UKUVEZWA KWEZINSELELO ZESIKHATHI SENKULULEKO EMANOVELINI ESIZULU ASHICILELWE KUSUKELA ONYAKENI

WE-1994 KUYA KOWEZI-2014

THEMBINKOSI B. QWABE

2019

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Ucwaningo olwethulelwe ukufeza izidingo zeziqu zobudokotela benzululwazi esifundweni sesiZulu, eNyuvesi yaKwaZulu-Natali (eMgungundlovu)

Umeluleki: Dkt. NG Sibiya

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ISIFUNGO

Mina **THEMBINKOSI BLESSING QWABE** (9024200), ngiyafunga ngiyaqinisa ukuthi lo msebenzi wocwaningo osihloko sithi, “**Ukuvezwa Kwezinselelo Zesikhathi Senkululeko Emanovelini EsiZulu Ashicilelwe Kusukela Onyakeni we-1994 kuya kowe-2014”**wenziwe yimina ngokuzimele futhi awukaze wethulwe kwesinye isikhungo semfundo ephakeme ngenjongo yokuzuza iziqu. Yonke imithombo ecashuniwe nesetshenzisiwe ngiyiveze njengoba injalo.

_________	9024200	19. 08. 2019
T.B. Qwabe	Inombolo Yomfundi	Usuku

ISETHULO

Lo msebenzi wocwaningo ngiwethula ngikhumbula ubaba u-M. Almon Hlengwa, uMashasha okunguyena owayelokhu efise njalo ukuba ngiqhubeke nezifundo zami zemfundo ephakeme futhi waba umkhulisi wami kwezemibhalo. Uyohleze njalo esemicabangweni yami nasesihlokweni solimi lwami njengombongo wokuba yinsika kimi emibhalweni nasezifundweni zezemibhalo.

Ngiwethula futhi ngikhumbula udadewethu omncane uNtokozo Happiness Qwabe, owadlula emhlabeni emasontweni amathathu kade engiphelezele ngiyothweswa iziqu zami zeMasitazi. Ngithi nje uThixo agcine umoya wakhe entendeni yesandla sakhe esifudumele.

Ngiwethula kubo bonke abazowusebenzisa bahlomule kuwo. Lo msebenzi ungumnikelo wokuthasisela phezu kwaleyo mibhalo evele ikhona ekhuluma ngempilo yabantu abamnyama esikhathini la sekuqedwe imithetho eyayivuna ukucindezelwa nokunganyelwa ngodli ngabamhlophe kwezwe laseNingizimu Afrika, bezigwazela ibhece kwabamnyama ngemithetho yabo yobandlululo.

UKUBONGA

Uma sekufika isikhathi lapho ngiwugojela khona lo msebenzi ongijulukise isikhathi eside, ngifisa ukubonga abantu abangesekile bangigqugquzela ukuba ngiqhubeke noma bekusinda kunzima. Ngibonga abangani bami, umndeni wami wakwaZondwangabanye, emzini kaMaNgcobo kanye nomndeni wakwethu kwaVukubonge, emzini kaMaMngomezulu. Ngibonga namadlozi onke amahle asemzini wakwethu omkhulukazi eMthandeni, amboza ngesiphuku esimhlophe isizwe sonke sikakhokho wami uMalandela, avikele futhi aphe nentuthuko izingane zawo ezisabalele umhlaba wonke.

Ngeswele amazwi okubonga kumeluleki wami kulolu cwaningo uDokotela NG. Sibiya, ngokungigqugquzela nokungicathulisa. Imibono yakhe ibingikhanyisela njengesihlonti nalapho sengibona ukuthi sengibhajwe obhukwini lomnyama owugqinsi. Ngibonga nesineke sakhe kukho konke.

Ngibonga nabacwaningi nababhali engibheke imisebenzi yabo, yangipha ugqozi nolwazi lokucacamezela ngize ngiphothule lolu cwaningo. Ngaphandle kwemisebenzi yabo bengingeke ngiphumelele ukuqala nokugojela lo msebenzikazi okumanje nginikela ngawo esizweni, ngethemba lokuthi uzokwengeza esilulwini solwazi nentuthuko yolimi, umlando nezemibhalo olimini lwesiZulu.

IQOQA

Lolu cwaningo lubheka izinselelo ezivezwa ngamanoveli aqokelwe lolu cwaningo. Lapha kubhekwa amanoveli ashicilelwe eminyakeni yokuqala yenkululeko engamashumi amabili. Ezinselelweni ezivezwa ucwaningo kukhona ubugebengu, inkohlakalo, ukungahlonishwa kwabantu besifazane, ukucwasana nokubandlululana ngokobuzwe nobuhlanga, ukungamukeleki kahle kwabathandana bewubulili obufanayo, udlame oludlangile ezweni, ubuphofu kanjalo nokungalingani komphakathi weNingizimu Afrika entsha.

Lolu cwaningo luveza futhi izizathu ezenza ukuba ababhali bamanoveli ababhale ngale minyaka egaguliwe babhale ngokukhululeka. Luphawula ngokufikakwesikhathi soguquko ezweni laseNingizimu Afrika, kwangena intando yeningi nomthethosisekelo omusha ongacwasi ngokwebala, ubuhlanga, inkolo nobulili. Kuyavela ukuthi ukuguquka kwesimo sezombusazwe kunikeze ababhali inkululeko yokubhala bengenalo uvalo lokuboshwa nokuvalwa umlomo bona qobo lwabo noma imisebenzi yabo ngoba uhulumeni eyibuke wangayithanda.

Ucwaningo luveza nezimbangela zezinselelo ezivezwe ngababhali njengoba zitholwe umcwaningi emanovelini. Lubuye luveze nokuthi yiziphi izixazululo ezihlongozwa ngababhali bala manoveli. Lokhu kubalulekile ngoba kulindelekile ukuba imibhalo yababhali ingagcini nje ngokuveza izinkinga nezinselelo kepha ibuye ihlongoze izixazululo ababhali abacabanga ukuthi zingasiza kuleso simo abasuke besivezile emibhalweni. Luveza namasu obuciko asetshenziswe ngababhali bamanoveli aqokiwe ngesikhathi beveza izinselelo emibhalweni yabo.

Ucwaningo lusebenziseinjulalwazi ye-*Marxism* neye-*Post-colonialism*. Lezi zinjulalwazi zikwenza kube lula ukwenza lolu cwaningo ngokubheka ubudlelwane phakathi kwamanoveli aqokiwe kanye nesikhathi leso abhalwe ngaso. Lusebenzise indlela yeKhwalithethivu, ehlonzwe njengefanele ukwenza lolu cwaningo. Le pharadaymu ilekelelwe yileyo eyaziwa ngokuthi iPharadaymu Ehumushayo.

Lubalulekile lolu cwaningo ngoba luveza ubudlelwane phakathi kwemibhalo okucwaningwe ngayo lapha kanye nesikhathi seminyaka yokuqala engamashumi amabili yenkululeko ezweni laseNingizimu Afrika. Kubalulekile ukuveza kwalo ukuthi zikhona izinselelo

ezintshaneziqukethwe yizindikimba ezintsha ebekungelula ukubhala ngazo ngesikhathi sobandlululo noma ebezingekho ngaleso sikhathi.

ISAHLUKO SOKUQALA
ISETHULO SOCWANINGO

1.1 Isingeniso

Kulesi sahluko kwethulwa ucwaningo olusihloko esithi "Ukuvezwa Kwezinselelo Zangesikhathi Senkululeko Emanovelini EsiZulu Abhalwe Kusukela Onyakeni We-1994 Kuya Kowezi-2014."

Lesi sahluko siyisendlalelo sezahluko ezizolandela okuyizona ezizobe ziqukethe ingqikithi yocwaningo lonke. Lapha kuzovezwa ukuthi ziyini izinhloso zokwenza lolu cwaningo, isisusa socwaningo nesidingo sokwenza lolu cwaningo. Kuzokwethulwa izinjulalwazi ezimbili ezizosetshenziswa kulolu cwaningo nezindlela ezizosetshenziswa ukulwenza. Kuzobe sekuvezwa umklamo walo, umlando wababhali olumayelana nabo lolu cwaningo kanye nokuhlelwa kwezahluko zocwaningo lonke.

1.2 Izinhloso Zocwaningo

Inhloso enkulu yalolu cwaningo ngukuveza ukuthi zibe khona izinselelo ezweni laseNingizimu Afrika eminyakeni yokuqala yenkululeko engamashumi amabili. Ucwaningo luhlose ukuveza lezi zinselelo njengoba zivezwe amanoveli aqokelwe ukwenza lolu cwaningo.

Izinhloso zokwenza lolu cwaningo, ukusuksela enhlosweni enkulu, kuzoba ngukucwaninga ngezinselelo ezivezwa emanovelini eminyaka yokuqala yenkululeko engamashumi amabili, ukucwaninga izimbangela zokuba ababhali bangalesi sikhathi babhale ngokukhululeka nangezinto obekungelula ukubhala ngazo ekuqaleni kanye nokuveza izixazululo ezihlongozwa ngababhali esikhathini sezinselelo ezintsha.

Ucwaningo luhlose ukuveza ukuthi ngesikhathi seminyaka yokuqala yenkululeko engamashumi amabili, zibe khona izinselelo ezibhekane nezwe laseNingizimu Afrika, baba khona ababhali bamanoveli abakwazile ukuveza ezinye zalezo zinselelo ezibhekane nabantu kanye nezwe

laseNingizimu Afrika. Laba babhali abagcinanga nje ngokuveza lezo zinselelo kepha babuye baba nemibono yokuthi lezo zinselelo zinganqotshwa kanjani.

Kuzokhumbuleka ukuthi kwakuthe ngesikhathi sobandlululo nengcindezelo ababhali babamba iqhaza ekulweleleni inkululeko. Ngokwesibonelo, bakhona nasesiZulwini ababhali ababhala izinkondlo bekhononda ngesimo sobandlululo futhi behlongoza nezixazululo zezinkinga zangaleso sikhathi. Lapha singabala ababhali abafana no-BW Vilakazi, JC Dlamini, OEHM Nxumalo nabanye. Bonke babebhala ngaphansi kwesimo esinzima lapho uhulumeni wobandlululo wayengafuni ukugxekwa noma kugxekwe uhlobo lwempilo ayeluphilisa abantu abamnyama ngaphansi kobandlululo. Lokhu kuvelile ocwaningweni lukaMathonsi (2002) nolukaQwabe (2015) noluningi lwabanye.

Isimo esisha sezombusazwe nenhlalo esalethwa yintando yeningi sasho ukuqala komkhankaso omusha wokubhekana nezinselelo zesimo esisha sentando yeningi kanye nokwakhiwa kabusha kwesizwe nezwe laseNingizimu Afrika. Kwakuyisikhathi sokuqala ukulungisa umonakalo weminyaka owawenziwe ukunganyelwa ngenkani kwezwe ngabamhlophe kanye nemithetho eminingi eyayivuna bona kanye nokubhekana nezinselelo ezintsha ezifike nenkululeko.

Ukuvela kwezinselelo uma kusanda kungena inkululeko yinto ejwayelekile nakwamanye amazwe. UNgara kuPetersen noRutherford (1990:113), ephawula ngenkululeko yakwamanye amazwe ase-Afrika, uthi:

> *In less than a decade of their rule, many African leaders proved that they were incapable of providing adequate leadership. Instead, African rule was characterized by neo-colonialism, economic mismanagement, tribalism, corruption and other social ills.*
>
> (Kungakapheli ngisho ishumi leminyaka bephethe abaningi abaholi base-Afrika, bakhombise ukuthi bayehluleka ukunikeza ubuholi obanele. Kunalokho, ukubusa kwase-Afrika bekukhombisa ukuba nezinkinga zobukholoniyilizimu obusha, ukungaphathwa budlabha komnotho, ubuzwe, inkohlakalo kanye nezinye izinto eziyinkinga emphakathini.)

Ngenxa yale nkinga, uNgara uqhubeka athi kwadingeka ukuba ababhali base-Afrika baqale babuze imibuzo ngendlela izinto ezenzeka ngayo emveni kokutholakala kwenkululeko, ikakhulukazi ngenxa yezinselelo ezintsha.

Uma ngabe amazwe ase-Afrika ayebe nezinkinga emveni kokuthola kwawo inkululeko, njengoba kusho uNgara ngenhla, kwakucaca ukuthi nezwe laseNingizimu Afrika lalingaba nezinselelo ezintsha kanye nezinkinga.

INingizimu Afrika isibe yizwe elinenkululeko iminyaka eyevile emashumini amabili. Ukufika kwenkululeko kwakusho ukuthi sekuyaphela ukugxila endikimbeni yobandlululo ngoba ababhali base bezobhala ngezinye izindikimba ezintsha eziveza izinselelo zesizwe esisha. UVladislav kuHarlow no-Attwell (2002:76) uthi:

> *The old question of what South African authors will write about after Apartheid has been given a rich variety of answers.*
>
> (Umbuzo omdala wokuthi ababhali baseNingizimu Afrika bayobhala ngani emveni kokuphela kobandlululo usuphenduleke ngezimpendulo ezihlukahlukene)

Lolu cwaningo luhlose ukucwaninga lezi zimpendulo akhuluma ngazo uVladislav nezinselelo ezintsha ezivela emveni kobandlululo kanye nezindikimba ezintsha nalezo ezingajwayelekile ababhali bamanoveli esiZulu ababhale ngazo eminyakeni yokuqala yenkululeko engamashumi amabili. Lugxile kakhulu ekucwaningeni ngezinselelo zezwe nokuthi amanoveli athini ngazo. Lapha singabala ububona obusha, ukulondolozwa, ukuhlaziywa nokubhalwa kabusha komlando, ukushayisana kosikompilo lwabantu ngesikhathi sobandlululo kanye nalolo lwesikhathi senkululeko, ukuqhamuka kwezinto ebezingekho noma ebezingagqamile ngesikhathi sobandlululo njengokuthandana kwabobulili obufanayo, izinhlobo ezithile zobugebengu, ukudayiswa komzimba nokunye. Luhlose nokuveza ukuthi amanoveli abhalwe ngesikhathi senkululeko asenaso isibibithwane sezinye zezinto ebezikhona ngesikhathi sobandlululo njengokucwasana ngokobuhlanga kanye nobuphofu obuya ngokuthi umuntu owaluphi uhlanga. Luveza nezimbangela zokuba ababhali ababhale ngalesi sikhathi bakuthole sekulula ukuba

babhale ngokukhululeka. Lube seluveza nokuthi yiziphi izixazululo ezihlongozwa ngamanoveli kanye nababhali bawo ezinselelweni ezikhona.

Ucwaningo luhlose nokubheka ubuchule bababhali ekuthuleni izindikimba zangesikhathi senkululeko eNingizimu Afrika nangokubhala ngazo. Lokhu kubalulekile ngoba phela umbhali ngeke nje avele angazikhathazi ngobuchule nobungcweti ekubhaleni kwakhe. UNtuli (1984:134) uyasho uthi kubalulekile ukuthi umbhali angabi nje kuphela nento azobhala ngayo kepha abuye abe nendlela okuyiyona azobhala ngayo:

> *An artist has to acquire proper balance between what he intends to say and how he will say it. Readers are inclined to applaud a writer who expresses their grievances in verse, even though that verse is of little or no literary merit. Such verse is likely to rouse the emotions because of its topicality and bluntness, but it may not last as a work of art.*
>
> (Iciko kufanele likulinganise kahle elihlose ukukusho nendlela elizokusho ngayo. Abafundi bathambekele ekumncomeni umbhali oveza usizi lwabo ngenkondlo, ngisho ngabe leyo nkondlo inobuciko obuncane kokunye ingenabo nhlobo. Leyo nkondlo ingase iyivukuze imizwa ngenxa yokuthinta ezisematheni nokubeka ngembaba, kodwa ngeke ibe umsebenzi wobuciko ohlala njalo.)

Nakuba ucwaningo lungaqondene ngqo nokuqhathanisa imibhalo yaseNingizimu Afrika neyamanye amazwe ase-Afrika kodwa kuzosiza ukuveza kafushane ukuthi izinselelo ezivezwe ngababhali bamanoveli emazweni athile zifana ngani noma zihluke ngani kulezo ezivezwa ngababhali bamanoveli esiZulu aqokiwe. Ekuqhathaniseni, ucwaningo luzothinta ababhali abathile abagqamile emazweni amane okuyiZimbabwe, Nigeria, Kenya neGhana.

1.3 Isisusa Socwaningo

Ngesikhathi umcwaningi enza ucwaningo lweziqu zeMasitazi kumcacelile ukuthi aluluningi ucwaningo oselwenziwe esiZulwini ngemibhalo yesiZulu. Kusenesidingo esikhulu sokwengeza kulolu olukhona, ikakhulukazi ngocwaningo olugxila emibhalweni yesiZulu eshicilelwe ngesikhathi senkululeko. Kunesidingo sokwengeza ocwaningeni oselwenziwe oluthinta

izindikimba ezintsha noma izinselelo ezikhona ngesikhathi senkululeko ezweni laseNingizimu Afrika.

Bakhona abacwaningi asebecwaningile babhala ngezinselelo noma izindikimba ezintsha emibhalweni eshicilelwe emveni kokuphela kobandlululo. UXaba (2015) ubhale ngokuvezwa kwemicabango yalabo abanemizwa yothando lobulili obufanayo emibhalweni ethile eshicilelwe ngesikhathi senkululeko.

UQwabe (2015) ekhuluma ngokusengenziwa ngolunye ucwaningo uthi izwe laseNingizimu Afrika, njengamanye amazwe ase-Afrika emveni kokuthola inkululeko, linezinto eziningi eziyizinselelo ezibhekene nalo kanye nabantu bakhona emveni kokutholakala kwenkululeko yezombusazwe ngonyaka we-1994. Uthi njengoba kwakubalulekile kubabhali ababhala ngesikhathi sobandlululo ukuba bakhulume baphikisane nobandlululo kanye nemithetho yalo, bakhombe nendlela okuyiyona okwakumele izinto zenzeke ngayo, nababhali ababhala ngalesi sikhathi senkululeko kumele bavume ukuthi kusenezinto okumele babhale ngazo.

Uyaqhubeka ebalula ukuthi inkululeko ifike nezinto eziningi. Kuningi okuhle esikubonayo okufike nenkululeko. Sekunentando yeningi, umthetho ongabandlululi, ukulingana ngokwenkolo, ubulili, umthetho nokunye. Kodwa kukhona nokunye okuningi okungekuhle. Esebalula ngqo okungenziwa ocwaningweni uthi ucwaningo olusha sekumele lubheke ukuvezwa kwalezi zinselelo ezintsha emibhalweni nokuthi yini eyenziwayo ukumelana nazo.

Kumele ucwaningo olusha lubheke ukuthi ziyavela yini izinselelo ezintsha emibhalweni yamanje. Izinselelo lezo kungaba ukungalawulwa kahle kukahulumeni, inkohlakalo ezindaweni eziningi ezihlukahlukene, ubunzima bokubumba isizwe esisodwa esihlangene, ukwamukeleka kwamasiko abantu abahlukahlukene, ukuhlangana kwezinhlanga ezihlukene ezikoleni, ezinhlanganweni, ebunganini, ekuthandaneni nasemishadweni, inkinga yezidakazmizwa ezigcwele izwe lonke, ubugebengu obusabalele yonke indawo, ukungathandwa kwesikole nemfundo okwenza kwande abantu abangaqasheki bese bengena ebugebengwini, emibhikishweni enodlame, ukungamukeleki kwabathandana nabobulili obufanayo emasikweni athile, izifo ezimise kabi izwe, ukuqhubeka kobandlululo nokungamukelani kwabantu bezinhlanga ezihlukene nokunye.

Lolu cwaningo luwumzamo wokwenza lokho okuhlongozwe lapha ngenhla. Isisusa salo ngukufuna ukwazi ukuthi eminyakeni yokuqala yenkululeko engamashumi amabili, yiziphi izinselelo ezivezwe ngababhali bamanoveli esiZulu. Phela bese siphelile isikhathi sokubhala ngobandlululo nokulwela ukuba luphele ukuze abantu bonke baphile entandweni yeningi enamalungelo alinganayo kubantu bonke.

UMathonsi (2002:166-167) naye uyaziveza izinto okumele ababhali babhale ngazo ukuze imibhalo yabo ibonakale inaka izinkinga zabantu futhi icacisa indlela okumele izinto zenzeke ngayo.

> *Writers should provide the society with the true mirror of itself, its conflicts and problems. This means that besides portraying social realisms and contradictions, protests against colonialism, dehumanisation and land expropriation should be their main concern.*
>
> (Ababhali kumele bakhombise umphakathi izinto ezenzeka kuwo, izingxabano nezinkinga zawo. Lokhu kuchaza ukuthi ngale kokuveza izinto eziyiqiniso nezishayisanayo, ukukhononda ngobukholoniyalizimu, ukwehliswa isithunzi kwabantu kanye nokubuyiselwa komhlaba kufanele kube yizinto abazinaka kakhulu.)

Ekucwaningeni ngezinselelo ezivezwa ngababhali emanovelini aqokiwe, kuzohlaluka ukuthi lokhu okushiwo nguMathonsi ngenhla ababhali bakwenzile yini nokuthi yini ababhale ngayo beyiveza njengezinselelo ngesikhathi senkululeko.

URotich (2015) uyakuphawula ukuthi kube noguquko eNingizimu Afrika ngesikhathi sekuphela ubandlululo, sekungena intando yeningi. Uthi emveni kokuphela kobandlululo sekube khona uguquko kwezenhlalo-mbusazwe, ezomnotho kanye nezamasiko ngaphansi kwefulegi leNingizimu Afrika entsha esiqhamuke nobudlelwane obusha emiphakathini. INingizimu Afrika entsha izama ukuqhela kokubi nokunesihluku okudalwe ubandlululo bese kuba khona ikusasa elingabandlululi ngokobuhlanga. Namuhla ezweni laseNingizimu Afrika, izinhlanga ezihlukene zinamalungelo azo avikelwe nguMthethosisekelo. Ukuhlangana kwezindawo zasemakhaya nezasemadolobheni okwenzeke emveni kokuphela kobandlululo sekubhalwe ngakho kakhulu emibhalweni yangesikhathi sasemveni kobandlululo. Sekwakheke umphakathi omusha lapho

amazinga ezomnotho, ezamasiko nawezombusazwe elokhu egqanyiswa ebuyekezwa kabusha ngemizabalazo yamazinga abantu.

Lolu cwaningo oluzogxila emanovelini esiZulu, luqoke ayishumi nambili njengesibonelo, ukucwaninga izinselelo okungaba ezomnotho, ezenhlalo, amasiko nezombusazwe. Nokho-ke lokhu akusho ukuthi ngamanoveli wodwa aveza izinselelo zangesikhathi senkululeko. Kungalindeleka ukuthi nakweminye iminxa zibe khona izinselelo ezivelayo. Kunesidingo sokuba kucwaningwe ukuthi ababhali abahlukene bazibona kanjani izinselelo ezibe khona ngeminyaka yokuqala yenkululeko engamashumi amabili eNingizimu Afrika nokuthi bahlongoza ziphi izixazululo.

Lolu cwaningo lususelwa ekutheni ukufika kwenkululeko nentando yeningi eNingizimu Afrika ngonyaka we-1994 kulethe isimo esisha nezinselelo ezintsha. Lufuna ukucwaninga lezi zinselelo zezwe nezabantu njengoba zivezwa emanovelini lawa aqokiwe.

Ngesikhathi sobandlululo nengcindezelo ababhali babamba iqhaza ekulweleni inkululeko. Isimo esisha sezombusazwe nenhlalo sasisho ukuqala komkhankaso omusha wokubhekana nezinselelo zesimo esisha sentando yeningi nokwakhiwa kabusha kwesizwe nezwe laseNingizimu Afrika. Kwakuyisikhathi sokuqala ukulungisa umonakalo weminyaka owawenziwe ukwenganyelwa ngenkani kwezwe ngabamhlophe kanye nemithetho eminingi eyayivuna bona.

Uma ekhuluma ngesimo noguquko eNingizimu Afrika ngonyaka we-1994 u-Ibinga (2007:02) uthi:

> *The wind of change that blew through South African society after the collapse of apartheid system brought sudden transformation in the law and in attitudes to everyday life. The end of apartheid witnessed the emergence of new social problems that writers have attempted to confront in their works. Post-apartheid writing is marked by an abrupt shift away from a racial focus towards a wider concern with all the many and various dimensions of human exixtence.*
>
> (Umoya woguquko ovunguze emphakathini waseNingizimu Afrika emveni kokuphela kobandlululo ulethe ngokushesha uguquko lomthetho kanye nendlela yokucabanga empilweni yansukuzonke.

> Ukuphela kobandlululo kubone ukuvela kwezinkinga ezintsha zezenhlalo ababhali asebezamile ukubhala ngazo emibhalweni yabo. Imibhalo yasemveni kobandlululo iphawuleka ngokushintsha okusheshayo okusuka ekugxileni ebuhlangeni, kwagxilwa ezinkingeni ezisabalele emikhakheni eminingi nehlukahlukene ekuphileni kwabantu.)

Ngokwemibhalo eNingizimu Afrika kwabe sekuqalwa sekukhulunywa ngemibhalo yasemveni kobandlululo. Ababhali abamnyama ngokunjalo nabamhlophe base bebhekene nenselelo yokubhala ngezindikimba ezintsha ngoba lena yobandlululo nemithelela yalo empilweni yabantu yabe seyibonakala iphelelwe yisikhathi.

U-Ibinga (2007) uthi bakhona abahlaziyi nabacubunguli bezemibhalo abaqagela ukuthi labo babhali ababebhala bekhala noma begxeka ubandlululo base bengezukuba nalutho ababezobhala ngalo. Kwaba sengathi nabo sebezoshabalala. Lokhu kushintsha okungaka kwesimo kulethe imibuzo eminingi ezingqondweni zabacubunguli nabaphawulayo mayelana nokubhala kwaseNingizimu Afrika. Abaningi baqagele ukuthi kungenzeka kushabalale iningi lababhali abebebhalela ukugxeka ingcindezelelo yezombangazwe. Abanye bebezibuza beziphendula ukuthi ababhali baseNingizimu Afrika bazokwazi yini ukuqala babhale ngesimo esisha sezombusazwe, njengoba ukufika kwenkululeko bese kusho ukukhululeka engcindezelweni endala yobuhlanga.

Ucwaningo luzocwaninga ukuthi ababhali balawa manoveli bakwazile yini ukugxila esikhathini esisha nokubhala ngezinto ezintsha.

UNgara kuPetersen noRutherford (1990:113) uthi kudingeka ukuba ababhali base-Afrika baqale babuze imibuzo ngendlela izinto ezenzeka ngayo emveni kokutholakala kwenkululeko. Lokhu kufakazela ukuthi ukufika kwesikhathi esisha kuletha izinguquko kanye nezinselelo ezintsha. Ucwaningo luzoveza lezi zinselelo kanjengoba zivela emanovelini abhalwe ngababhali abahlukahlukene.

1.4 Isidingo Socwaningo

INingizimu Afrika isibe yizwe elinenkululeko iminyaka eyevile emashumini amabili, ukusukela ekuqokweni ngokwentando yeningi kukaDokotela uNelson Rolihlahla Mandela njengomengameli wokuqala. Lokhu kwakusho ukuthi ngeke kusaba nedumela ukubhala ngendikimba yobandlululo ngoba ababhali base bezobhala ngezinye izindikimba ezintsha eziveza izinselelo zezwe elisha. Ngesikhathi sobandlululo nangesikhathi sekubonakala ukuthi seluzophela, kwaba khona ukubuza ukuthi kazi uma seluphelile, ababhali bazobe sebebhala ngani engasathinti ubandlululo nezinto zalo ezimbi. UVladislav kuHarlow no-Attwell (2002) uthi sezikhona izincwadi ezibhaliwe ezikhomba ukuthi ababhali sebebhalile ngezinto ezintsha eNingizimu Afrika. NasesiZulwini zikhona izincwadi ezikhomba izinto ezintsha ababhale ngazo ababhali besiZulu. Ezinye zazo yizo lezi okuzokwenziwa ngazo ucwaningo lapha ukuze kuvele ukuthi babhale ngani ababhali, kungani bebhala kanjalo nezixazululo abazihlongozile.

Kuyavela ukuthi lukhona ucwaningo oselwenziwe esiZulwini nokuthi yini eyenziwe kulo. Nokho zisekhona izikhala ezisele ezizogcwaliswa yilolu cwaningo. Lolu cwaningo luzobheka nezinselelo ezintsha noma ebezingagqamile ezivezwa amanoveli aqokiwe. Lezi zinselelo kungaba eziqondene nobulili, ubuhlanga, ukushayisana kwamasiko nokuvunywa umthethosisekelo, ukwakhiwa kwesizwe esisha nomnotho.

Indikimba ngayinye izoba nezincwadi ezine eziyisampula. Kuyacaca-ke ukuthi ucwaningo lolu alugxilile ezincwadini ezimbalwa nje noma endikimbeni eyodwa. Lusabalele ngokuthi lubheka izindikimba ezintsha kanye nalezo ezingejwayelekile ababhali bamanoveli ababhale ngazo kulesi sikhathi. Lubukisisa ukuthi ababhali babhekane kanjani nesikhathi nesimo esisha esidalwe ngukuphela kobandlululo kanye nokuqalwa kokwakhiwa kwezwe elisha elinenkululelo nokulingana kwabantu bonke. Nokuthi esimweni lapho umthethosisekelo uvuna khona wonke umuntu kodwa kunokushayisana ngokwenkolo namasiko, ababhali baveza ziphi izixazululo. Luzoveza nokuthi kungani kubonakale ababhali bebhala ngokukhululeka ngalesi sikhathi okukhulunywa ngaso. Lubalulekile ucwaningo olubheka ukuthi imibhalo yesiZulu ithini ngezinselelo zezwe laseNingizimu Afrika kanjalo nentuthuko yayo le mibhalo.

Lunesidingo lolu cwaningo njengoba luzocwaninga ngezinselelo ezivezwa ngababhali bamanoveli aqokiwe ashicilelwe ngeminyaka yokuqala engamashumi amabili yenkululeko eNingizimu Afrika, lucwaninge izixazululo ezihlongozwa ngababhali laba kanye nezizathu ezenze ukuba

babhale ngokukhululeka ngezinto ezingajwayelekile. Luzobuye lucwaninge ubuciko obusetshenziswe ngababhali ngesikhathi bebhala izindaba eziveza izinselelo zangalesi sikhathi ucwaningo olugxile kuso.

Ngesikhathi sobandlululo kube nokusolwa kwababhali besiZulu ukuthi abakwazanga ukubhala izincwadi ezisezingeni eliphezulu futhi imibhalo yabo ibiyinto nje efanele izingane. Ocwaningweni lukaQwabe (2015) nolukaMathonsi (2002) kuchithiwe lokhu kubopha ngabhande linye. Kuhle-ke ukuba lusheshe lwenziwe manje ucwaningo oluzobheka ukuthi ababhali besiZulu babhalile yini ngezinselelo zamanje, yiziphi lezo zinselelo futhi bahlongoza ziphi izixazululo kuzona.

1.5 Izinjulalwazi Zocwaningo

Kubalulekile ukuthi kusetshenziswe injulalwazi noma izinjulalwazi ezikhethwe umcwaningi uma enza ucwaningo lwakhe. Lokhu kubaluleka ngokusho kukaNkumane (1999) sekufana nempoqo kulowo osuke ezokwenza ucwaningo olubhekiswe emibhalweni ngoba sekufuneka abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azozisebenzisa ukuhluza imibhalo.UReeves (2008) uyakuvuma ukubaluleka kokusetshenziswa kwezinjulalwazi uma kwenziwa ucwaningo ngokuveza ukuthi zisiza ocwaningayo ukuba abone ngendlela entsha ukuhlalisana kwabantu kanye nezinkinga ezikhona enhlalweni yabo. UFokemma (1978:1) naye uyakhuluma ngokubaluleka kokukhethwa nokusetshenziswa kwenjulalwazi:

> *We need theories of literature in our attempts to interpret literary texts and to explain literature as a specific mode of communication. The scientific study of literature is inconceivable without relying on a particular theory of literature.*
>
> (Sidinga izinjulalwazi zemibhalo emzamweni wethu wokuhumusha imisebenzi ebhaliwe nokuchaza imibhalo njengendlela ekhethekile yokuxhumana. Ukufunda imibhalo ngobusayensi kakunakwenzeka ngaphandle kokuthembela ohlotsheni oluthile lwenjulalwazi yemibhalo.)

Kuyavela lapha ukubaluleka kwezinjulalwazi ukuze kusetshenziswe zona uma kuhlaziywa futhi kucutshungulwa imibhalo nokuchaza imibhalo njengendlela yokuxhumama esetshenziswa ngabantu.

Kulolu cwaningo ngibone kufanele ukuba ngisebenzise izinjulalwazi ezimbili ezilekelelanayo. Lokhu kubangelwe ukuhambisana nalokho okushiwo ngabahluzi abafana noMathonsi (2002) noFokemma (1978), abakubona kungekuhle ukusebenzisa injulalwazi eyodwa uma kwenziwa ucwaningo. Kubangelwe nawukuthi ucwaningo luthinta isikhathi eNingizimu Afrika lapho kwase kufike abamhlophe baqhwaga ngenkani izwe labantu abamnyama, bababekela imithetho babafunza amasiko abo, bagqugquzela nokusetshenziswa kwezilimi zabo ngesikhathi befenyisa ezabomdabu futhi sekuqale ukugqama kokuhlukana kwabantu ngokwamazinga okuba notho. Sibona ngalesi sikhathi sekukhona abanikazi bezinto ezikhiqiza umnotho, okwakungabamhlophe ikakhulukazi kanye noquqaba olwase lusebenzela bona, olwalungabantu abamnyama ikakhulazi. Igebe phakathi kwabantu abampofu nabacebile lase libangele ukugqama kokuba khona kwalokho uKarl Marx akubiza ngamakilasi.

Yingakho-ke nje ukwenza ucwaningo lwalo msebenzi ngizosebenzisa injulalwazi ye-*Marxism* ebhekana ngqo nokuhlukana kwabantu ngokwamaklasi kanjalo nemithelela yakho kanye nenjulalwazi eyaziwa ngokuthi i-*Post-colonialism*, yona ebhekana ngqo nezimo abantu abazithole sebebhekene nazo ngenxa yokufika kwabamhlophe ezweni maqedane babaphuce umhlaba wabo, babangamele, babashayele imithetho ngesikhathi bebashintsha indlela ababephila ngayo kusadliwa ngoludala. Sizoke sithi ukuzichaza kafishane lezi zinjulalwazi ukuze kuqondakale ukuthi ziyini, ziquketheni nokuthi zixhumana kanjani nalolu cwaningo. Lezi zinjulalwazi zombili zizokwazi ukunikeza uhlaka olufanele lokwenza lolu cwaningo oluphathelene nezinselelo ezivezwa ngamanoveli ashicilelwe eminyakeni yokuqala engamashumi amabili yenkululeko ezweni laseNingizimu Afrika.

1.5.1 Injulalwazi i-*Marxism*

Le njulalwazi iyona eseqhulwini kulolu cwaningo. Kuhle-ke ukuyichaza kahle kanye nokudalula ukuhlobana kwayo nalolu cwaningo. Lokhu kuzosiza ukucacisa ukuthi injulalwazi lena ihlobana kanjani nalolu cwaningo.

Ngikhethe injulalwazi i-Marxism ekwenzeni lolu cwaningo nanxa zizining izinjulalwazi ezikhona ebengingakhetha ukuzisebenzisa. Ukuqonda kahle isimo sempilo yabantu baseNingizimu Afrika ngesikhathi sengcindezelo yabamhlophe kungenze ngabona ukuthi le njulalwazi i-*Marxism* ifanelekile ukwenza lolu cwaningo.

Ekwenzeni ucwaningo kulandelwa injulalwazi i-*Marxism*, kubhekwa isikhathi okubhalwe ngaso lowo mbhalo. Kubhekwa izimo ebezikhona ngaleso sikhathi nokuthi bezibangelwa yini. Kube sekubhekwa nomthelela wazo empilweni yangaleso sikhathi nasebudlelwaneni babantu bakuleyo ndawo. Kuba sekuqondeni lezi zimo okwenza ukuthi kube lula ukubheka ubudlelwane phakathi kombhalo kanye nesikhathi nesimo senhlalo okubhalelwe ngaphansi kwaso umbhalo lowo.

Lolu cwaningo lugxile kuphela kokuqukethwe umbhalo, hhayi esakhiweni sombhalo. Ngamanye amazwi kakuzukubhekwa ukuthi inoveli iziveze kanjani izinto ezihlobene nesakhiwo njengohlaka, abalingiswa, izigameko nokunye. Lubheka izinselelo ezivezwa ngamanoveli, okuhlongozwa ngababhali bawo njengezixazululo kanye nezizathu zokuthi kungani kuthe ngesikhathi senkululeko ababhali babonakala sengathi sebebhala ngokukhululeka ngezinto obekungelula ukuba babhale ngazo ngesikhathi sobandlululo.

Ukwenza ucwaningo lolu kubhekwa isimo sezwe ngesikhathi seliphumile ekuphathweni ngomthetho wobandlululo owawuvuna abamhlophe ngesikhathi ucindezele abamnyama. Kubhekwa ukuthi impilo ishintsha kanjani nokuthi iba namiphi imithelela njengoba ivezwa ngamanoveli aqokiwe ashicilelwe ngesikhathi esesibaluliwe. Lapha kuzobe kubhekwa kakhulu izinselelo ezidalwe isikhathi senkululeko kanye nalezo izwe laseNingizimu Afrika elingene nazo kulesi sikhathi, liphuma enqubeni yobandlululo eyahlukumeza kakhulu abantu abamnyama. Njengoba kuke kwavela ngenhla kuzobuye kubhekwe ukuthi ekubhaleni ngalezi zinselelo ababhali bahlongoze ziphi izixazululo futhi basebenzisa buphi ubuciko ngesikhathi bebhala amanoveli abo.

1.5.2 Injulalwazi i-*Post-colonialism*

Injulalwazi i-*Post-colonialism* emibhalweni iyinjulalwazi egxile kuleyo mibhalo ethinta ubudlelwane phakathi kwabantu bamazwe angamela amanye ngenkani kanye nalabo bamazwe ayenganyelwe ngenkani. Ngokuka-Boehmer (1995:1) injulalwazi i-*Post-colonialism* ibhekana futhi ikhuluma ngobudlelwane ngesikhathi sokuthathwa ngenkani kwemibuso ngamazwe aseYurophu, ikakhulukazi e-Afrika kanye nesikhathi esilandela leso.

Imvama kwakuba abamazwe abantu abamhlophe abangamela ngenkani abantu abamnyama bese bebagqilaza, bebafunza nosikompilo lwabo okuhlanganisa ulimi, amasiko, imfundo, indlela yokuhwebelana nokunye. Ngale ndlela-ke le njulalwazii ibheka imibhalo eyakhiqizwa ngabacindezeli noma ngabacindezelwa. Ibheka ubudlelwane, amandla ezokuphatha nawombusazwe, ezomnotho, amasiko, nokunye.

UHolme (1995:120) echaza injulalwazi i-*Post-colonialism* uthi injulalwazi lena iveza uhlelo lokuziqhelalanisa kwabantu ababecindezelwe nakho konke okuphathelene nokunganyelwa kwabo ngenkani.

Amanoveli okwenziwe ngawo ucwaningo lapha abhalwe ngesikhathi izwe laseNingizimu Afrika seliphumile ekuphathweni ngobukholoniyalizimu. Nokho-ke kuwo wonke kuyavela ngokusobala okuyimiphumela nemithelela yokuthi izwe lake langanyelwa ngenkani ngabamhlophe, benza uguquko endleleni abantu abamnyama ababephila ngayo ngaphambi kokuba baphucwe umhlaba wabo nendlela yabo yokuphila.

Ngokusebenzisa le njulalwazi ekucubunguleni amanoveli aqokelwe ukwenza lolu cwaningo, kuthenjwa ukuthi kuzovela ukuthi buyini ubuhlobo phakathi kwawo nesikhathi esisha lapho abantu sebevumelekile ukuzama ukuzifumana ububona kanye nempilo, amasiko kanjalo nomlando wabo kanye nenkululeko yokwenziwa okufunwa yibona njengabantu abamnyama

abanezinkolelo zabo. Njengoba injulalwazi lena igxile kakhulu emibhalweni yamazwe ayecindezelwe ngamanye, izosiza ukuveza izinto abantu baseNingizimu Afrika abacindezeleka ngazo ngesikhathi sokunganyelwa kwezwe labo ngenkani kanye nomthelela walokho esikhathini senkululeko. Izolekelela ekuvezeni ukuthi ababhali bathini ngezinselelo ezithile futhi bahlongoza ziphi izixazululo kulezo zinselelo esikhathini senkululeko esikhona.

1.6 Izindlela Zokwenza Ucwaningo

Ekwenzeni ucwaningo kuba nezindlela ezithile ezisetshenziswa umcwaningi ukuqoqa ulwazi. Nakulolu cwaningo zikhona izindlela ezizosetshenziswa ukuqoqa ulwazi nokuthola izimpendulo emibuzweni eqondene nocwaningo. Izindlela ezizosetshenziswa yilezi:

1.6.1 Ukuqoqa Ulwazi Ezincwadini

Kubalulekile ukuthi umcwaningi abe nendlela azoqoqa ngayo ulwazi locwaningo alwenzayo. UVan der Walt (1982:160) uyagcizelela ukuthi kubalulekile ukuthi kusetshenziswa izindlela okuyizona ekuqoqeni ulwazi. Lokhu kuyasiza uma sekucutshungulwa ulwazi lolo. Ucwaningo olwenziwayo lapha luncike kakhulu ezincwadini ezingamanoveli aqokiwe. Yiwona ayizincwadi eziyisisekelo. Ukufunda izincwadi kuzosiza ukunikeza umcwaningi ulwazi aludingayo bese ekhetha azolusebenzisa ekusekeleni lokho azobe ekusho.

Kuzofundwa amanoveli ayishumi nambili abhalwe ababhali abahlukene kusukela onyakeni we-1994 kuya kowe-2014. Lawa manoveli aqokwe ngokuthi ashicilelwe nini nokuthi izindikimba zawo zingena khaxa yini kulolu cwaningo. Umcwaningi ufunde amanoveli amaningi ngaphambi kokuba akhethe lawa ayishumi nambili. Lawa aqokelwe lolu cwaningo umcwaningi uwakhethe ngoba engena khaxa ezidingweni zocwaningo lwakhe kwazise akhuluma ngezinto ezithintwa ucwaningo futhi azoba nezibonelo azokwazi ukuzitomula azisebenzise ukufakazela lokho akushoyo ocwaningweni lwakhe.

Amanoveli anendikimba yomnotho encikene nomnotho (Ubuphofu, imisebenzi, inkohlakalo, imfundo, izidakamizwa, ubugebengu) yilawa:

Yekanini AmaFilisti - MR Mngadi (2014)

Amathonsi Abanzi	- MM Ndlovu	(2007)
Umsebenzi Uyindlala	- NT Msimang	(2011)
Elokufa Alitsheli	- M Ndlovu	(2014)
Laphinde Labalela	- SOZ Mkhize	(2012)

Lawo anendikimba yobulili (Isandulela-ngculazi nengculazi, ubulili obungajwayelekile, ukuhlukumezeka ngokubulili) yilawa:

Kuxolelwa Abanjani?	- NG Sibiya	(2003)
Bengithi Lizokuna	- NG Sibiya	(2008)
Uthando Lungumanqoba	- M Shange	(2005)
Kunjalo-ke	- M Wanda	(2006)

Bese kuthi anendikimba yokubuyisana (ubudlelwane bobuhlanga, umlando wobuhlanga nokuhlukumezeka, ukuxolelana, ukubhidlika kogange oluhlukanisa izinhlanga) yilawa:

Bayeza Abanqobi	- MJ Mngadi	(2012)
Iziboshwa Zothando	- MJ Mngadi	(2004)
Itshwele Lempangele	- M.Bhengu	(1998)

Kuzofundwa izincwadi ezitholakala emtapweni wolwazi ezikhuluma ngemibhalo yasemveni kobandlululo, amatisisi athile namajenali kanye nalezo zomlando. Kuzohluzwa nezincwadi ezingamanoveli zababhali bakwamanye amazwe amane, okuyizwe laseNigeria, Kenya, Zimbabwe nelaseGhana. Nakuba kungaba umbhali oyedwa okungenani izwe nezwe kodwa lokho kuzokwazi ukuveza ukuthi labo babhali baveze ziphi izinselelo emazweni abo emveni kwenkululeko. ENigeria kuzofundwa ezikaChinua Achebe. EKenya kuzofundwa uNgugi waThiong'o. EZimbabwe kuzoba uTsisti Dangarembga bese kuthi eGhana kube u-Ayi Kwei Armah. Kuzobhekwa okungenani inoveli eyodwa yalowo nalowo kulaba babhali.

Kuzohlaziywa izincwadi ezitholakala emtapweni wolwazi, ezikhuluma ngezinjulalwazi, ikakhulukazi leyo ye-*Marxism* neye-*Post-colonialism*.

Kuzofundwa, kucutshungulwe futhi kuhlaziywe izincwadi zesiZulu ezibaluliwe eziyishumi nambili, ezibhalwe ngababhali abahlukene kanye nalezo ezingamanoveli ezibhalwe ngababhali balawo mazwe amane abalulwe ngenhla. Ucwaningo luzohlukanisa amanoveli ngokwezindikimba ukuze lukwazi ukubheka izindikimba ezintsha nezingajwayelekile ababhali ababhale ngazo kanye neqhaza lazo eNingizimu Afrika entsha. Kuzobhekwa nemiyalezo yazo.

1.6.2 Ukucubungula Nokuhlaziya Ulwazi

Ukuze umcwaningi enze ucwaningo lwakhe ngendlela eyimpumelelo nenikeza imiphumela elindelekile kumele akhethe ezindleleni eziningi ezisethenziselwa ukwenza ucwaningo lwakhe. Ukuze akhethe enembayo angalekelelwa ngokushiwo nguPam (2011) lapho ethi khona indlela engasetshenziswa umcwaningi ekwenzeni ucwaningo lwakhe ingeyama kakhulu ekuthini yena umcwaningi uqobo ufuna ukucwaninga ngani nokuthi hlobo luni lolwazi afisa ukuluzuza maqondana nesihloko socwaningo lwakhe.

Ukuqoqa nokucubungula ulwazi oseluqoqiwe kusetshenziswe indlela ebizwa ngokuthi ikhwalithethivu. Le ndlela ngokusho kukaSherman no-Webb (1988:84) ivumela ukuba umcwaningi asebenzise imiqulu, imibhalo kanye nokubhekisisa ukuze umcwaningi aqonde kahle lokho akucwaningayo:

> *Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts and participant observation data, to understand and explain social phenomena.*
>
> (Ucwaningo lwekhwalithethivu luhlanganisa ukusetshenziswa kolwazi olubheka ubunjalo njengenhlolombono, imibuzo ebhalwe phansi, imiqulu, imibhalo nokuqoqwe ngokuzibandakanya komcwaningi ukuchaza okwenzeka emphakathini.)

Kulolu cwaningo kusetshenziswe imiqulu yezincwadi ezinhlonhlobo, ukuqonda isimo esasikhona eNingizimu Afrika emveni kokutholakala kwenkululeko.

Kulolu cwaningo umcwaningi uqoke ukuba asebenzise kumbe alandele uhlobo lwendlela yokwenza ucwaningo okuthiwa ikhwalithethivu. UFlick (2009) uchaza ikhwalithethivu

njengendlela yokwenza ucwaningo enikeza umcwaningi ulwazi olunzulu ngalokho ahlose ukukucwaninga ocwaningweni lwakhe. Inhloso yocwaningo ukuthola ulwazi mayelana nobudlelwane babantu kanye nemibono nezinkolelo eziphikisanayo kulokhu osekuvunyelwe umthethosisekelo omusha waseNingizimu Afrika. Ngokubona komcwaningi lena iyona ndlela ezokwazi ukumlekelela ukuze athole ulwazi ngalolu cwaningo lwakhe.

Abacwaningi uCorbin noStrauss (1990) uma bekhuluma ngekhwalithethivu bathi iyindlela yokwenza ucwaningo engagxilile futhi enganikezi umbiko oyizinombolo ekupheleni kocwaningo. Kunalokho iyindlela eveza ukudidiyela konke okuyimiphumela ngocwaningo obelwenziwa ngokuthi isebenzise amagama. Kuyacaca-ke ukuthi uma kusetshenziswa indlela yekhwalithethivu kusuke kungezukuvezwa izinombolo ekupheleni kocwaningo kepha ulwazi oluthe xaxa ngokusebenzisa amagama.

Kuba yisihloko esitshela umcwaningi ukuthi kunesidingo sokuba asebenzise indlela yokwenza ucwaningo eyikhwalithethivu ngoba isihloko sisuke silawula ukuba kusetshenziswe amagama ukunikeza izimpendulo emibuzweni ebibuzwa ucwaningo. Uma eseqoqe ulwazi oluningi ube esehlaziya lona ukuze akwazi ukuthola izimpendulo ezizokwenelisa imibuzo yocwaningo lwakhe.

USilverman (1990) yena uthi indlela yekhwalithethivu inikeza ulwazi kumcwaningi mayelana nenkinga okubhekenwe nayo okungaba yindlela engaqondakali kahle yokuziphatha komuntu noma abantu, inkolelo, imibono yabantu, ukuzwelana kanye nobudlelwane bomuntu. Ezincwadini ezithi *Bengithi Lizokuna, Bayeza Abanqobi, Itshwele Lempangele* kuyavela ukuthandana kwabantu bobulili obufanayo kanye nokuthandana kwezinhlanga ezingafani bese kuvela ukushayisana kwezinkolelo zabantu ngenxa yalokho. Ikhwalithethivu izongena khaxa lapha ukuqoqa nokuhlaziya ulwazi kulezo zincwadi.

Mayelana nepharadayimu kusetshenziswe leyo yekhwalithethivu. Ngokusho kukaMazibuko (2008:71) ipharadayimu yocwaningo iyindlela yokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo.

Le pharadayimu yekhwalithethivu ivumela umcwaningi ukuba abuze imibuzo ngokuqonda ukuthi kunokuhlobana phakathi kwabantu nomphakathi abaphila kuwo. Izovumela ukuba kunikezwe izincazelo ezithile ngempilo yabantu abamnyama kanye nalokho okuvezwa amanoveli aqokiwe kulolu cwaningo. Ngokuthinta impilo yabantu emveni kobandlululo le pharadayimuu iveza amaqiniso empilo yabantu eNingizimu Afrika kanye nezimo ababhekene nazo.

UGreenstein (2003:49) ekhuluma ngekhwalithethivu uthi iyafaneleka uma kucwaningwa ngokwenza kwabantu ezindaweni abaphila kuzo. Ubuye athi kuhle uma umcwaningi ezobheka ukwenza kwabalingiswa ngaphandle kokugxambukela empilweni yabo noma ukuzama ukubalawula indlela abenza ngayo. Uyincoma ngokuveza imizwa kanye nokwenza kwabantu ngokukhululekile.

1.7 Umklamo Wocwaningo

Ucwaningo luzogxila emanovelini ashicilelwe kusukela ngonyaka we-1994 kuya onyakeni we-2014. Isona lesi sikhathi esiyiminyaka yokuqala yenkululeko engamashumi amabili ezweni laseNingizimu Afrika.

Ngokwezincwadi ezizofundwa kuzoba ngamanoveli aqokiwe ayishumi nambili, wonke ashicilelwe ngesikhathi seminyaka yokuqala yenkululeko engamashumi amabili. Lawa manoveli akhethwe kwamaningi afundiwe ngoba ebonakala ukuthi ababhali bawo kuwo baveza izinselelo ezigqame kakhulu ngesikhathi senkululeko kuleyo minyaka yokuqala engamashumi amabili.

Amanoveli aqokiwe yilawa:

Yekanini AmaFilisti	– MR Mngadi	(2014)
Amathonsi Abanzi	- MM Ndlovu	(2007)
Umsebenzi Uyindlala	- NT Msimang	(2011)
Laphinde Labalela	- SOZ Mkhize	(2012)
Kuxolelwa Abanjani?	- NG Sibiya	(2003)
Bengithi Lizokuna	- NG Sibiya	(2008)
Uthando Lungumanqoba	- M Shange	(2005)

Asikho Ndawo Bakithi	- MJ Mngadi	(1996)
Bayeza Abanqobi	- MJ Mngadi	(2012)
Iziboshwa Zothando	- MJ Mngadi	(2004)
Itshwele Lempangele	- M.Bhengu	(1998)
Kunjalo-ke	- M Wanda	(2006)

Kuzobe sekufundwa nezincwadi ezingamanoveli ezibhalwe ngabanye ababhali bakwamanye amazwe. Laba babhali yilaba: Chinua Achebe (waseNigeria), Ngugi wa Thiong'o (waseKenya) Ayi Kwei Armah (waseGhana) kanye noTsitsi Dangarembga (waseZimbabwe). Ukufunda eminye imisebenzi yalaba babhali kuzosiza ukuba umcwaningi akwazi ukuthola ukuthi yiziphi izinselelo ezivezwe ngababhali baseNingizimu Afrika ezifanayo nalezo ezivezwe ngababhali bakulawa amanye amazwe, emibhalweni ebhalwe emveni kokutholakala kwenkululeko.

1.8 Imibuzo Ezobuzwa Ucwaningo

Ucwaningo ludinga ukuthi kube nemibuzo ebuzwayo. Lokhu kusiza ekulawuleni ulwazi oluzoqoqwa ngesikhathi kwenziwa ucwaningo lolo. Ngaleyo ndlela-ke ucwaningo aluzukunhlanhlatha bese luze lugcine selunikeza imiphumela engenasisekelo.

Kulolu cwaningo, mithathu imibuzo ebalulekile ebuzwayo. Owokuqala uthi amanoveli abhalwe ngeminyaka engamashumi amabili yokuqala yenkululeko eNingizimu Afrika aveze ziphi izinselelo futhi athini ngazo. Owesibili wona ufuna ukwazi ukuthi yiziphi izimbangela zokuba lawa manoveli aveze lezo zinselelo kanye nezinye izinto obekungelula ukubhala ngazo ekuqaleni. Owesithathu umbuzo ufuna ukwazi ukuthi uma seziveziwe lezo zinselelo, yiziphi izixazululo ezihlongozwa ngababhali balawo manoveli esikhathini lesi sezinselelo ezintsha.

1.9 Ukuhlelwa Kwezahluko Zocwaningo

Ucwaningo lolu luzoba nezahluko eziyisishiyagalombili sezizonke.

Isahluko Sokuqala: Siyisethulo socwaningo esizoveza izinhloso zocwaningo, isidingo salo, isisusa salo, umklamo walo nezinjulalwazi eziqokiwe ukuba zisetshenziswe kulolu cwaningo

okuyi-*Marxism* ne-*Post-colonialsm.* Isahluko sokuqala sizoba yisendlalelo sezahluko ezilandelayo.

Isahluko Sesibili: Sizoba yisendlalelo socwaningo futhi sizoveza izinselelo noma izimo ezintsha ababhali ababhale ngesikhathi senkululeko ababhala ngaphansi kwazo. Sizobuye siveze ukubuyekezwa kwemibhalo ehlobene nesihloko salolu cwaningo olwenziwayo. Lapha kuzogxilwa emibhalweni yocwaningo olwenziwe ngabanye abacwaningi emkhakheni yezemibhalo ethinta ukukhononda ngesikhathi sengcindezelo eyayiqondiswe kwabamnyama. Kuzobe sekuvezwa futhi nezinselelo ezazibhekene nababhali ngesikhathi sobandlululo. Sizoveza nezimbangela zokubhala ngokukhululeka kwababhali uma sebeveza izinselelo ezikhona ngalesi sikhathi senkululeko ezweni laseNingizimu Afrika eminyakeni yokuqala engamashumi amabili.

Isahluko Sesithathu: Sizoveza izindlela zokuqoqa ulwazi, amapharadayimu kanye nezinjulalwazi ezizosetshenziswa ekwenzeni ucwaningo. Kuzokhulunywa ngezindlela eziqokelwe ukuqoqa ulwazi njengendlela yokuqoqa ulwazi emtapweni wolwazi. Lapha kukhulunywa ngokufundwa kwezincwadi ezingamanoveli aqokiwe ashicilelwe ngababhali abahlukene ngeminyaka yokuqala yenkululeko engamashumi amabili eNingizimu Afrika, amatisizi abhaliwe mayelana nemibhalo ekhonondayo, amaphepha kanye nezincwadi ezishicilelwe ezithinta imibhalo yokukhononda kanye nomlando. Ipharadayimu ezosetshenziswa yileyo ye-Khwalithethivu. Kumatisizi kuzobhekwa agxile esiZulwini bese kubhekwa nalawo amanoveli esiNgisi. Izinjulalwazi okuzogxilwa kuzo yilezo ezizosetshenziswa lapha kulolu cwaningo njengohlaka locwaningo. Lezi zinjulalwazi okuzobe sekunatshwa ngazo futhi kuchazwa ukuthi zihlobana kanjani nocwaningo yinjulalwazi i-*Marxism* kanye nenjulalwazi i-*Post-colonialism*.

Isahluko Sesine: Sizocwaninga ngezinselelo ezivezwa ngababhali emanovelini aqokiwe. Lapha kuzovezwa ukuthi ucwaningo luhlonza ziphi izinselelo ezibonakala ababhali bebhale ngazo kule minyaka yokuqala yenkululeko engamashumi amabili eNingizimu Afrika. Kuzonikezwa nezibonelo ezizobe zicashunwe kwamanye amanoveli aqokiwe ukusekela lokho umcwaningi azobe ekusho.

Isahluko Sesihlanu: Sizobheka ukuthi yikuphi ababhali abakuhlongoza njengezixazululo zezinselelo ezitholwe ucwaningo. Nalapha kuzonikezwa izibonelo ezizobe zicashunwe emanovelini athile kulawa aqokiwe.

Isahluko Sesithupha: Sizobheka izimbangela noma izizathu ezidala ukuthi kube khona izinselelo ezibalulwe esahlukweni sesine. Lezi zimbangela zizobe zithathelwe kuzona izincwadi okucwaningwe ngazo.

Isahluko Sesikhombisa: Sizocwaninga amasu obuciko asetshenziswe ngababhali ekubhaleni kwabo amanoveli aveza izinselelo. Kuzocashunwa izibonelo kulawo manoveli ukusekela okuzobe kushiwo ngumcwaningi.

Isahluko Sesishiyagalombili: Sizoba isiphetho socwaningo jikelele, siveze imiphumela yocwaningo kanye nokunye okusengenziwa ngabanye abacwaningi. Sizoba isiphetho esiveza okutholwe ucwaningo kanye nalokho okusengenziwa ocwaningweni olungalandela.

Isengezo A: Sizoba izifinyezo zezincwadi ezingamanoveli ezifundiwe ukuze kwenziwe lolu cwaningo. Kuzosiza ukuzifaka esengezweni lezi zifinyezo ukuze ekufundweni kwazo zinikeze isithombe esingacishe siphelele mayelana nokushiwo kanye nokutholwe ucwaningo.

1.10 Isiphetho

Kulesi sahluko kuvezwe izinhloso zocwaningo, isisusa, isidingo kanye nezinjulalwazi zokwenza ucwaningo. Kuvezwe nezindlela zokwenza ucwaningo nomklamo walo. Kucacisiwe ukuthi ucwaningo lolu luzokwengeza kulolo oluvele lukhona oluthinta imibhalo yesiZulu ebhalwe emveni kokutholakala kwenkululeko eNingizimu Afrika. Emklamweni wocwaningo ngokwesikhathi kanye nezincwadi, kucacisiwe ukuthi ucwaningo lugxile ikakhulukazi esikhathini seminyaka yokuqala engamashumi amabili yesikhathi senkululeko (1994-2014) lwabuye lwagxila ezincwadini eziyishumi nambili ezingamanoveli abhalwe ngababhali abahlukahlukene. Kulezi zincwadi kubhekwe lezo zinselelo ezivelayo kulesi sikhathi senkululeko, okwenza ababhali babhale ngokukhululeka kulesi sikhathi senkululeko kanye neziphakamiso zababhali ekuxazululeni noma ekubhekaneni nezinselelo eziveziwe.

Isahluko esilandelayo sizokhuluma ngesendlalelo socwaningo, okuyizimo ababhali ababhale ngaphansi kwazo emva kobandlululo nezizathu zokubhala kwabo ngokukhululeka ngalesi sikhathi.

ISAHLUKO SESIBILI

ISENDLALELO SOCWANINGO

2.1 Isingeniso

Kulesi sahluko kuzovezwa uguquko olukhona ezimweni ababhali ababhala ngaphansi kwazo phakathi kwesikhathi sangobandlululo nesikhathi samanje sangenkululeko. Kuzovezwa futhi ukuthi kungani esikhathini seminyaka yenkululeko yokuqala engamashumi amabili kubonakale ababhali besiZulu bebhala ngokukhululeka, kwesinye isikhathi ngezinto ekuqaleni ebezibonakala sengathi zibangela amahloni uma kukhulunywa ngazo. Lokhu kuzosiza ukuveza ukuthi yiziphi izinselelo ezazikhona ngesikhathi sobandlululo kanye nokuthi yiziphi ezikhona manje.

2.2 Izimo Ababhali Ababhala Ngaphansi Kwazo Ngesikhathi Senkululeko

UNnolim ku-Emenyonu (2006:1) uveza ukuthi imibhalo eminingi ngesikhathi sengcindezelo yabantu abamnyama kwabe kuyimibhalo eyayibalisa, ilila ngobudlelwane obabuhlukumeze abantu abamnyama ekuhlanganeni nasekuhlaleni nabamhlophe. Nakuba kungakhulunywa ngemibhalo yase-Afrika njengemibhalo yabantu ababehluliwe kodwa kungaba kuhle ukuzama ukuvundulula emlandweni wabo kutholakale lezo zinto ezinhle ezisengangeza ukubaluleka empilweni yabo yamanje. UNnolim lapha ukhuluma ngemibhalo yase-Afrika njengemibhalo eyayilila ngokulahlekelwa umhlaba, ukuziphatha, amasiko, isithunzi, ukuhlonipheka, inkolo kanye nobuntu. Uma sekufika ubandlululo eNingizimu Afrika, abantu abamnyama bakhona baphinda bazithola sebehlukumezeka kakhulu kunakuqala.

UNgugi (2003:2) uzicacisa kahle izimo ababhali abamnyama eNingizimu Afrika abebebhala ngaphansi kwazo ukusukela ngesikhathi sobandlululo kuze kube isikhathi esesinenkululeko yezomnotho. Umthethosisekelo omdala wawuvuna abamhlophe ngesikhathi ukhipha inyumbazane abawumsinsi wokuzimilela ezweni. Abamhlophe bazama ukwakha izwe laseNingizimu Afrika ukuba lisebenzele futhi lizuzise bona kuphela kwezomnotho, ezemfundo nokunye. Ngenxa yalokhu kwaba khona ukungezwani nokungqubuzana kwabamhlophe nabamnyama. Kwaba khona inzondo nempi phakathi kwabacindezeli nalabo ababecindezelwe,

abangamele umnotho kanye nabakhiqizi bawo. Umbango omkhulu wawusukela ekutheni abantu abamnyama babengenamhlaba emveni kokuba umhlaba wabo uthathwe ngabamhlophe besebenzisa inkani nezikhali. Le mpi yezikhali ibilokhu ibambana iziqubu kwaze kwafika unyaka we-1994 lapho sekuvotwa okokuqala entandweni yeningi eNingizimu Afrika.

Ukuvota lokhu kwaletha inkululeko yezombusazwe kanye noguquko emthethwenisisekelo wezwe owawungasabandlululi ngokwebala, inkolo, ubuhlanga nobulili. Nababhali bangesikhathi senkululeko bazithola sebebhekene nezimo ezihlukile kulezo ababebhala ngaphansi kwazo ingakafiki inkululeko.

UMathonsi (2002:67) uthi iminyaka yenkululeko eNingizimu Afrika ngeyokuba izingcithabuchopho ezimnyama zithole ugqozi ziveze izifiso zazo, zingathuli nje ziwauhlabe inhlali. Uthi ayikho indaba yokuthi imibhalo yazo izoba ntukuntuku nje ingakhulumi ngezinto ezihlupha abantu. Ukholelwa ukuthi ngukukhetha ukukhulumela abantu okuzokwenza imibhalo yezwe laseNingizimu Afrika ibe nekusasa eliqhakazile.

UKunene (1994) naye uveza ukuthi imibhalo yangesikhathi senkululeko kumele ingabi imibhalo engathi shu. Uthi ababhali baseNingizimu Afrika kumele babhale imibhalo efanele ukufundwa ngabantu abadala, eveza izinkinga njengoba zinjalo futhi abalingiswa babhekane ngqo nezinkinga bese bezixazulula. Uthi lokhu bazokwenza ngokuqhamuka nezindikimba ezintsha, hhayi ukulokhu bephindaphinda izindikimba esekubhaliwe ngazo ngabanye ababhali.

> *Authors should remember that they are the conscience of the people and express the inner feelings of the people, unless they claim they themselves never suffered and there are no apartheid victims in their surroundings.*
>
> (Ababhali kumele bakhumbule ukuthi bawunembeza wabantu futhi baneka imizwa yabantu ejulile, ngaphandle-ke uma bezothi bona uqobo abakaze bahlupheke futhi azikho izisulu zobandlululo lapho bekhona.)

NgokukaKunene kusadingeka ukuba ababhali babhale ngezinto ezahlukumeza abantu ngesikhathi sobandlululo. Ngenxa yokuthi ubandlululo lwaba nomthelela futhi namanje lusenomthelela empilweni yabantu abaningi, ubona ukuthi kungakho kubalulekile ukuthi ababhali bangakhohlwa

ngukuthi lwake lwaba khona ubandlululo, lwagila abantu abaningi, okunanamuhla basenezibazi zalo.

2.2.1 Ilungelo Lokubhala Ngokukhululeka

Isimo ababhali baseNingizimu Afrika ababhala ngaphansi kwaso manje sesehluke kakhulu kuleso sangaphambilini. Ngesikhathi sobandlululo kwakunengcindezelo enkulu kubabhali ukuba babhale ngokukhululeka ngezinto ababezibona zingahambi kahle emphakathini nasezweni laseNingizimu Afrika. Uhulumeni wabamhlophe wabavala umlomo ababhali abathile noma imisebenzi yabo. Lokhu kwakusho ukuthi imisebenzi yabo kayivunyelwe ukufundwa eNingizimu Afrika.

Ngokushaya umthetho olawula imibhalo, uhulumeni wakwazi ukuvala umlomo ababhali abaningi. UGerard (1971:91) uyasho ukuthi ukuqashelwa kwemibhalo kwaholela kumthetho owawubizwa ngokuthi i-*Publications and Entertainments Act of 1963*, owawubalula izinto eziningi ezazingafunwa nguhulumeni emibhalweni. Kahle hle lo mthetho wawubiyela ababhali ubakalela izinto okumele babhale ngazo ukuze izincwadi zabo zamukelwe, kungenjalo zazingeke zamukelwe nguhulumeni ngaphansi kwalo mthetho wakhe.

UMathonsi (2002:11) uyaphawula ngomthelela womthetho olawula ukubhala ngokucacisa ukuth ilo mthetho kwathi ngokuqala konyaka we-1967, ngokwemibandela yokwazisa kahulumeni, kwashicilelwa uhla lwamagama abantu baseNingizimu Afrika abangama-46 ababeye phesheya, okwakungavumelekile ukuba kucashunwe imisebenzi yabo eNingizimu Afrika. Abanye babo baqoma ukubaleka beyoba izimbacelakude ngaphambi kokuba nabo bavalwe umlomo. Uhla lunamagama ababhali abafana no-Ezekiel Mphahlele, Lewis Nkosi, Ronald Segal, Can Themba noTodd Matshikiza. U-Athol Fugard yena akanikezwanga iphasiphothi ngonyaka we-1967.

Lokhu kucacisa ukuthi uhulumeni wabamhlophe wawuzimisele ukusabisa ngayo yonke indlela ababhali ukuze bangabhali izinto ezigxeka yena noma eziphikisana nezinqubo zakhe. Nakanjani kwakuzoyifaka ingebhe kwabanye bese besaba ukubhala into eyayizobabangela amazinyo abushelelezi kuhulumeni. Abanye babezokubona kuwukusebenzela emuva ukuba kushicilelwe imisebenzi yabo bese emveni kwalokho kuthiwa ayikho emthethweni, ngaleyo ndlela

kungavumeleki ukuba ifundwe. Lena kwakuyindlela yakhe uhulumeni wobandlululo ukuvimba ukubhalwa nokushicilelwa kwemibhalo ayeyibona njengengafanelekile ezweni laseNingizimu Afrika.

Nasemibhalweni yesiZulu wehla lo mshophi wokuvalwa umlomo kwababhali noma imisebenzi yabo. Ezinye izinkondlo zababhali abanjengo-EHA Made, EPM Masuku no-DSL Phungula ezazikhona eqoqweni elithi "*Iqoqo Lezinkondlo*" zakhishwa uma seligaywa okwesibili. Zikhishwa nje yingoba kunokuthile okungathandisiswa yizikhulu kuzo.

Nokho-ke ababhali ababhala ngesikhathi samanje senkululeko eNingizimu Afrika bazithola benenkuleleko ababenganayo labo ababhala ngesikhathi sobandlululo. Kulesi sikhathi senkululeko isisusiwe imithetho eyayilawula ukuba ababhali babhale kuphela lokho okufunwa uhulumeni. Lokhu-ke kunikeza ababhali bangesikhathi senkululeko ithuba lokubhala ngokukhululeka nanoma ngani abafuna ukubhala ngayo, ngisho ngabe bafuna ukugxeka uhulumeni nabaholi bezwe.

2.2.2 Ukulawulwa Ngabashicileli

Sithe uma sikhuluma ngesikhathi sobandlululo sathi abashicileli babeqagula ukuthi yini abayifunayo kubabhali. Yilokho imvama ababezokushicilela ukuze kufundwe ezikoleni. Namanje kubonakala singakashintshi leso simo.

UNtuli kuGerard (1993:153-154) uma ebhala mayelana nezemibhalo yesiZulu ngalesi sikhathi uthi imvamisa ababhali babengenakugwema ukubhala ngezinto ezibucayi kwazise phela imisebenzi yabo yayilokhu ihlolwa ukuthi ikufanele yini ukufundwa ezikoleni. Uthi uma babezobhala ngalezo zinto kwakufanele bacophelele ukuthi bazicashise zingabi nje sobala ngoba zazingabadonsela amanzi ngomsele kuhulumeni.

UNtuli noSwanepoel (1993:138) bathi akunakuphikwa ukuthi, ngenxa yokuthi imakethe enkulu yayisezikoleni, abashicileli babelandela inqubo yokucophelela ukunamathela kokufunwa ngabezemfundo.

Kulesi sikhathi senkululeko abashicileli ngokulandela lokho okufunwa nguhulumeni noma uMnyango wezeMfundo balawula ukuthi yini eshicilelwa ngababhali besiZulu. Yibona abashoyo futhi ukuthi yini abayifunayo.

Ngale ndlela kulokho kusaqhubeka lokho kwangesikhathi sobandlululo okwashiwo uSibisi (2001:5) ngesikhathi ethi:

> *Zulu writers were compelled to write books suitable for school use and this limited their readership.*
>
> (Ababhali besiZulu babephoqeleka ukubhala izincwadi ezifanele ukufundwa yizingane zesikole futhi lokhu kwakwenza ukuba abafundi bezincwadi zesiZulu bangabi baningi.)

Umbhali kwakumele abhale lokho akutsheliwe ukuthi kufunwa ngabashicileli uma enenhloso yokuba umbhalo wakhe ushicilelwe. Uma engabhala abangakufuni abashicileli, ngeke lowo mbhalo wakhe bawushicilele.

Ngesikhathi senkululeko imithetho yobandlululo elawula ukushicilela isuliwe. Lokhu bekunganikeza ababhali ithuba lokuba babhale ngokukhululeka, basho noma yini abafuna ukuyisho futhi bagxeke noma yini abafuna ukuyigxeka. Nokho-ke kusekhona ukulawula kukahulumeni ukuthi yini afuna ibhalwe ngababhali. Lokhu ukwenza ngokuthi uMnyango wezeMfundo kube yiwona otshela abashicileli ukuthi uma sebeletha izincwadi ezizohlolelwa ukuthi zikulungele yini ukufundwa ngabafundi, abeke imigomo nemibandela okumele lezo zincwadi zihlangabezane nayo.

Lokhu kusasibuyisela kulokho okwashiwo uNtuli kuGerard (1993:153-154) uma ebhala mayelana nezemibhalo yesiZulu ngaleso sikhathi lapho ethi ababhali babekugwema ukubhala ngezinto ezizobangela ukuba izincwadi zinganconyelwa ukuba zifundwe ezikoleni.

Yebo, ayisekho imithetho evimbela ababhali ukubhala ngokukhululeka. Kodwa le mibandela nemigomo ebekwa uMnyango wezeMfundo kwenza ukuba ukubhala kulawulwe. Imibhalo yabo manje isihlolwa ukuthi ihambisana nalokho okufunwa uMnyango wezeMfundo yini. Ngenxa yokufuna ukuba imibhalo yabo iphumelele ingene ifundwe ezikoleni, kuyaphoqeleka ukuba ababhali balandele leyo migomo nemibandlela.

Njengamanje ababhali sebengabhala imibhalo ekhuluma ngezinkinga zabantu ukuze kugwemeke lokho okushiwo uMathonsi (2002:33-34) uma ekhuluma ngemibhalo yangesikhathi sobandlululo lapho ethi khona ababhali baseNingizimu Afrika babebhala sengathi baphila ezweni elihle elingenalutho olubi oludinga ukubikwa, bebhala sengathi akunankinga yobuphofu edalwa ubandlululo. Njengamanje kulo hulumeni wentando yeningi umbhali osengathi uwuhlaba inhlali ekubeni isimo sasingesihle ngenxa yokusaba ukuthi angagilwa nguhulumeni ngabe nje uwuHubhu kaBhejane. Nakuba sikhuluma ngenkululeko yokubhala ngokukhululeka kulesi sikhathi senkululeko nokho ababhali besiZulu abaningi basalawulwa kakhulu ngukuthi abashicileli bafuna ukuthi babhaleni. Lokhu kudalwa ukuthi namanje imakethe enkulu yezincwadi zesiZulu kuseyizikole. KusewuMnyango wezeMfundo oshoyo ukuthi hlobo luni lwezincwadi ozidingayo ukuze zingene ezikoleni zifundwe yizingane zesikole.

2.2.3 Umzamo Wokwakha Izwe Elisha

Uguquko lwezombusazwe lwenzekile ngowe-1994. Ukufika kwentando yeningi kwakusho ukuphela kobandlululo olwalucindezele lwahlukumeza abantu abamnyama iminyakanyaka. Kodwa akukuningi okubonakala kubasizile abamnyama ngakwezomnotho. URotich (2015) uthi:

> *The transfer of political power to the ruling Black elite has done little to tilt the scales in the economic and the labour situation of the country.*
>
> (Ukunikezelwa kubantu abamnyama kwamandla okuphatha ezombusazwe kwenze okuncane kakhulu ukubanikeza amandla ezomnotho nezokusebenza ezweni.)

Umnotho nokunye okuningi, ikakhulukazi umhlaba, kusasele ezandleni nasekuphathweni ngabantu abamhlophe. URotich (2015) uyakuveza lokhu uma esakhuluma ngawo umnotho nomhlaba, uqhubeka athi ukunganikezwa komhlaba kubantu abamnyama kusadala ukuthi kube ngabamhlophe abalokhu bengabanikazi bomhlaba. Lokhu kuvimbela ukwenziwa kobulungiswa uma kukhulunywa ngezinguquko zomnotho nezombusazwe. Uthi ukubuyiselwa komhlaba kubantu abamnyama kuhamba ngesivinini sonwabu.

Noma kunjena kodwa uhulumeni unawo umbono wokwakha kabusha izwe libe elinokuthula, intando yeningi, ukuhlonishwa kwamalungelo abantu, ukulingana ngokobuhlanga, ubulili nenkolo. Ababhali nabo banomsebenzi wokulekelela ekwakhiweni kabusha kwezwe laseNingimu Afrika.

2.2.4 Imakethe

Imakethe yezincwadi zababhali abamnyama yayingavulelekile ngesikhathi sobandlululo. Iningi lezincwadi ezazishicilelwa kwakuyizincwadi ezazizofundwa ngabantwana besikole ezikoleni.

UDhlomo uyasho ngonyaka we-1970 ngesikhathi ebhalela u-A.W.G. Champion kuSwanson (1982: ix) lapho ekhuluma khona ngokushicilelwa kwezincwadi uthi kwakunzima kakhulu ukuba zishicilelwe izincwadi ngaphandle uma zifanele ukufundwa ezikoleni. Lokhu ngokusho kwakhe kwakuchaza ukuthi isizwe ngeke sibe nayo imibhalo esezingeni eliphezulu kuze kuqedwe le nqubo yezincwadi zesikole kuphela. Laba abakhetha izincwadi bakhetha lezo ababecabanga ukuthi zifanele ukufundwa yizingane. Ngale ndlela izingane zabantu abamnyama zazigcina zifunda izincwadi ezingekho ezingeni elicokeme noma ezingaqukethe izindikimba ezinohlonze.

NoSibisi (2001:5) uyakufakazela lokhu kucindezeleka kwemibhalo yesiZulu ngenxa yenqubo kahulumeni wobandlululo. Uyasho ukuthi uma ababhali baseNingizimu Afrika babecindezelwe, abamnyama bona babecindezelwe ngokuphindiwe. Ababhali besiZulu babephoqwa ukubhala izincwadi ezifanele ukufundwa yizingane zesikole, ngakho-ke lokhu kwakwenza ukuba abafundi bezincwadi zesiZulu bangabi baningi. Izinkampani ezishicilelayo zabamhlophe zazingenawo umdlandla wokushicilela imibhalo ebhalwe yilabo ababizwa nga“Bantu” ngolimi “lwaBantu.” Ukwenza isibonelo nje izincwadi zika-B.W.Vilakazi zashicilelwa uhlangothi lwenkampani olubizwa ngokuthi “Bantu Literature.” Igama leli elithi “Bantu” laliyindelelo futhi likhombisa ukungahlonishwa kwabamnyama.

UNtuli noSwanepoel (1993:138) bathi isizathu esikhulu esasenza ukuba ababhali babhale izincwadi ezilungele izingane yingoba eziningi zazithengwa zisiwe ezikoleni lapho ezazifundwa

khona. Abashicileli-ke babelandela lokho okufunwa uMnyango wezeMfundo nawo owawulawulwa ukuthi uhulumeni wobandlululo wayefuna kubhalwe ini ngaleso sikhathi. Bathi nokho-ke lokhu akusho ukuthi ababhali abamnyama babengabhali izinto ezikhononda ngobandlululo nokuthi kwakungenzeki ziputshuke ezinye zalezo zincwadi zigcine ngokushicilelwa. Bathi:

> *It is not disputed that, because the demand came predominantly from a school readership, publishers followed a careful policy to comply with the educational objectives of the moment. However, this does not imply that protest never reached the publishers' desks, nor that critical works, especially in poetry, did not slip through.*
>
> (Akunakuphikwa ukuthi, ngenxa yokuthi imakethe enkulu yayisezikoleni, abashicileli babelandela ngokucophelela inqubo yokuhambisana nezinhloso zemfundo zangaleso sikhathi. Nokho, lokhu akusho ukuthi abashicileli babengazitholi izincwadi ezinendikimba yokukhononda nokuthi imisebenzi egxekayo, ikakhulukazi ezinkondlweni, yayingaputshuki.)

Kulesi sikhathi sentando yeningi ngabe sekushintshile yini lokhu? Cha, akushintshile. Izincwadi zesiZulu eziningi zisathengwa ezikoleni. Abashicileli basaqhubeka nokushicilela lezo zincwadi ezifaneleke ukuba zifundwe ezikoleni. Uma njalo incwadi yombhali kubonakala ukuthi ngeke imsize ngalutho umshicileli ngoba ingafanelekile ukuba ifundwe ezikoleni, umshicileli uye ayichithe, angayamukeli ukuba ishicilelwe, ekhala ngokuthi izindleko zakhe zokuyishicilela ngeke zize zibuye ngoba ngeke ithengwe muntu.

Kusobala-ke ukuthi ukuqhubeka kwesimo lapho imakethe kuyizikole kubangela ukuba ababhali abaningi bangabhali ngokukhululeka, kepha babhale belawulwa ukuthi yini efunwa abashicileli ukuze bayiphendlele isikhundla emakethe yesikole.

Uhlelo olusha loMnyango wezeMfundo lokuthi kulowo nalowo munxa kuzophumelela incwadi eyodwa ezoqokelwa ukuba ifundwe ebangeni elithile, nalo lubashaye udume lwengozi ababhali abaningi kanye nabashicileli abaningi. Kuqala bekuba iqoqwana lezincwadi eziqokwayo bese isikole sizikhethela ukuthi sifuna ukusebenzisa yiphi incwadi. Lokhu bekwenza ukuba zande izincwadi eziqokwayo bese kuhlomula ababhali abaningana kanye nabashicileli abaningana.

UMathonsi (2002:167) uyakuveza ukuthi ababhali abamnyama abasizakali ngokuthembela kakhulu ezinkampanini ezifuna ukukhiqizela izikole kuphela. Ukholelwa ukuthi uma ababhali bengakabi nazo izinkampani zabo zokushicilela imisebenzi yabo, bazohleze belawulwa abashicileli ukuthi yini okumele bayibhale. Ubona ukuthi kuzoba lukhuni ukudlubulundela emaketangweni ekholoniyalizimu uma kuqhubeka kanjalo. Kodwa uma nje bengaba nezinkampani zabo bazokwazi-ke ukukhiqiza izincwadi eziqondene ngqo nabantu abadala futhi ezikhuluma ngezinto ezimise kabi imiphakathi yeNingizimu Afrika entsha. Uthi:

> *...Success can only be achieved if the publishing houses are owned by people who want to improve an adult readership by addressing the sensitive issues in the communities.*
>
> (...Impumelelo ingaba khona kuphela uma izinkampani ezishicilelayo zingaphathwa ngabantu abafuna ukuthuthukisa ukufundwa kwezincwadi ngabantu abadala ngokuthi kunakwe izinto ezithinta ngokuzwelayo emiphakathini.)

Lapha ugcizelela ukuthi intuthuko emibhalweni yabantu abamnyama ingaba khona kuphela uma izinkampani zingaphathwa ngabantu abafuna ukuthuthukisa imibhalo ngokuvumela ababhali ukuba babhale izincwadi ezisezingeni eliphezulu, elizokwenza ukuba abantu abadala bakuthokozele ukufunda izinto ezibhaliwe ngoba zibalulekile futhi zibonakala zibathinta. Yile mibhalo eveza izinto ezithinta imiphakathi engenza imibhalo ithakaselwe nangabantu abadala, hhayi izingane zesikole kuphela.

2.3 Izimo Ezintsha Ezibhekene Nababhali

Isikhathi senkululeko yisikhathi esihlukile kuleso sangobandlululo uma kukhulunywa ngezimo ababhali ababhala ngaphansi kwazo. Alusekho manje ubandlululo olwalubangela ukuba kube nzima kubabhali njengoba kuveziwe esahlokwaneni esingenhla. Yisikhathi esisha manje. Sinezimo ezintsha. Sinezinselelo ezintsha. Nababhali uqobo njengabaqambi nabakhiqizi bemibhalo babhekene nezinkinga eziqondene nabo kanye nemibhalo.

EsiZulwini njengezinye izilimi, kunenkinga yokuthi kufanele yini ababhali ekubhaleni kwabo bakhohlwe nya izinto ezenzeke ngobandlululo ngoba nakhu phela sekudluliwe esikhathini sobandlululo. Ngabe kusho ukuthi sekumele bebhale ngezinto zangesikhathi senkululeko kuphela

yini? UVladislav kuHarlow no-Attwell (2002:182) uyakuveza ukubonakala kwemibhalo yaseNingizimu Afrika isenkingeni ngenxa yalokhu. Uthi le nto ibonakala ibadumisa amakhanda ababhali bagcine bengasazi kahle okufanele bakwenze:

> *…writers are being pushed between two positions, because if you lose sight of apartheid, then people say you've forgotten the past, that you're part of the trend towards amnesia; on the other hand, if you go too deeply into apartheid,then they say you're holding onto the past and it is negative, you should be writing about the future.*
>
> (…ababhali bazithola bengqubuleka ngapha nangapha, ngoba uma ungasho lutho ngobandlululo, abantu bazothi usukhohliwe isikhathi esedlule, usolwe ngokuthi ungomunye walabo abasemgudwini wokulibala; ngakolunye uhlangothi, uma ubhala kakhulu ngobandlululo, bazothi usabambelele esikhathini esidlule futhi awukhulumi kahle, ngoba kufanele ubhale ngengomuso.)

Lapha uyacacisa ukuthi ababhali bazithola besesimeni sokudidiseka ngoba uma bengasho lutho ngesikhathi okuphunywa kuso sobandlululo kuzoba sengathi sebelibele ukuthi iNingizimu Afrika ike yahlukunyezwa ubandlululo lobuhlanga. Uma futhi bebhala ngezinto ezenzeke ngobandlululo kuzoba sengathi basabambe amagqubu noma baphikisana nephupho leNingizimu Afrika ewuThingo Lwenkosazane.

Ukuthi yini-ke okumele ababhali baseNingizimu Afrika babhale ngayo kusewumbuzo olokhu ukhona namanje. IsiZulu nemibhalo yaso kuzozwela kakhulu kule nkinga ngoba phela imibhalo yesiZulu ike yagxekwa ngaphimbilini ngokuba yimibhalo eshalazela ukubhala ngezinkinga zabantu. Ize yabizwa ngemibhalo efanele abantwana. Kuthe uma sekuzongena isikhathi senkululeko nangaso isikhathi senkululeko kwaba khona abacwaningi (Kunene 1989, Canonici 1998, Swanepoel 1999) abaqagula ukuthi imibhalo yabamnyama eNingizimu Afrika ngesikhathi senkululeko yayizobhala ngezinto ezazithinta bonke abantu baseNingizimu Afrika, ingesezukugxila ezinkingeni nje zabantu abamnyama. Nokho-ke abanye abafana noZulu (1999) bona babona ukuthi uma kusenezinkinga ezikhona eziphathelene nokulawulwa kanye nobunini bezinkampani zokushicilela, kwakuzobanzima kakhulu ukuthi lokhu kwenzeke ngoba imibhalo yabantu abamnyama isazoba nenkinga ekuvulelekeni uma kukhulunywa ngabathengi nabafundi bezincwadi kanye nokuthi yini eshicilelwayo.

UKhumalo (2007) uma ephawula ngemibhalo ka-JC Buthelezi uthi imicabango yakhe mayelana nemibhalo yabamnyama yasemveni kobandlululo, ifaka nokubaluleka kokuba ababhali babhale ngezinto ababevalwe umlomo ukuba babhale ngazo ngesikhathi sobandlululo. Ubona ukuthi kuwumsebenzi wemibhalo ukuba iveze izinto ezimbi ezenzeka ngesikhathi sobandlululo, elingavumanga ithuba ukuba kubhalwe ngazo ngaleso sikhathi. Ukubona kubalulekile ukuba kuvezwe umthelela wobandlululo empilweni nasenhlalweni yabantu ngenxa yobandlulo. Incwadi kaMngadi ethi *Iziboshwa Zothando* ihamba phezu kwalo mbono kaButhelezi. Naleyo yakhe ethi *Bayeza Abanqobi* nayo ihamba kuwo lo mbono njengoba iziveza izinto ezazidalwa ubandlululo empilweni yabantu.

UValjee (2009:02) ekhuluma ngezinselelo zasemveni kwenkululeko uthi:

> *Since the release of Nelson Mandela in 1990 and his subsequent election to the presidency in 1994, South Africa certainly has not achieved the hopes and dreams of its people or for the rest of the continent. Poverty has increased, violence is prolific and the HIV/AIDS epidemic has seen no relief.*
>
> (Kusukela kwakhululwa uNelson Mandela ngonyaka we-1990 kanye nokukhethwa kwakhe okwalandela njengomengameli ngonyaka we-1994, iNingizimu Afrika ayikakwazi ukufinyelela amaphupho nezifiso zabantu bayo noma abantu bezwekazi lonkana. Ububha bubhokile, udlame lusabalele nesandulela ngculazi kanye nesifo uqobo kubonakala kungathibeki.)

Lezi zinselelo azibalayo uValjee; okuwububha, udlame kanye negciwane nesifo sengculazi, zivelile kwezinye izincwadi ezibhalwe ngababhali besiZulu kulesi sikhathi senkululeko eNingizimu Afrika. Zikhona encwadini kaMngadi ethi *Yekanini AmaFilisti,* kwekaNdlovu ethi *Elokufa Alitsheli,* ekaMsimang ethi *Umsebenzi Uyindlala,* ekaSibiya ethi *Kuxolelwa Abanjani?*, ekaWanda ethi *Kunjalo-ke* kanye nezinye.

2.3.1 Ukwakheka Kwesizwe Esisha

Izwe laseNingizimu Afrika lithole inkululeko kubukholoniyalizimu ehambisana nobandlululo ngonyaka we-1994. Ngalesi sikhathi amazwe amanye ase-Afrika abeneminyaka wona akhululeka.

Kuhle-ke ukuxhumanisa izwe laseNingizimu Afrika nalawo ase-Afrika uma kukhulunywa ngengcindezelo nemibhalo kanye nezingqinamba ezibhekane nezisabhekene nemibhalo yakhona.

UNnolim ku-Emenyonu (2006:1) uthi imibhalo yase-Afrika ngekhulunyaka le-19 nelama-20 bekuyimibhalo yesililo:

> *It was a weeping literature, a literature of lamentations following Africa's unhappy experience with slavery and colonialism.*
>
> (Kwakuyimibhalo ekhalayo, imibhalo yesililo kulandela okubuhlungu okwabona yi-Afrika phansi kobugqili nobukholoniyalizimu.)

Lokhu kucacisa ukuthi imibhalo yangalesi sikhathi yayizobe ibalisa ngezinto ezibuhlungu ezenzeka kubantu baseNingizimu Afrika ngenxa yokuthathwa kwabantu abamnyama beyogqilazwa phesheya kanye nangokuhlukunyezwa kwabo ngenxa yobukholoniyalizimu. Imibhalo lena eyayiveza ukuthi ababhali babezizwa kanjani futhi becabanga kanjani uma kukhulunywa ngalezi zinto ezimbili ezahlukumeza abantu base-Afrika. Ngamafuphi nje kwakuyimibhalo eyayikhombisa ukuhlulwa kwabantu base-Afrika.

UNnolim ku-Emenyonu (2006) ucacisa athi abantu base-Afrika balahlekelwa ukuzigqaja ngenxa yokugqilazwa kanye nobukholoniyalizimu. Ngesikhathi sebebhala-ke ababhali babebalisa ngokulahlekelwa yizwe, isithunzi, amasiko, izinkolelo zabo, inkolo nobuntu. Uze athi ngisho izihloko zezincwadi zabo ziyakufakazela lokhu. Le mibhalo igcwele ukukhala ngabamhlophe okuyibona ababecindezele abantu abamnyama.

Emveni kokutholakala kwenkululeko emazweni ase-Afrika kuyacaca ukuthi ababhali babhala bezama ukubheka ukuthi izinto zaqala kuphi ukonakala. Yingakho eminye imibhalo ibonakala njengemibhalo eyayiqopha futhi ixoxa umlando walokho okubuhlungu okwenzeka ezwenikazi lase-Afrika. Nokho-ke iqhamukile futhi imibhalo eminingi ebibheka izinkinga ezibe khona emveni kokutholakala kwenkululeko emazweni ase-Afrika. Imibhalo ibikhala ngezimpi, inkohlakalo, ukungathuthuki kwamazwe, ukwenzelela kwabaphethe izikhundla, ukucindezelwa kwabantu besifazane, nokunye.

Kuyacaca-ke ukuthi kubonakale kuwumgudu ojwayelekayo e-Afrika ukuba ababhali balile ngezinto ezihlukumeze amazwe abo ngaphambi kwenkululeko, baphinde baveze lezo ezibonakale ziyinkinga emveni kwenkululeko. Kuzobaluleka-ke ukubheka ukuthi ekusaleleni kwezwe laseNingizimu Afrika ekukhululekeni, yini imibhalo yabantu abamnyama ebonakala ikhuluma ngakho kakhulu. Lokhu kuyangena khaxa ezimweni ababhala ngaphansi kwazo ababhali abamnyama eNingizimu Afrika kule minyaka yokuqala yenkululeko.

Ukufika kwenkululeko kwaqeda imithetho eyayiphoqa ukuba abamnyama nabamhlophe baphathwe ngendlela engafani. Bese kuqala inselelo enkulu yokwakha isizwe esisha esingenabandlululo. Lokhu akuwona umsebenzi olula. Izinqinamba ezikhona ziyavela kwezinye izincwadi ezifundelwe lolu cwaningo.

Ngesikhathi izwe laseNingizimu Afrika lizama ukuzakha kabusha, livuleleka ngokulinganayo kuzo zonke izinhlanga nabantu bamasiko nezilimi ezihlukahlukene, ngakho nababhali banomsebenzi wokulekelela kulo mqansa. Kumele babhale izindaba ezinabalingiswa abakuqondayo ukuthi njengabantu bengabonakala behlukile futhi bezigqaja ngalokho abayikho nakuba ekugcineni nabo beyingxenye yezwe lonke laseNingizimu Afrika. Ababhali abamnyama kumele bakuqonde ukuthi abantu abamnyama bebecidezelwe isikhathi eside, baze baphelelwa ukuzazi kwabo. Sekuyisikhathi-ke manje sokuba bavuke bazithathe, bavuselele okwabo okubachaza njengabantu abamnyama.

UWade (1996:245) uthi kunesidingo sokuba ngalesi sikhathi sentando yeningi kusheshiswe ukwakhiwa kwesiko lentando yeningi evumela nevuna ukuhlukana kwabantu bezinhlanga ezihlukene kanye nokuqanjwa kwamasiko amasha avumela intando yeningi. Uma ababhali besiZulu bekuqonda lokhu kuzoba lula ukuba babhale izindaba ezihambisana nalo mbono, ukuze umbono wokwakhiwa kwesizwe esisha esibumbene ungagcini usushabalalisa ubukhona nokuzimela kwabantu ngaphansi kwalelo phupho lezwe nesizwe esisodwa. UChapman (1996:264) naye uthi ababhali kumele bavule amehlo uma bebhala, bakuqonde ukubaluleka kwabantu ngaphansi kwesizwe esisodwa:

> *The character of the new nation and the civil society should not blind us to the need of self-discovery and resuscitation. Such*

> *literature should form the base, otherwise the new nation or society would be built on a weak foundation.*
>
> (Ubunjalo besizwe esisha nomphakathi jikelele akufanele kusivale amehlo singasiboni isidingo sokuzivuselela nokuqwebuka kabusha. Imibhalo enjalo kufanele kwakhelwe phezu kwayo, ngale kwalokho isizwe noma umphakathi kuyobe kwakhiwa esisekelweni esintekenteke.)

Ukuvula amehlo kwababhali abamnyama ngalokhu kuzoqinisekisa ukuthi babhala ngendlela ezogqugquzela ukuvuselelwa kwezinto zabantu abamnyama ukuze bengavumeli ukuba kuqhamuke abamhlophe, kugcine sekuyibo ababonakala bengongqoshishilizi uma kukhulunywa ngesiko elisha lezwe elisha. Kuwumsebenzi wabo ababhali abamnyama ukuba bavundulule izinto ezinhle eziphathelene nempilo namasiko esizwe noma izizwe zabo, babhale ngazo zaziwe. Okuhle nokusizayo abakubeke obala kube ulwazi oluzosiza abantu ngalesi sikhathi sokuzama ukuzazi emveni kokunganyelwa abamhlophe iminyakanyaka, kwadungeka noma kwashabalala amasiko nolimi lwabo ngenxa yekholoniyalizimu. Uma ababhali bekuqonda ukuthi noma sekusesikhathini sentando yeningi kodwa umonakalo wekholoniyalizimu nekhephithalizimu usekhona futhi usemkhulu kakhulu, lokho kuzolekelela ukuba bawuqonde umsebenzi wabo obahlalele wokuzama ukubamba iqhaza kuleyo mpi.

UNgugi (1981:18) uyagcizelela ukuthi abantu abamnyama kumele bakhuculule ezingqondweni zabo izinto ezafika nabamhlophe zafika zabacindezela bagcina sebezibona bengelutho nezinto zabo zingelutho kepha sekungabelungu nezinto zabo abawutho nabakhonyayo. Uthi abakhuculule okwenza bagcina sebethatha izinto zabelungu njengezabo futhi ezichaza ukuphucuzeka kwabo. Ekubhaleni-ke ababhali abamnyama kumele bagxile ezindikimbeni ezizoqhakambisa izinto zabantu abamnyama ngesikhathi zichitha izinkoleloze zokuthi okwabelungu yikhona okungcono nokukhomba izinga lempucuko. Uma kukhona okwabelungu okugcinwayo akubukwe ngeso labantu abamnyama ukuze kuqhakambise noma kuveze ukuzigqaja kwabantu abamnyama. Ababhali abamnyama mabazame ukukhombisa nokugqugquzela ukwamukeleka kobumnyama kubantu abamnyama. Uma bezazi bona njengababhali futhi beziqonda, bazokwazi ukubhala imibhalo eveza umlando, amasiko, usizi, imizwa kanye nokuhlupheka kwabantu abamnyama.

Umthethosisekelo omusha wezwe laseNingizumu Afrika unikeze ilungelo kuwo wonke umuntu ukuba enze njengokuthanda kwakhe ngenkolo yakhe kanye namasiko akhe. Ngokunikezwa kwamalungelo abantu ngokomthethosisekelo wentando yeningi eNingizimu Afrika, abantu babe sebeba namalungelo okwenza abakuthandayo okuvikelwe yiwo umthethosisekelo. Kubantu abamnyama kube sekugqama inkululeko yokuveza ubulili obuthandwa umuntu. Ukuthandana kwabobulili obufanayo kuvele obala. Kube sekuvela nalabo abafisa ukuguqula ubulili babo abazalwe nabo bathathe lobo abazizwa bebuthanda.

Abantu abamnyama bebecindezelwe kakhulu ngokwezomnotho ngesikhathi sobandlululo. Ukufika kwenkululeko kwakuletha ithemba lokuthi abamnyama base bezohlomula emnothweni wezwe, kuphele ububha kubo. Ababhali bebengakuveza lokhu emibhalweni yabo, baveze ukuthi kwenzekile yini nokuthi yiziphi izinselelo noma izingqinamba eziqondene nabo.

Ababhali bamanje babhala ngesikhathi umbango womhlaba usekhona, ubuphofu busabhozomele kakhulu abantu abamnyama njengoba uhlaka lwezomnotho lungakaguqulwa ukuze kuzuze abamnyama, izifo zisathe bhe, izidakamizwa zisabonakala zifuna ukushaya ikhuhle ikakhulukazi kubantu abamnyama. Zikhona nezinye izinkinga ezibhekene nezwe nabantu abamnyama. Zonke lezi zinkinga kumele baziqonde ababhali abamnyama.

Incwadi kaMngadi ethi *Bayeza Abanqobi* iveza izinselelo ezibhekene nezwe laseNingizimu Afrika ngesikhathi lapho kuzanywa ukuba kwakhiwe kabusha izwe. Iveza ukuzama kwabantu ukuphila nokuphilisana ezweni eligcwele izilonda nezibazi zobandlululo kanye namathemba ezwe elisha elingenalo ubandlululo.

Ziningana izizathu ezivezwa ucwaningo okuyizona ezenza ababhali babhale ngokungesabi kule minyaka yokuqala yenkululeko engamashumi amabili ezweni laseNingizimu Afrika. Sizozama ukuzibala lezi zizathu nokunaba kancane ngazo.

Ababhali bamanje ngesikhathi senkululeko abasafani nabakuqala ababephoqeleka, njengoba kusho uVladimir (1976:237) oveza ukuthi ababhali abamnyama ababebhala ngesiZulu babebhekene nokuhlolwa kwemibhalo yabo nguhulumeni ukuze abone ukuthi kumele yini

iphumele emphakathini ofundayo. Uyakuveza nokuthi baqala abanye babhala ngendlela ethile ukuze bacashisele uhulumeni lokho abahlose ukukusho kodwa abazokwazi abafundi abamnyama ukukuqonda. Uthi:

> *Recognising the strictness of the South African racial laws, the younger Zulu writers try to say everything in parables. They choose inconspicuous, often escapist subject matter and develop it in such a way that the censorship cannot interfere, but the reader can understand the author's slight allusions. It is not an easy way but it is necessary.*
>
> (Beqaphela ukuqina kwemithetho yobuhlanga eNingizimu Afrika, ababhali abasha besiZulu bazama ukusho yonke into ngokusebenzisa imizekeliso. Bakhetha izindikimba, imvamisa eziba izimo ezingokoqobo, babhale ngayo ngendlela yokuthi bangagxambukeli abahlunga izincwadi kodwa umfundi akuqonde lokho okubhekiselwe kukhona ngumbhali. Kakuyona indlela elula lena, kodwa iyadingeka.)

Ukufika kwenkululeko kubonakale kuletha isikhathi esisha kubabhali. Imibhalo efana nala manoveli okwenziwe ngawo lolu cwaningo, ikhombisa uguquko ekubhaleni kwababhali. Emibhalweni sebebhala ngezinto okwakungelula ukuba babhale ngazo ngesikhathi sobandlululo. Yiziphi izizathu esezidala ukuthi kube njena manje?

2.3.2 Ukushintsha Komthethosisekelo

Ukufika kwentando yeningi ngonyaka we-1994 kulethe izinguquko eziningi ebudlelwaneni bezinhlanga ezihlukene njengoba kwase kuphela ubandlululo. Kube sekuqala uhlobo olusha lwempilo kubantu. Bese bevumelekile manje ukuba bahlale ezindaweni lapho bethanda futhi benamandla okuhlala khona futhi sebevumelekile ngokomthethosisekelo ukuba babe nobudlelwane bokuthandana nabanye abantu abangafani nabo ngokwebala. Lokhu-ke kunikeze ababhali izinto ezintsha ebebengabhala ngazo kanye nokubhala ngokukhululeka. Ukuguqulwa komthethosisekelo ukuze uvumele intando yeningi nokukhuluma ngokukhululeka kube nemithelela eminingi evumele ukuba ababhali bathole inkululeko yokubhala kanye nezindikimba ezintsha.

Isikhathi senkululeko eNingizimu Afrika sifike nesimo esihluke kakhulu kuleso esasikhona ngesikhathi sobandlululo. Kungene intando yeningi ehambisana nomthethosisekelo okulotshiwe kuwo ukuthi abantu banelungelo lokhuluma ngokukhululeka. Leli lungelo livikelwe izinkantolo uma kungase kwenzeke kube khona ofuna ukuliphuca ababhali. Nohulumeni imbala njengoba ephethwe yiwo umthetho sisekelo akakwazi ukubaphuca ababhali leli lungelo.

USibiya (2005) uthi ngenxa yomthethosisekelo ovumela inkululeko yababhali, kubonakala manje imibhalo yesiZulu isikhuluma ngokukhululeka ngezinto eziphathelene nobulili nabantu besifazane nje jikelele.

> *The new constitution promulgated in 1996, has also had immense influence on Zulu literature, especialy its dealings with gender and sexuality, and the position of women in general.*
>
> (Umthethosisekelo omusha obekwe ngowe-1996 ube nethonya elikhulu emibhalweni yesiZulu, ikakhulukazi ekuphawuleni kwayo ngobulili nezocansi kanye nendawo yabesifazane emphakathini.)

Ababhali ababhala ngesikhathi senkululeko eNingizimu Afrika abasacindezelekile njengalabo ababebhala kusaphethe uhulumeni wobandlululo. Ababoshwa ngokubhala noma yini. Ababekwa amacala ngokubhala izinto ezigxeka uhulumeni noma izinto ezingathandwa yilabo abaphethe. Azivinjwa izincwadi zabo ukuba zishicilelwe. Azivalwa izincwadi zabo uma sezishicilelwe.

Lokhu kuhluke kakhulu esimweni esasikhona ngesikhathi sobandlululo, lapho umthethosisekelo wezwe wawunesihluku kubantu abamnyama nasezintweni zokuciko nemibhalo. UCanonici (1998:57) uthi emveni konyaka we-1953 okwaqaliswa ngawo umthetho wemfundo eyayenzelwe abantu abamnyama kuphela eyaziwa ngokuthi i-“*Bantu Education*” abaholi bakahulumeni wobandlululo baqoka abantu abazohlola, babheke imibhalo ukuthi ifanele yini ukushicilelwa eNingizimu Afrika. Kwakumele le mibhalo ingashayisani nokushiwo nokufunwa nguhulumeni. Laba ababeqokiwe babehlola zonke izincwadi kuzo zonke izilimi zabantu abamnyama. Abaholi bakahulumeni wobandlululo babesaba ukuthi imibhalo ingase iqukathe izinto eziphikisana nabo noma nohulumeni wobandlululo. Babevimba ukuba kungafiki emehlweni abantu abamnyama imibhalo ebavusayo ngokwenziwa ngabamhlophe kubo nebavukuzayo ukuba benze okuthile

ukuguqula isimo ababephiliswa kuso. Babesaba ukuthi kukhona imibhalo engakusho ngokuthathwa ngendluzula kwezwe labantu abamnyama, lithathwa ngabamhlophe, nokunye.

UGerard (1971:268) naye uyasho ukuthi uhulumeni wabaqoka abantu ababezoqapha ukuthi imibhalo yabantu abamnyama ayiqukathi ukukhuluma okwakuzofaka uhulumeni enkingeni. Uthi imibhalo yabantu abamnyama yayingakhulumi ngokukhululeka ngezinkinga ezweni noma izixazululo ezazidingeka ngenxa yakho ukuthi uhulumeni wayeqoke abantu ukuqapha imibhalo yabantu abamnyama.

Ngowe-1962 kwabunjwa iBhodi lokuLawula ukushicilela ukuze lihlole konke ukushicilelwa kwemibhalo. Kwaqalwa kwavinjwa ukushicilelwa kwezincwadi ezazibonakala zingafanelekile. Ngowe-1963 kwashaywa umthetho wezokushicilelwa kwezokunandisa. NgokukaGerard (1971:91) ngaphansi kwalo mthetho noma iyiphi incwadi kwakungathiwa ayilungele ukushicilelwa uma iveza ubunqunu noma ihlambalaza, uma igxeka ezenkolo zabantu abathile emphakathini, uma ihlekisa ngabantu abathile noma uma yona ubudlelwane phakathi kwezinhlanga.

UChapman(2004:xix) ebhala ngesimo seminyaka ye-1970-1990 uthi:

> *What writers of whatever genre found to be a challenge in the two decades of severe conflict was the relationship of art and politics. In South Africa there can be no separation…*
>
> (Lokho ababhali banoma yimuphi umunxa abakuthola kuyinselelo kumashuminyaka amabili odweshu olushubile kwakungubudlelwane phakathi kobuciko nepolitiki. ENingizimu Afrika akunakuhlukaniseka lokhu…)

Imibhalo okwakubonakala sengathi ayikulungele ukufundwa, yavalwa. Kwesinye isikhathi kwavalwa ngisho ababhali uqobo lwabo. Ababhali abafana noDennis Brutus, Ezekiel Mphahlele, Can Themba nabanye, amagama abo angena ohlwini lwababhali ababevalwe umlomo.

Lokhu kwabasabisa abanye ababhali babona ukuthi uma bebhala into angeke ayithande uhulumeni, ngeke ivunyelwe ukushicilelwa noma ukufinyelela kubantu. Base bebhala lokho ababekholelwa ukuthi ngeke kumdine uhulumeni.

UWauthier (1978:347) ukholelwa ukuthi ukusatshwa kukahulumeni kanjena ngababhali kwehlisa izinga lemibhalo ngoba babengasakwazi ukubhala ngokukhululeka. Babenovalo ukuthi hleze bamchukuluze uhulumeni uma bebhala okuthandwa yibo bese beyikhotha imbenge yomile.

Nasemibhalweni yesiZulu kwafinyelela ukugadwa kwemibhalo. Ababhali babazi ukuthi izinkampani ezishicilelayo nazo ziyawesaba umthetho osubekwe uhulumeni wobandlululo, ngakho-ke izincwadi zabo zazingeke zishicilelwe uma abashicileli bebona sengathi zizobabangela amazinyo abushelelezi kuhulumeni..

Ezikoleni kwakuzongena izincwadi ezingasho lutho ngobandlululo. Lokhu kwakuzomsiza uhulumeni ngokuthi kungavulwa amehlo abantu abasha ngamathuba ababencishwa wona ngenxa nje yebala. Uma amehlo ayengavulekile lokho kwakuzosho ukuthi ngeke uhulumeni aphonselwe inselelo ngobandlululo nangezinqubo ezazicindezela abantu abamnyama.

Kuyo yonke indawo nakuwo wonke umkhakha wempilo uhulumeni wayezama ukulawula ukucabanga kwabantu ngokuthi alawule ukuthi nhloboni yolwazi olwalufika phambi kwamehlo abo naphambi kwezingqondo zabo. Nasezincwadini wayengazifuni lezo ezazikhuluma ngokuhlukunyezwa kwabantu neziveza ukuthi impilo ingaba ngcono kakhulu kubo bonke abantu uma kuqedwa ubandlululo. Wayezama ukubalekela lokho okushiwo uWauthier (1978) njengomsebenzi wezemibhalo, okuwukuveza obala impilo yabantu bese izama ukuyiguqula. Uhulumeni wayefuna ezemibhalo ezizowuhlaba inhlali ngokuhlupheka nokuhlushwa kwabantu. Wayefuna ababhali abashaya sengathi zonke izinto zihamba ngohlelo futhi zihleleke ngononina.

Uma kubhekwa ukuphawula kwabahluzi nabacwaningi abafana noNyembezi, Msimang, Ntuli noGerard kuyacaca ukuthi ababhali abaningi bawuthobela umthetho kahulumeni base bebhala ngezinto ezingamdinanga uhulumeni wobandlululo. UNtuli kuGerard (1993:153-154) uma ebhala mayelana nezemibhalo yesiZulu ngalesi sikhathi uthi kwakudingeka ukucikoza okuphakeme ukugwema ukukhononda okunqunu nokubeka izinto ngembaba okwakungase kuqhathe ababhali nohulumeni.

UVladimir (1976:237) uyakuveza ukuthi ababhali abamnyama ababebhala ngesiZulu babebhekene nokuhlolwa kwemibhalo yabo nguhulumeni ukuze abone ukuthi kumele yini iphumele emphakathini ofundayo. Uyakuveza nokuthi baqala abanye babhala ngendlela ethile

ukuze bacashise kuhulumeni lokho abahlose ukukusho kodwa abazokwazi abafundi abamnyama ukuyiqonda.

Kuthe ababhali ababhale ngezikhathi zobandlululo bathwala ubunzima ngenxa yemithetho eyayibavimbela ukubhala ngokukhululeka. Imibhalo yabo yayisihlolwa ukuthi akukho yini okubi ekushoyo ngohulumeni noma izinqubo zakhe.

Ukuhlolwa kwemibhalo eshicilelwayo ukuthi ayigxeki yini uhulumeni noma inqubo yakhe kwaba yinto uhulumeni ayeyenza ngoba efuna ukuvimba ukushicilelwa nokufinyelela emphakathini kwanoma imuphi umbhalo awubona njengongafanelekile. UWauthier (1978:347) uyasho ukuthi lokhu kwenza kukahulumeni kwabanqinda ababhali ukuba babhale ngokukhululeka. Uthi-ke babe sebebhala izincwadi ezifanele izingane zesikole ngoba yilapho izincwadi zabo zazizodayiswa khona. Ngale ndlela-ke ubona ukuthi imibhalo yababhali bangesikhathi sobandlululo ayibange isakhuluma ngezinkinga zomphakathi.

UMathonsi (2002:33-34) uthi ababhali baseNingizimu Afrika babebhala sengathi baphila ezweni elihle elingenalutho olubi oludinga ukubikwa. Babebhala sengathi akunankinga yobuphofu edalwa ubandlululo. Ngale ndlela bahluleka ukukhulumela abantu ababecindezelwe. Uyakuhlaba-ke lokhu kuwuhlaba kwabo inhlali ekubeni isimo sasingesihle. Ukholelwa ukuthi isimo sezwe nje sasibanikeza okuningi ababhali ababengabhala ngakho.

Ukuhlolwa kwemibhalo lokhu kwakusho ukuthi uma umbhalo utholakala ungafanelekile, ngeke ushicilelwe noma kuzosuswa kuwo lokho okuhlatshwa yilabo abahlolela uhulumeni. Kwabanye ababhali kwakungashiwo ukuvalwa kwabo umlomo noma kuvalwe lezo zincwadi uhulumeni angazithandanga.

UCanonici (1997:2) uthi uhulumeni wobandlululo waqoka abantu abaningi ababezohlola imibhalo ukuze bayivimbe uma ingashayi khona, babe sebefaka ihlo elibukhali kuzo zonke izincwadi ezazizofundwa ezikoleni ngoba uhulumeni enetwetwe lokuthi hleze abafundi bafunde izinto ezizobaqweula amehlo nengqondo ngobandlululo.

Ababhali-ke babe sebephoqeleka ukuba babhale okufunwa uhulumeni ukuze izincwadi zabo ziphasele ukuba zingene ezikoleni. Nakuba kunje kodwa bakhona ababhali abaqhubeka bazibhala izincwadi ezazinokukhononda futhi kuzona kwaba khona ezakwazi ukuputshuka zingene ezikoleni noma zishicilelwe ukuze zifundwe.

UNtuli noSwanepoel (1993:138) bayakufakazela lokhu uma bethi izincwadi eziningi zazibhalelwa ukuba zifundwe ezikoleni futhi bakhona ababebekwe ukuba baqaphe ngehlo lokhozi ukuze kungaphasi lezo angazifuni uhulumeni.

UNtuli noMakhambeni (1998:254) bayasho ukuthi zikhona izinkondlo ezakhishwa encwadini eyabe seyigaywa okwesibili kaMatsebula ethi *Iqoqo Lezinkondlo.* Kwakhishwa ethi "Laba Bantu bayahlupheka" ka-S.Phungula, ethi "Hlanganani Zizwe Ze-Afrika" ka-H Made, nethi "Amaqhawe akithi ansundu" ka-E.P.M. Masuku. Bathi zakhishwa ngoba zontathu lezi zithinta isimo esingagculisi sabantu abamnyama ngaphansi kwabamhlophe.

UMathonsi (2002) uthi ukudlondlobala kwemibhalo yesiZulu ngokwezinga, kuye kwaphazamiseka ngeminyaka ye-1960 kuya kunyaka we-1990 ngoba ababeqashwe uhulumeni ukuthi baqaphe kungashicilelwa izinto ezigxeka uhulumeni babewuhlola umsebenzi bese bewunqabela ukushicilelwa noma bawuvale. Uma sekwenzeke kanje kusho ukuthi okubhaliwe kwakungeke kusafundwa ngabantu ngoba kwakungeke kufinyelele kubo. Laba ababeqashwe uhulumeni babelwa nayo yonke into abacabanga ukuthi ikhuluma kabi ngohulumeni noma itshela abantu ngamalungelo abo. Esimeni esinje kusobala ukuthi ababhali babengagcina sebesaba ukubhala imibhalo ekhulumela abantu. Kwase kumele babhale into ezovunywa uhulumeni ukuze babone imibhalo yabo ishicilelwa. Baqala ababhali abaningi baziklinya bona bezivimba ukubhala imibhalo ekhulumela abantu, babhala ngendlela eyayifunwa uhulumeni. Ukwenza kanje kwakusho ukuthi babezoba nethuba lokuba imisebenzi yabo ingene ifundwe ezikoleni.

UMafela (2006) naye uyakubalulula ukuthi ababhali kwabacindezela kakhulu ukuluswa kwabo yimithetho kahulumeni. Uthi bagcina bengabhali ngezinto okuyizona okwakumele babhale ngazo, njengokuhlwithwa komhlaba wabantu abamnyama, ukuthathwa kwemfuyo yabo, ukususwa ngenkani kwabamnyama ezindaweni zabo nokunye ngoba sekufanele babhale imibhalo evikela abamhlophe.

Ukulawula kukahulumeni kwezemibhalo kwaba nomthelela ekudayisweni nasekuthengweni kwezincwadi. Imakethe yezincwadi zababhali abamnyama yayingavulelekile ngesikhathi sobandlululo. Izincwadi ezazishicilelwa kwakuyizincwadi ezazizofundwa ngabantwana besikole ezikoleni.

NoSibisi (2001:5) uyakufakazela lokhu kucindezeleka kwemibhalo yesiZulu ngenxa yenqubo kahulumeni wobandlululo. Uyasho ukuthi ababhali abamnyama kwakungathi bacindezelwe ngokuphindiwe bona njengoba abesiZulu babephoqelelwa ukuba babhale izincwadi ezifanele ukufundwa yizingane ezikoleni. Imibhalo yabantu abamnyama imvama yayishicilelwa ukuze ifundwe ezikoleni kuphela. Izinkampani ezishicilelayo zabamhlophe zazingenawo umdlandla wokushicilela imibhalo ebhalwe ngababhali abamnyama uma kungekho mali ezoyingenisa ngokushesha imibhalo leyo.

Ngesikhathi sobandlululo uhulumeni omhlophe wabavala umlomo ababhali abathile noma imisebenzi yabo. Lokhu kwakusho ukuthi imisebenzi yabo ayivunyelwe ukufundwa eNingizimu Afrika.

UMathonsi (2002) ubala izizathu ezadala ukudodobala kwemibhalo ekhonondayo esiZulwini. Ubala lezi ezilandelayo: ukuhlolwa kwemibhalo yesiZulu ukuthi ayimbeki yini kabi uhulumeni, ukuzibekela umklamo engqondweni kwababhali besiZulu ngokusabela ukuthi imibhalo yabo ngeke ishicilelwe uma ikhuluma kabi ngokwenza kukahulumeni wobandlululo, imithelela yokunganyelwa kwezwe nabantu abamnyama ngabelungu.

UNtuli noMakhambeni (1998:254) nabo bayasho ukuthi impela imibhalo yayihlolwa bese leyo engathandisiswa uhulumeni ivalwe umlomo:

> Kusobala ukuthi uSibanibani oqhwakele ndaweni thize wazibona lezi zinkondlo ezikhonondayo, naye wakhononda, zaze zakhishwa eqoqweni.

Lokhu kufakazela ukuba khona kwabantu ababesebenzela uhulumeni bebheka ukuthi imisebenzi eshicilelwayo kayiphumi yini eceleni kulokhu okwakufunwa nguhulumeni. Ngisho ngabe

yayiputshukile ekuqaleni yagcina ngokushicilelwa, uma sebeyilamelile, yayizosuswa ezincwadini lezo ukuze ingafundwa ngabantu.

Ngokuguquka kwesimo sezombusazwe, sekungena intando yeningi eyayiqeda ubandlululo, ababhali babonakale sebengenalo uvalo lokuthi imibhalo yabo izohlolwa ukuthi ayimbeki yini kabi uhulumeni noma ayisho yini izinto ezingathandwa yilabo abaphethe izwe. Kwabe futhi sekuphela lokhu uMathonsi akubalule ngenhla; kokuzibekela umklamo engqondweni kwababhali besiZulu ngokusabela ukuthi ngeke ishicilelwe imibhalo yabo uma ikhuluma ngezinto ezingathandwa ngabaphethe.

Uma uhulumeni omusha wayesenqume ukuvumela abantu ukuba bakhulume ngokukhululeka, nabo ababhali bazithola sebengenavalo lokuthi imibhalo yabo izohlalelwa ngabathile abayiqaphe ngeso lokhozi bese bethi ashula, isikhuni asibuye nomkhwezeli kuSibanibani ngoba nakhu ulobe okulumelayo kuhulumeni.

Ngenxa yenkululeko elethwe umthethosisekelo omusha, ababhali sebeyakwazi manje ukubhala ngezinto ezenzekayo emiphakathini yabo, bancome okuhle baphinde bagxeke lokho abakubona kungahambi kahle. Sebeyakwazi ukuphawula ngezinto ebebengakwazi ukuphawula ngazo ngesikhathi sobandlululo. Ukuveza izinto ezenzeka emiphakathini nokukhuluma ngokukhululeka kubalulekile ngoba kunikeza isithombe okuyiso sezinto ezenzekayo kanye nemizwa yabantu ngazo. Kunjengoba esho uKarl Marx ku- Eagleton (1976:6) lapho egcizelela khona lokhu uma ethi imibhalo yokuciko kayiphenjwa ngokuyimfihlo kalula nje, kuye ngendlela yokucabanga yababhali bayo. Iyindlela ethile yokucabanga nokubuka umhlaba.

UCraig kuSelepe (1993:95:) uyavumelana nokukhuluma kukaKarl Marx mayelana nemisebenzi yobuciko nokuveza kwayo okwenzeka emphakathini:

> *A writer is great to the extent that he can provide society in general, (or the reading public of the time) with a true mirror of itself, of its conflicts and problems.*
>
> (Umbhali mkhulu ngendlela yokuthi uyakwazi ukuvezela umphakathi wonkana (noma abafunda izincwadi zakhe ngaleso sikhathi) isibuko esiyiso sokuthi umphakathi unjani, izingxabano kanye nezinkinga zawo.)

Uma sithi eNingizimu Afrika sekukhona inkululeko yokubhala nokuphawula ngale kokwesaba ukuthi njengombhali ungase ujeziswe noma umbhalo wakho ungathandwa nguhulumeni, konke lokho kusukela kuwona umthethosisekelo omusha wezwe. Uma ekhuluma ngesimo sombusazwe noguquko eNingizimu Afrika ngonyaka we-1994 u-Ibinga (2007:02) uthi:

> *The wind of change that blew through South African society after the collapse of apartheid system brought sudden transformation in the law and in attitudes to everyday life. The end of apartheid witnessed the emergence of new social problems that writers have attempted to confront in their works. Post apartheid writing is marked by an abrupt shift away from a racial focus towards a wider concern with all the many and various dimensions of human existence.*
>
> (Izinguquko ezavunguza emphakathini waseNingizimu Afrika emveni kokuwa kohlelo lobandlululo zaletha izinguquko ezisheshayo zomthetho nesimo mqondo mayelana nempilo yansuku zonke. Ukuphela kobandlululo kwaveza izinkinga zomphakathi ezintsha ababhali esebeke bazama ukubhala ngazo emisebenzini yabo. Ukubhala emveni kobandlululo kuphawulwa ngokuchezuka okusheshayo ekugxileni ebuhlangeni, esikhundleni salokho kugxilwe ezintweni ezinhlobonhlobo eziphathelene nempilo yesintu.)

Ngenxa yalolu guquko uSibiya (2005:01) uthi emveni kokuba kube nokhetho lwentando yeningi ababhali besiZulu baqalile babonakala bebhala imibhalo esifanele ukufundwa ngabantu abadala. Ababhali babonakale sebebhala ngezinto obekungelula ekuqaleni ukuba babhale ngazo. Lokhu kudalwe ukuthamba komthetho, uvumele ukuba ababhali babhale bakhululeke ngale kokuba nengebhe yokuthi hleze baphonswe ekhulukuthu noma imibhalo yabo ivinjwe ukuba ishicilelwe. Kudalwe futhi nawukuthi imiphakathi yabantu iye ngokuya ivuleleka ukuba ikhulume ngokungabi namahloni ngezinye zezinto, okwakungelula ukukhuluma ngazo kuqala. Lapha singabala isimo sokuthandana kwabobulili obufanayo nokuhlaselwa yigciwane lesandulelangculazi kanye nengculazi uqobo lwayo.

Okushiwo uSibiya kuvumelana nalokho okushiwo uMhlambi (2015:17) uma ekhuluma ngoguquko olube khona emibhalweni yesiZulu emveni kobandlululo, lapho aveza khona izinto eziningi ezibangele lolo guquko, njengoba ebeka ethi:

> *Some of the new discourses found in the post-1994 literary production related to the contemporary ANC party political discourses, diasporic issues, feminist issues, rural development discourses, national issues, racial reconciliation, homosexuality, xenophobia, urban culture that forces renewed perceptions about the rural-urban dialetics, health issues particularly the HIV/Aids pandemic and so forth. Some of these discourses could arguable be said to be taboos. The African society has over time become less conservative therefore, the liberalization of the social space and social codes, allow previously taboo subjects in the indigenous literary scene.*
>
> (Ezinye zezinto ezitholakala emibhalweni yasemveni kobandlululo ikhuluma ngezinqubo zamanje zeqembu le-ANC, izinto ezitholakala kuyo yonke indawo la okuhlala khona abantu abamnyama, izinto eziphathelene nabantu besifazane, intuthuko yezindawo zasemakhaya, usikompilo lwasemadolobheni oluphoqa ukuba kubukwe ngelinye ihlo izinto ezenzeka emadolobheni ikakhulukazi izinto eziphathelene nezempilo, ikakhulukazi ukubhebhetheka kwegciwane lesandulelangculazi nengculazi uqobo lwayo njalo njalo. Ezinye zalezi zinto kungashiwo ukuthi yizinto okungelula ukukhuluma ngazo emphakathini. Kancane kancane imiphakathi yabantu abamnyama isiya ngokuya yamukela ushintsho, ngaleyo ndlela-ke sekungena ezinye zezinto ebezibonakala njengamahlazo, zibonakala futhi sekubhalwa nangazo emibhalweni.)

Naye uMhlambi ugcizelela uguquko olwenzeke emthethweni olawula izwe obungasabacindezeli ababhali kanye nokwamukela kwemiphakathi ukuba khona kwezinto ezithile obuziphika noma obusaba ukukhuluma ngokuvulelekile ngazo.

UMoller (2014) naye uyavumelana nokuthi ngenxa yokuguquka kwesimo sezombusazwe eNingizimu Afrika kube khona uguquko ezweni lonke kanjalo nababhali babonakala bebhala behambisana naso isimo lesi soguquko:

> *This has had a notable effect on South African writers and the works they produced and still produce. This author has concluded that South African authors have adapted to their environment and that their writing is representative of this… the themes of their writing have changed from resistance to reconciliation literature.*
>
> (Lokhu sekube nomthelela obonakalayo kubabhali baseNingizimu Afrika nemisebenzi yabo abayibhala nabasayibhala. Lo mbhali

> usebone ukuthi ababhali baseNingizimu Afrika sebekwazile ukuguqula bahambisane nendawo yawo nokuthi imibhalo yabo iyakukhombisa lokhu…izindikimba zemibhalo yabo seziguqukile zisuka kuleyo yemibhalo yomzabalazo kuya emibhalweni yokuthelelana amanzi.)

Ukufika koguquko lwenkululeko, sekuphela ubandlululo ngenxa yomthethosisekelo omusha obungasacwasi futhi ungacindezeli uhlanga oluthile, kushanele kwashabalalisa konke lokhu okubalulwe ngenhla okwakuyifu elalemboze imibhalo yangesikhathi sobandlululo.

Ukuqedwa kwemigoqo eyimithetho yobandlululo ngokusho kukaSibiya (2005) kudale ukuba ababhali besiZulu babhale ngokukhululeka, sebebhala imibhalo engafanela ukufundwa ngabantu abadala. Kubonakale zanda izincwadi ezikhombisa intuthuko emibhalweni ngokwezindikima kanye nokufaneleka ukufundwa ngabantu abadala. Lokhu kube sekuvala isililo ngezincwadi ezazibonakala zifanele abantwana, lezo ezazibonakala ziziningi ngesikhathi sobandlululo.

UMathonsi (2002:172) uthi kubalulekile ukuthi ababhali bangesikhathi senkululeko bengavumi ukududulwa ngemuva nguhulumeni wanamuhla, ebatshela ukuthi kumele babhaleni noma babhale kanjani. Uma bengavumela lokhu kuzobe kusho ukuthi awakagqashuki amaketango angesikhathi sobandlululo okulawula ukuthi akubhalweni futhi kanjani.

Ababhali emanovelini aqokiwe bakwazile ukuveza nokugxeka inkohlakalo eyenziwa izikhulu ezithile eminyangweni kahulumeni, njengoNyoka encwadini kaNdlovu ethi *Amathonsi Abanzi*, uKhanyile encwadini kaMngadi ethi *Yekanini AmaFilisti* noMike encwadini kaMsimang ethi *Umsebenzi Uyindlala*. Kuveziwe nokungcola kwamaphoyisa asebenzisana nezigebengu.

Kungenxa yoguquko emthethwenisisekelo wezwe okwenze ukuba kusulwe imithetho efana ne-*Prohibition of Mixed Marriages Act of 1949* kanye nomthetho i-*Immorality Act of 1950*. Ngenxa yalokhu sibona uBhengu ebhala ngokukhululeka ngokuthandana kwensizwa emnyama, uNdelebuli kanye nentokazi yeNdiya, uShantha. Kuthi noma kunezingqinamba ngesikhathi emindenini yabo kukhona abangahambisani nokuthandana kwabo kodwa bayaqhubeka njengoba bevunyelwa umthetho omusha.

Le nkululeko yokubhala ngokukhululeka ivumele ukuba izinto ezifana nalezi okubhalwe ngazo zivele emphakathini, kufundwe ngazo. Ukuba kwakusekuqala ngesikhathi sobandlululo, abahlola izincwadi babezokukhipha lokhu okuveza inkohlakalo kuhulumeni noma kuvalwe incwadi yonke, ingaliboni nhlobo ilanga. Uma-ke kunenkululeko kanje, kuvela nemibhalo enje, lokhu kukhulisa izinga lemibhalo kanye nomdlandla wokufunda kubantu abafunayo ukufunda ngezinto ezingezinhle ezenzeka esikhathini sentando yeningi eNingizimu Afrika.

2.3.3 Ukwamukelwa Kwezinto Ezazibonakala Njengamahlazo Kuqala

UMhlambi (2009:17) uyakubalula ukuthi imiphakathi yabantu abamnyama iya ngokuya iguquka. Manje sekuyabonakala ukwemukelwa kwezinto ezazithathwa njengamahlazo, kusatshwa ukuthi kukhulunywe ngazo noma zenziwe esidlangalaleni.

Kungenxa yokumukeleka kwalezi zinto emiphakathini osekwenza ukuba kungathusi uma ababhali bebhala ngazo. Ukubhala ngazo kukhomba lona uguquko oselukhona emphakathini. Cishe okugqame kakhulu yikho ukuveza obala imizwa kanye nobudlelwane babantu abanobulili obufanayo.

URotich (2015) ukhuluma ngokukhululeka kwabantu abanemizwa yobulili obufanayo ngenxa yokuvunyelwa kwabo umthethosisekelo omusha wezwe. Uthi lo mthethosisekelo unikeze abantu abathandana nabobulili obufanayo ilungelo nenkululeko yokuba baziveze futhi bahlonishwe. Lokhu bekungekho emthethwenisisekelo wakuqala. Ngenxa yale nkululeko abathandana nabobulili obufanayo baqala baphumela obala, baziveza bengasenakho ukusaba okukhulu ngenxa yokuthembela kuwona umthethosisekelo. Ezindaweni ezifana namadolobha baqala bahamba ngokukhululeka baveza imizwa yabo ngakwezothando. Imindeni nemiphakathi yaqala kancane kancane yakwemukela lokhu njengengxenye yempilo yabantu abathile eNingizimu Afrika.

Njengoba kuvelile kwezinye izincwadi ezicutshunguliwe kulolu cwaningo, imindeni nemiphakathi noma iqala yethuka ngokwenzekayo kodwa ngokuhamba kwesikhathi ibonakala isibona ukuthi ayikwazi ukuphikisana nokwenzekayo. Enovelini ethi *Bengithi Lizokuna*, uyise kaMhlengi akafuni ukwamukela ukuthi indodana yakhe iyinkonkoni, njengoba imbikelile.

Ngokungafuni ukumukela lokhu ugcina eseyixosha emzini wakhe, eyidikila. Kodwa ngokuhamba kwesikhathi uyaphuma ayoyifuna, ayifice isizishintshile isiwumuntu wesifazanee. Le ncwadi kaSibiya exoxa ngale nkanankana yabhalwa yaveza ubunzima bokwamukela kubazali ukuthi umntwana angaba yinkonkoni kanye nobunzima balowo oyiyo okubonakala kulukhuni ukuba aphumele obala. Noma esethandana nomunye wesilisa uMhlengi kodwa akalidaluli iqiniso kuye ukuthi wayezalwe engumuntu wesilisa.

2.3.4 Ubudlelwane Obuhle Bezinhlanga

Imithetho yangesikhathi sobandlululo yayilawula kakhulu ubudlelwane bezinhlanga ezahlukene phezu kwemigomo yobandlululo. UNuttall nabanye (1998) bayasho ukuthi abamhlophe babezibona bengcono kakhulu kunabantu abamnyama. Yikho lokhu okwabangela ukuba bashaye imithetho yobuhlanga eyayibandlulula abantu abamnyama, inikeza abamhlophe amalungelo kanye nokuvikelwa ngumthethosisekelo. Ubala inqwaba yemithetho eyashaywa ngenxa yalokhu.

Singasho okufanayo futhi ngobudlelwane bezothando kwabantu bezinhlanga ezingafani. Encwadini kaBhengu ethi *Itshwele Lempangele* uSongqisha uqala ngokungakuvumeli ukuthandana kwendodana yakhe nentokazi yeNdiya, uShantha. Noyise kaShantha yiso leso. Kodwa uma sebebona ukuthi abanye abantu bayakwemukela lokhu, nabo bagcina sebekuvumela.

2.3.5 Inkululeko Engalawuliwe Kwabezindaba

Umthethosisekelo wentando yeningi uvumela ukukhuluma ngokukhululeka kwabezindaba benganalo uvalo lokuvalwa umlomo, ukubekwa icala noma ukuboshwa ngenxa yalokho. Lokhu kwenza ukuba abantu bezindaba bakhulume ngokukhululeka ngezinto eziningi ezibonakala zikhathaza umphakathi ngalesi sikhathi sentando yeningi. Lokhu kuyasiza ukuveza isithombe esikahle ngezinselelo ezibhekene nomphakathi kanye nezwe laseNingizimu Afrika. Ukubala nje izinto amaphephandaba, imisakazo kanye nomabonakude abahleze beziveza njengalezo ezisamise lubhojozi umphakathi nezwe laseNingizimu Afrika, singabala inkohlakalo, ubugebengu, izidakamizwa, ukuhlukunyezwa kwabesifazane, udlame embonini yamatekisi, ukuhlukunyezwa

kwezingane nongqingili. Uma konke lokhu kulokhu kuvezwa kanje, kulekelela ababhali ukuba baqonde ukuthi yiziphi izinselelo ezikhona abangabhala ngazo.

2.3.6 Ukulawula Kwabashicileli Ukuthi Bafunani

Ngenxa yokulawula kwabashicileli ukuthi bafunani, ababhali bazithola sekufanele bathobele lokho okufunwa yibo abashicileli. Inkululeko yokuqamba nokubhala ngokukhululeka yabe seyiphazamiseka kakhulu.

Emibhalweni eshicilelwe phansi, umbhali uthokoza kakhulu ngokuthi athole ithuba lokuba umsebenzi wakhe ushicilelwe ukuze ufundwe. Ekufundweni kwawo ilapho ekwazi khona ukukhuluma kanye nokudlulisa imiyalezo yakhe kubafundi bomsebenzi wakhe lowo. Ukuthengwa komsebenzi oshicilelwe kuyamjabulisa umbhali ngoba usuke ezothola lolo badlana lobuchwabalala, kodwa okumjabulisa kakhulu ngukuthi abantu abathengile bazokwazi ukubona ikhono lakhe futhi bazitholele ukuthi uthini yena njengombhali kulowo mbhalo.

Kuba kuhle-ke uma ababhali bekwazi ukubhala ngokukhululeka ukuze basho noma yini abafuna ukuyisho njengezimbongi ezazihasha amakhosi ezazingenangebhe yokukhothiswa imbenge yomile ngoba nje nakhu zisho into engathandwa yilabo abaphethe umbuso nezwe. Ngesikhathi sobandlululo eNingizimu Afrika le nkululeko yokubhala nokusho noma yini ngokubhala, yaphonselwa inselelo enkulu nguhulumeni wobandlululo. Uhulumeni wobandlululo wazama ukulawula ukuthi yini ebhalwayo neshicilelwayo.

Abashicileli ngokulandela lokho okwakufunwa nguhulumeni wezwe laseNingizimu Afrika babelawula ukuthi yini eshicilelwa ngabantu abamnyama. Babesho ukuthi yini abayifunayo.

Umbhali kwakumele-ke abhale lokho atsheliwe ukuthi kufunwa ngabashicileli uma wayenenhloso yokuba umbhalo wakhe ushicilelwe. Uma ngabe wayengabhala okungafunekanga, kusobala ukuthi abashicileli ababeshicilelela ukuba kufunde izingane zesikole babengeke baze balokothe bawushicilele umsebenzi ophuma endleleni ngoba wawuzobe uzobanyakazisela isidleke seminyovu kuhulumeni, bese bezithola benyamanambana kuye.

Ukuphawula kukaNtuli kuMakhambeni noSibiya (2007:90) kufakazela lesi simo esasikhona sibhekene nababhali ngesikhathi sobandlululo. Bathi uNtuli:

> Uphawulile nangemigoqo ayeyibekelwe ababhali eyayenza abanye abahluzi bavele bathi imibhalo ngezilimi zabomdabu yinto efanele izingane nje, ikakhulu ngoba yayingakwazi ukuzwakalisa izinkinga obhekene nazo umphakathi obandlululwayo kwezombusazwe.

Lapha uNtuli wayekhala isililo sale migoqo eyayibekelwe ababhali abamnyama, ikakhulukazi ekhala ngemithelela engemihle njengoba yayibonakala ifenyisa intuthuko nezinga eliphezulu leminye imibhalo yesiZulu.

Ukubekelwa imigoqo nemibandela kwaba yinselelo enkulu kubabhali. Lokhu kwenza kukahulumeni wobandlululo kwaba nomthelela wokuba kushicilelwe kakhulu uhlobo oluthile lwemibhalo njengalokho yayifunwa ngabashicileli kanye nohulumeni.

Ukungafuni ukuthobela le mithetho nemibandela kahulumeni kanye neyezinkampani zabashicileli kwakungasho ukuthi umbhalo wombhali obonakala noma osolakala ukuthi unenhlese yokukhulumela ukugxeka okuthile kuhulumeni noma okwenziwa uhulumeni, ugcine ungashicilelwanga nhlobo. Uma kwenzeka ngephutha ushicileleke wawungabuye uvalwe umlomo wona kanye noma nombhali wawo.

2.3.7 Ukunyuka Kwenani Labafundi Bezemibhalo

Kuqala imibhalo yesiZulu ibibhalelwa kakhulu izikole okuyizona ebeziyimakethe enkulu cishe futhi okuwukuphela kwayo ecacile eyayimukela imibhalo esishicilelwe yesiZulu. USibisi (2001:5) uyakubalulula ukuthi yizona izikole ezazithatha izincwadi zesiZulu ezishicilelwe, zibhalwe ngababhali ababephoqeleka ukuba babhale lokho okufunwa yizikole. Uyaveza ukuthi ababhali besiZulu babephoqwa ukubhala izincwadi ezifanele ukufundwa yizingane zesikole ngakho-ke lokhu kwakwenza ukuba abafundi bezincwadi zesiZulu bangabi baningi.

UNtuli noSwanepoel (1993: 138) nabo bayacacisa ukuthi izikole yizona ezaziyimakethe enkulu yezincwadi zesiZulu, nokuthi abashicileli babemukela futhi beshicilela lokho okwakufunwa

uMnyango wezeMfundo nakuba kwakungenzeka nje kube khona ikakhulukazi izinkondlo ezinohlonze ezazizogcina sezishicileliwe. Kwakungenakuphikwa ukuthi ngenxa yokuthi izincwadi eziningi zazifunwa yizikole, abashicileli babelandela inqubo yokuhambisna nezinhloso zezemfundo zangaleso sikhathi. Kodwa lokho akusho ukuthi imibhalo ekhonondayo yayingafiki kubona abashicileli, noma ukuthi imibhalo eqavile, ikakhulukazi ezinkondlweni, yayingaputshuki.

Ngenxa yalokhu uNtuli kuGerard (1993: 153-154) uma ebhala mayelana nezemibhalo yesiZulu ngalesi sikhathi sobandlululo ufakazela ukuthi ababhali besiZulu babegcina bebhala ngezinto ezithile kuphela, sebezibalekela lezo ezazizobangela ukuba imisebenzi yabo ingaphasi ukushicilelelwa ukufundwa ezikoleni.

Lokhu kubonakale kushintsha ngesikhathi senkululeko ngenxa yokwandiswa kwemitapo yolwazi ezindaweni ezihlala abantu abakhuluma ulimi lwesiZulu. Zandile nezincwadi ezithengwa uMnyango wezobuciko namasiko uzithengela ukuzifaka kuyona imitapo yolwazi lena esithe chithi saka. Kudingeka izincwadi ezintsha ezizothengwa ngezikhathi ezithile ukuze zifakwe kule mitapo yolwazi. Le mitapo-ke ihanjelwa ngabafundi bezincwadi beminyaka ehlukahlukene.

2.3.7 Ukuthuthukiswa Kwemibhalo

Sithola ababhali besiZulu abaningi sebewuqonda umsebenzi wabo njengababhali. Lokhu kudalwe iqhaza likahulumeni eMnyangweni wezobuCiko namaSiko, izinkampani zabashicileli, amaphephandaba kanye nezinhlangano ezifana noSiba. Kuba khona izigcawu zokufundisa ngokubhala zamalunga eZejwayezi Zokufunda Nokubhala ezingaphansi koMnyango wezobuciko namaSiko. Lapha amalungu ayafundiswa ukuthi umunxa othile ubhalwa kanjani. Kube sekulandela imincintiswano okumele ibhalelwe. Namaphephandaba athile ajwayele ukushicilela izinkondlo eziqokiwe zalabo abasuke bebhalile.

2.4 Ukubuyekezwa Kwemibhalo

Kubalulekile ukuba umcwaningi abuyekeze imibhalo esibhalwe ngabanye abacwaningi maqondana nesihloko ahlose ukubhala ngaso ngaphambi kokuba aqale ukwenza ucwaningo lwakhe. Kuphinde kube yinto enosizo ukuze umcwaningi abone osekwenziwe bese ekwazi nokubona igebe elisekhona. Kumnika intuba azongena ngayo ngesikhathi yena esenza olwakhe ucwaningo. UHart (1998) uthi kubalulekile ukubhala ngemibhalo ebuyekeziwe njengoba kuveza ulwazi kanye nemicabango yalowo ocwaninga ngesihloko esithile. Uthi kubuye kuveze nokuthi olwakhe ucwaningo luzohluka kanjani futhi luzoba namuphi umthelela naliphi iqhaza esihlokweni leso.

Umcwaningi u-Usher (1997) yena uma ekhuluma ngokubuyekezwa kwemibhalo uthi kungulwazi oluwumbiko ohluziwe mayelana nalolo lwazi olutholakale emibhalweni esondelene nocwaningo oluzokwenziwa umcwaningi. Uthi angaqeda ukuqoqa lolu lwazi umcwaningi, bese ethula umbiko othembekile, nakuba umfishane, ngalokho akutholile ngesikhathi efunda imisebenzi ewucwaningo lwalabo asebecwaningile ngaleso sihloko.

UHelen (1990) uyakholelwa ukuthi kubalulekile ukubuyekezwa kwemibhalo futhi kubangela ukuba kube nempumelelo ekuhluzweni kwemibhalo yesihloko esihlobene naleso okuzokwenziwa ngaso ucwaningo. Lokhu kwenzeka ngokuba kubhekwe leyo misebenzi yocwaningo enokuhlobana ngokwesihloko.

Ekwenzeni lolu cwaningo ngezinselelo ezivezwa yimibhalo yesiZulu engamanoveli eshicilelwe eminyakeni yokuqala yenkululeko engamashumi amabili, kuzobhekwa imibhalo ewucwaningo esibhalwe ngabanye abacwaningi mayelana nezihloko ezihlobene nalesi.

Lukhona ucwaningo oselwenziwe esiNgisini nasesiZulwini olubheka amanoveli abhalwe ngesikhathi senkululeko. Lapha sibala amatisisi kanye namaphepha afundiwe noma ashicilelwe kumajenali.

EsiNgisini uRobson (1972) wenze ucwaningo lweziqu zemasitazi ngesihloko esithi, "*Ngugi wa Thiong'o' s Fight Against Colonialism and Neocolonialism: An Exploration of The Theme of*

Betrayal". Lapha ugxile kakhulu eqhazeni lemibhalo kaNgugi ekulweni nenqubo yobukholoniyalizimu nomfuziselo wayo ngesikhathi senkululeko ezweni laseKenya.

U-Ibinga (2007) wenze ucwaningo lweziqu zobudokotela ngesihloko esithi, "*The representation of women in the works of three South African novelists of the transition*." Lapha ubheka imibhalo yamanoveli yababhali abathathu (Nadine Gordimer, Mandla Langa noZakes Mda) abawabhale ngesikhathi iNingizimu Afrika isithole inkululeko. Ucwaningo oluveza ukuthi abalingiswa besifazane bavezwe kanjani yilaba babhali, izinselelo zabo eNingizimu Afrika entsha kanye neqhaza labantu besifazane ekulweleni inkululeko. Kulolu cwaningo luka-Ibinga kubhekwe amanoveli ayishumi. Luyaveza ukuthi ababhali sebebhala ngezinye izinto eziphathelene nesikhathi samanje, okusho ukwedlula esikhathini sokubhala ngobandlululo kanye nezinkinga nezinselelo zalo kubantu baseNingizimu Afrika.

UCrews (2009) wenze ucwaningo lweziqu zemasitazi ebheka amanoveli esiLungu amathathu (*Disgrace*, *The House Gun*, *Bitter Fruit*). Ugxile ezindikimbeni zodlame neyokuthelelana amanzi phakathi kwabantu bezinhlanga ezihlukene eNingizimu Afrika emveni kobandlululo.

EsiZulwini kunabacwaningi asebegadlile nakhona bebheka wona amanoveli abhalwe emveni kobandlululo. Kukhona ucwaningo olwenziwe olugxile ezindikimbeni ezithile okubhalwe ngazo ngezikhathi zenkululeko. Lapha abacwaningi bakhethe izindikimba ezithile becwaninga ngokuvezwa kwazo ngababhali abathile. UZulu (1999) wenze ucwaningo oluthi, "*African Literature in the next millennium"* lapho eveza khona ukuthuthuka osekukhona emibhalweni ebhalwe ngezilimi zabomdabu. Uthi ikhona intuthuko nakuba kusekhona okusamele kwenziwe ukuthuthukisa izinga layo.

USibiya (2005) wenze ucwaningo oluthi, "*The role of IsiZulu Writers in AIDS awareness campaigns"*. Kuleli phepha uveza iqhaza elibanjwe imibhalo yesiZulu izama ukufundisa nokuqwashisha ngesikhathi kubheduka igciwane lesandulengculazi kanye nesifo sengculazi. Uthi kukhona okuningi okwabhalwa eminxeni ehlukahlukene lapho ababhali bebezama ukuveza isimo esasimanzonzo ngenxa yaleli gciwane nesifo leso, bebambe iqhaza lokufundisa nokuqwashisa umphakathi.

USithole (2012) uyakufakazela lokhu ngesikhathi enza ucwaningo oluthi, "*African languages Literature: Childish and immature? The case of two contemporary novels*." Lapha ugxile emanovelini amabili, ethi *Umahluleli Unembeza* nethi *Bengithi Lizokuna*. Ngokusebenzisa lawa manoveli ufinyelela ekutheni ikhona intuthuko evimbela ukuba imibhalo yesiZulu ingachashwa ngenhlamba kuthiwe ayilutho, iwumdlalo nje wezingane ngoba inezinga eliphansi. Nokho uthi kusengenziwa okuthile ukunyusa izinga libe phezulu kakhulu.

UMalaza (2002) wenze ucwaningo lweziqu zemasitazi ngesihloko esithi, "*Ijenda namasiko kumanoveli esiZulu.*" Ubheka indlela okuvezwa ngayo abantu besifazane ezincwadini ezimbili ezishicilelwe ngesikhathi senkululeko eNingizimu Afrika: *Itshwele Lempangele* nethi *Asikho Ndawo Bakithi.*

UMathonsi (2002) wenze ucwaningo lweziqu zakhe zobudokotela ngesihloko esithi, "*Social commitment in some Zulu literary works published during the apartheid era.*" Lolu cwaningo lukaMathonsi lugxile ekubhaleni kwababhali besiZulu ukuveza nokugxeka izinto ezazingahambi kahle ngesikhathi sobandlululo eNingizimu Afrika. Lapha uMathonsi uveza imibhalo eminingana yesiZulu ekhombisa ukuthi ababhali besiZulu babekugxeka ukuba khona kobandlululo nokuhlushwa kwabantu abamnyama. Uveze izibonelo zezinkondlo, amanoveli, izindaba ezimfishane, izaga nezisho njalo njalo.

USibisi (2013) enza ucwaningo lweziqu zakhe zobudokotela ngesihloko esithi,"*Conscientisation: a motive behind the selected poems of Sepamla, Serote, Gwala and Mtshali."* Ubhale ngezinkondlo ezigqamisa ukuzigqaja kwabantu abamnyama, neziveza ukuhlupheka kwabo. Ugxile kakhulu ekusebenzeni kwezinkondlo zabo ukuqwashisa umphakathi ngokuhlupheka kanye nokuzigqaja kwawo ngokuba ngabantu abamnyama.

UTshabalala (2015) wenze olwakhe ucwaningo olusihloko esithi,*"Ukuvezwa kwendikimba yengculazi enovelini ka-M E Wanda ethi 'Kunjalo-ke.'"* Kulona ugxile ekubhekeni indikimba yengculazi njengoba ivezwa nguWanda encwadini yakhe. Kuyavela ukutheleleka kwabantu

yigciwane lesandulelangculazi kanye nokukhathazeka komphakathi ngenxa yokuhlukunyezwa yileli gciwane nesifo sengculazi.

Kukhona nocwaningo lapho abacwaningi bebecwaninga begxile khona endleleni okubhalwe ngayo. Kungaba indlela okuxoxwa ngayo noma okufundiswa ngayo ngezinto ezithile. UNdebele (2007) wenze ucwaningo lweziqu zemasitazi ngesihloko esithi, "*A narratological analysis of two Zulu novels*." Lapha ubheka amanoveli amabili: *Kuxolelwa Abanjani?* nethi *Kungasa Ngifile.* Ugxile ezindleleni ezisetshenziswa ababhali bawo ekuxoxeni.

UKhumalo (2007) wenze ucwaningo lweziqu zobudokotela ngesihloko esithi, "*A post-apartheid Zulu novels: a critical analysis of didactic elements in JC Buthelezi's novels*" Ubheka ikakhulukazi izimfundiso ezikhona emanovelini kaButhelezi.

Kukhona nocwaningo lapho kubonakala abacwaningi beqhathanisa izinto ezithile. Ukuqhathanisa lokhu kungenzeka ukuthi kucwaningwa ngezindlela zokubhala zase-Afrika naseNtshonalanga noma-ke okwangesikhathi sangobandlululo kanye nesikhathi sangenkululeko.

UMhlambi (2009) wenze ucwaningo lweziqu zobudokotela ngesihloko esithi, "*African discourses: the old and the new in post-apartheid Isizulu literature and South African black television dramas.*" Ubhale ngezinto ezivezwa imibhalo ehlukahlukene njengoba engagxilile kumanoveli kuphela. UNtombela (2009), wenze ucwaningo lweziqu zobudokotela ngesihloko esithi "*African and European conventions in the novels of CT Msimang*." Ubheka izindlela ezisetshenziswa umbhali ekubhalweni kwawo lawa manoveli.

Kukhona nocwaningo lapho kugxilwe khona ezintweni ezibonakala njengezinto ebezingajwayekile noma kungelula ukubhala noma ukukhuluma ngazo. UNkumane, (1999) wenze ucwaningo oluthi, "*Themes of Forced and Forbidden Love: Cross-Cultural Trends in Language Literatures with Special Reference to Zulu Novels*." Lapha uveza ukungamukeleki kokuthandana kwabantu ngenxa yezinkolelo namasiko athile njengoba kuvezwa emanovelini esiZulu.

UZulu (2016) wenze ucwaningo oluthi "*A textual analysis of male gayness in Nakanjani Sibiya's novel Bengithi Lizokuna.*" Lapha ubheka ubulili obuhlukile obuvezwa umbhali kanye nezinselelo zabo njengoba ebheka ukuvezwa kobungqingili encwadini lena ebhalwe nguSibiya, nokuthi umphakathi ukwamukela kanjani lokhu njengento ebingajwayelekile ekuqaleni.

UMdletshe (2011) wenze ucwaningo oluthi "*Ukwethulwa kwabalingiswa besifazane ngababhali besilisa nabesifazane: Ukuqhathanisa."*Lapha ubheka ukuthi ababhali besilisa nabesifazane ekubhaleni izincwadi zabo, babaveza futhi babethule kanjani abalingiswa besifazane.

UGumede (2002) wenze ucwaningo oluthi, "*The portrayal of female characters in Selected Zulu Texts"*, lapho abheka khona ukuthi abantu besifazanee bavezwa kanjani emibhalweni ethile yesiZulu.

UZulu (2002) wenze ucwaningo oluthi, "*Racial relations and intercultural love in Itshwele Lempangele*". Kulona naye ubheka ukuthandana kwabantu bezinhlanga ezingafani encwadini ethi *Itshwele Lempangele*. Uveza ukushayisana kwemibono ngalokhu esikhathini senkululeko eNingizimu Afrika njengoba kukhona abangahambisani nakho kanti abanye bayakuvumela.

UNkosi (2014) ubhalile ngale ndikimba njengoba enze ucwaningo oluthi "*Ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene emibhalweni ekhethiwe yesiZulu."* Lapha ucwaninga ngokuthandana kwabantu bezinhlanga ezahlukene eNingizimu Afrika ngesikhathi senkululelo, okuyinto ebingavunyelwe ngesikhathi kusenobandlululo.

UZondi noKhuzwayo (2015) benze ucwaningo oluthi, "*Tradition and the Culture of rights at the crossroads: Aliterary perspective"* lapho beveza khona ukushayisana kwemibono ngamasiko namalungelo abesifazane njengoba kuvela encwadini ethi *Intando Kamufi,* okuyincwadi ebhalwe ngesikhathi senkululeko eNingizimu Afrika.

USiwela (2015) wenze ucwaningo oluthi, "*Ukuguquka kwesiko kuveza ukuhlukumezeka kwabantu besifazane kubhekiswe ezincwadini ezingamanoveli athi: Ifa Ngukufa nethi Ifa Lenkululeko*." Kulona uveza ukuhlukumezeka kwabantu besifazane lapho bezithola kunyathelwa amalungelo

abo futhi benganikezwa inkululeko yokuziphatha nokuzithathela izinqumo ngempilo yabo, ngenxa nje yokuthi bangabantu besifazane.

UXaba (2015) wenze ucwaningo oluthi, "*Ukuvezwa kwemicabango yabalingiswa ngempilo yabathandana nobulili obufanayo ezindabeni ezimfishane nasemanovelini akhethiwe esiZulu*." Kulona uveza ukuthi abalingiswa abathandana bebe benobulili obufanayo bazibuka kanjani izinto mayelana nokwenza kwabo.

Lukhona nocwaningo olugxile emaswini obuciko asetshenziswe ngababhali ukubhala izindaba nokudlulisa imiyalezo abafuna ukuyidlulisa. UNtuli (2009) wenze ucwaningo ngesihloko esithi,"*Ucwaningo lwekhono lokuchaza emibhalweni kaMngadi M.J*." Lapha uveza isu lobuciko, okuyisu lokuchaza, elisetshenziswe umbhali ekubhaleni amanoveli akhe.

UMasubelele (2015) wenze ucwaningo oluthi, "*Inferences of social change in Sibiya's novel Bengithi Lizokuna"* lapho eveza khona ukubonakala njengento entsha emibhalweni yesiZulu njengoba kubonakala sekunokwamukeleka ukusetshenziswa kwesiNgisi encwadini yesiZulu, okuvela uma kukhuluma abalingiswa bexoxa. Lokhu uthi kuveza izinga elithile labalingiswa kanye nesimo abaphila ngaphansi kwaso.

Kulo lonke lolu cwaningo oselubaluliwe ngenhla, kuyavela ukuthi lukhona ucwaningo oselwenziwe esiZulwini oluthinta ezinye zezinto engizocwaninga ngazo. Kodwa ngenxa yokuthi oluningi lwalo lucwaninga incwadi eyodwa noma indikimba ethile eyodwa, lokho kwenza ukuthi kucace ukuthi zisekhona izikhala ezisele ezizogcwaliswa yilolu cwaningo.

Lolu cwaningo luzohluka lona ngoba alubheki izindikimba njengoba kwenza lolu oselwenziwe. Luzobheka izinselelo ezivezwe ngababhali, okuyizinselelo ezibonakala zikhona eNingizimu Afrika yentando yeningi. Izinselelo yinto engalindeleka esikhathini esisha sentando yeningi eNingizimu Afrika. Lolu cwaningo luzama ukubalula lezi zinselelo njengoba zivezwa amanoveli aqokiwe.

Lubuye futhi lucwaninge ukuthi isikhathi sentando yeningi eNingizimu Afrika sehluke ngani kuleso sangesikhathi sobandlululo. Lukwenza lokhu ngesikhathi lucwaninga ukuthi yiziphi izimo

esezikhona eziyizizathu ezidala ukuba ababhali bamanje babonakale bebhala ngokukhululeka, ngisho ngezinto obekungelula kuqala ukubhala ngazo.

Alugcini nje ngokuveza izinselelo ezikhona kodwa lubuye lucwaninge ukuthi ababhali bamanoveli aqokiwe, bathe ekuvezeni kwabo izinselelo ezikhona base behlongoza ziphi izixazululo ezingasiza kulezo zinselelo.

Lugxile emanovelini akhethiwe, ashicilelwe ngesikhathi seminyaka yokuqala yenkululeko engamashumi amabili. Indikimba ngayinye izoba nezincwadi ezine eziyisampula. Kuyacaca-ke ukuthi ucwaningo lolu alugxilile ezincwadini ezimbalwa nje noma indikimba eyodwa. Lusabalele ngokuthi lubheka ebezivele zikhona, ezisaqhubeka nokudala izingqinamba ezweni elisha, izindikimba ezintsha kanye nalezo ezingejwayelekile ababhali bamanoveli ababhale ngazo kulesi sikhathi. Lubukisisa ukuthi ababhali babhekane kanjani nesikhathi nesimo esisha esidalwe ngukuphela kobandlululo kanye nokuqalwa kokwakhiwa kwesizwe nezwe elisha elinenkululelo nokulingana kwabantu bonke, nokuthi esimweni lapho umthethosisekelo uvuna wonke umuntu kodwa kunokushayisana ngokwenkolo namasiko, ababhali baveza ziphi izixazululo.

2.5 Isiphetho

Lesi sahluko siveze izimo ababhali bamanje ngesikhathi senkululeko eNingizimu Afrika ababhala ngaphansi kwazo. Kuvezwe izimbangela zokuba ababhali ababhala ngesikhathi senkululeko ezweni laseNingizimu Afrika bazithole sebebhala ngokukhululeka, kungasafani nababhali ababebhala ngesikhathi sobandlululo. Kuvelile ukuthi abamanje sebezithola bengenayo imithetho ebacindezelayo nebasabisayo. Kuvelile nokuthi alisekho ibhodi elalikhona ngesikhathi sobandlululo okuyilo elalihlunga imibhalo okwakufanele ishicilelwe, livimbe leyo elalibona ukuthi ngeke kulunge ishicilelwe. Ngaleyo ndlela ababhali bamanje abasacindezelwe ngemithetho yobandlululo njengelabo ababebhala kungakakhululekwa njengoba bengasabekelwe ibhodi eligada ukuthi babhala okungashayisani yini nohulumeni, bengasaboshwa, imisebenzi yabo ingasavinjwa ukuba ishicilelwe noma ikhishwe emashalofini ngoba ingathandwa nguhulumeni.

Kuvelile ukuthi abamanje sebebhala ngokukhululeka. Kube sekuvezwa futhi nocwaningo oselwenziwe oluhlobana nalolu olwenziwa umcwaningi lapha. Kuvezwe ucwaningo olwenziwe esiZulwini nalolo olwenziwe esiNgisini. Kuvezwe ucwaningo olude olungamatisizi nalolo olufishane olungamaphepha.

Isahluko esilandelayo sizogxila kuzinjulalwazi nezindlela okuzosetshenziswa ekwenzeni lolu cwaningo.

ISAHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO NENJULALWAZI YOCWANINGO

3.1 Isingeniso

Ukwenza ucwaningo kudinga ukuba umcwaningi abe nenjulalwazi azoyisebenzisa alandele yona ukuze ibe umkhombandlela ekwenziweni kwalolo cwaningo. Lokhu kusho ukuthi kuba khona ukuhlobana phakathi kwethiyori nocwaningo lolo olusuke lwenziwa. Kulesi sahluko kuzovezwa izindlela ezizolandelwa ekuqhubeni lolu cwaningo ngokunjalo nezinjulalwazi ezizoba ngumgogodla walolu cwaningo. Kuzovezwa futhi nokuthi lezi zindlela kanye nezinjulalwazi kuhlobana kanjani nalolu cwaningo ngokunjalo nokuthi kuzosetshenziswa kanjani ekwenzeni lolu cwaningo.

3.2 Izindlela Zokwenza Ucwaningo

Ukuqoqa nokucubungula ulwazi oseluqoqiwe kwenziwe kusetshenziswe indlela ebizwa ngokuthi ikhwalithethivu. Le ndlela ngokusho kukaSherman noWebb (1988:84) ivumela ukuba umcwaningi asebenzise imiqulu, imibhalo kanye nokubhekisisa ukuze umcwaningi aqonde kahle lokho akucwaningayo. Bathi:

> *Qualitative research involves the use of qualitative data, such as interviews, questionares, documents, texts and participant observation data, to understand and explain social phenomena.*
>
> (Ucwaningo lwekhwalithethivu luhlanganisa ukusetshenziswa kolwazi olubheka ubunjalo njengemibuzo eyenziwa ubuso nobuso, ebhalwe phansi, imiqulu, imibhalo nokuqoqwe ngokuzibandakanya komcwaningi ukuchaza okwenzeka emphakathini.)

Kulolu cwaningo kusetshenziswe imiqulu yezincwadi ezinhlonhlobo, ukuqonda isimo esasikhona eNingizimu Afrika ngaphambi kwenkululeko nesikhona njengamanje emveni kokutholakala kwenkululeko.

Mayelana nepharadayimu kusetshenziswe leyo yekhwalithethivu naleyo eyaziwa ngokuthi ehumushayo.

3.2.1 Ipharadayimu Yocwaningo

Ipharadaymu ingachazwa njengohlaka olusetshenziswa ngososayensi nabacwaningi ukuze lubalekelele ukuthola nokuhlola izisombululo ezinkingeni ezithile. Kuba nezindlela okubukwa ngazo umhlaba ngeso elibanzi ukuze kuhunyushwe lokho okubonakalayo. Yizo lezi zindlela ezibizwa ngokuthi amapharadaymu. Mayelana nepharadayimuu uThomas (2010:292) unikeza umsuka wegama kanye nencazelo athi:

> *The term paradigm originated from the Greek word paradeigma which means pattern and was first used by Thomas Kuhn in 1962 to denote a conceptual framework shared by a community of scientists which provided them with a convenient model for examining and finding solutions.*
>
> (Itemu elithi ipharadaymu lisuselwa egameni lesiGrikhi elithi paradeigma elisho ukhondolo futhi laqala ukusetshenziswa nguThomas Kuhn ngonyaka we-1962 ukusho uhlaka lokucabanga olutholakala emphakathini wososayensi olwalubasiza ngendlela ekahle yokuhlola nokuthola izisombululo.)

Uma ichaza ipharadayimu i-*Cambridge Advanced Dictionary* (2005:914) yona ithi:

> *Paradigm is a model of something or a very clear and typical examples of something*.
>
> (Ipharadayimu nguhlaka lwento ethile noma izibonelo ezinembayo nezicacile zento.)

3.2.1.1 Ipharadayimu Ehumushayo

Lolu cwaningo lulandela lolu hlobo lwepharadayimu ebuye yaziwe ngokuthi ipharadayimu eqondayo. UMazibuko (2008) le pharadayimu uyihumusha ngokuthi iPharadayimu Eqondayo. Le pharadayimu ivumela umcwaningi ukuba abuze imibuzo ngokuhumusha noma ukuqonda ukuthi kunokuhlobana phakathi kwabantu nomphakathi abaphila kuwo. Ukuphenya okuhumushayo kusebenzisa amaqhinga okubheka ubunjalo ngokobukhwalithi.

UKoul (2008:2) uchaza le pharadayimu uthi:

> *Intepretive paradigm study individuals with their characteristics, different human behaviours, opinions and attitudes.*
>
> (Ipharadaymu ehumushayo icwaninga abantu nobunjalo babo, ukuhlukana kokwenza kwabantu, imibono nokubuka kwabo.)

Ude Villiers (2005:13) yena uthi:

> *Interpritivism leads to subjective findings, so lends itself to qualitative studies.*
>
> (Ipharadayimu ehumushayo iholela kokutholakala kade kucwaningwa ngokungachemi, ngakho ihambisana nocwaningo lobukhwalithethivu.)

Ngokulandela lokhu le pharadayimu izovumela ukuba kunikezwe izincazelo ezithile ngempilo yabantu abamnyama. Ngokuxoxa izindaba nokubeka obala uhlobo lwempilo yabantu ababecindezelwe eNingizimu Afrika le pharadayimu izoveza amaqiniso empilo yabantu eNingizimu Afrika.

3.2.1.2 Ipharadaymu EyiKhwalithethivu

Ukuqoqa ulwazi nokuhlaziya okutholakele kulolu cwaningo kuzosetshenziswa indlela yekhwalithethivu, okuyindlela ebheka ubunjalo bezinto hhayi ubuningi bezinto.

Njengoba sesishilo ngenhla le ndlela, ngokusho kuka-Osherman noWebb (1988:84) ikhwalithethivu ivumela ukuba umcwaningi asebenzise imiqulu, imibhalo kanye nokubhekisisa ukuze umcwaningi aqonde kahle lokho akucwaningayo. Ucwaningo lwekhwalithethivu luhlanganisa ukusetshenziswa kolwazi olubheka ubunjalo njengemibuzo eyenziwa ubuso nobuso, ebhalwe phansi, imiqulu, imibhalo nokuqoqwe ngokuzibandakanya komcwaningi ukuchaza umphakathi.

Le pharadayimu yekhwalithethivu ivumela umcwaningi ukuba abuze imibuzo ngokuqonda ukuthi kunokuhlobana phakathi kwabantu nomphakathi abaphila kuwo. Izovumela ukuba kunikezwe izincazelo ezithile ngempilo yabantu abamnyama kanye nalokho okuvezwa amanoveli aqokiwe ukwenza lolu cwaningo. Ngokuxoxa izindaba nokubeka obala uhlobo lwempilo yabantu

ababecindezelwe eNingizimu Afrika le pharadayimuu iveze amaqiniso empilo yabantu eNingizimu Afrika entsha.

3.3 Ukubaluleka Kwezinjulalwazi

UNkumane (1999) uthi kubalulekile ukusebenzisa injulalwazi ethile uma kuhlaziywa imibhalo yobuciko. Uthi empeleni sekubonakala sekwaphenduka umgomo namuhla ukuthi isetshenziswe injulalwazi ekhethiwe uma kuhlaziywa. Ekhuluma ngosizo lwenjulalwazi, uReeves (2008) yena uthi izinjulalwazi ziyasiza ngokunikeza umcwaningi indlela azobheka ngayo izinkinga ezikhona zokuhlalisana kwabantu emiphakathini abakhe kuwo.

NgokukaWeick (1989) injulalwazi yiqoqo lemibhalombiko noma imigomo ehloselwe ukuchaza amaqiniso noma izenzeko ikakhulukazi okuhlolwe ngokuphindelela noma okwamukeleke ngokusabalele futhi okungasetshenziswa ukwenza ukubikezela ngesenzeko semvelo.

NgokukaSwanepoel (1990:1), nakhu okunye okungase kushiwo ngenjulalwazi:

> *A theory is a simple framework or system of ideas which serves as an explanatory base for the suppositions, hypotheses, methods and findings of scholarly enquiry, preferably so formulated that the results could either be proved correct by supplementary research, or otherwise be falsified.*
>
> (Injulalwazi iwuhlaka nje noma ukuhlelwa kwemibono okusiza ukuchaza ukuthi kungani kubonwa ngendlela ethize, kuqagulwa kanjalo, izindlela nokutholwa uma kwenziwa ucwaningo ekufundeni, ikakhulukazi yenzelwa ukuba inikeze imiphumela engakhombiseka ubuqiniso bayo ngokocwaningo, okungathi uma kungenjalo kukhombe ukuthi ayilona iqiniso.)

Injulalwazi ibekwe njengohlaka noma umgudu wemiqondo noma imibono esebenza njengesizinda sokucatshangwayo, imibuzo evulekile, izindlela nemiphumela yocwaningo. Lokhu kubekwa ngendlela yokuthi imiphumela ingaqinisekisa ubuqiniso ngokwenziwa kocwaningo olwengeziwe noma ibonise ukungabikho kobuqiniso.

Kubalulekile ukuba khona kohlaka lwethiyori oluwumgogodla wokwenziwa kocwaningo. UMathonsi (2002:35) uthi injulalwazi isiza ukuba ucwaningo lulandele indlela ethile, umcwaningi engazitholi nje esenhlanhlatha. Uthi konke okuphawulwa umcwaningi kanye nalokho azofinyelela kukho ekugcineni kumele kulawulwe yinjulalwazi.

Njengoba bese sike sathinta esahlukweni sokuqala, asizukuzisebenzisa zonke lezi zindlela zokuhluza ezikhona, kunalokho sizosebenzisa ezimbili kuphela. Njengoba bese siphawulile, ziningi lezi zindlela futhi kubalulekile-ke ukuthi sizazi yikhona siyokwazi ukukhetha ezinembayo nezifanele umbhalo ozohluzwa. Ngaleli phuzu lokwaziwa kwezindlela zokuhluza, uBrecht kuMakaryk (1993: vii) ubeka athi:

> *A man [or woman] with one theory is lost. He [she] needs several of them, or lots! He [she] should stuff them in his [her] pockets like newspapers.*
>
> (Owesilisa [noma owesifazane] osebenzisa injulalwazi eyodwa ungumuntu olahlekile nje. Udinga ukusebenzisa ambalwa awo, noma amaningi! Kumele abe nawo abe maningi, awagxishe emaphaketheni akhe kuhle kwamaphephandaba.)

Kuyacaca kulokhu okungenhla ukuthi kubalulekile ukufundwa kwezinjulalwazi zokuhluza imibhalo nokusetshenziswa kwazo ekucubunguleni imibhalo yobucikomazwi. Lo mcwaningi uthi umuntu onendlela eyodwa yokuhluza udukile; kumele umhluzi abe nezindlela eziningana zokuhluza imibhalo. Ukholelwa ekutheni uma kusetshenziswa izinjulalwazi eziningana, umphumela wocwaningo uba muhle.

OPeck noCoyle (1993:165) nabo bayaphawula ngokubaluleka kwezokucwaninga kwemibhalo kanye nezindlela zokuhluza ngokuthi:

> *What is literary criticism? Literary criticism has traditionally been regarded as the analysis, interpretation and evaluation of literary works: it does not mean "finding fault with." Criticism as an academic activity expresses the reader's sense of what is happening in the text.*
>
> (Kuyini ukuhlaziya ezemibhalo? Ukuhlaziya ezemibhalo kusukela kudala bekulokhu kuthathwa njengokucubungula, ukuhumusha noma ukubhekisisa sakukala imisebenzi ebhaliwe: akusho "ukubheka amaphutha emibhalweni." Ukuhlaziya njengomsebenzi

wemfundo kuveza umbono womfundi ngalokho okwenzeka embhalweni.)

Ukucubungula imibhalo kuchazwe njengendlela endala yokucubungula, yokuhumusha neyokucwaninga imibhalo. Akusetshenziselwa ukuthola amaphutha emibhalweni kodwa kusiza umfundi noma ofundayo ukuveza imizwa yakhe ngalokho okwenzeka emibhalweni.

UBressler (1994:3) yena ephendula wona lo mbuzo othi iyini indlela yokuhluza athi:

> *Traditionally, literary critics involve themselves in their theoretical or practical criticism. Theoretical criticism formulates theories, principles, and tenets regarding the nature and value of art. Practical criticism (known also as applied criticism) then applies the theories and tenets of theoretical criticism and provides the necessary framework for practical criticism.*
>
> (Kusukela kudala, abahlaziyi bemibhalo basebenzisa ukuhlaziya okuthembele kuzinjulalwazi. Ukuhlaziya okusebenzisa izinjulalwazi kuqamba izinjulalwazi kanye nezinto eziphathelene nobunjalo nokubaluleka kobuciko. Ukuhlaziya ngokwenza kusebenzisa lezi zinjulalwazi nezinto zokuhlaziya ngezinjulalwazi zinikeze uhlaka oludingekayo ukuze kuhlaziywe ngokwenza.)

Ngokwalo mhluzi indlela yokuhluza ngumgudu womzamo wokufunda, ucubungule, ubhekisise umbhalo wobucikomazwi.

Ubuye achaze futhi uBressler (1994:13) ukuthi ukuhluzwa kwemibhalo kuhlukaniseke ngemikhakha kanje:

> *Literary criticism is "a disinterested endeavor to learn and propagate the best that is known and thought in the world. Implicit in this definition is that litery criticism is a disciplined activity that attempts to study, analyze, interpret, and evaluate a work of art.*
>
> (Ukuhlaziya imibhalo kuwumzamo odingekayo wokufunda nokuveza lokho okuhle okwaziwayo nokukucatshangwayo emhlabeni. Okuqukethwe kule ncazelo ukuthi ukuhlaziya imibhalo kuwumsebenzi odinga ukuthembeka okuzama ukucwaninga, ukhluza, ukuhumusa nokuveza ukubaluleka komsebenzi wobuciko.)

Kule ncazelo uBressler uveza ukuthi ukuhluza imibhalo kungukuthuthukisa lokho okushiwo wumbhalo okwaziwa ngabantu. Uma-ke behluza imisebenzi yobuciko, abahluzi bazibuza imibuzo

eyisisekelo ngombhalo lowo. Ngokuvamile abahluzi bazimbandakanya nokuhluza besebenzisa ulwazi noma ukwenza kwabo. Ulwazi lolo lubasiza ukuba balusebenzise uma sebehluza imibhalo.

UDaiches (1993:357) uveza elinye iphuzu ngokuhluza imibhalo ngokuthi abhekisise izinto nobunjalo bombhali:

> *Studies of the social background of an author's work, and of the influence of that background on that work, are necessity of some length, for they involve first the description of that background and then the investigation of individual works with that description in mind.*
>
> (Izifundo eziphathelene nesizinda sesimo sezenhlalo esisemsebenzini wombhali, kanye nomthelela waso kulowo msebenzi, yizinto ezibalulekile ngokungengatshazwe, ngoba kusho ukuchaza isizinda kanye nocwaningo lomsebenzi kube kukhona lokho kuchaza.)

Imisebenzi yocwaningo idinga kwaziwe imvelaphi yombhali lowo ngoba umbhali ubhala ngezinto azibonile nakhuliswe ngazo emphakathini oyimvelaphi yakhe. Ngokwale ncazelo, imvelaphi yomuntu inomthelela kuleyo ndlela abhala noma ethula ngayo imibhalo yakhe.

UDaiches (1993:311) ubuye futhi aqhubeke nokugxila kumbhali athi:

> *To criticize a work, we have to know it: to what degree, and under what circumstances is non literary knowledge necessary before we can fully "know" a literary work? We must of course know the language in which it is written. Do we need to know anything about the life of the author?*
>
> (Ukuze sihlaziye umsebenzi, kudingeka sazi ukuthi: kukangakanani, nokuthi kungaphansi kwaziphi izimo ukudingeka kolwazi olungangene ngqo embhalweni ngaphambi kokuba siqondisise kahle umbhalo. Kumele nakanjani silwazi ulimi obhalwe ngalo. Ngabe kuyadingeka ngampela yini ukwazi nanoma yini ngempilo yombhali?)

Le ncazelo ibeka kucace ukuthi ukuze siwucwaninge kahle umbhalo kumele siwazi; okungukuthi siwufundisise. Kumele silwazi ulimi umbhalo obhalwe ngalo.

Kubalulekile ukuba khona kohlaka lwenjulalwazi oluwumgogodla wokwenziwa kocwaningo. UMathonsi (2002:35) uthi konke okuphawulwa umcwaningi kanye nalokho azofinyelela kukho ekugcineni kumele kulawulwe injulalwazi okuyiyona esiza ukuchaza izinto ezithile embhalweni osuke ucwaningwa. Uyakufakazela lokhu uFokemma (1978:1) uma ethi izinjulalwazi zemibhalo zibalulekile emizamweni yokuhlaziya okushiwo imibhalo ngamagama nokuchaza nje imibhalo njengendlela yokuxhumana kwabantu ngenkulumo. Uze athi akukwazi ukuthi kungacwaningwa kodwa ucwaningo lube lungayeme kunjulalwazi ethile yezemibhalo.

Kanti futhi oPeck noCoyle (1993:165) bayaliqhakambisa leli phuzu lokucubungula ngokusebenzisa indlela yokuhluza, uma usemfundweni ephakeme, ngokuthi:

> *Academic criticism, however, must be more analytic than this, commenting on the subject matter and method of the text. Criticism thus involves spotting the central themes of the work and then seeing how the text presents and develops these themes.*
>
> (Ukuhlaziya emazingeni aphezulu ezemfundo khona, kudinga ukuthi kuhlolisiswe kabanzi kunalokhu mayelana nokufundwayo kanye nendlela okubhalwe ngayo. Ngakho-ke ukuhlaziya kudinga ukukwazi ukubona izindikimba eziwumongo womsebenzi nokuthi umbhalo uziveza kanjani futhi unaba kanjani kulezi zindikimba.)

Ngaphandle-ke kombono wezemfundo ephakeme laba bahluzi badalula ukuthi izinjulalwazi lezi kuhle zisize umcwaningi ekuhlaziyeni kunasekubekeni imibono ngengqikithi nendlela umbhalo lowo obhalwe ngayo. Babuye futhi baqhakambise ukuthi ukuhluza lokhu kumele kukwazi ukudalula indikimba, indlela ebhalwe yethulwa yabuye yakhuliswa ngayo embhalweni lowo ohluzwayo.

UBressler (1994:4) yena uchaza lezi zindlela zokuhluza ngokuthi athi zisiholela ekwazini ukubumba izinjulalwazi zethu. Uthatha achaze lokhu ngala mazwi:

> *To articulate this framework and piece together the various elements of our practical criticism into a coherent, unified body of knowledge is to formulate our literary theory*.
>
> (Ukubalula lolu hlaka nokuhlanganisa kahle konke mayelana nokuhlaziya kokwenza ukuze sithole ulwazi olubumbene futhi olulandelana ngendlela kudinga ukuba kuqanjwe injulalwazi yezemibhalo.)

Ephawula ngokusetshenziswa nokusebenza kwezinjulalwazi uNkumane (1999:21) uthatha athi:

> *It has become a rule in the academic circle, rather than a choice these days, to apply a particular literary theory when analysing a literary piece of work.*
>
> (Sekuwumthetho, kunokuba wukuzikhethela nje, kwezemfundo ephakeme kule mihla, ukusebenzisa injulalwazi ethile yezemibhalo uma kuhlaziywa umsebenzi othile ongumbhalo.)

Lo mbono ukubeka obala ukuthi ezifundweni zokucwaninga sekuhlala kulindelwe ukuthi umcwaningi asebenzise noma alandele indlela ethile lapho ehluza imibhalo ethile. Kungakho-ke umcwaningi ebone kufanele ukukhetha izinjulalwazi ezithile zokuhluza. Ngabe lezi zindlela noma izinjulalwazi ziyini na? UNkumane (1999:24) uzichaza kanje:

> *Literary theories are not just fashionable ways of analyzing literature, but they also broaden and develop the literary knowledge and the thinking ability of budlding literary critics.*
>
> (Izinjulalwazi kwezemibhalo azizona nje izindlela eziyimfashini zokuhlaziya imibhalo, kepha zithuthukisa zisabalalise ulwazi lwezemibhalo nokucabanga kwabahluzi abasafufusa.)

Sekuhlale obala-ke ukubaluleka kwalezi zindlela nezinjulalwazi lapho sihluza. Kuyacaca ukuthi uma umcwaningi ezilandela zizolemkelela ekuhluzeni nasekuhlaziyeni ngendlela okuyiyona ukuze imiphumela yocwaningo ithembeke.

3.4 Izinjulalwazi Zokwenza Lolu Cwaningo

Lapha sizokhuluma ngezinjulalwazi ezimbili okuyizona ezizosetshenziswa kulolu cwaningo. Lezi zinjulalwazi ezimbili yi-*Marxism* ne-*Post-colonialism*. Umcwaningi ukhethe ukusebenzisa lezi zinjulalwazi ebe ekuqaphelile ukuthi usekhona umsindo mayelana nazo izinjulalwazi kanye nokusetshenziswa kwazo emibhalweni yase-Afrika.

Kukhona abacwaningi abafana no-Armah abakholelwa ukuthi kwayona i-*Marxism* ayidabuki ezwenikazi lase-Afrika (Gorlier, 2002:97). Nakuba kunje, u-Amuta (1989:59-60) yena uyakweseka ukusetshenziswa kwe-*Marxism* emibhalweni yase-Afrika. NoNgara (1982:6)

uyavuma ukuba kusetshenziswe okubonakala kuyisiza imibhalo yase-Afrika kanye nokucutshungulwa kwayo:

> *My own opinion…is that the African critic cannot see himself in isolation from the African politician, philosopher, theologian or educator, all of whom are looking for African solutions to their problems. The best of these and truly African ones among them are the ones striving to accelerate the processes of decolonization and liberation. In the same way, the African critic should search for African solutions in criticism, or should search for those solutions which, though not specifically African, will nevertheless do justice to African works of art. With regard to the second alternative, Marxist criticism seems to have much more to offer to the critic of African literature.*

> (Owami umbono…uthi umhlaziyi wase-Afrika akakwazi ukuzibona ehlukile kusombusazwe, kusonzululwazi, usonkolo noma umfundisi, bonke laba bantu abazama ukuthola izixazululo ezinkingeni zabo. Okuyibona bangempela kulaba nabangama-Afrika angampela kubona yilabo abazama ukusheshisa ukufika kokuhlubuka ekuphathweni ngamazwe aseNtshonalanga kanye nokutholakala kwenkululeko. Ngendlela efanayo umhlaziyi wase-Afrika kumele azame ukuthola izixazululo zase-Afrika ekuhlaziyeni, noma athole izixazululo, okuzokuthi noma zingezona ezase-Afrika, kodwa zenze ubulungiswa emisebenzini yobuciko yase-Afrika. Mayelana nalokhu kwesibili, ukuhlaziya ngokusebenzisa i-*Marxism* kubonakala kuwusizo kakhulu kumhlaziyi wemibhalo yase-Afrika.)

Kungenxa yokukholelwa komcwaningi ukuthi le njulalwazi iwusizo olukhulu ekucubunguleni imibhalo yaseNingizimu Afrika okwenza ukuba akhethe ukusebenzisa yona. Nayo injulalwazi ye-*Post-colonialism* ngenxa yokuthi ibheka kakhulu imibhalo ebhalwe emveni kwesigaba sobukholoniyalizimu emazweni ayehlukunyezwe ngabamhlophe kanye nalawo ayeqhoqhobele amanye, umcwaningi uyibone ibalulekile ukuba ayisebenzise ilekelelane nale ye-*Marxism*.

3.4.1 Injulalwazi i-*Marxism*

I-*Marxism* iyinjulalwazi esukela ezinkolelweni zikaKarl Marx kanye noFrederick Engels. Isukela ekutheni emphakathini kunokungqubuzana ngemibono phakathi kwabantu ngokwamazinga abo

njengoba umphakathi wakhiwe ngabantu bamazinga ahlukene. Ithi kukhona abanotho, labo abalawula ukuthi yini eyenzekayo ekukhiqizeni, ukudayisa nokusabalalisa okudayiswayo kanye nalabo abangenalutho, imvama okuba abasebenzi abaxhashazwa ngabalawula umnotho. Abanotho ngenxa yenqubo yobugombela kwesabo yibo abalawula okwenzeka ezweni.

Ngokusho kukaMarx ku-Eagleton (1976:6):

> *Literary works are not mysteriously inspired or explicable simply in terms of their authors' psychology. They are forms of perception, particular ways of seeing the world which is the social mentality or ideology of an age.*
>
> (Imisebenzi yemibhalo ayiqhumi nje etsheni futhi ayisuselwa ekucabangeni nje kwababhali. Iyizindlela okubukwa ngazo umhlaba okuyilokho okucatshangwa ngumphakathi noma indlela yokucabanga noma umqondonkolelo ngaleso sikhathi.)

U-Eagleton (1986:43) esakhuluma ngakho ukuxhumana kwenjulalwazi ye-*Marxism* nezemibhalo uqhubeka athi:

> *These men (Marx and Engels) saw literature as social criticism and analysis, and the artists as a social enlightener; literature should disdain elaborate aesthetic techniques and become an instrument of social development. Art reflects social reality and must portray its typical features.*
>
> (La madoda (uMarx no-Engels) ayebuka imibhalo nokuhlaziya ezenhlalo, namaciko njengaletha ukukhanya kwezenhlalo; imibhalo kumele iwexwaye amasu abanzi ayinkimbinkimbi, kunalokho ibe yithuluzi lokuthuthukisa ezenhlalo. Ubuciko buyisithombe sezimo ezingokoqobo futhi kufanele iveze amaphuzu ayo avelele.)

Usagcizelela yona indlela ama-Marxist abuka ngayo imibhalo. Imibhalo lena ayibuka njengesibuko esiveza izinto eziyiqiniso ezenzeka emphakathini. Athi kumele imibhalo ilekelele ukuthuthukisa umphakathi.

UHeywood (1997:56) uthi i-*Marxism* ibona umuntu njengobamba iqhaza elikhulu ekusunguleni, ekwenzeni nasekuqambeni izinto. Uyena obalulekile ekuqopheni umlando, hhayi ukuthi ulawulwa kanjani nje kuphela kodwa nokwenzekayo mayelana nezomnotho ezikhona ezweni lakhe ngoba

kunokuhlangana nobudlelwane kwezombusazwe nezomnotho okuyikhona okunomthelela empilweni yabantu balelo lizwe.

USibisi (2013:5) ekhuluma ngenjulalwazi ye-*Marxism* kwezemibhalo uthi:

> *Marxist theory of literature…exposes the workings of ideology in literary texts and in literary criticism.*
>
> (Injulalwazi yemibhalo ye-*Marxism*…iveza ukusebenza kwezimfundiso emibhalweni nasekuhluzweni kwayo imibhalo.)

Lapha uthi injulalwazi yezemibhalo ye-*Marxism* iveza obala ukusebenza komqondonkolelo emagameni emibhalo nasekuhlaziyweni kwayo imibhalo.

Lokhu akushoyo uSibisi kufakazelwa uForgacs kuJefferson noRobey (1995:167) uma ethi ngokwalabo abacubungula imibhalo belandela injulalwazi ye-*Marxism*, ngempela imibhalo ingaqondiswa kahle uma ibhekwa ngokobudlelwane nomphakathi lapho igxile khona kanye nokuthi kwenzekani emphakathini lowo.

Ngokulandela imigomo yale njulalwazi ye-*Marxism*, kuba nemibuzo ebuzwayo uma kucwaningwa noma kuhlaziywa umbhalo. Kubuzwa ukuthi yiliphi iqhaza lombango ngokobuzinga kwabanotho nabangenalutho, umbhalo uveza siphi isimo senhlalo, somnotho nezombusazwe, umbhali ukubona kanjani ukudonsisana phakathi kwabacindezeli nabacindezelwe, umbhalo ngabe useka noma ugxeka isimo esikhona emphakathini, umbhalo uyakuveza yini ukucindezelwa kwabangenalutho futhi uthi lokhu kubangelwa yini kanye nokuthi yiziphi izixazululo ezihlongozwa umbhalo.

USelepe (1993:24) uthi le njulalwazi inhle uma isetshenziswa ukucubungula imibhalo ngoba iveza ubuqiniso ngezinto ezenzeka emphakathini, iba nento ethile eqondene nayo ngqo futhi iqondane nabantu abathile emphakathini kanti futhi ithinta onembeza babantu eqondene nabo.

Le njulalwazi ivumela ukuba umsebenzi ubhekwe ngokuveza kwawo ukuthuthuka kwabantu nenhlalo yabo ngaleso sikhathi obhalwe ngaso. Okusho ukuthi akugxilwa ezinkolelweni zombhali noma ukuba kwakhe sohlangothini oluthile lwezombusazwe noma izinga lempilo adabuka kulo.

U-Ogu (1997:i) uthi imibhalo yababhali base-Afrika iveza uhlobo lwempilo ephilwa ngabantu njengoba iveza okwenzeka emiphakathini yabantu njengoba ababhali begxila ebunjalweni babantu ngabantu, umnotho, amasiko, isimanjemanje, inkululeko, intando yeningi kanye nokusondelana nekholoniyalizimu okuthiwa sekudlulwe kuyo. Uthi lolu khondolo lucishe lufane, uma kuwukuthi alufani ncimishi kuwo wonke amazwe ase-Afrika. Lokhu-ke ngokusho kwakhe kudala ukuba izindikimba nemibono evezwa ngababhali ibe nokufanana.

U-Eagleton (1976:vii) ephawula ngenjulalwazi ye-*Marxism* uthi lena injulalwazi esebenza emiphakathini yabantu kanye nokuguquguquka kwezimo zabo. Kafushane uthi lokhu kuqonde ukuthi le njulalwazi mayibalule futhi ibeke obala izimpi zabantu emizamweni yokuzikhulula kulo lonke uhlobo lokuxhashazwa nokucindezelwa.

U-Ogu (1997:151) ubona injulalwazi ye-*Marxism* njengebaluleke kakhulu ezwenikazi lase-Afrika lapho lizama ukuzakha kabusha emveni kokucindezelwa ngabamhlophe isikhathi eside. Ucacisa ukuthi nasemveni kokutholakala kwenkululeko emazweni ase-Afrika, ubudlelwane phakathi kwabamnyama nabamhlophe babusavuna abamhlophe ababenemali bengamele nomnotho ngesikhathi abamnyama besaxhashazwa besebenzela bona. Noma kwakungesebona-ke abamhlophe kodwa indawo yabo yathathwa ngabamnyama abase bengamele umnotho sebexhaphaza abakubo abamnyama. Uthi emveni kwenkululeko kwaqhubeka kwaba khona ubudlelwane phakathi kwabantu okwakusancike kakhulu ekuxhashazweni kwabangenalutho yilabo abanotho. Abantu bamazwe angaphandle babelokhu bezenzela nje emnothweni ombiwa phansi wamazwe ase-Afrika bexhaphaza nezisebenzi, besebenzisa ikakhulukazi abamnyama ababesemandleni okuphatha izwe. Ngale ndlela-ke i-*Marxism* iyinjulalwazi ethinta ubudlelwane ngakwezenhlalo nomnotho futhi ikhuluma ngokwakheka kwemiphakathi namazwe ase-Afrika.

Lokhu kucacisa ukuthi ama-*Marxist* abuka umsebenzi wobuciko njengofanele ukufeza izinhloso zokugxeka okungahambi kahle emphakathini ngokobudlelwane kwabantu ngokwamazinga abo empilo bese futhi uhlongoze nesixazululo.

Injulalwazi ye-*Marxism* izofaneleka ekwenzeni lolu cwaningo ngoba izobheka izimo zenhlalo nezomlando ezweni laseNingizimu Afrika ngesikhathi sobandlululo, kanjalo ihlaziye amanoveli abhalwe ngesikhathi senkululeko eNingizimu Afrika mayelana nezinselelo azivezayo ngaphansi

kwesimo senkululeko esakhelwe phezu kwenkolelombono ethile. Lokhu kuhambisana nokushiwo uWatts (1989:48) uma ethi abasebenzisi benjulalwazi ye-*Marxism* babheka izimo zezenhlalo nezomlando ukuhlola umsebenzi wobuciko nokubheka izimo obhalwe futhi osetshenziwa ngaphansi kwazo - babheka umsebenzi wawo esakhiweni sezenhlalo. Ukubheka isimo saseNingizimu Afrika ngesikhathi sobandlululo naleso sasemveni kwenkululeko nokuhlaziya amanoveli lawa ayishumi nambili ashicilelwe emveni kwenkululeko kuzolekelela ucwaningo ukuze luthole izimpendulo ezinembile.

UCraig kuSelepe (1993:95:) uyavumelana nokukhuluma kukaKarl Marx mayelana nemisebenzi yobuciko kanye nokuveza kwayo okwenzeka emphakathini:

> *A writer is great to the extent that he can provide society in general, (or the reading public of the time) with a true mirror of itself, of its conflicts and problems.*
>
> (Umbhali mkhulu ngenxa yokuthi angalethela umphakathi jikelele ((noma umphakathi wabafundi) isithombe esiyiqiniso sawo umphakathi, izinxushunxushu nezinkinga zawo.)

Abalandela imfundiso ye-*Marxism* bayakholelwa ukuthi umbhalo kumele uveze izinto ezenzeka emphakathini; uveze okuhle nokubi. Kufanele uveze izinkinga, ukungqubuzana kwemibono nezingxabano, ukuhlupheka nokweswela kwabantu, ukungalingani kwabantu, nokunye. Bathi kumele futhi uveze nezixazululo ezingqinambeni ezikhona ezibhekene nezwe.

UNgugi kuSanders noLindfors (2006:382) uyagcizelela ukuthi imibhalo nobuciko kuveza impilo yabantu neyomphakathi njengoba ethi imibhalo nobuciko kuyingxenye yomshikashika wempi yokulwela amalungelo abantu axhashazwa ngamazwe ahlukumeza abantu base-Afrika. Uthi ubuciko buzalwa impilo, bukhona ngenxa yempilo nezinto ezenzeka kuyona. Buveza ubunjalo bempilo yabantu. Bubuza izinga lempilo yabantu. Bubuza ukuthi kungani impilo yabantu ingabi sezingeni eliphezulu. Buthinta ngqo impilo yabantu.

Lapha liyacaca iqhaza lababhali lokusebenzisa imibhalo nobuciko ukulwela amalungelo abantu ababecindezelwe ngabanye ezwenikazi lase-Afrika. Ubuciko buvezwa njengento yomphakathi, efana nesibuko esiveza izinto ezenzeka emphakathini. Buveza izimo abantu abaphila ngaphansi

kwazo kanye nalezo okumele ngabe baphila ngaphansi kwazo. Ngale ndlela ubuciko busiza futhi busebenzela umphakathi. Bukhulumela abantu.

U-Ogu (1997:2) naye ugcizelela entweni efanayo, encika ku-*Marxism* ngokubaluleka kombhalo oxhumana nempilo yomphakathi:

> *African literature, especially the novel…situates itself necessarily in social experience and the conscious African literary artist seeks, essentially, to comment on the burning issues of the day as they affect him as an individual and the community of which he is a member.*
>
> (Imibhalo yase-Afrika, ikakhulukazi inoveli… isuselwa ngokugqamile kokwenzeka kwezenhlalo kanye nokuqaphela kweciko lemibhalo yase-Afrika elisuke lihlose, ngokuvelele, ukuphawula ngezinto eziyinkinga zangaleso sikhathi njengoba zithinta lona njengomuntu kanye nomphakathi eliyingxenye yawo.)

U-Amuta (1989:116) uyasho ukuthi kunzima kakhulu kumbhali ukuba akhethe ukungathathi hlangothi ekungqubuzaneni okukhona emphakathini. Uthi:

> *A refusal to declare one's alignment in art is in itself equal to wanting to equilibrate existing social structures.*
>
> (Ukunqaba ukuthatha uhlangothi kwezobuciko kwakhona kufana nokuvumela ukuba lungabi bikho uguquko ezinhlakeni zomphakathi ezivele zikhona.)

Kubalulekile ukukhetha ukusebenzisa injulalwazi ye-*Marxism* kulolu cwaningo ngoba kuzosiza ukubheka izimo okubhalwe kuzo amanoveli kanye nalokho akushoyo. UTrotsky ku-Eagleton (1976:2) uthi:

> *…only Marxism is capable of explaining why and how a certain period, that is to say the origin and the reason for such an orientation and not some other.*
>
> (…inqubo kaMarx kuphela ekwazi ukuchaza ukuthi kungani kukhona lokho okukhona futhi kwenzeke kanjani ukuthi isikhathi esithile, umsuka waso kanye nesizathu salokho okukhona, hhayi okunye.)

Ukusebenzisa le njulalwazi kuzosiza ukuqonda izimo ezazikhona ezabangela ukubhala ngohlobo oluthile kwababhali. Izimo kungaba ngeziphathelene nomnotho, umbusazwe, inhlalo njalo njalo. Phela le njulalwazi kaKarl Marx igcizelela ukuthi umbhalo kumele ube nomsebenzi wokuveza isimo esikhona phakathi kwabantu kanye nokuhlongoza izixazululo emphakathini nasezweni lonke.

Injulalwazi lena ithatha umbhalo njengento eveza isimo somphakathi walapho kuleyo ndawo. Kwawona umbhalo uthathwa njengento yomphakathi ngenxa yezinkolelo zakhe umbhali njengomuntu oyingxenye yomphakathi. Ngenxa yalokhu yonke imibuzo ebuzwayo yeyeme kakhulu kulokhu kucabanga nalokhu kukholelwa.

UForgacs kuJefferson noRobey (1995:167) uthi nakuba amathiyori e-*Marxism* emaningana kodwa onke anento eyodwa efanayo. Onke akholelwa ekutheni imibhalo ngeke ize ithathwe njengento engahlukaniswa nomphakathi ngoba imibhalo lena kumele iveze iqiniso lokwenzeka emphakathini. Uthi imibhalo akukwazi ukuthi kube ukuthi kuyona kubhekwe kuphela uhlaka lokwakheka kwayo. Uthi imibhalo ayikwazi ukuhlukaniswa emlandweni nakho konke okwenzeka kulelo lizwe la umbhali engowakhona. Ngakho-ke imibhalo yaseNingizimu Afrika uma ihluzwa kumele kubhekwe umlando wezwe kanye nokwenzeka kulo. Kumele kubhekwe ukufika kwabamhlophe nokufaka kwabo ukusebenza kohlelo lokukhiqiza ukuze kudayiswe kuthengwe, okuyilona olwagxilisa kakhulu ubugombela kwesabo ngesikhathi sokubhozomelwa kwezwe kanye nangesikhathi sobandlululo.

Ngokusho kukaMarx no-Engels (1970:82) kunokwehlukana okukhona emphakathini ngokwamazinga empilo. Ukuba notho kwenza abanye bebengcono kunalabo abangenalutho. Abangenalutho bancika kulabo abanotho ngokomsebenzi ukuze bakwazi ukuphila. Bona basebenzela ukuba bahole ubadlana ngesikhathi bekhiqiza okuningi okwenzela abanotho inzuzo yomnotho. Lokhu kwenza kube khona iqembu eliphansi kanye nalelo eliphezulu ngokomnotho kanye nezinga lempilo nenhlalo.

UKarl Marx ukholelwa ekutheni abasebenzayo baxhashazwa yilabo abaphethe nabangabanikazi bezinto ezikhiqiza umnotho. Uthi lokhu bakwenza ngokulekelelwa ezombusazwe, umthetho kanye nemfundiso ehambisana nabaphathi bezwe. Lapha kubambisana iphalamende, indlela yokukhethwa kobuholi bezwe, ezomthetho kanye nezinye izinhlaka zikahulumeni. Abaphathi

bezwe bandisa imfundiso evuna bona nokwenza kwabo ukuze bathole ukwesekwa kwabakwenzayo. Ngale ndlela inqubo yobukhephithali iyavikeleka futhi igqugquzeleke.

UMarx no-Engels (1970:83) bakholelwa ekutheni indlela ababona nabacabanga ngayo labo abaphethe izintambo zombuso kuba iyona ikakhulukazi elawula ukwenzeka kwezinto ezweni. Lokhu kusobala ukuthi kudalwa ukuthi yibona abasuke belawula cishe yonke into ephathelene nomkhiqizo, okungaba owolwazi, imicabango noma ezomnotho.

Umcwaningi olandela injulalwazi ye-*Marxism*, uLukacs (1962) ukholelwa ukuthi ababhali abavuthiwe bayakwazi ukuthi babhale baveze okungahambi kahle ezweni labo noma ezweni lapho kulawula abaphathi abathile bezwe abazama ukufunza abantu indlela ethile yokuphila. Laba babhali baveza izinto njengoba zinjalo, bagxeke okumele bakugxeke bese bezama ukukhomba indlela okuyiyona okumele kuhanjwe ngayo. Lokhu kwenza-ke kwakungelula kubabhali ngesikhathi sobandlululo ngenxa yemithetho kahulumeni eyayibavimbela ababhali ukuba babhale ngokukhululeka bagxeke abafuna ukukugxeka ezweni, ababekubona sengathi kuphambana nokuhlonishwa kwesithunzi namalungelo abantu.

3.4.1.1 Ukuhlobana Kwenjulalwazi i-*Marxism* Nalolu Cwaningo

Kubalulekile ukucacisa kule ngxenye ukuthi injulalwazi ye-*Marxism* ihlobana kanjani nezemibhalo kanye nalolu cwaningo. Kungalesi sizathu kulesi sahlukwana umcwaningi efuna ukucacisa ukuthi le njulalwazi ihlobana kanjani nocwaningo lolu. Injulalwazi ye-*Marxism* iveza ukuthi kunokuhlobana phakathi kwemibhalo kanye nesimo sezenhlalo nezombusazwe salelo zwe lapho imibhalo engeyakhona. Kuba khona ukuhlobana kombhalo nesikhathi obhalwe ngaso. Izimo zombusazwe nezenhlalo kuyaveza ukuthi iyiphi inkolelombono engumakhonya kuleyo ndawo ngaleso sikhathi.

Injulalwazi ye-*Marxism* iyavuma ukuthi imibhalo iveza impilo yabantu kanye nokwenzeka kuleyo ndawo lapho umbhali engowakhona. Izinto ezenzeka emphakathini kanye nalezo ezenzeka kwezombusazwe kuyavela emibhalweni. Kungavela futhi nezinto eziphathelene namasiko, ezomnotho nokunye kwalowo mphakathi. Uma kukhona ukungezwani nokungqubuzana okukhona akuvezwe emibhalweni, kuvezwe nezimbangela zakho.

UNgugi (2003:2) ubalula ubudlelwane bamazingakuphila ngokuba notho nokungabi nalutho. Abanotho bazama ngayo yonke indlela ukuphatha nokucindezela abangenalutho ukuze kuzuze bona emnothweni wezwe ngesikhathi abanye besebenzela bona. Nobuhlanga buba neqhaza lapha njengoba kungabamhlophe ababonakala benotho futhi becindezela abamnyama ukuze basebenzele bona. Abalandela i-*Marxism* bakholelwa kakhulu ekutheni imibhalo ingachazwa futhi ihlaziywe kahle uma nje kubhekisiswa izinto ezenzeka emphakathini walapho imibhalo ibhalwe khona.

Umhlaziyi u-Amuta (1989:114) ukholelwa ekutheni imibhalo ekhulumela abantu ikhuluma ngezinto zemihla ngemihla ngezindlela ezahlukene. Umbhali engabhala njengomkhombi wendlela ofundisa abantu ukuthi kumele benzeni nokuthi bakwenze kanjani lokho. Engakhuluma ngezimo zezenhlalo yomphakathi, ezomnotho, ezombusazwe njalo njalo. Usuke ekhuluma ngoba ekhulumela umphakathi.

Becacisa iqhaza lababhali base-Afrika uChinweizu noMadubuike (1983:252) bayanaba bathi:

> *A writer does have a minimum professional responsibility to make his work relevant and intelligible to his society and its concerns. He may do so by treating the burning issues of the day; or he may do so by treating themes germane to his community's fundamental and long-range interests.*
>
> *It won't do for him to claim that a writer has no mandate from anyone to write, therefore no one should advise him what to write about or how to write. One may ask such a writer why he bothers to make his writings public.*
>
> (Umbhali unawo umthwalo wokwenza umbhalo wakhe ungene khaxa futhi ucacisele umphakathi ngezinkinga zawo. Angakwenza lokhu ngokuthinta izihloko ezisematheni ezikhathaza umphakathi; noma angase abhale ngezindikimba ezithinta izinto ezijulile osekuyisikhathi zilangazelelwe umphakathi.
>
> Ngeke kumsize ukuba athi akathunywanga ngabantu bonke ukuba abhale, ngakho-ke ngeke alulekwe muntu ngokuthi abhale ini noma abhale kanjani. Sekungafanele lowo mbhali abuzwe ukuthi kungani pho efuna umbhalo wakhe ufundwe ngabantu.)

Emveni kokugcizelela iphuzu lokuthi umbhali wase-Afrika ufanelwe ukubhala abhalele abantu bakubo, akhulume ngezinto eziphathelene nabo nezibakhathazayo ngoba ubuciko e-Afrika

obesizwe sonke hhayi umuntu yedwana nje, bayaqhubeka oChinweizu noMadubuike (1983:252) bathi:

> *For the functions of the artists in Africa, in keeping with our traditions and needs, demands that the writer, as a public voice, assume a responsibility to reflect public concerns in his writings, and not pre-occupy himself with his puny ego. Because in Africa we recognize that art is in the public domain, a sense of social commitment is mandatory upon the artists.*
>
> (Ngoba umsebenzi wamaciko e-Afrika, ngokuhambisana namasiko nezidingo zethu, kuphoqa ukuba umbhali, njengomkhulumeli wabantu, kube semahlombe akhe ukuveza ukukhathazeka komphakathi emibhalweni yakhe, futhi angagxili kokuthandwa nguye. Ngenxa yokuthi e-Afrika siyazi ukuthi imibhalo ngeyomphakathi, ukuchema nomphakathi kuyisibopho kulabo abangamaciko.)

Lapha uChinweizu noMadubuike basacacisa khona ukuthi ubuciko busebenzela isizwe futhi umbhali uphoqelekile ukuba abhale imisebenzi engeyomphakathi, hhayi nje imisebenzi engasho lutho ngezinto ezithinta umphakathi.

Ukusebenzisa injulalwazi ye-*Marxism* ukuhluza amanoveli aqokiwe kusize ukuveza ubudlelwane phakathi kwalokho ababhali ababhale ngakho kanye nesimo sokuphila ezweni laseNingizimu Afrika eselinenkululeko efike nezinselelo ezintsha. Injulalwazi lena ye-Marxism igcizelela ekutheni wonke umbhalo unokuxhumana nesimo sezombusazwe nesenhlalo salelo lizwe lapho ubhalwe khona. Ithi kumele kubhekwe ukuthi ibuphi ubudlelwane obukhona phakathi kombhalo kanye nempilo ephilwa kulelo lizwe, kubhekwe nobudlelwane phakathi kwabantu bakuleyo ndawo abanotho kanye nalabo abangenalutho.

UForgacs kuJefferson and Robey (1995:167) uyakugcizelela lokhu ngokuthi kukhona abangabanikazi bezinto ezikhiqiza umnotho nenzuzo okuyibo abacindezela labo abangenalutho, abaphilela nabaphila ngenxa yokusebenzela bona. Laba abanotho bayikilasi eliphezulu, eliba yiqeqebana nje bese lilawula ukwenzeka kwezinto ezweni, ukuze abayizisebenzi bangakhuphukeli ekilasini elifana nelabo ngoba bazosuke bengabe besaxhaphazeka.

NgokukaMarx no-Engels (1970:82) imiphakathi ihlukene futhi abantu baba nobudlelwane nabanye ngokulawulwa ukuthi yini abanayo ebangenisela imali. Lokhu kubangela ukuba abanotho babonakale besezingeni labo bodwa bese kuthi abanikela ngamandla ukuze basebenzele abanotho nabo babe sezingeni labo elehlukile.

Ezweni elifana nelaseNingizimu Afrika elilandela inqubo yekhephithalizimu abantu baba sezingeni elithile kuncike ekutheni banawo yini amandla kwezomnotho noma abanawo. Uma kubhalwa leli yiqiniso embhalweni wombhali, ekunakile umbhali noma engakunakile, ekuqondile noma engakuqondile.

NgokukaLukacs (1962) olandela injulalwazi ye-*Marxism*, umbhali imvama ubhala izinto eziveza ubuqiniso besimo nenhlalo kanye nempilo yabantu bakuleyo ndawo. Ngamanye amazwi umbhalo uveza iqiniso lokwenzeka kuleyo ndawo kwezempilo, umbusazwe nomnotho.

ENingizimu Afrika yentando yeningi kusasetshenziwa inqubo yezomnotho yobukhephithali, evumela ukuba abantu bazenzele amabhizinisi abo ukuze bathole inzuzo yemali. Abantu abasahlomula kakhulu lapha ngabantu abamhlophe. Bona-ke bebesetshenzelwa ngabantu abamnyama bebaholela ubadlana nje. Kusukela ekufikeni kwabamhlophe kube njena eNingizimu Afrika, kwashaywa imithetho evuna bona abamhlophe nephoqelela abamnyama ukuba basebenzele abamhlophe ngoba indlela yempilo base beyishintshe kakhulu abamhlophe, kungasekho ukuthi abamnyama bangakwazi ukuphila njengakuqala ngokuthembela emhlabathini, balime bafuye. Abamhlophe base bebaphucile abamnyama umhlaba, benza ukuba bangakwazi ukuziphilisa ngokulima nokufuya. Lokhu kwaphoqelela abamnyama ukuba baphume bayofuna imisebenzi kubo abamhlophe ukuze bakwazi ukuphila nokondla imindeni yabo. Phela ngalesi sikhathi konke okwenziwayo kwase kudinga imali. Ukuze bathole imali-ke abamnyama kwakumele badayisele abamhlophe amandla abo njengezisebenzi. Bawadayisa njalo ngemali enqunywe ngabamhlophe.

Imibhalo yababhali kwakungamele ukuba iveze lezi zimo kuphela kepha kwakumele iveze futhi nezixazululo zalezo zimo ukuze izwe lakheke kabusha, libe nokuthula kanye nenqubekela phambili. UNgara (1985:vii) uyavumelana nalokhu ngesikhathi ethi ababhali abahambisana

nabantu ngabantu abaziqondayo izinkinga ezibhekene nabantu futhi abazimisele ukubamba iqhaza elibonakalayo ukuze kube noguquko oluhle emphakathini. Uthi ngokusebenzisa imibhalo baqhamuka nezindlela ezithile zokubhala ukuze benze lokhu kwenzeke.

Abalandela inqubo ye-*Marxism* babethi imibhalo kumele ibe yisikhali sokulwa nesimo sobandlululo eNingizimu Afrika, igqugquzele ukulethwa koguquko. Ngalesi sizathu ama-*Marxist* ayaphikisana nokuba umnotho wenganyelwe idlanzana nje elinemali bese kuthi uquqaba lona luphile ngokuhlupheka.

Ukukhulumela umphakathi lokhu noma nje ukuba yizindlebe kanye neso lomphakathi akuyona into esingathi yayizobe iqatshukwa olimini lwesiZulu. Ngakho-ke uma sibheka la manoveli azohluzwa kulolu cwaningo ngokwale njulalazwi sifuna ukubona ukuthi ababhali bawo ngandlela thile bayawukhulumela yini umphakathi, bayaziveza yini izinselelo ezihlobene nokuphila kwabalingiswa ezweni elikhungethwe ububha, izifo, ubugebengu nezinye izinkinga ezande ezweni elibuswa ngobukhephithalizimu.

Akhona amanoveli esingawabalula lapha aveza impilo yabantu ngokomnotho kanye nobudlelwane babantu ngokomnotho lapho esithi kuvela ukuhlupheka kwabathile abawuquqaba kanye nobunjinga kwabathile abambalwa. Injulalwazi ye-*Marxism* iyangena-ke uma kuhluzwa lawa manoveli ngesikhathi kucwaningwa ngezinselelo ezivezwa ngababhali kanjalo nezimbangela zalezo zinselelo. Singabalula lawa manoveli alandelayo: *Bayeza Abanqobi*, *Iziboshwa Zothando*, *Itshwele Lempangele*, *Yekanini AmaFilisti*, *Amathonsi Abanzi*, *Umsebenzi Uyindlala*, *Elokufa Alitsheli*, *Laphinde Labalela* nethi *Bengithi Lizokuna.*

3.4.2 Injulalwazi i-*Post-colonialism*

Lena ngenye injulalwazi esebenze kulolu cwaningo. Kuhle ukuthi sike sithi ukuyichaza ukuze kucace ukuthi iyangena yini kulolu cwaningo.

Injulalwazi i-*Post-colonialism* yinjulalwazi eqhamuke ukuze ibheke imibhalo ekhiqizwe ngabantu ababecindezelwe kanye nalabo ababecindezele emazweni ayephethwe ngamanye nakulawo

ayephethe amanye. Le njulalwazi emibhalweni igxile kuleyo mibhalo ethinta ubudlelwane phakathi kwabantu bamazwe angamela amanye ngenkani kanye nalabo bamazwe ayenganyelwe ngenkani.

ULye (1998:1) uchaza i-*Post-colonisalism* kanje:

> *Postcolonial theory is a literary theory or critical approach that deals with literature produced in countries that were once, or are now, colonies of other countries. It may also deal with literature written in or by citizens of colonizing countries that take colonies or their people as its subjects.*
>
> (Injulalwazi i-*Post-colonialism* iyinjulalwazi yemibhalo noma indlela yokuhluza egxile emibhalweni ekhiqizwe emazweni okwake kwathi esikhathini esedlule, noma manje, aphathwa ngamanye, engamakoloni awo. Ingase futhi igxile emibhalweni ebhalwe izakhamuzi zamazwe enza amanye amakoloni noma abantu bawo babe yizikhonzi.)

Uqhuba uthi abantu abasebenzisa le njulalwazi:

> *Typically, the proponents of the theory examine the ways in which writers from colonized countries attempt to articulate and even celebrate their cultural identities and reclaim them from the colonizers. They also examine ways in which the literature of the colonial powers is used to justify colonialism through the perpetuation of images of the colonized as inferior.*
>
> (Ngokulindelekile, abasebenzisa le njulalwazi, bahlola izindlela ababhali basemazweni enziwe amakoloni abazama ngazo ukuveza noma bagubhe okungamasiko abo futhi bathi kazibuye emasisweni. Baphinde bahlole izindlela imibhalo yeziphathimandla zabenza abanye amakoloni esetshenziswa ngayo ukuthethelela ubukoloni ngokubhebhezela isithombe esivezwa abacindezelwe ngamakoloni njengabantu ababukeleka phansi noma abangelutho.)

USlemon kuChilds noWilliams (1993:3) yena uthi injulalwazi ye-*Post-colonialism* ingase ichazwe ngezindlela eziningana impela kepha ugcizelela ekutheni kufanele ekuchazweni kwayo kugxilwe endleleni imisebenzi yobuciko egqamisa ngayo izinkolelongqangi namasiko abantu ababecindezelwe ngamakoloni.

Imvama kwakuba abamazwe abantu abamhlophe abangamela ngenkani abantu abamnyama bese bebagqilaza, bebafunza nosikompilo lwabo okuhlanganisa ulimi, amasiko, imfundo, indlela yokuhwebelana, nokunye. Ngale ndlela-ke le njulalwazi ibheka imibhalo eyakhiqizwa ngabacindezeli noma ngabacindezelwa. Ibheka ubudlelwane, amandla ezokuphatha nawombusazwe, ezomnotho, amasiko, nokunye.

ULye (1997:1) uma echaza ukusebenza kwenjulalwazi ye-*Post-colonialism* uthi:

> *Post-colonial theory deals with the reading and writing of literature written in previously or currently colonized countries or literature written in colonizing countries which deals with colonization or colonized peoples. It focuses particularly on the way in which literature by the colonizing culture distorts the experience and realities, and inscribes the inferiority of a colonized people on literature by colonized peoples which attempts to articulate their identity and reclaim their past in the face of that past's inevitable otherness. It can also deal with the way in which literature in colonizing countries appropriates the language, images, scenes, traditions and so forth of colonized countries.*
>
> (Injulalwazi ye-*Post-colonialism* iqondene nokufundwa nokubhalwa kwemibhalo ebhalwe emazweni abekade noma asengamakoloni amanye noma imibhalo ebhalwe emazweni enze amanye amakoloni ekhuluma ngokunganyelwa ngenkani kwalawo mazwe noma ngabantu bakhona abanganyelwe ngenkani. Igxile ikakhulukazi endleleni imibhalo ehlanekezela ngayo okwenzeka neqiniso, izama ukubukela phansi abantu abamnyama njengabangayilutho emizamweni yabo yokuthola kabusha ububona nomlando wabo. Ingakhuluma futhi ngendlela imibhalo yamazwe angamele amanye ngenkani eqola ngayo ulimi, izinto zabantu, izindawo ezithile, amasiko nokunye kwamazwe angamakoloni.)

Le njulalwazi izikhathaza kakhulu ngokubheka ukuthi umbhalo ukuveza kanjani ukunganyelwa nokucindezelwa ngenkani kwabanye abantu nokuthi ukuveza kanjani ubudlelwane phakathi kwabacindezeli nabacindezelwa. Izikhathaza nangokubheka ukuthi umbhalo uyakuveza yini ukuthi iluphi uguquko oluba khona ngenxa yokucindezelwa kwabanye kanye nokuthi uvezani ngempi yokulwa kuphikiswana nokunganyelwa kanye nokucindezelwa.

Ubuye agcizelele uLye (1997:01) ngokwale njulalwazi, ukubukelwa phansi kwabantu bezwe elicindezelwe kanye nemizamo yabo yokuzigqaja kabusha ngokuvuselela ububona, ngokwamasiko, umlando nangokunye.

Injulalwazi lena isebenza ukuhlaziya imibhalo eyizinhlobo ezintathu, njengalokhu zibalulwa uNnolim ku-Emenyonu (2006:7-8). Eyokuqala ayibalulayo yileyo ekhuluma noma ebhalwe ngabamhlophe emveni kokufika ezindaweni ezingaphandle kwamazwe abo endabuko. Lapha ubalula imibhalo yabelungu emveni kokufika emazweni afana no-Australia, New Zealand naseCanada. Ingaba khona futhi nasemazweni afana ne-India, Zimbabwe, Kenya naseNingizimu Afrika.

Eyesibili ayibalulayo yileyo ebhalwe noma ekhuluma ngempilo yabantu ababesuswe emazweni abo endabuko bezogqilazwa noma bezosetshenziswa ezindaweni eziyiziqhingi ezaziwa ngokuthi ama-Carribean Islands. Eyesithathu yileyo ebhalwe noma ekhuluma ngabantu abaficwe emazweni abo bangasuswa kepha bafunzwa ulimi namasiko alabo belungu ababefike bezothatha ngenkani futhi bangamele ngenkani amazwe abo.

Injulalwazi lena igxila kakhulu ekutheni abantu ababenganyelwe ngenkani ngabanye babephila kanjani, kwaba yimiphi imithelela yokunganyelwa ngenkani kwabo . Ekufikeni kwabo abantu abamhlophe bafike bangambona umuntu omnyama efanelwe ukulingana nabo. Babezibona bona bengcono kakhulu futhi bebakhulu bebalulekile kunaye. Kuyacaca-ke ukuthi umuntu omnyama wayebukeka engelutho futhi engabalulekile kunomuntu omhlophe. Ukungamela abantu abamnyama kwakuhambisana nalokhu kucabanga. Umuntu omnyama kwakumele azibone futhi azizwe emncinyana, ngokomqondo engalingani futhi engamedluli umlungu futhi eyinto engaphucuzekile. Okwakhe kwase kwenziwe kwabonakala kuwubuqaba futhi kuyize leze, sekwenziwa okomlungu kwabonakala kuyikho okunesisindo esikhulu futhi okumelwe kuphilwe ngokwenza nokulandela khona. Lokhu kungaba amasiko, imfundo, inkolo, ukuhwebelana, ulimi, ukugqoka, nokunye.

Uyakucacisa lokhu uTurner kuPetersen noRutherford (1990:31) uma ethi:

> *The colonizer exerts power; the colonized falls or is beaten to submission. History has, until recently, favored the colonizer, whose turn it has been to win.*
>
> (Umcindezeli ungcinya ngamandla; umcindezelwa awe, noma agotshwe ngesibhaxu. Umlando ubuhlale, kuze kube kamuva nje, uvuna umcindezeli, obekufanele ahlale enqoba.)

Lokhu okushiwo uTurner kuyahambisana kakhulu nalokhu okushiwo uFanon (1965:12) uma ethi:

> *The colonized person, who in this respect is like the men in underdeveloped countries or the disinherited in all parts of the world, perceives life not as flowering or a development of an essential productiveness, but as a permanent struggle against an omnipresent death. This ever-present death is experienced as endemic famine, unemployment, a high mortality rate, and inferiority complex and the absence of any hope for the future.*
>
> (Umcindezelwa, kulokhu ofana nabantu basemazweni angakathuthuki noma abaphucwe ifa kuzo zonke izingxenye zomhlaba, ubheka impilo hhayi njengechumayo noma ukukhula komkhiqizo obalulekile, kunalokho njengomzabalazo oyisimbelambela wokuthuka izanya zokufa. Ukufa okuhlale kumgqolozele emehlweni kuba yisifo sendlala engapheli, ukuntula imisebenzi, ukufa njengezimpukane, nokuzenyeza kanye nokungabi nathemba ngekusasa.)

Kuyaqapheleka ukuthi izinkinga eziningi nezimo ezingezinhle abantu abamnyama abafakwa kuzo ngabamhlophe eminyakeni eminingi kuleli lizwe, nanamuhla ngesikhathi senkululeko zisekhona futhi zisabathwalise kanzima kakhulu. Lezi zinkinga ziyavela ezincwadini ezingamanoveli ezicutshungulwe lapha.

Umuntu ocindezelwe uma ephila ngokubhekana nezingqinamba ezidalwa izimo zenhlalo nezombusazwe aphiliswa ngaphansi kwazo, impilo yakhe ayibi mnandi. Uhlala njalo engajubulile ngalezi zimo.

UNgugi (2003:2) uyabucacisa ubudlelwane babantu bendabuko nabokufika emazweni ase- Afrika, ikakhulukazi eNingizimu Afrika. Uthi abantu bokufika bazama ukulawula ngisho izinto ezikhunjulwa ngabantu abacindezelwe, ukuba abantu abacindezelwe bakhumbule futhi babuke izinto ngendlela eyayifunwa ngabacindezeli.

Lapha uNgugi ubalula ukuthi abokufika ezwenikazi lase-Afrika babefuna ukulawula ukuthi umqondo womuntu wendabuko kuleli zwekazi wawucabangani. Lokhu kwakubalulekile ukuze bakwazi ukulawula ukwenza komuntu wendabuko, bakwazi ukumphatha ngendlela ababeyifuna.

Uyaqhubeka uNgugi (2003:02) uchaza ubudlelwane bezomnotho phakathi kwabamhlophe bokufika kanye nabantu ababewumsinsi wokuzimilela:

> *This relation was primarily economic for nobody colonises another for the aesthetic joy of simply doing it. The colonised as worker, as peasant, produces for another. His land and his labour benefit another. This is of course effected through power, political power, but it is also accomplished through cultural subjugation, the control of the entire education system for instance, the ultimate goal being to establish psychic dominance on the part of the coloniser and psychic submission on the colonised.*
>
> (Lobu budlelwane ikakhulukazi kwakuncike emnothweni ngoba akekho umuntu ongamela omunye ngenkani ngoba nje ejabulela lokho. Ocindezelwe njengesisebenzi noma umlimi omncane uzokhiqizela omunye. Umhlaba wakhe namandla akhe azosiza umcindezeli. Lokhu kuzuzeka ngokuthi umcindezeli abe namandla amakhulu ezombusazwe kanye nangokugxilisa usikompilo lwabamhlophe kwabamnyama, ukulawula yonke imfundo, okunhloso yakho enkulu kungukuphatha ngokomqondo umcindezelwa athobele umthetho womcindezeli.)

Ukufika kwabamhlophe nangempela kwayishintsha indlela yempilo abantu abamnyama baseNingizimu Afrika ababeyijwayele. Kufika isikhathi senkululeko nje eNingizimu Afrika abamhlophe sebephumelelile ukungenisa bagxilise kwabamnyama uhlobo lwemfundo yabo, lwenkolo, lokuhwebelana, nokunye. Ezomnotho, ezombusazwe nezenkolo kanjalo nezemfundo bese kukudala kulawulwa yibona.

Imfundo eyafakwa ngabamhlophe yayifundisa ikakhulukazi uhlobo lwempilo yabo, ngokolimi, ngokugqoka, nokunye. Lolu hlobo lwemfundo yilona olwaluzocacisa ukuthi umuntu uba kuphi nomphakathi ngokokubaluleka. Abafunde lolu hlobo lwemfundo babethathwa njengababalulekile nabaphucuzekile. Imisebenzi engconywana yayizokwenziwa yibona. Nasenkolweni kwakunjena. Inkolo eyayifike nabamhlophe yayisigxilile kwabamnyama ikakhululazi ngenxa yezimishini ezazigcwele izwe lonke. Inkolo yobuKhrestu yayigqugquzelwa nangabashumayeli ababedabula

izwe lonke behambisa ivangeli lenkolo entsha, begxeka inkolo nokuvunula kwabomdabu. Inkolo yabantu abamnyama eyayigxile emadlozini yakhahlelwa ngezinyawo.

Ababeshumayela ngenkolo yobuKhrestu babephendula abantu abamnyama bebasusa enkolweni yesintu ukuze baphume ekukholelweni emadlozini. Ngokungena kwabaningi abamnyama kule nkolo entsha nasemfundweni kanjalo nasohlotsheni olusha lokuhwebelana kwanda uhlobo lwempilo olwalufunwa ngabamhlophe. Lokhu kwathuthukisa nobukhephithalizimu, kwathuthuka abamhlophe ngokwezomnotho ngesikhathi kuphendula abamnyama izisebenzi ezisebenzela ukuholelwa ngabanikazi bamabhizinisi.

Ukunganyelwa nokugqilazwa kwabantu abamnyama ngokwezombusazwe kanye nangokomqondo kudonse isikhathi eside kakhulu ezweni laseNingizimu Afrika nakwamanye amazwe ase-Afrika. Kwaqala ngesikhathi sokugqilazwa kwabantu abamnyama ababelandwa ezwenikazini beweliswa izilwandle ukuze bayoba izigqila zabamhlophe phesheya. Lokhu kwakuwukuqala kokulawulwa kwabantu abamnyama, njengoba kusho u-Eze (1997).

Injulalwazi i-*Post-colonialism* iyakuveza ukuthi ukufika kwabamhlophe bezoqhwaga izwe kwagqamisa abebala elimhlophe njengabangcono kakhulu kunalabo bebala elimnyama. Ukubandlululwa nokucwaswa kwabamnyama kwakuncike kakhulu kulokhu.

Ucwaningo luveza ukuthi yimiphi imithelela yobukholoniyalizimu eyaba khona eNingizimu Afrika njengoba ivela kwamanye amanoveli aqokelwe lolu cwaningo. Le mithelela yayithinta kakhulu impilo yabantu, iguqula ngesihluku indlela yempilo abantu ababeyijwayele, isifaka indlela eyayifunwa ngodli ngabantu abamhlophe ukuze bakwazi ukuzichanasela bazichachazele empilweni yabantu abamnyama sebebaphendule imikhovu yabo abayenzisa noma yini ngale kokuthi ithi vu. Le mithelela igqama kakhulu kwezemfundo, ezombusazwe, amasiko, umnotho, nokunye.

3.4.2.1 Ukuhlobana Kwenjulalwazi i-*Post-colonialism* Nalolu Cwaningo

Le njulalwazi iyahlobana nemibhalo ehlaziywa kulolu cwaningo. Eminye yemibuzo ejwayelekile kule njulalwzi yilena: umbhalo ukuveza kanjani ukunganyelwa nokucindezelwa ngenkani

kwabanye? Umbhalo ubuveza kanjani ubudlelwane phakathi kwabacindezeli nabacindezelwa? Iluphi uguquko oluba khona ngenxa yokucindezelwa kwabanye? Umbhalo uvezani ngempi yokulwa nokunganyelwa nokucindezelwa?

Nakuba ucwaningo lolu lugxile emibhalweni yesiZulu eshicilelwe ngeminyaka ukusuka kunyaka we-1994 ukuya kowezi-2014, kuhle ukuba kucace ukuthi nangalesi sikhathi abantu abamnyama baseNingizimu Afrika basanganyelwe yizinto eziningi ezafika nabamhlophe. Lezi zinto zithinta umbusazwe, ezomnotho, inhlalo, nokunye. Noma kuthiwa sebekhululekile ngokwezombusazwe kodwa umthelela wengcindezelo usekhona kuyo yonke imikhakha yempilo.

Amanye amanoveli acwaningwe lapha akubeka kube sobala ukuthi isekhona imithelela yokufika kwabamhlophe eNingizimu Afrika abafike bafake uhlobo lwempilo yabo olwalufela amathe eyabantu bendabuko. Ukubukeleka phansi kwabantu abamnyama noma izinto zabo kuseyinsakavukela. KuMngadi (2012:126) uyakucacisa lokhu uNkedama:

> "Zingane zakwethu ngiguliswa wukuthi ezikhathini eziningi lapho sixoxa, olwami uhlanga lubonakala lwehlela ngezansi lulalela, lungalalelwa. Emsebenzini wokwakhiwa kwechweba lwalusiza, lwenza elikutshelwayo. Ezikoleni izikhathi eziningi belufundiswa ngosikompilo lwaphesheya lona lungafundisi ngawanganeno. Ezinkolweni lufunzwa ngezinkolo nemibhalo encike kusikompilo lamaZwe okudabuka kuwo amasonto. Kule mikhumbi engenayo inyinyitheka imibhalo ezolushumayeza ukuthi okwakubo kuwubuhedeni, osekube nomphumela okhubaza ukuzethemba elakithi. Ayikho ephuma inyinyitheka imibhalo yohlanga lwami eyophilisa abanye."

Kuyacaca lapha ukuqaphela izinto ezonakale ngenxa yokufika kwabamhlophe. Nokho kuyagqama futhi ukuthi uMngadi (2012:126) akasho ukuthi akubuyelwe emuva kodwa ufisa ukuba kuthathwe okuhle ngapha nangapha, kuthakwe kusize abantu baseNingizimu Afrika:

> "Othulini nasodakeni engivuka kulona ngizozithintitha ngithokoze mhla nami ngabona indlu yokukhonza ngokholo lwase-Afrika kuleli dolobha, nakwamanye. Kuyokuba yimhla ngakuzwa ukudla okunomsoco okuyothi noma ngikusheba nengikuthekele, kuthi cosololo ngikudla ngisesisekelweni sasekhaya. Ngifisa ukuba esidlweni somphefumulo sincozulelane ngokuphilisayo ezinkolweni zomhlaba, kubalwa nolwethu ukholo okhokho abafela leli bekholelwa kulo."

Injulalwazi izolekelela ukucwaninga izincwadi eziveza umthelela wokufika kwabamhlophe eNingizimu Afrika, bephuca abantu umhlaba wabo, bebashintshisa uhlobo lwempilo ababeyijwayele kanjalo namasiko abo. Izobheka ubudlelwane babantu bezinhlanga ezahlukene kanye nokuzama kwabantu abamnyama ukuphila ngaphansi kwesimo lapho sebelahlekelwe amasiko abo nokunye. Le njulalwazi izoba usizo ukucwaninga amanoveli afana nalawa alandelayo: *Bayeza Abanqobi*, *Iziboshwa Zothando, Itshwele Lempangele*, *Bengithi Lizokuna* nethi *Elokufa Alitsheli.*

3.5 Isiphetho

Kulesi sahluko umcwaningi uveze izinjulalwazi ezimbili aziqokele ukwenza lolu cwaningo. Lezi zinjulalwazi yi-*Marxism* ne-*Post-colonialism*.

Kuvezwe izindlela zokuqoqa ulwazi kanye nepharadayimu yokuhlaziya imiphumela yalolu cwaningo, okuyipharadayimu ehumushayo. Kube sekuvezwa nezinjulalwazi ezimbili ezizosetshenziswa kulolu cwaningo. Kuvezwe injulalwazi ye-*Marxism* nenjulalwazi ye-*Post-colonialism*. Kucacisiwe ukuthi lezi zinjulalwazi ziyini nokuthi zisebenza kanjani, kwavezwa futhi nokuhlobana kwazo nalo ucwaningo lolu. Isahluko esilandelayo sizogxila ezinselelweni ezivezwa ngamanoveli abhalwe eminyakeni yokuqala engamashumi amabili yesikhathi senkululeko eNingizimu Afrika.

ISAHLUKO SESINE

IZINHLOBO ZEZINSELELO EZIVEZWE EMANOVELINI

4.1 Isingeniso

Kulesi sahluko kuzovezwa izinselelo ezivezwe ngababhali bamanoveli esiZulu aqokelwe lolu cwaningo njengoba eshicilelwe emveni kwesikhathi sobandlululo. Lezi zinselelo zizovezwa

ngaphansi kwezihlokwana ezithile bese kwesekwa okunye okuzoshiwo ngokuthi kucashunwe kuwona amanoveli.

4.2 Izinselelo Ezivezwa Ngamanoveli

Ukuphela kobandlululo olusemthethweni eNingizimu Afrika ngonyaka we-1994, sekuqala ukusebenza kwentando yeningi kwaletha uguquko ezweni jikelele. Lolu guquko lwaluzoba nomthelela nasemibhalweni eyayizobhalwa ngababhali baseNingizimu Afrika.

Ngalolu guquko nomthelela walo emibhalweni ezweni laseNingizimu Afrika u-Ibinga (2007:01) uthi:

> *The wind of change that blew through South African society after the collapse of apartheid system brought sudden transformationin the law and in attitudes to everyday life. The end of apartheid witnessed the emergence of new social problems that writers have attempted to confront in their works. Post apartheid writing is marked by an abrupt shift away from a racial focus towards a wider concern with all the many and various dimensions of human exixtence.*
>
> (Umoya woguquko owavunguza emphakathini waseNingizimu Afrika emveni kokuwa kwenqubo yobandlululo waletha uguquko olusheshayo kwezomthetho kanye nasendleleni okubukwa ngayo izinto empilweni yansukuzonke. Ukuphela kobandlululo kwaletha ukuqhamuka kwezinkinga ezintsha ababhali asebezamile ukubhekana nazo ngqo emibhalweni yabo. Imibhalo yangemveni kobandlululo iqapheleka ngokusuka ekugxileni ebuhlangeni yabe seyibhekana nezinye izinto eziningi ezihlukahlukene eziphathelene nempilo yabantu.)

Ukufika koguquko lwezombusazwe kanye nomthethosisekelo omusha ongabandlululi kwakuzoletha izinselelo ezintsha. Kwase kufanele kubonakale ukuthi ababhali ababejwayele ukubhala begxeka ubandlululo ngesikhathi sobandlululo base bezobhala ngani. Kanjalo nokuqaphela ukuthi ababhali abasha abase bezoqhamuka ngesikhathi senkululeko yini ababezobhala ngayo bona.

Iphutha esingase silenze kungaba elokucabanga ukuthi ukuphela kobandlululo kwakusho ukuphela kwazo zonke izinkinga zezwe laseNingizimu Afrika. Isikhathi esisha saletha izinkinga ezintsha. Ababhali baseNingizimu Afrika yangesikhathi senkululeko kwafanela ukuba imibhalo yabo ikuqaphele ukufika kwesikhathi esisha kanye nezinkinga ezintsha zangaleso sikhathi.

UGraves nabanye (2007:136) bayakucacisa ukuthi emveni kukuphela kobandlululo olushicilelwe kumthethosisekelo eNingizimu Afrika, zazikhona izinkinga izwe lonke elalibhekene nazo. Kwase kuwumsebenzi kahulumeni omusha wentando yeningi ukuzama ukulungisa umonakalo omningi owawenziwe ubandlululo.

> *The first task of the Government of National Unity was to repair South Africa's "injured body politic" (Davenport). Mandela introduced the massive Reconstruction and Development Programme (RDP) that aimed to redress the socio-economic inequalities created by apartheid. Millions of rands were set aside for improvements and developmental projects in the field of health, welfare, education, housing,land, water and urban renewal…competitiveness, job creation and privatization.*
>
> (Umsebenzi wokuqala kaHulumeni woBumbano kwabe kuwukulungisa "isimo sezombusazwe esasonakele ezweni" (Davenport). UMandela waqalisa uHlelo Lokwakhiwa Kabusha Nokuvuselela olwaluhlose ukulungisa umonakalo wokungalingani kwezenhlalo nomnotho owawenziwe ubandlululo. Izigidi zamarandi zafakwa kulo msebenzi ukulungisa nokuthuthukisa ezempilo, ezenhlalakahle, ezemfundo, izindlu, umhlaba, amanzi nokuvuselwela kwamadolobha…intuthuko, amathuba emisebenzi nokuthengwa kwezinto ezazikade zingaphansi kukahulumeni.)

Ucwaningo lolu lucwaninga ngezinselelo ezivelayo emibhalweni yangesikhathi sentando yeningi, eminyakeni yokuqala engamashumi amabili. Ludalula ukuthi babhale ngani ababhali ngalesi sikhathi futhi yini abayishoyo ngalokho ababhale ngakho? Bahlongoza ziphi izixazululo ezinkingeni nezinselelo abazivezile? Le mibuzo ibuzwa kukholelwa ukuthi bukhona ubuqiniso kulokhu okushiwo uChinweizu noMadubuike (1983:252) uma bethi:

> *For the functions of the artists in Africa, in keeping with our traditions and needs, demands that the writer, as a public voice, assume a responsibility to reflect public concerns in his writings, and not pre-occupy himself with his puny ego. Because in Africa we recognize that art is in the public domain, a sense of social commitment is mandatory upon the artists.*

> (Ngoba umsebenzi wamaciko e-Afrika, ngokuhambisana namasiko nezidingo zethu, kuphoqa ukuba umbhali, njengomkhulumeli wabantu, kube semahlombe akhe ukuveza ukukhathazela komphakathi emibhalweni yakhe, futhi angagxili kokuthandwa nguye. Ngenxa yokuthi e-Afrika, siyazi ukuthi imibhalo ngeyomphakathi, ukuchema nomphakathi kuyisibopho kulabo abangamaciko.)

U-Ibinga (2007) uma ebala izinto ababhali, ikakhulukazi labo ababhale ngesiNgisi ababhale ngazo ngesikhathi senkululeko, ubala igciwane lesandulengculazi nengculazi, ukubandlulula abantu abasuka kwemanye amazwe, ukucwasa abantu ngokobulili, ezemvelo, imibhalo ekhuluma ngamalungelo abantu besifazane kanye nodlame lwasekhaya.

Imibhalo yesiZulu eNingizimu Afrika ike yasolwa kakhulu ngokuba sezingeni eliphansi kakhulu, kube sengati imibhalo efanele ukufundwa ngabantwana besikole kuphela. Ngokuqaphela lokhu uChapman (1996:216) yena uthi bese kufanele ukuba imibhalo ebhalwe ngesikhathi senkululeko iqale ikhombise ukuvuthwa, ikhombise ukuthi kufanele ukuba ifundwe ngabantu abadala.

UChapman ubalula ukuthi inselelo ebhekene nemibhalo yaseNingizimu Afrika yileyo yokuqongisa izinga ukuze ifanelwe ukufundwa ngabantu abanemiqondo ekhaliphile, abantu abangezona nje izingane zesikole. Yebo ngesikhathi sobandlululo imibhalo eminingi yesiZulu ibibonakala njengemibhalo efanele abantwana nje kuphela.

UMhlambi (2009:17) ekhuluma ngoguquko olube khona emibhalweni yesiZulu emveni kobandlululo uthi ziningi izinto ezibangele lolo guquko:

> *Some of the new discourses found in the post-1994 literary production related to the contemporary ANC party political discourses, diasporic issues, feminists issues, rural development discourses, national issues, racial reconciliation, homosexuality, xenophobia, urban culture that forces renewed perceptions about the rural-urban dialetics, health issues particularly the HIV/Aids pandemic and so forth. Some of these discourses could arguable be said to be taboos.*
>
> (Ezinye zezinto ezintsha ezitholakala emibhalweni yangemveni konyaka we-1994 zincike kakhulu ezintweni zangaleso sikhathi

ebezishiwo yinhlangano ye-ANC, izinto ezithinta abantu abamnyama abasabalele nomhlaba wonke, izinto eziphathelene nomzabalazo wabesifazane, izinto eziphathelene nentuthuko yasemakhaya, izinto eziphathelene nezwe lonke, ukuxolelana kwezinhlanga ezahlukene, ubungqingili, ukuzondwa kwabantu bokufika, usikompilo lwasemadolobheni oluphoqelela ukuba kubukwe ngehlo elisha ezinye izinto ezithinta ubudolobha nobukhaya, izinto eziphathelene nezempilo njengegciwane lengculazi/nobhubhane lwengculazi nezinye izinto. Ezinye zezinto lapha yizinto obekungelula ukukhuluma ngazo emiphakathini. Umphakathi wabantu abamnyama kancane kancane usuqala ukuvuleleka ekwamukeleni ezinye zezinto kuqala ebekungacatshangwa ngisho ngazo, sekuvunyelwa izinto ebezingafunwa, zingamukelekile ekuqaleni emphakathini, kumukelwa nokuba kubhalwe ngezinto obekungabhalwa ngazo kuqala.)

UZulu (2004:203-204) ubalula ukukhula kwezinga emibhalweni yesiZulu neyezinye izilimi ezweni laseNingizimu Afrika. Uthi imibhalo yezilimi zabantu bomdabu eNingizimu Afrika manje isibonakala njengemibhalo efanele abantu abadala futhi akuseyona nje “into yokwenza imali” (Gerard 1983:55) egcwele imiyalezo efundisayo nje “efanele abantwana besikole” (Gérard, 1983:56). Imibhalo yaseNingizimu Afrika yezilimi zomdabu ikhululiwe emaketangweni obandlululo ukusukela ngonyaka we-1990 ngesikhathi kuvunyelwa inkululeko kwezombusazwe eNingizimu Afrika njengoba kucaciswa ucwaningo lukaGrobler (1995), uCanonici (1998), uSwanepoel (1998), uZulu (1999), uMathonsi (2002) noGroenewald (2004).

Uyaqhubeka uthi kubalulekile ukuqaphela ukuthi amanoveli ezilimi zomdabu aseNingizimu Afrika asekwazile ngandlela thize ukuba aziphendulele emibonweni ethi imibhalo yezilimi zomdabu yaseNingizimu Afrika ayivuthiwe ngentuthuko futhi ifanele abantwana kanti injalo nje ayizibophezele ukukhuluma ngezinto zomphakathi. Ngenxa yalokho, amaningi amanoveli yilawo afanele abantu abadala kunalawo afanele abantu abasebasha futhi zombili lezi zinhlobo zamanoveli zikhuluma ngqo ngezinto ezithinta umphakathi.

Ubalula ukuthuthuka kwenoveli olimini lwesiZulu isizikhipha ehlazweni lokuchazwa njengombhalo ongathuthukile futhi ofanele izingane ezincane. Lokhu kuchazwa kanje yinto eyayifana nefu elimnyama elaligubuzele imibhalo yesiZulu ngesikhathi sobandlululo. Ekubaluleni

le ntuthuko emibhalweni yamanoveli, uZulu uvunyelwa ngabanye abahlaziyi, nabo abathi ikhona intuthuko ebonakalayo enovelini yesiZulu.

Sizobona-ke uma sesibhekisisa izinselelo ezivezwa ngamanoveli ayisampula kulolu cwaningo ukuthi uqinisile yini uZulu kanye nabanye abacwaningi ukuthi imibhalo eminingi ezweni laseNingizimu Afrika esikhathini seminyaka yokuqala yenkululeko engamashumi amabili ibonakala isivuthiwe isifanele ukufundwa ngabantu abadala.

UKetsall (2016) naye uyakubalulula ukuthi zisekhona izinselelo ezikhona ezweni laseNingizimu Afrika lasemveni kobandlululo futhi lokhu kuyavela emibhalweni yabanye ababhali baseNingizimu Afrika:

> *Post-Apartheid South Africa is far from the utopian "rainbow nation" envisioned by Desmond Tutu and Nelson Mandela. One of the most prosperous nations, the country is nevertheless still riddled with devastating social problems. South African writers have dealt with these problems in diverse ways, and look back at the pericioius legacy of apartheid which still haunts the country.*
>
> (INingizimu Afrika yasemveni kobandlululo ayisondeli nhlobo ezweni lesethembiso "isizwe sothingo lwenkosazana" ababephupha ngaso oDesmond Tutu noNelson Mandela. Yebo, singesinye sezizwe ezithuthuka kakhulu emhlabeni, kodwa izwe lisahlaselwe izinkinga eziningi ezibhekene nomphakathi. Ababhali baseNingizimu Afrika sebebhekanile nalezi zinkinga ngezindlela ezahlukene, bebuye babheke emuva emtheleleni wobandlululo namanje osabambe ngobhongwane izwe labo.)

UMhlongo kuDonadio (2006:01) ubalula izinselelo ezikhona okubhalwa ngazo eNingizimu Afrika emveni kweminyaka eyishumi nambili kwatholakala inkululeko:

> *"Most black writers who wrote before democracy focused on politics, but now there are lot of things to write about - the AIDS pandemic, poverty, crime, xenophobia, unemployment."*
>
> ("Ababhali abaningi abamnyama ababhala ngesikhathi ingakafiki intando yeningi babegxile kwezombusazwe, kodwa manje seziyinsada izinto okungabhalwa ngazo - ubhubhane lwengculazi, ubuphofu, ubugebengu, ukucwaswa kwabokufika kuleli, ukuswelakala kwemisebenzi.")

Kukho konke lokhu okuthintwe ngenhla ngabacwaningi abahlukahlukene, kuyacacisa ukuthi ukuguquka kwesikhathi nesimo sezombusazwe, ukungena kwentando yeningi ihambisana nomthethosisekelo omusha, kwakuzoletha izinselelo ezintsha ezweni elaliqabuka intando yeningi emveni kweminyaka eminingi linganyelwe abamhlophe ngodli.

4.2.1 Izindikimba Ezintsha EsiZulwini

USibiya (2005:01) uthi emveni kobandlululo ababhali besiZulu babonakale bebhala imibhalo engafanela ukufundwa ngabantu abadala:

> *Since the first democratic elections of 1994, authors who write in isiZulu have gradually gained the new confidence to address themselves to the adult Zulu community, which has meant that they have felt free to deal with political, socio-economic and cultural issues which were previously taboo. They have started to take as their themes, and to embark on critical discussions of issues which propriety previously forbade, such as sexual matters, and institutions such as marriage and the position of women and homosexual people. Equally, Zulu society, probably as it has become increasingly urban, has become less conservative and more willing to discuss and read on matters which would have been thought improper twenty years ago.*
>
> (Ukusukela okhethweni lokuqala lwentando yeningi ngonyaka we-1994, ababhali ababhala ngesiZulu baqalile kancane kancane baba nokuzethemba okusha bakwazi ukubhalela umphakathi wesiZulu okhulile, lokho obekusho ukuthi bese bezizwa bekhululekile ukubhekana nezimo zezombusazwe, ezenhlalo, ezomnotho nezamasiko ebekungelula ukubhala ngazo kuqala, njengezinto ezithinta ubulili, ukukhuluma ngezizinda eziphathelene nemishado kanye nezikhundla zabantu besifazanee nabantu abangongqingili. Kanjalo nomphakathi wamaZulu, njengoba usuya ngokuya uba nobudolobha, usuqala ukwamukela izinto obekunzima kuqala ukuba uzamukele futhi usukhuluma noma ufunde ngezinto obekungelula ukuzithinta eminyakeni engamashumi amabili edlule.)

Lapha uthi ababhali besiZulu bebegxila ezintweni zombusazwe, ezenhlalo, ezomnotho, eziphathelene namasiko, njalo njalo. Bese bengavinjiwe imigoqo kahulumeni wangesikhathi sobandlululo eyayilawula kakhulu ukuthi yini okumele kubhalwe ngayo. Yile nkululeko

yokubhala evumele ukuqhamuka kwezindikimba eziningi obekungelula ukuba ababhali ababhala ngesiZulu babhale ngayo ngokukhululeka.

4.2.1.1 Isandulelangculazi Nengculazi

Ngesikhathi senkululeko eNingizimu Afrika kubonakale abantu abaningi bethinteka futhi bekhahlamezeka ngenxa yesifo sesandululelangculazi kanye nengculazi uqobo lwayo. Kuningi osekubhaliwe ngalesi sifo emibhalweni yesiZulu.

Enoveli kaMsimang *Umsebenzi Uyindlala* sethulelwa uNunu ohlukunyezwa ukuthi abazali bakhe sebeshonile, bethathwa yisifo sengculazi. UNunu uhlala nogogo wakhe kanye nomfowabo uBongani. Umthelela wengculazi emndenini uyagqama emveni kokushona kwabazali bakhe uNunu. Impilo isinzima ngoba abasekho abantu abangabazali ababanakekelayo.

Bobabili abazali bakaNunu bangenwa yigciwane lesandlulelangculazi kwaze kwaba bayagula ngenxa yalo. Uyise kaNunu uchazwa nguMsimang (2011:06-07) njengomuntu ongasaphilile ngenxa yaso isifo lesi sengculazi:

> Wayesebonakala kungabuziwe ukuthi kunento ethile okwakungathi incunza igazi lakhe kuhle kwembungulu. Kwakudla lokhu ngalesi sikhathi, kwakungasangeni kwanhlobo. Okwakuke kwangena, kwakungaphuma ngokushesha ngaphansi noma ngaphezulu.

Umbhali lapha ubuvezile baba sobala ubuhlungu obubhekene nomndeni wonke ngenxa yalesi sifo esesihlasele lapha ekhaya kwaCele. Kubuhlungu kuyaqaqamba kuMaSithole, unkosikazi kaCele ngesimo asezithola esekuso. UMsimang (2011:07) ubuveza kanje lobu buhlungu:

> Unina uMaSithole yena wayegobodise ekhoneni lekamelo. Kungathi kwakunokuthile ayangafuni kubonakale kuyena. Kanti nembala kwakunjalo. Wayenzela ukuthi abantwana bakhe bangaboni ukuthi uyakhala. Izinyembezi zaziqathaka ziqathakile.

Nezingane, uNunu noBongani bathi bengezwa ukuthi uyise uguliswa isifo sengculazi baphatheke kabi, kucace ukuthi bahlukumezekile emoyeni nasezinhliziyweni. Nabo bazi kahle phela ukuthi lokhu sekusho khona ukuvuleka kwendlela kuyise, indlela eya kwagoqanyawo. Nonina

uyaqhubeka ukhombisa ukuhlukumezeka. UMsimang (2011:08) uyakuveza ukuhlukumezeka kwabo:

> Kwaba ayikushilo njena insizwa yakwaCele lokho, uBongani noNunu basidinda isililo. Nonina manje wezwakala ngengila yakhe.

Ukhombise ukusiqonda kahle isifo lesi abhale ngaso uMsimang. Kuyacaca ukuthi kungalesiya sikhathi kungakandi ukusetshenziswa kwemishanguzo ukuthiba ukudlondlobala kwegciwane emzimbeni, okusiza ukuba abantu baphile isikhathi eside bebonakala beyimiqemane. UCele wenziwe wazichaza ngendlela ekhombisayo ukuthi uma sewungenwe ilesi sifo amathuba okuphila ngalesiya sikhathi ayemancane kakhulu. Nonina uKaMajola uvezwe engumuntu onokuqonda okuyikho mayelana nalesi sifo. KuMsimang (2011:07-08) uthi:

> "Angizukunifihlela ukuthi angisekho ngikhona. Nani futhi lokhu engikukhulumayo niyakubona."
>
> "Kafushane njena ngizama ukunitshela ukuthi sengisendleleni ehanjwa kungabuywa kuyona. Ngizolandela ubaba esikhathini esingengakanani. Isizathu yini na? Ngangenwa umagulisa ongalapheki. I-AIDS."

Ngisho kumfundi efunda le nkulumo kaCele ayiqondise emndenini wakhe, uyezwakala umoya womunyu nosizi kanye nokuzisola.

Umbhali uyakuveza nokuthi bekungeyona into elula kubantu asebengenwe igciwane ukuba basheshe badalulele abanye ngesimo sabo. Bekusinda ngisho ukudalulela ngisho umndeni uqobo lwawo. Bekuyisifo lesi obekungelula ukukhuluma ngaso. KuMsimang (2011:08) buyavela lobu bunzima bokuphumela obala ngesimo sokuphathwa igciwane nesifo sengculazi:

> "Yakuqala nini le nto ositshela ngayo?"
> "Eyi Ma! Imibuzo yakho ayehlukene neva lingena enyameni. Nokho kodwa ngoba usubuzile, kumele ngikuphendule." Athi ukumayima. Ezwakale esethi, "Ngingathi iminyaka emithathu seyiphelile Ma."
> "Kahle wena bo Tomasi ukungikhulumela insumansumane ilangalibalele! Pho manje le nto ubuyifihleleni isikhathi esingaka?"
> "Ukuthi Ma le ndaba ayikhulumeki. Kwamina ngikhuluma nje, ngaze ngazi ngesikhathi sebengihlola igazi emveni kokugula ababekubona kunganqamuki. Ngayifukamela-ke emveni kwalokho."

UCele unamahloni amakhulu ngesikhathi unina esembuza ukuthi pho umkakhe yena akamthelelile yini ngegciwane leli. Uyavuma ukuthi usemthelelile. Unina uyamsola-ke uCele ngalokhu, umsola ngokuphumela ngaphandle bese ebuya negciwane ezothelela umakoti. Umsola nje uyabalisa ngokuthi kuzovalwa ngehlahla emzini wakhe ngenxa yesifo lesi esisingene sagamanxa lapha ekhaya.

Uma kukhulunywa ngesikhathi lapho uhulumeni engakakhiphi imishanguzo yokwelapha abantu, kukhulunywa ngesikhathi lapho ubhubhane lolu lwaluzenzela kubantu, kungcwantshwa mihla namalanga. Kwakuyinselelo enkulu lena eyayibhekene nabantu nezwe laseNingizimu Afrika, njengoba uMsimang (2011:10) echaza:

> Kodwa noma kungazanywani, ayisekho into esenokwenziwa. Ingani ingonyama yokufa isifikile njena! Ayikude. Kunalokho isiseMome. Iyasondela. Ivule izidladla zayo. Sekukhanyela noma ngubani ukuthi izoqala ngokuqhoqhobala ubaba waleli khaya. Kuthi emveni kwesikhathi icathame kancane iza isondela nakumama wekhaya. Uma isicathama, akukho muntu osenokuyihlehlisa. Kuphela nje ukuyidedela yenze umsebenzi wayo. Iqede iphume ihambe. Isidlulela phambili.

Siyagadla isifo sengculazi emzini wesalukazi, uKaMajola, sihlwithe indodana yaso uTomasi emveni kokumdlakaza simncozula kubuka umndeni ungenakwenza lutho. Emveni kwesikhathi eside umndeni uhlukumezekile ngokubona isithandwa sawo sidleka siphela, kungekho okungasisiza, sekumele umndeni ubhekane namanxeba uzame ukuwapholisa. Nokho-ke asikho leso sikhathi ngoba lo mbulalazwe uyabuya futhi uzozenzela umathanda kunkosikazi kaTomasi, njengoba uMsimang (2011:11) esho:

> Akubanga sikhathi. Yaphinde yabonakala futhi ingonyama isicathamela umama. Yagcina naye ngokusomsobozela. Wathobela umthetho. Naye wagcina ngokwembozwa inhlabathi eningi yakwaGulukudela.

Sebeshonile bobabili abazali, bashiya izingane nogogo wazo. Ugogo uKaMajola-ke nguyena owaba nomsebenzi wokunakekela izingane. Iyagqama kule noveli inselelo yesifo sengculazi eNingizimu Afrika entsha kanye nobunzima obudalwa yiso.

UNunu uthe engakakulungeli ukuthwala umndeni, wasala nengcindezi ayinikwa nguyise njengoba kuthena esezoshona wamshiya nezwi lokuthi kumele kube nguye obheka, anakekele futhi athwale umndeni wakubo. Sekumele athole umsebenzi ukuze akwazi ukufeza isicelo sikayise. Kuba nzima kuNunu ukuba athole umsebenzi. Kufanele ukuthi nsuku zonke abuke ngesikhathi indlala izigwazela ibhece emndenini wakhe ngenxa yokuthi akasebenzi. Nakuba kusakhulunywa ukuthi azikaphumi izidumbu zendlala kungenxa yesoka lakhe uVika elilokhu libalekelela ngokudla ukuze baxoshe ikati eziko.

Encwadini kaWanda (2006) ethi *Kunjalo Nje* sivezelwa abalingiswa abayisihlanu abatheleleka ngegciwane lesandulela ngculazi. Lokhu kuvezwa kwabalingiswa abaningi kangaka abatheleleka ngenxa yalesi sifo esasikade singaziwa kuqala kubantu, kunikeza isithombe esiyiso somthelela nobungako bawo balesi sifo kubantu. Lena kube ngenye yezinselelo ezinkulu ezazibhekene nabantu kanye nohulumeni wentando yeningi eminyakeni yokuqala yenkululeko engamashumi amabili. Kwake kwaba khona isikhathi la igciwane lalizenzela khona kubantu baseNingizimu Afrika, kungcwatshwa mihla namalanga. Kuthe ngokuhamba kwesikhathi kodwa uhulumeni waqhamuka nohlelo lokusabalalisa kakhulu imishanguzo yokuthiba isandulelangculazi kubantu beseNingizimu Afrika asebehaqwe igciwane. Lokhu kubangele ukuba kunciphe kakhulu ukugcwala kakhulu ezibhedlela nokubhubha kwabantu.

Encwadini kaMkhize (2012:12-13) ethi *Laphinde Labalela* kuyavela ukuhaqwa igciwane kwabantu besifazane abathunjwa nguSis B bese ebagcina ebadayisisa umzimba:

> "Nansiya futhi leya ngane empofu. Yona yayise-V.C.T. esibhedlela engangisebenza kuso. Yayixwayisa abantu ngegciwane lengculazi nayo uqobo ingculazi. Ikuphi nje? Le ngculazi eyayixwayisa ngayo abantu inayo manje yona uqobo. Nami nginayo. Naye lo dade engithe wayeyi-H.O.D esikoleni unayo, uthole izolo-ke yena ukuthi usenjalo."

Lapha uSista Zulu osekunesikhathi esendaweni kaSis B okugcinwe kuyona abesifazane abadayisela umzimba izinhlobonhlobo zabantu, utshela iphoyisa uNobuhle Majola ngokwanda kwegciwane leli kubadayisi.

USibiya (2003:154) enovelini ethi *Kuxolelwa Abanjani?* uyasivezela nakhona umthelela wegciwane lesandulelangculazi kubantu. Uyasivezela ukushukashukela ngovalo kwabantu ngenxa yesandulelangculazi. Usivezela uShumi onovalo ngoba esezwe ukuthi lowo alale naye, okunguNozipho usenalo igciwane lesandulelangculazi:

> Wazama yena bandla ukuziqinisa. Wayiphebeza indaba yezinkinga zakhe ngokuthi aziduduze ngokuthi kungenzeka imiphumela yegazi ikhombe ukuthi alikamngeni leli gciwane eliwumbulalazwe. Wayebuye acabange nangesikhathi okuye kuthiwe lisuke lisacashile emzimbeni, lingakaveli, ngakho kusengenzeka imiphumela iveze ukuthi akanalo kanti yingoba lisacashile nje egazini. Amnciphela nokho amathemba uma esebala. Phela kwase kuphele izinyanga ezingaphezu kweziyisithupha babonana noNozipho, ngakho sasiside ngokwanele leso sikhathi ukuthi kuvele izimpawu zegciwane egazini lakhe. Wathi uma ecabanga lokhu uShumi wezwa kuqhaqhazela umzimba wonke, wajuluka, zathi wohlo wohlo, zathi pho pho pho izinyembezi.

USibiya uyamveza noNozipho obhekene nezinkinga zemicabango emudla njengezimpethu zidla isilwane esesonakele. Yonke le nto idalwa ngukuthi usethole ukuthi usenegciwane lengculazi okuwulwazi ayelugcine luyimfihlo noShumi Gumede. Okumxaka kakhulu uNozipho ukuthi uganile ngakho-ke ukuthola kusinda kakhulu ukuthi uzoqala athini uma esetshela umyeni wakhe ngalesi simo esizodalula ukuthi akaziphathanga kahle.

> Yayimudla indaba yezinkinga zakhe uNozipho. Indaba yakhe yokuba negciwane lengculazi kwakuseyimfihlo yakhe noShumi nje kuphela. Okwakumbinda kakhulu ukuthi wayezoyiqala ngaphi nje le ndaba kuKhumbulani umyeni wakhe.

Izinkinga zikaNozipho zibukeka ziziningi. Njengoba exakwe indaba yokuthi unegciwane lengculazi nokuthi uzomtshela kanjani ngalokhu umyeni wakhe, kubuye kube nenye inkinga emxakanisile yokuthi ukhulelwe kanti kulokho kukhulelwa kwakhe kungenzeka ukuba ingane akuyona eyomyeni wakhe.

Kulokho kuxakaniseka kwakhe uShumi ngesimo sakhe sezempilo esesidalula ukuthi usenegciwane, ugcina equnge isibindi amtshele umkakhe uLethiwe ngesandulelangculazi asesitholile. Bayaxabana kakhulu. ULethiwe uzithola ehlukumezeka kakhulu emoyeni wakhe ngalezi zindaba abengazilindele. Ngokungazwani ngenxa yakho lokhu uShumi ugcina engasahlali

nomndeni wakhe. Nezingane sezihlukumezekile manje ngoba ziyamkhumbula uyise. ULethiwe ukuthola kunzima kakhulu ukumxolela umyeni wakhe. USibiya (2003:220) uyasivezela ubuhlungu bukaLethiwe, ezisholo yena ukuthi ubuhlungu enhliziyweni yakhe, okuze kufakazelwe nayisililo asikhihlayo:

> "Mh, kusobala ukuthi uShumi usengisabisa okwenyoka, akasathembi lutho nje ukuthi ngingake ngikhulume kahle nje naye. Kanti nami kangizenzi bakithi ngenziwa ngubuhlungu benhliziyo obenza ngingazi nokuthi ngingakhuluma ngithini nje naye emveni kwakho konke lokhu angenze khona," washo esithatha futhi isililo uLethiwe."

Isimo sesandulelangculazi sibonakale siwuhlukanisa umndeni. Uthando wuthando-ke. UShumi usamthanda umkakhe futhi uyamkhumbula. NoLethiwe uyamkhumbula umyeni wakhe. Bake bafonelane baxoxe.

UNozipho osegula futhi ozizwayo ukuthi angashona noma yinini, ubhalela umhleli wephephandaba incwadi acela ukuba ishicilelwe. Kuyona uyasho ukuthi wadlengulwa ngabantu basilisa abangamlalelanga noma ebatshela ukuthi unegciwane lesandulelangculazi. Wenza lokhu ngoba uxwayisa abanye ngalezi zinsizwa futhi ufuna nazo zihlolelwe igciwane ukuze zisheshe ziqale ukulashwa kusekahle.

Ubuhlungu bokudlula emhlabeni komkakhe uMaMtshali nesithombe sikaLethiwe lapho esegula, igciwane limudla kancane kancane, limncozula limxhoza abudluli engqondweni yesithandwa sakhe, uShabalala. USibiya (2003:295) usivezela yena evakashela ethuneni lomkakhe:

> Wayefike wema isikhathi eside phambi kwethuna. Zathi uma seziqala ukushisa emehlweni izinyembezi, waziba ngokucoshacosha ukhula lapha eduze kwethuna. Wawumsinda umzimba, itshutshumba inhliziyo yakhe.
> "Nx, wake wangenza lo doti madoda." Wayebalisa ngenhliziyo, ecabanga uShumi ayelibeka kuye icala ngokushona kukaMaMtshali kabuhlungu nangokuzuma kangaka. Zacweba futhi izinyembezi, waqanganisa futhi ngenhliziyo.

Lobu buhlungu benhliziyo kaShabalala bubangela ukuthi angabi nalo uxolo lokuxolela uShumi. Ufisa ukumenza kabi ukuze aziphindisele kuye ngakho konke amsola ngakho okubangela ukuba namuhla aqaqanjelwe kanje. Nangu uShabalala eqanganisa kuSibiya (2003:295):

> "Uma ngingamthola lo mfana madoda, ngingambulala nganazi izandla zami." Wangena emotweni uShabalala. Wayelokhu ebalise lokho, ezwela isizungu nomunyu ngenxa yokulahlekelwa kwakhe yisithandwa sakhe ngenxa kaShumi nje. Angamxolela kanjani nje kodwa lo muntu owafica impilo yabo imnandi, wafika wayidunga wayona kangaka? Okwakumphethe kabi nakakhulu uShabalala ngukuthi wayeyibona intandokazi yakhe enguLethiwe inconzuka, incipha kancane kancane usuku ngosuku. Kusho khona ukuthi seliqalile ukuyidla igciwane lansondo eyabhecwa ngalo yilo doti owuShumi.

Busobala lapha ubuhlungu abhekene nabo uyise kaLethiwe, ngenxa yokulahlekelwa yintandokazi yakhe. Isobala nenkumbulo kanye nesithombe esibuhlungu esingasuki engqondweni yakhe, lapho ebona khona indodakazi yakhe idleka iphela phambi kwakhe usuku nosuku, engenakuyisiza ngalutho. Isobala nenzondo anayo ngoShumi, okunguyena amsola kakhulu ngakho konke ukutheleleka nokugula kukaLethiwe.

Lapha kahle hle umbhali akasivezeli nje kuphela ubuhlungu bukaShabalala, kepha usivezela ubuhlungu babo bonke abantu abathwala kanzima ngenxa yegciwane lesandulelangculazi kanye nengculazi uqobo lwayo. Usivezela ubuhlungu bangesikhathi sokugula kwasebehaqwe igciwane kanye nezinkumbulo zemindeni yabo zangesikhathi sobuhlungu obuyinqaba ngesikhathi bebambekile kepha imindeni ingeke ikwazi ukubasiza ngalutho.

Okuphawulekayo ngalawa manoveli ukuthi ayivezile inselelo yegciwane lesandulaelangculazi kanye neyesifo sengculazi emveni kokuphela kobandlululo eNingizimu Afrika. Kuyabonakala abantu begcwelezwa yileli gciwane kanye nesifo uqobo lwaso. Kuyabonakala imindeni nemiphakathi ithwele kanzima ngenxa yesifo lesi. Kugqamile ukuzenzela kwegciwane ngalesiya sikhathi ingakasabalaliswa imishanguzo yokulekelela abantu ukuze bathibe ukudlondlobala kwegciwane nesifo lesi. Kwabuya kwagqama futhi ukuthi kamuva bese likhona ithemba lempilo nobude bayo ngenxa yayo imishanguzo okuthe kamuva yatholakala ezweni laseNingizimu Afrika.

4.2.1.2 Ukwemukela Ukuthandana Kwabobulili Obufanayo

Umthethosisekelo omusha waseNingizimu Afrika unikeze ilungelo kubantu abathandana nabobulili obufanayo ukuze kuhlonishwe ububona. Omdala umthethosisekelo wawungenalo leli lungelo. Kwakujwayelekile nakwamanye amazwe ukuba bahlushwe laba bantu.

KuComstock (1991:137) kuyavezwa ukuthi naphesheya ezweni lase-United States of America kwakwandile lokhu kuhlukunyezwa kongqingili, bengenawo amalungelo abavikelayo:

> *In New York City in the 1950s, gays and lesbians experienced police brutality and raids in their bars.*
>
> (ENew York ngeminyaka ye-1950, abesilisa nabesifazane ababeyizitabane bahlukunyezwa kakhulu ngamaphoyisa futhi engena ngendlovuyangena ezindaweni zabo zokuphuzela.)

Lapha kuyavela ukuthi amaphoyisa ayenesihluku kongqingili, ebangenela ngisho lapho bephuzela khona. Nasesidlangaleni babehlukunyezwa kakhulu, beboshwa uma beveza imizwa yabo esidlangalaleni. Ukuthandana kwabo kwakungamukelekile.

UXaba (2015:02) uma ephawula ngomthethosikelo omusha wezwe laseNingizimu Afrika, uthi:

> Umthethothosisekelo waseNingizimu Afrika waba owokuqala emhlabeni wonke jikelele ekubhekeleleni amalungelo abantu bobulili obufanayo abathandanayo, njengoba namanje kwamanye amazwe amaningi izitabane zisacwaseka.

UXaba (2015:05) uma esekhuluma ngezimo ezibhebhezelisa ongqingili udalula izimo ezibaphoqayo abantu abayizo ukuba baqoke le mpilo:

> Kuyahlaluka ukuthi abalingiswa kunezimo ezibaphoqayo, izidingo zabo kanye nobubona obuhlukile okwenza bathathe izinqumo zokuphila impilo yokuthandana nabantu bobulili obufana nobabo.

USelvick (2013:01) uyakuveza ukuthi nakuba abantu abangongqingili bevikelwe umthethosisekelo ezweni laseNingizimu Afrika kodwa kusekhona ukuhlukumezeka kwabo nokungamukeleki kahle kwabo:

> *South Africa's 1996 constitution is celebrated as the most progressive in the world in terms of women's rights and gay rights,*

> *but this legal achievement is being overshadowed by the on-going, much-publicized rape crisis including the "corrective" rape of lesbians.*
>
> (Umthethosisekelo waseNingizimu Afrika wangonyaka we-1996 ubungazwa njengothuthuke kakhulu emhlabeni uma kukhulunywa ngamalungelo abantu besifazane nawongqingili, kodwa lokhu okuhle kangaka okuzuzwe kwezomthetho kugubuzelwa ukudlwengula okulokhu kuqhubeke njalo okukhulunywa kakhulu ngakho okuhlanganisa ukudlwengulwa kongqingili besifazane ngoba kuthiwa bayaqondiswa.)

USibiya (2008) usivezela indikimba entsha emibhalweni yesiZulu obekungakaze kubhalwe ngayo ngaphambilini. Incwadi ethi *Bengithi Lizokuna* isivezela umlingiswa oziguqula ubulili eseyeka ukuba owesilisa oqondile esefuna ukuba owesifazane.

URotich (2015) ukhuluma ngokukhululeka kwabantu abanemizwa yobungqingili ngenxa yokuvunyelwa kwabo ngumthethosisekelo omusha wezwe. Uthi:

> *The 1996 South African constitution finally recognised the rights of the gay community, which was a key celebratory note for an earlier disenfranchised group. Homosexuals in the new dispensation, previously unaccepted in their families and in the mines, became free, and openly demonstrated their sexual orientation in unique styles, especially in the urban centres. In many respects, the South African urban youth easily found recognition in this sub-culture. It appealed to their unique tastes and offered an avenue for exercising individual freedom.*
>
> (Umthethosisekelo waseNingizimu Afrika wangonyaka we-1996 ekugcineni uwahloniphile amalungelo abantu abangongqingili, okwathokozelwa kakhulu yilabo bantu ababekade bencishwe amalungelo esikhathini esedlule. Abantu abangongqingili esikhathini sakamuva, ababekade bengemukelekile emindenini yabo nasezimayini, bazithola sebekhululekile, futhi bakwazi ukukhombisa ukwenza ngokobulili babo ngendlela evulelekile, ikakhulukazi ezindaweni zasemadolobheni. Ngezindlela eziningi, abantu abaningi abasha bazibandakanya nalolu sikompilo olusha. Lwalubaheha njengoba lwaluvela luhambisana nalokho ababekufuna futhi lubavumela ukuba benze ngokokuthanda kwabo ngenkululeko.)

Kuqala, ngesikhathi sobandlululo, umthethosisekelo wangaleso sikhathi wawungabaniki abantu abangongqingili inkululeko yokuba benze njengokufisa kwemizwa yabo futhi ungabavikeli ekuhlukumezweni emindenini nasemiphakathini. Kuthe uma sekunomthethosisekelo omusha obavikelayo, ngokusho kukaRotich (2015) baqala abantu abasha bakhululeka ukuba baziveze ukuthi banemizwa yobungqingili.

ULeedy (2010:137) uchaza impilo yobungqingili kanje:

> *Homosexuality is about citizens who live their lives differently.*
>
> (Ubungqingili bumayelana nabantu abaphila impilo yabo ngokuhlukile kwabanye.)

Lapha kucaciswa ukuthi ongqingili bayehluka kwabanye abantu abajwayelekile emphakathini, bona bathandana nabantu bobulili obufana nobabo. Lokhu-ke akuyona into eshayelwa ihlombe emphakathini osaqhubeka nokudla ngoludala. Nakuba umthethosisekelo wentando yeningi uluvumela futhi uluvikela lolu hlobo lwempilo kodwa ababye abantu abakakwemukeli kalula lokhu. Yingakho emiphakathini kuba nzima kubantu abangongqingili ukuba baphumele obala ngkukhululeka mayelana nempilo yabo.

Encwadini kaSibiya ethi *Bengithi Lizokuna*, sithola umlingiswa oqavile uMhlengi ozizwa enemizwa yokuba umuntu wesifazane. Uyahluleka ukunqoba le mizwa, kunalokho kuba yiyo emnqobayo. Uze aqome ukulaxaza intombi yakhe emthandayo kanye nekubo. Ushiya ngisho nefa lakhe uyise uNgidi amphembele lona ngoba emthanda futhi ewuzinyobulala kuye. Ngokuvunyelwa umthethosisekelo usenqume ukuzinika yena inkululeko ngempilo yakhe, noma ngabe udlula ebunzimeni obukhulu kangakanani. KuSibiya (2008:12-13) kuthiwa:

> Wayesesithathile isinqumo uMhlengi Ngidi. Empeleni wayekade asithatha, eminyakeni eminingi eyedlule…Nakuba ayengawungabazi umqansa owawumgqolozele emehlweni, wayezizwa ekhululekile ngaphakathi. Ekugcineni ayesezofezeka amaphupho akhe eminyaka. Ekugcineni wayesezokhululeka, aphile impilo okwase kuyiminyaka ayilangazelela.
> Yebo, kaziyilutho izinyangana okufanele azilinde. Kayisho lutho le mali enkulu kangaka okufanele ayikhokhe, aseyiqongqobezele kanzima isikhathi eside kangaka... yebo, usazokhandleka emoyeni, engqondweni nasemzimbeni. Kodwa kakusho lutho konke lokhu kukhandleka asazokwedlula kukho ngaphambi kokuwelela enkululekweni…uzilungiselela impilo entsha.

Kuyaqapheleka nokho ukuthi akusona isinqumo esilula lesi asithathayo, ikakhulukazi ngoba uyazi ukuthi asizukwamukeleka kalula kuyise nasentombini yakhe asethandane nayo isikhathi eside. Uyazi ukuthi umphakathi aphila kuwo wona ujwayele ukuthi kukhona nje umuntu wesilisa kanye nomuntu wesifazane, hhayi le ndaba yobungqingili. Nakuba umthethosisekelo sewuvuma ukuba laba bantu abangongqingili bakhululeke futhi amalungelo abo ahlonishwe kodwa wazi kahle uMhlengi ukuthi akuyona into abazoyemukela kalula bengayigxekanga baphikisane nayo abantu bomphakathi wakhe. Ngenxa yalokhu-ke ukuthola kunzima ukuphumela obala kuyise nasentombini yakhe uNontobeko.

Lobu bunzima abhekene nabo uMhlengi kuNontobeko kuba ubunzima obufanayo futhi uma sekufanele udaba lobungqingili bakhe alubike kuyise:

> Washeshe wabona uNgidi ukuthi kukhona okudla indodana yakhe...
> "Baba uyangithanda?" ephakamisa ikhanda kancane ebuka uyise ngamehlo acwebezela izinyembezi. Ubuso lobu buthanda ukuhwaqa, isiphongo siyajuluka kancane nanxa kupholile lapha endlini.
> …
> "Ukuthi le nto engizoyisho *is going to test the unconditional love* othi ungithanda ngalo."
> (Sibiya 2008: 21-23)

UMhlengi uyazijuba, nakuba kunzima, ukuba atshele uyise iqiniso mayelana nobulili bakhe. KuSibiya (2008:24) simuzwa uMhlengi ethi:

> *"I am gay…"* esho ngomunyu ebamba izinyembezi.

UNgidi akayizwa kahle indaba kaMhlengi ongungqingili. Iyamthusa kakhulu le nto ayizwayo, emehla ngenhla, engayilindele. Ekuphendulaneni nendodana yakhe kuyacaca ukungakwemukeli ukuba ngungqingili kwendodana yakhe. Kulo leli khasi simuzwa ethi:

> "Ini? Uthini Mhlengi? Uthi unjani?" ebhavumula ngolaka esukuma eyengama indodana yakhe.
> "Kunjalo nje baba. *I'm very sorry*," esho ebihlika ekhala.
> "Yini lena ongenza yona Mhlengi? Yini lena ongihlolela yona?"

UNgidi uqoma ukuthi kuhlukane inhloko nesihlanti phakathi kwakhe nendodana yakhe. Akakwazi ukumukela isimo lesi abhekene naso njengamanje. Ekhasini elifanayo uthi:

> “Phuma uphele lapha emzini wami.”
> “Ngiyaxolisa baba. Kakukho nto engingayenza ngoba…”
> “Ngithe phuma uphele lapha emzini wami. Ngale kwalokho ngizokhipha isibhamu ngikusakaze ubuchopho ngaso, ngiboshwe kube kanye. Phuma-ke. Phuma!”

Le nkulumo kaNgidi ikhombisa khona ukuthi akazimisele ukwemukela nokuba ingxenye yoguquko olufike nentando yeningi kanye nomthethosisekelo omusha. Uze akhiphe igama lokuthi angamane abulale umuntu (ongungqingili) ngoba yena uzimisele ngokwamukela umfana wakhe ongowesilisa oqondile njengothi lomkhonto. Yena ukhule azi lokho ukuthi umfana uwumfana nje kwaphela. Yilokho akhule kwaziwa futhi kwamukelwa umphakathi akhulele kuwo. Okunye okusha okuqhamuka nesikhathi senkululeko ngeke akwazi ukukwamukela. Usengamane axoshe umuntu kwakhe noma ke, njengoba esho, asakaze umuntu ubuchopho ngesibhamu aboshwe kube kanye. Ngenxa yalokhu kukhuluma nokuzimisele kukaMhlengi ukuthola inkululeko yakhe egunyazwe nawumthethosisekelo kugqabuka igoda phakathi kwakhe noyise. Uphuma ngesango eyofuna inkululeko yakhe.

UMhlengi uya eKapa, azishintshe ubulili. Lokhu kwenza kuyamjabulisa yena ngoba wenza into ayithandayo futhi nevunyelwa umthethosisekelo. Phela umthethosisekelo omusha waseNingizimu Afrika uyavuma ukuthi umuntu abe noma yini ayithandayo kwezobulili futhi uyaphoqa ukuba ilungelo lakhe lihlonishwe yiwo wonke umuntu, angacwaswa ngokuthi yena ungungqingili noma uzishintshe ubulili.

Kamuva uMhlengi osenguMahlengi uthandana nomuntu wesilisa. Abantu besilisa bayasangana ngaye njengoba kuye bebona enhle intokazi lena. Ugcine ethandane nendoda eshadile. Le ndoda imthanda ngampela kuze kucace ukuthi impela umkayo uzosala. Ngeshwa ngesikhathi isahleli naye kokheleka umuzi wayo ngomlilo bese kubhubha izingane zayo kuleyo nhlekelele.

Uyise kaMhlengi ulokhu enethemba lokuthi indodana yakhe ngelinye ilanga izobuya isiyiyekile imbudane yokuthi izizwa iyintombazane. Unethemba lokuthi iyobuye ishade noNontobeko, yena ambona ukuthi ungumfazi isibili, yakhe umuzi, izale izingane iqhubezele phambili igama lakhe emhlabeni. Akazi yena ukuthi ndodana leyo seyaziguqula ubulili. Njengoba eqasha umseshi ukuba amthungathele yena ukuthi ukuphi yingoba esamthanda futhi amathemba akhe emakhulu ngaye.

Amathemba ezwe elisha elinentando yeningi abemakhulu kuyise kaMhlengi. Yingakho eze wathenga ipulazi ngoba ethi ulungiselela ukuba indodana yakhe ingahlupheki kuleli lizwe elisha nokho elisagxile kakhulu kunqubo yezomnotho yekhephithalizimu, lapho kuvulelekile ukuba abantu abanemali babe namabhizinisi ukuze bazenzele inzuzo. Uthi-ke ulungisela ikusasa lengane yakhe nabazukulu bakhe ukuze bangashaywa ubuphofu kule nqubo njengoba kuyinqubo evuna abanemali ibanikeze impilo namathuba angcono ngesikhathi abangenamali bezohlala bengasebenzi noma ekusebenzeni kwabo bahlomule ngomholwana omncane obangela ukuba basebenze njalo ukuze baphilele ukuzondla nokukhokha izikweletu. Onke lawa mathemba ayabhidlika uma ekugcineni esethola ukuthi uMhlengi lona akasiyena kahle hle umuntu wesilisa ophelele.

Inoveli iveza ukuthi umuntu omusha ofana noMhlengi ngokuvunyelwa umthethosisekelo uzibona efanele ukwenza noma yini ayithandayo ngempilo yakhe nobulili bakhe, inqobo nje uma lokho kuzomenza ajabule yena. Ngakolunye uhlangothi uyise akavumulani nento esiyenziwe indodana yakhe. Nakuba lokhu okwenziwe nguMhlengi kuvumelekile emthethweni sisekelo kodwa uyise akakuboni kuyinto enhle. Lapha sekushayisana inkululeko enikezwa umthetho sisekelo kanye nenkolelo kayise kaMhlengi ngokuthi kufanele yini indodana yakhe iziguqule ubulili.

UMhlengi uyaphuma ashiye ikubo noyise, ayozifunela inkululeko yemizwa yakhe nobulili bakhe. Zinkulu izinhlungu anazo ngakho konke lokhu kepha ubona ukuthi ibaluleke kakhulu kuyena inkululeko ayifunayo yokuzikhethela ubulili abufunayo. USibiya (2008:24) uyasivezela lobu buhlungu abhekene nabo uMhlengi:

> Nebala aphume bandla uMhlengi aqonde emotweni yakhe. Ngaphambi kokuba angene kuyona wake waphenduka wasibuka isithabathaba somuzi wakubo. Ingabe wayesewubuka okokugcina? Wazizwa ziwohloka izinyembezi. Zase zigobhoza ngenkathi engena emotweni eyidumisa isuka kancane inyobozela sengathi izwelana naye kukho konke lokhu.

Le noveli ethi *Bengithi Lizokuna*, iveza uguquko lwempilo ejwayelekile. Ikakhulukazi iveza ukuthi kukhona okungalungile obekungafanele kwenzeke. Kuyavela ukuthi ngenxa yokuthi kwenzekile,

kuba nemiphumela emibi kumuntu ngayedwa, nakwabanye abasondelene naye kanye nasemphakathini. Kunjengoba uGroenewald (2012:1) ephawula ngezindaba ezikule noveli:

> *Can be typified as moral stories…The moral story seeks to expose immoral deeds and to show that these deeds have dire consequences for individuals, families and the community.*
>
> (Zingachazwa njengezindaba zokuziphatha…indaba yokuziphatha isuke ihlose ukuveza izenzo ezimbi nokukhombisa ukuthi lezi zenzo zinemiphumela emibi kubantu, imindeni kanye nomphakathi.)

Inoveli ethi *Bengithi Lizokuna* iveza okusha osekwenzeka emphakathini wamaZulu, okuyinto ebingakaze icatshangwe ukuthi ingenzeka. Bekungeyona into eyaziwayo ukuguqula ubulili kubantu abamnyama eNingizimu Afrika. Nakhu kuSibiya (2008:25) sibona uMhlengi eselungiselelwa ukushintshwa. Nakuba lingekho ithemba lokuthi konke kuzohamba kahle kodwa uzimisele ukuqhubeka enze afuna ukukwenza:

> Hhayi, kwahamba kahle konke ayekuzele eKapa. Babonana nodokotela ababezomhlinza. Bamchazela konke, bamnika konke okwakuzodingeka. Okwakubalulekile yikho ukuthi aqale ukuzejwayeza ukuphila njengomuntu wesifazane. Kwakuzolandela i-*plastic surgery* eyayizosiza ekuguquleni ikhala, izihlathi, isilevu, njalonjalo, kubukeke njengokomuntu wesifazane. Kwakufanele asebenzise nama-*hormones* athile ukuze kumile amabele nezinye izicubu zomzimba ezivame kwabesifazane. Ekugcineni wayezohlinzwa-ke kuguqulwe isitho sobulili sesilisa senziwe esesifazane, kokunye kuhlinzwe negilo ukuze iphimbo lakhe kube ngelomuntu wesifazane ngemphela.

Cishe yingakho uNgidi, uyise kaMhlengi ethuka kakhulu uma esethola ukuthi indodana yakhe le esizishintshile yaba intombazane. Lokho kwethuka siyakubona nakuNontobeko owayeyintombi yakhe kanye noXolani obehehwe ubuhle bentokazi ekade iyindoda, waze wacabanga ukushiya umkakhe:

> Bankeme endlini…Usevele wankema nje uXolani. Kakulula nokuthi kube khona abuza kuyena. Kuyamdida konke lokhu akuzwayo.
>
> (Sibiya 2008: 148-149)

Nasencwadini kaMngadi (2012:29) buyavela ubungqingili obuphikiswa umzali. UNkosana ongumfana-ntombazanyana, njengoba uMbawula embiza, uyachaza ukuthi eze efika emgwaqeni

yeTheku yingoba ubaleke kubo ngoba bobabili uyise nonina bengakuvumeli ukuba ngungqingili kwakhe:

> "…Wena mfana-ntombazanyana?"
> "Ngibalekiswe ngabazali ekhaya ngoba bengafuni ngithandane nabanye besilisa," kusho uNkosana.
> Umsinga ngezinsungulo zamehlo athi, "Bebengafuni uthandane nobani?"
> "Ngizizwa ngiyintombazane ebufaneni, futhi ngikhululeka uma nginawo."
> "O, manje bebekushaya ekhaya?"
> "Ubaba ubengakwemukeli ukuthi inkosana yakhe ingaziphathisa okwentombazane. Ubengangishayi ubengibolisa eke wangibhadama ngigqokise okwentombazane. Bengijeziselwa nokuba mdibi munye nawo."
> "Athini umama lapho ushaywa?"
> "Ubelekelela ubaba, angicindezele phansi athi akabhaxe aqinise."

Kuyaqapheleka ukuthi lo mfana abazali bamqamba ukuthi uNkosana ngoba benokujabula ukuthi bathole umfana oyinkosana yabo, abangathembela kuye nozoba yindoda ekukhuleni kwakhe. Manje kuyacaca ukuthi sebeyaphoxeka uma sekugqama ukuthi umfana lona abathi yinkosana yabo okuseqinisweni yinkosazana yabo. Bazizwa bexakanisekile futhi bephoxekile ngenxa yaleli qiniso abangafuni ukulemukela. Bayazama ngawo wonke amandla abanawo ukuba bamenze ayeke ubuntombazane ukuze abe umfana abafuna abe uye. Ukumshaya kakhulu kuseyiwo umzamo wokumguqula. Nokho-ke konke lokhu akuphumelelanga.

UNkosana, usefike ezitaladini wathola uMbawula, ongenankinga yokuthi umfana lona ufuna ukuphila impilo yobuntombazane. Uyamemukela nobuntombazane bakhe. Useze uqanjwa negama elisha, abhabhadiswa ngalo empilweni akhululwa kuyona manje, njengoba esenikwa igama elithi Makhosazana. KuMngadi (2014:29) uNkosana unikezwa inkululeko ngobungqingili bakhe:

> "Uyabona-ke tshitshi lami, Makhosazana omhlophe, namhlanje usindisiwe. Ngizohamba nawe ngikuvikele. Ngiyakwethembisa ukuthi ngeke baphinde bakulokothe oyihlo nonyoko. Ngizokuphatha kahle, ngizikhulisele wena ngoba bona behlulekile. Mina angibhenywa, angiyona insangu…Ngemvume yakho ntombazane uzohlala nami ukuze uphephe ezimpisini zasemgwaqeni. Uma ungathandi, baningi abakhwenyana lapha ezitezi ongabayenga ngomzimba wakho uhlale ukhala imali belobola kuwena esandleni."

Akugcini ngokuba uNkosana ongungqingili akhululwe ngomlomo kaMbawula nangokuqanjwa igama elisha lentombazane kanye nokubizwa ngetshitshi nentombazane. Ubuye athenjiswe ukuvikeleka kunoma ubani ongase azame ukumhlukumeza. UMbawula ubuye amgqokise amacici bese emphaqula ngezinto azintshontshe komunye umuntu wesifazanee ngayizolo.

Kulawa manoveli amabili kuyacaca ukuthi isenkulu inselelo ebhekene ikakhulukazi nabantu abamnyama, yokuthi uma kwenzeka ingane iba ngungqingili umndeni yinto leyo oyimukela kanjani. Ngokufika kwenkululeko, abantu babukeka bewathokozela amalungelo abo abavikela ngisho ekungavumeni kwezingqondo zabanye ekugudlukeni kolokho kwakudala, kokuthi umfana akabe umfana oqondile nentombazana ibe intombazana eqondile. Kubonakala manje kunomdonsiswano omkhulu kanye nokungqubuzana phakathi kwabantu abanemizwa yobungqingili kanye nemindeni yabo. Bona bazimisele ukwenza konke ukuze bakhululeke ngokobulili ababuzwayo nababukhethayo ngesikhathi imindeni yabo yona ishaya phansi ngonyawo, ithi sebungamane buchitheke bugayiwe, kufe gula linamasi, ngeke ikwamukele lokho. Imindeni nayo izimisele ukwenza konke okuwukuthetha, ukushaya, ngisho nokuxosha imbala. Nalaba abafuna inkululeko yabo yobungqingili njengoMhlengi noNkosana bazimisele ukushiya ngisho amakhaya, abazali nobukhosana babo ukuze bayothola inkululeko yobulili babo.

Ababhali ababhale ngale ndikimba njengoba bevelile kulawa manoveli amabili lapha, bavezile ukuthi ubungqingili nezinkinga zokungemukeleki kahle kwalabo abaphila le mpilo yobungqingili yizinto ezingayi ngokuthi umuntu ungowaliphi ibala. Ubungqingili lobu benzeka kubantu abamnyama kanye nabamhlophe. Nakhu siyathola uMhlengi, ongumuntu omnyama ongungqingili kanjalo noNkosana ongumlungu.. Siyabathola bobabili bengemukeleki kahle emindenini yabo njengoba uyise kaMhlengi ekubeka kuba sobala ukuthi akakwemukeli lokhu kanjalo nabazali bakaNkosana bemhlanganyela bezama ukulwisana nale nto yakhe yobungqingili, unina embamba emcindezela phansi ngesikhathi uyise embhaxabula.

Lawa manoveli akubeke kwaba sobala ukuthi lena yinselelo ebhekene nomphakathi wonke waseNingizimu Afrika njengoba itholakala kwabamnyama ibe futhi itholakala kulabo bebala elimhlophe, futhi zombili izinhlanga zibe zingayemukeli kahle le nselelo nanxa sekuyisikhathi senkululeko ezweni laseNingizimu Afrika, elinomthethosisekelo ovumela nogqugquzela ukuba

abantu bamukelwe futhi baphile ngokukhululeka uma sebezikhethele ukuthi bazoba yibuphi ubulili futhi bazibandakanye kanjani ebulilini abayibo nababukhethile. Ngokuphikisana kwale mindeni nalaba ababili kubonakala kungukungakwemukeli kahle lokhu kukhululeka abakunikwa umthethosisekelo njengoba abazali bephikisana bukhoma nalokho okushiwo yiwona umthethosisekelo lona.

4.2.1.3 Udlame Ematekisini

UMngadi (2014) encwadini yakhe ethi *Yekanini AmaFilisti*, usivezela indikimba yodlame ematekisini. Le ndikimba incikene nezomnotho. Ngenxa yokungabi bikho kwamathuba amaningi okuthuthuka kwezomnotho kubantu abamnyama, kubonakala abaningi besembonini yamatekisi okubangwa kuyona ukungena nokuthola imizila. Lesi simo sombango sidalwa ukuhlupheka kwabantu abamnyama nokweswela kwabo amathuba avulelekele bona kwezomnotho. Akumangazi-ke uma sekubangwa lona leli qatha elincane elingabenelisi abale mboni yezamatekisi.

UGumede ongumlingiswa omkhulu kule noveli kaMngadi ulahlekelwa umsebenzi wakhe wokuba uthisha emveni kokuboshelwa icala lokubulala elihlobene nezombusazwe. Uma ephuma ejele uzama ukungena kumathenda kahulumeni, akhungethwe yinkohlakalo eyisimanga. Kumele agwaze, agwazele isikhulu esithile okuyisona esinezwi elingujuqu ekutheni ubani othola ithenda leyo okusuke kumele inikwe ozokwenza umsebenzi. Uyayidinga imali ukuze alekelele umkakhe emzini wabo. Uma sekuboshwa isikhulu, amathemba akhe ayashabalala.

Sekuthi kamuva abone kukuhle ukuba angene enhlanganweni yamatekekisi esendaweni yangakubo eSobantu. USihlalo uzimisele ukumfaka ukuze amsebenzise ukusabisa nokulwa nalabo abaphikisana naye enhlanganweni. Amanye amalungu enhlangano ayala ayaphetha ukuba afakwe ngoba akhala ngokuthi izikhala azikho. Athi izimoto seziziningi kakhulu, okwenza ukuba imali eyenziwa abanikazi bazo ibe ncane kakhulu.

Lapha kuvela kahle imithelela yokuhlupheka kwabantu abamnyama ezweni labo elinamathuba amaningi ezezimali, kepha amaningi awo namaqatha agangile esanganyelwe ngabamhlophe.

Inqubo yokukhephithalizimu ibonakala kahle; lapho idlanzana liphethe umnotho bese kuthi uquqaba lungabi nalutho, ludlale indlala nobubha.

Kunjengoba uMarx kuMarx no-Engels (1970:82) esho ukuthi imiphakathi ihlukene ngokwamazinga empilo abantu futhi ubudlelwane babo buncike kuwona lawa mazinga empilo. Okuyibona ababonakala bengomakhonya yilabo abalawula umkhiqizo kanye nomnotho. Amazinga empilo akhiwa yiwo umnotho. Emphakathini wezwe elilandela inqubo yekhephithalizimu, abantu bahlukaniswe ngokuthi baphethe umnotho yini noma basebenzela abaphethe umnotho.

Inzondo, ukubophelana amanqina enyathi, ukusongelana, ukulalelana unyendle nokubulalana kuyabonakala kule noveli kaMngadi. Ubudlelwane babalingiswa busobala futhi buveza ukuhlobana kwabo ngokwamandla ezomnotho.

Inoveli lena izibeka obala izinselelo zokuhlupheka kwabantu ngenxa yokweswela imisebenzi namathuba okuzenzela imali eNingizimu Afrika esilawulwa intando yeningi. Ngenxa yokuhlupheka, umlingiswa onguGumede obekade ebonakala enekusasa elihle, uzithola esebhekene nenselelo yokuthi uzoziphilisa kanjani njengoba engasakwazi ukuqhubeka nomsebenzi wokuba ngithisha abewenza ngesikhathi sobandlululo. Uze angene esilingweni sokugwaza egwazela isikhulu okumele simnike ithenda yokupheka.

Le noveli iwubeka ngokucacile umbango wamandla omnotho, lapho abanotho bezama ngayo yonke indlela ukuba benze imali eningi. Abanikazi bamatekisi banqaba ukufaka labo abafisa ukungena nabo embonini ukuze bazenzele imali. Bakhala ngokuthi amatekisi asemaningi kanti umsebenzi uyamfimfa. Lokhu bakwenza ngoba bafuna ukuqhubeka benze imali eningi. Nabo njalo bafuna le mali eningi ngoba bafuna ukukhokhela amabhange abakweleta kuwo imali abathenge ngayo amatekisi.

Uyacaca futhi lo mbango njengoba abamabhasi nabo belwela ukuqhubeka benze imali eningi. Kubonakala kunokungazwani nabamatekisi ngenxa yokuthi abamabhasi sebehlise imali

yokugibela ekhokhwa ngabagibeli. Lokhu kungezwani kugqama ngokuba kube nokusetshenziswa kwezindlela ezingcolile zokuzama ukunqanda abagibeli ukuba bangathutheleki emabhasini.

Ukuvinjwa kukaGumede ukuba afakwe ematekisini aseSobantu, kuba nemithelela emibi yodlame nenzondo. Embangweni wamandla nokuphatha, usihlalo wenhlangano eSobantu, uyafuna ukumfaka uGumede ngoba ungumuntu osatshwayo nowaziwa njengesilwi nesiqhwaga. Lokhu ufuna kusize yena qobo lwakhe usihlalo ukuze agcine amandla okuphatha ngoba uGumede osatshwayo uzobe esohlangothini lwakhe.

Ngokundonda kwabaseSobantu ukumfaka uGumede, sibona abaseTamboville ababanga umzila othile nabaseSobantu, sebeshesha ukumamukela ukuze abe yisiqhwaga sabo. Zonke izinto zakhe zenziwa ngokushesha ukuze angene enhlanganweni yamatekisi yaseTamboville.

4.2.1.4 Ukulwa Nobuhlanga Nobuzwe

INingizimu Afrika entsha yafika nezinguquko ezaziqeda ukubandlululana nokucwasana kwezinhlanga eNingizimu Afrika. Umthethosisekelo omusha wangonyaka we-1996 wabe sewugcizelela ukushabalaliswa kobandlululo lobuhlanga. Kwabe sekungafanele ukuba abantu baseNingizimu Afrika, bacwasane ngokobuhlanga. Inhloso yomthethosisekelo nekahulumeni wentando yeningi, kwakuwukuletha ubunye nokuzwana kubantu bonke noma ngabe beyizinhlanga ezihlukene.

Uma echaza ubuhlanga, uHelms (1990) uthi akubonakali nje kuphela ngezimpawu ezibonakala ngamehlo enyama, okuyizimpawu zokwehlukana kwabantu ngokwebala. Uthi kungaphezu kwalokho njengoba buthinta ngisho isimo sengqondo okuthi ekugcineni sibe nomthelela ekutheni izinhlanga ezahlukahlukene zihlalisana kanjani endaweni ezitholakala kuyo. Uthi miningi imixhantela kubona. Ubalula imizwa, ilokho okucatshangwa ngabantu kanye nezinkolelo ezithile zabantu.

Ngakolunye uhlangothi uMorner (1967:17) uma echaza ubuhlanga uthi bungasho iqembu labantu abathile abanezinto eziyinhlanganisela ezifanayo ezehlukile kwezabanye abantu. Ngenxa yalokhu kwehluka uhlobo luthile lwabantu kungenzeka luzibone lukhethekile kunolunye. Ikhona imibhalo esiqhamukile ngesikhathi senkululeko ethinta ubudlelwane kwabantu abahlukene eNingizimu Afrika. Lokhu kuhlukile kunalokho okwakwenzeka ngesikhathi sobandlululo, kwazise phela ababhali babesacindezelwe imithetho eyayilawula ukushicilelwa kwemibhalo, eyayingafuni ukuba kukhulunywe ngezinhlanga ezweni. UGrobler (1995) uthi bonke ababhali baseNingizimu Afrika ababebhala ngesikhathi sobandlulo babecindezelekile ngoba babengakwazi ukukhuluma ngezinto zezombusazwe futhi bengavunyelwe ukubhala ngezokuhlalisana kwabantu abangafani ngokwebala emiphakathini.

Emithethweni eyayishaywe uhulumeni wobandlululo, kwakukhona lowo owawaziwa nge-*The Prohibition of Mixed Marriages Act no 55 of 1949*. Lo mthetho wawuhlose ukunqanda ukuthandana nokushada kwabantu bezinhlanga ezahlukene. Wawukwenze kwaba icala elibomvu lokhu futhi ababetholakala bewuphula babejeziswa kanzima.

Uma sekuqedwe le mithetho, ababhali babe sebekhululeka ukuba babhale ngokungesabi mayelana nokuhlalisana, ukuthandana kanye nokushadana kwezinhlanga ezihlukene ezweni. Lokhu sekuvunyelwa ngumthethosisekelo okhona njengamanje, ngakho-ke alisekho icala nokujeza abangabhekana nakho ababhali uma bebhala ngalokhu, kwazise uhulumeni okhona useyavuma ukuthi izinhlanga zilingane futhi zihlalisane.

UNkosi (2014:149) uthi ubudlelwane bokuthandana nokushada bezinhlanga ezahlukene eNingizimu Afrika kuseyinselelo nasemveni kokuphela kobandlululo. Uthi buseyinkinga enkulu ngenxa yokuthi enye ingxenye yomphakathi kanye nemindeni ayihambisani nokuthandana kwezinhlanga ezahlukene. Kuvezwa imbono eyehlukene. Ilowo nalowo uyibona ngendlela yakhe.

Ukususela kulokho, sibona uBhengu (1998) esivezela ubudlelwane bokuthandana phakathi komuntu omnyama nentokazi yeNdiya. UNdelebuli uyamthanda umkakhe kodwa uyise uManukelana akayizwa kahle indaba yakhe yokuganwa yintokazi yeNdiya:

“Ngizobuza ngigxile ndodana, ngoba ngifuna ukuyizwa ukusuka nokuhlala indaba, ngingaphuthelwa lutho. Uzalwa umabani lo mntwana?”
“Uzalwa uMaGovender Baba.”
Yebuya! Ethuke aqikileke uManukelana. Wayesazi kahle leso sibongo ukuthi esaseNdiya.
“Hawu! Ubabamkhulu yini? Uthini Ndelebuli…! Awuphinde!”
“Govender Baba. Uzalwa isithole sakwaGovender.”
Athande ukunengwa lapho esephinda uNdelebuli sengathi uyaqhosha. Wazibuza ukuthi ngase kube uqonde ukuncokola yini na bantu.
“Ungitshela ukuthi uzalwa yi—yi--?”
“Yebo uzalwa iNdiya.

Uyise kaNdelebuli, uSonqisha akayizwa neze indaba yokuthi indodana yakhe ithandane nentokazi yeNdiya. Yena wazi ukuthi abantu bohlobo olulodwa kumele bathandane baganane bodwa. Ubandlululo belugcizelela kakhulu kulokho njengoba bekuyicala ukuthandana kwabantu abangafani.

Noyise kaShantha akayizwa naye indaba yokuthi indodakazi yakhe ithandane nomuntu omnyama. Naye uveza ukuthi ubandlululo lwenze umonakalo ongakanani empilweni nasengqondweni yakhe. Kulukhuni kuyena, njengakuyise kaNdelebuli ukuba akwamukele ukuthi ingane yakhe ingathandana nomuntu ongafani nayo.

“Ndelebuli”
“Baba.”
Liye ngokuqina izwi.
“Ngithi mina Ndelebuli!”
“Ngiyasabela baba.”
“Lithatha kahle ikhanda lakho? Ngangithi awubuphuzi nje utshwala, udakwe yini pho? Udlala ngathi nonyoko sibadala, usihlalisa phansi uthi asilalele ama…ama…amasim…Nx! Uthi uyaganwa kanti usitshela indaba yokuthi ufuna ukufaka i…i…i…iNdiya emzini kaBaba?”
“Ngithatha ngokuthi nalo lingumuntu baba. Uma lingithanda nami ngilithanda, kufanele nani nilithande. Angiboni sono lapho.”
Mamo uManukelana.
“Washa khekhe. Uhlale uzwa kushiwo! Lithandwe uba? Njengoba uthi lingumuntu, lingumuntu kuphi khona? La emzini kababa? Uyabona ukuthi usangene impela? …Aaaga demethe! Akugitshelwa mina kwelami ikhanda *my boy*! …”

USonqisha akayimukeli impela indaba yokuthi umfana wakhe ashade neNdiya. Uze afake nabaphansi kulolu daba ngoba ekholelwa ukuthi nabo bazodinwa njengaye:

> "Uyamuzwa ukuthi uthini lo? Uyabona ukuthi akagcini ngokudelela mina, uze edlule ayogasela idlozi elikhulu lalapha ekhaya? Uyabona ukuthi usiqhatha nezinyanya ufuna sishe nomuzi sibhubhe siphele?

USonqisha uzama konke okusemandleni ukunqanda uNdelebuli enhlosweni yakhe yokushada neNdiya. Ukukhuluma kwakhe kumveza njengomuntu osafuna ukuqhubeka abambelele kokudala nakuba ukukhuluma kwakhe isilungu sekumcebile ukuthi uyakwazi ukwamukela uguquko. Uzama ukusabisa ngolaka lwamathongo akubo, athi azodinwa enze omkhulu umonakalo uma kuvunyelwa uNdelebuli ukuba ashade neNdiya leli lakwaNaicker elizalwa uMaGovender.

Noma kunje kodwa uNdelebuli noShantha bayaqhubeka ngokuvunyelwa imithetho emisha yezwe laseNingizimu Afrika engenalo ubandlululo, evumela ukuzwana, ukuthandana nokushadana kwezinhlanga ezihlukene.

UNdelebuli uthola ukwesekwa ngoyise abaseMtuba uma uSonqisha ezobika lolu daba lweNdiya olumdinile. Uyakuveza uBhengu (1998:76) ukuthi abanye abamnyama bayalwemukela uguquko nakuba kukhona abantu abafana noSonqisha abangafuni ukwamukela ukushintsha kwezikhathi nezimo.

> "Elami lithi niyibona kanjani indaba yokuba uNdelebuli aganwe yiNdiya? Singahlala kanjani emzini kababa nentombazane yeNdiya? Siyobabukelwa ubani abantu?"
> Kuthathe inkosana.
> "Ngangithi nawo angabantu nje, uyisolani wena intombi yeNdiya?"
> "Awukahle, awukahle, awukahle, mnewethu. Bona abalele bangasibuka kanjani sihleli neNdiya endlini?"
> "Ududwa umbuso wena Sonqisha. Uswele inkinga, sewuhamba uphenya amabibi ufuna into ezokuphatha kabi. Yekela uNdelebuli aganwe umuntu amthandayo. Akumsebenzi wakho lokho. Kusasa lokhu uzofa bakungcwabe bakhohlwe uwe. Ufuna ukushiya umoya kaNdelebuli usontekile ehleli nomuntu angamthandi? Waqokelwa ubani oKaMzimela? Angithi wazikhethela? Musa ukudlala ngomfana Sonqisha."

Bayazama ukumenza aguqule umqondo wakhe uSonqisha ngokuthi bamyale baze bemenzele isibonelo ngendoda ethile yakwaZondi eyaganwa iNdiya lamzalela izingane zamantombazane

ezinhle ezisanganisa izinsizwa. Baze bamtshele nangomunye wakwaMajola naye owayeganwe iNdiya, limphethe kahle limenzela yonke into. Kodwa kukho konke lokhu umoya kaSonqisha awuvumanga ukuvuma uvumele uNdelebuli ukuba athathe iNdiya alenze unkosikazi.

Ubuhlanga obudala nobugxilile engqondweni kaSonqisha budala ukuthi aqhubeke ashaye phansi ngonyawo, angavumi ukwamukela ukuthi angaba nomakoti oyiNdiya. Uyayizwa yonke into eshiwo ngabafowabo mayelana nobudlelwane bezothando bamaNdiya nabanye abantu abamnyama kodwa yena, ngenxa yokuthi ubuhlanga lobu bakhele izimpande ezijulile engqondweni yakhe, ukhahlela ngazo zombili, ethi cha ngeke kwenzeke neze kowakhe umuzi ukuthi indodana yakhe, uNdelebuli ithathe iNdiya izolifaka emzini wakhe, ligane lizale abazukulu bakhe. Lokhu kukhombisa ubungako bomonakalo owenziwe yinqubo yobandlululo ezingqondweni zabantu, ibahlukanisa ngokobuhlanga bagcina sebezondana futhi bengakuboni kufanele ukuba uhlanga olunye luthandane nolunye noma-ke lugane olunye. Buyacaca lapha ubungako bomsebenzi okusafanele wenziwe ukuze inselelo yobuhlanga eNingizimu Afrika entsha kuliwe nayo ishatshalaliswe.

Imizamo kaSonqisha yokuvimba uNdelebuli ukuba ashade noShantha iyamxabanisa nendodana yakhe. Lokhu kuyamphoqa uNdelebuli ukuba agcine esehambile kubo ngenxa nje yokuthi uyise akafuni ukwamukela ukuthi indodana yakhe ithandana nentokazi yeNdiya.

UNdelebuli ugcina esethenge umuzi eRichards Bay okuyindawo ebikade ihlala abamhlophe kuphela ngesikhathi sobandlululo. Uma efika khona noShantha, abamhlophe abanobandlululo abakunambithisisi kahle lokhu. UBhengu (1998:97) uyasho ukuthi abakunamelanga ukufika kwabantu abathandanayo bezinhlanga ezihlukene:

> Akuthathanga sikhathi singakanani, bafika eRichards Bay enxiweni elisha kwaKhoza. Bathi nhla omakhelwane abamhlophe ababeqhethe phandle bexoshwa yisifudumezi endlini, babona ukuthi umhlaba uhlangene, babheka engxenye. Noma ubani usengafunda kwezakhe ukuthi kwenzekani kubo ngaphakathi.

Kuyacaca ukuthi kuseyinselelo enkulu kwabanye ukuvuma nokwamukela ukuthi izinhlanga ezihlukene zingathandana futhi zishadane. Lokhu kukhombisa ubungako bomonakalo owenziwe isikhathi sobandlululo esaphoqa abantu ngemithetho enobandlululo ukuba bangazwani. Noma

isiqediwe le mithetho kodwa kusabonakala kunzima kubantu abafana noNdelebuli, uyise kaShantha nabelungu labo ababuka banyanye uma uNdelebuli efika noShantha ukusamukela isimo esisha zobudlelwane bezinhlanga ezihlukene eNingizimu Afrika.

Kuyona incwadi kaBhengu, usivezela ukuthi ubuntu abunabuhlanga. UNdelebuli noMaNaicker bathatha ingane yomlungu uPaul, owashonelwa ngabazali, bayenza eyabo. Indlela le ngane emthanda ngayo uShantha kumangala ngisho amaNdiya amanye. UBhengu usivezela iphupho elisha lezwe laseNingizimu Afrika, iphupho lokubambana kwezinhlanga zonke zithandane zizwane. UBhengu (1998:113) leli phupho uliveza ngoShantha noNdelebuli kanye noPaul:

> Emehlweni kaShantha wayengemhlophe uPaul, engemnyama uNdelebuli. Kwabe kuyizithandwa zakhe ayengenamsebenzi nombala wazo. Naye uShantha ngokunjalo, wabe engesilo iNdiya kuNdelebuli. Wabe engunina kaPaul, eyinsika yempilo yakhe. Akekho owabe engawuguqula umqondo wakhe kuleso simo.

Ukwakhiwa kwesizwe esisha esingenalo ubandlululo nokucwasana kusekelwe ngisho ngugogo kaShantha. Amazwi akhe okugcina ayalela ngawo ukuba uma eselothisiwe umlotha wakhe wabelwe onke amalunga omndeni, ngisho noNdelebuli imbala.

Kuyacaca kule ncwadi ukuthi nakuba ubandlululo nokucwasana ngokobuhlanga sekuthiwa kuphelile kodwa abantu abayi nganxanye bengamanzi. USonqisha noSalim abakushayeli ihlombe ukuganana kukaNdelebuli noShantha kodwa oyise bakaNdelebuli bakubona njengenhlanhla lokhu, bayakuthokozela. Abelungu baseRichards Bay abakujabuleli lokhu kepha umfana womlungu uPaul yena uyakujabulela futhi uyakwamukela njengoba kwenza umama nodadewabo kaNdelebuli.

Indaba yokuthandana kukaShantha noNdelebuli ayimniki ukujabula unina. Yena ngokwakhe ubelindele ukuthi indodakazi yakhe ithandane nensizwa yeNdiya. Iyona ndlela azi najwayele izinto zenzeka ngayo emhlabeni ngoba phela ngesikhathi sobandlululo bekwenzeka kanjalo. Ukuthotshelwa komthetho wobuhlanga wobandlululo owawuvimbela ukuthandana kwezinhlanga yinto eyamenza wajwayela wagcina esebona kuyisimo semvelo esamukelekile leso. Uma uShantha esekhetha insizwa emnyama, unina ukubona kuyihlazo nechilo lokhu. Kuyena kunzima ngisho ukuthi le nsambatheka uzoyixoxa ayithini kumyeni wakhe amaziyo naye ukuthi ngeke

ayithokozele. KuBhengu (1998:46), unina kaShantha uyakuveza ukubambeka kwakhe esikhathini sobandlululo lapho ethi:

> "Ngizoyithini kodwa le ndaba? Ngizoqala ngithini nxa ngikhuluma noShantha ngaleli hlazo asithele ngalo? Ngizothini lapho ngibikela uyise? Sihamba nje abantu basikhomba ngezithupha basichayela izandla? Nabasihlekisayo bayazenzisa, baphimisela ngamathe nxa sifulathela? Hawu! Yeka ukuzala! Kazi usuke ekhalelani umntanami?"

Kulukhuni satshe nakuye uSalim ukwamukela ukuthandana nokushada kwendodakazi yakhe noNdelebuli, ongumuntu omnyama. Uma ebikelwa ngomshado ushayeka phansi aquleke. Kuyacaca ukuthi ukhathazekile ngokuthi abesizwe sakhe samaNdiya bazophoxeka uma indodakazi yakhe ithandana futhi igcina ishada nomuntu omnyama. Uze uyasho kuBhengu (1998:64) ukuthi:

> "Ngiyolibukelwa ubani izwe uma ingaphumelela indaba kaShantha nalo muntu?"

Nokho ekugcineni uSonqisha noSalim bayakuvumela osekwenzekile, kokushada nokukhulelisana kwezingane zabo. Bayakwemukela ukuthandana kwezingane zabo nakuba bake baqala babonakala benenkinga enkulu ngakho, bezimisele ukuphikisana nakho ngayo yonke indlela.

Kule noveli icacile inselelo yokwakhiwa kabusha kobuzwe obungancikile ebuhlangeni. Kuyavela ubulukhuni bokufa kobandlululo ezingqondweni zalabo abadala. Uyise nonina kaShantha kanye noyise kaNdelebuli bakuthola kunzima ukuvumela uguquko lwesikhathi senkululeko. Kubona akuyona into emukeleka kalula ukuthi umthethosisekelo wamanje uthi alungabi bikho ubandlululo ngokobuhlanga, futhi uvumela ukuthandana nokushadana kwezinhlanga ezahlukene.

UNdelebuli akanandaba nokuthi uShantha uyiNdiya. Kuyena uShantha ungumuntu futhi ungumuntu wesifazane olumfanele uthando lwakhe. Noma uyise esho lokhu nalokhuya, ezama ukuvimba uNdelebuli ukuba athandane futhi ashade noShantha kodwa konke lokho kuba nhlanga zimuka nomoya. UNdelebuli noShantha bayiphupho lezwe elisha; iphupho lokuba buphele ubuhlanga, kuphele inzondo yobuhlanga nokucwasana kwabantu ngenxa yobuhlanga. Leli phupho liqiniswa nangukuthintwa kwabo bobabili yindaba yomfana weBhunu, uPaul, owashonelwa

ngabazali. Bayamthanda futhi naye uyabathanda. Bagcina sebemthathile esehlala nabo njengengane yabo. Lokhu kufakazela ukuthi abantu bangahlala ndawonye ngale kokuthi bayizinhlanga ezahlukene.

Encwadini kaMngadi ethi *Iziboshwa Zothando* kuvezwa ukuthandana kwabantu bezinhlanga ezahlukene ngesikhathi sobandlululo eNingizimu Afrika. Nakuba uhulumeni wobandlululo wayeshaye umthetho i-*Immorality Act of 1957* ukuvimbela ukuthandaba kwabantu bezinhlanga ezihlukene kodwa kule ncwadi siyakuthola kuvezwa ukuthi uthando alunakulawulwa umthetho ngoba uthando lungolwemizwa futhi alunaluhlanga lona. Sithola insizwa emhlophe ithandana nowesifazane omnyama.

Nakuba le nsizwa ikhuliswe ngokuthi akufanele isondelane nabantu abamnyama, nakuba kunomthetho kahulumeni ovimbela ubudlelwane phakathi kwezinhlanga ezihlukene, nakuba le nsizwa yenza umsebenzi wokuba yiphoyisa ophoqa ukuba kube yiyona eyenza umthetho ulandelwe futhi ijezise abawuphulayo kepha sibona yona ingena othandweni nomuntu wesifazane omnyama. Kukho konke okuzanywayo ukuze le nsizwa ihlukane nalona wesifazane, akukho okuphumelelayo.

Abantu abamhlophe balindele ukuthi uWellem athandane nomunye umlungu, hhayi umuntu omnyama. Balindele ukuthi athobele umthetho wobuhlanga olawula ukuthandana kwabantu eNingizimu Afrika yobandlululo. Okushiwo uHurter kuMngadi (2007:44) kufakazela ukucabanga okujwayelekile kwabantu abamhlophe:

> "Iphutha nje elincane ongase ulenze ngukuqomana nale nto engento yalutho, lingathokosiza ngisho izitha zombuso ezisemazweni aphesheya kwezilwandle. Izwe lakithi lingaphenduka ithambo okungagiywa ngalo ezindabeni zomhlaba. Engikweluleka ngakho njengoyihlo okukhonzile, ukuba mntanami uganwe intombi emhlophe enjengawe. Uma ungakwenzi lokho usancengwa, uzophoqwa."

Le ncwadi ishicilelwe ngesikhathi senkululeko eNingizimu Afrika. Isikhuluma ngezinto ebezenzeka ngesikhathi sobandlululo eNingizimu Afrika. Iveza ububi bomthetho kahulumeni owenzelwe phezu kokubandlulula nokucwaswa ngokobuhlanga. Iveza ukuthi lo mthetho ungcolile futhi awusoze wakwazi ukuvimbela imizwa yabantu. Uveza ukuthi ubuhlanga njengoba

bungasiyona imvelo kepha buyimfundiso ekhohlakele yabantu, abusoze bakwazi ukumelana nemvelo eyimizwa nothando.

UNkosi (2014:58) uyaphawula ukuthi isekhona inselelo evezwa yimibhalo mayelana nokuthandana kwabantu bezinhlanga ezihlukene:

> Okugqamayo ukuthi emibhalweni eminingi sithola kuvela ukuthi iningi labalingiswa alihambisani nalolu hlobo lokuthandana kwezinhlanga ezihlukene. Kuphinde futhi kube khona nedlanzana labalingiswa elikhombisa ukuhambisana nakho ukuthandana kwezinhlanga ezahlukene.

Kwenye incwadi kaMngadi ethi *Bayeza Abanqobi* kuvezwa inselelo yokwakha kabusha isizwe ngokuba kuxolelane izinhlanga ebezingazwani nezonene kakhulu ngesikhathi kusenobandlululo ezweni laseNingizimu Afrika. Siyabona ekuqaleni kwayo kuvezwa umonakalo wobandlululo wokugxilisa inzondo yangokobuhlanga. Abantu bakholwa ngukuthi abashadikazi abamhlophe bakwaMacgregor abatholakale bebulewe, babulawe yizigebengu ezimnyama.

Umfanyana u-Adonisi olokhu ezwe abalilayo bekhala ngabantu abamnyama, iyakheka kuyena ngaphakathi inzondo yomuntu omnyama kanye nesifiso sokuba aphindise kubo ngesenzo esibi sokubulawa kwabakwaMacgregor. Abantu abamnyama bonke sebebhanqeka ngabhande linye njengabantu ababi abayizilwane. Kuyacaca lokhu kuMngadi (2012:2-3) la kuvela khona ukubaselwa kwenzondo enganeni esencane kuze kufike isikhathi la isonga khona ngenhliziyo nangomlomo wayo ukuthi izizophindiselela:

> Enhliziyweni yakhe kuchamuseleke inzondo ngalo muntu omnyama okulokhu kukhulunywa kuphindwaphindwa ukuthi uyinsinansina eyazi ukubulala kuphela. Kuthiwa bonke abamhlophe abafa ngokugcwelezwa kusuke kuyisandla somnyama. Kudwebeke izithombe engqondweni ka-Adonis, lo muntu omnyama okukhulunywa ngaye ambone eyisilwanyana angazi ukuthi angawathathaphi amandla okusiqeda.
> “Uma sengikhulile ngizobaphindiselela omalume nobabekazi kulezi zinswelaboya ezimnyama,” esho u-Adonis esebuso obuyimpi.
> “Mfowethu ungabasongeli ngoba akubona bonke izigebengu,” kusho uLinda.
> “Kulungile phela uma ubathanda uyothi ubagana mina bengiziphindisela nakumkhwenyana wakho lowo.”

Kuyadabukisa ukuthi nakuba abantu abadala abamhlophe beyizwa yonke le nkulumo, abazikhathazi ngokuyikhuza ingane nokuyifundisa kahle ngobudlelwane obuhle phakathi kwezinhlanga. Kunalokho bavele bahleke.

Nokho kuyancomeka ukuba uMngadi asivezele lapha ukuthi ngesikhathi sobandlululo bekunjani ubudlelwane phakathi kwabantu abamnyama nabamhlophe nokuthi izingane zabamhlophe bezifundiswa kanjani ukuzonda abantu abamnyama. Lokhu bekuzoba insila okungenwa nayo esikhathini senkululeko bese kuba inselelo enkulu ukuba kufundiswe izingane zabamhlophe kabusha, sekukhishwa lobu buthi bobuhlanga ezigxishwe bona ezingqondweni nasezinhliziyweni zisencane.

UMngadi (2012:03) ubuye asivezele ngokugqamile lobu buhlanga obugxiliswe enganeni yomlungu. Usivezela izinja zidikadika umuntu wesifazanee omnyama kepha ingane yomlungu ingenzi lutho ukumlekelela, imkhuzele izinja lezo:

> Amehlo azithela kumfanyana wakhona emi namabhubesi amabili alikizela ngezihlathi. Kuba sengathi abemlindele…abe naye shaqa. Usabathe uyamemeza, ushaya nangesikhwama, kube nhlanga zimuka nomoya. Akekho ongabe esasondela uma esenje…Ngesikhashana amgingqagingqa phansi, nosinyaka nosu kulahleke laphaya. Ayamhlinza amqhaqhe noqhoqhoqho nezincence eziyigugu kubantabakhe. Nomfanyana obemi nazo uba yisigxobo. Akukho okumthinta kangako kulesi sigameko.

UMngadi (2012:03) uyakuhlaba ukukhuliswa kwezingane ngenzondo nobandlululo, okwenziwa ngabantu abadala. Usola bona ngokuvimbela izingane ukuba zilandele imvelo ethi abantu bayafana. Nakhu phela zithe zifuna ukuzidlalela zodwa kwaba abazali abamhlophe abakuvimbayo lokho, baze basebenzise ngisho isihluku sokumbhambabula ukuze athobele ubandlululo olufunwa yibo:

> Ekhaya akafundiswanga ngokubaluleka kohlanga oluyile nkosikazi ehlinzwa yizinja. Empeleni kunezingane zamanye amakhosikazi asebenza lapha emajalidini ezike zivakashe eBerea. Wake wazama ukudlala nazo, ezibona ziyizingane njengaye, wakhuzwa ekhuziwe ekhaya kuthiwa uzehliselani isithunzi ngokudlala nezingane zabantu abawuhlobo oluphansi. Kwakuthiwa zizomfundisa imikhuba namasiko abo awubuhedeni, nokubulala ngesihluku. Ephikelela edlala nazo washaywa. Ngokwakhe-ke inja idovadova umuntukazana ongabalulekile.

Kuyacaca lapha ukuthi ingane yabelungu lena ifunziwe yafundiswa yagxishwa ngenkani ubuhlanga bokuthi abantu yilabo abafana nayo kuphela. Abanye abangafani nayo nga-"bantukazana." Akufanele idlale nabo. Akufanele ibazwele ubuhlungu ngisho ngabe ngabesifazane abakhalayo becela usizo ngoba bebulawa amagovu ezinja, ebaqhaqha umqala nezincence. UMngadi uyabuveza ubuSathane babantu abadala abamhlophe, okuthe uma ingane yabo ilandela ubumvelo bobuntu, izidlalela nezingane ezimnyama ingaboni lutho olonakele noluyicala ngalokho, kodwa bona bebadala begcwele inzondo nokubandlula nokucwasa kweminyaka bayifundisa ngenkani ukuba ifane nabo. Lona umonakalo ozophila ngisho sekufike isikhathi senkululeko eNingizimu Afrika.

UMngadi uyaqhubeka ebalula ubuhlanga obugxilile kwabamhlophe. Kuthi uma esefihlwa umame lona obulawe yizinja ngesihluku, kwamqashi wakhe angalubhadi nakulubhada ukuzokhalisa abalahlekelwe. Kunalokho okumkhathaze kakhulu ukuthi uzosithola nini futhi esinye isisebenzi esimnyama okumele simsebenzele, sithwabaze emathunzini okufa, siza emsebenzini noma sesigoduka, ngenxa yezinja nabamhlophe abagcwele ubuhlanga. Lolu hlobo lwempilo, njengokugcwelezwa nokudlwengulwa kwabesifazane ngovivi uma beya ematohweni, kufakazela lokho okushiwo uFrantz Fanon kuPietersen noRutherford (1990:31):

> *The colonized person, who in this respect is like the men in the underdeveloped countries or the disinherited in all parts of the world, perceives life not as a flowering or a development of an essential productiveness, but as a permanent struggle against an omnipresent death. This ever-present death is experienced as endemic famine, unemployment, a high mortality rate, an inferiority complex and the absence of any hope for the future.*
>
> (Umuntu osezweni eliphethwe ngelinye, ofana nabantu abasemazweni asahlupheka noma abasezingxenyeni zomhlaba lapho abantu bephucwe khona okungokwabo, akaboni impilo njengento eqhakazayo noma intuthuko yempumelelo efanele kepha uyibona njengento ewumzabalazo ongapheli obhekene nokufa okuhleze kukhona yonke indawo. Lokhu kufa kubonakala ngendlala esabalele, ukungabi bikho kwemisebenzi, izinga eliphezulu lokufa kwabantu, ukuzibukela phansi nokungabi bikho kwethemba ngengomuso.)

Kuyena uMngadi (2014:30) buyavela ubuhlanga njengoba ezitaladini zaseThekwini kukhona ondingasithebeni bezinhlalamgwaqeni zebala elimnyama nalezo zebala elimhlophe. Kuyavela ukuzondana kwalezi zinhlanga zombili, ukucwasana nokubandlululana kwazo njengoba kuvela ngokuxabana kwamaqembu amabili obugebengu:

> UNgwazi ufakwa ebuthweni labakhuthuzi nezilwi ezilwa nabafana abamhlophe abawuzulane njengoba kubangwa ukuthi iyiphi inkunzi ekhonyayo lapha.

Kuyacaca lapha ukuthi amaqembu obugebengu akhona akhiwe ngobuhlanga. Abebala elimhlophe bazoba seqenjini labamhlophe. Abamnyama babe seqenjini elimnyama. Lawa maqembu ayazondana ngenxa nje yobuhlanga nebala. Kuyagqama lokhu kuMngadi (2012:08):

> ONkedama besazizwa bephoxekile, kuqhamuke isigejane sabafana babeLungu. Babe naye shaqa uMusa.
> "Sikuzwe kahle ukuthi wenyanya abaLungu." Kuqhume impama, kuqhume unyawo, bamhlwithe isibhucu sekhekhe basiphelelise ebusweni. Ekusakazekeni kwezinkanyezi emehlweni adidizele ethi ucasha ngoJoanna.
> "Suka mfazi owehlisa abamhlophe namaKhaladi akho kahobo ozenza umLungu ngokuthandana nawe," bemchiliza uJoanna elahleka phansi, bemdonsa ngobhebhenene uNkedama ethimula njengenkunzi. Athole ithuba lokuphulukundlela uMusa.
> "Yafa ingane yabantu iqeda kubalisa ngokubulawa kukanina ngobuhlanga," uJoanna ethatha amehlo abaningi nezindlebe zabaningi ngokuthamunda isiZulu, esho ehlezi dekle phansi ebambelele esitubhini ngazo zombili.

Uma esebaleka uMusa uzithela endodeni ewumuntu omnyama eshade neNdiya ikanye nezingane zayo ezithathe ubuNdiya kunina kanye nenye exubile. Iyazama le ndoda ukukhuza ithi abangabulalani ngenxa yobuhlanga. UMusa akayizwa le, ukhuza umhlola:

> "Ngeke nibulalane ngobuhlanga sibukela." kusho intshebe eseyethiwa ngoBhekendiya lapha ebhishi ngokuthandana noShamin.
> "Ngiyeke baba othandana nenkosikazi eyiNdiya. Nifuna ukungibambela abeLungu njengoba ngazi abeLungu namaNdiya bengalahlani."
>
> (Mngadi 2012:08)

Lapha kuyakhombisa ukuthi ubuhlanga lobu sebakapakela ngisho kubantu abasebasha abangaphilanga ngaphansi kwenqubo yobandlululo. Kukhombisa ukujula kwezimpande zobuhlanga kanye nomqansa okhona wokuzama ukuqeda isihlava lesi esiyinselelo, isihlava

sokuzondana nokubandlululana ngokobuhlanga. Kukhombisa okusafanele kwenziwe ukuze abantu, ngisho nabasha, bavume ukuthi abantu bonke bangabantu, bayafana futhi bayalingana ngokwamalungelo. Kukhomba umsebenzi okusamele wenziwe ukuze kufezekiswe iphupho lokuba kube khona iNingizimu Afrika, engabandlululi futhi engacwasani ngokobuhlanga.

4.2.1.5 Inkohlakalo

Inkohlakalo ingenye yezinto okukhalwa ngazo kakhulu emveni kokutholakala kwenkululeko. Ngale ndlela ingenye yezinselelo ezinkulu ezibhekene nabantu baseNingizimu Afrika cishe kuyo yonke imikhakha yempilo. Ababhali besiZulu bayivezile le nselelo yenkohlakalo befakazela khona okushiwo uChinweizu noMadubuike (1983:252) uma bethi:

> *A writer does have a minimum professional responsibility to make his work relevant and intelligible to his society and its concerns. He may do so by treating the burning issues of the day; or he may do so by treating themes germane to his community's fundamental and long-range interests.*
>
> (Umbhali unawo umthwalo wokwenza umbhalo wabo ungene khaxa futhi ucacisele umphakathi ngezinkinga zawo. Angakwenza lokhu ngokuthinta izihloko ezisematheni ezikhathaza umphakathi; noma angase abhale ngezindikimba ezithinta izinto ezijulile osekuyisikhathi zilangazelelwa umphakathi.)

I-Oxford Dictionary ichaza inkohlakalo njengokungathembeki noma ukwenza okuwumkhonyovu, okwenziwa ngabasezikhundleni, ikakhulukazi okubandakanya ukugwazelwa.

I-Cambridge English Dictionary yona ichaza ukukhohlakala kanje:

> *Dishonestly using your position or power to get an advantage, especially for money.*

UNdlovu (2007:1) usivezela inkohlakalo ekhona ngesikhathi uZongile, ongumlingiswa omkhulu encwadini ethi *Amathonsi Abanzi* ezithola kufanele akhokhe imali yokugwaza ukuze akwazi ukuthola umsebenzi omfanele ngoba ufundile futhi waphumelela ngamalengiso.

Yena ukubona kuyinto efanele ukwenzeka ukuba agwaze ukuze awuthole lo msebenzi. Lokhu kukhombisa ukwamukeleka kwesimo kanye nokudlanga kwenkohlakalo, esibonakala njengesiko eliyinto eyamukelekile nje.

Inkohlakalo eyenzekayo yokugwazisa abantu ukuze bafakwe emsebenzini iyinto ejwayelekile nje kulo mnyango. Buyinto ehlelwe kahle futhi eyaziwa ngisho izikhulu eziphethe. Nakhu kuNdlovu (2007:8) kuyacaca lokhu uma kuthiwa:

> "Unenhlanhla umngani wakho, uyazi? Imoto izofika ngo-8 kusihlwa, naye angabe esasala. Ngimtshelile u-*Director* ngenkinga yakhe."

Inoveli lena iveza uNyoka onguMqondisi-jikelele eMnyangweni kahulumeni. UNyoka uvezwa njengomuntu okhohlakele kakhulu, osebenzisa isikhundla sakhe namandla ahambisana naso ukuze agwazise abantu abafuna umsebenzi. UNdlovu (2007:15) umveza kanje:

> Umkhuba wakhe lo wokugwazisa wayewuqale emveni kweminyaka emibili eqashwe esikhundleni sakhe…
> Kubantu abaningi ayesebafake emsebenzini ngokubagwazisa kwakukhona noZonke Ndlovu, owayengumkakhe, beshade emnyakeni emihlanu edlule. UZonke naye wayengumqondisi emnyangweni kahulumeni, esebenzela emahhovisi asOlundi…UPamela owayeyisinqandamathe sikaNyoka naye wayengene emsebenzini ngakho ukugwazela uNyoka.

Kuyena uNdlovu (2007:10) kuyavela ukuthi uNyoka unenkohlakalo njengoba ethi eyisikhulu sikahulumeni kodwa enze okuphambene ngokunika oZongile imibuzo ezobuzwa kunhlolokhono:

> Esitakini samaphepha ayephezu kwetafula, uNyoka wahosha amabili wawadlulisela ezintombini. Wazitshela ukuthi yiyona-ke imibuzo ezobuzwa kunhlolokhono yomsebenzi. Wachaza ukuthi angeke akwazi ukuzinika imibuzo zihambe nayo kodwa kumele ziyibukisise ukuze ziyazi ngekhanda. Wabe esezinika izimpendulo zemibuzo ezishaya emhloleni. Seziqedile ukubuka imibuzo, wabe esezivivinya, ebuza ngamunye njengoba kuzokwenziwa kunhlolokhono. Zaphendula kahle kakhulu izintokazi, wazincoma uNyoka ezithembisa ukuthi zizoqashwa nakanjani uma ziyokwenza kanjena nakunhlolokhono.

Ekuqaleni inhloso enkulu kaNyoka ngalokhu kwenza kwakhe ukuba azigwazise izintokazi lezi, okuyindlela enza ngayo imali. Uyazi ukuthi lokhu akwenzayo akuvumelekile futhi akukho emthethweni. Uyazi ukuthi kungamfaka enkingeni enkulu uma kungase kutholakale. Yingakho kuNdlovu (2007) enza izaba zokuthi le mfihlo ingaphumeli ngaphandle:

> Wazidonsa ngezindlebe izintombi ngokuthi zize zingathi vu ngokuhlangana kwazo naye nangokuzitshengisa imibuzo. Wazixwayisa ngokuthi uma zinemilomo emanzi kuyobe zizimbela amaliba ziphila. Waphetha ngokuthi lokhu ukwenza ngoba usiza isizwe esinsundu, ikakhulukazi isifazane esisacindezelwe ngokomsebenzi kuleli zwe. Wakubalula ukuthi ezinye izinhlanga ziyasizana nazo kodwa akekho owaziyo ngoba zona azikhahlelwanga ngamahhashi esifubeni. Wazazisa nokuthi nguyena kuphela othatha isinqumo ngokuthi ngubani okumele aqashwe, ngakho kumnyama kubovu uzabaqasha ngoba uqonde ukubasiza.

Umbhali uyakucacisa lapha ukusebenza kwenkohlakalo. UNyoka uqale asebenzise iqhinga lokubasabisa oZongile ukuze bangayithi vu indaba yenkohlakalo yakhe. Useleka ngokuba enze sengathi ucabangela bona, uyabasiza. Ubuye aveze nokuthi le nto ayenzayo ayenziwa uyena kuphela kodwa nezinye izinhlanga ziyayenza. Uyagcizelela ezintokazini lezi ukuthi kubalulekile ukuba nesifuba, ugcine izimfihlo okungamele zikhishelwe abanye abantu. Ugcina ngokuthi azenze zazi izintokazi lezi ukuthi kuyena yedwa onamandla nezwi lokugcina ekuziqasheni. Lokhu ukwenzela ukuba zibone ukuthi akukho muntu futhi akukho ndawo enye lapho ezizosizakala khona, uma zona ubudlelwana bazo naye.

Sekuthi kamuva uNyoka afike enhlosweni yakhe enkulu, yokuthola imali ngokubasiza kwakhe. KuNdlovu (2007:11) uthi:

> "…MaDube, kusasa uzonika uThula imali, uzofika ngo-12 emini kini. Wena MaNkomo ngaso leso sikhathi uzobuya naye uThula ukuze siphothule udaba lwakho engilutshelwe nguPamella. Ungakhathazeki ngokuthi imali awunayo, lokho akusho ukuthi ngeke ngikuqashe."

Kuyavela ukuthi inkohlakalo lena idinga ubuchule obuthile ukuze lowo ongene kuyo ingamdonseli amanzi ngomsele. Idinga ukuba bengabi baningi abantu abazi ngayo futhi okuba sengathi uyasizwa ngayo kumele adonswe ngendlebe ukuthi angalokothi amemezele ezweni lonke noma anyenyezele ezinye izindlebe ezingangene kulolo daba okusuke kulungiselwana lona. UNyoka uyakucacisa lokhu kuNdlovu (2007:17):

> "Zongile okuzokwenzeka phakathi kwethu ngicela kugcine phakathi kwethu sobabili," uNyoka wasekhulumela phansi esekhumule nothayi. "Ngisho uThula lo angeke aze azi lutho ngokuzokwenzeka phakathi kwethu, ngakho nawe ungathi vu.

> Ngenze iqhinga lokuthi ulandwe yisithuthuthu ukuze uPhumla asale, naye angazi lutho, ngakho naye usize uze ungamtsheli lutho. Siyezwana lapho Zongile?"

UZongile lona ugcina engagwaziswangwa ngemali njengabanye. Kodwa uNyoka unquma ukuba amgwazise ngocansi. Nangempela ngokufuna umsebenzi uyalingeka uZongile ukuba avume ukulala okokuqala ngqa empilweni yakhe, ukuze nje athole umsebenzi ovele umfanele ngenxa yemfundo yakhe.

UNdlovu (2007:122) kule ncwadi ukubeka kucace ukuthi inkohlakalo ifaka ngisho izikhulu eziphezulu. Lokhu kwenza ukuba sibone ukuthi ijule kangakanani inkohlakalo. Uyaveza ukuthi ngisho umuntu omkhulu njengoNgqongqoshe ophethe uNyoka, uyazi ngale nkohlakalo kodwa ubeyivumela ukuba yenzeke, kuthi noma sekufanele zimshele uNyoka kube nguye uNgqongqoshe lona okhohlakele omvikelayo:

> Indaba yaqala mhla enikwa incwadi yokummisa emsebenzini eyayisayinwe nguNgqongqoshe woMnyango uqobo. Incwadi yayibeka izizathu zokuthi ungumsolwa ngokuqasha ngokugwazisa. Yayicacisa ngokuthi kumele angalubhadi emsebenzini kuze kuphothulwe uphenyo lwangaphakathi.
> Wayezamile ukuncenga uNgqongqoshe ukuthi ayinyathele ngezinyawo le ndaba njengenhlalayenza.

Kusobala lapha ukuthi ngaphambilini bekujwayelekile ukuthi uma esesenkingeni uNyoka bese eya kuNgqongqoshe ukuze anyathele izinsolo noma lokho akwenzayo okuyinkohlakalo. Ngokwenza kanje uNgqongqoshe, oyisikhulu esethenjwayo okumele ngabe yiso esihamba phambili ekulweni nenkohlakalo eMnyangweni, ubonakala eba mdibi munye nesigangi futhi naye engena kule nkohlakalo. Lokhu kunikeza uNyoka umdlandla wokuthi aqhubeke nokwenza inkohlakalo ngoba yena uyazi ukuthi unayo indlela yokukhuluma, alalise ulimi, anqobe kuNgqongqoshe uma izinto sezimmele lubhojozi.

Encwadini kaMsimang *Umsebenzi Uyindlala* kuvezwa owesilisa osebenza kwamasipala eThekwini, oqasha uNunu noma engakulungele ukuqashwa. Ube esefuna ukuthi amkhokhele ngocansi ngoba nakhu umfakile emsebenzini. Lokhu kuyinkohlakalo.

UNunu lona uqashwa noma kusobala ukuthi akazi lutho ngomsebenzi abehlolelwa wona futhi nguyena owenze kabi ekuhlolweni ukwedlula bonke abanya abebehlolwa. UMsimang (2011:65) uyakucacisa lokho.

> "Kodwa madoda khona sekufeyilwa, sekungaze kufeyile nalo mntwana wakwaCele" awasho la mazwi ebuka uSue. Efuna ukufunda emehlweni akhe ukuthi akanakuthola lutho yini kuwona angalusebenzisa.
> Anele ukuzwa lokhu kukhuluma uSue, abuze ngokushesha athi: "Uyena muphi-ke lowo omshoyo?"
> "Ngisho lona." Akhombe ngomunwe lapho kubhalwe khona igama likaNunu kanye nemiphumela ayitholile.
> Angachithi sikhathi uSue. Amphendule ngendlela abona ukuthi iyadingeka. Kumele akhombise ubuqotho bakhe emsebenzini awenzayo. Lokhu kwenza ukuba ashiye isigxivizo esithile kuMike omkhulu kunaye.
> "Cha Mike! Noma kungathiwani, lowo bekumele afeyile. Sengathi kubo bonke laba abebebhala, uyena obengazi nokuthi ubhalani." Limbukisise ngokumangala iNdiya lakwabo. "Ayikho impela into ebengingamenzela yona lowo okhuluma ngaye." Emveni kwala magama kube sengathi lithi ukumoyizela kancane. Liqhubeke lithi, "Izimpendulo zakhe ngize ngazihlolisisa ngoba ngingakholwa ebengikubona. Nembala ngathola ukuthi zimakwe ngendlela efaneleyo."

UMike okunguyena ophethe uSue, uzithola esengena enkohlakalweni manje njengoba esencenga uSue ukuba avume ukuba kwenziwe umkhonyovu ukuze kuqasheke uNunu, ongafanele neze ukuqasheka. Inhloso yakhe yokumqasha ukuba amlethe eduze kwakhe ngoba enzelelwe nguyena Mike ukuze agcine ethole ithuba lokuba balale. Uyavuma uSue ukuba uMike ayenze inkohlakalo yokuqasha umuntu ofeyilile ngenxa yokuncengwa uyena uMike nokuthenjiswa ukuthi uma kuvuleka isikhundla esithe xaxa nakanjani uMike uyokwenza konke okusemandleni ukuba uSue asithole leso sikhundla. Kuze kushintshwe nemibiko ekhona kukhompuyutha ukuze kuhambisane, kuvumelane ukuze kuqashwe uNunu lona ofunwa nguMike.

> "Kodwa-ke ungakhohlwa ukuthi okwenzayo, kumele kuhambisane nombiko ebese ngiwubhale kuyikhomputha. Ngakho-ke uma kunokuthize okushintshayo, kumele ushintshe nakuyona ikhomputha."

UMike uyazi ukuthi le nto ayenzayo iyinkohlakalo eyicala elibomvu, okungenzeka ukuba limxoshise ngisho emsebenzini uma lingase laziwe izikhulu ezingaphezu kwakhe. Yingakho nje

esencenga uSue ukuba indaba lena kube yisifuba sabo sobabili esingeke sibhotshozelwe nanoma ubani noma sekuthiwa kwenzenjani. KuMsimang (2011:67) kuyacaciswa lokhu:

> “Ngakho-ke ngethembise ukuthi ngeke wayithi vu le ndaba kunoma ubani.”
> “Njengoba usho njena Mike, le ndaba iyogcina kimina nawe. Ngakho-ke yenza njengokubona kwakho.” Lokho kwaba ukuphetheka kwembenge abeyeluka uMike.

Ugcina eqashiwe uNunu ngenxa yokwenzelelwa nguyena uMike, isikhulu esihlulwa ukwenza umsebenzi waso ngokuthembeka nokungachemi. Eseqashiwe kuyacaca ukuthi umsebenzi uyamehlula. UMsimang (2011:179) uyakucacisa lokhu:

> Namuhla nguMsombuluko. UNunu uqale ngempela ukusebenza ngaphansi kukaMike ngoLwesine. Zintathu manje izinsuku eqalile ukusebenza. Nanxa kunjalo akujwayeleki. Noma ethi wenzani, kumane kucace ukuthi akazi lutho ngalo msebenzi aqashelwa wona. Kokunye kuze kusize yena uMike ngokumenzela abethi akwenziwe.

UNunu kuyamkhathaza lokhu kungawazi kwakhe umsebenzi. Uyabona futhi uyazi ukuthi uqashwe kungafanele, kungamfanele. Nokho ulokhu enethemba lokhu ngokuhamba kwesikhathi uzojwayela. Nakuba ephatheka kabi ngokungawazi umsebenzi kodwa uyazi ukuthi kubalulekile ukuba abe nawo umsebenzi ukuze ahole ngoba “ithumbu okwalo liyakufuna.” Lena iyona ndlela kuphela anayo yokuthi ahole ukuze angalambi, nasekhaya kubo bengaququdwa yindlala.

Encwadini kaMngadi ethi *Yekanini AmaFilisti* sivezelwa inkohlakalo eyenziwa isikhulu uKhanyile, esifuna ukugwazelwa ukuze sinikeze abantu amathenda. Nakuba ukukhipha amathenda lawa kuwumsebenzi wakhe aqashelwe wona naholelwa imali ngawo, akasafuni manje ukusebenzisa imibandela nemigomo ebekiwe yokukhipha lawa mathenda. Usekhetha ukuthi akhulume nabathile ukuze bamgwazele ngemali, bese-ke yena ebanikeza amathenda kahulumeni. KuMngadi (2014:10) usebenzisa ulimi olwenza ukuba lowo akhuluma naye akhiphe imali amgwazele ukuze athole ithenda leyo ayifunayo:

> “Qwabe, musa ukuzenza ingane yesikole, futhi le ethatha kancane ezifundweni. Mina ngiqonde ukuthi wena uma ufuna ukulungelwa ngokushesha njengoba phela izinkampani ezibhalisiwe zevile ezinkulungwaneni ezimbili, kuhle ukhanyise. Ngelokukhanyisa ngisho phela ukubeka etafuleni okuzinkulungwane eziyishumi.

> Mina-ke ngizobe sengikusikela kwelinonile. Sesiyosikelana phela nakuleso samba ozosithola ekugcineni".

UGumede kuyamthusa lokhu kukhuluma kukaKhanyile ngoba yena ubelindele ukuthi ukunikezwa komsebenzi wokupheka wenzeka ngendlela ehlanzekile engenankohlakalo. Ukuthuka kwakhe kucacisiwe kuMngadi (2014:10):

> Aqale athule manje uMthokozisi ecabanga lokhu abengakulindele kumuntu ambuke wamethemba.

UKhanyile uyakuveza kuMngadi (2014:10) ukuthi inkohlakalo yiyona nto okuphilwa nokusetshenzwa ngayo lapha aphethe khona. Uyakucacisa nokuthi yinto eyenzeka kulo lonke izwe laseNingizimu Afrika:

> "Akukhanye Qwabe! Ayikho into enhle nenenzuzo ongayithola ngomusa nje. Uma wehluleka ukukhanyisa, bakhona abanezinkawu ezinobuso obukhanyayo. Vuka emaqandeni ndoda. Noma ungaya eLimpompo, uyofica nakhona kukhanyiswa. Ubabona bengama-BEE nje lapha phandle futhi nezisu zabo zimapaklaza, bayakhanyisa. Imoto ehamba kahle ngenamafutha. Faka amafutha Qwabe nawe ugibele enesondo emhlane."

Nakuba singeke sisho ukuthi uGumede ungumuntu okhohlakele ngokwemvelo kodwa indlala iyamenza ukuba abhekisise kahle ukuthi uzokwenzenjani ukuze athole imali yokugwaza. Indlala nokufuna ukuphulukundlela kuyona kwenza ukuba azimisele ukuba ayithole imali yokukhanyisa njengoba kusho uKhanyile.

Esefika ekhaya uncenga unkosikazi wakhe ukuba kuzanywe. Nangempela unkosikazi uyahamba eyoboleka imali ezalayo ukuze akwazi ukusiza umyeni wakhe ukuba agwaze ukuze athole umsebenzi wokuphekela abantu abathile.

Sebehlukana nosebenza ebhange elalibolekisa ngemali uyagcizelela ukusebenza kwenqubo yekhephithalizimu esebenza eNingizimu Afrika ngesikhathi sentando yeningi. KuMngadi (2014:14) uthi:

> "Ningahamba-ke bakwethu. Inqobo nje uma ningezukuhluleka ukubuyisa imali nenzalo yayo."

Kuyavela kuMngadi (2014:16) ukuthi uGumede kuyamsiza ukuvuma ukugwazela uKhanyile ngoba uyawuthola umsebenzi wokupheka njengoba kade ethenjisiwe:

> Kwakungakapheli ngisho izinyanga ezinhlanu bekhanyisile base belithola ithenda. Lona lalibanike izinkulungwane eziningana. Namali ababeyibolekile bayibuyisela ngokukhulu ukushesha futhi kalula. Ngaleyo ndlela nenzalo yehla kakhulu. Phela kwakuvunyelwene ngezinyanga ezili-12. Bazithola besala nemali eyevile ezinkulungwaneni ezingamakhulu amabili. Phela babenikezwe ukuphekela nokuphakela izimbizo ezine ezifundeni ezahlukene zesifundazwe.

UGumede kamuva usezama ukungena ematekisini ngokusebenzisa yona le mali ayenze ngokugwazela uKhanyile. Uma ekhuluma namadoda awancenga ukuthi amfake embonini yamatekisi eSobantu, naye ubonakala eselufundile ulimi lwenkohlakalo aluthole kuKhanyile. KuMngadi (2014:20) uthembisa ukuhlomulisa abangamsiza ukuze abe ngusomatekisi naye:

> "Chiliza, ngisizeni madoda. Phela nami ngifuna ukubizwa ngosomatekisi. Uma ningiphendlelile isikhala ngiyonihlabisa inyoka. Futhi hhayi inyokana nje kodwa le okuthiwa yi-*anaconda*."

Ngale nkulumo yakhe uthembisa ukubagwazela ngento enkulu kakhulu uma bemsizile. Phela i-*anaconda* akuyona inyoka ejwayelekile nje kepha yinyoka enkulu kakhulu kunezinye. Akungabazeki ukuthi uChiliza noMax abangabanikazi bamatekisi bakuqonda kahle ukuthi uqonde ukuthini uGumede ngale nkulumo yakhe.

Noma eselungiselwa ukuba athole itekisi lakhe uGumede, inkohlakalo isalokhu idlangile. UGumede unikezwa itekisi engakhokhe lutho, uze atshelwe ukuthi akayibeke imali abezothenga ngayo itekisi. UVilakazi ophethe umzila waseTamboville wenza konke okusemandleni ukufaka uGumede ngoba emfunela ukusabisa ngaye abomzila waseSobantu.

Enovelini ethi *Kuxolelwa Abanjani?* kaSibiya (2003) buyavela ubugebengu benkohlakalo obenziwa nguThabiso. Abantu bebefaka imali e-ofisi lakhe bese bethola ephindaphindiwe ngesikhathi esifishane njengoba kuyaye kwenzeke kulolu hlobo lobugebengu olubizwa ngokuthi "ibhanoyi." Uyasho ukuthi usenze imali eningi ngakho useyabaleka nezimali zabantu ngoba akafuni ukuthi namaphoyisa aze asole. Ubalekela amaphoyisa nje yingoba wazi kahle ukuthi lokhu akwenzayo kuyicala.

Nokho uba neshwa naye lokubhekana nobunye ubugebengu ngesikhathi kuthi esendleleni, aphucwe imoto, nayo yonke imali ebiphakathi emotweni. Lapha kusagqama olunye uhlobo lobugebengu olusabalele eNingizimu Afrika entsha, ukudunwa kwezimoto kubaninizo.

Encwadini kaMkhize (2012:13) iyavela futhi inkohlakalo eyenziwa ngisho ngabantu abakuhulumeni:

> "…Usho ukuthi nohulumeni unesandla kule nkohlakalo?"
> "…Ngithi mina kuwe kunabantu ababhace emsebenzini kahulumeni bebe beyizikhohlakali eziphindiwe, eziyobhujiswa ngolwandle lomlilo ovutha ubulangulangu."
> "Woza nendaba Sist-Supervisor."
> "Abantu abadikadikana nemizimba yethu lapha, abanye babo ngodokotela, abahlengi, ngojele, othisha, amaphoyisa, osomabhizinisi kanye nabanye nje nawe ongabacabangela emisebenzini ephezulu. Asibadayiseli nje ophuya abaziholela itawuzeni ngefotinayithi. Abangasebenzi kuhulumeni, noma-ke abanganayo imali eyanele bathenga kulaba abalaphayana emgwaqeni."

Kule ncwadi kaMkhize (2012:12) iyavela inkohlakalo kaSis B othatha abantu besifazane abenzise umsebenzi wokudayisa ngomzimba. Uze aqashe izigebengu ezimlekelela ukuba leli bhizinisi lakhe lihambe kahle. Leli bhizinisi liveza inkohlakalo ehlelwe kahle nevunyelwa ngabantu ukuba iqhubeke yenzeke:

> Singene kwelinye lamakamelo. Kugcwele amantombazane amahle sengathi azongenela umncintiswano wonobuhle. Ayaziphaqula, amanye agqoka iziketi ezimfishane isimanga. Ezinye izingane zabantu zibonakala zingazi lutho. Ingani nakhu zifundiswa indlela yokuqhuba umsebenzi. Abanye njalo bafake amacici olimini, ngaphansi kodebe, nasenkabeni imbala.

Ngisho iphoyisa aselibambile emveni kokuba lidakwe kwakhe, useliphoqa ukuba lingene kuyo inkohlakalo yokudayisa umzimba. KuMkhize (2012:12) uNobuhle iphoyisa, osolwa ngokuzama ukuphazamisa umsebenzi kaSis B, usefakwa ngenkani ekudayiseni ngomzimba:

> "…ubumbumbuthela utshwala bami emhlabathi obunye ubugoxa. Into engakaze yenziwe ngisho zimpunga nezingengelezi ezaziwayo emaphoyiseni. Beziphuza lapha kimi ezinye. Bese kuqhamuke ivukana nje elithatha ubuphoyisa ngokuqina libhidlize izinto zabantu bezizamela. Ngasho ngathi ngiyoze ngikuthole. Ukuphi-ke

> manje? Khumula lo doti owugqokile-ke, akusikhona emaphoyiseni lapha. Woza uzogqoka inyufomu yokudayisa," esho esukuma engigxavuna ngengalo, angihudule wena wabona ingane iyodindwa ngenduku.

Ngalezi zibonelo zenkohlakalo ezinikeziwe, kuyacaca ukuthi inkohlakalo lena yinto esabalele cishe yonke indawo, ngezindlela ezahlukahlukene. Kuyacaca nokuthi inkulu kangakanani inselelo izwe elibhekene nayo ukuzama ukulwa nalesi sihlava.

Okuphawulekayo yikho ukuthi inkohlakalo lena, incike enqubeni yomnotho esetshenziswa yizwe laseNingizimu Afrika, okuyinqubo yekhephithalizimu. Abantu bonke uma benza inkohlakalo yingoba befuna ukwenza imali ngendlela engekho emthethweni. Bayayidinga le mali ukuze baphile uhlobo lwempilo abayifunayo, impilo emnandi neyokuba nazo zonke izinto abazidingayo.

4.2.2 Izinselelo Okuqhutshekwa Nazo

Lapha sizoveza izindikimba obekujwayele ukuba kubhalwe ngazo ngezikhathi zobandlululo. Lokhu kusho ukuthi akuzona izindikimba ezintsha okuqalayo ukuba kubhalwe ngazo manje ngesikhathi senkululeko.

4.2.2.1 Ubugebengu Nezidakamizwa

Encwadini kaNdlovu (2014) ethi *Elokufa Alitsheli* kuvezwa ubugebengu obubonakala bunomsuka ekutheni abazali abakwazanga ukuqinisa umthetho nesandla ezinganeni zabo. UVela uphenduka inkukhu nempaka noyise ngenxa yendlela aziphethe ngayo uVela. Usafunda isikole kodwa usebonakala esengene ezidakamizweni. Uyise umshayela ukuthi ubhema insangu kanti futhi sekuke kwabikwa amacala okweba okuthiwa enziwe nguyena uVela lo. UNdlovu (2014:1) usivezela ukuxakaniseka kukababa osezamile ukululeka indodana yakhe ukuba iziphathe kahle kodwa konke lokhu kuba nhlanga zimuka nomoya:

> "Ngibuza ukuthi ngathini kuwe Vela ngokuhuqana nensangu kulo muzi?" Wayebuza aze agide ngebhuzu phansi uMahlase, kushunqe izintudlana.

UMahlase kuNdlovu (2014:1) usebona kufanele athi ukuqinisa isandla manje kule ngane yakhe ukuze ikhuzeke, iyeke imikhuba emibi eletha ihlazo emzini wakhe:

> Emhlane ubelethe imvubu sakuyifihla. Ujamelene nendodana yakhe ayibambe oqotsheni ibhema umthunzi wezinkukhu angawufuni ngisho ukuwubona emzini wakhe…
> Akabange esaligwinya uVelabahleke owayesenguVelabakhale kuyise nasemphakathini ngenxa yokuba ukhandalimtshelokwakhe wehlongandlebe. Yaqhuma imvubu eyayivuthelwa nguyise owayegane unwabu eseveva izindebe zomlomo. Wayemtaxa aze acokame ngamazonzwana ukuze amtaxe imivimbo eqinile.

UMahlase uthi uyalungisa njalo kulesi simo esesiphume esandleni. Uqinisa isandla nje, hhayi ngoba ediniwe kuphela kepha ngoba enethemba lokuthi ngokuqina kwaso, izosa inkungu yokuganga lena eqaqele ingqondo yengane yakhe bese yenza okuhle.

Le noveli kaNdlovu ayivezi kuphela inselelo yokuxakeka kwabazali ukuthi bazozikhulisa kanjani izingane zabo njengoba bona befisa ukuba zenze izinto ezinhle, kepha kuningi okuzilingayo njengazo izidakamizwa. Le noveli ibuye iveze ukushayisana kwalokho okufunwa ngabazali kanye nalokho okuhlinzekwa umthetho kahulumeni. Umthethosisekelo ophasiswe ngonyaka we-1996 ungunyaza ukuvikeleka kwezingane ekuhlukunyezweni okuhlanganisa ukushaywa. UMahlase manje uzithola enovalo lokuya ejele njengoba eshaya indodana yakhe, yena azitshela ukuthi uyayakha ukuze ikhule ngendlela okuyiyona.

UNdlovu (2014:3) uyakuveza ukuvikeleka kwezingane ngenxa yomthethosisekelo ovimbela abazali ukuba bazishaye:

> “Kudala futhi Mahlase ngikukhuza ekubhonyeni ingane, uzothini uma ingasuka lapha iye kokubika emaphoyiseni, uboshwe izandla nezinyawo?”

Amazwi kaMaZwide lawa, unkosikazi kaMahlase okucacayo ukuthi uyakuqaphela yena futhi ufuna kuhlonishwe okushiwo umthethosisekelo kokuthi izingane azingashaywa. KuNdlovu (2014:5) uyakugcizelela lokhu esesebenzisa nejele ukusabisa umyeni wakhe ukuze ayeke ukushaya uVela lona oyisigangi.

> “Kodwa uma uthanda ungaqhubeka nokuxosha uVela, umbhonye kodwa ngithi nanti ijele emva kwakho.”

Nomngani kaVela, uBhiza ababhema naye insangu uyakuveza kuNdlovu (2014:9) ukuthi intsha yangesikhathi senkululeko eNingizimu Afrika ivikelwe nguhulumeni ngomthetho onqabela noma ngubani ukuba ayingene ngenduku:

> "Kumele uyomvulela icala uyihlo. Usavela kuphi nje yena nokushaya, nokwenza ashaye wena umdala kangaka? Uyakujwayela *bra* wami. Yi-*child abuse* lena ayenzayo, angaboshwa izandla nezinyawo. UHulumeni akafuni nje nathi. Kusasa kumele uvukele kwaMshini uyommangalela."

Nodadewabo kaVela, uKhethiwe uyamvuna umfowabo, angakushayeli neze ihlombe ukushaywa kwakhe. Phela naye usakhumbula ukuthi uyise wake wamshaya waze wamphula ingalo.

Inkinga yokungalawuleki kwentsha isobala kule noveli kaNdlovu. Akusibona oVela noBhiza kuphela abadla umthunzi wezinkukhu endaweni. Kubonakala kuyinto esabalele yonke indawo. UNdlovu (2014:20) uthi:

> Wadlula esitolo iSizanani MaZulu, ngaphandle kwakuneqeqebana labafana elalihuqa wona umthunzi wezinkukhu owawubukeka ufana nemfashini eNtabamhlophe.

UVela ngokuphoqelelwa nguBhiza, umngani wakhe, ugcina eyisisulu sengcindezi kantanga wakhe, njengoba esembhemisa isidakamizwa esibizwa ngengidi emveni kokumsabisa nokumnxenxa. KuNdlovu (2014:17) uBhiza uthi:

> "Musa nje ukufuna sixatshaniswe yinto engubala. Uma nje ungafuni ukuphuma lapha endlini usuhlehla, mina, bhema lapha. Uyazi nawe ukuthi izinyoni zandawonye zindiza ndawonye, uma usazimisele ngokuthi uzwane nami futhi ngikusize, donsa nje kube kanye."

Lokho kwabe sekuwukungena kwakhe uVela ezidakamizweni eziqinile. NjengoBhiza owayengukudla kwejele ngenxa yokweba, wayesezoqhubeka abe ugalagala ekugangeni.

UVela lona uvezwe njengomuntu omusha ongakwazi ukuzikhuza nokuzilawula. Akafuni nokufakwa endleleni nguyise. Yingakho eze ethatha isinqumo sokuba acele yena umngani wakhe uBhiza ukuba amsize ambulalele uyise.

Ubugebengu buhlala obala njengoba uSkhulu, ongumuntu omdala, ebonakala esebenzisa abafana abahlala emzini wakhe ukuba benze ubugebengu. Bayaphuma beyokwenza amacala, bephethwe nguye uSkhulu. Kuyaca lokhu kuNdlovu (2014:132):

> Babebaningi abafana ayehlala nabo uSkhulu ababenobugebengu obunhlobonhlobo. Kwakugqekezwa imizi yabantu impahla inikwe uSkhulu yena ayishushumbise ayoyidayisa ebese ebabona ngemadlana encane.

Encwadini ethi *Bayeza Abanqobi* kaMngadi (2012) buyavela ubugebengu njengoba ekuqaleni sivezelwa ukuthi abelungu ababili, uMike Mcgregor nomkakhe uLaura batholakale bebulewe emzini wabo. Bafa nje bashaywe ngesando. Kuyavela futhi nokuthi unkosikazi osebenza emajalidini, uKaMathonsi, naye useke waba isisulu sobugebengu, osekumenze iziqutshana njengoba ephuma ekhaya kwakhe kusemnyama ekuseni. Useke futhi wanukubezwa nangokocansi umholi wezigebengu.

Kuyena uMngadi (2012:24) buyavela ubugebengu ngesikhathi uMbawula osanda kuphuma ejele ehlanganisa iqembu labafana abalethwe usizi oluhlukene emgwaqeni yaseThekwini, ukuze abafundise ubugebengu:

> "Mina-ke ngizonifundisa okuzonizuzisa njengoba iminyaka yenu isaniphephisa ekubeni nigwetshwe uma nephule umthetho. Kufanele nazi ukuthi empilweni esiyiphila lapha endle usuke uzilahlekisele ngethuba uma ungasebenzanga wasebenzisisa usemncane, Ningizwa kahle bafana?" Bayavuma. "Izinhlobo zokuziphilisa lapha ziningi. Enye yazo ejwayelekile nengadinge buhlakani obutheni wukuchoba nokubamba inkunzi. Ukugqekeza nokuhlasela amabhange wubugebengu bezinga obudinga umuntu onobuchopho. Kukhona nezinesigqi ezidinga umdayisi ohloniphekile nonekhono njengokudayisa izidakamizwa."

Kuyaphawuleka lapha ukuthi ubugebengu lobu buze buphumelele nje ingoba izingane lezi azibanga nakho ukwesekeka nokufudunyezwa imindeni yazo. Kusobala-ke ukuthi izimo ezifana nalezi zidala ukuba imbewu yobugebengu iqhume imile kahle. Kulaba bafana ababuthelwa ebugebengwini nguMbawula, bonke ababanga nokuhlala okuhle emakubo. Omunye usuka ekhaya lapho abazali abaphuzayo bebehleze bexabana belwa, kungekho neze ukuthula nokunakekela kahle izingane. Omunye wabulawelwa abazali bakhe ngesikhathi sodlame lwezombusazwe ngaphambi kokufika kwenkululeko eNingizimu Afrika. Omunye wasala dengwna emveni kokuba

uyise ebulale unina wase egwetshwa iminyaka eminingi ebhadla ejele. Kukhona nomunye owasala dengwane ngoba unina wagwaza wabulala isicebi esinguyise wabe esebhadliswa ejele umame lowo.

Kuyavela futhi nokuthi omunye walaba bafana wafelwa ngabazali, lapho esethi uthole umuntu wesifazane ozomnakekela njengengane kepha lo muntu wesifazane wavele wamenza isigqila secansi eseyingane enjalo. Omunye njalo yena ulapha emgwaqeni ngenxa yokungafuni ukulalela imithetho ayishayelwa ekhaya kubo. Wayenqaba ukuphathwa yimithetho yakubo waqoma ukuba ivukelakhaya. Omunye umfana onguMusa wafelwa nguyise owayengumakhi, owawa esikhafuleni esitezi esiphezulu kwaba ukuphela kwakhe. Nonina washona emveni kokuba ehlaselwe izinja zabelungu ezamqhaqha uqhoqhoqho kubukela umfana womlungu, wangakhuza.

Abantu abafana noMbawula bayasizakala ngosizi lwabafana abahlushwe izimo ezihlukene, zabakhipha emakhaya zazobenza ondingasithebeni ezitaladini zeTheku, bedlala ukweswela nendlala. Uzibeka abe umphathi nomlawuli wabo ukuze abenzise ubugebengu obuhlukahlukene.

Eselibuthile-ke uMbawula ibutho lakhe lezingane ezishaywe umhlaba ngosizi nesihluku, osekuzoba yiqembu lakhe lezigebengu azolisebenzisa imisebenzi yokungcola nobumnyama, uliqamba igama elithi uGalelagase. Leli qembu lizosebenza ngokulekelelana nelinye analo, lona aliqambe ukuthi oFabume. Ngokushesha useyabacija ebacijela ubugebengu (Mngadi 2014:30):

> Nempela uMbawula usheshe awuqale umsebenzi wokubacija awuhlele esesejele. Phinde, amandla okwenza awalingani nezifiso. Ubethi uzokuba namaviyo, kepha uphelela ekubacijeleni ukukhuthuza, ukubamba inkunzi, ukudayisa izidakamizwa nokuba yizingwazi.

Encwadini kaWanda (2006:219) ethi *Kunjalo-ke* buyavela ubugebengu njengoba uDumazile ethenge abantu ukuba bayontshontsha esitolo bese besishisa:

> “Babulala isicabha. Ngathi ngizama ukumemeza, bangishaya ngesidunu sesibhamu. Ngathula. Isicabha saklayeka, savuleka. Bangena. Batapa, batapa, batapa impahla. Ngithe ngibona kwakuqhamuka umhuqa weloli, kwalayishwa kulo impahla. Ekuqedeni kwabo, laduma, lasuka lamela buqamama. Behla, babuya sebehamba ngezinyawo bephethe isipakupaku sikaphethilomu. Bawuthela endaweni yezingubo, balayitha,

> kwalanguka amalangabi. Basuka babaleka bangena elolini, bakhala bemuka."

Inselelo yobugebengu lena igqamile kwamanye amanoveli afundiwe. Kuyacaca ukuthi kuningi okusamele kwenziwe ukulwa nayo.

Encwadini kaNdlovu ethi *Elokufa Alitsheli* kuyavela ukusetshenziswa kakhulu kwezidakamizwa ngabantu abasebasha. UVela uze axabane noyise ngoba ebhema insangu. Inselelo esenkulu lena yezidakamizwa ezweni laseNingizimu Afrika eminyakeni yokuqala yenkululeko. Yonke indawo kukhalwa nge-*nyaope*, iwunga nezinye izidakamizwa. Ngisho nasezikhumulweni zamabhanoyi kubikwa ukubanjwa kwenqwaba yezidakamizwa ifika ezweni laseNingizimu Afrika.

KuNdlovu (2014: 08) kuyavela ukusetshenziswa kwensangu nguBhiza, ongumngani kaVel:.

> Kwakunesigodo sesinqamu somthunzi wezinkukhu, wasidumela umlisa wansondo, wasigxumeka emlonyeni, wasokhela. Kwaphuma ifu lentuthu, eyathaphuka yasheshe ukufika kuthayela owawuvele ugobele ngaphakathi.

UVela kamuva simbona esengena ohlotsheni lwesidakamizwa oluthe ukuqina, olwaziwa ngokuthi ingidi. Kuyavela ukuthi baningi abantu abasha ababambeke kule nomfi yezidakamizwa okungaselula ukuba baphume kuyo.

UNdlovu (2014:138) uyasho ukuthi uVela wayesengene shi ezidakamizweni okwakungavumi ukuba aziyeke noma yena esezama ukushintsha ukwenza kwakhe:

> Waba ngukuvala wakhipha isijumbana kupulastiki ayefike ewugxishe amagxatshana ezingubo zakhe. Wasivula leso sijumbana kwavela uhlaza logwayi oluhlaza. Wawukhipha wawucobolonda ngesikhulu isineke ewushuka. Wabe esekhipha uphonjwana ababebhema ngalo iphilisi abaliteketisa nge-*white*, besho i-*cocaine*. Wayokhela insangu, wavuvuzela impushana yephilisi ayeyebe kwaS'khulu.

Nasencwadini kaShange ethi *Uthando Lungumanqoba* kuyabonakala uPhindile esetshenziswa ukushushumbisa izidakamizwa eThekwini, kuze kufike lapho kuboshwa khona isigebengu esinguTony esingene shi kulokhu kushushumbiswa.

Inselelo yezidakamizwa eNingizimu Afrika entsha kuseyinkinga enkulu. Ihlasele kakhulu abantu abasha, ibhidliza ikusasa labo. Imvama nasemigwaqeni amadolobheni nasemarenke kugcwele abantu abasha asebekhahlanyezwe izidakamizwa.

Nasencwadini kaSibiya (2003:123) ethi *Kuxolelwa Abanjani?* kuyavela ukusetshenziswa kwezidakamizwa, ikakhulukazi i-*cocaine*. Isidakamizwa ebesingandile kakhulu lesi kubantu abamnyama ngesikhathi sobandlululo:

> Washo wazishaya isifuba uThabiso. Wabuye wavula isikhwama sakhe, wakhipha imvilophana. Wayivula kwaphuma impushana emhlophe phakathi.
> "Senginemali mnganami, yikho nje sengibhema ezimhlophe manje."
> "Hhayi bo Thabiso. Ngoba yi-*cocaine* nje leyo?"
> "Pho kunani? Musa ukuhlahla amehlo, *this is harmless*." Washo emnika emkhombisa ukuthi kuhogelwa kudonswe kanjani uma kubhenywa le mpuphu..... Baphinda bayithela futhi impuphu emhlophe, bayihogela qede baphuma sebeqonde e-*night club* noThabiso. Nalapho babedansa ngomfutho, bengezwa kukhathala, bengezwa mahloni. Babuyela emuva nje, hhayi akawuvali umlomo uSabelo, ulokhu eyincome lokho le nto asanda kuyizwiswa nguThabiso.

USibiya usivezela ukududana kwabantu abasha befakana esidakamizweni esiyingozi kodwa bebe bethi asiyona ingozi. Babanjwa njengenomfi ubumnandi bokudakwa iyona nomfutho abawuthola uma sebedakiwe. Bathi impilo imnandi ngokusebenzisa izidakamizwa.

KuMngadi (2012:30) enovelini ethi *Bayeza Abanqobi* kuyavela ukusetshenziswa nokudayiswa kwezidakamizwa njengoba abafana abayizigebengu zikaMbawula bezidayisela abantu eThekwini:

> Bavame ukunyamalala oKippie, oMkhontodlekhaya noJubane, babuye sebegqoke ezintsha.

4.2.2.2 Ukuqhubeka Kobubha Kwabamnyama

Impilo yabantu abamnyama bengakafiki abelungu yayincike kakhulu ekutheni umndeni ube nomhlaba, imfuyo kanye nokudla. Umhlaba wawuyisisekelo sempilo nomnotho wabantu ukuze baphile kahle. Nangesikhathi samanje umhlaba usabalulekile. Nokho-ke nasemveni kweminyaka

eminingi yenkululeko eNingizimu Afrika, umhlaba omningi kanye nomnotho wawo usanganyelwe abamhlophe.

U-Endoh (2014) uthi inselelo enkulu yomthethosisekelo nabantu baseNingizimu Afrika, ukuletha ukulingana kwabantu ikakhulukazi kwezenhlalo, umnotho nobulungiswa njengoba namanje abantu abaningi abamnyama besabonakala bevalelwe ngaphandle emathubeni akhona.

URotich (2015) ephawula ngezimo ezikhona eNingizimu Afrika kulesi sikhathi senkululeko,uthi:

> *Socio-economic problems have increasingly taken root in the South African cities. The majority of the Black population in the cities are entrapped in poor and violent spaces, much the same way as those in townships and in other areas that were previously designated "Black" by the apartheid system.*
>
> (Izinkinga zenhlalo nomnotho zibonakala sezigxile kakhulu emadolobheni aseNingizimu Afrika. Iningi labantu abamnyama emadolobheni lisavaleleke ezindaweni zobubha nodlame, njengoba kunjalo emalokishini nakwezinye izindawo ezazibekelwe abantu abamnyama yinqubo yobandlululo.)

Kusobala ezweni lonke ukungalingani kwezinhlanga ezahlukene ngakwezomnotho. Abamhlophe ababevele benemali, benothile ngesikhathi sobandlululo, nangesikhathi senkululeko basabonakala kuyibo abaqhoqhobele umnotho ngesikhathi uquqaba lwabantu abamnyama luqhubeka luququdwa ubuphofu nendlala. Lokhu kuveza ukwehluleka kukahulumeni ukuguqula isimo sokuqhoqhobalwa komnotho ngabantu abamhlophe. URotich (2015) efakazela isimo sokungalingani kwamathuba omnotho eNingizimu Afrika nangesikhathi senkululeko uthi:

> *White neighbourhoods and expensive shopping malls are the preserve of the whites and the Black middle class, while informal settlements continue to proliferate to house the many rural to urban migrants, as well as people from other African countries. The city, however, still reveals patterns of limited access to specific classes and sections of the population. The gated communities, while reducing crime levels, are also suggestive of social exclusion and urban segregation, which mirror apartheid's spatial segregation.*
>
> (Izindawo zokuhlala zasesiLungwini nenxanxathela yezitolo zokuthenga ezibizayo namanje kuseyizindawo ezibonakala zisagcinelwe ukuthi kube ngezabamhlophe nabantu abamnyama

> abangcono kwezomnotho, ngesikhathi imikhukhu iqhubeka iba amakhaya ahlala abantu abaningi abasuka ezabelweni beze edolobheni kanye nalabo abasuka kwamanye amazwe ase-Afrika. Idolobha lisakuveza ukungabi namathuba kwabanye abantu ngokwamazinga abo empilo nezingxenye ezithile zomphakathi. Nanxa imiphakathi ebiyelwe kungenzeka ukuthi inciphisa izinga lobugebengu kodwa kukhombisa ukukhetha iphela emasini ngokubandlulula abahluphekayo okusaqhubezela phambili inqubo yangesikhathi sobandlululo.)

Kulokhu okushiwo uRotich kuyacaca ukuthi ukuhlupheka kwabantu abamnyama selokhu kwabangelwa ubukholoniyalizimu kanye nayo imithetho yobandlululo, eyabaphendula abantu abangenamhlaba, ibaphoqa ukuba basebenzele abantu abamhlophe. Umthetho wokuhlwithwa kwezwe wangonyaka we-1913 yiwona owabashaya kakhulu abantu abamnyama. Lo mthetho waba nesihluku esikhulu kubantu abamnyama. Abantu ababekade bedla kusale basala bengasenalutho, kwabaphoqa ukuba bayosebenzela abamhlophe. Ngokusho kukaLeornard Mdingi owayengumlimi omnyama eTranskei, ekhuluma kuBottaro (2009:213) uthi:

> *This Land Act was very cruel because it made people feel that they were no longer cared for by the government, and the government was taking away the last thing they had, and that was the land.*
> *This act impoverished the blacks and made them lose their land rights and their property. It channeled them to become a never-ending supply of labour to the white people.*
>
> (Lo mthetho womhlaba wawunesihluku esikhulu ngoba wenza abantu bazizwa bengakhathelelwe uhulumeni futhi uhulumeni wayebaphuca into yokugcina abase benayo, leyo nto kwakuwumhlaba.
> Lo mthetho wabenza ophuya abantu abamnyama wabenza balahlekelwa amalungelo abo ezomhlaba nenye impahla ababenayo. Wabenza baphenduka umthombo ongashi wezisebenzi zabamhlophe.)

U-Edward Mofutsanyana ebuzwa ngonyaka we-1986 wakhala ngomthetho lona owaphuca abamnyama izwe lanikwa abamhlophe bhusende. KuBottaro (2009:213) uthi:

> *The chief enemy of the African people has been the Land Act of 1913. It caused starvation because the breadwinners would leave the country side to provide the big farmers of South Africa with cheap labour.*

> (Isitha esikhulu sabantu abamnyama kwaba umthetho weNhlwithazwe yonyaka we-1913. Wabangela indlala ngoba abantu abebondla imindeni babesuka emakhaya bahambe bayosebenzela abanikazi bamapulazi abakhulu eNingizimu Afrika beholelwa ubala.)

URotich (2015) uthi nakuba sekukhona umbuso wentando yeningi eNingizimu Afrika kodwa ubuphofu babantu ngenxa yokungabi nabunikazi emhlabeni nasemnothweni busagqame kakhulu. Akukho osekushintshile kwenza impilo yabantu abamnyama yaba ngcono kunaleyo ababeyiphila ngesikhathi sobandlululo. Ukusebenza ezimayini namaholo amancane kusengezinye zezinto ezisaqhubeka zenzeka nangesikhathi senkululeko, zifakazela ukuhlupheka kwabantu abamnyama:

> *The system of migrant labour has not improved in terms of wages and working conditions in the new era. In spite of the mining companies' increased profits, the migrant labourer was, and is still, paid wages below the cost of production. Glaringly, the same exploitation of labour persists decades into the Rainbow.*
>
> (Ukuthutheleka kwabantu emadolobheni ngenxa yemisebenzi akukabi ngcono mayelana namaholo kulesi sikhathi esisha. Nakuba izinkampani ezimba umcebo phansi zenza inzuzo enkulu, abasebenzi bokufika emadolobheni, babekhokhelwa futhi namanje basakhokhelwa imiholo emincane kakhulu. Kuyaqapheleka ukuthi ukuxhashazwa kwabasebenzi kusenzeka nangalesi sikhathi sentando yeningi.)

UDonadio (2006) uthi yebo sekwaphela ukubandlululwa ngokomthothosisekelo kwabantu abamnyama kodwa kusagqame kakhulu ukuhlukana kwabezinhlanga ngokomnotho.

> *A racial divide once enforced by law has become an economic divide that falls mostly along racial lines.*
>
> (Ukuhlukaniswa kwabantu ngokobuhlanga okwakuphoqelelwa ngumthetho sekuphenduke ukuhlukaniswa ngokomnotho nakho okusalandela wona umgudu wobuhlanga.)

Encwadini kaNdlovu (2007:7) liyavela igebe elisekhona eNingizimu Afrika esikhululekile phakathi kwabanotho nabadla imbuya ngothi. Izindlu zaseMbali e-3 nase-J zivezwa njengezindlu ezinhle ezisezingeni eliphezulu:

> Kwakungumuzi omuhle umkhulu wakhiwe ngesitini esiphambili. Wawubiywe ngogange lwezitini ezifana neziwakhile. Phezulu ifulelwe ngama-*tiles*, isho ngamagalaji amabili. Nokho ubuhle bawo

> babungababazeki, kwazise ukuthi iningi lezindlu kulo mgwaqo zinhle nazo.
>
> Wamukelwa ngemfudumalo uZongile kwaDube ezibonela nje naye ukuthi hhiya idla umunyu impucuko kuleli khaya. Izicathulo zazisala kuvulandi kanti lonke iphansi lalinama-*tiles* amhlophe qwa. Wazizwa enokunyela uZongile uma ecabanga ngekubo elalinolawondi abane, ingabonwa indlu kathayela.

Encwadini ethi *Itshwele Lempangele* kaBhengu (1998) uyakuveza ukuhlupheka kwabantu abamnyama ukusukela ngesikhathi sobandlululo. Uyakuveza ukuthathwa kwezwe labantu abamnyama linikwe abantu bezinye izinhlanga.

> Kwakuthi uma ebuka izwe elingakaya likaCetshwayo lakhiwe amaNdiya, amangale ukuthi kazi alithola kanjani. Lisuka emfundeni yoMvoti lize liyogasela izinkwazi zoThukela. Wayegcina ngakho ukumangala…
>
> Lisabusa elikaMthaniya ukudla kwakuqhumisa izinqolobane, indlala beyizwa ngendaba.

Ubuye asho uBhengu (1998) ukuthi kuyababulalala kakhulu ubuvila abantu abamnyama. Sebengabantu abathembela ekutheni bazotohoza bathole amasentshana bese kuba yiwo abathenga ngawo. Lokhu kugcina kunothisa ezinye izizwe ezifana nawo amaNdiya. Lokhu uBhengu ukuveza njengenselelo enkulu esabhekene nabantu abamnyama:

> Lesi sifo esingenele indlu emnyama sokuvilapha siyibeka ezingeni lokuba yifenya lezinye izinhlanga ukuba zinqwabele umnotho. Iqhosha ngokuthi inekhono lokuthenga ezitolo kumbe emathilomu kumbe ezimakethe. Ayinendaba nokusebenza izwe layo, kanjalo izindawo okungezabo zigijinywa izinyamazane, ngobungako balo, nokho asekhona amabadlana esingagqwaba kuwo kubonakale, sicoshe imifino sixoshe ikati eziko.

Lokhu kuthembela kwabantu abamnyama ekubeni yizisebenzi kuseyinselelo. Bona basafuna ukufundela imisebenzi bathole izikhundla ukuze babe nemali yokuthenga izinto emabhizinisini ezinye izinhlanga. UBhengu (1998:7) uveza ukugxila kwenqubo yekhephithalizimu ekhuthaza ukusebenza kwabanye ukuze kuhlomule abasezingeni eliphezulu:

> Ayisibonanga i-*Managing Director* kaNdelebuli isidingo sokwethamela umhlangano nabakhiqizi be-aluminiyamu baphesheya eGoli. Yathuma uNdelebuli ukuwuthamela, okwabe

> kuluphawu lokuthi uma kukhona uNdelebuli, kuyefana nokuthi kukhona yona. Wayezokwethekela amasu okuthuthukisa umkhiqizo ngezindleko eziphansi, abuye nombiko awethulele izikhulu.

KuMngadi (2012) kuyavela ukuthi kusekukhulu ukuthembela kwabantu ekuqashweni yilabo abanamabhizinisi ukuze bathole imali yokuziphilisa. UGumede ongaqashiwe, ekhuluma noMax Mpanza ophethe amatekisi eSobantu uthi:

> "Siyaphila Thabekhulu kodwa yikho ukuxakeka nje."
> "Hawu! Uxakwa yini ndoda?" ngezwi elinokudumala.
> "Ungibona ngikuvakashele nje yingoba ngidinga usizo lwakho. Uyazi nawe ukuthi angisebenzi. Njangamanje ngizama engingakwenza okungangifakela imali."

Kuyavela futhi nokuthi izwe laseNingizimu Afrika lisalandela yona inqubo yokukhephithalizimu. UBhengu (1998:7) usivezela uhlobo oluthile lwempilo oluncikene nayo ikhephithalizimu:

> Ngosuku okwaphethwa ngalo umhlangano owawethanyelwe uNdelebuli, uShantha Naicker wayekhuphuke ngebhanoyi lasekuseni esuka eThekwini eya eGoli. Wayebizwe esibhedlela ukuzokwenza izivivinyo zomsebenzi ayefisa ukuwufundela, wokuthwebula ingaphakathi lesiguli nge *X-ray*.

Nasenovelini kaShange (2005:78) kuyavela ukungalingani kwabantu ngamazinga omnotho, okusasabalele izwe lonke.

> UPhindile ubuye esikoleni enomfutho kabi wapheka ezama iresiphi ayeyithole ephephabhukwini i-*Drum* ngesonto eledlule. Upheka nje ufuna ukujabulisa isoka lakhe ngokudla okumnandi abazokudla behleli khona ekhaya bengayanga erestoranti njengokwejwayelekile.

UPhindile lona esimthola esehlala noThulani useke waphithizela ezitaladini zeTheku ngenxa yakho ukuhlupheka, edinga imali ukuze aphile. Ubedayisa ngomzimba eThekwini engumahosha emveni kokuba ebaleke ekhaya kubo lapho abesenukubezwa khona ngumalume wakhe emveni kokushona kwabazali bakhe.

Lapha uShange usivezela ukuthi isimo somnotho sisesibi kwabanye abantu eNingizimu Afrika entsha, esalandela inqubo yekhephithalizimu. Ile nqubo ephoqa ukuthi uma umuntu efuna ukuphila kumele abe nemali. Ngenxa yalesi sidingo semali kuba abantu besifazane abahluphekayo

abaphoqeleka ukuba benze into ebehlisa isithunzi, baphenduke omahosha abalalwa nanoma ubani nje ofika nemali abayifunayo.

Sivezelwa amantombazane asemancane elalwa ngabesilisa abangaba ngoyise noma abangaphezu koyise ngeminyaka. UShange (2005:38) uyakucacisa lokhu ukuthi phezu kwalokhu kuningi nokunye okusha azithola esenqwamana nakho uPhindile ngenxa yokuhlupheka:

> Ziyabuya lapha eKilimanjaro umculo uqhuma phezulu, kukhona lonke uhlobo lomuntu ophilayo ezweni. Uma ungena ubingelelwa yintuthu sengathi kubasiwe kanti cha ugwayi. Nayo intuthu igqanyiswe kakhulu ukuthi kumnyama lapha.
> Bangene baphendle izixuku baqalaze indawo yokuhlala, bayithole bahlale. UBuyi akhiphe imali athenge ama-*Hunters Dry* amathathu, okuwutshwala bakhe abuthanda kakhulu, akhiphe nogwayi babheme benoS'ma. Ahlahle amehlo futhi uPhindile kuthi akababaze kodwa abuye azibambe.
> "Sebezofika-ke labo baba bemikhabakazi abanesidina," kusho uBuyi ephafuza ugwayi.
> "Obaba bemikhabakazi?" kubuza uPhindile edidekile.
> "Yibona esisebenza ngabo-ke thina Phindi lapha. Uma bekucela uxolo ungabaxwayi, ukhulume kahle nalowo okucela uxolo kodwa ungavumi lutho olungaphansi kuka-*R50* futhi ongayifuni i-*cd* ungayingeni eyakhe," kuchaza uBuyi egcizelela nangezandla.

Kuthi noma eqale ngokumangala uPhindile ukuthi oBuyi bangomahosha, engayinambithisisi kahle le mpilo yokudayisa ngomzimba kodwa agcine esengene shi naye kuyo. Ulambile phela. Yini angayenza? Ulalwa uShakes oyinkuxa bese emnika imali ethe xaxa. Kodwa ngaphakathi kuyena akajabulile:

> Ayemukele imali uPhindile, abalise ngenhliziyo ngokuthi wayengazi ukuthi umholo wokuqala empilweni yakhe uyowuthola ngokuthengisa ngomzimba.

Ukuhlupheka sekumlandele isikhashana uPhindile njengoba eseze engena ekudayiseni umzimba. Esafika eThekwini wazwelwa intokazi enguLindi yamhlalisa, imcosha emgwaqeni. Yamsebenzisa ukushushumbisa izidakamizwa kwaze kwaboshwa isoka layo. Kwabe sekuwukuhlukana kwabo, sekumele azibonele futhi uPhindile njengechwane lenyoka. Uma ethi uya eflethini likaTony ayesemjwayele, athole ukuthi naye uthathwe amaphoyisa ngecala lazo izidakamizwa.

Uswele indawo yokufihla ikhanda nje eThekwini, izulu alikugqizi qakala konke lokho. Lihlomile libafazi bedube inyama, okuthe makhathaleni layishaya imvula. Kwaphoqa ukuba akhumbule imiphenyana eseduze kolwandle ahambe ayokhosela kuyo.

UShange uyasivezela ukuthi ukuhlupheka kuseyinselelo enkulu ebhekene nabantu abaningi eNingizimu Afrika nangesikhathi senkulule lo. Uyasivezela nokwethembela kwabesifazane kubayeni babo ngokomnotho ukuze baphile kahle. Uyakusho uShange (2005:41):

> "Uyamazi yini wena lowo bhuti?" kubuza yena belu uBuyi ngokunganaki.
> "Angimazi kodwa kuthiwa uyi-*Chief Director* esencane enkampanini enkulu yezokwakha yalapha eThekwini. Mh, ngingake ngizitholele yena nje Nkosi yami! Ngingehlukana unomphelo nale mpilo ebhedayo," kubalisa uPhindile ngomunyu eyibukisisa le nsizwa okuphume isithombe sayo lapho ephephandabeni.

Noma ephupha kanje uPhindile kepha uBuyi uyashesha ukumkhumbuza ukuthi akekho ezingeni lalowo muntu wesilisa ambuka ephepheni. Uze athi kuye abantu abafundile abafune mahosha, kepha bafuna abantu abafundile abasezingeni labo.

Encwadini kaNdlovu ethi *Elokufa Alitsheli*, buyavezwa ubuphofu bababantu emveni kweminyaka kufike inkululeko eNingizimu Afrika. Yibo lobu buphofu obubangela ukuba kube khona ubugebengu. Nasencwadini kaMsimang (2011:3) kuyavela ukuhlupheka kwabantu njengoba umndeni kaNunu uhlupheka uze uzwelwe isoka likaNunu. UNunu uvezwa ewumuntu oweswele ngendlela eyisimanga umsebenzi:

> Angathini nje uma engase athole umsebenzi ewufuna kangaka? Kunini nje ewufuna?...Pho engathini ngoba ukuhlupheka ukuhlupheka? Kumele ethanda engathandi awuthole umsebenzi. Isimo ekhaya sibi. Uhlale ecweba izinyembezi uma esesekamelweni lakhe.

UNunu ufuna umsebenzi kangaka nje ufuna ukusiza ekhaya kubo njengoba abazali bengesekho. Usesele nogogo wakhe kanye nomfowabo uBongani, okhubazekile ongakwazi ngisho ukwenzani. Impesheni kagogo ayenele ukwenelisa izidingo zabo. Ukuhlupheka, njengakweminye imizi emningi, kubabambe ngobhongwane. Yikho lokhu kuhlupheka okumenza ukuba kube sengathi uwuncengile umsebenzi, noma kwenzeka izinto angazithandi futhi angahambisani nazo. Naye

umhlukumezi wakhe uMike oyisikhulu esimphethe ulokhu embelesela ngakho ukuthi umsebenzi uyindlala.

Incwadi kaMsimang iveza inselelo yokuhlupheka kubantu abamnyama abaningi eNingizimu Afrika. Ngenxa yesimo sezomnotho, la bengenamhlaba futhi bengakwazi ukuzimela bona ngokomnotho, bagcina sebethembela empeshenini kahulumeni. Ugogo kaNunu, ufana nenqwaba yogogo nomkhulu abasebenza umsebenzi omkhulu wokukhulisa izingane zabo nabazukulu ngobadlana lwemali yempesheni. Kuthi uma kwenzeka kuhamba ugogo noma umkhulu lowo kube nzima ngokunye emndenini, indlala isizigwazela ibhece.

Lesi simo kuseyisimo esisabalele nezwe lonke eNingizimu Afrika kule minyaka yokuqala yenkululeko. UMsimang ukwazile ukuthi incwadi yakhe ikuveze kahle obala lokhu kuba njalo komnotho eNingizimu Afrika, okusagqilaza kakhulu abantu abamnyama. Ukwazile nokusivezela ukwethembela komndeni kumuntu oyedwa osuke esesebenza. UNunu kuba nguye osekuthenjelwe kuye ekhaya kubo ukuba athwale zonke izindleko eziqondene nomuzi kanye nabantu ngoba akekho omunye osebenzayo. Sabuye savezelwa futhi nobuntu kanye nokunakekela kwakhe uNunu, ongathanga ngokusebenza wabe eseqoma ukuyohlala emafulethini abalaxaze ekhaya, kepha uyaqhubeka unakekela umfowabo uBongani ohamba ngesihlalo sabantu abakhubazekile.

Ukuhlupheka kuyabaphoqa abantu ukuba benze izinto ezingalungile. Encwadini kaMkhize ethi *Laphinde Labalela* sivezelwa uSis B osevule indawo yokuphoqa abantu besifazane ukuba badayise umzimba. Kuyavela lapha ukuthi izinga le mpilo liphoqa ukuba umuntu abe nemali eningi.

Kuyavela kule ncwadi ukuthi imali ayenele ngisho kubantu abasebenzela uhulumeni. Baze bangene ekwenzeni izinto ezimbi ezifana nokudayisa umzimba noma ukusebenzela uSis B belapha abaqwayizi yize bengonesi abaqeqeshiwe ngenxa yakho njalo ukuthi bayahlupheka noma besebenza. USisi B kuMkhize (2012:10) uma ekhuluma nephoyisa uNobuhle uyakuveza ukuthi incane kakhulu imali ayiholayo njengephoyisa, uhlupheka nayo:

> "Nokho ngibona emancane amathuba okukudedela. Sengathi uzosala ususebenza lapha ekhaya. Mhlawumbe uzoke uhole imali engcono emveni kwezinsukwana kunala makinati enikhohliswa ngawo nguhulumeni."

Kuyacaca kulawa manoveli ukuthi ukuhlupheka, ikakhulukazi kubantu abamnyama kuseyinto esabalalele. Yibona ikakhulukazi ababonakala bebanjwe ubuphofu bese bezithola benza ubugebengu noma beba yizisulu zobugebengu. Umnotho usabonakala uvuna abamhlophe. Amanoveli ayakucacisa ukuthi emveni kwenkululeko uhulumeni uzithola enganalo ikhambi lokwenza abamnyama ukuba baphume ekuhluphekeni.

4.2.2.3 Ukuhlukunyezwa Ngokobulili

Enye yezinto elethwe umthethosisekelo omusha wangonyaka we-1996 kube ukulinganiswa kwamalungelo abantu besilisa nabantu besifazane. Ngale ndlela kuba yicala ukuba kube khona ubulili obucindezela obunye. Lo mthethosisekelo uchitha ukucabanga obese kunesikhathi eside kungenile kwajula kubantu, ukucabanga okuthi indoda inkulu kunomuntu wesifazane futhi okushiwo yiyona yiwona mnqamulajuqu.

Abantu besilisa abakhuliswe ngalokhu kucabanga kanye nabesifazane abase bekujwayele ukucindezelwa yilokhu kucabanga, kwaqala kwafanela ukuba bafunde into entsha, bazame ukuphila ngayo; bamukele ukuthi abantu bayalingana ngokobulili ezweni laseNingizimu Afrika eselinenkululeko. UMsimang (2006:63) uyakugcizelela lokhu:

> *One of the persistent views in isiZulu literature relates to gender relations and the socially gendered differences that justify the inequalities between women and men in the family and society. IsiZulu literature has conventionalized these notions. Indeed only a handful of narratives question the apparent inequities between women and men. The most outstanding writer in this regard is Buthelezi, an expatriate and a new comer on the isiZulu literary scene. In the vast majority of novels there is a sense of a tradition being played out, of women being assigned their traditional positions despite the fact that times have changed.*
>
> (Omunye umbono okhona emibhalweni yesiZulu uthinta ubudlelwane bobulili kanye nokuhlukana okugqanyiswa ukungafani ngokobulili okwenza kuqhubeke ukungalingani kwabesilisa nabesifazane emakhaya nasemphakathini. Nangempela imbalwa imisebenzi ebuza ngokungalingani kwabesifazane nabesilisa. Umbhali ogqamile kulokhu nguButhelezi, okungumbhali osanda kungena ekubhaleni. Emanovelini amaningi kubonakala kuqhubeka

into ejwayele ukwenzeka emphakathini, la kunikwa khona abalingiswa besimame izindawo ezisakhomba okwakwenzeka kudala nakuba izikhathi seziguqukile manje.)

NgokukaMsimang ukuhlukunyezwa kwabantu besifazane yilabo abasondelene nabo ngokothando kuhlanganisa ukushaywa, ukuhlukunyezwa ngokocansi, ukuhlukunyezwa ngamazwi, ukuhlukunyezwa ngokomoya, ukuphoqelelwa ocansini kanye nokunqamula inkululeko yowesifazane ngokuthi angavunyelwa ukuba asondelane nomndeni wakhe noma abangani bakhe.

UGumede (2002) uyakuveza naye ukuthi abantu besifazane basacindezelwe emiphakathini eminingi emnyama, kusukela ngezikhathi zakudala:

> *Traditional Southern African society is strongly patriarchal and conservative. A woman's role is generally viewed as the life-giver and the nurturer of the new generation of her husband's offspring. She is in charge of the gardens, where she grows the family food, while her husband is busy with his wars, cattle raiding ventures and politics.*
>
> (Imiphakathi yakudala yaseNingizimu ne-Afrika inikeza amandla amaningi kwabesilisa futhi ayiluthandi uguquko. Umuntu wesifazane ubukwa kakhulukazi njengomuntu wokuzala izingane, nomkhulisi wesizukulwane esisha somyeni wakhe. Kumele anakekele amasimu, lapho atshala khona ukudla, ngesikhathi umyeni wakhe ebambe izimpi, eyohlasela ukuze abuye nezinkomo futhi elibele umbusazwe.)

Uyaqhubeka ubalula ukuthi ukucindezelwa kwabantu besifazane lokhu kusabalele ezindaweni eziningi zempilo yabo. Ukufakwa kwabo esithenjini lapho abanganyelwa ngakho amadoda nemithetho eshaywe yiwo, ukukhishwa kwabo inyumbazane kwezomnotho, ukuhlukunyezwa ngokocansi nokunye kungezinye zezinto azibala njengezibonelo zokuthwala kanzima kwabesifazane ngenxa yokucindezelwa ngabesilisa:

> *Patriarchy may reach severe forms of women oppression through the systems of ilobolo (bride-wealth) and of polygamy, but is also expressed by the exclusion of women from the economic, artistic and legal fields. Forms of freedom - of movement, or sexual or economic - alloted to men are never considered for women.*

> (Ubungqongqo babantu besilisa kungenzeka buze bufike emazingeni aphezulu uma kukhulunywa ngokuhlukunyezwa kwabantu besifazane ngenxa yokukhokhwa kwelobolo kanye nesithembu, lokhu kubuye kugqame uma kukhishwa inyumbazane abesimame kwezomnotho, ubuciko kanye nezomthetho. Izinto abantu besilisa abanenkululeko kuzo - njengokuhamba ngokukhululeka noma ezocansi noma ezomnotho - abantu besifazane abanazo.)

UNdlovu (2007:01) uyakuveza ukukhonya kwendoda uNkomo phezu kwabesifazane, okuyikhona okuholela ekubeni ikwazi ukucindezela ngemithetho nangezwi abantu besifazane okuwuZongile, indodakazi kanye nonina:

> "Nikhuluma ngani la endlini yami, hhi?" Kwathi nya yangaphuma impendulo. "Wena Zongile angizophathwa nguwena kulo muzi kababa. Ngisho ungafunda ube namajazi angagcwala iwodilophu kodwa kukwami lapha, kukhala esami isicathulo. Ngakho ngithi akukho mali yokudizela umsebenzi engizoyikhipha la. Wena uganile manje kwaZimu, ngakho kumele uzinze kule ndawo ukhohlwe yindaba yokusebenza. Uzwa kahle?"

UNkomo usebenzisa inkolelo yokuthi njengendoda nguyena okufanele ashaye umthetho ulalelwe njengoba esho ethi kukhala esakhe isicathulo. Ukholelwa ukuthi njengendoda kufanele alalelwe futhi izwi lakhe lihlonishwe, lingaphikiswa nakancane. Ezwini lakhe kuyezwakala ukuzazi kokuthi umthetho ngowakhe ngoba nje uyindoda. Lokhu kuyaphikisana kakhulu nomthethosisekelo othi abantu bonke ubulili buyalingana.

UZongile ukhule kunjena lapha ekhaya; uyise eshaya umthetho bese unina kanye naye bawuthobele; ngisho ngabe abahambisani nawo. Nangu evuma nakuba engakuthandisisi lokhu okushiwo uyise. Izwi lendoda enguNkomo, uyise kaZongile lifaka uvalo netwetwe kowesifazane oyindodakazi. Ize iqhaqhazele ngenxa yovalo nokwesaba njengoba selibhavumulile ibhubesi elinguyise.

UNdlovu (2007:2) uyakuveza ukungajabuli kukaZongile ngesimo sokuphathwa nguyise ombona njengomuntu omcindezelayo:

> "Ngiyambona ubaba uzama ukucindezela amalungelo ami. Ngeke nje ngiyivume leyo nto mina, sesadlula leso sikhathi sokwenza lokho kubantu besifazane. Kumnyama kubomvu ngizoya

> kosebenza, angeke ngibhuquze ne-*degree* yami lapha eKranskop, *never*!"

UZongile uvezwa ekuqaphela ukuthi esikhathini sentando yeningi eNingizimu Afrika, okuyisikhathi samalungelo alinganayo kwabesilisa nabesifazane, akufanele yena njengomuntu wesifazane acindezelwe uyise. Uvezwa ezimisele ukulwisana nokuphikisana nokucindezelwa kwakhe namalungelo akhe.

UNdlovu (2007:02) uyakuveza ukuthi uZongile udinwa kangaka nje ingoba sekuphinda umphehlu lokhu kokuthi uyise amshayele umthetho ohlukumeza kakhulu impilo namalungelo akhe; umthetho onomthelela omkhulu empilweni yakhe:

> "Ngeke mama, sengikhathele ngubaba ngoba njalo nje ufuna ngenze intando yakhe. Nasekuqaleni wangiphoqa ukuba ngigane ukuze athole izinkomo. Namanje usefuna ngingasebenzi ngibhuquze nje la eMakhabeleni ngibe yinhlekisa. Yikusasa lami leli, ngakho angeke nje angitshele lutho ngalo." Asho ngelichichima inkani.

Kuyacaca ukuthi kuba nokushayisana lapha phakathi kwalokhu uNkomo akholelwa kukhona kokuthi isiko lithi njengendoba unamandla okushaya umthetho ulalelwe kanye nakholelwa yikho uZongile kokuthi ngesikhathi senkululeko naye usevikelekile ukuba angahlukunyezwa umthetho oshaywa yindoda, okumele awulalele awuhloniphe ngoba nje engowesifazane kanti oshaya umthetho yena owesilisa.

Unina kaZongile yena usakholelwa kakhulu ekutheni indoda ayiphikiswa futhi izwi layo aleqiwa. KuNdlovu (2007:02) unina usho ngezwi elincengayo athi:

> "Kahle mntanami, ngiyakukhuza ungaleqi izwi eselikhishwe ngubaba wakho. Izinto zizokuphendukela."

UNdlovu akagcini nje ngokusivezela ukuhlukunyezwa kukaZongile nguyise omshayela umthetho ngempilo yakhe. Ubuye asivezele nokuhlukunyezwa kwakhe ngabanye abantu besilisa besebenzisa iphuzu lokuthi nje bona bangabesilisa.

Uyise kaMaqhinga uvumelana noNkomo ukuthi uZongile aganiswe ngenkani. UMaqhinga usethumela izinsizwa ukuba ziyomthwala uZongile zibuye naye ukuze azogana. Uthi noma ezama

ukunqaphaza uZongile kodwa izinsizwa lezi zimhlukumeze, zimshaye nokumshaya ngemvubu ukuze athobele intando yazo.

Kwala noma esho kuMaqhinga ukuthi akafuni ukuba kanye naye elawini lakhe kodwa kufane nokuthela amanzi nje emhlane wedada. Nalapho esethi uphuma inhlamvu ecela empunzi ethi uzophula ebhodweni elinamanzi abilayo kodwa uMaqhinga amemeze izinsizwa zimnamathele ngejubane zimbambe zimshaye zibuye naye.

UZongile ubuye abonakale ehlukumezeka ngokocansi njengoba uMqondisi-jikelele woMnyango, uNyoka ekhetha ukuba amlale ukuze amnikeze umsebenzi aqashwe eMnyangweni. Ulala naye nje uyaqala ngqa empilweni yakhe ukulala nomuntu wesilisa. Sonke lesi sikhathi ubezongile ehlolwa njalo ngezikhathi ezithile ukuthi ubuntombi bakhe busaphelele yini. Emveni kokulala naye uzizwa engelutho, ehliseke isithunzi. Kuze kube nzima nokulala ngokukhululeka ebusuku ngoba le nto eyenziwe kuye nguNyoka imhleli kabuhlungu enhliziyweni nasengqondweni.

UZongile kuNdlovu (2007:115-116) ubuye abonakale ehlukunyezwa nguNyoka emveni kokumtshela ukuthi usekhulelwe. Uyamphoqa ukuba akhiphe isisu:

> Kwakungekho nomncane umusa kuNyoka. Wayekhuluma ngesankahlu okwephoyisa likhuluma nenswelaboya. Wayefuna kwenzeke intando yakhe kuphela. Wayesebone kahle ukuthi ulaka yilona kuphela angaphunyuka ngalo.
> …
> "Uyabona Zongile ngicela ungisize ungangibhidlizeli umuzi wami. Umkami unolaka lubi kabi…engakudla luhlaza. Ngakho le nto yakho ngicela sivele siyiqede, iphelele la kuthina sobabili, ingadluleli komunye umuntu. Siyezwana Zongile?"
> …
> "Kahle ukuzenza ingane Zongile," wathi ukuthula uNyoka, wathi baka baka ngamahlonyana. "Ngiqonde ukuthi wuhoshule lo mthwalo, ukuze ugweme izinkinga ongangena kuzo…"

Nokho uNdlovu (2007:116) uyamveza uZongile ekuchitha lokhu. Akayivumi into eshiwo uNyoka yokuthi akakhiphe isisu samawele awakhulelwe:

> "Angizwanga Zola, uthini? Ngikhiphe isisu? Ngibulale imiphefumulo emibili engenacala? Uthi uyazizwa ukuthi uthini

> Zola?" Wanyipha ngokunyanya uZongile ezwa udoti ngezindlebe zakhe.
>
> …
>
> "Musa nje ukudlala ngami Zola. Ngingakuthola kanjani nje ukuphumula kwengqondo sengibulale imiphefumulo emibili emsulwa. Angeke kusasiza ukulokhu ungitshela ukuthi ushadile. Owakwenza wakwenza uzazi kahle ukuthi ushadile, ngakho-ke bhekana nomphumela wakho manje." Washo ngesikhulu isibindi neqholo uZongile.

Ugcina ngokunqaba uZongile ukukhipha isisu noma esesatshiswa nguNyoka. Uma esehlisa umoya esemncenga emtshela ukuthi abanolwazi olunzulu bomtholamphilo wakwaMarie Stopes yibona abazomsiza ukukhipha isisu, uZongile ugcina evumile ukuthi uzovukela khona emtholampilo lapho. Uvuma nje kodwa kuyabonakala ukuthi akahambisani nale nto okuthiwa akayenze.

Ubuye amhlukumeze esemkhipha efulethini abemhlalisa kulona. Umbhokela ngolaka ezama ukumsabisa (Ndlovu 2007:142):

> "Angizile ukuzoqophisana nawe lana. Njengamanje qoqa wonke amasakana akho, uphume uphele lapha, angisakudingi. Ngale kwalokho uma ulokhu udaza inkani uyoze uficwe ngamathonsi abanzi! Ngizobiza izinyoka zikukhiphe ngesidlozana njangamanje!" washo uNyoka waya ngalapho kuyihhovisi likaThula okomuntu osezibiza manje nje Izinyoka zakhe.
>
> "Ungabona amehlo esibungu. Angiyi ndawo!"
>
> …
>
> "Uzophuma ngenkani Zongile uyezwa?"

UMsimang (2011:49-50) uyakucacisa ukuhlukumeza kukaMike ohlukumeza uNunu, efuna ukuba aye naye ocansini ngoba nakhu emfake emsebenzini:

> UMike wafika ehhotela wazama ukuthi uNunu ambonge ngocansi ngokumfaka emsebenzini. Yawuchitha umuthi inkonyane lapho uNunu engayingeni yena le ndaba. Kwaba ububhudubhudu uNunu ethukuthele ethelwa ngamanzi efuna ukubuyiselwa lapho ehlala khona. Wagcina ephumelele uNunu ukuziphephisa odlameni lomnukubezi.

Encwadini kaMsimang (2011) sivezelwe ukuhlupheka komndeni kaNunu emveni kokushona kwabazali ngenxa yesifo sengculazi. Akasekho umuntu osebenzayo ozokwazi ukunakekela izidingo zomuzi akhulise kahle izingane, uNunu noBongani. Kuvezwa isimo senhlupheko ezweni laseNingizimu Afrika esibhekene nemindeni eminingi ngenxa yokuthi abantu abamnyama

abanawo umnotho. NjengakwaNunu, imindeni eminingi igcina isincika kakhulu empeshenini yogogo ukuze kungalalwa kungadliwe.

UNunu, ofakwa nguMike emsebenzini kwamasipala eThekwini uyahlukumezeka ngoba uMike ufuna ukumlala kwazise wamenzela umkhonyovu ukuze agcine engenile kwaMasipala. Ulokhu embuka amathanga, efuna ukumqabula. Ngelinye ilanga umusa ehhotela lapho afike azame khona ukumlala ngenkani. Kusize khona ukuthi uNunu azilwele ukuze aphunyuke emlonyeni wengwenya isiconsa amathe ithi jabula mqala uzogwinya.

Enovelini kaShange sivezelwa umlingiswa omkhulu, uPhindile ohlushwa nguninalume emveni kokushona kwabazali bakhe. Umalume wakhe lona uyathutha emkhukhwini kanye nomkakhe bezohlala noPhindile. Umalume lona akasebenzi. Ngumalumekazi okunguyena ovuka ayodayisa, kwesinye isikhathi ahambe izinsuku eziningana eyodayisa kude. Kulokho kuhamba kukamalumekazi uPhindile uzithola ehlukunyezwa ngokocansi ngumalume wakhe. KuShange (2005:12-13) uyamnukubeza bese emthembisa ukumusa kwagoqanyawo uma eke wayithi vu le ndaba:

> Kwedlula izinsukwana, waphinda wabuya ephuze kakhulu umalume wakhe, wangena ngendlovu yangena ekamelweni likaPhindile, wamnukubeza. Akakwazanga kulokhu ukudlubulundela uPhindile ngenxa yokuthi konke kwenzeka ngokushesha okumangalisayo. Wathi uyazama ukuklabalasa amemeze, wamvala umlomo umalume, wamthembisa ukumnquma uqhoqhoqho ngommese uma ekhala.
> “Ukuyithi vu nje le ndaba, uyowukhomba umuzi onotshwala.”
> “Yini kodwa lena oyenza kimina ngikwethemba kangaka?”
> “Vala umlomo, ngale kwalokho ngizovukwa yikhanda lami, ngikugonise amathumbu ngommese,” esho enxapha eyophuma ngomnyango eshiya uPhindile ekhihla isililo.

UPhindile akalutholi usizo noma eyobika emaphoyiseni. Iphoyisa likuzwa kuyinsambatheka nje ukuthi umalume angadlwengula umshana wakhe. Ugcina ephoqeleka uPhindile ukuba aphume ashiye umuzi wakwabo, okumele ngabe umvikele wamfudumeza. Ushiya nesikole engakaphothuli nebanga leshumi, ababele emigwaqeni enesihluku yaseThekwini lapho agcina eseshushumbisa izidakamizwa futhi esedayisa nomzimba.

Kule noveli uShange uyasivezela izinselelo ezibhekana namantombazane lapho ezithola ehlukunyezwa khona ngabantu abathembayo, bewanukubeza ngocansi. Usivezela usizi olubhekana nalo mlingiswa njengoba eze ephoqeka ukuba aphume ashiye ikubo ayoba umtshingo ubethwa ngubani ezintabeni. Kuyihlazo ukuthi umalume ozalana nonina, okumele ngabe nguye omvikelayo njengoba engasenabo abazali emveni kokuba bebhubhe engozini, nguyena kodwa omhlukumeza esebona umfazi kuye okumele amlale.

Enovelini kaBhengu (1998:93) ethi *Itshwele Lempangele* kuyavela ukuthi uSonqisha ongusokhaya uyamshaya umkakhe, ikakhulukazi njengoba bebanga indaba yokuthi akafuni indodana yakhe uNdelebuli iganwe yiNdiya:

> Wahle wazibonela uNdelebuli ukuthi uyise umbeke isandla unina.
> Wezwa kushwaqa izinwele, kwababa inyongo emlonyeni.

Ukuhlukumezeka lokhu ngokobulili kuyacaca ukuthi imvama kuba ngabesilisa abahlukumeza abesifazane. Nokho encwadini kaMkhize ethi *Laphinde Labalela* sivezelwa ukuthi kuyenzeka umuntu wesifazane kube nguye ohlukumeza abanye. USis B nguyena othi engumuntu wesifazane kepha aphoqe abantu besifazane abanye ukuba badayise umzimba endaweni yakhe lapho abagcine khona. Bonke kumele bathobele umthetho wakhe ngoba uma behlulwa ilokho bengafa nokufa.

Kuyagqama ukwesaba umuntu wesilisa ongumyeni wakhe kukaMaNdovela, unina kaDumazile. KuWanda (2006:34) uma lo mama esethola ukuthi ingane yakhe ikhulelwe, njengoba ikhuleliswe uthisha uMoloi oyifundisayo, ekhathazwa kakhulu ukuthi uyise wengane uzomudla amfele:

> “Awu Dumazile! Ukhulelwe? Awu mntanami, kodwa manyala mani lawa owenzayo? Ngizoba yini kuyihlo? Ngitshele, ngizoba yini? “Asho akhihle isililo uMaNdovela.

Nangempela uMaNdovela kugcina kunguye othwaliswa icala ngokukhulelwa kwengane. UKheswa ugcina ekhuluma sakuduba ethi abazibonele uMaNdovela nengane yakhe ukuthi benzanjani njengoba isikhulelwe. Abusebuhle manje ubudlelwane phakathi kukaKheswa noMaNdovela, ngenxa yephutha elenziwe ingane, ingathunyiwe uyena njengonina. Useyindlobane nje uKheswa usebabiza ngabafazi bobabili ngoba phela nakhu sebezele bobabili lapha egcekeni lakhe. UMaNdovela kuyamhlukumeza konke lokhu.

Enovelini kaMngadi ethi *Bayeza Abanqobi* kuyavela ukuhlukunyezwa kwendoda enguMuziwokuthula Nxumalo. UMuziwokuthula uhlukunyezwe umkakhe ngokuba neshende. Langalimbe uma ebuya emsebenzini kungazelele muntu, uzithela phezu komkakhe neshende lelo ababendawonye ngoba bazi ukuthi akekho yena usemsebenzini. Ulimalaesweni ngesikhathi ehlohlwa induku yomshanelo. Nokho kuyathokozisa ukuthi uMuziwokuthula akasibonanga yena isidingo sokuhlukumeza umkakhe ngenxa yokubi akwenza kuye. Ngesikhathi ekhuluma noMbawula asehlala naye ezitaladini zeTheku kuyacaca ukuthi akahambisani nokuhlukunyezwa kwabantu besifazane noma ngabe kunesizathu sokwenza lokho (Mngadi 2012:27):

> "Wawungamgwazi ngani umfazi umbulale uma indoda isibaleke nebheshu eliwubufakazi. Awubuke manje, ngokungethembeki nje emshadweni usuwusikhotheni ongazi nakuthi izingane zakhe zikuphi, zilale zidleni. Nezakho mhlawumbe seziyathuza emgwaqeni njengawe."
> "Mfowethu ngakhetha ukungazingcolisi izandla zami ngegazi nokwenza izingane zami nezendoda yebheshu olishoyo izintandane. Nangokosikompilo lwethu inkosikazi ayibulawa ngisho ibanjwe oqotsheni. Kuyahlawulwa kugezwe umuzi weThongo, kubuse uxolo nentethelelo, ubuthakathaka besintu bubekwe emseni woMdali. Ukholo lokhokho lunoxolo nokwamukela ukuthi emhlabeni siphila ezweni lobuthakathaka nezifo zomoya nezenyama esintwini."

Kuyena futhi uMngadi (2012:25) kuyavela ukuhlukunyezwa komfana ongungqingili. Uhlukunyezwa u-anti othile oyisidakwa ngokuba alale naye ngenkani, ezitika ngocansi naye yize lo mfana esemncane kakhulu ngokweminyaka.

Kuyavela futhi nokuhlukunyezwa kukaNkosana, ehlukunyezwa ngabazali bakhe okuhlanganisa nonina imbala, ehlukunyezwa ngoba kuthiwa akayeke ukuzenza intombazane kodwa abe ngumfana oqondile. Bamhlukumeza ngoba bengafuni ukwamukela ukuthi uyisitabane.

Ukuhlukunyezwa komuntu wesifazane akwenziwa kuphela ngabantu besilisa. Enovelini kaNdlovu (2007) uZongile uhlaselwa ahlukunyezwe nguPamella, agcine ngokumbulalala. Lokhu kuveza ukuthi nabo abantu besifazane bayahlukumezana bebodwa.

Nasenovelini kaMkhize (2014) kuyavela ukuhlukunyezwa kwabantu besifazane behlukunyezwa ngomunye njengoba uSis B ophethe indawo edayisisa abesifazane umzimba, ebahlupha ebenzisa nento abangayithandi.

Kuyenzeka futhi ukuthi kube ngumuntu wesilisa ohlukumeza omunye umuntu wesilisa. Enovelini kaMngadi (2012) u-Adonis ongumfanyana womlungu, uhlukunyezwa ngomunye umlungu ongumuntu wesilisa. Umdayisisa umzimba, ahlukunyezwe ngokocansi ngabanye abantu besilisa abamlalayo.

4.2.3 Izinselelo Eziyingxubevange

Zikhona ezinye izinselelo eziyingxubevange ezivelayo ocwaningweni lolu. Lapha sizobala ezinye zazo.

4.2.3.1 Ukubhidlika Kwemindeni

UMsimang (2006:63) ukhuluma ngokubaluleka komndeni kubantu abamnyama. Lokhu kubaluleka kuyacaca nasemibhalweni yesiZulu la umndeni ubonakala njengesikhungo esibalulekile sokufundisa ngendlela abantu abasha okumele benze ngayo ukuze umphakathi uqhubeke uphila:

> *In isiZulu novels the hearth of this vitality is the family. The family is a centralized and highly valued institution in the Zulu culture. It serves as a site for the instruction of the young members of the community in the ways of the people. Not only is cultural consciousness actively instilled in the family unit, but also certain prejudices and stereotypical views regarding people and their environment are internalized.*
>
> (Emanovelini esiZulu umndeni yinto ebaluleke kakhulu. Yisizinda lesi esiyinsika nesibaluleke kakhulu esikweni lesiZulu. Sisiza ekusebenzeni njengendawo lapho kukhuliswa khona abantu abasha bomphakathi ngendlela abantu okumele bakhuliswe ngayo. Abafundiswa nje kuphela ngezinto eziphathelene namasiko lapho emndenini, kodwa bafunda nezinto eziphathelene nezinto

> ezingajatshulelwa kanye nemibono ebopha ngabhande linye kubantu kanye nendawo abaphila kuyo.)

Umndeni ubaluleke kakhulu ekwakheni umphakathi ophilayo. Kuba umndeni okuzalwa kuwo umuntu, akhuliswe ngendlela ukuze abe nethonya elihle emphakathini. Nokho-ke lokhu okushiwo uMsimang kokuthi umndeni iwona ofundisa ngendlela umuntu kusukela esemncane, kubonakala kuqophisana nezinye izinto empilweni yanamuhla. Sekukuningi okunomthelela owenza ukuthi umndeni ubangiseke ekukhulisweni kwezingane. Umthethosisekelo unikeze amalungelo kubantwana, abangani banomthelela nabo, umabonakude, izidakamizwa nokunye, konke kwenza umsebenzi womndeni wokukhulisa izingane ube yinselelo. Kuyavela lokhu kwamanje amanoveli afundiwe.

Encwadini kaNdlovu ethi *Elokufa Alitsheli* umndeni kaMahlase uyabhidlika ngenxa yobuhlongandlebe nobugebengu bukaVela kanye nokuvunwa kwakhe ngunina nodadewabo. UVela lona ongafuni ukuziphatha kahle, uxoshwa nguyise ekhaya. Ugcina esehlala nodadewabo, uKhethiwe, omvunayo nakuba eyisihlava esibi. Nokho uhamba sekukubi emzini kadadewabo esexoshwa ngumlamu wakhe. Sekuthi kamuva uMaZwide ashone ngenxa yakhe uVela lona. UMahlase uguga nje usehlala yedwa njengoba ingane yakhe igcwele izintaba nezinkantolo ngenxa yokuganga.

Iyacaca inselelo enkulu yokuzama ukwakha izingane, zikhuliseke ngendlela efunwa ngabazali. UMahlase enovelini kaNdlovu (2014:55) uyazama ukuba abe ngubaba oqotho, okhulisa ingane yakhe ngendlela kodwa ukuvunwa kwayo ngunina nodadewabo kwenza ukuba kube lukhuni satshe ukuba uMahlase aphumelele. Iyona le nhlalo engenakho ukuzwana ebonakala ihlukanisa umndeni:

> Kwase kunesikhathi eside inhlalo ingeyinhle kuMahlase nomkakhe. Okwakuma emphinjeni uMahlase kwakuwukuvunwa kukaVela owayengukhanda limtshelokwakhe. Miningi imizamo ayeseyenzile uMahlase ukuzama ukwakha indodana yakhe enguthumbu kodwa kunhlanga zimuka nomoya. Wagcina esephonse ithawula, washo ngenhliziyo ukuthi mazilime ziye etsheni. Wayelokhu esho njalo uyise ukuthi isalakutshelwa sibona ngomopho.

Lapha kuyabonakala ukuthi inselelo yokungalawuleki kahle kwezingane kanye nomthelela wmalungelo athe xaxa izingane eziwanikezwa umthethosisekelo kudala inkinga yokungakhuliseki kahle kwezingane. Abazali babonakala behlukana phakathi, kungekho ukuvumelana kahle ngendlela yokukhulisa izingane. UMaZwide ukholelwa ekutheni aziboniswe izingane zingashaywa. Ngalokhu uhambisana nomthethosisekelo obonakala uzivuna kakhulu izingane. UMahlase yena uyafisa ukuqhuba ngendlela yakudala, yokuba azibambele ngezikhwepha ukuze izingane zakhe ziqonde. Nokho ingebhe yokubhadla ejele uma eshaya izingane ibangela ukuba abe manqika ukuqinisa kakhulu isandla.

Uma izingane sezidlebelekile zaphuma esandleni kubonakala sengathi umthethosisekelo ozivunayo, awuzisizi neze ukuba zikhuliswe futhi zikhule ngendlela okuyiyo. Zibonakala sezonakele kakhulu, abazali sebehlulekile ukuzikhulisa ngentando yabo. Lokhu kucaca ngokuthi ziyavezwa ezinye zingenanhlonipho, zidla izidakamizwa futhi zinobugebengu.

Inoveli iyakuveza ukuxaxeka komzali onguMahlase ofunayo ukuba azikhulisele ingane yakhe kahle, cishe ngendlela naye ayekhuliswe ngayo. Kodwa uhlangabezana nomqansa wokuthi izimo sezishintshe kakhulu kulokhu akujwayele yena nafuna kube yikho. Isimo esisha esibekwe umthethosisekelo omusha sesivulele izinto eziningi abonakala enganawo amandla uma ebhekene nazo. Lezi zinto imithelela esigqamile empilweni yezingane kanye nokuvunwa ngabantu abasondelene nazo kanjalo nokuthola ukwesekwa ngabanye ontanga bazo nabo abenza izinto eziphambene nomthetho.

Akungabazeki ukuthi kubuhlungu kuMahlase uma ehlulwa uVela. Akungabazeki ukuthi umduba nje kungenxa yabo lobu buhlungu obuqaqele inhliziyo yakhe. Ukumduba kwakhe kuyacaca futhi kuNdlovu (2014:123) lapho ekhuluma nendodakazi yakhe uKhethiwe okhalela ukuthi uyise akasayi nokuyobona uVela njengoba eboshiwe nje. UMahlase ucabanga ukuthi ukuboshwa kukaVela akususi kuphela inkinga emphakathini kepha kwenza nomphakathi uhlale ngokuthula, ungahlushwa yilutho:

> "Ihlazo? Ihlazo lani?" emhlahlela ngamehlo emsusa phansi eyomkhipha phezulu.
> "Ihlazo baba lokuthi awusalubhadi nje enkantolo nakanye ekubeni uVela esenkingeni enjena. Indlela owenza ngayo yenza ukuthi

> abantu abangondaba bacabange ukuthi iyakujabulisa le nto eyenzeka kuVela…"
> "Kanti ngiyafihla yini? Vele kuyangijabulisa okwenzeka kuVela. Angifihli, igcagcele esokeni kumina uma izinto sezimumele kanjena uVela. Ingani mina wahluleka ukungizwa ngimluleka ngingumzali wakhe? Sekunjalo-ke, isala kutshelwa sibona ngomopho," washo waze waqholosha uMahlase.
> "Hawu baba ungayisho kanjani into enjalo ngengane yakho?" ekhipha amehlo uKhethi ethuswa yinkulumo ayengayilindele.
> "Ngiyaphinda ngithi igcagcele esokeni kimina ngokuboshwa kukaVela. Ngizoke ngiphumule ngamacala, nomakhelwane bazoke baphumule, bahlale ngenhlalakahle nokuthula," washo waze wachachamba ebusweni uMahlase.

Kukho ukubhidlika komndeni kaMahlase kuyacaca futhi ukuthi enye inkinga enkulu ngukungababmbisani nokungalekelelani emndenini ukuze kukhuliswe ingane enguVela. Uma ejeziswa nguyise uthola ukuvunwa ngunina, ngudadewabo nomkhwenyana. Kwala noma esethi uMahlase akabuyiswe uVela eze kuyena eWembezi kodwa udadewabo uKhethiwe uyakuchitha lokho. Ukuba cishe umndeni ubuhlanganile wonke wahlala phansi, kwakhulunywa noVela, ubezobona ukuthi akanandawo azobalekela kuyo uma egangile. Abezomnciphela amahlathi okucasha uma egangile. Lokhu bekungamenza ukuba aqondise ukucabanga nokwenza kwakhe ukuze abe yingane.

Ukuzishaya kukaVela ekupheleni kwendaba, esezibona ukuthi ubhede kakhulu ngezinto eziningi azenzile uyise abezama ukumnqanda kuzo kufakazela okushiwo uyise ukuthi umthethosisekelo uyazona izingane. UVela ubuyela kuyise esezisola ngakho konke ukuhlupha kwakhe. Nokho ngalesi sikhathi ikusasa lakhe selivele lonakele kakhulu. Usebhekene necala lokubulala.

Nayo ingcindezi efakwa ngontanga ibonakala ibamba iqhaza ekonakaleni kwesimilo sikaVela. Uhlangana noBhiza ongamkhuzi naye, kepha omncomayo amenze azibone enza kahle nakuba izinqumo zakhe zinhlanhlatha. Nguyena uBhiza lona omfaka kakhulu kuzona izidakamizwa eziqinile ngokusebenzisa yona ingcindezi emphoqa ukuba avume ukubhema ukuze naye azizwe eyingxenye yempilo ephilwa nguBhiza. KuNdlovu (2014:17) kusobala lokhu:

> "Uyabona-ke usuyabheda-ke manje uma usubiza isithako sami ngale nto." Wahwaqabala ebusweni. "Musa nje ukufuna sixatshaniswe yinto engubala. Uma nje ungafuni ukuphuma lapha

> endlini usuhlehla, mina, bhema lapha. Uyazi nawe ukuthi izinyoni zandawonye zindiza ndawonye; uma usazimisele ngokuthi uzwane nawe futhi ngikusize, donsa nje kube kanye," usho nje umbuka ngamehlo embodla isilindele ukugxumela egundaneni eliyinkathazo.

Le ngcindezi yontanga ibonakala yenza umonakalo omkhulu kuVela ngalesi sikhathi la kufanele ngabe uyakhuzeka khona ukuze aqonde. Kusetshenziswa ukuncenga kanye nokusabisa ukuze agcine esengene ezintweni ezibhedayo ezinkulu, ezimhlukanisa kakhulu nomndeni wakhe, ziwuhlakaze phakathi ugcine ubhidlikile.

Kugcina ngokuthi umndeni wonke ubhidlike. UVela uyabaleka kubo ayohlala kwadadewabo. Nakhona uyabaleka ngoba bengasazwene nomlamu wakhe, bese eyohlala noBhiza. Unina kaVela uyabulawa ngokudutshulwa ngabantu abazofuna uVela. UKhethiwe ugcina engasazwani kahle nomyeni wakhe ngenxa yokubonakala evuna uVela. UVela uyaboshwa. Ekuphumeni kwakhe ugcina ngokuzibulala ngesikhathi umphakathi umfuna, ufuna ukumenza isilo sengubo ngenxa yezenzo zakhe.

Enovelini kaShange (2005:4) ethi *Uthando Lungumanqoba* kuyabonakala ukubhidlika komndeni ngesikhathi kushona abazali bakaPhindile. Bobabili abazali bakhe babhubha ngokubulawa:

> "Mfowethu, kutholakale izidumbu zabantu ababili bedutshuliwe laphayana ngaseCato Ridge ehlokozaneni elikwaShange emabhasini."
> "Hhayi bo, yini lena oyishoyo phoyisa? Ingabe usibali nengane yakwethu ba…" kubuza uChris kuqhaqhazela iphimbo.
> "Impela indoda yamadoda. Sithole umazisi kadadewenu kanye nelayisense yokushayela yomyeni wakhe buqamamana nezidumbu zabo nokuyikona okwenze sanolwazi ukuthi bangobani bakuphi," kuqhuba lona njalo iphoyisa. "Sicela uma ungakwazi, uhambe nathi uye koqiniseka ukuthi izidumbu zabo ngempela yini lezi ezitholakele."

Ngenxa yokuthi usemncane uPhindile ukuthi angakwazi ukuhlala yedwa sekuza umalume nomalumekazi wakhe bazohlala naye. Lokhu kunika ithemba lokuthi uzonakekeleka kahle kodwa uma esehlukunyezwa ngokocansi ngumalume wakhe lawo mathemba ayashabalala. Uyabaleka ekhaya kubo emveni kokuhlukunyezwa ngumalume wakhe ngokocansi. Uya eThekwini lapho engenamndeni omesekele nomvikele njengengane. Uzithola eseseThekwini lapho engenawo

nhlobo umndeni, kwazise umndeni abejabulela ukuthi usewutholile emveni kokushona kwabazali, usubuye wabhidlika nawo ngenxa yokuhlukunyezwa kwakhe ngokocansi osekumphoqe ukuba abaleke ekhaya.

Umndeni okumele ngabe weseke uPhindile wamkhulisa kahle emveni kokushona kwabazali bakhe, awukwenzi lokho. Umalumekazi usekela umyeni wakhe, uyamphikela ukuthi uke wanukubeza uPhindile ngokocansi. Sekuthi emveni kwesikhathi umalume lona anukubeze enye intombazane eyisihlobo. Lokhu kudala ukuba aboshwe, abhadle iminyaka ejele. Umndeni okumele ngabe uhleli kahle ngokunethezeka, usuhlakazekile.

Enovelini kaWanda ethi *Kunjalo-ke* (2006) kuyavela ukubhidlika komndeni ngesikhathi uDumazile esekhulelwe, ekhuleliswe nguthisha uMoloi. Uyise, uKheswa uyadinwa kakhulu. Kugcina kungasekuhle phakathi kwabazali bakaDumazile. UKheswa usola uMaNdovela ngakho konke okwenziwa nokwenzeka endodakazini yakhe.

Nokho kuyathokozisa ukuthi enovelini ethi *Itshwele Lempangele* umndeni kaNdelebuli oqala ngokuxabana uhlukane kodwa ugcina usubonile ukuthi akuyona into okumele iwuqhathe le nto ewuxabanisayo okuwukubanga indaba yokuthandana nokushada kukaNdelebuli nentokazi yeNdiya, uShantha. USonqisha uqale ngokushaya phansi ngonyawo uma indodana yakhe imbikela ukuthi izoshada intokazi yeNdiya. Yena uthi zikhona izintokazi ezinhle zabantu abamnyama angakhetha kuzona uNdelebuli, hhayi ukuthi ashiye zona ayokhetha iNdiya. Uze athi impela nabaphansi ngeke bayivume le ndaba. Ugcina esebeka umkakhe isandla kubangwa yona le ndaba. NoNdelebuli ugcina ehamba ekhaya ngokukhishwa yikho ukwenza nokukhuluma kukayise. Ugcina esesele yedwa uSonqisha emzini wakhe, sebehambe bonke abantu ngenxa yakho ukungaboni ngao linye. Nokho ekugcineni uSonqisha ugcina ngokubhodla akwamukele ukuthi indodana yakhe isishade neNdiya futhi isize yaba nengane nalo.

Nangalapha emndenini kaShantha lesi sihlava sobuhlanga sibonakele sixabanisa umndeni, siwuhlukanisa phakathi. Kodwa nakhona kuyathokozisa ukuthi ekugcineni kubonakale uyise kaShantha esekwamukele ukushada kwakhe noNdelebuli futhi yena qobo esezwana noSonqisha.

4.2.3.2 Udlame

Enovelini kaMngadi ethi *Yekanini AmaFilisti* kuyavela ukuthi esikhathini sentando yeningi eNingizimu Afrika lusekhona udlame. UGumede benoMax babulala ngesihluku uSehla, umshayeli kaDube ngoba belwa noDube obukeka enekhanda eliqinile engafuni ukuba kufakwe uGumede emzileni waseSobantu. Uyadutshulwa abulawe uSehla bese kushiswa netekisi alishayelayo. Nangesikhathi kuyokwebiwa itekisi eligcina sekungelikaGumede kusetshenziswa udlame nesihluku esikhulu.

Ekupheleni kwenoveli kubonakala udlame ngesikhathi uGumede ebulala ngesihluku uMax obesebaleke wayocasha epulazini elithile ngoba esaba lona udlame. Kamuva uGumede nezinsizwa ahamba nazo babulawa ngesihluku ngamaphoyisa abalandela esebajaha nangebhanoyi elinophephela emhlane.

Encwadini kaNdlovu ethi *Elokufa Alitsheli* (2014:01) kuyavela ukuthi ukuxazulula izinkinga ngokusebenzisa udlame yinto eyinsakavukela. Uyise kaVela odinwe ukungaziphathi kahle kukaVela usebenzisa udlame ukuze azame ukulwisana nalokho:

> …Yaqhuma imvubu eyayivuthelwa nguyise owayegane unwabu eseveva izindebe zomlomo. Wayemtaxa aze acokame ngamazonzwane ukuze amtaxe ngemivimbo eqinile.

Lapha kuyacaca ukuthi kwakusetshenziswa isihluku esidlulele, cishe uMahlase ayekholelwa ukuthi sihambisana necala ayelenzile uVela. Lesi sihluku sisakhombisa khona ukuthi uMahlase uhlukumezeke kangakanani emoyeni nasenhliziyweni ngenxa yezenzo zengane yakhe afisa ukuyibona yenza izinto ezinhle ekhaya nasemphakathini. Isihluku lesi eseqile sicaciswa ngamagama athi “eyayivuthelwa”, “wayemtaxa” nathi “ngemivimbo eqinile.”

Ekhasini elifanayo uNdlovu uyamveza uMahlase ogane unwabu esezifikela ngesibhakela endodaneni yakhe eyihlongandlebe:

> Xhifi, xhafa! Uyise wayesededela udalimede wenqindi ngesandla sokudla njengoba esinye sasibambe imvubu.

Nalapha uNdlovu usebenzise amagama anembayo ukusivezela isithombe esikahle sento eyenzeka phakathi kukaMahlase noVela. Amagama athi “Xhifi xhafa” asikhombisa ukushayeka ngesihluku nangamandla amakhulu endaweni ethambile ngesikhathi uVela njengoba ebambe ngezandla zombili imvubu lena azama ukuphepha ekutinyeleni kwayo asekuzwe kahle.

Kuyena uNdlovu (2014:10) uma uVela edinwe ukuthi ushaywe nguyise uMahlase, ubona ukuthi akaphindisele ngalo udlame naye. Ucela umngani wakhe uBhiza ukuba ambulalele uyise. Lokhu kukhombisa ukugxila kosiko lokusetshenziswa kodlame uma indodana ngokushaywa nje, ijeziselwa into eyibonayo nayo kodwa ivele ithathe isinqume esibonakala sisinda kangaka sokukhipha umphefumulo womzali. Naye uBhiza akanankinga yokubulala uMahlase, njengoba ecelwa ngumngani wakhe. Nakho lokhu kusafakazela khona ukuthi isiko lodlame seligxile kakhulu emphakathini. Ukusebenzisa udlame lokhu kuBhiza yinto eyinsakavukela, njengoba kuvela ekhasini elifanayo:

> “Uyabona Vela mina angidlaliswa ngalokho ngoba le nto oyishoyo ayiyona nencane inkinga kumina. Ngizombulala uyihlo kusasa kube nguwena futhi okhalayo usubona mina njengomuntu omubi. Ngakho angithandi nje udlale ngokubulala ngoba lowo ngumsebenzi wami engiwazi kahle hle.”

UVela ufuna ukubulalisa uyise nje yingoba ukholelwa ukuthi nguyise onodlame emzini wakubo, nguyena ohlukumezayo. Uze athi akabulawe impela khona kuzoba nokuthula kubo. Uthi ngisho nonina akasakwazi ukuthula emzini wakubo ngenxa yodlame nesihluku sikayise.

Lolu dlame luyabonakala futhi kuNdlovu (2014:24-25) ngesikhathi uVela nomngani wakhe uBhiza beshaywa unogada esikoleni, lapho abangena khona ngenkani emveni kokuba bekhuziwe ukuthi bengangeni bengagqokile umfaniswano futhi befuquza insangu:

> “Bamba la, kanti awukakafi Sathane?” Lowo mvimbo wahlala esifubeni ovalweni, wabhodla izibindi uBhiza wenela. Wavuka wahlala ngezinqe, waphimisa igazi elaliphuma emihlathini eyayisixega ngenxa yomvimbo owawuhlale enhlamfunweni waze waziluma ulimi.

Kuyena futhi uNdlovu (2014:96-97) uSizwe ubulawa ngesihluku ngesikhathi edutshulwa phambi kwezingane zesikole:

> Isibhamu sakhonjwa kuSizwe ngokukhulu ukuphazima kweso. Wama dlengelele uSizwe kwaphela ngisho ukushwiba amanantshana akhe ebona umbhobho wesibhamu ubheke kuye ngqo.
> "Uzama ukwenzani?"
> Wathi ebuza lawo magama uSizwe laliduma liqeqebula liphindelela izulu lezandla. Umninilo wayelibambe ngezandla zombili esebukeka engacwayizi ebheke ngqo kuSizwe nengqibhobho eyangqazuluka yamgqobhoza isifuba nesisu, imshiya ezimbobombobo ebukeka njengembawula uSizwe.

Nasenovelini kaMkhize ethi *Laphinde Labalela* siyavezelwa udlame olusetshenziswa ukuqondisa noma ukujezisa labo abaphambana nokufisa kukaSis B ophethe indawo okudayiselwa kuyo umzimba. UMkhize (2012:14) usivezela ukuthi omunye umuntu wesifazane wahlukunyezwa kanjani ngoba nje ephambane nokufisa kukaSis B:

> "Ukuba wayibona intombazane eyayizama lokho ukuthi yafa kabuhlungu kanjani ngabe uvele ugqoke izingubo zomsebenzi nje kwaphela, uzitshele ukuthi igugu lakho uzolinika umuntu ongamthandi hleze akushiye nengculazi futhi."
> "Yafa kanjani intombazane?" kubelesela mina.
> "Izingwenya zikaSis B zayibopha zayithi ngqi ezinyaweni nasezandleni. Zayivala nomlomo. Zaqala ngokuyidlwengula emveni kwalokho zabe zide ziyikhikhiliza ngamagotshwa wena owabona umuntu edla i-aphula ngommese. Yayibuye ixhoxhwe ngemimese kunyante igazi kithina esasibuka."

Lesi sihluku kwakungesona nje esokufundisa isifundo lowo okuthiwa wonile kepha kwabe kungesokwenza labo ababukelayo ukuba bangenwe ingebhe bengacabangi nhlobo ukuba baphikisane noSis B noma benze okuhlukile kulokho okufunwa nguyena. Iqhinga lakhe lokuthi abengenzanga lutho babukele ngesikhathi kujeziswa ngesihluku lona owonile, lalisetshenziselwa lokho ukufundisa nabanye ukuthi akudlalelwa kuSis B ngoba engakwenza noma yini athanda ukukwenza yona. Kuyafakazeleka lokhu kuMkhize (2012:14):

> "Nani nanibuka?" ngimangala.
> "Kwathiwa masibuke ukuthi nathi siyokwenziwa kanjani mhla sazama ukuhlakanipha, akekho futhi umuntu ongenza into ephambene nomthetho kaSis B, ikakhulukazi ngoba unabathile bomthetho abakhokhela izimali ezishisiwe ukuze bathalalise ekuphenyeni amacala okuduka kwethu."

Lapha kuyacaca ukusetshenziswa kodlame ukuqondisa izigwegwe abaphume endleleni bese lolo dlame futhi lusetshenziswe ukufaka itwetwe kwabanye. Udlame lolu oluvela kumanoveli lukhombisa inselelo yomphakathi onesihluku, umphakathi osakholelwa ekutheni uma kunokungaboni ngaso linye kufanele kusetshenziswe udlame. Kusobala-ke ukuthi uma izwe lifuna ukuba nokuthula kusafanele kusetshenzwe kanzima ukufundisa abantu ukuthi udlame akuyona indlela yokuxazulula izinkinga nokungezwani. Kubalulekile ukuthi ababhali baqale basebenzise imibhalo yabo ukufundisa ngalokhu, ikakhulukazi leyo mibhalo efundwa ngabantu abasebasha.

NakuShange (2005:05) kuyavela ukuba khona kodlame ngesikhathi iphoyisa lifika kwaPhindile lizobika ngokutholakala kwabazali bakhe bebulewe ngokudutshulwa. UPhindile usesala yedwa, eseyintandane, ngenxa yalokhu.

4.2.3.3 Ukungalingani Komphakathi

Imibhalo yasemveni kobandlululo iyayiveza inselelo yokungalingani kwabantu baseNingizimu Afrika ngemveni kobandlululo.

Enovelini ethi *Yekanini AmaFilisti* kaMngadi (2014) kuvezwa amazing empilo ahlukene phakathi kwabanikazi bamatekisi nabantu abangenawo kanye nabashayeli kanjalo nosicabha. Abanikazi bamatekisi babonakala bekwazi ukwenza imali abayenzelwa ngabantu ababasebenzelayo futhi bekwazi nokulawula amandla okwenzeka kwayo imali. Yibona abanqumayo ukuthi kungavulwa yini ukuze kungene abanye abanikazi abasha bamatekisi.

Umlingiswa omkhulu onguMthokozisi Gumede ubonakala sengathi ungcono kunabanye ngoba unendlu engcono kunezabanye. KuMngadi (2014:01) kuyavela lokhu:

> UMthokozisi Gumede wayezihlalele kuvulande ophezulu endlini eyisitezi. Le ndlu wayeyakhe ngesikhathi esenguthisha. Wayengathathanga emalini kaHulumeni le eyisabelo sosizo

> lwezindlu kodwa wayeyakhe ngezithukuthuku zakhe ngokusizana nomkakhe uThoko.

UMthokozisi noThoko basezingeni elingconywana kunabanye ngoba bona bafundile futhi benza imisebenzi ethe ukuba ngcono kunabanye. Nasencwadini kaSibiya (2008) ethi *Bengithi Lizokuna* kucacile ukungalingani kwabantu ngokwamazinga nempilo kanye nokukhonya kwenqubo yekhephithalizimu. UNgidi uyise kaMhlengi ngoba unemali, ukhipha itshe lemali ukuze athengele indodana yakhe ipulazi elizoyenzela inzuzo ukuze impilo yayo ibe ngcono kakhulu. Phela kule nqubo yekhephithalizimu, umuntu onemali ufaka imali ebhizinisini ukuze enze enkulu kunale ayifakile.

KuNdlovu (2014:07-08) kuyavela ukungalingani kwabantu ngokuthi kuchazwe izindlu zabo abahlala kuzo:

> Wayidlula leyo ndlu uVela wajikela ngemumva kwayo, waqhamukela kuhhafudaka oyisifadalala, ubukeka ungawa uma uncika kuwo noma nje ududulwa. Wawuqimbile kuvele izimbambo zezintingo eziwubhambulile. Uthayela owawuziyizihlephu ezixhunyiwe phezulu wawugobele ngaphakathi. Umninindlu lo wayebikelwa uma kuna imvula ngoba le ndlu yayinetha, amanzi phezulu ehlala abe yidamu kuze kucishe kuphele isonto. Amawindi ayevalwe ngomasonathi, isicabha sakhona naso kuwumkhehlekhehle, ongawuthinta ngocikicane uwe bhu.

Nayo indlu okuhlala kuyo uBhiza kanye nezinto ezingaphakathi kuyo ziveza ukuhlupheka okukhona okubhekene nabanye abantu bakuleyo ndawo. KuNdlovu (2014:08) ichazwa kanje:

> Wahamba waze wahlala ohlakeni lombhede owawunesigodi, uzenza isikebhe sabadobi. Wafaka isandla ngaphansi kwalolo hlaka lombhede, sabuya nesivalo sikapholishi we-*Kiwi* esase senziwe isitsha somlotha kagwayi.

Kuyena uNdlovu (2014:21) kuyayavezwa futhi ukuhlupheka kukaBhiza njengoba ebhixa isixubho sakhe ngensipho ukuze axubhe amazinyo akhe. Akanayo nemali yokuthenga amakha okuziqhola kanye nokokugcoba umzimba. Lokhu kudala ukuba asebenzise yona insipho lena ukugcoba umzimba wakhe.

Isimo senhlalo yabantu kanye nezinto abanazo ziyacacisa ukuthi nasemveni kweminyaka kwatholakala inkululeko yezombusazwe eNingizimu Afrika kodwa ukuhlupheka kwabantu abamnyama yinto eseyinsada.

Umhlaba selokhu wahlwithwa ngendluzula kubantu abamnyama ngesikhathi sekholoniyalizimu. Njengoba esho uNuttall (1998:15) ukuthi eminye imiphumela yokunqotshwa kwabantu abamnyama ngesikhathi sekholoniyalizimu nesobandlululo kwaba ukuthi omningi umhlaba wabantu abamnyama uthathwe ngabamhlophe. Ngalesi sikhathi kwaphasiswa imithetho emibili eyayiqhwaga abantu abamnyama umhlaba wabo. Owokuqala kwaba i-*Natives Land Act* wangonyaka we-1913 kwathi owesibili kwaba i-*Natives Land Act* wangonyaka we-1936. Le mithetho yashiya abantu abamnyama abawuququqaba nomhlaba olinganiselwa emaphesentini ayishumi nantathu ngesikhathi wonke omunye wabelwa abamhlophe ababeyiqeqebana. Lokhu kwafaka ububha kakhulu kubantu abamnyama. Le nselelo yokungabi namhlaba kubantu abamnyama isekhona namanje.

4.3 Isiphetho

Kulesi sahluko sibone kuvezwa izinselelo ezikhona ezibhekene nabantu kanye nezwe elisha laseNingizimu Afrika. Sibone kugqama kakhulu inselelo yenkohlakalo. Le nselelo ibhebhezeliswa ukuvuleka kwamathuba nezikhundla kubantu abebengenakho lokho ekuqaleni ngaphansi kwesimo sobandlululo. Manje kubonakala abantu benezikhundla ezibanika amandla okuba benze inkohlakalo. Le nkohlakalo yenziwa ukuze kutholakale imali lena edingeka kakhulu ngaphansi kwenqubo yekhephithalizimu lapho impilo yakhona iphoqa ukuthi umuntu ofuna ukuphumelela nokuba nempilo esezingeni eliphezulu abe nemali njengemali. Akubonakali nje kuphela kuvuleka igebe phakathi kwabanemali nabangenayo kepha kubonakala futhi kwanda ubugebengu obuhambisana nenkohlakalo.

Kuvezwe futhi nenselelo yesifo sesandulelangculazi nengculazi uqobo esibonakale sidlanga kakhulu ngeminyaka yokuqala yenkululeko engamashumi amabili. Kubonakale imithelela yalesi sifo kubantu, emphakathini nasezweni lonke, labo abantu betheleleka ngegciwane leli, begula

bedlula emhlabeni. Kuvezwe imithelela yalo uma sekubhidlika imindeni. Indikimba yodlame emkhakheni wamatekisi iveziwe nayo encwadini ethi *Yekanini AmaFilisti*. Kugqame kakhulu lapha umbango wemali phakathi kwabantu abamnyama. Kuvezwe nendikimba entsha obekungakaze kubhalwe ngayo emibhalweni yesiZulu, okuyindikimba yokushintshwa kobulili ngumlingiswa uMhlengi ngoba enethemba lokuthi lokhu kuzomenza ajabule kakhulu empilweni yakhe. Zonke lezi zinselelo zikhombisa ukuhlobana nezinjulalwazi eziqokelwe ukwenza lolu cwaningo, okuyinjulalwazi i-*Marxism* ne-*Postcolonialism.* Kuyaqapheleka ukuthi izinselelo lezi zibeka obala ubudlelwene bemibhalo kanye nezimo abantu abaphila ngaphansi kwazo futhi ziveza nempilo yabantu abamnyama emveni kokuba sekufike abamhlophe babaphuca umhlaba base bebaphatha ngemithetho yabo.

Esahlukweni esilandelayo kuzokhulunywa ngezimbangela zezinselelo ezivezwe ngababhali emanovelini okucwaningwe ngawo.

ISAHLUKO SESIHLANU

IZIMBANGELA ZEZINSELELO

5.1 Isingeniso

Kulesi sahluko kuzovezwa izimbangela zezinselelo ezibaluliwe ezivezwe ngababhali emanovelini abo aqokiwe. Kubalulekile ukuthi zivezwe nezimbangela uma sekuveziwe ukuthi zikhona izinselelo ezivezwe ngababhali futhi zabalulwa kwaze kwanikezwa nezibonelo, njengoba kwenziwe esahlukweni esingenhla.

5.2 Izimbangela Zezinselelo Ezivezwa Ngamanoveli Ngesikhathi Senkululeko

Ake sibheke lezi zinselelo ezilandelayo sithole ukuthi luthini uvo lwababhali bala manoveli esiwahluzayo.

5.2.1 Izimbangela Zezinselelo Ezintsha EsiZulwini

Izimbangela ezizovezwa lapha ngeziqondene nezinselelo ezingandile kakhulu emibhalweni yesiZulu. Kungaba futhi ukuthi izinselelo lezo zintsha qobo emibhalweni leyo.

5.2.1.1 Izimbangela Zokusabalala Kwesandulelangculazi Nengculazi

Inselelo yesandulelangculazi nengculazi kuyavela ukuthi ikhona. URichardson (1987:14) uyasho ukuthi abantu abaningi abathola igciwane lengculazi balithola ngokuya ocansini olungaphephile ngesikhathi belala nomuntu osevele ethelelekile ngegciwane. Le nselelo yesandulelangculazi ivelile emanovelini amaningana. Lapha singabala ekaSibiya (2003), uMsimang (2011) noWanda (2006).

UTshabalala (2015) uyakuveza ukuthi kunokungaqondakali kahle ukuthi igciwane lengculazi laqhamuka kuphi. Kubonakala kunokuqagela nokufunisela uma kukhulunywa ngokuvela kwalo. Ucaphuna uVan Dyk (2012:4) othi ngampela kuningi ukufunisela nokuqagela. Ukuthembela

ezinyangeni nasekutheni ososayensi bengaqhamuka nalo ikhambi nakho kuyakubangela ukuba abantu babonakale bengafaki umfutho omningi ekuvimbeni ukusabalala kwegciwane lengculazi. Ukutholakala kwemishanguzo kwaba nomthelela wokuthi isifo sengculazi singabe sisabonakala njengesigwebo sentambo njengasesikhathini lapho lwalungekho khona usizo kulabo abase behaqwe igciwane.

UTshabalala (2015) uyazibala izizathu zokwanda kwegciwane lengculazi. Ubala ukuthi abantu abakuthandisisi ukusebenzisa ijazi lomkhwenyana. Uma bengena ebudlelwaneni bokuthandana bayangabaza ukucela abathandana nabo ukuba kusetshenziswe ijazi lomkhwenyana. Ubeka nokungafuni ukuxoxa kusenesikhathi ukuthi ucansi luzomiswa kanjani. Uthi futhi kuyenzeka ukuthi amajazi omkhwenyana awekho eduzane ngesikhathi sekuyiwa ocansini.

Nakho ukuthi nosengenwe igciwane leli akabonakali ngokushesha kwenza ukuthi abantu babe nethemba lokuthi abanaso bona isifo nokuthi kube lukhuni kwabathandana nabo ukuthi babazi isimo sabo mayelana negciwane lengculazi.

UShumi kuSibiya (2003) ubonakala engalisebenzisi ijazi lomkhwenyana ngesikhathi elala noNozipho. Emveni kwalokho ubuya eyolala nomkakhe. Lokhu kwandisa ukusabalala kwegciwane. NakuWanda (2006) kubonakala abalingiswa abaningana betheleleka futhi besabalalisa ukwanda kwegciwane lengculazi ngenxa yakho ukungasebenzisi ijazi lomkhwenyana bese beyolala nabanye abantu futhi.

NoTomasi kuMsimang (2011) ungenwa yigciwane lengculazi ngenxa yokungalisebenzisi ijazi lomkhwenyana. Ubuya eze kumkakhe uMaSithole, alale naye. NoMaSithole uyatheleleka ngegciwane lengculazi. Ngenxa yokugula lungekho usizo olungabasiza, kuthi ngokuhamba kwesikhathi aye kwagoqanyawo uTomasi ngenxa yaso isifo sengculazi. Kuba isikhashana nomkakhe ahlabeke, naye alandele umyeni wakhe, aye koyisemkhulu.

Kuyavela futhi nokuthi ukwesaba kwabantu ukuhlola ukuze bazi ngesimo sabo sezempilo mayelana nesandulelangculazi kanye nokusaba ukuphumela obala kwalabo asebazi ukuzi

banegciwane ngenxa yokungamukelwa kahle imiphakathi noma imindeni yabo, kwenza ukuthi lesi sifo sisabalale. U-Essex (2006: 648) uyakufakazela lokhu:

> *People …with HIV …continue to be rejected by their families and communities. The threat of this ostracism results in people not wanting to know their status, or, if aware of their infections, not wanting to disclose their information to their families or partners.*
>
> (Abantu …abanesandulelangculazi… balokhu beqhubekile bengamukelekile kahle emindenini nasemiphakathini yabo. Ngenxa yokwesabela lokhu abantu bagcina sebengasafuni ukwazi isimo sabo mayelana negciwane lengculazi, noma, uma sebezazi bavele banqume ukungatsheli muntu ngokutheleleka kwabo, bengafuni ngisho ukutshela izihlobo zabo noma abathandana nabo.)

Kuyavela ukuthi abanye, njengoTomasi, baze baphumele obala ngoba sebebonile ukuthi ukhukho selumuka nomoya. Nokho-ke bakhona abanye abaphumela obala kusekahle, njengoShumi.

Ukungaziphathi kahle kwabantu nakho kuyimbangela yokwanda kwalesi sifo. Uthisha uMoloi njengaye uDumazile kuWanda (2006) ugcina esethandane walala nabantu abaningi ngaphandle kokusebenzisa ijazi lomkhwenyana. Kuba lula-ke ukuthelela abanye abaningi ngegciwane lesandulelangculazi ngenxa yalokhu kwenza.

5.2.1.2 Izimbangela Zokungamukeleki Kahle Kokuziguqula Ubulili Nobutabane

Inselelo yokungamukeleki kahle kokuziguqula ubulili kanye nobutabane ivelile encwadini kaSibiya (2008) nekaMngadi (2012).

UNgidi akakwemukeli neze ukuthi ingane yakhe uMhlengi uyisitabane. Kusuka uthuli lwezichwe uma efika uMhlengi ezobikela uyise ukuthi yena uyisitabane. Ekungakwemukeleni lokhu uNgidi uze amxoshe umfana wakhe. Kuyacaca ukuthi uNgidi uphoxeke kakhulu uma indodana yakhe imtshela ukuthi yona inemizwa yokuthandana nabanye abantu besilisa. UMhlengi lona uyena ithemba likayise. Unguzinyobulula kuyena njengoba kunguye yedwa ingane anayo. Njengomuntu osemdala uNgidi ubenethemba lokuthi ingane yakhe izomzekela izindaba ezimnandi zokuthatha isinqumo sokuganwa bese ethola abazukulu abazovusa umuzi wakhe baqhube isibongo sakhe. Usesebenze kakhulu uNgidi, esebenzela ukuthi uMhlengi angahlupheki. Usemakhele ifa

elibonakalayo afuna lisize yena kanye nabazukulu bakhe. Umthengele ipulazi azimisele ukumgadela lona, lenze inzuzo okuzoba ngeyakhe uMhlengi.

Uma-ke sekufika uMhlengi esho ukuthi uyisitabane, inhliziyo yakhe ishona phansi namathemba akhe abhidlike. Lobu buhlungu yibo obenza azibone engenandodana uma enomuntu ozothandana nabanye besilisa futhi ongeke amzalele abazukulu. Uzibona esebenzele ubala kuyo yonke le minyaka. Yena abengakujabulela njengoyise ngukuba aganwe, akhe umuzi futhi amzalele abazukulu abazoqhubeka nesibongo sakhe.

5.2.1.3 Izimbangela Zodlame Ematekisini

Encwadini kaMngadi (2014) kuvele udlame lwasematekisini, oluhlukumeza abantu lugcine selukhipha nezidumbu.

UGumede udliwa indlala nokuhlupheka okwenza ukuba afune ukungena ematekisini ukuze akwazi naye ukuba nemali kanye nokunakekela umuzi wakhe. Uma kukhona abamvimbayo uzimisele ukusebenzisa udlame ukuze angene ngenkani. Ubulala umfana ongumshayeli ngoba ekholelwa ukuthi umqashi wakhe nguye omvimbelayo ukuba angene embonini yamatekisi.

Ukungathembani nenzondo embonini yamatekisi nakho kuba yizimbangela zodlame olwenzeka ematekisini. UGumede noMax bagcina sebeyinkukhu nempaka emveni kokuba uGumede esejoyiniswe usoseshini wamatekisi owakhelene nalona waseSobantu. Ekugcineni uGumede ulanda izinkabi zangakubo ukuze zimlekelele abulale uMax osebaleke wayobhaca kude. Bamlandela baze bamthole lapho. Uyadutshulwa uMax abulawe ngodlame olunesihluku. Naye uGumede nezinkabi zakhe bayabulawa ngamaphoyisa. Kubonakala udlame luholela kolunye. Kubonakala kusetshenziswa udlame ukuxazulula izinkinga esezidalekile.

Ukuvaleleka kwabantu abamnyama kweminye imikhakha yezomnotho nakho kuyimbangela yokuba kubangwe, kubulawane embonini yamatekisi. Imboni ebangisana namabhasi, izitimela namabhanoyi. Ngenxa yokuthi ababaningi kakhulu abagibeli, abanikazi bamatekisi babonakala bengabaza ukuba bamukele amalung amasha kososeshini. Uma bezomukela amalungu amasha

lokho kuzosho ukuthi bazokwenza imali encane, bagcine bengasakwazi ukukhokha izindleko eziyizikweletu zezimoto zabo. Kuyavela lokhu kuMngadi (2014:) ngesikhathi uDube engavumi ukuba kufakwe uGumede njengelungu elisha kusoseshini. Ubalisa ngokuthi kwabona abasenzi imali eningi ematekisini, okwenza kube nzima nokukhokhela izimoto zabo emabhange.

5.2.1.4 Izimbangela Zobuhlanga

Bekhuluma ngobuhlanga eNingizimu Afrika uDissel noKollapen (2002:01) bayasho ukuthi buyinto endala kakhulu nokuthi babucindezela abantu abamnyama ngesikhathi benzelela abantu abamhlophe:

> *As with many former colonies, South Africa has had a long history of discrimination based on race…South Africa was ruled by a supremacist white minority, while those classified as 'Asian', 'Coloured' or 'African' were categorized as second class citizens and excluded from the political, social and economic life of the country. Laws were defined to regulate and control 'non-whites' interaction with 'white' Africans.*
>
> (Njengamanye amazwe amaningi ayekade enganyelwe ngamanye amazwe, izwe laseNingizimu Afrika selibe nomlando omude ophathelene nodlame lobuhlanga…INingizimu Afrika yayibuswa ngabamhlophe ababezibona bebakhulu kunabanye abantu, ababiza ezinye izinhlanga njengamaKhaladi, amaNdiya nabamnyama njengezakhamuzi ezingabalulekile zase zikhishwa inyumbazane ezintweni zezwe eziphathelene nomnotho nezombusazwe. Imithetho yachazwa ngendlela yokuthi ilawule futhi iqondise ubudlelwane phakathi kwabantu abamhlophe nabantu abamnyama.)

Umthethosisekelo omusha waseNingizimu Afrika uqede ukubandlululwa nokubandlululana kwezinhlanga ezahlukene. Ukuguquka kwalo mthethosisekelo usubulala ingcindezelelo nokubandlululana okwakusabalele futhi kuvumelekile ngesikhathi sobandlululo, kudale ukuba kube nezindlela ezintsha abantu asebexhumana ngazo ukuqala ubudlelwane obusha. Ngale kothando lukaNdelebuli noShantha oluvutha amalangabi, nomthethosisekelo uyabalekelela ukuthi bathandane ngokukhululeka njengoba sekuvumelekile ukuba omnyama athandane neNdiya. Alusekho uvalo lokuthi le nto abayenzayo ingabangenisa ejele njengoba kwakwenzeka ngesikhathi sobandlululo.

Nokho-ke kuqaphelekile ukuthi ngesikhathi bezimisele ngokuqhubeka nokuthandana oShantha noNdelebuli kukhona abantu emindenini yabo abangayingeni leyo. Okuphawulekayo ngalokhu ukuthi basabambelele kokwakudala okuwubuhlanga obagxiliswa ubandlululo empilweni yabantu. USonqisha akayizwa kahle indaba yokuthi umfana wakhe athandane neNdiya, zibe zikhona izintokazi zabantu abamnyama. Uzama ngamandla akhe ukukuvimba lokhu kuthandana. Uma umkakhe nendodakazi yakhe bebonakala benganankinga bona ngokuthandana kukaShantha noNdelebuli ukubona lokhu njengokumdelela yena uqobo. Noyise kaShantha uqala ngokushaya amakhala uma ezwa indaba yokuthi indodakazi yakhe ithandana nomuntu omnyama.

Kuyaphawuleka futhi ukusetshenziswa kwenkolo namasiko ukuzama ukuvimba lokhu kuthandana kukaShantha noNdelebuli kaSonqisha. USonqisha uthi amadlozi akhe ngeke aze athokoze uma uNdelebuli eganwa yiNdiya. Nasemndenini kaShantha kuyavela ukungathokozi kukayise ngokuthi indodakazi yakhe iyeka amanye amaNdiya, ikhetha ukuthandana nomuntu omnyama. Kuyinto efanayo ebonakala encwadini kaMngadi ethi *Iziboshwa Zothando* lapho abamhlophe bengahambisani nokuthi uWellem athandane nomuntu omnyama. Uyacaca lapha umonakalo owenziwe ubandlululo ekucabangeni kwabantu abaningi, ugxilisa ezingqondweni nasempilweni yabo ubandlululo ngokobuhlanga, olugcine selubukeka njengento okuyiyona efanele ukwenzeka.

Ngesikhathi kukhona abantu abafana noSongqisha abasazimisele ukubambelela obandlululweni nasenzondweni yobuhlanga, kuvezwe nabanye abazimisele ukwamukela uguquko oluvunyelwa umthethosisekelo. Laba abafana nonina kaNdelebuli, oyise abanye, unina nogogo kaShantha bangabanye abavumayo ukuthi lwaluphazamile ubandlululo ngokushaya umthetho ovimbela ukuthandana nokushadana kwabantu bezinhlanga ezahlukene. Ngokwabo isigcagcele esokeni uma umthethosisekelo omusha usukuvumela ukuthi abezinhlanga ezingafani bangathandana bashade nokushada.

5.2.1.5 Izimbangela Zokusabalala Kwenkohlakalo

Kuvelile emanovelini athile ukuthi inkohlakalo iyinselelo ekhona eNingizimu Afrika ngalesi sikhathi senkululeko. UMngadi (2014) ukuvezile ukugwaziswa kukaMthokozisi Gumede ukuze athole ithenda yokupheka komunye umnyango kahulumeni.

Kuvelile enovelini kaMngadi ukuthi uMthokozisi lona ungumuntu ongasebenzi emveni kokuphuma ejele lapho ayedonsa khona isigwebo ngamacala okubulala. Ekuphumeni kwakhe usebhekene nenkinga yokuthi esimeni saseNingizimu Afrika senqubo yekhephithalizimu, uzoyithola kanjani imali ukuze akwazi ukuziphilisa nokwenza izinto ezidinga imali. Iyona le nqubo emenza ukuthi agwaze ukuze akwazi ukuthola ithenda yokupheka, axoshe ikati eziko. Nokufuna kwakhe ukuyongena ematekisini, lapho azimisele khona ukugwazela abaphethe ukuze bamfake kusoseshini, kuyacaca ukuthi kusabangelwa yiso isidingo semali ayidingayo ukuze aphile.

Ngesikhathi ezimisele ukugwaza uMthokozisi, ngakolunye uhlangothi kukhona labo abakhuluma ulimi lokumgwazisa. Omgwazisayo emnyangweni, ungumuntu osebenzayo, futhi esingasho ukuthi usebenza kahle. Nokho-ke inkinga enkulu ngenqubo yekhephithalizimu ukuthi akukaze kwenzeke kuthiwe imali isiyenele. Nonayo iyizindodla uhleze efuna enye phezu kwaleyo anayo.

KuNdlovu (2007) kukhona uNyoka oyisikhulu emnyangweni othile kahulumeni. Wenza imali ngokuthi enze inkohlakalo yokugwazisa abantu ukuze abanikeze umsebenzi. Nasenovelini kaMsimang (2011) kukhona uMike owenza inkohlakalo yokugwazisa ngocansi kuNunu amfake emsebenzini. Kuthi noma le ntokazi ingakufanele ukuqashwa kodwa ayinikeze umsebenzi ngoba nje efuna ukulala nayo.

Kuyavela ukuthi ukusabalala kwenkohlakalo lokhu kuyabangelwa nawukuthi abantu banezidingo okuyizona ezibenza bangene kuyo. Abahamba phambili kuyona, njengoNyoka noMike, imvama basuke befuna imali abazogwazelwa ngayo noma inkokhelo ngocansi. Kanti abavuma ukukhokha imali njengoGumede, ingoba bona bafuna ukuthola umsebenzi, okungaba amathenda noma ukuqashwa ukuze baholelwe.

5.2.2 Izimbangela Zezinselelo Okuqhutshekwa Nazo

Kulesi sahlukwana kuzogxilwa ekuvezeni izimbangela zezinselelo ezivezwe esahlukweni esingenhla njengalezo okuqhutshekwa nazo.

5.2.2.1 Izimbangela Zezinselelo Zobugebengu Nezidakamizwa

Inselelo yobugebengu nezidakamizwa igqame kakhulu enovelini kaNdlovu (2014) ethi *Elokufa Alitsheli.* Umlingiswa omkhulu uVela ubonakala ewuhlupho kusukela ekuqaleni. Uyise uyazama ukumnqanda ngokumshaya kodwa konke kufana nokuthela amanzi emhlane wedada.

Umthetho-sisekelo omusha wezwe uwanqindile amandla abazali okuba bakwazi ukujezisa izingane zabo ngokuzishaya. Umqulu wamalungelo ezingane nawo awuvumi ukuba zishaywe noma zithethiswe ngoba lokho kuthiwa ukuzihlukumeza. Nakhu kuvela lokhu kuNdlovu (2014: 9) uma uBhiza ekhuluma nomngani wakhe emveni kokuba eshaywe nguyise:

> "Kumele uyomvulela icala uyihlo. Usavela kuphi nje yena nokushaya, nokwenza ashaye wena umdala kangaka? Yi-*child abuse* lena ayenzayo, angaboshwa izandla nezinyawo. UHulumeni akafuni nje nathi."

KuNdlovu (2014:03) uMaZwide, umkaMahlase, usabisa umyeni wakhe ngawo amaphoyisa ngoba edinwa ukuthi ujezisa uVela ngokona kwakhe:

> Kudala futhi Mahlase ngikukhuza ekubhonyeni ingane, uzothini uma ingasuka lapha iye kokubika emaphoyiseni, uboshwe izandla nezinyawo?

Umsabisa kanjena ngamaphoyisa ngoba uyazi ukuthi umthetho omusha kahulumeni uyazivuna izingane futhi uyazivikela ukuba zingajeziswa ngisho ngabe zonile. Wazi kahle ukuthi ngokomthetho, abazali abasenalo ilungelo lokushaya izingane zabo. Nangempela uMahlase uba nokwesaba uma kuphathwa igama lamaphoyisa. Kuyakhombisa lokhu ukuthi lokhu kuyamvimba ukuba enze ngendlela afisa ngayo ekujeziseni ingane yakhe eyonile.

Ukuvikelwa nokuvunwa kwezingane kuyavela kuNdlovu (2014) njengenye yezimbangela zokuba izingane zonakale. UVela, okwaziwayo ukuthi uyisigangi nesigebengu, uthola ukuvikeleka kudadewabo uKhethiwe nakunina uMaZwide. Uma uMahlase eyalela uKhethiwe ukuba uVela

bambuyise eze kuye uma efika, uKhethiwe ushaya phansi ngonyawo, uthi ngeke bakwenze lokho. Kwala noma uMahlase esesabisa ngokuthi ngeke bazwane uma ingane bengayilethi kuye, kodwa akakugqizi qakala lokho uKhethiwe. NoMaZwide unina kaVela, uyayivuna ingane yakhe enguVela, uma kufika umkhwenywana wakwakhe uNgwane ezokhala ngomonakalo wokusha kwendlu yakhe nokuntshontshwa kwezimpahla zakhe. KuNdlovu (2014:57) uze athi:

> "Angimphikeli kodwa mina ngithi akukho muzi awushisile futhi akukho zimpahla azintshontshile. Uma ngithi ngiyamphikela kuzobe sengathi ukwenzile lokhu okushoyo."

Nayo ingcindezi yontanga iyimbangela yokuba le nselelo yezidakamizwa iqhubeke. KuNdlovu (2014:17) uBhiza ubonakala efaka uVela ezidakamizweni ezinzima. Uyadinwa uma uVela ebiza isidakamizwa sakhe, ingidi, ngento. Ube esemsabisa ngesikhathi emnika yona ukuba ayibheme:

> Uma nje ungafuni ukuphuma lapha endlini usuhlehla, mina, bhema lapha. Uyazi nawe ukuthi izinyoni zandawonye zindiza ndawonye, uma usazimisela ngokuthi uzwane nami futhi ngikusize, donsa nje kube kanye." Usho nje umbuka ngamehlo embodla isilindele ukugxumela egundaneni eliyinkathazo.

UBhiza umphoqa ebe emi kwelokuthi ukuzwana kwabo njengabangani kuncike ekutheni benza izinto ezifanayo. Ngaleyo ndlela uma kuwukuthi bangabangani ngampela kufanele avume ukubhema ingidi leyo uVela. Nangempela uyaphoqeleka uVela ukuba abheme. UBhiza ulokhu evuthuzela isithako sakhe leso ngesikhathi ebhema uVela. Le nto ayibhemayo imdumisa ikhanda alizwe lizula. Uzwa kukhala izihlonono ekhanda aze alinikine. Wagobodisa emveni kwalokho esebanjwe yizona izidakamizwa. Kwase kuwukungena kwakhe njalo uVela ezidakamizweni eziqinile, efakwa ngumngani wakhe uBhiza, owayemncikisela ngokuthi ngeke bazwane uma yena engafuni ukubhema naye.

Ukudinwa nokuhluleka ukukulawula kwenza ukuba uVela anqume ukwenza into ewubugebengu njengoba edinwe ukuthi uyise umshayile. Usenquma ukuba acele umngani wakhe ukuba ambulalele uyise omzalayo ngenxa nje yokuthi udinwe uyaqhuma. KuNdlovu (2014) uyasho ukuthi uBhiza akamsize ngokubulala uyise. Uyavuma uBhiza emveni kokuthola isiqiniseko sokuthi akadlali uVela ngale nto ayishoyo. Nangu esesho kuNdlovu (2014:11) ethi:

> "Phela uyihlo ngeke ngimsuse ngenkemba, udinga ingadla ngoba phela naye uzoziphungela ngayo. Kodwa-ke uma uS'khulu enginika ithuluzi, elakusasa lingashona engasekho."

Kamuva siyambona uBhiza eya emzini kaMahlase ngenhloso yokuyombulala njengoba ecelwe ngumngani wakhe uVela. Ngeshwa ngalelo langa kudubuleka unina kaVela, uMaZwide, agcine ngokudlula emhlabeni.

Ubugebengu obuhlelekile nabo bubonakala buba imbangela yokubhebhetheka kwesihlava sobugebengu nezidakamizwa. KuNdlovu (2014) kuyavela ukuthi kunesigebengu okuthiwa uS'khulu. Uyena oneqembu lezigebengu, eliphuma liyogqekeza, lintshontshe bese liletha kuyena uS'khulu, yena obe esedayisa. Uyabaholela laba bafana abamsebenzelayo. Bahlala kwakhe futhi bavikelwe nguye.

NakuMkhize (2012) buyavela lobu bugebengu obuhleliwe. USis B uyena uneqembu lezigebengu elimgadile nalithumayo ukuba lijezise labo abangahambisani nokufunwa nguye. Emzini wakhe ugcine izintokazi azidayisisa umzimba. Uyena umphathi wazo. Wenza imali ngokuthi kufike abesilisa abafuna ukuthenga umzimba kulezi zintokazi. Yena-ke ube eseziholela ubadlana lwemali.

URotich (2015) ukholelwa ukuthi izimo zokuhlupheka kwabantu abamnyama ngenxa yokungabi namathuba avulelekile nabavunayo ukuba nabo benze imali, yizona ezibangela ukuba ubugebengu bezinhlobo ezahlukene budlange kakhulu, benziwa ikakhulukazi yintsha yabantu abamnyama:

> *The youth, especially the Black youth, have been participants in the soaring crime levels. Linked to the poor economic standards among the Black population, some of the Black youth have used crime, to express both their wilful belief that they are poor because others have disenfranchised them, and to achieve economic ends through gangsterism and theft. This kind of violence has heightened vulnerability of other races and classes. The foreigners in South Africa have been especially vulnerable.*
>
> (Intsha, ikakhulukazi intsha emnyama, ibilokhu ingene shi ebugengwini obulokhu bunyuke lokho. Lokhu kudalwa nangukuhlupheka kwabantu abamnyama, okwenza ukuthi abanye abantu abasha abamnyama basebenzise ubugebengu, ukukhombisa ukuthi bona bahlupheka ngoba abanye babantu bebaphuce amalungelo abo kanye nokuthi bafuna ukuzuza emnothweni ngokusebenziza ubugebengu nokweba. Lobu bugebengu budale

> ukuba bande ubugebengu obuqondiswe kwezinye izinhlanga nakulabo abami kangcono kwezomnotho. Abokufika ibona abazithola sebechaphazelwa kakhulu yilawa mathonsi.)

Lapha liyacaca iqhaza lobuphofu kubantu abamnyama abagcina sebengene emikhubeni eminingi yobugebengu.

5.2.2.2 Izimbangela Zokuqhubeka Kokuhlupheka Kwabamnyama

Ngokwe-*Statistics South Africa* (2017) ukuhlupheka kwabantu abamnyama kuya ngokuya kunyuka ezweni laseNingizimu Afrika. Ithi iningi labantu kwabayizigidi ezingamashumi amathathu nezinkulungwane ezingamakhulu amane ababebanjwe ububha ngonyaka we-2015 ngabantu abamnyama. Abantu ababanjwe kakhulu ububha kulaba yizingane, abesifazane, abantu basemakhaya nabantu abangafundile nabafunde kancane.

ULephaka (2017) naye uyakuveza ukuthi abantu abamnyama nangesikhathi senkululeko basabanjwe ukuhlupheka kanjengoba kwakunjalo ngesikhathi sekholonoyanilizimu kanye nobandlululo okwakuvele kuhlose ukubahluphekisa ngesikhathi kusiza abamhlophe ukuba banothe futhi baphile kahle. Ubalula izinto ezisagqamile ngesimo sabantu abamnyama eNingizimu Afrika. Ubalula ukungasebenzi kwabantu abaningi abamnyama, ubuphofu obuthe bhe kubantu abamnyama, ukungalingani kwezomnotho, amathuba kanye nobunikazi bempahla phakathi kwabamnyama nezinye izinhlanga.

Abantu abamnyama basasalele emuva kakhulu uma kukhulunywa ngomnotho eNingizimu Afrika, nakuba sekuneminyaka eminingana kwaba khona inkululeko. Ikholoniyalizimu nobandlululo kwakwenzelela kakhulu abamhlophe ngemithetho eminingi ayayibavuna ngesikhathi ibandlulula futhi icindezela abantu abamnyama. Izimpi nemithetho kwaphuca abantu abamnyama umhlaba wabo kwase kubaphoqa ukuba basebenzele abamhlophe ukuze bahole bese bekwazi ukuthenga izinto ababezidinga ukuze baphile. UNuttall (1998:15) uyakufakazela lokhu:

> *One of the results of colonial conquest in the 1700s and 1800s was that most of southern Africa's land area was grabbed by white settlers and their governments. The Natives Land Act of 1913 was the first national law to formalize this situation. This land defined 7% of the land are as 'reserve' areas. Africans were prohibited from*

> *owning land outside these areas. In 1936, a further Natives Land Act extended the reserve areas to 13% of total land.*
>
> (Omunye umphumela wokunqotshwa kwabantu abamnyama ngeminyaka ye-1700 kuya kweye-1800 kwaba ukuthi indawo eningi ezweni eliseNingizimu ihlwithwe ngabamhlophe kanye nohulumeni babo. UMthetho weNhlwithazwe yonyaka we-1913 waba owokuqala ukwenza lokhu kube semthethweni. Lokhu kwabe sekuqagula umhlaba ongamaphesenti ayisikhombisa wezwe laseNingizimu Afrika, njengeziqeshana ezibekelwe abantu abamnyama. Abantu abamnyama abavunyelwanga ukuba babe ngabanikazi bomhlaba ezindaweni ezazibekelwe abamhlophe. Ngonyaka we-1936 uMthetho Womhlaba Wabomdabu wengeza lo mhlaba waba ngamaphesenti ayishumi nantathu.)

NgokukaNuttall le mithetho yaqinisekisa ukuthathwa kwezwe labamnyama lanikezwa abamhlophe. Abamnyama bagcinwa ezindaweni ababezabelwe nguhulumeni omhlophe, beqhukuza ukulima nokufuya kodwa izimo zingabavumi kahle. Ukuhlupheka kwabo kwabaphoqa ukuba bajwayele ukuhlupheka. Yikho lokhu kuhlupheka okusababambile namanje njengoba umhlaba ungakabuyiselwa kubo.

KuSibiya (2008:22) kuyavela ukuthi abantu abamnyama bake bacindezelwa kakhulu ngakwezomnotho, bengavumelekile ukuthi babe namabhizinisi athile abenzela inzuzo yemali. UNgidi uthi uma ekhuluma nendodana yakhe uMhlengi akuveze ukuthi leli pulazi asemthengele lona naye kudala wayelihalela, kwasho ukuthi-ke ngesikhathi sobandlululo wayengeke avunyelwe ngokomthetho ukuthi alithenge:

> "Empeleni nami ngakhula ngiwahalela la makhaba alo dukathole wepulazi, kwakuhlupha khona-ke nje ukuthi ngaleyo minyaka kwakubukeka kuyiphupho elingenakufezeka ukuthi umuntu omnyama angaba nepulazi."

Kwakukuningi ukucindezelwa kwabantu abamnyama emabhizinisi ngesikhathi sobandlululo. Kwakwaziwa ukuthi abamnyama kufanele besebenzele ezinye izinhlanga, hhayi ukuthi bona babe namabhizinisi. Lokhu kudale ukuthi basalele kakhulu kwezomnotho. Nangalesi sikhathi senkululeko kusabonakala kuwumqansa ukungena kwabo emabhizinisini ngoba phela adinga imali njengemali, amathuba avulelekile kanye nolwazi olunzulu lokuphathwa kwawo amabhizinisi.

KuSibiya (2008:27) iyavela imizamo yokufaka nokuthuthukisa abantu abamnyama emabhizinisi. Kunomhlangano obalulekile wokucobelelana ngolwazi ngamasu okuthuthukisa amabhizinisi, ikakhulu kulabo ababencintshwe amathuba phambilini. Kungesikhathi lapho kuza khona iNdebe yoMhlaba eNingizimu Afrika. Abantu bayahlonyiswa ngolwazi ukuze basebenzise amathuba azokwakhiwa ile ndumezulu yemidlalo kanobhutshuzwayo, ukuze bazenzele imali emabhizinisini amaningi ahlukahlukene.

Ukucindezelwa kwabantu abamnyama emathubeni omnotho kuyavela futhi nakuBhengu (1998) lapho umbhali ebalisa ngokuthathwa kwezindawo okwakungezabantu bese zinikezwa amaNdiya. Lezi zindawo zikhiqiza umnotho ocebisa izizwe zokufika eNingizimu Afrika ngesikhathi abantu abamnyama bedla imbuya ngothi.

5.2.2.3 Izimbangela Zenselelo Yokuhlukunyezwa Ngokobulili

Uma bechaza ukuhlukunyezwa ngokobulili uRusso noPirlot (2006:181) bakuchaza kanje:

> *Gender-based violence against women has been defined as 'any act that results in, or is likely to result to physical, sexual or psychological harm or suffering to women, including threats of acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life…encompasses child sexual abuse, coercive sex, rape, stalking and intimate partner violence.*
>
> (Udlame oluqondiswe kubantu besifazane seluke lwachazwa 'njenganoma isiphi isenzo esibangela, noma esinokubangela ukuba kuhlukumezeke abesifazne ngokomzimba, ucansi noma engqondweni, nokuhlushwa nje kwabo, okungabalwa kukho izenzo zokusabisa, ukubaphoqa ukuba benze okuthile, ukuncishwa ngamabomu kwabo amalungelo abo, lokhu kungenzeka esidlangalaleni nje noma empilweni yabo yangasese…kubalwe kukho nokuhlukunyezwa kwezingane ngokocansi, ukuphoqwa ngandlela thize ukuya ocansini, ukudlwengulwa, ukunamathela umuntu wesimame kanye nodlame othandweni.)

Bayasho futhi ukuthi ngokombiko weZizwe Ezihlangene, ukuhlukunyezwa ngokobulili okuqondiswe kubantu besifazane kuyinto eyenzeka umhlaba wonke futhi ebeka impilo nentuthuko yabo engcupheni. Lo mbiko bathi uyakuveza ukuxhumana kokuhlukumezeka kwabantu

besifazane nezinto ezifana nocansi nodlame ngenxa yokuvezwa kumabonakude kwezinto ezifana nokuxhashazwa kwabesifazane, ukushaywa kwabo, ukukhulelwa kwabo okungafunwa ngisho nokuhushulwa kwezisu imbala.

Ukuhlukunyezwa kwabantu besifazane ngabantu besilisa kudalwa ngukuthi emiphakathini eminingi kuyaye kube ngabantu besilisa ababonakala benamandla kunabantu besifazane. URusso noPirlot (2006:187) bathi:

> *Social structures themselves often reflect inequitable gender relationships that serve to maintain the legitimacy of male violence. Relationships between female workers and male employers, wives and husbands…share common structural and ideological features that place women in positions of subordination to men.*
>
> (Izakhiwo zomphakathi qobo lwazo zivame ukuveza ubudlelwane kobulili obungalingani okuyikhona okwenza kuqhubeke udlame lwabesilisa kwabesifazane. Ubudlwelane lobu kungaba phakathi kwabesebenzi besimame kanye nabaqashi besilisa, kwamakhosikazi nabayen,…bonke bakheke ngendlela yokuthi abantu besifazane bazithole belokhu becindezelwe ngamadoda.)

Ngaphezu kwalokhu kuthiwa futhi amaphepha, umabonakude kanye nemisakazo nakho kubangela ukuba kuqhubeke phambili ukubonakala kwabesifazane bengaphansi kwamadoda ngokobudlelwane bamandla (Russo noPirlot, 2006:188). UNdlovu (2014) usivezela uMahlase obonakala ethethisa umkakhe uMaZwide ngoba emcela ukuba ahlise umoya, angamxoshi uVela. UMahlase akayithandisisi le nto yokuthi umkakhe abonakale ekhulumela uVela. Yena ukholelwa ukuthi umkakhe kumele ahambisane nalokho okushiwo uyena njengomyeni wakhe. Uze athi yingakho nje le ngane imgibela ekhanda ngoba unina uyayikhulumela.

Ukukhuliswa ngenkolelo yokuthi izwi lendoda liwujuqu, yikhona okwenza ukuthi uMahlase abhoke ngolaka, esho ukuqhobozela umkakhe. Lokhu kuyabonakala nakuNdlovu (2007:1) lapho uNkomo, uyise kaZongile ebhozomela ngolaka umkakhe uMaNgwenya kanye naye uZongile:

> "Nikhuluma ngami…wena Zongile angizophathwa nguwena kulo muzi kababa. Ngisho ungafunda ube namajazi angagcwala iwadilophu kodwa kukwami lapha, kukhala esami isicathulo."

Lapha kuyacaca ukuthi uNkomo unenkolelo embusayo yokuthi njengomuntu wesilisa nguyena kuphela okumele asho utho emzini wakhe futhi nguyena okufanele alalelwe ngoba nje uyena indoda. Ukholelwa ukuthi abesifazane abanazwi. Akanandaba ukuthi akushoyo nakunqumayo kuyiphatha kanjani indodakazi yakhe nokuthi kuyihlukumeza kanjani. Yena nje umi ekutheni wayiganisa kwaZimu nakuba wakwenza lokho ngaphandle kwemvume yayo futhi ayizukuya ukuyosebenza.

Ukudlwengula kuyavezwa kuShange (2005) njengezinye zezimbangela zokuhlukunyezwa kwabantu besifazane. Abantu besifazane babonakala bengahlonishwa futhi bethathwa kancane ngabantu besilisa. UPhindile udlwengulwe ngumalume wakhe, ozalana nonina uqobo. Lokhu kumhlukumeza kakhulu aze akhethe ukuhamba kubo aye ezitaladini zeTheku. Kuyinto ejwayelekile ezweni laseNingizimu Afrika ukuhlukunyezwa kwabantu besifazane ngokuthi baphoqwe ukuya ocansini. Kuyacaca ukuthi kuyinto ekhona ukuhlukunyezwa kwabesifazane ngokocansi kuleli zwe laseNingizimu Afrika, behlukunyezwa ngabesilisa abafuna nabaphoqelela ukuba kwenzeke intando yabo.

KuMsimang (2011:189) uMike ulindele ukuthi uNunu avume ukulala naye njengenkokhelo yakhe yokuthi wamfaka emsebenzini:

> "Uyazi nawe ukuthi ngakuhlelela kanjani ukuthi uthole umsebenzi. Manje isikhathi lesi sokuthi ubonge ngengakwenzela khona. Ukhumbule futhi ukuthi umsebenzi uyindlala. Lowo owutholile uwucubuzele amagabade ukuze uhlale kahle kuwo."

Kuyahlaluka lapha ukuthi isimo somnotho lapho abesifazane bedinga khona imali noma umsebenzi siyakudala ukuba abantu besifazane babe yisisulu sabantu besilisa. Amandla okunquma noma ukwenza ukuba baqasheke abantu besifazane yikho okwenza ukuba laba besilisa babonakale besesimeni sokuba baxhaphaze futhi bahlukumeze abantu besifazane. UMike lona unesikhundla esikhulu emsebenzini esimnika amandla okuba abe nezwi ekuqashekeni kukaNunu. Uyakholelwa-ke ukuthi ngenxa yokuthi nguyena owenze ukuba aqasheke lokho sekumnika amandla phezu kwakhe. Sekuba sengathi uphoqelekile uNunu ukuba alale naye njengenkokhelo yalokho amenzele khona.

Nokho-ke kuyacaca kuMkhize (2012) ukuthi kahle hle akuyona into nje yobulili kuphela edala ukuhlukumeza nokuhlunyezwa kwabantu. Isimo somnotho imvama ngokuvuna abantu abathile, lokho kubanikeza amandla nomcabango wokuthi kufanele babe omakhonya phezu kwabanye abantu. USis B, ngenxa yokuthi nguyena onemali, lokho kumnika amandla okuba ahlukumeze abanye abantu. Abasifazane ubadayisisa umzimba bese kukhokhelwa yena. Abesilisa asabisa ngabo noma ajezise ngabo labo abaphambana nentando yakhe, nabo bakwenza lokho ngoba uSis B enamandla ezomonotho okuyiwona amnika amandla okulawula ngendlela ayifunayo.

5.2.3 Izimbangela Zezinselelo Eziyingxubevange

Kulesi sahlukwana kuzovezwa izimbangela zezinselelo eziyingxubevange njengoba lezi zinselelo zibaluliwe esahlukweni esingenhla. Kuzovezwa izimbangela zenselelo yokubhidlika kwemindeni. Lezi zimbangela zizobe zihlonzwa emanovelini athile aqokelwe lolu cwaningo. Kanjalo kuzobe sekuvezwa nezimbangela zezinselelo zodlame kanye nokungalingani komphakathi waseNingizimu Afrika.

5.2.3.1 Izimbangela Zenselelo Yokubhidlika Kwemindeni

UMahlase uvezwe kuNdlovu (2014) njengomuntu okhala kakhulu ngokuthi ingane yakhe eyihlongandlebe, uVela, akamhloniphi futhi akamlaleli. Ukholelwa ukuthi lokhu kuwukumdelela ekubeni enguyise. Ngokukholelwa kwakhe ukuthi akahlonishwa ngumkakhe, uVela kanye nendodakazi, lokho kugcina kudala ukungezwani komndeni wonke. UVela uyabaleka ekhaya. Udadewabo akasazwani noyise ngoba yena weseka umfowabo. UMahlase unenkolelo yokuthi yena njengendoda nguyena ohola umndeni wakhe futhi konke akushoyo kumele kwenzeke. Uma kukhona ophikisana nento eshiwo nguye, lokho ukubona njengokudelelela izwi lakhe elingujuqu neligcwele ubuhlakani bokuhola umndeni ukuze ube yile nto efunwa nguye. Akakholelwa ekutheni kumele nabanye abalalele, kuboniswane kahle.

Ukudlula kwabazali emhlabeni kungenye yezimbangela zokubhidlika komndeni. KuShange (2005) uPhindile ushonelwa ngabazali bakhe bese umuzi wakubo uyaphela. Kufika umalume nomalumekazi wakhe bezohlala naye. Kodwa akaphatheki kahle. Umalume ugcina emnukubeza

ngokocansi. Lokhu kudala ukuba abaleke ekhaya, agcine esesezitaladini zaseThekwini. Ungena ekudayiseni umzimba. Nakuba egcina ethole umuntu omthandayo nomshadayo kodwa usuke eselimele ngezehlakalo ezimehlele, ezibangelwe ukushabalala komndeni wakhe ngesikhathi kushona abazali bakhe bobabili.

KuMsimang (2011) kuyavela ukubhidlika komndeni ngenxa yokudlula emhlabeni kwabazali bezingane ababulawe yisifo sengculazi. UTomasi nomkakhe, uMaSithole bayagula emveni kokungenwa igciwane lesifo sengculazi. Bayadlula emhlabeni bese izingane zisala nogogo, uKaMajola. Ngenxa yokuhlupheka uNunu uyahamba eyofuna umsebenzi ukuze akwazi ukondla umfowabo oyinkubela kanye nogogo wakhe osegugile. Nakuba singasho sithi usekhona umndeni wakwaNunu kodwa ukudlula kwabazali kuwugqeme engeqiwa ntwala, wahlakazeka ngokuphoqwa isimo senhlupheko.

Encwadini kaMngadi (2012) ziningi izimbangela eziveziwe zokuba abantwana babaleke emakhaya. Abanye babaleka emakhaya ngesikhathi sodlame lwezepolitiki, kubulawa abantu, kushiswa nemizi. Kukhona noNkosana obaleke ngoba ekhaya kubo abazali bakhe bengakwamukeli futhi bengakuvumeli ukuthandana kwakhe nabanye abafana. Kukhona noMuziwokuthula Nxumalo obaleke ekhaya ngoba umkakhe engaziphethe kahle naye engamphethe kahle. UMuzi yena wafelwa ngunina egcwelezwa yizinja zabelungu ephuma emsebenzini. Kuyavela futhi nokubulalana kwabaganene bese izingane ziba ondingasithebeni.

Kuyena uMngadi (2012:31) kuvela nokubhidlika kwemindeni yabamhlophe ngenxa yendlala ehlasele emakhaya bese abanye bayabaleka beyozizamela izindlela zokuphila emadolobheni. Kubuye kuvele nokungahlalisani kahle kwamalunga emindeni okudala khona ukuba abanye baqome ukuphuma emakhaya baye ezintabeni:

> Ngokuguquka kwempilo yabeLungu, nabo behlaselwa yisihlava sendlala nokuvukelana emakhaya, iyanda imihambima nakubo, yandisa ibutho elilwa impi yabahlwempu ebhishi.

Ukungezwani kwabazali ekhaya kuyakubangela ukuhlakazeka komndeni. Abazali bayinomfi ehlanganisa umndeni. Kumele bazwane ukuze bakwazi ukubambisana bakhulise izingane ngendlela okuyiyo. KuSibiya (2003:235) kuyavela ukubhidlika komndeni kaShumi njengoba

engasahlali ekhaya nezingane zakhe. Uyasho uShumi ukuthi kungenxa yezinkinga abanazo nomkakhe, yikhona okudala ukuthi okwamanje bangabi bikho ndawonye ekhaya.

Izingane ziyafisa ukuba ubaba wazo abuye ukuze abe seduze kwazo. Zize zicabange ukuthi kusho ukuthi akasazithandi njengoba engasahlali nazo. Lokhu kukhombisa ukunganami kwezingane kanye nokuphazamiseka kwempilo yomndeni jikelele.

NakuBhengu (1998) kuyacaca ukubhidlika komndeni wakwaKhoza njengoba uSonqisha engazwene nomkakhe, kubangwa indaba yokuthi uSonqisha akafuni uNdelebuli athandane neNdiya kanti umkakhe yena uyakwamukela lokho futhi uyakuthokozela. Uma uSonqisha esebeka isandla umkakhe, uyahamba ayohlala nendodakazi yakhe. NoNdelebuli uyathutha ekhaya ebalekela uyise. Ukungamukeleki kwesifiso sakhe sokushada neNdiya, njengoba uyise efuna ashade nentokazi yomZulu, kudala ukuba bangazwani. Ilungelo lakhe lokuzikhethela libukeka lingahlonishwa nguyise. USonqisha ukholelwa ukuthi nguyena onezwi elingujuqu okumele lilalelwe nguNdelebuli.

5.2.3.2 Izimbangela Zenselelo Yodlame

KuMngadi (2014) ziyavela izimbangela zodlame olwenzeka embonini yamatekisi. UMthokozisi Gumede ufika nje uzocela ukuba yilunga likasosesheni wamatekisi eSobantu, kuvele sekukhona ukungezwani phakathi kwalabo abaphethe izikhundla kuyona inhlangano. Lokhu kungezwani kusukela ekutheni abavamisile ukuhlale bevumelana uma kuthathwa izinqumo zenhlangano. Njengomuntu owaziwayo uGumede ukuthi uyisiqhwaga, uMax ongusihlalo wenhlangano uyakujabulela ukufika kwakhe. Ubona ukuthi uma ezwana naye, lokho kuzosiza ukuba inhlangano yabo isatshwe futhi uzobasiza uma sekwenzeka kuliwa. Leli yisiko lokungaxazululi izinkinga ngokuxoxisana ngale kokulwa nokuchitheka kwegazi noma ukuphuma kwezidumbu uqobo.

KuNdlovu (2014) kuyavela ukuhluleka kwabantu ukuxazulula izinkinga ngendlela enoxolo. Ngenxa yalokhu kuhluleka kubonakala kusetshenziswa udlame uma kukhona ingxabano. Nokuba khona kwenkolelo yokuthi owenze okubi kumele ajeze naye, kungenye yezimbangela zokuba udlame luqhubekele phambili. Nakuba ukhona umthetho wenkantolo kodwa kubukeka sengathi

abantu babona uthatha kude futhi kwesinye isikhathi ungeke wenze njengokufisa kwabo. KuNdlovu (2014) uVela ucela umngani wakhe uBhiza ukuba ambulalele uyise ngoba nakhu uyise umhlukumezile wambeka isandla. Ngesikhathi sebeya khona ngenhloso yokuyobulala uyise uMahlase, kwenzeka iphutha kwafa unina. Kuyena futhi uNdlovu kubonakala umphakathi ozimisele ukuyobulala uVela, umbulalele emzini wakubo. Nokho-ke uma ufika khona uthola ukuthi uVela usezibulele ngokuzilengisa.

Kuze kufike lapha uVela afuna ukuba kubulawe uyise kungenxa yokuthi kwayena uyise usebenzise udlame ngesikhathi emshaya emveni kokuba esolwe ngokuthi webile. UMahlase uvela engumzali okholelwa ukuthi ingane kumele iqondiswe ngokushaywa uma yonile. Ubona ukuthi umsebenzi wakhe ukwenza lokhu njengenhloko yekhaya. Emphakathini wabantu abamnyama eNingizimu Afrika bekuyinto ejwayelekile ukuba abantu abadala bajezise izingane uma zingenzile ngendlela okuyiyona. Naye uMahlase ushaya nje yingoba ukhule kunje. Yinto le okuthe uma kungena uhulumeni omusha, wabe eseshaya umthetho okuphikisayo ukushaywa kwabantu ngabanye. Izingane zona zivikeleke ngisho ngomqulu owaziwa ngokuthi "Umqulu Wokuvikela Izingane". Ngisho nasezikoleni imbala sekwaba yicala ukushaywa kwabafundi uma bonile.

5.2.3.3 Izimbangela Zenselelo Yokungalingani Komphakathi

Kucacisiwe ekuqaleni ukuthi umnotho waseNingizimu Afrika uncike kakhulu kunqubo ebizwa ngekhephithalizimu. Le nqubo ivuna iqeqebana elincane okuyilona eliba nemali futhi libe nezinto zokwenza umnotho. Uquqaba-ke lona alubi nayo imali, bese luphoqeka ukuba lusebenzele iqeqebana elinemali. Le nqubo yenza ukuthi kube khona igebe elikhulu lokungalingani kwabantu ezweni.

Umnotho wabantu abamnyama waphazamiseka kakhulu ngesikhathi kufika abamhlophe, bebaphuca umhlaba wabo ababelima futhi befuya kuwo. UNuttall (2015) ukuvezile ukuthathwa komhlaba wabantu abamnyama ngezimpi nangomthetho. Ukwenzelelwa kwabamhlophe kwezomnotho ngesikhathi kucindezelwe abantu abamnyama kwadala igebe elikhulu phakathi kwalezi zinhlanga ezimbili. Namanje lo monakalo usagqamile kubantu baseNingizimu Afrika.

5.3 Isiphetho

Kulesi sahluko kuvezwe izimbangela zezinselelo ezibalulwe ngababhali emanovelini okuyiwona okwenziwe ngawo ucwaningo. Lezi zimbangela imvama zithathwe kuyo imibhalo le, kanjengoba zivezwa ngababhali ngabakushoyo, ngokusebenzisa abalingiswa noma ngokuveza izimo ezithile. Izimbangela lezi ziqondene nezinselelo ezintsha, nalezo okuqhutshekwa nazo kanye nalezo eziyingxubevange. Kuqaphelekile nakulesi sahluko ukusebenza kwezinjulalwazi eziqokelwe lolu cwaningo, okuyi-*Marxism* kanye ne-*Postcolonialism* njengoba imibhalo lena icacise ubudlelwane bayo nabantu kanjalo nohlobo lwempilo ebe khona emva kokuhlangana kwabamhlophe nabamnyama, lapho abamhlophe sekuyibona abaphethe izwe nabashaya imithetho elawula izwe, nokubonakale kushintsha indlela abantu abamnyama ababephila ngayo bengakafiki abamhlophe.

Isahluko esilandelayo sizogxila ezixazululweni ezihlongozwe ngababhali mayelana nezinselelo eziveziwe.

ISAHLUKO SESITHUPHA

IZIXAZULULO ZEZINSELELO EZIHLONGOZWAYO

6.1 Isingeniso

Kulesi sahluko sigxila kwenye yezinhloso zocwaningo; okuwukuveza ukuthi ababhali balawa manoveli okucwaningwe ngawo lapha baveze ziphi izinto njengezixazululo zezinselelo abazibalulile emanovelini abo.

6.2 Izixazululo Ezihlongozwayo

UValjee (2009:02) uma ekhuluma ngezinkinga ngeqhaza lababhali baseNingizimu Afrika ezinkingeni nezinselelo ezibhekene nezwe kusukela lathola inkululeko uthi ukusukela ekukhululweni kukaNelson Mandela ngonyaka we-1990, kuza ekukhethweni kwakhe njengomengameli ngowe-1994, izwe laseNingizimu Afrika alikakwazi ukufezekisa amathemba namaphupho abantu balo noma abantu bezwekazi lase-Afrika. Ngokusho kuka-Fanon ku-Ashcroft nabanye (1995:154). ubukholoniyalizimu abugcinanga nje ngokufuna ukubamba abantu ngobhongwane nokusula ezingqondweni zabo lokho ezazisakukhumbula kodwa babuye bafuna ukuhlanekezela umlando wabantu abacindezelwe kanye nokuwushabalalisa.

U-Achebe ngokuqaphela lokhu, kuPetersen noRutherford (1990:33) uthi angajabula uma izincwadi zakhe zikwazi ukukhombisa abantu bakubo ukuthi ikuphi lapho okonakala khona empilweni yabo. Lokhu kukhombisa ngokusobala ukuthi u-Achebe uyazi ukuthi kuyinto ebaluleke kakhulu ukuba abantu abamnyama bazi ukuthi ikuphi lapho okonakala khona empilweni nasemlandweni wabo. Uze aveze ukuthi umonakalo omkhulu kubantu ukuphi. Uthi:

> *The worst thing that can happen to any people is the loss of their dignity and self respect. The writer's duty is to help them regain it by showing them in human terms what happened to them, what they lost.*
>
> (Into embi kakhulu engase yenzeke kunoma imaphi abantu ukulahlekelwa kwabo isithunzi kanye nokuzihlonipha. Umsebenzi

> wombhali ukubasiza ukuba baphinde bazithembe ngokubakhombsa ngendlela ekahle ukuthi kwenzekani kubo nokuthi yini eyabalahlekela.)

UCraig kuSelepe (1993:95) uyavumelana nokukhuluma kukaKarl Marx mayelana nemisebenzi yobuciko kanye nokuveza kwayo okwenzeka emphakathini:

> *A writer is great to the extent that he can provide society in general, (or the reading public of the time) with a true mirror of itself, of its conflicts and problems.*
>
> (Umbhali mkhulu ngenxa yokuthi angalethela umphakathi jikelele (noma umphakathi wabafundi) isithombe esiyiqiniso sawo umphakathi, izinxushunxushu nezinkinga zawo.)

Imibhalo ecwaningiwe lapha ayigcini nje kuphela ngokuveza izinkinga noma izinselelo ezibhekene nezwe kanye nabantu, kepha ibuye ihlongoze izixazululo kulezo zinkinga noma lezo zinselelo.

6.2.1 Ukulwa Nokucwasana

Inoveli kaBhengu (1998) isivezela ukuguquka kwesimo ezweni laseNingizimu Afrika, lapho sekukhona umthethosisekelo oweseka ukuba khona kokulingana kwabantu, intando yeningi nokungabandlululani ngokobuhlanga nenkolo kanye nobulili.

Iveza ukuthi noma kunjena kodwa basekhona abantu abaningi abasakholelwa ekucwasaneni ngokobuhlanga. Lokhu kucacisiwe ezinselelweni ezivezwe ngamanoveli aqokiwe. Lapha sifuna ukucacisa ukuthi uBhengu ukwazile ukuhlongoza isixazululo sokuba abantu bakwamukele ukuthi ibala labo alibenzi bangafani ngakho-ke kubalulekile ukuthi bamukelane njengabantu bezwe laseNingizimu Afrika, bahloniphane futhi bangacwasani. UBobby uyasho ukuthi abantu abamnyama namaNdiya bayafana futhi asikho isidingo sokuba babandlululane. Uzama ukuqeda le nhlese yokucwasa ngokwebala esakhonjiswa ngabantu abafana noSalim kanye nabanye ohlangeni lwamaNdiya. Uthi abavunyelwe oShantha noNdelebuli bathandane bashade kungalokhu kubhekwa ukuthi abantu bazothini.

NoSonqisha uyise kaNdelebuli uqale wavezwa eshaya phansi ngonyawo engakuvumeli ukuthandana kwendodana yakhe nentokazi yeNdiya. Ekucwaseni kwakhe uveza ukuthi abaphansi emzini wakhe ngeke bakwamukele lokhu kuthandana bese bevuka ngolaka kube nemiphumela emibi ekhaya. Nokho uBhengu usebenzise umkaSonqisha nabafowabo ukumbonisa ukuthi le nto ayishoyo imbudane nje nokumkhombisa ukuthi akukuhle ukuphikisana nemvelo kanye nokushiwo umthethosisekelo omusha wezwe laseNingizimu Afrika okhahlela ngazo zombili ukucwasana ngokubuhlanga. Noma kunzima ukwamukela lokhu kodwa ekugcineni uBhengu uyasivezela ukuthi yinto engenzeka ukuthandana nokushada kwabantu bezinhlanga ezihlukene. Uyamveza uNdelebuli noShantsha bephikelela noma kukhona abazama ukubavimba. Uyasivezela bejabulile futhi impilo yabo ithuthuka. Uyasivezela uShantha engumakoti omuhle okwaziyo ukuhlonipha emzini kaSonqisha. Ekugcineni uBhengu uyasikhombisa uSalim noSonqisha sebekwamukele ukuthi izingane zabo zithandane futhi zishade nakuba enye inguMzulu kanti enye iyiNdiya. Lokhu kube ukuhlongoza isixazululo esihle kule nkinga yokucwasana ngokwebala.

Inoveli kaBhengu ikwazile ukusivezela ukuthi imizwa yomuntu kanye nobuntu obubalulekile, hhayi ibala lakhe. UNdelebuli noShantha ngale kokuthandana bobabili kodwa babuye bathande bagcine sebethatha ingane yomlungu eyafelwa ngabazali bayenze kube eyabo, bayikhulise bayinakekele ngendlela. Emzini kaNdelebuli njengamanje sekuhlangene izinhlobo ezine zabantu. Kukhona umZulu onguNdelebuli, uShantha oyiNdiya, uPaul ongumlungu kanye noThandeka oyingane exubile ezalwa nguNdelebuli kanye noShantha. Lokhu kubonakala kugcizelela ekutheni zonke izinhlanga zingaphilisana.

UMngadi (2012) enovelini yakhe ethi *Bayeza Abanqobi* akagcinanga nje ngokusivezela ukungezwani kwezinhlanga ezihlukahlukene. Ubuye wasikhombisa ukuthi lezi zinhlanga zingakwazi ukuba zihlale phansi zixoxe zixolelane. Usivezelile ukuthi bangathandana abantu babe nomndeni noma beyizinhlanga ezihlukene. UBhekendiya uthandwa yintokazi eyiNdiya sebeze bazala izingane ezixubile. Ekuphetheni kwenoveli, kuMngadi (2012:159) siyabona futhi abantu bezinhlanga ezihlukene bexolelana, kuba mnandi kuba njeya:

> Kuke kuphunywe esontweni, kwehliwe kwenyukwa nezitaladi zase-Berea, izithandani zibambene, zivala izahluko ezindala zenzondo zivula ezintsha zeZwe lothando. UMfundisi uMakhedama aqale lelo hubo alihuba kumeleko unyonyoba naye uphuma enkantolo

> eyodonsa ejele. Kuvunguze imvunge yamacilongo, kudume iTheku lonke kuculwa. Baze beme phezu kolwandle, baxhawulane oMusa no-Adonis, bakhiphe izingolokoqo zemimese yabo baziphakamisele phezulu basho kanye kanye bethi,
> "Sixolile, sixolelene, sibaxolele nabanye, sazixolela nathi. Kuphelile ukuxokozela kwezinhliziyo! Inqotshiwe inzondo! Hambani nolwandle zikhali zezinyembezi!"
> Kanye kanye imimese bayiphonsa olwandle, lububule, idlambi lithi khaphaca ezinyaweni zabo lizigeze. Kushaywe ihlombe lapho zixhawulana nezilwi ezingabafana abansundu, oSidididi, oMagwegwe noJubane nabelungu oHopewell McDowell, oDing-dong, oLionel nabanye. Lesi yisiqalo sendlela ende yokubuyela ekuphileni izodlula ekwelashweni izifo zengqondo nezomoya.

KuMngadi (2012:159) kuyavela ukuphakanyiswa kokuphela kobuhlanga ngumbhali ngesikhathi ehlanganisa abantu bezinhlanga ezihlukene, bexolelana emveni kwenzondo esidonse isikhathi eside ezitaladini zaseThekwini:

> "Okusikhulula kakhulu ngukunqoba kwabanqobi ukunqoba ubunhlakanhlaka ngobuhlanga nokwamukela ubunye bobu-Afrika ekunqobeni izinselelo," kusho abafana. "Kithina akusekho muntu namLungu, sekunaMa-Afrika azonqoba ngokuziqhayisa ngobu-Afrika."

UMngadi (2012:160) uyakuveza ukugqamisa ukuphela kobuhlanga nakuba zisekhona izinkinga ezisekhona njengokuhlupheka kwabantu kodwa nakho okunethemba lokuthi kuzohamba kuhambe kuphele.

> Namuhla ntambama kupholile ePhoyinti. Kuyakhiwa manje izitezitezi ezibiza izimali ezishisiwe. Ebusuku kusakhanya klelele nakoShaka Marine. Kumatasatasa lapha ePhoyinti, kuguqulwa namagama emigwaqo. Ayacishwa okuthiwa anenhlese yabacindezeli, kufakwa amasha. Buphelile ubumnyama, kusele impi yobubha manje elwa buthule. Njengoba sekuqhakaze ithemba kwethenjwa ukuthi nayo izoguqa. Nansiya ingena iphuma imikhumbi igudla iSibubulungu. Bayayibuka bonke noMusa, noLinda, oHeather noFrancis, oMhlongo noJoanna, oShamin noBhekendiya, oNokusa noSquires, noJane noMuzi. Babheke ngqo manje izinselelo zempilo.

Kuyathokozisa ukubona izinhlanga zonke ebezingezwani seziphila ndawonye, ziphilisana kahle ingasekho inzondo nokuklwebhana kwansuku zonke obekukhona ekuqaleni. Kunethemba lokuthi

njengoba sebenqobe ubuhlanga nenzondo ehambisana nabo, bazokwazi nokubhekana nezinselelo ezintsha bebonke, ngokubambisana.

Ekupheleni kwencwadi kubonakala uMngadi ekhwezela umlilo wephupho lalowo owake waba nguMongameli wezwe lentando yeningi, uDokotela Nelson Mandela, iphupho lokuba kulahlwe olwandle izikhali zenzondo yobuhlanga nobuzwe nokuba izinhlanga zonke zixolelane ziphilisane kahle ezweni elinobunye futhi elingenakho ukucwasana kwabantu ngokobuhlanga.

6.2.2 Ukubekezelelana Nokwamukela Okusha

Enovelini kaSibiya ethi *Bengithi Lizokuna* umbhali ubonakala ekugqugquzela ukuba abantu abakhetha ukushintsha ubulili babekezelelwe sihlonishwe nesinqumo sabo sokuziguqula ubulili. Lokhu kuyacaca ngokuthi kungabi bikho lapho abonakala khona egxeka isenzo esenziwe uMhlengi. Ngalokhu ubonakala ehambisana nomthethosisekelo okuvumelayo ukuba umuntu azishintshe ubulili uma ethanda futhi ogcizelela ukuba kwamukelwe futhi kuhlonishwe ilungelo lomuntu lokuzikhethela ukuthi uzophila ngabuphi ubulili.

Uyise kaMhlengi ukuthola kunzima ukwamukela ukuthi indodana yakhe iyisitabane. Nakuba enothando olukhulu lwayo futhi iwuzinyobulala kepha ngenxa yokungafuni ukumukela lesi simo ukhetha ukuba ayikhiphe enhliziyweni yakhe aze ayixoshe nasemzini wakhe. Lokhu ukwenza ngoba ediniwe futhi eyijezisa. Uze ayesule nasemafeni akhe onke.

Nokho uNgidi ubuye azishaye yena, aphume ahambe ayoyifuna indodana yakhe. Uyifuna nje unethemba lokuthi konke kuzobuye kuhambe kahle phakathi kwakhe noMhlengi, ithemba lakhe nozinyobulala wakhe. NoNontobeko naye unalo ithemba lokuthi izinto zingabuye zilunge phakathi kwakhe nesoka lakhe elidala elamala laduka nezwe.

Uma esetholakala uMhlengi eseziguqulile waba yintombazane, uNgidi noNontobeko bayashaqeka. USibiya (2008:148) uyakuveza kodwa ukuthi uMhlengi akabonakali ejabule ngakho konke lokhu osekwenzekile. Nangu esekhala ebonakala futhi enamahloni:

> “Ngiyaxolisa kakhulu kinina nonke. Yiyona mpilo esengiyiphila lena,” esho esula izinyembezi ebabuka endlini…
> “Yeka ukukuthanda kwami Mhlengi.”
> “Ngiyaxolisa Nontobeko.”
> “Yisona sizathu owangalela sona lesi?”
> “Yebo,” evuma ngamahloni.
> “Wawungangitsheli ngani pho?”
> “Kwakulukhuni. Kwakungelula neze,” ephendula ngezinyembezi.

Kusobala ukuzisola kukaMhlengi manje ngento ayenze ekholelwa ukuthi imlungele futhi iyona ayifunayo. Akasenakho ukujabula abecabanga ukuthi uzoba nakho. Ngakho konke lokhu ayikho manje unamahloni, okucacisa khona ukuthi akajabulile ngakho futhi akaziqhenyi nhlobo.

USibiya lapha udlulisa umyalezo obalulekile wokuthi kuhle ukucabangisisa kahle, umuntu azinike isikhathi esanele ngaphambi kokuba athathe isinqumo esinzima kakhulu ngempilo yakhe, isinqumo okuzothi uma kamuva ezisola ngaso kube wukuthi akusekho ukuhlehlela emva.

Enovelini ethi *Itshwele Lempangele*, lapho okuthandana khona insizwa yomZulu kanye nentokazi yeNdiya kubonakala uyise wensizwa, uSonqisha engakwamukeli ukuba umfana wakhe athandane neNdiya. Njengoba kuke kwashiwo, yena usabambelele kulokhu obekushunyayelwa ubandlululo, kokuthi umuntu akathandane ashade kuphela nowohlanga lwakhe. Nokho-ke uyise omncane kaNdelebuli ubonakala yena ekuchitha lokhu. UBhengu (1998:92) usebenzisa yena ukugcizelela ukuthi sesidlulile isikhathi sobandlululo, kwashintsha nesimo nomthetho wengcindezelo nocwasayo. Sekuyisikhathi sokuba umuntu athandane nanoma ngubani amthandayo noma ngabe bayizinhlanga ezingafani:

> “Uyadakwa uSonqisha. Nx! Besihleli lapha ndodana, sikhuluma ngale ndaba yakho neNdiya. Ufike ebefuzela, ethukuthele eqathaza, samehlisa, sambonisa ukuthi aluthathwa ngamawala udaba olunje, akabhodle. Simtshele ukuthi kuyobe akuqali ngaye ukuba insizwa emnyama iganwe yiNdiya. Baningi bekwenza lokho, futhi bahleli kahle. Ehamba lapha bekubonakala sengathi usamukele iseluleko sethu.”

Kubonakala emndenini kukhona abazimisele ukumbonisa uSonqisha ukuthi uyaphaphalaza uma yena esafuna ukubhebhethekisa ukucwasana kwezinhlanga yize ngokomthethosisekelo

kahulumeni sekuchithiwe lokho ngoba bekuyingxenye yobandlululo osekuthiwe aluphele. UBhengu uyaveza ukuthi kwabanye abantu kulukhuni satshe ukuba bamukele uguquko ngokushesha. UNdelebuli uyasho ukuthi noma ethi uyise omncane bakhulumile noyise wabonakala ethamba kodwa okuseqinisweni akunjalo; namanje usawotha ubomvu ngokuthi indodana yakhe ezintombini ezingaka zamaZulu yona ikhetha ukuthatha iNdiya iligcagcise emagcekeni awoyisemkhulu. KuBhengu (1998:32) uNdelebuli ukubeka obala ukudinwa kukayise:

> "Kanti-ke lutho Baba. Usabhodla amalangabi njengoba ngikhuluma nawe nje. Ngisola sengathi uzogqema umuntu ingozi, kumbe ambhokode ngomkhonto."

Enovelini kaBhengu ethi *Itshwele Lempangele* umbhali usivezela ukuthi emveni komshikashika wabathile wokuphikisana nokuthandana nokushada kukaNdelebuli oyinsizwa emnyama kanye noShantha oyiNdiya, labo abaphikisayo lugcina lugobile uphondo kubo. Bagcina bevuma ukuthi abanakuphikisana nento evunywa umthethosisekelo omusha wezwe laseNingizimu Afrika kanjalo nothando lwabantu abazimisele bengenandaba nokuthi bangabezinhlanga ezihlukene.

Lokhu kufundisa abantu ukuthi abangaqhubeki nokucwasana ezweni elisha laseNingizimu Afrika kepha abavumele ukuphilisana kwezinhlanga zonke ngale kwenzondo, ukucwasana nokubukelana phansi. Ngale noveli uZulu (2004:7) uthi:

> *…interracial stereotypes and love between a young Zulu man and a young Indian woman are explored. The couple adopts a white orphan boy, Paul. The birth of their "coloured" daughter symbolizes the victory of interracial marriages and multiculturalism in post-apartheid South Africa.*
>
> (…amastirothayphu ezinhlanga ezihlukene nothando phakathi kwenziswa yomZulu nentokazi encane yeNdiya iyacutshungulwa. Lezi zithandani zithatha ingane yomfana eyintandane yomLungu ewuPaul. Ukuzalwa kwengane yazo yentombazane eyikhaladi kuwuphawu lokunqoba lwemishado ehlanganise izinhlanga kanye nobusikobuningi eNingizimAfrika yasemveni kobandlululo.)

Encwadini kaNdlovu (2014) uMahlase akakwemukeli kahle ukuthi akasenawo amandla okuba enze noma yini noma ikanjani ngengane yakhe njengoba sekungene umthetho omusha kahulumeni ovikela ukuba izingane zingashaywa, ngisho ngabe zone kangakanani. KuNdlovu (2014:

13)uMahlase uma ekhuluma nendodakazi yakhe, uKhethiwe ngayo indaba yokuhlupha kukaVela, undodana wakhe uthi:

> "Angizimisele ngokudazisana nawe Khethiwe, elami lithi uma nje efika uVela, nimlethe kumina. Akuhlangene nawe ukuthi ngizothini noma ngizomenzani. Uyingane yami enginelungelo eligcwele lokuthi ngenze noma yini kuyo. Ngakho uma nisafuna ukuzwana nami kumele nenze njegoba ngisho," wayekhuluma ngephimbo eliphezulu uMahlase.

UKhethiwe kuNdlovu (2014:13) uyazama ukumbonisa uyise ngoba phela izikhathi seziguqukile manje, akusaphilwa esikhathini sakudala lapho okwakuvunywa ukuba umzali azibambele yena mathupha enganeni yakhe ukuze ikhule ngendlela efiswa uyena:

> "UVela uma ekonile baba kumele aboniswe, hhayi indaba yokuthi ngeke kusazwana uma singamlethi kuwena." Wayeqeqebula uKhethi owayefuze unina ngokuba yiqhalaqhala.

Kwakhona lokhu ukuba uMahlase akhulume ngezwi eliphezulu bese indodakazi yakhe ikhuluma iqeqebule iphikisana naye kukhombisa khona ukuguquka kwesikhathi. Kukhombisa isikhathi esisha empilweni yabantu ebebejwayele kuqala ukuthi izwi lendoda aliphikiswa futhi lingujuqu, bazi nokuthi abesifazane bayayithobela indoda ukuze ingathi ilibeka bebe belibeka nabo.

6.2.3 Ukuzimela Nokuhlonishwa Kwabesifazane

Abantu besifazane basengabantu ababonakala bebandlululwa futhi becindezelwa, ikakhulukazi emiphakathini yabantu abamnyama. Abacwaningi abafana noKoine (1983) bakholelwa ukuthi kubalulekile ukuthi abantu besifazane banikezwe amalungelo abo ukuze kuphele ukucindezelwa kwabo. Noma kunjalo kodwa futhi ukholelwa ukuthi akuzukuba lula kakhulu. Uthi umzabalazo wokukhulula abantu besifazane ubonakala uzoba lukhuni kakhulu ngoba usuke ubonakale uphakathi kwendoda nonkosikazi, kukababa nomama. Lolu cwaningo luyaveza ukuthi nakuba abantu besifazane besabonakala becindezekile kodwa ababhali bayahlongoza ukuthi yini abangayenza nokuthi bamele futhi balwele amalungelo abo.

UNdlovu (2007:26) uyakuveza ukuthi abantu besifazane abahlukunyezwa ngokobulili kumele bavule amacala emaphoyiseni ukuze kuboshwe labo ababahlukumezayo, babhekane nengalo yomthetho. UZongile uma esekwazile ukunyenya ebaleka ekuhlalisweni ngenkani kwaMaqhinga

emveni kokuthwalwa kwakhe, uya emaphoyiseni uyovula icala lokushaywa kwakhe, ukuthunjwa nokudlwengulwa nguMaqhinga.

UNdlovu usivezela ukuthi kufanele ngabe uZongile uyahlonishwa njengomuntu wesifazane futhi namalungelo akhe avikeleke ngokusemthethweni. Uyasivezela ukuthi uhulumeni omusha wentando yeningi eNingizimu Afrika ubeke imithetho nemigomo okumele ilandelwe ngamaphoyisa uma kufika owesifazane ezovula icala lokudlwengulwa nokuhlukunyezwa.
Uyakugxeka uNdlovu (2007:27) ukungalandeli imigomo kwephoyisa:

> Iphoyisa elibudedengu lamvulela icala ngaphandle kokulandela imigomo efanele uma uvula icala lokudlwengulwa. Emveni kokumphenya ngemibuzo, iphoyisa lelo labona kungenasidingo ukuhambisa uZongile kudokotela nakhu wayeseshilo ukuthi kudala yenzeka le nto kuye. Kunalokho lamnikeza amafomu abhalwe u-J88 lamtshela ukuthi kumele awamukise kudokotela emtholampilo awagcwalise ebese ewabuyisa.

UNdlovu uyakuhlongoza ukuthi abazithola behlukumezeka bedlwengulwa kufanele bavulele abasolwa noma abenzi bokubi amacala. Uyakuhlongoza futhi ukuthi amaphoyisa akumele abe budedengu ekwenzeni umsebenzi wawo uma esiza labo abavula amacala. Lokhu kuhambisana nenkolelo ethi akumele ukuba abesifazane abazithola bedlwengulwa babonakale njengabantu okuyibona ababe budedengu noma kube sengathi bebethanda noma bezicelela ukunukubezwa.

UShange naye enovelini yakhe ethi *Uthando Lungumanqoba* uyakuveza ukuthi ezinkingeni zokuhlukunyezwa ngokocansi kwabantu besifazane, kufanele bangafeli ngaphakathi nala manyala. Uyakuveza futhi nokuthi akufanele imindeni ilokhu izama ukuhlala phezu kwala manyala kepha kumele abenzi bokubi banikelwe engalweni yomthetho kube yiyo ebashaya ngoswazi oluncane.

Umalume kaPhindile, uChris, ekugcineni uyabhekana necala lakhe lokunukubeza ngocansi. Ngalesi sikhathi usenukubeze uBongiwe. Uyaboshwa agwetshwe. UPhindile ubonakala evuka ezithatha emveni kokwehlelwa into embi empilweni yakhe eyagcina imenze wangena ekudayiseni ngomzimba ebe engakuthandi. Uma etholana nensizwa ewuThulani emnika uthando, ugcina ngokubuyela esikoleni ukuze kulunge ikusasa lakhe. Usebenza ngokuzimisela esikoleni, esekwa

isithandwa sakhe. Akumangazi uma esethola imiphumela emihle ekuhlolweni kwakhe kokuphela konyaka, okuyimiphumela emvumela ukuba aye enyuvesi ngonyaka olandelayo. Nakanjani ikusasa lakhe selizoqhakaza, kube yinduduzo yezinto eziningi ezimbi asedlule kuzo zamehlisa isithunzi njengomuntu wesifazane.

Kuyancomeka lokhu ukuba angalahli ithemba unomphela uPhindile. Usinikeza isifundo sokuthi noma ngabe kuthiwa sekwenzekeni empilweni yakho kodwa kubalulekile ukuvuka uzithathe ulwele okufunayo uze ukuthole.

Enovelini kaShange ethi *Uthando Lungumanqoba* kuyancomeka ukuthi ngisho abantu besilisa abazothenga kwabesifazane abadayisa isinene emgwaqeni, abavezwa bebahlukumeza. Ukuxhumana kwabo ngokuhwebelana kubonakala kuyinto eyenzeka ngesivumelwano abasihloniphayo abathengi nabathengisi.

Kuyancomeka nokuthi uThulani oqala engumthengi kuPhindile, akambukeli phansi amehlulele njengomuntu wesifazane ongcolile futhi ongenasithunzi ngenxa yokuthi udayisa ngomzimba. UThulani ubona owesifazane kuPhindile, hhayi iyengandoda nje elingadinge kuhlonishwa. Uthi uma ezwa emthanda azibike kuye futhi azimisele ukumsusa emgwaqeni ukuze ahlale naye endaweni ephephile futhi amelekelele ukuba afunde. UShange (2005:54) uyakuveza ukuzimisela kukaThulani ukuvikela uPhindile noma aziwa ukuthi uwumdayisi womzimba owaziwa yiwo wonke umuntu ophuza la adayisela khona.

> “Ndoda leya ngane iwumqwayizi, iqwayiza laphayana eKilimanjaro. Uyazi onke amajita asekhuluma ngawe lapha esipanini. Ndoda, akekho umuntu oke aphuze laphaya eKilimanjaro ongayazi leya ngane. Ngicela uhlukane nale nto ngoba izokuqhatha noMabusi ugcine ulahlekelwe okukhona ngokungekho.”
>
> “Uwubani ngempela wena? Ungena ehhovisi lami ungangqongqozanga nje kanti uzongidakelwa. Lalela la, lowo mqwayizi enikhuluma ngaye intombi yami, ngiyayithanda. Ukuthi nina nicabangani anginandaba…”
>
> “…Le ngane ngumqwayizi ophuzana notshwala abheme nogwayi alale nawo wonke amadoda aseThekwini. Empeleni udoti nje le nto ayikulungele mfa…”

> Angabe esawaqeda lawo mazwi uSibonelo. UThulani akhiphe ugesi wempama evuthayo, amsakaze ngayo ayongqubuzeka odongeni.

Bagcina sebeshadile ngoba ekwazile ukumhlonipha nokumvikela kubantu ebebefuna ukumdicilela phansi ngokuveza nokugxeka ukuthi ubedayisa umzimba. Kuyancomeka lokhu kumbhali kanye nakuThulani.

Kuyancomeka kakhulu nakho ukuthi uPhindile uzimiselile ukuphunyuka empilweni yasemgwaqeni ayengene kuyo ngokungeyona intando yakhe, kodwa ngokuphoqwa izimo ebezingaphezu kwamandla akhe. Umbono wakhe wokuba afunde akawulahlanga lokho okumenze wazimisela kakhulu wagcina esephumelele empilweni. Lokhu kuveze umyalezo othi noma ngabe impilo ikuthwalise kanzima kangakanani kodwa kubalulekile ukuthi ungalilahli ithemba.

Encwadini kaMsimang (2011) ethi *Umsebenzi Uyindlala* kuvela ukuzilwela kukaNunu kulowo ofuna ukuzenzela ngokocansi kuyena ngoba nje ethi wamenzela umusa ukuze angene emsebenzini. UNunu uyaziphendulela kulokhu okulokhu kushiwo uMike, okuwukusabisa ngokuthi umsebenzi ungamlahlekela uma engamnikezi lokhu akufunayo. Ubuye evezwe futhi ezilwela uNunu ukuze azisindise kulokho okwakungaba ukudlwengulwa kwakhe. KuMsimang (2011:190) kuyavela lokhu:

> Amgxumele embamba emjikijela embhedeni. Iye iyovuma khona embhedeni intombi kaCele. Naye aziphose khona embhedeni. Inhliziyo kuMike isiyagxumagxuma ngenxa yokujabula. Angabe esachitha sikhathi. Ubona yonke into ihamba njengesifiso sakhe. Azame ukubamba uziphu wesiketi ethi uyawuqaqa. Kube uyenzile indaba! Ngokufutheka ibuze ithi: “Manje ungiqaqelani uziphu wesiketi?” Kanti uqobo lwakho uqonde ukungenzani? Lalela lapha! Mina anginandaba namsebenzana wakho lowo olokhu ungicefezela ngawo! Ukuhlupheka mina ngikwejwayele! Kusasa lokhu okusayo ungangiyekisa kuwona! Ngeke kwadikiza nqulu kimina!”

Lapha umbhali ugqugquzela ukuba abantu besifazane bangavumeli ukuxhashazwa ngoba bethi bancenge okuthile abazokwenzelwa ngabantu besilisa. Uthi ukungavumi kwabo ukubanjwa ngoqhotho ngoba kuthiwa nje kunezinto abenzelwe noma abenzelwa zona yiyona nto ezokwenza ukuba basinde ekuhlukumezweni nasekwenzisweni izinto abangazifuni. Umbhali ubuye athi abasebenzise amandla abantu besifazane balwe, bengaveli nje bezidele bagcine sebeyizisulu

zokwenzakaliswa ngabantu besilisa. Nangu uMsimang (2011:190) usivezela uNunu elwa ngakho konke anakho:

> Akasakwazi ukukhuluma uMike. Ubona lokho kuzomlibazisa. Usebona lokho ahlale ekujejemuzela kude sekuseduzane. Nakhu manje nomzimba wakhe wakhe ushisa usuyimbawula. Usukhanukela okaNunu. Kungcono ukwenza kunokukhuluma. Akukhulumile uNunu akusho nto. Uyiciko elidala kulo msebenzi asewuqalile. Ngesikhathi esenza konke lokhu, dephu dephu ebusweni ngezinzipho ephindelela uNunu. Ngokunyazima kweso abe bomvu tebhu igazi ebusweni uMike. UNunu azame ukubaleka. Ambambe. Kube akakwenzile lokho, intombi kaCele imfake iminwe yayo kakhulu ezimbanjeni. Athikamezeke. Tholiyane ithuba lokumonyuka...Ngesikhathi esezwa efuthelwa ukuklwejwa lokhu okusebusweni, nangu uNunu evula umnyango ebaleka.

Uyakuveza lapha umbhali ukuthi kuyamsiza uNunu ukuthi azilwele. Yikhona okumsindisile kuMike obesesho ukuzenzela kuyena. Ukuba impela uke wazithambisa uNunu ubezobe esebalwa nabanye besifazane abadlwenguliwe.

Umbhali lapha akasivezeli nje kuphela ukuthi kuhle abantu besifazane bangazitheli ngamanzi abandayo uma bebhekene nezinswelaboya ezifana noMike, ezifuna ukubacansa bengafuni. Ngakho konke okugcina kwenzeke kuMike ekugcineni, njengoba simbona eboshwa ngenxa yokungcola kwakhe, umbhali ugqugquzela ukuba abantu abafana noMike baboshwe ukuze bajeze ngemikhuba yabo yokungcola.

KuNdlovu (2007:79) kuyavela ukungahlonishwa kukaZonke ngumyeni wakhe uNyoka. Uzizwa engahlonishwa ngumyeni wakhe futhi ehlukumezeka emoyeni nasenhliziyweni ngokuba umyeni wakhe aqonywe uhide lwezintombi, aze afake intombi leyo emzini wakhe:

> Wayilanda ekuqaleni waze wayiphetha eyokuhlushwa kwakhe nguNyoka uZonke. Wayebalisa ngokuthi uNyoka akamhloniphi neze umehlisa isithunzi ngokuqonywa kwakhe. Wabala zonke izintombi zomyeni wakhe, weza nazo waze wafika kuPamella. Uthe esahlahle amehlo kanjalo uNyoka, wabala uZongile ambiza ngengane engalingana nengane kaNyoka. Wakhononda ngokuthi esontweni nasemsebenzini uyinhlekisa ngokuthi ushade nesoka lamanyala. Wabakaza uNyoka elokhu ebheke phansi okomuntu osukelwayo.
> "Mina sengithanda ukukhathala wukubekezela kulo mshado oyisihogo kanje. Kanti ngampela kuyoze kube nini…"

UmkaNyoka uzithola ehlukumezeka ngenxa yezenzo zomyeni wakhe. Kuyacaca ukuthi kudala ehlukumezeka kodwa ebekezele ngethemba lokuthi umyeni wakhe uzobuye ashintshe. Njengamanje sekuze kwafika lapha ebona khona ukuthi ithemba lakhe lokuthi indoda izoshintsha liwutalagu nje. Nakhu useze ekhipha izwi lokuthi umshado wakhe uyisihogo.

Ngokubona konke lokhu umkaNyoka, uZonke, ukhetha ukuba amshiye phansi. Uyasho kuNdlovu (2007:140) ukuthi usaba ukuthi uzoze athelwe ngamathonsi abanzi:

> "…Into okumele uyazi ukuthi ngoba nakhu awuzimisele ngokushintsha ngisazophinda ngihambe, kungenzeka ukuthi ngihambe ngingabe ngisabuya. Ngikunikile ithuba lokushintsha kodwa wahluleka. Kungcono ngihambe ngikushiye ngoxolo kunokulinda amathonsi abanzi." Wasukuma uZonke okomuntu osehamba manje nje.
> "Yimaphi-ke lawo mathonsi abanzi okhuluma ngawo?"
> "Yingculazi amathonsi abanzi." Wamjamela okomuntu okungathi uzothi usunayo vele. "Kwazi bani, mhlawumbe uvele usunayo ngoba sekucacile ukuthi wena awusebenzisi jazi uma ugila le mikhuba yakho. Uyazilulaza Zola, nami futhi uyangilulaza ngokuhamba ubhabhabala nje. Ukuziphatha kwakho kanjena ngalesi sikhathi sanamuhla kutshengisa ngokusobala ukuthi awunendaba nomndeni wakho. Ngiyakubonga, sekwenele angisakufuni okungaphezu kwalokhu ngoba okulandelayo ngukufa."

Umbhali lapha usebenzisa uZonke ukudlulisa imiyalezo ebalulekile eminingana. Ekuvezeni kwakhe ukuthi isimo sibi manje, nengculazi imi ngenhla usehlongoza izixazululo esimeni lapho ebudlelwaneni kukhona umuntu ongafuni ukuxwaya ingozi yengculazi, agcine esezifaka yena, ilowo azwana naye nomndeni wakhe engozini yokugutshuzelwa yileli fu elimnyama lengculazi. Uthi kuhle ukuthi ohlukunyezwayo ashiye phansi ubudlelwane lobo ukuze azisindise yena nempilo yakhe. Uyakuhlongoza nokuba abantu bakuxwaye ukuzifaka engozini ngokungasebenzisi ijazi lomkhwenyana. Uyakukhuza ukuhamba kubhabhabalwa nje. Uthi abantu abazihloniphe, bahloniphe nabazwana nabo kanye nemindeni yabo bayivikele obhubhaneni lwengculazi.

6.2.4 Ukulwa Nenkohlakalo Namacala

Enovelini kaMngadi ethi *Yekanini AmaFilisti*, uKhanyile osebenza emnyangweni lapho ekhipha khona amathenda anikeze labo abagwazile ugcina ngokuthi aboshwe. Ngalokhu umbhali

uhlongoza ukuba bajeze abenza inkohlakalo kuhulumeni ukuze imisebenzi ikhishwe ngokwethembeka neqiniso.

Nasenovelini kaNdlovu (2007:122) kuyavela ukujeziswa kukaNyoka nabanye ngenxa yenkohlakalo ababeyenza eMnyangweni. Uqala ngokumiswa ngesikhathi kusenziwa uphenyo. Lokhu kubonakala kuyimizamo yokuba kuliwe nale nselelo ebhekene nezwe laseNingizimu Afrika.

> Izinto zazimumele lukeke uNyoka. Yayisiphelile golokoqo inyanga engasebenzi njengoba wayemisiwe emsebenzini. Indaba yaqala mzukwane enikwa incwadi yokummisa eyayisayinwe nguNgqongqoshe woMnyango uqobo. Incwadi yayibeka izizathu zokuthi ungumsolwa ngokuqasha ngokugwazisa. Yayicacisa ngokuthi kumele angalubhadi emsebenzini kuze kuphothulwe uphenyo lwangaphakathi.

Kuyaqapheleka ukuthi nakuba bekwaziwa ukona kukaNyoka kodwa esikhathini esedlule ubeke akwazi ukulalisa ulimi kuNgqongqoshe agcine ngokuphunyuka. Kuyacaca manje ukuthi ezimweni ezifana nalesi ukungenelela kukaNdunankulu kanye namaqembu aphikisayo ezepolitiki kuyahlongozwa njengesinye sezixazululo enkohlakalweni. KuNdlovu (2007:122) kuyagqama lokhu:

> “Wayezamile ukuncenga uNgqongqoshe ukuthi ayinyathele ngezinyawo le ndaba njengenhlalayenza. Wakubeka kwacaca uNgqongqoshe ukuthi angeke isagxobeka ngoba isize yafika ezindlebeni zikaNdunankulu wesifundazwe. Okubuhlungu ngukuthi yayisimunyungwe nasePhalamende lesifundazwe nalapho amaqembu aphikisayo abevutha bhe ngale nkohlakalo.

Umbhali uyakuveza ukuthi uma abantu abazi ngenkohlakalo bezoyibika kubantu abasezingeni eliphezulu, lokho kungawenza umehluko ukuze labo abathintekayo kuyo bashushiswe futhi bajeze. UNyoka usenkingeni nje, yingoba indaba ibikwe ngumkakhe uPamella, yabe seyilandelwa ize ingene nasephalamende, okuphoqe ukuba uNdunankulu ayifakele amehlo, ayisukumele.

UNdlovu (2007:123) uhlongoza ukuba bonke abathintekayo baphenywe bese bejeziswa. Uthi akujeze ngisho nalabo abasuke begwazile ngoba nabo basuke benesandla enkohlakalweni.

> UNyoka wayemiswe emsebenzini kanye nabo bonke ababesolwa ngokuthi wabaqasha ngokubagwazisa. Omunye wabo

> kwakunguPhumla naye owayesebhuquza ekhaya, esekhalela imali yabazali bakhe ayegwaze ngayo.

Umbhali uhlongoza ukuba abantu abanenkohlakalo njengoNyoka baxoshwe emisebenzini yabo. KuNdlovu (2007:139) uNyoka uyaxoshwa emsebenzini emveni kokutholakala enecala lenkohlakalo:

> Kwase kuhlalukile kuNyoka ukuthi ayikho impunga yehlathi. Icala ayethweswe lona emsebenzini lase limgojelile, ibhantshi lagcwala umoya endodeni.

Uphenyo lwamaphoyisa luyenzeka luze lumgojele uNyoka, agcine ngakho ukuboshwa. Kufika amaphoyisa amabili ayimidondoshiya, okunguMebra Mamba kanye nelomLungu. UNdlovu (2007:124-126) uhlongoza ukuba abantu abafana noNyoka bathunyelelwe amaphoyisa angesabi futhi angeke agwazelwe ukuze axegise emsebenzini wawo wokubopha izigilamkhuba:

> Wayithi nhla inombolo-puleti, lwamshaya uvalo ngesikhathi ebona ukuthi ngeyamaphoyisa igcina ngohlamvu u-B. Kwehla kuyona imidondoshiya emibili yezinsizwa, uMlungu kanye nogalagala lomseshi oNsundu.
> Loyo mseshi kwakunguMebra Mamba, odume uMgungundlovu wonke ngokubopha izigebenzu ezisatshwayo kanye nezikhulu ezisemazingeni ahlukene ngezikhundla ezinenkohlakalo.

Wenze kahle umbhali ukuba kuhambe kuze kufike lapha ukuze kubonakale ukuthi umuntu owenza inkohlakalo ufanelwe ukujeza ngezenzo zakhe. UNyoka ugcina ngokuba limlahle icala lenkohlakalo bese kulindelwa ukugwetshwa kwakhe. Lokhu kuba yisifundo nakwabanye abenza okufanayo noma abacabanga ukukwenza, ukuze basabe ngoba bebona ukuthi bazoyikhotha imbenge yomile emthethweni ongahleki nezigebengu.

UMike, oyisikhulu kwaMasipala waseThekwini ugcina ngokuboshwa ngenxa yenkohlakalo yakhe. Uvezwa eselahlekelwa yikho konke ngenxa nje yokuhluleka ukuziphatha kahle, ukuhlonipha abantu besifazane nokuhlonipha umsebenzi wakhe. Lapha umbhali udlulisa umyalezo obalulekile wokuthi abantu besilisa abasezikhundleni mabangasebenzisi amandla ezikhundla zabo ukwenza inkohlakalo nokuhlukumeza abantu besifazane abahluphekile.

UNunu kamuva uyamdalula uMike kulowo omphethe, ukuze kucace ukuthi ungumuntu onjani. Lokhu kubonakala kuwukubuya kwesikhuni nomkhwezeli kuMike, obethi yena uzama ukuxoshisa

uNunu ngoba edinwa ukuthi akavumanga ukuba amnikeze umzimba wakhe. KuMsimang (2011: 201) kuthiwa:

> Angakhulumi lutho uNunu. Kunalokho akhiphe isikipha esinegazi likaMike. Bese eseyeneka yonke indaba kusukela ekuqashweni kwakhe. Nango esesho isisho abevamise ukusisho kuyena sokuthi, "umsebenzi uyindlala…" Kuze kufike esikhathini sayizolo ebusuku, nokwenzeke ehhotela. Ikhexe njena iMenenja.

Umbhali ubuye agqugquzele ukuba abantu besifazane bangalahlani. Lokhu kuyagqama kuMsimang (2011: 201-202) uma imenenja isibize uSue ukuba ithole kahle kuye okwenzeka:

> Afike umntaneNdiya. Imbuze iMenenja ukuthi wabona ebhale kanjani uNunu isivivinyo sakhe. Aqale agwajaze uSue. Agcine iqiniso elikhiphe njengoba linjalo. Echaza ngokushintsha kukaMike amamaki. Aze asho nokuthi amaphepha abaphendulela kuwona asekhona. Uwagcinile. Ikhexe njena iMenenja. Imthume ukuba awalande.
>
> Ngokushesha abuye nawo uSue. Ithi uma iwabuka iMenenja incincize. Iyaqala-ke ukuyizwa indaba enjengalena. Ukuthi kanti kukhona abantu abenza izinto ezinjena?

Kuyaqapheleka ukuthi uSue lona osedalula yonke into mayelana nenkohlakalo kaMike, wayekade emthembisile uMike ukuthi ngeke nangephutha imfihlo yabo ayikhiphele omunye umuntu. Kuyancomeka nokho ukukhuluma iqiniso kukaSue ukuze ajeze uMike osebenzise isikhundla sakhe namandla aso ukwenza ukukhohlakala ukuze athole ithuba lokulala noNunu. Lapha kuyacaca ukuthi umbhali ugqugquzela ukuba abantu abanolwazi lwenkohlakalo eyenziwe ngabanye bangalokhu bebafihla bona nezenzo zabo zokungcola, kepha baphumele obala babadalule ukuze bajeze ngendlela ebafanele. Uma kuwukuthi izwe laseNingizimu Afrika lizokwazi ukulwisana nenkohlakalo, umbhali ubona ukuthi kuzobaluleka kakhulu ukuba abantu abanolwazi bakhulume.

Enovelini kaShange (2005) ethi *Uthando Lungumanqoba*, uChris ongumalume kaPhindile akaboshwanga ngecala lokunukubeza uPhindile. Kunokuthi uPhindile amvulele icala, wadikibala ngesikhathi iphoyisa lingamelekeleli kepha likhombisa ukungabaza ukuthi umalume angadlwengula umshana wakhe. Useze aboshwe ngecala elifanayo emveni kokudlwengula enye intombazane enguBongiwe.

Umbhali uyakuveza ukuthi kwaba kubi ukuba uPhindile angambophisi uChris. UShange (2005:71) uthi:

> Mina ngibonga wena Bongiwe ngoba mina ngehluleka ukumthathela izinyathelo ezifanele umalume, kunalokho ngadikila ngaqoma ukuyohlala eThekwini. Okungiphatha kabuhlungu nje ngukucabanga ukuthi ukube nje ngambophisa ekuqaleni ngabe akakunukubezanga wena," kubeka uPhindile ngezinyembezi.

Umbhali ugqugquzela ukuba abantu abahlukumeza abantu besifaza,ne babikwe emaphoyiseni baboshwe ukuze bashushiswe ngamacala abo. Lokhu kungaba isixazululo kule nselelo ekhona yokuhlukunyezwa kwabesifazane nezingane ikakhulukazi ngokocansi.

UMngadi naye uyakweseka kakhulu ukuba abenzi bamacala bajeze kabuhlungu ngezenzo zabo ezisuke zikhombise ukuthi abanabo neze ubuntu. Umlingiswa obonakale eqhatha abantu kusoseshini wamatekisi waseSobantu, uMax, kuthi noma esebalekele imikhuba yakhe wayocasha epulazini elithile lapho ekholelwa ukuthi uphephile khona kodwa ukufa kumlandele kumfice khona. UGumede nezinsizwa azilande eMsinga, uMpunzana noMkhishwa, bamlandela khona epulazini bafike bambulale khona ngokumdubula ngesibhamu esinamandla. Kuyachazwa kuMngadi (2014:175) ukubulawa kukaMa:.

> Waphinda futhi uMthokozisi eqondanisa isibhamu. Isiphambano saqondana nekhanda, mangenhla kwendlebe. Wasihluthula. Gxu! Kwaba kanye nje. Wawa di phansi uMax. Bagxuma baqhela oMkhishwa. UMthokozisi waphinda futhi. Gxu! Inhlamvu yesibili yangena entanyeni kuMax.

UMngadi uwakhethe ngobuchule amagama awasebenzisile lapha ukudweba isithombe esicacile kubafundi bencwadi ngesihluku afe ngaso uMax. Igama elithi "wasihluthula" nelithi "gxu!" ayanemba ekudwebeni isithombe lesi. Nomusho othi, "Inhlamvu yesibili yangena entanyeni kuMax." uyasicacisa isihluku afe ngaso uMax.

Kufika ekufeni kwakhe njalo uMngadi ubesekwenzile kwabonakala kumfanele ukufa kanje uMax. Ubonakale engazwani nabanye abanikazi bamatekisi. Wabonakala eshaya abashayeli nosicabha. Wabonakala efuna ukuba undlovukayiphikiswa emhlanganweni. Zacaciswa nezinhloso zakhe zokuzama ukufaka uMthokozisi Gumede enhlanganweni yamatekisi, abefuna ukumfaka ukuze

asabise ngaye. Wabonakala elokhu ethembisa into engekho kuMthokozisi. Ubonakele futhi ebulala uSehla eshisa netekisi abelishayela. Kafushane nje uMax bubonakale bonke ububi bakhe, okwenza ukuthi uma kufika isikhathi sokuthi afe ngesihluku kanje kungabethusi abafundi bencwadi.

UMngadi (2014:176) wenze kwagqama kakhulu ubungako begazi ukuze kube nesisindo ukujeza kukaMax ngokuxova kwakhe abamatekisi kanye nokwakha uzungu lokuntshontshwa nokushiswa kwetekisi elalishayelwa nguSehla emveni kokubulawa kwakhe uSehla lowo engamone ngalutho:

> Aphume futhi aphindele esidunjini. Afike aguqe eduze kwaso. Kwakungekhona ukopha lokhuya. Igazi laliyichibi eduze kwekhanda. Umzimba ungasanyakazi.

Nokho uMngadi akakwesekeli ukuba abantu nje abangasiwona amaphoyisa bazithathele umthetho ezandleni zabo. Yingakho ekugcineni sibona kwabona oMthokozisi, uMkhishwa noMpunzana befa ngesihluku bebulawa ngamaphoyisa abebejahela lona icala lokubulala uMax.

Enovelini kaNdlovu (2014) kuyavela ukuzisola kukaVela ngakho konke okungamacala nobuhlongandlebe abenze kubo nasemphakathini. Uyazishaya kakhulu, enokuzisola ngakho konke. Uze athathe isinqumo esinzima kakhulu sokuba azibulale. Nangempela uyazilengisa azibulale.

Lokhu akuncomeki kakhulu nakuba kumfundisa ofunda incwadi ukuthi mubi futhi unomphumela obuhlungu umvuzo wokungalaleli uma ukhuzwa ngumzali kanye nokuzifaka ezidakamizweni nasemacaleni. Lokhu kungasebenza ukubanqanda abanye ukuba benze izinto ezibhedayo. Kodwa ukuba umbhali ubemnikeze ithuba uVela lokuba aphenduke enze okuhle, lokho bekungaba nesifundo esikhulu kakhulu. Uma esevumele ukuthi azibulale, thina esifunda incwadi asisakwazi ukubona ushintsho oluhle kuye bese sifunda kulo. Futhi kunikeza isifundo esibi sokuthi uma umuntu esezisola ngezinto ezimbi kungcono avele azibulale. Lokhu kungaba yimfundiso embi kubantu abasebasha, okuthi ekukhuleni bone kodwa bebe bengaba nalo ithuba lokuzishaya bese beguquka ukuze kungandi inani labantu abazibulalayo ngenxa yamaphutha abo.

Kuyona inoveli kaNdlovu (2014:39-42) sibona abantu bendawo eWembezi behlangana behlasela umuzi wakwaVela emveni kokuzwa ukuthi usebonakele ebuyela kubo. Umphakathi odinwe ukwenza kwakhe uVela uyahlasela ngenhloso yokuthi ufuna ukuzibambela wona ngezandla zawo. Nokho uma kuvuleka umnyango, osuvulwa nguyise osefikile, kutholakala ukuthi uVela usezilengisile waphangalala. Umphakathi ube sewuhlakazeka ushiya uyise kaVela yedwa nale nhlekelele esivelile.

Akuncomeki ukuba umbhali eveze lolu hlobo lwesixazululo enkingeni yobuhlongandlebe bengane yomphakathi. Uma sewuvezwa umphakathi ubhodla ulaka kanje uphethe izikhali ezinhlobonhlobo, kunikeza isithombe sokuthi kuhle ukuzibambela ezigebengwini uma niwumphakathi. Lokhu akuwusizi umphakathi ngoba sekungadaleka inzondo yokuthi osibanibani babulale ingane kabani futhi kwabona kubavulele umnyango wejele, sebegwetshelwa icala lokubulala. Bezingaba khona izixazululo ezisemthethweni umbhali azivezayo ukuze angagqugquzeli ukwenza icala ngoba kuthiwa kuliwa namacala.

Nokho-ke omunye cishe engathi bese kufike la umphakathi ulahlekelwa khona ithemba ekusebenzeni kwamaphoyisa nezinkantolo eNingizimu Afrika. Athi-ke ukwenza komphakathi njengoba wenzile kufakazela lokho. Uma kunjalo-ke kusho ukuthi umphakathi ukhalela ukuthi uhulumeni akaqinise isandla ekubhekaneni nezingane eziyimidlwembe kanye nazo zonke izigebengu ezigcweleza umphakathi. Uma enza kanjalo uhulumeni, ngeke kube khona igebe elibangela ukuba umphakathi ufune ukuzibambela ngezawo izandla ekuzameni ukuxazulula inkinga yobugebengu nezidakamizwa ebhekene nezwe laseNingizimu Afrika eminyakeni yokuqala yenkululeko.

Kuyancomeka kodwa ukuthi uNdlovu akuveze ukubaluleka kokubambisana komndeni ukuze kukhuliswe kahle ingane. Akukho la kubonakala khona enovelini kunalokhu kubambisana kuyise, unina, umlamu nodadewabo kaVela. Uma bevutha abesilisa ngenxa yokuganga kukaVela, bekubonakala abesifazane, okungunina nodadewabo uKhethiwe bemvikela bethi kudlalwa ngaye. Ubethi uma onile kubo abaleke aye kudadewabo, obazi kahle kamhlophe ukuthi uzomeseka. Ukuba umndeni ububambisana ekusoleni uVela, bamkhulise ngendlela okuyiyona ngabe mhlawumbe ukhule waba umuntu wesilisa oqotho obe nekusasa elihle.

Le noveli kaNdlovu iveza inqwaba yemibuzo ngendlela uhulumeni nemindeni kanye nomphakathi wonke jikelele okhulisa ngayo izingane. Akwenzayo uhulumeni ngoba ethi uvikela amalungelo ezingane kubonakala kungenayo imiphumela emihle ekukhuleni kwezinye izingane. Inoveli iyasho ukuthi ziningi izingane ezibhema insangu nezinye izidakamizwa. Kubonakala nabantu abadala abanjengoS'khulu bengene shi ekubhebhethekiseni ubudlwembe nobugebengu kubantu abasha.

UMkhize enovelini yakhe ethi *Laphinde Labalela* uyakuveza ukuthi kumele uhulumeni akhuphule amasokisi ekulweni nobugebengu. Uveza izinto ezimbili ezigqamile. Eyokuqala yileyo yokuthi imali eholelwa amaphoyisa incane kakhulu. Uthi lokhu kubangela ukuba kube lula emaphoyiseni ukulingeka angene ebugebengwini ngoba engenelisekile ngenxa yemali ayiholayo. Avuma ukugwazelwa uSis B ukuze athalalise ekuphenyeni amacala abantu ababikwa ukuthi balahlekile, avuma ngoba engenelisekile ngemali ayitholayo kuhulumeni njengomholo.

UMkhize (2012:159) ubuye akhale ngokungeneli kwezimoto zamaphoyisa ukuze enze umsebenzi wawo wokulwa kanye nokunqanda ubugebengu ngempumelelo:

> "Ngangingelinde ozakwethu ngoba njengoba nomphakathi usho ukuthi baye bathathe kude (ngenxa yakho njalo belu ukushoda kwamaveni), babezongibambezela-ke nami."

KuNdlovu (2007:158) kuyavela ukuthi umbhali uyakuhlongoza ukuba abantu abenza amacala bajeze. UPamela othandana noNyoka, wahlasela uZongile efulethini ayehlala kulo. Wamshaya, kwathi kulokho kubambana ngezandla kwabo wagcina ngokushona uZongile. Wabe eseshayela ucingo uThula esembiza ukuba eze kuye. Uma efika khona uyamcela ukuba amlekelele bakhiphe isidumbu ngewindi. Ekugcineni kodwa sibona sebeboshiwe ngecala lokufa kukaZongile.

Enovelini kaShange (2005) uTony, obandakanyeka ekudayisweni kwezidakamizwa ugcina ngokuba aboshwe ngabakwasidlodlo. Lokhu kuthumela umyalezo othi azifuneki izidakamizwa futhi abangene kuzo umthetho uzobaqondisa izigwegwe. Kuyancomeka lokhu kumbhali ukuze akhombise ukuthi esikhathini sentando yeningi azimukelekile izidakamizwa ngoba ziyicala futhi ziphazamisa ikakhulukazi abantu abasha bese begcina bedlebeleka konakale nekusasa labo.

Enovelini kaNdlovu ethi *Elokufa Alitsheli,* umbhali usebenzise isiphetho sikaVela ukuhlongoza ukuba abantu abasha bangasondeli eduze kwezidakamizwa. Ukufunda incwadi kuvula umfundi amehlo abone ukuthi impilo kaVela igcine iphele kabuhlungu ngenxa yezidakamizwa. UVela ufa nje esezisola ngokungamlaleli uyise ngesikhathi emkhuza esaqala ngensangu, ubesenyukele ezidakamizweni ezinzima. KuNdlovu (2014:108) kuyavela ukugxekwa kwezidakamizwa:

> Umfo kaMkhwanazi wayefihlwe ngesikhulu isizotha…Kwakukhona abaholi bepolitiki, ikhansela lendawo elahlaba lahlikiza izidakamizwa okuyizo umbulalazwe. Umhloli eMnyangweni wezemfundo wakhala ngobugebengu osebudlange ezikoleni nobuphazamisa imfundo okuyiyo engumgogodla wekusasa eliqhakazile ezinganeni.

UNdlovu (2007) uyasivezela ukuboshwa kwesigebengu uTiger, owayeshushumbisa izidakamizwa, owayesatshwa uMgungundlovu wonke ngokushaya amaphoyisa, ewagwazela, engalali esitokisini. Lokhu kwenza ukuba kubonakale ukuthi izidakamizwa azifuneki futhi abazidayisayo kumele baboshwe ukuze kuliwe nale nselelo ehlasele izwe lonke necekela phansi impilo yabantu.

6.2.5 Ukuqaphela Ngezifo

Enovelini kaShange (2005:38) amantombazane adayisa ngomzimba kanye noPhindile ayasho ukuthi kubalulekile ukusetshenziswa kwamajazi omkhwenyana uma elala nabantu laba abathengayo kuwo:

> "…ungavumi lutho olungaphansi kuka-R50 futhi ongayifuni i-*cd* ungayingeni eyakhe," kuchaza uBuyi egcizelela nangezandla.

Lokhu kubaluleke kakhulu ekusekeleni umbhidlango kahulumeni wokuzama ukunqanda ukubhebhetheka kwalesisi sifo esasishaya sibhuqa abantu kakhulu ngeminyaka lapho kwakungakandi ukunikezwa kwemishanguzo yamahhala nguhulumeni. Wenze kahle uShange ukuba aveze amantombazane ahlakaniphile aziyo ukuthi impilo yawo ibalulekile kunokuvuma

ukulalwa ingekho ikhondomu ngoba umuntu ejahe imali. Umyalezo omuhle lona futhi oyisixazululo esihle ekulweni nobhubhane lwesandulelangculazi kanye nengculazi uqobo lwayo.

Nakuba uPhindile edayisile ngomzimba ezitaladini zaseThekwini, kodwa akukho enovelini okusitshela ukuthi usethelekeke ngesandulelangculazi. Ukungatheleleki kwakhe kubangelwa ukuthi ukwazile ukugcizelela kubathengi bakhe ukuthi kuzolalwana kuphela uma kukhona ikhondomu.

Enovelini kaSibiya ethi *Kuxolelwa Abanjani?,* ekaWanda ethi *Kunjalo-ke*, ekaMkhize ethi *Laphinde Labalela* nekaMsimang ethi *Umsebenzi Uyindlala* kuyavezwa ukutheleleka kwabantu ngegciwane lengculazi kanye nokushona kwabanye ngenxa yaso isifo sengculazi. Lokhu okwenziwe ngababhali kula manoveli kufundisa abantu ngegciwane lesandulelangculazi kanye nesifo sengculazi uqobo. Ngalokhu kukhuthazwa ukuba abantu baqaphele ukuze baphephe kulolu bhubhane, bayakhuthazwa ukuba basebenzise amakhondomu ukuze bavikeleke kuvikeleke nemindeni yabo.

Ukuvezwa kwalaba asebethelelekile bezisola ngobudedengu babo kuyasiza emkhankasweni wokuxwayisa nokulwa nalolu bhubhane. Kuveziwe bethwele kanzima bekhathazekile ngesimo asebekuso. Lokhu kwenza ukuba abanye babone ukuthi kunzima futhi kubuhlungu kanjani uma sekutheleleke umuntu noma esefa ngenxa yesifo.

Kuyancomeka okwenziwe ngababhali ukuba babone ukuthi nakhu isizwe sizofa siphele bese bezethwesa umsebenzi wokuba babhale okuthile ngegciwane leli kanye nesifo sengculazi ukuze baxwayise abantu. USibiya usebenzise abalingiswa ababili okunguShumi nomkakhe ukukhuthaza ukuba asebethelelekile bakwamukele lokho bese benza imizamo yokuba bazinakekele basebenzise nemishanguzo ukuze baphile isikhathi eside. Lapha banikeze ithemba kwabanye lokuthi sekuyaphileka negciwane lesandulelangculazi.

UNozipho osegula ngesifo sesandulelangculazi futhi ozizwayo ukuthi izinsuku zakhe azisengaki, ukhetha ukubhalela umhleli wephephandaba incwadi evulelekile acela ukuba ishicilelwe ukuze ifundwe inoma ubani ozoyelamela ephepheni. Kule ncwadi uyacacisa ukuthi njengoba

wadlengulwa ngabantu basilisa abathile okwathi noma ebaxwayisa ngokuthi unesandulelangculazi kodwa bangamlalela.

Kuncomekile futhi ukubhalela umhleli kukaNozipho ukuze axwayise abanye abantu besifazane ngabantu abahambe bedlwengula abantu besifazane, njengoba naye bamdlwengula yize ebatshela ukuthi uphila negciwane lesandulelangculazi. Ubuye lo muntu wesifazane waluleka lezi zinsizwa ezamdlwengula ukuba ziye kohlola isimo sazo sezempilo mayelana nesandulelangculazi ukuze uma zithola ukuthi sekuyabheda, zisheshe zisondele kwabezempilo zithole usizo lwemishanguzo ezokwenza ziphile isikhathi eside. Impela kuncomeka kakhulu lokhu okwenziwe uNozipho, ongashongo ukuthi izinsizwa lezo zivuna ezikutshalile. Ngokwenza kwakhe kanjena ugqugquzela ngisho nabanye abaye benze ucansi olungaphephile ukuba nabo bahlole ukuze bazazi isimo sabo sempilo. Lo muntu wesifazane ubonakala ecabangela isizwe kunokuba athi akasenandaba nabanye abantu ngoba eyakhe imihla isibaliwe.

Enovelini kaNdlovu (2007:140) umbhali ugqugquzela ukuthi uma kukhona ukungathembani emshadweni kulesi sikhathi lapho kubhoke isifo sengculazi, kuhle ukuthi omunye abe nesibindi ashiye phansi. UZonke ongunkosikazi kaNyoka, oyisoka lamanyala, ukhetha ukushiya umshado wakhe kunokuba alinde amathonsi abanzi ayingculazi:

> "…Kungcono ngihambe ngikushiye ngoxolo kunokulinda amathonsi abanzi." Wasukuma uZonke okomuntu osehamba manje nje.
> "Yimaphi lawo mathonsi abanzi okhuluma ngawo?"
> "Yingculazi amathonsi abanzi."

UNdlovu (2007:140) umenze uZonke wakhuluma amazwi aqinile ahlose ngawo ukuhlongoza izixazululo ezithile eziqondene nombulalazwe oyingculazi:

> "Kwazi bani, mhlawumbe uvele usunayo ngoba sekucacile ukuthi wena awusebenzisi jazi uma ugila le mikhuba yakho. Uyazilulaza Zola, nami uyangilulaza ngokuhamba ubhabhalala nje. Ukuziphatha kwakho kanjena kulesi sikhathi sanamuhla kutshengisa ngokusobala ukuthi awunandaba nomndeni wakho. Ngiyakubonga, sekwenele angisakufuni okungaphezu kwalokhu ngoba okulandelayo ngukufa."

UNdlovu lapha uhlongoza ukuba kusetshenziswe ijazi lomkhwenyana ukuze abantu bavikeleke kulesi sifo esibhubhisa izwe. Uhlongoza ukuba abantu bayeke ukungaziphathi kahle, njengoba esebenzisa igama lokubhabhalala okuyigama elikhomba ubudlabha nobunuku kwezocansi. Uhlongoza ukuba abantu bazicabangele bangazilulazi, bacabangele nabathandana nabo bangabalulazi, bacabangele nemindeni yabo. Ubuye ahlongoze nokuba umuntu akwazi ukubona uma sekwenele bese eshiya phansi, engalindi ukufa ngenxa yesifo sengculazi azothelelwa ngaso yilowo athandana naye.

6.2.6 Ukulwela Uxolo

UPhindile ozithola ehlukumezeka emveni kokushona kwabazali bakhe ngokudutshulwa, ubhekana nempilo ebuhlungu yokuba intandane. Ukuyohlala kwamalume wakhe kumdalela okunye ukuhlukumezeka. Uzithola esehlukumezeka nangakocansi. Umalumekazi wakhe akamlekeleli kulokhu kuhlukunyezwa. Nokho uPhindile uyakwazi ukuthi abe noxolo, exolela umalumekazi wakhe futhi azixolele naye ngezimo ahlangabezane nazo ukuze akhe kabusha impilo yakhe. UShange usivezela ukuthi kubalulekile ukuxolisa uma umuntu onile komunye kanjalo nokuthi omunye amukele uxolo ukuze kuphole izilonda.

UNdlovu (2014) usivezele umlingiswa onguVela okuthe ekugcineni kwempilo yakhe, wawabona amaphutha akhe awenzile, engena ezidakamizweni futhi engakuvumeli ukulawulwa umzali. Nakuba ekubone lokho isikhathi sesilimele kakhulu futhi engasakwazi ukuphuma ezidakamizweni noma inhliziyo yakhe isifisa ukushintsha kodwa uzimiselile ukuhamba aye kubo ukuze acele uxolo kuyise.

USibiya (2003:295) ugqugquzela ukuba abantu baxolelane noma kunzima kangakanani. Unina kaLethiwe ohlukumezekile ngokugula kukaLethiwe unxusa umyeni wakhe uShabalala ukuthi amxolele uShumi noma kunzima kangakanani:

> "Nimxolele Mshengu umkhwenyana. Nami ngizofa sengimxolele.
> Kakusizi ukubambela umuntu amagqubu. Kakusizi neze."

UShabalala uyazincenga ukuthi axole njengesicelo sakhe umkakhe osewahamba emhlabeni. Wayethembisile kumkakhe, esesokhukhweni lokufa, ukuthi uzozama ngayo yonke indlela ukuba axole naye. Naye ugcina ngokuxola noma kungelula neze.

USibiya (2003:294) usivezela uShumi owathelela umkakhe ngegciwane lesandulelangculazi ecela uxolo kumkakhe uLethiwe ogcina ngokumxolela. Bebobabili bazobhekana nesimo sempilo yabo entsha abangeke bakwazi ukusiguqula:

> "Ukushona kwaleliya langa kusho ukushona kwezinkinga zethu. Kusasa kuzoqala usuku olusha. Nathi sizoqala impilo entsha," kufunga uShumi ngokuzimisela.
> "Ngempela s'thandwa sami. Kalishone nazo izinkinga zethu, sisale thina sakhe impilo yethu kabusha, sivuselele leli khaya elishile, sivuselele umshado wethu obushiswe yizinkinga," esho ehlengezela izinyembezi futhi.

Enovelini kaNdlovu (2014:103) umbhali uyakuveza ukukhuza impi nodlame ngesikhathi omunye wabalingiswa, uNkwali, ekhuza labo abase befisa ukuphuma beyozingela uVela okwakuthiwa unesandla ekubulaweni kukaSizwe:

> Abafowabo bakaNkwali ababili bathukuthela bangqangqa uma bezwa ukuthi kanti indaba yaqala mzukwana uSizwe exabana nomfana wakwamakhelwane esikoleni. Basikaza ukuyombheka lowo mfana ngesikhathi sebezwa ukuthi uSizwe udutshulwe ngumngani wakhe uVela lona abase bembiza ngowezimanga. Bahlanza ngedela ukuzwa ukuthi kanti uVela lona nguye owake weba namateki kabhuti wabo. Kwasiza uNkwali owabakhuza abafowabo ebancenga ngokuthi umlilo awubhulwa ngomunye umlilo.

Ukukhuza kukaNkwali lapha kuhambisana nokuba mdala kwakhe. Ubonakala eba umholi osebenzisa ingqondo engamboziwe inkungu yentukuthelo ngenxa yesigameko esenzekile sokubulawa kukaSizwe. Ukhuluma njengomuntu omdala owaziyo ukuthi iso ngeso ngeke lixazulule inkinga ababhekene nayo njengamanje. Ukukhuza kwakhe kubuye kuhambisane nomthethosisekelo wezwe ongavumi ukuba abantu bazibambele ngezandla kulabo ababenze kabi.

6.3 Isiphetho

Kulesi sahluko kucwaningwe ngezixazululo abazihlongozayo ababhali ezinselelweni ezivezwe amanoveli okwenziwe ngawo lolu cwaningo. Bekulandelwa enkolelweni ethi ababhali abagcini nje ngokuveza izinselelo noma izinkinga ezikhona emphakathini kepha babuye bahlongoze nezixazululo zazo lezo zinkinga. Njengoba kuveziwe, ababhali abaningi kumanoveli abo bayakwenza lokhu, beqonda ngqo noma begigiyela noma bekusho ngokuthi kuvundululwe kulokho abasuke bekusho.

Njengoba ziziningi izinselelo esizivezile kulolu cwaningo nezixazululo ezihlongozwa ngababhali bamanoveli, sizicwaninge siziyamanisa noma sizisusela kuzona izinselelo lezo. Ngamanye amazwi inselelo ecwaningiwe ihambisana nesixazululo noma izixazululo ezihlongozwayo. Ngenxa yalokhu kulesi sahluko kucwaningwe kwavelwa nezixazululo okuyilezi: ukulwa nokuphikisana nokucwasana ngokobuhlanga, ukulwa nokuphikisana nobugebengu nezidakamizwa, ukulwa nokuphikisana nenkohlakalo, ukulwa nokuphikisana nokuhlukunyezwa kwabantu ngokobulili, ukukhuliswa kwezingane ngendlela okuyiyona, nokunye.

Ezinselelweni ezigqamile ezinkulu ezibhekene nezwe laseNingizimu Afrika, cishe ukuba zonke ziveziwe kula manoveli acwaningiwe. Iyodwa ephawuleka ngokugqamile engavezwanga yinoma iyiphi yalawa manoveli. Leyo nselelo yileyo yokuzondwa nokuhlushwa kwabantu bangaphandle. Nokho-ke kuhle ukucacisa ukuthi lokho akusho ukuthi ababhali besiZulu abakaze babhale ngale nselelo. Encwadini ewumdlalo kaMaphumulo ethi *Kudela Owaziyo* kuvelile ukuzondwa nokuhlushwa komuntu onguChivhenga osuka ngaphandle. Uze azondelwe ngisho ukuthi uthatha umsebenzi womuntu waseNingizimu Afrika. Lokhu kuhambisna nalokhu okushiwo uRottic (2015) uma ebhala ngokuzondwa nokuhlukunyezwa kwabantu bokufika ezweni laseNingizimu Afrika. Uthi abantu abamnyama baseNingizimu Afrika bakhiphela isibhongo sokudinwa kwabo kubantu abasuka kwamanye amazwe ase-Afrika ngoba bebasola ngokuthi ukugcwala kwabo kuleli zwe kudala ukuba anciphe amathuba abo emisebenzi. Uthi lokhu kubonakala kuwuhlobo olusha lobandlululo lapho sekuhlushwa abantu bokufika sebeze bexoshwa kuthiwa ababuyele emazweni abo. Lokhu kubonakala kuwukukhohlwa ukuthi abantu baseNingizimu Afrika basizwa ngamanye alawa mazwe nabo ngesikhathi isimo simazonzo ezweni labo, kwaba yiwona abakhoselisayo kodwa bona abasafuni ukukhoselisa abanye abantu.

Esahlukweni esilandelayo kuzovezwa amasu obuciko asetshenzisiwe ngababhali ngesikhathi bebhala izindaba eziveza izinselelo.

ISAHLUKO SESIKHOMBISA

AMASU OBUCIKO ASETSHENZISWE NGABABHALI

7.1 Isingeniso

Kulesi sahluko kuzovezwa amasu obuciko asetshenziswe ngababhali ngesikhathi bebhala izindaba ezicutshungulwe kulo msebenzi walolu cwaningo. Onke amasu okuzokhulunywa ngawo lapha abe nomthelela ekuthuthukiseni imibhalo ecwaningiwe futhi asebenza ukuthwala nokuveza izinselelo ezibaluliwe kulolu cwaningo njengoba zivezwa emibhalweni eshicilelwe eminyakeni yokuqala yenkululeko engamashumi amabili. Kuzonikezwa nezibonelo ezimbalwa ezizobe zicashunwe kwezinye izincwadi ezisetshenziselwe lolu cwaningo.

7.2 Amasu Obuciko Asetshenzisiwe

Maningana amasu asetshenziswe ngababhali bala manoveli aqokelwe lolu cwaningo. Amasu okuzogxilwa kuwo lapha yilawa: ukuqanjwa kwamagama abalingiswa, ukuxutshwa kwesiZulu nesiNgisi uma kukhuluma abalingiswa, ukubikezela, ukujeqeza emuva, ukusetshenziswa ngendlela eyiyo kwesizinda, ukuqhathanisa nokugxila ekubopheni ngabhande linye abantu noma izinto ezithile eziqondene nabantu..

7.2.1 Ukuqanjwa Kwabalingiswa

Ukuqamba abalingiswa amagama athile kuyasebenza njengesu lokuveza abalingiswa noma ukubikezela okuzokwenzeka kubo noma okuzokwenziwa yibo. Igama aqanjwe lona umlingiswa lingaveza okuningi ngaye nobuyena noma okuzokwenzeka endabeni.

Ekhuluma ngaleli su uNtuli (2009:202) uthi:

> Siyalithola futhi nesu lokuqanjwa kwabalingiswa ngamagama aveza ubunjalo babo. Yisu elidala leli elalisetshenziswa emibhalweni yesiZulu. Leli su linabo ubuthakathaka balo. Lobu buthakathaka bugqama ikakhulu uma umlandi elisebenzise ngokweqile. Lenza ukuthi umfundi asheshe asihlonze isiphetho salowo nalowo mlingiswa, ngokwegama lakhe. Uma lisetshenziswe ngokonga liyayakha indaba. Kuba kuhle uma kuba yilabo nalabo balingiswa abambalwa esikwazi ukususela izenzo zabo emagameni abo.

KuNdlovu (2007) kunomlingiswa ogqamile umbhali amqambe ukuthi unguZongile. Lo mlingiswa uziphathe kahle isikhathi eside, ezongile engafuni ukuhlangana nomuntu wesilisa ngokocansi. Nasemakhaya ubehlonishwa ngenxa yakho lokhu kuziphatha kahle kwakhe.

UZongile uzithola ecindezelwa yizimo ezimbili, ezinabantu besilisa phakathi. Yibona laba bantu abadala ukuba ahlukumezeke empilweni yakhe. Uyise umphoqelela ukuba ayogana insizwa enguMaqhinga yasendaweni ngoba nje nakhu kumiwe kahle kubo. Ucabangela isimo somnotho wakhe, njengoba efuna ukuzuza izinkomo zamabheka okuzolotsholwa ngazo indodakazi yakhe. Akanandaba nokuthi yona izizwa kanjani ngalesi sinqumo sakhe, esibonakala sihlukumeza ilungelo layo lokuzikhethela. Kamuva uZongile uhlangana nomlingiswa onguNyoka, naye oqhubeka nokumhlukumeza. Usebenzisa udobo lokuthi unamandla okuqasha kanti uZongile ungumuntu ofuna umsebenzi ngamehlo abomvu. Uma kubhekwa izenzo nokuziphatha kukaNyoka, njengoba egwazisa abantu ukuze bathole umsebenzi, engene nasezidakamizweni, kuyacaca ukuthi umbhali umqambe kahle. Ubuyena buyahambisana nesibongo sakhe njengoba eyingozi futhi engenazwelo, kuphela nje ecekela phansi impilo yabantu. Impela uyinyoka.

UMngadi (2004) ungomunye wababhali abasebenzise leli su lokuqamba abalingiswa amagama azohambisana nempilo yabo noma izenzo zabo. Kunomlingiswa oqanjwe ukuthi nguThandekile. Igama lakhe liyahambisana naye njengoba kuyavela ukuthi uyathandeka kakhulu. Uthandwa uMsuseni aze athandwe ngisho insizwa yomlungu eyazi kahle ukuthi umthetho awuvumi ukuba ithandane naye ngoba yona imhlophe kanti yena umnyama. Nangu uSayitsheni de Wet kuMngadi (2004:48) eveza ukuthanda kwakhe uThandekile:

> Sengize ngakuthanda Thandekile. Ayikho futhi enye into engingayenza nengangikhulula kula maketango awuthando lwakho oselungikinatele ngalo. Uwena kuphela ongangikhulula." Kwehla izinyembezi.

Omunye umlingiswa uMngadi amqambe ngokuhambisana negama lakhe uMsuseni esimthola ethandana noThandekile. UMsuseni lona uthi efika nje kuqhamuke uSayitsheni de Wet asho ukumudla luhlaza, emsusa esangweni lakwakhe. Lokhu kuhambisana negama lakhe njengoba enguMsuseni kanjalo nesibongo sakhe njengoba esuswa esangweni. Nakhu kuvela kuMngadi (2004:24) lokhu kususwa kwakhe:

> "Ubani igama lakho lasekhaya?"
> "UMsuseni Sangweni."
> "Uyabona Thandekile, ngizosithela lapha endlini ngiyolanda izinsimbi. Uma ngibuya esekhona uMsuseni lapha esangweni, ngizokwenza umsebenzi wami wobuphoyisa, ngimbuze ipasi, imvume nokhandampondo. Ngisize ungisusele uMsuseni kwami. Zisuse nawe Msuseni ngingaze ngikususe ngensimbi."

Kuyaqapheleka nokho ukuthi uMsuseni akasuswa nje kungenasizathu. Ukususwa kwakhe ususwa ngoba emnyama kanti uhulumeni wobandlululo akabafuni abantu abamnyama ezindaweni zabelungu, ngaphandle uma besebenzela bona. Udinga ipasi nesipesheli.

KuMngadi (2012) kukhona umlingiswa okuthiwa uDemon. Abamnyama bambiza ngokuthi uMadimoni. Ungumlungu oyisigebengu. Uma u-Adonis efika ezitaladini zeTheku, uMadimoni umdayisisa umzimba emadodeni abelungu ayizitabane. Igama lakhe libonakala lihambisana nezenzo zakhe ezingcolile. Uyidimoni ngampela. Kukhona nesigebengu esimnyama esibizwa ngokuthi uMbawula. Unolaka nenhliziyo embi. KuMngadi (2012:20) uMbawula uvela kahle ubunjalo bakhe:

> Uyababuka becimezile, izandla zihlangene phambi kobuso, intshebe enothuli ibheke phezulu. Uyacathama, ahlale phansi ngemuva koNkedama noJoanna, bese ebakhaba kanye kanye. Bathi fofobala ngezisu. UMbawula athi lacu ababuke ebambelele okhalo. Bavuka bambuke ngamehlo anokwethuka.
>
> "Zinja ndini! Ninesibindi sokuthandaza iNkosi enibukelele naze nangamagxaba nanje. Beningasoze naba nje ukuba beyingathandi."
> "Sikhuliswe ngalo ithemba ndodana. Sibambelele kulo," kusho uNkedama.
> "Ithemba lani njengoba niyimigodoyi eyondile ezofela emgwaqeni ingcwatshwe uhulumeni engekho nomfundisana waleli bandla?"

Njengayo imbawula yamalahle avuthayo, unolaka futhi akananembeza. Asondele kakhulu kubo, bazithola behlukunyezwa ukushisa kwembawula. Uyabashaya, abakhahlele abathuke nokubathuka imbala bona kanye nenkolo yabo.

KuNdlovu (2014) kunomlingiswa owayeqanjwe ukuthi nguVelabahleke. Abazali babemthanda futhi benethemba lokuthi uzokwenza izinto ezinhle ezazizobangela ukuthi athandwe ngabantu, kuthi uma eqhamuka kuhleke abantu. Kodwa ngokuhamba kwesikhathi kwenzeka okuphambene

nokwakuthenjwa futhi kufiswa abazali bakhe. Uba yisigebengu esihluphayo ekhaya nasemphakathini okubangela ukuthi yonke indawo lapho ahamba khona kukhalwe ngaye. Uyise uMahlase, useze aliguqule igama lakhe. Usemqamba igama elithi uVelabakhale. Kuyacaca lokhu kuNdlovu (2014:1) lapho kuthiwa:

> Akabange esaligwinya uVelabahleke owayesenguVelabakhale kuyise nasemphakathini ngenxa yokuba ukhandalimtshelokwakhe wehlongandlebe.

KuWanda (2006) kunomlingiswa umbhali amqambe ngokuthi uDumazile. Abazali bakhe uKheswa noMaNdovela bemzala babelindele ukuthi abe yingane enhle, eziphethe kahle. Kodwa ekukhuleni kwakhe uziphatha kabi, agcine ngokukhulelwa. Wenza izinto eziningi ezimbi ezigcina sezihambisana negama lakhe lokhu unguDumazile. UMdletshe (2011:96) uyakufakazela ukufanelwa yigama lakhe uDumazile:

> UDumazile uvele walandela igama lakhe waba yinto nje edumazayo kusukela ekuqaleni kuze kube sekugcineni. Uthandana nothisha…uyakhulelwa, uphendula kabi uMisi Hlophe, uqamba amanga kubazali bakhe ebafihlela ukuthi ukhulelwe, uthandana nobaba omdala oganiwe umnumzane uSithole, ubhidliza umuzi kaMaNzimande… uthenga abantu ukuba bayoshisa isitolo sikaSithole emva kokuntshontsha izimpahla. UDumazile usethakathisa umamezala wakhe, uxova umuzi wenqaba nokwakha ngasemzini wakhe, ugcina ngokuthutha uMtalaselwa aye naye kude bangasaphinde balubhade ekhaya ukuyobona abazali bomyeni wakhe. Useyasampula-ke eseshintshanisa obaba bezingane zakhe okwagcina ngokuthi bafe bonke abakuleli tulo likaDumazile naye wagcina ngakho ukushona.

USibiya (2008) uqambe umlingiswa oqavile ngokuthi nguMhlengi. UMhlengi lona unguzinyobulala kuyise uNgidi njengoba unina wadlula emhlabeni ngesikhathi embeletha. Wabe esesala nonina owamkhulisa yedwa. Uyise ubenethemba lokuthi uMhlengi lona uzokhula abe yindoda angathembela kuyo. Ubenethemba lokuthi uzokwazi ukuhlenga igama lakhe ngokuthi aganwe azale izingane ezizobizwa ngaye ukuze umndeni uhlengeke. Nokho uMhlengi, ngokufisa ukuba ngumuntu wesifazane uziguqula ubulili, eselahla ukuba yindoda. Ngokuhambisana nalokho kuziguqula, umbhali ube esemqamba elinye igama eseba nguMahlengi ngoba phela usengumuntu wesifazane manje.

UShange (2005) naye ulisebenzisile leli su ngesikhathi eqamba umlingiswa wakhe ukuthi uThulani. UThulani lona yinsizwa ehlangana noPhindile osedayisa umzimba eThekwini. Uyamthanda bese emshela. Naye uPhindile lugcina lumhlulile uthando lukaThulani, avume. Ngokuthandana naye, emqoqa ehlala naye aze agcine ngokumshada, ubekezelela ukukhulunywa ngabantu, nabangani bakhe imbala, bebabaza ihlazo azifaka kulo lokuthandana nomahosha. Konke lokhu akakugqizi qakala uThulani, uze abeke isandla umngani wakhe ngenxa yokuthi akafuni kukhulunywe kabi ngoPhindile wakhe. Ukwenza kukaThulani nokubekezela kwakhe noma kukhulunywa kabi yikhona athulisa ngakho bonke abantu abangakunameli ukuthandana kwakhe nentokazi ayithole idayisa umzimba.

Kuyancomeka ukuthi umbhali ufake uhlobo olunje lomlingiswa okhombisa ukuthanda, ukunakekela nokuvikela uPhindile esimbone edlula ezintweni eziningi zokuhlushwa nokubandlululwa ngoba nje engumuntu wesifazane. Lokhu kutholana nendoda emnakekela kahle kumpholisa amanxeba okuthi wadlwengulwa, wasatshiswa ngokugwazwa ngumalume wakhe uChris wabuye wanganakwa yiphoyisa ngesikhathi ethi uyobika wona lo mhlola owawusumehlele.

7.2.2 Ukuxutshwa kwesiZulu NesiNgisi

Ukusetshenziswa kwenkulumo noma amagama esiNgisi sekuya ngokuya kuba umkhuba ojwayelekile emibhalweni eyiphrozi yesiZulu. Lo mkhuba uya ngokuya udlondlobala ngesikhathi senkululeko yaleli zwe. Umbhali uyaye asebenzise inkulumo-mpendulwano yabalingiswa ukushutheka lawa magama esiNgisi. Njengoba kushiwo nje inkulumo iba ulimi lwesiZulu ikakhulukazi bese kulokhu kuthiwa shuthe amaganyana esiNgisi lawo.

UMasubelele (2015:01) uthi lokhu kusetshenziswa kwezilimi ngokushintshana embhalweni owodwa njengoba kukhombisa uguquko oselukhona emphakathini. Uthi lokhu bekungamukelekile kubashicileli kuqala kodwa manje sekuyamukeleka la kuzoveza khona okuthile ngempilo, indawo nenhlalo yabantu noma abalingiswa.

Ukukhuluma lawa magama esiNgisi kwabalingiswa kukhombisa ikakhulukazi izinto ezintathu. Okokuqala ukujwayeleka kolimi lwesiNgisi kulowo mlingiswa nakuba yena uqobo lwakhe engumZulu. Kukhombisa nezinga lakhe lemfundo noma lempilo akulona. Kungakhombisa futhi nendawo ahlala kuyona ukuthi iyindawo engasiyona indawo yasemakhaya.

Umlingiswa uMhlengi kuSibiya (2008) uvezwe njengomlingiswa othandayo ukuthi uma ekhuluma isiZulu ebe elokhu eshutheka amagama esiNgisi. Yebo kuye kungakhombisa izinga lokufunda noma ukujwayela kakhulu kwakhe endaweni eyisiLungu kodwa uma kubhekisiswa ubuyena, lo mkhuba awenzayo umdalulula njengomuntu othanda ukwenza kanjena ngoba eyisitabane.

KuSibiya (2008:18) simthola ekhuluma nentokazi athandana nayo uNontobeko, nayo engumuntu ofundile. Bakhuluma ulimi lwesiZulu bese belokhu befaka wona amagama esiNgisi.

> "*I'm very sorry* Nontobeko."
> "Yeka ukukuthanda kwami okungaka Mhlengi!"
> "Ngiyaxolisa bandla. *Maybe one day I will be able to*…" Abindeke bandla, zimxake izinyembezi.
> …
> "*Goodbye* Nontobeko…"

Lokhu kujwayela kukaMhlengi ukukhuluma isiNgisi kuyabonala noma esekhuluma noyise uNgidi, yena ovezwe njengomlingiswa esingathi usabambelele kakhulu kokudala mayelana nempilo, njengoba kuvela ukuthi akakwemukeli ukuthi indodana yakhe imtshele ukuthi iyisitabane.

KuSibiya (2008:23-24) uMhlengi uvezwe ekhuluma noyise enkulumeni lapho egcina emtshele izindaba ezingemnandi nezingamukeleli kuyise, zokuthi yena uyisitabane. Kuyaqapheleka ukuthi nakuba uMhlengi ekhuluma noyise ulokhu esisebenzisa lesi siNgisi enkulumeni yakhe.

> "Ungithanda *unconditionally*?"
> "Yebo ndodana.Ukubuziswa yini lokho?..."
> "Ukuthi le nto engizoyisho *is going to test the unconditional love* othi ungithanda ngalo."
> …
> "*I am gay*…"
> "Ini? Uthini Mhlengi? Uthi unjani?"
> …

"Kunjalo nje baba. *I'm very sorry*,"

UMhlengi osewuMahlengi emva kokuziguqula ubulili ezilungise nobuso ukuze abukeke njengomuntu wesifazane ogcwele, uyasifaka lesi siNgisi noma ekhuluma nesoka lakhe uXolani. Naye uXolani ngokufuna ukungasaleli emuva, efuna intokazi ibone ukuthi usezingeni layo uyasifaka isiNgisi uma ekhuluma nayo. Lokhu kugqamisa izinga labo lemfundo kanjalo nendawo lapho abahleli khona. Sekubukeka kuwusikompilo olujwayelekile ukuba abantu basesiLungwini balokhu bexuba isiNgisi nesiZulu uma bekhuluma.

KuSibiya (2008:79) kukhuluma yena uMahlengi kanye noXolani abangene ekuthandaneni ngoba uXolani ekholelwa ukuthi uMahlengi uyintokazi yangempela.

> "Usungaze ucele? *You are always welcome*," igcizelela ngelichichima injabulo yodwa intokazi.
> "*Any time*?" ebuza kuvela elomhlathi.
> "*Any time is tea time*," egegetheka ngebhesi yakhe eyayenza uXolani adunyelwe yikhanda.

Umbhali uSibiya ulisebenzise kahle leli qhinga lakhe lokuxuba isiZulu nesiNgisi. Usebenzise inkulumompendulwano yabalingiswa bakhe ukulokhu bekwenza lokhu. Asisiningi lesi siNgisi nokho enkulumeni. Akugcini sekuba yisidadada sesiNgisi nje. Kuba yilapha nalaphaya la kushuthekwa khona lawa magama esiNgisi. Inkulumo iyaqhubeka ilandeleke futhi iqondakale kahle ukuthi ithini njengoba amaningi amagama kusengawesiZulu. Nokho inhloso yakhe njengombhali icace bha njengoba kukhanyisa kubafundi ukuthi uMhlengi/Mahlengi ungumuntu onjani, indawo la abalingiswa abahlala khona kanye nezinga labo lemfundo.

NoShange (2005) ulisebenzisile leli su lokuxuba isiZulu nesiNgisi. Kuyaphawuleka nakhona lapha ukuthi lokhu kwenzeka endaweni esedolobheni njengoba umlingiswa uLindi esefulethini eThekwini. Uthi uma ekhuluma elokhu ethi phohlo amaganyana esiNgisi. KuShange (2005:26) uLindi ukhuluma noPhindile athi:

> "Ayi awonanga *my darling*…Ngaligcina nini nje ikhofi engilenzelwe umuntu? *Thanks a lot*."

Lokhu kuyasikhombisa ukuthi uLindi ungumuntu ofundafundile futhi ohlala edolobheni. Kamuva uma esethuma uLindi ukuhambisa amaphasela athile kuTony okhuluma isiNgisi kuphela,

sesiyabona ukuthi isiNgisi lesi ubuye asisebenzise uma exhumana nabantu abangasazi isiZulu njengaye uTony lo.

7.2.3 Ukuchaza

Ukuchaza kunikezwe incazelo nguSmith (1956:292) kanje:

> *The act to mark clearly and fix the boundaries or limits of something; to describe accurately and comprehensively.*
>
> (Isenzo sokucacisa imidiyo nemingcele yokuthile; ukuchaza ngokunemba nangokuzwakala kahle.)

Ukuchaza kungabuye kwaziwe esiZulwini njengokucacisa. UMbatha (2006:138), uma enikeza incazelo yegama elithi ukucacisa, ubeka kanje:

> Ukwenza kukhanye; ukuhlahla udaba; ukuchasisa

Ababhali balisebenzisile isu lokuchaza. Leli su lingasebenza ngezindlela eziningi ezihlukahlukene. Umbhali angasebenzisa izimo zokukhuluma njengemifanekisomqondo. Angasebenzisa futhi ukuphindaphinda into ethile. Angasebenzisa nemisho emide, ankante noma emifishane ezovele iqonde ngqo, inembe. Ukuchaza lokhu kungaba ukuthi kuchazwa abalingiswa, izindawo noma izinto ezithile. Lokhu kuchaza uma kwenziwe kahle kunikeza isithombe esicacile kumfundi, ayibone kahle into okukhulunywa ngayo.

UNtuli (2009:02) uthi ziningi izinto ezingachazwa ngumbhali wenoveli, zilekelele ukuba umfundi abe nesithombe okuyiso engqondweni yakhe ngalokho okuchazwayo:

> Kuningi okungachazwa umbhali. Anganakaza imininingwane yesigameko… Angachaza abalingiswa abathile...Kungachazwa ukwakheka nokubukeka kwabo... Kungagxilwa nasekuchazeni ubuzwe babo... Kungachazwa nanokwenza kwabalingiswa okuthile, ukugqoka kwabo, ukuhamba kwabo, ukukhuluma kwabo, imisebenzi abayenzayo kanye nendawo abahlala kuyo. Kungachazwa nezinto ezisetshenziswa ngabalingiswa… Kungachazwa izindawo ezithile. Kungachazwa… imvelo, njengesimo sezulu, ukubukeka kwezindawo ezithile kanye nokuguquka kwezikhathi zonyaka zozine... Kungachazwa nokuyimisindo ethile njengomculo nemisindo eyenziwa yizilwane

> ezithile njalonjalo. Azinamkhawulo izinto ezingachazwa umbhali, ezakha isithombe…

U- MJ Mngadi ungomunye wababhali abakwazi ukuchaza ngendlela enobuchule obuyisimanga. Lokhu kuchaza kwakhe kwenza ukuba izindaba zakhe zizwakale kahle futhi nomfundi akuqonde kahle okukhulunywa ngakho njengoba ekwazi ukwenza isithombe ngakho engqondweni yakhe.

UMngadi (2004:137), esebenzisa isu lokuchaza uveza uhlobo lwendawo, ukumpintshwa komlungu othile ngabanye abadinwa ukusondelana kwakhe nomuntu omnyama kanye nokunyonyobelwa kwakhe agcine ngokuboshwa. Uyachaza futhi nokuvikelwa kwabamhlophe nguhulumeni wobandlululo ngisho bonile njengoba kuvela ukuthi abamnyama noma bengamaphoyisa kodwa abavunyelwe ukubopha abamhlophe noma ukubona ukungcola kwabo. Kude ukuchaza kwakhe kepha kusiza ekunikezeni isithombe esicacile ngento ayichazayo:

> Namuhla, njengoba kusemini yantambama epholile, uWellem usazihlolela idolobha laseMgungundlovu ngemoto yamaphoyisa. UseMontrose ezigwilini. Athuke esemiswa abalisa abamhlophe ababili ababukeka bekhathazekile. Eme, alalele. Bambikela ukuthi owesilisa waseYurophu osekukudala esolelwa ekutheni uthandana nowesimame owumuntu, noseke waba wuphunyukabemphethe kaningana emaphoyiseni emcathamela, namuhla sekungelamanqamu kubo…uma ingenaphoyisa elimnyama ngoba alivunyelwe ukubopha abamhlophe nokubona amachilo abo. Ajuluke abe manzi nte uWellem... Iveni bayimisa buqamama, bangene becathama emzini kaMnu. Bruce Harris othe shi phansi kwezihlahla. Besabisa nentokazi emnyama esebenza lapha ekhaya, kuthiwe ayithulise izinja. Bhadamiyane abasolwa oqotsheni bewukhwelele umthetho, kuwubuphoqophoqo bewephula. Batholwa wubani pho? NguSayitsheni De Wet wodumo lokucasukela ukubabona behlezi esihlalweni sinye abamhlophe nabamnyama.

NoNdlovu (2014:23-24) unalo ikhono lokuchaza akudwebele isithombe esicacile ngalokho akushoyo. Uchaza kuthi wena ofundayo akwenze kube sengathi ubuka isithombe kumabonakude. Uma echaza indaba yokushaywa kukaBhiza noVela yiphoyisa eligada esikoleni.

> …akabange esaqeda uBhiza. Saqhuma isiqwayi esahlala ezimbanjeni kwathi bho.
> …UVela owayedlubhe izibuko ezimnyama waba ngukubona ukuthi kanti unogada uyalwa, wahlehla wamela lena kude...Wayebakaza engazi ngempela ukuthi konje uzokwenzenjani ukuze agweme

> ukushaywa izinsuku zilandelana…Wayebuka umngani wakhe owayethinta izimbambo okomuntu ohlolayo ukuthi alukho yini oluphukile.
> Wathukuthela wathelwa ngamanzi uBhiza, wahosha isiheshe sommese waqonda ngqo kunogada owahlahla amehlo ebona ummese onamadlebe. Unogada wazikhuza sekuthi akabalekele endlini yamapulangwe, waqunga isibindi wamhlangabeza uBhiza owayesehlahle amehlo evule izimpenge zamakhala. Waphinda wagalela unogada ngomkhulu umfutho waze wacokama ngamazonzwane. Washaya isandla esasiphethe ummese, walahleka le kude esikhotheni.

Lokhu kuchaza kukaNdlovu kwenza ukuthi umfundi awulandele kahle umbhalo futhi nokwenzeka endabeni kube sengathi uyingxenye yakho njengoba ekubona ngqo ngamehlo engqondo. NoMsimang (2011:190) ulisebenzisile isu lokuchaza ngendlela yokuthi umfundi ayibone kahle engqondweni yakhe into echazwayo nesigameko asibone ngokucacile ngesikhathi eveza umshuduliswano phakathi kukaMike ofuna ukucansa uNunu, noNunu ongafuni ukucanseka:

> Akasakwazi ukukhuluma uMike. Usebona lokhu kuzomlibazisa. Usebona lokho ahlale ekujejemuza kude sekuseduzane. Nakhu manje nomzimba wakhe ushisa usuyimbawula. Usukhanukela okaNunu. Kungcono ukwenza kunokukhuluma… Ngesikhathi esenza konke lokhu, dephu dephu ebusweni ngezinzipho ephindelela uNunu. Ngokunyazima kwehlo abe bomvu tebhu igazi ebusweni uMike. UNunu azame ukubaleka. Ambambe. Kube akakwenzile lokho, intombi kaCele imfake iminwe yayo kakhulu ezimbanjeni.

UMsimang (2011:196) uphinde wasebenzisa isu elifanayo ukuze umfundi ambone kahle umlingiswa onguVika, akwazi ukuzidwebela yena isithombe sakhe engqondweni njengoba echaziwe lo mlingiswa:

> Ambuke ezinhlamvini zamehlo. Akhophozele uMntungwa… Lukhulume uhalakasha lwensizwa yakwaMahlase, uMntungwa azizwe eshaywa uvalo okungathi uzofumbeka phansi. Pho kukhulumani yona? Into ende elaphaya phezulu. Igqoke isikibha okungathi sincane esifubeni ongaze uthi ibiyenzela ukuthi isifuba nezinkonyane zayo kubonakale kahle. Izingalo yinto njena engaka ongenakuyichaza. Nakhu phela uma ingekho emsebenzini ibuye iphakamise izinsimbi.

Kulula kumfundi ukumbona lo Vika ochazwa lapha. Leli su ulisebenzise kahle umbhali ukuze lenze umfundi ajabulele ukufunda indaba ngesikhathi ezakhela isithombe esicacile engqondweni yakhe, esebenzisa khona ukuchaza kombhali.

7.2.4 Ukujeqeza Emuva

Leli yisu elisetshenziswa umbhali ngesikhathi exoxa indaba yakhe lapho ebuyela emuva esikhathini esesedlule kuleso indaba esikuso, bese ekhumbuza abafundi ngokwenzeka kudala kuleso sikhathi esedlule. Lokhu ukwenzela ukuhlobanisa noma ukuxhumanisa okuthile okwedlule kanye nalokho asekuxoxa ngaleso sikhathi ukuze abafundi babone ukuthi kuze kube kanjena nje noma kuze kufikwe lapha kwakukade kwenzekeni ngaphambilini.

Yisu leli elonga isikhathi sendaba ukuze indaba ingaqalwa lena kude, kepha kuvezwe nje lokho okwenzeka kudala kuthiwe thasi, ngesikhathi indaba ishosholoza ibheke phambili. Liyasiza nangokuthi linikeza umfundi ulwazi abengeke abe nalo njengoba indaba iqale sekwadlulwa kuleso sikhathi. Liyamkhanyisela umfundi ukuthi kungani sekuhanjwe kwafikwa lapho kwenzeka khona izinto ezithile nokuthi kungani ubudlelwane babalingiswa sebunjengoba kunjalo.

UMsimang (2011:04) ulisebenzisile leli su emva kokuba esivezele ukuthi uNunu usehlala noBongani nogogo wakhe emva kokudlula emhlabeni kwabazali. Usebuyela emuva esenikeza ulwazi lokuthi kungani uBongani lona engumuntu ongasoze asebenza ngenxa yokukhubazeka. Uxoxa ngento eyenzeka kudala ngesikhathi sobandlululo lapho abafundi babetelekile enyuvesi lapho uBongani ayefunda khona, kanti usezodutshulwa yiphoyisa bese ekhubazeka. Lokhu kusebenzisa leli su kuyasiza ukuba indaba iqoqeke futhi kunikeze nolwazi obengeke umfundi aluthole bese kubangela ukungazi kuyena ukuthi kuze kube nje kwakukade kwenzenjani.

7.2.5 Ukubikezela

Leli yisu lombhali lokuxoxa indaba lapho aveza khona okuthile okusuke kuzokwenzeka endabeni ngokuhamba kwesikhathi. Lokhu engakwenza umbhali ngokusebenzisa isihloko esithile ngesikhathi eqamba indaba yakhe noma isihlokwana esithile sesahluko sendaba.

Uma sibheka izihloko zezincwadi kuyavela ukubikezela okuzokwenzeka endabeni. Isihloko sikaMngadi (2014) esithi *Yekanini AmaFilisti*, sisikhumbuza impilo yamaFilisti aseBhayibhelini ayephila ngenzondo nokubulalana. Nasendabeni exoxa ngempilo nangombango embonini yamatekisi kuyavela ukungezwani kwabantu, ukubophelana amanqina enyathi kanye nokubulalana kwabo.

UMkhize (2012) usebenzise isihloko esithi *Laphinda Labalela* lapho sibona khona ubunzima obubhekene nomlingiswa uNobuhle, oyiphoyisa njengoba ethunjwa ejoyintini likaSis B, bese ephoqelelwa ukuba adayise umzimba. Usinda ngokulambisa kaningi ezimweni eziningi ezinzima abhekene nazo. Nokho ekugcineni uSis B uyaboshwa bese libonakala libalela ilanga empilweni kaNobuhle owacishe walahlekelwa yikho konke. Liyabalela nakulaba abathola ithuba lokuphuma esidlekeni sikaSis B sobugebengu, ebebevalelwe kusona ngenkani.

USibiya (2008) uqambe incwadi ngesihloko esithi *Bengithi Lizokuna*. Ukuna kwezulu kusho impumelelo njengoba imvula iletha impilo nokukhula kwezitshalo nobuhle bemvelo jikelele. Kunikeza namanzi aletha impilo kubantu. Cishe bonke abalingiswa abakhona kule ncwadi bebenethemba lokuthi izinto zabo zizobahambela kahle empilweni ebebeyikhetha beyilungiselela.

UNgidi usebenze kanzima ekhulisa indodana yakhe uMhlengi emva kokushona kukanina embeletha. Esekhulile uzinyobulala onguMhlengi, wafunda, uyise wabe esemthengela udedangendlale wepulazi ukuze akwazi ukusimama emalini, impilo yakhe ingagcwali ukuhlupheka nokudonsa kanzima. Unamathemba amakhulu uNgidi okuthi indodana izozuza ngepulazi bese iphila impilo enhle kanye nomkayo nezingane zayo. KuSibiya (2008:22) ayavela la mathemba kaNgidi nezifiso ezinhle ngendodana yakhe:

> "Yehla ubuke ipulazi engikuthengele lona Hlomuka."
> "Ipulazi?" ekhamisa enikina ikhanda.
> "Yebo…Ngelakho-ke ndodana. Usukhulile manje, sekufanele uganwe. Kokunye umkakho uyothanda yena ukuba ngumlimi."

Nokho-ke uyaphoxeka uNgidi uma esethola ukuthi uMhlengi lona amsebenzele kangaka akazimisele ukuganwa abe nezingane njengoba eyisitabane. UMhlengi ukhetha ukuphumela obala nje ngempilo yobutabane, aze aziguqule ubulili yingoba ubenethemba lokuthi uzoyithokozela

impilo yakhe entsha. Nokho naye akayijabuleli impilo yakhe entsha njengoba esaba nokutshela isithandwa sakhe esisha iqiniso ngokuziguqula kwakhe ubulili.

UNontobeko owayethandana noMhlengi naye wayenamathemba empilo enhle nemnandi noMhlengi wakhe. Naye njengaye uNgidi, ufa olwembiza uma uMhlengi esemala nalapho ekugcineni sekuvela ukuthi useziguqule ubulili waba ngumuntu wesimame.

UShange (2005) yena uqambe eyakhe ngokuthi *Uthando Lungumanqoba*. Kuyona sibona umlingiswa uPhindile ofelwa ngabazali bakhe, ahlukunyezwe ngokocansi ngumalume wakhe uChris. Ngokungasizakali uma ebika lesi siga nasemaphoyiseni ugcina ngokuthi abalekele ezitaladini zaseThekwini lapho asedayisa khona ngomzimba. Uthola insizwa efika ngoba izothenga. Bagcina sebethandana nayo, imtakule khona lapho ekungcoleni kwasezitaladini zeTheku, imbuyisele esikoleni ize igcine isimshadile. Kungenxa yothando enalo ngaye okwenza ukuthi noma kukuningi obekungamabala ngempilo kaPhindile kodwa igcine imthande ngokweqiniso ize imshade ngoba uthando luyinqobile.

UNdlovu (2007) uqambe eyakhe inoveli wathi *Amathonsi Abanzi*. Uma kuthiwa umuntu ulinde amathonsi abanzi kusuke kushiwo ukuthi uzogcina engene enkingeni enkulu. UZongile ongumlingiswa oqavile kule ndaba utholwa ngamathonsi abanzi emva kokuba esondelane nesigebengu esiwuNyoka ngoba encenge ukuthola umsebenzi emveni kokuba efunde waqeda enyuvesi. Uzithola esesogibeni lukaNyoka, okuthi noma eganiwe kodwa athandane naye ngoba nje enomona engafuni athandane nenye indoda. Phela usezwe elokuthi intokazi lena ayikaze ilale nomuntu wesilisa. Kuthi noma eseqala ebona izinto ezingezinhle kuNyoka kodwa aqhubeke ahlale ebudlelwaneni naye. Kulobo budlelwane uyakhulelwa, axabane nentombi kaNyoka. Ugcina ngokuhlaselwa yile ntombi, balwe. Ngeshwa ugcina ngokufa uZongile kulokho kulwa. Ayabonakala amathonsi abanzi emthela njengoba egcina ngokuthi afe ngenxa yokuthandana noNyoka.

Naye uNyoka ugcina eselahlekelwe yikho konke ngenxa nje yokungafuni kwakhe ukushintsha nakuba umkakhe wayeseke wamkhuza kaningana, emxwayisa ngokuthi uyoze atholwe amathonsi abanzi.

7.2.6 Umthelela Wesizinda

UCanonici (1996:170) uthi ukuqondisisa kahle isizinda kuyasiza kakhulu ekuqondeni kahle umbhalo. Uyacacisa ukuthi uma kukhulunywa ngesizinda kusuke kuqondiswe endaweni okwenzeka kuyo okuthile, isikhathi esithile emlandweni kanye nendlela yokuphila yabantu abatholakala kulowo mbhalo.

UMokhatle (2013:18) uyenaba uma echaza isizinda. Uchaza ukuthi siyini nokuthi sibaluleke ngani.

> *The setting can be seen as a platform and medium for unfolding the action of the characters. It reveals to the reader, the place and time of events, in other words it refers to the place where the action of the story occurs and the time when the action takes place. Time and space are therefore two important aspects of a setting. When dealing with "place", the physical location is involved including the social and political way of life of the characters. "Time" concentrates on the day or year of the narrative. Through the setting, the reader is able to determine whether the events in the narrative focus on the past or the present.*
>
> (Isizinda kungaba ukuthi indawo noma indlela okwenza ngayo abalingiswa. Siveza kumfundi indawo nesikhathi sezigameko, ngamanye amazwi siqondise endaweni lapho kwenzeka khona okuthile endabeni nesikhathi okwenzeka ngaso okuthile. Isikhathi nendawo ngaleyo ndlela kokubili kuyizinto ezibalulekile esizindeni. Uma kubhekiswe 'endaweni' kubonakala indawo ebonakalayo enendlela yempilo yombusazwe nomphakathi abaphila ngayo abalingiswa. "Isikhathi" kungaba ukuthi usuku noma unyaka endabeni. Ngokuvela kwesizinda, umfundi uyakwazi ukubona ukuthi izigameko endabeni zigxile esikhathini sakudala noma samanje.)

UHarmalian noKarl (1978:125) bayavumelana nencazelo kaMokhatle ngesikhathi benaba futhi bebalula nezinye izinto ezifakwayo uma kukhulunywa ngesizinda:

> *Setting is not only a particular time and a particular place, but [also] a region, down to its dust – how the people think, how they react, their prejudices, their insanities, their very lifestyle.*
>
> (Isizinda akusona isikhathi esithile nje noma indawo ethile nje kuphela, kodwa [sibuye] sibe indawo ebanzi, ngisho nothuli lwayo

> uqobo – ukuthi abantu bacabanga kanjani, benza kanjani ezimeni ezithile, izinto abagxeka ngazo, imisangano yabo, indlela abaziphilela ngayo nsukuzonke.)

Isizinda sendaba singasetshenziswa njengesu lokuveza into ethile. Umbhali angasebenzisa isizinda sasendaweni eyilokishi noma eyidolobha noma-ke kube yindawo esemakhaya. Angakhetha futhi indawo ethile kulezi zizinda, okungaba isibhedlela, ijele, isikole, umuzi othile noma igumbi elithile esakhiweni esithile. Ukukhethwa kwesizinda kumele kuhambisane nalokho okwenzeka khona. Nokho-ke ngezizathu ezithile nangezinhloso zombhali sekungenzeka okuphambene nesizinda leso.

Isizinda sasedolobheni noma ilokishi siyahambelana nezindikimba ezithile, njengobugebengu, izidakamizwa. Isizinda sasemakhaya sihambisana nokwenziwa kwezinto zamasiko akudala noma ukuphilwa kohlobo lwempilo yakudala.

KuNdlovu (2007) kuvezwa isizinda sasemakhaya ngesikhathi kuvezwa impilo yasemakhaya lapho kuzalelwe kwakhula khona uZongile. Kuvezwa ukufuna kukayise ukumganisa ngenkani ngoba efuna izinkomo. Kuvezwa ukuthwalwa kukaZongile esethwala yindoda ayeganiswe kuyo ngenkani lapho isibona ukuthi akazimisele ukugana. Kamuva uma uZongile esethuthela edolobheni sekuvela isizinda esisha kanye nezinto ezintsha ezenzeka khona. Usehlangana noNyoka, owenza ubugebengu bokugwazisa ukuze kungenwe emsebenzini. Kuvela nokudayiswa kwezidakamizwa kanye nokudayisa ngomzimba okwenziwa ngabesifazane abathile emafulethini edolobheni laseMgungundlovu.

KuMkhize (2012) nakhona kuvezwa isizinda sasedolobheni esivumela ukuba khona kwejoyinti lapho kuphuzwa khona. Yikhona lapho kuthunjwa khona iphoyisa elinguNobuhle, livalelwe bese liphoqwa ukuba lidayise umzimba njengabanye besifazane abasebenzela isigebengu sesifazane esingu-Sis B.

KuMngadi (2012) kusetshenziswe isizinda sasedolobheni ukuxoxa indaba yokuhlukumezeka kwabantu abamnyama abasebenzela abelungu kanye nokubulawa kwabantu abamhlophe ngesihluku. Kuvezwa futhi impilo yasezitaladini zaseThekwini lapho kuhlangana khona abantu

abangondingasithebeni bezinhlanga ezahlukene, ababonakala abanye babo sebengena emaqenjini ezigebengu.

KuShange (2005) kusetshenziswe isizinda sasezitaladini zaseThekwini lapho uPhindile ehlangana khona namanye amantombazane adayisa ngomzimba. Kuyinto ejwayelekile ukuthi ukudayisa ngomzimba kube yinto eyenzeka emadolobheni. Nalapha-ke akuthusi uma uPhindile ethi angafika eThekwini azithele emantombazaneni adayisa ngawo, naye agcine emfake kuwo lowo msebenzi.

USibiya (2008) usebenzise isizinda sasemakhaya, emzini kaNgidi ukuze aqhakambise umlingiswa onguNgidi nezinkolelo zakhe. UNgidi lona akayivumeli insambatheka yokuthi indodana yakhe uMhlengi imtshela ukuthi yona iyisitabane. Izinkolelo zakhe ziqine kakhulu futhi akazimisele ukuguquka kuzo. Nakho ukungamukeleki kokuthi uMhlengi uyisitabane kuyahambisana nesizinda sasemakhaya ngoba phela akuyona into ejwayelekile lena emakhaya.

7.2.7 Ukuqhathanisa

Uma kuqhathaniswa kusuke kubhekwa izinto ezifanayo nezingafani phakathi kwezinto ezimbili noma ezevile kwezimbili. Leli qhinga liyasebenza ekubhaleni ukuze kubekwe obala, kucaciswe okuthile ngabalingiswa okukhulunywa ngabo noma izinto ezithile ngempilo yabo. Kungaqhathaniswa futhi izindawo noma izinto ezithile.

UMngadi (2012) ulisebenzisile leli su ngesikhathi esethulela indaba ethinta ubudlelwane phakathi kwabantu bezinhlanga ezahlukene eNingizimu Afrika ngesikhathi sobandlululo nasemveni kwesikhathi sobandlululo. Ulisebenzise esivezela inzondo yabantu abamhlophe kubantu abamnyama. KuMngadi (2012:02) igqamile le nzondo:

> Indaba esematheni yiyo eyababulali abamnyama. Uyizwa kahle u-Adonis… Enhliziyweni yakhe kuchamuseleka inzondo ngalo muntu omnyama okulokhu kukhulunywa kuphindaphindwa ukuthi uyinsinansina eyazi ukubulala kuphela. Kuthiwa bonke abamhlophe abafa ngokugcwelezwa kusuke kuyisandla somnyama. Kudwebeka isithombe engqondweni ka-Adonis, lo muntu omnyama okukhulunywa ngaye ambone eyisilwanyazana angazi ukuthi angawathathaphi amandla okusiqeda.

Yiyo le nzondo eseyakheke enhliziyweni yalo mfanyana womlungu eyenza ukuthi asongele abantu abamnyama, efunga egomela ethi uzoziphindisela kubo ngokubulawa kukamalume nobabekazi wakhe. Noma abantu abadala abamhlophe beyizwa ingane ikhuluma kanje abayikhuzi ngoba nakubo ikhona le nzondo ngomuntu omnyama.

Kamuva iyavela imiphumela yemfundiso yokuzonda abantu abamnyama. KuMngadi (2012:03) izinja zomlungu zihlasela zibulale owesifazane omnyama, uKaMathonsi ngesikhathi umfana wakhona ebukela engazikhuzi ngoba "Ekhaya akafundiswanga ngokubaluleka kohlanga oluyile nkosikazi ehlinzwa yizinja."

UMngadi le nzondo yabamhlophe ngabamnyama uyiqhathanisa neyabantu abamnyama ngabamhlophe. Uyaveza (2012:26) impilo kaMusa ozalwa nguKaMathonsi owabulawa yizinja zabelungu, njengoba esehlala emigwaqeni yeTheku lapho aseyilunga leqembu lezigebengu eliholwa uMbawula. Enkulumeni yakhe kuyavela ukuthi unayo inzondo ngabamhlophe njengoba yena engasenanina futhi ehlupheka ngenxa yokuthi unina wabukelelwa ebulawa yizinja. Ngale nzondo anayo uzimisele ukwenza noma yini ukuziphindisela ngoba phela usewuNgwazi manje, okuyigama asebhabhadiswe ngalo efakwa ebugebengwini.

UMngadi ubuye asivezele futhi ubuhlwempu nobugebengu kanye nokunukubezwa kwabantu ngokocansi. Usivezela ukuthi bakhona abantu abamhlophe abahluphekayo njengoba bekhona nabamnyama. Usivezela ukuba khona kwezinhlanga ezahlukene emigwaqeni yeTheku ngoba zonke zilethwa ukuhlupheka. Lokhu kusinika isithombe sokuthi ukuhlupheka yinto ebambe abantu kuzo zonke izinhlanga. Nobugebengu butholakala kuzo zonke izinhlanga. Nabantu abahlukumeza abanye ngokocansi, okungaba abesilisa noma abesifazane batholakala kuzo zonke izinhlanga.

Ekugcineni uMngadi usivezela ukwazi kwabantu bezinhlanga ezahlukene ukubona ububi bobuhlanga kanye nokuzimisela kwabo ukuba baxolelane. Lokhu kuhambisana nephupho labaholi bezwe ebebefisa ukubona izinhlanga zonke zixolelene futhi zihlalisene ngokuthula.

UMngadi (2012) ulisebenzisile naye isu lokuqhathanisa izinto ngesikhathi esivezela ukungcola kwabantu abaphethe ososesheni bamatekisi eSobantu kanye naseTamboville. Indlela enza ngayo

uMax iyafana nenza ngayo umphathi kasoseshini waseTamboville. UMax usebenzisa isihluku ehamba noGumede ukubulala nokushisa itekisi lalowo abangezwani naye. Nomphathi kasoseshini waseTamboville usebenzisa isihluku nobugebengu njengoba ehlela ukuntshontshwa kwetekisi bese lilungiswa kabusha kwenziwe namaphepha alo amasha ukuze lisetshenziswe nguGumede.

7.2.8 Ukubopha Ngabhande Linye

Uma ichaza itemu elithi *sterotype* i-*The New Concise Dictionary* (323) ithi:

> *Fixed, general image of a person or thing shared by many people.*
>
> (Ukuba nesithombe esingaguquki somuntu noma okuthile okwenziwa ngabantu abaningi.)

IReaders' Digest Universal Dictionary (1488) yona ichaza itemu elithi *stereotype* kanje:

> *A conventional, formulaic, and usually over-simplified conception, opinion or belief.*
>
> (Indlela evamile enephethini ethile, imvama engajulile, umbono noma inkolelo.)

Ukubopha ngabhande linye kafushane nje indlela ethile yokucabanga noma ukubuka into ethile ngendlela engaguquki elandelwa ngabantu abaningi. Kuba lukhuni-ke kumuntu osejwayele ukubuka into ngendlela ethile noma osejwayele ukwenza into ethile ngendlela ethile aseze wayijwayela, uma sekufanele ashintshe abuke noma enze ngendlela entsha. Lokhu kungaba nomthelela ebudlelwaneni babalingiswa endabeni exoxwa ngumbhali. Kungabenza bahambisane abanye abalingiswa kanti futhi kungabenza bashayisane nalabo ababona noma abafuna ukwenza ngendlela ehlukile kule bona abayifunayo. Uma ababhali besebenzisa ukubopha ngabhande linye lokhu basuke befuna ukugqamisa impilo yabalingiswa kanye nodweshu oludalwa ukungaboni ngaso linye kwabo. Kwamanye ala manoveli ababhali basebenzise ukubopha ngabhande linye lokhu ukuqhakambisa izinselelo abazivezile emanovelini.

USibiya (2008) usivezela uNgidi, onguyise kaMhlengi, emveza njengendoda esadla ngoludala. UNgidi ukholelwa ukuthi emhlabeni ahambisana nawo yena kumele ukuthi ozelwe njengowesilisa athandane nowesifazane, bashade bakhe umuzi ukuze bazale izingane. Ubona kufanele ukuba

indodana yakhe uMhlengi enze kanje ukuze kuvuke umuzi wakhe futhi yena njengoyise azuze elungelweni lakhe lokuba ngumkhulu kubazukulu azobazala uMhlengi. Yilesi sizathu esenza ukuthi uNgidi angayemukeli futhi angafuni nokuyizwa indaba yokuthi indodana yakhe alindele izinto zobudoda kuyo, imtshele ukuthi yona iyisitabane. Lokhu kusho ukuthi izothandana nabanye abantu besilisa. Lokhu kusho ukuthi ngeke iganwe ngumuntu wesifazane. Kusho ukuthi ngeke ibe nazo izingane, okusho ukuthi noNgidi ngeke abe nabo abazukulu abazoqhuba igama lakhe nesibongo sakhe.

Ngakolunye uhlangothi lokhu kuvela kahle kuphikisana nohlobo olusha lwempilo olwethulwa kulo mphakathi ongayijwayele impilo yobutabane kwazise abantu abaningi balapha basaphila ngendlela yokuthi akuthandane kushadane umuntu wesilisa nowesifazane. Ukuba nesibindi sokuphumela obala kuyise kukaMhlengi ngokuba yisitabane kwakhe kunyakazisa uhlobo lwempilo ejwayelekile. Kubonakala kuwukuphikisana nokwejwayelekile nokulwela ukuba kwamukelwe okusha njengoba yena Mhlengi ezizwa futhi ezikhethela mayelana nezothando. Ukhumbuza abantu ukuthi kuyenzeka umuntu abe nemizwa yothando emkhomba kowobulili obufana nobakhe. Leli yiqiniso elaziwa nelivunywa ngisho umthethosisekelo wezwe.

Kule ndaba kubonakala umshikashika nomdonsiswano odala udweshu olugqamile phakathi kukaMhlengi noyise uNgidi kanye nangaphakathi kuMhlengi njengoba ezwa ubuhlungu bokuhlukana noyise nomuzi wakubo futhi ebonakala engenaso isibindi sokwazisa abamshelayo ukuthi yena kahle hle wazalwa engumuntu wesilisa kwathi kamuva waziguqula ubulili ngenxa yemizwa yakhe yokuzizwa eyisitabane. Ukusebenzisa kukaSibiya lokhu kubopha ngabhande linye kwenze ukuba lugqame udweshu nendaba iqhubeke iye phambili ilokhu igxile kuwo.

UBhengu (1998) naye ulisebenzisile leli su njengoba esivezela abantu abathile emndenini kaNdelebuli nasemndenini kaShantha ababonakala befuna ukunamathela kokujwayelekile ngesikhathi abanye behambisana noguquko oluvumela ukuba abantu bezinhlanga ezahlukene bathandane baze bashade nokushada. Babhekana nobunzima oNdelebuli noShantha ngesikhathi bezimisele ngokuthandana ngoba imizwa yabo ibakhomba lapho futhi bevunyelwa umthethosisekelo omusha wezwe ongasabanqabeli abantu bezinhlanga ezahlukene ukuba bathandane noma bashade. USonqisha onguyise kaNdelebeli njengoyise kaShantha, usabambelele

kokudala kokuthi omnyama ngeke ashade neNdiya. Uzama konke okusemandleni akhe ukuba aluvimbe uthando lwendodana yakhe neNdiya ngoba ethi kumele ikhethe ezintokazini ezimnyama. Uze athi nabaphansi ngeke bawamukele umshado wabo.

Leli su liyavela nakuNdlovu (2014) njengoba uMahlase efuna ukunamathela endleleni ayijwayele yokukhuliswa kwezingane. Uma indodana yakhe uVela iqala ukuveza izimpawu zokuhlupha, uMahlase usebenzisa ukushaya njengoba eyingena ngesibhakela nangemvubu ukuze iyeke ukubhema insangu. Yindlela lena uMahlase azi kuqondiswa ngayo izigwegwe enganeni. Uzimisele ukusebenzisa yona ekukhuliseni indodana yakhe, njengoba wayisebenzisa nakuKhethi, indodakazi yakhe endala kunoVela.

Kule ndlela yokwenza izinto uMahlase uphikiswa ngunkosikazi wakhe uMaZwide oze amsabise ngokuthi uzoboshwa ngamaphoyisa. KuNdlovu (2014:3) uMaZwide ukhuza umyeni wakhe athi:

> Akwenziwa njalo Mahlase, kumele uzame enye indlela ongabonisa ngayo umntwana, hhayi indaba yokumxosha. Kudala futhi Mahlase ngikukhuza ekubhonyeni ingane; uzothini uma ingasuka lapha iye kokubika emephoyiseni, uboshwe izandla nezinyawo?

Ukhuzwa nje uMahlase, yena ukholelwa ukuthi iyona ndlela lena yokuqondisa izigwegwe kuVela osephuma endleleni. UVela yena akaboni kufanele ashaywe, yingakho eze ekhuluma nomngani wakhe uBhiza emcela ukuba ambulalele uyise. Kwayena uBhiza uyamvuna uVela, uze asho nokuthi uhulumeni akafuni bashaywe ngoba lokho kuwukwephula amalungelo abo njengezingane. KuNdlovu (2014:9) uBhiza uthi:

> "Kumele uyomvulela icala uyihlo. Usavela kuphi nokushaya, nokwenza ashaye wena umdala kangaka? Uyakujwayela *bra* wami. Yi-*child abuse* le ayenzayo, angaboshwa izandla nezinyawo. UHulumeni akafuni nje nathi…"

Lapha sivezelwa uhlobo olusha lwempilo esitholakala emveni kokufika kwenkululeko eNingizimu Afrika, lapho sekuyicala khona uma abazali beshaya izingane. Indlela ayijwayele uMahlase yokukhulisa izingane, ayisavumelekile esikhathi samanje. Lokhu kukhomba uguquko olusha, oludinga ukuba abantu abafana noMahlase baqale benze ngendlela entsha engeke ibaqhathe nomthetho. Kusho izinselelo ezintsha njengoba bezoqala manje babhekane nezingane esezazi

ukuthi azisashaywa, okungenzeka zithole inkululeko yokwenza noma yini ngeqholo lokuthi ngeke zisabekwa isandla ngabazali.

UMahlase uqaqanjelwa inhliziyo uma ebona indodana yakhe yenza izinto ezimbi ekhaya nasemphakathini. Njengomuntu omnyama owumsinsi wokuzimilela, wazi kahle ukuthi inhlonipho ibalulekile ekwakheni amadoda namakhosikazi aqotho akusasa. UCampbell (1994:59) uyakufakazela naye ukuthi inhlonipho ibalulekile kubantu abamnyama abayimisinsi yokuzimilela:

> *Respect is the cornerstone of traditional African social relationships, both in the family and in the wider community.*
>
> (Inhlonipho iyona nto ebaluleke kakhulu ebudlelwaneni emiphakathini yase-Afrika edla ngoludala, emndenini nasemphakathini.)

Ukuthenwa kwakhe amandla abenawo okuzishayela ingane yakhe, kusobala ukuthi ukubona njengento engeyinhle njengoba esenovalo lokushaya ingane ngenxa yamaphoyisa asatshiswa ngawo.

7.3 Isiphetho

Kulesi sahluko kwethulwe amasu amaningana asetshenziswe ngababhali bamanoveli aqokelwe lolu cwaningo. Amasu athuliwe yilawa: ukuqanjwa kwamagama abalingiswa, ukuxutshwa kwesiZulu nesiNgisi uma kukhuluma abalingiswa, ukubikezela, ukujeqeza emuva, ukusetshenziswa ngendlela eyiyo kwesizinda, ukuqhathanisa nokugxila kokubopha ngabhande linye. Kube sekuvezwa nokuthi anomthelela muni ekuxoxeni indaba nokuveza izinselelo ezibaluliwe ocwaningweni njengoba zivela ezincwadini ezingamanoveli eziqokelwe lolu cwaningo.

Isahluko esilandelayo sizokhuluma ngesiphetho, lapho kusongwa khona ucwaningo, kuthulwa okutholakele futhi kuvezwa nezincomo mayelana nocwaningo olusengenziwa.

ISAHLUKO SESISHIYAGALOMBILI

ISIPHETHO SOCWANINGO

8.1 Isingeniso

Lesi sahluko sokugcina sizosonga ucwaningo bese siveza okutholakele kulo. Sizobuye futhi siveze lokho okuhlongozwa ngumcwaningi njengokusengenziwa ocwaningweni olulandelayo.

Izinhloso zokwenza lolu cwaningo bekungukucwaninga ngezinselelo ezivezwa emanovelini eminyaka yokuqala yenkululeko engamashumi amabili, ukucwaninga izimbangela zokuba ababhali bangalesi sikhathi babhale ngokukhululeka nangezinto obekungelula ukubhala ngazo ekuqaleni kanye nokuhlaziya izixazululo ezivezwa ngababhali kanye nemibhalo esikhathini sezinselelo ezintsha.

Belucwaninga ukuthi amanoveli abhalwe ngeminyaka engamashumi amabili yokuqala yenkululeko eNingizimu Afrika aveze ziphi izinselelo futhi athini ngazo nokuthi yiziphi izimbangela zokuba la manoveli aveze izinto obekungelula ukubhala ngazo ekuqaleni. Besithe luzoveza nokuthi yiziphi izixazululo azihlongozayo esikhathini lesi sezinselelo ezintsha nokuthi imaphi amasu asetshenziswe ngababhali ekuvezeni izinselelo lezo kulawo manoveli.

8.2 Okutholakele Ocwaningweni

Kubalulekile ukuba ngaphambi kokuba sisonge siqale sibheke ukuthi ekuqaleni kocwaningo bekuyiziphi izinhloso zokulwenza. Ukubalula lezi zinhloso kuzosiza ukuba kubonakale ukuthi umcwaningi ukwazile yini ukufeza izinhloso zocwaningo lwakhe.

Izinhloso zokwenza lolu cwaningo bekuwukucwaninga ngezinselelo ezivezwa emanovelini eminyaka yokuqala yenkululeko engamashumi amabili, ukucwaninga izimbangela zokuba ababhali bangalesi sikhathi babhale ngokukhululeka nangezinto obekungelula ukubhala ngazo

ekuqaleni kanye nokucwaninga ukuthi yiziphi izixazululo ezivezwe ngababhali emibhalweni yabo esikhathini sezinselelo ezintsha.

Ucwaningo lolu lucwaninge ukuthi amanoveli aqokiwe abhalwe ngeminyaka engamashumi amabili yokuqala yenkululeko eNingizimu Afrika, aveze ziphi izinselelo ezibheken nabantu, umphakathi nezwe laseNingizimu Afrika. Abe eseveza futhi ukuthi athini ngazo nokuthi yiziphi izimbangela zokuba la manoveli aveze izinto obekungelula ukubhala ngazo ekuqaleni ngesikhathi kusenobandlululo eNingizimu Afrika. Njengoba kucacile futhi esahlukweni esingenhla ucwaningo lubuye lwavezwa nokuthi yiziphi izixazululo amanoveli nababhali bawo abazihlongozayo esikhathini lesi sezinselelo ezintsha.

Kucacisiwe ukuthi njengoba kwakuthe ngesikhathi sobandlululo nengcindezelo eNingizimu Afrika ababhali babonakala bebamba iqhaza ekulweleni ukuthi kube khona uguquko olwaluzoletha inkululeko nentando yeningi ezweni nangesikhathi senkululeko ababhali bebesenawo umsebenzi okumele bawenze. Kuveziwe ukuthi isimo esisha sezombusazwe nenhlalo ezweni sasisho ukuqala komkhankaso omusha wokubhekana nezinselelo zesimo esisha sentando yeningi kanye nokwakhiwa kabusha kwesizwe nezwe laseNingizimu Afrika. Kubhekwe iqhaza lababhali esikhathini sokuqala ukulungisa umonakalo weminyaka owawenziwe ukunganyelwa ngenkani kwezwe ngabamhlophe kanye nemithetho eminingi eyayivuna bona. Lo monakalo kuyavela ukuthi ubukhona kuzo zonke izinhlaka zomphakathi, okuwumbusazwe, umnotho, inhlalo ngisho nokucabanga imbala.

Kuphawuliwe ekuqaleni kocwaningo ukuqaphela kukaNgara kuPietersen noRutherford (1990:113) uma ephawula ngenkululeko yakwamanye amazwe ase-Afrika, ethi:

> *In less than a decade of their rule many African leaders proved that they were incapable of providing adequate leadership. Instead, African rule was characterized by neo-colonialism, economic mismanagement, tribalism, corruption and other social ills.*
>
> (Kungakapheli ngisho ishumi leminyaka bephethe abaholi abaningi base-Afrika baqala bakhombisa ukungakwazi ukuhola ngendlela okuyiyo. Kunalokho, abaholi laba bakhombisa ukufana nalabo ababephethe ngesikhathi sekholoniyalizimu, ukungakwazi

> ukulawula umnotho, ukubandlulula ngobuzwe, inkohlakalo kanye nezinye izinto ezazingezinhle emphakathini.)

Ucwaningo lwethu lugxile ekutheni yiziphi izinto ezivezwe amanoveli esikhathini esiyiminyaka yokuqala yenkululeko eNingizimu Afrika kanye nokuthi babhale bathini laba babhali ngazo. Ziningi izinselelo ezivezwe ngababhali bamanoveli ababhale emveni kokutholakala kwenkululeko eNingizimu Afrika. Izinselelo lezi abazivezile zikhombisa isimo sezwe laseNingizimu Afrika kulesi sikhathi seminyaka yokuqala engamashumi amabili ezweni lentando yeningi.

U-Ekwensi kuLindfors (1974: 33) uthi:

> *The role of the writer is dictated by the social and political atmosphere in his country.*
>
> (Iqhaza lomlobi lilawulwa yizimo zenhlalo nombusazwe ezweni lakhe.)

Ababhali bamanoveli esiZulu eminyakeni yenkululeko yokuqala engamashumi amabili babhale ngezinto ezithinta abantu ngaleso sikhathi. Imibhalo yabo iveza izinto ezenzeka kubantu, emiphakathini nasezweni lonke lentando yeningi kule minyaka ebaluliwe. Kuyavela ukuthi ubandlululo seluphelile ngakho ababhali abasagxilile ekubhaleni ngobandlululo, bekhononda ngalo futhi behlongoza izinto okumele zenziwe. Kunalokho ababhali besiZulu baveza izinselelo ezifike nesikhathi esisha senkululeko. Akuthusi-ke lokhu. Okuseqinisweni bekulindelekile ngoba ukuguquka kwesimo kusuke kuletha uhlobo oluthile lwempilo ngaphansi kwezimo ezithile ezintsha.

Kuvelile ukubonakala ntekenteke kobuholi bezwe ukubhekana nezinkinga kanye nezinselelo zezwe, inkohlakalo, ukungalawulwa nokungasatshalaliswa komhlaba nezomnotho, ubuhlanga, inkohlakalo kanye nezinto ezimbi emphakathini nasezweni. Ngamanye amazwi kukhona lapha esibona khona ababhali bala manoveli bebuza imibuzo ngendlela izinto ezenzeka ngayo emveni kokutholakala kwenkululeko ikakhulukazi ngenxa yezinselelo ezintsha.

Ekuphenduleni le mibuzo nasekucwaningweni ngakho konke lokhu osekubaluliwe bekuzocacisa ukuthi ababhali baseNingizimu Afrika, okuyizwe njengamanje eselibe nenkululeko iminyaka

eyevile emashumini amabili, bakwazile yini ukuqhamuka nezinto ezintsha babhala ngazo. Phela bekungasaphusile futhi kungezukuwenza umqondo ukulokhu beqhubekile bebhala ngobandlululo olushatshalaliswe emthethweni sisekelo wezwe ngonyaka we-1994. Ukufika kwenkululeko kwakusho ukuphelelwa yisikhathi ukugxila endikimbeni yobandlululo kepha sekufanele ababhali baqale babhale ngezinye izindikimba ezintsha eziveza izinselelo zesizwe esisha. Lokhu kuhambisana nalokhu okushiwo uVladislav kuHarlow no-Attwell (2002:76) lapho ethi khona:

> *The old question of what South African authors will write about after Apartheid has been given a rich variety of answers.*
>
> (Umbuzo omdala wokuthi ababhali baseNingizimu Afrika bazobhala ngani uma sekuphele ubandlululo sekukudala unikezwa izimpendulo ezihlabahlosile ezahlukahlukene.)

Ucwaningo lolu lucwaninge lezi zimpendulo akhuluma ngazo uVladislav kanye nezinselelo ezintsha ezivela emveni kobandlululo kanye nezindikimba ezintsha nalezo ezingejwayelekile ababhali bamanoveli esiZulu ababhale ngazo eminyakeni yokuqala yenkululeko engamashumi amabili. Lube seluveza nezimbangela zokuba ababhali ababhale ngalesi sikhathi bakuthole kungasewona umqansa ukuba babhale ngokukhululeka. Esahlukweni sesithupha lube seluveza nokuthi yiziphi izixazululo ezihlongozwe ngababhali kumanoveli abo ezinselelweni nasezinkingeni ezikhona eNingizimu Afrika entsha ekhululekile. Esahlukweni esingenhla luveze futhi lwabalula, lwanikeza nezibonelo zamasu asetshenziswe ngababhali ekubhaleni beveza izinselelo.

Ekucwaningeni ngezinselelo, izizathu zokubhala ngokukhululeka kanye nezixazululo ezihlongozwe ngababhali kumanoveli abo, ucwaningo lube seluthi halamuzi lubheka nokuthi ababhali bamanoveli kwamanye amazwe akhululeka kuqala kunezwe laseNingizimu Afrika, bona babhale ngani, kungani bebhale kanjalo bathini futhi ezixazululweni zezinselelo.

Kuqaphelekile ocwaningweni ukuthi akukho ukubhala okugqamile lapho kukhalwa khona ngqo ngokuhluleka kukahulumeni ukuphatha izwe noma ukwenza izinto okufanele zenziwe nguhulumeni. Cishe-ke lokhu kuhambisana nokushiwo uValjee (2009:02) ekutheni isimo eNingizimu Afrika asikakabi sibi ngendlela yokuthi ababhali baqale bajikijele uhulumeni ngamatshe.

> *Wole Soyinka noted before the fall of apartheid that non-South African writers in a way envy the South African writer. The condition of the South African writer at that time had not been darkened by the failures of their own government, by a disillusionment towards their own leaders, or a realization that only a pseudo-liberation had been won…*
>
> (UWole Soyinka wakuqaphela ukuthi ngaphambi kokuphela kobandlululo ababhali abangasibona abaseNingizimu Afrika babekuhalela ukuba abakhona. Izimo zombhali waseNingizimu Afrika ngaleso sikhathi zazingakagubuzelwa ukwehluleka kukahulumeni, ukuphoxeka ngenxa yabaholi babo noma ukubona ukuthi inkululeko eyayizuziwe yinkululeko eyize leze…)

USoyinka lapha uphawula ngento ebonakala iyinselelo emveni kwesikhashana kungene inkululeko emazweni aphesheya. Usho njengoNgara ukuthi ngokuhamba kweminyaka emveni kwenkululeko emazweni ase-Afrika kuyaqala kushabalale ukujatshulelwa kwenkululeko ngesikhathi sekuqala kugqama ubunzima obubhekene nohulumeni bakhona ukwanelisa izidingo nezifiso zabantu bakhona. Abantu bayaqala babone ukuthi ohulumeni babo bayizahluleki njengoba kungelula ukuqeda ubuphofu, ukweswela umhlaba nokunye okulokhu kukhalise abantu abamnyama e-Afrika.

Kuphawulekile futhi ukuthi nakuba ababhali bebhalile ngezinselelo ezintsha kanye nezinselelelo ezisaqhubeka ukuba inkinga ngesikhathi senkululeko eNingizimu Afrika kodwa ababhali abanaso isibindi sokubhala bahlabe ngokucacile ukucindezeleka ngokomnotho, umbusazwe nangokomqondo kubantu abamnyama. Lokhu kucindezeleka kwenzeka ngesikhathi sekholoniyalizimu nesobandlululo kuleli lizwe. Imiphumela yakho namanje isabonakala. UNgugi (2003) ebeka ngakho uthi:

> *Economic and political subjugation are obvious for you cannot convince a person who has lost his land to forget the loss; the person who goes hungry, to forget his hunger, and the person who bears the whiplashes of an unjust system, to forget the pain. But cultural subjugation is more dangerous, because it is more subtle and its effects, long lasting. Moreover, it can make a person who has lost his land, who feels the pangs of hunger, who carries flagellated flesh, to look at those experiences differently. For instance, from the standpoint of pessimism, oh there is nothing I can do about this, failing to see in his history any positive lessons in his dealings with the present.*

> (Kusobala ukucindezelwa ngokomnotho nombusazwe ngoba ngeke uze wenze umuntu owalahlekelwa umhlaba wakhe ukuba akhohlwe yilokho kulahlekelwa, umuntu olambile yindlala, umuntu oshaywe ngenkalivasi imivimbo enenebulwa ngaphansi kolawulo olungenabulungiswa ukuba akhohlwe izinhlungu. Kodwa ukucindezelwa ngokwamasiko kuyingozi kakhulu ngoba akukho obala okwezinqe zesele futhi imiphumela yakho idonsa isikhathi eside. Ngaphezu kwalokho ingenza umuntu olahlekelwe umhlaba wakhe, ozwa ukuhlasela kwendlala, onenyama emivimbovimbo, ukuba abuke konke lokhu ngelinye ihlo. Okungenzeka nje ukuba, ngokubuka ngehlo lokulahlekelwa ithemba, athi akukho lutho angalwenza ngakho konke lokhu, ahluleke ukubuka izinto ezenzeke esikhathini esidlule futhi engabi nathemba ngendlela aphila ngayo esikhathini samanje.)

Isikhathi lesi lapha ababhali kufanele ngabe bayizwi elivusa abantu (ngisho nabaphathi bezwe imbala), izwi elilwela ukuthi akuqhanyukwe nezinhlelo zokuba lo monakalo owenzeka nowenziwa uqedwe manje. Kufanele ngabe bayizwi ngokusho kwakhe uNgugi (2003) elinjengalelo likaSteve Biko athi laliyizwi elalikhuluma ukuthi akungasatshwa ukubulawa kwenyama ngoba umoya womuntu ngeke uze ubulawe.

> *The prophet who once warned, fear not those who kill the body, but those who kill the spirit, was right on the mark, and Steve Biko, with his black consciousness was working within the prophetic warning.*

> (Umbholofithi owake waxwayisa ethi kungesatshwa labo ababulala umzimba kepha lapho ababulala umoya, wayeqinisile futhi wasebenza ukuqwashisa abantu abamnyama ukuthi bazigqaje ngobubona, esebenza elandela lesi sipholofitho.)

8.2.1 Okuphawulekayo Ekuqhathanisweni Kwemibhalo Yangesikhathi Senkululeko YaseNingizimu Afrika Neyamanye Amazwe e-Afrika

Cishe ukuba onke amazwe ase-Afrika ake anganyelwa futhi acindezelwa ngamanye amazwe njengemakoloni awo. Azithola esephethwe ngamazwe aphesheya futhi abantu bakhona sebefunzwa ngenkani amasiko nolimi lwalawo mazwe ayesephethe. Nokho-ke emveni komshikashika wokuqeda ingcindezelo leyo aqala akhululeka. Nokho-ke izinselelo zaba khona emveni kwenkululeko leyo.

Imibhalo lena ecwaningwe lapha izivezile izinselelo ezikhona eNingizimu Afrika emveni kokutholakala kwenkululeko ngonyaka we-1994. Njengamanye amazwe ase-Afrika afana neNigeria, Kenya, Zimbabwe neGhana iNingizimu Afrika izithola sekumele ibhekane nezinselelo ezilama injabulo yokutholakala kwenkululeko.

Ukubhala kukaChinua Achebe ngemveni kokutholakala kwenkululeko ezweni lakhe laseNigeria kuveza ukuthi yiziphi izinselelo abhale ngazo futhi yena njengombhali ubethini ngazo. Encwadini ethi *Things Fall Apart*, u-Achebe (1958) uveza ukuphazamiseka nokufa kwempilo yabantu beseNigeria ngesikhathi kufika abamhlophe sekuba yibo abangamela ukuphatha ezweni laseNigeria. Ikhombisa uguquko okungelula ukuphikisana nalo njengoba abantu abaningi abamnyama sebebonakala bethathwa indlela yokuphila entsha efike nabamhlophe. Abambalwa abazama ukuphikisana nayo, bayabonakala behluleka begcina ngokushabalala.

U-Achebe kule noveli uveze ukubhidlika komgogodla wosikompilo lwabantu baseNigeria ngesikhathi sekufike abamhlophe. Kubonakale okwabelungu kugwinya okwabantu abamnyama nakuba kukhona ababezama ukuzabalaza bethi bavikela izwe, inkolo, izimfundiso, amasiko nemithetho yabo. Umlingiswa oqavile nohlonishwayo endaweni yakubo uzithola ezama ukuphikisana nezimo ezintsha ezilethwe ukufika kwabamhlophe. Kucaca uguquko olulethwa ikholoniyalizimu ezoshintsha izindlela zokuphila nokuphathwa ebebezijwayele abantu baseNigeria.

UPalmer (1979:68-69) ekhuluma ngencwadi ka-Achebe uthi:

> *The new administration, having entrenched itself, behaves with astonishing arrogance and ignorance, imposing its own laws on a people who have ruled themselves with justice and stability for hundred of years without trying to find out the nature of indigenous law and custom or the points at which it clashed with white law…Achebe powerfully demonstrates…the humiliation and*

degradation to which the tribe is subjected and the contempt that the white man shows for traditional ways and traditional dignity.

(Abaphathi abasha bathi bengangena shi ezintanjeni zombuso, bese begcwaneka ngendelelo nokungahloniphi, bashaye imithetho yabo ecindezela abantu abebekade beziphethe ngobulungiswa nozinzo iminyaka engamakhulukhulu, ngaphandle kokufuna ukuqonda kahle izindlela abantu abebephila ngazo kuqala belandela imithetho yabo yokhokho babo, bese kudala ukungqubuzana phakathi kwempilo yakudala kanye neyabamhlophe…u-Achebe ukukhombisa kahle lokhu…ukuhlazwa nokwehliswa isithunzi kwabantu abamnyama nendelelo ekhonjiswa ngabamhlophe ezindleleni zakudala zokuphila kwabantu kanye nokuhlonipheka kwesithunzi sabo.)

Abantu baseNigeria bazithola bephucwa umhlaba nokuziphatha kwabo. Bashayelwa imithetho ngabamhlophe bokufika. Ngisho abanumzane abebehlonishwa bazithola bebekwa amacala futhi bejeza ngenxa yokuphikisana nemithetho yabamhlophe.

Okwenzeke eNigeria kuyafana nokwenzeke eNingizimu Afrika kusukela kufika abamhlophe bephoqelela inkolo namasiko nemithetho yabo emveni kokuhlwitha izwe labantu abamnyama ngodli. Izimpi zaseNcome naseSandlwana nomzabalazo wezikhali wokulwa nabamhlophe kwakuyimizamo yokuba abamnyama bengaphathwa ngabamhlophe kwezombusazwe, ezamasiko, inkolo nemithetho. NjengaseNigeria, umuntu omnyama obezama ukuphikisana nobungqoshishilizi babantu abamhlophe, ubonakale eshabalala esesele yedwana ngesikhathi abanye sebevumile ukugojelwa ngabamhlophe nempilo yabo. Ukungamela kwabamhlophe ngemithetho yabo, imfundo, inkolo nobukhephithalizimu kube namandla kakhulu kwagwinya impilo yakudala yabantu abamnyama.

UNgugi naye uveza okufanayo ngesikhathi ebhala eseKenya. Uveza ukushabalala kwempilo yabantu bakhona ngesikhathi sekufika abamhlophe bebephuca umhlaba wabo kanye nempilo ebebeyiphila ngaphambi kokuba kufike abamhlophe. UPalmer (1979: 293) uthi:

Ngugi's very compelling historical presentation gives us glimpses of the glory of Ilmprong's past. It was a purely traditional society untouched by western values, where the dignified, courageous peasants reckoned their wealth in land, cows and goats.

> (Ukundlala kahle kukaNgugi ngesimo sezomlando kusinika isithombe lapha nalaphaya ngodumo lwempilo edlule yase-Ilmprong. Kwakuwumphakathi owawusadla ngoludala ungakaphazanyiswa ukufika kwezinto zabamhlophe, umphakathi owawunokuhlonipheka, ungabantu ababezifuyela bezilimela ukuze baphile, bethembele ekubeni nomnotho womhlaba, izimbuzi nezinkomo.)

Imibhalo kaNgugi iveza ukuphazamiseka kwempilo yabantu baseKenya ngenxa yokufika kwabamhlophe, bathathe izwe bese beshintsha impilo yabantu bakhona. Ibuye iveze nokulwa kwabantu bakhona ngomzabalazo wokulwela ukukhululeka kwezwe obizwa ngokuthi iMau Mau. Uma sekutholakale inkululeko sekuvela ububi obenziwa ngongxiwankulu abamhlophe nabamnyama, abacindezele abantu abaningi abamnyama.

UTsitsi Dangarembga waseZimbabwe ubhale inoveli ethi *Nervous Conditions* (1988) ebheka isimo saseZimbabwe ngemveni kokutholakala kwenkululeko ezweni lakhe. Inoveli lena igxile ezinselelweni zobuhlanga, ubukholoniyalizimu nobulili. Kule noveli uTsitsi uqhakambisa ukucindezelwa kwamalungelo abantu besifazane eZimbabwe. Uveza ukuthi nakuba ekhona amalungelo abantu jikelele kodwa kusekhona ukuthi abesilisa kube yibo abanamandla amaningi ngokwamalungelo kanye nokuthathwa kwezinqumo. Abantu besifazane basengabantu abaphila impilo yokungahlonishwa nokungashaywa mkhuba ngoba amandla amaningi asaqhoqhobelwe ngabantu besilisa nakuba sekunenkululeko osekuneminyaka yafika ezweni laseZimbabwe. Kuyavela nokuthi ukungaholi lutho noma ukuhola imali encane kwabantu besifazane uma beqhathaniswa nabesilisa, kudala ukuba le ngcindezelo yamalungelo abantu besifazane ilokhu iqhubekile emphakathini osacabanga ukuthi owesilisa mkhulu kakhulu kunowesifazane futhi izwi lakhe kumele lihlonishwe lingabuyi lilambatha.

Egcizelela lokhu uBooker (1998: 189) uthi:

> *Dangarembga addresses a number of important issues related to gender and identity within the context of the patriarchial attitudes that inform both traditional African society and the colonial societies established in Africa by Europeans.*
>
> (UDangarembga ukhuluma ngezinto ezibalulekile eziningana eziphathelene nobulili kanye nobunjalo bomuntu ngaphansi kwendlela abantu besilisa abacabanga ngayo okuyiyona

> enomthelela emphakathini wakudala wabantu abamnyama kanye nemiphakathi esungulwe ngabamhlophe ezwenikazi lase-Afrika.)

UMuchemwa kuMuponde noPrimorac (2005:195) uma ebhala ngemibhalo yaseZimbabwe emveni kokutholakala kwenkululeko yakhona,uthi:

> *Zimbabwean fiction, in both the white and black traditions, embodies a convergence of history, memory and imaginative acts in search of individual and group identities. This convergence of history, memory and writing often deconstructs and contests archival practices which seek to capture and freeze the past through officialy sanctioned discourses…*
> *Both memory and history deal with the past. Zimbabwean novels, stories…are abound with characters trapped by history.*
>
> (Imibhalo yobuciko yokuziqambela yaseZimbabwe, kuyo yomibili imikhakha yabamhlophe neyabamnyama, iqukethe inhlanganisela yomlando, inkumbulo kanye nezigameko zokuziqambela ngesikhathi kubhekwa ubunjalo bomuntu ngayedwana noma kwabaqembu. Le nhlanganisela yomlando, inkumbulo nokubhala imvama ibhidliza ibheke ngeso elinzulu okujwayelekile okubhalwe phansi okuzama ukuqoqa nokugcina umlando ngezindlela ezivunyiwe ezisemthethweni…
> Kokubili inkumbulo nomlando kukhuluma ngomlando. Amanoveli, izindaba ezimfishane zaseZimbabwe…zigcwele abalingiswa abasabhajwe emlandweni.)

UMuchemwa ugcizelela ukuthi nakuba sekukhona inkululeko eZimbabwe kodwa insila yokunganyelwa nokulawulwa ngenkani kwezwe leliya ngabamhlophe namanje emveni kweminyaka eminingi kwatholakala inkululeko, abalingiswa abakumanoveli nasezindabeni ezibhalwe phansi basabonakala bekhombisa insila yabo ubukholoniyalizimu njengoba “besabhajwe emlandweni.” Lokhu kucaca ngakho ukuthi kubanakale emibhalweni kuhlangana umlando, inkumbulo yezinto eziyizigameko ezenzeke esikhathini esidlule kanye nezigameko eziqanjwa ngababhali ezihambisana nabalingiswa bamanje.

Ukubhala kukaDangarembga eveza ukucindezelwa kwabesifazane ezweni lakhe kuveza izwi elisha emibhalweni yaseZimbabwe ngesikhathi senkululeko. NaseNingizimu Afrika ikhona imibhalo engamanoveli esiZulu eqhamukile ngesikhathi senkululeko ukuveza ukucindezelwa kwabesifazane, becindezelwa ngamasiko avuna abasilisa futhi kuhamba phambili bona abesilisa

ekubacindezeleni. Lapha singabalula incwadi kaMngadi ethi *Ifa Ngukufa* naleyo kaMathaba ethi *Intando Kamufi*.

U-Ayi Kweyi Armah waseGhana encwadini ethi *The Beautiful Ones Are Not Yet Born,* uveza inselelo yenkohlakalo ebhekene nezwe lase-Ghana emveni kokutholakala kwenkululeko yakhona ngaphansi kombuso kaNkwame Nkrumah. Inkohlakalo lena ivela ngisho ezingeni eliphansi njengelomshayeli webhasi onganikezi ushintshi owenele kubagibeli bebhasi. Imali lena engaphezulu ayithatha kubagibeli kuba ngeyakhe. Ngisho namaphoyisa omgwaqo avezwa emukela imali yokugwazelwa ukuze angajezisi izephulamthetho.

UGakwadi kuWright (1992:102) uma echaza ukubhaleka kwencwadi ka-Armah uthi:

> *By far the bleakest picture yet painted by a novel about the sourness of African independence is that in Ayi Kwei Armah's The Beautiful Ones Are Not Yet Born. So overwhelming is the sense of decay which is created in the novel that the death-cycle of life becomes the reflecting medium in which everything is observed.*
>
> (Isithombe esingesihle kakhulu esike savezwa yinoveli mayelana nobubi benkululeko e-Afrika yileso esivezwe incwadi ka-Ayi Kwei Armah ethi *The Beautiful Ones Are Not Yet Born*. Kuvela ngokusobala ukungahambi kahle kwezinto enovelini ngangokuthi ukufa kuba yinto eyamaniswa nanoma yini eyenzekayo.)

USolomon kuWright (1992:116) naye ugcizelela into efanayo ngesikhathi ekhuluma ngencwadi efanayo ka-Armah:

> *Ayi Kwei Armah's book The Beautiful Ones Are Not Yet Born portrays the independent state of Ghana, revealing a society whose aspirations have slid into despair. In place of the "greatly beautiful" things expected from independence, we are shown the stark and ugly reality that is embarrassingly far from the former ideals. Leaders who shouted against the "enslaving things of Europe" used the same power for chasing after the same enslaving things.*
>
> (Incwadi ka-Ayi Kwei Armah ethi *The Beautiful Ones Are Not Yet Born* iveza isimo ezweni laseGhana emva kokutholakala kwenkululeko, iveza umphakathi obunamathemba amahle asevele aphenduka ize leze. Esikhundleni sezinto "ezinhle ezinkulu" ebezilindeleke enkululekweni, sikhonjiswa izinto ezimbi

> ezishaqisayo ezingasondeli nakusondela emaphusheni ayekhona. Abaholi ababekhala "ngezinto zabamhlophe ezigqilaza abantu" nabo babonakale sebesebenzisa amandla afanayo befuna izinto ezifanayo ezigqilazayo.)

Kuyacaca ukuthi imvama amazwe ase-Afrika abe nezinselelo ezifanayo emveni kokuphela kokunganyelwa ngamanye amazwe. Nezwe laseNingizimu Afrika alihlukile kuwona. Lapha singabala ukuzama ukwakha kabusha izwe, ukubuyisa amasiko, umhlaba, ukubhekana nokungalingani ngokobulili nokuhlukunyezwa kwabesifazane, ubuhlanga, inkohlakalo, ubugebengu nokunye.

8.2.2 Izinselelo Ezintsha

Amanoveli abhalwe ngesikhathi senkululeko aveza izinselelo eziningi ezisabhekene nabantu ezweni laseNingizimu Afrika. Lokhu kuhambisana nalokhu okushiwo u-Ekwensi kuLindfors (alukho usuku.:33) uma ethi kuba izimo ezikhona emphakathini kwezenhlalo kanye nakwezombusazwe ezinikeza umbhali izindikimba okumele abhale ngazo :

> *The role of the writer is dictated by the social and political atmosphere in his country.*
>
> (Iqhaza lomlobi lilawulwa yizimo zenhlalo nesimo sezombusazwe ezweni lakhe.)

Ukubaluleka kokuba umbhali abhale ngezimo ezikhona ezweni lakhe kugqamile nakulokhu okushiwo uChinweizu noMadubuike (1983:252) abathi umbhali kufanele abhale umbhalo okhombisa izinto ezenzeka emphakathini, othinta uphakathi. Bathi kumele abhale ngezinto ezimise lubhojozi umphakathi:

> *A writer does have a minimum professional responsibility to make his work relevant and intelligible to his society and its concerns. He may do so by treating the burning issues of the day; or he may do so by treating themes germane to his community's fundamental and long-range interests.*
>
> (Umbhali unawo umthwalo wokwenza umbhalo wabo ungene khaxa futhi ucacisele umphakathi ngezinkinga zawo. Angakwenza lokhu ngokuthinta izihloko ezisematheni ezikhathaza umphakathi; noma angase abhale ngezindikimba ezithinta izinto ezijulile osekuyisikhathi zilangazelelwa umphakathi.)

U-Ibinga (2007) uma ekhuluma ngemibhalo yasemveni kobandlululo eNingizimu Afrika uthi:

> *Post-apartheid literature is still in transition because the past still impacts on the new South Africa. However, significant changes are taking place in the thematic and in the aesthetic aspects of post apartheid literature. Thus, we argue that post-liberation fiction has embarked on a journey towards the new horizons offered by the various pressing issues.*
>
> (Imibhalo yasemveni kobandlululo yimibhalo engakahlukani unomphela nesikhathi esedlule ngoba lesi sikhathi esedlule sisonomthelela kuNingizimu Afrika entsha. Kodwa-ke zikhona izinguquko ezibonakalayo ezenzekayo ezingxenyeni zezindikimba nezokufundisa ezitholakala emibhalweni yasemveni kobandlululo. Yingakho-ke sithi imibhalo yasemveni kobandlulo isendleleni ebheke entuthukweni entsha evulelekile edalwa izimo ezithile ezibalulekile eziqhamukile.)

Lapha uyakuveza u-Ibinga ukuthi imibhalo yaseNingizimu isazama ukuhlukana nensila yobandlululo. Kuyavela ukuthi zikhona izinguquko ezikhona emibhalweni uma kubhekwa izindikimba ababhali ababhale emveni kobandlululo ababhale ngazo. Kubonakala kunethemba lentuthuko emibhalweni eqhamuka ngalesi sikhathi senkululeko eNingizimu Afrika.

Yizo lezi zinguquko kanye nentuthuko ecwaningwe kulolu cwaningo. Kuthintwe amanoveli akhuluma ngokuhlukunyezwa kwabantu besifazane, aveza ukuthi akukuhle lokhu ngoba phela nabantu besifazane bangabantu abaphelele futhi abanemizwa. Ngaphezu kwalokho nabo njengabantu besilisa banamalungelo abanawo okumele avikelwe futhi ahlonishwe ngisho ngabazali babo imbala noma labo abathandana nabo.

Akhona amanoveli aqhamuke ngesikhathi senkululeko athinta izindikimba ezintsha qobo emibhalweni yolimi lwesiZulu. Inoveli ethi *Bengithi Lizokuna* ikhuluma ngowesilisa uMhlengi ozishintsha ubulili bakhe besilisa bese eba umuntu wesifazane osewuMahlengi. Ukushintsha ubulili lokhu buchazwe kuSibiya (2008:174) kanje:

> Ukuguqula noma ukushintsha ubulili kusho ukuhlinzwa komuntu ukuze ukubukeka nokusebenza kwezitho zakhe zobulili kufane nokobunye ubulili. NgesiNgisi lokhu kuvamise ukubizwa ngokuthi i-*sex change* noma i-*sex change operation*. Ochwepheshe abaningi

> nokho kwezesayensi nakwezokwelapha bakhala ngokuthi kakunembi kahle lokhu, okushaya emhlolweni ngukusebenzisa elithi i-*sex reassignment surgery*.

Inoveli yokuqala ngqa lena olimini lwesiZulu ethinte le ndikimba. Yeneka emphakathini ofundayo ulwazi olusha ebelungaziwa kwazise ixoxa ngento ezwakala njengensambatheka nje engakholakali. Nokho-ke ibuye iveze ukuthi umlingiswa obenethemba lokuthi lokhu kwenza kwakhe kuzomjabulisa akumjabulisi emveni kwesikhathi. Iveza nokuthinteka nokuhlukumezeka kwabanye abantu abazalana nabasondelene naye ngenxa yalesi sinqumo sakhe kanye nohlobo lwempilo entsha aseyiphila.

USibiya-ke ubengaqali ngale noveli ukuveza izinto ezibonakala ziyizindikimba ezintsha olimini lwesiZulu. Inoveli kaSibiya (2003) ethi *Kuxolelwa Abanjani?* yona igxile kakhulu kusandulela ngculazi kanye nemithelela yaso ezimpilweni zabantu ababili abashadile kanye nabanye abasondelene nabo. Kule noveli ukhuluma ngento abantu abaningi ababesasaba ukukhuluma bakhululeke ngayo kuleyo minyaka ebhala eshicilela le noveli.

Akhona namanoveli abhaliwe aveza izindikimba ezifana nenkohlakalo. Imvama lapha kuba ngabantu abasezikhundleni eziphakeme sibone besebenzisa izikhundla namandla abo ngendlela enokungcola phakathi. UNdlovu (2007) usivezela uNyoka enovelini ethi *Amathonsi Abanzi*, oyisikhulu esiphezulu esisebenzisa isikhundla namandla ukugwazisa abantu ngemali nangocansi ukuze abanikeze imisebenzi emnyangweni awuphethe. Kuvela ngokusobala izindlela ezisetshenziswayo njengoba yena engabonakali ewumuntu ohamba phambili kulokhu njengoba eqashe isicashalala esinguThula ukuze kube yisona esiba phambili kodwa imali yenkohlakalo ibe iza kuyena. Ubonakala esephila impilo esezingeni eliphezulu ngenxa yayo inkohlakalo le aphezu kwayo.

Ziningi izinselelo ezivezwe ngababhali besiZulu ngesikhathi seminyaka yokuqala yenkululeko engamashumi amabili. Ikhona imibhalo eveza ukuthi nakuba umthethosisekelo ushintshile wanikeza amalungelo kubantu bonke kodwa ukuhlupheka kubantu abamnyama, okuwumthelela wobukholoniyalizimu nobandlululo, kusathe bhe kusababambe ngobhongwana. Aluluningi uguquko olukhona ngakwezenhlalo nomnotho. Abakabi nawo umhlaba abakwazi ukuwusebenza

ubondle ubanike impilo engcono. Abakabi nawo amathuba amahle ezemfundo noma emisebenzi engabenza balingane nabamhlophe.

Ezinselelweni ezigqamile ezinkulu ezibhekene nezwe laseNingizimu Afrika, cishe ukuba zonke ziveziwe kulawa manoveli acwaningiwe. Iyodwa ephawuleka ngokugqamile engavezwanga yinoma iyiphi yalawa manoveli. Leyo nselelo yileyo yokuzondwa nokuhlushwa kwabantu bangaphandle. Lokhu kuhambisana nalokhu okushiwo uRotich (2015) uma ethi:

> *Black people in South Africa have vented their economic frustration on people from other African countries in the belief that they are slicing off the Rainbow cake when they themselves have not eaten to their full. The xenophobia has risen as a new form of "apartheid" in which divisive otherness of picking out "non-South Africans" from among the crowd and chasing them out of the Rainbow is practised. And ironically, some Black South Africans, now politically free in the new dispensation, have refused to offer sanctuary to foreigners from countries that they themselves, ironically, fled to during the worst times of apartheid.*
>
> (Abantu abamnyama baseNingizimu Afrika sebekhiphele ukuxakeka kwabo kwezomnotho kubantu abasuka kwamanye amazwe angaphandle ngenkolelo yokuthi babaphangela kokuqondene nabo ekhekheni lezwe elisha nakuba bona besala belambile. Le nzondo eqondiswe kubantu bokufika ifana "nobandlululo" ngokubandlulula abokufika bakhishwe inyumbazane. Okuxakayo ukuthi namuhla kunabantu abamnyama asebephila ezweni elikhululekile abangafuni bona ukukhoselisa abantu bokufika yize abamnyama balapha nabo babebalekele emazweni angaphandle kusenobandlululo.)

Incwadi kaMngadi (2012) ethi *Bayeza Abanqobi* isilumbanisela umlando, imanje nekusasa. Ithi iyincwadi eyinoveli kodwa ibuye iqophe umlando wohlobo lwempilo ekade iphilwa ngabantu baseNingizimu Afrika, iveze nokuthi izwe nesizwe saseNingizimu Afrika sikuphi njengamanje, siphilisana kanjani bese siveza namathemba ekusasa. Iveza inzondo, ukucindezelana, ukungathembani, ukusolana nobuhlanga nokulwa izwe elidlule kukho. Ibuye iveze namathemba akhona okuthi isizwe singafika oxolweni lwangempela, sixolelane, sithandane sibambisane siye phambili yize bubuningi kakhulu ubuhlungu esidlule kubo futhi nezinto eziningi zingakalungi ngendlela yokuthi amanxeba engasheshe aphole nezibazi zigqibeke. Inoveli iyaveza iqiniso elimsulwa lokuthi endleleni yokwakheka kabusha kwesizwe zisekhona izinselelo eziningi.

Kusasolwana, kunokungathembani, kuyadlinzelwana futhi kukhonjwana ngeminwe. Inoveli lena iletha ithemba lokuqhakaza kwelanga nenyanga ikhanyisele bonke abantu baseNingizimu Afrika. Ithi ubuhlungu nobuhlanga bogcina ngokushabalala empilweni yabantu.

8.2.3 Ukushayisana Kokusha Nokudala

Enovelini kaNdlovu ethi *Elokufa Alitsheli* uMahlase uvezwe engumlingiswa obhekene nenselelo enkulu, yokuthi wenza kanjani ukumelana nezimiselo zikahulumeni zokukhuliswa kwezingane kanye nalokho yena akholelwa ukuthi yikhona okulungile emphakathini. Ukushayisana phakathi kokufunwa umphakathi kanye nalokho okufunwa uhulumeni kubonakala kuletha inkinga ekukhulisweni kukaVela. UMahlase akavumi ukwemukela isimo esesiguqukile lapho uhulumeni eseneqhaza elikhulu ekukhulisweni kwezingane futhi eshaya imithetho elawula ukuthi izingane kumele ziphathwe kanjani futhi zikhuliswe kanjani ngabazali kanye nomphakathi.

Noma esengene ezinkingeni uVela, uyise uMahlase ukholelwa ukuthi kube imithelela yokugxambukela kukanina kanye nodadewabo ebebemvuna uma yena Mahlase ethi uqinisa isandla ukuze akhule ngendlela eyiyo. Kwala noma uMahlase esezocelwa nguKhethiwe ukuba ehlise umoya ahambele uVela ejele lapho eboshwe khona kodwa uMahlase ushaya phansi ngonyawo.

UMahlase ubonakala esesele yedwa nje esigangeni senkani negqubu. Nakhu phela uyasho uKhethiwe ukuthi nabanye abantu bebebuza ukuthi akezi ngani yena njengoyise womfana osephutheni. Lo mphakathi ulindele ukuba uMahlase axole, eze ezolalela icala lengane yakhe futhi ayeseke njengoyise nakuba uyazi imikhuba kaVela nokungezwani kukayise. Phela umphakathi umile ekutheni amathumbu akho awukwazi ukuwalahla ngoba nakhu enze izinto ezikuphoxayo nezikushayisa ngamahloni. Umi ekutheni awukho umgqomo wokulahla umuntu.

Kuyacaca ukuthi uMahlase uzibona ehlulekile yena njengomzali ukukhulisa kahle uzinyobulala wakhe ukuze ube umuntu ebantwini futhi ube indoda emadodeni. Kodwa ekuhlulekeni kwakhe uthwesa icala uhulumeni ngemithetho yakhe ayibona ivuna izingane. Uthwesa icala nayo ingane eyathatha ukukhuluma nokuyala kwakhe njengukuthela amanzi emhlane wedada. Uthwesa nonina

wayo kanye nodadewabo icala ngakho konke lokhu osekonakele empilweni yengane yakhe enguVela. Lokhu kuhluleka kumbangela ihlule lobuhlungu enhliziyweni yakhe. Yikho lokhu okudala ukuthi kwale noma esencengwa yindodakazi yakhe kodwa aqhubeke aqinise ikhanda, angavumi ukuthethelela indodana yakhe emphoxe yamhlaza emphakathini kwakhiwe. Kuyavela lokhu kuNdlovu (2014:123):

> "Kusobala ukuthi usufana nomuntu omlahlile uVela.?"
>
> "Ngimlahlile vele, mina anginayo indawo enhliziyweni yami yokugcina amahlongandlebe, cha cha cha. Amahlongandlebe afana noVela iyodwa vo indawo yokuwagcina, yijele kuphela. Uma ehlulwa ukuhlala ejele, akaphume-ke umphakathi uzokwenza ukuthi indawo azogcinwa kuyona kube yigodi," wabeka ngokukhulu ukuzimisela uMahlase esebonakala nje ukuthi iyamfudumeza le ndaba efika noKhethiwe.

Nakuba uMahlase ekuveza ukuthi uVela akamlalelanga njengoyise futhi eveza nokuthi umkakhe waze wadutshulwa wafa nje, abahlaseli labo babezofuna yena uVela lowo kodwa kuyacaca ukuthi lokhu kungaxoli kukaMahlase kuze kube sekugcineni kwempilo yengane yakhe, kukhombisa ukukhala nokukhononda kwakhe ngemithetho efike nohulumeni wangesikhathi senkululeko eNingizimu Afrika. Yena wayezalwe wakhula ngesikhathi ukukhula nokukhuliswa kwengane kusezandleni zabazali, engagxambukeli uhulumeni ngokushaya imithetho eyenza abazali kube abazali ngegama nje.

Umbhali uMngadi enovelini ethi *Bayeza Abanqobi* ubonakala eqopha phansi umlando wezinto ebezenzeka ngesikhathi sobandlululo. Lokhu kubalulekile ukuze kufundiswe abafundi ngezinto ezenzeke esikhathini esedlule ikakhulukazi ukuze babone ububi bazo bese bebona ukuthi kungani kubalulekile ukuba kungaphinde kubuyelwe kuzona, kungani kubalulekile ukuba kwakhiwe umphakathi ohlukile kakhulu kunalowo wangesikhathi sobandlululo. NoMngadi enovelini ethi *Yekanini AmaFilisti* usiqophele umlando lapho ekhuluma ngesikhathi sodlame endaweni yaseRichmond nembangela yokuhlaselwa kukathisha uGumede esesikoleni, ehlaselwa ngabantu beqembu elithile ngenxa yendlela ayefundisa ngayo umlando.

8.2.4 Izizathu Zokubhala Ngokukhululeka

Kuvelile ocwaningweni ukuthi isizathu esikhulu esibangele ukuthi ababhali babhale ngokukhululeka bengenalo uvalo kube ngukuthi umthethosisekelo bese uguquliwe usubavumela ukuba babhale ngokukhululeka. Ngamanye amazwi, ababhali bese bengenalo uvalo olwalubambe ababhali bangesikhathi sobandlululo lokuthi bengavalwa umlomo noma baboshwe babekwe amacala ngenxa yalokho ababhale ngakho.

Ngenxa yalokhu kukhululeka kubonakale imibhalo yesiZulu ithuthuka ngesikhathi ababhali sebethinta izindikimba okwakulukhuni ukuba bazithinte ngesikhathi sobandlululo. Babhale ngezinto ezinhlobonhlobo ezinike umdlandla wokufunda ngisho kubantu abadala ngoba imibhalo ebisibhalwa isizezingeni lokuthi nabantu abadala bangayifunda bayijabulele. Babhale ngezinto ezithinta inhlalo yabantu ngesikhathi senkululeko, ezomnotho, ezamasiko, ezobulili obuxakile nokunye.

Akumangazi-ke ukuphawula kukaZulu (2004:203-204) lapho ethi khona:

> *Post-apartheid African language literature is now regarded as an intelligent adult activity and it is certainly no longer "a profitable commercial proposition" (Gérard, 1983:55) with blatant didactic messages meant for the "helpless schoolchildren" (Gérard, 1983:56). The literature of African languages was freed from the apartheid chains from 1990, with the unbanning of political activity in South Africa, as is evident from the studies by Grobler (1995), Canonici (1998), Swanepoel (1998; 1999), Zulu (1999), Mathonsi (2002) and Groenewald (2004). Yet, it is important to note that the post-apartheid African language novel has somewhat overenthusiastically reacted to the views that African languages literature is immature and childish and not sufficiently committed to social effects. As a result, an unfairly high percentage of the novels are adult rather than youth novels and both types are concerned with social issues.*

> (Imibhalo yezilimi zase-Afrika yasemveni kobandlululo njengamanje ithathwa njengeyabantu yabadala abahlakaniphile, okusobala-ke ukuthi ayiseyiyo nje "into yokwenza inzuzo" (Gerard, 1983:35) enemiyalezo esobala eyimfundiso eqondiswe "kubantwana besikole" (Gerard 1983:56). Imibhalo yezilimi zomdabu yakhululwa emaketangeni obandlululo eNingizimu Afrika kusukela onyakeni we-1990 njengoba kuhlaluka ocwaningweni lukaGrobler (1995), lukaCanonici (1998), lukaSwanepoel (1998;1999) lukaZulu (1999), lukaMathonsi (2002)

> nolukaGroenewald (2004). Nakuba kunje kodwa kubalulekela ukuqaphela ukuthi ngandlela thize imibhalo yezilimi zomdabu ikwazile ukubhekana nemibono ethi aivuthiwe, ifanele abantwana futhi ayimelani nezinselelo zomphakathi. Ngenxa yalokhu iningi lamanoveli lifanele abantu abadala kunokuba abe ngawabantu abasha, futhi zombili izinhlobo zibhekane nezinselelo zomphakathi.)

Izinselelo ezivezwe ngababhali besiZulu emanovelini abo zithinta ngqo imizwa yabantu ngoba ziyizinto abantu ababhekene nazo nabazibona noma bazizwe kukhulunywa ngazo mihla namalanga. Ziwukuxakeka nosizi olusondelene kakhulu nempilo yansukuzonke yabantu abamnyama. Ngale kwalokho, ababhali babuye bahlongoze nezixazululo ezinika amathemba kwezinye zalezo zinselelo. Lokhu kwenza imibhalo yabo ibe nesisindo futhi ibonakale inemba ngoba ayigcini ngokuveza izinto ezimbi kepha ibuye ilethe nethemba kubantu abayifundayo.

8.2.5 Izixazululo Ezihlongozwe Ngababhali

Zivelile kulolu cwaningo izixazululo ezihlongozwe ngababhali ezinselelweni nasezinkingeni ezibhekene nabantu, imiphakathi kanye nezwe lonke laseNingizimu Afrika.

Enselelweni yobuhlanga ababhali abafana noMngadi noBhengu bahlongoze ukuba abantu bakwemukele ukuthi abantu bonke bangabantu, bayeke ukucwasana nokubandlululana. Bathi akuvunyelwe abantu abathandanayo bathandane noma bashade kungalokhu kubhekwa ukuthi omunye uwuluphi uhlanga. Ngalokho basho into eshiwo umthethosisekelo wezwe laseNingizimu Afrika ngalesi sikhathi senkululeko njengoba ukwenza kuba icala ukucwaswa komuntu ngenxa yebala lakhe.

Enovelini kaBhengu ethi *Itshwele Lempangele* kuyavela ukuthi abanye emindenini yezithandani ezimbili baqale baphikisana kakhulu nobudlelwane babo. Nokho umbhali wenze ukuba kungagcini bona kepha kugcine izithandani okunguNdelebuli noShantha. Laba bobabili bagcina beshadile. Umbhali ubaveza futhi bengabantu abakujabulele kakhulu ukuthandana kwabo kanye nokushada kwabo. Kuhle lokhu ngoba kugcizelela ukuthi into enkulu kubantu uma bethandana kuba uthando lwabo, hhayi ubuhlanga babo. Ukuba umbhali uke wabaveza behlaselwe yizinkinga

bekuzobasizakalisa labo abaphikisana nokuthandana kwabantu bezinhlanga ezihlukene bese kuba sengathi banezinkinga ngoba beyizinhlanga ezingafani. Okuhle-ke futhi ukuthi ekugcineni kubonakala nabantu abebengakunameli ukuthandana kwezithandani lezi ezimbili sebeguqule ukucabanga kwabo, sebekwemukela ukuthandana nokushada kwazo.

Umbhali uthe uma ebheka le phambili wakubona kuyinto ezohamba ihambe ibe yinsakavukela ukuthandana nokushadana kwabantu bezinhlanga ezihlukene. Ukuloba kwakhe le noveli bekuwukuvula abantu amehlo ngalesi simo esizokwenzeka futhi abenze bamukele uguquko obeluvinjwe umthetho wobandlululo eNingizimu Afrika. Inoveli yakhe iwumkhombandlela futhi isiza ukugxilisa intando yeningi eNingizimu Afrika.

UMngadi ebhala encwadini yakhe ethi *Bayeza Abanqobi* ufundisa abafundi ngobubi bokungalwisani nenselelo yobuhlanga. Indlela abhale ngayo incomeka kakhulu njengoba ekubeka kucace bha ukuthi ubuhlanga lobu abugxilile ohlangeni lwabantu abamnyama kuphela njengoba kulula ukukholelwa kulokhu. Uyaveza ukuthi ubugebengu abubona obabantu abamnyama kuphela njengoba sibona ezitaladini zeTheku kukhona izigebengu zabantu abamnyama nalezo zabelungu, ezijwayele ukulwa ngenxa yayo inzondo yobuhlanga. Uyaveza abaphathi abamnyama bezigebengu nabaphathi abamhlophe bezigebengu.

Uyaveza nokuthi ukuhlukunyezwa ngokobulili kwezingane akwenziwa kuphela ngabantu abamnyama. U-Adonis ongumlungu uyahlukunyezwa endaweni okubekwa kuyo izingane ezingenabani. Uma esefika emgwaqeni futhi usetshenziswa ngomunye owuhlanga lwakhe ukumdayisisa umzimba emfaka nasekwenziweni kwamafilimu ocansi anezingane.

Enselelweni yenkohlakalo ababhali bakuvezile ukuthi iningi inkohlakalo ekhona eNingizimu Afrika kuwo wonke amazinga empilo nakuyo yonke imikhakha. Ziveziwe izindlela ezihlukene zale nkohlakalo futhi kwavezwa okuhlongozwa ngababhali. Okugqamile kakhulu ukuthi abantu abayibike inkohlakalo bese kujeziswa labo abangene kuyona.

Enselelweni yesandulelangculazi nengculazi uqobo lwayo ababhali babonakele bekuveza ukuhlasela kwegciwane nesifo kubantu. Kubonakele abantu bebhubha kakhulu ekuqaleni

kwenkululeko futhi belahlekelwa ithemba uma bebhekene nalo kanye naso isifo. Kamuva sekubonakala kuqhamuka ithemba nabantu befunda futhi bekwamukela ukuthi kuyaphileka nalo igciwane uma nje bezolandela ukwelashwa ngendlela okuyiyona.

Enselelweni yezingxabano nokungezwani ababhali bayavela bezama ukuletha noma ukugqugquzela ukuba kuthelelwane amanzi. KuMngadi (2012:105) u-Adonis obehlukunyezwa uDemon nalabo abangamadoda abebemlala njengoba uDemon ubemdayisisa umzimba uyancengwa ukuba adlulise amagqubu, angafuni ukuziphindisela kuye:

> "Ungalokothi ngane yakwethu uzilahle ubuwena ngenxa yemfanayo enguDemon. Lowaya uphelelwe yithemba nokuzethemba. Ubengeke akwenze isigqila socansi ukuba bekungenjalo. Ukumbulala wukuzibulala ngoba esikhundleni semizamo yokuqala impilo entsha eqhakazile, uzoqhetha isikhathi ejele. Naye unonya nje asazi ukuthi kusukelaphi. Kumbe nje wenza okwenziwa nakuye."
> "Uma kusho wena dadewethu ngiyezwa." Bagcina bezesulile.

Enselelweni yobugebengu nezidakamizwa ababhali bayavela begxeka ubugebengu obukhona emphakathini kanye nezidakamizwa ezibonakala zicekela phansi impilo yabantu. Ngokukhombisa ububi bezidakamizwa nobugebengu kanye nokuveza izinto ezimbi ezenzeka kubantu abangene ebugebengwini nasezidakamizweni, bazama ukucacisa ukuthi bubi ubugebengu kanye nezidakamizwa.

UVela enovelini kaNdlovu ethi *Elokufa Alitsheli* ungumlingiswa owenza nokwenzeka kuye izinto eziningi ezimbi ezikhombisa ububi bobugebengu nezidakamizwa. Uyashintsha abe yingane eyihlongandlebe, antshontshe kubo nasemizini yabantu. Ugcina ebalekile ekhaya kubo ngenxa yokuthi uyise uyamshaya, ezama ukumnqanda ebugebengwini nasekubhemeni umthunzi wezinkukhu. Uhlangana nomngani wakhe uBhiza, angene ezidakamizweni eziyingozi kakhulu kunensangu. Uhlela ukubulala uyise kodwa ngeshwa kufa unina. Uyahlukumezeka ngokufa kukanina ngenxa yakhe. Ungena ebugebengwini, aboshwe. Uyise akasayingeni nhlobo indaba yakhe, usegeze izandla yena ngoba indodana yakhe isimphoxe kakhulu. Noma esethole ibheyili esephuma enkantolo, efika ekhaya ezibulala ngesikhathi umphakathi sewuzohlasela kubo ngoba ufuna ukumbulala, uyise akakhali ngisho unyembezi olulodwa ngokushabalala kwempilo yengane yakhe, isingene yagamanxa ebugebengwini nasezidakamizweni.

UNyoka enovelini kaNdlovu ethi *Amathonsi Abanzi* ubhidlikelwa umuzi wakhe, ashiywe umkakhe ngenxa yobugebengu benkohlakalo obuhambisana nokuthanda kwakhe amantombazane yize eganiwe. Kulobo bugebengu bakhe kugcina kufe enye yezintombi zakhe, uZongile obesuke ekhaya eneziqu zakhe, ezofuna umsebenzi ukuze impilo yakhe neyomndeni wakhe ibe yinhle. Naye uNyoka ugcina ngokuxoshwa emsebenzini ngenxa yobugebengu.

Enselelweni yezomnotho ababhali bakuvezile ukuthi nasemveni kokutholakala kwenkululeko eNingizimu Afrika kepha abantu abaningi abamnyama basazithola bebhekene nokweswela, indlala kanye nobubha obuyisimanga. Imvama lokhu kuyimbangela yezinkinga eziningi ezisekhona njengobugebengu, ukwanda kokudayiswa nokusetshenziswa kwezidakamizwa, inkohlakalo, ukubulalana, izimpi ematekisini, ukudayisa ngomzimba nokunye.

Nokho kuyaqapheleka ukuthi ababhali babonakala behluleka noma besaba ukuqonda ngqo inkinga yokunganikezwa kwabantu umhlaba ukuze nabo bazimele kanye nokuvalelwa ngaphandle emathubeni ezomnotho, abonakala esankonkoshelwe ngabamhlophe kuphela.

Imibhalo yaseNingizimu Afrika izivezile izinselelo ezisekhona ezweni nakuba sekukhona intando yeningi. Lokhu kuyafana nokwenziwa nguNgugi enovelini ethi *Weep Not Child* lapho ekhombise khona ukuthi nakuba izwe laseKenya selidlule ezimpini zabantu bakhona, ladlula empini ye-Mau Mau yokulwela umhlaba laze lafika ekuvoteni kodwa zisekhona izinselelo ezibhekana nabantu bakhona. UNjoroge obenephupho lokufunda ukuze abe umuntu ongcono futhi enze umehluko emndenini wakhe nasezweni lakhe, uzithola ephoqeleka ukuyeka isikole emveni kokushona kukayise nokuboshwa kwabafowabo. Uthola umsebenzi kodwa abuye axoshwe kuwo. Amathemba akhe onke ayabhidlika kuze kufike lapho anquma khona ukuthi kungcono azibulale. Ngenhlanhla unina uyamsindisa kulowo mzamo wakhe wokuzibulala.

Inoveli lena iveza izinselelo ezibhekene nabantu abasha kanye nabantu nje bonke abamnyama baseKenya emveni klokutholakala kwenkululeko yakhona. Izifiso namaphupho amahle kaNjoroge ayashabalala ngenxa yezinselelo ezibhekene naye, ezingaphezu kwamandla akhe. Konke lokhu

kusindwa kwakhe ngenxa yezinselelo yikhona okumenza alahle ithemba, azibone engohluliweyo nohlulekileyo.

8.2.6 Intuthuko Emibhalweni

Ucwaningo olwenziwe lapha luyaveza ukuthi ikhona intuthuko mayelana neqhaza lababhali ekubhaleni ngezinto ezenzeke kule minyaka yokuqala yenkululeko eNingizimu Afrika engamashumi amabili yokuqala. Akhona amanoveli aveza iqhaza lababhali ekugxiliseni ukwakhiwa kabusha kwezwe nesizwe saseNingizimu Afrika enenkululeko. Akhona nakhuluma ngezinselelo ezikhona mayelana nokubuyiselwa komhlaba kubantu abamnyama. Akhona nakhuluma ngezinselelo zokushayisana kwemibono mayelana nokuthandana kwabezinhlanga ezihlukene, ubulili obungejwayelekile njengalapho owesilisa ezishintsha ubulili ngoba efuna ukuba ngowesifazane.

UZulu (1999:1) ukhuluma ngentuthuko yezincwadi zamanoveli abhalwe ngemveni kobandlululo uthi:

> *The novel of the 1990s has developed to the degree that the literature of the African languages can be said to be entering the new millennium with justifiable confidence.*
>
> (Amanoveli angeminyaka yawo-1990 asethuthukile ngezinga ngangokuthi asefike ezingeni lokuthi imibhalo yezilimi zase-Afrika isingachazwa njengengena enkululungwaneni nyaka entsha inokuzethemba okuyifanele.)

Lokhu okuphawulwa uZulu lapha kukhomba ukuphulukundlela kwenoveli yesiZulu ekuklinyweni amaketango obandlululo ayenemigomo eminingi nezivimbelo eziningi okwakwenza ukuba ababhali bangabhali ngokukhululeka ngezindikimba ezithile ngendlela abayithandayo. Ngalokhu kukhula kwenoveli yesiZulu kubangela ukuba kuqhamuke umbuzo othi kusafanele yini ukuba imibhalo yesiZulu ebhalwe ngesikhathi senkululeko ibe neshobolo lokubizwa ngemibhalo esezingeni eliphansi efanele kuphela izingane njengaleyo eyayibhalwe ngesikhathi sobandlululo.

U-Ibinga (2007) uthi:

> *However South African literature has subsequently taken a path similar to that followed by post-colonial authors in African states that gained their independence in the 1960s. The representation of euphoria has quickly been replaced by a feeling of disillusionment as the past continues to haunt people's everyday lives.*
>
> (Kodwa imibhalo yaseNingizimu Afrika sekuthe kamuva yalandela umgudu ofanayo nalowo olandelwa ababhali ababhale ngemveni kokuphela kobukholoniyalizimu emazweni ase-Afrika athole inkululeko yawo ngeminyaka ye- 1960s. Ukuvezwa emibhalweni kwentakaso kusheshe kwashabalala kwabe sekuqhamuka ukujabha kanjengoba izinto zesikhathi esedlule ziqhubeka zihlukumeza impilo yansukuzonke yabantu.)

Uma u-Ibinga (2007) ekhuluma ngokubhala ngobuhlanga uthi ngale komlando omude wobandlululo ngokobuhlanga, ubuhlanga buya ngokuya buncipha ekunakweni kakhulu ngababhali. Ngokubhekana nezinto ezimise lubhojozi umphakathi, ababhali bayazama ukudlula ebuhlangeni ukuze baqale manje babhekane nokwakha umumo wesizwe oqhakambisa amasiko ahlukahlukene ezwe.

Lapha uyaqaphela u-Ibinga ukuthi nakuba iNingizimu Afrika inomlando omude nobuhlungu okhululuma ngokugileka kwabantu abamnyama begilwa ngabelungu kuze konakale ubudlelwane obabungaba buhle phakathi kwezinhlanga kodwa ababhali bamanje abagxilile kulezo zinto zomlando. Bona babonakala bebhala izincwadi ezizama ukulekelela ukuba kwakhiwe kabusha izwe elingenanzondo yobuhlanga. Baqhakambisa ukubambana nokubambisana okugcizelela ukubaluleka kwesizwe kunohlanga nobuhlanga. Lokhu bakwenza naphezu kokuba izwe laseNingizimu Afrika linabantu abaningi bezinhlanga ezihlukahlukene.

Uyaqhubeka uthi:

> *Many post-apartheid texts are still influenced by apartheid-era writing, which is to say they can be characterized by three dominant tendencies: an obvious interest in political issues, resistance to oppression and the obsessive reference to race.*
>
> (Imibhalo eminingi yasemveni kobandlululo isenomthelela omkhulu wemibhalo yangesikhathi sobandlululo, okungukuthi zintathu izinto ezigqamile: intshisekelo ecacile ezintweni ezithinta umbusazwe, ukuphikisana nengcindezelo kanye nokunakashela ngokukhomba okungaphezi ebuhlangeni.)

Kunokugxila kakhulu ebuhlangeni nezinto ezenzeke ngesikhathi esidlule ababhali njengokusho kuka-Ibinga kube nezinto ababhale ngazo, baziba izinto zangesikhathi sobandlululo. Uyazibala-ke ezinye zezinto ababhali ababhale ngazo ngesikhathi senkululeko. Ubala udlame lwasemakhaya, ukubhala ngabantu besifazane, ubutabane, inzondo ebhekiswe kwabokufika kuleli kanye nesandulelangculazi nesifo sengculazi uqobo lwaso.

Kusobala ukuthi imibhalo le ecwaningiwe iyakukhombisa ukuchema ekukhulumeleni abantu, iveza izinkinga zabo futhi ihlongoza nezixazululo zalezo zinkinga. Kusobala ukuthi umsebenzi wezemibhalo ngesikhathi sobandlululo awukaguquki kulowo oshiwo uSole kuMkhize (1991:20): uma ekhuluma ngemibhalo ekhiqizwe ngesikhathi sobandlululo uthi:

> *Art and literature were seen as ways of raising social awareness and showing the need for a changed society, and black self-expression and control in the arts became a major pre-occupation.*
>
> (Ubuciko nemibhalo kwakubonakala njengezindlela zokuqwashisa umphakathi nokukhombisa isidingo sokuguqulwa komphakathi, kwathi-ke ukuzikhulumela kwabantu abamnyama, nokungamela ezobuciko kwaba yinto ehamba phambili.)

UNtuli (1978:158) uthi indikimba yokukhononda yayidumile kubabhali base-Afrika. Uqhuba uthi abaningi babo babekholelwa ekutheni kunomsebenzi othile okumele bawenzele umphakathi. NaseNingizimu Afrika baqhamukile ababhali abaningana babhala izinkondlo ezikhonondayo, bekhombisa ukungasenameli isimo sobandlululo kanye nemithelela yaso ikakhulukazi kubantu abamnyama. Akubanga izinkondlo kuphela kepha neminye iminxa yaba nakho ukukhononda ngobandlululo nemithelela yalo. Iyona-ke le mibhalo esiyibiza ngokuthi imibhalo ekhulumayo.

Laba babhali ababhale le mibhalo esithi ekhulumayo bahlukile kulabo ababebhala imibhalo ethule. Laba bakhetha ukungagcini nje ngokubona ububi bobandlululo kepha babhale ngabo. Bakhetha ukukhulumela umphakathi. Bazibona nabo beyingxenye yomphakathi obhekene nenkinga ngenxa yobandlululo, inkinga okwakumele ukuba ixazululwe ukuze kube nokuthula nobudlelwane obuhle phakathi kwezinhlanga ezihlukene ezweni laseNingizimu Afrika.

Ukubuka kwabo kwakuhlobene kakhulu nokuka-Omotoso, othi kuLindfors (1984:55):

> *I don't think there is anything as art for art's sake. I don't think it's possible. There has to be a commitment.*
>
> (Angiboni ukuthi ikhona into okuthiwa ngubuciko nje obungenanjongo. Angiboni ukuthi kungenzeka lokho. Kufanele kube nokuzibophezela okuthile.)

U-Omotoso ukholelwa ukuthi umbhali akakwazi ukuziziba izinkinga ezisuke zikhona ziqondene nomphakathi aphila kuwo. Uthi kuwumsebenzi wombhali kanye nombhalo ukuba kuvezwe lezi zinkinga ukuze kuvuleke amehlo abantu bese kulungiswa okonakele.

NoMao (1942:25) unombono ofanayo mayelana neqhaza lombhali njengoba esho ukuthi:

> *In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes or art that is detached from or independent of politics.*
>
> (Emhlabeni nanamuhla onke amasiko, yonke imibhalo nobuciko kungokwezinhlaka nezigaba ezithile zomphakathi ezilawulwa ngokombusazwe. Empeleni kabukho ubuciko obungenanjongo; ubuciko obungacheme nazigaba zomphakathi noma ubuciko obungazigaxi noma obuzimele ngokombusazwe.)

ULukacs kuJefferson noRobey (1995:173-176) naye uhamba emazwini athi umbhali kumele abhalele umphakathi wakhe njengoba yena ethi:

> *Writers narrate history, make sense of it, observe it and describe the world. Literature is about real life, and it is also some kind of autonomous reality itself, with particular formal characteristics of its own. Accurate reflections are a sign of the author's artistic greatness.*
>
> (Ababhali baxoxa umlando, bawenze uqondakale, bawuqaphelisise futhi bachaze umhlaba. Imibhalo imayelana nempilo futhi iyiqiniso elithile elizimele, elinezimpawu zalo phaqa. Ukuveza isithombe esinembile kunguphawu lobuciko bombhali obuvelele.)

Ababhali baxoxa umlando, bawuqonde bawuqondise, bawubhekisise bachaze nomhlaba. Imibhalo iphathelene nempilo yangempela futhi kwayona iwubuqiniso obuzimele, obunezimpawu zabo. Ukuqaphela okunembayo kuwuphawu lobuchule obukhulu bombhali.

Ukubhala okukhuluma ngezinto ezithinta abantu nezwe lonke jikelele kufaka ukubhala ngazo zonke izinto umbhali abona ukuthi zibalulekile kubantu. Kungaba izinto zamasiko, ulimi, umbusazwe, inkolo nokunye. Lokhu uyakufakazela uMathonsi (2002:6) uma ethi:

> *Social commitment refers to preparedness and ability to tackle social problems, conflicts, and needs besetting the society. If the problems (cultural, political, religious, etc.) that afflicted the Africans were so vast during the apartheid period, no practitioner of literature should have failed to reflect them and their causes, and to offer solutions.*
>
> (Ukukhononda ngezenhlalo kusho ukukulungela nokwazi ukukhuluma ngezinkinga zenhlalo, ukungqubuzana, nezidingo ezikhungethe umphakathi. Uma izinkinga (zamasiko, umbusazwe, inkolo, njalonjalo) ezazihlupha abansundu zazibabazeka kangaka ngesikhathi sobandlululo, akekho umbhali owayengehluleka ukubhala ngazo nezimbangela zazo, aphakamise nezixazululo.)

Umhlaziyi onguMsimang (1986:135) uyakholelwa ukuthi ekubhaleni imibhalo yesiZulu kufanele ababhali bakhombise ukuthi umphakathi uphila kanjani, yini eyenzeka kuwona, okuwujabulisayo nokungawujabulisi:

> Ukushicilela umbhalo wesiZulu akusikhona nje ukubhala indaba, kepha enye indlela yokwethula isibuko umphakathi okumele uzibuke kuso.

Nokho-ke kuhle ukucacisa ukuthi akubona bonke ababhali esiZulwini (njengoba kukuhle ukukholwa ukuthi into efanayo nakwezinye izilimi umhlaba wonke) abangachazwa njengabakhulumela abantu. Ababhali abakhulumela abantu uNgara (1985: vii) ubachaza kanje:

> *Committed writers are extremely sensitive to the social problems of their day and are constantly coming to grips with them, hoping to play their part in changing society for the better. They are therefore constantly defining the role of art in society and endeavouring to develop literary forms that match their social vision.*
>
> (Ababhali ababhalela umphakathi bayazwela kakhulu ezinkingeni zomphakathi zansukuzonke futhi mihla le bahlangabezana nazo, benethemba lokubamba elabo iqhaza ekuguqulweni komphakathi ube ngcono. Ngale ndlela balokhu beveza kabusha iqhaza lobuciko

> emphakathini bezama nokuqhamuka nezindlela ezintsha ezizohambisana nombono wabo womphakathi omusha.)

Kuyacaca-ke ukuthi uma bebhala imibhalo echazwa njengekhulumela abantu, leyo mibhalo kumele ilethe uguquko noma igqugquzele abantu abayifundayo ukuba benze okuthile ukuletha uguquko. Lokhu kuhambisana nalokho uNgara (1985:25) akholelwa kukho uma ethi umbhalo:

> *Is not only a passive product of historical conditions, a passive reflection of reality, but it can also influence and help to shape reality; for literature is a social force which, with its emotional or ideological weight, shakes or moves people.*

> (Awuwona nje kuphela umkhiqizo ongenzi lutho wezimo zomlando, isithombe nje esingasho lutho sobuqiniso, kodwa uyakwazi futhi ukuba nomthelela usize nasekuhlelembeni ubuqiniso; ngoba imibhalo iyinto esetshenziswa umphakathi, ebukhali ngokwemizwa nemicabango, enyakazisa futhi igudluze abantu.)

Lapha uNgara uyacacisa ukuthi umbhalo uthinta ukucabanga nokwenza kwabantu. Uba nomthelela kulokhu kokubili.

UNgara (1985:29) uyaqhubeka uthi ukudonsisana kwezombusazwe kanye nokushintsha kwesimo somphakathi noma indlela okuphilwa ngayo emphakathini kuba nomthelela endleleni okubhalwa ngayo njengoba esho ethi:

> *The dynamic of political struggles and social change affect the content and form of works of art, so that if we are to understand fully and appreciate the rise, development, concerns and styles of the literature of a nation we must see literature in relation to the history and struggles of its people, and in relation to the various ideologies that issue from socio-economic conditions.*

> (Ukungaqondakali komzabalazo wezombusazwe noguquko lomphakathi luba nomthelela ekutheni imibhalo yobuciko ikhuluma ngani kanye nesimo sayo, lokhu okudala ukuthi uma sifuna ukuqonda kahle nokuthokozela ukukhula, ukuthuthuka, nezindlela zokubhalwa kwemibhalo yesizwe, kumele sibuke imibhalo siyeyamanise nomlando kanye nemizabalazo yabantu, kanye nezinjulalwazi eziqhamuka ezimweni zomphakathi nezomnotho.)

Lokhu-ke kugcizelela ukuthi indlela elandelwa ezweni ngokuphathwa kwabantu iba nomthelela emibhalweni ekhiqizwa kulelo lizwe. Abaphethe izwe ngokukahulumeni bengafuna ukuba nomthelela emibhalweni ukuqhakambisa indlela yokwenza kwabo kanye nezinkolelo zabo ngesikhathi nabaphikisana nabo befuna ukuqhakambisa okufunwa yibo.

Intuthuko emibhalweni yesiZulu ecwaningiwe lapha ayigqami kuphela ngezindikimba ababhali ababhale ngazo. Yebo lokhu kuveza ubuqiniso bokuthi bakwazile ababhali ukubhala ngezinto ezithinta umphakathi kanye nalezo ebebebona ukuthi kubalulekile ukuba bavule imiqondo namehlo omphakathi ngayo. Ngale ndlela kufakazeleka lokhu okushiwo u-Ekwensi kuLindfors (alukho usuku:33) uma ethi:

> *"...the role of the writer is dictated by the social and political atmosphere in his country.... if writers were listened to as a voice, the warning voice or the voice of a prophet or the voice which mirrors the time, Africa might benefit."*
>
> ("…iqhaza lombhali lilawulwa izimo zenhlalo nezombusazwe ezikhona ezweni…ukuba ababhali babelalelwa uma bekhuluma, bexwayisa, bebholofitha futhi beveza izimo ezikhona ngaleso sikhathi ngabe izwekazi lase-Afrika liyazuza.")

Ngaphezu kwalokhu intuthuko ivele ngobuchule ababhale ngabo izindaba zabo. Kuyaphawuleka kakhulu ubuchule bukaNakanjani encwadini ethi Kuxolelwa Abanjani. Uma uyifunda le ncwadi izigameko zakhona ziphicwe ngendlela esezingeni eliphezulu nendaba nakuba ithinta izindikimba nabalingiswa kanye nezigameko ezihlukene kodwa ithungwe kahle ngobunono nangoheho oluyisimanga okwenza ukuba umuntu oyifundayo ayithokozele, imdonse njalo anamathele kuyo aze ayoyigojela ngoba nje efuna ukwazi ukuthi indaba iphela kanjani. Lokhu kubonakala kulandela inkolelo kaBeeton (1964:16) lapho ephawula khona ngekhono nomyalezo okumele kulekelelane embhalweni ethi:

> *"A man may have good morals to communicate but if he has not the authority of mind and expression to communicate them as an artist, he will forever remain voiceless. Conversely, if a man has a splendid 'technique' and nothing worthwhile to say, he is condemned forever to hollow, if pleasant, tinklings, he is condemned forever to play a minor role, even though he may acquire some contemporary glitter."*
>
> (Umbhali kumele akwazi ukuthola indlela eyiyona mayelana nafuna ukukusho nokuthi ukusho kanjani. Abafundi imvama bazomshayela

> ihlombe ngalokho akushilo okubathinta ngqo noma ngabe ivesi lelo ngokombhalo alilutho. Lelo vesi lingakwazi ukunyakazisa imizwa ngalokho elikushoyo nokuqonda ngqo kwalo, kodwa kungenzeka lisheshe liphelelwe isikhathi njengombhalo.)

Uma umbhali ekwazile ukukhala ngendlela elekelanayo ekhonweni lakhe lokubhala kanye nalokho afuna ukubhala ngakho, kugqame kokubili indikimba kanye nobuchule bombhali ekubhaleni, lokho kungadala ukuba umbhalo ngenxa yokubhaleka kahle kwawo, uphile noma sekudlulile obukhuluma noma ukhala ngakho. UNnolim (1976:71) uyakusho lokhu ngesikhathi ethi:

> *Committed literature has a way of dying a natural death – certain to be dulled and dimmed by the fog of time…*
>
> (Imibhalo ekhulumela abantu inakho ukuthi izifele nje ngokwemvelo – okuvamile ukuthi igqwaliswe noma imbozwe inkungu yesikhathi…)

NoMao (1942:259) usho into efanayo mayelana nekhono lombhali ekubhaleni imibhalo ngesikhathi ethi:

> *Works of art, however politically progressive, are powerless if they lack artistic quality. Therefore we are equally opposed to works with wrong political approaches and to the tendency towards so called 'poster and slogan style' which is correct only in political approach but lacks artistic power.*
>
> (Imisebenzi yobuciko, kungakhathalekile ukuthi ithuthuke kangakanani ngokwezombusazwe, kayithi shu uma ingenabuciko. Ngakho, simelene ngokufanayo nemisebenzi ebheka ezombusazwe ngendlela esontekile kanye nokutsheleka kulokhu okuthiwa 'yisu lezingqwembe neziqubulo' elibukeka linembile ngokwezombusazwe kodwa lingabi nomfutho ngokokucikoza.)

Ababhali balawa manoveli abakhethanga nje ukuba babhalele ukubhala nje kodwa bebe bengasho lutho ngezinkinga zabantu abamnyama eNingizimu Afrika kanye nezezwe ngobubanzi kulesi sikhathi senkululeko.

Babhale imibhalo elekelela ukuveza okuthile ngezwe lentando yeningi futhi imibhalo yabo ithinta izinkinga zabantu kanye nezifiso zabo. UNgara kuPietersen noRutherford (1990:114) uthi:

> *There are many who have been given the talent to use words and to tell interesting stories, but the genuine artist strives to go beyond the telling of a good and captivating story and endeavours to communicate something of significance and lasting value, to tell a story which captures the history of a whole generation, of a nation, at the same time as telling the story of particular individuals. The genuine artist causes us to reflect on our own lives, on the lives of our nations and the history of human kind as we read…*
>
> (Baningi abaphiwe ithalente lokusebenzisa amagama nokuxoxa izindaba, kodwa iciko langempela lilwela ukuthi okwalo kungabi nje ukuxoxa indaba emnandi nebamba nqi abalalele kodwa lilwela ukuxoxa indaba ebalulekile futhi enobumqoka obuzothatha isikhathi, ukuxoxa indaba equkethe umlando wesizukulwane sonke, wesizwe ngesikhathi esifanayo nomlando wabantu abathile. Iciko langempela lisenza ukuba sibukisise izimpilo zethu, izimpilo zesizwe kanye nomlando wabantu ngesikhathi sifunda…)

UMda kuDonadio (2006) uthi sebandile eNingizimu Afrika ababhali ababhala amanoveli. Uthi kulokho kwanda bakhona ababhala imisebenzi eseqophelweni eliphezulu. Ababhali bayakhombisa ukuba nolwazi nombono wokuthi izwe laseNingizimu Afrika langesikhathi senkululeko kumele libenjani. Bayakuqaphela okuvunywa umthethosisekelo bese begxila ekukuqhakambiseni ngezenzo nokukhuluma kwabalingiswa. Bayakugqugquzela ukushabalaliswa kokucwasana ngokwebala. Bayaphawula futhi ukuthi amasiko nezinto ezithile umphakathi ongazizwa kahle kodwa ezivunyelwa umthethosisekelo, zibangela ukungqubuzana phakathi kwemindeni nomphakathi. Lokhu kucace kahle ephuzwini lobutabane osebuvunyelwa umthethosisekelo. Banawo umbono wokuthi izwe laseNingizimu Afrika kumele libe noxolo kanye nokuzwana, izinhlanga zonke zihloniphane futhi zithelelane amanzi. Banawo umbono wokuthi abenza okubi kumele bajeze ngokulandela okushiwo umthetho wezwe.

UNtuli uma ekhuluma ngqo ngezinkondlo ezikhulumela abantu (1984:157) uthi:

> *By committed poetry we usually understand the works which are written with the aim of conveying strong convictions about some issues or situation. We have many poems which prescribe moral codes of conduct for society. These may be purely didactic, aiming at reprimanding or sermonizing. But along this continuum of didactism one may move to the other extreme of poems which protest against some order.*

> (Uma sikhuluma ngezinkondlo zokukhononda imvamisa sisho imibhalo ebhalelwe ukudlulisa umyalezo onamandla ngodaba noma izinto ezithile. Sinenqwaba yezinkondlo ezikhomba indlela yokuziphatha emphakathini. Lezi zingase zifundise ngqo, zihlose ukusola noma ukushumayeza. Kodwa kuwo lowo mgudu wokufundisa ngqo, umuntu angase adlulele emnxeni wezinkondlo ezikhononda ngesimo noma ngohlelo oluthile.)

Lokhu okushiwo uNtuli lapha kuyahambisana ncimishi nesingakusho uma sikhuluma ngemibhalo ecutshunguliwe lapha, ebonakala iveza izinto ezithinta umphakathi futhi ifundisa kubantu izinto okumele zenziwe. Imibhalo lena iveza ukuthi sekungesinye isikhathi manje eNingizimu Afrika futhi njengoba izimo ezithile sezishintshile nezinselelo ezikhona ezibhekene nezwe kanye nabantu bakhona sezishintshile.

Kuyaphawuleka ukuthi kuyenzeka ukuthi kugqame ukufundisa okuthile embhalweni lowo kanti phakathi kuwo kukhona ukugxeka okuthile lapho umbhali egxeka khona akubona kungafanele. Uma kukhona akugxekayo umbhali usuke ekhuza futhi ezama ukuhlahla indlela okuyiyona okumele kuhanjwe ngayo.

Ukusetshenziswa kolimi olunothile ngababhali bekhombisa ukuluqonda kahle ulimi ababhala ngalo ukuthi lusetshenziswa kanjani kanye nezisho nezaga zalo kuyancomeka. Nokusetshenziswa kobhalomagama olufanele nakho kuyancomeka ngoba kulekelekela entuthukweni yemibhalo.

Okunye okuncomekayo kubabhali okulekelela ekuthuthukiseni imibhalo yesiZulu ecwaningiwe lapha ngukuqaphela kwababhali ukuthi uthini umthethosisekelo wezwe ngezinto ezithile. Umthethosisekelo wezwe uwumthetho wokugcina wezwe futhi okumele uhlonishwe. Ababhali bathe ekubhaleni kwabo bakugxeka ukusetshenziswa kwenduku ezinganeni zesikole ngoba phela nomthethosisekelo uyakuchitha lokhu. Kuyagxekwa futhi nokuthandana kothisha nezingane zesikole ngoba umthetho wezemfundo uyakuchitha lokho.

Le ntuthuko emibhalweni yesiZulu ibuye yagqanyiswa ukuthi ababhali abagcinanga nje kuphela ngokuthi baveze izinkinga noma izinselelo ezibhekene nezwe noma nabantu. Okunye ababuye

bakwenza ukuba bathathe igxathu eliya phambili, bahlongoze izixazululo kulezo zinkinga noma izinselelo ezibhekene nezwe, imiphakathi noma abantu.

Lokhu kwenza imibhalo yabo ukuba kungabi imibhalo nje ethule, engasho lutho ngezixazulo zezimo zempilo ebhekene nabantu futhi engabagqugquzeli ngalutho emveni kokuyifunda. Kuyacaca ukuthi zilandela lokhu okushiwo uWatts (1989:54) uma ekhuluma ngombhalo lapho athi khona:

> *From the community, to be consumed as a product by that community,…ensure that consumption does not become the rapid end in itself typical of other forms of superfluous consumption within capitalist society. It has to activate something within the readers; it must set in train a social transformation that will lead, eventually, to social revolution.*
>
> (Ukusuka kulowo mphakathi, ukuze umbhalo lowo ufundwe kulowo mphakathi,…, yenza isiqiniseko sokuthi ukuwufunda akuyona nje into yokushesha neyokugcina, kugcine sekufana nokusetshenziswa nje kwezinye izinto emphakhini ophila ngenqubo yekhephithalizimu. Kumele uvuse okuthile kumfundi, yenze kuqalise inqubo yokuguquka komphakathi okuzothi ekugcineni, ibangele kube khona uguquko emphakathini wonke.)

Nakuba intuthuko igqamile emibhalweni yesiZulu eqhamuka ngesikhathi sobandlululo kodwa kuyaphawuleka ukuthi ababhali abakakhombi ngenjumbane uhulumeni ngezimo ezithile ezibangela ukuba kuze kube manje azikakabonakali zilunga noma zifezeka izinto abantu ababenethemba ngazo ngesikhathi kufika inkululeko. Lapha singabala ukuvuleleka kahle kwezemfundo kuwonkewonke, ukubuyiselwa komhlaba kubantu abamnyama nokuvuleleka kwabantu abamnyama emnothweni. Cishe-ke lesi simo sidalwa ukuthi ababhali njengoquqaba lwabantu ila beqala bephaphama ephusheni nehaba lenkululeko okwakungathi izovele ilethe uguquko oluhle ezimpilweni zabantu ababecindezelwe. Kungenzeka futhi ukuthi imfundo kanye nezinga lempilo yababhali inomthelela ekungagxekweni kukahulumeni ngokungalungi kwezinto. UNkosi (1981:181) wabuveza ubuthaka obungadalwa yilokhu ngesikhathi ethi:

> *While independence has liberated enormous energies in terms of artistic production, it has also revealed unexpected hesitations and social ambivalence in writers who, by nature of their education and professional interest, live too close to the social powers of the new*

> *ruling class not to disclose certain social compulsions within their works that such a proximity engenders.*
>
> (Ngesikhathi inkululeko idedele amandla amaningi ekwenziweni kwezinto ezithile zobuciko, kodwa ibuye yaveza nokungabaza kubabhali okuthi ngenxa yokufunda kwabo nangokwemisebenzi abayenzayo, baphile impilo esondelene kakhulu nalabo abaphethe izwe ngesikhathi senkululeko, bese kuba lukhuni kubo uba babhale ngezinto ezithile ezingezinhle emphakathini ngenxa yakho lokhu kusondelana kwabo nabaphathi bezwe.)

Nokho-ke alikho phela isoka elingenasici. Noma kukuningi kakhulu okunconywayo emibhalweni yesiZulu ecwaningiwe kodwa kuba khona lapho okuvela khona ukungeneliseki ngezinto ezithile. Kungenzeka kube okwenziwe ngumbhali noma kube ukungaphumeleli kwabashicileli ukwenza isiqiniseko sokuthi incwadi iphuma isezingeni eliphezulu.

Encwadini kaSibiya (2004:301) ethi *Kuxolelwa Abanjani?* kubhaleke kanje:

> Kwase kubomvu iqele ngenxa yobulangulangu bamalangabi ayeqhamuka emzini owawusushe wangqongqa, kwasala izindonga nomlotha. Egcekeni kwakunezixuku zabantu ababekhexile, bekhamisile, bekhala, bethwele izandla emakhanda. Wathi uyazama ukuziphonsa endlini uShumi, bambamba abantu.

Lokhu akuzwakali kahle. Akucaci kahle ukuthi uma umuzi usushe wangqongqa, kwasala izindonga nomlotha yini engadala ukuthi kube khona ubulangulangu bamalangabi. Akucaci nokuthi uShumi ubanjelwani uma amalangabi esephelile. Cishe bekufanele kuthiwe "…emzini owawusasha ungqongqa."

Kuyena uSibiya (2004:311) kukhona la okuthiwa khona:

> "Sengizosale sengilala khona lapha. Usoyingithatha ekuseni."

Kuyacaca ukuthi lapha kuphunduleke obehlola incwadi ngaphambi kokuba ishicilelwe. Bekumele kubhaleke kuthi " …Usuyongithatha ekuseni."

Kuyaphawuleka futhi nokuthi kuMkhize (2012) umbhali uveza isithombe esingalona iqiniso lokuthi sekuvumelekile eNingizimu Afrika ukuba kudayiswe ngomzimba:

> "Iningi lozakwenu nezinye izisebenzi zikahulumeni liphelela lapha. Angiboni nkinga kakhulu ngakuwe ngoba uzophakela abantu osebenza nabo kuyihlo uhulumeni. Angizwani-ke mina nengane edelela imiyalo kayise. NeBhayibheli alikufuni lokho. Angithi uyihlo uhulumeni usewasinika imvume yokuba siphake ngokusemthethweni."

KuNdlovu (2014:123) kubhalwe kanje:

> "Ihlazo? Ihlazo lani?" emhlahlela ngamehlo emsusa phansi eyomkhipha phezulu.

Ukuhlahlela ngamehlo okubhalwe lapha akuniki umqondo okahle ukuthi kahle hle umbhali uthini. Ukuhlahlela ngamehlo kuhlukene kunokuhlahlela amehlo, okukholakala ukuthi ukube bekusetshenziswe khona incazelo ibizoba sobala kulowo ofundayo.

8.3 Izincomo

Lolu cwaningo belugxile kakhulu kumanoveli akhethiwe abhalwe eminyakeni yokuqala yenkululeko engamashumi amabili eNingizimu Afrika.

Olunye ucwaningo olungenziwa lungakhetha ukugxila kweminye iminxa okungaba izinkondlo, izindaba ezimfishane, imidlalo noma ubuciko bomlomo. Nalapha kungacwaningwa ngezinselelo ezivezwe ngababhali kule mibhalo.

Lungagxila futhi ekuqhathaniseni imibhalo yaseNingizimu Afrika neyelinye izwe elathola inkululeko engcindezelweni kubhekwe izinto ezifanayo nezahlukile emibhalweni yamazwe lawo kanye nezimbangela zalokho. Kulolu cwaningo lokhu sikwenze sakuhalamuza ngoba lolu bekungalona oluqondene ngqo nokuqhathanisa imibhalo yaseNingizimu Afrika neyelinye izwe noma amanye amazwe emveni kokutholakala kwenkululeko.

Kungabe imibhalo yabantu abamnyama, yababhali besiZulu iyathuthuka yini eNingizimu Afrika entsha? UKunene (1996) uveze ithemba lokuthi imibhalo yabantu abamnyama izothuthuka idlondlobale futhi ibe ngeminye yemibhalo emikhulu nenohlonze emhlabeni wonke. Ngabe lokhu kuyenzeka yini noma zikhona yini izimpawu zokuthi kuzokwenzeka? Uma kwenzeka noma kungenzeki yiziphi izizathu zalokho? Uma kungenzeki yini engenziwa ukuze kwenzeke?

Imibhalo yesiZulu iyabandisa yini ababhali abasebancane kanye nabesifazane? Uma beqhamuka bayabhala yini ngezinto ezithinta bona ngqo embusweni wentando yeningi eNingizimu Afrika entsha. Ababhali banaso yini isibindi sokubhala bahlabe futhi bagxeke lapho ababona ukuthi akuhambi khona kahle ngale kokusaba ukuthi lawo meva ahlaba bani onjani futhi obaluleke kangakanani ezweni. Bayakwazi yini ukubhala ngezinto ezithile abantu abakhala ngazo kuwona umthethosisekelo wezwe lethu nakuba unconywa umhlaba wonke ukuthi muhle kakhulu?

Kuyacaca ukuthi kuningi okusengenziwa ucwaningo olusha mayelana nemibhalo yesiZulu eNingizimu Afrika. Bayakuqonda yini ababhali ukuthi kwakhiwa izwe kabusha futhi nabo kumele babambe iqhaza njengoba abanye ababhali balibamba iqhaza ekulweleni ukukhululeka kwalo obandlululweni? Kungabe imibhalo iyakuveza yini ubunzima obusabhekene noquqaba ngezinto eziningi ezweni laseNingizimu Afrika nasemhlabeni wonke jikele? Abanakho yini ababhali ukusaba ukukhuluma ngoba bethi lo hulumeni owabo? Abanakho yini ababhali ukuthatheka bakhulume kanti sebekhuluma izinto abazincela emaqenjini athile anezilonda ezibhibhayo ngokuphela kobandlululo kanye nokuphatha kwabantu abamnyama eNingizimu Afrika?

Esikhathi sokuthelelana amanzi nokubuyisana ezweni laseNingizimu Afrika kungabe ababhali bayaziveza yini izinto eziqhathe abantu kanye nalokho abakwenzayo ukuze kusengelwane ilala.

Ababhali banezinselelo zokubhala imibhalo esezingeni eliphezulu ethinta izimpilo zabantu kanye nezinto ezenzeka eNingizimu Afrika, e-Afrika kanye nasemhlabeni wonke jikelele. Imibhalo kumele iveze ukuthi njengamanje abantu baseNingizimu Afrika bayingxenye yomhlaba ngakho-ke izinkinga ezenzeka emhlabeni ziyabathinta nabo. Okwenzeka kwa-Israyeli, ePhalestina, eSudan, eYemeni, eSouth Sudan, eNigeria, eRussia, e-Ukraine, e-Serbia nakwamanye amazwe kuyabathinta nabo. Bayasisebenzisa yini isipiliyoni sezwe labo sokuphuma obishini nokuhlalisana nakuba kuhlukenwe ngemibono ukucebisa labo abasenkingeni kanye nokuveza isithombe sokuthi ikhona impilo nenhlalonhle ekuhlalisaneni kwabantu noma benemibono nezinkolelo ezihlukene?

Kusafanele ababhali abamnyama babhale baqhakambise izinto ezinyathelwe ubukholoniyalizimu nobandlululo. Kumele babhale ngokuzigqaja ngokuba mnyama, amasiko, umlando wabantu abamnyama, amaqhawe namaqhawekazi ezwe labo, izigameko okungamele zilitshalwe, ukunqoba

ububha nobuphofu ngemfundo, ikhono nethalente nokunye. Kungabe zikhona yini izincwadi esingathi nakanjani zifanelwe ukuba ziguqulelwe kwezinye izilimi ngoba lokho kungazuzisa abaningi abangakwazi ukufunda isiZulu? Kungabe sinazo yini izincwadi esingathi impela zifanele ukuguqulelwa emafilimini ngoba lezo zindaba ziwumqondo kamaziqambele osezingeni eliphezulu owenza indaba leyo ihlabahlose futhi idle ubhedu ngisho kuliphi izwe?

Kungabe ababhali bayakuqaphela yini ukuthi kunezinto engakapheli impi ngazo? Singabala umhlaba ongakabuyeli kubaniniwo, umnotho ongakabi sezandleni zabamnyama, izimayini nokunye okungakabasizi ngalutho abawuquqaba, ukuvalelwa ngaphandle kwabamnyama emidlalweni ethile ngoba inetshe lemali, imfundo engakalingani, izingqalasizinda ezisavuna abamhlophe nabanemali nokunye.

8.4 Isiphetho

Kulesi sahluko kuvezwe lokho okutholakele ngesikhathi kwenziwa lolu cwaningo. Kuyagqama ngalolu cwaningo ukuthi izwe laseNingizimu Afrika lizithole selibhekana nezinselelo ezithile emveni kwenkululeko, kwathi-ke ababhali okugxilwe kubo kulolu cwaningo baziveza ezinye zalezi zinselelo ngesikhathi bebhala amanoveli abo.

Kutholakele ukuthi ziningana izinselelo ezivezwe ngababhali bamanoveli esiZulu. Imibhalo engamanoveli abhalwe emveni kokutholakala kwenkululeko iveza umlando, ukukhumbula, ukuphikisana nokwamukela okusha okufike ngalesi sikhathi, imizamo yokuxolelana ukuze kwakhiwe kabusha isizwe kanye nezwe, izinselelo ezihambisana nalokhu, ukungeneliseki ngezinye izikhathi ngenxa yendlela izinto ezenzeka ngayo, ukuxoxwa kabusha komlando nokuzama kwabantu ukuba bahambisane nesikhathi samanje. Konke lokhu akuhlukile kakhulu kokwenzeke emazweni amanye ase-Afrika emveni kokuba nawo ethole inkululeko.

Kuveziwe futhi nokutholakale njengezihlongozo zezixazululo ezihlongozwe ngababhali emibhalweni yabo, ukubhekana nezinselelo abazivezile. Kube sekuvezwa nokudalulwe njengezimbangela zokuba ababhali bangesikhathi senkululeko babhale ngokukhululeka, bengasafani nalabaya bangesikhathi sobandlululo.

Ekugcineni kube sekuvezwa ukuthi yini esengenziwa ngabanye abacwaningi ocwaningweni olungalandela. Bekuke kwaphawulwa ngaphambilini ukuthi ayiyona insada imisebenzi yocwaningo esiyenziwe ekhuluma ngemibhalo yesiZulu ngesikhathi senkulu lelo. Ngale ndlela-ke lusekhona ucwaningo olusengenziwa ukuvala izikhala ezisekhona.

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Isengezo A: Izifinyezo Zamanoveli Aqokiwe

Ngaphansi kwalesi sihlokwana kuzonikezwa izifinyezo zamanoveli aqokiwe, eqokelwa lolu cwaningo.

1. ***Iziboshwa Zothando***

Lena yindaba ethinta ukuthandana kwabantu bezinhlanga ezingefani eNingizimu Afrika esakhungethwe ubandlululo. Imithetho yezwe ayikuvumeli ukuthandana phakathi kwezinhlanga ezahlukene. Bonke abephula umthetho ovimba ukuthandana phakathi kwezinhlanga ezahlukene bayiziboshwa. Iziboshwa zomthetho eziyiziboshwa zothando. Iziboshwa ezihamba phambili-ke oSayitsheni Wellem De Wet oyinsizwa emhlophe othandana noThandekile Mhlophe, oyintokazi emnyama.

UWellem, ongumlungu usebenza embuthweni wamaphoyisa njengephoyisa lezomoya. Ngalesi sikhathi ubandlululo lusadla lubi ezweni laseNingizimu Afrika. UWellem usehlangana nentokazi enguThandekile ngesikhathi enza umsebenzi wakhe wokuhamba esusa abantu abamnyama abahlala ezihlalweni ezibekelwe ukuba zisetshenziswe ngabantu abamhlophe kuphela.

Ngaleli langa uThandekile, njengabanye abantu abambalwa utholakala ehleli esihlalweni sabantu abamhlophe. Unecala-ke uThandekile ngalokhu kwenza kwakhe ngoba lokhu akuvunyiwe ngokomthetho waseNingizimu Afrika yangesikhathi sobandlululo.

UWellem uyazama ukususa uThandekile oshaya phansi ngonyawo ethi akakwenzi lokho yena. Uma sekufuneka isipesheli sokuthi ebe sedolobheni, kwasona asibonwa. Aqale ancenge-ke manje. Kuzwele kuWillem, amthathe ukuze ayomsebenzela kwakhe. Uyazama agcine ephumelelile ukumtholela isipesheli sokuba sedolobheni njengoba kufuna umthetho wobandlululo.

Abasebenza noWellem bagcina sebesola ukuthi useyathandana noThandekile. Uthando uthando-ke. Alubekelwa mngcele. Ekugcineni uWellem noThandekile bayathutha eNingizimu Afrika yobandlululo beye phesheya. Lokhu bakwenzela ukuze bathandane ngokukhululeka.

2. *Umsebenzi Uyindlala*

Kule noveli sethulelwa uNunu owayehlala nogogo wakhe kanye nomfowabo uBongani. UNunu akasenabo abazali bashona ngenxa yesifo sengculazi. Le ntombazane yabantu yayihlukumezekile impela ihlukunyezwa phela ukungasebenzi. Indlala iyazenzela nje ekhaya ikati seliyazilalela naseziko. Sekuke kusize yena uVika isoka likaNunu abaphonse ngokuya ethunjini.

Wayelokhu ezamile uNunu efaka izicelo zomsebenzi. Zazilokhu zifika izincwadi zilandelana zilandula, langalimbe wayithola incwadi embizela i-inthaviyu eThekwini kwaMasipala. Wathi uma efika eThekwini lapho wahalelwa uMike omunye nje wezikhulu zikaMasipala owayengazibheki iziketi. Iso likaMike laphakela inhliziyo yehluleka ukuzibamba. Wagcina epataniselwe waze wawuthola umsebenzi uNunu kwaMasipala. Kwaba nzima impela phakathi kukaNunu noVika isoka lakhe. Kwaxatshanwa kakhulu kubangwa yona indaba kaMike. UVika phela wayemazi kahle lo mlisa nemisebenzi yakhe ngoba naye wayesebenza khona lapha kwaMasipala. UMike wenza bonke ubuqili obabusemandleni akhe kanye nalobo obungaphezulu kwamandla akhe ukufeza izinhloso zakhe.

Esewutholile umsebenzi uNunu kwathanda ukuba nzima ngoba wayenolwazi oluncane kakhulu ngalo msebenzi. Wayelokhu esizwa uyena uMike ezintweni eziningi ngisho ukusebenzisa ikhompuyutha imbala. Sekuthi ngelinye ilanga uMike elande uNunu lapho ayekade ehlala khona. Ngokuqondana kwezinto wathi lapho emthatha nje uMike uNunu, kanti yilanga lapho noVika ezomlanda ngalo. Kwathi lapho uMike ebona uVika wakhala wemuka noNunu. Wabahlala ezithendeni uVika nokho wahlulwa amandla ejubane lemoto eyabe ishayelwa uMike. Wasala encela isithupha.

UMike wafika ehhotela wazama ukuthi uNunu ambonge ngocansi ngokumfaka emsebenzini. Yawuchitha umuthi inkonyane lapho uNunu engayingeni yena le ndaba. Kwaba ububhudubhudu uNunu ethukuthele ethelwa ngamanzi efuna ukubuyiselwa lapho ehlala khona. Wagcina ephumelele uNunu ukuziphephisa odlameni lomnukubezi. Emsebenzini aqala amahlebezi okuqashwa kukaNunu nguMike. Kwavela konke ukukhohlakala okwakwenziwe uMike ukuze afake uNunu emsebenzini futhi azame ukumhlukanisa nesoka lakhe uVika. Kwabe

sekusenhlukana ndlela-ke lapho zonke izinto zabe sezidalulwa. UMike wagcina ngakho ukuthi ahlohlolozwe yiNdiya selimbopha.

Kuwo lowo mzuzwana uVika wabe ethola incwadi yakhe ethi uyitholile ithenda yokufaka ugesi. IsiZulu siqinisile ngempela uma sithi lithatha osemsamo limphose emnyango, osemnyango limphose emsamo. Kwaba njalo nakuMike noVika kwathi uMike zimbhedela izinto elahlekelwa umsebenzini zabe zimlungela kakhulu uVika.

3. *Uthando Lungumanqoba*

Le noveli ikhuluma ngentombazane yaseHammarsdale eMpumalanga, uPhindile owayefunda ePhezulu High School. Kwakumjabulisa ukuhlala nabazali bakhe, ebathanda nabo bemthanda. Kwakuwusuku oluhle nolumjabulisayo uPhindile ngoba abazali bakhe babeqeda iminyaka engamashumi amabili bashada. Injabulo yabe ibhalwe emehlweni kuPhindile nokho abazange babuye abazali bahlaselwa babulawa. Yehluleka intombazane enguPhindile ukubekezelela ukuhlukunyezwa ngokocansi eyayikuthola kumalume wayo uChris owayesehlala kubo. Yabaleka yeqa yalibhekisa eThekwini egagasini kwelikabhanana emveni kokuchayiswa yizihlobo namaphoyisa uma ebika ukuhlukunyezwa.

Wafika-ke kwamama ngalahlwa engazi muntu entwayiza nje. Wanquma ukulala egalaji lapho acoshwa khona uLindi noMuzi. Wahlala khona ehambisa amaphasela ayengawazi nokuthi ayengawani koPhoyinti kanti ayengawezidakamizwa, engazi yena ukuthi useyashushumbisa njalo. Wasuka lapho emveni kokubanjwa kukaMuzi ngezakwadalawane wayohlala emgwaqweni. Yilapho-ke atholana khona noMumsy nabangani bakhe oSma. Waqala lapho naye waba umahosha waze watholana nomuntu omthandayo uThulani Mkhwanazi. Bathandana-ke noThulani owayeqale eyi-*client*.

Kwahamba isikhathi uChris, umalume wakhe “wadlwengula uBongiwe kwabe uzithintele isidleke seminyovu wabanjwa amaphoyisa, uPhindile waba ufakazi. Wagwetshwa iminyaka engamashumi amabili ebhadla ejele”. Sahamba isikhathi zedlula izinsuku lwafika olungaliyo, uPhindile noThulani babopha ifindo likasofasilahlane base beba ngoMnumzane. noNkosikazi Mkhwanazi.

4. *Kunjalo Nje*

Kufika uthisha uMoloi esikoleni iZenzele High School, eMbumbulu. Uyisoka lamanyala uqobo. Useze wakhulelisa omunye uthisha umisi Hlophe. Wamthembisa ukuthi uzomthatha amenze umkakhe ngakho indaba mayingavezwa kuthisha omkhulu. Nakho-ke sekufika isibutubutana sentombazane yakwaKheswa, uDumazile. Imthathile uthisha lona, uselokhu eyithuma eyithumile ekhotheji ngesikhathi senhlabakhefu. Othisha besifazane abanye abayifuni le nto. Bona basola yona le ngane ngokufaka izingubo ezimfushane ilandelane noMoloi. Kwamphatha kabi ukuzwa le ngxoxo uDumazile ngoba yena wabe engazi lutho.

Kuthe angakuzwa lokhu uDumazile waqonda endlini kathisha uMoloi, wafika wayikhuluma. Kanti wabe usuzithelile umsobho eswayini, uthisha wathi abavele bathandane ngoba naye uyazifela ngaye. Wala waphetha uDumazile ekhumbula amazwi awatshelwa abazali bakhe mhlazane esuka ekhaya eza kulesi sikole. Waqala wagula ebulawa izibhobo zifuna ukumjuqa wagcina eseye kodokotela. Abakwazanga ukumsiza ngoba lezi kwabe kuyiziphoso zikaMoloi. Nango-ke uDumazile eseya kumuntu omdala oseduze uthisha owafike wathi uzomsiza yena ziphele izibhobo lezo. Kwathi noma exwaya uDumazile walalisa ulimi uMoloi zamlungela izinto.

Phathaphatha wakhulelwa uDumazile. Uthe ukuzwa lokho uMoloi wabaleka washiya umisi Hlophe noDumazile besezinkingeni. Waxoshwa uDumazile kwafanele ukuthi abuyele ekhaya nomthwalo wakwaMoloi. Ekuboneni isimo kwezezimali , wabe esecela ukuyobamba itoho. Wathi ukuba avunyelwe nje waqonda kuSithole wayozama ngempela waba nenhlanhla wathathwa ukuba agade ingane. Kwahamba isikhathi wathutha uSithole wabuyela kwelakubo wabe esehamba naye uDumazile ukuze ayosebenza esitolo. Bagcina sebethandana baze bathola ingane. Wabhidlika umuzi kaMaNzimande. Kwahamba isikhathi sasha isitolo sikaSithole wakhungathwa ububha wase eyambalekela uDumazile washada noMtalaselwa. Yilapho-ke aphoqeka ukubuyela emzini wakhe uSithole engasenalutho. Kwagcina ngokuba kushone umnumzane uMbhekeni Enock Sithole, Unkosikazi uZenzile Cynthia Sithole (uMaNzimande), umnumzane uMthovovo Senzeni Mkhize, umnumzane uMtalaselwa Goodman Zuma umyeni kaDumazile, nomnumzane uZitike Jeffrey Moloi bonke abake bancinda odengezini lukaDumazile. Yeka uMaNzimande owafela imikhuba

kaSithole umyeni wakhe. Kwagcina ngokufa kwakhe uDumazile owayesenuke nomamezala wakhe ngokuthi uyathakatha.

5. *Yekanini AmaFilisti*

Inoveli kaMngadi ethi *Yekanini AmaFilisti* igxile kakhulu embonini yezamatekisi. UMthokozisi Gumede owayenguthisha ngaphambi kokuba aboshelwe icala lokubulala abantu ababemhlasele esikoleni lapho ayefundisa khona, usephumile ejele. Manje usenenkinga yokuthi yini azoyenza ukuze abe nemali naye, akwazi ukunakekela umuzi wakhe. Uzama ukungena kumathenda kahulumeni ukuze enze imali. Emveni kokugwazela umsebenzi esikhulwini esikhipha amathenda, uyawuthola umsebenzi wokuphekela imicimbi kahulumeni. Wenza imali ebhekile. Usezama ukungena ematekisini ukuze naye abe usomatekisi waseSobantu lapho anomuzi khona nomkakhe.

Uma ekhuluma nosihlalo wenhlangano yamatekisi eSobantu, uMax, uyakuthokozela ukufuna kwakhe ukungena ematekisini. Uyamazi njengomuntu oyisiqhwaga nesilwi futhi osatshwayo. Ubona ukuthi lokhu kuzomsisa yena njengosihlalo ngoba kunabantu abathanda ukuphikisana naye ekomidini lenhlangano lena yamatekisi. Ngesingaye uzimisele ukumfaka kodwa amanye amalunga ashaya phansi ngonyawo ngoba ekhala ngokuthi kugcwele. Akhala ngokuthi kumanje awenzi imali etheni ngamatekisi awo, okwenza ukuthi kube nzima nokukhokhela kwawona amatekisi lawo emabhange, njengoba esakweleta.

UMthokozisi uzithola esengene ekubulaleni njengoba ebulala umshayeli wetekisi uSehla, ofela ukuthi ubasi wakhe nguye ohamba phambili ekungafunini ukumfaka enhlanganweni. Ngokulahla ithemba kanye nokuyengwa ngenye inhlangano elwa nalena yaseSobantu, uMthokizizi uzithola esejoyine inhlangano yaseTamboville. Kuntshontshwa itekisi bese liyaguqulwa ukuze kube ngelakhe. Usengenile-ke manje enhlanganweni yaseTamboville.

Ukungezwani phakathi kwalezi zinhlangano kuyagqama ngesikhathi kubangwa umzila othile. Kuba nengxabano. Kamuva uMthokozisi usezimisele ngokuba abulale uMax. Ulanda abangani bakhe eMsinga ukuba bamlekelele. UMax ugcina ebulewe lapho abesebhace khona ngenxa yakho ukusabela ukuthi angase abulawe. Ubulawa nguye uMthokozisi omdubula ele kude

ngenhlokohlela yesibhamu. Uma esebaleka nabangani bakhe bazithela emaphoyiseni. Ayabajaha, agcine ngokubadubula bafe nabo.

6. *Bengithi Lizokuna*

Le noveli ebhalwe nguNakanjani Sibiya isixoxela ngoMhlengi onesifiso esikhulu sokuzishintsha ubulili bakhe ukuze abe umuntu wesifazane, Ukwenza lokhu nje yingoba yena ngaphakathi uzizwa enemizwa yomuntu wesifazane. Useyibeke iminyaka imali yokuba efezekise isifiso sakhe ukuze akwazi ukuzithwalela izindleko zokuhlinzwa kwakhe ukuze aguqulwe ubulilil bakhe.

Ekugcineni uyaphumelela ukuba aguqulwe abe ngumuntu onobulili besifazane. Nokho-ke lokhu kumenza alahlekelwe ngabantu abasondelene kakhulu naye. Uyise uNgidi akahambisani nesinqumo kanye nokwenziwe yindodana yakhe. Akuvumi ukuba uNgidi avume ukwamukela le nto eyenziwe yindodana yakhe osekumele ayibize ngendodakazi. Uzizwa ephoxekile ngoba ubenethemba lokuthi uzele insizwa ezoqhuba isibongo sakhe njengoba iwuzinyobulala nje. Uphoxeka kangaka nje ubesethenge nepulazi eliwudedangendlale ethi wenzela yona indodana yakhe lena ayizala yayodwa qhwaba.

Ngokudinwa uyamxosha ekhaya aze amtshele nokuthi uyamesula kuwo wonke amafa abemuhlale kuwo. Kuyacaca ukuthi akasazimisele ukumshiyela kwasani uma sekufika isikhathi eseya koyisemkhulu. Lokhu kukhomba ukonakala kobudlelwane okungaselula ukuba bubuye bulungiseke phakathi kukayise nalowo owazalwa eyindodana kepha osezishintshile yena wazenza indodakazi.

Nentokazi ebithandana noMhlengi iyaphoxeka kakhulu uma sekuphela ubudlelwane kodwa engayicaciseli kahle ukuthi sekwenzenjani. Emveni kwezinyanga eziyisithupha uMahlengi useyile nto abeyifuna. Amadoda ayasangana uma ebona usukasambe wentokazi enguMahlengi. Esalungselela ukushintsha ubulili,waguqula indlela abukeka ngayo ngokuthi ahlizwe ubuso kushintshwe ukuma kwezihlathi nesilevu sakhe. Walandelisa ngama-*hormones* awasebenzisa ukuze kumile izitho ezithile zabantu besifazane. Wabe esehlinzwa isitho sakhe sobulili besilisa esenziwa owesifazane.

Ngobuhle bakhe uMahlengi kuthinteka usomabhizinisi uXolani umyeni kaLungile kanye noNdumiso okhetha ukubuyela ebugebengwini ukuze azokwazi ukuzuza uMahlengi.

UNgidi ubanjwa inkunzi epulazini lakhe. Ekugcineni uNgidi noNtobeko baphuma inqina besizwa umseshi uShezi befuna uMhlengi. Bagcina befinyelele eflethini elithaphuka amakha omuntu wesifazane, okunguMahlengi lona owayenguMhlengi. UMhlengi osenguMahlengi uyaxolisa kuyise nakuNontobeko ngalokhu asekwenzile kokuzishintsha ubulili agcine esengumuntu wesifazane. UNgidi obelokhu enethemba lokuthi ngelinye ilanga indodana yakhe, enguzinyobulala, iyoqonda ibe ngumuntu oqotho wesilisa, ivuse umuzi wakhe, ufa olwembiza. NoNontobeko,obesalokhu enethemba lokuthi uyobuyelana nesithandwa sakhe, bashade bakhe umuzi, ufa olwembiza, akhihle isililo esinomunyu.

NoXolani obezibonele intokazi enhle kuMahlengi, esezimisele nokuhlukana nomkakhe ukuze ashade naye, uthuka kuphele nasozwaneni uma esezwa ukuthi intokazi lena iyintokazi yokuzenza, kahle hle yayizalwe ingumuntu wesilisa.

7. *Laphinde Labalela*

Le noveli ebhalwe nguS. Mkhize. Ixoxa ngephoyisa lesimame, uNobuhle ozithola esevalelwe uSis B, ongumnikazi wejoyinti nonebhizinisi lokudayisisa amantombazane ngomzimba. USis B akamthandisisi uNobuhle ngenxa yokuthi uzama ukulwa nobugebengu kanye nenkohlakalo. Ubevele enyamanambana kuSis B. Uma esefika ezophuza ejoyintini lakhe aze adakwe, kuba usezosile kuSis B, othola ithuba lokumvalela. Kungenxa yokungena etshwaleni okwenza ukuthi uNobuhle azithole eseyisisulu sikaSis B ngalolu hlobo. Uzithola esephoqelelwa ukuba adayise umzimba njengabanye besifazane abagcinwe kulo muzi kaSis B.

Abanye abadayisa umzimba lapho bamxoxela izindaba ezinyantisa igazi ezikhombisa isihluku esisetshenziswa nguSis B ukuphoqelela abantu ukuba benze intando yakhe ngenkani. Usebenzisa izigebengu ezimsebenzela ukuhlukumeza nokulimaza abaphikisana naye. UNobuhle utholana

nabantu ababesebenza kahle kodwa asebangena shi emsebenzini ongcolile kaSis B. Abanye bangene ngoba bengenayo imali eyanele yokufeza izidingo zempilo yabo. Kufika nabantu abasezingeni eliphezulu bezothenga umzimba ezintokazini ezidayisayo. Abanye babo ngabantu abasezikhundleni kwezombusazwe.

UNobuhle ulungiselwa ukuqala umsebenzi. Ngenhlanhla yakhe kufika insizwa eyisihlobo sakhe iqondane nokuthi ayidayiselwe nguyena. Bayaxoxa bagcine benza sengathi bayalala kanti abenzi lutho. Lokho kuyamsiza uNobuhle njengoba le nsizwa isilokhu ibuya ifuna ukuqondana naye kuphela. Kuhambisa isikhathi.

Ekugcineni uNobuhle uyakwazi ukuphunyuka. Kugcina ngokuthi uSis B aboshwe kanye nesangoma abesebenza naso enza imikhuba yokungcola. UNobuhle ubuyela esokeni lakhe ebese liphatheke kabi ngokunyamalala kwakhe isikhathi eside engaziwa ukuthi ukuphi.

8. ***Kuxolelwa Abanjani?***

Le noveli ebhalwe nguDokotela Nakanjani Sibiya idingida imiphumela yokudlwengulwa nengculazi. UShumi Gumede uzithola esenegciwane lesandulelangculazi emveni kokungathembeki kumkakhe. Kuba nzima kakhulu ukuba abhekane nalesi simo. Uze athole leli gciwane ngoba kuthi eseshadile avumele isilingo sokuthandana nentokazi engu…Emva kwesikhathi uzithola esenegciwane lengculazi. Kuba lukhuni kakhulu kuye ukuba akwazi ukudalula le mfihlo kumkakhe. Kutholakala udweshu lwangaphathi ngesikhathi le nto imudla kabuhlungu.

Ekugcineni liyabhoboka ithumba. Kushintsha isimo ekhaya, sishube kakhulu phakathi kwalaba ababili abashadile. UShumi ugcina engasahlali nasekhaya ngenxa yokungazwani nomkakhe. Ngesikhathi engekho ekhaya uyazikhumbula izingane zakhe. Nazo ziyamkhumbula kakhulu. Nokho ekugcineni umkakhe uyamxolela abuyele ekhaya.

9. ***Amathonsi Abanzi***

Le noveli ebhalwe nguMandla Ndlovu ikhuluma ngomlingiswa omkhulu uZongile. UZongile usefundile waze wathola iziqu ze *BA Communications* enyuvesi yasoNgoye. Uphoqelelwa ngubaba wakhe ukuba agane insizwa uMaqhinga. Nokho uZongile ushaya phansi ngonyawo. Ugcina ehambe waya eMgungundlovu eyofuna umsebenzi. Umbhali wale ncwadi usivezela inkohlakalo ekhona nokuxhashazwa kwabantu besifazane okumele bagwaze ngemali ukuze banikezwe umsebenzi abawufundele. Le nkohlakalo iyinto esezingeni eliphezulu njengoba ifaka ngisho izikhulu ezisezikhundleni eziphezulu.

UZongile uthi uma esebikela uNyoka ukuthi usekhulelwe, ukhulelwe amawele kusuke uthuli lwezichwe. UNyoka ongasahleki ukhuluma ngesankahlu etshela uZongile ukuba asikhiphe isisu leso ngoba yena akafuni ukubhidlikelwa umuzi wakhe.

Kwenziwa uphenyo ngezinsolo zokusebenzisa kukaNyoka isikhundla sakhe budlabha. Utholakala enecala. UZongile ugcina ngokuthi ashone ngesikhathi ehlaselwa intombi kaNyoka. Ubuyela emakhaya eyobekwa khona endlini yakhe yokugcina.

10. *Itshwele Lempangele*

Lena inoveli ekhuluma ngokuthandana kwabantu bezinhlanga ezimbili ezihlukene. UNdelebuli uthandana noShantha intokazi yeNdiya. Uyise, uSonqisha akahambisani nalokhu. Nasemndenini kaShantha kukhona abaphikisana nalokhu. UMaMzimela unina kaNdlebuli yena akanankinga ngokuthandana kwendodana yakhe noShantha. Bayaqhubeka bathandane uNdelebuli noShantha noma kunezinkinga ababhekene nazo. UNdelebuli uze anqume ukothenga umuzi esiLungwini eRichards Bay lapho azimisele ukuyohlala khona nesithandwa sakhe, uShantha. Ukufika kukaNdelebuli noShantha kuyabethusa abamhlophe abangomakhelwane. Akuyona into abayijwayele ukubona abantu bezinhlanga ezahlukene bethandana ngoba phela uhulumeni wobandlululo abaphile isikhathi eside ngaphansi kwawo, wawubeke umthetho othi lokhu akufanele kwenzeke, futhi abaphula lo mthetho bengabhadla ejele isikhathi eside.

Nokho ekugcineni uNdelebuli noShantha bayashada, imindeni isikwamukele ukuthandana kwabo. UShantha usezithwele. Sekulandwa nengane yeBhunu abahlangana nayo ebhanoyini, ukuba izohlala nabo njengelunga lomndeni kaNdelebuli.

11. ***Elokufa Alitsheli***

Lena inoveli ebhalwe ngu-MM Ndlovu. Idingida indaba yokudlubulundela kwengane yomfana enguVela. Uqala kancane kancane ukungena ebugebengwini. Uyise uMahlase uyazama ukumnqanda ngokusebenzisa imvubu nesibhakela. Umkakhe uMaZwide kanye nendodakazi yakhe uKhethiwe, abahambisani nalokhu kushaywa kukaVelabahleke. Babona ukuthi uyahlukunyezwa. Kuthi noma kunezinsolo zokuganga kukaVela kodwa unina nodadewabo bamphikele bethi unenjwa ngobende ebe engayithanga mbibi inyama.

Uvela ugcina esenenzondo enkulu ngoyise ngoba ethi umbeka isandla. Uyabaleka ekhaya ayohlala kwadadewabo. Uchitha isikhathi esiningi nomngani wakhe oyisigebengu njengaye, uBhiza. Uyaqhubeka ungena ebugebengwini nasezidakamizweni. Usolakala ngokweba kwadadewabo, kube kwebe umngani wakhe uBhiza owamshiya elele edakiwe wahamba wayokweba emzini kadadewabo kaVela. Umlamu wakhe uyamxosha kwakhe.

Ukuhlosa kwakhe ukubulala uyise nokuncenga kwakhe umnganakhe, uBhiza ukuba ambulalele uyise kugcina ngengxaphephe yokuba kubulawe unina. Uyise uyahlukumezeka kakhulu ngokufa kukaMaZwide, umkakhe. Akangabazi ukuthi ukufa komkakhe kuhlangene nokuganga kukaVela. Ukholelwa ukuthi abantu abahlasele babulala umkakhe bebehlose wona umgulukudu onguVela.

Kamuva usengena ecaleni lokubulala. Umphakathi awusafuni nakumbona. Kuthi uma ephuma ejele ngebheyili anikele kubo esezimisele ukuyoxolisa kuyise ngakho konke asekwenzile. Ngeshwa lakhe, akamfici uyise ekhaya. Ungena endlini. Ngaleso sikhathi umphakathi uyaqoqana uhlasela kwaMahlase uyofuna uVela ofuna ukumenza isilo sengubo. Uma uyise evula umnyango uthola uVela esezilengisile, washona.

UNdlovu usivezela ukuthi uMahlase ubesehlukumezeke kakhulu ngenxa yendodana yakhe, uVela. Lokhu kwenza ukuthi kungabe kusadikiza nqulu kuMahlase nganoma ngani embi eyenzeka kuVela. Nakho ukuzibulala kukaVela akuyithinti inhliziyo kayise, akanalo ngisho nonyembezi ngenxa yakho.

12. ***Bayeza Abanqobi***

Lena inoveli ebhalwe u-MJ Mngadi. Iyinoveli enesizinda endaweni yaseThekwini. Ekuqaleni kucaca ubandlululo olukhona olusahlukanisa abantu ngokwebala. Umbhali uveze ukuhlupheka kwabantu abamnyama, ubugebengu obenzekayo kanye nokungathenjwa kwabantu abamnyama abahleze njalo besolwa ngokuthi yibo abenze ubugebengu. Ezinselelweni eziningi zobuhlanga, ukuhlukunyezwa kwabantu abasha, ukungamukeleki kwezitabane, ubuphofu obuthinta zonke izinhlanga nokunye, umbhali uveza ithemba lokuthi kungaxolelwana futhi kwakhiwe izwe elisha eNingizimu, elinoxolo, ukuzwana nokubekezelelana.