngobuntombi bazo.

Kungalesi sikhathi lapho kuvela khona amakhono nobugagu bazo lapha izintombi bezihaya ingoma yazo ethi:

Ohlala tshitshi, hlala ngentombi sengathi awucabangi.

Zisuke sezivukwe usinga zingasenandaba namuntu nomama wazo ongumholi ezigqugquzela ukuba ziveze amakhono okuthanda nokuthakasela uMhlanga.





ZELULEKA newukufihla isasasa izintombi zibulela uMkhosi woMhlanga esigodweni saseNyokeni KwaNongoma.

Injabulo ayifihleki lapho izintombi ziziqhayisa ngobuntombi bazo. Ubugagu bazo bugqama lapha sezihlabelela, zisina, zisho neziqubulo ezivusa usinga kubantu abangamaZulu. Ayikho intombi esuke ifuna ukusalela emuva ngosuku lwazo oluyindumezulu KwaZulu-Natali yonke. Zifuna abazali bazo bathokoze ngazo njengoba zisuke zibugcinile ubuntombi bazo. Kuhle nakubazali nxa bebona ubuhle bokuziphatha kwabantwana babo.



Liba likhulu isasasa ezintombini uma ziseMhlangeni injabulo ibhalwe ebusweni njengoba zisuke zingaphoqiwe ukuya eMhlangeni. Lokhu zikwenza ngothando nanokufuna ukugcina ubuntombi bazo kuze kufike isikhathi sokwenda. Abazali balezi

zintombi bayaziqhenya ngobuntombi bezingane zabo, kangangokuthi bayaziphelazela beyozihalalisela bezifisela nekusasa eliqhakazile. Lokhu kuyaye kubonakale lapho sebekikiza bezwakalisa noma bephimisela injabulo engaphakathi ezinhliziyweni zabo.

Kusenempikiswano eqhubekayo phakathi kukaHulumeni kanye namakhosi omdabu. Kuze kube manje akukafikwa esivumelwaneni ngokuthi kufanele liqhutshwe leli siko lokuhlolwa kwezintombi noma cha. Okuyikhona okwenzakalayo ukuthi liyenziwa nakuba uHulumeni engahambisani neze nalo. Asazi ukuthi kuyophetha kanjani lokhu kudonsisana. Lolu cwaningo lulwa nokuthi sigcine sivelile isixazululo esakhayo nesignabulali esizweni samaZulu.

### **3.8. Ukuhlolwa Kwentombi**

Lapha kukhethwa omama abathile ukuba basingathe ukuhlolwa kwentombi nentombi. Intombi ilaliswa phansi kubhekwe iso ukuthi lisekhona entombazaneni phela ubukhona beso busho ukuthi ayikaze ilale nomuntu wesilisa. Omama abahlolayo uma belifice lisekhona iso bayabonga entombazaneni ukuthi isazigcinile bese beyibeka uphawu lokuthi iseyintombi bese omama bayakikiza ukukhombisa ukujabula nokuziqhenya ngentombi yabo ukuthi iziphethe kahle. Ngokunjalo futhi uma omama beyihlole bathola ukuthi ayiseyona intombi bayakuveza lokhu kubazali bayo kanye nakwezinye izintombi kube yihlazo baphoxeke abazali bayo. Kuba umsebenzi kamama ukubiza abanye omama bayiqhube intombazane bayise lapho eyoniwe khona ukuze kukhishwe inhlawulo kanye nenkomo kamama.

### **3.9. Amahubo Ahutshwa Emhlangeni**

Kuyavela ukuthi umthetho olwa nokuhlukunyezwa kwabesifazane nezingane ungagcina ulibulele isiko loMhlanga, lingafa namanye amagugu amahle esizwe afana namahubo ahutshwa emhlangeni. Lapha ngezansi kuvezwe ingxenye yamahubo ahlatshelelwa izintombi zizigqaja ziziqhayisa ngobuntombi bazo. Izintombi zisuke zisina kusaphaka udaka ziveza uthando lokuhlolwa kwazo. Phela lapha zisuke zidlisela kuzethameli ezisuke zizobungaza lo mcimbi. Omama bezintombi basuke bekikiza bejabulela ubuntombi bezingane zabo kukuhle kudelile.

- Ihubo lokuqala lithi: Molo molo molo molo  
 Nam' yami, nam' yami  
 Zonke izintombi azoba khona  
 Kulo mcimbi esoba nawo  
 Emkhosini womhlanga (eSilweni).
- Ihubo lesibili lithi: Uthi uZulu asihlolwe  
 Uthi asihlolwe  
 Ngisho noZuma uthi ayihlolwe  
 "Kanjani?"  
 Uthi ayilale uthi ayimise amadolo umnumzane  
 Awubheke intombi nto.
- Ihubo lesithathu lithi: Isimilo  
 Uyamboni uSimilo entombini  
 Anginandaba nalaba ngifun' similo  
 Anginandaba nobaba.  
 Ndabandaba ngifuni isimilo entombini  
 Anginandaba nobaba ngifunisimilo  
 Anginandaba nobaba.
- Ihubo lesine lithi: Izintombi, zala, hhayi ubuhle bazo  
 Hholo mama  
 Awubheke ibele lazo  
 Awubheke isitho sazo  
 Awubheke ukuhamba kwayo  
 Bese ukucula kwayo nokuhleka  
 i-he! He! He!

Zihlabelela ngaphandle kokwesaba futhi zingenawo amahloni emagameni ezisuke ziwacula. Amahubo akhuthaza ukuziphatha kahle futhi aqinisa ukuthi kuhle ukuthi

intombi iziphathe kahle. Intombi ehlolwayo ngeqiniso ayizenyezi noma kungathiwani ngayo. Izintombi ezihlolwayo ziba amagagu uma sezenza izinto zazo zobuntombi lapha kuvela amakhono amaningi. Kubala ikhono lokuhlabelela, ikhono lokudlaliselela ingoma, ikhono lokuhola kanye nekhono lokusina. Kuhle kakhulu lokhu ezisuke zikwenza neNkosi yoselwa uNgangezwe uHlangalomhlabathi ISilo samaBandla yilapho sizizwela khona ukuthi siyinkosi yamaZulu.

Abazali abazala izintombi eziziphethe kahle bayahlonishwa futhi nabo bayaye baziqhenye ngezintombi zabo. Emphakathini ziye zidume izintombi kwande nezesheli ngoba kusuke sekudume yonke indawo ukuthi izintombi zakobani ziyizintombi ngempela. Kuba kukhulu nokugadwa kwazo ngisho nangabanewabo bezintombi ngoba basuke bebheke izinkomo kodadewabo. Kuba umsebenzi wabo bonke abantu ekhaya ukuzinakekela zithole impatho enhle nakoyise bazo. Ukuziphatha kahle kwentombazane kwakuba yintokozo kuyise wazo ube esenza umcimbi wokuzikhulisa ezibonga ukuthi zizigcinile kwaze kwafika isikhathi esithile lowo mcimbi ubizwa ngokuthi umemulo noma umgonqo. Ememulweni izintombi zisuke sezikhululwa ukuthi sezingaqoma kufike amalobolo, kwenziwe konke kuze kufike lapho khona intombi iphuma khona ngokusesikweni isiyokwakha umuzi wayo.

### **3.9. Isiphetho**

Kulesi sahluko kuvele ukuthi isiko liyintokozo futhi liyimpilo kulabo abalenzayo futhi baba nokuzigqaja ngalo. Sithole ukuthi ubumnandi besiko bulapho umuntu elenza engaphoqiwe kusuka kuye ngaphakathi ezithandela. Isiko libonakale liyigugu elikhulu kubantu abangamaZulu. Kuvelile ukuthi isizwe samaZulu sibhekene nencindezi enkulu yokuliqeda leli siko ngenxa yokuthi libonakale kwabanye licindezela futhi lihlukumeza izintombi ngandlela thize.

Isizwe samaZulu kubonakale sihlukana phakathi ngemibono lapho kubhekwa ukwenziwa kwaleli siko. Ingcabha isele kuwo amaZulu ukuthi ekugcineni ikusasa lawo mayelana nokugcina amasiko liyogcina limiphi. Bekuyoba kuhle ukuthi wonke umuntu acabangisise ngalokhu ngaphandle kokuxhamazela, azinike isikhathi ukuze afinyelele esinqumeni esiphusile angeyikuzisola ngaso ngomuso. Kufanele kucace bha! kuwo



wonke umuntu ukuthi kusho ukuthini kuye ukuqedwa kwesiko lakhe nelowobabamkhulu, nokhokho bakhe. UHulumeni usaluxoxa lolu daba kanye nolwakwaXhosa lokusoka eslidlule nemiphefumulo eminingi. Kulukhuni ukuhlukana nesiko noma kubonakala ukuthi isizwe siyafa ngoba isiko yisiko. Unyaka nonyaka kuphuma imiphefumulo ngesikhathi sokusoka ebusika ngenxa yezikhungo zokusoka okuthiwa azikho emthethweni ngokukaHulumeni.

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## ISAPHLUKO SESINE

### 4.0. INSELELO EBHEKENE NESIZWE SAMAZULU

#### 4.1. Isingeniso

Isizwe akumele sithule nje sisonge izandla uma sibona ukonakala kwesiko laso ikakhulukazi elokuzigcina kwezintombi. Isizukulwane esizala izingane kule minyaka yisona okumele sibambe iqhaza elikhulu ekuzameni ukuxoxisana noHulumeni. UHulumeni owentando yeningi, ngakho uma amaZulu angahlangana azame izindlela angazwakalisa ngazo ukunganeliseki kwawo ngemizamo yokuqeda amasiko kuyowabeka esimweni esihle.

Izinguquko zizodala ukuthi ukuziphatha nokukhuliswa kwamantombazane kushintshe. Kubalulekile kakhulu ukuthi isizwe sazi ukuthi sihlangebazana nalezi zinselelo ngaziphi izindlela. Kuyenzeka uma kuzanywa ukulungisa izinto kubuye konakale ezinye. Inselelo kakhulu ibhekene neSilo, uHlanga lomhlabathi kanye nesizwe salo. Izinselelo lezi ziqubula imibuzo esingazi ukuthi ingaphendulwa ngubani futhi kanjani ngoba kukho konke umuntu afisa ukukusho kumele abhekele amaLungelo abantu kuqala. AmaLungelo abantu ngokudidiyela enza kungabibikho ukukhuluma ngokukhululeka.

Umuntu angathi uyaphawula kube useyinyathela emsileni kuKhomishana wamaLungelo abantu, okungenza umuntu azithole esesenkantolo icala selembule ingubo langena. Ngakho kwesinye isikhathi umuntu akasakwazi ukuthola iqiniso lalokho okusemiqondweni yabantu.

#### 4.2. Qhaza Lini Elingabanjwa Yisizwe?

Isizwe sifanelwe ukuhlala phansi sibonisane ngokuthi singabhekana kanjani nokuvikela ukushabalala kwesiko lo Mhlanga. Ukucwaninga ngalesi sihloko kungenza ukuthi isizwe sibuke ngamanye amehlo ukuqedwa kwesiko laso. Kumele isizwe sithi sijabulelela inkululeko kanye namaLungelo sibheke ukuthi asigcini sesiphuma endleleni

esafundiswa yona obabamkhulu baso. Isizwe kumele sibheke ukuthi sesilwe safika kuphi mayelana nokuqedwa kwaleli siko.

#### **4.3. Ukuqedwa Kwesiko Lokuhlolwa Kwezintombi Kuwuchaza Kanjani UMthetho WamaLungelo?**

Kusobala ukuthi uMthethosiseko wezwe washicilela uMthetho wamaLungelo abantu angavezi lutho ngokushayisana namasiko. AmaLungelo apha ukungahlukumezi amalungelo abanye abantu. Lokhu okumbandakanya isiko, kuyinto enkulu ngaphandle kokuzwa izimvo zabantu. IPhalamende iqequebana labantu elimele izinhlangano zezombusazwe, alibafaki abamele amasiko ahlukahlukene atholakala eNingizimu Afrika. UMthetho wamaLungelo abantu, kubonakala sengathi uyadinga ukuthi iPhalamende liphinde liwucubungulise futhi liwuchibiyele.

#### **4.4. Kungabe Zonke Izinhlanga Ezikhona ENingizimu Afrika Akhona Amasiko Azo UHulumeni Amelene Nokuqhutshwa Kwawo?**

Isiko lakwaXhosa lokusokwa kwabafana ukuze babe ngamadoda liyenziwa nakuba uHulumeni efisa ukuba liqhutshwe ngendlela yesilungu. UHulumeni kunemizamo ayenzayo yokuqeda izikole zokusoka ezingekho emthethweni ngenxa yezibalo zokushona kwabafana beyosoka. Leli siko liyaqhutshwa futhi liyakhuthazwa ukuba lisabalalele nakwezinye izinhlanga. UHulumeni ukhuthaza ukuthi lenziwe ngendlela yaseNtshonalanga leli siko. UHulumeni owengamele abantu abayimisinsi yokuzimilela yalapha eNingizimu Afrika wazi kabanzi ngamasiko aseAfrika. UHulumeni uthi iNingizimu Afrika ikhululekile, ngabe usho khona ukulandela amasiko ezinye izizwe njengokusoka ngesilungu hhayi ngokwesiko na?

Inselelo ebhekene nesizwe esingamaZulu inkulu impela ngoba ukushitsha kwesikhathi kuso, kusho ukuncipha kokwenza amasiko aso. Lokhu kubukeka kuyizinkomba zokuthi ubandlululo aluphelile kwezinye izingxenye zempilo. Isiko liyashintsha kodwa kufanele lishitshwe abanikazi balo ngokubona isidingo nangokubambisana.

#### **4.5. Inselelo Ebhekene Nesizwe SamaZulu**

Lolu phenyo lukuveza ngokusobala ukuthi isizwe samaZulu sinenselelo enkulu okumele siyenze ukuvikela isiko laso. Yisona okumele siqaphele ukuthi izinto ezibalulekile nezithinta isiko aziphazamiseki. Kubonakala sengathi kubalulekile ukuthi uma uHulumeni eshicilela imithetho ethinta isiko aqale eze kubantu ukuze athole uvo lwabo mayelana nezinguquko. Imibono yabantu kumele uHulumeni ayilalele ngaphambi kokushicilela imithetho. Lokhu kumelwe kwenziwe ngaphandle kwencindezi nokuphoqelela abantu kokuthile. Kumele uHulumeni azithinte zonke izinhloko zemiphakathi ukuze avimbele impikiswano engavela ngokuhamba kwesikhathi ahambele nezindawo zasemakhaya lapho leli siko lisaqhutshwa khona impela. Lokhu kungasiza ukuba nabo bazizwe beneqhaza emithethweni yezwe. Ukuthola imibono yabo bonke abantu ezindaweni ezahlukene kungamveza kahle uHulumeni njengosikhathalele isizwe asiholayo.

Ukwakhiwa kwesizwe ezindaweni zonke, kufanele baluthole ulwazi mayelana nezinguquko ezenzakalayo. Ucwango luveza ukuthi sengathi abantu basemakhaya abanikezwa ithuba lokuphawula ngezinto abazithandayo nabangazithandi ngomthetho wamalungelo. UMthetho wamaLungelo kaHulumeni abukeka eziphikisa uma engahambisani nokubhekela izimo ezithile.

Uphenyo luthole ukuthi kukhona ukungaboni ngaso linye kuso isizwe mayelana nokuqhutshwa kwaleli siko. Isizwe sahlukene kabili kukhona abahambisana noHulumeni abafisa liqedwe kanti abanye bathi lihle aliqhutshwe. Abantu phela abayi ngenxanye bengemanzi. Bakhona ababona ubuhle kanti abanye ababuboni kunalokho babona ububi.

Isezithebeni Zulu ingeyenu ukuba niyabe ngezinhloko ezifanele. Isizwe kumele kuzo zonke izinyathelo esiyozithatha siwavule amehlo siqaphele singaphoxeki. Lapha sididiyela abadala nabancane ikakhulu intsha ngoba phela kuthiwa inkunzi isematholeni. Abadala sincane isikhathi abasazosihlala emhlabeni futhi kubalulekile ukuthi isizukulwane esilandelayo bangasishiyi sidukuza oswini ngoba nanso ingcabhayi kwelamathongo.

Intsha kumele yazi ukuthi indlela ibuzwa kwabaphambili nencwadi eNgcwele iyakufazela lokhu ku Eksodusi (20: 12) lapho kuthi khona:

Yazisa uyihlo nonyoko ukuze izinsuku zakho zibe-zinde ezweni  
uJehova uNkulunkulu wakho akunika lona.

Lokhu kukhombisa ngokusobala ukuthi uma ingenziwa intando yabantu abadala asikho isibusiso kulokho okwenziwayo. Imfundiso yabantu abadala ezinganeni zabo kumelwe igcinwe. Ngakho lokhu kuyinselelo enkulu ebhekene nokungagcinwa kwamasiko esintu.

#### **4.6. Izinselelo Ezibhekene NeSilo**

Ucwaningo luthole ukuthi sekuhlongozwe kaningi ukuqeda umkhosi womhlanga ohambisana nokuhlolwa kwezintombi zesizwe samaZulu. Kuze kube manje akukakafikwa esivumelwaneni. ISilo siyiNkosi nomholi wesizwe samaZulu futhi silandela ezinyathelweni zamaKhosi abuse phambi kwaso. Kuningi iNkosi okumele ikuqaphele kakhulukazi okuphathelene namasiko esizwe sayo. Ukuguqula isiko kubonakala sengathi kungadala umonakalo omkhulu esizweni nasekukhulusweni kwezingane. Kuze kube manje alikho isiko eselisuse umsindo njengalelo lokuhlolwa kwezintombi. Likhona nesiko lokusokwa kwabafana kwelakwa Xhosa nokho lona libukeka lingelibi kangako kuHulumeni nalabo abamele uKhomishana wamaLungelo abantu.

Leli siko lingelinye lamasiko agujwa minyaka yonke. Isilo sithola ithuba lokuba sikhulume nesizwe salo ngalokho okungamagugu esizwe. Yilapho sisina khona sizibethela ngokuyala nangokukhuthaza ukuziphatha kubantu besifazane abasakhulayo. Kunenkinga enkulu esibhubhise isizwe sayo lowo umashayabhuqe ingculazi negciwane layo. Isiko lokuhlolwa kwezintombi likhuthaza ukuzithiba ocansini kuze kufike isikhathi esifanele. INkosi yoSelwa kumele ikhathazeke ngalokhu ngoba phela inkosi yinkosi ngabantu, izobusa bani uma isizwe sesibhubhile.

Isilo samaZulu sidinga kakhulu ukwesekwa kulokhu ukuze isizwe singacini sesife saphela nya. UHulumeni waseNingizimu Afrika kuthiwa uHulumeni wabantu, siyethemba uma abantu benalo izwi kuHulumeni isikhalo sabo sokuthi lingaqedwa leli siko siyophumelela. Nakuba kuthiwa isiko liyaguquka kodwa kumele kubhekwe ukuthi uma liguqulwa isizwe lisibeka kuphi, kuphinde kubhekwe ukuthi liguqulwa kanjani kuqale kwenziwe ucwaningo olunzulu kubhekeleke ikusasa lesizwe.

#### **4.7. Inselelo Ebhekene Nentsha**

Uphenyo luthole ukuthi intsha eningi ididekile ayazi ukuthi kufanele yenze njani mayelana nokuhlongozwa kwezinguquko ezithinta amasiko. Inselelo yokufunda emiqulwini efundwayo emazingeni aphansi akukabonakali kugqama kangako ukufundiswa ngokujulile ngamasiko ayo nokubaluleka kwawo. Yilezo zindawana ezincane ezithinta kancane ngesiko. Abantu abasha abakuboni ukuxhumana kwemfundo namasiko.

Isiko entsheni ligcina selifana nomkhuba wabantu abangafundile, ngaleyo ndlela bese libukeleka phansi njengento engabalulekile neyabantu bezinga elithile. Konke kulele kuyo intsha ukuthi amasiko ekhuliswe ngawo kulula kangakanani ukuwadicilela phansi. Kumele intsha yazi futhi kabanzi ngemuva layo nokuthi yiziphi ezinye izindlela engazivikela ngazo esifweni sengculazi negciwane laso. Intsha yesifazane inayo imizamo yokuzivikela ngesiko lokuhlolwa kwezintombi kepha manje eyabesilisa yona elayo isiko lokusoka alikaqini kangako.

Ingcabhayi ibhekene nentsha yesifazane ukuthelelwa abesilisa abangena nabo emishadweni ngenxa yokuthi intsha yesilisa isuke ingenazo izindawo lapho ihlangana khona ixoxe ngokuthi kumele iziphathe kanjani. Kubalulekile futhi kube khona igxathu elithathwayo ukubhekana nalesi simo ngokushesha ngoba sekuqalile ukuthi kube khona izinsizwa eziya emhlangeni uma sezifuna ukuthatha. Izintombi kumele ziqaphele kakhulu ngaphambi kokuthi zizibophezele emshadweni, kumele zizicabangele ngokuphepha kwezimpilo zazo kunakho konke okunye.

#### **4.8. Inselelo Ebhekene Nongoti Bolimi LwesiZulu**

Kuneqhaza elikhulu ongoti bolimi lwesiZulu okulindeleke ukuba balibambe ekubukeni ngeso elibanzi izinguquko okumele bazishicilele phansi ukuze zibe wumphako wezizukulwane eziyohlale zihlephulelana wona. Kukhona ongoti abakubona njengento engaphaphamisa isizwe isiqwashise ngalokho okunobungozi, kumele siluthole lolo lwazi isizwe ngokushesha.

Kulindeleke ukuthi ongoti basheshe bakwazi ukuhlabela phambili ngalokho okungadala umonakalo esizweni sabo njengamaZulu. Izinguquko ezithinta isiko kubalulekile kakhulu ukuthi zaziwe futhi kube nezizathu ezizwakalayo ukuthi kungani kushintshwa. Isizwe sinethemba elikhulu kubantu abangogoti bolimi lwesiZulu nokuthi ulwazi oluningi luncelwa kubona uma bethule bengasho lutho ngodaba olubucayi akusiyisi phambili isizwe. Kukhona okumelwe kwenziwe ukunqanda okungase konakale esizweni samaZulu. Isiko libalulekile kakhulu esizweni, ngesizwe ngoba lichaza umuntu uqobo ngaphandle kokunakekela okungamagugu esizwe, sifile leso sizwe.

Ongoti bolimi lwesiZulu kumele bazibhekisise izinto ezibandakanya isiko labo ngoba uma kunganakiwe kuningi okungamakhono okungalahleka esizweni. Lokhu kungacina sekuqede nobuntu ebantwini bagcine abantu bengasazazi imvelaphi yabo nokuthi bangobani kahle hle. Ukwanda kongoti bolimi lwesiZulu nekhono lokuvumbulula iziphondo ezibalulekile kungakhulisa ulwazi emphakathini nasentsheni.

#### **4.9 Inselelo Yokuphela Kwawo Onke Amasiko Esizwe SamaZulu**

Lolu cwaningo luthole ukuthi uma liphela isiko lokuhlolwa kwezintombi lokho kuyoba nomthelela wokuthi kube lula ukuqeda namanye. Kuphela onke amasiko amaZulu, lokho kuyobe kusho ukubhubha kwesizwe. Kuyosala abantu abangaziwa ukuthi baluhlanga luni kwelikaMthaniya. Kumele uZulu wonkana akhumbule ukuthi isizwe lesi sabunjwa kanjani, kubhekwe umlando.

Isizwe samaZulu sogcina singasenzi nelilodwa isiko. Ngakho kuhle isheshe isukunyelwe le ndaba kube khona isizwe esikwenzayo ukuze inqola ingayi eweni.

Ulimi lwesiZulu nalo luzulelwa amaqe ngoba phela uma engasenziwa amasiko nolimi luyogqala lungakhulunywa, kukhulunywe ezinye izilimi. Kancane kancane ulimi loshintsha luxube njengoba sekuqalile ekugcineni luphele nya. Kuyosala umlando ukuthi kwake kwaba khona ulimi lwesiZulu. Kuyophela ukulobola nokuganiselana ngendlela yesintu.

Ukuvumela ukuthi amasiko esizwe samaZulu abukeleke phansi, kuyosiqeda nya isithunzi esizweni. Ekugcineni siyophenduka amalulwane singazazi imvelaphi yaso. Intando yeningi kaHulumeni iyogcina iqede okuningi okuhle esintwini, konke kwembozwe ngengubo enkulu ebizwa ngamalungelo abantu. Konke kunobuhle nobubi bakho kuhle isizwe siziqaphele zonke izinguquko ezenziwa uHulumeni kubantu bonke ukuthi zinamuphi umthelela.

#### **4.10 Inselelo Ebhekene Nezintombi ZamaZulu**

Ingcindezi inkulu ezintombini ezisaqhuba leli siko. Abanengi abangahambisani nesiko bazama ngazo zonke izindlela ukulifenyisa leli siko. Kunemibiko eyenza ukuba umdlandla wokuhlolwa kwezintombi wehle esintwini, lokhu kwenziwa ngenhloso yokudicilela phansi isiko lamaZulu. Okokuqala ukuveza ukuthi isiko leli alisenabo ubulungiswa ngenxa yokuthi ubuntombi buyathengwa ngemali, abantu bathole izitifiketi zokuthi bayizintombi bebe bengesizona. Lesi senzo senza izintombi ngempela ziphelelwe uthando lokuhlolwa ngoba nalezi zintombi ezingasezona zizimbandakanya kanye nazo ngakho konke.

Izintombi zigcina sezithukeka ngokuthi zonke ziyafana, nazo ziyizigilamkhuba njengalezi ezinye. Kugcina sekunezingxabano kuthukwana ngezinhamba okuyinto embi kakhulu. Inselelo ilapho kufanele zithathe isinqumo izintombi ngalabomama abangalenzi iqiniso bathengisa izitifiketi ezintombini ezingesezona izintombi. Kunzima kakhulu ezintombini ukungenelela kule nkinga kakhulu uma yenziwa abantu abadala omama ezibahloniphayo. Kubonakala sengathi uNomagugu Ngobese nabanye, kufanele bame ngezinyawo balwe nale nkohlakalo. Kuzodingeka bahambe zonke izigodi bawubheke lo mkhonyovu ngeso elibanzi.



Izintombi zona kufanele ziqinise kakhulu ekuziphatheni kahle zinganaki konke okushiwoyo ngazo, zona zenze okuhle zizigcine kahle ziyinqobe le mpi ezibhekene nayo. Izintombi azingakhathali zingapheli amandla zibambebele kuleso sisho esithi imoto ehambayo izinja ziyayikhonkotha kodwa emile aziyenzi lutho. Konke lokhu okwenzekayo kumele zikuthathe njengento eyizithiyo endleleni yazo. Aziyibambe ishisa zazi ukuthi kuzodlula kufane nje nomlilo wamaphepha lokhu okuzithikamezayo.

Inyanga yamagugu uMandulo iyogcina ingasabalulekile phela uma amasiko ephela. UMkhosi ogujwa njalo ngenyanga kaMandulo owokuhlolwa kwezintombi nomkhosi weLembe. Konke lokhu okwenza isizwe samaZulu sivuselele ubuzwe baso ngemvunulo, ngokusina, ngokuhlabelela sikhumbule futhi sibungaze umbumbi wesizwe sawo Inkosi uShaka. Ngakho asazi ukuthi isizwe sonke siyothini mhla kwahlongozwa ukuqeda umgubho woMkhosi weqhawe iLembe eleqa amanye amalemba ngokukhalipha. Into edinga ukubhekisiswa ngempela ngoba ibucayi kakhulu. Isiko libalulekile kubantu kungcono imikhuba mhlawumbe yona ingayekwa nje kungabikho ndabazalutho.

Ekugcineni kufanele zazi izintombi ukuthi ukuhlolwa kwazo kuyigugu lamagugu esizwe esinsundu. Kumele kuqaphelwe nezindlela ezingaholela ekuqedweni kwesizwe samaZulu esabunjwa kanzima kwachitheka igazi, kulahleka izimpilo zabantu belwela isizwe. Izinguquko kuyomele siziqaphele kakhulu isizwe, sazi ukuthi zilithinta kanjani isiko noma amasiko.

#### **4.11. Inselelo Ebhekene Nesizwe Ekuqedeni Isiko Lokuzila**

Amalungelo nokuzila, amanzi nophalafini akudlelani ngazo zonke izindlela. Isiko lokuzila elinye lamasiko ahlonishwa kakhulu kwaZulu. Ukuzila kusho ukunika inhlonipho lowo osedlulile kulo mhlaba omagade ahlabayo. Ukudlula komuntu emhlabeni ngabe mdala noma mncane kuyahlonishwa. Isifo esigodini siyazilelwa. Ukuzila bekwenziwa kwaZulu ingakangeni impucuko kubantu, kuthe abantu sebekholwa lathi ukwehla leli siko lokuzila.

Leli gama elithi “ukuzila” lichazwa ngezindlela ezahlukene futhi lisetshenziswa ngezindlela ezahlukene. Omunye womcwangingi ongu Manyathi ocwaningeni lwakhe ngamasiko uthi:-

Igama elithi “ukuzila” lisho ukuziqoqa, uzotho ube nesimilo esihle ungabi yithatha.

Lapha sithola incazelo ephathelene nokuziphatha komuntu ozilile ukuthi kufanele azotho. Ukuzila kanti kungasho ukugqoka ngendlela ethize kakhulu kwabesifazane. Ukuzila futhi kungasho ukungadli ukudla izinsuku ezithile noma isikhathi esithile kungaphinde kusho ukuhlonipha komuntu wesifazane kulesi simo sokungadli phambi kwabasemzini sikubiza ngokuthi uyabazila labo bantu njengoyisezala noninazala mhlawumbe nomnewabo womkhwenyana. Ukuzila yigama elihambisana nenhlonipho yomuntu wesifazane. Kwesinye isikhathi ukuzila kuthinta wonke umuntu uma sikhuluma ngokuzila ukudla. Incwadi eNgcwele ikhuluma kakhulu ngololu hlobo lokuzila. EBhayibhelini leli siko lokuzila laliyindlela ekhombisa ukuzinikela nokuzidela ngoba ufuna ukunqoba isimo esithile owawusuke ubhekene naso uma sicaphuna encwadini eNgcwele u-Isaya, (58:3, 4) lapho kuthi khona:

Bathi sizileleni ukudla, ungaboni na? Sizihlupheleni izinhliziyozethu ungakwazi na? Bhekani, ngosuku lokuzila kwenu niyaqhuba umsebenzi, nicindezele zonke izisebenzi zenu. Bhekani, nizilele ukulwa nokuphisana nokushaya ngenqindi yobubi. Anisazili namuhla ukuze nilizwakalise izwi lenu phezulu

Lokhu kusho khona ukuthi ukuzila umuntu ukwenza uma efuna amandla okunqoba isitha nokukhombisa ukuzinikela komuntu adele ukudla. Ukuzila kokufa khona kwehlukile ngoba khona kusho ukuzotha ngoba kuvele ifu elimnyama kulilwa. Lolu hlobo lokuzila luthinta kakhulu abantu besifazane. Ukushonelwa komuntu wesifazane eshonelwe indoda uyazila ahlale phansi ambathe ingubo aze amboze nekhanda. Ukushonelwa komuntu wesifazane yingane, uyazila ambathe ingubo kodwa angambozi ikhanda. Umuntu wesifazane umboza ngengubo noma ephuma umboza ikhanda ngengubo abantu bangamboni, uhlala phansi kuze kufike usuku lomngcwabo. Usuwedlulile umngcwabo, ugqoka inzilo okungaba umbala omnyama, luhlaza, phuzi

kuye nenkolo yakhe. Inzilo yayikhona nasendulo kwembathwa amasaka uma kuzilelwa umuntu.

#### **4.11.1 Ukuzilela Umuntu Oshone Ngengozi**

Umuntu oshone ngengozi, okungenzeka ukuthi ugwaziwe, udutshuliwe noma ushayiswe imoto okukanye ugingqike nemoto kwakuzilwa isikhathi esifushane. Kwakuba nezindlela zokuvala inxeba ngoba lokhu kuthathwa njengomkhokha ngakho akufanele kuphinde kwehlakale. Lapha akwenziwa ngendlela efanayo kuyehluka izigodi ngezigodi.

Ukushona komuntu empini khona kwakwehlukile ngoba yena wayengazilelwa nhlobo futhi kwaku ngakhalwa ngoba wayethathwa njengeqhawe. Ukufa ngale ndlela kwakuthathwa njengokunqoba kweqhawe lilwela isizwe salo. Nokho phela izinyembezi zazifika kwabomndeni kodwa babelilela ngaphakathi bengezwiwa ukuthi bayakhala.

#### **4.11.2 Amakhosi Nokuzila**

Amakhosi awazili, emlandweni sagcina ngeLembe ukuzwa ngokulila nokuzila kwesizwe sonke isikhathi eside. Ilapho phela kwaze kwadabuka khona isisho esithi “ukhihla esikaNandi” wonke umuntu kwakumele kubonakale ukuthi ukhathazekile futhi uyakhala ngokudlula kukanina weLembe. Kwenza iSilo sabona uthando lwabantu ngonina. UGala kaNodade waba owesifazane owaba nesibindi sokuqonda iSilo eyocela ukuba sime isililo esase sidonse isikhathi eside sesidlule nemiphefumulo yabantu. ISilo salalela sahoxiswa isililo.

#### **4.11.3 Impahla Yomuntu Oshonile**

Lokho abekukhonzile uhanjiswa nakho kufakwe elibeni lakhe. Ezinye izimpahla zomuntu ongasekho ziyagcinwa kahle kuze kufike isikhathi sokumenzela umsebenzi. Zichelwa ngomswani emva kwalokho zisuke sezikulungele ukusetshenziswa. Akekho umuntu obevunyelwa ukuyisebenzisa impahla kuze kuphele isikhathi esithile esenzelwa umsebenzi. Lokhu kwakuthathwa njengenye indlela yokuhlonipha ngoba kwakuthiwa

usanda kulala kobandayo futhi kwakuba elibi ihlazo ukusetshenziswa kwezimpahla zomuntu engakenzelwa umsebenzi. Kwakubatshezwa kukhuzwe umhlola.

#### **4.11.4 Owesifazane Ozilile**

Wayehlala ekhaya azile isikhathi esingangonyaka nangaphezulu, uma ezilele indoda yakhe. Ingane yona wayeyizilela isikhathi esingaba yizinyanga eziyisithupha. Lokhu kuzila kwakuhambisana nemigomo ethize. Ozilile kwakungafanele ahambe adabule emasimini abantu. Ozilile kwakungafanele ahambe njalo, ehamba kuphela uma kunesidingo kuphoqa. Uma kuhleziwe kwakungafanele ahlale phambi kwabantu ngoba kuthiwa uzobathela ngebhadi. Ukuzila, umuntu wesifazane kwakumenza ahluke ebantwini, ezizwe enjengolahliwe kwakungadingekile futhi ahambe ema elanda izindaba kwakumele abonakale ngazo zonke izindlela ukuthi uzilile.

Ukuzila kwakungenziwa ngokuthi lowo wesifazane uyathanda kodwa kwakuyimpoqo. Owesifazane wayeziliswa abalapho egane khona, kanti futhi yibona ababenquma isikhathi sokukhumula inzilo. Ozilile azikho izinqumo ayezithathela zona, konke wayekuzwa ngabasemzini. Wayengami aqonde, wayekhothama noma agobodise uma ekhuluma nabanye kakhulu abesilisa

#### **4.11.5 Izinguquko Ezidalwe UMthetho WamaLungelo Mayelana Nokuzila**

Ukuzila kuphelelwe isithunzi ngokugqama kwamaLungelo abesifazane ngowe - 1994. Lapha kuvele kakhulu ukuthi umuntu wesifazane kuyiLungelo lakhe ukuzila futhi kuyiLungelo lakhe ukuzikhethela ukungazili. Umuntu wesifazane akaphoqwa manje ngokuzila ukwenza ngokuthanda kusukela umbiko uzwakele ukuthi usedlulile emhlabeni umyeni wakhe angahlala phansi azimboze ngengubo kanti futhi angazikhethela ukungambozi akekho ozomphoqa ngalokho.

Omunye umthelela udalwe yizinkolo ezingahambisani nokuzila. Umuntu oshonelwe akaqhwakeli ngokomthetho wesintu kodwa ngokwamaLungelo angakwenza ngokuthanda ngoba uneLungelo lokungagqoki futhi kuningi okushintshayo lapha ngoba abanye bakholelwa ukuthi ukugqoka njengenxenye yokuzila kusho ukuzikhangisa

kubantu besilisa ukuthi awusenandoda. Ngalokho abanye bazikhethele ukungagqoki, abanye babona sengathi ukuzila nokungazili kuyafana ngoba omunye uyazila bese enza imikhuba nayo leyo nzilo. Kuningi ukugxekwa okubekwayo ngo kuzila kwabantu besifazane.

Abanye bakholelwa ukuthi ukuzila kusenhliziyweni nabakuthatha ngokwempela. Kuthiwa umuntu angazemboza aphinde agqoke kanti akanandaba nakancane nalowo oshonile. Inhlonipho elindeleke kumuntu ozilile ayibe isabakhona uma umuntu ozilile eziphatha noma ikanjani, angazihloniphi futhi angazithobi. Kuqala uma umuntu ezila kwakuthungwa nje noma ikanjani kungabhekiwe indlela ethize ethandwa ozilile. Ukuthunga budedengu kwenzilo kwakukhomba ukudabuka ngoba inzilo yayingabi umswenko. Ukufika kwamaLungelo kwenza kubelukhuni ukubona umehluko phakathi komuntu ozigqokele nje nomuntu ozilile.

Awusekho umehluko phakathi koswenkile nozilile. Ukuzila sekuhanjiswa nemfashini yesimanje futhi ithungwa ibe isitayela esithile, kufakwe nezigqoko eziyizipekepheke kuvele izinwele. Umuntu wesifazane ufaka amasokisi nezicathulo zikanokusho ashaye phezulu. Umfelokazi, igama okwakubizwa ngalo owesifazane ongasenandoda. Ukuzila kwakuhambisana nokugunda ikhanda. AmaLungelo abona kuwukumhlukumeza owesifazane ukumgunda ikhanda uma eshonelwe indoda.

Ukuzila abesifazane babekwenza kangcono endulo ngoba babengasebenzi babenza imisebenzi kobelungu kodwa imisebenzi yasemakhaya. Manje iningi labesifazane seliyasebenza ngakho isikhathi sokuzila asisekho nhlobo. Bangcwaba maqede bavukele emsebenzini. Imisebenzi nayo inemithetho yakhona okufanelwe igcinwe. Kwezinye izindawo kunemifaniswano yakhona okumele ugqokwe ngaleyo ndlela awukwazi ukuzila. Okunye imindeni isiyaluxoxa lolu daba lokuzila, kube uyena umnumzane wekhaya okhipha isinqumo sokuthi uma eshona angazilelwa noma azilelwe.

Kuningi okubonakalayo ezibonakalayo manje ezihambisana nokuzila abanye bazifakela isikhafu sengathi uhlobile kanti lutho. Kuningi nesintu esikushoyo ngenzilo ngaphandle kwamaLungelo. Eminye imindeni eyayikade izila kufakwe izindwangu

ezingalweni yibo bonke abantu bomndeni, seyanquma ukukuyeka lokhu. Izizathu kuthiwa uzalo luthakathana ngazo izindwangu lezo luphele nya ngakho sebexolela ukuthi kuzile labo bendlu eshonelwe uma nabo bethanda. Izingubo lezi eziyinzilo uma esekhumula lowo ozilile kuyenzeka zilahleke zithathwe abathakathi bese kubhujwa ekhaya. Inzilo phela ithathwa njengensila yomndeni ngakho akumele iduke noma ikanjani.

#### **4.12. Ukuvinjelwa Kwabesifazane Ukudla Izinhlobo Ezithile Zokudla**

Kudala abantu besifazane babenqatshelwa ukudla, ukudla okuthile ngenxa yokwesabela ukuthi kungase kube nomthelela wokushukumisa igazi bese konakala. Abantu besifazane kwakungafanele bafise noma balangazalele ucansi. Lokhu kwakunqindwa ngokuthi bagweme ukudla okuthile okungase kulole imizwa. Kusukela ebunganeni abantu besifazane babengavunyelwa badle amasi, amaqanda nenyama yenkukhu.

Kwakuthiwa uyosuke bese ekweba eseganile emzini. Umuntu oganile uyanikwa indlakudla, lokhu okumkhulula ukuba akwazi ukudla ukudla okuthile. Umakoti ubegcina ngokugaya umcaba wamasi kodwa amasi engawalokothi. Ubegcina eseze wajwayela ukuthi ukudla okuthile akakudli hhayi ngoba engakuthandi kodwa ngoba kungumthetho ukuthi engakudli. Kuze kube manje esizweni samaZulu abantu besifazane kwezinye izigodi abawadli amasi, amaqanda nenyama yenkukhu.

Ukugqama koMthetho wamaLungelo nezempilo kwafike kwaqeda lonke lolu hlelo okwakukhuliswa ngalo abesifazane, kugwenywa amahlazo angenziwa abantu besifazane sebhululeka ukuzibamba. UMthetho wamaLungelo ukhulule abantu besifazane ekudleni yonke inhlobo yokudla okwakha umzimba futhi okunempilo, abantu besifazane abangakudli lokhu kudla yingoba bezithandela hhayi ngoba behlonipha umthetho wesiko lesintu. AmaLungelo abesifazane noma engasholutho ngokudla abangakudla nalokhu abangeke bakudle ngenxa yokuthi abalula ukuthi bayalingana akhulula konke. Le nkululeko ibukeka inobuhle nobubi ngoba imelene nenhlonipho yabantu besifazane bagcine sebengakwazi ukuziphatha. Lokhu kungavunyelwa ukudla okuthile kwakunesizathu kwakungesikho ukuncishana nje kuphela kodwa ziningi izinto okwakuvinjelwa.

#### **4.13. UMthetho WamaLungelo Nophuzo Oludakisayo Kubantu Besifazane**

Emandulo babephuza abantu besifazane kepha kwakunenhlonipho, babe ngaphuzi noma kanjani kwakuphuza abantu asebekhulile njengezalukazi futhi nabo bephuza isiZulu. Ukuphuza kwakungasiyo libhamama nje kodwa kwakwenzeka uma kusuke kunomcimbi ekhaya. Utshwala besiZulu babuthathwa njengotshwala obunempilo ngakho kwakungathusi ukuphuza kwabantu abadala emakhaya bengezukona lutho.

Umuntu omusha notshwala kwakuyihlazo elibi kabi lelo. Babekhona abaphuzayo kodwa babekwenza ngokufihla kungaziwa. AmaLungelo afika avula amasango otshwala kubantu besifazane. Babuphuza maqede behlela ngezansi, wo! Sisuke isidumo isimilo sesilahlekile. Intsha yabesifazane kanye nabesimame baphuza yonke inhlobo katshwala, badakwe kwenzeke amahlazo. Umuntu wesifazane ophuzayo akanaso nakancane isithunzi. Omunye umuntu wesifazane uma ephuzile ukhuluma ahlambalaze athuke nenhlamba. Abanye baze bafune ukulwa uma sebephezile. Abanye baye balwe nabayeni babo. Isithunzi sakhe owesifazane siyaphela nya futhi akahlonipheki, izingane zakhe ziyaphoxeka uma esenza izinto ezingasile, zitheleka ngehlazo zingafisi nokuthi kwazeke ukuthi zizalwa nguye.

UMthetho wamaLungelo ubonakala sengathi unikeza intsha inkululeko enkulu yokwenza okuningi ngaphandle kokubheka ihlazo namahloni. Ukuphuza kuthathwa njengeLungelo lokuzijabulisa kubantu abasha. Kule mihla okuphilwa kuyo akwethusi ukubona umuntu wesifazane ephuze ngendlela emangalisayo futhi sekuyinsakavukelwa. UMthetho wamaLungelo uhambisana nenkululeko yokuthi umuntu enze lokho okuzomjabulisa inqobo nje uma engathathanga mali yamuntu futhi engaphazamisi muntu.

#### **4.14. UMthetho WamaLungelo Nokugqoka Kwabesifazane**

Abesifazane bakhululekile ukugqoka noma yini amabhulukwe nezingubo ezincane eziveza umzimba kanye nesitho sowesifazane sicishe sivele. Ukugqoka lokhu kuhambisana nezimfashini nendlela yokugqoka kwaseNtshonalanga, abantu besifazane amalungelo abagunyaze ukugqoka izingubo ezimfishane ezinye ezikhanyayo. Lezi zingubo zenza kungabi nzima ukufinyelela esithweni sangasese sowesifazane. Ukwehla kwezinga lokuzihlonipha esintwini kubonakala sengathi sekwenze umuntu aka ngamangala ukubona umuntu egqoke ngendlela engahloniphekile ebhijozayo ngayo emphakathini.

Kwesinye isikhathi umuntu wesilisa uze abe namahloni okubhekana nale ndlela yokugqoka. Abanye abantu besilisa bayaye beze bafikelwe ukulingeka bagcine sebeze benza izenzo ezingamukeleki njengokudlwengula. Kwesinye isikhathi kusuke kuphuziwe nhlangothi zombili engekho osabona iphutha komunye. Isithunzi sowesifazane siyalulazeka futhi sehle bese ebukeleka phansi.

#### **4.15. Ukugqokwa Kwamabhulukwe Abantu Besifazane**

Sekwande kakhulu ukugqokwa kwamabhulukwe abesifazane. KuyiLungelo labo ukugqoka amabhulukwe kodwa kunezindlela eziningi zokuwagqoka. Bakhona abesifazane abagqoka kungabi nankinga ahlonipheke. Bese kuba khona lawa angafinyeleli phezulu acokama phezu kwezinqe, abantu besifazane bayawathanda kakhulu lawo okuthi uma eke wagoba wonke umzimba uhlale obala kudele amehlo abukayo.

Lolu hlobo lwamabhulukwe aluyi okhalo lukamfula izinqe phakathi nendawo, umnikazi walo uba eselokhu elikhuphula lehla. Impahla yangaphansi awuyesweli ngoba nayo ivele izihlalele ngaphandle, inkinga enkulu idaleka ezimotweni umuntu wakhona eshlezi phansi, hhayi abasuke besemuva kwakhe babhema bakholwe. Uthola bonke abantu sebeyingaza nje bengasazi ukuthi amehlo bazowavala kanjani. Sekwehliwa emotweni kovalwa amehlo ngoba umzimba wonke uhlala ngaphandle. Lapho umuntu wakhona engazi nokuthi lidume kuphi. AmaLungelo afike



nokungagqoki kubantu besifazane kwase kwanda izehlakalo zokunukubezwa kwabo. Amahloni nokuzihlonipha ngeke ukubone ngoba phela bakhululwe umthetho wamaLungelo. Akuqhathaniseki lokhu nomkhosi woMhlanga ngoba kuhambisana nosuku lomcimbi izintombi azihlali zigqoke kanjalo emphakathini.

#### **4.16. UMthetho WamaLungelo Nokushuqula Njengenhlonipho**

Uphenyo luthole ukuthi kusukela endulo umuntu wesifazane ubehloniphisa ikhanda lakhe. Lokhu kwakuqala uma intombi isiqomile bekuba khona ekubekayo ekhanda okuwuphawu lokuthi kukhona lapha esikhombe khona. Abantu basemzini yayibahlonipha kangangoba yayikugwema ukuhlangana nabo ngisho endleleni. Kuqala kwakungashuqulwa amaduku kodwa zazikhona izicholo ezazibekwa emakhanda ukukhombisa ukuwuhlonipha umuzi womnumzane. AmaLungelo aletha ezinkulu izinguquko kubantu besifazane abangamaZulu. KwaZulu inhlonipho ithinta ukubopha ikhanda ngeduku noma umuntu afake isigqoko. Lokhu kwenziwa umuntu wesifazane oselotsholiwe noma oseganile njengento ekhombisa ukuhlonipha abantu basemzini. Abantu besifazane bebengalokothi bahambe ngamakhanda emphakathini angisaphathi emzini. Lokhu okunikeza inhlonipho umyeni wakhe, ubabezala nomamezala kamakoti. Wayengagcini ngokuhlonipha abaphilayo kuphela kepha nezinyanya zekhaya.

Umuntu wesifazane oganile wayengatholakali ezihlalele ekhaya ngekhandanda engahloniphile, lokhu kwakungenxa yesiko kudala kwakukholelwa ekuthinini umakoti akaganile umyeni wakhe kuphela umakoti akusiyena yedwa odinga inhlonipho kepha bonke abasemzini kanye negceke ngoba elamadoda amadala akuleli khaya. Kwakukholelwa ukuthi amadlozi ayambona uma engasawahloniphi futhi lokho kungadala ulaka nakuwo amadlozi agcine umakoti esegula. Umthetho wekhaya wawuhlonishwa ngendlela emangalisayo.

AmaLungelo ayamkhulula umuntu wesifazane ukuba azihambe ngekhandanda. Othandayo angashuqula alihloniphe ikhanda lakhe. Kulesi sikhathi okuphilwa kuso akuthusi ukubona umama, ugoto nomakoti ezihambela ngekhandanda engahloniphile. Kuqala lokhu kwakulihlazo elibi kabi futhi umuntu wesifazane wayehlawuliswa ngokwenza izenzo ezingakhombisi inhlonipho. Umuntu wesifazane wayezihlonipha

ngayo yonke indlela, ngisho ukukhuluma wayengahlambalazi akhiphe amagama angasile ngomlomo. Ukungahloniphi kukamakoti kulandelwa imiswazi, nemishophi kangangokuthi abadala bekhaya kwakuyindlela abakhombisa ngayo ukuthi akaziqoqe aziphathe kahle akasahloniphi.

Endulo kwakunemigomo yasekhaya eyayiqikelelwa kakhulu uma kwenziwa umsebenzi wabadala. Kwakuqikelelwa ukuthi akwenziwa okuphambene uma kunomsebenzi kuhlatshiwe njengokubanga umsindo ekhaya. Lokhu kwakwenzelwa ukuhlonipha amathongo kanjalo nabadala bomuzi okwakuthathwa ngokuthi bakhona futhi yibona abangamele wonke umsebenzi. Ukuhlonipha kwakwenza ukuba ube yimpumelelo umsebenzi owawusuke wenziwa. Omakoti kwakuqikelelwa ukuthi bayathwala emakhanda nabesifazane abangamalunga omndeni beheza emahlombe. UMkhize (2009:28) uchaza kanje:

Bonke omama bekhaya bayathwala ekhanda bese futhi Benqwamba ngamaduku ekhanda. Omakoti noma Omalokazane bonke nabo bayathwala ekhanda bese futhi Benqwamba ngamaduku asekhanda. Ababizani ngamagama Omalokazane kanjalo nezalukazi kodwa kusetshenziswa izibongo zabo kanjalo namangama oyise babo. Izivakashi azigaguli abantu besifazane bakulo muzi ngamagama kodwa Bayahlonipha. Abesifazane lapho bekhuluma nabesilisa Bayagoba kumbe bafole bekhombisa inhlonipho nokuzithoba. Kukhulunyelwa phansi kunomsebenzi. Akumenyezwa ngoba Ngoba kusuke kulusuku lokuhlonipha ithongo kumbe amathongo okungabanikazi bomsebenzi. Abesilisa bayahlonipha kakhulu ngalelo langa omalokazane babo bababize kahle ngamagama ezingane zabo zokuqala kumbe ngezibongo zabo, kumbe oyisa babo. Izithebe zenyama notshwala zikhishwa ngabesilisa kuphela hayi besifazane. Abesimame bacela kobaba kanjalo futhi babonisane nabo ngendlela okufanele ukuthi umcimbi uqhutshwe ngayo. Kukhishwa leyo nyama efanelekile, hayi noma iyiphi nje. Eyomama iyaziwa inyama kanjalo neyamadoda abanumzane Phela iyaziwa nayo kanjalo neyensizwa bafana kanjalo Namantombazane.

Konke lokhu okubalwa ngenhla bekuqikelelwa ukuthi kuyenzeka kodwa manje okunye akusenziwa ngenxa yoMthetho wamaLungelo obuswa ngentando yeningi. Kubonakala

sengathi okunye mayelana namasiko kakhulu esizweni esingamaZulu ngenxa yokushintsha kwezikhathi nemithetho yokubuswa kwezwe. Okuningi kwalokhu okubalulwe ngenhla akusaziwa futhi akusetshenziswa kule mihla okuphilwa kuyo.

#### **4.17. Ukuhlonipha Okunhlobonhlobo**

Ucwaningo luveza ukuthi umuntu wesifazane wayengaliphakamisi izwi nxa ekhuluma egoba futhi angami nje phuhle! lokho kuyindlela yokuhlonipha. Wawungeke umthole emile phakathi negceke ememeza futhi nokushaya ingane wayengavunyelwe. Izingane uma zonile zazibalekela kogogo noma ibaleke ingene esibayeni. Yayisuke isiphephile ingane lapho ngoba wayengayithinti uma isikugogo futhi wayengangeni esibayeni ukuze agweme ulaka lwabantu abadala basekhaya.

Kweminye imizi umakoti akangeni ethwele umthwalo onhlobonhlobo, umgqomo wamanzi wayewushiya esangweni engawungenisi ewuthwele ekhanda. Kuningi umakoti ayekuhlonipha ekhaya amagama athize wayengawabizi uma ethinta noma esho okuthile uma uyasezala wayesuke enegama elinjalo. Lapha kukhulunywa ngokuthi uma uyisezala igama lakhe kwakuwuMthengeni weyengeke alibize lelo gama yena wayezothi uMhwebeni uma kuwuNdleleni igama elithi indlela wayengeke elibize kodwa wayezokhuluma ngenyathuko.

Umakoti wayengayishayeli ingane ekhaya kodwa wayephumela nayo ngaphandle kwekhaya bese eyithi thwansu! Thwansu! Ekutholeni umbiko wokuthi kushoniwe kubo ubephumela ngaphandle akhale khona abuye ekhaya esethule. Kwakuthiwa lokhu kungase kudale amashwa namashobolo ukukhala kwakhe isililo ekhaya. Ukuhamba eseyobabona ekhaya kubo imvume wayeyithola lapha agane khona futhi afike angahlali ayisaphathwa eyokulala yinto eyayingenziwa. Ngakho ubefike ame ngezinyawo nje ezwe lokho okushiwoyo noma umufi ufihlwa ngalo lolo suku noma ngakusasa.

UMthetho wamaLungelo ufike maqedana kwaphela konke lokhu iningi labantu besifazane seliyazenzela noma ikanjani futhi engekho ozolikhulumisa. Lokhu kuya ngokuya kuphela nya ukuhlonipha kwabantu besifazane kakhulukazi abaganileyo.

Isiko lokuguqa emzini komakoti alisekho ngisho ukuguqela umyeni wakhe abasakwenzi. Kuningi okwakwenziwa kuguqiwe njengokuletha ukudla kwabasemzini, ukugaya etsheni kanye neminye imisebenzi. Inhlonipho kumuntu wesifazane ibisuke incike kakhulu emfundisweni yasekhaya. Ngakho ubenza konke okusemandleni ukuba angalahlazi ikubo athele abazali bakhe ngehlazo. Umnumzane okhulise kahle izingane zakhe ubenconywa abe yisibonelo esihle emphakathini.

#### **4.18. UMthetho WamaLungelo Mayelana Nokudayisa Ngomzimba**

Ukudayisa ngomzimba kusho ukunikela komuntu ngomzimba wakhe ukuze athole inzuzo ngokuvamile okuba yimali. Abantu abajwayele ukudayisa ngemizimba abantu besifazane. Lokhu bakwenziswa kwesinye isikhathi izimo ezithile zempilo abasuke bebhakene nazo, kanti abanye bayazithandela nje ukwenza lo msebenzi. UCronje, (2004: 217) ucaphune UGebhard (in Theo, 1983: 186) kanjena:

A prostitute is an individual involved in sexual activities with strangers with whom he or she has no emotional connections, in exchange for money or other valuable articles given either before or after the actual sexual activity.

Iyengandoda umuntu wesifazane ozimbandakanya ezenzweni zocansi nabantu angabazi fuhi angathandani nabo ngenhloso yokuzuzwa imali noma impahla ethile ngaphambi noma ngemuva kokwenza ucansi.

Kusobala ukuthi ukudayisa ngomzimba akuphephile njengoba kuchazwa ukuthi umuntu ulala nanoma ubani. Lokhu kwenziwa ngaphandle kothando kodwa umsebenzi umuntu angenisa ngawo imali noma athola umvuzo emva kokukwenza. Inzuzo yalo msebenzi ingaba ngaphambi noma ngemuva kokukwenza.

Ngomhla zinga-28 enyangeni kaNdasa ngowezi-2012. UKhozi FM ohlelweni lokusakaza olungusaziwayo eNingizimu Afrika kukhulunye ngokudayiswa komzimba ukuthi akwenziwe kube semthethweni. Inhlangano yezokusakaza ohlelweni oluthi: “Ezomphakathi Nabasiki Bebunda” imeme inhlangano yomama ye-ANC (ANC

Womens' League) lapho kuphawulwe khona ngokuthi uHulumeni kumele akwenze kube semthethweni ukudayiswa komzimba. Lokhu kumangaze abantu abaningi ebelalele lolu hlelo basala bekhaxe imilomo lapho uDokotela uNgakane okubeke kwacaca ukuthi bona njengabantu besifazane bafuna ukudayisa komzimba kwenziwe kube semthethweni kungaboshwa muntu okwenzayo. Kube kuningi ukuphawula kwabalaleli mayelana nalolu daba, iningi labantu belikhombisa ukungahambisani nalokhu ngesikhathi beveza imibono yabo. Inhlango yezenkolo kuthiwe nayo izobeka uvo lwayo ngalokhu. Le nhlangano yomama ithi lokhu kuzokwehliswa izinga lokuhlukunyezwa kwabesifazane ezweni lonke. Abantu abaningi kabaluzwa kahle lolu daba uHulumeni okumele alwenze lubesemthethweni. Nokho bekungakafikwa esivumelwaneni ngalolu daba.

### **Okwakulindlekile Kumuntu Wesifazane**

Umuntu wesifazane kwakubalulekile endulo ukuba ahloniphe, kungakho kwaze kwaba khona isaga esithi 'Intombi ihlonipha lapho engayikwendela khona'. Lokhu kwakugqumezela inhlonipho kubantu besifazane besebancane ukuze bakhule nayo noma sebekhulile. Nasesikhathini lapho umuntu wesifazane eseyogana wayeyalwa kakhulu ngokuthi akofike ahloniphe emzini abakhele isithombe esihle abakubo. Kwakubalulekile ukuba umuntu wesifazane akhuthale eselijongosi esakhula ngoba lokho kwakumakhela ugazi emphakathini. Phela yayithandea endulo intombi ekhuthale, bonke abantu babesfisa ukuba igane kubo.

Izenzo zentombazane zazibhekiwe umphakathi ukuze uncome, uphinde utuse ukuziphatha kahle kwayo. Ubhle bendalo babungabalulekile kangako kodwa izenzo ezazibhekwa kakhulu kanye nokuziphatha. Kwakubalulekile ukuthi umuntu wesifazane azothe angabi yithatha ibe nesithunzi. Ukuziphatha kahle kwentombazane kwakwenza abazali bayo bahlonipheke emphakathini futhi banconywe ngokukhulisa kahle intombazane. Ukukhulelwa kwentombazane kwakuyihlazo elibi kabi kubazali bentombazane, kubafowabo kanye nakodadewabo. Ukukhulelwa kwentombazane iqomile yakhipha impahla nakho lokho kwakuyihlazo, kwakuze kuphuthunyiswe amalobol kugqitshwa ihlazo sithi siqambe sibonakala isisu ibe isiyingodusi. Yayingaphathwa eyentombazane ekhulelwa ingaqomile yayisuke ithele abazali bayo

ngelikhulu ihlazo. Ukuziphatha kahle kwentombazane akuyigugu kakhulu ize yende yayingaconsi phansi emndenini nakubazali bayo. Intombazane eyigagu yayithandeka futhi yayingaconsi phansi.

Ukuvikela amantombazane kwakubaulekile ngoba yethathwa njengefa emakhaya. Ayenakekelwa amantombazane egadwa naselawini lawo. Ilawu lamantombazane laliba semehlweni labantu abadala futhi kwakukhona amaqhikiza ayeqapha konke. Konke okwakwenziwa elawini kwakusuke kuyimvume yamaqhikiza esihlola sonke isimo. Abantu abadala babewabheka ukuthi asaphelele yini amantombazane elawini usuku nosuku ngaphambi kokuthi bahambe bayolala. Konke lokhu kwakuyizinkomba zokuthandwa nokunakekelwa kwamantombazane.

#### **4.19. Isiphetho**

Lihle isiko ngoba lenza umuntu nomuntu azazi ukuthi ungubani futhi ayazi nendawo yakhe. Abantu besifazane babazi okufanele bakwenze nalokho okungafanele. Asikho isikhathi lapho ababetholakala endaweni engabavezi kahle kodwa ubabazi ukuthi kufanele babe sexhibeni noma emasimini. Umuntu wesifazane ubengabi wuvanzi njena atholakale yonke indawo nasemgwaqeni ezithwabazela.

Le mpilo abaningi yabasiza bakwazi ukwakha imizi yabo ngokuthula. Manje kulesi sikhathi samalungelo ngeke ubeswele abantu besifazane emagigini bayatholakala, ezitaladini bayatholakala akukho lapho okukhalwa khona ngokuthi abekho.

Kulolu cwaningo bekufanele bazinuke amakhwapha babheke ukuhamba kwabo, ukugqoka kwabo, ukukhuluma kwabo ukuthi ngabe akunawo yini umthelela ekuqedeni inhlonipho. Lokhu bekufanele bakwenze kahle nje ngomoya wokuvusana nokwakha isizwe samaZulu.

Isizwe siyawazi umlando waso omuhle ngakho kumele siwuqhuba sifundise isizukulwane esisakhulayo. Ukwakha isizwe kuncike kakhulu ekusebenziseni amasiko nasekuwagcineni kahle. Amasiko angamagugu esizwe esiyohlala sizigqaja ngawo. Kufanele lihlonishwe isiko, liphathwe ngobunono lingahlanganiswa nezinto eziningi.

Amasiko kuhle isizwe sikhumbule ukuthi madala kunakho konke okwenziwa kulezi zinsuku futhi kusukwa kude nawo.

Ekuphetheni lesi sahluko kubalulekile ukubuka ukuthi yikuphi lapho inqola ephambuke khona. Nakuba kungelula ukuthi iyaphi kodwa yona iphumile emgqeni. Inselelo yawo wonke umuntu onensila yobuZulu ukuba azithuntuthe abheke nxazonke ukuthola ubuqiniso balokhu. UMthetho wamaLungelo awungabenzi abantu banyathele ngezinyawo ububona ngoba kusasa bayoba yizinhla. Kuhle amaZulu avule amehlo, avule nemiqondo akwazi ukubona okuhle nokubi. Akekho owuchwepheshe ekulungiseni kodwa ekoneni baningi ochwepheshe. Ucwaningo luhlose ukususa ulwembu emehlweni esizwe singakhutshwa ngamatshe size siwe phansi sibe siwabona masakhane sivuselelane.

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## ISAHLUKO SESIHLANU

### 5.0. IZIPHAKAMISO, IZINCOMO NOKUSONGA

#### 5.1. Isingeniso

Ukuphetha le mbenge yocwaningo kumele sithi ukujejeza emuva sibheke okuyikhona okususe ugqozi nofuqufuqu lokuthatha usiba nephepha silobe. Ukuloba okungasho ukuthi inhloso yalokho ebesikufuna isitholakele. Sesiyabile isezithebeni isilindele abaqobi nokwabiwa ukuze wonke umuntu adle afinye ngendololwane. Kuthiwa okwahlula amadoda kuyabikwa nebutho likafela phakathi selaphelelwa isikhathi. Nanso Zulu wonkana ingeyenu, ningawuhlubi inhlali nibona konakala. Umsele awushawe ngoba amanzi ayabonakala ayageleza. Kuyokuba lukhuni uma eseze angena endlini ukuwakhapha.

Yilowo nalowo olizwayo leli zwi akathabathe indlela ebheke ekulungeni ukuze awubone umbuso wezulu. Muhle umuntu ohluleka ezamile kunongafuni kwakuzama asabele kude. Le ndlela inameva futhi iyahlaba Zulu kepha kumele kuhanjiwe kuyo. Abazosusa ameva uZulu, abazohlakula umeno uZulu, abazohlwanyela imbewu emhlabathini ovundile, emadwaleni nasemeveni uye futhi uZulu. Ukukhuluma akoni, akufani nokuthula ekugcineni bese uthi ngangiyibona le nqola ukuthi iya eweni ngoba iyongena nawe, amathemba okuthi uyoisinda awekho.

Ukuzwakalisa umbono akusho ukuthi usukutholile okufunayo kepha igalelo elikhomba ukuthi umuntu uyaphila. Kuningi ukuphawula kongoti osekubekiwe futhi nokukhombisa ubuchule obukhulu bokubhekana nekusasa elizomfica umuntu esabamba eyeka. Kuningi okuvelile mayelana nokuthinteka kwamaLungelo abantu besifazane nezingane eziqeda amasiko amahle nathandekayo esizweni. Kuhle ukuba kuthi kungenwa ehlathini isizwe sibe sibheke ngawo omabili. Kukhona asebezidelile bathi singenzani thina singobani.



Kubi ukusheshe uphonshe ithawula uthi ayikho le nkukhu chithani amanzi kodwa ube ungayenzile imizamo yokuyicinga uze waneliseke ukuthi sengicinge ngehluleka. Nalapha kulolu cwaningo sicubungulisisa la maLungelo akhonjwa ngapha nangapha. Muhle wona lo mtitilizo kepha kufanele isizwe sazi ukuthi ebuhleni kukhona ububi, nasebubini kukhona ubuhle. AmaLungelo mahle futhi abalungele abantu okubi umthelela wawo esintwini njengoba besiphawulile ngasekuqaleni kocwaningo. Izinguquko zikhomba intuthuko kepha intuthuko kuyenzeka iphazamise imvelo, yilokho okumele sikuqonde kahle.

Kulesi sikhathi esiphila kuso ziningi izinto eziyizinselelo zempilo esiyiphilayo. Kukhona izifo ezinhlobonhlobo futhi ezingelapheki okuthi uma usunaso uphile naso kuze kulamule ukufa. Ngakho akumele isizwe sibe budedengu kwesikwenzayo. Izinqumo ezithathwayo nezithathelwa abantu ngempilo yabo kufanele ziqaphelisiswe ngezindlela zonke. Isizwe kumele sibe yisizwe esiqondayo ngemvelaphi yaso, sikhali phe ekuboneni izinto ezingasiqeda kalula.

Libhekiwe isiko kwabonakala ukuthi lingabantu uqobo, manje uma lingaliqedwa isizwe singasala singobani. Ikhona nemikhuba yesizwe kodwa yona ingcono kunesiko mhlawumbe ingaguquleka kalula. Isiko isizwe siyaliphila yingakho kuze kukhulunywe ngesikompilo asikwazi ukulahlekelwa okungamagugu aso. Ngesiko isizwe sikwazi ukuzibuka isiphongo nesinquthu. Amasiko ethu ancike kakhulu enhlonipheni. Umuntu uyahlonishwa futhi uyaziswa kwaZulu. Konke lokhu kuyisiko ukuhlonipha ngokwamazinga ehlukeni lapha kubukwa obaba, omama, abantwana kanye nabantu abadala njengogogo nomkhulu.

UMthetho wamaLungelo ube usuwabuka ngamanye amehlo amasiko esizwe anjengokukhuliswa kwezingane, ukuphathana kwabaganene kanye nokuhlonipha kwabantu besifazane. UMthetho wamaLungelo uhlabe wahlikiza okuningi okwakwenziwa nesikhule sikubona kukuhle ngamasiko. Kubukisiswe ukuhlolwa kwezintombi, osekususe omkhulu umsindo ePhalamende nasezindaweni eziningi. Leli elinye lamasiko eliyinqayizivele kwaZulu. Ukuhlolwa kwezintombi kubukwe njengento ekhuthaza ukuziphatha nokuzithiba ebantwaneni besifazane. AmaLungelo

anike abantu besifazane amandla alinganayo nabeslisa. Kube sekubakhona ukungabezelelani ngezindlela zonke, kwadaleka izinkinga ezishiya kulele izidumbu kweminye imizi.

Kubonakala sengathi uMthetho wamaLungelo ufike nokungaziphathi kahle kubantu besifazane. Baqale baphuza ngendlela ethusayo, baqala bagqoka ngendlela engejwayelekile nengamukelekile. Kwabhoka izehlukano eziphazamisa ukukhuliswa kwezingane. Kwande ngisho nezinga lokubulala, abantu abashadile babulale imindeni kwavalwa ngehlaha. AmaLungelo ayezoqeda ukhukunyezwa kwabantu besifazane nezingane. Ngesikhathi kugqanyiswa amaLungelo ziye ngokudlondlobala izehlakalo zokhukunyezwa kwabesifazane nezingane. Lokhu kusaqhubeka, emaphepheni kuyavela, ezindabeni kuyakhulunywa ngakho kanti nakomabonakude kuyavezwa.

Kunezindawo esizweni ezingasenayo inhlalakahle njengoba ziziningi izigameko ezibikwayo zokhukunyezwa kwabantu. Kunezinkomba zokuthi uMthetho wamaLungelo udale nokwenyuka kwesibalo sokutholela izingane emakhaya. Umthetho kwamanye amakhaya ubonakala uphelele emphakathini, ezikoleni nasezindaweni zokusebenza. Izingane akuvumelekile ukuba zishaywe ngoba ukubashaya kusho ukubahlukumeza. Kwamanye amakhaya akusekho muntu ohlonishwayo abantu bazenzela umathanda. Kusolakala sengathi uMthetho wamaLungelo ezikoleni unyuse izibalo zokubulawa kothisha futhi abafundi bangaboshwa ngoba kuthiwa basebancane kufanele bafunde. UMthetho wamaLungelo ubonakala ukhulise izibalo zokudliwa kwezidakamizwa ezinganeni, lehla nezinga lokuphumelela emfundweni ezindaweni eziningi.

Kuvelile ukuthi abantu abaningi bayaqonda ngokushayisana okukhona phakathi kwamaLungelo namasiko athile akwaZulu nokubonakala kuzoba nomthelela omubi. Kugqamile kakhulu ukulahleka kwenhlonipho yalokho okwahlukeneyo esizweni samaZulu ngenxa yokuhakanjiswa kwamaLungelo. Kuningi ukungaboni ngaso linye mayelana nokuhutshwa kwamasiko athile njengelokuhlolwa kwezintombi ukhloniphana kwabaganeneyo, ukuphela kokuzila kanye nokungathwali ekhanda.

Amasiko lawa aneqhaza elikhulu ekwakhiweni kwesizwe samaZulu. Ukuhlonipha namaLungelo kahle hle akafuni ngoba amaLungelo awayifaki ngokusobala inhlonipho. AmaLungelo avikela kakhulukazi abesifazane nezingane. Kungalesi sikhathi kuvikelwa, abesifazane nezingane lapho kubonakale sengathi kulahleke khona inhlonipho encike kakhulu esikweni lamaZulu. Ukwenza kwabantu besifazane konke kwakusibekelwe inhlonipho abayinika abakhwenyana, abomndeni kanye nomphakathi jikelele. Sitholile ukuthi abantu abaningi bayawathanda amasiko abo futhi bakuqonda kahle ukuthi bangobani ngenxa yesiko. Asikho isizwe esibukela phansi amasiko aso.

Kuhle kucace ukuthi ukuphela kwesiko kusho ukuphela kwesizwe esabunjwa kanzima okaSenzangakhona iSilo uShaka. Ukusibumba isizwe wasebenzisa amasiko futhi ahlonishwa kakhulu abantu bemelene nehlazo. Kubonakala sengathi kuningi okungasewona amahlazo kule mihla yamaLungelo, okwenza abantu bangathokozi ngezinye izinto ezenzekayo noma kungekho abangakusho kangako. UHulumeni owentando yeningi obusayo, ngakho uzokwenza okuthandwa yiningi ukuze kube khona inqubekela phambili.

Amasiko esizwe sakwaZulu aqedwa idlanzana labantu abangahambisani nalokho okwakwenziwa endulo nabakhuliswe ngakho. UMthetho wamaLungelo kubukeka sengathi wenza abantu abasakhulayo badideke bakwazi ukukhetha ukuqedwa kwesiko bavumelane nabezizwe. Ziningi izinhlanga eNingizimu Afrika futhi zinamasiko azo ezingeke zahlukaniswa muntu nawo. Kungaba umqondo omuhle nophusile ukuthi uma luqhubeka lolu daba lokuyekwa kwamasiko akwaZulu kuhlalwe phansi kuboniswane. Akumele kuthathwe izinqumo kungayiwe kubantu ukuzwa ukuthi ithini imbono yabo ngalolu daba.

Iziphathimandla zakwaZulu, amakhosi nabengamele ezamasiko nokugcinwa kwawo, kufanele udaba baluyise kubantu. UHulumeni unguHulumeni wabantu, ngakho ayikho inkinga uma abantu lapha emazingeni aphantsi benikezwa ithuba lokuzikhulumela ngalokho okungabaphathi kahle ngokubuswa kwabo. Isizwe samaZulu siyisizwe esikhulu kwelakwa Zulu-Natali. UHulumeni kumele abalalele abantu. Akumele azithathele izinqumo nedlanzana labantu ePhalamende. UHulumeni ubusa abantu

bonke futhi owabo bonke abantu ngakho izinguquko kufanele zenziwe ngokubambisana. Abantu banezwi kulo Hulumeni, muhle kakhulu ngalokhu, wenza ukuthi intando yeningi ingashiwo njengomlomo kuphela kodwa ibonakale ebantwini isebenza.

Kubalulekile ukuqaphelisisa ukwenza kukaHulumeni izinguquko ezingaba nomthelela ongemuhle esintwini sisonke. UHulumeni ubusa ngentando yeningi lokhu kufanele kubonakale kwenzeka eNingizimu Afrika. Abantu kumele bakuzwe ukubuswa abantu bakubo kungefani nangesikhathi sobandlululo. Imithetho eshaywa ngabantu abamnyama ayingafani naleyo yangesikhathi sobandlululo. Ukungahambisani nesiko lokuhlolwa kwezintombi, ukuzila kanye nayo yonke imikhuba ebiyenziwa kwaZulu kufanele kubhekwe ngeso elibanzi.

Ukuguqula isiko akusiyona into encane nje engenziwa ngokushesha kungathathiselwanga kubantu. Lesi senzo singenza kugcine kungabonwa ngaso linye. Amasiko mahle futhi ayathandeka njengawo amalungelo kodwa akukho okumele kubukelwe phansi ngoba sekukhona idlanzana eselixabene nobuzwe balo. UHulumeni uyisa intuthuko kubantu okufanele bathuthuke ngazo zonke izindlela. Amasiko abalulekile kangangokuthi, akekho ongakhuluma kabi ngawo awagxeke afise ukuba aphele nya, kungaphinde kubekhona isizukulwane seSilo uShaka owabumba isizwe samaZulu.

Akungaze konakele Zulu kuhle ukuthi ibanjwe isavele ngekhandla ngoba akusizi ukuhlala kusongwe izandla kuthiwe akukho esingakwenza. Akwaziwa noma umuntu uyobe esezifakela isinyama namabhadi ngoba obabamkhulu besizwe samaZulu babehlakaniphile ayikho neyodwa into ababeyenza bengayicubulungisisanga. AmaZulu akumele abe isizukulwane esizokona zonke izinto esivele zenziwa. Ukungaboni kwesizwe sibe iziphuphutheki zangampela, akudingeki ukuthi size singene esiweni sikhala sisonge izandla.

Zonke izizwe ziyazigqaja ngobuzwe bazo, naso isizwe bekumele sifane nazo singabi izimuka nandwendwe. Abantu bangakhululeka noma ikanjani kodwa hhayi ngokubulala

esinye isizwe noma amasiko esinye isizwe. Bonke abantu mabaphile impilo abayithandayo, benze amasiko abo ngaphandle kokwesatshiswa. Kuthiwa indlela ibuzwa kwabaphambili kepha kakusenzeki kule mihla okuphilwa kuyo. Abantu abadala, abazizwe befanele ukuphila kuleli zwe kungabikho ofisa sengathi ngabe usedlulile emhlabeni ukuze engawuboni umonakalo wenzeka ekhona ebhekile. Akuzanywe kubuyiswe isithunzi sesiko, nesiko laleso sizwe esikhona eNingizimu Afrika. Asibambisane sakhe isizwe esiphilayo ngokubuyisa amasiko ethu apethe inhlonipho nokuziphatha kwabantu bamazinga ahlukene.

## **5.2. Iziphakamiso**

Kuningi okungenziwa ukulungisa okonakalayo kulesi sikhathi okuphilwa kuso.

- Ukuvikela ukufa kwamasiko amahle esizweni samaZulu ebulawa umthetho wamalungelo abesifazane nezingane.
- Lolu phenyo luphakamisa ukuthi kukhona abantu abafundile nabayithemba likaZulu futhi kukhona nongoti nabahlaziyi bezinto abangalubheka lolu daba balufakele izibuko.
- Lolu phenyo luphakamisa ukuthi isizwe amaKhosi endabuko, abaholi abaqavile kanye neNkosi uHlanga lomHlabathi abawumgogodla wesizwe kumele balusukumele lolu daba bangaluthathi njengento encane.
- Uphenyo luphakamisa ukuthi uma izinkulumo ziqina ngokuqedwa kwamasiko esizwe samaZulu, kuyodingeka ukuba kube khona inhlolovo kuzo zonke izinhlanga namasiko azo.
- Lolu phenyo luphakamisa ukuthi izinguquko ngamasiko kuyomele zibekhona kuzo zonke izinhlanga ezakhele leli zwe lase Ningizimu Afrika.
- Ucwaningo luphakamisa ukuthi isizwe asivuleke amehlo sithole isixazululo kungaze kufike lapho esiyohluleka khona ukuyixazulula le nkinga.
- Uphenyo luphakamisa ukuthi uMthetho wamaLungelo awungawaqedi amasiko esizwe ngoba lokhu kungafaka isizwe enkingeni yokulahlekelwa amagugu aso.
- Uphenyo luphakamisa ukuthi iPhalamende liwubuyekeze uMthetho wamaLungelo kube khona izichibiyelo ezithinta amasiko aseNingizimu Afrika.

- Uphenyo luphakamisa ukuba kuqhutshekwe nokuthi abantu besifazane bahlonishwe njengoba kwakwenziwa nasendulo kakhulu kwaZulu umzekeliso walokhu ukuba umuzi ube nendlu okuthiwa kukwagogo.
- Lolu phenyo luphakamisa ukuthi indlu yakwagogo ibalulekile ekhaya ngoba yilapho kuhlala khona izinyanya zekhaya. Kwagogo ilapho kushiselwa khona impepho kuphebezwe ulaka, kucelwe izinhlanhla. Lokhu kucacisa ngokusobala ukuthi abantu besifazane babehlonishwa kakhulu ekhaya.
- Uphenyo luphakamisa ukuthi izingane kufanele zifundiswe inhlonipho esizweni samaZulu ngoba azisenayo. Izingane uma zikhuluma nabantu abadala azisazothi futhi zikhuluma noma ikanjani. Uphenyo uma kubukwa emphakathini izithandani azisabashayi mkhuba abantu abadala.
- Uphenyo futhi lukhuthaza intsha ethandanayo ukuba ihloniphe ingawenzi amahlazo emphakathini njengokubambana yangane phambi kwabantu bamazinga ahlukene.
- Uphenyo luphakamisa ukuba intsha izithibe ophuzweni, nasezidakamizweni ezinhlobonhlobo.
- Uphenyo luphinde luphakamisa ukuba kuvuselelwe onembeza kubantu bazazi ukuthi bangabantu balesabe ihlazo. Ukuzikhulula nxa sebephezile kwenziwa noma kuphi, lokhu sekuze kwanda kakhulu nakwabesifazane abaphuzayo.
- Uphenyo lukhuthaza abantu ukuba bafihle imizimba yabo hhayi lokhu okubonakala kule mihla lapho umuntu aphuza maqede afikelwe ukushisa. Izingubo ziyakhunyulwa abantu bagcine sebesele ngezimpahla zangaphansi.
- Uphenyo luphakamisa ukuthi abantu abakhuthazwe ukugqoka ngendlela enesithunzi enenhlonipho bangawuvezi umzimba nesimo sawo. Izingubo zangaphansi azingavezwa zihlale obala kwabanye besimame.

Konke lokhu kwenza umuntu alulazeke angabi naso isithunzi emphakathini, ngisho nasemndenini wakhe imbala. Ukuphuza utshwala nokudla izidakamizwa sekuphenduke elikhulu igugu entsheni, nosekwenza izibalo zokubulawa kwayo kwenyuke imihla namalanga. Izidakamizwa sezichitheke umhlaba wonke ziyabhubhisa entsheni esakhulayo. Ukubambisana kuphela okuyoba ikhambi likaZulu, ekubhujisweni umbulalazwe wamaLungelo. Imiphumela yamaLungelo eminingi eqeda amasiko

okuyiwona okwabunjwa ngawo isizwe samaZulu. Abantu abaningi bayayilungisa inkinga uma isuke isivelile, pho isizwe samaZulu singahlulwa yini. Inselelo enkulu lena yokuqeda amasiko ngokuphakamisa amaLungelo ngendlela yokuveza ububi bamasiko esizwe samaZulu.

Kumele isizwe sime siqine ukuba kungabibikho okuyodala izinguquko emasikweni ngandlela thize. Kufanele kugqanyiswe ukuthanda okungamagugu esizwe sanoma yiluphi uhlanga eNingizimu Afrika. UZulu makenze izinhlelo emphakathini ezikhuthaza ngokuvuselela amasiko akwaZulu. Izimfundiso ngamasiko maziqiniswe kakhulu nasezikoleni. Emakhaya izingane ezincane kumele zibe nolwazi ngamasiko azo ukuze zikhule nalo lolu lwazi zize zibe zindala. Imicimbi eyenziwayo njengomemulo, imikhehlo kanye nezindwendwe aziyazi izingane zesifazane kanye nezilisa.

Kuningi okungenziwa ukuqinisa ulwazi nothando lwamasiko esintu. Izizwe zonke aziwalahlile amasiko azo. Konke ziyakwenza ngendlela efanele ngaphandle kokuphazanyiswa. Lolu cwaningo luyenzile imizamo yokuveza isithombe ngalokhu okuhloswe amalungelo emasikweni akwaZulu. Injobo enhle ithungelwa ebandla, kukhona abantu boHlanga lomHlabathi abangasizakala ngakho nxa udaba luhlaziywa ngobuchule nangobuhlakani.

### **5.3. Izincomo**

Akekho umuntu okumele athule angaphefumuli uma indlu ahlezi kuyona isikhombisa ukuba nezimfa ezisho ukuthi izodilika. Kanjalo ukuthatha usiba ulobe ngalokho ofisa kwedlulele emphakathini akusilona icala. Kuphela uma kuzwakaliswa imibono kungaliwa nabantu. Ngakho kuhle ukuba uma kuba khona izinguquko uZulu abone ukuthi lezo zinguquko zimbeka kuphi njengesizwe esikhulu eNingizimu Afrika.

### 5.3.1. Ukubonisana

- Izinhlaka ezimele ukugcinwa kwamasiko kumele zilusukumele lolu daba ziluphathe futhi nangobunono.
- Ukubonisana kubalulekile kungaze konakale kakhulu. Bangingi abantu abanolwazi abangasiza ukuba kungonakali izinto eziwubuzwe besizwe.
- Isizwe sisezweni elikhululekile okumele naso siyizwe siyiphile inkululeko. Ukuphila inkululeko kusho ukwenza okungokwakho ngendlela ofisa ngayo ungalawulwa muntu uma lokho kungamphazamisi ndawo omunye umuntu.
- Ukuba uhlanga oluthile kufanele uziqhenye ngakho wenze konke okukhombisa ubuhlanga bakho.
- Kuthiwa ukwenza kahle kuqala ekhaya bese kudlulela nangaphandle. Ngakho konke okuhle isizwe esikwenzayo kumele kubonakale ekhaya. Bonke ubugagu nobuciko bomuntu bugqama kuqala ekhaya.
- Bangingi abantu abangongoti kanye nabahlaziyi abangaba nelikhulu iqhaza ekwelekeleleni isizwe singangeni odakeni.
- Okudingekayo nje kuphela ukuhlanganisa amakhanda kubhekwane nenkinga kuvele isixazululo. Akekho umuntu oyoqhamuka engxenye ngaphandle kwaso isizwe mathupha.
- Okwehlula amadoda kuthiwa kuyabikwa ngoba ngeke kuvele kuyekwe kuthiwe amadoda ehlulekile. Ukugqanyiswa koMthetho wamaLungelo kuqhubeka nokuqeda amasiko amaZulu siyophela nya isizwe nomlando waso omuhle.
- Kuhle ukuba zonke izinto ezingamasiko zibhalwe phansi ukuze zingapheli futhi lolu lwazi lugcinwe kahle luphephile.
- Abantu abadala abafundise abancane ngamasiko nokugcinwa kwawo. Amasiko awenziwe ngaphandle kwemigomo nemibandela.
- Ukugqumezela ukuthanda amasiko akuqale kubantu abangosaziwayo emphakathini.
- Kumele futhi isithunzi samasiko sibuyiswe kungabi ukuchitha icala noma uma lenziwa isiko lenzisiswe.
- Ukungabinalo kwabantu abasha ulwazi ababuze kwabadala babachushise kukho konke okuyimicimbi ehambisana namasiko akwaZulu.



- Akubuye ukwazisana ebantwini, kubuye inhlonipho ebantwini kanye nokwenza amasiko ngendlela efanele.
- Ukwenziwa komcimbi wenziwa ngesiZulu akube isiZulu ukusuka nokuhlala kwawo, kungabikho ukuboshwa iMithetho yamaLungelo inqobo nje uma kungeqiwanga uMthethosisekelo waseNingizimu Afrika.

### **5.3.2. Ukufundisana Nokubambisana**

Akusungulwe izinkundla zokufundisana ngamasiko. Akuvuselelwe uthando lwamasiko ebantwini. Akuvunjululwe amakhona aphaathelene namasiko. Ayenziwe imicimbi emphakathini embandakanya ukufundisa ngesiko entsheni. Abantu abagqamile emphakathini nabangosaziwayo mababambe iqhaza ekuvuselelweni kwamasiko. Abantu abadala abahambe phambili babonise izingane ngokugcinwa nokunakekela amasiko.

Izingane mazifakwe ezinhlelweni eziphathelene namasiko ukuze zizothuthukisa amakhono azo. Ongoti esebe mkantsha ubomvu abadale izinguquko benze konke abangase bekwenze ukubuyisela, nokutshala uthando lwamasiko entsheni. Amakhosi mawabe isibonelo sokugcinwa kwamasiko. Kukho konke okwenziwayo makungaqheliswa muntu kodwa kube nokubambisana. Izinhlelo zemisakazo nakumabonakude maziqiniswe futhi zingene ngesikhathi esizokwenza bonke abantu bathole ithuba lokulalela. Abamaphephandaba mabenze izihloko eziphathelene namasiko zigqame zibe sobala ukuze wonke umthengi wephepha akwazi ukuzibona azifunde.

### **5.3.3. Ukusizakala Kwesizwe**

Labo bantu abakhanyiselwe kufanele basize labo abasebumnyameni futhi babaqwashise ngezinto ezingaqeda isizwe ngokuhamba kwesikhathi. Isizwe samaZulu siyothola ukusizakala okukhulu uma lokho okungamagugu aso egcinekile ukuze nesizukulwane esizayo sihlomule. Ukusizakala kwesizwe kuyosenza siphephe ezintweni eziningi ebesingangena kuzo ngenxa yokungazi.

Emphakathini esihlala kuyo kukhona abantu abanolwazi olunzulu ngokugcinwa kwamasiko okumele basetshenziswe, ekwakheni inqolobane yesizwe. Akumele isizwe sibhubhe kukhona abantu abanolwazi olunzulu olungasisiza. Ziningi izingqalabutho ezikhona ezingasetshenziswa ukwakha isizwe uma naso sidinga ukwakhiwa. Abantu uma bebona uthando lwamasiko luqhamuka kubantu abangabaholi, abangalubukeli phansi ngoba bangabantu abathembekile emphakathini. Isizwe uma sikhanyiselekile ngamagugu aso, siyokubona ukubaluleka bokuthanda kanye nokuhlonipha amasiko aso.

Isizwe siyosizakala kunciphe nezigameko zobugcwelegcwele emhlabeni, kubuye ukuhloniphana nobuntu. Ekwakhiweni kwesizwe, abantu abadala yibona okufanele babe yisibonelo esihle, bakhuthaze intsha ekwenzeni izinto ezinhle. Ukuba nolwazi ngamasiko kwenza ukuba umuntu akuqonde akwenzayo ngoba enaso isizathu sokuthi ukwenzelani. Uma isizwe siwenza ngendlela efanele amasiko aso siba nezinhlanhla kwande inala kunciphe ububha. Isizwe samaZulu kuyomele sibe nakho ukuqonda ngemiphumela engabakhona nxa silahla amasiko aso. Wonke umuntu ongumZulu kufanele awathande amasiko akhe ngoba ayimvelaphi yakhe.

#### **5.3.4. Izinkomba Zokugcinwa Nokuthanda Amasiko**

Lokhu kuyobonakala ngokuthi isizwe sibuyele ngokuphelele emasikweni aso njengezinye izizwe. Ikhona nokho ingxenye yesizwe ezingxenyeni zakwa Zulu Natali lapho isiko elisathandwa khona futhi nabantu abaphoqwa ukwenza amasiko kodwa isiko lisemizweni yabo. Uma isizwe sesiphila impilo ekhombisa ukuthanda nokugcina lokho okungokwaso, kuyokwanda imicimbi yesiZulu efundisa abantu ngobuhle bamasiko abo. Ukuvumbulula amakhono okubhala ngolimi lwesiZulu lapha sibala izinkondlo, izindaba ezimfushane amanoveli nokunye. Ukuliphila isiko kusho ukwenza imicimbi ehambisana nalo kuyo yonke into. Ukukhuliswa kwabantwana ngendlela encike kakhulu emasikweni.

Ukwandisa amathuba okuba abantu baveze amakhono okuhlabelela, ukusina, ukuhaya izinkondlo nokubhala ngolimi lwesiZulu. Abantu bafundiswe ukungabukeli phansi amasiko nemikhuba abakhule yenziwa, yilokho kuphela okuhle nokuyokwakha isizwe okumele kukhuthazwe. Isizwe siyosimama sibe nezibusiso kukho konke esikwenzayo

futhi akukho lapho siyozisola khona lingasekho ithuba lokulungisa osekonakele. Ibhodi yolimi i-NLB ingawuletha umehluko omkhulu ngokuba ikhuthaze iphinde ivuselele uthando lolimi. Lokhu sikusho ngoba umuntu ulimi alukhulumayo lusho ubuhlanga kanye nesiko lakhe. Akungenzeki ukuba umuntu ngokwesibongo sakhe abe ngumZulu kodwa angazi lutho ngolimi lwakhe, akhulume kangcono izilimi zabanye abantu, agqoke kangcono izingubo zabanye abantu, aphinde aphile kangcono impilo yabanye abantu.

AmaZulu ayohlala njalo ethanda ukuba amaZulu, angafisi ukuba abe ngezinye izinhlanga. Konke abayokwenza abantu kuyobenza baziqhayise ngokuba benze izinto zabo ngendlela eyobenza bathokoze ngezizukulwane zabo. Isizwe siyolangazelela ukwenza izinto ezinhle ngaso sonke isikhathi futhi siyoyibona nenqubekela phambili ezintweni eziningi.

#### **5.4. Isiphetho**

UZulu ubhekene nesikhathi sokuba uye esibukweni, uzibuke ukuze uzosusa izimbici nezintongo okwenza ungathandeki futhi ungazithandi. Kukho konke okukhulunye ngakho kulolu cwaningo umuntu uyethemba ukuthi kuwuvusile umqondo futhi kuzokwenza umehluko esintwini. Izinto ezidunga isizwe zizosheshe zilungiseke kungakonakali kakhulu.

Isizwe siyovula amehlo sicubungulise amalungelo ezinto ezahlukene nemithelela yawo ekuqedeni amasiko esintu. Isizwe siyozibamba ziqine kulezi zinselelo esibhekene nazo. Ukuqaphela nxa kwenziwa izinto kuyosihlomulisa kakhulu singaveli sivumele phezulu kuyo yonke into. Ukubambisana nokubonisana kuyosiza kakhulu ekwakheni isizwe esinokuthula, nokuzwana, nobuqotho kanye nokuhloniphana.

Ukubeka indlebe, isizwe silalele okushiwoyo maqedane sibambisane kukho konke okuyobe kudingeka sikwenze kuyosenza sibe yimbumba. Ubunye buyokuba nelikhulu iqhaza kanye nokuhloniphana. Kuyonciphazifo, ubugebengu ukubulalana, ukwanda kokusetshenziswa kwezidakamizwa, ukubukelana phansi kanye nokuhlukunyezwa kwezingane kanye nabesifazane. Kuyoqala ukwazisana, sithuthuke siye phambili

isizwe sibe isizwe esihlakaniphileyo kukho konke okuhle. Izinkinga mayelana nokuxazulula lolu daba lokushayisana okukhona phakathi koMthetho wamaLungelo abantu besifazane mayelana namasiko nenhlonipho azikafiki esixazululweni udaba okusakhulunywa ngalo namanje.

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**Ucwaningo lweMaster of Arts eNyuvesi yakwaZulu**

*(Uhla lwemibuzo)*

**Indawo** :.....

**Ubulili** :.....

**Iminyaka** :.....

1. Uyini umthetho wamalungelo? Chaza ngemigqa emihlanu.

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2. Yini Isiko? Chaza kafushane ngemigqa emithathu.

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3. Ngokwakho ukubona ngabe kukhona yini ukushayisana phakathi komthetho wamalungelo nesiko, Yebo noma Cha?

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4. Uma kukhona ashayisana kanjani amalungelo nesiko?

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5. Umthetho wamalungelo unamuphi umthelela emasikweni esintu?

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6. Ngokwakho ukubona ngabe kuhle ukuhlolwa kwezintombi, futhi singakuthatha yini njengesiko lethu thina MaZulu?

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7. Uthini umthetho wamalungelo ngokuhlolwa kwezintombi? Ukweseka noma cha?

Chaza

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8. Buhle buni obukhona ngomthetho wamalungelo? Chaza kafushane.

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9. Bubi buni obukhona ngomthetho wamalungelo? Chaza kafushane.

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10. Uthini umbono wakho ungafisa yini leli siko liqhutswe lokuhlolwa kwezintombi esikhathini esizayo?

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11. Buhle buni obukhona ngokuhlolwa kwezintombi? Awuchaze.

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12. Bubi buni obukhona ngokkuhlolwa kwezintombi? Awuchaze.

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13. Isizwe samaZulu siyisizwe esizigqajayo ngamasiko aso ungathini kulokho? Thani qhaphu! Qaphu.

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14. Ezintombini ezisakhulayo ungathini ngomthetho wamalungelo kanye nokuhlolwa kwazo kuqhutshwe noma cha?

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15. Eminyakeni eyishumi ezayo ubona ukuthi leli siko liyoba lisaqhutshwa ngendlela efanele yebo noma cha?

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16. Yini engadala izinguquko? Chaza ngemiqga emibili.

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17. Ukuqhakambiswa komthetho wamalungelo ezingane kanye nawesifazane kuzodala ukuba amasiko angabe esaqhutshwa. Kuthini ukuphawula kwakho kulokhu?

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18. UHulumeni ngokwakho ukubuka, ngabe umi kuphi kule nkinga?

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19. Ngabe ukuhloniphana kusenzeka ngendlela efanele yini emakhaya, phakathi kobaba, nomama kanye nezingane? Sekela impendulo yakho.

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20. Ngokwakho ukubuka ngabe obaba basenawo umthetho emakhaya?

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21. Ukugidlabezwa ngomthetho wamalungelo kwabesifazane kanye nezingane akuzidali yini izinkinga emindenini? Uthini umbono wakho?

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22. Umthetho wamalungelo ngabe anawo yini umthelela ekwahlukaniseni imishado, yebo noma cha? Sekela impendulo yakho? .....

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