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UHLALUTYO LWENOVELI KAMAHALA ETHI: YAKHAL' INDODA (2010).

NGU-

PUMELELA SIBAHLE NYIKI

Isifundo sophando esizalisekisa iimfuno zesidanga se-



MASTER'S ZEZIFUNDO ZOBUGCISA

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IFAKHALTHI YEZENZULULWAZI KWEZENTLALO NEZIFUNDO EZINGOLUNTU

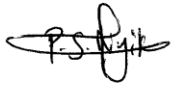
KWIYUNIVESITHI YASEFORT HARE

IKHANKATHA: NJINGALWAZI C.R. BOTHA

IFAKWE NGOMHLA WE-27 EYOMQUNGU 2020

ISIQINISEKISO

Mna Pumelela Sibahle Nyiki (201312488), ndiqinisekisa ukuba okuqulathwe kulo msebenzi umiselweyo ngumsebenzi wam, ngaphandle kwezicaphulo. Yaye andizange ndawunikezela lo msebenzi kuyo nayiphi na enye iYunivesithi ngeenjongo zokufumana isidanga.



Pumelela Sibahle Nyiki

27 EyoMqungu 2020

Umhla



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UNIKEZELO

Lo msebenzi ndiwunikezela kubazali bam bobabini abangasekhoyo; uMbona noMaZiduli. Kwakunye nomakazi wam uNombulelo Kaspile, osandula ukulishiya eli limiweyo xa bendiqalisa ukwenza esi sidanga.



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AMAZWI OMBULELO

Asiyiyo imfihlo into yokuba kube ngumnqantsa ukugqiba esi sidanga. Kodwa ngaphandle kwaba bantu ndiza kubakhankanya, le ndlela ndiyihambileyo ngeyingenayo impumelelo. Ngoko ke amazwi wam wombulelo ndiwabhekisa:

- Kwikhankatha lam uNjingalwazi C.R. Botha ngokuthi andithundeze xa bendisenza olu phando. Nangokuthi abe nomonde kwiinzima endihlangabezane nazo xa bendiqalisa olu phando. Enkosi tata omkhulu ngokungadinwa kwakho, inga iNkosi ingakupha okunqwenelwa ngumphefumlo wakho.
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- KuMaMpinga (Ms. D.J Ganto). Enkosi ngokundikhathalela kwakho Ma-G.
- Ku-Asiphile Zukisanani Mini, enkosi ngokwenza ngaphezulu kwamandla onawo ekuqinisekiseni ukuba esi sidanga ndiyasenza. Ubukho bakho ebomini bam bulithamsanqa.
- Kusapho lwakwaMini, (Khanyisa Mini, nakuwe Manala (Nozuko Mini) ndibulela ukuxhamleka kwenu nangokundikhathalela sele iimeko zingavumi.
- Kusapho lwam, Nokuzola Kaspile, Ncumisa Kaspile, Siyanda Kaspile, Likhona Kaspile kunye noBulumko Kaspile. Wangu uThixo anganivuzisa ngeentsikelelo ezingenawo umlinganiselo. Ndiyambulela uThixo ngokundikhethela nina ukuba nibe lusapho kum.
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- Okokugqibela, ndibulela kuThixo iNkosi yam. Ndithi owuqalile umsebenzi uyawufeza. Ndiya kuhlala ndithembele kuwe kobu bomi ndibuphilayo. Qhubeleka uzibonakalisa ebomini bam. Ndithi kuwe, Zukiseka!

ISICATSHULWA

Injongo nomthamo wolu phando kukuhlalutya inoveli esihloko sithi *Yakhal' Indoda* ngokubhalwe nguSiphiwo Mahala. Ngenxa yokuba le ncwadi ibhalwe ngexesha lenkululeko kuMzantsi Afrika omtsha, ithande ukuba inyathele kwimiba ehlupha uluntu loMzantsi Afrika omtsha kanye ngeli xesha lenkululeko. Ngoko ke, injongo yolu phando kukungqamanisa imiba efumaneka kule ncwadi kaMahala nezinto ezihlupha uluntu kule mihla.

Njengokuba kubalulekile ukuba phambi kokuba kungenwe kundoqo, kufuneka kuqalwe ngokuba nolwazi olubanzi lwethiyori yaloo nto kuthethwa ngayo phambi kokuba kungenwe kusingaye. Ngoko ke, uhlobo lweencwadi ezibhaliweyo ngabanye ababhali mayela nolu phando lomphandi luquka iincwadi zooSatyo, ooDuka, kwakunye nooBrooks noWarren. Aba babhali kwiincwadi zabo banyathela bekwacacisa ngethiyori yezinto umphandi aza kunyathela kuzo.

Olu phando luza kuphononongwa ngokweengcamango zababhali abankqangiyela inguqu kumazwe ayesakuba phantsi kwengcinezelo. Ngoko ke, iingcamango zooNgugi wa Thiong'o, kwakunye nooSteve Biko ziza kusetyenziswa kolu phando. Kodwa olu phando luza kuzama ukunyathela apho bangakhange banyathele khona aba babhali.

Indlela umphandi aza kuhlaluba ngayo olu phando iza kuba yileyo yaziwa ngokuba luphengululo lwamaxwebhu okanye lweencwadi. Oku kuthetha ukuthi umphandi uza kugxila kwiincwadi kwakunye ne-*internet* xa esenza uphando lwakhe.

Kolu phando umphandi uwohlula-hlule umsebenzi wakhe ngokwezahluko ezintandathu ezi zezi:

Isahluko sokuqala siqulathe intshayelelo yolu phando. Esi sahluko sinika ulwazi ngenjongo yesi sifundo, ukubaluleka kwaso, inkqubo eza kulandelwa kucwangciso lwesi sifundo. Kwesi sahluko kufunyanwa nolwazi ngentsukaphi yombhali wale noveli iza kushukuxwa kwakunye nentsukaphi yokuqulathwe yile noveli.

Isahluko sesibini siqulathe ucwangciso lwethiyori yolu phando. Oku kuza kwenziwa ngokuthi kuxoxwe ngemiba emibini; ithiyori yenoveli kwakunye naleyo yePostcolonialism. Phantsi kwethiyori yenoveli kuza kuxoxwa ngamasolotya enoveli

angala; isakhiwo senoveli, abalinganiswa, isimbo sokubhala, indlela yokubaliswa kwebali, isimo sentlalo kwakunye nomxholo webali. Olu phando lugxile kumxholo ofumaneka kwincwadi kaMahala (2010) ethi *Yakhal' Indoda*. Ngoko ke elona solotya kugxilwe kulo kolu phando kukubunjwa komxholo kwixesha lenkululeko kuMzantsi-Afrika omtsha.

Isahluko sesithathu sijongene ncakasana nomxholo wesi sifundo. Esi sahluko siphethe imiba echaphazela uluntu loMzantsi-Afrika omtsha kweli xesha kuphilwa kulo, ngokuveliswe kwinoveli kaMahala. Umphandi uza kuhlola indlela uMahala aqwalasela ngayo ukubunjwa kobundlobongela, urhwaphilizo, intswelo-ngqesho kwakunye nendlala.

Okuqulathwe sisahluko sesine yindlela uMahala abumbe ngayo imicimbi yezemfundo namalungelo oomama. Oku ke kuza kwenziwa ngokuthi kungqinisiswe ngeziganeko ezifumaneka kwezinye iinoveli nakubomi bokwenyani kuMzantsi-Afrika omtsha.

Kwisahluko sesihlanu kuxoxwa ngeengxaki ezifumaneka kwiSebe leZempilo nokuhanjiswa kweenkonzo zoluntu ezithi zidale iingxaki eluntwini. Oku kwenziwa ngokujonga iziganeko eziqhubeka kwinoveli ethi *Yakhal' Indoda* (2010), kwandulwe ngokuthi zingqinisiswe neziganeko eziqhubeka kuMzantsi-Afrika omtsha.

Isahluko sesithandathu luqukumbelo lwesi sifundo. Esi sahluko siqulathe isishwankathelo kwakunye neziphumo ezingundoqo kwakunye neengcebiso ezimayela nolu phando.

ABSTRACT

The aim and scope of this study is to analyse the novel *Yakhal' Indoda* (2010) written by Siphiwo Mahala. Since this book was written in the period known as the modern times in the new South Africa, it therefore tends to focus on the issues that disturb the peace of the citizens of South Africa exactly in this period of democratic South Africa. For that reason, the objective of this study is to associate the factors which Mahala has written about with those that are found in the contemporary South Africa which are regarded as issues disturbing the lives of South Africans at present.

As it is of importance before the researcher deals with the central issue, there has to be a thorough knowledge of the theory of the subject that is being discussed at hand. The Literature Review with regard to this study takes into account the books written by Satyo, Duka, Brooks and Warren, to mention just a few. These authors, from their different academic perspectives, do their best on explaining the theory of the issues that will be discussed in this study.

The Theoretical Framework that will be used in this study consists of the views of the writers who fought for a better political dispensation in the countries that were previously colonized. In this regard, the views of Ngugi wa Thiong'o, and those of Steve Biko will be assessed in this study.

The method that will be used in conducting this research is none other than that of Text Analysis. This simply means the researching student will focus mainly on the books found at the UFH library and other libraries.

The chapter titles and their relevant outlines follow below:

Chapter One is an introduction for this entire research. This chapter focuses more on the aims of this study, the importance or significance, limitations, methodology to be followed. Furthermore, this chapter gives a brief background of the author of the novel that will be analysed as well as the background of the novel.

Chapter Two focuses on the theory of this research. This will be done through two theories. The researcher will first present a theory of the novel, as well as the Postcolonial theory. Under the novel theory, the researcher will discuss some

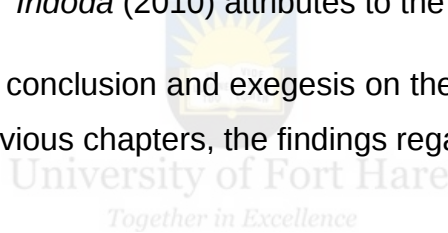
features of the novel. However, the researcher's emphasis will be on the theme that underlies in Mahala's novel, *Yakhal' Indoda* (2010).

Chapter Three focuses on the theme of this research. The researcher will analyse the way Mahala portrays crime, corruption, unemployment and poverty in his novel. The researcher then will validate Mahala's point of view against other authors with regards to the identified problems.

Chapter Four focuses on the problems found in the Department of Education as well as rights of women as depicted in Mahala's novel, *Yakhal' Indoda* (2010). This will be accomplished through validation of the experienced and witnessed events in the new South Africa.

Chapter Five focuses on the factors and events that are commonly associated with the Departments of Health and in Local Government, which are life threatening to society. This will be done by the researcher, pointing out some problems that Mahala in his book *Yakhal' Indoda* (2010) attributes to the mentioned departments.

Chapter Six is the general conclusion and exegesis on the study. This chapter gives a brief summary of the previous chapters, the findings regarding this study.



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ISAPHLUKO SOKUQALA

INTSHAYELELO

1.1 Intshayelelo yesi sahluko

Eli candelo liza kunika umkhomba-ndlela wezinto eziqulathwe lolu phando luphela. Liza kwenza oku ngokuthi linikeze amagqabantshintshi ngemvelaphi yolu phando, kunye nemvelaphi yenoveli ethi *Yakhal' Indoda* (2010). Oku ke kwenziwa ngeenjongo zokubonisa iingxaki eziveliswe kwinoveli kaMahala ethi *Yakhal' Indoda* (2010) ezingumfuziselo weengxaki ezijamelene noMzantsi-Afrika omtsha jikelele.

1.2 Amagqabantshintshi ngemvelaphi yolu phando

Iminyaka sele ingamashumi amabini anesithandathu uMzantsi-Afrika wazuza inkululeko, kodwa uninzi loluntu lwaseMzantsi-Afrika luye luthi xa lubona imiceli-mngeni ejamelene nesizwe ngeli xesha lenkululeko, lusole urhulumente kunye nabaphathi bexesha lengcinezelo eMzantsi-Afrika. Le ncwadi kaMahala (2010) ithi *Yakhal' Indoda*, yenye yeencwadi ezinenjongo yokosula iintongo emehlweni abantu abangaboni miceli-mngeni ejongene noluntu kweli xesha kuphilwa kulo kuMzantsi-Afrika omtsha. Le ncwadi izama ukubonisa uluntu ukuba isizwe ngokwentlalo kumaxa simi ndawoni, yaye ingaba isizwe siqhubeleka phambili okanye sisilela ngasemva ekunikezeleni iinkonzo eluntwini kusini na. Ngoko ke, intsukaphi yobhalo lweencwadi ezithetha ngePostcolonialism ingafunyanwa kwixesha apho amazwe aseYurophu aquka iBhritani, iFransi, iJamani, iPhothugo, iBelgium kwakunye namanye, aseka amathanga kumazwe ase-Afrika kwisithuba seminyaka ka-1870-1900. Amazwe ase-Afrika aquka noMzantsi-Afrika aye aphila phantsi kolawulo lwemithetho yamazwe aseYurophu eziva ecinezelekile ixesha elide.

Amazwe ase-Afrika aye alwela inkululeko kulawulo lwamazwe aseYurophu. Phakathi kwamazwe ngamazwe ase-Afrika awathi azuza inkululeko kwingcinezelo yamaYurophu kungabalulwa iMorocco eyafumana inkululeko ngonyaka ka-1956, kwaze kwalandela iGhana ngo-1957. Ngokulandelelana kwawo ke amazwe ase-Afrika amane ngokuyizuza inkululeko yawo, ukuquka noMzantsi-Afrika owakhululeka

ngo-1994 (<https://www.thoughtco.com/chronological-list-of-african-independence-4070467>), ithathwe ngumphandi ngeyoMsintsi 03, 2018).

1.2.1 Injongo yolu phando nocwangciso lwethiyori yolu phando

Umzila weengcambu zezibhalo ezingePostcolonial literature ungafumaneka kwingqungquthela eyayihleli eBerlin, kwelaseJamani ngo-1884-1885. Le ngqungquthela yaba nefuthe lokutshintsha amazwe ngamazwe ase-Afrika kwezopolitiko ngeyona ndlela yakhe yambi (<https://www.enotes.com/...how-did-berlin-conference-1884-shape-subsequent-469057>), ithathwe ngumphandi ngeyoMsintsi 05, 2018). Oku kungqinwa ngababhali abohlukeneyo, lo mba uza kuhlalutywa ngobunzulu kwisahluko esilandelayo.

Ngoko ke, injongo yesi sifundo kukuphanda nokuhlalutya imiba ephambili eveliswe kwinothuli kaMahala. Loo miba umphandi aza kuyihlalutya iquka imiba yezeMfundo, ezorhulumente bezithili, ezempilo, njalo-njalo. Emva kokuba umphandi eziphandile waze wazihlalutya ezi meko zifumaneka kule nothuli kaMahala (2010), uza kukhangela ubunyani bazo ngokungqinisisa ngeziganeko ezifumaneka kumaphepha-ndaba, kumabona-kude, kunomathotholo, nakwezinye iincwadi zoluncwadi. Oko ke kuya kuba lilinge lokufuna ukuqonda ukuba ingaba ngokwenene ezi meko zifumaneka kule nothuli kaMahala ziyafumaneka na kuMzantsi-Afrika omtsha. Le ncwadi ibhalwe ngexesha elaziwa ngokuba lixesha lenkululeko kuMzantsi-Afrika omtsha. Ngoko oko ke, uMahala usebenzise idolophu yaseSekunjalo, ekwisithili saseMakhanda kwiphondo laseMpuma-Koloni, ukubonisa iingxaki ezijongene noluntu loMzantsi-Afrika jikelele kweli xesha kuphilwa kulo. Olu phando luza kuphononongwa ngokujongwa kweengcamango zababhali abankqangiyela inguqu kumazwe ayesakuba phantsi kwengcinezelo (Postcolonial writers).

1.2.2 Ukudakancwa kwengxaki

Lo mcimbi wokuhlalutya inoveli yesiXhosa ebhalwe ngexesha lenkululeko kuMzantsi-Afrika omtsha awukaxhaphaki, yaye bambalwa kakhulu abaphandi abahlalutya iincwadi ezingePostcolonialism kuMzantsi-Afrika omtsha. Oku kuthetha

ukuba olu phando luza kuba negalelo kuluncwadi lwesiXhosa ngokubhekisele kwimiba ejamelene noMzantsi-Afrika omtsha kanye ngeli xesha kuphilwa kulo. Ngoko ke, umphandi unemibuzo emi ngolu hlobo:

- Zeziphi iingxaki eziveliswe nguMahala kule noveli yakhe?
- Ingaba ngokwenene iingxaki ezifumaneka kuMzantsi-Afrika omtsha ziveliswe ngokwaneleyo kwincwadi kaMahala?
- Luthini uluvo lombhali wencwadi ngezinto ezihlupha intlalo yoluntu eMzantsi-Afrika?
- Zeziphi iingxaki ezifumanekayo ngokuphathelene nentlalo kweli xesha lenkululeko eMzantsi-Afrika?
- Ingaba urhulumente uyayibona imiba esongela intlalo yabemi boMzantsi-Afrika omtsha?
- Ukuba urhulumente unolwazi ngezinto ezingawuhlelisanga kakuhle uMzantsi-Afrika omtsha, manyathelo mani awathabathayo ekusombululeni iingxaki ezikhoyo?
- Ingasonjululwa njani le miba ifumaneka kuMzantsi-Afrika omtsha?

1.2.3 Indlela oluza kuqhutywa ngayo olu phando

Umphandi uza kufunda andule ahlalutye incwadi ayityumbe ngokwakhe esihloko sithi *Yakhal' Indoda* ngokubhalwe nguMahala (2010). Ngaphezu koko, umphandi uza kusebenzisa nezinye iincwadi zoluncwadi ngeenjongo zokuthelekisa uhlalutyo lwakhe. Oku kuquka iincwadi ezibhalwe ngesiXhosa kwakunye neencwadi ezibhalwe ngezinye iilwimi, njengesizulu, isiNgesi, njalo-njalo. Olu phando luza kuqhutywa phakathi kobume obuthile bethiyori yoluncwadi ebizwa ngokuba yiPostcolonial thiyori. Umphandi uza kusebenzisa iincwadi zolwazi olunzulu yaye ezigwebayo. Ngoko ke, umphandi uza kusebenzisa iincwadi eziza kuthi zibe luncedo kolu phando ngokundwendwela la maziko alandelayo:

- Ithala leencwadi kwiYunivesithi yaseFort Hare, eDikeni
- Ithala leencwadi eliyi-NAHECS (National Heritage and Cultural Studies)
- Ithala leencwadi elidibanisa iiYunivesithi ezintathu (IFort Hare, iWalter Sisulu Yunivesithi, kwakunye ne-Unisa) eMonti.

- Umphandi uza kusebenzisa ne-*Internet*, no-*Google Scholar* kolu phando lwakhe.

1.2.4 Amagqabantshintshi ngezahluko zolu phando

Kolu phando umphandi uwohlula-hlule umsebenzi wakhe ngokwezahluko ezithandathu ezi zezi:

Isahluko sokuqala siqulathe intshayelelo yolu phando. Esi sahluko sinika ulwazi ngenjongo yesi sifundo, ukubaluleka kwaso, inkqubo eza kulandelwa kucwangciso lwesi sifundo. Kwesi sahluko kufunyanwa nolwazi ngentsukaphi yombhali wale noveli iza kushukuxwa kwakunye nentsukaphi yokuqulathwe yile noveli.

Isahluko sesibini siqulathe ucwangciso lwethiyori yolu phando. Oku kuza kwenziwa ngokuthi kuxoxwe ngemiba emibini; ithiyori yenoveli kwakunye naleyo yePostcolonialism. Phantsi kwethiyori yenoveli kuza kuxoxwa ngamasolotya enoveli angala; isakhiwo senoveli, abalinganiswa, isimbo sokubhala, indlela yokubaliswa kwebali, isimo sentlalo kwakunye nomxholo webali. Olu phando lugxile kumxholo ofumaneka kwincwadi kaMahala (2010) ethi *Yakhal' Indoda*. Ngoko ke elona solotya kugxilwe kulo kolu phando kukubunjwa komxholo kwixesha lenkululeko kuMzantsi-Afrika omtsha.

Isahluko sesithathu sijongene ncakasana nomxholo wesi sifundo. Esi sahluko siphethe imiba echaphazela uluntu loMzantsi-Afrika omtsha kweli xesha kuphilwa kulo, ngokuveliswe kwinoveli kaMahala. Umphandi uza kuhlola indlela uMahala aqwalasela ngayo ukubunjwa kobundlobongela, urhwaphilizo, intswelo-ngqesho kwakunye nendlala.

Okuqulathwe kwisahluko sesine yindlela uMahala abumbe ngayo imicimbi yezemfundo namalungelo oomama. Oku ke kuza kwenziwa ngokuthi kungqinisiswe ngeziganeko ezifumaneka kwezinye iinoveli nakubomi bokwenyani kuMzantsi-Afrika omtsha.

Kwisahluko sesihlanu kuxoxwa ngeengxaki ezifumaneka kwiSebe leZempilo nokuhanjiswa kweenkonzo zoluntu ezithi zidale iingxaki eluntwini. Oku kwenziwa

ngokujonga iziganeko eziqhubeka kwinoveli ethi *Yakhal' Indoda* (2010), kwandulwe ngokuthi zingqinisiswe ngeziganeko eziqhubeka kuMzantsi-Afrika omtsha.

Isahluko sesithandathu luqokumbelo lwesi sifundo. Esi sahluko siqulathe isishwankathelo kwakunye neziphumo ezingundoqo kwakunye neengcebiso ezimayela nolu phando.

1.3 Amagqabantshintshi ngemvelaphi yenoveli ethi *Yakhal' Indoda* (2010)

1.3.1 Amagqabantshintshi ngobomi bukaMahala

USiphiwo Mahala wazalelwa eMakhanda, kwiphondo laseMpuma-Koloni eMzantsi-Afrika. Uzalwa nguGwebani Mahala, apho engunyana omnye kubantwana abane – Nozuko, Ntombizandile kunye noSiphokazi Mahala. USiphiwo Mahala uyindoda yomzi, ukutsho ke wazimanya ngeqhina lomtshato noMiliswa, balizwa ngeentombi ezintathu (<https://www.sowetanlive.co.za/news/2018-10-08-meet--mahala--author-and--public-servant/>, ithathwe ngumphandi ngeyeThupha 20, 2018). Imfundo yakhe ephakamileyo uyenze kwiYunivesithi yaseFort Hare, apho aphumelele khona isidanga sakhe seB.A Honours ngo-1999. Ugqithele kwiYunivesithi yase-Witwatersrand, apho aphumelele iMaster's kwi-African Literature ngo-2003 (<https://mg.co.za/article/2009-11-23-talking-authors-siphiwo-mahala>, ithathwe ngumphandi ngeyeThupha 20, 2018). Kutsha nje ngo-2018, uMahala uphumelele izifundo zakhe zobuGqirhalwazi kuluncwadi lwesiNgesi kwiYunivesithi yoMzantsi-Afrika (<https://www.sowetanlive.co.za/news/2018-10-08-meet--mahala--author-and--public-servant/>, ithathwe ngumphandi ngeyeThupha 20, 2018).

Ngonyaka ka-2004 waqalisa ukusebenza kwiSebe lezoBugcisa neNkcubeko leLizwe, apho waba nguSekela-mPhathi weeNcwadi noPapasho (Deputy Director of Books and Publishing), apho asanikezela iinkonzo zakhe khona nangoku. De kwaba kanti kwapapashwa inoveli yakhe yokuqala ethi *When a Man Cries* ngo-2007, uMahala waqondwa khona njengombhali obalaseleyo wamabali amafutshane (<https://pensouthafrica.co.za/the-house-of-truth-by-siphiwo-mahala/>, ithathwe ngumphandi ngeyeThupha 20, 2018). Amabali wakhe amafutshane afumaneka kumawaka eencwadi, nakwi-*The Southern African Short Stories Review* eyapapashwa ngo-2002. Ngo-2004 kwapapashwa u- "A' is for Ancestors",

kwalandela u-“Words Gone Too Soon” ngo-2005. Ngokujonga kwimisebenzi yakhe umfo wakwaMahala, kuyabonakala ukuba ulenzile ilinge lokufaka isandla kuluncwadi lwesiXhosa nakwelo lwesiNgesi (<https://mg.co.za/article/2009-11-23-talking-authors-siphiwo-mahala>, ithathwe ngumphandi ngeyeThupha 20, 2018).

1.3.2 linkcukacha zale noveli

Isihloko sale ncwadi iza kuhlalutywa ngumphandi sithi: *Yakhal’ Indoda* (2010). Le ncwadi ipapashwe okokuqala ngolwimi lwesiNgesi phantsi kwesihloko esithi: *When a Man Cries* (2007) ngabakwa-University of KwaZulu-Natal Press. Iye yafundwa kwizizwe ngezizwe, yathweswa izithsaba zempumelelo ngenxa yendlela echukumise ngayo abafundi besiNgesi jikelele. Ngonyaka ka-2010 iye yaguqulelwa kulwimi lwesiXhosa phantsi kwesihloko esithi: *Yakhal’ Indoda*, ikwapapashwa ngabakwa-University of KwaZulu-Natal Press (Mahala: Isinikezelo). Nangona umxholo wale noveli ibhalwe ngesiNgesi *When a Man Cries* (2007) ufana nalowo uku-*Yakhal’ Indoda* (2010), ikhona iyantlukwano efumaneka kwezi ncwadi zombini. Iyantlukwano iza kuboniswa kwisihlokwana esilandelayo.

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1.3.3 Iyantlukwano phakathi kwenoveli yesiNgesi neyesiXhosa

Le noveli ibhalwe ngesiNgesi ithi *When a Man Cries* (2007) (Mahala:2007) iqulathe izahluko ezilishumi elinesithandathu, kwakuyo le ncwadi igcwaliswe ngamaphepha alikhulu kunye namashumi amathandathu anambini. Kodwa ke kule iguqulelwe esiXhoseni ithi *Yakhal’ Indoda* (2010) iqulathe izahluko ezilishumi elinesibhozo, yona yenziwe ngamaphepha alikhulu kunye namashumi amahlanu anesine. Oku ke kuthetha ukuthi nangona le ncwadi iqulathe ibali elinye, kodwa ayilingani ngokwenani lamaphepha kwakunye nenani lezahluko ezingaphakathi. Xa umphandi ethathe ingqwalasela, ufumanise ukuba nangona le ibhalwe ngesiNgesi *When a Man Cries* (2007) inezahluko ezinganeno kunaleyo iguqulelwe esiXhoseni *Yakhal’ Indoda* (2010), kodwa eyona ncwadi inenani elininzi lamaphepha yile ibhalwe ngesiNgesi *When a Man Cries*. Oku ke kungatshiwo ukuba kudalwe yinto yokuba le ibhalwe ngolwimi lwesiNgesi kuthi xa kuphela isahluko kushiye iphepha

elingabhalwanga nto, la maphepha angabhalwanga enza inani elishumi xa edityanisiwe.

Izihloko eziku-*Yakhal' Indoda* (2010) zilishumi elinesibhozo, kodwa eziku-*When a Man Cries* (2007) zilishumi elinesithandathu, oku ke kubangwa yinto yokuba umbhali kwisahluko sethoba ku-*When a Man Cries* (2007) sithe esi sahluko xa siguqulelwa esiXhoseni ku-*Yakhal' Indoda* (2010) sohlulwa kubini sazizahluko ezibini esiXhoseni (Isahluko sethoba nesahluko seshumi) kodwa esiNgesini esi sahluko asohlulwanga kubini sisahluko sinye. Oku ke umbhali uphinde wakwenza kwisahluko seshumi elinesithathu ku-*When a Man Cries* (2007) apho athe xa eguqulela esiXhoseni esi sahluko sohlulwa sazizahluko ezibini (Isahluko seshumi elinesine kunye nesahluko seshumi elinesihlanu), oku ke kwadala ukuba inani lezahluko eziku- *Yakhal' Indoda* (2010) libe ngaphezulu kwezo eziku *When a Man Cries* (2007) ngezahluko ezibini ngenxa yenkcazelo enikezwe ngasentla.

Isahluko seshumi elinesihlanu ku-*When a Man Cries* (2007) asiguqulelwanga ngendlela eyiyo ku-*Yakhal' Indoda* (2010) osisahluko seshumi elinesixhenxe esiXhoseni, kodwa okubaliswa ngaphakathi kwezi zahluko kunye.

Nangona kukho umahluko othile phakathi kwezi ncwadi, umphandi angatsho ukuba umxholo ophuhlisiweyo kwezi ncwadi uyafana.

1.4 Ushwankathelo lwencwadi kaMahala ethi *Yakhal' Indoda* (2010)

U-Themba Limba uzalwa ngabazali abahlala bekwasebenza ezifama ngenxa yentsokolo. Uthe xa eza kuqala amabanga aphakamileyo waya kuhlala kwamalume wakhe eMakhanda, ngoba ezifama apho akhulele khona sasingekho isikolo esinamabanga aphakamileyo – ukukwazi ukubhala nokufunda kwakujongwa njengemfundo elingene abantwana babasebenzi basezifama.

Abazali bakhe uThemba babelisuntswana kwigquba labantu ababesuka emaphandleni beze kukhangela amadlelo aluhlaza ezidolophini ekuqaleni kweminyaka yama-1990. Kaloku eli xesha owayesakuba nguMongameli woMzantsi-Afrika uMandela kunye namanye amaqhawe omzabalazo ayesandula kukhululwa entolongweni, nemibutho yezopolitiko ivuliwe imilomo. Yonke le nto ke yayinika

ithemba lokuba ubomi buza kuba ngcono, ingakumbi ezidolophini apho amathuba emisebenzi aba maninzi khona. Oku kufika kwabantu basemaphandleni kwakhokelela ekukhuleni kwamatyotyombe, ingakumbi la aseSekunjalo. Abazali bakaThemba baye bangabanye babahlali bokuqala kule ndawo yaseSekunjalo. Bazakhela indlu yamacangci eyayibonakala ngokungathi yindlwana yenja.

Umalume kaThemba ogama linguVusi waye ngusomashishini owaziwayo eMakhanda. Ngaminazana ithile, wahlaselwa waze wabulawa ngabantu abangaziwayo. Umzimba wakhe wafunyanwa uneembumbulu ezibini ngaphandle kwenye yeevenkile zakhe. Akazange afunyanwe umbulali nangona kwakucaca mhlophe ukuba injongo yayingeko kumkhuthuza njengoko wafunyanwa isipaji sakhe sisekhona epokothweni. Washiya ngasemva inkosikazi yakhe uGladys, kwakunye nonyana ekuphela kwakhe, uZakhele.

Ngaminazana ithile uGladys uyakhala uxelela uThemba ukuba nguJack owabulala uVusi. Yena uGladys wathi kuJack amothuse uVusi, suka uJack wambulala ngamabomu. Wasibetha sasinye isingqi uThemba ukugoduka eyobikela abazali bakhe ngolwazi analo ngababulali bakaVusi ongumalume wakhe. Wafika ngexesha elibi eSekunjalo, xa kanye kwakuthuthwa imigqomo yelindle. Ilindle lalisathuthwa ngemigqomo eSekunjalo. Yayiqhelekile into yokuba uthi usafumana isidlo sakusasa kugqithe indoda ithwele ilindle phambi komnyango wakho.

Ufundile uThemba Limba kwiYunivesithi yaseFort Hare apho aphumelele isidanga sakhe sobutitshala. Ufumene umsebenzi wokufundisa eSinethemba High School, eSekunjalo. Kuthe kungeyo minyaka ibheke phi wonyuselwa ukuba abe yinqununu yesikolo. Kuthe kusenjalo waza waphinda wonyulwa ukuba abe nguCeba wabahlali baseSekunjalo. Ngenxa yokuthanda kwakhe amabhinqa, uThemba uye wazibona ephulukene nesihlalo esihloniphekileyo sobunqununu, eshiyiwe ngunkosikazi kunye nabantwana bakhe.

1.5 Iinjongo zombhali

Le ncwadi ipapashwe okokuqala ngesiNgesi phantsi kwesihloko esithi *When a Man Cries* ngabakwa-University of KwaZulu-Natal Press ngonyaka ka-2007. Iye yafundwa kwizizwe ngezizwe, yathweswa izithsaba zempumelelo ngenxa yendlela

echukumise ngayo abafundi besiNgesi jikelele. Yamkhathaza ke umbhali wale ncwadi into yokuba nangona ifundwa kwizizwe nje, uluntu abhala ngalo nolunolwazi olunzulu ngezi zinto abhala ngazo alukwazi ukuyifunda le ncwadi ngolwimi lwalo. Le ngxaki yamenza umbhali waziva engazifezekisanga iinjongo zakhe njengombhali. Kulapho ke waqala khona ukuguqula incwadi yakhe ebhalwe ngesiNgesi ukuze ifundwe ngabo balwimi lusisiXhosa (Mahala 2010: Isinikezelo).

Ngokubhekisele kwindlela indoda ekumele ibe ngayo xa ijamelene neengxaki, uMahala (2010) uthi:

KwaXhosa kuthiwa indoda ayikhali, iyangqukruleka. Ithini ukungakhali indoda xa izibona sele ijamelene nentaba yeengxaki? Ingaba bukhona ubudlelwane phakathi kokuzama ukuziqinisa kuba ufuna ukukhangeleka njengendoda kwakunye nenkohlakalo yokungcungcuthekisa abasetyhini? Phofu ke ukukhala oku ingaba kukuwa kweenyembezi nje kuphela? Ezi zezinye zeenkalo ethi izivelele le ncwadi ngeenjongo zokuvula amehlo kuluntu loMzantsi-Afrika, ingakumbi abafundi kwakunye nabahlohli.

(Mahala 2010: Isinikezelo)

U-Mahala apha ebalini lakhe lengqikelelo usebenzise igama likatata wakhe amzalayo uGwebani, kwakunye nesiduko sakhe amaMpandla apho asiphakamisa ngokusidumisa. Iinjongo zakhe zokwenza oku kukuzoba abanye babalinganiswa ebasondeza kubomi bokwenyani hayi obengqikelelo (Mahala 2010: Isinikezelo).

Ngenxa yokuba uMahala (2010) esebenzise igama likatata wakhe lokwenyani kwakunye nesiduko sakhe sokwenyani, umphandi ufumanise ukuba eli bali linabo ubunyani ekubalisweni kwalo.

Ngamafutshane iinjongo zombhali wale ncwadi ithi *Yakhal' Indoda* (2010) kukuba uluntu loMzantsi-Afrika lujonge iingxaki eziyintaba olujamelene nalo kanye ngeli xesha kuphilwa kulo. Oku ke akuthethi ukuba uluntu maluphelele ekuziboneni qha ezi ngxaki, kodwa malenze iinzame zokulungisa apho lunamandla okulungisa, khon'ukuze iinyembezi ezi zingaphalaliswa kukuqaqamba kwentliziyo, kodwa

ziphalaliswe luvuyo lwemicimbi eyonwabisa uluntu endaweni yemicimbi eluhluphayo uxolo loluntu.

1.6 Isiphelo

Injongo yesi sahluko ibikukubonisa indlela ekuza kuqhutywa ngayo olu phando lungohlalutyo lwencwadi kaMahala (2010) ethi *Yakhal' Indoda*. Esi sahluko sahlulwe ngokwamacandelo amabini. Umphandi uqale ngokunikeza inkcazelo ethe vetshe ngemvelaphi yolu phando, oku kuquka iinjongo nocwangciso lolu phando, indlela oluza kuqhutywa ngayo olu phando. Icandelo lesibini liqulathe amagqabantshintshi ngezahluko zolu phando, amagqabantshintshi ngemvelaphi yenoveli u-*Yakhal' Indoda* (2010), iinjongo zombhali ekubhaleni kwakhe le noveli, kwakunye namagqabantshintshi ngobomi bukaMahala. Eyona ngxoxo iza kwenziwa kwizahluko ezilandela esi sahluko. Phambi kokuba umphandi aqalise uhlalutyo lwakhe olungale noveli kaMahala, uza kuqala ngokwenza ucwangciso lwethiyori yolu phando.



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ISAPHLUKO SESIBINI

UCWANGCISO LWETHIYORI YOLU PHANDO

2.1 Intshayelelo

Eyona njongo ingundoqo kwesi sahluko kukuveza imithetho-siseko kwakunye neempawu zethiyori ezisetyenzisiweyo kolu phando luphela. Oku ke kunyanzelekile ukuba kwenziwe ngoba indlela yethiyori yingcambu yophando njengokuba ichaza imigaqo yophando lonke. Iindawo eziza kuthi zivelelwe kwesi sahluko yithiyori yenoveli kwakunye neyePostcolonialism. Konke ke oku kusebenzela ekuboniseni ngokuphathelene nezi thiyori kuhlalutyo lwenoveli ethi *Yakhal' Indoda* (2010). Ingxoxo yezi thiyori iza kwenziwa ngokuvavanya iimpawu zenoveli njengejenreyeprozi ezimeleyo kwakunye nezo zenoveli ngendlela ecaciswa ngayo ngamaYurophu, nangokwama-Afrika. Esi sahluko siza kwahlulwa sibe ngamacandelo amabini: Icandelo lokuqala lingethiyori yenoveli, icandelo lesibini liqulathe ithiyori yePostcolonialism.

2.2 Ithiyori yoluncwadi ngokubhekisele kwinkcazelo yezimo jikelele zenoveli

Njengokuba bekusele kutshiwo ngasentla incwadi kaMahala ethi *Yakhal' Indoda* (2010) yinoveli. Ngoko ke, kunyanzelekile ukuba iimpawu okanye izimo zenoveli kuxoxwe ngazo njengobume bengxoxo yeempawu zePostcolonialism kwesi sahluko okanye kolu phando. Le ngxoxo iza kuba ngemiba equka intsukaphi yale jenreyekwakunye neempawu zale jenreyekananjalo inkcazelo yenoveli iza kunikezwa.

UDuka (2010:1) uyicacisa ithiyori ngokuthi, ithiyori yalo naluphi na uhlobo incedisa ubani lowo ekuqondeni oko athetha ngako. Imnika ubunzulu ngomba awuphetheyo. Iijenri okanye iijenrana ekusetyenzwa ngeethiyori zazo zezi; isihobe, idrama, inoveli, inovela, ibali elifutshane nelivo (Duka, 2010:1). Nangona ziliqela iijenri zoluncwadi, lona olu phando luza kugxila kuhlalutyo lwenoveli kuphela.

Ngoko ke uDuka (2010:70) uqhubekeka ngokucacisa inoveli athi, "igama elithi 'noveli' liphuma kwigama lesiLatina elithi *novus*, elintsingiselo esiXhoseni ethi *ntsha*." Ngoko ke, inoveli yijenri entsha esandula ukufika kuluncwadi lwesiXhosa. Kanti ke

yena uLever (1961:16) uthi inoveli yiprozi yembaliso ebhaliweyo enobude obuvakalayo ebandakanya umfundi kwilizwe elitsha lengqikelelo.

Abanye ababhali nabo baneenkcazelo abanazo ekucaciseni ukuba yintoni inoveli. Ngokungqinelana noDuka (2010) kwakunye noLever (1961), uHeese & Lawton, (1968:103) benjenje ukucacisa inoveli;

A novel is a system of patterns made up of incidents which contributes to the final pattern. The emergence of the novel was in response to man's need to orientate himself to his surroundings

(p.103)

Inoveli ngumfuziselo wesixokelelwano owenziwe ngezehlo ezithi zibe negalelo kwinqanaba lokugqibela lenkqubo. Ukuvela kwenoveli yayi-yimpendulo kwiimfuno zabantu ukuze babe nokuziqhelanisa nokubangqongileyo.

UMbatsha (2012:22) uxoxa ngembali yenoveli yesiNgesi kwakunye neyesixhosa. Utsho esenjenje ngeyesixhosa, "Kwimbali yoncwadi lwaseYurophu, inoveli zokuqala zapapashwa kwinkulungwane yeminyaka elishumi elinethoba (19th century), ixesha apho elaziwa ngokuba lelokhanyo" (Mbatsha 2012:22). Abuye athi ngenoveli yesixhosa, "Kuncwadi lwesixhosa, iincwadi zokuqala zavela ukususela kunyaka ka-1909 ukuza kuthi ga ngoku. Inoveli esihloko sithi *Ityala lamawele* (Mqhayi 1914) kananjalo naleyo ithi *UNomsa* (Sinxo, 1922) ziwa phantsi koluhlu lweencwadi zokuqala ukupapashwa ngolwimi lwesixhosa" (Mbatsha, 2012:26).

2.2.1 Amasolotya enoveli

Kukho amasolotya athi umbhali wenoveli awasebenzise xa esenza ibali lakhe, khon' ukuze umyalezo awukhuphayo ubonakale. Ngako oko uDuka (2010:71) ugxininisa kwelo lokuba ukwakha lo mbono welizwe ekuphilwa kulo, umbhali uye asebenzise la masolotya alandelayo: *isakhiwo sebali, ubunjo-mlinganiswa, imo yentlalo, isigoci nomxholo*.

USatyo (1989:72) naye usazisa ngesakhiwo sebali esithi ukuze sibe sisiso sibe nezixhobo salo ezi zezi: *Abalinganiswa, isimo sentlalo, umxholo webali, ulwimi nesimbo sokubhala, kwakunye nendlela yokubaliswa kwebali.*

Kwezi zixhobo zesakhiwo sebali zixelwa nguSatyo umphandi uza kuqala ngokunika inkcazelo ethe vetshe ngesixhobo ngasinye, andule ukusebenzisa kolu phando lwakhe isixhobo esinye jwi; esi singumxholo webali.

2.2.1.1 Isakhiwo sebali

USatyo (1989:71) uthi isakhiwo sebali lucwangciso lweziganeko ezenzekayo ebalini. Kolu cwangciso kugxininiswa kakhulu kunobangela nesiphumo sako konke okwenzekayo.

UBrooks & Warren (1971:77) baxoxa kuvokothethe ngesakhiwo sebali, batsho besithi, isakhiwo sebali kungatshiwo ukuba yinto eyenzeka ebalini. Luluhlu lweziganeko ezicingiweyo ezahlukileyo kubantu abaquka iziganeko kunye nezinto ezahluke kwintsingiselo yeziganeko. Isakhiwo sebali zizinto ezenzeka ebalini. Lulwakhiwo lwezenzo njengoko ziveliswe ebalini lengqikelelo. Siyile nto umbalisi webali ayenzileyo kwisenzo khon'ukuze asivezele sona. Isiqalo seziganeko sisoloko siveliswa kunye nendawo apho kukho ukungazinzi, impixano; phakathi kweziganeko kukho ixesha lokulungiswa kwakhona kwezinto kwinkqubo yokufuna uzinzo olutsha; ekugqibeleni kwesiganeko, uzinzo luyafumaneka, izinto ebeziziswe ebalini zisonjululwe (Brooks & Warren, 1971:71).

Ngoko ke, uSatyo (1988:24) ungqinelana nabanye ababhali ngokubhekisele kwisakhiwo sebali, xa esithi, isakhiwo sebali lunxityelelaniso lweziganeko, esinye kwesinye, ngendlela ekhethelwe ibali elo ngumbhali. Iziganeko ezo ziya kuqingqelana nexesha lazo lokuhla kwangumbhali lowo. Ukwakheka kwebali ke kunamacandelo amane angala:

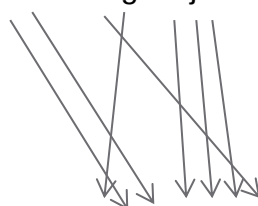
- (a) Isiqalo- Apha umbhali usityhilela ngexesha ezihla ngalo iziganeko zebali. Umbhali usityhilela ngesimo sentlalo ezenzeka kuyo iziganeko zebali. Abafundi bencwadi bagatyulelwa izigcawu ngabalinganiswa abaza kufumaneka apha ebalini.

(b) Inqanaba lokujiya kweziganeko- Kweli nqanaba kuqhambuka impikiswano (impixano) phakathi kwabalinganiswa abaphambili. Iinzame zokuthomalalisa impikiswano ziyenziwa, kodwa ezi nzame aziphumeleli yaye zikhokelela zikwaphemba ingxabano phakathi kwaba balinganiswa.

(c) Uvutho-ndaba- Eli linqanaba eliphezulu longquzulwano. Ungquzulwano lokugqibela oluphakathi kwabalinganiswa abaphambili luthabatha indawo. Omnye wabangquzulani uthi aphumelele, omnye oyisiwe.

Kanti uDuka (2010:71) ucaphula uFreytag xa ephefumla ngesakhiwo sebali esithi, isakhiwo sikaFreytag sinoluvo lokuba inoveli inesakhiwo sangaphandle. Isakhiwo sangaphandle siquka inqanaba lotyhilo-zinto, igwegwe lembaliso, elokujika kwezinto, uvutho-ndaba, ukwetha amandla nesiphelo. Isakhiwo sangaphakathi kukulandelelana kweziganeko ebalini (Duka, 2010:71). Iziganeko ezenzeka ebalini zezo zifana nezasebomini bokwenyani, kodwa umbhali xa ebalisa ibali lakhe ezi ziganeko angangazibhali ngokulandelelana kwazo xa zithelekiswa nezo zasebomini bokwenyani. Umzekelo weziganeko ezenzeka ebomini bokwenyani kungaqalwa ngokuzalwa komntu, ukuthiywa kwakhe igama, ukukhula kwakhe, amabanga aphantsi emfundo yakhe, njalo-njalo. Kanti kwimbaliso yengqikelelo ibali lingaqala apho umlinganiswa asebenza khona, kulandele ngeemeko athubeleze kuzo lo mlinganiswa ekukhuleni kwakhe njalo-njalo. Oku kuboniswa kakuhle nguBrooks & Warren (1971:80) ngetshati elandelayo:

Ukulandelelana kweziganeko ebomini: a b c d e f g h i j k



Ukulandelelana kweziganeko kwisakhiwo: F A B H I J E

Okuqhubeka ngasentla malunga nesakhiwo sebali kwakunye nokulandelelana kweziganeko ebomini, yinto yokuba okokuqala, umbhali wenoveli akanyanzelekanga ukuba azilandelelanise iziganeko zakhe ngohlobo ezilandelelana ngalo xa zithelekiswa nezo zobomi bokwenyani. Okwesibini, umbhali wenoveli unakho ukuzishiya ezinye iingongoma kwimbaliso yakhe, abalise ezo ngongoma zibalulekileyo okanye avelise ezo ngongoma umongo womxholo wazo ulele khona.

Iziganeko zezabantu, oko kukuthi, zibandakanya iimpendulo zabantu kwiimeko ezitshintshayo, ukuquka ukuba nokwenzeka kwesenzo esithathelwe ukutshintsha kweemeko ezikhoyo. Isakhiwo sebali singumlinganiswa kwizenzo. Inzululwazi ngokuxoxa, ukuquka ukuxoxa ngempembelelo, ibopha iziganeko zesakhiwo sebali kunye nomanyano. Olu manyano lumanyano olutshintshayo. Lumanyano oluquka utshintsho: xa kungekho tshintsho, akukho bali (Brooks & Warren, 1971:80).

2.2.1.2 Abalinganiswa

Ngokwenkcazelo esiyinikwa nguDuka (2010:86), umlinganiswa ngumntu wengqikelelo yombhali othabatha inxaxheba kwiziganeko ezikwimbalisi, yaye uneempawu zakhe ezizodwa ezinento yokwenza nembalisi leyo, yaye unegama lakhe alinikiweyo (Duka, 2010:86). Kanti uMtumane (1995:52) uthi kwezinye iinoveli zesiXhosa kuvezwa abalinganiswa abangengabo abantu ngendlela yezilwanyana. Umzekelo wezo noveli ufumaneka kwincwadi kaSiyongwana ethi 'Ubulumko bezinja' (1982) apho abalinganiswa izizilwanyana. Nangona aba balinganiswa ingengabo abantu, basabonisa umbono wabantu bokwenyani. Ufako lwabalinganiswa abangengabo abantu kwezinye iinoveli zase-Afrika kungabalelwa kwifuthe lesithethe soncwadi lwase-Afrika. Aba balinganiswa ingengabo abantu banesiphiwo sezimo ezingaphambili zabantu. Bayathetha, benze iintshukumo baphinde bacinge. Ngale ndlela babonisa abantu abo abafundi-ncwadi banomdla kubo (Mtumane, 1995:52).

Umlinganiswa sesinye sezixhobo ezibalulekileyo kwinoveli. Iziganeko kwinoveli zithabatha indawo phakathi kwabalinganiswa. Ezinye iziganeko zivezwa zikwenziwa ngabalinganiswa. Zizenzo, amazwi kwakunye nezidima zabalinganiswa ezenza abafundi-ncwadi babe nomdla (Mtumane, 1995:50).

Ukubaluleka kwabalinganiswa kugxininiswa nguBrooks & Warren, (1971:171) xa besithi:

So important is character to fiction that one way in which to approach the basic pattern of a story is to ask: "whose story is this?" In other words, it usually is of first importance to see whose fortunes are at stake – whose

situation is settled by the events that are described

(p.171)

Indlela abaluleke ngayo umlinganiswa ebalini ekuthi ngenye indlela yokuvelela ukulandelelana kwebali kukubuza: “libali lika bani eli?” Ngamanye amazwi, idla ngokuba yinto yokuqala ebalulekileyo ukubona ukuba bubutyebi bukabani obusengciphekweni – yimeko kabani le isonjululwa iziganeko ezivelisiweyo.

Ngokubhekisele kwiintetho ezingasentla kucacile ukuba ngaphandle kwabalinganiswa inoveli ibingenakho ukunika umdla yaye ibingenakho ukuphumelela ekuboniseni ubomi kumfundi-ncwadi.

UMtumane (1995:51) ucaphula uSirayi (1989) xa echaza umlinganiswa : “... njengomsebenzi wobugcisa wokubonisa abantu abayiliweyo engqondweni kumsebenzi wobugcisa boncwadi.” Kanti uShipley (1970:41) uluvo lwakhe ngabalinganiswa luthi:

...making known the appearance and nature of a person

(p.41)

... kukwazisa imbonakalo nendalo yomntu.

Abalinganiswa ebalini bangalindeleka ukuba babe nesiphiwo seempawu zabantu bokwenyani. Balindeleke ukuba bakwazi ukuthetha, ukwenza izinto ezithile, bacinge baze babe neempawu zabantu bokwenyani. Ngamanye amazwi, balindeleke ukuba babe ngabantu bokwenyani khon’ukuze umfundi-ncwadi abe nokukwazi ukufanisa aba balinganiswa, ngoba umfundi-ncwadi akanakho ukufanisa izinto nabantu. Le ngcingane igxininiswa nguCohen (1973:37) xa echaza abalinganiswa: “... njengomsebenzi wobugcisa bokudala abalinganiswa bentsomi ngamazwi anika isidima sabantu bokwenyani...”

UMtuze (1996:10) uthi abalinganiswa banokuba ziindidi ngeendidi. Kukho abasicaba nabangqukuva. Umlinganiswa osicaba ke kungatshiwo ukuba ngumlinganiswa ekuvezwa icala lakhe elinye kuphela ngumbhali webali elo. Loo mlinganiswa, ukuba

ibali liqala engumlinganiswa olungileyo liya kufikelela esiphelweni lo mlinganiswa esalungile. Umzekelo womlinganiswa osicaba uvezwa kakuhle kwincwadi kaJolobe ethi *Elundini Lothukela* apho uJolobe (1984) abonisa uNtsele njengomlinganiswa osicaba. UNtsele ube ngumlinganiswa ohlonelayo nohloniphayo kuyo yonke into ayiyalelwa ngabantu abadala naxa ehlekwa ngoNgwekazi ngokuba wenza imisebenzi yamabhinqa esengumntwana, uthe naxa sele ekhulile eyindoda elingene ukuthatha umfazi wayihlonela imiyalelo ayithunywayo akajika athi uyindoda yena akumelanga akwenze oku nokuyaa.

Umlinganiswa ongqukuva kulapho umbhali-ncwadi eveza amacala amaninzi ngalo mlinganiswa, umzekelo, lo mlinganiswa angangumlinganiswa onobubele kubantu abathile apha ebalini aze abakhohlakalele abanye abalinganiswa kwalapha ebalini, oku ke kuthetha ukuba lo mlinganiswa ungqukuva. Umzekelo womlinganiswa ongqukuva ungafunyanwa kwincwadi kaSinxo (1986) ethi *Umzali wolahleko* apho uSinxo ebonisa uNojaji njengomlinganiswa ongqukuva. Ekuqaleni kwebali kuboniswa uNojaji emkhohlakalele uNdimeni ongenguye unyana amzeleyo. Umbhali uphinda amzobe uNojaji njengomntu onobubele obungaphaya kokuqonda kunyana wakhe onguNdopho. Xa ibali lisiya ekupheleni uNojaji uvezwa emthanda uNdimeni kunye nomntwana kaNdimeni. Kungatshiwo ke ukuba uNojaji ungumlinganiswa ongqukuva ngenxa yokungabi nacala elinye.

Kanti uSatyo (1989:76) yena uthi abalinganiswa banokubunjwa ngendlela ethe ngqo, apho umbhali amchaza ngokwakhe umlinganiswa. Le ndlela ke imenza umlinganiswa lowo abe calanye kuba kubonwa kuphela elo cala abafundi-ncwadi balityhilelweyo ngumbhali. Enye indlela ke umbhali anokuthi abumbe ngayo abalinganiswa bakhe kukutyhilwa okumayana kwabalinganiswa. Kolu hlobo umlinganiswa uyazivelela ngokwakhe indlela ayiyo. Umbhali into ayenzayo kukubeka etshatshalazeni izenzo, iintetho kwakunye neengcingane zomlinganiswa.

Oku kuthethwa nguSatyo kungqinwa nguMtumane (1995:53) xa esithi kukho izicwangciso ezahlukeneyo apho umbhali wenoveli angabonisa abalinganiswa bakhe. Ezi zicwangciso zingohlulwa ngokweendidi ezibini ezizezi; ukutyhilwa okuthe ngqo, nokutyhilwa okumayana.

Ukutyhilwa okuthe ngqo kulapho umbalisi emchaza ngokunokwakhe umlinganiswa umphandle kunye nesimo sengqondo yakhe. Kolu tyhilo abalinganiswa abalinikwa

ithuba lokuziveza ngokwabo. Umzekelo, ngokweengxoxo, abafundi-ncwadi babona kuphela icala elivezwa ngumbhali ngaba balinganiswa.

UMtumane (1995:74) ubuya athi ucwangciso olumayana lolunye uhlobo lokuvezwa komlinganiswa olubalulekileyo oludla ngokusetyenziswa ngababhali benoveli. Kolu cwangciso abalinganiswa bavumelekile ukuziveza ngeentetho, izenzo kunye neengcinga zabo. Aze uMsimang (1983:100) alucacise ngolu hlobo olu cwangciso:

The author does not tell us about his characters, he shows them to us..... Through the use of ..., character's words and actions, the reader is put in a position where he can deduce for himself what kind of a character he is presented with. At times we do not only see the character doing things or hear him saying things, but... we are introduced into his very psyche so that we may know what he thinks or feels. This method is very synthetic and the character looms before the reader's eyes as someone he knows or can recognise. Simply by observing the character's actions and behaviour he is able to form his own opinion about them, to infer their motives and emotions.

(p.100)

Umbhali akasixeleli ngokwakhe abalinganiswa, ubaveza kubafundi-ncwadi... Ngokusebenzisa... amazwi neentshukumo zabalinganiswa, umfundi ubekwa kwindawo apho angafikelela kwisigqibo sokuba ngumlinganiswa onjani lo uboniswayo. Ngamanye amaxesha abafundi-ncwadi ababoniswa izenzo zabalinganiswa okanye iintetho kuphela, kodwa... kutyhilwa isimo sengqondo khon'ukuze abafundi babe nokumazi umlinganiswa into ayicingayo nayivayo. Olu cwangciso ludityanisiwe yaye umlinganiswa usongela njengomntu oqhelekileyo emehlweni womfundi-ncwadi. Ngokujonga izenzo zomlinganiswa nendlela enza ngayo

izinto unako ukwenza ezakhe izimvo ngabo balinganiswa,
ngokuthelekisa izizathu neemvakalelo zabo.

UMtumane (1995:87) uthi ukutyhilwa kweengcinga zabalinganiswa bobunye ubuchule obusetyenziswa ngumbhali wenoveli kutyhilo lomlinganiswa. Iingcinga zingaba zezangaphakathi okanye zezangaphandle. Xa umlinganiswa ecingela ngaphakathi, iingcinga zakhe zezangaphakathi. Xa ethethela phandle (bengekho abanye abalinganiswa) iingcinga zakhe zezangaphandle. Intetho yomlinganiswa yedwa ethe ngqo ityhila into ngendlela ayiyo neminqweno yakhe loo mlinganiswa. Oku kuthetha ukuthi, umlinganiswa angazityhila ngokweentetho kwakunye nezenzo, kodwa apho abonakala khona eyona nto ayiyo kuxa ehleli yedwa ecinga. Iingcinga zomntu zimveza eyona nto ayiyo ngoba akadingi ukuziqhatha yena, kodwa angabakhohlisa abanye abalinganiswa apha ebalini ngokwenza ngathi uthetha into ethile kanti akathethi yona ncakasane. Umzekelo woku ufumaneka kwincwadi kaJordan ethi *Ingqumbo Yeminyanya* (1940) umlinganiswa ogama linguDingindawo ngumkhohlisi womhanahanisi womlinganiswa onganyanisekanga, ngoba emehlweni kaZwelinzima uzibonakalisa ngokungathi uyamxhasa ebukhosini bakhe, kanti akathethi loo nto ngaphakathi kuye ngoba kaloku esaa sihlalo sikaZwelinzima usijongele unyana wakhe uVukuzumbethe.

Indlela ababhali beenoveli zesiXhosa abathiya ngayo abalinganiswa babo kunye neenjongo zabo zokubathiya kuveza intsingiselo ethile.

Ngokubhekisele kuthiyo lwabalinganiswa uMtumane (1995:54) uthi kwiingingqi zamaXhosa ukuthiywa kwegama sisiganeko esibalulekileyo. Xa umntwana eza kuthiywa igama, kwenziwa imbizo apho izizalwane nabamelwane bamenywa ukuba baze kuzimisa. Kanti uSerudu (1979:14) uqaphela ukuba kumabandla ase-Afrika ukuthiywa komntu ngokukhethekileyo kubalulekile. Kwezinye izehlo kwenziwa imicimbi emikhulu ngomhla wokuthiywa komntwana. Kukholelwa ekubeni amagama anikwa umntu anegalelo kwimilo nokuziphatha kwabo.

Oku kuboniswa kwincwadi kaDikana (1978) ethi: *Impefumlelwano* kumbongo othi 'Isiphelo esibuhlungu samawele' apho abonisa ukuzalwa kwamawele ngolu hlobo:

Mhla bathiywa amagama,
Kwabizwa imbizo yelali;
Usibonda engaphambili;
Wakhululeka ke ekubeni
Kwathiwa omkhulu nguNomawele
Omncinci yena nguWelekazi

(p.58)

Kuthiyo lwabantwana, amaXhosa adla ngokuthiya umntwana ngesiganeko esithile ezimbalini ezithe zangqonga ukuzalwa kwaloo mntwana. Igama linxulumanisa ixesha lokuzalwa komntwana nesiganeko esibalulekileyo esathi senzeka ngelo xesha (Elliot, 1970:59).

Ababhali beenoveli zesiXhosa badla ngokuthiya abalinganiswa babo ngolu hlobo. Uninzi lwababhali beenoveli ludla ngokuthiya abalinganiswa babo ngokwendlela abanokuthi balindeleke ngayo kwimbaliso (Mtumane, 1995:56). Umzekelo woku uyafumaneka kwincwadi kaMahala (2010) ethi *Yakhal' Indoda* kumlinganiswa ogama linguJongilanga, njengokuba ezichaza ukuba kwathiwa nguJongilanga kuba umama wakhe wayejonge enkalweni ukubuya kukatata wakhe njengomntu owaye engomnye wabantu abathi baya emfazweni phesheya kolwandle.

Oku kungqinwa nguSatyo, (1977:49) xa esithi: “kukho amagama achaza indima eza kudlalwa ngumlinganiswa.” USirayi (1989:183) ukwagxininisa olu tyekelo xa esithi, ekuthiyeni abalinganiswa ababhali beenoveli zesiXhosa bacinga umsebenzi wabalinganiswa okumele ukuba ufeziwe.

Ngoko ke, umbhali umnika umlinganiswa igama eliza kuhambelana nendlela ayiyo nathi umfundi wencwadi amlindele ukuba angayiyo. Umzekelo; uJordan (1940) ku- *Inggumbo Yeminyanya* uthiye omnye wabalinganiswa ngokuba nguMphuthumi. Lo mlinganiswa ulilandele igama lakhe, ngoba nguye kanye oye waza nomzila wokuphuthunywa kwenkosi yamaMpondomise ekwakucingwa ukuba yasweleka, uZwelinzima. Kanti kwincwadi kaSinxo (1986) ethi *Umzali Wolahleko* umlinganiswa onguNdimeni uye wathiywa ngendlela efanelekileyo. Lo mlinganiswa ulilandele igama lakhe. Kutshiwo oku ngoba inkulu indima ayidlalileyo, njengokuba negama lakhe lisitsho. Lo mlinganiswa udlale indima yokuba athobele umama omncinci

wakhe noxa ebemkhohlakalele yena. Wathi wakugxothwa wabuya wadlala indima enkulu yokuba ngunofama kwakunye nosomashishini waze wanceda abazali bakhe.

2.2.1.3 Isimo sentlalo

Imo yentlalo kwinoveli lixesha nendawo apho ziqhubeka khona iziganeko. Iindawo ezenzeka kuyo iziganeko ebalini apho abalinganiswa benza intshukumo khona zisenokuba liqela. Umzekelo; kwinoveli ethi *Ingqumbo Yeminyanya* (1940) iziganeko zenzeka eNtshingqo, eMbokothwana, kwaBhaca, eSheshegu, eMthatha, eDikeni, nakuTsolo. Oku kungqinwa nguMbatsha (2012:48) xa ecaphula uBotha, (1986) esithi naliphi na ibali liba nezixhobo ezintathu ezizezi; umlinganiswa, ixesha kunye nendawo. Unxibelelwano phakathi kwezi zixhobo lunyusa ukuzalwa nokukhula kwebali yaye kusoloko kukho unxulumano olumxinwa phakathi kwezi zixhobo.

USatyo (1989:78) uthi:

Izinto ekwakhiwa ngazo isimo sentlalo yinkqu yendawo le kanye ibali liqhubeka kuyo: isithili okanye ummandla kunye nenkangeleko yawo yasendalweni; inkcazelo ngezakhiwo ngaphakathi nangaphandle; inkcazelo ngezinto ezenziwa ngabalinganiswa, ezifana nemisebenzi abayenzayo, imisebenzi abayiqeqeshelweyo kwakunye nemisebenzi abangayiqeqeshelwanga. Kuxesha nini apha ezimbalini – ingaba kuliesha likaNgcayechibi? Okanye kunamhlanje? Kunini kanye kanye? Izinxibo zabo zona zidiza ukuba kunini? Intetho yona? Iinkolo nezinye izinto ekulandelwa zona ngabalinganiswa zithini.

USatyo (1988:9) uthi, xa uphendula ukuba isimo sentlalo siluhlobo luni na kufuneka uqaphele okokuqala; ubume bendawo le zenzeka kuyo iziganeko, ingaba kusedolophini okanye kusemaphandleni? Iidolophu zineendawo ngeendawo ezahlukileyo, ingaba kukwiindawo zezityebi okanye kusematyotyombeni? Kukho iintlobo zamaphandle, ingaba kumaphandle aluhlobo luni, ingaba kukwezi ndawo kuthiwa zezasesikolweni okanye kusesibomvini?

Kanti uSmuts, ngokucatshulwa nguBotha (1986:230), ubeka phandle ukuba ngokwenene kukho iindidi zendawo ebalini ezizezi, ummandla wasemaphandleni nalowo wasedolophini. Ummandla wasemaphandleni uquka iindawo ezibhekisele kwindalo, ubomi bemfuyo kwakunye nolimo. Iindawo zasedolophini ziquka iivenkile iinqwelo-mafutha kwakunye nokukhanya kwemibane.

Kubalulekile ke oku kungasentla ngoba umntu uya kukwazi ukuqonda ukuba umlinganiswa othile kutheni ekholelwa kwinto ethile nje, aze angakholelwa kwenye. Xa kunokwenziwa omnye umzekelo kungathiwa: ukuba ebalini eliqhubeka kumaphandle asesibomvini kuthiwa kuyalinywa ngecawe, kuya kuqondwa ukuba kungokuba kutheni na. Kaloku abantu basesibomvini balindeleke ukungalukhathaleli usuku lwangeCawe, ngoba bengakhonzi.

Indlela abahleli ngayo abantu basedolophini iya kwahluka kwabo basezilalini. Kananjalo abantu sele ingabasedolophini bonke, indlela abahleli ngayo iya kwahluka ngokokuba nemali nokungabi namali kwabo. Izenzo zabantu neminqweno yabo iya kubonakalisa nokuba bahluphekile na okanye bazizityebi. Izenzo zabantu ziya kulawulwa nakukuba baphatheke njani na emibusweni yabo (Satyo, 1988:10).

Kwiphepha lokuqala (p.1), umbhali ubonisa ubunjani besimo sentlalo apho ibali lale ncwadi kaMahala (2010) ethi *Yakhal' Indoda* liqhubeka khona eSekunjalo. Kuvezwa ukuba indawo yaseSekunjalo yidolophu apho kuhlala abantu abangenamali, ngokuba kaloku kusematyotyombeni. Kwiphepha lethoba (p.9), umbhali wazisa ngemvelaphi yabanye babemi baseSekunjalo, uthi babesuka ezifama ngenxa yobunzima beemeko zakhona banyanzeleka ukuba bafudukele edolophini eyaziwa ngokuba yiSekunjalo. Kwiphepha leshumi (p.10) umbhali ukhankanya ukuba abazali bakaThemba ngabanye babantu ababesuka emaphandleni baze ngenxa yeemeko bafudukela kwidolophu yaseSekunjalo, nto ke leyo eyakhokelela ekwandeni kwenani lamatyotyombe aseSekunjalo. Kwiphepha leshumi elinesixhenxe (p.17) umbhali ukwazoba indawo yaseSekunjalo njengedolophu yamatyotyombe okanye enamatyotyombe. Kwiphepha lamashumi amabini anesithandathu (p.26) umbhali ukhankanya ukuba iSekunjalo le yindawo yamatyotyombe, yaye abazali bakaThemba babehlala kwityotyombe elalinamagumbi amabini kuphela nto leyo ebonisa ukuba babengabantu abangenamali okanye babehlupheka.

NgokukaSatyo (1989:78) kukho iintlobo zesimo sentlalo ezizezi:

- a) Isimo sentlalo sinokubakho senziwe ngumbhali sibonise nje indawo into leyo yehla khona singabi namsebenzi wumbi uqaqambileyo. Esi simo sentlalo silolu hlobo ke kunokuthiwa siphakathi nje ke (neutral). Kodwa ke nokuba sekunjalo umsebenzi waso wokuqaqambisa isimo sento ngokuyivelisela endaweni yayo awutshintshi.
- b) Isimo sentlalo ngokomoya nomxhelo (spiritual setting). Olu hlobo ke luvela ngokuthi nje ukuba kukhankanywe into ethile, loo nto ibe seyichukumisa iinkumbulo ngesimo sezinto zaloo ndawo. Ngamanye amazwi loo nto ikhankanyiweyo ibe ngumqondiso weenkolo neemvakalelo zaloo maxesha. Cinga ngeli gama lithi “ngoNgcayechibi”. Lisenokunxulumanyaniswa nezinto zasendulo izinto zisahamba ngendlela, abafana besamamela kooNgxabane, njalo njalo. Xa ubani esebenzisa igama elithi eLatakisa, eBhakubha, kuvela kucace ukuba ezo zinto zikhankanyiweyo asizinto zakukholelwa njalo njalo.

Ngoko ke umsebenzi wesimo sentlalo kukuphefumla umoya othile ebalini. Ingaba zinjani iimeko kule ncwadi uyifundayo? Kuvakala amayeyeye emoyeni na okanye kuvakala umoya wolonwabo? Isimo sentlalo ke sinamandla okuphefumlela uhlobo olo lomoya kwincwadi iphela ukuze umfundi awusezele okanye awurhogole lula naye. Cinga apha ngenoveli ka-A.C. Jordan, mini uNgxabane wee thsuphe iindaba zokuba uZwelinzima akazange afe (Satyo ,1989:78).

Isimo sentlalo sinokusebenza njengohlobo oluthile lwesikweko okanye umfuziselo wento ethile ezayo. Makuqwalaselwe la mazwi aphuma kwinoveli *Ukuqhawuka Kwembeleko* nguD. M. Jongilanga. Sinokusebenza ngokukodwa ekuphuhliseni isakhiwo sebali okanye abalinganiswa okanye umxholo webali. Xa isimo sentlalo sisebenza olu hlobo ke kwiphepha ngalinye olityhilayo wofika siqaqambile, isantya saso isisantya sencwadi le iphela. Xa kusenzeka le nto ke kufuneka umfundi-ncwadi aqaphele ukuba eyona nto iphambili ngamaxesha ngokwasezimbalini na la aphuhliswa ngokukodwa okanye yindawo ubuqu (Satyo, 1989:78).

UDuka (2010:88) uthi ixesha leziganeko lingaba lelo lasendulo, lokuqala ukufika kwempucuko yaseNtshona, nelithile kwimbali yesizwe.

Apha kule ncwadi kaMahala kwiphepha leshumi (p.10), umbhali wazisa ngexesha lembaliso yale ncwadi ngokubalula kwimbali yesizwe soMzantsi Afrika, ngokuthi akhankanye umnyaka wama-1990 kwakunye neziganeko ezathi zenzeka apha kwimbali yoMzantsi Afrika. Ukwenze oko ke umbhali ngokuthi akhankanye ukukhululwa entolongweni kowayesakuba nguMongamei woMzantsi-Afrika uMandela kunye namanye amaqhawe omzabalazo nokuvulwa kwemilomo yemibutho yezopolitiko, nto ke leyo ichaza ngokumhlophe ukuba ixesha lembaliso yale ncwadi leli kuphilwa kulo.

UDuka (2010:88) uthi indawo idala umoya othile kwinoveli. Umoya wolunqa, wokukhululeka, wokonwaba njalo-njalo. Kanti indawo ingalumelo lokuthile. Ikwaneqalelo ekubumbeni abalinganiswa. Aqhubeke ngokuthi izinto eziqhubeka kwinoveli kwindawo ethile mazifanelane nexesha abalinganiswa abaphila kulo. Ixesha nendawo ngamasolotya angumtya nethunga. Okucacileyo khona iziganeko zenzeka endaweni. Akukho nasinye isiganeko kwinoveli esingenzeki ndaweni (Duka, 2010:89).

Ebalini kwasoloko kukho unxibelelwano phakathi kwabalinganiswa nendawo yaye indlela umlinganiswa anamava ngayo ngendawo akuyo ibonisa umfundi-ncwadi ulwazi olubalulekileyo malunga nesidima sakhe. Ngumsebenzi wombhali ukubonisa unxibelelwano phakathi kwabalinganiswa nesimo sentlalo sabo ngokuthe ngqo (Mbatsha, 2012:49).

Apha kule ncwadi kaMahala kungatshiwo ukuba iziganeko zenzeka kwidolophu eyaziwa ngokuba yiSekunjalo, eMakhanda. Kutshiwo oku ngoba kwiphepha lamashumi amabini anesithandathu (p.26) umbhali uveza ukuba kule lokishi yaseSekunjalo kukho imithetho engabhalwanga phantsi ekufuneka ithotyelwe nguwo wonke umntu, oko kubonisa ukuba ubundlobongela bukhona, ngoba apho kukho ubundlobongela kuyaziwa ukuba akumelezekanga uhambe ngobusuku ukuba akufuni ukuba lixhoba lobundlobongela. Oku ke kungqinwa nguThemba kwincwadi kaMahala (2010:26) xa esithi, “eli duma lisekhosi bubungqina bokuba sekhe andayithobela le mithetho”. Kwiphepha lamashumi amabini anesixhenxe (p.27) umbhali uveza ukuba eSekunjalo kukho iqela lemiguvela elaziwa ngokusebenzisa ibhozo ebantwini nelibizwa ngokuba ngamaMongro. Kwiphepha lamashumi amabini anesibhozo (p.28) umbhali usibonisa kakuhle umsebenzi wale miguvela ngokuthi

ibize uThemba ezihambela nentombi yakhe uThuli aze uThemba athi wokuthi krwaqu afumanise omnye enento ebengezelayo esandleni asibethe isingqi sibe sinye. Uthe xa ekhwazwa uThemba ukuba makame hayi akama, waze wagityiselwa ngembokotho yelitye ekhosi waze wawa ngomlomo, kodwa wavuka msinyane wabaleka.

NgokukaMbatsha (2012:48), zonke iziganeko ebalini zithabatha indawo ngaphakathi kwindawo ethile. Kweminye imizekelo, inkcazelo yesimo sentlalo iveziwe kakuhle, kodwa ayivezwanga kweminye, kubhekiwa ngokungenabunzulu kodwa. Abalinganiswa kunye neziganeko abanako ukohlulwa kwisimo sentlalo abaphila kuso. Impumelelo yomfanekiso webali elanelisayo ityhilwa ngobubanzi bempumelelo kuyilo lwesimo sentlalo.

Kwiphepha lamashumi amabini anethoba (p.29) umbhali ubonisa ukuba uThemba wathi ukuze azive ekhuselekile kwimiguvela enobundlobongela yaseSekunjalo wazihlobanisa nomntakwab'oThuli kwakunye neqela lalo miguvela. Oku kuhlobana kukaThemba nezona zikrelekemnqa zaziwayo eSekunjalo yayikukuqinisekisa ukuba akagwintwa. Kodwa ke obu buhlobo bukaThemba nemiguvela yaseSekunjalo babusekelezelwe ekubeni uThemba ababonelele ngokurhola intwana khon' ukuze angalithyalwa. Oku ke kubonisa ukuba ukungagwintwa kukaThemba ngala maqela kwakuxhomekeke ekubeni uThemba uyababonelela na, umbuzo azibuza wona umphandi ngowokuba mhlalengenayo into anokubabonelela ngayo kuzokwenzeka ntoni. Ukurhuma izigwintwa ngalo lonke ixesha udibana nazo kukuzigwintisa ngamabom.

2.2.1.4 Ulwimi nesimbo sokubhala

Elowo nalowo umbhali unesimbo sakhe sokubhala. Ngokucaphula uBotha (1978), uZengethwa (2014:60) uthi igama elithi isimbo sokubhala livela kwigama lesiLatini elithi *stilus*, ligama elisisixhobo esasisetyenziselwa ukubhala imiqondiso kumacwecwe ekubhalwa kuwo ngamafutha. Umntu onokukwazi ukumelana nesi sixhobo ngolona hlobo lwengcaphephe wayebekelwe phezulu ngokwesithethe samaRoma. KwisiLatini sakudala igama elithi *stilus* landiselwa ukucacisa indlela

umntu abhala ngayo. KwisiFrentshi lancitshiswa ukubonisa indlela entle yokuba umntu aziveze into ayiyo (Nguna, 1997:164).

Kule nkcazelo ithe vetshe engembali yesimbo sokubhala kubonakala kakuhle ukuba isimbo sokubhala asizibandakanyi kuphela nokubhalwayo, njengoko abagwebi abakumhlathi ongentla besitsho njalo kwiinkcazelo zabo, kodwa “njengendlela entle yobhalo”. Ngokwengxoxo engasentla kucacile ukuba ulwimi lusisixhobo esisetyenziswa ngumbhali kuyilo lomsebenzi woncwadi. Kwangale ndlela umqingqi asebenzisa ilitye njengesixhobo sokwenza umfanekiso oqingqiweyo, lo msebenzi kuncwadi uzalekiswa lulwimi (Botha, 1978:142). Yiyo loo nto uMsimang (1983) ngokucatshulwa nguNguna (1997:162) esithi esona sixhobo sesimbo sokubhala lulwimi, isigama esityebileyo esivumela ukuba umbhali akhethe amagama acacisa izimvo zakhe.

USatyo (1989:79) uthi, isimbo sokubhala sinokubhekisa kwindlela yokubhala eyayixhaphake ngexesha elithile baze ke bonke ababhali belo xesha basebenzise eso simbo ubukhulu becala. Kunokwenzeka ke ukuba lithi seligqithile elo xesha kubekho umbhali othile ovusa undalashe ngokuthi asebenzise esi simbo, mhlawumbi ngokuyinxalenye, mhlawumbi ngokupheleleyo. Kanti sisenokuba sesexesha elithile lasezimbalini kuphela, singaze siphinde sifumaneke qabavu kumaxesha alandelayo. Isimbo sokubhala isenokuba sisimbo sokubhala esisesombhali othile kuphela; ngamanye amazwi ibe sisiphiwo nobungcibi bakhe ekusebenziseni ngeendlela ezithile ulwimi. Kodwa ke kuyafuneka ukuba kuqwalaselwe nesimbo sokubhala sexesha elo lokubhala kwakhe. Isimbo sokubhala sikwabhekisa nakumyinge owaneleyo wokusetyenziswa kolwimi ngokufanelekileyo. Ngoko ke, ibali lenziwa umdla yindlela ebhalwe ngayo. Izinto eziyintloko kwisimbo sokubhala zezi:

- Ulwimi
- Udidi lwencwadi
- Uvakalelo
- Izaci namaqhalo
- Nezifanekiso-zwi

Ulwimi

Ulwimi nesimbo sombhali ikwazizinto ezinenxaxheba enkulu ebalini. Omnye umbhali usenokukhetha ulwimi olutekezelayo kukuhonjiswa okungamaqhalo namagama anqabileyo, kanti omnye uya kukhetha ukusebenzisa ulwimi olulula. UMTuze (1996:11) ukungqina oku ngokuthi, ngamanye amaxesha umbhali usebenzisa ulwimi oluthethwa ngabo bantu abazobileyo. Kwintetho-ngqo yamkelekile le ntetho ilandelayo:

Phuma, mani, nanku ufrowu wakho.

(Mzamane, 1959:21).

Kule ntetho ingasentla kubonakala intetho yemihla ngemihla, hayi leyo ivumelekileyo kubhalo lolwimi okanye loncwadi. Kukho umsantsa omkhulu phakathi kolwimi olusetyenziswa ngabantu kwintetho yemihla ngemihla nolusetyenziswa encwadini. Intetho ebhaliweyo kufuneka icace, isulungeke, kufuneka umbhali asebenzise intetho yesiXhosa, phofu angawasebenzisa amagama emboleko xa engekho esiXhoseni. Maxa wambi umbhali usebenzisa intetho yexesha neyeqela elithile ukwenzela ukuba umfundi aqonde kakuhle. Kufuneka kuqatshelwe ukuba izivakalisi zakhiwe njani na. Indlela izivakalisi ezakhiwe ngayo inceda ekugxininiseni amanqanaba athile, kanti nakumfundi kube lula ukwazi ukuba incwadi ibhalwe ngubani na. Ulwimi olucacileyo nolusulungekileyo lwenza ukuba incwadi ilandeleke lula (Satyo, 1989:79).

Udidi lweencwadi

Kufuneka umfundi-ncwadi aqonde ukuba umbhali lo ulinganisela luphi udidi lwabantu. Omnye ucacisa oku kude kutyhafise ngokungathi ubhalela abantu abangqondo zihamba kade (Satyo, 1989:79).

Uvakalelo

Umbhali wenoveli unethamsanqa lokuba unako ukubachazela kakuhle abafundi-ncwadi ngezinto ezithile. Kaloku abanandlela zokuzibona okanye zokuziva izinto njengoko zisenzeka. Umbhali kufuneka abhale ngohlobo lokuba abafundi-ncwadi babe novakalelo ngezinto ezenzekayo. Ngobuchule bolwimi lombhali umfundi angaziva sele ehleka okanye elila kwiimeko ezithile (Duka, 2010:78).

Izaci namaqhalo

Izaci namaqhalo ziyayinonga, zikwayiqhola indlela umbhali alibhale ngayo ibali, kwaye zifundisa lukhulu abafundi boncwadi ngoko kubhaliweyo. Izaci namaqhalo afundisa ukwazi lukhulu ekubhaleni incwadi okanye ekubaliseni amabali. Izaci namaqhalo enza lunambitheke ngakumbi ulwimi lwesiXhosa, ngoba kwezinye iilwimi awafumaneki amaqhalo nezaci (Pahl, 1978:243).

Izifanekiso-zwi

Izifanekiso-zwi zinendima eziyidlalayo kubhalo nofundo loncwadi. Usetyenziso lwesifanekiso-zwi lwenza ukuba umfundi-ncwadi acacelwe yimo esikuyo isithethi okanye umbhali lowo wencwadi. Imo akuyo isenokuba yeyokubuza, ukugxininisa, ukuphoxa, ukukhuza, njalo-njalo (Pahl, 1978:196).

UBrooks & Warren (1971:684) baveza uluvo lwabo ngesimbo sokubhala nolwimi. Bathi isimbo asinakuthathwa kuphela njengohlobo lwesikhongozelo sebali, singumthetho-siseko opheleleyo wolungiselelo yaye sichaphazela iimbonakalo zonke zokubhala. Ulwakhiwo nesimbo sokubhala zikwasetyenziswa ukubonisa amalungiselelo ombhali ngezinto zakhe ukunika umphumela. Ulwakhiwo ludla ngokusetyenziswa nesiingqinisiso esikhethekileyo kulungiso lwezinto ezinjengoluhlu lwezehlo, indawo yesehlo, kunye nengcaciso yezenzo, ngokuchasene namalungiselelo amazwi, apho igama elithi isimbo ngokuqhelekileyo liqeshiwe. Isimbo sisetyenziselwa ukubonisa kukhetho nakulungiselelo lolwimi.

2.2.1.5 Indlela yokubaliswa kwebali

Ijelo lokubalisa inoveli sisixhobo athi umbhali asisebenzise ekubaliseni imbaliso yakhe. Ngoko ke umbalisi okanye unobalisa wenoveli asinguye umbhali, kodwa sisixhobo umbhali athi asisebenzise ekubaliseni imbaliso leyo yakhe. Kanti umbhali wenoveli yena ngumntu wegazi nenyama, umzekelo umbhali wenoveli, *Ithemba Liyaphilisa* nguTamsanqa (1979).

Kukho iintlobo ezimbini zokubalisa inoveli athi umbhali akhethe kuzo ekubaliseni inoveli leyo yakhe. Ezo ntlobo lijelo lokubalisa langaphakathi, kunye nejelo lokubalisa langaphandle. UDuka (2010:76) uthi xa ecaphula uGenette umbalisi ophakathi

kwimbaliso ngunobalisa *ohomodiyajetika*, nembaliso yakhe yeyomntu wokuqala. Aze umbalisi wangaphandle ambize ngokuba *uheterodiyajetika*, kuba esithi imbaliso yakhe yeyomntu wesithathu. Kodwa ke uDuka (2010) wongeza kule thiyori kaGenette ngokuthi, esiXhoseni okwangoku, azikabikho iinoveli ezinembaliso yomntu wesibini. Kodwa ke asingephiki ukuba zinakho ukubakho kwilixa elizayo (Duka, 2010:76).

USatyo (1989:82) wongeza ngokuthi, incwadi inokubhalwa umbalisi asebenzise umntu wokuqala “ndi” xa ebalisa. Kwakhona incwadi inokubhalwa kusetyenziswe umntu wesithathu, apha umbalisi akafane abhekise esiqwini sakhe. Kukho iindlela zokuhlaza indlela yokubaliswa kwebali. Xa umbhali esebenzise umntu wokuqala okanye oyinxalenye kubaliso lwencwadi yakhe ithi loo nto lo mbalisi unezinto angazaziyo eziqhubekayo apha ebalini. Izigu ezinokuthi kanti zikho apha ebalini akabinayo indlela yokuzibona zonke lo umbalisi – uhamba ngecala elithile okanye uluvo oluthile. Apha ke umbalisi ngomnye wabalinganiswa.

Kanti ke umbhali usenokusebenzisa uhlobo lwesithathu kwimbaliso yencwadi yakhe. Olu hlobo lwesithathu lwaziwa ngokuba ngumbalisi wangaphandle okanye umbalisi ophezu konke. Umbhali incwadi yakhe njengento eqalwe nguye uyivelele ngendlela enye nale yoMdali avelele ngayo ihlabathi eladalwa nguye. Zonke izinto uzibona ngokupheleleyo ezingekenzeki nezisaza kwenzeka uhleli sele ezazi.

Umbalisi ophezu konke ke wazi yonke into. Nantsi imizekelo:

- a) Wazi izinto ezisezingcingeni zabalinganiswa, ngoko ke xa ethanda angayisebenzisa bengekazikhuphi bona ngemilomo yabo. Ngalo ndlela ke uyakwazi ukumqomela umfundi kwiingcinga zomlinganiswa, engekazikhuphi yena umlinganiswa lowo. Iingontsentse zebali uzihamba-hamba zonke ke lo mbalisi ajolele umfundi, nokuba akukafikelelwa kwinqanaba elithile leballi elo, kodwa yena ukuba ufuna ukuliqoma, bathi abafundi-ncwadi beliphakelwa mhlawumbi ngabalinganiswa, nibe nina bafundi benisekhe naliqonyelwa ngumbalisi ophezu konke.
- b) Ejola olu hlobo nje ke lo mbalisi, ade aqome ujonge ukulingciba phambi kwamehlo omfundi ibali eli, ulibone

ukuhambelana kweendawo zalo. Sisixhobo ekulula ukuba umbhali asisebenzise esi kuba kaloku yena eli bali lakhe elibhala nje sele elazi liphelele, njengokuba thina siya kuthi ukuze silazi sifunde igama ngalinye side siye kuphuma ekugqibeleni. Kodwa ke xa umbhali eyimpatha angakunyopha ukuhamba kwebali lakhe ngolu qomo

(Satyo, 1989:82).

Umphandi ufumanisa ukuba okuthethwa nguSatyo (1989) noDuka (2010) kungqinelana noko kuthethwa nguBrooks & Warren (1971:148) mayela nonobalisa xa bewucacisa lo mcimbi wohlobo lokubaliswa kwebali ngokwenza isishwankathelo setshati:

Icwecwe 1: Uhlobo lokubaliswa kwebali

	Uhlahlelo lwangaphakathi lweziganeko	Ugqaliselo lwangaphandle lweziganeko
Umbalisi ongumlinganiswa ebalini	1. Umlinganiswa ophambili ubalisa ibali lakhe.	2. Umlinganiswa ongenguye ophambili ubalisa ibali lomlinganiswa ophambili.
Umbalisi ongenguye umlinganiswa ebalini	4. Umbhali ohlahlelayo okanye obuThixwarha ubalisa ibali, angene ezingcingeni nakwizimvo.	3. Umbhali ubalisa ibali njengomntu wangaphandle obukeleyo

Kuwo omabini amajelo okubalisa inoveli anezinto eziluncedo 'advantages' kwakunye nezinto ezingelulo uncdo 'disadvantages'. Ngokutsho kukaDuka (2010:76) into eluncedo ngombalisi wangaphakathi kukusondeza iingqondo neentliziyo zabafundi kufutshane nembaliso le. Njengokuba kwenziwe njalo kwinoveli kaMahala (2010)

ethi *Yakhal' Indoda*. Into engelulo uncedo kumbalisi wangaphakathi kukuba akakwazi kubona konke, azi ngaxeshanye okuqhubeka ebalini. Ngokubhekisele kumbalisi wangaphandle uBrooks & Warren (1971:664) bathi into engelulo uncedo ngombalisi wangaphandle kukuba lo mbalisi akayiyo inxalenye yembaliso. Baze bathi (uBrooks & Warren, 1971) izinto eziluncedo ngombalisi wangaphandle wazi izinto ezikudeleneyo, ukutsho ke, umbalisi wangaphandle akanamida ngengingqi. Umbalisi wangaphandle wazi izinto zexesha elidlulileyo, aphinde azi nezinto eziza kwenzeka apha ebalini, ukutsho oko ubuThixo warha, akanamida ngexesha. Umbalisi wangaphandle wazi indlela umlinganiswa amile ngayo ngaphakathi nangaphandle. Ukutsho ke lo mbalisi wangaphandle wazi izinto eziqhubeka engqondweni nasentliziweni yomlinganiswa. Okokugqibela, umbalisi wangaphandle unolwazi ngendawo yangasese, ukutsho ke lo mbalisi akukho ndawo ifihlakeleyo kuye, ubona nokuba abalinganiswa basegumbini lokulala, yaye ubona namayelenge aqulunqwa ngabalinganiswa apha ebalini afihlakaleyo kwabanye abalinganiswa.

Ngokubhekisele kwimigaqo yenoveli uHalperin (1974:akukho phepha) ucaphula uFlaubert (1852) xa esithi ngombalisi wangaphandle, umbalisi wangaphandle makangangeni kwingxoxo yabalinganiswa, abafundi-ncwadi mabangazazi iingcinga zalo mbalisi ngokubhekisele kubalinganiswa bakhe: lo mbalisi kumsebenzi wakhe, makafane noThixo ehlabathini, abekho kwiindawo zonke kodwa angabonakali ndawo. Lo mbalisi makalinganise uThixo kwimbaliso yakhe, oku kukuthi, abalise angahlomli. Lo mbalisi makazigcine kuye iingcinga zakhe.

Ngokubhekisele kwimigaqo yenoveli, umbhali kufuneka akhethe ijelo libe linye elifanele imbaliso leyo yakhe kumajelo amabini akhoyo okubalisa ibali. Kodwa ke akavumelekanga umbhali ukuba asebenzise omabini la majelo kwimbaliso yencwadi enye okanye ekwincwadi enye, kufuneka akhethe ijelo libe linye.

UMahala (2010) kule ncwadi yakhe ithi *Yakhal' Indoda* usebenzise ijelo lobaliso langaphakathi. Oku ke kukuthi imbaliso yakhe yeyomntu wokuqala. Abafundi-ncwadi banolwazi ngokuba ngubani lo ubalisa eli bali yaye ubalisa ibali kwakunye namava kabani. Ibali eli lale ncwadi lelukaThemba Limba, ibali lakhe uThemba lingamava akhe ngesimo sentlalo sendawo ahlala kuyo eSekunjalo, eMakhanda. Le nto yenziwe nguMahala yokusebenzisa umbalisi wangaphakathi njengesixhobo

sokubalisa ibali lakhe ayixhaphakanga kwiinoveli zesiXhosa, ingakumbi ezo zibhalwe ngeli xesha kuphilwa kulo eMzantsi-Afrika.

2.2.1.6 Umxholo webali

UMbadi & Gebeda (1978:36) bathi, inoveli inomxholo okanye umongo. Kufuneka umfundi-ncwadi akwazi ukuthi akugqiba ukufunda aqonde umongo wencwadi leyo. Omnye umbhali uthi ebeqale ngento ethile agqibele sele ethetha ngenye into eyahlukileyo. Umxholo ngumyalezo okhutshwa ngumbhali, lo myalezo ke akawukhuphi ngendlela ethe ngqo. Umbhali uwukhupha umxholo ngokusebenzisa abalinganiswa nangokuphuhlisa izenzo zabo. Ngoko ke uSatyo (1989:79) uthi, umxholo webali ke ngulo mcamango usentloko “central idea” olithungela lonke ibali. Uya kuthungela abalinganiswa ngokuthi zonke izinto abazenzayo okanye ezibahlelayo (ngenxa yokuba ubomi babo bungekho ezandleni zabo) zisebenzele ukuphuhlisa lo mcamango uphambili lijikeleza kuwo ibali.

Ngokubhekisele kumxholo webali, uBrooks & Warren (1971:272) bathi, umxholo uyile nto isihloko sencwadi siyiyo. Yinkcazo yesihloko equka inkqubo yebali. Umxholo usisijungqe semfumba yentsomi. Yingcinga, intsingiselo, inkcazo yabantu kunye neziganeko, ukutyhutyha nokumanyana kombono wobomi obuvakaliswa kwimbaliso yonke (Brooks & Warren, 1971:272).

UMoyo (2017:15) kwilinge lokucacisa indima yomxholo kwiinoveli ucaphula uChiwome (1996: 98) xa esithi, umxholo kwiinoveli ngumyalezo oqulathwe yinoveli leyo, okanye “umbono omkhulu”. Ngamanye amazwi, yinkolo enjani engobomi umbhali azama ukuyivelisa ngokubhala inoveli, umdlalo, ibali elifutshane, okanye umbongo? Olu kholo okanye lo mbono, udlulisa izithintelo zenkqubo yesizwe. Idla ngokuba yeyendalo jikelele. Xa umxholo ujikelele, uquka amava oluntu, ngokungakhathaleli uhlanga okanye ulwimi. Ngoko ke, umxholo yile nto ithethwa libali. Ngokwesiqhelo, ubhalo luba nemixholo emininzi. Umxholo ngumyalezo jikelele okanye yintetho yomcimbi wokuba zonke izimo zebali zisebenze kunye ukuphuhla. Ngaphandle komxholo oyondeleleneyo, ibali liqulathe ngokukodwa iziganeko nabalinganiswa ngokungakhethiyo. Umxholo usebenza njengokuthotywa kodwa indawo esisiseko kukwenza ibali libe nentsingiselo (Chiwome, 1996:98).

Olu phando luza kuba ngomxholo wenoveli. Lo mba kuza kuxoxwa ngawo kulo mhlathi ulandelayo ngumxholo ofumaneka kwincwadi kaMahala (2010) ethi *Yakhal' Indoda*.

Eli candelo liza kuhlaluba lihlole iincwadi ezidandalazisa elubala iimeko ezifumaneka kule ncwadi kaMahala ezikwafumaneka kuMzantsi-Afrika omtsha uphela. Kwimiba efumaneka kule ncwadi kaMahala ingesimo sentlalo yoluntu iquka; umba wolwakhiwo lwezindlu, ulwaphulo-mthetho eburhulumenteni, ubundlobongela ekuhlaleni, ubhubhane i-HIV/AIDS (uGawulayo), ukuxhatshazwa kwamabhinqa, umba wezemfundo, intswelo-ngqesho kwakunye nobuhlwempu. Xa kunokuthi kuqwalaselwe le miba ichongwe nguMahala, kungafunyaniswa ukuba yimiba ephathelene nesimo sentlalo yoluntu. Ngoko ke, umphandi uza kucaphula koovimba babanye ababhali abathe babhala ngemiba ecacisa izimo zentlalo. Uza kwenza oku ngokuqala abonise ithiyori yoluncwadi.

2.3 Izimo ezahlukileyo zeenoveli zesiXhosa

UMoyo (2017:14) uthi enye yeendebe ezindala zeenoveli ezikuMzantsi we-Afrika ingafunyanwa kuluncwadi lwamaXhosa, apho iinoveli zokuqala zaqala ukuveliswa ukususela ku1909 ukubheka phambili. Iinoveli ezithi *Ityala lamawe*le ngokubhalwe nguMqhayi ngo1914, naleyo ithi *UNomsa* ngokubhalwe nguSinxo ngo-1922 zezinye zeenoveli zokuqala ukushicilelwa ngolu lwimi. Iinoveli ethi *Ingqumbo Yeminyanya* kaJordan (1940) ikuluhlu lweenoveli eziphambili ezapapashwa e-Afrika. Uninzi lweenoveli ezahlukeneyo nalo lwashicilelwa kwimimandla yaMazantsi e-Afrika (Saul & Botha 2020:152) ngokweelwimi eziquka isiSotho (umzekelo, *His Moeti oa bochabela* (Mofolo, 1907)), isiZulu (umzekelo; *Mntanami! Mntanami!* (Nyembezi, 1950)) kunye nesiBhulu (umzekelo, u- Andre P.Brink, *Kennis van die aand* (Brink, 1973)).

UMtumane (1995) uthetha ngefuthe loncwadi lwaseAfrika athi:

African novels, therefore, written in Africa and by Africans, may represent the culture, beliefs, philosophy of life and experiences of Africans. Because these aspects may not be the same as those of Europeans, African novels tend

to have many unjustified charges levelled against them by Eurocentric critics.

(p.17)

lincwadi zase-Afrika, ezibhalelwe e-Afrika ngama-Afrika, zibonisa inkqubo yesizwe, iinkolo, ifilosofi yobomi kwakunye namava ama-Afrika. Ngenxa yokuba le miba ingafani naleyo yamaYurophu, iinoveli zase-Afrika zikhangeleka zinemiba emininzi engenaso isisombululo xa zithelekiswa nezo zaseYurophu ngabagxeki.

Ezinye zezimo ezibalulekileyo zobuchule bomlomo kukuba zigxile eluntwini kunokuba zigxile emntwini. Inggalelo iboniswa emntwini xa sukube izenzo zakhe zichaphazela uluntu. EYurophu, kwakungekho nyameko yokubhalwa kwesincoko, kwada kwaba kwinkulungwane yeshumi elinambini apho inyameko yomntu yaba sisihloko esibalulekileyo sokubhalwa kwesincoko. Yaye lo mdlala emntwini onjengoluvo lomntu kunye namava akhe, azele ubhalo-ncwadi gabalala olwalungeyiyo inxalenye nobuchule bokuthetha: iindawo zale mihla zethiyetha ngokubanzi ziveliswe kumatiletile omdlalo nakumbhiyozo womboniso oqaqambileyo nenoveli yesiXhosa yakhula kulo ndumasiso (Gerard, 1971:52).

Inoveli yesiXhosa ke inezimo ezidala ukuba yahluke ngokupheleleyo kwinoveli yesiNgesi. Xa ubani efunda inoveli yesiXhosa angafumanisa ukuba umbhali usebenzisa izafobe, izaci kunye namaqhalo, kwakunye nezifanekiso-zwi ezingafumanekiyo kwinoveli yesiNgesi. Umzekelo ungafumaneka kwincwadi kaJordan (1940:3) apho alinganisa amahashe xa esitya uqaqqa uthi athi 'grum, grum, gru'. Umfundi angafumanisa ukuba nakwezinye iincwadi zesiXhosa xa umbhali ecacisa umbala wento ngokuthi 'krwe', 'thsu', 'qhwa', 'yaka', njalo-njalo. Okanye apho umbhali afuna ukuba umfundi abenomfanekiso-ngqondweni wento, ngokusebenzisa u 'tsii, gxada, dyumpu'.

Indlela ababhali beenoveli zesiXhosa abathiya ngayo abalinganiswa babo kunye neenjongo zabo zokubathiya kuveza intsingiselo ethile. UMtumane (1995:54) uthi kwiingingqi zamaXhosa ukuthiywa kwegama sisiganeko esibalulekileyo. Xa umntwana eza kuthiywa igama, kwenziwa imbizo apho izizalwane nabamelwane bamenywa ukuba baze kuzimisa. Kanti uSerudu (1979:14) uqaphela ukuba

kumabandla ase-Afrika ukuthiywa komntu ngokukhethekileyo kubalulekile. Kwezinye izehlo kwenziwa imicimbi emikhulu ngomhla wokuthiywa komntwana. Kukholelwa ekubeni amagama anikwa umntu anegalelo kwimilo nokuziphatha kwabo.

2.4 Unxulumano lwenoveli nezinye iintlobo zoluncwadi

Inoveli izalana ncakasane nezinye iintlobo zoluncwadi. Inoveli izalana ne-romansi ngesiseko senyaniso sokuba zozibini ezi ntlobo zobhalo-gabalala zinde. Okuqulathwe yinoveli kungaphezu kokuqondwa kunoko kufunyanwa kwibali. Le ndlela yobukho eyahlula inoveli kwibali ikwafumaneka kwibali elifutshane lodidi olulungileyo (Moyo, 2017:13). Umtumane (1995:8) uveza ngokuphandle ukuba inoveli idla ngokwahluka kwezinye iintlobo zoluncwadi ngobude. Inoveli idla ngokuba luhlobo olude, nangona kudla ngokungabikho lula ukuyichaza ubude benoveli ngokuthe ngqo.

Ekujongeni unxulumano lwenoveli nezinye iintlobo zoluncwadi, umphandi uza kusebenzisa ezi ngongoma zilandelayo ukubonisa unxulumano neyantlukwano yenoveli kwakunye nezinye iijenri zoluncwadi (Satyo, 1989:118):

- (a) Isakhiwo sebali
- (b) Abalinganiswa nendlela ababunjwe ngayo
- (c) Umxholo webali
- (d) Isimo sentlalo
- (e) Ijelo alivelele ngalo ekubaliseni kwakhe ibali umbhali
- (f) Ulwimi nesimbo sokubhala

2.4.1 Unxulumano lwenoveli nebali elifutshane

Ibali elifutshane yiprozi yengqikelelo enobaliso olucudisekileyo ukwegqitha olo lwenoveli nelenovela (<https://www.britannica.com/art/short-story>, ithathwe ngumphandi ngeyeThupha 20, 2018). NgokukaMphahlele (1982:3), ibali elifutshane yiprozi yobaliso ezimele geqe egqibeleleyo enendlela eyodwa yokusizobela ubomi esibaziyo bemihla ngemihla. Ibali elifutshane libonwa ngokuba nezimo ezifana nezo zenoveli, nangona lilifutshane yaye libumbene ngokumila.

Ibali elifutshane ngoko ke, linxulumene kakhulu nenoveli ngokwendlela elakhiwe ngayo. Iyantlukwano phakathi kwezi mbaliso incinane. Kungatshiwo ukuba inoveli nebali elifutshane zahluke kwinani labalinganiswa, umxholo webali, ulwimi nesimbo sokubhala. Umzekelo, kwibali elifutshane abalinganiswa abafane bagqithe kwinani lesihlanu, kanti kwinoveli bayakwazi ukuba ngaphezu kwesihlanu; ibali elifutshane limhokamhokana nombala omnye kubomi bomlinganiswa lowo. UStanton (1960:6) ude yena aphakamise elithi eyona njongo nomsebenzi webali elifutshane elililo kukwenza umfundi-bali alixhamle iliva elo ngentekelelo yakhe ade aqonde nobunzulu balo. Oku kuthetha ukuba umfundi kufuneka eqiqile ngeziganeko ezikwibali elifutshane ukwenzela ukuba afikelele kubunzulu bomyalezo webali elo. Kanti yona inoveli mininzi imiba emhokamhokana nayo; ulwimi nesimbo sokubhala sebali elifutshane siyokozela izigoci, kanti ke kwinoveli zingasetyenziswa manqaphanqapha.

UDuka (2010:93) uthi iziganeko zebali elifutshane zenzeka kwindawo enye okanye ezimbalwa gqitha, nto leyo ebangela ukuba intshukumo ingxaleke yenziwe ngabalinganiswa abambalwa. Intshukumo le ibuqupha yaye iphelekwa lulunqa oluphakamileyo olududulela ibali elifutshane kuvutho-ndaba ekufikelelwa kulo kamsinya.

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Ngokungqinelana noDuka (2010), uPretorius & Swart (1985) bathi ibali elifutshane noxa libalisa ngobomi nje, imiba liyayinxwema xa liyixazulula, alingqali kuyo. Oku kubangwa kukuba ibali elifutshane linethuba okanye ixesha elifutshane kakhulu lokwenza izinto (Duka, 2010:93).

Ngoko ke kungatshiwo ngokugqibeleleyo ukuba owona mahluko phakathi kwebali elifutshane kunye nenoveli bubufutshane bebali elifutshane ngokwenziwa kukunxwema nokungxama kweziganeko eziqhubeka ebalini elifutshane, kanti ke lona ubhalo lwenoveli lubanzi, umbhali wenoveli unomhlaba owaneleyo ukukhuphela umyalezo kubafundi.

UZengethwa (2014:19) ucaphula uNguna (1997) xa esithi, kwinoveli kukho ucaciso lwesakhelo, umlinganiswa kunye nesenzo, njengoko kukho umhlaba omninzi. Ibali elifutshane liyashwankathela, libaliswa ngokomzuzu yaye kukho ubunye bombono. Kukho abalinganiswa abambalwa yaye imbaliso igqaliswe kumlinganiswa ophambili. Inoveli ngoko ke yona inomhlaba omkhulu wokubalisa. Ingabaliswa ngexesha elide

yaye umbono wembaliso ungaphambuka phakathi embalisweni. Abuye athi ngokukaMagill (1981) inoveli yohlukile kwibali elifutshane, hayi kubude kuphela, kodwa nakwindlela ejongwa ngayo inyani (Zengethwa, 2014:19).

2.4.2 Unxulumano lwenoveli nelivo

UBotha (1967) ngokucatshulwa nguDuka (2010:111) uthi ilivo yimo yoluncwadi ediza iimbono, malunga nombala othile acinga umbhali ukuba ubalulekile. Ngokwale nkcazelo ilivo ligxile kanobom ekuxoxeni yaye umbhali walo engafihlisi ebeka elubala iingcamango neembono zakhe ngalo mbandela usetafileni.

UPretorius & Swart (1985:13) balichaza ilivo njengesijungqe seprozi esingagxili ekubaliseni bali, yaye esi sijungqe sinobude obunokulingana nobo bebali elifutshane, umhlawumbi sisenakho nokuba sibe sifutshane kunoko.

Xa kudityaniswa uluvo lukaBotha, noPretorius kwakunye noSwart kungatshiwo ukuba ilivo njengesijungqe seprozi, elibeka iimbono zombhali lingagxile ekubaliseni, kuphela lifuna ukudandalazisa ubungqondo-ngqondo bombhali ngawo lo mba axoxa ngawo. Kanti yona inoveli igxile ekubaliseni ibali eliyilwe engqondweni. Noxa inoveli ibalisa ngebali elisekwe engqondweni, kodwa umxholo uqulathe iziganeko ezenzeka kubomi bokwenyani ekuphilwa kubo. Ngoko ke kungatshiwo ukuba unxulumano lwelivo kunye nenoveli lusekukhupheni imiba ehlupha ababhali ngokwasentlalweni.

Kanti uSatyo (1989:15) uthi ilivo linokuchazwa ngolu hlobo:

Isiqanaqwaba sokubhaliweyo ngeprozi apho umbhali axoxa okanye evakalisa izimvo zakhe okanye exoxela ukuba ubani abone ngokumfaninwe naye malunga nentloko okanye umbandela othile. Ilivo ke libhalwa kungalandelwa mqaqo uthile umbombo zikulinganiselayo; koko umbhali ugqabisa kakhulu ngeembalana zokuxhasa izimvo zakhe, amacetyana okungqina ngokubonakalisa kunye noyoliso okanye uburharha bokwenza ukuba oko abhala ngako kube nombizane.

UMaphike (1978:3) ulichaza ilivo njengobumbo lweprozi ebude buphakathi, exukusha umxholo, apho umbhali ephalaza imbono yakhe ngendlela apha ecengayo, engenanjongo yakuthetha agxininise ngomba lowo. Noxa luyinxenye yoluncwadi lwengqikelelo, lunamasolotya awodwa okwakheka kwalo, lube nayo nemfano nezinye iimo zoluncwadi, aluyiyo imbaliso yengqikelelo, linokuzathuza elikwenza ngobuchule, obuthi buvuselele bubambe nomdla womfundi. Ngoko ke kungatshiwo ukuba ilivo nalo linamasolotya awo athi umbhali awasebenzise ukuphuhlisa ingcamango yakhe malunga nombamba omnye wobomi. Ilivo alizidubi ngombono omkhulu njengoko inoveli isenza.

Umbhali welivo akazifihli ukuba nguye lo uphume impuhle uxoxayo. Oku akwenzayo akufani noko kwenziwa ngumbhali wenoveli, inovela nebhali elifutshane, apho umbhali azifihla emva konobalisa obalisa engumntu wokuqala okanye wesithathu okanye wesibini.

2.4.3 Unxulumano lwenoveli nedrama

UZengethwa (2014:21) uthi idrama yaziwa njengomsebenzi wobugcisa. Abuye acaphule uShipley (1970: 89) xa esithi idrama yinto engacaciswa ngabadlali beqonga phambi kwabaphulaphuli okanye abafundi, ngamanye amazwi iyilelwe umdlalo obhaliweyo ongaboniswa ngabadlali beqonga.

USatyo (1989:204) ngokubhekisele kwisimo sentlalo sedrama, uthi isimo sentlalo siquka zonke izinto incwadi leyo eyakhekele kuzo. Umbhali uzisa iso kakhulu izinto eziphathelele kwindawo, ixesha kunye nentlalo yoluntu lwexesha elo lilencwadi leyo ayibhalileyo. Ezi zinto zibhaliweyo ke zizo eziya kuthungela zenze umda wazo ocacileyo kwisimo nomoya weziganeko zencwadi leyo. Zininzi ke izinto esinokuveliswa ngayo isimo sentlalo. Ngoko kuthethwa nguSatyo, kucacile ukuba idrama izalana ncakasana nenoveli. Oku kuthetha ukuba inoveli yona iyabhalwa ize yona idrama igqithisele apho inoveli ibishiye khona, ukutsho ke kwenziwe umdlalo weqonga ngokubhekisele kwinoveli leyo yombhali. Umzekelo woku ungafumaneka kwinoveli kaJordan (1940) ethi *Inggumbo Yeminyanya* apho kwiminyaka edlulileyo iye yenziwa umdlalo weqonga yaboniswa kumabona-kude ngokweziqendu neziganeko ezehla kwincwadi kaJordan.

UFredette (1994:32) uthi zonke iinoveli ezifundwayo nayo yonke imidlalo ebonwayo zixhomekeke, kwiindawo zezehlo, kubukho bomdlali okanye wombhali ukudala abalinganiswa abadala indawo engqondweni yomfundi. Kucacile ke ukuba zombini inoveli nedrama zizibandakanya nabalinganiswa. Kuzo zombini ezi ndidi zoncwadi kukho impixano okanye ingxoxo.

Umehluko phakathi kwenoveli nedrama ukwinyani yokuba inoveli yona iqweba umbono wobomi ngembaliso, njengokuba idrama iqweba wona ngombono womdlalo weqonga.

2.4.4 Unxulumano lwenoveli nemihobe

Inoveli kunye nemibongo zezoncwadi olwahlukeneyo ngokweendidi zoncwadi. Inoveli ludidi loncwadi yobugcisa bembaliso njengokuba imibongo ibubugcisa bejenri yeembongi. Umahluko ophakathi kwezi jenri ulele kwisimbo sokubhala, ngendlela umbhali aveza ngayo iingcinga zakhe kubafundi.

USatyo (1989:223) ekuboniseni kwakhe iyantlukwano yemibongo nenoveli uveza izixhobo zemihobe, apho athi isixhobo sokuqala yintsingiselo yengcalo nentsingiselo zokunxulunyaniswa; imifanekiso-ngqondweni okanye imifanekiso-ntelekelelo. Kanti ke ezenoveli izixhobo sisakhiwo sebali, abalinganiswa nendlela ababunjwe ngayo, umxholo webali, isimo sentlalo, ijelo alivelele ngalo ekubaliseni kwakhe ibali umbhali, ulwimi nesimbo sokubhala.

2.5 Inoveli yase-Afrika: Izithethe ezigxekayo zamaYurophu ngokuchasene nama-Afrika

NgokukaMtumane (1995:26), inoveli yase-Afrika ingabonwa njengendibanisela yeelwimi zase-Afrika kunye nezo zaseYurophu ezisisithethe somlomo e-Afrika nohlobo loncwadi lwamaYurophu. Inoveli yase-Afrika, ngoko ke, ingaqondwa kakuhle nangokupheleleyo ngabagwebi abanoqondo olupheleleyo lwezi zithethe zibini:

For any critic to analyse an African novel successfully, it is imperative to understand the value of these traditional

narrations as they may have an influence on the modern African novel

(p.26)

Nawuphi na umgwebi ukuhlahlela ngokupheleleyo inoveli yase-Afrika, kunyanzelekile ukuba kuqondwe ixabiso lezi zithethe zembali njengokuba zingane futhe kwinoveli yase-Afrika kule mihla.

Inoveli yase-Afrika iphenjelelwe kakhulu sisithethe somlomo sase-Afrika. NgokukaSatyo (1977:4), imida yempembelelo lulwakhiwo kwisakhiwo sebali, ubunjo lwabalinganiswa, umxholo, ingcaciso-mazwi kunye nesimbo sokubhala soncwadi.

UMtumane (1995:15) uthi xa ecaphula uChinweizu (1980:10) ilinge lokuchaza inoveli lenziwe ngolo hlobo lwenqobo yokugweba jikelele. Ngamanye amaxesha ezi nqobo jikelele zibonwa njengemvelaphi yamaYurophu (Chinweizu, 1980:10). Ngoko ke, uSatyo (1977:6) uyibeka ingxoxo yakhe ngokuthi, ngenxa yentswelo yokumiswa kwesithethe sogwebo loncwadi lwenkulelane lenoveli yase-Afrika ihlahlelwe ngokwenqobo yamaYurophu. Ngenxa yokuba inoveli yase-Afrika ingavumelani ncam nezi “nqobo zamaYurophu,” yenza inkcaso erhabaxa ngokungafunekiyo kubagwebi baseNtshona kwakunye namachule ama-Afrika. Ngokucatshulwa nguMtumane (1995:15), uChinweizu (1980) uyibeka ngolu hlobo:

These Eurocentric critics usually refer to African novels, which are not up to the standards as set by the Europeans, as ghost novels, quest romances and fantasies

Aba bagwebi bamaYurophu badla ngokubhekisa kwiinoveli zama-Afrika, ezingekho semgangathweni ngokubekwe ngamaYurophu, njengenoveli ezibhalwe ngabanye zaze zakhutshelwa egameni lezinye, ukufuna amabali adela ingozi kunye neengcinga.

UChinweizu (1980:23) uqhubeleka ngokucaphula incwadi kaTutuola (1976) ethi *The Mwindo Epic* njengomzekelo wemisebenzi yase-Afrika exatysiswe ngemposiso

ngabagwebi baseYurophu. Le mposiso yexabiso ingaba kanti iyinyani ukuba u-“The Mwindo Epic” ngumsebenzi:

... in which actions take place on earth, in the underworld or land of the dead and in the remote sky. The heroes interact with human and superhuman characters, divinities and mythical beings

(Chinweizu, 1980:23)

... apho izenzo zithabatha indawo emhlabeni, kwilizwe langaphantsi okanye emhlabeni wabangasekhoyo yaye nakunxwema lwesibhakabhaka. Amagorha asebenzisana nabalinganiswa abangabantu kunye nabo bangaphezu kokomntu, ubuthixo neentsomi zabantu.

Ingangamkeleki kumgwebi waseYurophu indlela apho izenzo zithatha indawo kumsebenzi kaTutuola njengokuba kuchaziwe ngasentla, oku kungamkeleki kungabangwa yinto yokuba imvelaphi yenkqubo yesizwe samaYurophu ingangaziqhelanisi nezinye izinto ezikhankanywe ngasentla. Umzekelo, kunganzima kumgwebi waseYurophu ukwamkela iingcinga ezinjengokuthi “ngaphantsi kwelizwe”, “nakunxweme lwesibhakabhaka” njengesakhelo. Kungangamkeleki kwakhona ukuthi “abalinganiswa abangaphezu komntu, ubuthixo neentsomi zabantu” kwinoveli.

Ngokuchasene nomgwebi waseYurophu, umgwebi wase-Afrika akamelanga kumangaliseka ukuba uncwadi luziqhelanisa nesakhelo esinjengomhlaba, ilizwe langaphantsi, kunye nesibhakabhaka, kuba kungokholo lomAfrika ukuba imimoya yabangasekhoyo ikhona, yaye ama-Afrika anakho ukuqhagamshelana nabangasekhoyo. Uqhubekeko lokufaka isibhakabhaka kuncwadi lwase-Afrika lubonisa ukholo lwama-Afrika kuQamatha abakwakholwa ukuba anganempembelelo kubomi bonke (Mtumane 1995:16).

Ufako lwabalinganiswa abangaphezu kokomntu, ubuthixo neentsomi zabantu kumsebenzi woluncwadi zibonisa uhlobo lobomi lwama-Afrika. Aba bantu bakholelwa ekubeni baphembelele ubomi bama-Afrika. UMtumane (1995:17) uthi zonke ezi nkalo zingayinxalenye yomgwebi waseYurophu.

Utyekelo lokuhlahlela iinoveli zase-Afrika ngokukodwa ngohlobo lwemithetho-siseko yaseNtshona ibonisa iqondo lokungazi kwicala labagwebi. Basoloko bebonakala bengaqondi inyaniso yokuba ilizwe ngalinye linoncwadi lwalo olusekelwe kwinkqubo yesizwe salo, iinkolo, amava, uphando-lwazi ngobunjani bobomi neminye imiba eyodwa yelo lizwe. Iinoveli zase-Afrika, ngoko ke, ezibhalelwe e-Afrika ngama-Afrika, zingabonisa inkqubo yesizwe, iinkolo, uphando-lwazi ngobunjani bobomi namava ama-Afrika. Ngenxa yokuba ezi zinto zingafani nezo zamaYurophu, iinoveli zama-Afrika zibonisa ukuba nesimangalo esingenakugwebela ngolungelelaniso lokuchasana nabo bagwebi baseYurophu (Mtumane, 1995:17).

UChinweizu (1980:7) uyibeka phandle into yokuba inoveli yase-Afrika idla ngokugwetywa kumanqanaba amathathu awohlukeneyo. La manqanaba abubugcisa, umxholo, nendlela ekucingwa ngayo umxholo. Ngokubhekisele kubuchule, kudla ngokutshiwo ukuba:

... to suffer from inadequate description or inadequate characterization, motivation, psychology, and depth or from unrealistic and awkward dialogue, or from alleged problems in the conception and handling of time and space

(Chinweizu, 1980:7)

... ukusilela kukunganeliseki kwenkcazelo okanye kobunjo-mlinganiswa, impembelelo, inzulu-lwazi ngengqondo, kunye nobunzulu, kunye nengxoxo esisithukuthezi, okanye ukuthathwa njengengxaki kwingqiqo nesiphatho sexesha nendawo.

Ngokubhekisele kukunganeliseki kobunjo-mlinganiswa, uByars (1982:4) ukwaxela:

The view that underdeveloped characters are typical of African fiction has been a popular one and was probably first expressed by Professor Abraham of Ghana.

Ukubonwa kwabalinganiswa abangekakhuli ludidi lweentsomi zase-Afrika oludumileyo yaye kungenzeka ukuba lali lelokuqala ukuboniswa nguNjingalwazi u-Abraham waseGhana.

Oku “kunganeliseki kobunjo-mlinganiswa” okubhekiswa ngasentla kungaba yingxelo yokufakwa kokungaphezu kokomntu njengabalinganiswa kwinoveli yase-Afrika. Kumgwebi waseYurophu, oku kungangamkeleki kwaphela, kodwa kumgwebi wase-Afrika, oqonda amasiko neenkolo zama-Afrika, oku kungamkeleka njengokuba angaqonda unobangela wabalinganiswa abangaphakathi.

Ngokomxholo, iinoveli zase-Afrika kuthiwa ziba ziimeko yaye uninzi lwazo kuthiwa zingobomi bababhali okanye zizixakekisa ngempixano yenkqubo yesizwe okanye zithabatheke ngokungafunekiyo nemvelaphi yama-Afrika (Chinweizu, 1980:7).

UMtumane (1995:20) ugxininisa ukuba kumele ikhunjulwe into yokuba ama-Afrika aqale ukubhala emva kokudibana kwawo namaYurophu. Olu dibano, ngoko ke, luthetha ukudibana kwamasiko awohlukeneyo. Akumelekanga kothukwe ukuba iinoveli zama-Afrika zikholisa ukubonisa “ungquzulwano lwamasiko” ngoba kaloku ngokudibana kwabo namaYurophu amasiko abo angquzulana nala masiko “matsha” angaqhelekanga. Ukuba ababhali beenoveli zase-Afrika bebengaluvezi olu ngquzulwano lwamasiko bebeza kuba kanti baphose eyona nto ibaluleke kakhulu kumava angemihla ngemihla kuma-Afrika.

Ugxininiso oluluqilima lwentsukaphi yama-Afrika ekubhekiswa kulo ngasentla akumelanga lujongwe njengembang'i yolothuko okanye uhlaselo lwenoveli yase-Afrika. Kumele lujongwe njenge-“mfanelo” yombhali womAfrika ukubalisa amabali angemvelaphi yama-Afrika esenzela isizukulwana esizayo khon'ukuze abaqondise ngezithethe nemvelaphi yabo eyahlukileyo. Ukubaluleka kwemvelaphi yama-Afrika kwiinoveli zama-Afrika kugxininiswa ngu-Achebe (ngokucatshulwa ngu-Iyasere, 1972:2) xa esithi:

I would be quite satisfied if my novels (especially the ones set in the past) did no more than teach my readers that their past – with all its imperfections – was not one long

night of savagery from which the first Europeans acting on God's behalf delivered them...

Ndingoniselaka ukuba iinoveli zam (ingakumbi ezo zisekelezwe kwimvelaphi) azifundisi abafundi-ncwadi ngemvelaphi yabo – ngeziphaku zayo yonke – yayingeyona yobusuku obude bentswela-mpucuko apho amaYurophu okuqala ayemele uThixo abaguqula...

UMtumane (1995:21) uthi oku kubaluleka kwemvelaphi yamaYurophu kukwagxininiswa nguJones xa esithi:

... the revelation of the African past and political solutions... were offered as sources of nourishment for new Literary attitudes in Africa.

...isityhilelo semvelaphi yama-Afrika kunye nezisombululo zepolitiki...zanikezwa njengentsusa yesondlo sesimo soncwadi e-Afrika.

Ezi nkcazelo zicebisa kakuhle ukuba ufako lwemvelaphi yamaYurophu kwinoveli zama-Afrika zingangabi nevuso kubagwebi base-Afrika. Kungayinyaniso yolu ngquzulwano lwezithethe ebekusele kuthethiwe ngalo.

Kufuneka kukhunjulwe ngabagwebi boncwadi lwase-Afrika ukuba uncwadi lwase-Afrika lwale mihla luqulathe isithethe soncwadi-mlomo njengomanduleli walo. Iintsomi ezibaliswa ngama-Afrika zazisetyenziselwa ukufundisa nokuxhobisa imveku ngezinto eziqhelekileyo nezixabisekileyo ezamkelekileyo kuluntu lwase-Afrika. Iinoveli zase-Afrika ngoko ke, zingaba kanti zifumene imfundiso njengelifa labo, ukuquka isimo semfundiso elungileyo, kugxininiswa nguMalcom (ngokucatshulwa nguSatyo, 1977:98) xa esithi iintsomi zibaliswa:

... for the purpose of enforcing or... supporting some point of family discipline or tribal customs. They uphold conduct that is for the good of society and the welfare of the community.

...ngenjongo yokunyanzela okanye... ukuxhasa amagqabantshintshi engqeqesho yosapho okanye zamasiko esizwe. Babexhasa isimilo esilungelele uluntu kunye nentlalo-ntle yebandla.

Kufuneka ikhunjulwe into yokuba abantu base-Afrika babenamava abuhlungu ukufika kwamaYurophu kwilizwekazi lase-Afrika. Uninzi lwabo lunamava okukhotyozwa, engcinezelo, okuhluthwa kwabo umhlaba wabo nobunye ububi obusondelene nobu, ngokwenziwa ngamaYurophu. Ngokubhekiselene nokuthinjwa komhlaba wabo uMdaka (1992:11) uthi “umhlaba otyebileyo owawusetyenziswa ngama-Afrika ukukhulisa izityalo wathinjwa ngoogqada-mbekweni babamhlophe...” Kungenxa yezi zizathu uncwadi lwase-Afrika lubonakala njengoncwadi loqhankqalazo. Kungenxa yoncwadi lwabo le nto ababhali base-Afrika bebonisa ukungoniseliseki kwabo ngezi zinto zikhankanyiweyo. Kwiinoveli zoqhankqalazo umbhali wase-Afrika udla “ngokubeka phandle izinto ezingalunganga kuluntu nepolitiki yobume bendawo.”

NgokukaMtumane (1995:25) kumele icace into yokuba uluncwadi lwase-Afrika lwahluke kakhulu kunoluncwadi lwaseYurophu. Lo mahluko ungabangwa yinyaniso yokuba olu luncwadi lubini lusekelezwe kwizimvo zobomi obahlukeneyo kunye nemvelaphi yenkqubo yesizwe. Inkangeleko yobomi bomntu wase-Afrika yohluke kakhulu kunaleyo yomntu waseYurophu, ngoko ke uluncwadi lwabo alunakuze lugwetywe ngokupheleleyo nangokufana ngengqikelelo-mgama.

Kukho iimpembelelo ezibini ezidlale indima enkulu ekuvelisweni kwenoveli yase-Afrika. Ezi mpembelelo yaba sisithethe sokuthethwa ngama-Afrika kwicala elinye, kwelinye icala, yaba yimvelaphi yoncwadi lwamaYurophu. Inoveli yase-Afrika ingabonwa njengendibaniselo yenoveli yaseYurophu kwakunye naleyo yase-Afrika ekhule phezu kwezi mpembelelo.

2.6 Ithiyori yezimo ezisemva kokusekwa kwesithanga (Postcolonial theory)

Njengokuba bekusele kukhankanyiwe ngasentla ukuba indima yomxholo yeyona nto ekuza kugxilwa kuyo kolu phando. Ngoko ke, owona mba unxulumene nomxholo oza kuxoxwa ngulo woncwadi olusekwe emva kokusekwa kwesithanga, ngoba uMzantsi-Afrika wasuka kwinqanaba lesithanga waya kutsho kwinqanaba elisemva

kokusekwa kwesithanga, yaye yile nto umphandi azama ukuyiphanda kule noveli kaMahala. Umphandi uthanda ukugxininisa ukuba nangona uMzantsi-Afrika wawucinezelekile njengamanye amazwe ngamazwe ase-Afrika aze akhululeka phantsi kolawulo lwesithanga, kodwa wona uMzantsi-Afrika awuzange usuke kwisigaba sesithanga waya kutsho kwisigaba senkululeko, uMzantsi-Afrika usuke kwisigaba sesithanga waya kutsho kwisigaba se-Apartheid ngo-1961, waze wazuza inkululeko yawo emva kolawulo lwenkqubo ye-Apartheid ngo-1994. Nangona uMzantsi-Afrika ukhululeke emva kwenkqubo ye-Apartheid hayi inkqubo yeColonialism, kodwa umphandi uza kusebenzisa igama elithi 'Postcolonialism'.

Olu phando luza kuqhutywa ngaphakathi kobume bethiyori yoncwadi lwasemva kokusekwa kwesithanga. Kweli candelo, esona simo sethiyori siza kuchazwa size sicalulwe kwakhona.

Umzila weengcambu zezibhalo ezingoncwadi olusemva kwesithanga ungafumaneka kwingqungquthela eyayihleli eBerlin, kwelaseJamani ngo-1884-1885. Le ngqungquthela yaba nefuthe lokutshintsha amazwe aseAfrika kwezopolitiko ngeyona ndlela yakhe yambi. Oku kungqinwa ngababhali abohlukeneyo.

Omnye wababhali abangqinelana noku nguNgugi (1938), apho athi ingqungquthela eyayihleli eBerlin ngo-1884 yaba nemiphumela yekrele kunye nembumbulu. Kodwa ubusuku bekrele balandelwa kukusasa kwetshokhwe nebhodi emnyama. Oku kukuthi ubundlavini bebala lomlo balandelwa bubundlobongela obusengqondweni kumagumbi okufunda (Ngugi, 1938:9).

U-Murray & Viotti (1994:543) bongeza kwintetho kaNgugi (1938) ngokuthi imiphumela yengqungquthela yaseBerlin yayikukwahlula, hayi ukumanya. Imida yesithanga yayingeyiyo indalo yaye yayikwachasene nendlela yokucinga. Abazange bazihoye izithethe namasiko zama-Afrika ngokuthi bohlule abantu bohlanga amazwe amancinane ababehlangene kwiinkulungwane zeminyaka behlanganiswa kukufana kwamasiko, izithethe kwakunye neelwimi zabo. Akukho nalinye iqela labantu elashiyekayo eliqondanayo (Murray & Viotti, 1994:543).

Phakathi kwamazwe ase-Afrika awathi azuza inkululeko kwingcinezelo yabantu abamhlophe kungabalulwa iMorocco eyafumana inkululeko ngomnyaka ka-1956, kwaze kwalandela iGhana ngo-1957, yayiNigeria ngo-1960, yayiKenya ngo-1963,

kwalandela iZambia ngo-1964, yayiBotswana kwakunye neLesotho ngo-1966, ngo-1968 kwakhululeka iSwaziland, kwaze kwalandela iMozambique kwakunye ne-Angola ngo-1975, yayiZimbabwe ngo-1980, yaze yayiNamibia ngo-1990, kwalandela uMzantsi-Afrika ngo-1994 (<https://www.thoughtco.com/chronological-list-of-african-independence-4070467>, ithathwe ngumphandi ngeyeThupha 23, 2018).

Ngokubhekisele kwi-‘Postcolonialism’, kungatshiwo ukuba “ixesha elisemva kwesithanga” yindawo yoqeqesho nolwazi-nkqubo olusekwe emva kwesakhiwo nasemva kwesincoko esigwebayo sale mihla. Njengoqeqesho, ifunda ngemiphumela yenkqubo yokwandisa umbuso kwamanye amazwe, nenkqubo yokuba nezithanga (ukuza kuthi ga kwixesha lenkululeko yezithanga), kunye nolawulo lwamazwe anamandla phezu kwamazwe ebephantsi kolawulo lwezithanga ngaphambili eluntwini jikelele kwakunye nasebantwini jikelele e-Afrika ([https://www.academia.edu/22503548/Colonialism and Postcolonialism](https://www.academia.edu/22503548/Colonialism_and_Postcolonialism), ithathwe ngumphandi ngeyeThupha 23, 2018).

UMcEwan (2009:35) ngokucaphula uClayton (2000) no Lester (2003) uhlomla ngalo mba ngokuthi, “ixesha elisemva kwesithanga liveza yaye, likwenza iingxaki zemicimbi yamandla apho into ebalwa njengolwazi nokuba yenziwa njani ibonakala ngokumisela eNtshona. Ixesha lezimo ezisemva kwesithanga likwalawulwa ziindawo zocwangciso. Kubalulekile ukungazicimi iiyantlukwano phakathi kwemibhalo eyahlukeneyo ebizwa ngokuba lixesha elisemva kwesithanga. Into edibanisa ezi mbalelwano zePostcolonialism, kunye nokufana kwazo kwisibophelelo seengxaki zesithethe, kukuzibophelela kwazo kwinkcaso yeepolitiki zesithanga, nokugqalisela kwimiba yezithethe. Ukufana ngokubanzi kungasiphulwa phandle, kodwa kubalulekile ukukhumbula ukuba bambalwa abafundi abazibiza njengabagxeki kwixesha lezimo ezisemva kwesithanga okanye abaqulunqi bethiyori yexesha lezimo ezisemva kwesithanga” (McEwan, 2009:35).

2.6.1 Imvelaphi yezimo ezisemva kwexesha lokusekwa kwesithanga

U-Ashcroft nabanye (1989:1) bayicazulula imvelaphi esemva kokusekwa kwesithanga ngokuthi, isemantiki yegama elithi ‘emva kokusekwa kwesithanga’ kungatshiwo ukuba licebisa ngokuzibandakanya nenkqubo yesizwe emva

kokunduluka kwenkqubo yenkulu-mbuso. Babuye bathi kwiphepha lesibini, kusetyenziswa la magama 'emva kokusekwa kwesithanga' ukugquma zonke iinkqubo zesizwe ezachatshazelwa yinkqubo yombuso, ukususela kumzuzwana wokusekwa kwesithanga ukuzokuthi ga ngoku. Oku kubangwa yinto yokuba kukho uqhubekeko lokuxakeka kwengqondo yenkqubo yembali jikelele eyaqaliswa luhlaselo lombuso wamaYurophu.

Uncwadi olusemva kokusekwa kwesithanga luncwadi lwamazwe ayephantsi kwesithanga, ngamazwe aseYurophu. Ikho kuwo wonke amazwe ngaphandle kwe-Antarctica. Ngoko ke, uncwadi olusemva kwesithanga lubonisa iingxaki kunye nemiphumela kamazilawule welo lizwe, ingakumbi imibuzo enxulumene nokuzimela kwezopolitiko nakwezenkqubo yesizwe sabantu ababoyisiwe, kunye nemixholo enjengenkqubo yokuba nezithanga nokungavani phakathi kweentlanga (https://en.wikipedia.org/w/index.php?title=Postcolonial_literature&oldid=91760776, ithathwe ngumphandi ngeyeThupha 23, 2018). UMcEwan (2009:34) ucaphula uSmith (1999) xa esithi, ayikho intsukaphi eyodwa yexesha elisemva kwesithanga. Abafundi abaninzi bayitsala intsukaphi yexesha elisemva kwesithanga kuveliso loncwadi olusemva kwexesha lesithanga kunye nogxeko lwenkqubo yesizwe, kananjalo nethiyori yeminyaka ka-1980 no-1990 (McEwan, 2009:34).

UMoyo (2017:29) kwilinge lakhe lokucacisa umba osemva kokusekwa kwesithanga uthi:

Postcolonialism in Africa refers in general to the era between 1960 and 1980. During this time many African nations gained political independence from their colonial rulers. Many writers during this time, and even during colonial times, saw themselves as both artists and political activists, and their works reflected their concerns regarding the political and social conditions of their countries.

I-Postcolonialism e-Afrika ibhekisa kwixesha eliphakathi kwezithuba zeminyaka ka-1960 ukuya kutsho ku-1980. Ngeli xesha amazwe amaninzi ase-Afrika azuza inkululeko kwezopolitiko. Ababhali abaninzi beli xesha,

nabo bangexesha lengcinezelo, bazibona njengabafaki-sandla kwezopolitiko, kwanabantu abanobugcisa, yaye imisebenzi yabo ibonisa ukuzikhathaza kwabo ngokubhekisele kwezopolitiko nakwimiba ephathelene nentlalo yoluntu kumazwe abo.

Uncwadi lwamazwe ase-Afrika, e-Australia, eBangladesh, eCanada, amazwe akwiCaribbean, e-Indiya, eMalaysia, eMalta, eNew Zealand, ePakistan, nakumanye amazwe luveza iimpawu zoluncwadi olusemva kokusekwa kwesithanga.

Izifundo ezisemva kokusekwa kwesithanga zakhula ngezigama ezinokubonwa zinokulingana nezigama zozibini ezinokuqondwa zesizwe okanye zommandla kwakunye nezo zomsebenzi wokubanga umahluko kumbindi wenkulumbuso.

Kukho iqela lezigama zophuhliso, oku kuquka uncwadi olwaveliswa 'phantsi kwempepha-mvume lwenkulumbuso yenzaka' okanye 'iindwayi', ngokomzekelo omkhulu wesihobe kunye nobhalo gabalala olwaveliswa kwinkulungwane yamashumi amabini ngamaNdiya odidi oluphezulu olufundele isiNgesi, okanye ama-Afrika 'abangabefundisi boluncwadi', umzekelo, *uTshaka* kaThomas Mofolo (Ashcroft nabanye, 1989:5).

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2.6.2 Ulwimi lokubhala

Ngokucatshulwa ngu-Ashcroft (2009:3) uNgugi (1997) uthi, iilwimi zesithanga bezisisixhobo esinjengokutyhutyha nokuzinyakathisa kwenkqubo yesizwe esilawulayo eyaphantse ayanqandeka apho uninzi lwabantu kwiingingqi eziphila kwixesha elisemva kwesithanga lwathekelela ukuba ulwimi ngenkqu lwazuzeka njengesitshixo sokulawula. Ngenxa yokuba isithanga senzeka ngokubanzi kulwimi, ngoba ulwimi ngenkqu lunxulumene namandla, kubonakala kuyindalo ukubona ulwimi luvakalisa nakanjani "inkqubo yokucinga noncedo" lwenkqubo yesizwe senkulumbuso (Ngugi, 1981:10). Ulwimi lwesiNgesi lwabekwa kubantu besithanga ziinkokheli ezinobuchule obusezingqondweni zenkqubo yesizwe (Ashcroft, 2009:3).

Isithanga sanyanzela indlela yokuthetha ngelizwe elahlula abantu ngokunika abanye amalungelo athile nokwazisa ukuthoba abanye. Iilwimi zesithanga zingakwazi, yaye,

zazithathwe zaze zasetyenziswa ngeendlela eziphucula inkcubeko zesizwe sokubhala. Into enamandla efunyanisiweyo ngengxilongo yokusetyenziswa kolwimi olusemva kwesithanga lolu lwimi lusetyenziswa ngabantu. Isitshixo senkcaso emva kwesithanga kukuba izithethi zinoncedo kwiindlela zosetyenziso lolwimi ekubumbeni inkqu yabo. Iilwimi zesithanga ayizozixhobo zengcinezelo ngokukodwa, zizixhobo zoqhankqalazo olugqibeleleyo nenguqu (Ashcroft, 2009:4).

U-Ashcroft (2009:2) ngeenzame zokubonisa inzuzo yolwimi olungelolakho lwemveli, ukwenza oku ngokucaphula kwixesha lika *Tempest* ngokubhalwe nguShakespeare ebonakala njengesimbo sempembelelo yolwimi lwesithanga. Xa uCaliban esithi kuMiranda noProspero:

You taught me language, and my profit on't
Is, I know how to curse. The red plague rid you
From learning me your language.

Undifundise ulwimi, yaye inzuzo yam kulo
Yeyokuba, ndiyakwazi ukuqalekisa. Isibetho esibomvu
Sikukukhulula ukundifundisa ulwimi lwakho.

UShakespeare ngoko ke, unika ilizwi kwingxaki ephakathi embindini kwizifundo ezisemva kwesithanga. Ingaba olwa lwimi alulungelanga nto ngaphezu kokuqalekisa, okanye uCaliban angalusebenzisa olwa lwimi ukutshintsha ilizwe (Ashcroft, 2009:2). Oku kungumfuziselo wokuqhubeka kubomi bokwenyani, ingaba uluntu ngokwenene oluphila emva kwesithanga lwenza ntoni ngokuzuzisa iilwimi zaseNtshona? Ingaba luzisebenzisa ezi lwimi zasemzini ekuphuhliseni ubomi balo, okanye bakwazi nje ukuzithetha?

Olu phononongo lwale ngxaki evela kwimpendulo embi kaCaliban engundoqo kumahluko olula phakathi kokuba yintoni kanye-kanye eyenziwa lulwimi yaye lumele ntoni kwinkqubo yesizwe nakwintetho yezopolitiko. Uninzi lweemfazwe ezingolwimi kwithiyori esemva kwesithanga ivela kwisiphithiphithi esiphakathi kolwimi njengesixhobo sokuthetha nolwimi njengesimbo kwinkqubo yesizwe.

Esinye sezimo ezikhulu zengcinezelo zenkulu-mbuso lulawulo lolwimi. Ulwimi luba yinto yoluhlu lwemigangatho yesakhiwo sabanamandla asemgangathweni (Ashcroft nabanye, 1989:7).

U-Ashcroft (2009:2) kule ncwadi yakhe uthi ingokuzikhathaza kwendlela abantu ebebephantsi kwesithanga abalusebenzisa ngayo ulwimi, ubukhulu becala yintoni le kanye-kanye abalusebenzisa kuyo ulwimi lwesithanga, oku kuquka ukuzama ukuqonda ukuba njani nokuba kutheni ulwimi lusebenza kubhalo lwexesha elisemva kwesithanga. Oku kuthetha ubhalo lwesiNgesi. Ukuqonda inguqu ebalaseleyo yoncwadi lwesiNgesi ukususela kwiingingqi zoluntu olusemva kwesithanga kukuqonda ngokubalaseleyo ukukhandwa kwendlela yolwimi. Njengokuba iqela labantu abaphila phantsi kwesithanga bazuza inkululeko emva kwemfazwe yesibini yelizwe umbuzo wolwimi waba yenye yeengxaki apho ukumiswa komntu nogunyaziso lwenkqubo yesizwe kubonakala ingundoqo.

Ngako oko, u-Ashcroft (2009:1) wenza ingxoxo yakhe engolwimi ngokuthi, kutheni ulwimi lundilisekile nje? Yintoni le ithumela abantu ezitalatweni, okanye ezimfazweni beyobanga ukhuselo okanye uloyiso lolwimi lwemveli lwabo? Yintoni le ingolwimi ebonisa ukuhamba kakuhle ngaphakathi kokuqonda kwethu, ngokuziqondisisa? Ngokucacileyo impendulo kule mibuzo inento yokwenza nobunzima kunye nobhalo, kunye nomsebenzi ofana namandla kunye nonxibelelwano lwesithanga. Ilungu elingagungqiyo phakathi kolwimi 'lwethu' kunye 'nathi' lenze ulwimi alwabi linxiwa elichukumisekileyo kwinkqubo yesizwe somntu, kodwa obunye bobugcisa obunzima kwisithanga kunye nenguqu yolandelo kwifuthe lesithanga soluntu olusemva kolwakhiwo lwesithanga lulwimi. Ulawulo lolwimi 'kumbindi' wombuso – nokuba ngokushenxisa iilwimi zendalo, ngokufaka ulwimi lombuso 'njengomgangatho' ngokuchasene nezinye izinyeliso zolu hlobo 'njengokungacoceki' okanye ukubeka ulwimi lweekumkani kwindawo entsha – ishiyeka isisixhobo esinamandla sokulawula inkqubo yesizwe.

U-Ashcroft (2009:2) ubuya athi, ulwimi lunamandla. Lunika ixesha ngokuthi inyaniso ingamiswa, lunika amagama ngokuthi ilizwe 'lazeke'. Isixokelelo sentsingiselo esithuthayo – iintelekelelo ezibonakala zisekekile, ingqikelelo ecacisa ijografi nezembali, ukuziphatha kweyantlukwano yobhalo lwamazwi, izigidi zoqondo zokwahlula engqingwe yincwadi echaza amagama negrama – iba sisixokelelwano phezu kokuthetha ngokusekwa kwezentlalo, ezorhwebo kwakunye nezopolitiko. Nokuba ezi mpawu ziyinkqu yolwimi lwabo kunokuba ngumsebenzi wabo iba ngumbuzo kuzo zonke iingxoxo zokuphuma ecaleni kwinkcaso yamandla esithanga. Kodwa akunakuphikiswa ukuba ulwimi luyindlela ezingisa nokwanda kokutyhutyha

kwenkqubo yesizwe esilawulayo – ngeengcingane, ukumila, iimbali kwakunye neendlela zokubona – embindini wobunkokheli wenkulumbuso (Ashcroft, 2009:2).

Kungako uHaim Vidal Sephiha esithi:

To you, my holy language
To you, the one I adore
More than all the silver
And more than all the gold

Kuwe, lwimi lwam olungcwele
Kuwe, wena endimthandayo
Ngaphezulu kwayo yonke isilivere
Nayo yonke igolide

(<http://www.logosdictionary.org/index.php?op=newsearch&code=5542918&from=EN>, ithathwe ngumphandi ngeyeThupha 23, 2018).

2.6.3 Ulwimi olufuneka lusetyenziswe kweli xesha lisemva kwesithanga

Ababhali abasemva kwexesha lesithanga bavakalisa izimvo zabo zokuchasa ulwimi lwesithanga ngendlela olusetyenziswe ngayo, ngendlela olwaziswa ngayo, nangendlela olumele lona njengokumiswa kwamandla. Ngoko ke, eyona ngxoxo, yeyokuba ulwimi aluyiyo indawo ekugcinwa kuyo iinkqubo zesizwe, kodwa lusingxobo somsebenzi, yaye lusingxobo, esingasetyenziselwa iinjongo ezahlukeneyo, isixhobo esiyinkqubo yenxalenye yokusetyenziswa kwamava enkqubo yesizwe. Intsingiselo ephunyezwe ngolwimi isisiganeko soluntu esixoxwe ngabantu bokwenyani, hayi into elula yesakhiwo okanye yegram okanye yencwadi echaza amagama. Ulwimi ngoko ke, lungenzelwa utshintsho, lusetyenziselwe izinto ezahlukeneyo zokuthetha ngelizwe nangendlela yesikweko, ukukhokelela kwilizwe lotshintsho (Ashcroft, 2009:4).

Ababhali abaninzi ngokubhekisele kwiingxoxo zolwimi olufuneka lusetyenziswe kubhalo lweencwadi e-Afrika kweli xesha lenkululeko, baquka ooNgugi noo-Achebe. Ababhali bayachasana kumba wokuba loluphi ulwimi malusetyenziswe e-Afrika ngeli xesha lenkululeko. Phakathi kwababhali abaxhasa uluvo lokuba kusetyenziswe

iilwimi zemveli zase-Afrika kubhalo lweencwadi kuze kuyekwe ezo zesithanga iilwimi yayinguNgugi wa Thiongo.

UNgugi (1993:8) uthi ama-Afrika abhale ngeelwimi zaseYurophu, inzame yakhe yokubhala ngeelwimi zase-Afrika yakhawuleza yabonisa iimpendulo zabanye abafundi. Abantu bangathi 'Oh, kodwa olu ncwadi aluzokufumaneka kuthi'. Kutheni nizingca kangaka ngobuhlanga benu ngokugqithisileyo nje. Oku kubonisa ukuba abantu baqikelela ukuba xa ubani ebhala ngolwimi okanye ngeelwimi zase-Afrika lowo usukile kwisiqhelo wenza ngohlobo olungaqhelekanga. Ngokwenene, izinto ezingaqhelekanga zijikwe yazizinto eziqhelekileyo. Ngaphezu kokudala ezi mpikiswano nokujijwa, inkqubo yokwandiswa kombuso ikhokelele ekubeni kunyhashwe uncwadi lwase-Afrika nokutshutshiswa kwababhali, amachule kunye nabafundi boninzi lwamazwe ase-Afrika. Ngexesha lesithanga, oku kwakusisiqhelo. Kodwa umntu angayicacisa njani into yokutshutshiswa ngexesha elisemva kwesithanga.

Kubabhali abachasa izimvo zooNgugi kungabalulwa u-Achebe (1964), apho axoxa ngokuthi:

Is it right that a man should abandon his mother tongue for someone else's? It looks like a dreadful betrayal and produces a guilty feeling. But for me there is no other choice. I have been given the language and I intend to use it.

Ingaba ilungile into yokuba umntu alahle ulwimi lwakhe lwemveli elilahlela ulwimi lomnye umntu? Ibonakala njengokungcatsha okoyikekayo yaye kudala isazela. Kodwa ngokunokwam akukho khetho. Ndinikwe ulwimi yaye ndizimisele ukulisebenzisa.

UMoyo (2017:31) ushwankathela esi simo ngokuthe nqo ngokuthi:

African writers are themselves very conscious of this gap between texts that are accessible to the West and those that remain in Africa. In fact, the language issue became central concern with many African writers in the years

following decolonization, and some, including Ngugi wa Thiong'o, have chosen in the years following independence to reject English and other European languages in favour of native African writing. Ngugi and his supporters were opposed by several African writers, including Chinua Achebe, Wole Soyinka, and others, who challenged the usefulness of such a stance.

Ababhali base-Afrika bayaliqonda ithuba eliphakathi kweencwadi ezifunyanwa ngabase Ntshona kunye nabo base-Afrika. Ngokwenene, umba wolwimi ube ngumcimbi osembindinikubabhali abaninzi base-Afrika kwiminyaka elandele umazilawule, yaye abanye ababhali, abaquka uNgugi wa Thiong'o, bakhetha kwiminyaka elandela eyenkululeko ukulahla isiNgesi kunye nezinye iilwimi zaseYurophu ngokuxhasa ubhalo lweelwimi zase-Afrika zemveli. UNgugi kunye nabaxhasi bakhe bachaswa luninzi lwabhali base-Afrika, abaquka uChinua Achebe, Wole Soyinka, nabanye, abakhwankqisa usetyenziso lwezi lwimi zaseYurophu.

Oku ke kubonisa ukuba asingabo bonke ababhali base-Afrika abafuna ukuyeka ukubhala ngeelwimi zesithanga, abanye ababhali abafana noo-Achebe babefuna ukuqhubeleka bezisebenzisa iilwimi zesithanga.

Ngoko ke, ulwimi olufuneka lusetyenziswe kweli xesha lisemva kwesithanga lulwimi umntu afuna ukulusebenzisa ngokwakhe. Oko kukuthi nawuphi na umntu uvumelekile kweli xesha lenkululeko ukuba angabhala okanye athethe ngolwimi afuna ukuthetha ngalo okanye afuna ukubhala ngalo.

Ngokubhekisele kuMzantsi-Afrika omtsha, abafundi bavumelekile ukuba bangenza uphando lwabo baze balubhale nangoluphi na ulwimi abafuna ukulibhala ngalo. Oku ke kulithamsanqa, ngoba kuthetha ukuba iilwimi zaMazantsi e-Afrika nazo ziyatyetyiswa yaye ziyakhuliswa ngaba nini bazo. Kodwa ke kubalulekile ukuba ezi ncwadi ziphinde ziguqulelwe kwezinye iilwimi ezinjengesaNgesi, khon'ukuze nabantu abantetho isisiNgesi okanye abakwaziyo ukusifunda isiNgesi bawufumane umyalezo

othethwa nguloo mbhali kuloo ncwadi yakhe. Umzekelo, le ncwadi ihlalutywa ngumphandi kaMahala (2010) ithi *Yakhal' Indoda*, yinguqulelo yencwadi ethi *When a Man Cries*. Oku kubonisa ukuba uMahala (2010) uthande ukuba le ncwadi yakhe ifumaneke kuzo zombini ezi lwimi, ukuze abantu abangakwaziyo ukusifunda isiXhosa bawufumane umyalezo azama ukuwukhupha kule ncwadi yakhe ngokuthi bafunde le ibhalwe ngolwimi lwesiNgesi. Oku uMahala (2010) ukwakwenze ngokuba abantu abantetho isisiXhosa bakwazi ukuyifunda ngolwimi lwabo le ncwadi.

Ngoko ke, umzabalazo kaNgugi (1997:80) wokubhala ngeelwimi zase-Afrika waba nemiphumela engekho mihle, kumele ibonwe ngokwasezimbalini zeendawo zolwimi zase-Afrika nasehlabathini. Njengokuba ebesele ecacisile ezincwadini zakhe uNgugi, ingakumbi kule ncwadi esihloko sithi *Decolonising the mind*, kunye no-*Moving the centre*, iilwimi zase-Afrika zibekelwe ecaleni kwathathwa iilwimi zaseYurophu. Isininzi samazwe ase-Afrika, isiNgesi, isiFrentshi, okanye isiPhuthukezi ziilwimi zorhwebo, zeempawu zendlela, zemfundo, zamaziko ezomthetho nezinto zonke. Iilwimi zase-Afrika ngokulinganayo zibekelwe ecaleni ezizweni. Akukho nalunye ulwimi lwase-Afrika olusetyenziswa zizizwe ezimanyeneyo okanye ezamalungu azo. Ilungelo lolwimi luyimfuneko ebalulekileyo elandelayo yamalungelo embonakalo. Oku kungenzeka ngokuhluthwa usetyenziso lweelwimi zabo nangezphi na izizathu, ilizwi labantu base-Afrika lithulisiwe kwangoko.

2.6.4 Uxanduva lwababhali kuphuhliso loluncwadi lwasemva kwesithanga e-Afrika

UMkonto nabanye (2000:77) bathi mayisoloko isezingcingeni zombhali le ngcamango ithi umbhali ngoyena wafumana eyona nkululeko kwasekuqaleni yokubona, acamngce ze athethe konke esebenzisa usiba kuphela (Mkonto nabanye, 2000:77).

Oku kuthethwa nguMkonto nabanye (2000) kungqina okuthethwa nguBiko (1987) kwisihloko sencwadi yakhe ethi *I write what I like*. Esi sihloko sale ncwadi kaBiko sibonisa ukuba ukhululekile ukubhala nantoni na afuna ukuthetha ngayo isininzi esingakwaziyo ukuthetha ngayo. UBiko (1987) ngomnye wababhali baseMzantsi-Afrika owathi wakrola ngeemini ezinzima esenza amalinge okuvakalisa ilizwi labantu

abamnyama ngexesha lengcinezelo kuMzantsi-Afrika omdala. Ukwenze oku ke uBiko ngokuthi abe yinxalenye yeBlack Consciousness Movement, apho wayevuselela ibhongo neqhaya kumntu/kumzi ontsundu ngokubakhuthaza ukuba bazithande bentsundu benjalo, esithi kulungile ukuba ntsundu. Emva koko uye wabhala incwadi ethi *I write what I like*, apho wayebhala zonke izinto abantu abamnyama ababengavumelekanga ukuba bazithethe okanye bazenze (Biko noStubbs, 1987:30).

Uxanduva lombhali lutshintsha nokutshintsha kwamaxesha ngokubhekiselele kwinkqubo yesizwe nopolitiko lwelo lizwe. Umzekelo ababhali bexesha lengcinezelo imiba ababeyishukuxa ngamandla kwiincwadi zabo yayingokukhululwa kwesizwe okanye ingenkululeko, kodwa ngoku ngeli xesha lenkululeko ababhali bathetha ngemiba exake uluntu ngeli xesha kuphilwa kulo, umzekelo waloo miba lizinga eliphezulu lobundlobongela obufumaneka kweli xesha kuMzantsi-Afrika omtsha, ukuhanjiswa kweenkonzo zoluntu ngurhulumente okudala abantu bangoneliseki, kwakunye neminye imiba. Oku ke kuthetha ukuba umbhali unoxanduva lokubonisa okanye lokwazisa abafundi-ncwadi kwakunye noluntu ngokubanzi ukuba ilizwe kumaxa limi ndawoni ngoku ngokubhekisele kwiimfuno zabantu.

Ababhali kwixesha eliphambi kwenkululeko bebengavumelekanga ukubhala nangawuphi na umba, kodwa kweli xesha lenkululeko ababhali bakhululekile ukubhala nangantoni na echaphazela uluntu nendalo. Yiyo loo nto uNgugi (1997:ix) kwincwadi yakhe esebenzise isihloko esithi *Writers in Politics* 'Ababhali bezopolitiko', ngoba oku ukucazulula ngokweendlela eziliqela: ubhalo olungepolitiki, ababhali kunye noncwadi oludibene nokusukuzana kwemihla; ubudlelwane bentlalo kuncwadi olubonakala lunenkcaso kwezentlalo; nemibuzo ngelungelo lokubhala ezi ngxaki kwiindawo zenkululeko nakumalungelo abantu.

Ngokungqinelana noNgugi, uMoyo (2017:19) uthi uLukacs ukholelwa ukuba umxholo uzimisele ukwenza ubumbo yaye, wonke umsebenzi wobugcisa ungeengxaki zopolitiko. Nokuba umsebenzi wobugcisa awunakani imiba yopolitiko, wenza ingxelo yopolitiko. Abagwebi bakaMarx bayakholelwa kuloo nto, ngoba ingqina imeko yelo xesha ngokubhekisele kwezorhwebo nakwezopolitiko. Kamva, ubugwebi bukaMarx busoloko buxabisa yaye bugweba eminye imisebenzi yoncwadi ngcono kuneminye ngokwesiseko seengcinga ezingekabikho.

Kanti uChiwome (1996:126) uthi, umsebenzi wobugcisa akumelanga ulandele iindledlana, kodwa ababhali bokwenene kumele bathethe ngeenyaniso ezintsha, iindlela zobomi ezintsha, imixholo emitsha kwakunye namaqhawe amatsha ukuze kusonjululwe iingxaki zenkululeko kwakunye nemiba ekhulayo ekuhlaleni kule mihla. Ababhali badlala indima ebaluleke kakhulu ngexesha lengcinezelo bekwenza oku ngokubhala. Ababhali ngoko ke, banoxanduva olubalulekileyo njengabagcini benkululeko ngokuyikhusela. Ababhali beli xesha kumele ukuba baqhubeleke nendebe endala yoluncwadi loqhankqalazo kuluncwadi olunge Postcolonialism.

Ngoko ke, zibini izinto ezichaphazela ababhali; yintembeko kwinto ejongiweyo, kunye nentlalo apho umbhali abona ubunyani. Kodwa ke kukho impembelelo yesithathu eyiyona ibalulekileyo, sisimo sombhali apho ajonge khona kukhetho lwakhe. Oku kuthetha ukuba umbhali angakhetha ukuba kwicala lamaxhoba okanye kwicala labatshutshisi. Kungatshiwo ke ukuba amaxhoba luluntu luphela, baze abatshutshisi ibe ziimeko ezihlukumeza nezihluphekisa uluntu. Umbhali ke unyanzelekile ukuba akhethe icala libe linye, abe lilizwi loluntu okanye eleengxaki zoluntu. Ngale ndlela umbhali ujongene nombuzo wokuba ngubani: Yintoni uncwadi lwase-Afrika? Uncwadi lwase-Afrika lubhalo lwemiba enxulumene nentlalo yoluntu kweli xesha kuphilwa kulo, kwakunye nezisombululo zaloo miba.

UMoyo (2017:19) uthi abagwebi abafana nooNgugi noo-Achebe bababona ababhali njengabafundisi-ntsapho abagxininisa kwindima yabo yoluntu nakwinkxaso yomzabalazo wenkululeko. Oku ke kubonwa kuNgugi (1986:69) xa esithi, “Makuvunyelwe usiba lwethu lube ngamazwi abantu. Makuvunyelwe usiba lwethu lube ngamazwi kwinzolo.” Oku kubonisa ukuba inzolo kwizinto ezingalunganga ifana neyelenqe kububi boluntu yaye umntu ofuna ubulungisa akadinwa ade abufumane. Ngoko ke, ababhali abafana noMahala banoxanduva lokusebenzisa iintsiba zabo bebhala ngemiba ehlupha intlalo yoluntu loMzantsi-Afrika kanye ngeli xesha kuphilwa kulo kweli lizwe. Njengabameli boluntu, ababhali bamele ukumela uluntu babe ngumlomo namazwi abantu ekuthetheni inyaniso ngezinto ezingalunganga benikeza umkhomba-ndlela kunye nombono womzabalazo kubulungisa boluntu.

Akukho tyala linokubekwa kubabhali abangathathi-nxaxheba ngoba ababhali bomsebenzi wobugcisa ngabalweli boluntu kumzabalazo wabo wenkululeko epheleleyo. Yiyo loo nto uFischer (1959:14) esith:

The essential function of art is to change the world through enlightening and stimulating action.

Imfuneko yomsebenzi othile wobugcisa kukutshintsha ilizwe ngezenzo ezikhanyileyo nezikhuthazayo.

UMahala ubhale le ncwadi yakhe ngezinto ezihlupha amaXhosa njengomfuziselo wezinto ezihlupha uMzantsi-Afrika uphela. Ngoko ke, Ubhalo lwale mihla lumele lube ngaphaya kwenkcazelo yokuhlupheka kwamaXhosa. Uncwadi lwale mihla lumele ukunika ingxelo kwiingxaki zoluntu kwakunye nezisombululo ezikhoyo ezinokuthi zifezekise iingxaki ezijamelene noluntu.

UMoyo (2017:22) uthi ngokuka P'Bitek (1986), ngumbhali odlala indima ebalulekileyo kugcino lobulungisa kuluntu. Umbhali ubonwa njengomgcini wezithethe zabahlali, imbali nesixokelelwano solwazi. Oku kucebisa ukuba ababhali abalwela amalungelo oluntu nokuhlala bamele ukuba basebenzise ubhalo lweenoveli zabo njengesixhobo sokushumayeza izinto emazenziwe ngeli xesha. Le ngcingane ixhaswa ngu-Innes noLindfors (1978:41), xa becebisa ukuba ababhali base-Afrika kumele bangalibali imvelaphi ngoba inamhlanje livela kuyo, kodwa akumelanga izenzo zabo zilawulwe kukubukela imbali kuthinto lwemiba yale mihla.

Ababhali bamele babe nokuthanda uhlanga lwabo, nokuthanda isizwe sabo, babe noqondo lwepolitiki ekufundiseni abantu nokubakhuthaza ekujongeni imiceli-mngeni yenkululeko ngethemba nokuzinikezela. Uxanduva lwababhali base-Afrika ngoko ke kumele lucingele ubume beemeko zoluntu, zezithethe kwakunye nezopolitiko zombhali kuba umbhali yinxalenye yoluntu.

Umbuzo ngowokuba, ingaba ababhali beli xesha bayazixhamla ngemiceli-mngeni efumaneka kuMzantsi-Afrika omtsha emisebenzini yabo yobugcisa. Impendulo yalo mbuzo iza kubonakala kwizahluko ezilandela esi sahluko, apho umphandi eza kuxoxa ngomsebenzi kaMahala ekuboniseni imiceli-mngeni efumaneka kweli lizwe.

2.7 Isiphelo

Ucwangciso lwethiyori nayiphi na lunceda ekuthini umphandi kunye nomfundi abe nokuqonda okuphangaleleyo kumba lowo anomdla wokuthetha ngawo. Eyona

njongo yesi sahluko ibikukuveza imithetho-siseko kwakunye neempawu zethiyori ezisetyenzisiweyo kolu phando luphela. Iindawo ezivelelwe kwesi sahluko yithiyori yenoveli kwakunye naleyo yePostcolonialism. Phantsi kwethiyori yenoveli kuthethwe ngeempawu zenoveli, izimo ezahlukileyo zenoveli yesiXhosa, uthlekiso lwenoveli nezinye iintlobo zoluncwadi, kwakunye nothlekiso lwenoveli yase-Afrika naleyo yaseYurophu. Kunyatheliwe kumba wokuba uluncwadi lwesiNtu lunempembelelo kwinoveli yesiXhosa. Phantsi kwethiyori yePostcolonialism kuxoxwe ngemvelaphi yale thiyori. Kufumaniseke ukuba le thiyori ihambisana neengxaki ezikhoyo kumazwe ase-Afrika asandula ukufumana inkululeko. Kodwa ke apho umphandi ebegxile khona yithiyori yePostcolonialism kuluncwadi. Umphandi ebezama ukuveza iingxaki ezikhoyo njengoko zivelisiwe kuluncwadi. Kwakuyo le thiyori, umphandi uye wachaphazela nakumba woxanduva lwababhali kuphuhliso loluncwadi e-Afrika ukuba luthini na. Loo njongo ke, yeyokuba umbhali makasoloko esazisa uluntu ngeemeko ezifumaneka kwilizwe ingakumbi lawo ebesandula ukufumana inkululeko yawo. Oku ke kususiseko sengxoxo eza kulandela ngokuphathelene nencwadi kaMahala. Ingxoxo iza kulandela ijolise kwiingxaki eziveliswe kwinoveli kaMahala. Ezinye iincwadi zoluncwadi kwakunye nezo ingezizo ezoluncwadi ezithe zavelisa iingxaki ezifana nezo ziveliswe nguMahala ziza kuba yinxalenye yolu hlalutyo lomsebenzi kaMahala.

ISAPHLUKO SESITHATHU

UKUVEZWA KOBUNDLOBONGELA, URHWAPHILIZO, INTSWELO-NGQESHO, NENDLALA

3.1 Intshayelelo

UMzantsi-Afrika lelinye lamazwe awathi azuza inkululeko kulawulo lwesithanga. Emva kokuba uMzantsi-Afrika ufumene inkululeko ngo1994 izinga lobundlobongela kweli lizwe laye lafunyanwa linyuke kakhulu xa litholekiswa nelo lexesha lengcinezelo okanye ixesha eliphambi kwenkululeko. Le ncwadi kaMahala (2010) ithi *Yakhal' Indoda*, yenye yeencwadi ezishukuxa imibandela eqhubeka kule mihla yenkululeko kuMzantsi-Afrika. Nangona ibali lale ncwadi kaMahala liqhubeka eSekunjalo, eMakhanda, zona iziganeko eziqhubeka apha ebalini zingumqondiso okanye ziluphawu lweziganeko eziqhubeka kuMzantsi-Afrika omtsha jikelele. Ngoko ke imiba ekuza kuxoxwa ngayo kwesi sahluko bubundlobongela, urhwaphilizo, intswelo-ngqesho kwakunye nendlala. Oku ke kuza kwenziwa ngokuthi umphandi aphenhle le ncwadi kaMahala ekhangela le miba. Injongo yolu phando kwesi sahluko, kukubonisa iingxaki zemiphumela yePostcolonialism efumaneka kuMzantsi-Afrika omtsha njengoko ziboniswa kwinoveli kaMahala. Oku ke kuza kwenziwa ngokugxila kubundlobongela, urhwaphilizo, intswelo-ngqesho nendlala. Umphandi uza kuxoxa ngodlwengulo phantsi kwesahluko sesine (4.2.1) njengesenzo esibubundlobongela obenzeka kule ncwadi kaMahala nakuMzantsi-Afrika ngokubanzi.

3.2 Ubundlobongela

Xa kunokuthi kutsalwe umzila wengcambu yobundlobongela eMzantsi-Afrika kungafunyanwa ukuba ubundlobongela yinto ekudala isenzeka kweli lizwe kwakwixesha elingaphambi kweli kuphilwa kulo. Ubundlobongela eMzantsi-Afrika kungatshiwo ukuba yinto eyayisenzeka kwakwixesha lengcinezelo. Umphandi uza kuqala akhankanye iziganeko ezimbalwa zexesha lengcinezelo, nezo zexesha eliya kwinkululeko yoMzantsi-Afrika, aze angene kwiziganeko zale mihla yenkululeko kuMzantsi-Afrika.

Kuninzi lobundlobongela obabusenzeka eMzantsi-Afrika ngexesha lengcinezelo kungakhankanywa ukubulawa kuka-Steve Biko ngo-1977 apho ibekwa ngolu hlobo lulandelayo kwincwadi ebhalwe nguBiko noStubbs (1987) (kwincwadi epapashwe emva kokusweleka kukaBiko):

On the 12th September 1977, Steve Biko was murdered in his prison cell. He was only 31, but his vision and charisma-captured in his collection of his work – had already transformed the agenda of South African politics.

Ngomhla we 12th kaSeptemba 1977, uSteve Biko wabulawa kwisisele awayevalelwe kulo. Wayeneminyaka engamashumi amathathu ananye ngelo xesha, yaye umbono wakhe namandla empembelelo kumsebenzi wakhe – wawusele utshintshe uluhlu lwemicimbi efuna ukuxoxwa kwezopolitiko kuMzantsi-Afrika omdala.

Mayela nokufa kukaSteve Biko wenjenje ukuxoxa uSithole (2016:175):

Biko's death was meant to put an end to politics. It is not the death of the subject, but rather, putting subjectivity to death. It was the sole aim of the apartheid racist state, with the work of the police to liquidate Biko in that the expectation would be that Black Consciousness philosophy would cease to exist.

Ukufa kukaBiko kwakujolise ukuphelisa upolitiko. Kwakungeko kubulawa komntu ophethweyo, kodwa kwaku kukubulawa kwabaphethweyo. Yayiyeyona njongo yocalucalulo, kumsebenzi wamapolisa okubulala uBiko kwakulindeleke ukuba ifilosofi yeBlack Consciousness itshabalale.

Ukuxhasa ukuba ubundlobongela eMzantsi-Afrika asiyonto iqala ukwenzeka ngexesha lenkululeko uSaul noBond (2014:226) bathi:

On the day of 21 March 1960 at Sharpeville, about 69 people were shot dead for burning the apartheid regime's racist passbooks

Ngomhla we-21 Matshi 1960 eSharpeville, malunga nabantu abangamashumi amathandathu anethoba badutyulwa babulawa bebulawelwa ukutshisa iincwadi zamapasi e-Apartheid

Le mifanekiso mibini ingezantsi ibonisa okwakusenzeka eSharpeville kuMzantsi-Afrika omdala.

Umfanekiso 1: Umfanekiso wokungcwatywa kwamaxhoba ayethathe inxaxheba kumnyhadala eSharpeville kuMzantsi-Afrika omdala



Imvelaphi: (<https://chicagocrusader.com/sharpeville-massacre-must-be-remembered/>, ithathwe ngumphandi ngoCanzibe 24, 2019)

Umfanekiso 2: Umfanekiso wezenzo zamapolisa oMzantsi-Afrika omdala kumnyhadala owawuse Sharpeville



Imvelaphi:(<https://chicagocrusader.com/sharpeville-massacre-must-be-remembered/>, ithathwe ngumphandi ngoCanzibe 24, 2019).

Bagqithise ngokuthi:

The next big apartheid massacre was in June 1976 when in Soweto as many as 1000 school children were murdered by police and army for resisting the teaching of Afrikaans (Saul noBond 2014:226).

Inyhikityha elandelayo yexesha lengcinezelo yayingo Juni 1976, eSowetho apho kwakukho isininzi esingangewaka labantwana besikolo ababulawa ngamapolisa namajoni kwinkcaso yokufundiswa kolwimi lwesiBhulu.

Umfanekiso 3: Umfanekiso wamanye amaxhoba abhubha kwinyhikityha eyenzeka eSoweto ngo-1976



Imvelaphi:(<https://www.theguardian.com/world/2016/may/30/soweto-uprising-16-june-share-experiences-pictures-perspectives>, ithathwe ngumphandi ngoCanzibe 24, 2019).

Lo mfanekiso ungentla ubonisa amanye amaxhoba enyhikityha eyenzeka eSoweto ngo-1976, apho uninzi lwabantwana bezikolo ngezikolo babulawa ngamapolisa exesha lengcinezelo kuMzantsi-Afrika omdala.

Ngo-1990, uMnumzana u-de Klerk waphakamisa isiconiso ngokuchasene nemibutho yepolitiki, wamkhulula uNelson Mandela, emva kokuchitha iminyaka engamashumi

amabini anesixhenxe wazuza inkululeko yakhe. Kumalungiselelo enkululeko, urhulumente waphelisa imithetho eyayikhona ye-apartheid, waze wavumela abagxothwa ukuba babuyele elizweni labo, kwakhululwa namabanjwa ezintolongweni. Oku ke kuveliswe kakuhle nguBesteman (2008:9) xa esithi:

As negotiations about transition to democracy got under way, South Africa unfortunately experienced an upward spiral of violence. In a strange and contradictory undercurrent, the government secretly supported the Zulu-based Inkatha Freedom Party in violent struggles with the ANC, and the South African police and security forces continued to assassinate and terrorize activists. Over sixteen thousand people were killed in political violence from 1990 to 1994.

Njengokuba iingxoxo zotshintsho oluya kwinkululeko zaziqhubeka, ngelishwa izinga lobundlobongela lenyuka kakhulu eMzantsi-Afrika. Ngokumangalisayo, urhulumente wayexhasa ngasese umbutho okhokelwa luhlanga lamaZulu oluyi-Inkatha Freedom Party kwiingxabano zalo mbutho kunye nalowo weAfrican National Congress, yaye amapolisa oMzantsi-Afrika nokhuselo lwamandla lwaqhubeleka ngokwenza izenzo zokubulala nokukhwankqisa. Inani elingaphezulu kwamawaka alishumi elinesithandathu labantu labulawa kubundlobongela bamapolisa ukususela ngo-1990 ukuya kutsho ngo-1994.

Ukongeza koku kuthethwa nguBesteman (2008) kungabalulwa ukufa kukaChris Hani okwathi kwapapashwa kumaphepha-ndaba abhalwa ngolu hlobo; uChris Hani wabulawa ngomhla we10 April 1993 ngaphandle komzi wakhe eDawn Park, indawo ehlala abantu abohlukeneyo ngokwebala nangokobuhlanga eBoksburg (<http://news.bbc.co.uk/2/hi/africa/65954.stm>, ithathwe ngumphandi ngoCanzibe 12, 2019). Oku kukukhankanya nje okumbalwa.

Kwimihlathi elandelayo, umphandi uza kungena kwingxoxo ebandakanya ubundlobongela obuqhubeka kuMzantsi-Afrika omtsha kanye kweli xesha kuphilwa kulo.

UZengethwa (2014:49) uthi kukho iindidi ezahlukeneyo zobundlobongela eMzantsi-Afrika, eziquka ukubulala, uhlaselo, imipu, ubugebenga, uphango, udlwengulo, uhlaselo lwamafama, ukubulawa kwamapolisa, ubugebenga ngokuchasene namabhinqa nabantwana. Zonke ezi zenzo ziwa phantsi kobundlobongela.

Le ncwadi kaMahala igxile kwimiba efumaneka kwidolophu yaseSekunjalo engumfuziselo wezinto eziqhubeka kuMzantsi-Afrika omtsha kanye ngeli xesha lenkululeko. Phantsi kobundlobongela obufumaneka kule ncwadi kaMahala umphandi uza kuxoxa ngophango, uhlaselo, ukungoneliseki komgangatho womsebenzi wamapolisa, iqela labantu abophula umthetho ngeenjongo zokulungisa ukuhlala. Umphandi uza kujonga le miba ifumaneka kule ncwadi ayihlalutyayo. Injongo yolu phando kukuqondisisa ukuba ingaba iyafumaneka na kuMzantsi-Afrika jikelele, aze aphinde ajonge ukuba ingaba uMahala lo uyaphumelela na ekuboniseni ubundlobongela obukhoyo ekuhlaleni kweli lizwe loMzantsi-Afrika.



3.2.1 Uphango

Uphango kukuhlasela abantu ubaxuthe izinto zabo uzenze ezakho. Esi senzo sisaphuli-mthetho kuMzantsi-Afrika omtsha. UMahala uyasiveza esi senzo kule ncwadi yakhe njengenye yemiba ephantsi kobundlobongela obuqhubeka eSekunjalo obungumfuziselo wobundlobongela obenzeka kuMzantsi-Afrika uphela. Phantsi kophango, uMahala uqala abonise abafundi-ncwadi ngeqela lemiguvela eliphanga abantu kule dolophu yaseSekunjalo. Oku ukuvelisa umbalisi xa esithi:

Ndandikhe ndive ngeqela lemiguvela gang elibizwa ngokuba ngamaMongro, nelalisaziwa ngokulisebenzisa kakhulu ibhozo ebantwini.

(p.27)

Abuye athi umbalisi:

Ndathi krwaqu kwakanye ndathi tshe into ebengezelayo esandleni kulo mguvela. Andizange ndibe ndibuza ukuba bekutheni, ndasuka ndasimbela isinqe. Ndaweva amakhwenkwe ezama ukuleqisa kodwa kwakungekho nenye esondelayo kum ngamendu. Ngelishwa kwathi kanti amatye wona anawo loo mendu. Ndabethwa yimbokotho ekhosi ndazibona sele ndingqengqa ndingondlalanga, ndaya kubetheka ngomlomo.

(p.28)

Oku kuvezwa nguMahala ngeqela lemiguvela eliphanga abantu kubonisa ukungakhuseleki kwabahlali kwiingingqi zabo. Oku kungakhuseleki kwabahlali kwiingingqi abahlala kuzo kudala uloyiko eluntwini, yaye kukwabonisa ukungakhululeki ncam kubantu abahamba ngobusuku, ngoba kaloku amaxesha okusebenza kwemiguvela asebusuku.

Le ngxaki yophango evelisiweyo nguMahala (2010) kule noveli ihlalutywa ngumphandi, ayiphelelanga eSekunjalo. Iyafumaneka kuMzantsi-Afrika jikelele.

Le ngxaki uMahala azama ukuyibonisa njengeengxaki ezifumaneka kuMzantsi-Afrika omtsha iyelelene naleyo ibisandula ukwenzeka kwinkokheli yombutho wabasebenzi enguZwelinzima Vavi. UZwelinzima Vavi kunye nosapho lwakhe bakhe bangamaxhoba ophango kweli xesha kuphilwa kulo. Le nkokheli emva kokuva iindaba zokuba kuphangwe ishishini likankosikazi wayo, ivakale ithetha la mazwi malunga nesehlo sokuphangwa kweshishini likankosikazi wayo, “ibisisikhumbuzo sokuba siphila kwilizwe elikwimfazwe nesiqu salo”. Wongeza ngokuthi: “Sonke siphila ngoloyiko yaye singamabanjwa. Lilizwe lethu elinamashumi amabini anantlanu (25) likhululekile”. La mazwi kaVavi adiza ukuba usentlungwini ngesehlo esimahleleyo (<https://www.news24.com/SouthAfrica/News/vavi-believes-he-could-have-been-killed-by-robbers-20190512>, ithathwe ngumphandi ngoCanzibe 15, 2019).

Ngale ngxelo ingasentla ke umphandi uzama ukubonisa ukuba ubundlobongela obu buquka uphango buyabahlela okanye buyenzeka nakubantu abasezikhundleni eziphezulu, abuphelelanga kubantu basekuhlaleni abangathathi ntweni kuphela.

Kanti ke kummandla waseNtshona-Kapa, abahlali bakhona bebengonwabanga ngenxa yokusoloko bephangwa bekwahlaselwa ngamaqela abantu abophula umthetho “gangs”. Kwimilo yabo la maqela “gangs”, bekukhe kuchaphazeleke abantu abangenayo into yokwenza nabo, umzekelo kuchanwe umntu ozidlulela ngendlela yimbumbulu ibingajoliselwanga loo mntu. Uphango lukho kwiingingqi zoMzantsi-Afrika omtsha jikelele. Le yingxaki enkulu ye-Postcolonialism kuMzantsi-Afrika omtsha. Amalinge okuthomalalisa le ngxaki yophango ayenziwa, ingakumbi eKapa, kwelaseNtshona-Koloni. Kutsha nje, umphathiswa wamapolisa, uBheki Cele, uye wangenelela ngeenjongo zokunceda abahlali baseKapa. UBheki Cele uye waqesha okanye wacela amajoni oMzantsi-Afrika ukubaancedisane namapolisa aseKapa ukuba alwe la maqela abantu abophula umthetho (gang violence) (<https://www.jacarandafm.com/news/news/sandf-deployed-quell-cape-town-gang-crime/>, ithathwe ngumphandi ngeyeThupha 07, 2019). Kusekutsha ukuba kungatshiwo ukuba le ngxaki yePostcolonialism eluphango ingasombululeka iphele kwaphela.

Umphandi uyayincoma kakhulu le nto yenziwe ngumphathiswa wamapolisa, ngoba yinto engazange yenzeka phantsi koMzantsi-Afrika omtsha, yaye iza kunceda abahlali baseKapa ekulweni ubundlobongela nasekuqinisekiseni ukuba abahlali bahlala bekhuselekile.

Umfanekiso 4: Umfanekiso wamaJoni eKapa

Cape Town's bloody gang violence is bound up in its history

Thursday 8 August 2019 - 3:07pm



Imvelaphi: (<https://www.enca.com/news/sandf-lands-cape-town>, le ngxelo yalo mfanekiso ungasentla ithathwe ngumphandi ngenyanga yeThupha 26, 2019).

3.2.2 Uhlaselo

Uhlasele luquka ukugwintwa nokubulawa kwabantu. UMahala (2010) kule ncwadi yakhe ithi *Yakhal' Indoda* uveza uhlaselo njengesenzo esisisaphuli-mthetho eMakhanda njengomfuziselo wezinto eziqhubeka kuluntu loMzantsi-Afrika kanye ngeli xesha lenkululeko. UThemba ongumlinganiswa kule ncwadi kaMahala, ngexesha awayehlala kwifama esondelene nesithili saseMakhanda waqaphela ukuba izinga lobundlobongela lalisiya likhula ngokukhula. UThemba obu bundlobongela ububonisa ngokuthi:

Ubomi efama babusiya busiba nzima ngakumbi kubazali bam. Amafama amhlophe ayebulawa nempahla emfutshane ibiwa, nto leyo eyabangela ukuba wonke umntu omnyama abe ngumrhanelwa.

(p.9)

Isenzo sokubulawa kwamafama amhlophe asiphelelanga ebalini likaMahala kuphela, ngoba umphandi ufumanise ukuba esi senzo sesinye sezenzo eziqhubekayo kuMzantsi-Afrika jikelele ngeli xesha kuphilwa kulo.

Inkundla ephakamileyo yamatyala eMpuma-koloni eMakhanda igwebe amadoda amane iminyaka engamashumi amabini anesihlanu phakathi entolongweni ngetyala lokuhlaselwa kwefama eAberdeen eMpuma-Koloni ngoMatshi 2017. Ngokwesithethi samapolisa u-Anelisa Feni, uHannes Gouws ominyaka engamashumi amane anesihlanu, udutyulelwe kwifama yakhe eMakateesplaas, yaye nonyana wakhe oneminyaka eli-14 uJan-Hendrik uhlaselwe naye. Lo mntwana uye wazilwela aze la madoda abaleka engakhange athathe nto kule fama (<https://www.news24.com/SouthAfrica/News/4-men-sentenced-to-25-years-behind-bars-for-eastern-cape-farm-attack-20190416>, ithathwe ngumphandi ngoCanzibe 16, 2019).

Imeko yokuhlaselwa kwamafama amhlophe yinto eyenzekayo kuMzantsi-Afrika omtsha, kodwa ke namafama amnyama akwangamaxhoba ohlaselo kwiifama zawo. Umzekelo, kwingxelo ibikhutshwe kumaphepha-ndaba ngomfama omnyama waseBhayi ophangwe xeshikweni ethenga iinkomo kwimimandla emelene nedolophu yaseTinarha, waze wabelwa imfuyo (iinkomo) ebesandula ukuyithenga (<https://www.heraldive.co.za/news/2019-05-03-gunmen-rob-farmer-during-cattle-sale/>, ithathwe ngumphandi ngoCanzibe 03, 2019).

Ngokujonga kwiziganeko ekuxoxwe ngazo ngasentla, icacile into yokuba kukho utyekelo olunamandla ngokubhekisele kuphango nobugwinta kuMzantsi-Afrika omtsha. Olu tyekelo luboniswa kakuhle kwinoveli kaMahala (2010) ethi *Yakhal' Indoda*.

UZengethwa (2014:51) ngokucaphula iphepha-ndaba ('Daily Dispatch'), uthi, kwimizekelo eyahlukeneyo, abasebenzi beCandelo leZobulungisa bayabandakanyeka kwizenzo ezaphula umthetho nokuba ngokukwazi okanye ngokungakhathali. Oomantyi ababini umzekelo babanjelwe ukubandakanyeka kuphango olunobungozi. Aba babini kutsha nje baphange inkampani yeentsimbi ezindala imali engaphezulu kwe-R100 000, eKrugersdorp. Imoto ebebeyisebenzisa ibiwe mzuzu phambi kophango (Zengethwa, 2014:51).

Uhlaselo oluboniswa nguMahala kule ncwadi yakhe ayikokubulawa kwamafama amhlophe kuphela. Ukubulawa kukaVusi ongumalume kaThemba kweli bali kungabalwa enanini lohlaselo oluqhubeka eMakhanda, njengokuba uThemba esithi:

Umalume uVusi wayengusomashishini owaziwayo eRhini.
Umzimba wakhe wafunyanwa ngaphandle kwenye
yeevenkile zakhe unembumbulu (sic.) ezimbini.

(p.10)

Ukubulawa kukaVusi akuyiyo imbangi yohlaselo ngenxa yokukhuthuzwa, kodwa kudiza ukuba luhlaselo olucetyiweyo. Oku ke kuvezwa kakuhle apho uThemba athi; "...nangona kwakucaca mhlophe ukuba iinjongo yayingekokumkhuthuza njengoko wafunyanwa isipaji sakhe sisekhona epokothweni..." (p.10). Kanti umalumekazi kaThemba u-Aunty Gladys usiveza kakuhle isizathu sokubulawa kukaVusi xa ebalisela uThemba esithi:

UJack andimthandi, zange ndamthanda. Nguye lo wabulala uVusi. Esa sigwinta saxoka. Wathi uVusi uyathandana kodwa uyaxoka. Ndamhlawula ukuze amothuse angayi kulo mntu wayesithi uthandana naye. Yena wambulala kuba esithi uVusi wayezilwela.

(p.15)

UMahala ke uzama ukubonisa ukuba ezinye izenzo ezizaphuli-mthetho okanye eziwa phantsi kobundlobongela ezifana nokubulawa kwabantu okanye ukubulawa komntu aziphenjelelwa kukukhuthuzwa kuphela, kodwa ezi zenzo zihleliwe okanye zicetyiwe ngabantu abathile ngeenjongo ezithile. Njengokuba umalumekazi kaThemba esithi wayesithumele esaa sigwinta ukuba simothuse umyeni wakhe onguVusi, umphandi yena uthi ingaxoxwa into yokuba umalumekazi kaThemba wayeenenjongo ezizezinye ngaphandle kokumothusa. Okokuqala uVusi lo ubuleweyo ebengusomashishini owaziwayo, ongenashishini linye, kodwa eneqela lamashishini. Umalumekazi kaThemba akutshiwo apha ebalini ukuba ebekhe wasebenza endaweni ethile, oku ke kubonisa ukuba uGladys lo ebephila ngemali kaVusi. Umphandi ucinga ukuba ingathi kanti umalumekazi kaThemba uthumele esaa sigwinta ukuba sibulale umyeni wakhe kuba efuna ukuxhamla yedwa kubutyebi bukamalume uVusi.

Le ngxaki yokubulawa kwabantu uMahala azama ukuyibonisa yenye yeengxaki ezifumaneka kuMzantsi-Afrika omtsha eziyeleleneyo naleyo ibisandula ukwenzeka kwisithili saseXesi. Abahlali baseGugulethu, eXesi, kufuphi neDike, eMpuma-koloni bakhwankqekile ngumothuko abanawo emva kokuba beve iindaba zokuba indoda eneminyaka eyi-52 ibulele inkosikazi yayo yaze yadlwengula umntwana womtshato ongaphambili wenkosikazi yayo. Umrhanelwa obeselubhacweni emva kwesi sehlo ukususela ngolwesine umhla we-18-04-2019, uye wafunyanwa waze wabanjwa ngomhla we-20-04-2019. Kuye kwafunyaniswa ukuba akakho sezingqondweni wasiwa kwisibhedlele esikufuphi, apho kufunyenwe ukuba uzityise ityhefu waze wasweleka engekaveli phambi komantyi enkundleni yamatyala (<https://www.sabcnews.com/52-year-old-man-allegedly-kills-wife-rapes-step-daughter/>, ithathwe ngumphandi ngoCanzibe 20, 2019).

Esinye sezenzo ezizizaphuli-mthetho luhlaselo lwamapolisa. Uhlasele olunobundlobongela emapoliseni omthetho lwenzeka mihla le. Oku kuquka ukubulawa kwamapolisa eNgcobo. Amapolisa amahlanu abulewe xa iqela lamadoda lihlasela isikhululo samapolisa aseNgcobo phakathi kweMthatha neKomani eMpuma-koloni. Ngokwengxelo yamapolisa, abarhanelwa abangaziwayo bangene kwisikhululo samapolisa kwiiyure ezidlulileyo ngentsasa yangoLwesithathu (Saul & Botha, 2020:155) ngaphandle kwesisongelo, baze badubula amapolisa ebesemsebenzini (<https://www.news24.com/SouthAfrica/News/5-cops-soldier-killed->

[in-attack-at-eastern-cape-police-station-20180221](#), ithathwe ngumphandi ngoTshazimpunzi 21, 2019).

Ngokubhekisele kubulawo lwamapolisa umphathi wamapolisa uBheki Cele uthi amapolisa anelungelo lokusebenzisa amandla okubulala ukuba ubomi babo busongelwe (<http://www.sabcnews.com/sabcnews/police-to-use-deadly-force-if-threatened-cele/>, ithathwe ngumphandi ngoCanzibe 18, 2019).

Umfanekiso 5: Emva kokubulawa kwepolisa lisenza umsebenzi walo



Imvelaphi: (<http://www.sabcnews.com/sabcnews/l-victims-ngcobo-police-station-attack-laid-rest/>, ithathwe nguCanzibe 27, 2019).

Ngokujonga kwiziganeko ezikhankanyiweyo ngasentla, kucacile ukuba kukho utyekelo olunamandla ngokubhekisele kuhlaselo kuMzantsi-Afrika omtsha. Olu tyekelo luvezwe ngokucacileyo kule ncwadi kaMahala. Ngelishwa ke, umphandi uqaphele ukuba uMahala (2010) kule ncwadi yakhe ithi *Yakhal' Indoda* akawuvelisanga lo mba ubalulekileyo wokuhlaselwa nokubulawa kwamapolisa zizigwinta njengesenzo esisisaphuli-mthetho kwidolophu yaseSekunjalo, nokubonisa ukungahlonitshwa komsebenzi wamapolisa oMzantsi-Afrika (SAPS).

3.2.3 Ukungonelisi komgangatho womsebenzi wamapolisa

Ukungasebenzi kakuhle kwamapolisa yingxaki ekhoyo kuMzantsi-Afrika omtsha. Le ngxaki ikhuthaza imiguvela ukuba iqhubeleke nokwaphula umthetho ihlukumeze

abahlali. Oku ke kuyimbangi yezinga eliphezulu lobundlobongela obufumaneka kuMzantsi-Afrika omtsha.

Ukungasebenzi kakuhle kwamapolisa uyakuveza uMahala kule ncwadi yakhe. Iziganeko ezingqonge ukubulawa kukamalume kaThemba uVusi, sele kuxoxiwe ngazo ngasentla. Kodwa ke umphandi ufuna ukuvelisa ukungonelisi komsebenzi wamapolisa malunga nokungafunyanwa kwababulali bakaVusi, umalume kaThemba. UThemba esi senzo sokungasebenzi kakuhle kwamapolisa usiveza ngokuthi:

Akazange afunyanwe umbulali kamalume uVusi.

(p.10)

Ukungazange kufunyanwe kombulali kaVusi ngamapolisa kubonisa ukungasebenzi kakuhle kwawo amapolisa, ngoba umsebenzi wamapolisa waphela usenziwa nguThemba. UThemba wayebazi ababulali bakamalume wakhe uVusi, ngoba nguye oweza nomkhondo emapoliseni wababulali bakaVusi umalume wakhe. UThemba ulwazi lwababulali bakamalume wakhe ulufumene kumalume kazi wakhe uGladys, umphandi ukhe wanyathela ke kweso siganeko sokubulawa kukaVusi, umalume kaThemba, kwingxoxo engasentla (p.9). UThemba ngoko ke wagqiba kwelokuba aye kubika ezi ndaba emapoliseni. Ukuba uThemba wayengazange abalisele abazali bakhe ngeendaba zokuba ngubani umbulali kamalume wakhe, isigwinta esinguJack kwakunye nomalume kazi uGladys ngebangazange babanjwe. Oku ke uMahala ukuveza apho uThemba afike wamangala laze lathi ipolisa makabhale phantsi yonke into ayaziyo malunga nesi simangalo sakhe sokuxela ababulali bakaVusi. Eli polisa liqhubeka lithi kuThemba:

Wenze kakuhle, wenze kakuhle mfo wam... Siza kubabamba bebobabini. Ndandihleli ndimrhanela laa mfazi nala (sic.) ndoda anayo ngoku kodwa kungekho bungqina buphathekayo.

(p.25)

Oku ke kubonisa kakuhle ukuba amanye amapolisa angeli xesha lenkululeko afuna ukwenzelwa umsebenzi wabo aze wona athathe udumo. Umphandi ukutsho oku kuba eli polisa lithi lalimrhanela laa mfazi kwakunye nalaa ndoda anayo ngoku

kodwa kungekho bungqina buphathekayo. Ingxelo eza noThemba emapoliseni ayibobungqina obuphathekayo ncam, ingalilizwi likaThemba ngokuchasene nelizwi likamalumekazi wakhe uGladys. UGladys wayenakho ukuyiphika yonke into eyaxelwa nguThemba ukuba wayefuna, ngoba indima yamapolisa ayikuko ukumamela icala elinye kuze kuthathwe isigqibo ngokwengxelo enye. Indima yamapolisa kukwenza uphengululo kuze emva kokuba kufunyenwe ubungqina obunamandla obunyani kubanjwe abarhanelwa okanye abasolwa. Ngoko ke, izimvo zomphandi zezokuba uMahala unenjongo yokuveza into yokuba amapolisa awazidini ngokwenza uphengululo olwaneleyo kwiinzame zokuvalela abantu abophula umthetho.

Le ngxaki yokunganelisi komgangatho womsebenzi wamapolisa uMahala (2010) azama ukuyibonisa yenye yeengxaki ezifumaneka kuMzantsi-Afrika omtsha eziyeleleneyo naleyo ibisandula ukwenzeka kwisithili saseXesi.

Kwintolongo yaseXesi, eMpuma-Koloni kuqhwashe amabanjwa kutsha nje. Ukuqhwashe kwamabanjwa entolongweni kungabalwa enanini lokungasebenzi kakuhle kwamapolisa. Amapolisa enze izingelo lwabantu olulandela ukuqhwashe kwamabanjwa ngoLwesibini (Saul & Botha 2020:155) umhla we-7 kuCanzibe 2019 kwintolongo yaseXesi eMpuma-koloni. Iphepha-ndaba i-News24 libhengeze ukuba umphathi wothungelelwano kwiziko lezobulungisa uNobuntu Gantana uthe la mabanjwa ngamabanjwa anobungozi yaye abantu abawabonileyo bayacelwa ukuba bawaxele kwisikhululo esikufuphi samapolisa. limeko ezikhokelela ekuqhwasheeni kwala mabanjwa azikazeki. Uphando lwangaphakathi oludale ukuqhwashe kwala mabanjwa luyaqhubekeka (<https://www.news24.com/SouthAfrica/News/task-team-established-to-hunt-dangerous-middledrift-escapees-20190509>, le ngxelo ithathwe ngumphandi ngoCanzibe 09, 2019).

Oku kuqhwashe kwamabanjwa entolongweni kubonisa ukuba iSebe leZobulungisa linakho ukungakhathali okuthile, ngoba akumelanga kuba kanti kukho esi siganeko esifana nesi ezintolongweni ngenxa yokuba urhulumente ukhupha imali eninzi kakhulu yokuba iintolongo zikhuseleke khon'ukuze amabanjwa angaqhweshi.

Okunye umphandi acinga ukuba yinto efanele ukwenziwa ngamapolisa kukhuselo lwabahlali nasekusebenzeni kwawo kunciphiso lwenani lobundlobongela kuMzantsi-Afrika omtsha, kukuba amapolisa afanele ukujikeleza kwiingingqi ezithile

ezinobundlobongela obuphezulu ukukhusela abahlali. Oku ke kunokwenziwa emini nasebusuku. Umphandi ukutsho ke oku ngoba eSekunjalo iqela lemiguvela elifana nelo lamaMongro beliza kuphela, yaye nezinga lobundlobongela beliza kwehla ukuba amapolisa ebejikeleza izitalato emini nasebusuku kuqinisekiso lokhuselo lwabantu okanye lwabahlali.

Kwiziganeko ekunyathelwe kuzo ngasentla, kucacile ukuba kukho utyekelo olunamandla ngokubhekisele kukungonelisi komgangatho womsebenzi wamapolisa kuMzantsi-Afrika omtsha. Olu tyekelo luboniswa ngokwanelisayo kule ncwadi kaMahala ngokuba amanye amapolisa aswela ingqeqesho kumgangatho womsebenzi wabo.

3.2.4 Iqela labantu abathathela umthetho ezandleni zabo ngeenjongo zokulungisa ukuhlala

IVigilantism liqela labahlali abathathela umthetho ezandleni zabo. Injongo yaba bahlali ayikuko ukonakalisa, kodwa kukulungisa umonakalo owenziwa lixhoba elo labahlali. Ngoko ke aba bahlali ngabagcini-ntlalo, kodwa ke oku kuthathela umthetho ezandleni zabo kukophula umthetho. Kukwabhekiswa kuyo njenge-‘mob justice’.

Kule mihla kuphilwa kuyo eMzantsi-Afrika izenzo zamaqela abahlali abathathela umthetho ezandleni zabo zixhaphake kakhulu. UMahala usivezile esi simo seqela labahlali abathathela umthetho ezandleni zabo kule ncwadi yakhe. Umbhali usivelise esi simo ngokubethwa kukaSodolophu ngabahlali baseSekunjalo ngenxa yokufunyanwa eze nomfazi wenye indoda yaseSekunjalo. USodolophu ebethwa ngabahlali, omnye wabahlali ogama linguSkade uvakale ngelizwi esithi:

Masibulaleinja le isemva kwabafazi babantu.

(p.120)

Oku kuthethwa nguSkade kubonisa okanye kuvakalisa intshukumo eyenziwa ngabahlali baseSekunjalo kuSodolophu. Umfundi-ncwadi nangona engayiboni nje into eyenzekayo eSekunjalo, ngokwala mazwi kaSkade uyaweve amayeyeye nomfutho wentshukumo eqhubeka ebalini.

UBaw' uJongilanga wawukhaba umbono kaSkade ngelithi:

Ukubuyisa izinyo ngezinyo akusakhi isizwe. Siya kuba sisizwe esinjani esigcwele zinkunyevu? Into ephambili ke kukuba esi siganeko sibonisa ngokucacileyo ukuba akasakulungelanga ukuba yinkokheli lo mfo, exela usodolophu.

(p.120)

Amazwi kaBaw'uJongilanga adiza ukuba iinkokheli ezinjengoSodolophu azibufanelanga ubunkokheli ngoba zisebenzisa izikhundla zazo ukwenza iimfuno zazo. Oku ke kubonisa ukuba uBaw'uJongilanga akahambisani nezenzo zabahlali ekulungiseni ubugwenxa bukaSodolophu. Ngoko ke ezi nkokheli ziyenza incasa yenkululeko ibe krakra okanye ingavakali. Abahlali ngoko ke abanalo ilungelo lokuba bambethe uSodolophu, ilungelo abanalo abahlali kukuba ngomhla wokonyulwa kweenkokheli, bavotele qela limbi lombutho onabantu abaziwayo yaye abathembekileyo.

Ixhego lasemaTshaweni alizange liwavele ntweni amazwi kaBaw' uJongilanga, lathabatha induku yalo labetha uSodolophu emqolo ngamandla, kwaze kwabakho isiphithi-phithi sokubethwa kukaSodolophu. Emva koko lathetha la mazwi ixhego lasemaTshaweni:

Yenziwa loo nto keinja esemva kwabafazi babantu. Makabulele kuba singenakho ukususa le ndawo ikhathazayo pha kuye... Ukuba ke abelungu bathumela amapolisa abo ngelithi le ndlela silisingathe ngayo eli nyala ayilunganga, ndiza kucela ukuba bandiphathele omnye wabafazi babo ukuze ndilale naye sibone ukuba baza kuthini na...

(p.121)

Amazwi exhego lasemaTshaweni adiza ukuba abazisoli ngesenzo sokubetha uSodolophu. Ngokokubona kwalo eli xhego, balungisa ubugwenxa benyala elenziwe ngusodolophu wabo. Oku ke kululwaphuli-mthetho ngoba ngokomthetho akakho umntu onelungelo lokuphakamisa isandla komnye umntu nokuba wone

kangakanani na, into umntu afanele ukuyenza kukuba aye kuxela isenzo eso sigwenxa senziwe ngulo mntu kwabomthetho, hayi ukuba bathabathele umthetho ezandleni zabo abahlali.

Ingxaki eveliswa nguMahala kule ncwadi yakhe yeqela labantu abophula umthetho ngokuthi babethe abanye abantu ngeenjongo zokulungisa intlalo, ikwaboniswa nangabanye ababhali boluncwadi lwesiXhosa. Umzekelo, uYekela (2014) kwincwadi yakhe ethi *Ndiboleke Indlebe*, kwibalana elisihloko sithi 'Isihelegu somlilo' uyawuvelisa lo mba weqela labahlali abophula umthetho ngeenjongo zokulungisa intlalo. Emva kokuba kutshe amatyotyombe amaninzi kweli bali likaYekela lithi 'Isihelegu somlilo', kuye kwabizwa izicima-mlilo ukuba zize kucima umlilo ungade utshabalalise wonke amatyotyombe akule ngingqi. Emva kokuba izicima-mlilo zikwazile ukucima umlilo, umlinganiswa oshushayo uye wawakala ecela uxolo ngokutshisa umndilili wamatyotyombe engaqondanga. Ngenxa yokuba ethethela phezulu lo mlinganiswa ushushayo, abahlali bebesele benomsindo wokuphulukana nezinto zabo zexabiso eziza kuthatha ixesha elininzi ukuba baphinde bakwazi ukuzithengela. Aba bahlali baye bazenzela kulo mmelwane ushushayo ngokumbetha, kodwa ke lo mlinganiswa ushushayo uye wancedwa ngummelwane wakhe ukuze angonzakaliswa ngabahlali (pp.75-76).

Le ngxoxo ingentla ibonisa ukuba kukho iindawo ababhali boluncwadi lwesiXhosa abavumelene kuyo phakathi kweziganeko ezivelisiweyo kwinoveli kaMahala nakwincwadi yamabali amafutshane kaYekela. Oku kungqina ukuba ababhali boluncwadi lwesiXhosa bayawuqonda umonakalo odalwa ngabantu abathathela umthetho ezandleni zabo ekuhlaleni kuMzantsi-Afrika omtsha.

Le ngxaki yokuthathelwa komthetho liqela labahlali liwuthathela ezandleni zawo ayivelisayo uMahala kule ncwadi yakhe, yenye yeengxaki ezifumaneka kuMzantsi-Afrika omtsha. Iziganeko zoko kuveliswe kule ncwadi kaMahala ziyelene nezo zithi zenzeke ekuhlaleni.

Isenzo sokubethwa kukaSodolophu ngabahlali baseSekunjalo singafaniswa neso sasikhe senzeka eMdantsane kanye kule mihla yenkululeko. Abahlali base-NU2 eMdantsane baya kwindlu ethile abasola ukuba yindlu ehlala umrhanelwa ongumdlwenguli kwakunye nombulali. Aba bahlali bathi imbangi yokuba bachonge le ndoda njengomrhanelwa wezenzo ezihlasimisayo kule ngingqi kungokuba le

ndoda yayivalelwe ixesha elide, ivalelelwe izenzo ezifana nezi abahlali bayisola kuzo. Emva kokuba ephumile entolongweni lo mrhanelwa, izinga labantu abadlwengulwayo kwakunye nabalahlekayo baze bafunyanwe beswelekile liye lenyuka. Ngoko ke iqela laba bahlali lathabatha isigqibo sokuba bamlungise ngokumbetha. Le ndoda yabethelwa ukusweleka lelo qela labahlali (<https://www.dispatchlive.co.za/news/2017-06-06-mob-attacks--murder-and--rape-suspect/>, ithathwe ngumphandi ngesilimela 07, 2019).

Umfanekiso 6: Izixhobo eziphethwe liqela labahlali abophula umthetho ngeenjongo zokulungisa ukuhlala



Imvelaphi: (<https://citizen.co.za/news/south-africa/1551383/limpopo-cops-warn-against-mob-justice-after-latest-two-killings/>, ithathwe ngumphandi ngesilimela 03, 2019).

Imizekelo yezenzo zeqela labahlali abathathela umthetho ezandleni zabo iyafumaneka nakwezinye izixeko zalapha eMzantsi-Afrika, aziphelelanga eMdantsane kuphela. Umzekelo, umfundisi waseMganduzweni kufuphi neWhite River eMpumalanga kwakunye nenye indoda batshiswe behleli liqela labahlali ngeenjongo zokulungisa ukuhlala. La madoda mabini atshiselwe ukufa yaye nezindlu zawo zitshiswe emva kokuba iqela labahlali lithe esi sibini sibandakanyeka kukufa kwabantwana ababini. UHlathi uthi:

Ngokubhekisele kwingxelo yamapolisa, ixhoba lokuqala elineminyaka engamashumi amabini anesine lithathwe ekhayeni lalo. Unyanzelwe ukuba akhokele abahlali abase kwixhoba lesibini, kumfundisi ominyaka ingamashumi amathathu anesithandathu ubudala. Ekufikeni kwabo bamthathe umfundisi ngenkani baze

bawatshisa omabini la madoda ehleli kwakunye naloo ndlu bebehhlala kuyo.

Amapolisa azingela abo bebeyinxalenye yeli qela lezaphuli-mthetho (<https://www.timeslive.co.za/news/south-africa/2019-04-25-white-river-pastor-and-brother-burnt-alive-in-act-of-mob-justice/>, le ngxelo ithathwe ngumphandi ngoCanzibe 29, 2019).

Umfanekiso 7: Ukutshiswa komfundisi kunye nogxa wakhe liqela labahlali baseMpumalanga ngeenjongo zokulungisa ukuhlala



Imvelaphi: (<https://www.timeslive.co.za/news/south-africa/2019-04-25-white-river-pastor-and-brother-burnt-alive-in-act-of-mob-justice/>, ithathwe ngumphandi ngoCanzibe 29, 2019).

Kucacile ngoko ke, ukuba kwiziganeko eziveliswe ngasentla, kukho utyekelo kwiqela labahlali abathathela umthetho ezandleni zabo kuMzantsi-Afrika omtsha. Olu tyekelo luboniswa kakuhle kule ncwadi kaMahala.

Kukho utyekelo olukhulayo malunga nokuthathela komthetho ezandleni phakathi kwiinginqi zoMzantsi-Afrika yaye oku kubonisa usongelo kubukho bempumelelo, nakulawulo olusemva kokupheliswa kwesithanga eMzantsi-Afrika. Akukho ukuthandabuza ukuba ukuthathela umthetho ezandleni kokona kwenza kwakhe kwakhohlakala okubonisa ukungahoyi okupheleleyo komthetho-siseko apho uMzantsi-Afrika omtsha usekelezelwe khona. Loo migaqo-siseko iquka ukubambelela kumgaqo-siseko wengalo yomthetho, ethi akakho umntu ongaphezulu komthetho; ukwamkelwa komgaqo-siseko othi 'umntu umsulwa ade afunyanwe enetyala'; nokutshatyalaliswa kwesigwebo sentambo.

3.3 Urhwaphilizo

UFischer nabanye (2015:126) bathi urhwaphilizo luthetha ukonakala; ukungcola; ukukhohlakala; ukonakalisa, njalo-njalo.

Ngokuka-Holmes (2015:1) urhwaphilizo lubhekisa kukungcola kwezenzo ezilungileyo; inkqu yeli gama lithi “corruption” ngokwesiNgesi, isuka kwisiLatini lithetha ‘ukonakalisa, ukungcolisa, ukuxhaphaza, okanye ukutshabalalisa’, ngokuxhomekeka kwindawo ekubhalwe kuyo.

UFisman noGolden (2017:25) bona baphefumla benjenje, urhwaphilizo lusoloko luzibandakanya negosa likawonke-wonke okanye igosa laseburhulumenteni elisebenzisa iindyebo zelizwe ukufezekisa iimfuno zalo. Kanti urhwaphilizo lukwa caciswa ngale ndlela, urhwaphilizo kukuxhatshazwa kobutyebi belizwe okanye amandla ngenzuzo yakho wena mntu usemagunyeni (<https://www.transparency.org/what-is-corruption#define>, ithathwe ngumphandi ngesilimela 12, 2019).

Kweli candelo ukutyhilwa okanye ukuboniswa kwezenzo zorhwaphilizo kunye nokunyotywa kwinoveli kaMahala. Oku kuza kuboniswa ngohlobo ekuhlalutywa ngalo.

Ukunyotywa kwamagosa omthetho lolunye uhlobo lorhwaphilizo oluvezwa kule ncwadi kaMahala ihlalutywa ngumphandi. UThemba kunye noZakhele bathe besendleleni esuka eBhayi bevela kuthenga imoto kaThemba, bamiswa ngamagosa endlela, umntu owayeqhuba imoto yayinguZakhele, amagosa agocagoce imoto afumanisa ukuba yonke into imi ngendlela, aze afuna iimpepha zokuqhuba kuZakhele, wasuka uZakhele wakhupha imali wanika igosa lendlela emva koko babambana izandla labakhulula igosa lendlela ngesihle (pp.44-45). Umphandi angatsho ke ukuba oku kunyotywa kwegosa lendlela kululwaphuli-mthetho olwenzeka rhoqo kule mihla kuphilwa kuyo. Bekufanele ngokomthetho ukuba eli gosa lendlela lithe lakufumanisa ukuba uZakhele akanazo iimpepha zokuqhuba imoto, abhale isohlwayo asinike uZakhele hayi ukuba athathe isinyobo. Oku ke kubonisa ukuba nangona le nto isenzeka ebalini, nasebomini bokwenyani amanye amagosa endlela anokukhohlakala.

Le ngxaki yorhwaphilizo uMahala (2010) azama ukuyibonisa kule ncwadi yakhe yenye yeengxaki ezifumaneka kuMzantsi-Afrika omtsha. Le ngxaki iyelene naleyo ipapashwe kwiphepha-ndaba. Ngokwengxelo ethile, amagosa endlela amabini aseMpumalanga alindeleke ukuba avele enkundleni yamatyala ephakamileyo eMiddelburg ngetyala lokurhwaphiliza. Kuvakala ukuba la magosa mabini athathe isinyobo esingange-R2000 kumqhubi weteksi kwinyanga edlulileyo ukuze angohlwaywa umqhubi-teksi. La magosa abanjwe emva kokuba umqhubi weteksi exelele amapolisa ngesi senzo. Imali iye yabuyiselwa kumqhubi-teksi emva kokuba evalelwe amagosa endlela. Isithethi samapolisa uLeonard Hlathi uthi: “Amapolisa omthetho asebenza phantsi kwesifungo yaye kumele ame ngeso sifungo engakhange enze izenzo ezigwenxa okanye amkele izinyobo ebantwini” (<https://ewn.co.za/2019/01/02/2-mpumalanga-traffic-officers-to-appear-in-court-on-corruption-charges>, ithathwe ngumphandi ngoCanzibe 31, 2019).

Kucacile ukuba urhwaphilizo yingxaki enwenileyo kuMzantsi-Afrika omtsha. Oku kubanjwa kwamagosa endlela amabini linyathelo elibalulekileyo kwindlela yobulungisa kweli lizwe loMzantsi-Afrika ngeli xesha kuphilwa kulo. Umphandi uyibona ukuba ingaba yinto entle ukuba wonke umntu oxhatshazwa ngamagosa endlela ngokuthabatha isinyobo kuye angeza ngaphambili aze kumangalela la magosa khon’ukuze angaqhubeki enze lo mkhuba.

Inepotism kukukhetha izalamane ekwabeleni uncendo xa umntu esemagunyeni, olu lurhwaphilizo olwenziwa ngabaphethayo okanye ngabasezikhundleni. Ngokuka-Lucas (2012), inepotism, yimpatho yokuxhasa okanye yokunceda isizalwane sakho, ingathetha kukhulula umntu okanye ukunyusela umntu kwizinga eliphezulu. Ukudala umoya wokuba abantu balindele inkxaso khon’ukuze babheke phezulu ibonisa uxhomekeko okanye ukuxhomekeka kusapho yaye kudangalisa umoya wokuzimela kwezorhwebo. Lo mba wenepotism uMahala kule ncwadi yakhe ihlalutywa ngumphandi uyawuvelisa. Unobhala kaSodolophu waseMakhanda uDolly ulamene noSodolophu ngenxa yokuba bayathandana. Ngohlobo uThemba ongumbalisi wale ncwadi kaMahala ayibeka ngalo uyenza ibonakale njengokuba kwa-esi sikhalelo uDolly akuso sokuba ngunobhala kaSodolophu usinikwe ngenxa yokuba ethandana noSodolophu, hayi kuba ewulungele okanye ewufundele lo msebenzi. Oku kuvezwa apho uThemba endwendwele uDolly wafika uDolly ehleli noSodolophu ngohlobo lwabantu abathandanayo abahlala ngalo. Iveliswa kakuhle

ukuba esi sibini (uDolly noSodolophu) siyathandana. Idizwa ngencoko ephakathi kukaThemba noDolly ihamba ngolu hlobo:

“Dolly, wenza ntoni neli xhego?”

“Utsho ukuthini ukuba ndenza ntoni naye? Akuyazi ukuba abantu abathandanayo benza ntoni?”

“Hayi *maan* Dolly akunakuzimisela ukuba uthandana nala (sic.) nkothovu yexhego. Ndiqinisekile ukuba yintanga kayihlo ngoku ndingamazi.”

(p.80)

Impendulo kaDolly idiza okanye ingqina ukuba ngokwenene yena noSodolophu uBongani Vabaza bayathandana. Njengokuba uCeba waseSekunjalo ibinguThemba, ekubeni ehlile uThemba esihlalweni sobuCeba, abahlali baseSekunjalo abazange banikwe ithuba lokuba bazonyulele uCeba wabo, basuka babona sebenoCeba omtsha onguDolly. Oku kuvezwa kwincoko ephakathi kukaThemba noSkade emi ngolu hlobo:

“... Mhlawumbi wasifumana nesa sikhundla emva kokuba ndihlile njengoceba (sic.),”

“Andizange ndisifumane. Laa sodolophu (sic.) wakho unesisu esikhulu wasinika laa nkazana yenu.”

“Yeyiphi loo nkazana?”

“Le nanisilwa ngayo.”

“UDolly? UDolly nguceba wesi sithili ngoku?...”

“Ndikuxelela ukungakuxokisi. Ngoku laa ntombi sele inguceba (sic.) ngoku ingazi nowathwethwa ngale ndawo...”

(pp.138-139)

Ezi ndaba uThemba azixelelwa nguSkade zibonisa urhwaphilizo oluqhubeka kubantu abasezikhundleni eziphezulu. Oku ke kutshiwo ngumphandi kuba kaloku uDolly lo msebenzi uwufumene ngenxa yokuba evumile ukuthandana noSodolophu. Oku kuthethwa ngumphandi kungqinwa nguThemba kwincoko ephakathi kwakhe noSkade emi ngale ndlela:

“Ubusithi uDolly wanyulwa njani ukuze
athabathe isihlalo sam?”

“Zange anyulwe. Wathi usodolophu akukho xesha
lakunyula. Uya kubambela kude kufike ixesha lonyulo
jikelele.”

(p.141)

Oku kuboniswa kulo mzekelo ungasentla, ayiyo nepotism yokuthandana kuphela, kodwa lityala eliqhubekayo lokungahloniphi umthetho-siseko wenkululeko, olililitye lembombo elisekelezwe kulo uMzantsi-Afrika omtsha.

Kwinoveli yakhe, uMahala uveza ukuxhatshazwa kwezikhundla ngabantu abasemagunyeni. Oku kuvezwa xa uThandi owayengumfundi kunye noThemba eFort Hare efumana umsebenzi wobutitshalakazi kwisikolo esikhokelwa nguThemba njengenqununu yaseSinethemba. Ekubeni uThandi ewufumene umsebenzi, uThemba uzixelela ukuba uThandi uza kuba lixhoba lakhe ngokuba athandane naye. Oku kuboniswa nguThemba xa esithi:

Ndagqiba ekubeni ndingamngxameli uThandi, kaloku loo
nto yayizokuxhomisa amehlo. Ndaqonda ukuba
mandimnike ithuba lokuba abe ngathi uyaqhela esikolweni
ndize ndimkhumbuze ngemigudu yam ukumnyundula
endlaleni. Inkululeko yakhe yayisekubeni abuyele kwezi
zandla zazikhe zambamba kamnandi eFort Hare.

(p.91)

Oku ke kubonisa ukuba uThemba akamqeshisanga uThandi kuba emnceda ngentliziyo emhlophe, kodwa umqeshise kuba efuna ancume naye. Le ngcingane kaThemba ayilunganga yaye yenye yeengcingane eziwa phantsi korhwaphilizo nokusetyenziswa kwezikhundla ngabantu abakwizihlalo eziphezulu ngeyona ndlela engafanelekanga.

Yingxaki enkulu kakhulu le kuMzantsi-Afrika omtsha, ngoba xa kuqwalaselwa kweli bali lika-Mahala kufunyanwa uThandi ewufundele lo msebenzi wobutitshalakazi, kodwa uThemba ucinga ngathi ebengamelanga ukuba awufumane uThandi lo

msebenzi ukuba ebengazani naye. Ngoko ke iingcinga zikaThemba zokucinga ukuba umenzele inceba uThandi azilunganga zikhohlakele, yaye zimdaka.

Ukuxhatshazwa kwesikhundla kuphinda kuveliswe kule ncwadi kaMahala apho uSodolophu wabhaqwa ngabahlali baseSekunjalo ukuba ulala nonkosikazi kaCirha ongumthuthi wenkunkuma. Endaweni yokuba uCirha amhangalele uSodolophu wamnkela ukubuyiselwa emsebenzini ngokungathi wenzelwa inceba. Oku kubhaqwa kukaSodolophu exhaphaza lo mama kuyimbangi yokuba uCirha afumane umsebenzi. Oku ke kubonisa ukuba uSodolophu uxhaphaza isikhundla sakhe sokuphatha ukwenza imikhuba engamkelekanga eSekunjalo (p.119).

Le meko yorhwaphilizo olwenziwa ngabantu abasemagunyeni ivezwa nguMahala (2010) kule ncwadi yakhe ikwaboniswa nakwezinye izibhalo zoluncwadi lwesiXhosa, umzekelo, kwincwadi kaKula (2007) esihloko sithi *Ntakana Ntyilontyilo*. Urhwaphilizo uKula ukubonisa ngohlobo lokuba abantu abasebenza eburhulumenteni bathatha iminyobo kubantu ababancedayo, kodwa ihleli ingumsebenzi wabo into yokuba bancede uluntu.

Kwibali elikwincwadi kaKula (2007) elisihloko sithi 'Ingalo kaMthetho' luvelisiwe urhwaphilizo. Kweli bali umlinganiswa ogama linguLudwe kunye nenkosikazi yakhe uMamQwathi babefuna inxowa okanye isiza abanokuthi bakhe umzi wabo kulo. Amaphakathi, ingakumbi elo ligama linguMthetho awazange avume ukumcandela inxowa uLudwe. La maphakathi abeka elokuba uLudwe "makajikele ngaphambili". Kucacisiwe ke "ukujikela ngaphambili" kuLudwe ngamaphakathi kaGcinisizwe ngolu hlobo:

"Mfana wam, andifuni kukumoshela xesha. Xa kusithiwa 'jikela phambili', sube kuhlontshwa isiko lalapha enkundleni xa umntu ecela ukusikelwa inxowa njengawe lo. Nali ke elo siko, mfana wam: libhotile zebranti zintlanu kunye nemali engangeshumi leeponti eza kuthenga icuba likamhlelezi, uGcinisizwe, ngokukugcina kwakhe, ukuze uyifumane le nto uyifunayo."

(p.25)

Oku kungasentla ke kubonisa urhwaphilizo kubantu abasezikhundleni eziphezulu, ngoba izibonda ngumsebenzi wazo ukuba zicandele abantu amanxowa ukuze bazakhele izindlu. Zona iinkosi ziyayifumana eyazo intlawulo kurhulumente ngokuba zikhokela abantu.

Kuhle ke ukuba ooLudwe kule ncwadi kaKula (2007) bethe abayiyeka yaphelela apho le ngxaki yokurhwaphiliza kwabaphathi basekuhlaleni kwakunye nokuxhatshazwa kwabahlali kumalungelo abo, ukutsho ke abavumanga ukubalwa enanini labantu abangamaxhoba kule lali. Ekubeni uLudwe ebalisele umfazi wakhe uye wavukela edolophini ngengomso, waya kubika ingxaki yakhe yokubizwa intlawulo yeebranti ezintlanu kunye neshumi leeponti kuNobhala wedolophu. Uthe akungalufumani uncendo uLudwe e-Ofisini kaNobhala wedolophu, wanyukela kwi-ofisi yakwaSANCO edume ngokunceda abantu. Uthe uLudwe xa eza kuncedwa yindoda yakwaSANCO, wakhala umnxeba wale ndoda, kanti utsalelwa umnxeba yindoda engakhange incede uLudwe, yabe iyalela le ndoda kaSANCO ukuba ingamncedi uLudwe ngoba ufuna ukufaka inkosi uGcinisizwe engxakini. Ubuye nelize uLudwe kwii-Ofisi zakwaSANCO, yasuka le ndoda kaSANCO yenjenje ukulandula ukubanceda (uLudwe nomfazi wakhe):

Mandenjenje khom, le nto uyithethayo ndisayidlela amathambo entloko, ndisayinga ukuba ingaba yenzeka njani na into yokuba uphatheke ngolo hlobo wakugqiba ukuba ngummi wakuNgabangaba. Kodwa ke nokuba yenzeka ngaluphi na uhlobo loo nto, thina singuSanko (sic.) sinomgaqosiseko (sic.) wethu, asifuni kuzingena izinto zeminye imibutho. Ngoko ke qabane, le ngxaki yakho ifanele ukusonjululwa nguKhontralesa ongumbutho ojongene neenkosi.

(p.28)

Umlinganiswa oyindoda osebenzela uSANCO kumcaphulo ongasentla wale ncwadi kaKula (2007), usebenzise amagama angu-“khom” kwakunye no-“qabane”. La magama anentsingiselo ezalanayo, ethetha ukuthi abantu ababizana ngobu “khom” okanye “qabane” bakwicala elinye okanye babekwicala elinye kumzabalazo. La magama adla ngokusetyenziswa kakhulu ngabantu bezopolitiko. Lo mlinganiswa

ungumsebenzi wakwaSANCO usebenzise la magama ngokuphoxayo, ngoba kaloku akanazo iinjongo zokumnceda umlinganiswa onguLudwe kunye nomfazi wakhe kodwa ubabiza ngobu-“khom” nangobu-“qabane”(p.28). Izizathu zokuba bangancedwa ooLundwe ngumsebenzi wakwaSANCO, zezokuhlobana kwakhe (umsebenzi wakwaSANCO) kunye noNobhala wedolophu bechase uLudwe. Umphandi ngoko ke, ubona ukusetyenziswa kuka-“khom” no-“qabane” kungalithwelanga elona xabiso lentsingiselo yala magama.

Oku ke kubhalwe ngasentla kubonisa ukuba lo msebenzi wakwaSANCO ebenakho ukumnceda uLudwe ukusombulula ingxaki anayo nenkosi yakhe. Oku ukutsho umphandi kuba lo msebenzi wakwaSANCO uyalelwe ngumhlobo wakhe asebenzisana naye kwiOfisi angakhange ancedwe kuyo uLudwe. Oku ke kubonisa ukuba uluntu lungangawafumani amancedo hayi kuba lungenakho ukuncedakala, kodwa ngenxa yokuba iinkokheli ezinobuqhophololo zigudlana imiqolo. Olo ke lurhwaphilizo, ngoba kaloku iimfuno zabahlali kwakunye neenkonzo zoluntu kumele zinikeziwe eluntwini kakuhle.

Eyona nto ayincomayo umphandi ngoKula (2007) kweli balana lakhe libonisa urhwaphilizo, kukufikelela kwisigqibo sokuba kwenziwa okanye kwenziwe ntoni ngurhulumente ekohlwayeni abantu abafunyanwa berhwaphiliza, okanye bekumele ukuba kwenziwa ntoni. Oku ke uKula ukubonisa ngohlobo lwesigwebo asinika inkosi uGcinisizwe ekubeni ethe wamangalelwa nguLudwe emapoliseni omthetho. Umantyi ekubeni emamele iimpendulo zikaGcinisizwe ngokuphathelele nezisolo zokurhwaphiliza, wenza isigwebo esilolu hlobo:

“Lo rhulumente mtsha uvotelwe ngabantu awucengi solalaphi kwizaphulimthetho (sic.). Ikhaya lazo linye ke yintolongo. Urhwaphilizo nokuba lolwaluphi na uhlobo lusingahlava esibi eluntwini, ingakumbi xa lusenziwa ngumntu waseburhulumenteni, kuba ngulo umele ukuba uyaluphelisa. Yiyo loo nto urhulumente angalali buthongo buhlayo, kuba ufuna ukugrumba neengcambu ukuze lungaze luphinde lwalanywe kweli lizwe.”

(pp.30-31)

Oku ke kungasentla kubonisa ukuba nakubeni urhwaphilizo olu iyinto exhaphakileyo, kodwa kulo Mzantsi-Afrika mtsha abantu abafunyenwe berhwaphiliza ingakumbi abo basezikhundleni eziphezulu bayohlwaywa.

Le ngxaki yorhwaphilizo iboniswa nguMahala kwakunye nabanye ababhali boluncwadi kwiincwadi zabo, yenye yeengxaki eziphambili ezijamelene noluntu loMzantsi-Afrika omtsha kanye kweli xesha kuphilwa kulo. Umphandi le ngxaki uyinxulumanisa neziganeko ngeziganeko ezithe zaveliswa ezindabeni malunga norhwaphilizo apha kweli xesha ledemokhrasi (ixesha elisemva konyaka ka-1994).

Indoda egama linguJohn Block, yaseMantla eKapa, umzekelo; yathi yagwetywa iminyaka elishumi elinesihlanu phakathi entolongweni ngenxa yokubandakanyeka kwakhe kurhwaphilizo lwezigidi ezininzi zeeranti. UBlock kwakunye nowayesakuba ngusomashishini uChristo Scholtz bagwetywa iminyaka elishumi elinesihlanu kwangoko ngenxa yokurhwaphiliza imali. UBlock wathinjelwe impahla exabisa izigidi ezibini zeeranti, ngeli lixa uScholtz yena ethinjelwe impahla yexabiso le-R53m. UBlock noScholtz babebandakanyeka kuqeshiso lwendawo yee-Ofisi iTrifecta eKimberly, e-Upington naseSpringbok kwisebe leZophuhliso-Ntlalo ngexabiso eliphezulu kakhulu. UScholtz ebeyi-director yeTrifecta Holdings, le ibikhusela iitender kuqeshiso. UBlock urhoxile kwisikhundla sakhe sokuba ngusihlalo nokuba ngunondyebo oyimec emva kokuba efunyanwe enetyala lokurhwaphiliza (<https://www.news24.com/SouthAfrica/News/anc-northern-cape-devastated-by-blocks-15-year-sentence-20161206>, ithathwe ngumphandi ngesilimela 12, 2019).

Akhona namanye amatyala orhwaphilizo abandakanya iinkokheli zaseburhulumenteni ezivelisiweyo kumaphapha-ndaba kutsha nje. Owayesakuba nguSodolophu kamasipala iBuffalo City Metro (BCM), uZukisa Faku wagwetywa iminyaka emithathu endlwini ngenxa yokufunyanwa enetyala elinxulumene nokurhwaphiliza yinkundla yamatyala yaseMonti. Kwisixhenxe esasibanjwe kunye noFaku, uFaku waye wagwetywa iminyaka emithathu endlwini emva kokuba efunyenwe enetyala kwizityholo okanye kwizisol ezilithoba, ezinxulumene nobuqhophololo nokungasebenzisi kakuhle imali karhulumente ngeli xesha wayenguSodolophu kaMasipala owaziwa ngokuba yiBuffalo City Metro (BCM) (<https://www.dispatchlive.co.za/news/2017-06-09-fakus-failed-bid-to-avoid-fraud->

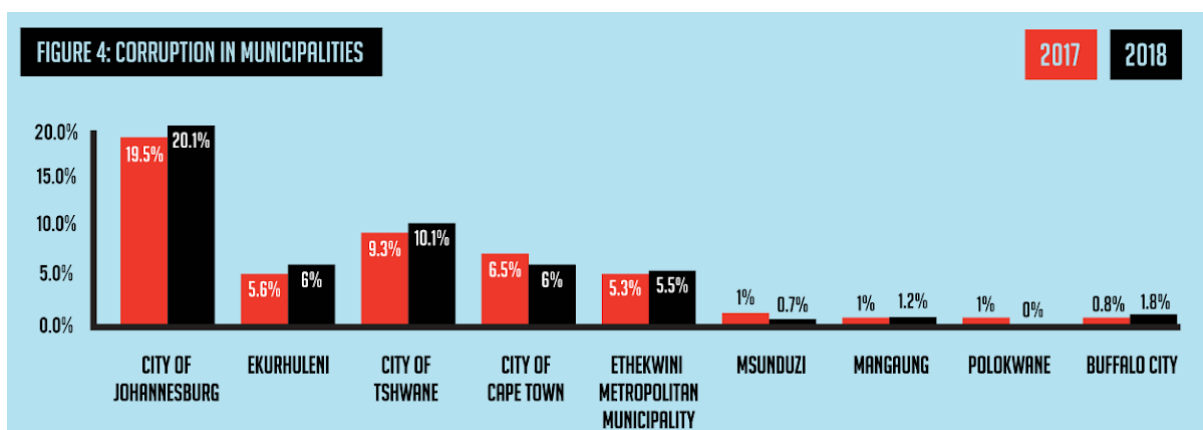
[rap/](#), ithathwe ngumphandi ngeyeThupha 07, 2019). Emva kwesi siganeko, uFaku waye wonyulwa ukuba abe lilungu lePalamente yoMzantsi-Afrika omtsha.

Uphando nophengululo olwenziwe kuMasipala wesithili i-OR Tambo lufumene owayesakuba lilungu lalo Masipala (Municipal Assistant Project Accountant), uNyameka Qongqo, enetyala lokuba kubarhafi bakaMasipala izigidi zeerandi ezibini ezinesiqingatha (R2.5 million). Iintatheli zephepha-ndaba i-'Dispatchlive' zifumanise ukuba uNyameka Qongqo akazange aqeshwe kulo masipala, yaye wayesakubanjwa kunyaka ka-2012 ngetyala lorhwaphilizo nobuqhophololo (<https://www.dispatchlive.co.za/news/2018-08-30-or-tambo-official-guilty-of-r25m-theft/>, ithathwe ngumphandi ngeyeThupha 07, 2019).

Oku kungasentla ke kudiza ukuba kukho ukungakhathali okuthile kulo Masipala, ngoba bekumele kuphandwe ngemvelaphi yomntu phambi kokuba umntu aqeshwe, ukuphepha imikhuba esondele kule ingasentla iquka ubuqhophololo norhwaphilizo.

Iziganeko ezingasentla zibonisa ukuba kuMzantsi-Afrika omtsha, urhwaphilizo yinto eqhelekileyo. Kumatyeli amaninzi, olu rhwaphilizo ke lwenziwa ngabantu abaneemali zabo. Oku kuthetha ukuba ezi mali zinkulu kangaka bazirhwaphilizayo ziimali ekumele ukuba zinceda kwelinye icala uMzantsi-Afrika osilela kuwo. Igrafu elandelayo iza kubonisa olu rhwaphilizo.

IGrafu 1: Ubungakanani borhwaphilizo obenzeka kooMasipala abathile kuMzantsi-Afrika omtsha (2017-2018)



Imvelaphi: (<https://www.timeslive.co.za/news/south-africa/2018-08-08-bribery-tops-list-of-corrupt-activities-in-sa/>, ithathwe ngumphandi ngesilimela 10, 2019).

Igrafu engasentla ibonisa urhwaphilizo olwenzeka kooMasipala ngoMasipala boMzantsi-Afrika omtsha jikelele. Olu rhwaphilizo luboniswa kule grafu ingasentla lolweminyaka ka-2017 ukuya kutsho ku-2018. Xa kuqwalaselwa olu thelekiso lwenziweyo lorhwaphilizo oluqhubeke kooMasipala abakhankanywe kule grafu ingasentla, kubonakala ukuba izinga lorhwaphilizo ukususela ngo-2017 ukuya kutsho ku-2018 liye lenyuka kooMasipala abaninzi. UMasipala iBuffalo City oseMpuma-Koloni naye ukhankanyiwe kule grafu ingasentla njengomnye wooMasipala abanyukelwa lizinga lorhwaphilizo (ngo-2017 ibingu-0.8%, baze ngo-2018 yangu-.8%). Kucacile ukuba lukhona urhwaphilizo oluxhaphakileyo kooMasipala boMzantsi-Afrika omtsha.

Icwecwe elilandelayo libonisa iintlobo eziphambili zorhwaphilizo.

Icwecwe 2: iintlobo ngeentlobo zorhwaphilizo ezifumaneka kuMzantsi-Afrika omtsha (2017-2018)

FIGURE 2: TYPES OF CORRUPTION	2017	2018
BRIBERY	29.5%	23%
IRREGULARITIES IN PROCUREMENT	12.7%	16.9%
EMBEZZLEMENT OF FUNDS & THEFT OF RESOURCES	14.4%	11.3%

Imvelaphi: (<https://www.timeslive.co.za/news/south-africa/2018-08-08-bribery-tops-list-of-corrupt-activities-in-sa/>, ithathwe ngumphandi ngesilimela 10, 2019).

Icwecwe elingasentla libonisa iintlobo ngeentlobo eziphambili ezifumaneka kuMzantsi-Afrika omtsha kwiminyaka ka-2017 no-2018. Ngokweli cwecwe lingasentla, izinga lokunyotywa nokungahanjiswa kwemali ngokufanelekileyo ngo-2017 laliphezulu kakhulu, laze lehla ngo-2018. Kucacile ukuba alukho lunye uhlobo

lorhwaphilizo kuMzantsi-Afrika omtsha. Kucacile ke ukuba kukho utyekelo olunamandla lorhwaphilizo olufumaneka kuMzantsi-Afrika omtsha. Olu tyekelo lorhwaphilizo luvelisiwe kakuhle kule ncwadi kaMahala (2010) ethi *Yakhal' Indoda*, lwaze lwaphinda lwaboniswa ngumphandi ngokwaneleyo ukuba eneneni, olu tyekelo luboniswa nguMahala kule ncwadi yakhe, yingxaki ekhoyo kweli lizwe lonke. Olu tyekelo lukhulayo ngokubhekisele kurhwaphilizo nokunyotywa kwabantu kwenyusa ezinye iingxaki kuMzantsi-Afrika omtsha, njengokuba ziza kuboniswa kwimihlathi elandelayo ngezantsi.

3.4 Intswelo-ngqesho kwakunye nendlala

Intswelo-ngqesho yenye yemiba efumaneka kuMzantsi-Afrika omtsha ehlupha intlalo yoluntu kanye ngeli xesha lenkululeko. UMahala (2010) kwincwadi yakhe ethi *Yakhal' Indoda* uveza intswelo-ngqesho njengomnye wemiceli-mngeni ejamelene noluntu loMzantsi-Afrika kweli xesha kuphilwa kulo. Nangona imbaliso kaMahala ijolise kwidolophu yaseSekunjalo, eMakhandla, kwiphondo laseMpuma-Koloni, kuza kuxoxwa ngeengxaki eziquka intswelo-ngqesho ngumceli-mngeni woMzantsi-Afrika jikelele. Umphandi uza kuqala ngokubonisa intswelo-ngqesho, aze alandele ngokubonisa isimo sendlala, esokugcinwa nokulondolozwa kwamaziko ezikolo (infrastructure), njengemiphumela yentswelo-ngqesho.

UMahala (2010) uqala ukuyibonisa imiphumela yentswelo-ngqesho kule ncwadi yakhe apho uThemba abonisa ukuba abantu abangafundanga benza wuphi na umsebenzi. Utsho esithi umbalisi onguThemba:

Ndandikhule nabanye babathuthi belindle nababebizwa
ngokuba zii-Kak boys xa bengeva. Baphelela kuloo
msebenzi ngenxa yokuswela umsebenzi ongcono.

(p.18)

Le ntetho kaThemba idiza ukuba uninzi lolutsha kuMzantsi-Afrika omtsha luswele umsebenzi ngenxa yezizathu ezohlukeneyo, kungaba kanti abanayo imfundo eyoneleyo ukuba bafumane imisebenzi engcono, okanye amathuba emisebenzi awekho. Ngoko ke ngenxa yaso nasiphi na isizathu umntu anaso sokuba

engaphangeli sikhokelela ekubeni umntu aphile phantsi kwendlala okanye enze eminye yemisebenzi eyonyanyekayo njengomsebenzi wokuthutha ilindle.

UMahala uphinda abonise abafundi-ncwadi intswelo-ngqesho njengomceli-mngeni kwidolophu yaseSekunjalo, nengumfuziselo wento ekhoyo ekuhlaleni. Le ntswelo-ngqesho uyivelisa ngokuthi:

Uninzi lwabahlali apha lwalungaphangeli ngenxa yokunqaba kwemisebenzi. Abo bambalwa bathi baba nethamsanqa lokufumana imisebenzi efanelekileyo babesuka bahambe baye kuhlala kwezi ndawo zazifudula zihlala abamhlophe kuphela.

(p.66)

UThemba into azama ukuyivelisa ngoku kubhalwe ngasentla yeyokuba, asingabo bonke abantwana okanye asilulo lonke ulutsha lwaseSekunjalo olwalungasebenzi. Olunye ulutsha lwalusebenza kodwa alwayibona imfuneko yokuba luphakamise ingingqi okanye isixeko salo ngokuthi luhlale eSekunjalo noxa lulungelwe okanye luphumelele ebomini. Le yingxaki ekhoyo kuMzantsi-Afrika omtsha, apho ulutsha lungafuni ukubuyela kwiindawo okanye kwiingingqi olusuka kuzo xa lufumene imisebenzi ephucukileyo.

UMahala ubonisa ukubaluleka kwesibonelo semali sikarhulumente kubantu abadala abangasebenziyo ngokucaphula intetho kaBaw'uJongilanga xa esithi:

Abelungu bathi andinakho ukwamkela indodla yobudala kuba andinazo iimpepha zokuzalwa. Ngabantu abanjani aba bangayaziyo imbali yokubakho kwabo emhlabeni wethu?

(p.116)

Le ntetho kaBaw'uJongilanga idiza ukuba uluntu olungasebenziyo lujonge lukhulu kwisibonelo esikhutshwa ngurhulumente senyanga. Le ntetho kaBaw'uJongilanga ikwabonisa izinto eziphembelela intswelo-ngqesho kuMzantsi-Afrika kanye ngeli xesha lenkululeko. Okokuqala uBaw'uJongilanga uthetha ngokungabi nazimpepha zokuzalwa, nto leyo eyimbangi yokuba angasifumani isibonelelo semali karhulumente senyanga.

Kucacile, ngokubhekisele kwiziganeko ezingasentla, ukuba kukho utyekelo olunamandla lwentswelo-ngqesho kwakunye nendlala kuMzantsi-Afrika omtsha. Olu tyekelo luboniswa kwinoveli kaMahala ngumzekelo oqhelekileyo obonisa iimeko ezikhoyo jikelele kuMzantsi-Afrika kweli xesha kuphilwa kulo.

Le ngxaki kaBaw'uJongilanga kule noveli kaMahala isondele kuleyo yexhegwazana elisandula kuphuma ezindabeni nakumaphepha-ndaba mva nje. Ixhegwazana elineminyaka engamashumi asibhozo (80) ubudala eligama linguNothembinkosi Nontsasa libonakala njengomntu owoyisiweyo, lihleli ngaphandle kwendlu yalo edilikayo kwilali yaseDlibona eFlagstaff eMpuma-Koloni. Abantwana beli xhegwazana abakwazi ukufumana iimpepha zokuzalwa okanye i-'Identity Document' (ID), ngoko ke usapho lwabantu abathandathu luphila ngesibonelo semali karhulumente yeli xhegwazana. Intombi yeli xhegwazana u-Andiswa Nontsasa uthi esona sizathu sokuba bangakwazi ukufumana iimpepha zokuzalwa kukuba abenzi-mpepha zokuzalwa abakholelwa ukuba eli xhegwazana ngumama wabo, bathi umdala kakhulu. Le ntombi yeli xhegwazana inabantwana abathathu, nabo aba bantwana abanazo iimpepha zokuzalwa, ngoko ke abakwazi ukuxhamla kwisibonelo esiphiwa abantwana ngurhulumente. Olu sapho kwakunye nabantu abamelene nalo bathi urhulumente uluphoxile olu sapho, njengokuba luphila kwisimo esilusizi. Olu sapho luhlala kwindlu eyakhiwe ngodaka edilikayo ngenxa yokunethwa ziimvula, lukha amanzi emlanjeni luze lusebenzise ihlathi ukuzinceda ngenxa yokungabi nayo indlu yangasese. Eli xhegwazana lakwaNontsasa likhuphe amazwi abuhlungu ngenxa yesimo eliphila phantsi kwaso lenjenje ukuthetha:

Ukuba yile nto abayibiza ngokuba yinkululeko, ke andiyifuni. Asiyiyo inkululeko yokwenyani le. Le yinkululeko yokulamba, yinkululeko yokunethelwa ziimvula nokufunyanwa ziingqele, yinkululeko yokuphila ubomi obufana nobo bezilwanyana ezihlala endle.

(<https://www.news24.com/SouthAfrica/News/if-this-is-freedom-then-i-dont-want-it-says-eastern-cape-granny-20190511>, ithathwe ngumphandi ngesilimela 07, 2019).

Ngokubhekisele kwiziganeko esingasentla, umphandi ufumanisa amazwi exhegokazi afundeka ngolu hlobo “ukuba yile nto abayibiza ngokuba yinkululeko, ke andiyifuni”, ngamazwi aphuma emntwini ophoxekileyo nonodano. Oku ke kubangwa yinto

yokuba abantu, ingakumbi abo bebekho kwixesha eliphambi kweli ledemokhrasi kweli loMzantsi-Afrika, bebelindele ukuba ixesha lenkululeko iza kuba lixesha lentlutha, hayi elentsokolo. Ngoko ke, lo makhulu ugqiba kwelokuba idemokhrasi le iziphumo zayo azikho zihle. Oku kubonisa ukuba abantu abaninzi abaxolanga ziimeko abaphila phantsi kwazo kuMzantsi-Afrika omtsha. Kubonakala ukuba uMzantsi-Afrika omtsha awukwazi ukuzisombulula iingxaki ezisongele idemokhrasi yeli lizwe.

Umfanekiso 8: Umakhulu ohleli phantsi nabantwana bakhe kumzi wakhe odilikayo

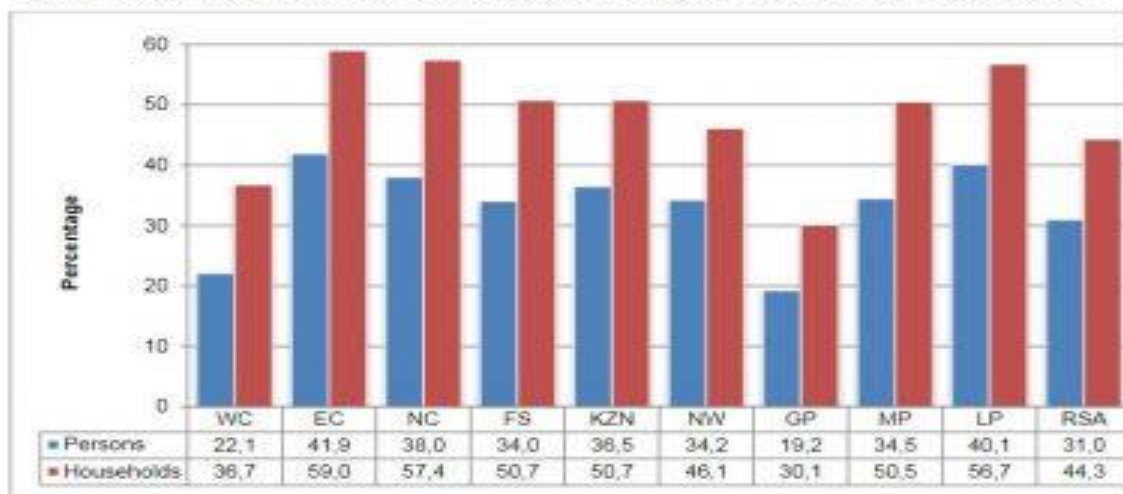


Imvelaphi: (<https://www.news24.com/SouthAfrica/News/if-this-is-freedom-then-i-dont-want-it-says-eastern-cape-granny-20190511>, ithathwe ngumphandi ngesilimela 07, 2019).

Inani labantu abaxhamla kwimali yesibonelo sikarhulumente liboniswa ngokucacileyo kwiigrafu ezilandlelayo:

IGrafu 2: Inani labantu abaxhamla kwisibonelelo semali karhulumente ngokwamaphondo.

Figure 7.2: Percentage of individuals and households benefiting from social grants per province, 2018



Imvelaphi: (<https://citizen.co.za/news/south-africa/society/2136543/social-grants-remain-a-vital-safety-net-stats-sa/>, ithathwe ngumphandi ngesilimela 10, 2019).

Ngokubhekisele kwigrafu engasentla uninzi lwabantu boMzantsi-Afrika omtsha luxhomekeke kwimali esisibonelelo semali sikarhulumente. Amanani aveliswe kwigrafu engasentla, akwabonisa ukuba isininzi sabantu abaxhomekeke kwisibonelo semali karhulumente ngabantu abaseMpuma-Koloni (59.0%), ekwaquka abantu baseSekunjalo, apho ibali lale ncwadi kaMahala (2010) ligxile khona.

Oku ke kubangwa linani eliphezulu lentswelo-ngqesho. UMzantsi-Afrika omtsha kumele wenze icebo ngengxaki yentswelo-ngqesho, ngoba le mali kubonelelwa ngayo abantu ngeyincediswa kwezinye iimfuno zabantu ezingokongezwa kolwakhiwo lwezindlu, amanzi kwakunye neminye imiba ebalulekileyo eluntwini.

Ngokujonga kwiziganeko ezingasentla, kucacile ke ukuba kukho utyekelo olunamandla ngokubhekisele kwimiphumela yentswelo-ngqesho kunye nendlala kuMzantsi-Afrika omtsha. Olu tyekelo luveliswe kakuhle kwinoveli kaMahala (2010) ethi *Yakhal' Indoda*.

Intswelo-ngqesho yenye yemiba ekhokelela kwizenzo ezingamkelekanga eluntwini ezifana nobusela, nezinye izenzo ezingalunganga nezinobungozi eluntwini. Njengokuba uMahala kule ncwadi yakhe esivezile isimo sentswelo-ngqesho eSekunjalo ngokuthi:

Uninzi lwabahlali apha lwalungaphangeli ngenxa yokunqaba kwemisebenzi.

(p.66)

Ukwabavezele abafundi-ncwadi nesenzo sokubiwa kombane okuyimbangi yentswelo-ngqesho nokungabi nangeniso kubantu abathile. Uninzi lwabantu abangenawo umbane eSekunjalo ngabantu abahlala ematyotyombeni. UMahala ubuvelisile obu busela bombane apho uSkade wayesenza amalungiselelo okucheba intloko kaThemba apho wabuza uThemba ukuba uSkade uwufumana phi umbane kuba awukabikho ematyotyombeni aseSekunjalo. USkade wasusa umgqomo wenkunkuma phantsi kwawo kwavela iintambo zombane, nto leyo emehlweni kaThemba yabonisa ukuba ezi ntambo zivelayo phantsi komgqomo etyotyombeni likaSkade utsalwe kweli cala lezindlu ezihlala uThemba nabanye abantu abahlala kwizindlu zomlotha. Oku kubonakala kwincoko ephakathi kukaThemba noSkade engolu hlobo:

“Kanti niwufumana ngolu hlobo umbane nihleli nje?”

“Wena ubucinga siwufumana njani? Uyazi siyasokola thina apha, urhulumente akakasiniki mbane”.

(p.139)

Le ngxoxo ephakathi kukaThemba kunye noSkade ibonisa ukuba intswelo-ngqesho ikhokelele ukuba abahlali basematyotyombeni aseSekunjalo bazitsalele umbane ngokungekho semthethweni. Ngaphandle kokuba kuyingozi oku kwenziwa ngooSkade, kububusela kubantu abahlawulela lo mbane, ngoba bona bawusebenzisa simahla babe bona aba baneebhokisi zombane ngokusemthethweni bebhatala. Apha eMzantsi-Afrika ngokupapashwe yinkampani yombane ebizwa ngokuba ngu-Eskom akukho semthethweni ukuzitsalela umbane ungenayo ibhokisi yawo, yaye kuyingozi enganemiphumela yokubulala umntu okanye abantu, ukutsho ke akukhuselekanga ukuzitsalela umbane ngokungekho semthethweni (<http://www.eskom.co.za/AboutElectricity/PubSafety/Pages/Connections.aspx>, ithathwe ngumphandi ngesilimela 11, 2019).

Le ngxaki yokutsalwa kombane ngokungekho semthethweni eveliswe kule noveli kaMahala yenye yeengxaki ezifumaneka kuMzantsi-Afrika omtsha. Le ngxaki

iyafumaneka kwiingingqi zoMzantsi-Afrika omtsha jikelele. Le ngxaki yokutsalwa kombane ngokungekho semthethweni iza kubonakaliswa kwimifanekiso elandelayo.

Umfanekiso 9: lintambo zombane ezitsalwe ngokungekho semthethweni



Imvelaphi: (<https://www.midwestcomforthomes.com/examples-bad-dangerous-electrical-wiring-systems/>, ithathwe ngumphandi ngesilimela 10, 2019).

Lo mfanekiso ungasentla ubonisa ibhokisi yombane yengingqi ethile apho abahlali beso sithili bezitsalele umbane ngokungekho semthethweni. Kucacile ukuba kukho utyekelo ngokubhekisele kutsalo lombane ngokungekho semthethweni.

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Umfanekiso olandelayo ubonisa iintambo zombane ezihamba phakathi kwezindlu.

Umfanekiso 10: Ubungozi bokubiwa kombane ngabahlali abangenawo umbane



Imvelaphi: (<https://www.iol.co.za/pretoria-news/danger-gevaar-ingozi-13557258>, ithathwe ngumphandi ngesilimela 10, 2019).

Umfanekiso ongasentla ubonisa iintambo zombane ezitsalwe ngokungekho semthethweni ezinobungozi. Ngaphesheya kwezi ntambo kulo mfanekiso ungentla, kukho abantwana ababonakala ukuba bayadlala. Yingozi le yezi ntambo ebantwaneni ngoba bangakhubeka kuzo bengaqaphelekanga.

Umfanekiso 11: Isixeko samatyotyombe esinombane otsalwe ngokungekho semthethweni



Imvelaphi: (<https://citizen.co.za/news/south-africa/local-news/2124333/man-dies-after-electricity-tampering-in-western-cape-informal-settlement/>, lo mfanekiso uthathwe ngumphandi ngesilimela 12, 2019).

Njengokuba kuveziwe kule mifanekiso yokubiwa kombane kwiindawo ezingenamibane, kungatshiwo ukuba kuyingozi kakhulu ebantwaneni njengokuba ingabantu ekufuneka bedlalile phandle, ukudibana kwabo nezi ntambo zemibane ezixokonyeziweyo kungabanga ukufa kubo.

Ukudanjiswa kweebhokisi zombane kamasipala yingxaki enkulu eMzantsi-Afrika kule mihla. Izigidi zeeranti ziyalahleka rhoqo ngenxa yokubiwa kombane ngabantu bezindlu okanye abantu abaqeshe indlu leyo ngenxa yokutswikila ibhokisi yombane (<https://www.ee.co.za/article/repercussions-tampering-prepaid-electricity-meters.html>, ithathwe ngumphandi ngesilimela 11, 2019).

Kwisixeko saseThembalethu, kusweleke indoda ngokubulawa ngumbane kwiphondo laseNtshona-Kapa. Oku kutsalwa kombane ngokungekho semthethweni ngunobangela wokufa kwale ndoda. Le ndoda itshowukhwe ngumbane kodwa iswelekele esibhedlele. Eli lityeli lesibini elenzeke kule ngingqi lokusweleka komntu ngenxa yokutsala umbane ngokungekho semthethweni. Enye indoda yasweleka. Le ndoda ibingumhlali kumatyotyombe ase-All Bricks eThembalethu

(<https://citizen.co.za/news/south-africa/local-news/2124333/man-dies-after-electricity-tampering-in-western-cape-informal-settlement/>, ithathwe ngumphandi ngesilimela 12, 2019).

Indlala kukungabi namali isisigxina enokuthi ifezekise iimfuno zakho kwakunye nezo zabantu abaxhomekeke kuwe. Kanti uFischer nabanye (2014:473) bathi indlala bubuhlwempu. Ngoko ke, umba wendlala ubalwa kwiingxaki ezijamelene noMzantsi-Afrika omtsha. Ukungabi nawo umsebenzi sesinye sezizathu ezikhokelela kwindlala. Ngenxa yokunqaba kwemisebenzi eMzantsi-Afrika uninzi lwabantu luye lophule umthetho ngokwenza izinto ezingavumelani nomthetho khon'ukuze baphelise indlala kwiintsapho zabo. Umzekelo wezenzo ezinokuthi zenziwe ngenxa yendlala kukubiwa kombane (njengokuba bekusele kukhankanyiwe ngasentla). Ukuthengiswa kwezinyobisi ezingekho semthethweni yenye yeenzame zokugxotha indlala.

Ayinakho ukubalekwa ingenakuphikwa into yokuba uninzi lwabemi boMzantsi-Afrika luphila phantsi kobunzima bendlala. Uninzi lweengingqi eMzantsi-Afrika luhlala ematyotyombeni, omnye umndilili ohlala kwizindlu ezizizibonelelo zikarhulumente, kunzima ukufezekisa iminqweno yawo ngenxa yokungabi namali, ngoko ke lubhenela ekwaphuleni umthetho. *Together in Excellence*

Ekuqaleni kwebali, uMahala uveza imeko yobusela njengesenzo elulwaphulo-mthetho kwifama ababehlala kuyo abazali bakaThemba, senzo eso esabangela ukuba wonke ubani ongumsebenzi wezo fama isimo sentlalo sabo singabi sihle ngokuba bebejongwa njengabarhanelwa bokuqala ekubiweni kwemihlambi yeegusha ngabantu beegusha (p.9).

Isiganeko sesibini sokubiwa kwempahla, kulapho uThemba wayeyokucheba intloko yakhe kwaSkade (p.136). UThemba ufike phambi komnyango kaSkade kukho ucango olubekwe phantsi olubhalwe "SHS" oshunqulelwe ku-"Sinethemba High School". Oku ke kubonisa ukuba olu cango lolwesikolo iSinethemba High School. Umphandi ubona ukuba olu cango lubiwe ngabahlali.

Oku kubiwa kocango lwesikolo ngabahlali baseSekunjalo kubonisa ukuba abahlali nabo banayo indima abayidlalayo ekuchitheni izinto ezakha uluntu. Esi senzo senziwe ngabahlali baseSekunjalo kukonakalisa okuyinkohlakalo.

Ngalo mba wokutyhuthulwa kwezinto zesikolo, uMahala uwubonisa lo mba njengeengxaki ezifumaneka kuMzantsi-Afrika omtsha ezifana nezo zibhengezwa ezindabeni. Umzekelo, izikolo zamabanga aphantsi iGelvandale's Rufane Donkin Primary School, eBhayi kwakunye neSchaudervillees De Vos Malan Primary School, esikwaseBhayi, zikhuphe abafundi ukuba bagoduke ngexesha lokufunda ngenxa yokuba zozibini ezi zikolo kutyhuthulwe imibhobho yamanzi. Aba bafundi bajikisiwe ukuba bangafundi iintsuku ezilandelelanayo zade zantathu. Isikolo samabanga aphezulu iDavid Livingstone High School, ekwaseBhayi nayo ijikise abafundi ukuba babuyele emakhaya ngenxa yokuba abantu abaqhekeze esi sikolo basishiye singenawo amanzi aphuma ezimpompeni. (<https://www.iol.co.za/news/south-africa/vandals-wreck-eastern-cape-schools-297219>, ithathwe ngumphandi ngesilimela 13, 2019).

Kwakhona, kubanjwe abantu ababini ngokunxulumana kwabo nokughekezwa kwesikolo esiseSoshanguve, kufuphi nePitoli. Isikolo iFather Smangalisio Mkhathswa Secondary School sibe lixhoba lokutyhuthulwa ekuqaleni konyaka ka-2019. Omnye wabatyhuthuli ufumene ithuba lokungena kwesi sikolo ngokuzenza umzali ofunela umntwana wakhe isikolo. Aba baphangi babambe inqununu yesikolo baxutha izitshixo zepentri apho bathathe izinto ezisetyenziswa ngombane ezifana neekhomputha ebeziselugcinweni. I-Tshwane North Trio Task Team yenze uphando oluthe yalukhokelela kubahlali baseWinterveld, apho kubanjwe abarhanelwa okanye abasolwa ababini. Kuninzi lwezinto ezifunyenweyo, kungabalulwa ii-'Laptops' kwakunye nee-'Projectors', ezithe zaqatshelwa yinqununu (<https://www.timeslive.co.za/news/south-africa/2019-01-21-spate-of-school-robberies-in-gauteng-continues-unabated/>, ithathwe ngumphandi ngesilimela 12, 2019).

Kwamanye amatyeli, kukho izisolokanye amatyala angamandla okudilizwa kwamasango ezikolo nokutshiswa kweendonga zezikolo. Kwamanye amatyeli umonakalo wokutshiswa kwezikolo udalwa ngabantu abafunda kweso sikolo (arsonists).

Umfanekiso 12: Isikolo esitshisiweyo, iBathembu High School eMsinga, KwaZulu-Natal



Imvelaphi: (<https://www.iol.co.za/mercury/news/two-high-schools-torched-in-kzn-18708005>, ithathwe ngumphandi ngesilimela 10, 2019).

Ukungongophala kwemisebenzi kukhokelela kwindlala. Imiphumela yendlala ayintlanga yaye emininzi iquka ubundlobongela, ubusela, nokugula okukhokelela ekufeni. Umphandi uthanda ukukhankanya ukugula njengomnye umba wemiphumela yentswelo-ngqesho nendlala. Ngenxa yokuba abantu bephila phantsi kwendlala, baye bangatyi ukutya okusegazini okanye okunezakha-mzimba.

limeko ezifana nezi ziboniswa nguMahala (2010) ezinjengokonaliswa kwezikolo, ukutsalwa kombane ngokungekho semthethweni njengemiphumela yentswelo-ngqesho nendlala, ziyavezwa nakwezinye iincwadi zoluncwadi lwesiXhosa. Umzekelo, ezi ngxaki zokonakaliswa kwesikolo, ukutsalwa kombane ngokungekho semthethweni njengemiphumela yentswelo-ngqesho uYekela (2014) kwincwadi yakhe yamabali amafutshane esihloko sithi *Ndiboleke Indlebe*, phantsi kwebali elithi 'Isihelegu Somlilo' uzivelisile. Kweli bali uYekela ubonisa iziphumo zentlalo yendlala okanye yobuhlwempu, apho ugxudululu lwabantu luhlala ematyotyombeni asondeleleneyo. Apho agxile khona uYekela (2014) kweli bali yimiba enjengokungabikho kombane. Lo mba uYekela uwuvelisa ngokuthi kwakusetyenziswa izibane zeparafini. Izikhanyisi endleleni azikho kweli balana likaYekela, umlinganiswa othile uthe xa ehamba ebusuku esiya etyotyombeni likamkhaya wakhe ogama linguZenzile, wakhanyisa nge-totshi, khon'ukuze ayibone indlela ebumnyameni. Iziphumo zokungabikho kombane kuloo matyotyombe

asebalini likaYekela zikhokelele ekutsheni kwamatyotyombe amaninzi. Umlinganiswa ongaxelwanga igama lakhe, ongummelwane okanye ongumhlali kula matyotyombe uye wagila ngempazamo isibane sakhe, saze saya kuwa emgqomeni weparafini. Oko ke kuye kwakhokelela 'kwisihelegu somlilo' (pp.72-75).

Owesibini umba uYekela (2014) agxile kuwo kweli balana lakhe lithi 'Isihelegu somlilo' ngumba wokusetyenziswa kotywala. Lo mba uYekela (2014) uwucacisa ngokuthi ekuqaleni kwebali abonise abafundi-ncwadi umlinganiswa oshushayo ukutsho ke osela utywala rhoqo. Oku kusela kwalo mlinganiswa utywala rhoqo kube ngunobangela wokutsha komndilili wamatyotyombe akweli bali likaYekela. Umlinganiswa oshushayo kule ncwadi kaYekela (2014) uthe ngaminazana ithile esele utywala, wagila ngempazamo isibane saze eso sibane saya kuwela emgqomeni weparafini, kulapho kuqale khona umlilo oye wanwenwela kwisininzi samatyotyombe. Ngenxa yalo mlilo utshise amatyotyombe, abantu baye baphulukana neempahla zabo zezindlu, kwakunye nezo zokunxiba. Kuye kwasweleka usana kwelinye ityotyombe ngenxa yaloo mlilo, ixhegwazana lona liswelekiswe kukurhaxwa ngumsi waloo mlilo. Abanye abalinganiswa apha ebalini baye babalekiselwa esibhedlele, baze abanye basiwa kwi-Kliniki ekufuphi ngenxa yokonzakala kwabo ngenxa yalo mlilo.

Emva koko umbhali wagxila kumba wesithathu osisiphumo sokutsha kwamatyotyombe nokusweleka kosana kunye nexhekwazi kumatyotyombe ohlukeneyo (pp72-76).

Umba wesithathu azama ukuwuvulisa uYekela (2014) kweli balana lakhe lithi 'Isihelegu somlilo' ngumba weqela labahlali elophula umthetho ngeenjongo zokulungisa intlalo yoluntu (jonga kwingxoxo engalo mba ngasentla kwisihlokwana 3.2.4). Kweli balana likaYekela lithi 'Isihelegu somlilo' into azama ukuyivelisa yinto yokuba kumnandi ukuba abantu babe neendawo zabo zokuhlala, kodwa into ebuhlungu ngaloo nto yinto yokuba kwiindawo ezinje ngamatyotyombe ukhuselo alukho. Oku ukutsho umphandi kuba umlinganiswa othile uvakale ethetha amazwi ame ngolu hlobo:

“Kumnandi ematyotyombeni kodwa alukho ukhuselo.”

(p.76)

La mazwi alo mlinganiswa acacile. Oku ke kubonisa ukuba uYekela (2014) ugqiba kwelokuba ixesha lenkululeko limnandi, kodwa abantu abakhuselekanga kulo ngenxa yeemeko ezenzeka rhoqo ezingaluhlelisanga kakuhle uluntu. Ngoko ke umphandi uyamncoma uYekela (2014) ngeli balana lakhe lithi 'Isihelegu Somlilo' ekukwazini ukubonisa iingxaki zePostcolonialism kuMzantsi-Afrika omtsha, nasekukwazini ukuba athabathe isigqibo sokuba yena ixesha lenkululeko apha eMzantsi-Afrika ulibona njani na. Oku uYekela (2014) ukubonisa ngokuphuhliswa kwezenzo, iintetho kwakunye neengcinga zabalinganiswa. Umphandi ke ubona kwiintetho zalo mlinganiswa ukuba uYekela ugqiba kwelokuba inkululeko le eMzantsi-Afrika ayinalo ukhuselo.

Ukuboniswa kwezi ziganeko zikule ncwadi kaYekela (2014) kungqina ubunyani beziganeko eziboniswa nguMahala (2010) kule noveli yakhe ihlalutywa ngumphandi-*Yakhal' Indoda*. Ezi ziganeko ziquka imiba enjengendlala nokungoneli kwenani lezindlu kunye nentswelo-ngqesho. Kwakhona, ezi ziganeko zingqina imbono kaMahala malunga neengxaki ngeengxaki ezichaphazela intlalo yaseMzantsi-Afrika omtsha.

3.5 Imiba yePostcolonialism engaveliswanga kwinoveli kaMahala

Kukho imiba ebalulekileyo eyinxalenye yeengxaki zePostcolonialism engaveliswanga kule noveli kaMahala (2010). Umphandi ufumanise ukuba uMahala (2010) kule ncwadi yakhe akayifakanga eminye imiba equka iingxaki eziphambili ezijamelene noMzantsi-Afrika kweli xesha kuphilwa kulo. Eminyane yaloo miba ikhankanyiwe kwisahluko sesine phantsi komhlathi (4.4), nakwisahluko sesihlanu phantsi komhlathi (5.4). Phantsi kwesi sahluko kuza kuxoxwa ngomba wobuhlanga kuMzantsi-Afrika omtsha, njengomnye wemiba engakhankanywanga kule noveli kaMahala (2010).

Omnye umba umphandi awuqwalaseleyo uMahala (2010) angakhange awuvelise kule ncwadi yakhe ngumba wobuhlanga. UMzantsi-Afrika omtsha uqulathe iintlanga ezininzi eziquka, abantu abaNtsundu kwakunye nabantu bezinye iintlanga ezinjengabantu abamhlophe, amaQheya, kwakunye namaNdiya abangabemi boMzantsi-Afrika. Ubudlelwane obuphakathi kwabemi boMzantsi-Afrika kwakunye

nabantu abangengabo abemi boMzantsi-Afrika buquka, abantu abasuka kwamanye amazwe ngamazwe ase-Afrika. Ngamanye amaxesha kuye kubekho ungquzulwano phakathi kwabemi boMzantsi-Afrika kunye nabo basuka kumazwe ngamazwe ase-Afrika (Xenophobia). Ukugcina uxolo kunye nemvisiswano phakathi kwababantu kunye nezi ntlanga yenye yeengxaki ezingundoqo zePostcolonialism kuMzantsi-Afrika omtsha. UMahala (2010) ukhankanye uhlanga olumhlophe lwamafama kuphela ekuqaleni kwencwadi (p.9), emva koko akakhange aphinde azihluphe ngokukhankanya ezinye iintlanga ezikhoyo kula dolophu yaseSekunjalo, eMakhanda. Kanti ke umphandi ukholelwa ukuba akusoze kuthi kanti awekho amaSomali avule nje nokuba sisikroxo sevenkilana, okanye edolophini apho amaNdiya ethengisa iimpahla zendlu okanye ezokunxiba. Le nto yokungakhankanywa kwezinye iintlanga ke kule ncwadi kaMahala ishiya umphandi enombuzo. Ingaba uMahala (2010) uzama ukubonisa ukuba ngabantu abantetho isisiXhosa kuphela abahlala eMakhanda, okanye uMzantsi-Afrika omtsha ugcwele ngabantu abantetho isisiXhosa kuphela.

Zikhona ezinye iincwadi zoluncwadi lwesiXhosa eziwubonisayo umxholo weentlanga ezahlukeyo okanye ezikhoyo kuMzantsi-Afrika omtsha. Umzekelo wezinye iincwadi zesiXhosa ezibonisa ubume boMzantsi-Afrika kweli xesha kuphilwa kulo ngu-*Ndiboleke Indlebe* (2014), kwibalana elithi 'Inguquko' (pp. 60-66). Naku *Amathol' eendaba* ngokubhalwe nguMtuzi (1990), phantsi kwebali elithi 'Izilo zilunguzene' (pp. 7-9).

Kwibali elithi 'Inguquko' (pp 60-66) uYekela (2014) uyivelise kakuhle indlela uMzantsi-Afrika ohlelisene ngayo ngokweentlanga. UYekela (2014) uqala abonise ukungaboni ngeliso elinye phakathi komntu omhlophe nomntu ontsundu, kwixesha eliphambi kokuba eli lizwe loMzantsi-Afrika lizuze inkululeko yalo. Ukwenza oko ngokuthi abonise abantu abamhlophe njengabantu ababajongele phantsi abantu abantsundu. Umlinganiswa ogama linguJan van der Westhuizen usetyenziswe njengomlinganiswa omele uhlanga lwabantu abamhlophe. Lo mlinganiswa unguJan, ngamafutshane, uthe akugqiba izifundo zakhe zobunjineli wafumana umsebenzi kwinkampani yakwaTelkom eGermiston, apho athe wahlala kwindlu yale nkampani. Kule ndlu yakwaTelkom uJan ebehlala nabanye abasebenzi bale nkampani abantsundu ngebala, inguye kuphela umntu omhlophe ngebala kule ndlu. Ubanyevulele ke uJan abantu abantsundu, engafuni nokuphekelwa ngabo ngenxa

yokubacekisa. Ekubeni enethuba ehlala nabantu abantsundu uJan, wabona ukuba ezi mfundiso zokucekisa umntu ontsundu azifumene emva kowabo azilunganga. Abafundi-bali bambona uJan eguquka emjonga ngenye indlela umntu ontsundu, ambone njengomntu ofana naye umahluko libala lodwa. Kuye kwakhula uthando olungazenzisiyo phakathi kukaJan kwakunye noLungi owayeqeshwe yinkampani yakwaTelkom ukuba aphekele abasebenzi ooJan ukutsho ke. UJan uye wazimanya ngeqhina lomtshato kunye noLungi, waze wacela emsebenzini ukuba atshintshelwe kwelo lakowabo eVentersdorp. Ekubeni ebuyile uJan wazise usapho lwakhe ukuba utshate noLungi ontsundu ngebala. Usapho lukaJan kwakunye namalungu ecawe awayekhonza kuyo abonakalisa ukungasamkeli isigqibo asithathileyo uJan sokuzimanya ngeqhina lomtshato nomntu ontsundu (Yekela 2014:60).

Umphandi ubona ukuba ukungamkeleki kukaJan, kusapho lwakhe ngenxa yokuba ezimanye ngeqhina lomtshato nentombazana entsundu ngebala kubonisa into eyayisenzeka kwixesha elingaphambi kweli lenkululeko kuMzantsi-Afrika. Apho iintlanga ezahlukeneyo ngebala kwakunye nezithethe namasiko zazingamkelekanga ukuba zithandane okanye zitshatane, ngezizathu zokunyembenyana. Ukuphatha komntu ontsundu isizwe soMzantsi-Afrika kube nesandla ekunyanzeleni inguqu yokwamkelana kweentlanga ezingafaniyo ngebala. Ukutsho oku umphandi kuba uJan nonkosikazi wakhe ekubeni bezibone bengamkelekanga eVentersdorp, ngokuthi baphantse ukutshiswa nendlu, baya bafuduka eVentersdorp ngezizathu zokuphantse ukutshiswa nendlu belele. Babuyela eVentersdorp xa urhulumente wexesha lenkululeko esithi wonke ubani uvumelekile ukuhlala nakweyiphi na idolophu okanye ilokishi. Xa eli bali liza kuphela, usapho lukaJan luboniswa lumamkelile uLungi ongunkosikazi kaJan. Oku ke kubonisa ukuba noxa ezi ntlanga (abantsundu nabamhlophe) bezingavani okanye bezingaboni ngaso linye, kodwa kulo Mzantsi-Afrika umtsha lukhona utshintsho yaye ezi ntlanga ziphilisana ngoxolo xa kuthelekiswa kwixesha eliphambi kweli lenkululeko kuMzantsi-Afrika omdala.

Umphandi uyamgxeka uMahala (2010) ngokungababonisi ngokwaneleyo abafundi-ncwadi ukuba uMzantsi-Afrika omtsha lo uqulathe zizwe zini kweli xesha lenkululeko. Linye kuphela ityeli apho uMahala ekhankanye abantu abamhlophe kule ncwadi yakhe, kuxa esithi:

Amafama amhlophe ayebulawa, yaye nempahla
emfutshane yayibiwa.

(p.9)

Emva koko akaphindanga uMahala wathetha ngohlanga olumhlophe. Kucacile ke ngoko ukuba uMahala (2010) lo mba wokuhlalisana kweentlanga ngeentlanga kuMzantsi-Afrika omtsha akawuthathelanga ngqalelo kule noveli yakhe, njengenyeye yeengxaki ezijamelene noMzantsi-Afrika omtsha.

3.6 Isiphelo

Injongo yesi sahluko ibikukubonisa eminye imiba eyimiceli-mngeni yePostcolonialism kuMzantsi-Afrika omtsha, njengokuba zivelisiwe kwinoveli kaMahala (2010) ethi *Yakhal' Indoda*. Esi sahluko sigxile kwiingxaki zePostcolonialism ezivelisiwe kwinoveli kaMahala eziquka ubundlobongela, urhwaphilizo, intswelo-ngqesho kwakunye nendlala.

UMahala ubonisa ukuba ubundlobongela buxhaphakile kule dolophu yaseSekunjalo. Oku ukubonisa ngokweentlobo ngeentlobo zobundlobongela ezivelisiweyo kule ncwadi yakhe. Ezo ntlobo zobundlobongela ziquka uphango, uhlaselo, ukungoniseliki komgangatho womsebenzi wamapolisa kwakunye neqela labantu abathathela umthetho ezandleni zabo ngeenjongo zokulungisa ukuhlala. Umphandi ufumanise ukuba ubundlobongela obuboniswe kumsebenzi wobugcisa bukaMahala buyelelene nobo bufumaneka kuMzantsi-Afrika omtsha. Obu bundlobongela buvela kwixesha lengcinezelo kuMzantsi-Afrika omdala. Oku ke kuquka iziganeko apho ubundlobongela bezopolitiko babudalwa ziziganeko ezinjengezo zaqhubeka eSharpeville naseSoweto.

UMahala (2010) uluvelisile uphango emsebenzini wakhe wobugcisa. Olu phango luyafumaneka kuMzantsi-Afrika omtsha jikelele. Uhlaselo, ukungoniseliki komgangatho womsebenzi wamapolisa kwakunye neqela labantu abathatha umthetho ezandleni zabo ngeenjongo zokulungisa ukuhlala. Umphandi uqaphele ke ukuba umcimbi weqela labahlali abathathela umthetho ezandleni zabo ngeenjongo zokulungisa ukuhlala uyanda kuMzantsi-Afrika omtsha. Oku ke kubonisa ukuba abantu abathembelanga ngokupheleleyo emapoliseni ngoko ke, bathatha umsebenzi

wamapolisa ezandleni zawo. Oku ke akulunganga, ngenxa yezizathu zokuba umntu ongenatyala angafunyanwa onzakele, ngoko ke, esi senzo asikhuthazwa. Ubundlobongela obuqhubeka kuMzantsi-Afrika omtsha bunefuthe elibi kakhulu kubakhenkethi boMzantsi-Afrika. Liyancipha inani labantu abavela kumazwe ngamazwe beze kundwendwela uMzantsi-Afrika.

UMahala (2010) uyayibonisa ingxaki yorhwaphilizo kule noveli yakhe. Le yingxaki ekhoyo kuMzantsi-Afrika omtsha. Maninzi amatyala orhwaphilizo, kodwa ambalwa kakhulu afikelela kwiinkundla zamatyala. Oku ke kuyingxaki kakhulu, ngoba kaloku abarhwaphilizi bayaqhasha nezenzo zabo.

Intswelo-ngqesho nendlala yeminye yemiba evelisiweyo kwinoveli kaMahala. Yaye oku kuyafumaneka kuMzantsi-Afrika omtsha jikelele. Iziphumo zentswelo-ngqesho nendlala azikho zihle eluntwini, ngenxa yokuba abahlali baye bophule umthetho ngenxa yokufuna ukuzuza izinto abangenazo okanye abangakwaziyo ukuzithengela zona. Umzekelo woku kukutswikilwa kombane kwakunye nokutshatyalaliswa kwamaziko ezikolo.

Umphandi uyawuncoma kakhulu umsebenzi kaMahala wobugcisa, ngokuthi akwazi ukuvelisa iingxaki ezibalulekileyo ezingumfuziselo weengxaki ezijamelene noMzantsi-Afrika kweli xesha kuphilwa kulo. Ukwagxekwa ngumphandi uMahala (2010) ngokuthi angayichaphazeli eminye imiba eyingxaki yePostcolonialism njengeny yeengxaki ezijamelene noMzantsi-Afrika omtsha kanye kweli xesha.

ISAHLUKO SESINE

UKUVEZWA KWEMICIMBI YEZEMFUNDO NAMALUNGelo OOMAMA KWINOVELI KA-MAHALA ETHI *YAKHAL' INDODA* (2010)

4.1 Intshayelelo

Injongo yesi sahluko kukubonisa iingxaki eziyimiphumela yePostcolonialism ezifumaneka kuMzantsi-Afrika omtsha, njengoko zivelisiwe kwinoveli kaMahala. Esi sahluko siza kushukuxa umbandela wemiceli-mngeni ejamelene nabafundisi-ntsapho kwakunye nabantwana besikolo kwizikolo zoMzantsi-Afrika omtsha, kunye nendlela abaphetheke ngayo abantu ababhinqileyo kweli lizwe. Esi sahluko siza kwenza oku ngokuthi umphandi aphicothe ephendla le ncwadi kaMahala (2010) ithi *Yakhal' Indoda*, ekhangela apho lo mbhali azidize khona ezi ngxaki zijamelene nabafundisi-ntsapho nabantwana besikolo kwakunye namalungelo abantu ababhinqileyo. Oku kuza kwenziwa ngumphandi ngeenjongo zokubonisa uluntu loMzantsi-Afrika omtsha ukuba kumaxa limi ndawoni na eli lizwe ngokuphathelene nale miba.

4.2 Ukuvezwa komcimbi wezeMfundo kwinoveli kaMahala

Imfundo sesinye sezixhobo ezithi umntu okanye umntwana abe nekamva eliqaqambileyo xa enaso. Imfundo linyathelo lokuqala kwimpumelelo. Ngaphandle kwemfundo, kufana nokuvulela iingcango zendlala, zentlupheko, zobugebenga ngenxa yokungabi nanto yokwenza, nayo yonke imikhuba engalunganga nengahambiselani nokulungileyo. Ngoko ke, imfundo iquka ukukwazi ukufunda, ukubhala, ukucinga nokwenza okulungileyo. Imfundo yahlulwe ngokwezigaba ezininzi eMzantsi-Afrika eziquka amabanga aphantsi, amabanga aphezulu, kwakunye nemfundo ephakamileyo enomsila.

Olu phando luza kuveza iingxaki eziliqela ezijamelene neziko lezeMfundo ngokubhekisele ebantwini (abafundisi-ntsapho nabafundi) kuMzantsi-Afrika omtsha.

Ezi ngxaki ziquka ukudlwengulwa kwabantwana ezikolweni, ukusetyenziswa kweziyobisi ezikolweni, ukumitha kwabantwana besikolo, nokuyeka kwabantwana isikolo phambi kokufika kwibanga leshumi elinambini. Le miba iza kuxoxwa kule mihlathi ilandelayo, ngokuthi umphandi ajonge indlela uMahala abuvelise ngayo ubume beziko lezeMfundo kwicala labantu (abafundisi-ntsapho kunye nabafundi) kule ncwadi yakhe ithi *Yakhal' Indoda* (2010).

Injongo yolu phando kukuqinisekisa ukuba uMahala (2010) uphumelele na, okanye hayi, ekuvezeni oko kwenzekayo kubomi bokwenyani kuMzantsi-Afrika omtsha kweli xesha kuphilwa kulo.

4.2.1 Ukudlwengulwa kwabantwana besikolo

Kolu phando, iza kuxoxwa into yokuba kukho inkolo yokuba ukudlwengulwa kwabantwana besikolo kweli xesha lenkululeko eMzantsi-Afrika bubundlobongela obuxhaphake kakhulu. Le ngxaki yokudlwengulwa kwabantwana uMahala uyayiveza kule ncwadi yakhe. Umbhali ubonisa abafundi-ncwadi ukudlwengulwa komntwana wesikolo yinqununu yesikolo njengesenzo esilulwaphulo-mthetho eSekunjalo, apho umfundi ogama linguNosipho waya e-Ofisini yenqununu ezama ukuncedwa ngesimo aphila phantsi kwaso emva ekhaya okanye kokwabo, kodwa inqununu egama linguThemba yasuka yambona uNosipho njengexhoba lesondo. Ngamafutshane ke inqununu le ithe kuNosipho inganethuba lokuthetha naye ukuphuma kwesikolo endlwini yenqununu. Uyile ke uNosipho endlwini yayo, wathi engekayiphalazi intlungu yakhe kwinqununu suka inqununu yamphathaphatha umntwana (pp.92-93). UMnumzana uThemba udlwengule uNosipho engakhange ave ukuba yintoni le uNosipho ebeze kuyithetha kuye. Ukudlwengulwa kukaNosipho yinqununu yesikolo egama linguThemba Limba kuvezwa ngamazwi kaNosipho xa enqanda inqununu ekumdlwenguleni. Ukunqandwa kukatitshala nguNosipho kubonakala ngolu hlobo:

“Hayi tishala ... bendifuna...ndicela ume...”

“Hayi *maan*, andifani nezi ntwana zesikolo mna.”

“Yima tishala, owu...”

(p.93)

La mazwi athethwa nguNosipho abonisa ukuba utitshala lo uzinyanzele kuNosipho ukuba alale naye. Ukutsho oku umphandi kuba uNosipho uthi 'hayi' aze aphinde athi, 'ndicela ume', oku ke kubonisa ukuba akahambiselani nale nto yenziwa ngutitshala wakhe kuye. Utitshala akanqandekanga, uye wamdlwengula umntwana wesikolo. Into eyenza ukuba esi sehlo sihlele uNosipho sibe sibi ngakumbi, kukuba udlwengulwe yinqununu yesikolo afunda kuso, nqununu leyo bekumele ukuba ibe ngumzekelo kubantu ephangela nabo abakwizikhundla ezisezantsi kweso sakhe.

UNosipho akahlukunyezwa ngokwesondo yinqununu yesikolo kuphela, kodwa oku kuhlukunyezwa kwakhe kuqale emva kokwabo. UThemba ongumbalisi weli bali lencwadi kaMahala, uveza apho saqala khona isimo sikaNosipho sokudlwengulwa ngutat' omncinci wakhe. UThemba uhambisa ngokuthi, ngaminazana ithile utat' omncinci kaNosipho uBanzi wathi xa ephathaphatha uNosipho ezinzulwini zobusuku wakhalima uNosipho ebuza kutat'omncinci wakhe ukuba wenza ntoni na, kodwa utat'omncinci wasuka wamdlwengula uNosipho (p.97). Esi sehlo yaba sisiqalo sokudlwengulwa kuka-Nosipho nguBanzi ongutat'omncinci wakhe. Ukunqandwa kukatat'omncinci uBanzi nguNosipho kuboniswa ngolu hlobo:

"Wenzani tat' omncinci?" Wakhalima uNosipho.

"Sh-sh-sh! Uzokubavusa", watsho uyisemncinci.

"Tat' omncinci yeka le nto uyenzayo."

"Yithi tu!" Watsho uBanzi emvala umlomo ngesandla.

(p.97)

Oku kungasentla kubonisa ukuba uNosipho lo udlwengulwe ngutat'omncinci wakhe, ngoba kaloku akavumelananga nesenzo esenziwa ngutat'omncinci wakhe kuye. Ukungavumelani nesenzo esenziwa nguBanzi kuye kubonakala apho uNosipho athi "Tat'omncinci yeka le nto uyenzayo." Esi ke yaba sisiqalo sobomi bokudlwengulwa kukaNosipho rhoqo xa inkosikazi katat' omncinci ingekhoyo (p.97).

Umbalisi ubonisa abafundi-ncwadi ukuba kwakusemva kweminyaka emibini uNosipho exhatshazwa ngokwesondo ngutat' omncinci wakhe, waze wafumana utishalakazi ogama linguThandi awathi wayiphalazela kuye ingxaki yakhe nesimo sentlalo ahleli phantsi kwaso emva kokwabo (p.97). Umphandi angatsho ke ukuba oku kungqina ukuba ixesha lokubhalwa kwebali likaMahala lixesha lenkululeko,

ukutsho oku umphandi kuba umcimbi wokudlwengulwa sisizalwane ngexesha lengcinezelo bekungelula ukuba uwuxelele nabani na.

Le ngxaki yokudlwengulwa kwabantwana besikolo uMahala (2010) azama ukuyibonisa kule noveli yakhe yenye yeengxaki ezikhoyo kuMzantsi-Afrika omtsha jikelele. Oku kungqinwa ziziganeko ezenzeka rhoqho ekuhlaleni ezithi zikhutshwe kumaphepha-ndaba, koomabonakude, koonomathotholo nakuthungelwano lokuhlala. Umphandi uza kuqala abonise isigwebo esinikwa umntu odlwenguleyo, andule ngokuthi abonise ezinye zeziganeko ezinxulumene nokudlwengulwa kwabantwana besikolo kuMzantsi-Afrika jikelele.

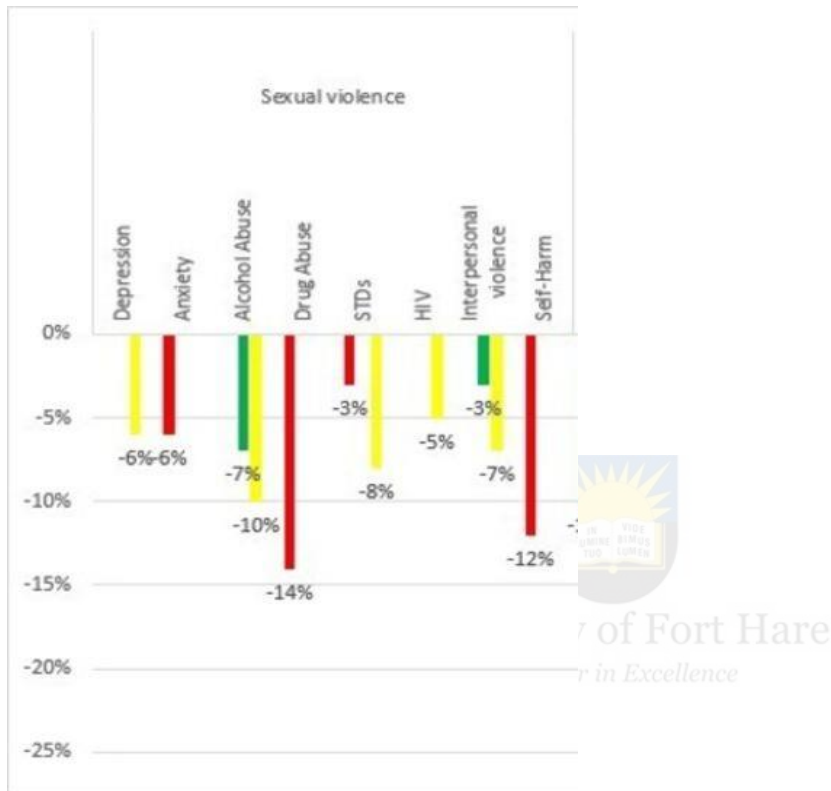
Isohlwayo esiphezulu sokudlwengula yiminyaka engamashumi amabini entolongweni. Kwezinye iimeko ezicaphukisayo eziquka amaxhoba angaphantsi kweminyaka elishumi elinesihlanu isohlwayo siye sibe ngaphezulu. Apho ukudlwengula kuye kwakhokelela ekubeni ixhoba life, isohlwayo seso senzo siba yiminyaka engamashumi amathathu ngaphakathi entolongweni (https://en.wikipedia.org/wiki/Laws_regarding_rape, le ngxelo ithathwe ngumphandi ngesilimela 13, 2019).

Oku kungasentla kubonisa iminyaka umntu angagwetywa yona xa edlwengule, kodwa ayibathinteli abantu ukuba bangadlwenguli. Oku ke kubonakala kwizinga eliphezulu labantu abadlwengulwayo mihla le kuMzantsi-Afrika omtsha. Umzekelo, eThekwini, indoda eminyaka ingamashumi amabini anesithandathu (26) ubudala, igwetywe iminyaka elishumi elinambini entolongweni yinkundla yamatyala yommandla ebizwa ngokuba yi-‘Camperdown Regional Court’ ngezizathu zokudlwengula umntwana wesikolo endleleni eya esikolweni (<https://www.news24.com/SouthAfrica/News/man-sentenced-to-12-years-in-prison-for-raping-pupil-at-knife-point-20180302>, ithathwe ngumphandi ngesilimela 05, 2019).

Ingxelo engasentla ibonisa yaye ikwangqina ukuba kule mihla kuphilwa kuyo kuMzantsi-Afrika omtsha uninzi lwabantwana abangamantombazana luyahlukunyezwa ngokudlwengulwa. Oku ke kuyingxaki enkulu kakhulu kwiSebe lezeMfundo. Oku kudlwengulwa kwabantwana kuchaphazela ubume bengqondo yomntwana. Omnye umntwana indlela achaphazeleka ngayo ibonakala ezifundweni, ngokuthi angaqhubi kakuhle ezifundweni.

Kucacile ke ukuba udlwengulo yinkohlakalo ekhoyo ebomini bokwenyani, njengoko uMahala elubeka encwadini yakhe olu daba. Kodwa ke ngelishwa uMahala akawubonisi kule ncwadi yakhe umcimbi wokudlwengulwa kwabantwana besikolo bedlwengulwa ngabanye abantwana besikolo phakathi esikolweni. Le ngxaki iverza ngokucacileyo kule grafu ingezantsi:

IGrafu 3: Iindidi zeengxaki ezijamelene nabantwana ngenxa yokudlwengulwa kwabo



Imvelaphi: (<https://gh.bmj.com/content/3/1/e000573>, le grafu ingasentla ithathwe ngumphandi ngoCanzibe 30, 2019).

Igrafu engasentla ibonisa imiphumela yobundlobongela obenziwa ebantwaneni ngenxa yokudlwengulwa kwabo kweli xesha kuphilwa kulo eMzantsi-Afrika. Ngokuqwalasela kule grafu ingasentla, izinga eliphezulu eliye libe ngumphumela wokudlwengulwa kwabantwana kukusetyenziswa nokuxhatshazwa kweziyobisi (14%).

Ngokujonga kwiziganeko ezingasentla, kucacile ukuba kukho utyekelo ngokubhekisele kudlwengulo lwabantwana besikolo kuMzantsi-Afrika omtsha. Olu tyekelo luboniswe kakuhle kule noveli kaMahala njengeengxaki zePostcolonialism kuMzantsi-Afrika omtsha.

4.2.2 Ukusetyenziswa kweziyobisi ezikolweni

UMahala uyayiveza ingxaki yokusetyenziswa kweziyobisi ezikolweni njengeny yeengxaki ezikhoyo kuMzantsi-Afrika omtsha, ngeli xesha laziwa ngokuba lelenkululeko kweli lizwe. UMahala ubonisa ukusetyenziswa kweziyobisi ngabafundisi-ntsapho kumaziko emfundo kanye ngexesha lesikolo kuMzantsi-Afrika omtsha. UMahala ukuveza oku ngokuthi, uMnumzana Sizwe Mfuphi abhaqwe yinqununu yesikolo uNkosazana Phatheka ethume umntwana wesikolo ukuba aye kumthengela i-wayini. Oku ke uThemba (ongumbalisi) ukubonisa ngolu hlobo:

Kwakuxa limiyo ngoMvulo ezintsukwini, intloko kaSizwe iqaqamba ngathi kukho iinyosi ezenza umngqungqo phakathi kuyo... Kulapho ke wathuma uLungile ukuba amphathele iwayini ngelixa aphazamisa abanye abafundi ngoviwo olufutshane.

(p.52)

Kulo mcaphulo ungasentla, umphandi uzama ukubonisa ukuba utitshala wenze ubugwenxa ngokuthi athume umntwana wesikolo ukuba aye kumthengela utywala, kanye ngexesha lesikolo, yaye enxibe impahla yesikolo. Oku ke kubonisa ukuba lo titshala akalihloniphanga ikamva labantwana besikolo, yaye akaboni bugwenxa kwisenzo sakhe. Lo titshala akayikhathalelanga into yokuba aba bantwana abafundisayo balinganise isenzo sakhe sokusela utywala. Kaloku abantwana benza oko bakubona kusenziwa ngabantu abadala kunabo, ingakumbi abazali kwakunye nootitshala babo. Okwesibini lo titshala uthatha ixesha lokuthuma umntwana wesikolo into engadibenanga nezifundo zakhe, oku ke kubonisa ukuba lo titshala akalixabisanga ixabiso lemfundo.

UThemba kule ncwadi kaMahala ukwabonisa ubungozi bokubakho kweendawo ezithengisa utywala ezithi zibe kufuphi namaziko ezikolo. Ukubonisa oku ngolu hlobo:

Kaloku umzi kaDlamini apho zifumaneka khona
ezaphukayo wawungekude apha esikolweni.

(p.51)

Oku ke kubonisa ukuba akulunganga ukuba abantu bathengise utywala kufuphi nesikolo. Oku kwenzelwa ukuba abafundi kwakunye nootitshala bangakwazi ukuqhawulisa baye kuthenga umdiliya omfaxangiweyo ngexesha lokufunda nokufundiswa. Kodwa ke ngokwale ncwadi kaMahala, izinto ekumele zingenziwa ziyenziwa. Oku ke kunjalo nakubomi bokwenyani.

Le ngxaki yokufunyanwa nokusetyenziswa kweziyobisi ezikolweni uMahala azama ukuyivelisa kule noveli yakhe, yenye yeengxaki ezifumaneka kuMzantsi-Afrika omtsha kweli xesha kuphilwa kulo. Oku kungqinwa ziziganeko ezibonakala ekuhlaleni, kumaphepha-ndaba, kumabonakude, nezikwavakala koonomathotholo mihla le.

Owayesakuba ngumfundi kwisikolo iVictoria Girls' High School eMakhanda (Grahamstown) uNobanda, way'eneminyaka engamashumi amabini anesithathu ukubanjwa kwakhe eBangkok. UNobanda wagwetywa iminyaka elishumi elinesihlanu entolongweni emva kokufunyanwa neziyobisi icocaine kwisikhululo senqwelo-moya iSuvarnabhumi Airport eBangkok ngo2011 (<https://www.timeslive.co.za/news/south-africa/2019-05-16-sa-cocaine-mule-druglocks-has-sentence-reduced-in-thailand-amnesty/>, ithathwe ngumphandi ngesilimela 23, 2019).

Kwiminyaka edlulileyo, uninzi lwabantwana lwabanjwa ngamapolisa ezikolweni ngenxa yokuba kufunyenwe iziyobisi kubo ngexesha lesikolo.

Umfanekiso 13: Ukukhonkxwa kwabantwana besikolo abafunyenwe neziyobisi esikolweni



Imvelaphi:(<https://www.timeslive.co.za/news/south-africa/2019-04-11-wine-weapons-cigarettes-and-drugs-found-at-eldorado-park-schools/>, ithathwe ngumphandi ngesilimela 12, 2019).

Umfanekiso 14: Iziyobisi ezifunyenwe kubantwana besikolo esikolweni.



Imvelaphi:(<https://www.timeslive.co.za/news/south-africa/2019-04-11-wine-weapons-cigarettes-and-drugs-found-at-eldorado-park-schools/>, ithathwe ngumphandi ngesilimela 12, 2019).

Umfanekiso ongasentla ubonisa iziyobisi ezifunyenwe kubantwana besikolo kwizikolo zaseEldorado Park. Ezi ziyobisi zifunyenwe kugqogqo ebelusenziwa kwizikolo ezimbini zesi sithili. Uyawuncoma ke umphandi umsebenzi wokugqogqwa kweziyobisi ezikolweni, yaye uyayikhuthaza loo nto ngoba linyathelo lokuqala kukhuselo lwabafundi ezikolweni.

Nangona abazali bekuchasa ukusetyenziswa kweziyobisi ezikolweni, kodwa ingxelo engasentla ibonisa ukuba abazali bayakwazi ukuba novelwano xa sukuba

abantwana abafunyenwe neziyobisi begxothwa ngurhulumente ezikolweni. Isikolo samabanga aphantsi siye enkundleni yamatyala ukuzalisekisa uthethelelo olwenziwe ngoSeptemba 2, 2016, ukugxothwa komfundi ominyaka ilishumi elinesithathu ofunyenwe enetyala lokufunyanwa enentsangu phakathi kumasango esikolo. Esi sikolo sicele inkundla yamatyala, ukuba iphinde ijonge isigqibo sayo kumphathi weSebe leZeMfundo ukuba angalivumi icebiso lokugxotha lo mfundi. I-MEC kwakunye neSebe lezeMfundo laKwaZulu-Natal liluchasile olu thethelelo, kodwa alufakanga nto ebhalwe phantsi echazayo ukuba liyasichasa esi sicelo (<https://www.news24.com/SouthAfrica/News/local-schools-battle-to-expel-pupil-found-with-dagga-20170711>, ithathwe ngumphandi ngesilimela 15, 2019).

Oku ke kubonisa ukungabi nanyani ebazalini. Xa abazali befuna abantwana babo bangazisebenzisi iziyobisi ezikolweni, kumele kuhanjelwane nemiqathango ebekiweyo sisikolo eso kwakunye norhulumente yokohlwaya abo bantwana bathe bafunyanwa benetyala lokusebenzisa iziyobisi.

Ngokujonga kwiziganeko ezingasentla, kucacile ukuba kukho utyekelo ngokubhekisele kusetyenziso nokuphathwa kweziyobisi ezikolweni kuMzantsi-Afrika omtsha. Olu tyekelo luboniswe kakuhle kule noveli kaMahala (2010) njengeny yeengxaki zePostcolonialism.

4.2.3 Ukumitha kwabafundi

UMahala, kule ncwadi yakhe ihlalutywa ngumphandi, uwuvelisile lo mcimbi wokumitha kwabantwana besikolo njengeny yeengxaki ezijongene neli lizwe. UMahala (2010) uyivelise kwakanye ingxaki yokumitha kwabafundi kule ncwadi yakhe ithi *Yakhal' Indoda*. UThuli yintombazana ethandana nomlinganiswa oyintloko, uThemba. UThuli uxelela uThemba ukuba unzima, uthi angangayi esikolweni kunyaka ozayo okanye aqhomfe. Oku ke kudiza okanye kubonisa ukuba uThuli ngeli xesha amithayo wenza ibanga leshumi elinambini yaye umntwana angalindeleka kunyaka ozayo (p.30). Ukumitha kukaThuli kuvela kwincoko ephakathi kwakhe noThemba eme ngolu hlobo:

“Ndicinga ukuba ndinzima.” Watsho iinyembezi sele ezibambe ngeenkophe.

(p.30)

UThuli ekuxeleleni kwakhe uThemba ukuba unzima, uye wabonakala ukuba uneenyembezi emehlweni wakhe. UThuli ukhathazwa yinto yokuba, njengokuba enzima amathuba okuba aye kufunda izifundo eziphakamileyo kunebanga leshumi elinambini ayakuncipha.

Le ngxaki yokumitha kwabantwana besikolo uMahala (2010) azama ukuyivelisa kule noveli yakhe, yenye yeengxaki ezifumaneka kwezinye izibhalo zoluncwadi. Umzekelo, uPeteni (1980) kwinoveli yakhe ethi *KwaZidenge* uyayibonisa le ngxaki yokumitha kwabantwana besikolo. Umlinganiswa oyintombazana onguZuziwe kwinoveli kaPeteni (1980) ebethandana nenkwenkwe enguBhuqa. Kwenzekile ukuba uZuziwe azifumane ekwisimo sokumitha, emithiswa nguBhuqa osandula ukoluka. UZuziwe lo phambi kokuba athandane noBhuqa ebethenjiswa ngomtshato yindoda enguNtabeni, yaze yakhupha inani elithile leenkomo ezilobola uZuziwe. Ekudibaneni kwakhe uZuziwe noBhuqa uye wafumanisa ukuba akayithandi indoda le imthembise ngokumtshata, uNtabeni. UZuziwe uye waxelela abazali bakhe ukuba akasafuni ukumtshata uNtabeni, ukutsho ke ufuna ukumala. Emva kokuba abazali bakaZuziwe besamnkele isigqibo sikaZuziwe sokwala uNtabeni, uZuziwe uye waxelela uNtabeni ukuba uyamala (p.55). Emva kwexesha uZuziwe ethandana noBhuqa, uye waxelela uBhuqa ukuba umithi. Oku kumitha kukaZuziwe kuvela kwincoko ephakathi kukaZuziwe noBhuqa emi ngolu hlobo:

‘Bhuqa, ndiziva ngathi andiphilanga,’ utshilo uZuziwe xa baza kwahlukana.

‘Yintoni?’ubuza eyekelele umzimba uBhuqa.

‘Kum ukhangeleka umhle wada wagqithisa. Izidlele zakho zibomvu zifana nokuphuma kwelanga. Usenayo laa nto yenza ndifun’ukusondela.

‘Yonke loo nto inokuba ibangelwa kukungaphili kwam,’ uphendule uZuziwe engancumanga konke. ‘Ngathi ndiza kuba nomntwana.’

‘Uthini? Umntwana kabani? Gxebe, uqonda njani ukuba

uza kuba nomntwana?’

(p107)

Le ncoko iphakathi kukaZuziwe noBhuqa ibonisa ukuba uBhuqa akamamnkeli umntwana lo umithwe nguZuziwe. Ekubeni uZuziwe efumanise ukuba uBhuqa akazukwazi umtshata, uye waxelela abazali bakhe (yena Zuziwe) ukuba ufuna ukutshata noNtabeni (p.111). UZuziwe uye wabhenela ekubeni asikhuphe isisu asimithiswe nguBhuqa, ukuze aqale ubomi obutsha noNtabeni. Ngenxa yokuba uZuziwe isisu engasikhuphanga esibhedlele, uye wopha kakhulu waze wasweleka (pp.119-121).

Le ngxaki yokumitha kwabantwana besikolo eboniswa ngababhali boluncwadi abanjengoMahala (2010) nooPeteni (1980) ikwafumaneka kuMzantsi-Afrika omtsha kweli xesha kuphilwa kulo. Oku kungqinwa ziziganeko ezibonakala ekuhlaleni, kumaphepha-ndaba, kumabonakude, nezikwavakala koonomathotholo mihla le. Umfanekiso olandelayo uza kubonisa abafundi ababhinqileyo abamithiyo.

Umfanekiso 15: Abantwana besikolo ababini abamithiyo abahleli kwigumbi lokufundela, esikolweni sabo



Imvelaphi: (<http://www.sabcnews.com/sabcnews/27-learners-pregnant-from-one-limpopo-high-school/>, ithathwe ngumphandi ngoCanzibe 23, 2019).

Lo mfanekiso ungasentla ubonisa abantwana ababini besikolo ababhinqileyo. Isinxibo saba bantwana sidiza ukuba ngabantwana ababhinqileyo, basegumbini lokufundela.

Ukumitha kwabafundi kungatshiwo ukuba ngumthwalo omkhulu emntwaneni oyintombazana ngaphezu kokuba ingumthwalo nakutata womntwana, ngoba umama

womntwana ngoyena unyanzelekileyo ukuba ahlale nomntwana mihla-le emkhulisa, ngoko ke kunyanzelekile xa umntwana wesikolo ethe wamitha, ame kancinci ngokuqhubeleka nezifundo, ajonge umntwana lo aze naye khon'ukuze awuve umthwalo wokuba ngumama angaphindi. Yiyo loo nto uThuli kule ncwadi kaMahala ephakathi kweBhayi neTinarha ekusigcineni esi sisu sakhe. Okokuqala uThuli ungumntwana onephupha lokuba ngunontlalo-ntle, ngoku uzifumana ekwisimo esiza kudala ukuba angakwazi ukulifezekisa eli phupha lakhe ngalo mzumzu apase ngawo. Ngoku uThuli ucinga ukwenza idini lokuba azimise izifundo zakhe, okanye amphunze loo mntwana usesesuswini ungenatyala. Kodwa ekugqibeleni uThuli uphela egqiba kwelokuba uyamgcina umntwana, uzobe aye eYunivesithi uyokufundela ukuba ngunontlalo-ntle.

Ngokutsho kwengxelo evela kurhulumente ngokubhekisele kumitho lwabafundi, umitho lwabatsha luhlala luyingxaki enkulu kwimpilo yoluntu eMzantsi-Afrika. Olu mitho lolutsha aludali ingxaki kwimpilo yomntwana nonina kuphela, kodwa lingumphumela kuluntu ngokubanzi, njengokuba luza kongeza inani labantu abahluphekayo okanye lenyuse izinga lendlala ukuquka nokuyekwa kwesikolo lulutsha olumithiyo (<https://www.westerncape.gov.za/general-publication/teenage-pregnancy/>, ithathwe ngumphandi ngesilimela 03, 2019). Kanti, ngokwengxelo efunyenwe ngumphandi engomitho kwakunye nabantwana abayeka isikolo kuthiwa, phakathi kwabafundi abayeka isikolo, u-30 pesenti wamantombazana uyeka ngenxa yokumitha okanye kuba eza kuba ngumzali. Ngokweempembelelo neenjongo zokukhusela ulutsha kumitho olungacetywanga 'i-National Campaign to Prevent Teen and Unplanned Pregnancy', ithi yi-51 pesenti kuphela yolutsha olungoomama olupase ibanga leshumi elinambini, xa kuthelekiswa ne-89 pesenti yabafundi ababhinqileyo abangazalanga beselutsha okanye abasele bephumelele izifundo (<https://www.progressivepolicy.org/blog/the-drop-out-crisis-and-teen-pregnancy/>, ithathwe ngumphandi ngesilimela 03, 2019).

Ngokujonga umcimbi wokumitha kwabantwana besikolo, umphandi ufumanise ukuba yenye yeengxaki ezijamelene noMzantsi-Afrika kweli xesha lenkululeko. Le ngxaki ikhokelela kwezinye iingxaki ezivelayo kuMzantsi-Afrika, eziquka indlala kwakunye nokuphanga ngenxa yokungabi nayo imali yokondla umntwana.

Ngokujonga kwiziganeko ezingasentla, kucacile ukuba kukho utyekelo ngokubhekisele kukumitha kwabantwana abangamantombazana abafunda isikolo ngeli xesha kuMzantsi-Afrika omtsha. Olu tyekelo luboniswe kakuhle kule noveli kaMahala (2010).

4.2.4 Izinga labafundi abayeka isikolo

Ingxaki yabantwana abayeka isikolo ivelisiwe kule noveli kaMahala (2010). Le ngxaki yokungabikho kwezikolo kwiingingqi ezithile uThemba, njengomlinganiswa ophambili, uyivelisile kule ncwadi kaMahala. Ngokwale noveli kaMahala, abantwana abahlala ezifama bebefunda amabanga aphantsi kuphela. Ukuba loo mntwana unomnqweno wokuqhubeleka phambili namabanga aphezulu engenaso nesizalwane esihlala edolophini, loo mnqweno awuzokufezekiswa. UThemba, njengomlinganiswa obalisayo kule noveli, uyivelise le ngxaki yokungabikho kwesikolo kwiingqingqi ezithile ngokuthi achaze ukuba isikolo samabanga aphakamileyo sasingekho ezifama. Oku kuthetha ukuthi abantwana basezifama bebephelela kwimfundo yamabanga aphantsi kuphela khon'ukuze bakwazi ukuthetha nama fama baze baphinde bakwazi ukufunda iincwadi ezibhalelwe abazali babo (p.9). Oku ke kungatshiwo ukuba yayililishwa emntwaneni ongenaso isizalwane esihlala edolophini. Yiyo loo nto umlinganiswa onguThemba ebonwa njengomntwana owaba nentlahla ngokuthi abe nomalume ohlala eMakhanda, awathi waya kuye khon'ukuze akwazi ukufunda amabanga aphezulu kwizikolo ezikwidolophu yaseMakhanda (p.9). Oku kungabikho kwezikolo zamabanga aphakamileyo kuyimbangi yokuba uninzi lwabantwana olwalukhula noThemba lungaqhubekeli phambili nobomi balo. Oku ukubeka ngolu hlobo uThemba:

Ndandikhule nabanye babathuthi belindle
nababebizwa ngokuba bazii-Kak boys xa bengeva.
(p.18)

Oku ke kucatshulwe ngasentla kubonisa ukuba uThemba waba nethamsanqa lokuba nomalume osedolophini anokuthi ahlale kuye xa zingekho izikolo zamabanga aphezulu kwiifama ababehlala kuzo abazali bakhe.

Le ngxaki yokuyeka kwabantwana isikolo phambi kokuba bafikelele kwibanga leshumi elinambini uMahala azama ukuyivelisa kule noveli yakhe, yenye yeengxaki ezikhoyo kuMzantsi-Afrika omtsha.

Kucacile ke ukuba izikolo ziyanqongophala apha kuMzantsi-Afrika omtsha. Umzekelo, kwingingqi yaseUnit P, eMdantsane asikho isikolo samabanga aphantsi kwakunye nalawo aphezulu. Kubhetele ke kumabanga aphantsi, ngoba sikhona isikolo esikude-kufuphi ne-Unit P esiyiMbekweni Primary School. Uninzi lwabantwana base-Unit P, bafunda kweso sikolo siseMbekweni, yaye bathuthwa zizithuthi zikarhulumente, baze baphinde batyiswe mahala. Oku ke akwanelanga ncam, ngoba kaloku izikolo zamabanga aphezulu azifumaneki kule ngingqi, yaye akukho nezithuthi zasimahla ezithunyelwa ngurhulumente ukuba zithuthe abafundi bamabanga aphezulu zibase kwiingingqi ezinezikolo ezinamabanga aphezulu. Oku ke kudala ukuba uninzi lolutsha lungabi nawo umdla wokuya esikolweni, ngoba kaloku akukho mali yokubakhwelisa, yaye kuyagetyengwa nokugetyengwa. Bekungangcono kakhulu ukuba urhulumente noosomashishini bangafaka isandla kwakhiwe isikolo samabanga aphezulu kule ngingqi.

Uhlalutyo lweziphumo zematriki yonyaka ka-2016 lubonisa ukuba kukho inani labafundi abayeka isikolo bengekagqibi ukufunda okanye bengekafiki kwibanga leshumi elinambini. Olu tyekelo lokuyeka kwabantwana isikolo luboniswa kakuhle kwicwecwe elilandelayo.

Icwecwe 3: Izinga labantwana abayeka isikolo okanye abatshonayo

Province	Grade 10 (2014)	Grade 12 (2016)	Drop-out rate
Northern Cape	22 034	10 041	54.4%
North West	67 734	32 045	52.7%
Free State	55 293	26 786	51.6%
Eastern Cape	154 220	82 902	46.2%
Limpopo	189 170	101 807	46.2%
KwaZulu Natal	264 816	147 648	44.2%
Mpumalanga	94 528	54 251	42.6%
Gauteng	174 471	103 829	40.5%
Western Cape	75 791	50 869	32.9%
South Africa	1 100 877	610 178	44.6%

Imvelaphi: (<https://businesstech.co.za/news/general/149291/shocking-drop-out-rates-where-in-south-africa-the-fewest-kids-make-it-to-matric/>), ithathwe ngumphandi ngesilimela 19, 2019).

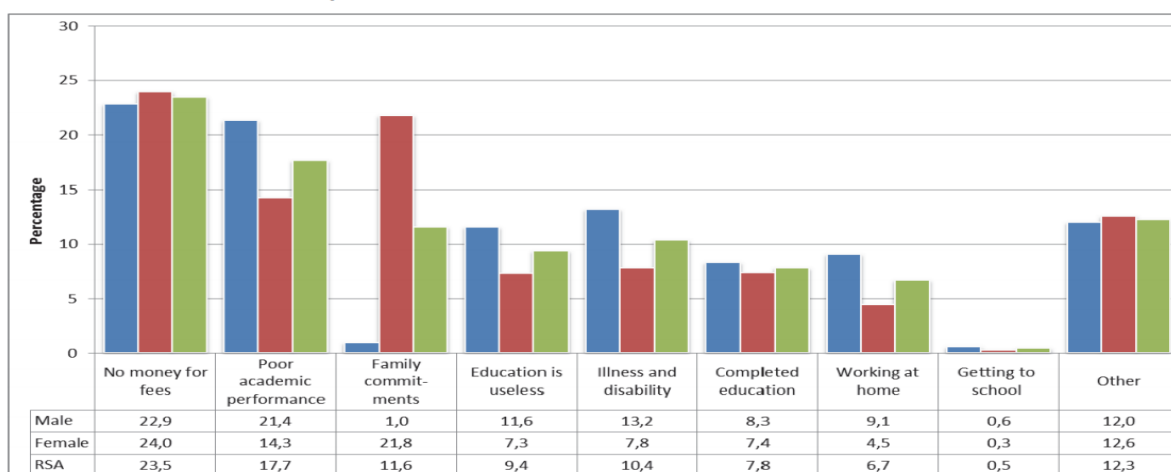
ISebe lezeMfundo libonisa ingxelo yokuba abafundi abayi-1 100 877 babhalise ngo-2014 kwibanga leshumi, kodwa linani elingama-610 178 kuphela labafundi abafikelele kwibanga leshumi elinambini ngonyaka ka-2016. Oku ke kubonisa ukuba i-44.6% yabafundi ingaba kanti iyeka isikolo okanye iyatshona phakathi kwebanga leshumi nele shumi elinanye. Oku kubonakala kumaphondo onke oMzantsi-Afrika, apho izinga labafundi abayeka isikolo linyuke ukuya kutsho ku-54.4% (<https://businesstech.co.za/news/general/149291/shocking-drop-out-rates-where-in-south-africa-the-fewest-kids-make-it-to-matric/>), ithathwe ngumphandi ngesilimela 19, 2019).

Icwecwe elingasentla libonisa izinga labantwana abayeka isikolo phambi kokuba bafikelele kwimatriki, ukutsho ke ibanga leshumi elinambini, kunye nezinga lokupasa kwabafundi. Ngokwengxelo engasentla, iphondo loMntla-Koloni lelona linezinga eliphezulu labafundi abayeka isikolo (54.4%).

Zininzi izizathu ezidala ukuba izinga labantwana abayeka isikolo bengekafiki kwibanga leshumi elinambini linyuke. Igrafu engezantsi ichaza ezinye izizathu ezinokuthi zibe yimbangi yokuyeka kwabantwana isikolo.

IGrafu 4: Ezinye zezizathu ezikhokelela ukuba uninzi lwabantwana luyeke isikolo kunyaka ka-2014

Percentage distribution of main reasons given by persons aged 7 to 18 years for not attending an educational institution, by sex, 2014



Imvelaphi: (<https://www.southafricanmi.com/education-statistics.html>), ithathwe ngumphandi ngesilimela 07, 2019).

Igrafu engasentla ibonisa ezinye zezizathu ezibangela ukuba abantwana bayeke isikolo phambi kokuba bafikelele kwimatriki ngokwesini. Ngokubhekisele kwigrafu ingasentla, umbala oluhlaza ekuqaleni umele izinga lamakhwenkwe, aze amantombazana aboniswe ngombala obomvu. Ngokokuqwalasela komphandi, uninzi lwabantwana abayeka isikolo ngamakhwenkwe. Izizathu zokuyeka kwabafundi ezibekwe ngasentla zilithoba. Amakhwenkwe abonakala enezinga eliphezulu kwizizathu ezithandathu kwesi sithoba sidweliswe ngasentla. Kodwa ke, elona zinga liphezulu lamantombazana elidala ukuba bayeke isikolo, zizizathu ezinxulumene nosapho.

Esona sizathu sezinga eliphezulu lokuyeka kwabafundi isikolo siquka imiba ephathelele nezentlalo kwakunye nemali. Oku ke kubanga ukuba abantwana bayeke ukufunda baze bakhangele imisebenzi yengqesho, ngenxa yokuba iintsapho zabo azikwazi ukwenza ngakumbi. KuMzantsi-Afrika omtsha kuvame ukuba abantwana babe ziintloko zeentsapho zabo ngenxa yezizathu ezahlukeneyo, ingaba

kanti abazali baswelekile, baze abantwana banyanzeleke ukuba bayeke isikolo bafune imisebenzi ukuze bondle bona kwakunye nabo bancinci kubo. Ukongeza kwizizathu eziyimbangi yokuyeka kwabantwana isikolo zizigulo zokuhlala ezinje ngokusetyenziswa kwezinyobisi, okanye utywala, kwakunye nokumitha kwabantwana, oku kunyusa izinga lokuyeka kwabantwana isikolo. Omnye unobangela wokuyeka kwabantwana isikolo kukuba abanye abantwana abaliboni ixabiso lemfundo. Le yingxaki yabantwana abangaqhubi kakuhle esikolweni kwakunye nabo banyanzelwa ngabazali babo ukuba baye esikolweni. Kwelinye icala, abafundisi-ntsapho banalo igalelo ekuyekeni kwabafundi isikolo, ngenxa yokuba bengafuni kuchaphazeleke inani labafundi abapasa ibanga leshumi elinambini baye batyhafise abo bantwana bababona bengekho krelekrele (<https://www.mediaworks.co.za/how-south-african-dropout-rates-are-diminishing-education-as-a-human-right/>, ithathwe ngumphandi ngesilimela 19, 2019).

Ukuyeka kwabantwana besikolo isikolo yingxaki ekhoyo kuMzantsi-Afrika. Le ngxaki ayichaphazeli abantwana kuphela, kodwa ikwachaphazela nabazali babo, njengokuba beza kuba noxanduva olumileyo lokondla abantwana babo nangeli xesha bekumele ukuba ngabo abondla abazali babo. Le yingxaki yabantwana, yabazali, yentlalo jikelele kwakunye norhulumente, ngoba kaloku izinga lokuyeka kwabantwana isikolo likhokelela kwizinga lentswelo-ngqesho, elendlala kwakunye nelobundlobongela. UMahala (2010) ngoko ke, uwuvelisa ngeyona ndlela yamkelekayo lo mba wokuyeka kwabantwana isikolo njengenye yeengxaki ezijamelene noMzantsi-Afrika omtsha.

Ngokujonga kwiziganeko ezingasentla, kucacile ukuba kukho utyekelo ngokubhekiselele kwizinga lokuyeka kwabantwana isikolo kweli xesha kuMzantsi-Afrika omtsha. Olu tyekelo luboniswe kakuhle kule noveli kaMahala.

4.3 Ukuvezwa komcimbi wamalungelo oomama kwincwadi kaMahala

Kweli candelo umphandi uza kubonisa indlela abalinganiswa ababhinqileyo abaveliswe ngayo kwinoveli kaMahala (2010). Umphandi uzama ukubonisa ukuba uMahala (2010) uyalisebenzisa ngokwenene ilungelo analo lokubonisa iingxaki

zePostcolonialism kumabhinqa oMzantsi-Afrika omtsha jikelele ngabalinganiswa abakwinothuli yakhe.

4.3.1 Indlela amabhinqa aveliswe ngayo kwinothuli kaMahala

UMahala (2010) kwinothuli yakhe ehlalutywa ngumphandi indima edlalwa ngamabhinqa uyiveze ngokweentlobo okanye ngokweendidi ezahlukeneyo. Umphandi uza kwenza izihlokwana phantsi kwesi sihlokwana singentla sithi 'Indlela amabhinqa aveliswe ngayo kwinothuli kaMahala', aze axoxe phantsi kweso sihlokwana ngasinye. Eyona nto umphandi afuna ukuyiphanda yindlela abantu abangoomama abaphetheke ngayo ngeli xesha lenkululeko kuMzantsi-Afrika omtsha. Ingaba ngokwenene amalungelo amanina ayahlonitshwa na kweli xesha kuMzantsi-Afrika omtsha.

4.3.1.1 Ukungahlonitshwa kwabafazi ngamadoda wabo

Ukungahlonitshwa kwamabhinqa ngamadoda wabo kuyaveliswa kule ncwadi kaMahala (2010) ihlalutywa ngumphandi. Oku ukubonisa ngendlela uThemba amphethe ngayo unkosikazi wakhe, uThuli. UThemba akamhloniphanga kwaphela uThuli ongunkosikazi wakhe. Ukutsho oku umphandi ngoba ekubeni uThemba ezixakekise ngemisebenzi emininzi; ukuba ngutitshala wesikolo, iSinethemba High School, nokuba nguCeba waseSekunjalo, kwisithili saseMakhanda, akazange aphinde abe nalo ixesha lomtshato wakhe noThuli. Oku kukuthi uThemba akazange aphinde amjonge uThuli ngamehlo awayemjonga ngawo ngokuya babesandula ukuthandana (p.92). Mve uThemba xa esithi:

Noko emva kweminyaka nditshatile ndandingenakho ukungathabatheki yenje imbelukazi. Phofu ke ndandikhuthazwa nanguThuli kwelinye icala kuba wayengasawukhathalelanga umzimba wakhe

(p.92)

Oku ke kubonisa ukuba uThuli ugxeke uThemba ngezenzo zokukrexeza. UThemba akafuni ukuphendula ngezenzo zakhe, ngoko ke utshintsha izisolo ezitshintshela

kuThuli. UThemba akaphelelanga ekusoleni uThuli ngezenzo zakhe kuphela, uye wathetha ngokugqithisileyo kuThandi ongutitshalakazi kwisikolo afundisa kuso uThemba wenjenje:

“Uyabona Thandi, ndingaba nditshatile ngoku kodwa
intliziyo yam isekuwe.”

(p.95)

Amazwi athethwa nguThemba ngasentla abonisa ukungamhloniphi kwakhe uThuli ongunkosikazi wakhe. Ukuba uThemba ebemhlonipha uThuli ebengazokuwathetha amazwi anjengokuba intliziyo yakhe ikwelinye ibhinqa. Oku kubonisa ukuba nangona engamhloniphanga uThuli, akamhloniphanga ngakumbi lo athetha naye unguThandi.

Ngokokubona komphandi, indlela uMahala abonisa indlela amanina apheleke ngayo kweli xesha ayiyondlela entle. Oku kutshiwo ke kuba umlinganiswa onguThemba umyeni kaThuli akamhloniphanga kwaphela unkosikazi wakhe. Uthe akuba enguCeba wabahlali baseSekunjalo, akwaphela nenyanga enye ukuba aphose amehlo kwelinye ibhinqa elinguDolly (pp.68-69). Akaphelelanga apho uThemba, uphinde nangeli xesha eyinqununu yaseSinethemba wabe enamaxhoba alala nawo (ootitshalakazi kunye nabantwana besikolo) (p.93). Njengokuba intetho endala yamaXhosa isitsho, akukho nto ifihlakala kude kuphele, nale mikhuba yenziwa nguThemba ihambe yade yaya kufikelela ezindlebeni zikankosikazi wakhe, uThuli. Emva kokuba uThuli ezazile ezi ndaba ngomyeni wakhe anyanisekileyo kuye, uthatha isigqibo sokuba uyagoduka nabantwana bakhe (p.103). Oku kugoduka kukaThuli akubangwa kukuba ephelisa umtshato, kubangwa ludano nokuphoxeka anako kumyeni wakhe. Ukutsho ke umphandi oku ngoba ekupheleni kwebali, uThuli uyamxolela uThemba kwimikhuba yonke athe wamenzela yona. Ukuxolela kukaThuli uThemba kubonakala apho uThemba eye apho uThuli ebesele ehlala khona, kwamakazi kaThuli. UThemba uye wathembisa ukuba uza kwenza yonke into uThuli afuna ayenze, oku kuquka nokwenza uvavanyo lweHIV/AIDS (pp.153-154). Iintlungu uThemba azivayo emphefumleni ngalo mzuzu ziboniswa ngokucacileyo kwisihloko sale noveli kaMahala (2010) efundeka ngolu hlobo *Yakhal' Indoda*. Umba we-HIV/AIDS uza kuxoxwa ngokubanzi kwisahluko esilandelayo (5.3.1).

UMbatyoti (2019:126-127) ungqina ukuba uThemba wayengenalo ixesha alichitha noThuli, yaye noThuli ngokunjalo wayengenalo ixesha alichitha nomyeni wakhe, njengokuba wayezixakekise ngomsebenzi wobunontlalo-ntle. Ngoko ke, uMbatyoti ubona ukuba ingxaki ikubo bobabini uThuli kunye noThemba, yokungaziniki ixesha lokuhoya umzi wabo.

Umphandi akavumelani nombono kaMbatyoti (2019), wokuba ukusebenza kukaThuli kube nesandla kwindlela aye wenza ngayo izinto uThemba zokuba umtshato wabo ube sengxakini. Uluvo lomphandi lolokuba, nokuba uThemba ebexakeke kangakanani na ngemisebenzi ebenayo, loo nto ibingamniki mvume yokuba akrexeze ngokuthi athandane ngaphandle komtshato wakhe, nabantu ababhinqileyo abohlukeneyo.

Isenzo esenziwa nguThemba sokuthandana ngaphandle komtshato wakhe sibonisa ukungamhloniphi uThuli ongunkosikazi wakhe, isidima sikaThuli uThemba usithathe wasibeka phantsi. Ngapha koko, ebengazikhuseli nokuzikhusela xa elala naloo mantombi wakhe. Ukungazikhuseli kwakhe uThemba xa ekrexeza kubonakala apho elala noNosipho. Umbalisi akatshongo kubafundi-ncwadi ukuba uThemba uye wakhupha isikhuseli phambi kokuba alale noNosipho, uThemba usuke walala naye uNosipho (p.94). Okunye okungqina ukuba uThemba ebengazikhuseli xa elala namanye amabhinqa kukungavumi kwakhe ukuya kuxilonga xa uThuli emyalela ukuba enze uvavanyo lwe-HIV (p.103). Ukungavumi kukaThemba ukwenza uvavanyo lweHIV/AIDS kuthetha izinto ezimbini. Okokuqala, kubonisa ukuba uThemba lo uyoyika ukuba uvavanyo olu lumbambe (ithi kanti wosulelekile yiHIV/AIDS). Okwesibini, kubonisa ukuba uThemba ebengazikhuseli.

Indlela amabhinqa aphaatheke ngayo kule noveli kaMahala (2010), ngumfuziselo wendlela amabhinqa aphaatheke ngayo kuMzantsi-Afrika omtsha. Mihla le, amabhinqa oMzantsi-Afrika ayahlukunyezwa; ngokwesondo, ngokubethwa, ngokudutyulwa, nangazo zonke iindlela ezikhohlakeleyo nezingenabuntu.

Eyona nto umphandi afuna ukuyiphanda yindlela abantu abangoomama abaphatheke ngayo ngeli xesha lenkululeko kuMzantsi-Afrika omtsha. Ingaba ngokwenene amalungelo amanina ayahlonitshwa kweli xesha litsha kulo Mzantsi-

Afrika umtsha. Ingaba eyona mfazwe yayilwelwa ngamagorha namagorhakazi kuMzantsi-Afrika omdala iziqhamo zayo ziyabonakala kusini na.

Ngokwale ncwadi kaMahala (2010) ithi *Yakhal' Indoda* abafundi-ncwadi bavezelwa indlela amabhinqa aphaatheke ngayo. Ukungahlonitshwa kwabafazi ngamadoda wabo okuboniswa nguMahala kule ncwadi yakhe ihlalutywa ngumphandi kuyangqinwa ngokuboniswa kwawo nakwezinye izibhalo zoluncwadi lwaseMzantsi-Afrika. Umzekelo, kwincwadi yesiNgesi kaNyathi (2012) esihloko sithi *The Polygamist*, ingxaki yokungahlonitshwa kwamabhinqa ngamadoda ibonisiwe. UNyathi kule ncwadi yakhe ubonisa kakuhle indlela abantu ababhinqileyo abangahlonitshwanga ngayo ngabayeni babo. Umlinganiswa onguJonasi utshate noJoyce, kodwa unabo abanye abantu athandana nabo ngokungafihlisiyo emacaleni. Abo bantu nguMatipa, noEssie kwakunye noLindani. UMatipa noEssie uye wabatshata njengabafazi abalandela emva koJoyce.

UJonasi wayesisityebi esaziwayo eZimbabwe, indoda ephethe ishishini elibiziwa ngokuba yi-J&J Holdings. Emfazini wakhe wokuqala onguJoyce unabantwana abane, yaye akukho nto angamenzeli yona, kwakunye nabantwana bakhe. Ubakhele umzi omkhulu edolophini ehlala izinhanha zodwa, abantwana bafunda kwizikolo ezihlawulisa imali eninzi. UJoyce (ongumfazi wokuqala kaJonasi) akonwabanga kwaphela yindlela uJonasi aziphethe ngayo (ukuthandana kwakhe ecaleni) (pp.16-22).

Kuthe ngaminazana ithile, uJonasi wafuna uqhawulo-mtshato kuJoyce, ngezizathu zokuba uthanda mfazi wumbi, uMatipa (phambi kokuba amlobole). Phambi kokuba uJonasi afune uqhawulo-mtshato, uJoyce uthe esedolophini, wava amantombazana ethetha ngaye, ngendlela enye yayo ethandwa ngayo nguJonasi ongumyeni kaJoyce. Akakwazanga ukuzibamba uJoyce, waya kuwo loo mabhinqa esegumbini lokutshintsha evenkileni, wondela ngabo wababetha. UMatipa uye waxelela uJonasi ukuba uhlaselwe nguJoyce edolophini. Kulapho uJonasi afumene khona isibindi sokuya emfazini wakhe wafuna uqhawulo-mtshato (Nyathi, 2012:30). Oku ke kuveliswe ngolu hlobo:

“I said I want a divorce. I love Matipa and I want to be with her.”

(p.33)

“Ndithe ndifuna uqhawulo-mtshato. Ndithanda uMatipa yaye ndifuna ukuba naye”

Emva kokuba uJonasi ethethe la mazwi angasentla, uye wayokuhlala noMatipa. Wamshiya umfazi wakhe kunye nabantwana. Ekuhambeni kwebali, uJonas uye wamlobola uMatipa, balizwa ngamawele. Kuthe apha ekuhambeni kwebali wanqaba uJonasi emzini kaMatipa, wabe engabonakali nakulowo kaJoyce, kanti ufumaneka ku-Essie, intombazana awayethandana nayo ekukhuleni kwakhe, waze wayilobola emva kokuba etshate uJoyce. UJonasi unabantwana ababini ku-Essie. Oku ke kwenza ukuba uJonasi abe nabantwana abasibhozo koomama abohlukeneyo. Ekugqibeleni bonke abafazi bakaJonasi baye bazana, nangona ibingeyiyo into emnandi leyo, kodwa ke baphele besamkelana njengabafazi bomntu omnye.

Kule ncwadi kaNyathi akaphelelanga ekungahloniphi kwakhe uJonasi abafazi bakhe ngokuthandana kwakhe ngokuphandle, kodwa uye wandlongondlongo kuMatipa noJoyce. Oku ukwenze ngokuthi ababethe (ngokwahlukeneyo ezindlini zabo) ngenxa yokuba besala ukulala naye. Uthe emveni kokuba ebabethile waze wabadlwengula (pp. 126-130). Oku ke kubonisa ukuba uJonasi akanayo nencinane intlonipho kubantu ababhinqileyo, yaye akanalo nothando lwabo, nangona ekupheleni kwebali esithi ubathanda bonke ngokulinganayo. Oku ke ukubeka ngolu hlobo:

Love is not something you can apportion and put on a scale and weigh. I loved each of my wives for very different reasons.

(p.192)

Uthando aluyiyo into enokwahlulwa ize ibekwe esikalini ilinganiswe. Ndibathande bonke abafazi bam ngeendlela ezahlukeneyo.

Mhlawumbi uthando luthetha izinto ezahlukeneyo kubantu abohlukeneyo. Ngoba emehlweni wabafundi-ncwadi oku kwenziwa nguJonasi akuyiyo inkcazelo yothando, kodwa kukuxhaphaza amabhinqa.

Xa umphandi ethelekisa indlela amabhinqa aphaatheke ngayo kwinoveli kaMahala naleyo kaNyathi (2012) ufumanise ukuba, bobabini aba babhali bayangqinelana ngomba wokukrexeza kwamadoda ekrexezela abafazi bawo. Kodwa, kubonakala ukuba uMahala (2010) kumsebenzi wakhe wobugcisa akangqinelani noNyathi (2012) kumbandela wesithembu, ngoba yena uJonasi okwinothuli kaNyathi (2012) ekukrexezeni kwakhe uye amtshate loo mntu akrexeza ngaye. Aze yena uThemba okwinothuli kaMahala (2010) athi ekukrexezeni kwakhe angasithathi isigqibo sokwenza isithembu sokutshata umfazi wesibini. Umxholo ofumaneka kuzo zombini ezi noveli zaba babhali (uMahala noNyathi (2012)) awukho mnye, ku-*Yakhal' Indoda* umlinganiswa onguThemba ubonakala ezisola ngezenzo zakhe zokukrexeza, ize umxholo ka-*The Polygamist* umlinganiswa onguJonasi abonakalise ukungazisoli kwakhe ngokukrexeza kwakhe. Ngoko ke, umphandi ugqiba ekubeni ukuba iimpazamo ezenziwa ngamadoda kumabhinqa wawo ziba neziphumo ezimbi, ezo zokukhathaza abafazi bawo, kodwa amadoda wona angohluka ekubeni omnye azisole omnye angazisoli.

Le ngxaki yokungahlonitshwa kwamabhinqa ngabayeni bawo ikwaveliswe nakwezinye izibhalo zoluncwadi lwesiXhosa. Umzekelo, kwincwadi kaMtuzi (2003) esihloko sithi *Loo mhla zibuyayo*, umbhali webali elithi 'Inkwenkwana nebali layo' ubonisa ubugebenga obenziwa kubantu ababhinqileyo emakhaya okanye ezindlwini zabo. Apha kweli balana inkwenkwana ikhula phantsi kwabazali bayo bobabini. Utata wale nkwenkwe usoloko ebetha umama wayo. Mihla le umama wale nkwenkwana uqamela ngeenyembezi. Ngaminazana ithile ubethwe wade wasweleka, washiya umntwana wakhe engenaye umama (pp. 31-33).

Xa umphandi ethelekisa indlela eliphetheke ngayo ibhinqa elikwibalana likaMtuzi (2003) kunaleyo aphaetheke ngayo kwinoveli kaMahala (2010), ufumanisa ukuba iintlungu eziviwa libhinqa ekwincwadi kaMtuzi (2003) zahlukile kunezo ziviwa ngamabhinqa akwinothuli kaMahala (2010). Kwincwadi kaMtuzi (2003) ibhinqa elikwibalana elikhethwe ngumphandi liva iintlungu ngokwasenyameni, ngoba kaloku belibethwa ngumyeni walo. Kanti kwinoveli kaMahala (2010) amabhinqa ava iintlungu ngokwasemphefumleni.

Uhlalutyo lwezi ncwadi lubonisa ukuba ngokwenene amanina amaninzi ase-Afrika awahlonitshwanga kwaphela okanye ayahlukunyezwa ngamadoda wawo, phambi kokuba ahlukunyezwe ngabantu bangaphandle. Ukuhlukunyezwa kuqala endlwini.

Le ngxaki yokungahlonitshwa kwamabhinqa ayiphelelanga ezincwadini kuphela, kodwa ikwaveliswe nakumaphepha-ndaba. Umzekelo, iphepha-ndaba i-‘Dispatchlive’ libhengeze ukuba, intombazana yaseMpuma-Koloni iphila ngoloyiko emva kokuba indoda ethandana nayo yeminyaka elishumi imlume ebusweni emva kokuba le ntombi ingavumanga ukuveza umfanekiso wale ndoda yayo ku-‘WhatsApp’ (<https://www.dispatchlive.co.za/news/2019-05-30-jealous-boyfriend-bit-off-a-piece-of-my-face/>, ithathwe ngumphandi ngoCanzibe 30, 2019).

Ikhona nengxelo ethi ipolisa laseMonti lidubule unkosikazi walo phambi kokuba lizidubule. Eli polisa ligama linguVuyolwethu Xalisa libhubhe kweso sehlo, kodwa unkosikazi walo usindile. Lo nkosikazi ukwazile ukutsalela umnxeba umama wakhe, udade bomyeni wakhe, kwakunye nomntu asebenza naye ecela uncedo. Abo batsalelwe umnxeba ngulo nkosikazi weli polisa bathi uthe: “Sisi ndiyaphela. UKoko uzidubule, wadubula nam” (<https://www.dispatchlive.co.za/news/2019-05-26-el-cop-shoots-wife-then-himself/>, ithathwe ngumphandi ngoCanzibe 26, 2019).

Oku ke kubonisa ukuba ngokwenene amabhinqa oMzantsi-Afrika omtsha kanye kweli xesha kuphilwa kulo awakhuselekanga nasezindlini zabo. Abona bantu bekumele bakhusela amabhinqa nosapho lwamabhinqa ngokubanzi, ngabayeni kodwa kufumaniseka ukuba amabhinqa alixhoba kwiindawo ekumele akhuseleke kuzo.

Ngokubhekisele kwiziganeko ezingasentla, kubonakala ukuba kukho utyekelo kwindlela amanina oMzantsi-Afrika aphetheke ngayo kweli xesha lenkululeko. Ngokuncomekayo, olu tyekelo uMahala uyaluvelisa encwadini yakhe.

Oomama badlale indima ebalulekileyo kakhulu kumzabalazo woMzantsi-Afrika. Ngomhla we-9 ngeyeThupha 1956, iwaka lamanina oMzantsi-Afrika omdala – besuka mbombo-zonke zeli lizwe ngokwamasiko neelwiimi ukuquka amaNdiya, abeBala, abelungu kwakunye nabaMnyama – benza umngcelele e-Union Buildings ePitoli begwayimbela utshintsho lwemithetho eyayingalunganga yamapasi elo xesha

(<https://www.sahistory.org.za/article/1956-womens-march-pretoria>, ithathwe ngumphandi ngesilimela 15, 2019). Iinjongo zalo mngcelele kwamanina yayikukusebenzisa amandla opolitiko amanina eentlanga ngeentlanga zamabandla awo bedala utshintsho lwentlalo. Imatshi yamanina izimisele ukukhulula imixokelelwano zengcinezelo ngenkcaso engaquki dlame kwakunye nolwakhiwo oluquka ulwakhiwo olukhokelwa kukumiselwa komntu, isidima kwakunye nembeko (<https://www.sahistory.org.za/article/1956-womens-march-pretoria>, ithathwe ngumphandi ngesilimela 18, 2019). Emva kokuba uMzantsi-Afrika uzuze inkululeko yawo ngo-1994, amanina oMzantsi-Afrika alindela lukhulu kwimiba enxulumene namalungelo amabhinqa ukuba aya kuthathelwa ingqalelo. Kubonakala ukuba amalungelo amabhinqa awakathathelwa ingqalelo ngokwanelisayo, nto leyo ekhokelela kukuba amabhinqa aphoxeke okanye aphoxakale.

4.3.1.2 Indima edlalwa ngamabhinqa ekuhendeni amadoda atshatileyo

Ingxaki eyenziwa ngamabhinqa alulutsha ekuhendeni amadoda atshatileyo iyaboniswa kule noveli kaMahala. Okokuqala, uThemba otshate noThuli uthe akuba enguCeba waseSekunjalo wazincwasela uDolly ongunobhala kaSodolophu. UDolly ebenolwazi lokuba uThemba lo ngutata womzi okanye utshatile unomfazi, kodwa ayimnqandanga loo nto ukuba angathandani noThemba. Oku ke uDolly ukwenze ngeenjongo zokuzuza ukubhatalelwa igumbi ahlala kulo uDolly. Oku ke kuveliswe kwingxabano ephakathi kukaDolly noThemba emi ngolu hlobo:

“Dolly, wenza ntoni neli xhego?”

“Utsho ukuthini ukuba ndenza ntoni naye? Akuyazi ukuba abantu abathandanayo benza ntoni?”

“Hayi maan Dolly, akunakuzimisela ukuba uthandana nala (sic.) nkothovu yexhego. Ndiqinisekile ukuba yintanga kayihlo le ngoku ndingamazi.”

“Andiyikholelwa ke le ndiyivayo. Ulibele ukuba unomfazi? Ndincede uhambe endlwini yam uyeke ukundibuza imfitshimfitshi,” watsho sele kubonakala ukuba akasandazi ukuba ndisisiciko seyiphi na imbiza.

“Dolly, akunakho ukuthetha olo hlobo nam. Ulibele ukuba

ndihlawula isiqingatha semali yokuhlala kwakho apha?"

"Ngoku ucinga ukuba esinye isiqingatha sihlawulwa ngubani?"

(p.80-81)

Ingxoxo engasentla idiza ukuba uDolly ebemazi uThemba ukuba utshatile, yaye ikwadiza ukuba uDolly lo umsebenzisela ukuba amhlawulele indawo ahlala kuyo uThemba. Kanti ke uThemba ucacisa kakuhle ukuba uDolly lo uzenza ngathi uthandana nabo (uThemba noSodolophu) ngenxa yokuba efuna ukuzuza imali kwakunye nesikhundla esiphezulu emsebenzini. Oku ke kuboniswa ngolu hlobo kwincoko ephakathi koThemba noDolly:

"Oo, ngoku ndiyabona, yonke le nto imalunga nemali.

Wenza le nto kuba elixhego (sic.) likuthembise ngokukunyusela emsebenzini."

(p.81)

Intetho kaThemba ingqina ukuba ngokwenene uDolly lo uzenza ngathi uthandana namadoda (uSodolophu waseSekunjalo, uBongani Vabaza) ngeenjongo zokuzuza into ayifunayo. Kanti okuthethwa nguThemba ngokunyuselwa kukaDolly emsebenzini kude kwenzeka. Kuvela kwincoko ephakathi kukaSkade (owayesakuba ngumhlobo kaThemba) noThemba emi ngolu hlobo:

"UDolly? UDolly nguceba wesi sithili ngoku?..."

"Ndikuxelela ukungakuxokisi. Ngoku laa ntombi sele inguceba ngoku ingazi nowathwethwa ngale ndawo..."

(p.139)

Oku kungasentla kubonisa ukuba ngokwenene uDolly uzenza umntu othandana noSodolophu ngenxa yokuba efuna ukonyuselwa emsebenzini. Le ngxaki iveliswa nguMahala yamabhinqa ahenda amadoda atshatileyo yenye yeengxaki ezifumaneka kuMzantsi-Afrika omtsha kanye kweli xesha kuphilwa kulo.

Le ngxaki iboniswa nguMahala yamabhinqa alulutsha ahenda amadoda atshatileyo ibonisiwe nakwezinye izibhalo zoluncwadi. Umzekelo, kwincwadi kaNyathi (2012) ethi *The Polygamist* iyaboniswa le ngxaki. Umlinganiswa olibhinqa onguMatipa waqeshwa kwinkampani kaJonasi ebizwa ngokuba yiJ&J holdings njengemanejala ye-*Legal Compliance Affairs*. Kwathi kungekagqithi neminyaka emininzi wanyuselwa

uMatipa ngenxa yokuba ethandana noJonasi, ongumphathi waloo nkampani (p.p36-37). Oku kuyenzeka nakubeni uJonasi ebengeyondoda itshatileyo. Ukhona ke omnye umlinganiswa ogama linguLindani kule noveli kaNyathi (2012). ULindani libhinqa elithe apha ekuhambeni lazidibanela noJonasi. ULindani uxelelwe nguJonasi ukuba unabafazi, kodwa uLindani akazange ambhebhethhe uJonasi. Ekuthandaneni kwakhe uLindani noJonasi, uLindani ebefumana imali kuJonasi, wade ke ekugqibeleni wanikwa nendlu yokuba ahlale kuyo simahla (p.150).

Xa umphandi ethelekisa indlela amabhinqa awahenda ngayo amadoda atshatileyo kwinoveli kaMahala (2010) kunaleyo kaNyathi (2012), ufumanise ukuba amanye amabhinqa xa efuna into, ingakumbi umsebenzi wengqesho, ayawahenda amadoda asezikhundleni eziphezulu, akukhathaliseki nokuba loo madoda atshatile okanye awatshatanga. Kwinoveli kaMahala (2010), ibhinqa elinguDolly lihende uBongani Vabaza (onguSodolophu waseSekunjalo) ukuba afumane ukonyuselwa emsebenzini wakhe wengqesho. Oku uDolly ukwenze ngokuthi athandane naye uSodolophu lo waseSekunjalo. Kananjalo kwinoveli kaNyathi (2012), ibhinqa elinguMatipa lonyuselwe emsebenzini walo wengqesho ngenxa yokuba ethandana nomphathi wenkampani asebenza kuyo uJonasi. Oku kubonisa ukuba bobabini aba babhali (uMahala (2010) noNyathi (2012)) bayangqinelana noluvo lokuba amabhinqa ayawahenda amadoda.

Oku ke kubonisa ukuba ngokwenene abantu ababhinqileyo bayakwazi ukuba nanjongo zimbi zokuthandana nabantu abatshatileyo. Kumatyeli amaninzi, kwizizathu zokuthandana kwamabhinqa nabantu abatshatileyo kuxhaphake ukuba abantu ababhinqileyo bafuna ukuzuza izinto eziphathekayo eziquka imali, isikhundla emsebenzini njalo-njalo. Olu tyekelo lusongela ukutshabalalisa intlalo-ntle yesizwe okanye yelizwe, le yingxaki ebalulekileyo yeengxaki zePostcolonialism uMzantsi-Afrika ojamelene nazo.

4.3.1.3 Indima edlalwa ngamabhinqa ekukhokeleni

Okunye akuvelisayo uMahala (2010) kule ncwadi yakhe malunga namabhinqa, kukuba kulo Mzantsi-Afrika umtsha amabhinqa ayalifumana ithuba lokuba adlale indima ephambili emisebenzini yawo. Nakubeni amabhinqa oMzantsi-Afrika

elifumana ithuba lokukhokela kuMzantsi-Afrika omtsha, asahlukumezeka nakweli xesha kuphilwa kulo.

UMahala (2010) kule ncwadi ihlalutywa ngumphandi uyivelisile indima edlalwa ngamabhinqa ekukhokeleni. Oku ke kutshiwo ngoba inqununu yaseSinethemba ibisakuba libhinqa, uNkosazana Phatheka phambi kokuba ibe nguMnumzana uThemba oyinqununu. Kwixesha lokuphathwa nguNkosazana Phatheka isikolo iSinethemba ibisisikolo esihloniphekileyo. Phantsi kolawulo lukaNkosazana Phatheka akuzange kubekho nanye ingxelo ebonisa ukungasebenzi kwakhe kakuhle. Ulawule iSinethemba ngobulumko, yaye ebebalandelela abafundi ngeenjongo zokuba efuna ukuba baphumelele kwizifundo zabo. Oku kulawula ngobulumko kubonakele mhla kwafika ingxelo kuye yokuba omnye wabafundi usihamba kakubi isikolo, yaye lo mfundi akawenzi umsebenzi wasekhaya. Lo mfundi uye wabizelwa umzali, kodwa uNkosazana Phatheka waqaphela ukuba lo mzali akanguye owalo mntwana wesikolo. Oku ke kuvele ngokuthi lo mzali angalazi igama lalo mfundi xa ebuzwa nguNkosazana Phatheka (pp.55-56).

Indima edlalwa ngamabhinqa ekukhokeleni ezama ukuboniswa nguMahala kule noveli yakhe, ikwavelisiwe kwezinye izibhalo zoluncwadi lwesiXhosa. Umzekelo, kwincwadi kaMtuzze (2003) esihloko sithi *Loo mhla zibuyayo*, ivelisiwe indima edlalwa ngamabhinqa ekukhokeleni. Nangona amabalana afumaneka kule ncwadi equlathe iingxaki zale mihla ezifumaneka kuMzantsi-Afrika omtsha, kodwa asingawo amabalana wodwa kule ncwadi, kukho neentsomi. Kwintsomi esihloko sithi 'Umyolelo', utata wabantwana abathathu (amadoda amabini kwakunye nebhinqa) wathi phambi kokuba asweleke wenza umyolelo. Loo myolelo ngowokuba ukuze bafumane ubutyebi abashiyele bona, kuza kufuneka inkulu ithabathe uhambo, iza kuhlanguka nehlathikazi elikhulu, ize ingene kulo. Xa isiva iintshukumo nokuba zezantoni ize ingabheki, ijonge phambili. Unyana omkhulu walo tata uluthabathile uhambo, kodwa ayabuya ngenxa yokuba ethe wawophula umyolelo ngokubheka kwakhe ekuveni kwakhe ingxolo ehlathini. Uthe wakungabuyi unyana wokuqala, uye walandela unyana wesibini, naye ngokunjalo akabuyanga ngenxa yokungawenzi umyolelo ngendlela ubuyalelwe ngawo. Izijacile intombi yalo tata, yalidlula ihlathikazi eloyikekayo, zatsho zancama izinto zehlathi akazihoya wade waya kuphumela kwelinye icala. Kulapho wabubona khona obo butyebi bashiywa ngutata wabo.

Asililo ibalana elifutshane eli likaMtuzze (2003) 'Umyolelo', yintsomi. Oku kungqinwa ziziganeko eziqhubeka kule ntsomi ezingumlingo. Le ntsomi, ngoko ke, iqulathe umyalezo, imfundiso okanye intsingiselo ebaluleke kakhulu. Kule ntsomi, uMtuzze uzama ukubonisa ukuba asingomadoda kuphela abantu abanokuba ziinkokheli zayo nayiphi na into ebalulekileyo yesizwe. Amabhinqa nawo anawo amandla okukhokela.

Xa umphandi ethelekisa le ntsomi kaMtuzze (2003) kwakunye nenoveli kaMahala (2010), bayangqinelana aba babhali ngendlela amabhinqa azibalula ngayo ekukhokeleni. Kwinoveli kaMahala (2010), uNkosazana Phatheka ebeyinqununu yaseSekunjalo ootitshala besebenza phantsi kolawulo lwakhe. Kananjalo kwintsomi kaMtuzze (2003), ibe yintombi yotata ebenze umyolelo ethe yaphumelela ekuwenzeni umyolelo lowo. Oku ke kuthetha ukuba aba babhali babini (uMahala (2010) noMtuzze (2003) bayangqinelana ngoluvo lokuba amabhinqa anawo amandla okukhokela.

Oku ke kungangqinwa ziziganeko ezenzeka ebomini bokwenyani. Umzekelo, uNkosazana Dlamini-Zuma, libhinqa laseMzantsi-Afrika elithe labamba izihlalo zobunkokheli kumaSebe aseburhulumenteni awohlukeneyo. Ngonyaka ka-2018 wonyulwe ukuba athabathe isihlalo sobunkokheli njengomphathiswa kwezoburhulumente: kwiSebe lezoCwangciso, kuBeko-lihlo kunye noVavanyo (<https://www.dpme.gov.za/about/Pages/Minister-Nkosazana-Dlamini-Zuma.aspx>, ithathwe ngumphandi ngeyeThupha 01, 2019).

Kukwakho namanye amabhinqa asezihlalweni zobunkokheli kuMzantsi-Afrika omtsha, afana noLindiwe Sisulu. ULindiwe Sisulu ubambe izihlalo ezahlukeneyo zaseburhulumenteni kuMzantsi-Afrika omtsha ukususela ngo-1994. Nge-30 kuCanzibe 2019 ubekwe esihlalweni sokuba abenguMphathiswa weze-'Human Settlement, Water and Sanitation' (<https://www.gov.za/about-government/contact-directory/lindiwe-nonceba-sisulu-ms>, ithathwe ngumphandi ngeyeThupha 01, 2019). Angatsho ke umphandi ukuba maninzi amabhinqa aseziikhundleni eziphezulu neziphambili kweli xesha kuphilwa kulo kuMzantsi-Afrika omtsha.

Umphandi uyamncoma uMahala (2010) ngokuthi avelise indima edlalwa ngamabhinqa ekukhokeleni kule ncwadi yakhe. Oku kungqina ukuba ngokwenene amanina oMzantsi-Afrika omtsha nawo ayaxhamla kwizikhundla zobunkokheli, yaye

kuboniswa ukuba kukho ukulingana phakathi kwamabhinqa namadoda ngokwezikhundla namawonga.

Oku kulingana kuphakathi kwamadoda namabhinqa kubonakala nasemitshatweni. Ukungatshati kukaThemba noThuli ngokwesintu okanye ngokwesiko lakwaNtu kunegalelo kwindlela abenza ngayo izinto uThuli noThemba. Ukuba uThuli noThemba bebetshate ngokwesiko lakwaNtu uThuli ebengazokukwazi ukusuka ahambe emzini wakhe, bekuza kufuneka ukuba esi sibini (uThuli noThemba) sibize abazali okanye abantu abadala bosapho, abathi bancedise ekusombululeni loo ngxaki banayo. Kodwa ke, ngenxa yokuba uThemba engakhange amkhuphele ilobola, akanalo ibango lokumlawula uThuli ukuba angazenzi izinto ezithile.

Kanti uMagona (2008) kwincwadi yakhe ethi *Beauty's gift* ubonisa indlela umtshato wesiko lakwaNtu ongalo. Kule ncwadi kaMagona (2008) kukho umlinganiswa olibhinqa onguAmanda, umnakwabo nguLuntu. ULuntu utshate noSihle. USihle uthe akuziva ukuba uyoyisakala emtshatweni wakhe ngenxa yokungonwatyiswa ngumyeni wakhe uLuntu, watsalela uAmanda umnxeba (oyindodakazi yakhe) (p.106). Kwincoko ephakathi kukaSihle noAmanda, uSihle uxelela u-Amanda ngezikhaziso anazo ngoLuntu. U-Amanda uqondile ukuba usapho lonke lumele ukuba ludibane ukuze kusonjululwe nantoni na engalungiyo emtshatweni kaSihle noLuntu. Uye wenjenje ukuphendula u-Amanda:

“I can only come after church on Sunday”, Amanda said,
cutting the call short. “I’ll be there.”

(p.107)

“Ndingeza emva kokuphuma kwenkonzo ngeCawe”,
utshilo u-Amanda, esenza mfutshane incoko. “Ndiza kuba
lapho.”

Ukubiza nokudibana kosapho luze kusombulula ingxaki yabantu abatshatileyo ibonisa ukuba loo mtshato ngowakwaNtu. Ukuba umtshato kaSihle ibingumtshato waseNtshona, uSihle noLuntu bebeza kuzisombululela iingxaki abanazo bengakhange babize mntu wosapho.

Xa umphandi ethelekisa indlela uMahala (2010) noMagona (2008) ababonisa ngayo ubomi babantu abatshatileyo kweli xesha kuphilwa kulo, ufumanisa yahlukile.

UMahala (2010) ubonisa uhlobo umtshato waseNtshona oqhutywa ngalo. Oku kukuthi abantu abatshatileyo bayazisombulela iingxaki abahlangabezana nazo emtshatweni wabo (njengokuba sele kucacisiwe kwimihlathi engasentla). Aze yena uMagona (2008) abonise uhlobo umtshato wakwaNtu oqhutywa ngalo. Oku kukuthi abantu abatshatileyo iingxaki zabo zisonjululwa lusapho lonke, ingakumbi usapho lomiyeni (njengokuba bekusele kubonisiwe kumhlathi ongasentla).

Nakubeni kukho iingxelo ezintle ezingamabhinqa eziveliswe kwimihlathi engasentla, kodwa kucacile ukuba amabhinqa awakayifumani ingqwalaselo ayilwelayo. Kumacandelo angentla kubonisiwe indlela ahlukunyezwe ngayo amabhinqa. Ngoko ke, nangona uMahala (2010) enconywa ngokuvelisa amabhinqa ngendlela entle, kucacile ukuba uMzantsi-Afrika omtsha usajamelene neengxaki ezibalulekileyo zePostcolonialism.

4.4 Imiba engaveliswanga encwadini kaMahala

Kwimihlathi engasentla, kuxoxiwe ukuba uMahala uphumelele ekuboniseni iingxaki ezahlukeneyo ezifumaneka kwiSebe lezeMfundo kwakunye nokubonisa amalungelo oomama kweli xesha kuphilwa kulo. Kodwa ke, umphandi ufumanise ukuba kukho iingxaki eziliqela ezingaveliswanga okanye ezingathathelwanga ngqalelo kule noveli. Oku kuquka iingxaki ezifumaneka kwiSebe lezeMfundo, kwakunye nemiceli-mngeni ejamelene namabhinqa mihla le. Le miceli-mngeni iza kuboniswa ngumphandi ngokufutshane kwimihlathi elandelayo.

4.4.1 Imiba engaveliswanga nguMahala ngokuphathelene neSebe lezeMfundo

Zininzi iingxaki ezijamelene neSebe lezeMfundo ezingaveliswanga kwinoveli kaMahala. Ezi ngxaki angazivelisanga encwadini yakhe uMahala ziingxaki ezikhoyo ebomini bokwenyani, yaye zifumaneka mihla le kumaphepha-ndaba, kunomathotholo nakumabona-kude kuMzantsi-Afrika omtsha. Ezo ngxaki ziquka ukubulalana kwabantwana ezikolweni, ukubiwa kwabantwana ezikolweni, ukubetha kwabantwana kootitshala babo. Umphandi akazokungena nzulu kwezi ngxelo ngenxa yokuba uphando olu alwenzayo alugxilanga kwiziganeko ezifumaneka

kuMzantsi-Afrika omtsha, kodwa lugxile kuhlalutyo lwenoveli kaMahala. Umphandi uza kukhankanya ingxaki ibenye efumaneka kuMzantsi-Afrika omtsha ngokubhekisele kwiSebe lezeMfundo.

Le ngxaki umphandi azama ukuyivelisa kumhlathi olandelayo yenye yeengxaki ezifumaneka kuMzantsi-Afrika omtsha phantsi kweengxaki ezijamelene neSebe lezeMfundo.

Inkundla yamatyala ephezulu kwiphondo laseMntla-Koloni eKathu inike umfundi isigwebo esingangeminyaka elishumi elinambini ngenxa yokubulala utitshala wakhe. Intolongo iSinoville Crisis Centre yamnkele lo mfundi kumasango wayo (<https://www.news24.com/SouthAfrica/News/12-year-prison-sentence-for-pupil-who-murdered-teacher-welcomed-20190529>, ithathwe ngumphandi ngeyeThupha 28, 2019).

Kwesinye isiganeko, umfundi oneminyaka elishumi elinesixhenxe kwiphondo laseMntla-Ntshona, ubanjwe waze wagwetywa iminyaka elishumi entolongweni, kwityala lokuhlaba nokubulala utitshala wakhe ngezizathu zokungaphumeleli ibanga lesixhenxe (<https://www.timeslive.co.za/news/south-africa/2019-03-05-sadtu-slams-10-year-sentence-for-teenage-teacher-killer-as-too-lenient/>, ithathwe ngumphandi ngesilimela 27, 2019).

Ingxelo engasentla ibonisa ukungakhuseleki kwabantwana ezikolweni. Kwixesha ekuphilwa kulo kuMzantsi-Afrika omtsha abafundi kwakunye nootitshala babo abakhuselekanga ngenxa yobundlobongela obuqhubeka kumaziko ezikolo. Umphandi uyamgxeka uMahala ngokuthi angayivelisi ingxaki yokungakhuseleki kwabafundi kunye nootitshala kumaziko esikolo. Uxinzelelo lwamatyala amaninzi obundlobongela obenziwa ezikolweni zoMzantsi-Afrika lubonisa iingxaki zokwenene zePostcolonialism kuMzantsi-Afrika omtsha. Ngoko ke, bekumele ukuba uMahala (2010) ababonisile abafundi-ncwadi le ngxaki.

4.4.2 Imiba engaveliswanga nguMahala ngokuphathelene namalungelo amabhinqa

UMahala (2010) kule ncwadi yakhe uwavelisile amalungelo amabhinqa, kodwa akayivelisanga eminye imiba engawahlelisanga kakuhle amabhinqa oMzantsi-Afrika njengomfuziselo wendlela amabhinqa aphetheke ngayo kweli xesha kuphilwa kulo. Into engamandla nephambili umphandi anokuthi amabhinqa ayiwonwabisanga kweli xesha kuphilwa kulo, kukuhlaselwa nokubulawa kwawo.

Umphandi uza kuqala abonise ukuba ngokwemithetho eyamiselwa uMzantsi-Afrika omtsha malunga namalungelo amabhinqa ziintoni na ezazimiselwe ukuba zenziwe koomama. Emva koko umphandi uza kubonisa iziganeko eziqhubeka kumabhinqa oMzantsi-Afrika mihla le.

Umgqaqo-siseko nemithetho yoMzantsi-Afrika unika amabhinqa amalungelo amaninzi. Okubalulekileyo, umthetho wamalungelo unika onke amabhinqa oMzantsi-Afrika ilungelo lokulingana. Igatya lokulingana libeka kucace ukuba akukho mntu unokucalucalulwa kwinani lezizathu, ukuquka izinto ezifana nesini. Ukulingana phakathi kwamabhinqa namadoda yenye yeenjongo ezibalulekileyo zomgqaqo-siseko woMzantsi-Afrika. Umgqaqo-siseko ukwayile i-‘Commission on Gender Equality’ (CGE) eyenza njengomlindi ukuqinisekisa ukuba amabhinqa awacalulwa. I-‘South African Human Rights Commission’ (SAHRC) nayo yayisekelwe phantsi komgqaqo-siseko ukunceda abantu abahlukumezekileyo (<https://section27.org.za/wp-content/uploads/2010/04/08Manual.pdf>, le ngxelo ithathwe ngumphandi ngeyeThupha 15, 2019).

Ngaphandle kwayo yonke imigqaqo-siseko engokhuselo lwamabhinqa, iziganeko ezihlukumeza amabhinqa ziyaboniswa mihla le. Umzekelo, indoda eminyaka engamashumi amabini anethoba ubudala, yaseMntla-Koloni eyatyholwa ngokudlwengula amantombazana amancinane ngo-2016, yafunyanwa inetyala yaze yagwetywa iminyaka engamashumi amane anesithathu ngaphakathi entolongweni (<https://www.news24.com/SouthAfrica/News/northern-cape-serial-rapist-sentenced-to-43-years-in-prison-20190914>, ithathwe ngumphandi ngeyoMsintsi 15, 2019).

Iziganeko ezifana nesi singasentla asenzeki kuMntla-Koloni kuphela, nakwezinye iindawo ziyafumaneka. Indoda yaKwaZulu-Natali eneminyaka engamashumi amathathu anambini (32) yasongela amaxhoba wayo ngemela phambi kokuba ibadlwengule. Le ndoda igwetywe isithandathu sobomi entolongweni

(<https://www.news24.com/SouthAfrica/News/kzn-serial-rapist-who-threatened-victims-with-knife-sentenced-to-seven-life-terms-20190914>, ithathwe ngumphandi ngeyoMsintsi 01, 2019).

UMzantsi-Afrika omtsha ufuna ukubona umanyano lwamanina; kodwa ke, kukho iingxaki. Amanina asabonwa njengabantu abafanele ukuhlala emakhaya apheke. Iingcaphephe nabezopolitiko bathi, inkululeko eMzantsi-Afrika isekwisigaba sokukhasa; ngoko ke, kuseza kuthatha ixesha ukupholisa amanye ocalucalulo oluhleli ngaphezu kwamashumi eminyaka amane xa kuthelekiswa neminyaka yenkululeko (<https://www.polity.org.za/article/womens-role-in-the-transformation-of-south-africa-2012-11-01>, ithathwe ngumphandi ngesilimela 15, 2019).

Bekufanele ukuba uluntu luwathande amanina endaweni yokuwahlukumeza. Kumele kukhunjulwe ukuba amanina ngamatye embombo oluntu yaye kufanele othulelwe umnqwazi. Into enikisa umdla ngexesha lenkululeko kukuba amanina angeniswa kuwo onke amacandelo ebesaziwa ngaphambili ngokuba ngawamadoda. Ngokomzekelo, 'civil, mechanical, electrical engineering and quantity surveying' bezisandula ukuba ngumsebenzi wamadoda kuphela, kodwa izinto zitshintshile ngoku. Njengamalungu esakhiwo soluntu, amanina anikwa izikhundla khon'ukuze angaziva engaphandle kwilizwe lamathuba. Amanina kule mihla afuna ukuba yinxalenye kwezoqoqosho. Ngokwenene, amanina ebengaphambili kwinguqu yoMzantsi-Afrika. Kodwa, ixesha lenkululeko lize neengxaki ezintsha kumanina, umzekelo, ukuhlukumezeka, ukudlwengulwa, indlala nokungalingani njengokuba bekusele kutshiwo. Amanina awanayo indawo yokuzonwabisa kwiingingqi akuzo. Wonke umntu uyazibuza ukuba konakele phi na phandl'apha. Amanina aphila ngoloyiko kuba amadoda aba ziindlavini (<https://www.polity.org.za/article/womens-role-in-the-transformation-of-south-africa-2012-11-01>, ithathwe ngumphandi ngeyeKhala 23, 2019).

Ezi ngxelo zingasentla ziyinxalenye yesininzi seziganeko eziquka ukubulawa nokuhlaselwa kwamabhinqa okwenzeka jikelele kuMzantsi-Afrika omtsha. Ngenxa yokwanda kobundlobongela obuqhubeka kumabhinqa eli lizwe, kukho abantu abacebisa ukuba urhulumente weli xesha kweli lizwe abuyise isigwebo sentambo (<https://businesstech.co.za/news/government/338473/south-africans-are-calling-for-the-death-penalty-to-be-reinstated-heres-what-government-says/>, ithathwe

ngumphandi ngeyeKhala 25, 2019). Lo mba awukabi nasiphumo sisiso ngenxa yokuba ezinye iinkokheli ziyawuchasa lo mbono. Nangona amalungelo oomama abekelwa phambili kuseko loMzantsi-Afrika omtsha, kodwa oku akwenzeki ngohlobo ekwakuthenjise ukuba kuza kwenzeka ngalo. Endaweni yokuba amabhinqa azive ekhuselekile aphila ngoloyiko lokuba nantoni na engalunganga ingabahlala. UMahala (2010) ngoko ke, akakubonisanga kule noveli yakhe ukungakhuseleki kwamabhinqa kweli xesha kuphilwa kulo.

4.5 Isiphelo

Injongo yesi sahluko ibikukubonisa iingxaki ezithile ezifumaneka kuMzantsi-Afrika omtsha ngexesha lenkululeko, njengoko zivelisiwe kwinoveli kaMahala. Imiba ekugxilwe kuyo ngumphandi kukuvezwa komcimbi wezemfundo kwakunye namalungelo oomama ngokuveliswe kwinoveli kaMahala.

UMahala kule ncwadi yakhe uzivelise ngokwanelisayo iingxaki ezijamelene neSebe lezeMfundo kule ncwadi yakhe. Ezi ngxaki ziveliswe kule noveli kaMahala ngokuphathelene nomcimbi wezemfundo zingumfuziselo weengxaki ezijamelene noMzantsi-Afrika omtsha kwiSebe lezeMfundo.

Phantsi komcimbi wezeMfundo kuxoxwe ngokudlwengulwa kwabantwana ababhinqileyo besikolo, ukusetyenziswa kwezinyobisi ezikolweni, ukumitha kwabafundi ababhinqileyo kwakunye nezinga labafundi abayeka isikolo bengagqibanga ukufunda.

Udlwengulo lwabantwana ababhinqileyo besikolo aluphelelanga kule ncwadi kaMahala, yinto eyenzekayo kweli xesha kuphilwa kulo kuMzantsi-Afrika omtsha jikelele. Umphandi ufumanise ukuba udlwengulo oluveliswe kule noveli kaMahala luyenzeka ebomini bokwenyani kuMzantsi-Afrika omtsha, yaye lubonisa ingxaki enkulu kakhulu kuMzantsi-Afrika omtsha.

Kwakuso esi sihlokwana, umphandi ukwabonise iindidi ngeendidi zobundlobongela obenziwa ebantwaneni besikolo kuMzantsi-Afrika omtsha. Oku ke umphandi ukwenze ngeenjongo zokungqinisisa okuveliswe kwinoveli kaMahala ehlalutywa ngumphandi. Oku umphandi ukubonise ngohlobo lweegrafu kwakunye

namacwecwe abonisa iintlobo ngeentlobo zobundlobongela obufumaneka ezikolweni. Umphandi uwacacisile amanani afumaneka kwezi grafu namacwecwe azifakileyo kwesi sahluko. Amatyala anjengala obundlobongela obufumaneka ezikolweni azizisongelo ezinkulu kwinkqubo yezikolo zoMzantsi-Afrika omtsha.

Phantsi kokusetyenziswa kweziyobisi ezikolweni umphandi uqale ngokubonisa okuveliswe kule noveli kaMahala ngokuphathelene nokusetyenziswa kweziyobisi ezikolweni, waze wandula ngokubonisa iziganeko ezenzeka kuMzantsi-Afrika omtsha jikelele, apho abafundi bezikolo befunyanwa beneziyobisi ezikolweni. Le ngxaki yokusetyenziswa kweziyobisi ezikolweni iveliswe nguMahala yenye yeengxaki ezijamelene neSebe leZeMfundo kuMzantsi-Afrika omtsha.

Ukumitha kwabafundi kwakunye nezinga labafundi abayeka isikolo ziingxaki eziveliswe nguMahala kule ncwadi yakhe ezingumfuziselo wezinto ezijamelene noMzantsi-Afrika omtsha. Umphandi ufumanise ukuba ngokwenene ukumitha kwabafundi nezinga labafundi abayeka isikolo bengagqibanga ukufunda okuboniswa nguMahala kule noveli yakhe ngokuphathelene nale miba kuyinyaniso. UMahala ukubonise ukumitha kwabantwana ababhinqileyo besikolo njengeminye imiba ephembelela abantwana besikolo ukuba bayeke isikolo. Abaphathi beSebe leZeMfundo bazama iindlela zokuvelela lo mcimbi ezinokuthi zinciphise inani lokumitha kwabafundi kwakunye nelo labantwana abayeka isikolo bengekafiki kwibanga leshumi elinesibini.

Ngokokubona komphandi, la macebo okanye la manyathelo athathwa ngurhulumente ekunciphiseni izinga lokumitha kwabafundi nokuyeka kwabantwana isikolo bengagqibanga ukufunda alikasebenzi kakuhle. Oku ke umphandi ukutsho ngezizathu zokuba ukumitha kwabantwana ababhinqileyo besikolo kwakunye nezinga labantwana abayeka isikolo bengagqibanga ukufunda lisephezulu kakhulu, yaye loo nto ibonisa ukuba le yingxaki enkulu uMzantsi-Afrika omtsha esajongene nayo.

Kwakuso esi sihlokwana, umphandi ufumanise ukuba kukho imiba ebalulekileyo engaveliswanga kule noveli kaMahala ngokuphathelene neengxaki ezijamelene neSebe leZeMfundo. Ezi ngxaki ziquka ukubulalana kwabantwana ezikolweni, ukubethwa kootitshala ngabantwana besikolo. Uyamgxeka ke umphandi uMahala

ngokuthi abe nemiba ebalulekileyo angayivelisanga eyingxaki kwiSebe lezeMfundo kule noveli yakhe.

Njengokuba umphandi ebesele ekhankanyile kwesi sahluko, kuxoxwe ngemiba emibini. Omnye ngulowo kuxoxwe ngawo kwimihlathi engasentla. Owesibini ngumba wokubunjwa komcimbi wamalungelo oomama kwincwadi kaMahala.

Phantsi komcimbi wamalungelo oomama kuxoxwe ngendima edlalwa ngamanina kuMzantsi-Afrika omtsha, kwakunye nendlela amabhinqa aveliswe ngayo kwinoveli kaMahala.

Kwindima yamanina kuMzantsi-Afrika omdala nokwamkeleka kwamalungelo amanina kuMzantsi-Afrika omtsha, umphandi ubonise imbali yamalungelo oomama kuzwe-lonke jikelele. Emva koko umphandi uye wangena kumalungelo oMzantsi-Afrika kweli xesha kuphilwa kulo. Oku ukwenze umphandi ngeenjongo zokubonisa ingaba la malungelo athathelwa inxaxheba kusini na.

Kwakuso esi sihlokwana, umphandi uqale ngokubonisa indlela amabhinqa aveliswe ngayo kwinoveli kaMahala. Phantsi kwesi sihlokwana kuboniswe ukungahlonitshwa kwabafazi ngamadoda wabo, indima edlalwa ngamabhinqa amancinane ekuhendeni amadoda atshatileyo kwakunye nendima edlalwa ngamabhinqa ekukhokeleni. Oku ke umphandi uye wakuthelekisa neziganeko eziveliswe kwezinye izibhalo zoluncwadi lwesiXhosa kwakunye noluncwadi lwezinye iilwimi eziquka ulwimi lwesiNgesi. Oku umphandi ebekwenza ngeenjongo zokungqinisisa ukuba ingaba iziganeko eziveliswe nguMahala ziyangqinelana na nezimvo zabanye ababhali ngokuphathelene namalungelo oomama. Loo miba iquka ukungahlonitshwa kwamabhinqa ngamadoda wabo, indima edlalwa ngamabhinqa amancinane ekuhendeni amadoda atshatileyo, kwakunye nendima edlalwa ngamabhinqa ekukhokheleni. Uyamncoma ke umphandi uMahala ngokuthi azivelise ezi ngxaki zijamelene namanina kuMzantsi-Afrika omtsha kule noveli yakhe. Umphandi ucinga ukuba eli lizwe kumele lithabathe ingqwalaselo kwizenzo zalo ngokubhekisele kwindlela elibaphethe ngayo amanina oMzantsi-Afrika omtsha.

Umphandi ufumanise ukuba ikho imiba engaveliswanga nguMahala ngokuphathelene namalungelo amabhinqa. Loo miba iquka ukuhlaselwa kwamabhinqa kwakunye nokubulawa kwawo. Umphandi uqale ngokubonisa

imigaqo-siseko ekhusela amabhinqa equka i-‘Commission on Gender Equality’. Emva koko umphandi ubonise iziganeko ezifumaneka kuMzantsi-Afrika omtsha, apho abantu abahlukumeza amabhinqa begwetyiwe. Uyamgxeka ke umphandi uMahala ngokuthi abe nemiba ebalulekileyo eyingxaki kuMzantsi-Afrika omtsha angayichaphazelanga ngokuphathelene nomcimbi wamalungelo oomama.

Ukuqukumbela, umphandi uyamncoma uMahala ngokuthi avelise iingxaki ezijamelene neSebe lezeMfundo kuMzantsi-Afrika omtsha kweli xesha kuphilwa kulo. Ezo ngxaki zinxulumene neZiko leMfundo azivelisileyo uMahala ziquka ukudlwengulwa kwabantwana besikolo, ukusetyenziswa kwezinyobisi ezikolweni, ukumitha kwabafundi kwakunye nezinga labafundi abayeka isikolo bengagqibanga ukufunda. Kucacile ukuba uMzantsi-Afrika omtsha usenazo iingxaki zePostcolonialism ezibalulekileyo ezifuna ukusonjululwa. Ezo ngxaki ziquka ukuqeqeshwa kolutsha ngeyona ndlela ifanelekileyo, kunye nokuhlonitshwa kwamalungelo oomama. Ezi ngxaki zingadala ukuba kungabikho uzinzo kuMzantsi-Afrika omtsha ukuba ezi ngxaki azinokusonjululwa msinyane.

Ngokubhekisele kubunjo lomcimbi wezeMfundo kwakunye nokuvezwa kwamalungelo oomama kwinoveli kaMahala ehlalutywa ngumphandi, uMahala akazityhilanga ngokwanelisekayo iingxaki ezijamelene noMzantsi-Afrika omtsha. Kodwa ke, umphandi angakuvelela oku ngezizathu zokuba ezinye iingxaki ezingaveliswanga nguMahala ngokuphathelene nomcimbi wezeMfundo kwakunye namalungelo oomama kungadalwa yinto yokuba ngexesha bekubhalwa le ncwadi kaMahala iingxaki ezikhoyo ngoku bezingekabikho kangako ngelaa xesha bekubhalwa le noveli. Nangona umphandi emgxeka uMahala ngokungayivelisi eminye imiba, umphandi akakwazi ukumgxeka kwaphela uMahala ngenxa yesizathu ebesisele sikhankanyiwe.

ISAPHLUKO SESIHLANU

UBUME BESEBE LEZEMPILO, NOKUHANJISWA KWEENKONZO ZOLUNTU NGOKUBHEKISELE KWINOVELI KAMAHALA

5.1 Intshayelelo

Esi sahluko sijongene nendlela isimo seSebe lezeMpilo nokuhanjiswa kweenkonzo zoluntu ezivezwe ngayo kwinoveli kaMahala. Injongo yoku kukubonisa ukuba ingaba eli sebe kwakunye nomasipala liyaphumelela na okanye liyasilela ekuhambiseni iinkonzo zoluntu. Oku ke kuza kwenziwa ngokuthi umphandi aphicothe ephendla le noveli ayihlalutyayo kaMahala, aze andule ukungqinisisa ngeengxelo ezipapashwa kumaphepha-ndaba, koomabona-kude naku-nomathothololo ubunyani beziganeko eziveliswe kwinoveli kaMahala.

5.2 Imiba ekhokelela kwiingxaki zempilo

Mininzi imiba enempenbelelo kwiingxaki zempilo. Kuloo miba kungabalulwa umba wokungabikho kwamanzi acocekileyo aphuma ezimpompeni, kwakunye neenkunkuma ezilahlwa phandle ecaleni kwendlela ezithi zidale iintsholongwane eziye ziphefunyulwe ngabantu ezikhokelela kwiingxaki zempilo eziquka isifo semiphunga esaziwa ngokuba yi-‘Tuberculosis’. Umphandi uza kuqala ajonge imiba ephembelela kwiingxaki zempilo equka amanzi acocekileyo, izindlu zangasese, kwakunye nokuthuthwa kwenkukuma.

5.2.1 Umba wamanzi ngokuveliswe kwinoveli kaMahala

UMahala kule noveli yakhe uwuvelisile umba wamanzi njengeny yeengxaki zePostcolonialism ezijamelene nabahlali baseSekunjalo, engumfuziselo weengxaki ezijamelene noMzantsi-Afrika jikelele. Umphandi uza kubonisa iingxaki ezijamelene nabahlali baseSekunjalo ngokuphathelele namanzi, aze andule ukuzinxulumanisa nezo zifumaneka kuMzantsi-Afrika jikelele.

Abalinganiswa kule noveli kaMahala bahlala kwiindawo ezohlukeneyo. UThemba, ongumbalisi wale noveli uhlala ezindlwini zomlotha phaya eSekunjalo, baze abanye abalinganiswa bahlale ematyotyombeni eSekunjalo. UThemba uhlobene kakhulu noBaw' uJongilanga. UBaw' uJongilanga wayengumhlobo omkhulu katata kaThemba. Njengokuba abazali bakhe uThemba babesele balishiya eli limiweyo, umntu awayemthatha njengomzali wakhe uThemba yayinguBaw'uJongilanga. Akuba uThemba enomntwana wesibini (uThembi), uBaw' uJongilanga wafika eze kusikelela usana, njengoko kusenziwa njalo kwaXhosa. Ngendlela yokubulela, uThemba uye wathi kuBaw' uJongilanga amasango akwakhe aya kusoloko evuliwe angathandabuzi ukuza xa enengxaki (p.57). UBaw' uJongilanga ulisebenzisile ke eli thuba. Kaloku uBaw' uJongilanga uhlala kumatyotyombe angenawo amanzi kwakunye nezindlu zangasese ezigungxulwayo. UBaw' uJongilanga ithamsanqa elo akalisebenzisela yena yedwa. UThemba ubone ngoBaw' uJongilanga esiza kukha amanzi kwakhe ehamba nabamelwane bakhe. Oku ke kuveliswe ngolu hlobo:

Yayisele iqhelekile ke into yokuba babuye sele beze
kucela amanzi njengoko kwakungekho zimpompo
zamanzi eSekunjalo.

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(p.57)

Oku kungqina ukuba abahlali baseSekunjalo babengenawo amanzi aphuma ezimpompeni. UThemba waye waqaphela ukuba asinguye yedwa uBaw'uJongilanga okha amanzi endlwini yakhe, kodwa uninzi lwabahlali baseSekunjalo olukha amanzi kwakhe. Oku ke kumcaphukisile uThemba ngokuba athi enceda uBaw' uJongilanga aze azibhaqe sele enceda iSekunjalo yonke ngeendleko zakhe. Ukudinwa nokucaphuka kukaThemba kuveliswe ngolu hlobo:

“Baw' uJongilanga, ndiyaqaphela ukuba kukho iimbuso endingazaziyo ezikha amanzi apha kwam. Andazi ukuba ke imvume ziyifumana kubani na kuba mna endakuthethayo kukuba ndiyakuvumela wena nosapho lwakho ukuba nikhe amanzi apha. Hayi iSekunjalo iphela,” ndatsho ndingafuni ukukhathaza ixhego ngokuchaza kamhlophe ukuba la manzi ndiyawabhatala.

(p.58)

Oku ke kubonisa ukuba asinguye yedwa uBaw'uJongilanga umntu ongenawo amanzi aphuma empompeni kwidolophu yaseSekunjalo, kodwa ngabahlali bonke baloo matyotyombe. Yingxaki enkulu ke le ijamelene naba bahlali, ngoba kaloku baphele besiba ngumthwalo emagxeni kaThemba.

Kuthe ke ekubeni engakholisekanga ukuba ibe yingingqi yonke yabantu abamelene noBaw' uJongilanga abathi bakhe amanzi kwakhe (uThemba), nasekubeni ethe wenza iinzame zokutshixa impompo yakhe ukuze abantu bangakhi amanzi empompeni yakhe, suke wavuka ngenye imini kuqhawulwe kwa eloo qhaga ebetshixe ngalo impompo yakhe. Uzixelele ke uThemba ukuba uza kubazisa abahlali baseSekunjalo ngokumoshwa kwakhe ngabo xa kuthe kwabakho umhlangano wabahlali, njengokuba yayinganqabanga imihlangano yabahlali kule dolophu (pp.58-59).

Uthe ke eye kuloo mhlango wabahlali uThemba ngeenjongo zokufaka ezakhe izikhalazo malunga nokumoshwa kwakhe ngabahlali baseSekunjalo ngokuphathelele nomcimbi wamanzi, suke wonyulwa ukuba abe nguCeba wale dolophu (pp.64-65). Phakathi kwezicelo ezikhalazelwa ngabahlali baseSekunjalo ekwakumele uThemba aye nazo kuSodolophu njengomlomo wabahlali bale dolophu, yayikukuba abahlali bakhelwe iimpompo eziphuma amanzi, njengokuba amanzi bebecela ukuwakha kubantu abahlala ezindlwini zomlotha abanjengoThemba (p.66). UThemba uyibonisa ngolu hlobo lulandelayo ingxelo yakhe yeemfuno zabahlali base Sekunjalo:

Xa ndishwankathela ezo ntetho zinde, ndabeka phambili
imiba yamanzi...

(p.67)

Oku kungasentla kungqina ukuba ngokwenene iSekunjalo le, ibingeyiyo idolophu enamanzi aphuma ezimpompeni eyenzelwe abantu abahlala ematyotyombeni.

Le ngxaki yokungabikho kwamanzi aphuma ezimpompeni uMahala azama ukuyivelisa kule ncwadi yakhe, yenye yeengxaki zePostcolonialism ezifumaneka kubomi bokwenyani. Umphandi uza kunxulumanisa le ngxaki yokungabikho kwamanzi eSekunjalo naleyo ibhengezwe kumaphepha-ndaba, kumabonakude, nakunomathotholo.

lingxelo eziphume kwiphepha-ndaba i-*TimesLive* zibonisa ukuba sele kulithuba bengenawo amanzi acocekileyo wokusela aphuma empompeni abahlali belali yaseMcungo ekufuphi neCofimvaba eMpuma-Koloni, ngezizathu zokuqhawuka kwemibhobho ethutha amanzi asuka eCofimvaba esiya eMcungo. Umasipala wesi sithili iChris Hani uthethe kuseza kuba yinyanga phambi kokuba abantu bale lali babuyiselwe amanzi aphuma ezimpompeni. Uninzi lwabahlali bale lali lusengxakini, ingakumbi abantu abadala, ngoba uggqampompo wamanzi othunyelwa ngumasipala akafiki rhoqo. Ngoko ke abantu baye bathi xa bephelelwe ngalawo avela kugqampompo amanzi baye kukha emlanjeni okanye baxhomekeke kulawo wemvula. Abantu abadala abahlala bodwa baye bacele ulutsha ukuba lubathuthele amanzi emlanjeni baze barhume ishumi leeponti (R20). Imbi ke le meko ngoba iinkomo kunye neehagu zisela kule milambo, kodwa ke abantu abanayo enye indlela abanokuthi bawafumane ngayo amanzi, itshilo intatheli (<https://www.timeslive.co.za/news/south-africa/2019-03-30-crumbling-infrastructure-leaves-eastern-cape-villagers-without-water/>, ithathwe ngumphandi ngeyeKhala 12, 2019).

Ingxaki ejamelene nabahlali baseMcungo yingxaki yokwenyani. Kaloku amanzi yenye yezinto ezibaluleke kakhulu ebomini bomntu. Amanzi ayimpilo buqu. Enyanisweni, ukunikezelwa kwamanzi acocekileyo kuthathwa njengesiseko samalungelo abantu. Esinye seziganeko ezibalulekileyo esadalwa yi-*United Nations General Assembly* kukusetyenziswa kwenyanga yeKhala 2010 kumalungelo abantu okufumana amanzi kwakunye nezindlu zangasese. Intlanganiso yaqwalasela amalungelo abantu bonke ukuba babenelungelo lokufumana amanzi awoneleyo wemisebenzi yasendlwini kwakunye nemisebenzi engeyiyo eyasendlwini (<https://www.un.org/en/sections/issues-depth/water/index.html>, ithathwe ngumphandi ngeyoMsintsi 18, 2019).

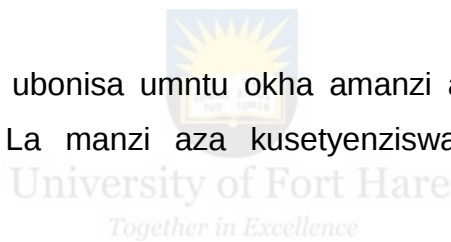
Xa abantu besebenzisa amanzi angacocekanga, kulula ukuba abantu bangenwe okanye bafunyanwe ziintsholongwane ngenxa yamanzi abawasebenzisayo. Kungasuke iingxaki ezingathi zenze isimo somntu sibe maxongo ziphetshwe ukuba ikhona indlela yokuba ziphepheke. Umzekelo, kungangcono ukuba oomasipala bangasoloko bejonga umgangatho wemibhobho ethutha amanzi ukuba isasebenza na okanye ilungele ukutshintshwa. Ngokwenza oko ke kungaphetshwa iingxaki ezinjengezi zijamelene nabahlali baseMcungo.

Umfanekiso 16: Umhlali okha amanzi angacocekanga edamini.



Imvelaphi: (<https://www.timeslive.co.za/news/south-africa/2019-03-30-crumbling-infrastructure-leaves-eastern-cape-villagers-without-water/>, ithathwe ngumphandi ngeyeKhala 12, 2019).

Lo mfanekiso ungasentla ubonisa umntu okha amanzi angacocekanga kwindawo ebukeka njengedama. La manzi aza kusetyenziswa kwiingxaki zasekhayeni ezahlukeneyo.



Abanye abahlali abanamava okungabinawo amanzi aphuma ezimpompeni, ngabahlali bephondo laseLimpopo. Uninzi lweelali zaseLimpopo azinawo amanzi aphuma ezimpompeni, ngenxa yengxaki yemibhobho ethumela amanzi ezimpompeni kwezi lali. Kwilali ebizwa ngokuba yiKhumbulani eLimpopo, amanzi bawavulelwa ngokuhlwa kuphela. Umasipala wesithili saseLimpopo iVhembe District Municipality ayinawo amanzi, ukuquka iilali eziyiDididi, Gumbani kwakunye neMakovha ezisondele kwidama iNandoni. Kanti le ngxaki yokungabikho kwamanzi aphuma ezimpompeni ikwafumaneka nakubahlali abatsalelwa amanzi kumlambo iVaal, eRhawutini. Amajoni azama kangangoko anakho ukunqanda udlwabhiya angangeni kumlambo iVaal rhoqo ngosuku, ngenxa yokuba abahlali banesikhalazo sokuba amanzi aphuma ezimpompeni (xa athe akhona) aphuma enuka into engathi liqanda elibolileyo. Kananjalo le ngxaki yamanzi ikwafumaneka kunxweme laKwaZulu-Natal. Ukusukela eThekwini ukuya kutsho ePort Edward ikhe iphele inyanga bengenawo amanzi (<https://www.news24.com/SouthAfrica/News/severe->

[water-shortages-a-norm-in-some-towns-20190328](https://www.ithathwe.co.za/2019/03/28/water-shortages-a-norm-in-some-towns-20190328/),

ithathwe

ngumphandi

ngeyoKwindla 28, 2019).

Amanzi ayathanda ukunqongophala kumatyeli amaninzi nakubahlali baseManila kufuphi neSabie eMpumalanga. E-Manila kubonakala ngathi urhulumente akenzi nto, ngoba kaloku xa abahlali kudala befaka izikhalazo zabo urhulumente bekumele wenza into ngaloo nto. Ngoko ke urhulumente uyasilela kulo mba uphathelele namanzi.

Umfanekiso 17: Amanzi akhiwe ngomgqomo



Imvelaphi: (<https://www.groundup.org.za/article/taps-run-dry-eastern-cape-villages/>,

ithathwe ngumphandi ngeyeKhala 13, 2019).

Lo mfanekiso ungentla ubonisa omnye wabahlali belali yaseNtshingeni kufuphi neCofimvaba, othe ngenxa yokunqongophala kwamanzi aphuma ezimpompeni waqonda ukuba makazikhelele ngomgqomo wenkunkuma. Umphandi angatsho ke ukuba ayisiyiyo into elungele impilo yanawuphi na umntu ke into yokuba umntu akhe ngomgqomo amanzi aza kuwasela okanye apheke ngawo, nokuba umgqomo ucoceke kangakanani na. Le ngxaki, yenye yemiba ephembelela ukuba abantu bagule, ngoba kaloku lo mgqomo uqale wasetyenziselwa ukugalela inkunkuma engacocekanga.

Kungatshiwo ke ukuba, kumatyeli amaninzi abantu abaye bachaphazeleke kakhulu yingxaki yokungahanjiswa kweenkonzo zoluntu eziquka amanzi acocekileyo ngabantu abadala.

Umfanekiso 18: Ixhego elithutha amanzi ngekiriva



Imvelaphi: (<https://www.groundup.org.za/article/taps-run-dry-eastern-cape-villages/>, ithathwe ngumphandi ngeyeKhala 13, 2019).

Lo mfanekiso ungentla ubonisa umhlali olixhego, othutha amanzi ngekiriva. Lo ngumnqantsa weqhina elinyukwa ngabahlali abanengxaki yokungafumani amanzi acocekileyo ezimpompeni. Ngoba kaloku abanye abantu abanawo loo mandla wokuzithuthela amanzi ngenxa yezizathu ezahlukeneyo eziquka ubudala beminyaka kwabanye, njalo-njalo.

Ngokujonga kwiingxelo ezingasentla, kucacile ukuba kukho utyekelo kuhanjiso lweenkonzo zamanzi acocekileyo eluntwini. Uyamncoma umphandi uMahala ngokuvelisa ingxaki yamanzi efumaneka ebalini lakhe njengomfuziselo wengxaki ekhoyo kuMzantsi-Afrika omtsha.

5.2.2 Umba wezindlu zangasese

UMahala kule noveli yakhe uwuvelisile umba wezindlu zangasese njengenye yeengxaki ezijamelene nabahlali baseSekunjalo, engumfuziselo weengxaki ezijamelene noMzantsi-Afrika jikelele. Umphandi uza kubonisa iingxaki ezijamelene nabahlali baseSekunjalo ngokuphathelele nezindlu zangasese, aze andule ngokuzinxulumanisa nezo zifumaneka kuMzantsi-Afrika jikelele.

Amanzi ke asiyiyo ingxaki eyodwa apha kule dolophu yaseSekunjalo ngokuphathelele nemiba ephembelela kwiingxaki zempilo, kodwa nokunqongophala kwezindlu zangasese kukwayingxaki. Lo mba wokungabikho kwezindlu zangasese kule ncwadi kaMahala uvelisiwe njengeminye yemiba edala iingxaki zempilo. Emva kokuba uThemba ongumbalisi wale noveli kaMahala eve ukuba umalume wakhe wabulawa ngoobani, waye wabaleka ukuya kutsho ebazalini bakhe, ukutsho ke eSekunjalo apho babehlala khona. Uthe sele efikile kuloo dolophu yaseSekunjalo, wafika ngemini yokuthuthwa kwemigqomo yelindle, ilindle lisecaleni kwendlela. Oku kuveliswe ngale ndlela:

Ndafika ngexesha elibi eSekunjalo, xa kanye kuthuthwa imigqomo yelindle. Imigqomo yayithuthwa kabini evekini, NgoLwezithathu nangooLwezihlanu. Ndadlula kuloo migqomo idwelile ilinde inqwelo yayo ize kuyiphuthuma. Ndazifumana ndisithi krwaqu ilindle liphuphuma kuloo migqomo ndanga ndiza kugabha.

(pp.17-18)

Oku ke kubonisa ukuba ilindle lale dolophu yaseSekunjalo lalithuthwa ngemigqomo kabini evekini. Loo nto ke asiyiyo into entle, ngoba kaloku abantu baya rhoqo ngosuku ngasese, yaye umzi ngamnye unabantu hayi umntu omnye. Ukucinga nje ngombono weelo lindle ukuba wawunjani na, kuyasinekisa. Ngoko ke umphandi ubona ukuba ukuthuthwa kwelindle ngemigqomo eSekunjalo ize ibekwe ecaleni kwendlela xa ize kulandwa kungaluchaphazelanga uluntu, njengokuba abantu abagqithayo bephufumla konke okwaa kunuka kuvela kuloo migqomo yelo lindle, ingakumbi abantu abahlala kufuphi nendlela apho ilindle libekwa khona ngokulinda isithuthi salo.

Lo mba welindle ke awuveliswanga kula maphepha mabini akhankanywe ngasentla (pp.17-18) kuphela. Emva kokuba uThemba ezigqibile izifundo zakhe, uye wangutitshala wesikolo esibizwa ngokuba yiSinethemba Secondary School, eSekunjalo. Njengokuba umphandi ebesele ekhankanyile ukuba uThemba lo wayehlala ezindlwini zomlotha kule dolophu yaseSekunjalo, ngoko ke yena wayengachaphazeleki ngokupheleleyo kwiingxaki ezichaphazela abantu abahlala ematyotyombeni kwakule dolophu yaseSekunjalo.

Le ngxaki yokungabikho kwezindlu zangasese uMahala azama ukuyivelisa kule noveli yakhe yenye yeengxaki zePostcolonialism uMzantsi-Afrika omtsha ojamelene nayo.

Umfanekiso 19: Ugutyo lwelindle



Imvelaphi: (<https://www.timeslive.co.za/news/south-africa/2019-08-19-no-one-wants-to-listen-to-us-angry-klipptown-residents-turn-to-sahrc/>, ithathwe ngumphandi ngeyoMsintsi 15, 2019).

Umfanekiso ongasentla ubonisa amanzi anogutyo lwelindle oluphefunyulwa ngabantu abagqitha ecaleni kwalo kwilokishi yaseKlipptown, eRhawutini. Ngokwenkangeleko yalo mfanekiso, ugutyo lwelindle lukufutshane ezindlwini. Kulula ke ngoko ukuba abantu basezele umoya osuka kolu gutyo. Ngoko ke, i-‘South African Human Rights Commission’ idibene nabahlali kuhambo lokujikeleza ingingqi yaseKlipptown eSoweto, ibone ugutyo lwelindle olutyhutyha izitalato iyinto eqhelekileyo. Bavakele besithi aba bahlali bale ngingqi: “Esikucelayo kukuphila impilo engcono kunale siyiphilayo. Nathi sinalo ilungelo labucala” (<https://www.timeslive.co.za/news/south-africa/2019-08-19-no-one-wants-to-listen-to-us-angry-klipptown-residents-turn-to-sahrc/>, ithathwe ngumphandi ngeyoMsintsi 15, 2019).

Ngokujonga kwiziganeko ezingasentla, kucacile ke ngoko ukuba kukho utyekelo lokungahanjiswa kweenkonzo zezindlu zangasese eluntwini. Uyamncoma umphandi uMahala ngokuvelisa ingxaki yokungabikho kwezindlu zangasese kwiindawo ezithile, ngokufumaneka kweli bali lakhe njengomfuziselo wengxaki ekhoyo kuMzantsi-Afrika

omtsha. Kanti kwizikolo ezithile kuMzantsi-Afrika omtsha kukho izindlu zangasese zemingxuma. Oku ke kuyingozi kakhulu ebantwaneni ngenxa yezizathu zokuba bangatshona kwezo zindlu zangasese. Umzekelo, kukho ityala lokutshona nokusweleka komntwana kwindlu yangasese yomgxuma kwisikolo esiseBloemfontein ngo-2014. Abazali balo mntwana baye banikwa imali engangesigidi seeRandi nguRhulumente ngeenzame zokuxolisa kwilahleko yokuswelekelwa ngumntwana wabo (<https://www.timeslive.co.za/news/south-africa/2019-12-18-supreme-court-orders-family-of-boy-who-drowned-in-school-pit-toilet-get-r1m-payout/>, ithathwe ngumphandi ngeyoMqungu 13, 2020).

5.2.3 Umba wokuthuthwa kwenkunkuma

UMahala kule noveli yakhe akawuvelisanga umba wokuthuthwa kwenkunkuma njengenye yeengxaki ezijamelene nabahlali baseSekunjalo, engumfuziselo weengxaki zePostcolonialism ezijamelene noMzantsi-Afrika jikelele. Njengokuba zininzi iimeko eziye ziphembelele kwiingxaki zempilo, umphandi ufumanise ukuba akanakho ukuwushiya umba wokuthuthwa kwenkunkuma kolu phando lwakhe.

Ukungathuthwa kwenkunkuma zizithuthi zikaMasipala yingxaki ejamelene nabemi boMzantsi-Afrika ethi ibagulise, ngenxa yokusezela umoya oneentsholongwane ezivela enkunkumeni. Umphandi uza kubonisa isimo apho abahlali bathi babe phantsi kwaso esingathi sibe nemiphumela egulisayo.

Le ngxaki yokungathuthwa kwenkunkuma zizithuthi zikaMasipala uMahala azama ukuyivelisa kule noveli yakhe, yenye yeengxaki ezijamelene nabemi boMzantsi-Afrika kweli xesha kuphilwa kulo.

Ngokwengxelo evela kwiphepha-ndaba, abahlali base-Emfuleni banyanzelekile ukuba balahle inkunkuma yabo kufuphi nendlela ngenxa yokuba umasipala uyasilela ekuthatheni inkunkuma ngezizathu zokungabikho kwezithuthi zemoto yomgqomo. Kunyaka odlulileyo (2018), uMasipala wale ngingqi wabhengeza ukuba kuphele isivumelwano phakathi kukaMasipala kunye nenkampani yezithuthi zomgqomo, yaye asikahlaziywa. Umhlali ogama linguMpho Moleleki uthe indlu yakhe ijongene nendawo abahlali abalahla kuyo inkunkuma yabo. Ngoko ke yenza loo nto baphefumle iintsholongwane ezisuka kuloo nkunkuma. Ixhala lakhe lo mhlali

lelokuba, abantwana banamaxesha okudlala kule nkunkuma, loo nto ibenza nabo baphefumle oko kungcola kuneentsholongwane. Yingozi kakhulu ke le abahlali base-Emfuleni abajamelene nayo (<https://www.iol.co.za/the-star/news/emfuleni-drowning-under-mountains-of-rubbish-22686744>, ithathwe ngumphandi ngeyeKhala 19, 2019).

Le ngxelo ingasentla ibonisa ukuba kukho utyekelo kwicala likaMasipala lokungahambisi kakuhle iinkonzo zoluntu, ngoba uMasipala ebenolwazi lokuba isivumelwano sakhe kunye nezithuthi siphela nini. Ngoko ke umphandi ubona ukuba uMasipala nguye osebugwenxeni. Abahlali base-Emfuleni nabo bayagxekwa ngumphandi, ngoba ikwangabo abaza kugula ngenxa yenkunkuma abayilahla ngokwabo. Aba bahlali bebenakho ukuba bakhawulelane noMasipala osilelayo ekuhambiseni iinkonzo, ngokuthi umzi ngamnye uyitshise inkunkuma yawo ukuze kunciphe ukubhabha kweentsholongwane.

Umfanekiso 20: Inkunkuma esecaleni kwendlela



Imvelaphi: (<https://www.iol.co.za/the-star/news/emfuleni-drowning-under-mountains-of-rubbish-22686744>, ithathwe ngumphandi ngeyeKhala 17, 2019).

Lo mfanekiso ungasentla ubonisa inkunkuma elahlwe ngabahlali ecaleni kwendlela. Yingozi ke le eluntwini ngoba kaloku abantu abadlula ecaleni kwale ndlela baphefumla zonke iintsholongwane ezenziwa bobu bumdaka bubonakala kulo mfanekiso.

Umphandi ufumanise ukuba urhulumente uyasilela ekunikezeni iinkonzo zoluntu eluntwini, ingakumbi ezo zizizidingo okanye zizimfuneko eluntwini ngoba ngaphandle kwazo ezo nkonz, isimo sempilo yomntu sisengxakini. Oku ke umphandi athetha ngako kuquka ukungabikho kwamanzi kwiindawo ezithile ngenxa yokuqhawuka

kwemibhobho esuka kuloo ndawo isiya kwenye ingingqi kunye nokwakhiwa kwezindlu zangasese nokuthuthwa kweenkunkuma. Abahlali ngabo abasokolayo ngenxa yokungakhathali kukarhulumente kwizinto ezithile. Le meko ibonisa ezona ngxaki zePostcolonialism ezijamelene nesizwe soMzantsi-Afrika omtsha. Iingxaki zePostcolonialism zokungabikho kwamanzi kunye nokungakhiwa kwezindlu zangasese ziveziwe kwinoveli kaMahala, kodwa aziveliswanga ngokwanelisayo.

5.3 Izifo ezivelisiweyo kwinoveli kaMahala

Kweli candelo, kuza kuboniswa iintlobo ngeentlobo zezigulo eziquka uGawulayo njengoko zivelisiwe kwinoveli kaMahala. Umphandi uza kubonisa iingxaki ezijamelene nabahlali baseSekunjalo ngokuphathelele nezifo, aze andule ngokuzinxulumanisa nezo zifumaneka kuMzantsi-Afrika jikelele.

5.3.1 UGawulayo i-(HIV/AIDS)



UMahala (2010) kule ncwadi yakhe usivelisile isifo esinguGawulayo i-(HIV/AIDS), njengesifo esiphambili esibulala abantu kuMzantsi-Afrika omtsha. Esi sifo ngokokuveliswa kule ncwadi kaMahala sifumaneka ngokuthi umntu abe kanti wabelene ngesondo nomnye umntu onaso. Le yenye yeendlela abantu abasifumana ngayo esi sifo, yaye le ndlela ibonakala njengeyona ingundoqo wokufumana esi sifo. Umphandi uza kubonisa ukuba zithini iimbono zikaMahala malunga nesi sifo.

Kwinoveli kaMahala (2010) kukho umlinganiswa oye wahlaselwa sesi sifo sikaGawulayo. Umbalisi wale ncwadi onguThemba akayicacisanga ke ukuba lo mlinganiswa usifumene njani esi sifo. Okuveliswayo kukuba lo mlinganiswa unguNosipho unesifo sikagawulayo.

UNosipho njengokuba umphandi ebesele ekhankanyile kwisahluko sesine phantsi kwesihlokwana esithi “ukudlwengulwa kwabantwana besikolo” (jonga kumhlathi 4.2.1), uye wadlwengulwa ngutat’ omncinci wakhe ogama linguBanzi izihlandlo ezininzi. Uthe xa ezama ukuxelela inqununu yesikolo afunda kuso ngeenjongo zokufuna ukuncedwa, suke inqununu leyo yamenza elayo ixhoba engekalubeki

udaba lwakhe uNosipho. Emva kwethuba inqununu sele ilele noNosipho ongumfundi waseSinethemba High School, uNosipho uye wamfumana umntu onokummamela kule ngxaki yakhe, utitshalakazi wakhe uThandi. UThandi ke uqonde ukuba makaxelele uThemba njengomntu obe yinqununu yesi sikolo afundisa kuso. Ayiveliswanga ke ngumbalisi into yokuba uThandi ebenolwazi lokuba nguThemba lo ebekhe walala noNosipho. Kodwa ke, uThandi ekuxeleleni kwakhe uThemba ukuba uNosipho ulixhoba lokudlwengulwa ngutat' omncinci wakhe uye wawuphatha nomba wokuba uNosipho lo ufumanise ukuba unentsholongwane kaGawulayo (pp.93-97). Oko ke kuveliswe kwincoko okanye kwingxoxo ephakathi kukaThandi noThemba eme ngolu hlobo:

“Ibali alipheleli apho. UNosipho ngoku
unentsholongwane ka-gawulayo.”

(p.97)

Oku yingxelo nje yokuba uNosipho lo unesifo sikaGawulayo, kodwa ke akuxelwa ukuba esi sifo usifumene ngokudlwengulwa ngutat' omncinci wakhe okanye usifumene kuThemba oyinqununu yakhe, okanye wazalwa enaso. UThemba akabacaciselanga abafundi-ncwadi ukuba uNosipho usifumene njani okanye kubani esi sifo sikaGawulayo. Izizathu zoko zezokuba uThemba ongumlinganiswa ophambili kule noveli kaMahala, ikwa ngumbalisi wangaphakathi. Umphandi ebesele ezikhankanyile iimpawu zombalisi wangaphakathi kwisahluko sesibini (jonga kumhlathi 2.2.1.5). Ngoko ke kukho izinto eziluncedo kwakunye nezinto ezingelulo uncdo kumbalisi wangaphakathi. Ngokutsho kukaDuka (2010:76) into eluncedo ngombalisi wangaphakathi kukusondeza iingqondo neentliziyo zabafundi kufutshane nembaliso le, njengokuba kwenziwe njalo kwinoveli kaMahala (2010) ethi *Yakhal' Indoda*. Into engelulo uncdo kumbalisi wangaphakathi kukuba akakwazi kubona konke, azi ngaxeshanye okuqhubeka ebalini. Ngoko ke umphandi uyamncoma uThemba ngokuthi angabi nalwazi lokuba uNosipho isifo sikaGawulayo usifumene phi okanye njani. Oku kubangwa yinto yokuba uThemba wazi yaye ubalisa akubonayo phambi kwakhe kuphela.

Ekuqhubekeni kwebali, uThuli ongumfazi kaThemba uye wafumanisa ukuba uNosipho ebekhe walala nomyeni wakhe onguThemba, yaye unolwazi lokuba uNosipho lo unesifo sikaGawulayo. UThuli uye wankqangisa umyeni wakhe

ngokulala nomntwana, waze wambonisa kakuhle ukuba akasamthembi ngoku. Oku kungathembani kuvela kwingxoxo ephakathi kukaThemba noThuli eme ngolu hlobo:

“Okokuba walala okanye akuzange ulale naye ayisenamsebenzi ngoku. Into ephambili kukuba akusekho kuthembana phakathi kwethu.”

(p.102)

Ukungathembani kukaThuli noThemba ngenxa yokukrexeza kukaThemba kwenyukela kwinqanaba lokuba uThuli anike uThemba ukhetho lokuba aye kuvavanyo lwe-HIV ukuba akenzi njalo, yena (Thuli) uza kumshiya uThemba endlini yakhe. Oku ke kuveliswe ngolu hlobo:

“Into omawuyazi kukuba ndiya kubuyela kule ndlu mhla wazimisela ukuthabatha uvavanyo lwe-HIV.”

(p.103)

Ekuhambeni kwakhe uThuli nabantwana bakhe, bashiye uThemba elilolo (105). Ekuhambeni kwexesha uThuli emshiyele uThemba, kuthe emva komngcwabo kaNosipho, uThemba waya kubona uThuli apho ahlala khona, eyokucela uxolo. Ekuceleni kwakhe uxolo uye wathembisa ukuba uza kwenza yonke into athe uThuli makayenze ukuze abuyele ekhayeni labo, waze wathembisa ukuba uza kuthembeka emtshatweni wakhe, abe ngutata osebenzela abantwana bakhe kweli tyeli (p.153-154). UThuli uye walwamnkela uxolo olucelwa nguThemba kuye, yaye ibali liphela apho uThuli ebuyela emzini wakhe. UMahala uyishiye ilengalenga ke le ndawo, ngoba akadanga wabaxelela abafundi-ncwadi ukuba uThemba ude walenza na uvavanyo lwe-HIV. Kaloku izigqibo zikaThuli yayizezokuba uya kubuyela emzini wakhe xa uThemba enze uvavanyo lwe-HIV. Oku ke kubonisa ukuba amabhinqa axolela msinyane. UMahala kule noveli yakhe ngokubhekisele kwisifo sikaGawulayo ukhupha umyalezo othi uvavanyo alubalulekanga. ... Ngoko ke, uMahala bekumele ukuba amenze uThuli abuyele emzini wakhe emva kokuba uThemba elwenzile uvavanyo lukaGawulayo.

Olunye ugxeke ngokubhekisele kuboniso lomxholo wesifo sikaGawulayo kule noveli kaMahala, lunxulumene nokuba uNosipho uye wagula kakhulu wade wasweleka sele kulithuba elide egula (p.127). Ayikho ke indawo apha kule ncwadi kaMahala

ethi uNosipho uye wasela iipilisi ezithomalalisa esi sifo, kodwa kuyatshiwo ukuba unaso esi sifo. Umphandi uthande ukudideka ngalo mbandela, ngoba kaloku emveni kokuba uNosipho efunyanisiwe ukuba uphila nesifo sikaGawulayo, bekumele ukuba kukho indawo ekhankanyiweyo apho wayexilongwe khona ukuze kufunyaniswe ukuba unesi sifo, ongiwe anikwe iipilisi zale ntsholongwane. Ngoko ke umphandi ugqiba kwelokuba, inoba uNosipho lo waxilongwa nguGqirha ohlawulisa imali kuba kungekho kliniki eSekunjalo, okanye umbhali akaphumelelanga ekuboniseni abafundi-ncwadi ukuba uNosipho lo wazazi njani ukuba unale ntsholongwane, kwaze kwathini angababonisi abafundi-ncwadi ukuba kutheni engakhange anikwe iipilisi zesi sifo lo mntwana. Uyamgxeka ke umphandi uMahala ngokungawucacisi lo mba kakuhle. Izizathu zezokuba umbhali akaxoxanga ngokwanelisayo ngamanyathelo eepilisi eziselwa ngabantu abanentsholongwane kaGawulayo. Kwakhona, akaxoxanga ngokwanelisayo ngamanyathelo umntu anokuwathabatha ukuze azikhusele angayifumani intsholongwane kaGawulayo. Loo manyathelo lusetyenziso lweKhondomu, ukungabelani ngesondo kubantu abathandanayo abangekatshati, ukungakrexezi kubantu abatshatileyo, kwakunye noomasifundisane abangentsholongwane kaGawulayo.

Umba weHIV/AIDS ukwavelisiwe nakwezinye izibhalo zoluncwadi lwesiXhosa nakwezo zesiNgesi. Oku kubonisa ukuba nabanye ababhali basithathele ingqalelo esi sifo sikaGawulayo yaye oku kuboniswe emisebenzini yabo yobugcisa. Umzekelo, uMagona (2008) kwinoveli yakhe esihloko sithi *Beauty's Gift* uwuvelisile waze wawushukuxa umba wesifo sikaGawulayo. Nangona le noveli kaMagona ibhalwe ngolwimi lwesiNgesi, iimbono kwakunye nezimvo ezikhutshwa ngumyalezo okule noveli zezomntu ontetho isisiXhosa. Umphandi uqaphele ukuba le ncwadi igxile kakhulu kubantu abatsha. Injongo yayo kukubalumnkisa ngesifo esinguGawulayo, kwakunye nemiphumela yaso esi sifo. Umphandi uza kuthi gqabagqaba ngeziganeko ezenzeka kule noveli kaMagona.

Njengokuba umphandi ebesele etshilo, uMagona (2008) kule noveli yakhe ugxile ekulumnkiseni abantu, ingakumbi abantu abatsha ngesifo sikaGawulayo. Ekuqaleni kwenoveli yakhe, abafundi-ncwadi baziswa ngokugula okukhokelele ekufeni komlinganiswa onguBeauty. UBeauty libhinqa elitshate noHamilton. Banomntwana omnye jwi, uSandile. Ngokokutsho kwabalinganiswa, uHamilton yindoda ekrexezayo. Oku kuveliswe kwiinkumbulo zezihlobo zikaBeauty ezimi ngolu hlobo:

They remembered how...he (Hamilton) spent his own money on wine and women and other things a womaniser's lifestyle demanded.

(p.19)

Bakhumbula indlela...uHamilton awayeyisebenzisa ngayo imali yakhe ewayinini nasemabhinqeni nakuzo zonke izinto eziyimfuneko kubomi bomntu othanda amabhinqa

Oku ke kubonisa ngokwenene ukuba umyeni kaBeauty, uHamilton ngumntu othanda iilokhwe. Kwincoko ephakathi kukaMamKwayi (umama kaBeauty) nezihlobo zentombi yakhe eswelekileyo uBeauty kumsebenzi wentlamba-peki kaBeauty, kuvela kakuhle ukuba uBeauty usifumene phi isifo sikaGawulayo. UMamkwayi ubalisela izihlobo zikaBeauty ukuba uHamilton akazokuza kumsebenzi wentlamba-peki kaBeauty. Izizathu zokungazi kwakhe uHamilton zezokuba ebefuna lo msebenzi uqhutyelwe endlwini yakhe njengomyeni wakhe. Oodade boHamilton baye babalisela uMamKwayi ukuba uHamilton ebengafuni uBeauty ukuba axelele abantu ukuba ugula yintoni. Ugqibezela ngokuthi uMamKwayi:

"Maybe he didn't want us to know which one of them gave this terrible disease to the other."

(p.96)

"Mhlawumbi ebengafuni (uHamilton) ukuba siyazi ngomphi osulele omnye ngesi sifo soyikisayo."

Impendulo esuka kwizihlobo zikaBeauty ngokuphathelele nomcimbi wokuba ngubani osulele omnye ngesifo sikaGawulayo phakathi kukaBeauty noHamilton icacisa mhlophe ukuba nguHamilton osulele uBeauty. Oku kuveliswe ngolu hlobo:

"But we all know the answer to that,"

"Beauty was an angel!"

(p.96)

"Kodwa sonke siyayazi impendulo yoko,"

"UBeauty ebeyingelosi!"

Okubhalwe ngasentla kudiza ukuba oyena mntu wosulele omnye ngesifo sikaGawulayo phakathi kukaBeauty noHamilton, nguHamilton. Oku ke kubonisa ukuba kumatyeli amaninzi abantu ababhinqileyo baye basifumane esi sifo emadodeni wabo, ingakumbi abafazi abatshatileyo abangakrexeziyo. Ukusweleka kukaBeauty kudale ukuba ashiye unyana wakhe ogama linguSandile, engenaye umama.

Kwalapha kule noveli kaMagona, kusweleke umlinganiswa onguLungile Sonti. ULungile ebenesifo sikaGawulayo. Emngcwabeni wakhe, isithethi esinguNkosazana Mazwi sikhuthaze abantu abatsha ngokuthi:

“We are fortunately, not doomed to die. Don’t let sex kill you. Use condoms. Stay faithful. Test and test again...”
(p.85)

“Sinethamsanqa, asigwetyelwanga ukufa. Musani ukuvumela ukwabelana ngesondo kunibulale. Sebenzisani iikhondom. Hlalani nithembakele. Vavanyani, nisoloko sisenza uvavanyo...”

Amazwi athethwa nguNkosazana Mazwi akhuthaza abantu, ingakumbi abantu abatsha ukuba mabaziphathe kakuhle. Yaye ukwakhuthaza nokuba abantu besoloko besenza uvavanyo lweHIV ngalo lonke ixesha.

Umphandi uyamncoma uMagona (2008) kwakunye noMahala (2010) ngokuthi basithathele ingqalelo esi sifo sikaGawulayo. UMahala (2010) kule noveli yakhe ekusiveliseni kwakhe esi sifo sikaGawulayo ube nemiba athe akanyathela kuyo ngokubhekisele kwesi sifo. Into ayenzileyo uMahala (2010) kukuba abonise okanye avelise umlinganiswa onguNosipho ukuba unesifo sikaGawulayo, waze wabonisa abafundi-ncwadi indlela uNosipho asifumene ngayo esi sifo. Ngokwale noveli kaMahala (2010), umlinganiswa onguNosipho usifumene isifo sikaGawulayo ngokwabelana ngesondo namadoda. Xa incwadi kaMahala iza kufikelela esiphelweni, kulapho athi umbhali avelise ukubaluleka kokwenza uvavanyo lwentsholongwane kaGawulayo. Uyamncoma ke umphandi uMahala (2010) ngokuthi enze ilinge lokubonisa ubukho besi sifo kwimbaliso yakhe. Umncoma umphandi uMahala (2010) nangokubonisa ukuba esi sifo sifumaneka

nasebantwaneni besikolo, asifumaneki kubantu abadala kuphela. Kodwa umphandi ukwamgxeka uMahala (2010) ngokuthi angababonisi abafundi-ncwadi iimpawu zesi sifo ukuba zithini na xa sukube umntu esifumene. Okunye angakuvelisanga ngokwanelisayo uMahala (2010) kule noveli yakhe, yinto yokuba zininzi iindlela umntu athi afumane ngayo esi sifo.

Kwinoveli yakhe, uMagona uyayivelisa indima edlalwa ngabantu abathandanayo besini esinye nonxulumano lwabo nesifo sikaGawulayo. Lo mxholo awukafumani ngqwalaselo eyoneleyo kuluncwadi lwesiXhosa. Kukho inkolelo yokuba ukuboniswa kokuthandana kwabantu abasisini esinye kuluncwadi lwaseNtshona ayilohlazo lengxoxo. Uluncwadi yeyona ndawo apho abantu abathandanayo besini esinye babengabonwa njengehlazo kwimbali. Lo mba wabantu abathandanayo besini esinye uvela kuluncwadi ngokubanzi, nangona besoloko beboniswa njengaboni.

Ukususela kwiMfazwe yesiBini yeHlabathi, ubhalo loluncwadi lwavela. Incwadi kaVidal (1948) ethi *The City and the Pillar* yaba yincwadi yokuqala epapashwe ngokuphandle engabantu abathandanayo besini esinye ebhalwe ngumbhali odumileyo kwakunye nabapapashi abaziwayo. Ngo-1950, uJames Barr wapapasha incwadi ethi-*Quartrefoil*, yenye yencwadi enomxholo wabantu abathandanayo besini esinye eyaphela umlinganiswa oyintloko ezamnkela ukuba uthandana nabantu besini esifana neso sakhe. Nangona amadoda athandana namanye amadoda ayekonwabela ukubona amava wabo eboniswa kuluncwadi, abalinganiswa abathandana nesini esinye bebengaphumeleli benqobile kwingxaki abajongene nazo. Iinoveli zokuqala ezingabantu abathandanayo besini esinye zibonisa ukubandezeleka kwaba bantu besini esinye eluntwini, kodwa ukwamkeleka kwezi noveli kuluntu kwanceda uluncwadi olungabantu abathandanayo besini esinye. Intshukumo yamaLungelo oluNtu yango-1960 yanika ilizwi kubantu abathandanayo besini esinye, ikhulula uluvo loluntu ikwahlahlela indlela yokwamkelwa ngabagxeki boluncwadi olungabantu abathandanayo besini esinye. Ngaphezulu koko, ingxaki yesifo sikaGawulayo ngee-1980s yazisa ingqalelo kusasazo lwezinto ezikhathaza abantu abathandanayo besini esinye zaze zafakwa emthethweni iingxaki abahlangabezana nazo abantu abathandanayo besini esinye. Uluncwadi olungabantu abathandanayo besini esinye luye lwaduma ngempumelelo (<https://www.questia.com/library/literature/literary-themes-and-topics/homosexuality-in-literature/>, ithathwe ngumphandi ngeyoMqungu 09, 2020).

Kuluncwadi lwase-Afrika ngoko ke, ukuthandana kwabantu abanesini esinye kwakungaveliswa rhoqo. Ukuthandana kwabantu abanesini esinye kwakubonwa njengehlazo ekwakumele ukuba luphetshwe. Abanye bababhali base-Afrika ababenefuthe kuluncwadi lwaseNtshona babekubonisa ukuthandana kwabantu abanesini esinye njengesenzo esingcolileyo okanye bangakuhoyi kwaphela nangona yayiyinto eyayisenzeka kwilizwekazi lase-Afrika (https://www.ijhssnet.com/journals/vol_4_No_9_1_July_2014/10.pdf, ithathwe ngumphandi ngeyoMqungu 09, 2020).

Kanti ke le ngxaki yokuthandana kwabantu abasisini esinye ikwavelisiwe kuluncwadi lwaseMzantsi-Afrika. Zimbalwa izifundo ezigxile kumba wokuthandana kwabantu abanesini esinye ngokunxulumene nesithethe solwaluko lwamadoda. Nangona uMzantsi-Afrika unempumelelo kumgaqo-siseko ngokuphathelele kucalucalulo lwabantu abathandanayo besini esinye:

‘it remains a homophobic, heterosexist society where, across cultures, homosexuality is pathologised, and where cultural discourses such as the notion that “homosexuality is not African” continue to play themselves out’

‘uya kuhlala ulilizwe elikhathhelele abantu abathandanayo besini esingafaniyo apho, ngokunqamleza kwiinkqubo zesizwe, ukuthandana kwabantu besini esinye kubonwa njengesifo, yaye kukho iintetho zokuba “ukuthandana kwabantu besini esinye ayibobu-Afrika” kuqhubeleka kuthethwa ngokuphandle okanye ngokungafihliswa’

(https://www.researchgate.net/publication/258185231_Practices_of_Power_and_Abuse_in_Gay_Male_Relationships_An_Exploratory_Case_Study_of_a_Young_Isixho-sa-Speaking_Man_in_the_Western_Cape_South_Africa, ithathwe ngumphandi ngeyoMqungu 09, 2020).

Le ngxaki yePostcolonialism ikwaveliswe nguNtozini noNgqangweni kwiphepha labo elisihloko: ‘Amava olwaluko lwamadoda amaXhosa athandana namanye amadoda (traditional male initiation)’ njengenye yeengxaki ezikhoyo kuMzantsi-Afrika omtsha (https://www.researchgate.net/publication/303593321_Gay_Xhosa_men's_experience

[es of ulwaluko traditional male initiation](https://www.publichealth.org/public-awareness/hiv-aids/origin-story/), ithathwe ngumphandi ngeyoMqungu 09, 2020). Kukho unxulumano phakathi kwabantu abathandanayo besini esinye nesifo sikaGawulayo. Kuthathe iqela leminyaka ukuba abaphandi bafumane unxulumano phakathi kwesifo sikaGawulayo kunye nabantu abathandanayo besini esinye (<https://www.publichealth.org/public-awareness/hiv-aids/origin-story/>, ithathwe ngumphandi ngeyoMnga 09, 2020). Oku kubonisa ukuba kukho unxulumano oluluqilima phakathi kwabantu abathandanayo besini esinye kunye nesifo sikaGawulayo.

Xa umphandi ejonge kwindlela uMagona (2008) asibonise ngayo isifo sikaGawulayo kwinothuli yakhe ufumanise ukuba yahlukile kwindlela uMahala (2010) asivelise ngayo esi sifo. UMagona (2008) kweyakhe inoveli ubonise ukuba esi sifo sikaGawulayo singafunyanwa nangubani na. Oku kuthetha ukuthi, uMagona (2008) kwinothuli yakhe ubonise ukuba umntu othandana nalowo wesini esifana nesakhe uyasifumana esi sifo. Okwesibini uMagona (2008) uyakukhuthaza ukusetyenziswa kwekhondomu xa abantu besabelana ngesondo, okanye umntu angabelani ngesondo ukuba akazokuzikhusela ngokusebenzisa ikhondomu. Uyamncoma ke umphandi uMagona (2008) ngokuthi asithathele ingqalelo esi sifo kumsebenzi wakhe wobugcisa. Kwelinye icala uyamgxeka umphandi uMagona (2008) ngokuthi angabonisi ukuba esi sifo sifumaneka kumntu wonke nokuba ngumntwana wesikolo, njengoko uMahala (2010) ebonisile kweyakhe incwadi.

Omnye wababhali ababonisa ingxaki yesifo sikaGawulayo nguSirayi (1998) kwincwadi yakhe ethi *Si-i! Ngugawulayo*. USirayi (1998) kule noveli yakhe ubhale ngesifo sikaGawulayo wophela. Uqale ngokubonisa iindlela ngeendlela umntu anokuthi asifumane ngayo esi sifo. Waze wandula ngokubonisa iindlela zokwazisa abantu ngesi sifo, kwakunye neendlela abantu abanokuthi bangosuleleki ngayo sesi sifo sikaGawulayo.

Kule noveli kaSirayi (1998) kukho umlinganiswa onguSipho. Lo mlinganiswa ngumfana. USipho ukhule engumntu othandwayo nokhathalelweyo ngabazali kwakunye nootitshala bakhe basesikolweni. USipho ubengumntu owathandayo kakhulu amantombazana. Ekuwathandeni kwakhe amantombazana uye wayeka isikolo, washiya ikhaya lakhe waya kwantliziyo ndise. Ekuhambeni kwakhe kokwabo wayezixelele ukuba iindlela zakhe zisingise eThekwini, kodwa akukhange kube

njalo. USipho uye wadibana nomhlobo wakhe uThemba esekolo hambo lwakhe enjalo. UThemba uye wajika ihambo kaSipho esingise eThekwini yatsho yajolisa eGoli. Ufikile uSipho eGoli wasebenza ixeshana emgodini, apho afumanise ukuba abantu abangamadoda bayakwazi ukuthandana babelane ngesondo. Ithe le nto xa iza kwenziwa kuye uSipho, walwa waze wawushiya kwa loo msebenzi. Uye waya kuhlala eSoweto, apho athe wadibana nomhlobo wakhe kwakhona awayegqibelisene naye emgodini, uThemba. Ngeli xesha yayisele inguThemba odinga indawo yokuhlala kuSipho. USipho wayephila ubomi besoka. Oku kukuthi wayengatshatanga, ewatshintsha-tshintsha amantombazana. Enye kula mantombazana wakhe iye yazixelela ukuba iyamshiya. Kuthe emva kwethuba elide uSipho eshiyiwe yile ntombazana yakhe, wagula akakwazi nokuzenzela nto. Kulapho wancedwa ngummelwane wakhe ngokuthi amse kwagqirha. Uxilongiwe uSipho ngugqirha, wafunyanwa enesifo sikaGawulayo.

Ekufumaneni kwakhe uSipho ukuba unentsholongwane uGawulayo, uye wacela ukucaciselwa ngokubanzi ngugqirha malunga nesi sifo. Ugqirha umcacisele uSipho ngendlela esifumaneka ngayo esi sifo ngokwenjenje:

Indlela esosulela ngayo kukwabelana ngesondo nomntu obhinqileyo okanye enye indoda, kukuthiwa komntu igazi kanti linentsholongwane, kukuhlutywa ngenaliti okanye isitofu esingacocwanga ngamachiza okucoca iinaliti. Ukuxukuxa ngebrashi yomntu onale ntsholongwane nako kuyingozi.

(p.35)

Oku kungasentla kubonisa ukuba umfo kaSirayi (1998) unolwazi oluphangaleleyo lweendlela ngeendlela umntu anokuthi afumane ngayo esi sifo. Oku kuquka ukuchaphazela umba wokwabelana ngesondo kwabantu ababhinqileyo namadoda, kwakunye nokwabelana ngesondo kwabantu besini esinye.

Okwesibini umbhali ubonise iindlela uluntu olunokuthi lwaziswe ngayo ngesi sifo sikaGawulayo siwugqibayo umzi ontsundu. Oku umbhali uqale ngokuvelisa kwintetho kaSipho xa esithi:

Akwaba le nto ndiyivayo ingafundiswa ulutsha olusakhulayo nabantu bakowethu.

(p.35)

Oku kubonisa ukuba abona bantu kumele ukugxilwa kubo xa kufundiswa ngesi sifo sikaGawulayo ngabantu abatsha. Oku ke kudalwa yinto yokuba iinkokheli kwakunye nabazali bangomso ngabantu abatsha. Xa kunokuthi kutshabalale okanye kubhubhe bona isizwe singafa.

Kwakuwo lo mcimbi wokulunyukiswa kwabantu abatsha, emva kwexesha uSipho eswelekile, utata kaSipho uDlikidla umanyeliswe nguMongikazi umdlalo obuphume kumabonakude ongesifo sikaGawulayo. Kulo mdlalo kukho intombazana ebizimele kwisikhululo sebhasi ilinde isithuthi sikawonke-wonke esiza kumsa edolophini. Ithe isamile njalo le ntombazana, kwamisa imoto eqhutywa ngumntu ongubhuti engamaziyo. Lo bhuti uye wacela ukukhwelisa le ntombazana ayise apho ifuna ukuya khona simahla. Ivumile le ntombazana, yaza yakhwela. Sele imoto ihambile, ubhuti oqhuba imoto umise imoto bucala waxelela le ntombazana ukuba uyayithanda, waze wayiphathaphatha. Ekubeni bencamisene, indlela iye yasingisa endlwini yalo bhuti wemoto. Bathe bakufika kule ndlu, babelana ngesondo. Emva kokuba begqibile ukwabelana ngesondo, lo bhuti uye wathi waxelela le ntombazana ukuba yena (bhuti) unesifo sikaGawulayo. Emva kweso siganeko intombazana iye yaya kuzixilonga kwagqirha, yaze yafumanisa ukuba nayo yosulelekile. Le ntombazana iye emva kwethuba izazi ukuba iphila nesifo sikaGawulayo, yaxelela umhlobo wayo wokuqina ukuba inesi sifo yaye isifumene njani na. Isihlobo sale ntombazana siye sayikhuthaza le ntombazana ngamazwi ame ngolu hlobo:

... Musa ukulahla ithemba kuba ucinga ngokulahlwa ziitshomi. Mandikuxelele ukuba itshomi yakho yokuqala nguYesu. Nokuba thina singakulahla soze akulahle yena. Kwakhona mna njengetshomi yakho yokuqina soze ndikulahle. Kunjalo nje ndiza kuzama indlela yokuxelela abahlohli kunye nabazali bakho ukuba ubungekabazisi.

(pp.46-47)

Ngokubona komphandi, kulo mdlalo kufundiswa abantwana ingakumbi ababhinqileyo ukuba bayeke ukwabelana ngesondo nabantu abangabaziyo, yaye

bayakhuthazwa kakhulu ukuba basebenzise iikhundomu xa besabelana ngesondo ukuthintela esi sifo singabahaseli. Kwakuwo lo mdlalo, kukwaboniswa indlela ebaluleke ngayo into yokunika inkxaso umntu ozifumene enesi sifo sikaGawulayo. Oku ke kwenziwa ngeenzame zokuba akwazi ukulwa esi sifo kwabo sele sibahlasele.

Okokugqibela uSirayi (1998) ubonise indlela ekunokuthi kuboniswane ngayo ngabahlali nabemi boMzantsi-Afrika ngesi sifo sidle uluntu. Oku ke umbhali ukwenza ngeenjongo zokubonisa intswelo yokusebenzisana koogqirha bezeMveli nabaseNtshona ukuze intlekele efana nale yokosulelwana kwesifo sikaGawulayo ngokungazi, ingaphinde yenzeke. Oku ke kubonakala kakuhle xa uMongikazi edibana nabahlali kuboniswa ngeendlela ngeendlela ekunokuthi kuthintelwe ulutsha ukuba lungasifumani esi sifo. Okokuqala uMongikazi ucele uDlikidla ukuba aphose amazwi ngesi sifo, ngenxa yokuba ebekhe wachaphazeleka kakhulu sesi sifo. Emva koko kuye kwaphaka uMaDlamini, wee gqaba-gqaba ngalo mba kwimbuyekezo yesithethe sakwaNtu. Eso sithethe kukuthombisa (p.50).

Umphandi uyamncoma uMahala (2010) kwakunye noSirayi (1998) ngokuthi basithathele ingqalelo esi sifo sikaGawulayo emisebenzini yabo yobugcisa. Uyamncoma ke umphandi uMahala (2010) ngokuthi enze ilinge lokubonisa ubukho besi sifo kwimbaliso yakhe. Umncoma umphandi uMahala (2010) nangokubonisa ukuba esi sifo sifumaneka nasebantwaneni besikolo, asifumaneki kubantu abadala kuphela. Kodwa umphandi ukwamgxeka uMahala (2010) ngokuthi angababonisi abafundi-ncwadi ukuba iimpawu zesi sifo zithini na xa sukube umntu esifumene. Okunye angakuvelisanga ngokwanelisayo uMahala (2010) kule noveli yakhe, yinto yokuba zininzi iindlela umntu athi afumane ngazo esi sifo.

Kanti yena uSirayi (1998) umba wesifo sikaGawulayo uwuvelele ngohlobo olwanelisayo. USirayi (1998) uqale ngokubonisa iindlela ngeendlela esi sifo esinokuthi sifumaneke ngayo. Oku ukwenze ngokubonisa ukuba esi sifo sifumaneka ngokwabelana ngesondo nomntu obhinqileyo okanye enye indoda, kukuthiwa komntu igazi, kanti linentsholongwane, kukuhlalywa inaliti okanye isitofu esingacocwanga ngamachiza okucoca inaliti, kwakunye nokuxukuxa ngebrashi yomntu onale ntsholongwane nako kuyingozi. Lo kaSirayi (1998) ukwalukhuthaza uvavanyo lwentsholongwane rhogo khona ukuze umntu azazi ukuba ume ndawoni

ngokwasempilweni. USirayi (1998) akaphelelanga ekusiboniseni ukuba esi sifo sifumaneka njani na, uye wagqithela kumba wokwazisa abantu ngesi sifo ngeenjongo zokubalumnkisa ukuba umntu ahlabe ekhangele, oku kukuthi aqaphele. Uyamncoma ke umphandi ngokuthi asivelele esi sifo okaSirayi ngandlela zonke, ingakumbi ngokukhuthaza abantu ukuba basebenzise iikhondomu, nangokukhuthaza abantu ukuba bafundiswe ngesi sifo. Kodwa ke, umphandi uyamgxeka lo kaSirayi (1998) ngokuthi angabonisi ukuba umntu uyakwazi ukuzalwa naso esi sifo, ingakumbi xa abazali bomntwana bemithe sele bona bazali bephila nesifo sikaGawulayo. Uninzi lwezinto ezivelelwe nguSirayi 1998) kule noveli yakhe uMahala (2010) akakhange azivelele kule noveli yakhe ihlalutywa ngumphandi.

Kucacile ukuba ababhali abaninzi bayazixakekisa ngengxaki yesi sifo sibulala abantu boMzantsi-Afrika omtsha. Oku kubonisa ukuba esi sifo sesinye seengxaki ezingamandla eziyinxalenye yeengxaki zePostcolonialism uMzantsi-Afrika omtsha ojamelene nazo.

Le ngxaki yesifo sikaGawulayo iveliswe nguMahala (2010) kwakunye nabanye ababhali boluncwadi emisebenzini yabo yobugcsa, yenye yeengxaki zePostcolonialism eziyamelene noMzantsi-Afrika omtsha kanye kweli xesha kuphilwa kulo. Imihlathi elandelayo iza kubonisa indlela esiveliswe ngayo esi sifo sikaGawulayo kubomi bokwenyani.

Kwinoveli yakhe, uMahala (2010) uyawuvelisa umba onokujongwa njengeny yeengxaki eziyimiphumela yePostcolonialism kuMzantsi-Afrika omtsha. Isifo esikhoyo kuzwe-lonke esinjengoGawulayo sibange umonakalo nobuhlungu bomzimba kwakunye nokuxheleka kwemiphefumlo kubantu boMzantsi-Afrika omtsha. Ukuze kubekho ukuqonda okupheleleyo ngesi sifo, kunyanzelekile ukuba kuqale kuxoxwe ngemvelaphi yesi sifo sifumaneka kuzwe-lonke.

Intsholongwane uGawulayo (HIV/AIDS) yaqala ukuxelwa kwizithuba zeminyaka ye-1980s. Intsholongwane kagawulayo iHIV ivela kwiinkawu yaza yeza ebantwini, kwizithuba zeminyaka ka-1920 kwilizwe elaziwa ngokuba yi-‘Democratic Republic of Congo’. Kukholeleka ukuba ukufumaneka kwentsholongwane kaGawulayo iHIV ebantwini kwakuyimiphumela yokuzingelwa nokutyiwa kweenkawu ezinesifo i-‘Simian Immunodeficiency Virus’ (SIV), ngabantu abahlala kuloo mimandla. Le ntsholongwane inxulumene kakhulu nesifo sikaGawulayo okanye iHIV

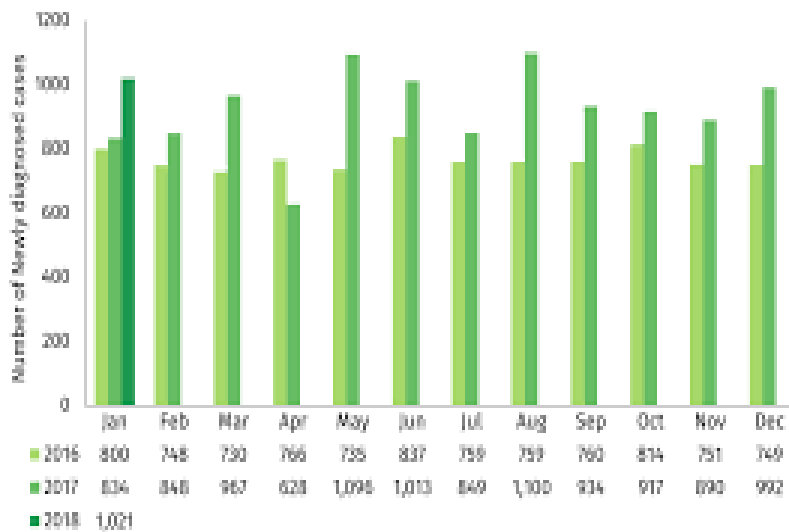
(https://www.avert.org/professionals/history-hiv-aids/origin#footnote2_8hlnhdc,

ithathwe ngumphandi ngeyeThupha 30, 2019). Inyaniso yeyokuba ukususela ngoko, uGawulayo ubange ukufa kwabantu okungaphaya kwe-30 Millions. Eli nani lingaphezulu kwenani labantu base-Gabon, Botswana, Gambia, Jamaica, New Zealand, Ireland, Norway kwakunye neDenmark zidityanisiwe. Nangona izinga lokufa elibangwa sesi sifo sikaGawulayo lehlile ngenxa yokufundiswa kwabantu ngesi sifo kwakunye namachiza ayithomalalisayo ('antiretroviral medication') le ntsholongwane, isabulala izigidi zabantu minyaka le. Ngokwengxelo ye-UNAIDS, ngo-2012, inani labantu ababephila nale ntsholongwane lalizii-35.3 Millions. Ngokwengxelo eyanikezwa yi-United Nations Programme kwesi sifo sikaGawulayo ngo-2013, kwakukho abantu abangama-6.3 Millions eMzantsi-Afrika abaphila nale ntsholongwane kaGawulayo, kwelo nani i-5.9 Millions yabantu yayingabantu abanobudala ukususela kwiminyaka engama-15 ubudala nangaphezulu. Kwale ngxelo yango-2013 ikwaxela ukuba inani labantu abangaphezulu ko-200 000 labulawa yintsholongwane i-AIDS ngonyaka ka-2013 eyedwa jwi (<https://buzzsouthafrica.com/diseases-in-south-africa/>, ithathwe ngumphandi ngesilimela 27, 2019).

Ubhubhane onguGawulayo iHIV/AIDS, wandulelwa yintsholongwane esulelayo yaye eyaziwa ngokuba yimbangi yokufa kwabaninzi. Uninzi lwabantu abaphila nesi sifo basifumana ngokwabelana ngesondo. Kule mihla kuphilwa kuyo umntu angasifumana esi sifo engakhange abe kanti wabelene ngesondo nomntu. Oku ke kuthetha ukuba umntu angaba kanti uzalwe naso esi sifo (abazali bomntwana babe kanti bamithisene sele benale ntsholongwane kaGawulayo, kwenzeke ukuba abazisebenzisanga iipilisi ezinokuthi zikhusele umntwana angasifumani yena esi sifo), okanye umntu angasifumana esi sifo ngokuthi ancede umntu owonzakeleyo owopha igazi, aze yena umncedi anganxibi izikhuseli (zesandla) xa enceda loo mntu, umncedi uya kosuleleka ngolo hlobo.

IGrafu elandelayo iza kubonisa izinga labantu abafunyenwe benesifo sikaGawulayo kuMzantsi-Afrika omtsha ngokwamanani.

IGrafu 5: Inani labantu abafunyanwe benesifo sikaGawulayo iHIV/AIDS (2016-2018)



Imvelaphi: (<https://twitter.com/jihumantorch/status/1024581511108911104>, ithathwe ngumphandi ngeyeKhala 18, 2019).

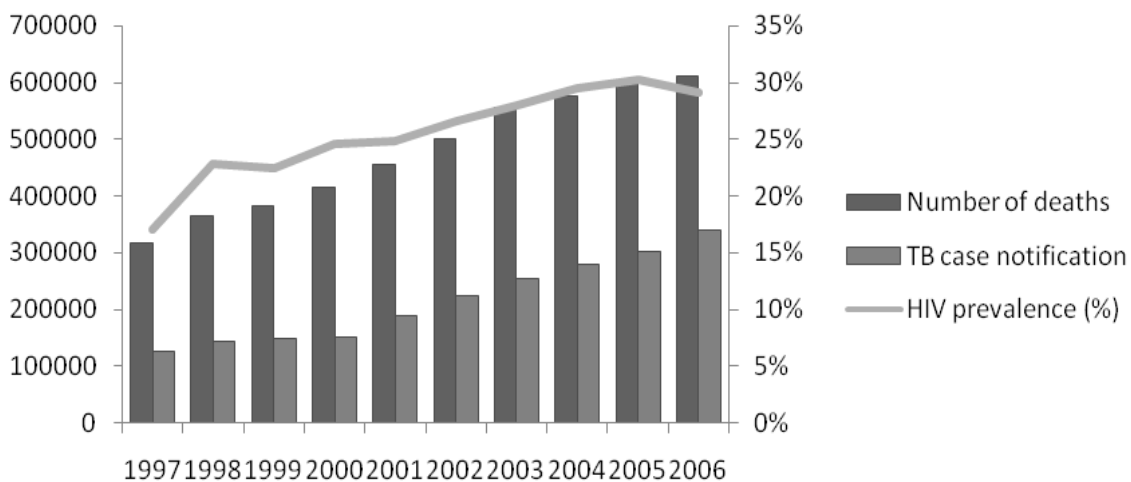
Le grafu ingasentla ibonisa inani labantu abafunyenwe benentsholongwane kaGawulayo ukususela kunyaka ka-2016 ukuya kutsho kunyaka ka-2018 eMzantsi-Afrika. Kule grafu ingasentla kubonakala ukuba izinga labantu abanentsholongwane kaGawulayo liya lisenyuka rhoqo ngonyaka. Umzekelo, xa kuqwalaselwe kule grafu ingasentla inani labantu abanentsholongwane kaGawulayo ngo-2016 kuCanzibe ngu-755, kanti ngo-2017 linyuke laya kutsho ku-1,025. Oku ke kubonisa ukuba izinga labantu abanentsholongwane kaGawulayo linyuka rhoqo ngonyaka. Aba bantu bongezeleka kwinani labantu abasele benayo kakade le ntsholongwane. Akubonayo ke umphandi ngokubhekisele kule grafu ingasentla yinto yokuba inani labantu abaphila nentsholongwane kaGawulayo liya lisenyuka ngokwenyuka. Oku ke kuthetha ukuba urhulumente useza kuzithenga iipilisi zokuthomalalisa esi sifo njengokuba lingekafumaneki ichiza elisinyangayo esi sifo siphele. Umphandi uyamncoma ke urhulumente kwicala lokuthengela abantu abagulayo iipilisi kwiinkampani ezizenzayo.

UZengethwa (2014:54) uthi inyaniso yeyokuba isizwe soMzantsi-Afrika sijamelene neengxaki ezingqonge iziko lezempilo. Isibetho sesifo sikaGawulayo sidale indubanduba kumndilili woluntu loMzantsi-Afrika ukususela kunyaka ka-1983. Izinga

lentsholongwane liphezulu xa litholekiswa nezinga lamanye amazwe. Izigidi zabantu boMzantsi-Afrika ziyasweleka ngenxa yesi sifo. Kumatyeli amaninzi, esi sifo sishiya abantwana beziinkedama ngenxa yokuba abazali beswelekiswe sesi sifo. Ezi nkedama ziba ngumthwalo eluntwini. Iindleko zemali urhulumente ayichitha kwezi nkedama iphezulu. Iinkedama zidla ngokubhenela kulwaphulo-mthetho, zenze zonke izinto ezingalunganga ezithi zizenze zifumane imali (Zengethwa, 2014:54).

IGrafu elandelayo iza kubonisa indibanisela yesifo sikaGawulayo kunye ne-TB njengezifo eziphambili ezibulalayo.

IGrafu 6: Izinga lokwenyuka kokufa koluntu ngenxa yesifo sikaGawulayo kunye nesifo semiphunga iTB (1997-2006)



Imvelaphi: (https://www.researchgate.net/publication/287764503_The_health_system_in_South_Africa_Historical_perspectives_and_current_challenges, ithathwe ngumphandi ngeyeKhala 18, 2019).

Le grafu ingasentla ibonisa inani labantu ababulawa sisifo sikaGawulayo kwakunye neso sephepha iTB, ukususela kunyaka ka-1997 ukuya kutsho kunyaka ka-2006. Ngokweengxelo ezingasentla ngo-1997 inani labantu abasweleka ngenxa yesifo sikaGawulayo kunye ne-TB lalingama-30000 kuMzantsi-Afrika jikelele. Kanti ngo-2006 inani labantu abasweleka ngenxa kaGawulayo ne-TB laba ngephezulu ko-500000 kuMzantsi-Afrika jikelele. Oku kubonisa ukuba esi sifo sikaGawulayo siyabulala.

Isifo sikaGawulayo sesona sifo siphambili esiyimbangi yokufa komndilili wabantu eMzantsi-Afrika naku-zwe lonke. Esi sifo, sibonisa eyona ngxaki yePostcolonialism

kwakunye nesisongelo kukhulo oluzayo nokuchuma koMzantsi-Afrika omtsha. Ngoko ke, uMahala uchane ucwethe ngokuvelisa lo mcimbi wesi sifo kwincwadi yakhe, nangona ikho imiba angayichaphazelanga, njengesifo somgada, isifo sephepha i-TB, njalo-njalo.

5.4 Iingxaki ezimalunga neSebe leZeMpilo, nokuhanjiswa kweenkonzo zoluntu ezingaveliswanga kwinothuli kaMahala

Ziliqela iingxaki zePostcolonialism ngokuphathelene nombala weSebe leZeMpilo ezingakhange zishukuxwe kule nothuli kaMahala. Oku kuquka ukuhanjiswa kweenkonzo zeSebe leZeMpilo nokungquzulana kwezifo ezibalulekileyo. Kwizihlokwana ezilandelayo, eminye yale miba iza kuveliswa ize ihlalutywe.

5.4.1 Izifo ezihlasela uluntu ezingaveliswanga kule ncwadi kaMahala

Zininzi izifo ezisongela ubomi boluntu loMzantsi-Afrika omtsha. Oku kuquka umGada, isifo sephepha i-TB, isifo seswekile kwakunye nezifo ezisulelayo ('lower Respiratory Tract Infections'). Ezi zifo azikhankanywanga kwinothuli kaMahala. Ezinye zezi zifo ziza kuxoxwa kwimihlathi elandelayo.

5.4.1.1 UmGada

UMahala (2010) kule ncwadi yakhe uwuvelisile umbala wenja ebhadulayo. Isimo semeko yale nja ngokuveliswe nguMahala sasingekho sihle. Okokuqala, uThemba ongumbalisi kule nothuli kaMahala ubonisa abafundi-ncwadi ukuba le nja ngumduka (p.130). Oku kuthetha ukuthi le nja ayinakhaya okanye ayikhathalelwanga ngumniniyo ngezizathu ezingaveliswanga. Okwesibini, uThemba uvelisa into yokuba kukho amahumhum okuba le nja umniniyo ulixhegwazana (p.130). Oku kubonisa ukuba kutheni na le nja ingumduka nje. Okwesithathu uThemba uvelisa ukuba lo mduka wenja uyingozi eluntwini ngenxa yesifo esibulalayo. Oku uThemba ukuvelise ngolu hlobo:

Kudume into yokuba le njakazi inobuhlungu obufana nobenyoka. Ukuba ikhe yakuluma nje ungazibona sele

Into uMahala (2010) azama ukuyivelisa ngalo mduka wenja bubungozi enabo eluntwini. Izinja xa zingakhathalelwanga okanye xa zingenabo abanini, amathuba okulimaza abantu aphezulu. Oku ke kungqina okuveliswe nguMahala (2010) kumcaphulo ongasentla.

Kwesi sihlokwana somGada, kuza kucaciswa isifo somGada ngokwahlukahlukeneyo. Umphandi uza kubonisa ukuba esi sifo somGada sidalwa yintoni, yaye senza ntoni na emntwini.

UmGada sisifo esibulalayo esidalwa ziintsholongwane ezibizwa ngokuba yi-*Rhabdoviridae*, ne-genus *Lyssavirus*. Ukuqalwa kokubonwa kwesi sifo eMzantsi-Afrika kwakungo-1893 emva kokuqhambuka kwesi sifo eMpuma-koloni. Esi sifo saye sathonyalaliswa, kodwa ke, ukunwenwa komGada kwaye kwanxulunyaniswa nezilwanyana (http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1019-91282010000400003, ithathwe ngumphandi ngeyeThupha 20, 2019).

UmGada sisifo esiyintsholongwane esidala ubushushu engqondweni yomntu kwakunye neyezilwanyana. Iimpawu zokuqala zesi sifo singabandakanya ukunyuka kwezinga lobushushu emzimbeni nokurhawuzelela kule ndawo ichaphazelekayo (<https://en.wikipedia.org/wiki/Rabies>, ithathwe ngumphandi ngeyeThupha 20, 2019).

Iimpawu zesifo somGada ziquka ukudideka, okanye iingcinga ezingaqhelekanga, ukuxhozula kwakunye nokungakwazi ukuhambisa kakuhle amalungu omzimba (<https://en.wikipedia.org/wiki/Rabies>, ithathwe ngumphandi ngeyeThupha 20, 2019).

Sele emahlanu amatyala avelisiweyo ohlaselo lwesifo somGada eMzantsi-Afrika kunyaka ka-2019. Bathathu abantu abahlaselwe sesi sifo eMpuma-Koloni baze babe bathathu eLimpopo. Ityala lokusweleka komntwana oneminyaka emi-4 ubudala lifakiwe ngoMeyi 2019. Lo mntwana ulunywe yinja ebhadulayo ebusweni nasemlenzeni ngoTshazimpunzi 2019 (<https://www.thesouthafrican.com/news/five-cases-of-rabies-reported-in-south-africa-in-2019/>, ithathwe ngumphandi ngeyeThupha 20, 2019).

Ngokubhekisele kwingxelo engasentla kwakunye nenkcazelo emfutshane malunga nesifo sezilwanyana esaziwa ngokuba ngumGada, umphandi ufumanise ukuba

sesona sifo sinobungozi kakhulu. Kaloku umntu olunywe yinja akukho lula ukuba acingele ukuba loo nja inesifo esibulalayo. Kaloku abantu bakholelwa ekubeni umntu olunywe yinja, uye aphiliswe kukuxhwithelwa uboya baloo nja imlumileyo, buze butshiswe. Ngenxa yamaxesha atshintshayo, ukulunywa yinja kuyabulala yaye akuyonto ekumele ukuba ithathwa kancinane.

Ngokubhekisele kwiingxelo ezingasentla, kucacile ke ukuba imiduka yezinja iyalusongela uluntu loMzantsi-Afrika kweli xesha kuphilwa kulo. Kwinoveli yakhe, uMahala ubuvelisile ubukho benja engumduka ekuhlaleni. Ngelishwa akayivelisanga ingxaki yobungozi bomduka ngokwanelisayo. Uyamgxeka ke umphandi uMahala ngokuthi angabuvelisi ubungozi obunokwenziwa yile nja eluntwini, njengenye yeengxaki ezibalulekileyo zePostcolonialism.

5.4.1.2 Isifo sephepha (Tuberculosis, TB)

Umphandi ebesele etshilo ukuba kukho izifo ezingaveliswanga kule noveli kaMahala eziye zihlasele uluntu. Isifo sephepha iTB, sesinye sezifo eziye zihlasele abantu esingaveliswanga kule noveli kaMahala.

Isifo semiphunga esibizwa ngokuba yiTuberculosis; sisifo esidalwa yintsholongwane ebizwa ngokuba yi-*Mycobacterium* (<https://buzzsouthafrica.com/diseases-in-south-africa/>, ithathwe ngumphandi ngeSilimela 12, 2019). Isifo semiphunga iTuberculosis (TB) isenokuba yintsholongwane eyosulelayo yaye ebulalayo, ethi ngamaxesha amaninzi ihlasele imiphunga ('pulmonary TB'), kodwa singachaphazela namanye amalungu omzimba ('extra-pulmonary TB') (<https://www.cdc.gov/>, ithathwe ngumphandi ngeyeKhala 01, 2019). Isifo semiphunga sisasazeka ngokuphefumleka ulwelo lokuphefumla ('respiratory fluids') kwabo banesi sifo ngokukhohlela okanye ukuthimla, ngoko ke into ebalulekileyo enokuthi yenziwe ngabo banesi sifo semiphunga kukuba baqaphele khon' ukuze bangosuleli abanye (<https://tbfacts.org/get-spread-tb/>, ithathwe ngumphandi ngeSilimela 28, 2019).

Kumatyeli amaninzi apho esi sifo semiphunga siye sasasazeka ngenxa yezizathu ezohlukeneyo, siye sibange ukufa. Zininzi ke izizathu ezikhokelela ekubeni esi sifo sibange ukufa kwabanye abantu. Umphandi uza kubonisa amatyeli apho esi sifo siye sidale ukufa ebantwini.

Abantu abakaziqondi kakuhle iimpawu zesifo semiphunga iTB, yaye esi sifo kumatyeli amaninzi siye sibhaqwe xa sele sikwinqanaba eliphezulu apho kudingeka ungenelelo lwezeMpilo. Ezo zigulane zisemngciphekweni wokufa (<http://www.hsrc.ac.za/en/media-briefs/saph/national-tb-prevalance-survey-underway>, ithathwe ngumphandi ngeyoMsintsi 29, 2019). Ngenxa yezizathu ezifana nezi, isifo semiphunga siqhubeka siyeyona mbangi iphambili yokufa kwabantu eMzantsi-Afrika. I-*World Health Organization* (WHO) inikeza inkcazelo yokufa kwabantu abangangenani elingama 22 000 ngenxa yesifo semiphunga iTB kuMzantsi-Afrika omtsha ngonyaka ka-2017, kodwa kungaphandle kwabantu abaswelekiswe yindibanisela yesifo semiphunga nentsholongwane kaGawulayo (<https://tbfacts.org/tb-statistics-south-africa/>, ithathwe ngumphandi ngeyoMsintsi 29, 2019).

Kukholeleka ukuba kukho unxulumano phakathi kwesifo semiphunga iTB kwakunye nentsholongwane kaGawulayo. Isifo semiphunga yintsholongwane ekhetha amathuba okuhlasela umntu. Amathuba okuhlaselwa sisifo semiphunga enzeka rhoqo ebantwini abanamajoni omzimba abuthathaka. Intsholongwane kaGawulayo yenza buthathaka amajoni omzimba, ize yenyuse amathuba okuba umntu afumane intsholongwane yesifo semiphunga kubantu abanentsholongwane kaGawulayo (https://www.cdc.gov/tb/publications/pamphlets/tbandhiv_eng.htm, ithathwe ngumphandi ngeyoMsintsi 29, 2019). Ngoko ke, abantu abaphila nentsholongwane kaGawulayo aphezulu amathuba okuba bagule ngenxa yesifo semiphunga.

Isifo semiphunga iTB idala iingxaki zokwenyani zePostcolonialism kubantu boMzantsi-Afrika omtsha. Uyamgxeka umphandi uMahala ngokuthi angasivelisi esi sifo semiphunga kwinoveli yakhe njengesinye sezifo ezihlasela uluntu. UMahala usithathele ingqalelo isifo sikaGawulayo waze waxoxa wophela ngesi sifo, kodwa, ngenxa yokuzalana kwesifo semiphunga iTB kunye nentsholongwane kaGawulayo, ukwagxekwa uMahala ngumphandi ngokuthi angasithatheli ingqalelo esi sifo kwinoveli yakhe.

5.4.2 Ukungahanjiswa kweenkonzo zempilo eluntwini

Kule noveli umphandi ayihlalutyayo, uMahala akakuthathelanga ngqalelo ngokwaneleyo ukungonelisi komsebenzi kaMasipala ekuhambiseni iinkonzo zoluntu eziye zichaphazele impilo kuMzantsi-Afrika omtsha. Kwesi sihlokwana, umphandi uza kubhala ngeziganeko ezingekhoyo kule noveli kaMahala ukubonisa iingxaki eziphambili ezijamelene nabemi boMzantsi-Afrika omtsha ngokuphathelene neSebe lezeMpilo. Mininzi imiceli-mngeni ejamelene neSebe lezeMpilo kuMzantsi-Afrika omtsha. Phakathi kwaloo miceli-mngeni kungakhankanywa ukungabikho kweekliniki kwiingingqi ezithile, nokungafumaneki kwamayeza kwiikliniki okanye kwizibhedlele ezithile kuMzantsi-Afrika omtsha. Phambi kokuba umphandi akhankanye ukungoneliseki komgangatho womsebenzi weSebe leZeMpilo kuMzantsi-Afrika omtsha, uza kuqala ngokuwujonga loo mgangatho wesebe lezeMpilo kule ncwadi ayihlalutyayo.

Umphandi uza kuzama ukubonisa ukuba ingxaki yokunqongophala kweekliniki kwiingingqi ezithile ayiphelelanga kwibali elibhalwe nguMahala kuphela, kodwa iyafumaneka nakwiingingqi ezithile zoMzantsi-Afrika.

Kwezinye izibhedlele kuye kufumaniseke ukuba awekho amayeza. Umzekelo, kwizibhedlele zaseMpuma-Koloni kuye kubekho ushokoxeko lweepilisi zabantu abagula ngengqondo. Kumatyeli amaninzi izigulane zengqondo ziye zithunyelwe emakhaya zingazifumenanga iipilisi. Oku ke kudala ukuba ezi zigulane zingakhuthazeki ekuthatheni iipilisi zazo. Ezona zibhedlele zichaneka kakhulu ekungabinazo iipilisi zabantu abagula ngengqondo yi-‘Cecilia Makiwane’ (<https://www.dispatchlive.co.za/news/2016-12-05-no-meds-for-mental-illness/>, ithathwe ngumphandi ngeSilimela 18, 2019). Oku ke kuyenye yeengxaki zePostcolonialism ezijamelene nesebe lezempilo kuMzantsi-Afrika omtsha. Apha ngezantsi umphandi uza kubonisa ingxelo ayithathe kwiphepha-ndaba mayela nokungoneliseki komsebenzi wesebe lezempilo eluntwini.

Ngokwengxelo evela kwiphepha-ndaba, u-Elina Maseko akanalo ibhongo ngempatho embi ayifumeneyo yokunganikwa isihoyo kwikliniki iStanza Bopape, eMamelodi eTshwane. Ukungahoywa kwakhe u-Elina kumkhokelele ukuba azalele kusango yaloo kliniki ikhankanyiweyo. Eli xhoba lempatho-mbi kule kliniki liqhubeleke ngokuthi linqwenela ukuba abongikazi abangamnikanga isihoyo ingase baphelelwe yimisebenzi yabo, yaye ufuna ukuhlawulwa lisebe lezempilo ngenxa yesi

sehlo. Oku ke ukuthethe u-Elina emva kokundwendwelwa nguBuang Jones we- 'South African Human Rights Commissions'. Kufunyaniswe ke ukuba le kliniki ijamelene nemiceli-mngeni emininzi. Kuloo miceli-mngeni yale kliniki iquka ukungabikho kweebhedi ezoneleyo kwicala labantu abamithiyo. Uvakele uJones esithi, "kukho imfuno yokwandiswa le kliniki" (<https://www.news24.com/SouthAfrica/News/i-have-nothing-to-say-to-those-nurses-woman-left-to-give-birth-outside-mamelodi-clinic-20190708>, ithathwe ngumphandi ngeyeKhala 09, 2019).

lingxelo ezingasentla zibonisa ukungoneliseki komgangatho weSebe lezeMpilo. Umphandi ufumanise ukuba kukho utyekelo kwisebe lezeMpilo ngokuthi lungaqinisekisi ukuba uluntu luyazifumana iinkonzo zalo ngokonelisayo eziquka ukwakhiwa kweekliniki kwiingingqi ezingenazo iikliniki.

5.5 Uthini urhulumente ngemiceli-mngeni yempilo ejamelene noluntu

Incwadi yamalungelo (Bill of Rights) icandelo lama-27 lemithetho yolawulo loMzantsi-Afrika omtsha we-1996 wazisa ngokucacileyo ukuba impilo lilungelo lomntu (<https://www.gov.za/about-sa/health>, ithathwe ngumphandi ngeyeKhala 13, 2019). Ngoko ke urhulumente weSebe leZeMpilo kuMzantsi-Afrika omtsha unyanzelekile ukuba enze kangangoko anako ekuhambiseni iinkonzo zeMpilo eluntwini. Owayesakuba ngumphathiswa wezempilo uGqirha Aaron Motsoaledi uveze ubunjani bobume besebe lezempilo, olubonisa uninzi lweekliniki nezebhedlele ezisebenza ngokungonelisekiyo. Kwintetho yakhe uye wathembisa ukuba urhulumente weSebe leZeMpilo uza kwenza ngcono kunoku kuvezwe kwiingxelo eziboniswe ePalamente (<https://www.thesouthafrican.com/news/public-health-fail-report-reveals-that-sas-health-facilities-are-in-crisis/>, ithathwe ngumphandi ngeyeKhala 19, 2019). Kwilinge lokukhawulelana nonciphiso lwentsholongwane yesifo semiphunga, kukho isivumelo semali esivela kwi-Global Fund esilindeleke ukuba siqhubelekise phambili ukuzaliseka kweyeza lesifo semiphunga i3HP, le yindlela emfutshane yokuthintela isifo semiphunga iTB edibanisa amayeza eTB, i-isoniazid kunye ne rifapentine (<https://health-e.org.za/2019/05/14/major-shot-in-the-arm-in-a-fight-to-thwart-tb/>, ithathwe ngumphandi ngeyeKhala 20, 2019).

Ngokubhekisele kwiingxelo neenkcazelo ezingasentla, kucacile ukuba kukho ushokoxeko kumaziko eSebe lezeMpilo yaye yenye yeengxaki ezikhoyo kuMzantsi-Afrika omtsha esongela uluntu. Kodwa ke uMahala akayithathelanga ngqalelo le micimbi yeSebe lezeMpilo. Njengokuba ichaziwe ngasentla, ngoko ke uyamgxeka ke umphandi ngoko.

5.6 Isiphelo

Esi sahluko besijongene nendlela ekubunjwe ngayo isimo seSebe lezeMpilo nokuhanjiswa kweenkonzo zoluntu kuMzantsi-Afrika omtsha ngokuveliswe kwinoveli kaMahala. Oku bekusenziwa ngeenjongo zokubonisa ukuba ingaba eli Sebe kwakunye nomasipala liyaphumelela na okanye liyasilela ekuhambiseni iinkonzo zoluntu.

Umphandi phambi kokuba angene kubume beSebe lezeMpilo nokuhanjiswa kweenkonzo zoluntu ngokubhekisele kwinoveli kaMahala, uqale ngokubonisa imiba ephembelela kwiingxaki zempilo. Phantsi kwesi sihlokwana umphandi uxoxe ngomba wamanzi, umba wezindlu zangasese kwakunye nombaba wokuthuthwa kwenkunkuma ngokuveliswe kwinoveli kaMahala. Oku akucaciswanga ngokupheleleyo, kuba umcimbi wokuthuthwa kwenkunkuma awuveliswanga kule noveli kaMahala.

Kwakuso esi sahluko umphandi uxoxe ngezifo ezivelisiweyo kwinoveli kaMahala ezihlasela uluntu. Oku ukwenze ngeenzame zokubonisa ubume beSebe leZeMpilo ekuhambiseni iinkonzo zoluntu eluntwini. Kwizifo ezifumaneka kwinoveli kaMahala eziyingxaki eluntwini sisifo sika-gawulayo i-'HIV/AIDS'. Umphandi uqale ngokubonisa indlela uMahala asivelisa ngayo esi sifo, weza nembali yesi sifo, waze wandula ngokubonisa indlela abanye ababhali boluncwadi lwesiXhosa abasibonisa ngayo esi sifo. Phakathi kwababhali abaveliswe ngumphandi ngokuphathelene nesifo sikagawulayo ukhankanye umsebenzi wobugcisa kaMagona (2008) kwincwadi yakhe ethi *Beauty's Gift*, kunye nencwadi ethi *Si-i! Ngugawulayo* kaSirayi (1998) Le ncwadi kaMagona (2008) ibhalwe ngolwimi lwesiNgesi, kodwa zona izimvo zombhali zezomntu ontetho isisiXhosa. Ngoko ke, umphandi ubona ukuba ezi zimvo zikaMagona ziimbono zomntu onamava oMzantsi-Afrika omtsha.

Uthelekiso lwezi ncwadi zikaMagona (2008) nekaSirayi (1998) lwenze into yokuba ikhona imiba eveziweyo kwezi ncwadi zabo ezingavezwanga kule ncwadi kaMahala. UMahala (2010) usibonise esi sifo njengesinye sezifo eziphambili eziyingxaki yePostcolonialism ejamelene noMzantsi-Afrika omtsha kweli xesha kuphilwa kulo. UMahala ukwabeka ngokucacileyo ukuba ukunwenwa kwesifo sikaGawulayo kudalwa yindlela abaphila ngayo abantu baseSekunjalo, ukuquka ukukrexeza kwabantu abatshatileyo, ukulala kwamabhinqa amancinane namadoda amadala kwakunye nokwabelana ngesondo kuzuzo lwemisebenzi yengqesho.

Ngelishwa ke, ikhona imiba ebalulekileyo yesifo sikaGawulayo engaveliswanga kwinoveli kaMahala.

UMahala akawuvelisanga umba wokusetyenziswa kweeKhondomu kwakunye nokuzila ukwabelana ngesondo kuthintelo lokunwenwa kwesifo sikaGawulayo, njengoko uMagona esenza njalo kwinoveli yakhe ethi *Beauty's Gift*.

Ukubaluleka kokwenza uvavanyo lweHIV/AIDS uyakukhankanya uMahala kule noveli yakhe. Oku ke kukhankanywa xa inoveli le isondele ekupheleni. Uyamncoma ke umphandi uMahala ngokuthi awuvelise lo mba ubaluleke kangaka wokwenza uvavanyo lwentsholongwane iHIV/AIDS. Kodwa ke, ukwagxekwa uMahala ngumphandi ngokuthi lo mba wovavanyo awukhankanye kakanye, uMahala akayigxininisanga ngokwaneleyo. Ukubaluleka koomasifundisane obungomxholo besifo sikaGawulayo buyifumene ingqalelo kumsebenzi wobugcisa kaSirayi (1998), kodwa esi sifo asifumenanga ngqalelo yanelisayo emsebenzini wobugcisa ka Mahala (2010).

Kukho unxulumano olumqilima phakathi kwesifo sikaGawulayo kunye nabantu abathandanayo besini esinye. Kwindlela abonisa ngayo isifo sikaGawulayo, uMahala akayivelisi indima edlalwa ngabantu abathandanayo besini esinye kunweno lwesi sifo. Umphandi akakwazi ukuba rhabaxa kuMahala ngokungavelisi kwakhe lo mba wonxulumano lwesifo sikaGawulayo nabantu abathandanayo besini esinye, ngezizathu zokuba lo mba wabantu abathandanayo besini esinye ngumba osacekethekileyo yaye bambalwa kakhulu ababhali boluncwadi lwesiXhosa abawuvelisayo lo mxholo kwimisebenzi yabo yobugcisa. Omnye wababhali abaqhubela phambili boluncwadi lwesiXhosa okhe wawuchaphazela lo mxholo nguSindiwe Magona kwinoveli yakhe ethi *Beauty's Gift*. Kucacile ukuba esi sifo

sikaGawulayo sinegalelo enkulu kwiingxaki ezikhoyo zePostcolonialism kuMzantsi-Afrika omtsha, yaye ababhali badinga ukusicacisa esi sifo ngankalo zonke ngempumelelo nangokusemandleni.

Umphandi ufumanise ukuba kukho ezinye izifo eziphambili ezihlasela uluntu loMzantsi-Afrika omtsha ezingaveliswanga kule noveli kaMahala. Kuninzi lwezifo ezingaveliswanga umphandi uye waxoxa ngesifo esosulelayo yaye esivela kwizinja, esaziwa ngokuba nguMgada. Umphandi esi sifo usichonge phakathi kwezifo ezininzi ngenxa yokuba uMahala apha encwadini yakhe uyivelisileinja eyabulayo nekwabonakala ukuba ayikho sempilweni. Ngoko ke, abantu baseSekunjalo basebungozini yokuba bangafunyanwa sisifo soMgada xa bethe balunywa zizinja ezifana nale njakazi iboniswa nguMahala kule noveli yakhe. UMahala wohlulake ekusebenziseni ithuba lokubeka phandle esi sifo njengesinye sezifo ezibalulekileyo kwiingxaki zoMzantsi-Afrika omtsha.

Isifo sesibini umphandi asichongileyo esihamba phambili ngokuhlasela uluntu esingakhankanywanga kule noveli kaMahala sisifo sephepha i-TB. Esi sifo kumaxa amaninzi sihamba nesifo sikaGawulayo. Umphandi usichonge ngezizathu zokuba uMahala uwukhankanyile uGawulayo ohlasela abantu, waze akasivelisa esi sifo semiphunga esithi kumaxa amaninzi siqhambuke xa sele umntu enesifo sikaGawulayo. UMahala wohlulake ekusebenziseni ithuba lokubeka phandle esi sifo njengesinye sezifo ezibalulekileyo kwiingxaki zoMzantsi-Afrika omtsha.

Kwakuso esi sahluko umphandi ubonise ukungaveliswa kweenkonzo zeMpilo kule noveli kaMahala. Umphandi uyamgxeka uMahala ngokunqongophala kweekliniki kule ncwadi yakhe. Umphandi ufumanise ukuba kukho ukusilela okuthile kwiSebe leZeMpilo ekuhambiseni iinkonzo ZeMpilo eluntwini. Oku ukubonise ngeziganeko ezifumaneka kuMzantsi-Afrika omtsha, apho kukho iingingqi ezithile ezingenazo iikliniki kuMzantsi-Afrika jikelele.

Umphandi usivale esi sahluko ngokubonisa ukuba uthini urhulumente ngemiceli-mngeni yempilo ejamelene noluntu. Umphandi ubonise amalungelo oluntu ngokuphathelene nokufumana iinkonzo zeMpilo. Waze wandula ngokubonisa okucetywa ngurhulumente kwilinge lokukhawulelana nonciphiso lwentsholongwane yesifo semiphunga i-TB. Nangona urhulumente enamanyathelo awathathayo, kucacile esi sifo sisaxhaphakile. Oku kubonisa ukuba amanyathelo karhulumente

awonelisi. Le ndyikitya yesifo esosulelayo seTB sisahleli siyingxaki kuMzantsi-Afrika omtsha kanye kweli xesha lenkululeko ekuthiwa yiPostcolonialism.

UMahala uzivelisile iingxaki ezithile ezijamelene noluntu ngokuphathelene neSebe lezeMpilo, kodwa ezinye iingxaki (zePost-apartheid) ezikhoyo kuMzantsi-Afrika omtsha akazivelisanga ngokwanelisayo.



ISAHLUKO SESITHANDATHU

UQUKUMBELO LOLU PHANDO

6.1 Intshayelelo

Kwesi sahluko umphandi uza kwenza uqukumbelo lolu phando ngokubanzi. Injongo yoku kukubonisa iziphumo zoko akuphandileyo kokuqulathwe kwincwadi kaMahala (2010) ethi *Yakhal' Indoda*. Oku kuza kwenziwa ngokuthi umphandi aqale ngokubhala akwenzileyo kwizahluko ezingaphambili kwesi, aze agqibele ngokutsho iziphumo zohlalutyo alwenzileyo kule ncwadi kaMahala. Esi sahluko siza kwahlulwa ngokwamacandelo amabini. Icandelo lokuqala liza kuqulatha ushwankathelo lwezahluko eziphambi kwesi sahluko, lize elesibini icandelo libe ngeziphumo kunye neengcebiso malunga nokuphuhliswa komgangatho weenoveli zoluncwadi lwesiXhosa jikelele.



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6.2 Uqukumbelo

Olu phando lubonisa ukuba uluncwadi lwexesha lenkululeko kwilizwe loMzantsi-Afrika luyinxalenye nembali yeli lizwe. Kutshiwo ke kuba uMahala ekuqaleni kwebali lale ncwadi ayibhalileyo, ukhankanya ixesha lokukhululwa kukaMandela. Eli lixesha elibalulekileyo kakhulu kwimbali yoMzantsi-Afrika, ngoba kaloku ngekungashukuxwa ngomba wePostcolonialism ukuba ixesha eliphambi kwenkululeko kuMzantsi-Afrika belingekho kweli lizwe. Imiphumela yesithanga kuMzantsi-Afrika omtsha ayikho mihle kwaphela kweli lizwe. Isininzi sabantu sikholelwa ukuba ilizwe loMzantsi-Afrika likule ndawo likuyo kungenxa yemiphumela yesithanga. Iminyaka sele ingaphezulu kwamashumi amabini anesihlanu uMzantsi-Afrika ukhululekile, kodwa kumaxa lingathi libuya umva eli lizwe ngokuphathelele nendlela abantu beli lizwe abaphetheke nabaphetheke ngawo. Umphandi uza kubonisa okuqulathwe kwizahluko eziphambi kwesi sahluko ngeenzame zokubonisa iziphumo zolu phando.

Kwisahluko sokuqala, kuchazwe injongo yolu phando. Injongo yolu phando ibikukuphanda nokuhlalutya inoveli yesiXhosa ukubonisa iingxaki eziphambili zePostcolonialism ezifumaneka kuMzantsi-Afrika omtsha. Ngenxa yezo zizathu

umphandi ukhethe incwadi yombhali owaziwayo, uSiphiwo Mahala eyincwadi ebhalwe ngexesha lenkululeko kuMzantsi-Afrika omtsha. Ukuze kufezeke injongo yolu phando bekuza kulandelwa indlela ethile umphandi ebeza kuhlaluba ngayo olu phando lungohlalutyo lwenoveli kaMahala (2010). Zonke izinto ekuxoxwe ngazo kwesi sahluko ziyintshayelelo yolu phando. Ukudakancwa kweengxaki nako kuxoxiwe ngako. Imibuzo engokudakancwa kwengxaki iquka imibuzo enjengokuba zeziphi iingxaki eziveliswe nguMahala kule noveli yakhe? Ingaba ngokwenene iingxaki ezifumaneka kuMzantsi-Afrika omtsha ziveliswe ngokwaneleyo kwincwadi kaMahala? Uumphandi uye walwenza noshwankathelo lwencwadi kaMahala (2010) ethi *Yakhal' Indoda*. Kubalulekile ke umphandi ukuba abakhumbuze abafundi bolu phando lwakhe ukuba nangona uMzantsi-Afrika ubuphantsi kwesithanga njengamanye amazwe ngamazwe aseAfrika, wona uMzantsi-Afrika usuke kwixesha lesithanga waze waya kwinkqubo ebizwa ngokuba yi-'Apartheid' (1948), kulapho ke uMzantsi-Afrika wakhululeka khona ngo-1994. Ngoko ke, bekumele kuthiwe eli xesha lenkululeko kuMzantsi-Afrika omtsha yiPost-Apartheid, hayi iPostcolonialism. Kodwa ke umphandi usebenzise igama elithi Postcolonialism kolu phando lwakhe, ngoba eli ligama elisetyenziswayo kwizifundo ezifana nesi.

Isahluko sesibini siqulathe ucwangciso lwethiyori yolu phando. Oku kuquka ingxoxo ngethiyori yoluncwadi. Kuxoxiwe ngenkcazelo yezimo jikelele zenoveli, amasolotya enoveli, izimo ezahlukileyo zeenoveli, unxulumano lwenoveli nezinye iintlobo zoncwadi, inoveli yase-Afrika nokuthelekiswa kwezithethe zayo nezo zaseYurophu. Eminye imiba enjengolwimi lokubhala, ulwimi omalusetyenziswe kweli xesha lisemva lokusekwa kwesithanga, noxanduva lwababhali kuphuhliso loluncwadi e-Afrika nayo kuxoxiwe ngayo. Uumphandi uxoxe ngala masolotya alandelayo, isakhiwo sebali, abalinganiswa, isimo sentlalo, ulwimi nesimbo sokubhala, indlela yokubaliswa kwebali, kwakunye nomxholo webali. Kwingxoxo yomphandi ebonisa amasolotya enoveli, uye wagxila kumxholo webali. Izizathu zokugxila kumxholo zezokuba iinjongo zomphandi kukuchonga abonise umyalezo ozama ukukhutshwa ngumbhali kubafundi-ncwadi, ngokubhekisele kwiingxaki ezifumaneka kuMzantsi-Afrika omtsha. Kwakuso esi sahluko kuxoxwe ngethiyori yezimo ezisemva kokusekwa kwesithanga. Phantsi kwethiyori yePostcolonialism kuxoxwe ngemvelaphi yale thiyori. Kufumaniseke ukuba le thiyori ijongene nokuphuhliswa kweengxaki ezikhoyo kumazwe ngamazwe ase-Afrika asandula ukufumana inkululeko. Kodwa ke apho

umphandi ebegxile khona yithiyori yePostcolonialism ejongene nobhalo loluncwadi. Umphandi ebezama ukuveza iingxaki ezikhoyo kuMzantsi-Afrika omtsha njengoko zivelisiwe kuluncwadi.

Kwizahluko ezilandelayo umphandi uxoxe ngeengxaki ngeengxaki eziveliswe kwinothuli ayihlalutyayo njengomfuziselo weengxaki ezijamelene neli lizwe loMzantsi-Afrika omtsha ngexesha lenkululeko. Kwizahluko sesithathu, umphandi ubonise eminye imiba eyimiceli-mngeni yePostcolonialism kuMzantsi-Afrika omtsha, njengokuba ivelisiwe kwinothuli kaMahala (2010) ethi *Yakhal' Indoda*. Kwesi sahluko umphandi ebegxile kwiingxaki eziveliswe kwinothuli kaMahala (2010) eziquka ubundlobongela, urhwaphilizo, intswelo-ngqesho kwakunye nendlala.

Phantsi kobundlobongela, uMahala kule ncwadi yakhe ubonise ukuba ubundlobongela buxhaphakile kule dolophu yaseSekunjalo. Oku ukubonisa ngokweentlobo ngeentlobo zobundlobongela ezivelisiweyo kule ncwadi yakhe. Ezo ntlobo zobulinganiswa ziquka uphango, uhlaselo, ukungoneliseki komgangatho womsebenzi wamapolisa kwakunye neqela labantu abathatha umthetho ezandleni zabo ngeenjongo zokulungisa ukuhlala. Umphandi ufumanise ukuba ubundlobongela obuboniswe kumsebenzi wobugcisa bukaMahala buyelelene nobo bufumaneka kuMzantsi-Afrika omtsha. Obu bundlobongela buvela kwixesha lengcinezelo kuMzantsi-Afrika omdala. Obu bundlobongela babudalwa ziziganeko ezinjengezo zaqhubeka eSharpsville naseSoweto.

UMahala (2010) uluvelisile uphango emsebenzini wakhe wobugcisa. Olu phango luyafumaneka kuMzantsi-Afrika omtsha jikelele. Oku kuquka uhlaselo, ukungoneliseki komgangatho womsebenzi wamapolisa kwakunye neqela labantu abathatha umthetho ezandleni zabo ngeenjongo zokulungisa ukuhlala. Umphandi uqaphele ke ukuba umcimbi weqela labahlali abathatha umthetho ezandlelani zabo ngeenjongo zokulungisa ukuhlala uyanda kuMzantsi-Afrika omtsha. Oku ke kubonisa ukuba abantu abathembelanga ngokupheleleyo emapoliseni ngoko ke, bathatha umsebenzi wamapolisa ezandleni zawo. Oku ke akulunganga, ngenxa yezizathu zokuba umntu ongenatyala angafunyanwa onzakele, ngoko ke, esi senzo asikhuthazwa. Ubundlobongela obuqhubeka kuMzantsi-Afrika omtsha bunefuthe elibi kakhulu kubakhenkethi boMzantsi-Afrika. Akukho bantu abasuka kumazwe ngamazwe baza kufuna ukundwendwela eli lizwe.

UMahala (2010) uyalubonisa urhwaphilizo kule noveli yakhe. Le yingxaki ekhoyo kuMzantsi-Afrika omtsha. Maninzi amatyala orhwaphilizo, kodwa ambalwa kakhulu afikelela kwiinkundla zamatyala. Oku ke kuyingxaki kakhulu, ngoba kaloku abarhwaphilizi bayaqhasha ngezenzo zabo.

Intswelo-ngqesho nendlala zivelisiwe kule noveli kaMahala. Yaye oku kuyafumaneka kuMzantsi-Afrika omtsha jikelele. Iziphumo zentswelo-ngqesho nendlala azikho zihle eluntwini, ngenxa yokuba abahlali baye bophule umthetho ngenxa yokufuna ukuzuza izinto abangenazo okanye abangakwaziyo ukuzithengela. Umzekelo woku kukutswikilwa kombane kwakunye nokutshatyalaliswa kwamaziko ezikolo.

Umphandi uyawuncoma kakhulu umsebenzi kaMahala wobugcisa, ngokuthi akwazi ukuvelisa iingxaki ezibalulekileyo ezingumfuziselo weengxaki ezijamelene noMzantsi-Afrika omtsha.

Kwisahluko sesine umphandi ugxile kwimiba yokubunjwa komcimbi wezemfundo. Kwakhona kwesi sahluko uMahala uveze umba wamalungelo oomama kule noveli yakhe. Phantsi komcimbi wezeMfundo kuxoxwe ngokudlwengulwa kwabantwana besikolo, ukusetyenziswa kweziyobisi ezikolweni, ukumitha kwabafundi kwakunye nezinga labafundi abayeka isikolo bengagqibanga ukufunda.

Udlwengulo lwabantwana besikolo aluphelelanga kule ncwadi kaMahala, yinto eyenzekayo kweli xesha kuphilwa kulo kuMzantsi-Afrika omtsha jikelele. Umphandi ufumanise ukuba udlwengulo oluveliswe kule noveli kaMahala luyenzeka ebomini bokwenyani kuMzantsi-Afrika omtsha.

Kwakuso esi sihlokwana, umphandi ukwabonise iindidi ngeendidi zobundlobongela obenziwa ebantwaneni besikolo kuMzantsi-Afrika omtsha. Oku ke umphandi ukwenze ngeenjongo zokungqinisisa okuveliswe kwinoveli kaMahala ehlalutywa ngumphandi. Oku umphandi ukubonise ngohlobo lweegrafu kwakunye namacwecwe abonisa iintlobo ngeentlobo zobundlobongela obufumaneka ezikolweni. Umphandi uwacacisile amanani afumaneka kwezi grafu namacwecwe awafakileyo kwesi sahluko.

Phantsi kokusetyenziswa kweziyobisi ezikolweni umphandi uqale ngokubonisa okuveliswe kule noveli kaMahala ngokuphathelene nokusetyenziswa kweziyobisi

ezikolweni, waze wandula ngokubonisa iziganeko ezenzeka kuMzantsi-Afrika omtsha jikelele, apho abafundi bezikolo befunyanwa beneziyobisi ezikolweni. Le ngxaki yokusetyenziswa kweziyobisi ezikolweni iveliswe nguMahala yenye yeengxaki ezijamelene neSebe lezeMfundo kuMzantsi-Afrika omtsha.

Ukumitha kwabafundi kwakunye nezinga labafundi abayeka isikolo ziingxaki eziveliswe nguMahala kule ncwadi yakhe ezingumfuziselo wezinto ezijamelene noMzantsi-Afrika omtsha. Umphandi ufumanise ukuba ngokwenene ukumitha kwabafundi nezinga labafundi abayeka isikolo bengagqibanga ukufunda okuboniswa nguMahala kule noveli yakhe ngokuphathelene nale miba kuyinyaniso. UMahala ukubonise ukumitha kwabantwana ababhinqileyo besikolo njengeminye imiba ephembelela abantwana besikolo ukuba bayeke isikolo. Abaphathi beSebe lezeMfundo bazama iindlela zokuvelela lo mcimbi ezinokuthi zinciphise inani lokumitha kwabafundi kwakunye nelo labantwana abayeka isikolo bengekafiki kwibanga leshumi elinesibini.

Ngokokubona komphandi, la macebo okanye la manyathelo athathwa ngurhulumente ekunciphiseni izinga lokumitha kwabafundi nokuyeka kwabantwana isikolo bengagqibanga ukufunda alikasebenzi kakuhle. Oku ke umphandi ukutsho ngezizathu zokuba ukumitha kwabantwana besikolo kwakunye nezinga labantwana abayeka isikolo bengagqibanga ukufunda lisephezulu kakhulu, yaye loo nto ibonisa ukuba le yingxaki uMzantsi-Afrika omtsha esajongene nayo.

Njengokuba umphandi ebesele ekhankanyile kwesi sahluko kuxoxwe ngemiba emibini. Omnye ngulowo kuxoxwe ngawo kwimihlathi engasentla. Owesibini ngumba wokubunjwa komcimbi wamalungelo oomama kwincwadi kaMahala.

Phantsi komcimbi wamalungelo oomama kuxoxwe ngendima edlalwe ngamanina kuMzantsi-Afrika omtsha, kwakunye nendlela amabhinqa aveliswe ngayo kwinoveli kaMahala.

Kwindima yamanina kuMzantsi-Afrika omdala nokwamkeleka kwamalungelo amanina kuMzantsi-Afrika omtsha, umphandi ubonise imbali yamalungelo oomama kuzwe-lonke jikelele. Emva koko umphandi uye wangena kumalungelo oMzantsi-Afrika kweli xesha kuphilwa kulo. Oku ukwenze umphandi ngeenjongo zokubonisa ingaba la malungelo athathelwa inxaxheba kusini na.

Kwakuso esi sihlokwana, umphandi ubonise indlela amabhinqa aveliswe ngayo kwinothuli kaMahala. Phantsi kwesi sihlokwana kuboniswe ukungahlonitshwa kwabafazi ngamadoda wabo, indima edlalwa ngamabhinqa amancinane ekuhendeni amadoda atshatileyo kwakunye nendima edlalwa ngamabhinqa ekukhokeleni. Oku ke umphandi uye wakungqinisisa ngeziganeko eziveliswe kwezinye izibhalo zoluncwadi lwesiXhosa kwakunye noluncwadi lwezinye iilwimi eziquka ulwimi lwesiNgesi. Oku umphandi ebekwenza ngeenjongo zokungqinisisa ukuba ingaba iziganeko eziveliswe nguMahala ziyangqinelana na nezimvo zabanye ababhali ngokuphathelene namalungelo oomama. Uyamncoma ke umphandi uMahala ngokuthi azivelise ezi ngxaki zijamelene namanina kule nothuli yakhe.

Kanti umphandi uyamncoma uMahala ngokuthi avelise iingxaki ezijamelene neSebe lezeMfundo kuMzantsi-Afrika omtsha kweli xesha kuphilwa kulo. Ezo ngxaki zinxulumene neZiko leMfundo azivelisileyo uMahala ziquka ukudlwengulwa kwabantwana besikolo, ukusetyenziswa kwezinyobisi ezikolweni, ukumitha kwabafundi kwakunye nezinga labafundi abayeka isikolo bengagqibanga ukufunda. Kucacile ukuba uMzantsi-Afrika omtsha usenazo iingxaki zePostcolonialism ezibalulekileyo ezifuna ukusonjululwa. Ezo ngxaki ziquka ukuqeqeshwa kolutsha ngeyona ndlela ifanelekileyo, kunye nokuhlonitshwa kwamalungelo oomama.

Isahluko sesihlanu besijongene nendlela ekubunjwe ngayo isimo seSebe lezeMpilo nokuhanjiswa kweenkonzo zoluntu ngokuveliswe kwinothuli kaMahala. Ezo nkonzo zoluntu ziquka ukuhanjiswa kwamanzi acocekileyo eluntwini, izindlu zangasese ezigungxulwayo, ukungabikho kweekliniki kwiingingqi ezithile, kwakunye nokuthuthwa kwemigqomo yenkukuma. Oku bekusenziwa ngeenjongo zokubonisa ukuba ingaba eli Sebe kwakunye nomasipala liyaphumelela na okanye liyasilela ekuhambiseni iinkonzo zoluntu.

Umphandi phambi kokuba angene kubume beSebe lezeMpilo nokuhanjiswa kweenkonzo zoluntu ngokubhekisele kwinothuli kaMahala, uqale ngokubonisa imiba ephembelela kwiingxaki zempilo. Phantsi kwesi sihlokwana umphandi uxoxe ngomba wamanzi, umba wezindlu zangasese kwakunye nombaba wokuthuthwa kwenkunkuma ngokuveliswe kwinothuli kaMahala.

Kwakuso esi sahluko umphandi uxoxe ngezifo ezivelisiweyo kwinothuli kaMahala ezihlasela uluntu. Oku ukwenze ngeenzame zokubonisa ubume beSebe lezeMpilo

ekuhambiseni iinkonzo zoluntu eluntwini. Kwizifo ezifumaneka kwinothuli kaMahala eziyingxaki eluntwini sisifo sikaGawulayo i-'HIV/AIDS'. Umphandi uqale ngokubonisa indlela uMahala asivelisa ngayo esi sifo, weza nembali yesi sifo, waze wandula ngokubonisa indlela abanye ababali boluncwadi abasibonisa ngayo esi sifo. Phakathi kwababali abaveliswe ngumphandi ngokuphathelene nesifo sikaGawulayo ukhankanye umsebenzi wobugcisa kaMagona (2008) kwincwadi yakhe ethi *Beauty's Gift*. Le ncwadi ibhalwe ngolwimi lwesiNgesi, kodwa zona izimvo zombali zezomntu ontetho isisiXhosa. Ngoko ke, umphandi ubona ukuba ezi zimvo zikaMagona ziimbono zomntu onamava oMzantsi-Afrika omtsha. Injongo yolu khankanyo ibikukuthelekisa umsebenzi waba babali.

Ukubaluleka kokwenza uvavanyo lwe-HIV/AIDS uyakukhankanya uMahala kule nothuli yakhe. Oku ke kukhankanywa xa inothi le isondele ekupheleni.

Umphandi ufumanise ukuba kukho ezinye izifo eziphambili ezihlasele uluntu loMzantsi-Afrika omtsha ezingaveliswanga kule nothuli kaMahala. Kuninzi lwezifo ezingaveliswanga umphandi uye waxoxa ngesifo esifumaneka kwizinja, esaziwa ngokuba ngumGada.

Umphandi usivale esi sahluko ngokubonisa ukuba uthini urhulumente ngemiceli-mngeni yempilo ejamelene noluntu. Umphandi ubonise amalungelo oluntu ngokuphathelene nokufumana iinkonzo zeMpilo. Waze wandula ngokubonisa okucetywa ngurhulumente kwilinge lokukhawulelana nonciphiso lwentsholongwane yesifo semiphunga i-TB. Nangona urhulumente enamanyathelo awathathayo, kucacile esi sifo sisaxhaphakile. Oku kubonisa ukuba amanyathelo karhulumente awonelisi. Le ndiyikitya yesifo esosulelayo se-TB sisahleli siyingxaki yePostcolonialism kuMzantsi-Afrika omtsha kanye kweli xesha lenkululeko.

Njengokuba umphandi ebesele ekhankanyile ukuba icandelo lesibini liqulathe iziphumo zolu phando, ngoko ke umphandi uza kuxoxa ngeziphumo zolu phando kwimihlathi elandelayo.

6.3 Izimvo zokugqibela zeengxaki ngeengxaki zePostcolonialism kuMzantsi-Afrika omtsha

Njengokuba le noveli kaMahala ibonisa iingxaki ngeengxaki zePostcolonialism ezijamelene nabahlali baseSekunjalo njengomfuziselo weengxaki ezijamelene nabemi boMzantsi-Afrika omtsha kweli xesha kuphilwa kulo, umphandi uza kukhankanya iingxaki ezimbalwa nezona zibaluleke kakhulu ezijamelene nabemi boMzantsi-Afrika omtsha ezingaveliswanga kule noveli kaMahala.

Akhona amanye amatyala obundlobongela uMahala angakhange awavelise kule noveli yakhe. Loo matyala ayafumaneka kuMzantsi-Afrika omtsha. Umphandi uza kuwabonisa kwimihlathi elandelayo.

Kwisahluko sesine, umphandi ufumanise ukuba kukho imiba engaveliswanga ngokuphathelene neengxaki ezijamelene neSebe lezeMfundo. Ezi ngxaki ziquka ukubulalana kwabantwana ezikolweni, ukubethwa kootitshala ngabantwana besikolo. Uyamgxeka ke umphandi uMahala ngokuthi abe nemiba ebalulekileyo angayivelisanga eyingxaki kwiSebe lezeMfundo kule noveli yakhe.

Kwakuso isahluko sesine, umphandi ufumanise ukuba ikho imiba engaveliswanga nguMahala ngokuphathelene namalungelo amabhinqa. Loo miba iquka ukuhlaselwa kwamabhinqa kwakunye nokubulawa kwawo. Umphandi uqale ngokubonisa imigaqo-siseko ekhusela amabhinqa equka i-‘Commission on Gender Equality’. Emva koko umphandi ubonise iziganeko ezifumaneka kuMzantsi-Afrika omtsha, apho abantu abahlukumeza amabhinqa begwetyiwe. Uyamgxeka ke umphandi uMahala ngokuthi abe nemiba angayichaphazelanga ngokuphathelene nomcimbi wamalungelo oomama.

Ngokubhekisele kubunjo lomcimbi wezeMfundo kwakunye nokuvezwa kwamalungelo oomama kwinoveli kaMahala ehlalutywa ngumphandi, uMahala akazityhilanga ngokwanelisekayo iingxaki ezijamelene noMzantsi-Afrika omtsha.

Kwisahluko sesihlanu, umphandi uxoxe ngemiba ephathelele nomcimbi wezeMpilo kwakunye nokuhanjswa kweenkonzo ngokubhekisele kwinoveli kaMahala. UMahala usibonise isifo sikaGawulayo njengesinye sezifo eziphambili ezihlasela uluntu kuMzantsi-Afrika omtsha. UMahala ugxinisisa ukuba isifo sikaGawulayo sesinye

sezifo eziphambili eziyingxaki zePostcolonialism eziyamelene noMzantsi-Afrika omtsha kweli xesha kuphilwa kulo. UMahala ukwabeka ngokucacileyo ukuba ukunwenwa kwesifo sikaGawulayo kudalwa yindlela abaphila ngayo abantu baseSekunjalo, ukuquka ukukrexeza kwabantu abatshatileyo, ukulala kwamabhinqa amancinane namadoda amadala kwakunye nokwabelana ngesondo kuzuzo lwemisebenzi yengqesho. UMahala akawuvelisanga umba wokusetyenziswa kwee-Khondomu kwakunye nokuzila ukwabelana ngesondo kuthintelo lokunwenwa kwesifo sikaGawulayo, njengoko uMagona esenza njalo kulaa noveli yakhe ithi *Beauty's Gift*.

Uyamncoma ke umphandi uMahala ngokuthi awuvelise lo mba ubaluleke kangaka wokwenza uvavanyo lwentsholongwane iHIV/AIDS. Kodwa ke, ukwagxekwa uMahala ngumphandi ngokuthi lo mba wovavanyo awukhankanye kakanye.

Kukho unxulumano olumqilima phakathi kwesifo sikaGawulayo kunye nabantu abathandanayo besini esinye. Kwindlela abonisa ngayo isifo sikaGawulayo, uMahala akayivelisi indima edlalwa ngabantu abathandanayo besini esinye kunweno lwesi sifo. Umphandi akakwazi ukuba rhabaxa kuMahala ngokungavelisi kwakhe lo mba wonxulumano lwesifo sikaGawulayo nabantu abathandanayo besini esinye, ngezizathu zokuba lo mba wabantu abathandanayo besini esinye ngumba osacekethekileyo yaye bambalwa kakhulu ababhali boluncwadi lwesiXhosa abawuvelisayo lo mxholo kwimisebenzi yabo yobugcisa. Omnye wababhali abaqhubela phambili boluncwadi lwesiXhosa okhe wawuchaphazela lo mxholo nguSindiwe Magona kwinoveli yakhe ethi *Beauty's Gift*.

Isifo somGada sesinye sezifo umphandi asichongileyo kolu phando lwakhe njengesifo esiyingxaki yePostcolonialism. Umphandi esi sifo usichonge phakathi kwezifo ezininzi ngenxa yokuba uMahala apha encwadini yakhe uyivelisileinja eyabulayo nekwabonakala ukuba ayikho sempilweni. Ngoko ke, abantu baseSekunjalo basebungozini yokuba bangafunyanwa sisifo somGada xa bethe balunywa zizinja ezifana nale njakazi iboniswa nguMahala kule noveli yakhe. UMahala wohlulake ekusebenziseni ithuba lokubeka phandle esi sifo njengesinye sezifo ezibalulekileyo kwiingxaki zoMzantsi-Afrika omtsha.

Esinye isifo umphandi asichongileyo esihamba phambili ngokuhlasela uluntu esingakhankanywanga kule noveli kaMahala sisifo sephepha i-TB. Umphandi

ekuxoxeni kwakhe ngesi sifo singaveliswanga nguMahala kule noveli yakhe, uqale ngokuza nembali yesi sifo, waze wabonisa iingxelo ezifumaneka kumaphepha-ndaba ezibonisa ubungozi besi sifo. Esi sifo kumaxa amaninzi sihamba nesifo sikaGawulayo. Umphandi usichonge ngezizathu zokuba uMahala uwukhankanyile uGawulayo i-HIV/AIDS ohlasela abantu, waze akasivelisa esi sifo semiphunga esithi kumaxa amaninzi siqhambuke xa sele umntu enesifo sikaGawulayo. UMahala wohlulakele ekusebenziseni ithuba lokubeka phandle esi sifo njengesinye sezifo ezibalulekileyo kwiingxaki zePostcolonialism zoMzantsi-Afrika omtsha.

Kwakuso esi sahluko umphandi ubonise ukungaveliswa kweenkonzo zezeMpilo kule noveli kaMahala. Umphandi uyamgxeka uMahala ngokungakhankanyi ubukho beekliniki kule ncwadi yakhe. Umphandi ufumanise ukuba kukho ukusilela okuthile kwiSebe lezeMpilo ekuhambiseni iinkonzo zeMpilo eluntwini. Oku ukubonise ngeziganeko ezifumaneka kuMzantsi-Afrika omtsha, apho kukho iingingqi ezithile ezingenazo iikliniki kuMzantsi-Afrika jikelele.

UMahala ezivelisile iingxaki ezijamelene noluntu ngokuphathelene neSebe lezeMpilo, kodwa ezi ngxaki akazivelisanga ngokwanelisayo. Iingxaki ezijamelene noMzantsi-Afrika omtsha kweli xesha kuphilwa kulo ziluthotho. Umphandi uza kuzikhankanya aze axoxe ngazo kwimihlathi elandelayo.

Iinkonzo ezidibene nokukhutshwa kwamanzi azonelisi. Ukuhanjiswa kweenkonzo zamanzi kwiingingqi ezithile zoMzantsi-Afrika omtsha azikho ntle. Le ngxaki yongezwa ngakumbi ngexesha lembalela. Kwiingxelo eziphume kwiphepha-ndaba i-*TimesLive* zithi sele kulithuba bengenawo amanzi acocekileyo wokusela aphuma empompeni abahlali belali yaseMcungo ekufuphi neCofimvaba eMpuma-koloni, ngezizathu zokuqhawuka kwemibhobho ethutha amanzi asuka eCofimvaba esiya eMcungo (<https://www.timeslive.co.za/news/south-africa/2019-03-30-crumbling-infrastructure-leaves-eastern-cape-villagers-without-water/>, ithathwe ngumphandi ngeyeKhala 12, 2019).

Le ngxaki ijamelene nabahlali baseMcungo ayidibaniselanga nembalela, kodwa idibanisele neengxaki zokusilela kuka Masipala wesi sithili. Zininzi ke iingxelo ezinxulumene nokungabikho kwamanzi kwiingingqi ezithile kuMzantsi-Afrika omtsha. Ngeenzame zokuza nesisombululo sale ngxaki, uLindiwe Sisulu onguMphathiswa waManzi neLindle wenze ingxelo kwiphepha-ndaba.

Enye yeengxelo ezivela kwiphepha-ndaba i-*The South African* ibonisa enye yeengxaki ezibalulekileyo ezijamelene noMzantsi-Afrika omtsha. Le ngxelo ibonisa ukuba abemi boMzantsi-Afrika omtsha bangafikelela kwisigaba sokuba amanzi bawafumane ngamaxesha athile rhoqo ngosuku kude kube kanti imbalela iyaphela. Umphathiswa waManzi neLindle kwintetho yakhe uthe ingangabikho imfuneko yenkqubo yokucinywa kwamanzi ngamaxesha athile ukuba abantu banokuthi banokusebenzisa amanzi kancinci (<https://www.thesouthafrican.com/news/lindiwe-sisulu-water-shedding-south-africa-when/>, ithathwe ngumphandi ngeyeDwarha 30, 2019).

Phantsi kwemiba uMahala ayivelisileyo kule noveli yakhe eyingxaki enkulu ejamelene noMzantsi-Afrika omtsha yintsholongwane kaGawulayo. Ngokubhekisele kwingqokelela yamanani eyenziwe nguzwe-lonke i-‘United Nations’ (UN), inani lamabhinqa aphila nentsholongwane kaGawulayo angaphezulu kwenani elingama-4 100 000, oku ke kukuthi kungaphezulu kwenani lamadoda aphila nale ntsholongwane kuMzantsi-Afrika omtsha (elikwizithuba zama 2 600 000). Intsholongwane kaGawulayo isoloko ichaphazela kakhulu abantu ababhinqileyo (<https://www.thedailyvox.co.za/here-are-the-top-five-health-issues-facing-women-in-south-africa-mohammed-jameel-abdulla/>, ithathwe ngumphandi ngeyeDwarha 30, 2019).

Ngokubhekisele kwiingxelo ezingasentla, kucacile mhlophe ukuba uMzantsi-Afrika omtsha ujamelene neengxaki ezibalulekileyo zePostcolonialism kakhulu ebomini. Njengokuba isazeka into yokuba amanzi ayimpilo, abantu akumelanga ukuba banengxaki enjengokungabi namanzi ngenxa yeziphumo ezingabakhona xa abantu bengawafumani. Ukungabikho kwamanzi kungakhokelela kwiingxaki ezidala ukuba umntu abe phakathi kokuphila nokufa, ezo ngxaki ingazingxaki zempilo. Impilo yenye yezinto ezibalulekileyo kumntu wonke, akumelanga ukuba kukho izinto ezenzekayo ezingakhokelela kwiingxaki zempilo.

Olu phando lubonise ukuba le ncwadi kaMahala iyinxalenye nembali yesizwe soMzantsi-Afrika omtsha. Kwimihlathi elandelayo umphandi uza kubonisa iingxaki eziphambili ezingaveliswanga nguMahala kule noveli yakhe nokubaluleka kwazo.

UMahala uzivelisile iingxaki ezijamelene nabahlali baseSekunjalo eMakhanda, njengomfuziselo weengxaki zePostcolonialism ezijamelene noMzantsi-Afrika jikelele.

Phantsi kweengxaki eziphambili eziveliswe nguMahala kule noveli yakhe bubundlobongela. Umphandi uyamncoma uMahala ngokuthi ubundlobongela obuqhubeka kuMzantsi-Afrika jikelele abubonise kakuhle kumsebenzi wakhe wobugcisa kwidolophu yaseSekunjalo eMakhanda. Nangona uMahala ebuvelisile ubundlobongela kule ncwadi yakhe ngokwanelisayo, kodwa bukhona ubundlobongela obuphambili angakhange abuvelele kule noveli yakhe. Obo bundlobongela buquka ukubulawa kwamapolisa oMzantsi-Afrika kanye kweli xesha kuphilwa kulo. Umzekelo, ngokweengxelo ezingokubulawa kwamapolisa, umphandi uthathe kwingxelo apho kwakubulewe amapolisa eNgcobo, eMpuma-Koloni. Amapolisa amahlanu abulewe xa iqela lamadoda lihlasele isikhululo samapolisa aseNgcobo phakathi kweMthatha kunye neKomani, kwiphondo laseMpuma-Koloni. (<https://www.news24.com/SouthAfrica/News/5-cops-soldier-killed-in-attack-at-eastern-cape-police-station-20180221>, ithathwe ngumphandi ngoTshazimpunzi 21, 2019).

Ngeenzame zokukhusela amapolisa kumaxhoba wabo, umphathiswa wamapolisa uBheki Cele uthi amapolisa anelungelo lokusebenzisa amandla okubulala ukuba ubomi babo busongelwe (<http://www.sabcnews.com/sabcnews/police-to-use-deadly-force-if-threatened-cele/>, ithathwe ngumphandi ngoCanzibe 18, 2019).

Uyamgxeka ke umphandi uMahala ngokuthi angawuvelisi umba obaluleke kangaka wokubulawa kwamapolisa. Kaloku amapolisa amele ukuba ngawo akhusela, nazingela abantu abamosha ukuhlala, xa sukuba ingawo abulawayo abahlali baza kukhuselwa ngubani.

Zikhona nezinye iingxaki zePostcolonialism uMahala angazivelisanga ezihamba phambili kuMzantsi-Afrika jikelele. Ezo ngxaki ziquka ukungabikho konxulumano obuhle phakathi kwezinye iintlanga kuMzantsi-Afrika omtsha. UMahala ubuvelisile ubukho bamalungu ohlanga olumhlophe kule noveli yakhe (p.9). Oku ukuvelisa ngeenjongo zokubonisa indlela amalungu olu hlanga ahlaselwa ngayo, emva koko akaphindanga uMahala wakhankanya ezinye iintlanga kule noveli yakhe. Umphandi uyamgxeka uMahala ngokuthi ezi ngxaki angazivelisi ngokwanelisayo. Okokuqala, kumba wohlanga, uMahala akazihluphanga ngokuzibandakanya ezinye iintlanga ezifumaneka kuMzantsi-Afrika omtsha kule mbaliso yakhe. Oku kuquka unxulumano oluphakathi kwamaXhosa namaKhaladi. Kwakhona akayivelisanga ingxaki

yokungabikho kobudlelwane phakathi kwabaNtsundu kunye neendwendwe ezisuka kumazwe ngamazwe ase-Afrika. Oku kungabikho kobudlelwane babantu abaNtsundu namandwendwe avela kumazwe ngamazwe aseAfrika. Kumatyeli amaninzi oku kukhokelele kwiziganeko zongquzulwano olwalusenzeka kwiminyaka edlulileyo. Olu ngquzulwano lubizwa ngokuba yi-Xenophobia (Fischer nabanye, 2014:736). Yaye ekuveliseni uhlanga lwabantu abamhlophe ubonise ngokungathi ngamafama amhlophe kuphela abelwa impahla okanye ahlaselwayo, kanti akunjalo, amafama antsundu kunye nabasebenzi baseFama nabo bangamaxhoba okubulawa nawo. Ngoko ke, uMahala akabuvelisanga ubudlelwane babantsundu nabamhlophe kuMzantsi-Afrika omtsha ngeyona ndlela yamkelekayo. Oku ukutsho umphandi ngezizathu zokuba maninzi amatyeli apho abantu abantsundu kwakunye nabo bamhlophe badibana khona. Umzekelo, ezikolweni, ezinkonzweni, ekuhlaleni, emisebenzini, njalo-njalo. Ngoko ke umphandi ubone ukuba umxholo wobuhlanga kule noveli kaMahala awuyiyo into ekugxilwe kuyo kakhulu.

Okunye akuvelisileyo uMahala okuyingxaki kweli xesha lenkululeko kuMzantsi-Afrika omtsha sisifo sikaGawulayo. Uyamncoma ke umphandi uMahala ngokuthi athabathe ithuba azikhankanye ezi ngxaki zidla uMzi ebezisele zikhankanyiwe ngasentla. Oku uMahala ukwenze ngeenjongo zokuba abemi beli lizwe loMzantsi-Afrika omtsha bazazi iingxaki abajongene nazo, baze bazame kangangoko banako ukuzisombulula.

Umphandi ufumanise ukuba esi sifo uMahala akasivelisanga ngokupheleleyo. Akasixelanga ukuba iimpawu zesi sifo zithini, yaye phambi kokuba sikuhlasele kuye kwenzeke ntoni. Akubonisileyo kokokuba esi sifo siyafumaneka kweli xesha kuphilwa kulo kuMzantsi-Afrika omtsha. Oku kuquka ukusetyenziswa kweekhondomu ngeenzame zokuzikhusela nokunganwenwisi esi sifo sikaGawulayo, ukuyeka ukwabelana ngesondo kubantu abangatshatanga kwakunye noxilongo lwentsholongwane kagawulayo rhoqo. Uyangxeka ke umphandi ngoko, ngenxa yokuba iinkcukacha azinika abafundi-ncwadi aziphelelanga. Ukungahoywa kovavanyo lweHIV/AIDS ngokwaneleyo nguMahala kule ncwadi yakhe kubonisa ukuba akakuboni ukubaluleka koxilongo lwesi sifo. UMahala akababonisa abafundi-ncwadi ukuba iziphumo zovavanyo lukaThemba (njengomntu ebelele nomntu onesifo sikaGawulayo) ziye zathini, njengomntu othembise ukwenza

uvavanyo esakubuya uThuli kunye nabantwana (p.154). Kwakhona, uMahala akakuho yanga ukugxininisa ukubaluleka kovavanyo lweHIV.

Ikhona eminye imiba ebalulekileyo ekhoyo kuMzantsi-Afrika omtsha uMahala angakhange ayikhankanye kule noveli yakhe. Kwinani lemiba engaveliswanga nguMahala kule noveli yakhe umphandi angakhankanya ingxaki efumaneka ezikolweni zamabanga aphantsi kwakunye nalawo aphezulu.

Enye yeengxaki ezifumaneka kwizikolo zamabanga aphantsi kwakunye nezikolo zamabanga aphezulu kukubulalana kwabantwana besikolo kwakunye nokuhlaselwa kootitshala ngabantwana besikolo. Umphandi akazifumenanga iingxelo ezibonisa ukugwetywa kwabafundi ngenxa yokuhlasela okanye ukubulala abanye abafundi, kodwa kuvela izityholo zoko. Kanti, ezona ngxelo umphandi azifumeneyo kumaphepha-ndaba zibonisa abafundi abagwetyiweyo kumaphondo awohlukeneyo kuMzantsi-Afrika omtsha, ngezizathu zokubulala ootitshala babo. Ingxelo yokuqala ithi inkundla yamatyala ephezulu kwiphondo laseMntla-Koloni eKathu inike umfundi isigwebo esingangeminyaka elishumi elinambini ngenxa yokubulala utitshala wakhe. (<https://www.news24.com/SouthAfrica/News/12-year-prison-sentence-for-pupil-who-murdered-teacher-welcomed-20190529>, ithathwe ngumphandi ngeyeThupha 28, 2019).

Kwakhona, enye ingxelo ibonisa umfundi oneminyaka elishumi elinesixhenxe kwiphondo laseMntla-Ntshona, ubanjwe waze wagwetywa iminyaka elishumi entolongweni, kwityala lokuhlaba nokubulala utitshala wakhe ngezizathu zokungaphumeleli ibanga lesixhenxe (<https://www.timeslive.co.za/news/south-africa/2019-03-05-sadtu-slams-10-year-sentence-for-teenage-teacher-killer-as-too-lenient/>, ithathwe ngumphandi ngesilimela 27, 2019).

UMahala uphumelele ekutsaleni umdla wabafundi-ncwadi kwiingxaki zePostcolonialism ezininzi ezibalulekileyo ezifumaneka kuMzantsi-Afrika omtsha. Ezi ngxaki zinemiphumela ebalulekileyo kakhulu kuphuhliso nakukhulo lwezentlalo noqoqosho lwelizwe loMzantsi-Afrika omtsha. Ngokuyinxalenye, uMahala akakuho yanga ukuvelisa ezinye iingxaki eziphambili ezifumaneka kuMzantsi-Afrika omtsha. Akalisebenzisanga kakuhle okanye ngokwaneleyo ithuba lokulumnkisa okanye lokubonisa ezi ngxaki kubafundi-ncwadi. Ngoku kuhlomphe, uMahala

akabambelelanga kwisiko loluncwadi loqhankqalazo olwalusoloko lukho kumazwe ngamazwe aseAfrika iminyaka emininzi.

6.4 lingcebiso

Ngokubhekisele kwinoveli ehlalutywa ngumphandi kaMahala (2010), imbaliso yale noveli ingentlalo yaseSekunjalo, eMakhanda kwelase Mpuma-koloni. Okuqhubeka kule noveli kaMahala (2010) kungumfuziselo wezinto ezenzeka kuMzantsi-Afrika omtsha jikelele.

Umphandi akanakuyiphepha enganakho ukuyibaleka into yokuba uMahala uzamile kwilinge lakhe lokubonisa okuqhubeka kuMzantsi-Afrika omtsha jikelele. Nangona ikhona imiba ebalulekileyo angakhange ayikhankanye kule noveli yakhe, umsebenzi wakhe uyancomeka.

Kumsebenzi wakhe wobugcisa uMahala (2010) akabhalanga wophela, oku kukuthi akaxoxanga kangangoko anakho. Kumele ukuba kubekho ulwazi olupheleleyo kubabhali ngeengxaki ezijamelene nabantu ngokuphathelene nentlalo, nezithethe, urhwebo okanye ubutyebi kwakunye nopolitiko oluqhubeka kuMzantsi-Afrika omtsha. Ababhali kufuneka balungiselele ukuba babe nokugweba kumsebenzi wabo wobugcisa. Kumele ukuba bavuse indebe endala ebizwa ngokuba luluncwadi loqhankqalazo olwalukho endulo. Ababhali kumele balandele imizekelo eyayisekelezwe ngababhali abadumileyo boluncwadi loqhankqalazo ngexesha lengcinezelo. Abo babhali baquka ababhali boluncwadi lwesiNgesi, kwakunye nabo boluncwadi lwase-Afrika. Kubabhali boluncwadi lwesiNgesi, kungabalulwa uNadine Gordimer, kwincwadi yakhe ethi *Living in Hope and History: Notes from our century* (1999). Kule ncwadi uGordimer uxoxa ngezopolitiko noluncwadi lwembali yoMzantsi-Afrika kwinkulungwane lamashumi amabini (20 century). Omnye angabalulwa wababhali boluncwadi loqhankqalazo kwisiNgesi ngu-Alan Stewart Paton kwincwadi yakhe ethi *Cry, the Beloved country* (1948). Le ncwadi kaPaton iqhankqalaza ichasa izakhiwo zoluntu ezinokuthi ekuhambeni kwexesha zinikeze ulwenyuso lwe-Apartheid. Kule ncwadi yakhe okaPaton ubonisa iingxaki ezininzi

zoMzantsi-Afrika omdala ezinjengokonakaliswa komhlaba ogcinelwe abemi boMzantsi-Afrika.

Nakuluncwadi lwase-Afrika ikhona imizekelo eyayisekelezwe ngababhali abaziwayo. UNgugi wa Thiongo waseKenya, kwincwadi yakhe ethi *Decolonising the Mind* (1986) waqhankqalaza kubhalo lweencwadi zakhe echasa iimeko ezifumanekayo kwixesha lePostcolonialism ezinjengolwimi kunye nendima eyakhayo kwinkcubeko yesizwe kwakunye nembali.

Apha eMzantsi-Afrika umbhali owaziwayo kungakhankanywa uBiko (1987). U-Steve Bantu Biko waqhankqalaza ngamandla echasa iimeko ezazikho phantsi kolawulo lwenkqubo eyaziwa ngokuba yi-Apartheid kuMzantsi-Afrika omdala. Ngokomzekelo, kwincwadi yakhe ethi *I write what I like* (1987), wanyamezela uxinzelelo olungqwalalala lwezopolitiko zelo xesha ngenxa yokuelisa imiba enjengomanyano lwabantsundu nokuzazi ukuba bangoobani na.

Ababhali boluncwadi lwesiXhosa kumele ukuba balandele imizekelo yaba babhali baphambili bakhankanyiweyo, yaye kumele baze ngaphambili babonise iingxaki zePostcolonialism ezikhoyo kuMzantsi-Afrika omtsha. Kumele ukuba ababhali boluncwadi lwesiXhosa balandele elukhondweni lombhali waseNigeria uChinua Achebe owapapasha iinoveli ezinjengo *Things fall Apart* (1958), *No longer at ease* (1960), kunye no-*A man of the people* (1966). Kwezi ncwadi zakhe u-Achebe uyazikhalazela iimeko zePostcolonialism zase-Afrika, apho abantu baqeshwa ngezizathu zokunxulumana kwezopolitiko, ngaphandle kwesiseko sokuqaqamba. Olu lutyekelo olukwafumaneka kuMzantsi-Afrika omtsha olumele ukuba luboniswe ngokuphandle ngababhali boluncwadi lwesiXhosa. U-Achebe (1966) uyibeka ngolu hlobo, ngokubhekisele kwilizwe lakowabo, iNigeria:

A common saying in the country after independence was that it didn't matter what you knew, but who you knew. And believe me, it was no idle talk. For a person like me who simply couldn't stoop to lick any big man's boots it created a big problem...I had had scholarships both to the secondary school and to University without any godfather's help but purely on my own merit

(p.17)

Intetho eqhelekileyo kwilizwe emva kwenkululeko yayiyeyokuba akukhathaliseki ukuba wazi ntoni, kodwa ukuba wazi bani. Yaye ndikholelwe, yayingeyo ncoko nje. Kumntu ofana nam owayengenakuze athobe akhothe iibhutsi zayo nayiphi na indoda enkulu yayidala ingxaki enkulu... Bendinazo iingxowa-mali zezifundo zaseSecondary kwakunye nezase Yunivesithi ngaphandle koncedo lwesihlobo somzali kodwa ngokwemizamo yam enyulu

Le ntetho ka-Achebe ibonakala okanye ivakala ukuba iphuma kwikrothi elithetha into njengokuba isenzeka nanjengokuba ebona isenzeka. Ababhali boluncwadi lwesiXhosa kwixesha ekuphilwa kulo bamele ukuba balandele elukhondweni laba babhali bakhankanywe ngasentla.



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