

Isahluko 5

Iqhaza Elibanjwe Ngababhali Besifazane Bamanje Ukudiliza Imingcele Yobulili

Bonakele Mhlongo kanye noNompumelelo Zondi

Isingeniso

Ukungalingani phakathi kwabesilisa nabesifazane ngenye yezinto ezigqamile ngosikompilo lwabantu abamnyama. Lokhu kungalingani kuhambisana nemingcele ebekiwe ngendlela yokuziphatha elindelekile phakathi kwabantu besilisa nabesifazane ezinhlakeni ezehlukene zempilo njengakwezemfundo, ezenkolo nakwezombusazwe. Izimpande zale mingcele zisukela ezinkolelweni eziyindabuko yale miphakathi kanye nalokho ama-Afrika akwazisa njengamagugu (Kim noMotsei 2002). Ngenxa yobucayi nokubaluleka kwalesi simo esivamise ukuba nemiphumela yokungabibikho kobulungiswa nokuhlonishwa kwamalungelo abantu besifazane, miningi imisebenzi esikhiqiziwe njengemizamo yokulwisana ngqo nalesi sikhumba emiphakathini eminingi yabantu abamnyama (Tlali 1975; Bâ 1989; Nkealah 2009). Isibonelo, ezwenikazi laseMelika, izishosho zamalungelo abesifazane nababhekele amalungelo abantu besimame zibhale kabanzi ngalesi sihloko zisusela kulokho abesifazane bakuleliya zwekazi abahlangabezane nakho kule minyaka engamashumi ayisihlanu edlule. Nababhali besifazane bemisebenzi yobuciko basemazweni akhelene nesifunda esingezansi kwengxenye yeSahara ezwenikazi lase-Afrika, babonakala besemkhankasweni wokugudluzisa eminye yemingcele esithathwa njengengxenye yempilo ngama-Afrika amaningi. U-Ogunyemi (2009: 12) uyasinxenxa ukuba sikhumbule ukuthi isilinganiso esikahle sokufunda imisebenzi yobuciko yabesifazane wukubheka ubuciko bokubhaleka komsebenzi ofundwayo kanye nendlela umbhalo lowo oveza ngayo isimo sezenhlalakahle nezokuxhumana komphakathi umbhalo ogxile kuwo. Uqhubeka athi kufanele kucutshungulwe futhi indlela umbhalo 'osikhumbuza ngayo ngomlando owedlule'. Uphetha ngokuthi makuqashelwe ukuthi imibhalo yobuciko yabesifazane isilunguzisa ezweni 'elisha' leminyaka yekhulu lama-21 ngenguqukisamqondo engenzeka phakathi kwezemibhalo nesimo sezenhlalohle yomphakathi.

Kulesi sahluko kuzobuyekezwa kafushane izindlela namasu asetshenziswa ngababhali besifazane ukulwisana nemigoqo abayibekelwe ngenxa yobulili babo. Kukhethwe ababhali basemazweni ase-Afrika engezansi kogwadule i-Sahara, nababhale ngolimi lwesiNgisi kanye nolimi lwesiZulu. Isizathu sokugxila kulezi zilimi yingoba ayiminingi imibhalo yobuciko edingida izindikimba ezithinta amalungelo nokuxhashazwa kwamalungelo abantu besifazane ebhalwe ngezilimi zomdabu ehlaziya le ndikimba ngokusezingeni eliphakeme. Nakuba ikhonyana eyimbijana kodwa ingxoxo ibhalwe yabalula yangadepha kwazise isikhathi esiningi umbhali usuke eyibhale ngenjongo yokuba ifundwe ezikoleni. Ukuze isithombe salokhu okubhalwa ngakho sikhanye bha futhi singachemi, ingxenye yokuqala izohlaziya imibhalo yabesifazane base-Afrika ababhale ngemuva kancane kweminyaka yengcindezelo. UBoehmer (2004: 175) uchaza imibhalo yobuciko ebhalwe ngemuva kweminyaka yobukoloni ngokuthi iyimibhalo egxile ekuhlaziyeni izimo ezithinta ezombusazwe nobuninizwe. Uqhubeka athi le mibhalo ivame ukuphonsa imibuzo efana nokuthi ngobani abancishwe izwi kanjalo futhi nemibuzo ngobuninimhlaba. Nakulesi sahluko, lezi zindikimba ziyathintwa. Ingxenye elandelayo idingida kafushane injulalwazi ezisetshenziswe kulo msebenzi, ilandelwe yingxenye ehlaziya amasu avezwa ngababhali besifazane beminyaka esuka kowe-1988 kuze kufike kule minyaka yekhulu lama-21. Kukhethwe ukugxila eminyakeni engemuva kowe-1995 ngoba unyaka we-1995 waziwa njengengqophamlando yonyaka okwaqinisekiswa ngawo amalungelo abantu besifazane kwinkomfa yomhlaba jikelele eyaziwa ngokuthi “yiNkomfa yesiNe Yomhlaba Engabesifazane”. Kuzobe sekulandela ingxoxo emfishane ngokuveza izindikimba ezisemqoka ezigqanyiswa njengezinsalele ababhekene nazo ababhali besifazane bemisebenzi yalolu hlobo lwemibhalo. Kusetshenziswe Injulalwazi yeFeminizimu neyokuhlaziya Inkulumo Edluliswayo (*Discourse analysis*) ukuhlaziya izindikimba ezitholakele. Kubuywe kwasekwa ngokuhlaziya imibono yochwepheshe abahlaziya ukuxhumana kwezamasiko nobulili abafana no-Fanon (1968). Isahluko sizophetha ngokubuyekeza kafushane okwethulwe kuso.

Uhlaka lwezinjulalwazi

Injulalwazi yeFeminizimu

Ngokwenzazelo yesichazamazwi i-*American Heritage* (2021: 848), injulalwazi ebuye yaziwe ngokuthi yinsizakuhlaziya, wuhlelo lwezitatimende ezisamaqiniso esezike zahlolwa ukusebenza kwazo yiqembu labantu abathile bavumelana ngobuqiniso bazo ekuchazeni ngesimo esithile, ngobunjalo bento noma ngokusebenza kwento ethile. Injulalwazi iyamaniswa kakhulu nombhalo wocwaningo njengalokhu isebenza njengelensi yokuphendula imibuzo yomcwaningi ngokwenzeka kwesimo

esicwaningwayo. ONtuli (2006: 47), noNdimande-Hlongwa benoDlamini (2015: 189) baphawula ukuthi elinye iqhaza elibanjwa yinjulalwazi lapho kwenziwa ucwaningo, ukwelekelela ukuhlaziya nokucubungula imicabango nemibono etholakele ocwaningweni. Kulo msebenzi kusetshenziswe uhlaka lwenjulalwazi yeFeminizimu kanye neyoKuhlaziya Inkulumo Edluliswayo (*Discourse Analysis*).

UReddy, uZondi bekanye noMkhize (2020: 1), bayichaza ifeminizimu ngokuthi yinkolelo ephakamisa ukuba amalungelo abantu besifazane ahlonishwe ngendlela efanayo nawabantu besilisa emikhakheni eyehlukene yempilo njengakwezenhlalo, ezomnotho, nakwezombusazwe. Ukungalingani ngokobulili kuveza obala ukuthi abantu besilisa nabesifazane kabaphathwa ngendlela efanayo, okugcina kunemiphumela yokuba ubulili kube yibo obulawula indlela yokuphila yomuntu. Luningi ulwazi nokuqonda okusha okuvezwe ngabahlaziyi bezindaba ezithinta ubulili nezindaba zebesifazane kule minyaka embalwa edlule kulokhu kwaqala umkhankaso weFeminizimu (Nanda 2014; Spade kanye noValentine 2014.) Lolu lwazi selusetshenziswe kakhulu ukukhanyisa kabanzi ngalokhu kungalingani phakathi kwabesifazane nabesilisa, kanti luphinde lwaveza ukuthi ukungalingani ngokobulili kuyehluka ngokosikompilo kanye nangokwezimohlalo zabantu. Baningi ababhali bezobuciko abangene bagamanxa emkhankasweni wokuqwashisa nokuhlonishwa kwamalungelo abesifazane njengoba kuvezwa nakulo msebenzi odingidwa lapha. Yingakho kusetshenziswe injulalwazi yefeminizimu ukuhlaziya izindikimba.

Injulalwazi yokuHlaziya okweDluliswayo

Enye injulalwazi lo msebenzi oncike kuyo yinjulalwazi yokuHlaziya okweDluliswayo. Njengoba lo msebenzi uxile ekuhlaziyeni iqhaza elibanjwe ngababhali besifazane emibhalweni yobuciko ukudiliza imingcele yobulili, kusemqoka ukuhlaziya indlela laba babhali abasivezela ngayo ukungalingani nokuhudulelwa phansi kwamalungelo abantu besifazane emibhalweni yoboyobuciko besebenzisa amasu okuhlaziya ukusetshenziswa kolimi kule mibhalo. Ngokuka-Owomoyela (1996: 38), ulimi luyindlela ehlelekile yokuxhumana ngokukhuluma noma ngokubhala, futhi luphinde lusebenze ukwehlukana usikompilo kolunye. Lokhu kuyahambisana nokubalulwa ngo-Jacques Derrida beno-Ricoeur njengalokhu becashunwe ngu-Dimitriadis beno-Kamberelis (2006: 26) abaveza ukuthi ulimi luyinqola esetshenziswa ukwedlulisa imiqondo ethile kubantu. Ngakolunye uhlangothi, u-Gee (2005: 6), usikhumbuza ukuthi ulimi lusebenza ukwakha amaqembu ehlukeni omphakathi nendlela umphakathi owemukela ngayo lawo maqembu kwazise ukuthi aba nendlela azigqaja ngayo ubuwona nemvelaphi yawo. Ababhali bemisebenzi yobuciko bayingxenye yale

miphakathi. NoGrace (1965: 5), ukuchaza kube sobala ukuthi ababhali bemisebenzi yobuciko baveza amaqiniso ngempilo ngakho imibhalo yabo iyisibuko sempilo lapho sizibuka khona sihlole inkambo yethu njengomphakathi.

Ukwethula nokuhlaziywa kolwazi:

Imibhalo yobuciko yababhali besifazane abavelele e-Afrika

Ziningi izingqalabutho zababhali besifazane bemisebenzi yobuciko base-Afrika eziyibekile induku ebandla. Lapha singabala kafushane ababhali abafana no-Mariama Bâ (1929–1981), u-Miriam Tlali (1933–2017), u-Ifeoma Okoye (1937–) kanye no-Tsitsi Dangarembga (1959–). Indikimba enqala edingidwa imisebenzi yalaba babhali yileyo ethinta izihlava ezifana nengcindezelo, ukucwaswa kanye nokuhlukumezeka abantu besifazane base-Afrika abahlangabezana nakho emiphakathini abaphila kuyona. Bephawula ngababhali bamanje besifazane bemisebenzi yobuciko base-Afrika, o-Allan nabanye (2005) njengalokhu becashunwe nguNgu'mbi (2015: 3), bayakuqinisa ukuthi laba babhali abaphambuki emgomweni wabo wokuveza umthelela wezimo zezenhlobo, ezepolitiki, nezimo zomnotho ezimpilweni zabo. Imisebenzi yabo ikuveza obala ukuxhumana okukhona phakathi kwemisebenzi yobuciko nomphakathi kubalwa nohlaka lomndeni othathwa njengesakhiwo esiyisisekelo semiphakathi.

Ngokukachwepheshe wezokuhlaziywa kwemibhalo yobuciko yababhali besifazane base-Afrika, u-Ogundipe-Leslie (1982) ocashunwe ngu-Davies beno-Graves (1986: 21), akumangalisi ukuba imisebenzi yobuciko yababhali balobu bulili igxile ezihlokwani ezithinta izihlava ezibalwe ngenhla, kwazise abesifazane base-Afrika kufana nokuthi 'babelethe izintaba eziyisithupha emihlane' yabo. Lezi zintaba uzichaza ngokuthi yizo zonke izingqinamba abahlangabezana nazo nsuku zonke zemihla yabo; umsuka wazo udalwa wukuba yizakhamizi zezwekazi abazithola bakhe kulo; okuyizwekazi lase-Afrika. Ngaphezu kwalokhu, leli zwekazi linomlando omdala othinta izinhlobonhlobo zengcindezelo izinhlobo zemiphakathi yezwekazi edlule kuzo. Eqhubeka nale ncazelo u-Ogundipe-Leslie uthi laba besifazane bama-Afrika bagcina bekwazi ukuphila nayo le mithwalo kwazise sebeyamukele bayenza yayingxenywe yempilo yabo.

Ocwaningweni lweziqu zobudokotela olwenziwa nguZondi (2008) nokungumsebenzi osezingeni eliphezulu njengoba usushicilelwe njengencwadi othi: Bahlabelelani-*Why do they sing? Gender and Power in Contemporary Women's Songs* (2020), uZondi usika elijikayo ngemizwa yabantu besifazane bakwaZwelibomvu ngempilo yomuntu wesifazane emhlabeni obuswa nophethwe

ngabesilisa. Kulo msebenzi oshiwo ngenhla, onesihloko esingaguquliwe nakuba sewushicilelwa njengencwadi, okaNondaba naye usika elijikayo ngalesi sihloko esesidingidwe futhi kwabhalwa kabanzi ngaso ikakhulukazi emiphakathini yabantu abamnyama. Lo msebenzi ozinze kubantu besifazane bakwaZwelibomvu ngasePhayindane, esifundeni saKwaZulu-Natali, unika bona kanye abantu besifazane ithuba lokuchaza ngemizwa yabo ngempilo abayiphilayo ngaphansi kwalesi simo. Ngokwenza lolu cwaningo, uZondi wayebanikeza izwi ukuze bangalokhu bekhulunyelwa ngezimpilo zabo kube kuyibo abashayo kuleli bhodwe. Njengomphakathi osakholelwa esithenjini, abantu besifazane bakwaZwelibomvu basivulela imbotshana yokuqonda kangcono ngempilo yomuntu wesifazane ophila ngaphansi kwalezi zimo. Kuyathokozisa nokho ukuthi abantu besifazane bakwaZwelibomvu sebazitholela izindlela zokubhekana nezimo ngomculo wabo ohlabahlosile noletha injabulo emangalisayo kowulalele ebe engazi lokho okungale kwawo. Kubona, ukuhlabelela kufeza izinto eziningi; njengokuthi nje kungenye yezindlela ezibenza bagcine beyijabulele impilo njengoba kubahlanganisa nabanye abantu besifazane bese babelana ngokuningi nje. Baphinde basizane ukwenza imisebenzi yabo yasemakhaya bezihlabelelela bahleke, bagconane, bampansane kube njeya. Ngaleyo ndlela bagcina bekhohliwe yizinhlopheko zabo bathokozele ukuba ndawonye njengabantu besifazane. Ngisho khona nje ukuthola ithuba lokuhleba ngabayeni babo kubanika injabulo engenakuchazwa.

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Ababhali besifazane bamanje bemisebenzi yobuciko, nabo babhekene nezingqinamba ezithi azifane nalezi kodwa bona babonakala bengamavulandlela ngezixazululo ezintsha, bengagcini nje ngokubuka nokucubungula ubunzima bempilo yeningi labesifazane. Kunalokho babonakala bedabula amazibuko amasha kwezemibhalo yobuciko. Kuvela sengathi izindikimba abazidingidayo emibhalweni yabo ziqonde ukwedlula ekuvezeni ubunzima nemithwalo yokuba ngumuntu wesifazane omnyama e-Afrika, kodwa futhi balwisana nemingcele yobulili ezimpande zayo zitholakala emiphakathini abakhulele nabahlala kuyona. Echaza kabanzi ngalolu hlobo lwababhali besimanje uGqola (2001: 12), lapho ecaphuna u-Davies uthi laba babhali ngabesifazane abenqabayayo ukuba ngabahlali nje abangenzi lutho ukuletha inguquko. Kanjalo futhi bangabesifazane abalwisana nemigoqo eminingi abayibekelwe kusukela kwebekwe ngabaphethe bebala kuze kufinyelele kuleyo eyimiphumela yenqubo yobungqoshishilizi babesilisa kwabesifazane ephakamisa amandla namalungelo abesilisa ngokunyathela nokubukela phansi amalungelo abesifazane.

Nakuba uDangarembga (1988) ongowokuzalwa e-Zimbabwe, ethule umsebenzi wakhe ohlaziywa kulesi sahluko ngeminyaka yokugcina yeminyaka eyikhulu eledlule, simqoke njengombhali wakule minyaka ngoba udingida izinselele ebezilokhu ziqhubeka ukuba yinkinga kwabesifazane base-Afrika ngeminyaka yowe-1980 kuya kowe-1999 noma kambe i-Zimbabwe

yabe isineminyaka eyishumi yathola inkululeko. Umbhalo wakhe wobucikomazwi odume kakhulu nawubhale ngowe-1988 waziwa ngokuthi, “*Nervous Conditions*” nongahunyushwa ngokuthi, “Isimo Esimazonzo”; okuyisisho esiyisingathekiso sesimo abalingiswa besifazane kule noveli abaphila ngaphansi kwaso. Isimo esimazonzo singaba yisingathekiso esichaza isimo sempilo abesifazane abamnyama abazithola bephila ngaphansi kwaso imihla yonke yokuphila kwabo. Ungowokuqala kubabhali besifazane abamnyama base-Zimbabwe ukubhala inoveli ngolimi lwesiNgisi. Ngonyaka we-1918 isiteshi esikhulu sokusakaza saseNgilandi i-*British Broadcasting Corporation* sahlonipha le noveli ka-Dangarembga ngokuyenza enye yemibhalo eyi-100 ebambe iqhaza elivelele ekushintsheni umhlaba. UDangarembga ubhale ngezikhathi ezilukhuni lapho ababhali besifazane babebhekene nengwadla yokucwaswa ngabashicileli, kanti namathuba okuqhuba imfundo emazingeni aphakeme ayemfiliba (Uwakweh 1995: 79). Usebenzise ikhono elalingajwayekile ngokwenza lo msebenzi ube yindaba exoxwa ngowesifazane omnyama futhi osemncane, eyingxoxo ngomlando wempilo yakhe nezinselele adlule kuzona. Yigxathu elibalulekile-ke leli kwezemibhalo yobuciko ebhalwe ngabesifazane kwazise umbhali unika owesifazane izwi, okwakungajwayekile emibhalweni eminingi yobuciko ebhalwe eminyakeni eyikhulu edlule.

Okwenza lo msebenzi wobuciko ube nohlonze nokuhlwabusa wukuthi u-Dangarembga uthinta izindikimba ezimbili ezijulile. Eyokuqala; eyempilo yengcindezelo ephilwa ngabesifazane abaningi abamnyama ngenxa yosikompilo lobungqoshishilizi kwabesilisa kubantu besifazane okubanika amandla phezu kwabesifazane abaphila nabo. Indikimba yesibili yileyo ethinta kakhulu umlando wama-Afrika kuleli zwekazi; ubukoloni; okungukuthuntubezeka kwengqondo yom-Afrika ithuntubezwa ngabokufika basemazweni aseMpumalanga nomphumela wakho empilweni yemihla ngemihla (Zondi 2013: 172). Ngokuka-Oelofson (2015: 137) ubukoloni buyisimo somqondo sokuzenyeza, ukulahlekelwa ukuzethemba nokuzonda konke okumelwe yizwe lakho ngenxa yokugxishwa izimfundiso-ze ngabantu bokufika abathathe izwe lakho bakufundisa ukuba uzibukele phansi. Njengababhali abaningi besifazane kulo msebenzi wakhe uveza ngokusobala ukucindezelwa kwabesifazane ngabesilisa. Amazwi ashiwo ngomunye wabalingiswa abaqavile kuleli noveli u-Maiguru ongunkosikazi kaBabamukuru, uyixoxa kahle le ndikimba lapho ethi:

This business of womanhood is a heavy burden...How could it not be? Aren't we the ones who bear children? When is it like that you can't just decide today I want to do this, tomorrow I want to do that, and the next day I want to be educated! When there are sacrifices to be made, you are the one that has to make them. And these things are not easy; you have to start learning from a very early age. The earlier the better so that it is easy later on. Easy! As

if it is ever easy. And these days it is worse! With the poverty of blackness on one side and the weight of womanhood on the other. Aiwa! What will help you my child is to learn to carry all your burdens with strength (Dangarembga 1988: 16).

(Le ndima yokuba ngowesifazane ingumthwalo onzima...Ingebe yiwo kanjani? Akusithina yini esibelevha abantwana? Ngenxa yalokho awukwazi ukuthatha isinqumo uthi namhlanje ngifuna ukwenza lokhu kusasa ngenze lokhu, ngosuku olulandelayo ngifunde! Kuba nguwenza ozidelayo njalo lapho kufanele kuthathwe izinqumo zokulahlekelwa okuthile... Yinto le osheshe uyifunde ebuncaneni...futhi kungcono ngaleyo ndlela ngoba kwenza kube lula ngokuhamba kwesikhathi ukuzidela. Noma ngingesho ukuthi kunesikhathi lapho kuke kube lula khona! Khona nje kulezi zinsuku sekwedlulele! Ubuphovu bokuba mnyama ngapha, isisindo sokuba ngowesifazane ngapha! Hhayi bo! Into nje, eyokusiza mntanami wukuba uzifundise ukuthwala izinkinga zakho zonke ngamandla.)

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Okuphawulekayo wukuthi lawa mazwi aphinyiswa ngu-Maiguru nongumlingiswa osezingeni elingcono kakhulu ngezindlela eziningi kunabo bonke abalingiswa besifazane abakuleli noveli. Inkulumbo kaMaiguru iveza obala inhlopheko nokucindezeleka kwabesifazane base-Afrika ngokwamalungelo abo empilweni uma uyiqhathanisa neyabesilisa. Futhi iveza ukuthi abakwazi ukuveza uvo lwabo ngezidingo zabo. Ungunkosikazi kaBabamukuru, njengomyeni wakhe, naye ufunde eNgilandi wathola iziqu ezilinganayo nezomyeni wakhe. Nakuba efaka imali eningi ngomholo wakhe akanazwi ngokwabiwa kwezimali ngoba kulo mndeni zenganyelwe nguBabamukuru. Inkulumbo yakhe uyivula ngokuba aqale aveze ukuthi ukuba ngumuntu wesifazane kungumthwalo onzima. Uqhubeka abuze umbuzo oziphendulayo ngoba ube esenikeza izizathu ezidala ukuba impilo yabo ibe nzima. Uchaza athi ngabantu besifazane abathola abantwana. Abakwazi ukuzithathela izinqumo ngalokho abakuhlosile ngempilo yabo, izinqumo ezifana nokuthi yiziphi izinto abafisa ukuzenza futhi bangazenza nini. Abakwazi ukuthatha izinqumo ezithinta imfundo yabo ngoba kulindeleke ukuba kube yibona abehlela ngezansi lapho kufanele kuthathwe izinqumo ezinzima.

Lokhu-ke ukubiza ngokuthi wukwenziwa kwabantu besifazane imihlatshelo lapho kufanele kuthathwe izinqumo ezinzima. Uthi-ke impilo iba ngconywa uma ungowesifazane osheshe wakufunda usemncane lokhu ngempilo. Embhalweni wakhe oxoxa ngayo le ncwadi ka-Dangarembga, ethi *Nervous Conditions*, uZondi (2013: 164) ukubeka ngokungahlonizi ukuthi

lesi simo sengcindezelo kubantu besifazane asigcini nje kuphela kubantu basemakhaya noma abangafundile kepha ngisho ngabe ungowesifazane okhanyiselekile nohlala emadolobheni (njengoba kwenzeka ku-Maiguru) uzithola amandla akho etheniwe ngenxa nje yobulili bakho.

Izikole nezemfundo ephakeme ngenye yemiphumela yobukoloni e-Afrika. Ngeminyaka yowe-1960, laliphansi inani labantu abafunda isikole. Izibalo zikhombisa ukwenyuka kwenani labafundi ababhalisele iziqu zemfundo ephakeme emanyuvesi ngeminyaka yowe-1980 zafinyelela ezigidini ezingama-61 zisuka ezigidini eziyi-12 nje kuphela ngeminyaka eyandulela lena kule ngxenye ye-Afrika eyaziwa ngokuthi yi-*Sub-Sahara*. Lezi zibalo azilifaki izwe laseNingizimu Afrika. Nakuba kunjalo, abesifazane bangamaphesenti angama-21 kuphela kulesi samba abathola leli thuba. Yinani eliphansi kakhulu leli uma liqhathaniswa nabafundi besilisa (Ombati no-Ombati 2012: 116). Ezinye zezizathu ezibalwa njengembangela yokuba abesifazane abaningi bangalitholi ithuba lokuzuzisa imfundo wubuphofu, ukungalingani ngokomnotho kanye nesimomqondo kuhlange nezinkolelo ezihambisana nosikompilo lwezizwe zase-Afrika ngokufundiswa komuntu wesifazane. Inoveli ka-Dangarembga ikuveza obala lokhu kungalingani kwamathuba okufunda ezweni lase-Zimbabwe kule minyaka. Abalingiswa basetshenziswe ukweneka imithelela yokungalingani kwamazinga empilo ngenxa yokuvaleleka kwabanye ngaphandle.

Umlingiswa oliqhawe ngumlingiswa wesifazane onguTambudzai (uTambu). Bobabili beno-Nyasha bayalingana baneminyaka eyishumi nantathu lapho kuqala indaba, kanti futhi u-Nyasha ngudadewabo ngoba obaba babo yizelamani. Akagcini ngokuba ngumlingiswa oliqhawe kodwa futhi umbhali umnikeze indima yokuba ngumlandi kulo mbhalo. NgokukaCazenave (2005: 62), ngokubhangqa ukuba ngumlandi nokuba ngumlingiswa oliqhawe, umbhali ufeza izinjongo ezimbili ezibalulekile. Eyokuqala wukubheka emuva esikhathini esedlule, kanti eyesibili wukuzindla ngalokho okuthathwa njengamagugu omdabu aziswa kakhulu ngumphakathi umbhalo ongawo. Ukusetshenziswa kwaleli lisu lokubheka emuva emlandweni kwelekelela ukuveza umthelela womlando empilweni yesikhathi samanje. UTambu ukhulela endaweni yasemakhaya nomfowabo uNhamo. Njengengane yentombazane, uyancishwa ithuba lokuya esikoleni semfundo ephakeme njengalokhu leli thuba linikezwa umfowabo othathwa njengomholi womndeni wakusasa. Lesi senzo sigqamisa indlela yokucabanga encike ezimfundisweni ezibusayo kulo mphakathi lapho abantu besifazane benganikezwa isikhundla esifanayo nabesilisa. Kuningi nje ukucwaseka uTambu adlula kukhona ngoba eyingane yentombazane. Lesi simo siguquka lapho uNhamo ethathwa ukufa kungalindele muntu lokhu kuholela enkulumeni yakhe lapho ezwakalisa khona imizwa ngokudlula kwamnewabo. Uthi akumdabukisi neze ukufa kwamnewabo ngoba kumvulele ithuba lokuba athole into abeyilangazelela ngaphezu kwezinto zonke; imfundo (Dangarembga 1988: 1).

UBabamukuru ungumlingiswa ofunde eNgilandi wabe esebuya ezophatha isikole semfundo ephakeme samantombazane eZimbabwe. Izimfundiso zakhe nendlela aphatha ngayo umndeni wakhe kuyinhlanganisela yemvelaphi yakhe kanye nenhlelele yobukoloni ayifunde phesheya. Umndeni wakhe uyawucindezela ikakhulukazi unkosikazi nendodakazi yakhe, kanti phela nabo bahlalile naye eNgilandi 'bayawazi' amalungelo abo. Lokhu kuvela kugqame ngendlela indodakazi yakhe u-Nyasha ekwazi ukumphendula ngayo futhi abeke imizwa yakhe obala lapho emphoqa ukuba alandele indlela ethile yokuphila yena ayibona ifanelekile kumntwana wentombazane omnyama e-Afrika. Okwenza uNyasha angahambisani nale mithetho wukuthi umfowabo yena wayekhululekile engenayo le migoqo eminingi okwakulindlele ayilandele. Wayephumelele ukukwenza lokhu isikhathi eside kwazise nguye oyinhloko emndenini futhi enamandla ngakwezizimali. Izwi lakhe liyagcina, uyindlovu kayiphikiswa nakuba unkosikazi wakhe naye engenisa imali eningi emndenini, kodwa uzibona kunguye owondla wonke umndeni. Ngisho namadoda alapha ekhaya ayemsaba engakwazi ukumelana nezwi lakhe. Kodwa uLucia ongudadewabo omncane owayebukhali engqondweni noma wayengafunde kuyaphi ngenxa yokuvaleleka kwamathuba okufunda wakwazi ukumelana naye. Uyisibonelo salabo abavaleleka ngaphandle ngenxa yobuphansi bamanani abantwana ababesezikoleni ngeminyaka ye-1960 okungaphambi kokuba izwe labo lizuze inkululeko.

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Ababhali besifazane babonakale bebhukula eminyakeni elandela ingqophamlando yengqungquthela yabesifazane yomhlaba jikelele ngonyaka we-1995 e-Beijing ezweni laseShayina. Esinye sezibophezelo esimqoka esathathwa yizethameli kulo mhlangothi yilesi:

Wukuzinikela ukulwisana nezingqinamba kanye nezithiyo ezibhebhethekisa ukungalingani nobuphofu kubantu besifazane emhlabeni wonke jikelele. Lokhu kuyokwenziwa ngokuqinisekisa ukuthi amalungelo abantu besifazane nezingane zamantombazane kuyingxenye yokuhlonishwa kwamalungelo esintu. Lapha kubalwa ukuqinisekiswa kwamalungelo alinganayo nawabantu besilisa uma kuza emathubeni emisebenzi, izinsiza, ukwakhiwa komndeni nokubambisana ekugcineni inhlahlakahle yomndeni ukuze umbuso wentando yeningi usebenze ngempumelelo (United Nations 1996).

Baningi ababhali besifazane abathathe igxathu lokuba baqale babhale badingide izindikimba ezithinta imizamo yabesifazane yokudiliza imingcele yobulili phakathi kwabo nabantu besilisa njengalokhu amathuba alinganayo ngokwemisebenzi nezinsiza eya ngokuya evuleka nakubantu

besifazane.

UChimamanda Ngozi Adichie ongowokuzalwa ezweni lase-Nigeria kodwa osezinze eMelika, u-Angela Makholwa ongowaseNingizimu Afrika kanye no-Ifemu Okoye ngabanye bababhali bobuciko abasemkhankasweni wokulwisana nemingcele ebekelwe abantu besifazane ngokobulili babo. Kulesi sahluko ngihlaziya kafushane imisebenzi yabo ebhalwe kule minyaka eyikhulu ngenhloso yokuveza indima asebeyihambile ekuletheni izinguquko kwezemibhalo yobuciko ebhalwe ngababhali besifazane. U-Adichie usezakhele igama njengombhali ovelele emhlabeni wonke, futhi wahlonishwa ngeziqo zobudokotela emkhakheni wakhe ngamanyuvesi amaningana kubalwa ne-*John Hopkins*, kanye ne-*Radcliffe Institute for Advanced Studies*, esenyuvesi yase-*Harvard* eMelika. Uzuzwe nemiklomelo eminingana ekubhalweni kwezincwadi kubalwa nowe-*Commonwealth Writer's Prize* awuzuzwe ngowezi -2005 (Andrade 2011). Imibhalo yakhe idingida izindikimba ezifana nodlame lwasekhaya, iqhaza lezenkolo kanye nelezemfundo ekucindezelweni kwabesifazane.

Encwadini yakhe ethi, *Purple Hibiscus* (Adichie 2003), umlingiswa wesifazane osemncane oliqhawe uKambili, uvezwe njengowesifazane okwazi ukugqabula amaketanga uyise u-Eugene azama ukubabopha ngawo benomfowabo uJaja egameni lenkolo yobuKhatholika. Ubaba walaba bantwana abasesigabeni sokukhula waba yisisulu sokungakwazi ukuzithola ubuyena ngqo ngenkathi esesigabeni esifanayo nesabo manje ngenxa yesandla esinengcinezelo akhula ngaphansi kwaso ehlala nabaphristi ababemkhulisa. U-Adichie uqhathanisa izindlela zokukhulisa abantwana ezinemiphumela engefani ngokuveza u-Ifueoma ongubabekazi walaba bantwana njengomlingiswa okwazi ukuhlanganisa ngempumelelo ingxenye yezimfundiso zaseMpumalanga kanye nengxenye yezimfundiso zase-Afrika. Usebenzisa lezi zindlela ukufundisa abantwana bakhe amasu okucabanga nokuqhamuka nezixazululo ngezimo abangazithola bebhokene nazo. Ungowesimame ophumelelayo, ozimele onobuhlakani obumenza acabange ngendlela eyahlukile. Kanti uyise woKambili yena impilo uyibuka ngohlangothi olulodwa lobuKhatholika kuphela. Uma abantwana benze amaphutha basatshiswa ngokuthi 'bonile futhi bazosha esihogweni'. Unonya, udlame nezizeziso ezinzima nankunkosikazi wakhe uqobo.

Ababhali abaningi bayayigwema indikimba ethinta ukuthandana kobulili obufanayo. Kodwa u-Adichie ukhombisa isibindi esikhulu ngokubhala ngale ndikimba eqoqweni lemidlalo yakhe emfushane etholakala emsebenzini wakhe wobuciko othi, *"The Thing Around Your Neck"*. Ephawula ngalesi senzo sika-Adichie, u-Eromosele (2013: 108), uveza ukuthi lokhu kuyimizamo ka-Adichie yokuphikisa amazwi ajwayelwe ukushiwo ngesihloko sokuthandana kobulili obufanayo lapho kuthiwa masinganikezwa indlebe ngama-Afrika ngoba empeleni lolu hlobo lobudlelwano

'akulona usikompilo lwase-Afrika'. U-Eromosele uyawuncoma umsebenzi ka-Adichie awuchaza ngokuthi wedlulisa umyalezo wokuthi ukuthandana phakathi kwabantu bobulili obufanayo kufanele bamukelwe njengengxenyane yempilo ejwayelekile, kungabibikho ukucwaswa kwabo. Kusewumqansa nokho emiphakathini eminingi yasezwenikazi lase-Afrika njengalokhu imithetho yamazwe amaningi ingahambisani nalolu hlobo lokuphila. Emdlaweni omfushane othi, "*On Monday Last Week*", u-Adichie uveza omunye wabalingiswa abaziwa ngezinkonkoni ephawula ngokuthi kwenye indawo yokujabula ayekade eyivakashele ngempelasonto, wayehlangabezane nomunye wabaholi abaqavile bomphakathi babingelelana baxhawulana. Lokhu okuchaza ukuthi nakuba imithetho ebekiwe ikuphikisa lokhu, kodwa ngasese bona labo abangabaholi bayayiphila le mpilo.

Owokugcina esizokhuluma ngaye kulaba babhali bamanje ngumbhali ongowokudabuka kwelaseNinigizimu-Afrika, u-Angela Makholwa ozakhele igama njengombhali wokuqala wesifazane omnyama obhale umsebenzi wobuciko othinta ezobugebengu. Inoveli yakhe yokugcina ayibhale ngowe-2016 ethi, '*The Blessed Girl*'. Iqhawekazi kule noveli yintokazi esencane ephila ngokusebenzisa umzimba nobuhle bayo ukuyenga nokulutha amadoda anemali ukuba amenzele izinto ukuze aphile impilo enhle nenobukhazikhazi. NgokukaMakholwa, enye yezinjongo zakhe ngokubhala le noveli wukuveza ingcindezi ebangwa yizinkundla zokuxhumana zomphakathi kubantu abasha ukuba bavele bengabaphumelelayo. Nokho-ke kulesi sahluko, kugxilwe enovelini yakhe eyodwa vo. Echaza enkulumeni ekhethekile ayenayo nomunye wabashayeli bohlelo lwesidlo sasekuseni esiteshini esidumile sikamabonakude, uMakholwa uthi nakuba ekhule enothando lokufunda uhlobo lwamanoveli ophenyo nathinta ubugebengu, kodwa okumgququzele kakhulu ukubhala umbhalo wakhe wobuciko odumile osihloko sithi, '*The Black Widow Society*' (Makholwa 2013), ukuzwa nokubona udlame olunyantisayo abesifazane abaningi abamnyama abadlula kulona ngezandla zabayeni noma zalabo abangabalingane babo kwezothando. UMhlongo (2017: 17), ecaphuna u-Butler (2010: 13) uveza ukuthi ulwazi lokuhumusha nokuqonda amagama asetshenziwe embhalweni kungamelekelela ofundayo ukuqonda izinhloso zombhali ngalowo msebenzi wakhe wobuciko. No-Fairclough (1995: 26), uyakugcizelela lokhu lapho echaza ukuqokwa kwamagama athile kwelekelela ukwakha itekisi elihlonziwe. Amagama akha isihloko sencwadi kaMakholwa ewodwa nje axoxa indaba. Ngokombiko wenhlangano yezempilo yomhlaba i-*World Health Organisation* (i-WHO), bangamaphesenti aphakathi kwangama-20 kuya kwangama-75 abantu ngonyaka ababika ukuhlukunyezwa ngabalingane babo (WHO 2016).

Umsebenzi kaMakholwa ukhuluma nge-*stokvel* esaqalwa ngowesifazane owayehlukunyezwe kanzima ngumyeni wakhe okwadala ukuthi abe nenzondo ejulile yokufuna ukuziphindiselela

ngokuhlukumezeka akuzwiswa ngumyeni wakhe. Yile nzondo emqhuba ukuba aqale *i-stokvel* sabesifazane abafana naye abafuna ukuziphindiselela kubantu besilisa ababahlukumezile ngokuba baqashe inkabi ezobabulala bese behlukaniselana imali ekhokhwa ngumshwalense walowo osefile. Echaza ngokwakhiwa kwabalingiswa kulo mbhalo wobuciko, u-Murray (2016: 18), uveza ukuthi inoveli kaMakholwa ibeka obala ukungalingani ngokobulili okutholakala ebudlelwaneni bezothando nemiphumela yakho emibi. Inhloso yomlingiswa oliqhawe u-Tatullar, yokusungula *i-stokvel* se- "*Black Widows*" ukukhulula abesifazane abavaleleke konoxhaka bobudlelwano obubahlukumeza emoyeni nasenyameni. Iphinde iveze ubudlova nodlame olubhekiswe kwabesifazane olubonakala luezimpande ezijulile ezisukela kubungqoshishilizi babesilisa kwabesifazane. Lezi zimpande zinomkhuba wokwakhela ebudlelwaneni obuba phakathi kwabesilisa nabesifazane nokwenza kuthatheke njengengxenye yempilo ejwayelekile phakathi kwabesifazane nabesilisa. Njengo-Adichie (2003), uMakholwa (2013), ugqamisa ukuthi ulwazi nokwazi ukuzimela ngokwakho unganciki kumuntu wesilisa ngenye yezindlela abantu besifazane abangazikhipha ngayo emaketangeni odlame olubhekiswe kubona. Yingakho *i-stokvel* sabo sakha isikole esaziwa nge-*Young Women's Academy* ngenjongo yokunikeza abesifazane abamnyama abasebancane ithuba lokuzuza imfundo eyayizoba yisango elibayisa enkululekweni yangempela.

Indikimba edingidwa nguMakholwa lule noveli yindikimba ebalulekile emphakathini wezwe laseNingizimu Afrika elibhekene nengwadla yokubulawa kwabantu besifazane ngabesilisa. Ngokombiko omaqondana nobugebengu obubhekiswe kwabesifazane okhishwe *i-Statistics South Africa* (2019: 22), amathuba okubulawa kowesifazane eNingizimu Afrika aphindaphindeke kahlanu kulawo omhlaba wonke jikelele. Ongcweti ababhala ngalesi sihloko bathi isibalo esiphezulu kangaka sokuhlukunyezwa kwabesifazane eNingizimu Afrika singaqhathaniswa kuphela nezwe lapho kuliwa khona. Yisibalo esiphezulu kakhulu lesi emhlabeni wonke jikelele. Kunesidingo esiphuthumayo sokuba kutholakale isixazululo esisheshayo ukudambisa leli gciwane elibi elihlasele neliqonde ukubhubhisa imiphakathi yaleli zwe. Lokhu kunikeza ithemba futhi kuyawavula amehlo engqondo abantu abaningi nokuthi owesifazane omnyama nosebancane abe nesibindi sokubhala ngalesi sihloko. Imizamo yokwenza le ndaba yokuhlukunyezwa kwabesifazane ibe yisithombe sebhayisikhobho ezodlala kuleli nasemazweni aphesheya seyiya ngasemaphethelweni (Moroetsana 2019: 12), izosiza kakhulu ukuqwashisa nokuveza obala umsebenzi omkhulu okusafanele wenziwe kule ndima yokulwisana nodlame olubhekiswe kwabesifazane.

Okuphawulekayo ngabalingiswa abavezwa yilaba babhali bobuciko kule misebenzi edingidwe lapha, yimizamo yabo yokwakhela nokuveza abalingiswa besifazane abanesibindi, abakwazi ukulwela inkululeko nokuhlonishwa kwamalungelo abo ngamandla abo onke njengabantu

besifazane. Bavezwa bebambe iqhaza emikhakheni eyehlukene yempilo. Kuyancomeka lokhu ngoba kubonakala sengathi laba babhali basabela kwikhwelo elishaywe ngababhali besifazane abafana noKhuzwayo kanye noLaurrette Ngcobo eminyakeni eminingi edlule lapho ecashunwa khona ngu-Peterson beno-Rutherford (1986: 151), bethi,

there is a need for a changed portrayal and representation of black women in literature... women who are role models, liberating and self-defining instead of the shallow stereotyped representation in the past.

(Kunesidingo sokuba kuguqulwe indlela abesifazane abamnyama abavezwa ngayo emibhalweni yobuciko... kuvezwe abesifazane okungabukelwa kubona, abesifazane abazaziyo, nabakwazi ukumela abayikho esikhundleni sokuvezwa kwabesifazane okulandela izinkolelo ezingaguquki ngabo, okungukuvezwa kwabesifazane ababuthaka obekuyinto evamile ngezikhathi ezedlule.)

Imibhalo yobuciko yababhali besifazane ababhala ngezilimi zomdabu

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Ngemuva kokuphela kombuso wobandlululo kusukela ngowe-1994, izilimi zonke zaseNingizimu Afrika zenziwe zaba semthethweni, okube sekuzinikeza amandla alinganayo nalezi ebezithathwa njengezibalulekile kunezinye ezweni (Department of Justice and Constitutional Development, Republic of South Africa 1996: 4). Lo mthethosisekelo uphinde wabhekela kakhulu amalungelo abesifazane empilo, ukuhlonipheka, kanye nokuhlonishwa kwempilo yabo yangasese. Isigatshana sesishiyashagalolunye neseshumi nanye somthethosisekelo silwisana nokucwaswa kwabesifazane ngenxa yobulili babo, isimo sabo somshado, ukuzikhethela kwabo ubulili, udlame lwasekhaya kanye nokubulawa kwabo. Izinguquko ezilandele ukuphatha kukahulumeni omusha zibe nemithelela emihle kwezemibhalo yobuciko ebhalwe ngezilimi zomdabu. Lokho kuholele ekutheni izinga lokubhalwa kwezincwadi ngezilimi zomdabu nalo linyuke. Bechaza ngalokhu oMathonsi benoMazibuko (2009: 306), babika ukuthi izinguquko ezidalwe wuhulumeni wentando yeningi zivulele amathuba amasha kubabhali ababhala ngezilimi zomdabu. Lokho kubenze bazizwa bekhululekile ukubhala ngezindikimba ezithinta izingxenye ezahlukene zempilo yomuntu omnyama kuleli lizwe. Kwehluke kakhulu lokhu kokwakwenzeka ngesikhathi sobandlululo lapho ababhali abamnyama babezithola kunezihloko ababevalwe imilomo ukukhuluma kumbe ukubhala ngazo ngenxa yemithetho yengcindezelo. Kanjalo nezinguquko ezize nomthethosisekelo omusha

wezwe, zidale ilukuluku lokuba kubhalwe ngezihloko ezintsha ezifana namalungelo abesifazane, awabantwana nezinye izimo zempilo.

Ngaphezu kwalokhu, uhulumeni ngaphansi koMnyango wezeMidlalo, uBuciko amaSiko, kanye Nezokungcebeleka usebenzisana nezinkampani zabashicileli bezincwadi abadumile abaphuma umkhankaso wokudayisa izincwadi zezilimi zomdabu. Ngonyaka we-2006, kusungulwe umbukiso omkhulukazi wezincwadi owaziwa ngokuthi yi-*South African Book Fair* (osubanjwa minyaka yonke) obukisa ngezincwadi ezibhalwe ngazo zonke izilimi zaseNingizimu Afrika ezisemthethweni. Kuphinde kwasungulwa imincintiswano eminingi yababhali abasafufusa eyayihambisana nemiklomo emihle kakhulu. Noma singeyibale yonke lapha, miningi eminye imizamo eyenziwe nguhulumeni ukudala isasasa lokufunda nokubhala imisebenzi yobuciko ezindaweni zabantu abamnyama. Lesi senzo sibe nomthelela omuhle njengalokhu kuvele ababhali abaningi abasha. Kuphinde kwavulela nabantu besifazane amathuba okuba nabo bazibandakanye emkhakheni wokubhala. Kungukuthatha igxathu eliya phambili ukubona abesifazane bengena shi emkhakheni wokubhala ngezilimi zabo zomdabu ngoba kuyiqiniso elimsulwa ukuthi maningana amathuba okuba imibhalo yabo ifinyelele kubafundi abaningana kunaleyo ebhalwe ngesiNgisi. Imisebenzi yababhali besifazane abambalwa ababhale ngolimi lwesiZulu ehlaziywa kule ngxenye yesahluko yakha isinqanyana nje semibhalo yobuciko ebhalwe ngababhali besifazane kule minyakana embalwa eyedlule. Sizocubungula kafushane izindikimba ababhala ngazo nokuthi bazisebenzisa kanjani ukugudluzisa imingcele yobulili njengalokhu itholakala emiphakathini yabamnyama.

UNombeko Langa, ngumbhali wezindaba ezimfishane zesiZulu osemusha. Izindatshana zakhe zitholakala eqoqweni, "Uthando Nethemba" elihlanganiswe lahlelwa ngumbhali osemnkantsha ubomvu kwezemibhalo yobuciko uMnumzane u-M.J. Mngadi. Isihloko sendatshana yakhe ecutshungulwa kulo mbhalo sithi, "Masihlalisane". Le ndaba igxile kwabesifazane ababili; uSizakele noThandi abazithola beshayana ngamakhandla ngenxa yesenzo sokungathembeki kwesoka labo. Isenzo sikaBafana sokushadelwa ngasese wuSizakele oyintombi nto, efunde yagogoda kwezamabhezini ibe futhi izalwa emndenini ozimele kahle. Lesi senzo asinabo ubulungiswa kumasihlalisane wakhe weminyaka uThandi, osemzalele izingane ezintathu futhi engasebenzi njengoba kungekho msebenzi yena awufundela. Yena nabantwana bakhe bondliwa nguyise wezingane, uBafana. Kuningi okuvezwa nguLanga kule ndatshana yakhe okuthinta izinselele abantu besifazane ababhekana nazo ngezimo ezifana nomshado, ukuthola nokukhuliswa kwabantwana, kanye namathuba emisebenzi.

Umsebenzi kaLanga (2012: 42) uthinta indikimba esematheni kulezi zinsuku nokuyindikimba yesithembu. Isithembu-ke, besiyinto ethathwa kakhulu njengohlobo lomendo oveza

ukungalingani phakathi kwabantu besilisa nabesifazane kanye nokungalingani kwabesifazane bebodwa kuyona le ndoda abayiganile. Ngokocwaningo lukaZondi (2008: 23) lesi simo saholela ekutheni abantu besifazane bakwaZwelibomvu abangaphansi kwalolu hlobo lomshado basungule izindlela zokubhekana nezimo abaphila ngaphansi kwazo emendweni yabo ngokuhlabelela (Zondi 2008: 12). Uhlelo lukamabonakude oluqale ukubonakala ngonyaka we-2018 kwesinye seziteshi zikamabonakude oluthi “Uthando Nesithembu” lwenze udaba lwesithembu lwaba ngundab’uzekwayo. Okwenze lolu hlelo lwathatha amehlo abantu abanengi wukuthi belusakaza bukhoma impilo kaSomabhezini owaziwayo nose mncane obonakala ephila impilo enobukhazikhazi namakhosikazi akhe amane ayiziphalaphala. Kodwa okaLanga indatshana yakhe uyibhale lungakaqali ukusakazwa lolu hlelo.

UThandi uzama ukuziphindiselela ngobuhlungu abuziswe nguyise wezingane zakhe ngokuba anqume ukushada noThabani ongumngane omkhulu womnyeni wakhe. Nguye uThabani omlume indlebe ngokuhloswe ngumnyeni wakhe. Bonke bashada ngosuku olulodwa okususa isiphithiphithi esikhulu. USizakele udinwa agane unwabu ukuthi uBafana umfihlele ukuthi unengoduso yeminyaka ahlala nayo nasenezingane ezintathu nayo. NoBafana uyehluleka ukwamukela ukuthi unina wezingane zakhe uthathwa ngumngane wakhe amethembile nabemtshela zonke izimfihlo zakhe. USizakele akahambisani nhlobo nesixazululo sikaBafana sokubashada bobabili, uThandi abe ngunkosikazi omdala. Ngokuka-Bundlender (2005: 33), ukuba ngumakoti omdala emshadweni wesintu yisikhundla esibangwa ngabathintekayo. Nakuba uThandi eqale ngokulwa kubonakala sengathi wamukela isimo sakhe njengaleso esingenakuguquleka lapho ethi:

Impela ngingenze njani. Lo nguyise wabantabami. Ngiyamthanda futhi sesinezingane ezintathu ndawonye. Ziyamdinga uyise nami futhi ngokunjalo, sizoquba nje sibone ukuthi senzenjani (Langa 2012: 48).

Ngokuka-Nkealah (2009: 32), izimo nezimpendulo ezifana nalezi zijwayelekile emiphakathini eminingi yabamnyama lapho izinqumo ezidingida ukungena emshadweni zincike kakhulu emibonweni nasezinkolelweni zabisilisa ngomshado. U-Nkealah uyaqhubeka achaze ukuthi lolu hlangothi lokubuka oluvuna abesilisa luqhutshelwa phambili ubungqoshishilizi babesilisa kwabesifazane, ukubukeleka phansi, ukucwaseka, nokuhlala ungothobela isimo nangokuzehlisa wamukele izimo njengezekeke ziguqulwe empilweni. Ngakolunye uhlangothi, uSizakele, ubhoka akhahlele angafuni nokuzwa ngesimo esihlongozwa ‘ngumnyeni wabo’. Nakuba kunjalo laba besifazane, bacela umfundisi ukuba abanike ithuba lokuxoxisana ngalolu daba. Umehluko ovezwa

ngamasu laba besifazane ababili abawasebenzisayo ukubhekana nesimo abakusona ugcwalisa okushiwo nguKhuzwayo (1985: 123) lapho ethi khona ukungalingani kwamathuba emfundo anikezwa abesifazane eNingizimu Afrika, uma kuqhathaniswa nawabesilisa kuqhubekisela phambili ukungalingani ngokwamandla phakathi kwabesilisa nabesifazane.

ULanga uveza isimo esingajwayelekile neze ngokunika amandla abesifazane ukuba kube yibo abaqhamuka nesixazululo odabeni oluthinta umshado wesintu. Ukwenza ngalolu hlobo kukaLanga kwenza abukeke njengomunye wababhali besifazane abagqugquzela ukuba kube nengxoxo nokubonisana phakathi kwabesilisa nabesifazane ukuze kutholakale isisombululo nendlela eya phambili ngalezi zimo. Isenzo sakhe sihambisana nezimiso zeNjulalwazi ye-*Womanism* okuyinjulalwazi eyamaniswa nezindlela abesifazane base-Afrika abaxazulula ngazo futhi balwele ngazo amalungelo abo njengabantu besifazane. NoNnaemeka, njengalokhu ecashunwe ngu-Steenkamp (2019: 39), ugcizelela ukubaluleka kokubheka unzikandaweni ngokwebalazwe nangokwesikompilo lapho kukhulunywa ngobushoshozela bokulwela amalungelo abesifazane. Uyaqhubeka uNnaemeka anikeze incazelo yobushoshozela bamalungelo abesifazane akubiza ngomcabangonzulu obizwa ngokuthi yi*Feminizimu* yokubonisana (*Nego-Feminism*). Incazelo ayinikeza lo mcabangonzulu ibalula ukuthi abesifazane base-Afrika kumele baqhamuke namasu ehluke kulawo ayesetshenziswa ozakwabo basemazweni aseNtshonalanga lapho belwisana nobungqoshishilizi babesilisa. Uyavumelana nombono ka-Ogunyemi (2009: 21), wokuthi ubushoshozela bobufazane e-Afrika abunayo impi, kunalokho bucinga isixazululo esiletha ubumbano kuzo zonke izinhlaka ezithintekayo.

Isinqumo salaba besifazane ababili sokungena emshadweni wesithembu ngokubambisana besebenzisana ngokwamandla abanawo, siyisibonelo salolu hlobo lwesixazululo. Njengoba uSizakele efunde wagoda uzinikela ekusizeni umnakwabo ambiza ngokuthi ngu 'dadewabo' ngokumnika ithuba lokuba naye aziqhube ezifundweni zakhe ngenkathi yena esathola abantwana. Uzibophezela ekuthwaleni umthwalo wokukhulisa abantwana bakhe kanye nabakaThandi ngesikhathi uThandi esazikhulula emaketangeni obugqila bokungabi nemfundo. Uchaza athi uyakudinga ukuba afunde ukuze akwazi ukuzimela futhi akwazi nokuveza imibono yakhe lapho kuthathwa isinqumo ezithinta ikusasa labantwana bakhe ngaphandle kokushiyela umyeni yonke into. Nakuba laba besifazane bevuma ukuthi bafinyelele kulesi sinqumo ngoba benqotshwe wuthando abanalo ngomyeni wabo, lolu thando alumvali amehlo uSizakele ukuba angaboni ukuthi kunesimo sokungalingani, nokungabibikho kobulungiswa kule mpilo yabo entsha ndawonye, yingakho ethatha isinqumo sokulungisa izinto.

Kuyavela kule ndatshana ukuthi ezinye zezinto ezimdongile uBafana, imvelaphi kaSizakele.

Uvela emndenini ozimele kahle nonamabhizinisi ngakho-ke ukuba yingxenywe kwakhe kuleli khaya kuzosimamisa amabhizinisi kukhuphule nezinga lakhe lempilo. Ngokwakha umlingiswa onguThandi, uLanga (2012: 43), uvela njengomkhulumeli wabesifazane abangenazwi nabashiywe ngaphandle. Le ndatshana iveza ngokusobala ukuthi nakuba kuyaye kubonakale sengathi yizakhiwo nobunjalo besimo emphakathini okudala ukucindezeleka, izenzo zabelilisa nazo zineqhaza ezilibambayo ekucindezelweni kwabesifazane abaningi abamnyama. Isinqumo esithathwa ngabalingiswa sokuba basebenzisane siyimizamo yokukhulula uThandi emaketangeni obungqoshishilizi babesilisa kwabesifazane. Njengowesifazane ofunde wagogoda, uSizakele, usikhanyisela ukuthi imfundo ingesinye sezikhali esingasetshenziswa ukumelana nobhubhane lokungazi kanye nosikompilo lokuncika kwabesifazane kubantu besilisa. Ngaphezu kwalokhu isenzo sikaSizakele siveza ubuntu, obuchazwa nguNkealah (2009: 29), lapho ecaphuna khona uNnaemeka (2003: 360) ngokuthi *i-nego-feminism* okungubushoshovu bamalungelo abesifazane okuhambisana nokuxoxisana. Uchaza lobu bushoshovu ngokuthi buhlanganisa ubushoshovu bamalungelo abesifazane kanye nosikompilo lwabantu abamnyama. 'Amakhosikazi kaBafana' akubeka kucace ukuthi umshado uzoqhubeka kuphela uma uBafana emukela imibandela yokusebenzisana ebekwa yibona.

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Umbhali wesibili nongowokugcina ukuhlaziywa kubabhali besifazane bamanje ababhale ngolimi lwesiZulu nguLindiwe Lorentia Manana. UManana (2018: 25) ubhale umlando omfishane ngempilo yakhe otholakala eqoqweni lezindaba ezimfushane esihloko sithi 'Ngamehlo Osiba' (Manana 2018). Leli yiqoqo lezindaba ezimfushane ezibhalwe ngababhali abehlukene abangabafundi baseNyuvesi yaKwaZulu-Natali abaphila nokukhubazeka. UManana (2018: 26) oqashwe ngokugcwele emsebenzini kodwa ebe eqhuba izifundo zakhe zangasese zeHonours, uthi akazalwanga engaboni, yisehlo nje ahlangabezane naso eseneminyaka engama-34 yobudala, nesamehlela eminyakeni ethi ayibe yishumi edlule. Kwakuyisikhathi lapho ayematasa elungiselela ukushada nensizwa yasebukhosini. Kwenzeka lokhu nje basemaphethelweni amalungiselelo omshado wabo. Lokhu kwaphoqa ukuthi umshado uqhutshelwe esibhedlela ngoba wayengasaboni nhlobo. Odokotela bamtshela ukuthi uvuvukalelwe yimithambo yekhanda okwaba yimbangela yokuba angaboni, bamchazela ukuthi empeleni wayesinde ngokulambisa njengalokhu kwakusale kancane ukuba imithambo iqhume imkhiphe umoya.

Kule ndatshana yakhe uManana (2018: 25) uthinta indikimba engagjwayelekile kwezemibhalo yobuciko njengoba ekhuluma ngokuphila nokukhubazeka ube ungowesifazane ophila ngayedwana. Abantu abaphila nokukhubazeka eNingizimu Afrika ngokwezibalo zonyaka we-2019 bangamaphesenti angaphansana kancane kwayishumi lesibalo sezakhamizi zakuleli (*Statistics*

South Africa 2019: 12). Ngokwalezi zibalo inani labesifazane abaphila nokukhubazeka lingaphezulu ngamaphesenti amabili nohhafu kwelabesilisa. Yinani eliphezulu kakhulu leli, kanti futhi imibiko yocwaningo iqagula ukuthi ezweni elisathuthuka njengeNingizimu Afrika, elibhekene nezinselele zamathuba emisebenzi nawezezimali angalingani, kuba umqansa kubantu abanengi abaphila nokukhubazeka ukuzuza noma ukuqedela imfundo yabo (Moodley, Graham noSelipsky 2012). UManana (2018: 28) ukhombisa amandla nesibindi somuntu wesifazane okubhukula abhekane nezinselele eziphambi kwakhe noma ngabe zingakanani. Emva kancane kwalesi siwombe, ushiywa ngumyeni wakhe ngenxa 'yokungabi nawo amandla okumelana nezinselele zokuba nonkosikazi ongaboni emehlweni, futhi okulindeleke ukuba afeze ngendlela imidanti yokuba ngunkosikazi womholi wesizwe' ngokusho kukaManana. Kungashiwo ukuthi yizo izintaba ezibelethwe ngabantu besifazane lezi njengokusho kuka-Ogundipe-Leslie kuDavies noGraves (1986: 21). Akungabazeki ukuthi ukuba bekungumyeni kaManana owehlelwa yisigameko sokulahlekelwa ukusebenza kwamehlo akhe, bekuzolindeleka ukuba ashiye phansi ngisho umsebenzi azomnakekela njengokusebenza kwemithetho ehlukenisa imisebenzi ngokobulili emiphakathini emnyama. Kunalokho uManana (2018: 16) uveza isidingo sokuba abesifazane, noma ngabe engasekho umuntu wesilisa okusizayo eduzane, babe nempokophelo namandla okumelana nobunzima. Uyabhukula afunde esikoleni sabantu abangaboni nhlobo. Iqhaza lemfundo ekusimamiseni umuntu wesifazane liyagqama futhi kule ndatshana ngoba uManana (2018: 16), lapho esefunde ukubhala nokufunda nge-*Braille* ugxila ekufundeni ukusebenzisa ikhompyutha nokubamba izingcingo okuhlobene nobuxhakaxhaka bezinto abezisebenzisa emsebenzini wakhe odlule engakalahlekelwa inzwa yokubona.

Isiphetho

Abahlaziyi bosikompilo abadumile kule minyaka eyikhulu edlule u-Fanon (1967: 172), kanye no-Cabral (1993:55), baphawula ukuthi incazelo yosikompilo egxile esimeni sezenhlalakahle kanye nasemlandweni wezomnotho, kodwa ishiya ngaphandle ingxenye yokuziphatha kanye nokulandelwa kwemikhuba ethile ayiphelele. U-Fanon (1967: 53) uyachaza ukuthi kulindelekile ukuba kube nendida emibhalweni yobuciko lapho ababhali bevama khona ukuveza uhlobo oluthile losikompilo, kodwa lokhu kuba yinkinga ngoba le ngxenye yencazelo yosikompilo ethinta 'ukuzilawula' ingami ndawonye kodwa inesimo sokuguquguka njalo'. Uqhubeka achaze ukuthi lokhu kuguquguka kudalwa yimithelela yezimo eziningi eziyinxenye yempilo. U-Fanon (1968: 40), uveza ukuthi umzabalazo omkhulu yilowo ongumphumela wobukoloni obudale

ukungalingani phakathi kwabamnyama nabamhlophe. Uchaza athi ukuba ngokhululekile kuwukulwela izinguquko empilweni futhi ngenye yemizabalazo okumele ilandelwe. Ababhali besifazane okukhulunywe ngabo kulesi sahluko babonakala besemkhankasweni wokwenza njalo. Laba babhali baziveza ngokucacile izingqinamba ababhekene nazo.

Isahluko sidingida kabanzi ngababhali besifazane abangama-Afrika ababhala ngezimo abesifazane abamnyama abaphila ngaphansi kwazo, izingqinamba nezinsalelo ababhekene nazo ngenxa yokungalingani ngamandla ngokobulili. Izingqinamba ezivezwa yilaba babhali zibandakanya ukuncishwa kwamathuba okuzithuthukisa nawemisebenzi, ukungalingani kwezezimali nezomnotho nokunye ukucwaseka okunhlobonhlobo. Bayakuveza emisebenzini yabo yobuciko ukuthi umsuka wezingqinamba eziningi ukuba khona kwenqubo nezinkolelo ezithinta ukusingathwa kwamalungelo abesifazane emindenini nasezinhlakeni ezithile zemiphakathi. Le nqubo inikezela wonke amandla kwabesilisa ukuthi kube yibo bodwa abaqhwakela ezihlalweni zokuphatha emiphakathini, emindenini, emisebenzini, kwezenkolo nakwezombusazwe. Ziningi izindikimba ezithintwa yilaba babhali. Isibonelo u-Dangarembga (1988: 18), oveza ngokusobala ukuthi njengabesilisa abamnyama ababhekene nomshikashika wokulwisana nemixhantela kanye nemithelela yempilo yobukoloni, kubukeka abesifazane bebhekene nengwadla yokulwa zozimbili lezi zimpi uma kubandakanywa neyokucindezeleka ngenxa yobulili babo. Ngakolunye uhlangothi, ababhali abasebasha njengo-Adichi, babonakala beziqhelelanisa nezinkambiso ezingakhi nezibeka abantu besifazane njengababuthakathaka abadinga ukuqeqeshwa nokulawulwa kusetshenziswa izinhlaka ezifana nenkolo. Kanti uMakholwa (2016: 3), yena ubalula ukuba abesifazane babhukule balwe nezithiyo ababhekene nazo njengengcinezelo iningi labo elibhekene nayo ngenxa yemithelela yezinkundla zomphakathi. Ubhalile futhi nangendikimba ethinta kakhulu abantu besifazane abaningi, okuwukuhlukunyezwa kwabo ngabesilisa abanobudlelwano bezothando nabo.

Ukulwela ubulungiswa kwezamalungelo abesifazane ikakhulukazi ngaphansi kwesimo somshado, ukwesekana kanye nokukhuthazana, ngezinye zezindikimba eziseqhulwini kwezidingidwa ngababhali besifazane ababhala ngolimi lwabo lomdabu. Umbhalo kaLanga (2012: 42), uyisibonelo salokhu. Kanjalo noManana (2018: 16) uyakugcizelela ukuthi abesifazane balwisane nezithiyo ezinhlobonhlobo abahlangabezana nazo ezifana nokukhubazeka. Nakuba kukhuthaza ukubona ababhali besifazane bamanje bezibophezela ukubhala bakhulumisane ngqo nezinkinga ezibhekene nabesifazane abangama-Afrika, kuyakhanya nokho ukuthi kusekuningi okufanele kwenziwe ngababhali besifazane bale minyaka kule ndima njengoba izimo nezinsalelo zempilo ziya ngokushintshashintsha.

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