

**INJULA NGENJUMBANE EYETHULWA NGU-J.C. BUTHELEZI EMSEBENZINI  
OSIHLOKO SITHI: IMPI YABOMDABU ISETHUNJINI / INDEPTH ON THE  
PERNICIOUSNESS (INJUMBANE) PRESENTED BY J.C. BUTHELEZI ON THE  
WORK TITLED: IMPI YABOMDABU ISETHUNJINI**

**CEBISILE PENELOPE NYATHIKAZI**

**2017**

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**NGU-**

**CEBISILE PENELOPE NYATHIKAZI**

**LWETHULWA UKUFEZA IZIDINGO ZEZIQU**

**ZO-**

**BUDOKOTELA KWENZULULWAZI  
(DOCTOR OF PHILOSOPHY)**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO  
ENYUVESI YAKWAZULU**

**UMALULEKI : USOLWAZI Z.L.M. KHUMALO  
UMSIZI KAMELULEKI : UDOKOTELA M.Z. MTHEMBU  
USUKU : 30 KULWEZI 2017  
INDAWO : KWADLANGEZWA**

## ISIFUNGO

Mina, **Cebisile Penelope Nyathikazi** ngiyafunga ngiyagomela futhi ngifakazisa ngokugcwele ukuthi lo msebenzi osihloko sithi: **“Injula Ngenjumbane Eyethulwa Ngu-J.C. Buthelezi Emsebenzini Osihloko Sithi: Impi YaboMdabu Isethunjini” / Indepth on the Perniciousness (Injumbane) Presented By J.C. Buthelezi on the Work Titled: Impi YaboMdabu Isethunjini** ngumsebenzi wezandla nengqondo yami, ucwaningwe yimina ngisebenzisa imithombo yolwazi eyahlukahlukene eveziwe phakathi nasekugcineni. Lo mqulu wolwazi ubhalelwe eNyuvesi yaKwaZulu, ONgoye kanti awukaze ubhalelwe noma wenziwe ngesinye iSikhungo Semfundo Ephakeme ngenhloso yokuthola iqhuzu.

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C.P. Nyathikazi

Usuku: \_\_\_\_\_

## **UMNIKELO**

Lo msebenzi ngiwethula ngenhlonipho nangentobeko kumyeni wami uNicholas Thulani Nyathikazi. Ngithi Nyathenkulu, Nyath'emnyama, Nyath'emtibha, Sokhomose, Nongalo, awuqedwa. Ume njalo!!

## UKUBONGA

UKhristu uyinkosi. Uyabusa. Udumo malube kuNkulunkulu uYise neNdodana noMoya oNgcwele. Amen.

Ukubonga kwami okukhulu ngikubhekisa kuSolwazi Z.L.M. Khumalo. Ngibonga isineke sakhe nokungicathulisa ekwenzeni kwami lo msebenzi. Ngithi ngiyabonga Mbulazi, Mntungwa, Mzilikazi kaMashobana. Sengathi uNkulunkulu angakwandisela izinsuku zokuphila uqhubeke nokukhulisa uthuthukise isizukulwane sikaPhunga noMageba.

Ngibonga uDokotela M.Z. Mthembu ngemibono nangokungikhuthaza ngenkathi ngizama ukuhlanganisa lo msebenzi. Ngithi Mvelase uNkulunkulu womusa wonke akubusise.

Ngiphinde ngibonge umndeni wami. Ngiqala ngokubonga umyeni wami uNicholas Thulani Nyathikazi ngokungisekela nangokungilekelela ngenkathi ngisesemshikashikeni wokuhlanganisa lo msebenzi. Ngithi nje Nyathenkulu, Nyath'emnyama, Sokhomose ume njalo. Abantwana bami uMpilo, uSiphesihle, uMzomuhle kanye nothunjana wami uSibahle. Ngibonga ukungibekezelela kwenu nokungikhuthaza ukwenza lo msebenzi. Angibashiya ngaphandle oNokubonga, u-Andile no-Ovayo nakubo ngithi ngiyabonga.

Kungeke kuphelele ukubonga kwami ngingabalanga inkosazana yakwaMsomi ngesineke sayo nokungiqophela wonke lo msebenzi ngokungakhathali. Ngithi ngibonga kangiphezi Nomndayi. Angazi ukuthi bengingaba yini ngaphandle kwakho.

Ngiyabonga.

## IQOQA

Lolu cwaningo lubheka injula ngenjumbane eyethulwa ngu-J.C Buthelezi emsebenzini osihloko sithi: Impi YaboMdabu Isethunjini.

**Isahluko sokuqala** sibeke isethulo socwaningo esihlelwe ngokulandela lezi zihlokwana: Isingeniso, intshisekelo yocwaningo, izinhloso zocwaningo, izindlela zokuqhuba ucwaningo, imiklamo yocwaningo, imibono yongoti, abazohlomula kulolu cwaningo, uhlaka lwezahluko kanye nesiphetho.

**Isahluko sesibili** sibheka izinsizakuhlaziya kanye nemibono yongoti. Lezi zinsizakuhlaziya zibe yisisekelo ekuthululeni le njula yenjumbane ekule noveli kaShenge. Insizakuhlaziya eyasungulwa e-Afrika ibheka ukubaluleka kokuzazi kanye nokuzigabisa ngokuba ngumnsinsi wokuzimilela e-Afrika. Insizakuhlaziya ebhekela abesifazane idingide imibono mayelana namalungelo abesifazane kanti insizakuhlaziya eyasungulwa ngu-Karl Marx imelene nenqubo yobungxiwankulu. Kule nsizakuhlaziya u-Karl Marx umelene nokuxhashazwa kwabasebenzi ezimbonini.

**Isahluko sesithathu** simayelana nokuhlaziywa kwenjula ekule noveli kaButhelezi. Sidingida kabanzi ngempucuko yaseNtshonalanga esizweni samaZulu. Indikimba kulesi sahluko ubandlululo lwabaMhlophe olwalubhekiswe kwabaNsundu. Kubhekwa ukuthi lolu bandlululo lwaba namiphi imithelela ekuhlelekeni kwemindeni yabaNsundu, ukuganana, ukukhuliswa kwezingane, imfundo kanye nenkolo.

**Isahluko sesine** sibheka injula equkethwe ngamagama abalingiswa kule noveli. Kunenkolelo yokuthi iyamangalisa injula yomlando equkethwe emagameni esiNtu ezwenikazi lase-Afrika. Kulesi sahluko kuvezwa ubuchule bukaShenge ekwetheni amagama agqamisa umongo wale noveli okuwubandlululo kanye nomyalezo afisa ukuwudlulisela esizweni esiNsundu.

**Isahluko sesihlanu** kulapho kusongwa khona ucwaningo. Kucutshungulwe kwahlaziywa imiphumela yocwaningo. Kuhlaluke obala injula yenjumbane eyethulwe nguButhelezi kule noveli. Kubuye kwenziwa izincomo ekulungiseni umonakalo owadalwa ubandlululo. Esiphethweni kugcizelelwe iqhaza elingabanjwa yizifundiswa zabaNsundu kule mpi yaboMdabu esethunjini.

## SUMMARY

The research is basically looking at the in depth on the perniciousness (injumbane) presented by J.C. Buthelezi on the work titled: “Impi YaboMdabu Isethunjini”.

**Chapter one** is the general introduction of the research topic where the following sub-topics form part of the research: Introduction, background to the study, the problem statement, the purpose of the study, delimitation of the study, the study methodology, beneficiaries of the study, division of chapters and the conclusion.

**Chapter two** deals with the theories and the literature review. These theories form the basis for the critical analysis of the novel. The theory of African philosophy is a response to the problems and troubles of Africa and to the domination of Western thoughts. The theory of feminism responds to the inferior status of women and the forms of abuse imposed on them by men. The Marxist theory was a direct opposition to the capitalist system. His main concern was the oppression and exploitation of the working class by the rich capitalists.

**Chapter three** looks at the Western civilisation that brought about changes in the African way of life. While racism is considered to be the main theme of the novel, focus in this chapter is on the following sub-topics: Urbanisation, industrialization, human rights, changes in family structures, forms of parenting, education and religion.

**Chapter four** concentrates on the in depth analysis of the characters and the role each one of them plays in the novel. The focus is mainly on the writer’s skill in naming his characters. It is believed that the African names have deep rooted meanings and that the name an individual bears can exert enormous influence on their general lifestyle. Through the description of the characters, Buthelezi succeeded in bringing forth the truthfulness of this belief.

**Chapter five** covers the analysis and the results of the research. This is the chapter where the perniciousness (injumbane) in this novel is unpacked. Recommendations have been made more especially on the role that can be played by the educated in alleviating poverty among African people. Lastly, it is the conclusion.

## OKUQUKETHWE

<b>ISAHLUKO SOKUQALA</b>	<b>IKHASI</b>
<b>1.0 ISETHULO SOCWANINGO</b>	<b>1</b>
1.1 Isingeniso	1
1.2 Intshisekelo Yocwaningo	6
1.3 Izinhloso Zocwaningo	7
1.4 Izindlela Zokuqhuba Ucwaningo	9
1.4.1 Ukuhlolisisa Imibhalo	9
1.4.2 Imibuzo Yocwaningo	11
1.5 Imiklamo Yocwaningo	12
1.6 Imibono Yongoti	12
1.7 Abazohlomula Kulolu Cwaningo	16
1.8 Uhlaka Lwezahluko	17
1.9 Isiphetho	17
<b>ISAHLUKO SESIBILI</b>	
<b>2.0 IZINSIZAKUHLAZIYA NOKUQOQWA KOLWAZI / IMIBONO YONGOTI</b>	<b>18</b>
2.1 Isingeniso	18
2.2 Insizakuhlaziya	19
2.3 Insizakuhlaziya Eyinzululwazi Yase-Afrika	21
2.3.1 Imibono Yongoti	25
2.3.1.1 Imibono Yongoti Ngokuphangwa Kwabantu Base-Afrika	28
2.3.1.2 Imibono Yongoti Ngokuvuselelwa Kobuntu Kuma-Afrika	38
2.4 Insizakuhlaziya Ebhekela Abesifazane	42
2.4.1 Imibono Yongoti	48
2.5 Insizakuhlaziya Ebizwa Nge <i>Marxism</i>	55
2.6 Isiphetho	61

## **ISAHLUKO SESITHATHU**

<b>3.0</b>	<b>IMITHELELA YEMPUCUKO ESIZWENI SAMAZULU</b>	<b>63</b>
3.1	Isingeniso	63
3.2	Ezohwebo / Ezemisebenzi	64
3.2.1	Ukuhleleka Kabusha Kwemindeni	68
3.2.2	Ukukhuliswa Kwezingane	76
3.2.3	Impilo Yokuganana	92
3.3	Imfundo	111
3.4	Inkolo	124
3.5	Isiphetho	134

## **ISAHLUKO SESINE**

<b>4.0</b>	<b>IQHAZA LABALINGISWA EKUSOMBULULENI INJULA YEMPI YABOMDABU ESETHUNJINI</b>	<b>135</b>
4.1	Isingeniso	135
4.2	Abalingiswa	135
4.2.1	Ukuvezwa Kwabalingiswa	136
4.2.2	Igama Lomlingiswa	137
4.2.3	Ukuchaza Komlandi Noma Umbhali	140
4.2.4	Abalingiswa Benoveli: Impi YaboMdabu Isethunjini	142
4.2.4.1	UBafana	144
4.2.4.2	UPoppie	155
4.2.4.3	U-Euthenasia	164
4.2.4.4	UMelody	171
4.2.4.5	UHlanganisani	180
4.2.4.6	U-Uzithelile	182
4.2.4.7	UCele	187
4.3	Isiphetho	191

## **IS AHLUKO SESIHLANU**

<b>5.0</b>	<b>IMIPHUMELA YOCWANINGO, IZINCOMO NESIPHETHO</b>	<b>192</b>
5.1	Isingeniso	192
5.2	Imiphumela Yocwaningo	194
5.2.1	Imiphumela Yobandlululo Engqondweni YesiNtu	195
5.2.2	Imiphumela Yobandlululo Emindenini YabaNsundu	199
5.2.3	Imiphumela Yobandlululo Emfundweni YabaNsundu	206
5.3	Izincomo Zocwaningo	211
5.3.1	Ukufuna Ulwazi	212
5.3.1.1	Imithelela Emihle Ngokufuna Ulwazi	216
5.3.1.2	Izithiyo Ezimelene Nokufuna Ulwazi	218
5.3.2	Imiphumela Yemfundo Elindelekile	222
5.4	Isiphetho	226
	IMITHOMBO YOLWAZI	236

# ISAHLUKO SOKUQALA

## 1.0 ISETHULO SOCWANINGO

### 1.1 Isingeniso

Isizwe siba yisizwe ngokuthi abantu baso bahloniphe futhi baziqhayise ngezinto ezingamagugu abo. Lokhu kugcina sekuwusikompilo lwaleso sizwe. Kuqala ngokuthi umuntu awazi amasiko nenqubo yesizwe azalelwe kuso ukuze aziqonde yena uqobo ukuthi ungubani. Umuntu osefinyelele kuleli zinga lokuzazi uziphatha ngendlela efanele aphinde enze izinto ezifanele nezingahlambalazi ubuzwe bakhe.

UMotau, (2011:6) uthi:

Uyawazi yini amasiko akini?  
Mina ngidl' usiko lwakithi,  
Ngiphuz' usiko lwakithi,  
Ngivunul' isiNtu.  
Ngicul' usiko lwakithi  
Ngihlab' ingomab' suku,  
Ngigide ngishay' indlamu  
Ngibabonise nam'  
Ukuthi ngiyinsizwa isibili.

Lena yinkondlo ehaywa yimbongi ngoba izigqaja ngosiko lwayo. Le mbongi iziqhayisa ngobuzwe bayo, ayizenyezi. Iqhakambisa ukudla kwesintu, imvunulo yesintu kanye nemikhuba yesintu, lokhu osekubukelwa phansi kulesi sikhathi sanamhlanje.

UMakhoba, (2013:38) uthi:

Isizwe nesizwe sinegqabho noma iqholo ngokuthize okungokwaso esiziqhayisa ngakho. Isizwe nesizwe sinomnotho namagugu esawabelwa nguMdali, uSimakade, uMvelinqangi. Lawa magugu isizwe esihlakaniphileyo siwaphathisa okwezikhali zaMantungwa. Siwa sivuka nawo, siwakhulisa, siwalungisa ngoba siyisizwe ngawo lawo magugu. Uma ufuna ukubulala isizwe usicoboshise, sephuce amasiko aso.

Laba babhali baqhakambisa ukuzazi komuntu ukuthi uyini nokuthi ungubani njengesisekelo sempilo. Bangabanye bababhali abathe ngokubona ukuthi isizwe sikaPhunga noMageba sidukuza oswini nokuthi sizulelwa ngamanqe, kwangavuma ukuba bazithele ngabandayo, kunalokho babhukula bahlaba ikhwelo ngendlela yosiba ukweqela labo asebefohlele ezibayeni zabezizwe.

Yize noma abanengi sebelishaya indiva lelo khwelo ngenxa yokuzilibala nokunethezeka, ikhona leyo nsali okuyoqhibuka kuse kuyo ukuthi hhiya siyilahlile inqubo nenkambiso yokhokho, iphendukele eqinisweni. Lokhu okushiwo yilaba babhali kufakazelwa nayisililo esilokhu sibelesele njalo emibhalweni ehlukehlukehene eshicilelwe ngezinye izingwazi zosiba.

UMsimang, (1975: Isandulelo) uthi:

Kepha ngenkulu indumalo ngibona iyizolo lamaZulu  
selibonakala kaluvindi, kanti ikuthangi lona  
alisakhonjwa nangalukhalo.

Egoqweni lezinkondlo elibizwa ngokuthi “Izingxathu” elahlelwa lahlanganiswa nguSamukelisiwe Khumalo, kutholakala umfo kaKhanyile ezibuza eziphendula enkondlweni yakhe ethi: Iminyaka Esiphila Kuyo.

UKhumalo, (2011:97) uthi:

Siyoyibiza ngaliphi le minyaka webantu?  
Siyoyichaza siyithini nje ngempelampela?  
Yiminyaka yobuhle obuqhakazileyo?  
Yiminyaka yobubi obedluleleyo?  
Yiminyaka yokukholwa okujulileyo?  
Yiminyaka yokonakala okudida ikhanda?  
Noma-ke ngesigqi sikaCharlse Dickens,  
Yiminyaka yolwazi, yiminyaka yomsangano.

Le mbongi ikhombisa ukudideka. Ididwa yindlela abantu abaNsundu asebeiphila ngayo. Ngokusho kwale mbongi, konke okwenza kulesi sikhathi kuyihaba elingasachazeki.

UMhlongo, (2013: Isethulo xii) uthi:

Sikwelimagade ahlabayo! Amehlo  
ngamabhekeshiya. Sibathethelele labo abake  
bahamba 'bagezeka' ubhici. Sithini-ke ngathi  
esingazange sihambe? Sithi webani, wakwabani?  
Asabele kuphi?

Uma umuntu ephendula amehlo ebheka  
eMpumalanga, amagalelo omuntu ongum-Afrika  
abonakala ephuhle njengesimilamongo sentaba  
yamatshe. Athi uma akha imikhala, esinga phambili,  
abone kuluvindi, kukhuhle ufasimba: Inkambo  
nenkambiso yom-Afrika ixatshanelwe ngubendle!  
Kumkhanyele engqondweni yakhe ukuthi abadala  
babengaqambi manga uma bethi: Sazalwa nabanye,  
sakhula nabanye futhi kuyacaca ukuthi siyofa  
nabanye.

Izinhliziyo nonembeza walaba babhali akuvumanga ukuba bathule uma bebuka indlela  
eyisinxele isiNtu esithatha ngayo impilo. Ukuthi inkambo nenkambiso yom-Afrika  
ixatshanelwe ngubendle kuchazwa ngezindlela eziningi ngababhali base-Afrika.

UPheko, (2016:392) uthi:

*Slavery played its shameful role in depopulating  
Africa. Capitalism denuded (Africa) of its wealth,  
colonialism deprived Africa of its birth right, and  
imperialism emasculated its will to live as human  
being and enjoy its share of bounties of the earth.*

UPheko usho ngokungahlonizi ukuthi ngubugqila obahlubula i-Afrika yasalaze.  
Umbuso wamakhephithali wayihlubula ingcebo yayo. Uthi ukuba ngaphansi  
kweminye imibuso kwahlubula i-Afrika ukuba ngumsinsi wokuzimilela. Umbuso  
wamaNgisi wayinqunulisa Ubuntu bokuthi nayo izizwele iyingxenywe yabaningi  
emhlabeni. Lokhu kwadalwa ukuncika kwayo kwezinye izizwe.

U-Odeyemi no-Igwebueze (2016:10) bathi:

*This overdependence of African countries on the West and other external bodies is a major bottleneck that hinders the development of “African knowledge” and the defence of the cultural, economic and socio-political values that would lead to the internally induced growth and development of Africa.*

Laba bacwaningi bathi lokhu kuzimelela kwe-Afrika ngabanye abantu, ikakhulukazi abaseNtshonalanga, yikhona kanye okube yisithiyu. Kuthiye intuthuko kanye nolwazi lokuvikela amasiko, umcebo kanye nezombusazwe ezweni lase-Afrika. Lolu lwazi yilona olungaholela ekukhuleni kwe-Afrika yonkana.

USibiya, (2007:71) uthi:

Inhliziyo eneqiniso ayithuli  
Noma ngilele ngizifihlile,  
Ngingakafihlwa uthuli engiyilo,  
Ilokhu ingihlubule njalo.  
Ngiyothi ngamhla ngamsulwa,  
Ngayeka ukwazi ngakhohlwa,  
Bese ithi xhinti, iphumule,  
Ingidedele nami ngiphumule.

Yilesi sizathu esenze nomfo kaShenge ahlupheke waze wathi akawuhlabe awulawule kwenye yamanoveli akhe ethi: “Impi YaboMdabu Isethunjini.” Wenziwe ukubona ukuthi sengathi ukhukho lumuka nomoya enkambisweni nobuzwe babantu abangamaZulu. Lo mbhali osemnkantshubomvu kwezokubhala, uhluba udlubu ekhasini kulo munxa lapho kungasaqondakali nqindi nasibhakela, lapho obukelayo eseninga ngokuthi kazi iyozala nkomoni? OkaShenge uphonsa inselelo ikakhulukazi ezifundisweni zakuleli likaMthaniya uthi abogawula babheke ukuze bangagcini befe imfakabili okomkhovu.

UButhelezi, (1996:85) uthi:

Empeleni iningi lenu zifundiswa ezimnyama  
ezineziqo niyimfumba yobuwula. Yini nina

zifundiswa enilibala ukuqoqa izitifiketi eniyenzayo ibonakale ngemfundo yenu? Yini nina eniyoyishiyela umhlaba? Uma nicabanga ukuthi nokhunjulwa ngamajazi enu amibalabala nezitifiketi zenu, nibambe umebuzo. Lithi izwi “Siyakubazi ngezithelo zabo.” Alithi siyakubazi ngezitifiketi zabo, noma ngeziqu zabo noma ngezikhundla zabo.

USokwalisa ungomunye wabagagodile ngasemkhakheni wezemfundo kepha akavumanga ukuboshelwa jokeni linye nalabo asebehlamuke isiko nemvelaphi yabo bathunjwa ngezinye izizwe.

UKunene, (1996:Isethulo Samazwi) uthi:

Konke lokho kubangwa yikuba bona aboMdabu sebekhekhezela ezizweni nangezimbenge zabo. Kuze kucace nakuzo izizwe ukuthi: “Bona aba bantu bakubukela phansi okwabo.” Futhi kucace nokuthi sebenokulangazelela kuphela lokho kwezizwe asebekuthathela phezulu.

Lokhu okwashiwo uKunene kufakazelwa nayilaba bacwaningi:

U-Erastus (2013:46) uthi:

*Many of us Africans buy Chinese, Korean and Japanese products, e.g. mobile telephone handsets, cars, household appliances etc. whose manuals are in languages of the source countries. We neither speak nor understand the scripts, yet we are the end users of these products.*

Bacacisa indaba yokuthi iningi lethu thina ma-Afrika sithenga imikhiqizo noma izimpahla zaseShayina, eKoriya naseJaphani. Izimpahla ezinjengomakhalekhukhwini nezinye zisuke zibhalwe ngezilimi zalezi zizwe ezivela kuwo thina esingalwazi futhi esingalukhulumi. Yithina kodwa esigcina sizithenga futhi sizisebenzisa kakhulu lezi zimpahla.

Kulolu cwaningo kubhekwa ngeso elibanzi futhi kusonjululwa le njumbane eyethulwa ngumfo kaButhelezi encwadini yakhe ethi: “Impi YaboMdabu Isethunjini.”

## 1.2 Intshisekelo yocwaningo

Lolu cwaningo lukhuthazwe ukubona indlela okwenekwe ngayo amaqiniso empilo nenhlalo yabantu kule noveli kaButhelezi. Uveza isithombe esicace bha ngokwenzeka kule nkathi esiphila kuyo. OkaShenge usethulela ukungaboni ngaso linye osekuze kwaqhekeza umndeni wahlukana phakathi. Usivezela impucuko njengesihlava esidale umonakalo phakathi kwamalunga omndeni. Ukushabalala kwemindeni yeSintu ebumbene yikhona okube yimbangela yalesi simo sobuhlwempu.

Le mpucuko yenza abanye bazibone bengcono kunabakwabo bese bengafuni ukuzibandakanya nabo ngoba bezokwehlisa izinga labo lempilo. Ukuya ngokukhula kwesibalo salolu hlobo lwabantu esizweni samaZulu sekudale ukubukelana phansi nokube yimbangela yobuhlwempu emiphakathini yaboMdabu. Singakubeka kuca nje ukuthi impilo yasekhaya enokuthula isiyivelakancane.

UMzulwini, (1996:73) uthi:

*The Industrial Revolution (1750-1850) brought about a drastic change in the primary form of black society. The traditional, rural community life-style of black people has become a more formal business-like way of life. Family life has consequently deteriorated and is increasingly characterised by a loss of function.*

Umzabalazo wezohwebo (1750 – 1850) waletha izinguquko ezisheshayo ekuhlekeni kwemiphakathi yabaNsundu. Indlela yokuphila eyayijwayelekile yasemakhaya yaba yisimanjemanje, okwadala ukufadabala empilweni yemindeni eminingi.

Yize uMzulwini eyiqale kujana ngokwesikhathi lapho kwakunezinguquko kwezohwebo (imisebenzi), ucwaningo lwakhe ulwenze ngawo unyaka we-1996. Naye ugcizelela khona ukwehla kwamandla ngasempilweni yomndeni. Lokhu kulahlana nokunganakani emindenini kulikhulise ngamandla izinga lobuntandane nelendlala esizweni esiMpisholo.

Ucwaningo luphinde lwakhuthazwa ukubona abantu benobudedengu futhi bebukela phansi okuyizimpande zabo. Bagogode baze baba mayikayika ngemilando nangemikhuba yabezizwe, bangaqeketha ukusuka nokuhlala ngokhokho bezinye izizwe kodwa phinde okwabo. Abazi nokuthi bangobani, baqhamuka kuphi futhi bayiliphi.

UMakhoba, (2013:42) uthi:

Ukuzazi kubaluleke kakhulu. Kuyisiqalo esiphusile. Ziyasihleka ezinye izizwe uma sazi imvelaphi nenkolo yazo kakhulu ukwedlula eyethu. Izifundiswa zakithi zinegalelo elikhulu ekulahleni umlando nokuzazi kwethu ukuthi singobani. Zingabamba iqhaza elibonakalayo futhi ekuthungatheni ulwazi ngathi. Kuyadabukisa ukuthi kukhona abantu abazi ngempilo yama-Israyeli ukusuka nokuhlala kepha abazi lutho ngokwakubo.

Okunye okube inkuthalo yalolu cwaningo kube ukubona ukuthi impethu yokucwasana kuleli ibatshazwa phakathi kwabokufika nabakuleli noma abaMhlophe nabaMpisholo kodwa kunobufakazi bokuthi ikhona naphakathi kwalabo abangumsinsi wokuzimilela. Banawo umoya wokucwasana bebodwa.

### **1.3 Izinhlalo zocwaningo**

Inhloso yalolu cwaningo wukuthi ngemuva kokuqoqa, ukuphenya kanye nokucubungulisa ulwazi olutholakele kugcine kuphunywe nencazelo esobala yale njumbane eyethulwa ngu-J.C. Buthelezi kule noveli yakhe. Kuzoqalwa ngokuthi kuhlaziye isihloko le noveli enikezwe sona esithi: “Impi YaboMdabu Isethunjini.” Imibuzo okufanele igcine iphendulekile yile:

- Kuqondwe ini ngempi yaboMdabu esethunjini?
- Kuyiqiniso yini ukuthi ngenxa yesisu, thina aboMdabu sigcine sidayisa ngobuzibulo bethu na?
- Kuyiqiniso yini ukuthi sibe ngogombela kwesethu kangokuthi size salibala ngabakwethu abadla imbuya ngothi na?

Inhlosongqangi ekubhalweni kwamanoveli wukudlulisa umyalezo. Ababhali bavamise ukubhekisisa izimo abantu abaphila ngaphansi kwazo bese kuthi uma kukhona abakubona kuphambene nokwenza noma izenzo ezidinga ukukhuthazwa, badlulise konke ngendlela yokubhala.

UNtuli noMakhambeni, (1998:168) bathi:

Uma sithi kula manoveli kukhona indaba ayixoxayo sisusela ekuthini uma umuntu ethatha usiba kusuke kukhona akubonayo emphakathini afisa ukuphawula ngakho. Imvamisa kuba ulwazi noma umbono, noma umyalezo othile afisa ukuba abafundi bakhe bawuthole, kube lula-ke ukuba awethule ngendlela yendaba.

Kule noveli okaShenge wethula amaqiniso ayegujezelwe ngesikubiza ngempucuko, impucuko yaseNtshonalanga. Inhloso yalolu cwaningo wukugqamisa ikhono lalo mbhali eliyinqayizivele lokudlulisa umlayezo kule noveli ngaphansi kwempucuko kuzobhekwa le mikhakha elandelayo:

- Ezemfundo
- Ezenkolo
- Ezohwebo noma ezemisebenzi

Okunye okuhloswe yilolu cwaningo ukubheka ngeso elinzulu imithelela impucuko ebe nayo ekushabalaliseni umoya wobuntu phakathi kwaboMdabu.

UHeese noBadenhorst, (1992:15) bathi:

*Ubuntu is the art of being human, the human virtues as exemplified by goodness of character and behaviour. It refers to the human qualities acquired by an individual through personal establishment and moulding by voluntary and intentionally accepting and internalizing human norms and values in terms of the culture and the philosophical convictions of his people. Ubuntu is the spiritual foundation of all African Society.*

Laba babhali bakubeka ngokuthi Ubuntu buyikhono lokuba ngumuntu onesimilo esihle kanye nokuziphatha. Butholakala ngokuthi umuntu emukele amagugu namasiko esizwe sakhe. Bathi umoya wobuntu uyisisekelo noma ungumsuka wabo bonke abantu base-Afrika. Kulolu cwaningo kuzobhekwa lezi zimpawu eziwumgogodla wobuntu:

- Inhlonipho
- Ukuziphatha
- Ukwazisana
- Ukusizana nokunakekelana
- ubuqotho

Umbuzo uthi: Ngabe lezi zimpawu zisafaniswa nje kubantu abafundile nabakholwayo? Uma zisafaniswa, pho kungani kusalokhu kuphungwa ngezithebe impi yaboMdabu esethunjini? Uma zingasafaniswa, kungabe zasala kuphi?

IsiZulu sithi umuntu ngumuntu ngabantu futhi uba ngumuntu ngoba enobuntu. Inhloso yalolu cwaningo ukuvuselela isizwe ukuba sizibheke bese sivuka sizithathe ukuze sibuyelwe isithunzi saso. Sekubhaliwe kakhulu ngobuntu. Izinjulabuchopho ezinjengo-Thaddeus Metz, Siphokazi Magadla, uMbhishopi uTutu nabanye bahlube udlubu ekhasini ngalesi sihloko. Emibhalweni yabo bagcizelela ubunjalo kanye nezimpawu zobuntu. Lolu cwaningo luhlose ukuhluba udlubu ekhasini ngokubuyiselwa kwenkambiso yobuntu kuma-Afrika. Luphendula umbuzo othi kanjani ngokubheka izinsizakuhlaziya (theories) ezasungulwa ngoSigmund Freud, David Kant no-Lev Vygotsky ababebheka ukucabanga komuntu nezizathu zezenzo zakhe.

## **1.4 Izindlela zokuqhuba ucwaningo**

### **1.4.1 Ukuhlolisisa imibhalo**

Lolu cwaningo luzoqhutshwa ngendlela yokuhlolisisa imibhalo. Inoveli: Impi YaboMdabu Isethunjini ivukuza amaqiniso ngeyizolo kaye nenamuhla labantu abaNsundu baseNingizimu Afrika kanye ne-Afrika yonkana. Le noveli yiyona eyisisekelo salolu cwaningo. Umbhali weneka amaqiniso ngendlela yobunoveli.

Amajenali afundisa ngenhlalo kanye nobunjalo babantu base-Afrika (Journals of Pan African Studies) azosetshenziselwa ukuqinisekisa imibono ka-J.C. Buthelezi ukuthi iyafakazeleka nasemibhalweni yabanye abacwaningi ikakhulukazi abase-Afrika.

Lolu cwaningo luzobuye luqhutshwe ngendlela yokucubungula izenzo nokuziphatha kwabantu ngosizo lwezinsizakuhlaziya (theories) ezasungulwa yilezi zinjulabuchopho.

- U-David Kant

Wacubungula waze wathola indlela yokuziphatha komuntu esingethwe ubungwele. UTomasi (2015:519) uthi u-Kant wathola ukuthi ikhona into ebizwa ngobuntu kumuntu. Wathi le nto inobunkulunkulu futhi ayinakushintshwa ngumuntu.

- U-Sigmund Freud

Wayecubungula ukusebenza kwengqondo yomuntu esebenzisa iziguli zakhe nangendlela yokuchaza amaphupho. Wathola ukuthi (1918:240) izigameko esezadlula ezenzeka empilweni yomuntu ziba nomthelela omkhulu ekumncindezeleni ukuba impilo yakhe ingaqhubeki, ime ndawonye.

- U-Marry Wollstonecraft

Wasungula insizakuhlaziya ebhekela amalungelo abantu besifazane. Wayekhathazwa yizinga ababebekwa kulo abesifazane uma ebaqhathanisa nabesilisa. Wayegxile kakhulu emkhakheni wezemfundo.

- UKarl Marx

Waduma kakhulu ngokugxeka inqubo yeKhephithalizimu. Le nqubo yayihlukanisa abantu ngezigaba nangemikhakha ngokomnotho. Wayelwela

kakhulu amalungelo abasebenzi ukuthi babesebenza kanzima bekhqiza umnotho ababecina bengahlomulanga lutho kuwo.

- Lev Vygotsky

Wasungula insizakuhlaziya yokuhlalisana namasiko (socio-cultural theory). Wayegcizelela ukuthi umuntu uyingxenywe yabani ngalokho-ke akekho umuntu okufanele akhishwe inyumbazana. Ukuthula, ukuthuthuka nokuhlakanipha umuntu ukuthola ngokuthi ahlanganyele nabanye.

- Imibhalo Engcwele

UShenge uyisebenzise kakhulu INcwadi ENgcwele ukucaphuna amavesi agcizelela izimpawu zobuntu ezinye zazo ezibaliwe ngenhla. Ivesi athande ukuligcizelela yileli lokuthi abantu babhujiswa ukuswela ulwazi.

UButhelezi, (1996:110) uthi:

Phela inkolo yiyona esenza ukuba thina sibe ngabantu singabi yizilwane. Ngaphandle kwayo nathi sifana nje nezingulube lezi ezidla amashiqo emazaleni. Empeleni siyizingulubana ezincanyanyana ezingakhohlwa zingabantu.

Indlela lo mbhali asebenzise ngayo amavesi aseBhayibhelini isitshengisa ngokucacile ukuthi ungumuntu okholwayo.

#### **1.4.2 Imibuzo Yocwaningo**

- Kungabe iziphi izimbangela zobuhlwempu kwabaNsundu ngokusho kuka-J.C. Buthelezi?
- Yiliphi iqhaza elingabanjwa izifundiswa zabaNsundu ekwehliseni izinga lobuphofu?
- Yiliphi iqhaza elingabanjwa abantu besifazane ekwehliseni izinga lobuphofu.

## **1.5 Imiklamo yocwaningo**

Lolu cwaningo luzogxila ekutholeni injula ngempi yaboMdabu esethunjini ukuthi idalwe yini nokuthi yiziphi izibazi ezibonakalayo zale mpi. Njengoba izinkomba zisho ukuthi le mpi ayikanqobeki. Lolucwaningo luzobheka izindlela ezingalandelwa ukubhekana nayo.

Luzobuye lugxile ekuhlaziyeni imibono yezincithabuchopho zase-Afrika ngobuntu ukuthi busho ini kumuntu ongumAfrika nokuthi kube yini ebangele ukwehla kwezinga lobuntu ebantwini.

Okunye okuzogxilwa kukho yimithelela yempucuko esizweni samaZulu. Kuzobe kubhekwa ukuthi ekufikeni kwabaMhlophe kuleli likaMthaniya nezimfundiso zabo kanye nezindlela zabo zokuphila, kube ngakanani ukuthatheka okanye ukudobeka kwaboMdabu seabukela phansi okungokwabo beduma nokwabezizwe.

Kuzohluzwa futhi ngokubanzi le noveli kaButhelezi, Impi YaboMdabu Isethunjini kubhekiswe kulezi zimpawu zokuhlaza: Isakhiwo, abalingiswa, isizinda, indikimba, amasu ombhali, izigameko kanye nomlayezo.

Ukwendlala ingqikithi yenjumbane nokunikeza incazelo esabalele ewukuthi yisihlava noma impethu ebolisa ubudlelwane obuhle kwabohlanga lwesizwe eimnyama.

## **1.6 Imibono yongoti**

Kusukela eminyakeni ye-1940 kuze kube manje sebabe baningana ababhali bamanoveli asebeponse itshe esivivaneni ngale ndikimba yempilo yokuhlalisana kwabantu. Singabala amanoveli aphatha ubugebengu: Inkinsela YaseMgungundlovu eyabhalwa nguSibusiso Nyembezi (1961); Ukungaziphathi kahle ngokwesimilo: Ifa Lenkululeko eyabhalwa ngu-Alpha Shange (1992); Ukungalaleli nokungahloniphi kwabantwana: Mntanami! Mntanami eyabhalwa nguSibusiso Nyembezi (1975) kanye nayo le okucwaningwa ngayo ekhuluma ngamaZulu aselahle ubuntu kanye nemvelaphi yawo awungulwa impilo yabezizwe. UJabulani Buthelezi ungomunye owathi ekubhaleni kwakhe wadla umhlanganiso waze wahlabana ngezindondo ephindelela.

UButhelezi, (1996: Umlando ngomlobi) uthi:

Ngo-1993 wemukela umklomelo we-*African Heritage Literary Award* nomklomelo we-*MNet Book Prize* ngebhuku elithi: Kushaywa Edonsayo. Kwathi ngo-1994 wahlabana ngokuklonyeliswa nge-*African Heritage Literary Award* kanti ngo-1996 wemukela i-*MNet Book Prize* ngebhuku elithi: Impi YaboMdabu Isethunjini. Ngo-1998 waklonyeliswa nge-*African Heritage Literary Award* ngebhuku elithi: Uze Ungalokothi.

Lokhu kuhlabana ephindelela komfo kaShenge kusho khona ukuthi imilayezo emibhalweni yakhe ihlaba esikhonkosini ekukhuthazeni ubuntu nokuhlonishwa kwamasiko. Le noveli okucwaningwa ngayo uyibhale ngowe-1996 ngenkathi abaNkumkomo bakuleli bengasezwa mshini ngemvelaphi yabo, impucuko ehlangene namalungelo isiduma emakhanda nakhu phela babesanda kuthola inkululeko ngowe-1994. Kungesikhathi futhi lapho kwase kudlondlobele nombhidlango ngababhali base-Afrika abasebekhanyiselekile ukuthi impucuko yaseNtshonalanga yayifikele ukuzoshabalalisa isithunzi sobuntu kubantu abangumsinsi wokuzimilela e-Afrika.

Singabala izinjulabuchopho ezifana noNkwame Nkrumah, Ngugi wa Thiong'o, Credo Mutwa, E'skia Mphahlele, John Mbiti, Chinua Achebe kanye nabanye abaningi. Umzabalazo wabo wawusekulweleni ukungaqedwa kobuntu ngoba yibo obuwumgogodla kubantu abangama-Afrika.

Emqulwini olandisa ngegalelo likaNkwame Nkruma sicaphuna le nkulumo:

*Nkrumah considered the African Revolution and Pan Africanism linked through the development of the African Personality. This was precisely his message to the intelligentsia and intellectuals who wanted to participate in the African Revolution. He told them that they had to "become conscious of the class struggle in Africa, and align themselves with the oppressed masses, (1969b:40).*

(Zizwe Poe, 2003:58).

Lokhu kuchaza ukuthi umlayezo wakhe kwezinye izinjulabuchopho wawucacile ukuthi baqaphele ukungahlukaniseki njengeqeqebana lezifundiswa kodwa bazabalazele ukuthuthukisa isithunzi sabantu base-Afrika ngokuzibandakanya nalabo abacindezelwe. Lokhu kufakazelwa nguMphahlele lapho ayelanda khona ngempilo yakhe.

UMphahlele, (1984:249-250) uthi:

*The basis of the African's traditional religion lies in the realm of social relationships, in action among other people, in the continued contact between us and the external nature through the spirits of the ancestors. African humanism is inclusive, not exclusive. Because those in power in this country have rejected it, I must reserve my humanistic sensibilities for those of my race, yet still leave the door open for others to come in.*

UMphahlele uchaza ukuthi ngisho inkolo yomuntu ongumAfrika yencike ebudlelwaneni nabanye abantu abaphilayo kanye nokuxhumana ngomoya nabangasekho. Ubuntu bama-Afrika abubandlululi yize ababephethe leli zwe bakushaya indiva lokho.

UHiggs noSmith, (2006:47) bathi:

*The central ethical idea in Traditional African thought is ubuntu. The idea of ubuntu is related to human happiness and well-being. Ubuntu is usually translated into English as "humanity." A fuller meaning of the word ubuntu can be found in the Nguni expression "umuntu ngumuntu ngabantu." This means "A human being is human being through other human beings. In other words I am because you are. Ubuntu avoids the materialism of the Western world. Ubuntu recognises that the human self exists and develops only in relationships with other persons.*

Nalapha kusagcizelelwa yona indaba yobuntu ukuthi buxhumana kakhulu nenjabulo kanye noqobo lomuntu. Umuntu angeze akwazi ukuzimela nokuzithuthukisa engenabudlelwane nabanye.

Kulo msebenzi kaShenge oseqophelweni eliphezulu kangaka sethulelwa iqiniso lokuthi yize sesigubhe iminyaka engamashumi amabili sithi sakhululeka singaboMdabu baseNingizimu Afrika, impi yaboMdabu esethunjini, ayikanqobeki. Ubuhlwempu nokudla imbuya ngothi kusabatshazwa ngakithi thina esibambe izintambo zombuso. Umbuzo uthi: Kungani?

ULiebenberg noQuinot, (2012:1) bathi:

*According to the Development Indicators 2010, 49% of persons in South Africa live below a poverty line of R524 per month. The official unemployment rate in South Africa was in the vicinity of 25% in 2010. Most concerning is the unemployment rate of 51% for youth in the age group of 15-24 years. About two-thirds of a unemployed are below the age of 35 with significantly higher unemployment rates for black youth. To add to this mix, South Africa's levels of income inequality are amongst the highest in the world.*

*According to the National Planning Commission's recently published Diagnostic Overview, "the poorest 20% of the population earns about 2.3 percent of national income, while the richest 20% earns about 70 percent of the income."*

Laba bacwaningi bathola le miphumela eshaqisayo ngesimo somnotho waseNingizimu Afrika. Ukugqoza kwemisebenzi negebe elikhulu ngasohlangothini lwamaholo ikakhulukazi kwabaMpisholo kuyinkomba yokuthi le mpi ayikanqobeki.

UMuchie nabanye, (2013:201) bathi:

*Hunger and Poverty are powerful but familiar terms. Poverty causes hunger. Not every poor person is hungry, but almost all hungry people are poor. Millions live with hunger and malnourishment because they simply cannot afford to buy enough food, cannot afford nutritious foods or cannot afford the farming supplies they need to grow enough good food of their own. Hunger can be viewed as a dimension of extreme poverty. It is often called the most severe and critical manifestation of poverty.*

Lapha kuchazwa idlala nobuhlwempu njengezimo eziwayelekile kodwa ezinzima ngendlela eyisimanga. Kuthiwa izigidi zabantu ziphila ngaphansi kwesimo sendlala ngenxa yokweswela imali yokuthenga ukudla okanye izinsiza zokuzimela okungokwabo. NgokukaShenge likhulu iqhaza okufanele libanjwe yizifundiswa zoMdabu eNingizimu Afrika. Kule noveli yakhe sicaphuna umlingiswa uCele ekhuluma.

UButhelezi, (1996:48) uthi:

Lezi zingane zizohlala nathi, zifunde khona lapha eShowe, zithi seziqedile ziyofunda ONgoye ukuze ziyiphaphamise indawo yakithi, futhi zingenise nesinkwa kuleli khaya, emndenini wakithi nasemphakathini wakithi. Sodla ngalezi zingane thina kanye nezizukulwane ezizayo. Uma imfundo ingasho lokho mkami, mina ngibona sengathi leyo mfundo ifile.

Lena yinselelo ephonselwa izifundiswa ukuthi yimuphi umehluko eziwenzile ezindaweni ezivela kuzo. Yikuphi okuyokhonjwa njengesikhumbuzo sezinto abazenzile emiphakathini abavela kuyo?

### **1.7 Abazohlomula kulolu cwaningo**

Kuzohlomula sonkana isizwe sikaPhunga noMageba ngoba lolu cwaningo luzogxilisa izingxabo zobuntu nokuziqhayisa ngobuzwe bethu.

Kuzohlomula futhi nalabo abasebumnyameni abangenalwazi kodwa bethungatha indlela okuyiyonayona engabholela eqinisweni ngobuzwe nangemvelaphi yabo. Yilaba asebefuna ukuziqonda ukuze baphenduke benze izinto ngendlela efanele.

Kuzobuye kuhlomule nabafundi abasazocwaninga ngezindikimba ezicishe zifane nayo le. Bazothola ukuthi empeleni sisuka kuphi njengesizwe sikaMthaniya, sikuphi manje nokuthi sibheke kuphi.

Kuzobuye kuhlomule naboMnyango WezoBuciko Namasiko njengabantu ababhekele ukuthuthukisa isizwe kulo mkhakha. Bazothola injula ngomonakalo osewenzekile kanye nemibono yongoti ngokungenziwa ukubuyisela isimo kwesejwayelekile.

## 1.8 Uhlaka lwezahluko

- Isahluko sokuqala** : Isethulo socwaningo  
**Isahluko sesibili** : Insizakuhlaziya nokuqoqwa kolwazi / Imibono yongoti  
**Isahluko sesithathu** : Imithelela yempucuko esizweni samaZulu  
**Isahluko sesine** : Ukuhluzwa kwenjula yenjumbane enovelini:  
Impi YaboMdabu Isethunjini  
**Isahluko sesihlanu** : Imiphumela yocwaningo, izincomo nesiphetho

## 1.9 Isiphetho

Ekuphuthuleni lo mhlahlandlela singasho ukuthi isethulo socwaningo siveziwe salandelwa yintshisekelo yocwaningo lapho kuveziwe ukuthi kuye ngani ukuze kwenziwe lolu cwaningo. Ziveziwe nezinhliso zocwaningo ezilandelwe yizindlela ezizosetshenziswa ukuqhuba lolu cwaningo.

Imiklamo yocwaningo iveziwe okungukuthi ucwaningo luzobe lugxile kuphi. Kulandele imibono yongoti ukuthi bona babeka bathini ngale njumbane eyethulwa nguButhelezi kule mpi yaboMdabu esethunjini.

Uhlaka lwezahluko lwandulele isiphetho. Ekugcineni kuzotholakala imithombo yolwazi ebhekiwe ukuqhuba lo mhlahlandlela. Esahlukweni esilandelayo kuzobukwa izinsizakuhlaziya, ukuqoqwa kolwazi nemibono yongoti abahlukene.

## ISAPHLUKO SESIBILI

### 2.0 IZINSIZAKUHLAZIYA NOKUQOQWA KOLWAZI / IMIBONO YONGOTI

#### 2.1 Isingeniso

Ekusombululeni le njumbane etholakala kule noveli: Impi YaboMdabu Isethunjini, kulesi sahluko kuzobhekwa izinsizakuhlaziya eziyamane kakhulu namaqiniso ethulwa nguShenge. Lo mbhali ube nobuchule obuyisimanga ekugqamiseni isithombe sempi ehlasela aboMdabu ikakhulukazi eNingizimu Afrika, impi yesisu okanye impi yendlala. Ziningi izinsizakuhlaziya ezikhona ezasungulwa yizinzululwazi nezingahambisana ncamashi nokuveza ingonyuluka yalo msebenzi kodwa kulolu cwaningo kuzobhekisiswa ezintathu kuphela. Lezo-ke yinzululwazi yase-Afrika (*African Philosophy*), yinsizakuhlaziya ebhekela abesifazane (*Feminism*) bese kuba yiMaksizimu (*Maxism*) egxeka ukwahlukahlukana ngamaqembu kubantu okubangwa umnotho. UShenge uyakufakazela ukusebenzisa kwakhe lezi zinsizakuhlaziya.

UButhelezi, (1996:263) ubeka kanje:

Ubugqila engilwa nabo mina umbuso webala,  
ngumbuso wesinene, ngumbuso wekilasi kanye  
nokumpofiswa kwabesifazane nabantu abampisholo.  
Yibo lobu bugqila obenza ukuba izimbenge zemizi  
yabampisholo zizalele omiyane emazaleni.

UShenge ukholelwa ekutheni ukubangulwa kwala meva kungadedela lo mnyombo owubuthi obunkenkethisa isizwe esiNsundu eNingizimu Afrika. Ekuhlaziyeni leyo naleyo nsizakuhlaziya kuzosekelwa ngemibono yongoti abehlukene. Ngaphambi kokwenaba kuzoke kusikwe elijikayo ngokunikeza izincazelo ezahlukene zensizakuhlaziya.

## 2.2 Insizakuhlaziya

Seyibe miningi imibono evezwe yizinzululwazi mayelana nencazelo yensizakuhlaziya. Nansi enye yayo etholakala ku-*Great Encyclopaedic Dictionary*.

*Theory is scheme or system of ideas or statement held to explain group of facts or phenomena, statement of general laws, principles or causes of something known or observed, systematic conception or statement of principles of something.*

(Great Encyclopaedic Dictionary – Reader’s Digest, 1964:916).

Insizakuhlaziya uhla lwemibono noma lwemiqondo okuthathelwa kuyo uma kuchazwa into, uhla lwemithetho noma izindlela zokuchaza into eyaziwayo noma eke yahlolisiswa, kungaba futhi wuhla lwemiqondo ephusile ngento ethile.

UNtuli, 2006:26) uma ehumusha incazelo eyisusela kwenye i-*Encyclopaedia* yena ubeka ngale ndlela:

Insizakuhlaziya yemukeleka emva kokuba lokho okusuke kuwumcabango sekucutshunguliwe kwathola nokuqinisekiswa okusezingeni eliphezulu. Kungenjalo kungaqhamuka yinoma ngumuphi untembuzane neyakhe insizakuhlaziya, kugcine sekunoxhaxha lwezinsizakuhlaziya ezingephusile. Kuyaqapheleka-ke ukuthi yileyo naleyo nsizakuhlaziya yemukeleka emva kokucubunguleka nangokuvivinyeka kabanzi mayelana nalokho esuke ikusho. Ziningi-ke izinsizakuhlaziya zenoveli ezephusile ezikhona.

Insizakuhlaziya imqoka ngokuthi ibuye iveze obala imiqondo ecashile noma ebinganakiwe ezimweni ezahlukene.

Uvan Rensburg nabanye, (2010:53-54) babeka kanje:

*The role of theory is precisely to make things that were hidden visible to define some patterns and give some meanings to the sort of observations that social*

*researchers continually make when investigating society.*

*.. In effect, theory provides research with scaffolding by organising and generating new ideas.*

Umsebenzi wensizakuhlaziya wukuvumbulula lezo zinto ebezifihlekile ukuchaza imidiyo nokunikeza incazelo kulokho okutholakele noma okubonakele ngenkathi abacwaningi benza uphenyo emphakathini. Ngokwempela insizakuhlaziya inikeza ucwaningo uhlaka lokuhlela nokuveza imiqondo emisha.

UBush, (2011:24) naye ugcizelela umsebenzi wensizakuhlaziya.

*Theories are most useful for influencing practice when they suggest new ways in which events and situations can be perceived. Fresh insight may be provided by focusing attention on possible interrelationship that the practitioner has failed to notice, and which can be further explored and tested through empirical research. If the result is a better understanding of practice, the theory-practice gap is significantly reduced for those concerned. Theory cannot then be dismissed as irrelevant.*

Izinsizakuhlaziya zisebenza kakhulu ukukhuthaza ukwenza ngokuveza izindlela ezintsha okungaqashelwa ngazo izimo noma izenzeko. Kugcina kutholakala umqondo omusha ngokugxila ebudlelwaneni bezinto okungenzeka ukuthi obegogodile kulowo msebenzi uye waphunduleka wangawunaka. Kugcina kutholakala izinto ezikhona futhi nezibonakalayo. Uma umphumela wensizakuhlaziya kuwukuqonda kabusha, akubibikho umahluko phakathi kwensizakuhlaziya nesenzeko-ngqo. Ngalokho-ke insizakuhlaziya ingeze yathathwa njengento engenamsebenzi walutho.

Uma kudingeka kuphendulwe imibuzo ngezinsizakuhlaziya kubalulekile ukuthi kuthintwe umlando wazo ukuthi zasungulwa ngobani nokuthi nini. Indlela insizakuhlaziya ezwakala ngayo nesebenza ngayo wukuba kube khona umsebenzi noma imisibenzi yibuciko enanyathiselwa kuyo. Akukhona ukusebenzisa insizakuhlaziya

ngokuyikho ukukhuluma ngayo kugcinwe lapho. Izinsizakuhlaziya zasungulelwa ukuba imibono evela kuzo ithathwe isetshenziswe emisebenzini ethile ngendlela umhluzi noma abahluzi abayiqonda ngayo. Njengoba sezendlaliwe izincazelo ezahlukene zensizakuhlaziya, inhloso yalolu cwaningo ngokuzisebenzisa ukuvumbulula amaqiniso adidiyelwe kulo msebenzi kaShenge amayelana nenhlalo emiphakathini kanye nasekutholeni injula ngempi yaboMdabu Esethunjini.

### 2.3 Insizakuhlaziya eyinzululwazi yase-Afrika

Inhlosongqangi kubasunguli bale nsizakuhlaziya kwakungukuhlangabezana nezinkinga zabantu base-Afrika ezadaleka ngenxa yombuso wobandlululo, umbuso wabaMhlophe.

UHiggs noSmith, (2006:45) babeka ukuthi:

*African philosophy is a response to the problems and troubles of Africa and to the domination of Western thought. African thinkers are keen to disprove the Western belief that Africans are unable to develop a scientific and rational culture. And at the same time, African thinkers want to confront the question: what does it mean to say, "I am an African."*

Insizakuhlaziya yase-Afrika iyindlela yokuxazulula izinkinga nezingxaki ezadalwa ukudlondlobaliswa komqondo waseNtshonalanga. Izinjulabuchopho zase-Afrika zizimisele ukuyichitha le nkolelo yokuthi abantu base-Afrika abakwazi ukuzicabangela ngokuhluzekile nangobuhlakani, bancike kwabaMhlophe. Kuthi kusenjalo futhi baphinde babhekane nombuzo othi, "Kusho ini ukuba ngum-Afrika."

UHiggs noSmith, (2006: 54-55) baqhubeka bathi:

*African philosophy is a complex response to Africa's unique position in the world and human history. It is essentially a form of existentialism. African philosophy challenges the arrogance of the West and asks the West to rethink its claim of cultural superiority.*

*If we ignore African philosophy, this means that, in a sense, we are ignoring Africa. Africa is a huge continent that contains enormous natural wealth and a growing human population. Africa is part of the world socio-economic order and her philosophy has an impact on that order.*

Inzululwazi yase-Afrika ibhekene nenselele yokulwa nokuqholosha kwabaseNtshonalanga ababukela phansi amasiko ase-Afrika ukuze baqhakambise awabo. Babuye bathi ukuzitshwa kwale nzululwazi kuyosho ukuzitshwa kwezwekazi lase-Afrika yonkana ekubeni leli zwekazi licebe kangaka ngomnotho wezemvelo kanti futhi nesibalo sabantu siya sikhula ngamandla. I-Afrika inobudlelwane namazwe omhlaba kwezomnotho ngakho-ke le nzululwazi inomthelela omkhulu kulobu budlelwane.

Yize kule nzululwazi kubhekwa izwekazi lase-Afrika, kuhle kucace ukuthi imigoqo yalolu cwaningo ibiyela kuphela izwe laseNingizimu Afrika ngenxa yenoveli okucwaningwa ngayo. Lo mbhidlango uye washisa izikhotha nakulo leli laseNingizimu Afrika. Kuvele neminye imikhankaso efuze le eyenzululwazi yase-Afrika.

U-Attwell no-Attridge, (2012:500) babeka kanje:

*Steven Bantu Biko's prophetic words remind us that Black Consciousness is essentially a philosophy of humanity (UBUNTU) and national redemption. In line with his conception of Black Consciousness as a regenerative and redemptive philosophy, Biko's definition of Blackness is both pragmatic and all embracing:*

*We have in our policy manifesto defined Blacks as those who are by law or tradition politically, economically and socially discriminated against as a group in the South African society and identifying themselves as a unit in the struggle towards the realisation of their aspirations. (Biko, I Write What I Like, p62).*

Lo mbono kaBiko wokusangulukisa izingqondo zabaNsundu uyinzululwazi yobuntu kanye nokukhululwa kwesizwe esiNsundu.

Emicabangweni yakhe ngalo mbono kwahlaluka obala inzululwazi yokuzalwa kabusha nenkululeko. Wakubeka kwacaca ukuthi abaNsundu bahluzekile emakhanda futhi bamunye. Encwadini yakhe ethi: *I Write What I Like* ekhasini lama-62 ubeka uthi inqubomgomo yabo ichaza abaNsundu njengabacindezelwe umthetho wobandlululo kwezombusazwe, kwezomnotho kanye nakwezeNhlalakahle. Uqhubeka uthi kulo mzabalazo bahlangene bayimbumba balangazelele ukufezwa kwezidingo zabo njengohlanga oluNsundu.

Omunye umbono uvele nowayenguMongameli wesibili kuHulumeni Wentando Yeningi eNingizimu Afrika, uThabo Mbeki.

UMarsh, (2013:349) ubeka kanje:

*The phrase “African Renaissance” was mooted shortly after South Africa’s first democratic election in 1994 and was later clarified by the then Deputy President, Thabo Mbeki in 1996 and after he became President in 1998, the concept embraces the ideals, undergo economic growth and rebuilding and then take its rightful place in the world.*

Lo mkhankaso obizwa nge- “*African Renaissance*” owukuqwebuka nokuzalwa kabusha kwe-Afrika wahlongozwa ngemuva nje kokhetho lwentando yeningi ngowe-1994. Wabe usuvuselelwa futhi wacaciswa nguMongameli Thabo Mbeki ngowe-1998. Kwakuwumcabango wobunye bama-Afrika, ukuthuthuka ngokweNtando yeNingi, ukudlondlobala kwezomnotho nokuvuselelwa ukuze i-Afrika ithathe indawo eyifanele emazweni omhlaba.

Ngonyaka we-1999 ziyishumi nanye kuMfumfu lo mkhankaso wethulwa ngokusemthethweni emcimbini wamazwe ase-Afrika owawusePitoli. UMongameli uThabo Mbeki wabuye wethula nenkulumo eyayichaza kabanzi ngalo mkhankaso.

UMbeki, (2001:137) uthi:

*Accordingly, we believe that political organisations and governments in all African countries should be mobilised to act in furtherance of the objectives of the African Renaissance. The question has been posed repeatedly as to what we mean when we speak of an African Renaissance.*

*As all of us know, the word “Renaissance” means rebirth, renewal, springing up anew. Therefore, when we speak of an African Renaissance, we speak of the rebirth and renewal of our continent. This idea is not new to the struggles of the peoples of our continent for genuine emancipation. It has been propagated before by other activists for liberation, drawn from many countries.*

Eqinisweni sikholelwa ekutheni izinhlangano zezombusazwe noHulumeni base-Afrika bavivele ukuqhuba izinjongo zokuqwebula nokuzalwa kabusha kwe-Afrika. Umbuzo olokhu uvela uthi: Kuchaza ini noma kusho ini khona lokhu? Impendulo isobala okungukuthi leli gama ‘*Renaissance*’ lisho ukuzalwa kabusha, ukuvuselelwa kanye nokuvela ngokusha, ngalokho-ke lo mkhankaso usho ukuzalwa kabusha nokuvuselelwa kwezwekazi lase-Afrika. Lo mbono awumusha emzabalazweni wenkululeko kubantu base-Afrika. Indlela isibhudukile okukhomba inani lononhlevu abakade bayihamba.

Yonke le mikhankaso ibhekiswe ekulungisweni komonakalo owenziwa ngabaMhlophe ezwenikazi lase-Afrika. Injongo enkulu kuwukubeka leli zwe ezingeni lamazwe omhlaba kanye nokuvuselela Ubuntu kuma-Afrika.

U-Ankumah, (1996:159-160) uthi:

*The African philosophy of existence has been summed up in these words: “I am because we are and since we are therefore I am.” Living in Africa means: abandoning the right to be an individual, particular, competitive, selfish, aggressive, conquering being, in order to be with others, in peace and harmony with the living and the dead, with the*

*natural environment and the spirit that people it or give life to it. In many of these societies an individual is considered to be part and parcel of a group.*

Inzululwazi yase-Afrika ingafinqwa ngala magama; ngingumuntu ebantwini, ebantwini nami ngingumuntu. Ubu-Afrika buyahlanganisa. Buhlanganisa abaphilayo nabangasekho. Akabibikho ozifunela okwakhe, akukho ukuqhudelana, ukugodlelana, ukuklwebhana, kunqotshwe ubugovu kwande ukuhlalisana ngokuthula. Emiphakathini eminingi yase-Afrika umuntu uthathwa ngokuthi uyingxenywe yabanye.

Okulandelayo-ke sekuzobhekwa imibono yongoti mayelana nale nsizakuhlaziya eyinzululwazi yase-Afrika.

### **2.3.1 Imibono yongoti**

Ubu-Afrika bucebe ngobuciko bomlomo. Imilando yayidluliselwa ezizukulwaneni ngezizukulwane ngendlela yokukhuluma. Yize kunjalo mining imibhalo eshicilelwe ngongoti abehlukahlukene mayelana nale nzululwazi. Umlando ngobandlululo lwase-Afrika ugwele umhlaba wonke. USikakane, (2010: isingeniso: viii) yena ulanda kanje ngobandlululo lwaseNingizimu Afrika.

*Apartheid was a system of legislated racism perpetuated by Afrikaners. It was aimed at keeping Blacks from having any say in the political governing of their own country. Laws discriminating against Blacks were enacted and enforced with fierce brutality.*

Ubandlululo kwakuwumbuso osemthethweni wokucwasa abaNsundu owawubhebezela ngamaBhunu. Injongo kwakuwukuvimbela abaNsundu abangumnsinsi wokuzimilela kuleli zwe ukuba babe yingxenywe ekudingidweni kwezindaba zezombusazwe. AmaBhunu ashaya imithetho yobandlululo eyayiqhutshwa ngendlela yesihluku nonya olukhulu.

AbaMhlophe abathathanga kuphela izwe lase-Afrika ngobuqhanga kodwa baphuca abaNsundu ilungelo lokuba ingxenye kwezombusazwe.

UButhelezi, (1996:81) uyakufakazela lokhu:

Uma umnyama eNingizimu Afrika, ukhohliselwa ukuba ukwamukele ukugqilazwa nokuxhashazwa kwakho. Kufika isikhathi lapho nawe usukholwa yilokhu abanye abathi uyikho ngenkathi bekuhlohla ukuba uzenyanye, uzidelele, uzizonde umukele yonke imifanekiso emibi ngobuwena.

AbeLungu abagcinanga ngokucwasa abaNsundu kodwa babenza izigqila zabo ekufukuleni umnotho ukuze kuzuze bona. UShenge uveza nokuthi baqinisekisa ukuthi abaNsundu bazenyanye, bazibone bengezinto zalutho. Esimweni esinjengalesi esichazwa uShenge kukhona izinjulabuchopho ezala zaphetha ukwamukela ukugqilazwa nokuxhashazwa ngabaMhlophe, kunalokho zathi sebungamane buchitheke bugayiwe, zona zizoyibamba ishisa eyobandlululo. Emqulwini owahlelwa wahlanganiswa yintokazi yaseMantungweni, umfo kaHlongwane usikhumbuza ezinye zalezi zingwazi kule nkondlo yakhe ethi: “Seluhlonishwa Kakhulu.”

UKhumalo, (2011:47) ubeka kanje:

Phakamani zifundiswa zale mihla,  
Phakamani njengezifundiswa zononhlevu,  
Ezaqhuba impi yokukhululeka kwezwe,  
Ngisho uMhlonishwa uMafukuzela Dube,  
Ngisho iNkosi u-Albert wakwaLuthuli,  
Ngisho nobaba Wesizwe uNelson Mandela  
Ngeke ngizibale zonke ngeke ngiziqede.

Yilawa maqhawe omzabalazo ambalwa kule ndima yenkondlo kanye namanye amaningi abhekana ngeziqu zamehlo nabombuso wobandlululo. Bathi sezingamane zilime ziye etsheni kunokuthi bathule bakhwice imikhono, umlilo wobandlululo uhangula izwe lawokhokho ngaleya ndlela. UShenge uma ebhekisa kulezi zingwazi uzichaza ngale ndlela.

UButhelezi, (1996:224-225) ubeka kanjena:

Mina ngiyenqaba ukuba ngikhulume i-*common sense* into ebonwa nayingane ngoba angiseyona ingane. Yebo ngiseyingane ngangibona njengengane, ngicabangisa okwengane, ngenze futhi njengengane. Njengengane ngangithi abeLungu namaNdiya bakhulu ngamakhosi, bazi konke, bahlakaniphile kunathi, banezimoto, imizi emihle, bagqoka izingubo zasesontweni zonke izinsuku ngoba bengcono, abafukuzi njengaboMdabu ngoba bengobasi nonkosana. Sengikhulile manje. Angisayikholwa yonke le nto. Sengiyazi ukuthi thina sinje ngoba saphangwa, sabandlululwa, sagqilazwa yizo zonke izifiki. Sengiyazi manje ukuthi sililadi lokukhwela. Zonke izizwe zigibela ngathi. UBiko ukusho kahle ukuthi akulona iqiniso ukuthi abeLungu mabathathe izindawo eziphambili enhlakaniphweni, bese bona besifundisa njalo, thina boMdabu, besenza abafundi abangahlakaniphile.

UShenge ukhuluma ngalabo osekusile emiqondweni yabo. Kuqwebuke inkungu ababembozwe ngayo ngabaMhlophe ukuthi bazizonde yikhona bezothanda bona. Kwakuyindlela yabo yokuthi abaNsundu bahlale bengaphansi kwabo. UShenge uthi kufike isikhathi sokukhula kwabanye babona ukuthi sonke lesi sikhathi abaNsundu bebencelisa abaNsundu ngofile bezishaya abangcono kunabo ngayoyonke indlela. Phakathi kokuningi okwakukhonondelwa yilezi zinjulabuchopho kule nzululwazi kwaye kwagqama kakhulu umzabalazo ngokuphangwa kwemihlaba yabantu base-Afrika kanye nokuvuselelwa kobantu kubantu abangama-Afrika. Babefuna ukuwuchitha lo moya owawusuvunguza wokuthi okwaseNtshonalanga yikhona okungcono kakhulu kunokwase-Afrika.

Kuzoqhutshekwa kubhekwe imibono yongoti kule mikhakha emibili yomzabalazo osekuphawulwe ngayo njengoba noShenge ehlube udlubu ekhasini ngayo kule noveli yakhe. Le mikhakha izobekwa kanje:

- Imibono yongoti ngokuphangwa kwabantu base-Afrika.
- Imibono yongoti ngokuvuselelwa kobantu kuma-Afrika.

### 2.3.1.1 Imibono yongoti ngokuphangwa kwabantu base-Afrika

Emizabalazweni nasezinkulumeni eziningi zala maqhawe kwakugqama kakhulu isililo ngemihlaba eyayihlwithe ngabaMhlophe kwabaNsundu. Abantu base-Afrika baya ngokuya bephundlwa yizimo zobuhlwempu nendlala ngenxa yabaMhlophe ababengogombela kwesabo. Lesi simo sobuhlwempu sisabonakala namanje ezindaweni eziningi lapho kuhlala khona aboMdabu.

UButhelezi, (1996:122) uyibeka kanje:

Ngithe ngifika eLindelani ngahlangabezwa yilelo phunga losizi nokuhlupheka kwabantu bakithi. Imijondolo beyikhafula izindimbane zabantu okulamba nokweswela kwabo kubhalwe ebusweni nasezintweni abazenzayo. Ngizibuze kaningana ngisemi khona eLindelani ukuthi konje kungabe balindelani, bonani, benzani laba bantu ukuze bajeziswe ngale ndlela.

UShenge uphawula ngelokishi labaNsundu iLindelani. Kulelo lokishi ubuhlwempu nendlala buvithiza eminingi imindeni yabaNsundu. Abanangi abanamizi bahlala emijondolo. UShenge ubuza ukuthi koze kube nini laba bantu bephila le mpilo yokuhlupheka. Yilokhu kanye okwanyakazisa futhi nokusalokhu kuzamazamisa izinjulabuchopho zase-Afrika. Le eyokugweva kwabeLungu nomhlaba wabaNsundu ichazwa kahle enkondlweni: Umlungisi uzithela isisila.

UKunene, (1995:5) uyibeka kanje:

Awusanginaki wena selokhu ngakwelaphayo  
Sengikhumbula yena ongizalayo  
Yena owathi: “Umlungisi uzithela isisila”  
Wayengasho wena wayesho umhlaba  
Kakade sasibenzeni abantwana baseYuropha?  
Baze basibekele amagqubu angakaya?  
Ingani yithi esabathola belalatheka  
Sabapha ilizwe basiphendukela ngezibhamu  
Yibo laba asebeqholosha ongathi bebesutha  
Ongathi abazi siyazi abasuthayo basel’ emuva emakubo.

Le nkondlo ibhekiswe kwabaMhlophe baseYurophu. UKunene ukhala ngesihluku abasenza kwabaNsundu base-Afrika ngenkathi befika kuleli zwe. Isihluku esikhulu kunazo zonke kwaba wukubephuca izwe nokugweva nalo. Uthi manje sebeyaqhosha sengathi izwe kwakuvele kungelabo. NoShenge uyakufakazela lokhu okushiwo nguKunene kule nkondlo. Sicaphuna inkulumo yomlingiswa ongu-Uzithelile lapho ekhuluma nezindimbane zabantu ezazibuthene ehholo iBhekuzulu, eNyuvesi yakwaZulu.

UButhelezi, (1996:263) ubeka kanje:

Mina ngithi impi yaboMdabu isesiswini. Ngabantu abampisholo abalambile. Ngabantu abampisholo abantula imihlaba. Ngabantu abampisholo abantula imisebenzi. Ngabantu abampisholo futhi abathathelwa imihlaba bencishiselwa nemfuyo. Sidinga ukuba sithi simpisholo sisodwa, sisimame kwezamandla omnotho, sidle, sisuthe, sesinemisebenzi yethu. Kothi sesisimeme, siqale-ke singenise nezinye izinhlanga. Okwamanje sisadinga ukuba sivive, sibambane sisodwa. Kasinakulwa impi yobumpofu ikhala lemibutho yempi kuyibona kanye laba abasicindezelayo nabasiphuca imihlaba.

Ngale nkulumo uShenge ugcizelela ukuthi ezimpini zonke abangazilwa abaNsundu bazinqobe, impi yokunqoba indlala mayihambe phambili. Ukunqotshwa kwempi yendlala kuncike ekutheni abaNsundu banikezwe imihlaba ukuze bafuye baphinde balime bazikhiqizele ukudla okungokwabo. Uthi le mpi yendlala ingaliwa ngabaNsundu kuphela ngoba yibona kuphela abasiqonda kangcono lesi simo. Le nkulumo enohlonze nejule kangaka ikhuthaza aboMdabu ukuthi yize sebephangiwe, bangalilahli ithemba. Iphinde igcizelele ubumbano ngoba abantu ababumbene bangazuza imiphumela emangalisayo ezintweni abazenzayo. Kule ndaba yokuphangwa okaShenge ubuye asivezele olunye uhlangothi lapho esivula amehlo ngokusazisa ukuthi umuntu usuke egqemeke engeqiwa ntwala uma esephangwa nengqondo. Uhumushe inkondlo eyabhalwa ngu-Naiwu Osahon.

UButhelezi, (1996:140) ubeka uthi:

    Nginguphangiwe, indodana kaphangiwe;  
    Futhi kusas' eyoba nguyise kaphangiwe.  
    Ngaphangwa, ngagqilazwa ngalinyazwa  
    Akekho nokho osethole isu lokubhubhisa  
    Ubuntu nomphefumulo wami osadlondlobala.  
    Ngagwetshelwa ukuba ngifele emaketangeni  
    Ngecala lami lokuba ngizalwa ngimnyama.

Le nkondlo ibhalwe ngumuntu oNsundu ozalwe ngaphansi kombuso wobandlululo. Abazali bakhe babebandlululwa naye ngokunjalo. Icala elokuba beNsundu ngebala. Ukusho ngelikhulu iqholo leli u-Osahon ukuthi yize ephangiwe kodwa akaphangwangwa ingqondo nobuntu bakhe. Lokhu kusho ukuthi usengakwazi ukuzithathela izinqumo eziphusile ngale kokuba azishintshe ubuyena. Lokhu kuchaza kabanzi ukuthi ingaphakathi lomuntu linamandla ukudlula ingaphandle lakhe.

UButhelezi, (1996:41) uqhubeka athi:

    Masilwe ngakho konke esinakho. Akulona iqiniso  
    ukuthi asinalutho. Sinobuntu, nengqondo  
    nomphefumulo. Ngisho saphangwa, asiphangwanga  
    umphefumulo, Ubuntu nengqondo yethu.

UShenge ukhuthaza ukuba abaNsundu bangaphonsi ithawula bavumele ukwehlulwa. Uthi noma abeLungu bawuthatha umhlaba nengebo ekuwo kodwa abanawo amandla okuthatha ubuntu nengqondo kwabaNsundu.

UMandela, (2013:220) ubeka kanje:

*Whatever sentence your worship sees fit to impose upon me for the crime for which I have been convicted before this court, may it rest assured that when my sentence has been completed, I will still be moved, as men are always moved, by their consciences, I will still be moved by my dislike of the race discrimination against my people when I come out from serving my sentence, to take up again, as best I can, the struggle for the removal of those injustices until they are finally abolished once and for all.*

Noma yisiphi isigwebo engizonikezwa sona ngiyasamukela kodwa ngiqinisekisa ukuthi uma sesiphelile ngiyolokhu ngiqhubeke njalo, ngokuvumelana nonembeza wami futhi nangamandla ami onke, ukulwa nobandlululo nalo lonke uhlobo lwengcindezelo ngize nginqobe.

Azibonela namaBhunu ukuthi ayehlangene nezimbila zithutha. Lesi sibindi esingaka sikhombisa ngokusobala ukuthi nakuba wayephangiwe njengomunye wabaNsundu, wayesenawo amandla phezu kwengqondo yakhe.

UButhelezi, (1996:224) wenezela uthi:

Ngiyakwenyanya loku kukhoseliswa, ukukhekhezela okwekokoloshe ngikhosiza abezizwe, ngibenza izithixo bengezona. Angizimisele ukuba ngenze le mpilo yami umhlatshelo ezithebeni zokujabulisa abezizwe. Sengifuna ukuba ngiziphilele mina, ngizikhethela mina ikusasa lami nendawo yami emiphakathini yaseNingizimu Afrika. Nakho-ke engikufunayo.

Le nkulumo ikhombisa ingqondo ephusile yomuntu ozaziyo ukuthi ungubani nokuthi ubheke kuphi. Ngumuntu ocasulwa ngukuba yincelebane yabaMhlophe. Kuyinkinga ukuphangwa ingqondo ngoba ugcina ucabangisa okomphangi, ukhulumisa okomphangi futhi wenzisa okomphangi. OkaShenge kule noveli yakhe ukhathazwa izifundiswa zesizwe esiNsundu eziphambana nehlombe, ezingavumi ukwemukela inselelo yempi yaboMdabu. Kunalokho zingene ezintangeni ngoba sezithatheke ngobuzwe bezinye izizwe. Sicaphuna inkulumo phakathi kwabalingiswa ababili, uCele nomkakhe uMaKhumalo.

UButhelezi, (1996:46) usivezela kanje:

**UMaKhumalo:** Uthini ukuthi akukho ukukhanya kubantu behlala emadolobheni amakhulu, benezingane ezifunda kobelungu, behamba ngezimoto ezimbili, futhi behlala ezitezi, beganwe ngamakhosikazi aphambili, beyolisa yonke inkulumo yabo ngesiNgisi.

Kuphi ubumfabume kulaba bantu abangakwazi ukulala bengadlile njengathi lapha ekhaya esesakwejwayela ukulala singadlile?

**UCele:** Mkami, nami ngangithi izifundiswa zasemadolobheni zisekukhanyeni. Futhi ngangethemba ukuthi sothi thina masidlula, sisiphosele lesi sizukulwane imikhonto nezihlangu zethu, silwe naso bese sizishiyela abezayo. Akunjalo Mntungwa, akunjalo. Lesi sizukulwane soBafana sesifana nezinkubela ezingakwazi ukuyibamba impi yomubi. Ngeke futhi kusimangaze uma lesi sizukulwane sisandulela ngohambo lokugcina.

UShenge wethula ingwijikhwebu esafihlakele kwabaningi abaNsundu. Igugu lokuhlala emadolobheni nokufundiswa kwezingane zabaNsundu ezikoleni zabaMhlophe, uShenge uphika ulala ngomhlane ukuthi kuwukukhanya. Ukubiza ngokuthi ngubumnyama bodwa. Kuphinde kucashunwe inkulumo kaBafana nomlungu onguBen Martin owayeze enkampanini lapho kusebenza khona uBafana ezomcela ukuba abaxhumanise nemiphakathi yaboMdabu ukuze ibandla lakhe lisebenzisane nayo.

UButhelezi, (1996:77-78) uqhubeka athi:

**UBen Martin:** Sicela kube nguwana osixhumanisa nezikole namasonto nezinhlangano ezisebenza njengathi ekwenzeni impilo yabantu abamnyama ibe ngcono. Mhlawumbe kungangcono ukuba siqale lapho wena ukhona ezinhlanganweni okuzo eMlazi, eLamontville, eChesterville nakwaMashu, ezikoleni zezingane zakho nasesontweni lakho.

**UBafana:** O Mnumzane Martin, angiqondile ukukudumaza kodwa ngingumuntu olithandayo iqiniso. Ngilithanda noma libaba. Mina ngikholwa ukuthi iqiniso liyosikhulula. Ezami izingane azifundi kulezi zikodlwana zasemalokishini ezinolithisa abangafundile, nemfundo engabhadlile namathoyilethe angcolile, anuka phu. Izingane zami zisanda kuqala eDurban West High School kanti yonke imfundo yazo zayifumana esikoleni

sabeLungu. Ngiyethemba nawe uyazi ngodlame, imibhikisho, imfundo engacacile yezikole zakithi. Njengomuntu ozama ukutholela izingane zakhe imfundo engcono, ngazifaka esikoleni sabeLungu izingane zami. Futhi anginabo nobuncane ubudlelwane nezikole zasemalokishini, izikole zeBantu Education. Ngingeze nganigquguzela ukuba nani nichithe isikhathi senu ngalezo zikole.

UButhelezi, (1996:77-78) ubuye wenezela le ngxoxo wathi:

Washaqeka uBen Martin ezwa umuntu omnyama futhi ofundile noyikholwa ekhuluma ngale ndlela. Lena kwakuyinkulumo ayijwayele kobeLungu, engazi ukuthi sekukhona omLungumnyama nabo asebekhuluma kanje ngabantu bakubo. Umdlantla ayenawo wafadabala esebona ukuthi kanti ukhuluma nomLungu ogadlabezwe esakeni lesikhumba sabamnyama.

Lolu hlobo lwezifundiswa okaShenge uzibiza ngezimfabume, omLungumnyama aphinde athi zingubusuku uqobo lobusuku. Lezi zifundiswa zife zihamba ngoba ubuntu abusekho, ziphila futhi zilandela imikhuba yabeLungu. Zifana nabantu abahlezi ebunnyameni. Esikhundleni sokuba ziqambe amasu okulungisa umonakalo eziwubonayo zande ngokugxeka, ukucwasa nokungazihlanganisi. Ziyaziqhathanisa bese zizibona zingcono noma zisezingeni eliphezulu kakhulu ukuthi zingazihlanganisa nabanye abaNsundu. Lezi zinkulumo ezicashuniwe ziveza isithombe sempilo eseyiphilwa emiphakathini yabaNsundu ikakhulukazi emalokishini. Kuwubufakazi futhi bokuthi umkhonto usugwaza ekhaya ngenxa yokuphangwa kwengqondo.

Lezi zinkulumo mhlawumbe zingezwakala kangcono uma zibekwa ngendlela kaJerry Faber, encwadini ethi: *African Libraries (Western Tradition and Colonial Brainwashing)*.

U-Amadi, (1981:147) uyibeka kanje:

*For students, as for Black people, the hardest battle isn't with Mr Charlie. It's what Mr Charlie has done to your mind.*

Impi elukhuni ebhekene nabafundi abamnyama akusiye umnumzane uCharlie kodwa yilokho umnumzane uCharlie akwenze engqondweni yabo.

Ukulimala kwengqondo kuphazamisa cishe onke amalunga omzimba. UShenge uma eqhubeka useyethula ngenye indlela le ndaba yokuphangwa kwengqondo.

UButhelezi, (1996:83) uyethula kanje:

Ukugxambukela kobuNgisi kungqikithi yokuqonda kwaboMdabu base-Afrika, kungafunyaniswa kukhona noma kubuphi ubuzwe bamankengane. Loku kuluphawu lwentuthuko yokudukiswa nokubulwa kwengqondo (*Mentacide*). Lokhu kubulawa kwengqondo ngukudlwengulwa buthule, kudlwengula inhlanganisela yemiqondo yaboMdabu ngokushutheka nokuqhuba ubungqongqoshe bobuzwe bezifiki, ulimi lwezifiki, izinkolelo zezifiki kanye nemibono yezifiki.

UShenge uphawula nangolimi lwesiNgisi oseluthathwe lwabekwa esicongweni lwadlula izilimi zabaNsundu. Kuzo zonke izindawo kukhonya lona. Noma yikuphi akucabangayo umuntu oNsundu kufanele akwethule ngolimi lwesiNgisi hhayi oloMdabu, ukuze kuzwakale kahle futhi kwemukeleke. UShenge uthi lokho kuwukudlwengulwa kwengqondo. Isibonelo esihambelana khaxa nale nkulumo evezwa uShenge sitholakala encwadini ka-Amadi lapho ayecaphune khona umbiko ka-Chinua Achebe ngesinye sezifundiswa saseNigeria.

U-Amadi, (1981:15) uyibeka kanje:

*There is a Nigerian academic who went to study in Britain in the late 1920s and decided to become an Englishman... To his first press interviewer he boasted that he spoke no Nigerian language. He cannot recognize Nigerian food, let alone eat it. Given a chance he will appoint a European over a Nigerian to teach at his university.*

Isifundiswa saseNigeria esaya kothekela ulwazi kwelamaNgisi eNgilandi ngeminyaka ye-1920 sase sizinqumela ukuphenduka iNgisi. Ngenkathi

sibuzwa okokuqala ngabezindaba sasho ngeqholo ukuthi sona asisalulokothi nangephutha ulimi lwaseNigeria, asisakwazi nokudla kwakhona singasayiphathi-ke eyokukunqumisa kowaso umlomo. Sabuye sathi uma singanikezwa ithuba, singaqasha ongumNgisi kunowaseNigeria ukufundisa kweyaso iNyuvesi.

Yilokhu kanye uShenge akubiza ngokubulwa kwengqondo (*Mentacide*) (ikh. 83) lapho aboMdabu sebekukhipha phambili okwabezizwe kunokwabo. Nangu umlingiswa wakhe uMthimkhulu N. naye enenkolelo efuze leyo eyomfokazi waseNigeria.

UButhelezi, (1996:224) uyethula kanje:

UMthimkhulu N. wayekholwa ukuthi imfundo yangempela itholakala ezikoleni zabezizwe, kothisha babeLungu noma bamaNdiya. Ukufundisa kwakhe amanesi ezinhlanga ezahlukile kwakumkhombisa ukuthi asikho isizwe esihlakaniphe sedlula esinye, kodwa lokhu akuzange kuyisuse yonke inkwethu yokukholelwa ekutheni aboMdabu ngomvakwezinye.

Le nkolelo yalo mlingiswa ibusa izifundiswa eziningi zohlanga oluNsundu. UShenge uveza ukuthi abaNsundu basabambelele ekutheni imfundo okuyiyonayona nephusile itholakala ezikoleni zabeLungu noma ezamaNdiya. Akugcini ngemfundo nje kuphela kodwa konke okwabezizwe sebekuqangqalaziswa phambili ngokwedlulele. Izinzululwazi zesizwe esiNsundu ziyasihlaba lesi senzo.

UMakhoba, (2013:16) uphawula uthi:

Kubi ukuthi umuntu athande izinto zikamakhelwane, ezakubo azenyanye. Sengathi uthando lwedliso lolu uma kungelona olobulima. Uma sengithanda kakhulu amasiko kamakhelwane senginyemfisa awami nawakithi eseyichilo, akusahambi kahle lapho. Uma sengikhuluma ulimi lwakhe olwami lube yinto esemuva, angigcini lona izwi. Uma sengimthanda ngize ngifise ukuba nguye sengisola owangidalayo. Lowo makhelwane angimthandi njengoba ngizithanda, ngiyazenzisa. Naye ngiyacabanga ukuthi ubuka uhlanya nje. Kuyethusa

ukubona umuntu ethanda kakhulu umakhelwane  
wakhe aze azikhohlwe yena.

Kuyatholakala nokunye ukuphawula ngalesi senzo enkondlweni eyabhalwa nguThwala  
ethi: ‘Ubumina.’

UMaphumulo noThwala, (1993:61) babeka kanje:

Umend’ okuyiwon’ ungidukele,  
Ubumin’ obugcweleyo bungidukele,  
Kimina’ inkungu ikhasa phansi,  
Okomhlaba kungiqokele nxanye,  
Njengensizwa iqokel’ intombi nxanye,  
Yingoba ngiyinkom’ embala-mbili,  
Edl’ utshan’ obunhlobo-mbili?

Incazelo esobala yale nkondlo ukuthi abaNsundu abalandela inqubo nenkambiso  
yabaMhlophe bagcina bengaziqondi kwabona ukuthi bayiliphi. Kulesi simo  
sokuphangwa uShenge uphonsa inselelo ezifundisweni nakubaphathi bezwe  
eNingizimu Afrika ukuthi bangaliholeli izwe ophathe kugcine abantu sebegadwa  
yizimo zobuhlwempu nendlala.

UButhelezi, (1996:258-259) uchaza kanje:

Sekuyisikhathi sethu lesi Ma-Afrika! Thina  
siyisizukulwane sokugcina sobandlululo  
nokugqilazwa. Thina baseNingizimu Afrika  
siyibhande lokugcina enkululekweni ye-Afrika.  
Singawenzi amaphutha enziwa ngozakwethu  
basenhla ne-Afrika. Singakhubeki lapha bakubeka  
khona bona. Masifunde emilandweni yabo bese  
sikugwema ukufunza imiphakathi yakithi ngendlala.  
Nanti elase-Thopiya nemilando elusizi. Nansi i-  
Biafra nemilando ehlasimulisa imizimba. Masithathe  
imishiza sizidilize zonke izidleke zemibangandlala.  
Masizidlebhuze, sizidluthuze zonke izidleke  
zemibangandlala nobandlululo.

Le nkulumo igqugquzela ukusukuma masinyane kungasachithwa sikhathi kuliwe  
nobandlululo ngoba asikho esinye isikhathi esiyobekwelwa lokho. UShenge uthi abantu  
baseNingizimu Afrika mabaxwaye bangenzi njengamanye amazwe ase-Afrika.

Ukhuluma ngamazwe lapho kwabheduka khona izimpi zombusazwe kwaze kwedlula abantu abaningi emhlabeni, abanye babhuqabhuqwa yindlala ngenxa yokungaboni ngaso line kwabaholi abaNsundu. Le nkulumo eyethulwa nguShenge ifakazelwa ngamazwi ashiwo ngokaMntungwa ngemuva kokulithubeleza lonke leli zwekazi lase-Afrika.

UKhumalo, (2007:219-220) ubeka uthi:

*What I could not work out was whether this state of affairs was the result of incompetence, naivety, greed, a don't care attitude – or a combination of some or of all of these on the part of our leaders. I could not help but struggle to understand how:*

*so-called liberators had turned into dictators, so-called liberators had ended up being president for life, so-called liberators became heads of one-party states, so-called liberators allowed countries entrusted to them to deteriorate so much, so-called liberators could neglect their people and ignore their plight so completely. I simply could not understand why Africa, the continent with so much abundance, is so abundantly poor. It all boils down to the leadership we have had on this continent, I thought to myself.*

Engingakuqondisisi kahle mayelana nala mazwe ase-Afrika ukuthi ngabe isimo sawo saba ngumphumela wokungabi namakhono, ukungabi nambono, umgolo, ukungabi nandaba noma yinhlanganisela yokunye kwalokhu noma konke ngasohlangothini lwabaholi. Okwaba nzima ukukuqonda ukuthi kwenzeka kanjani ukuthi labo ababebizwa ngabakhululi bagcine sebephenduke ondlovukayiphikiswa, abanye bagcine bebuse indendende bengasashintshwa, kwamanye amazwe kulokhu kukhonya iqembu elilodwa, abanye bahudulele amazwe emuva kunokuwayisa phambili kanti abanye banika abantu iziphundu bashaya sengathi ababuboni ubucayi bezimo abantu ababephila kuzo. Engingakuqondanga kahle hle ukuthi kungani i-Afrika izwe lenala engaka ligcine lihlwempu ngalolu hlobo. Kukho konke lokhu ngisola labo ababesezintanjeni zombuso, ababengabaholi balawo mazwe.

Ukukhathazeka kukaMtungwa kugxile embuzweni othi kwenzekani emazweni amaningi ase-Afrika ngemuva kokutholakala kwenkululeko. Impendulo yakhe ekugcineni ikhomba ubuholi obabuphambene nezinhliso zalokho okwakudingwa ngabantu.

### 2.3.1.2 Imibono yongoti ngokuvuselelwa kobuntu kuma-Afrika

Kusukela emandulo kungakafiki amalungelo, abantu base-Afrika babeyazisa indaba yobuntu.

UNel, (2014:115) ubeka kanje:

*Within our own context, the fundamental relation between human rights and ethics is expressed in the African concept of Ubuntu. Ubuntu affirms one's own humanity by respecting and recognizing the dignity and humanity of others – Thus the concept of human dignity is far from alien in traditional African philosophy.*

Umsuka wobudlelwane phakathi kwamalungelo esiNtu nokuziphatha kuchazwe kahle ngokomqondo wase-Afrika wobuntu. Ubuntu lobu buqinisekiswa ngukuthi umuntu ahloniphe futhi azise isithunzi nobuntu babanye. Ngalokho-ke lokhu akwehlukene nenqubo yenzululwazi yase-Afrika.

Lokhu okuchazwa lapha kugcizelelwa nguXulu lapho esivezela khona izimpawu zobuntu.

UXulu, (2004:177) ubeka uthi:

*Ubuntu entails values of: empathy, self identity, self respect, respect for others and acting respectfully, consensus, generosity, communalism, holding in high esteem and in great respect one's dignity and identify, cherishing all other cultures. Ubuntu is an engine, foundation and nucleus of all envisaged goodness and holiness.*

Ubuntu buhambisana nokuzwelana, ukuzazi, ukuzihlonipha, ukuhlonipha abanye nokuziphatha ngenhlonipho, ukuvumelana, ukuphana, ukuhlanganyela, ukuziphatha ngesizotha nokuzazi, ukwabelana ngamasiko nabanye. Ubuntu buyinjini, isisekelo kanye nengqikithi yakho konke ukulunga nobungcwele.

Lezi zimpawu ezigagulwe nguGxabhashe zenanelwa yile nkulumo futhi eyethulwa nguMakhoba.

UMakhoba, (2013:9) ubeka kanje:

Ubuntu asibufundiswanga esikoleni. Ukuhlangana nomuntu umbingelele ngisho ungamazi, ubuntu lobo. Ukungenisa isihambi usiphe ukudla nendawo yokulala, ubuntu lobo. Ukuhlaba kudle ngisho ongamenywanga, ubuntu isibili. Ukuhasha umuntu ngezithakazelo zakhe, ubuntu lobo ngoba ukhombisa ukumazi nokumazisa njengoba wazi ngisho oyisemkhulu. Lokho kusho ukuthi umkhathalele. Akusikhona ukuthanda izindaba ukwazi ngomakhelwane wakho.

Kula mangwevu esiwakhishelwa yilezi zinjulabuchopho ngobuntu, sihlangabezana nembibizane eyethulwa nguShenge kule noveli ngengwijikhwebu ekuziphatheni kwabohlanga oluNsundu ezilungwini nasemalokishini. Le yinkulumo yomlingiswa onguCele, owayephoxekile.

UButhelezi, (1996:6-7) uyichaza kanje:

“Ngimficile-ke umfana kadadewethu. Uqale wangibuza ukuthi konje ngingubani qede wasengibuza ukuthi ngiyaphi, wasengikhakhabisa okomgodoyi onethile, wangikhomba engize ngayo.” Wanikina ikhanda uCele, kubonakala ukuthi lukhulu olwalumphethe kabi. Kuyena yayibuhlungu ngendlela ayengeke akwazi ngisho ukuyichazela omunye umuntu le nto eyayenziwa umntaka dadewabo. Wayezibona ephimiswe okwesikhohlela esiluhlaza.

UShenge uveza isimo sokungemukelani kwabantu abayizihlobo zegazi. UCele owayesuke eMpaphala kwelaseShowe akangeniswanga ngisho endlini kamshana wakhe uBafana owayehlala eThekwini, elokishini laseMlazi. Ngaphandle kokungangeniswa, akanikezwanga ngisho nethuba lokwethula udaba ayeze ngalo. Kungezwakala kusanganekwane lokhu okushiwo nguShenge lapha kepha izimo ezinjengalezi sezivamile phakathi kwaboMdabu. Akukhathaleki ukuthi nihlobene kangakanani kodwa awumane nje utheleke emzini womuntu ungamazisanga noma ungatholanga imvume.

Nampa abalingiswa kule noveli kaShenge bakhuluma ngokushayelana izingcingo. UButhelezi, 1996:18-19) uthi:

Ngingathanda kabi ukukwamukela malume, kodwa isimo asingivumeli nakancane. Ngi-busy kabi. Ngizobona ukuthi ngizokufithaphi njengoba isimo singibhedela nje. Bekufanele usho ukuthi uyeza malume. (UBafana)

Sekufanele ngibike ukuthi ngiyeza manje uma ngiza ekhaya, ngiza ekhaya lengane kadadewethu? Kubuza uCele. (UCele)

“Yebo kufanele usho malume. Kubalulekile ukuba ungazise ngoba isimo sanamuhla sidinga ukuhlelelwa. Bekufanele ukuba ubike kuqala malume. Sekusho uBafana ngokugcizelela. (UBafana)

Isizathu esivezwayo ngokungemukeleki kukaCele emzini kamshana wakhe ukuthi akashongo ukuthi uyeza ukuze bamhlelele. Ziningi izinkulumompikiswano ezivukayo mayelana nale ndaba nangenxa yokuguquguquka kwezikhathi kodwa iqiniso lithi le nqubo ayihambelani nokuba ngumAfrika.

UMakhoba, (2013:10) uchaza kanje:

Um-Afrika umphatha kahle umuntu wokuhamba ngoba uyazi ukuthi unyawo alunampumulo. Uyasilalela isihambi lapho sithi: E! Sikhulekile ekhaya. Isisu somhambi asingakanani, singangenso

yenyoni. Usezosingenisa asiphe ukudla namanzi okugeza nendawo yokulala.

Kwakunjalo emandulo kusadliwa ngoludala kodwa manje izinto sezishintshe kakhulu.

UButhelezi, (1996:7) uyichaza kanje le ndaba:

Umshana wakho akaxabene nawe. Inkinga ukuthi isimo sonke sesishintshile. Seligaya ngomunye umhlathi manje. Kusesilungwini lapha. Abantu banothile, bafundile, bayazi futhi bayazazi, bayachiphatheka benjalo nje. Laba bantu bakhulu bacokeme, baqhwakele ezikhundleni zabo. Ngakho-ke uzodinga amasu athile ukuze uthintane nabo.

Le nkulumo eyethulwa yilo mlingiswa ikhomba ukuma kwezinto ngokwesimanje. Ikhomba ukuthi indlela okwakuqhutshwa ngayo emakhaya nasemindenini emikhulu yendabuko ayisafani nendlela okuqhuba ngayo abaNsundu abahlala emadolobheni.

UButhelezi, (1996:11) uqhuba uthi:

Laba bantu abazani, abanakani, abahambelani, abananelani futhi ababingelelani. Uma nje ungahle ubuze omunye wabo ukuthi konje ngubani umakhelwane wakho kumbe loya mlisa owakhe ngenhla kwakho, ngeke uyithole impendulo ecacile.

Ngamafuphi nje lapha kuchazwa ukuthi yilowo nalowo unaka okwakhe nokuqondene naye kuphela. Umuntu unendaba naye kuphela kangangokuthi akumkhathazi ukungamazi umakhelwane wakhe. Imbangela yalesi simo senhlalo yilo mqhudelwano wobukhulu owenze abantu bazibiyela emaqenjini athile ngenxa yemfundo, umcebo kanye nempahla abanayo. Kulo mqhudelwano wokuziqhayisa ngezinto, abantu balaxaze imvelo yobuntu. Kugcine sekuyilezi zinto abaziqhakambisayo ezibachazayo ngoba sebesele ze.

UButhelezi, (1996:112) ubeka uthi:

Pho yini umuntu ngaphandle kwabanye abantu yinunu uqobo lwayo.

Ukusuka kobuntu kwenze ukuthi ubulwane buthathe indawo. Umuntu usemane ashiywe yigazi ekubeni ezohlangana nomunye. Inkohlakalo nobugebengu sekuyidokwe lemhla ngemihla. Akusekho ukuhlaliseka kwabayimisinsi yokuzimilela kuleli lengabadi. Esinye sezizathu ngukuthi uwonkewonke uqongelela lezi zinto nangayiphi indlela ukuze ezobonakala esamuntu.

UButhelezi, (1996:119) ubeka uthi:

Alikho izwe elonakele lapha. Yithi esonakele. Yithi esilahlekelwe ngubuntu bethu. Mhla thina sabuyela kubuntu bethu, ziyolunga izinto kuthi nezingane zethu zibe nobuntu nozwelo.

UShenge uveza iphuzu elibalulekile lapha ukuthi njengoba kumapeketwane kunjena nje ezweni yingoba ukhamba lufuze imbiza. Izingane zenkalankala zafunda kunina ukuthi kuhanjwa kanjani. Ngabadala abahambe ngokunhlanhlatha kwathi izingane zahamba ezinyathelweni zabo. Uma isizwe sifuna ukubuyisela ubuntu nobugugu baso, kuzodingeka kuqale kwabadala. IsiZulu sithi kuhlonishwana kabili. Kubiza ukuthi abadala besizwe bayivume induku, behlele ngezansi bayolandela inyathuko yokhokho ukuze lesi sizwe esisakhulayo sibuyiselwe endleleni eyiyo.

#### **2.4 Insizakuhlaziya ebhekela abesifazane**

Le nsizakuhlaziya ibheka indlela okuphathwa ngayo abantu besifazane emikhakheni eyahlukahlukene yempilo. Singabala imikhakha enjengakwezenhlalakahle, ezomnotho, ezombusazwe neminye. Yasunguleka ngenxa yokubona ukucindezeleka nokugqilazwa kwabantu besifazane kungagqizwa qakala ngamalungelo abo kanye neqhaza abangalibamba ekuthuthukiseni le mikhakha esibaliwe.

UManyathi, (2002:19) ubeka kanje:

Inhloso yale nkolelo ukukhulula abesifazane kuzo zonke izinhlobo zokugqilazeka. Ukugqilazeka komuntu wesifazane kungabangwa usikompilo lwakhe okuyilona olulawulayo ukuthi kumele

aziphathe kanjani. Kungadalwa ukugqilazwa umuntu othile kepha naye loyo muntu ephoqwa isiko aphila ngaphansi kwalo. Kwesinye isikhathi kungabangwa ukuba umuntu azitshele ukuthi mkhulu elakhe izwi alibuyi lilambatha futhi ungundlovu kayiphikiswa. Ngaleyo ndlela usethola ukugqilazeka umuntu wesifazane ngoba usephila ngaphansi kwesimo sokuba ngufela phakathi ibutho lakwaZulu ngoba engenamandla okuzilwela akhombise ukuthi akahambisani nale nto eyenziwa kuye.

Lesi simo sokugqilazeka kwabantu besifazane sisukela emandulo. Kudala kwakwaziwa ukuthi indawo yomuntu wesifazane isexhibeni nasekuzaleni akhulise izingane kuphela. Wayengenazwi ngisho naphezu kwezinto ezisekhaya lakhe, kwakuyindoda kuphela. Konke okubhedayo nokungenakuhlakanipha kwakumataniswa nomuntu wesifazane. Yilokho kanye-ke abale nsizakuhlaziya abamelene nakho.

USwartz nabanye, (2011:367) bathi:

*Feminism can be seen as a belief in the social, political, economic and cultural equality of the sexes. However, it is not just an intellectual or academic pursuit but also a movement for action. Feminists actively try to change social relations which subordinate or suppress women and their rights.*

Inkolelo yensizakuhlaziya yobulili besifazane isekulinganisweni kwabantu bobulili obungafani kwezenhlalakahle, ezombusazwe, ezomnotho kanye namasiko. Emzabalazweni wabo abalweli kuphela inhlakanipho nemfundo kodwa balwela ukwehliswa kwesithunzi kanye nokucindezelwa kwabesifazane namalungelo abo.

UHiggs noSmith bona le nsizakuhlaziya bayichaza ngokuyihlalela bayihlukanise ngokwamazinga ayo. Bathi kukhona izinga lokuqala (firstwave feminism), izinga lesibili (second-wave feminism) kanye nezinga lesithathu (third-wave feminism).

UHiggs noSmith, (2006:40-41) babeka kanje:

*First-wave feminism demanded that women have certain rights: to vote, to equal pay, to equality before the law and to divorce. Second-wave feminism examines the highly questionable assumption underlying male domination. This assumption is that men are intrinsically superior to women. Second-wave feminism strongly opposes this position. Second-wave feminists say that historically, men have only achieved what they have because of the “unseen labour and unseen presence of women.” A third-wave feminist is more radically anti-men than second-wave feminism. It tends to argue for a state of gender apartheid on the grounds that men are intrinsically malicious in their dealings with women.*

Abezinga lokuqala bashabashekela amalungelo abesifazane anjengokuvota, amaholo alinganayo, ukulingana ngokomthetho kanye nelungelo lokwehlukana. Abezinga lesibili balwa nale nkolelo yokuthi abesilisa banamandla okwengamela ngokwemvelo ngaphezu kwabantu besifazane. Basekela ngokuthi kusukela emandulo noma yikuphi okwake kwaphumelela kusungulwe ngumuntu wesilisa, isizathu salokho ngokuthi kwakunowesifazane thizeni owayelekelela yize kungazange kubalulwe ubukhona bakhe kanye neqhaza lakhe. Ezingeni lesithathu kuliwa nabesilisa abangabahlukumezi abanonya kubantu besifazane.

OkaShenge kule noveli yakhe usiveze sacaca bha isithombe ngenhlalo yabesifazane.

Sizwa umlingiswa onguCele, umalume kaBafana ebeka kanje:

UButhelezi, (1996:23) uthi:

“Mina ngikhulume noPoppie? Kanti ngubani indoda lapha ekhaya? Wenzani Bafana? Kodwa wenzani nje nempela? Singathi singamadoda sidingida izindaba ezinkulu kangaka wena ube ungitshela ngomfazi? UPoppie ngumfazi kwaNgubane, yize angafunda aze afike ezulwini. Umfazi wenza lokhu okunqunywe ngumyeni wakhe ngoba umyeni wakhe yinhloko yomuzi. Kuqale nini Bafana ukuba izindaba zamadoda ezibalulekile zenekelwe abafazi?” kubuza

uCele nezandla zakhe ziphakeme ukubabaza lo mhlolo awuzwayo.

Kule nkulumo uShenge usivezela ukungaboni ngaso linye phakathi kwabesilisa bebodwa maqondana namalungelo abantu besifazane. Abanye banenkolelo yokuthi indoda iyinhloko ngakhoke ingazithatha izinqumo ngaphandle kokufaka owesifazane noma ngabe engumkakhe. Insindabadala kulo mshuduliswano wukuthi iningi labantu besilisa, ikakhulukazi abaNsundu, lisabambebele ekutheni akekho umuntu ongaguqula into evunwa yisiko nenkolo. Lokhu kuphinde kufakazeleke kule ngxoxo kaBafana nowakwakhe, uMaMthimkhulu.

UButhelezi, (1996:184) uthi:

“Kusho ukuthi nina bantu besilisa nisakholwa ukuthi nibuse nigqilaze abantu besifazane?” Asikholwa yilokho MaMthimkhulu. Kumiswe ngamasiko nokholo ngaphezulu ukuthi thina singamakhosi emizi yethu.

UShenge wethula imizwa ngokwehlukana kobulili. Abesifazane banomqondo wokuthi abesilisa bathanda ukubabusa nokubagqilaza. Abesilisa banomqondo wokuthi bakwenza ngoba bevunwa yisiko nenkolo. Kuyiqiniso ukuthi isibalo esikhulu kwabesilisa boMdabu sisabambebele kakhulu kule nkolelo. Uma kubhekisiswa ezingeni lesibili nelesithathu lale nsizakuhlaziya (*second-wave and third-wave feminism*) izinkomba ziveza ukudlondlobala ngokwezibalo kwezenzo zabesilisa zokuhlukumeza abesifazane. Ukukhanyisa kabanzi ngalesi simo esichazwa yilaba bacwaningi, sicaphuna nansi inkulumo egcizelela ukujiya kwezinga lesithathu.

UCorey, (2009:344) ubeka kanje:

*Radical feminists focus on the oppression of women that is embedded in patriarchy and seek to change society through activism and equalizing power. Radical feminists strive to identify and question the many ways in which patriarchy dominates every area of life. They challenge the many ways that women are denied power.*

Inkolelo yezishoshowu zamalungelo abesifazane ukulwisana nengcindezelo yabesifazane. Umsuka wayo ukuthi abangabobulili besilisa bona banamandla futhi banelungelo lokwengamela yonke into. Ababhekeli bale nsizakuhlaziya bamelene nalo mqondo futhi basemkhankasweni wokushintsha zonke izindlela zokwephucwa amandla kwabesifazane.

OkaShenge naye uyakufakazela lokhu. Sicaphuna ezinye zezinkulumo kule noveli yakhe ezikuveza ngokusobala ukujiya kwalesi simo.

UButhelezi, (1996:168) ubeka kanje:

ULinono wanqatshelwa abasemzini ukuba aye emidlalweni. ULinono wayethanda kabi ukuba ayobona izingane zakhe, ikakhulu ngoba zazimbhalele incwadi zathi makazicelise eNkosini ukuba kungaveli lutho oluphazamisayo ngoba zazifuna ukuya phesheya ngale midlalo.

UShenge uveza isimo lapho owesifazane oganile enqatshelwa ngabasemzini ukwenza lokho akufisayo. Ugcine ngokuthobela intando yabo.

Uphinde aphawule kanje uButhelezi, (1996:185):

Kuyangidabukisa ukuthi ngisho sesikhululekile thina bantu boMdabu, baningi abesifazane abasesemaketangeni emizini yabo. Uma thina bantu besifazane sisabandlululwa ngobulili bethu, isekude inkululeko kuleli zwe.

UShenge uveza umuzwa wokungazenameli izenzo ezenziwa kwabesifazane ezibenza bangakhululeki. Kunezimo ezenzeka kubantu besifazane, iningi labesilisa elizithatha njengezifanele ukwenzeka futhi zigcine zijwayeleka ngisho nasemphakathini. Ukuphawula nje izibonelo ezimbalwa kungabalwa ukushaywa kwabesifazane ngabesilisa, ukubashiya nezingane ukuba bazikhulisele futhi bazondlele kanye nokuhlukunyezwa ngokocansi.

UButhelezi, (1996:236) ubeka kanje:

Mhlawumbe thina sesajovwa yinjwayezi yomsuzo wezinhlupheko ngakho asisalizwa iphunga. Uma ufika eMandeni uye uthi yaze yanuka kabi indawo, kodwa wothi lapho usuhlale khona isikhathi eside ungabe usakuzwa ukunuka kwendawo. Imizwa yethu isibuthuntu kulolu sisi olwendlalelwe abantu bakithi besifazane. Sinamehlo, kodwa kasibaboni labo mame abakhamisele izinhlupheko mihla namalanga. sinezindlebe, kodwa asisizwa isililo sabisifazane abasokola emigwaqeni bephanda amasente ayingcosana.

UShenge wambula isimo esijiyile sokuhlukumezeka kwabesifazane. Ukhathazwa wukuthi sekubukeka kujwayelekile ngale ndlela yokuthi yinto efanele ukwenzeka. Omunye owesifazane obhale ngezigameko ezamehlela empilweni yakhe, simcaphuna lapho ebeke khona kanje:

UNala, (2012:25) uthi:

Sayithola imali yokudayisa umuzi, kodwa wabe esezihambela yedwa lapho, kodwa sasihamba sobabili sisayofuna abantu ababezothenga umuzi wethu. Kwavuka ubulwane kumyeni wami, wayithatha yonke imali yomuzi wayidla yedwa bume wayishaya wayivala nya yedwa, ngikhuluma ngenqwaba yezinkulungwane lana. Waphuka umoya wami ngibona ukuthi kanti umuntu wesilisa ubengibambisa udonga sonke lesi sikhathi. Ezindlini zenkampani akayekanga ukungishaya, nomakhelwane bakhona babevelelwa umsindo wokukhala kwami, kwagcina kufana nengoma yemihla kubona ukukhala kwami ngibhonywa ile ndoda.

Lo muntu wesifazane uthathe isinqumo sokuba abhale ngobuhlungu obamvelela ngenxa yomuntu wesilisa. Ukubhala ngale ndlela kuwubufakazi bokuthi izenzo zalolu hlobo aziyona inganekwane. UShenge usilandisa ngesinye isenzo somuntu wesilisa kowesifazane, onguMaMthunzi.

UButhelezi, (1996:207) ubeka kanje:

Umyeni wakhe uVuma Shawe wamshiya nezingane ezintathu. Wavele nje wanyamalala amaviki ambalwa uShawe, wabuya esezokuthi: Ngiyaxolisa MaMthunzi, ngangithi ngiyakuthanda. Manje sengifumene ukuthi angikuthandi futhi angizange ngikuthande. Ngabe ngiyaphosisa uma ngithi kuphele uthando. Ayipheli into engazange ibe bikho. Wachitheka kanjalo umshado kaMaMthunzi wokuqala. Lobu buthakathaka babantu besilisa benza ukuba uMaMthunzi angaqondi ukuthi kanti laba bantu bafunani emhlabeni. Kwase kucaca ukuthi abantu besilisa bathokoziswa yizinhliziyi nemiphefumulo abayiphozoqayo beyidlovoza begcogcoma okwamavemvane ezimbalini. Kabange esashada uMaMthunzi.

Lo MaMthunzi ushiywe nezingane ezintathu ukuba asale ezibonela. Isizathu sokuthi akasamthandi nokuthi wayengazange amthande sishiya umbuzo othi kungani bahlala kwaze kwavela izingane ezintathu. Lezi zibonelo zikhomba ukuthi kukhona abesifazane abagcina belimele emiphefumulweni ngenxa yabesilisa. Buningi ubufakazi obuveza izimo ezishaqisayo nezihlasimulisa umzimba abantu besifazane abaphilela ukuzibekezelela imihla ngemihla.

#### **2.4.1 Imibono yongoti**

Baningi ongoti asebezwakalise izimvo zabo ngale nsizakuhlaziya njengoba ivusa uhlevane kwabaningi. UShenge naye ukhiphe ingonyuluka ngokweneka izimo zokuhlukumezeka kwabesifazane zinjengoba zinjalo ikakhulukazi kwabohlanga oluNsundu eNingizimu Afrika. Kule ndima kuzogxilwa emkhakheni wezemfundo kubhekwa kakhulu iqhaza lowesifazane wokuqala, *uMary Wollstonecraft*, owabeka induku ebandla ngemibhalo yakhe ethinta impilo yabantu besifazane.

- **UMary Wollstonecraft**

Wazalelwa eNgilandi ngonyaka we-1759. Ngonyaka we-1787 washicilelwa incwadi yakhe eyayithi: *“Thoughts on the Education of Daughters”* okungukuthi ngokutolikwa, imicabango ngemfundo yamadodakazi. Wazithola esenogqozi lokubhala kangangokuthi

incwadi yakhe eyashisa izikhotha yayithi: “*A Vindication of the Rights of Woman*” okungukuthi ukulwela amalungelo abesifazane, eyashicilelwa ngowe-1792. UWollstonecraft wayekhathazwa ukubukelwa phansi kwamalungelo abantu besifazane ikakhulukazi emkhakheni wezemfundo.

UStumpf noAbel, (2002:529) babeka kanje:

*Wollstonecraft was deeply troubled by the inferior status of the middle class European women of her day. Women have the same human nature as men, but she saw their human potential stunted by a culture that viewed them as less than human. Women are believed to be emotional rather than rational; they were expected to cultivate superficial traits such as virtue. Wollstonecraft argued that this dehumanisation of women stems mainly from the educational system (designed by men) which does not offer to females the same opportunities for the development of their minds as it does to males.*

UWollstonecraft wayekhathazwa yizinga elaliphansi kakhulu labesifazane bangaleso sikhathi uma liqhathaniswa nabesilisa. Amandla abesifazane ayenqindwa yisiko elalibabeka ezingeni elingaphansi kwelobuntu. Kwakunenkolelo yokuthi bathwele uzwelo kakhulu kunehlakanipho futhi balindeleke ukuthi bazigcine bebahle ngaphandle kunokunakekela ingaphakathi labo. Wayethi lokhu kwehliswa isithunzi kwabesifazane kwakusukela ohlelweni lwemfundo eyayihlelwa ngabesilisa eyayingabaniki abesifazane amathuba okwenza kangcono kwezemfundo njengoba kwakwenzeka kwabesilisa.

Basekhona namanje abesilisa abasakholelwa ekutheni ayikho into ephusile engavela kumuntu wesifazane. Bakhona abesifazane abazamayo ukuphulukundlela kodwa ziningi izihibe abahlangabezana nazo.

UButhelezi, (1996:165) uyichaza kanje:

Imizamo kaMthimkhulu N. yokuba enze izifundo ze-PhD yathikamezwa ukuba uNgubane athi akukuhle ukuba kubekhona ozifunela okwakhe. Wayethi lo

kufunda kukaMaMthimkhulu N. ngukuzifunela okwakhe esikhundleni sokuba asebenzele wonke umndeni. Kwasuka udweshu umeluleki kaMthimkhulu N. ezama ukumbonisa uNgubane ukuthi kubaluleke kangakanani ukuba owakwakhe asale eseqedela imfundo yakhe. Wathi ukufundafunda ngokuntshontsha uMthimkhulu N. Wayefunda agcine khona emsebenzini, futhi nezincwadi zakhe zingalokothi zize ekhaya. Kwathi lapho sekudingeka ukuba aye koManguzi izinyanga ezintathu ukuze ayoqoqa khona imininingwane yokucwaningwayo, washaya phansi ngonyawo uNgubane. Waphendukainja ebomvu ethi owakwakhe makakhethe phakathi kokufunda kanye nokuba ngumama wekhaya. Kukho konke kwacaca ukuthi uMthimkhulu N. ngeke aqedele i-PhD uma nje eseyinkosikazi yakwaNgubane.

Kule nkulumo engehla sithola umlingiswa onguNgubane, umyeni kaMaMthimkhulu emenqabela ukuba azithuthukise aqhubeke nemfundo yakhe. Uze alibeke ngembaba elokuthi ikuphi indawo yomuntu wesifazane. Kulesi sigameko kubonakala kwehluleka nomeluleki ukubonisa uNgubane. Kufika lapho uNgubane ekhethisa khona umkakhe phakathi kokufunda nokuba ngumama wekhaya okugcine kwenza uMaMthimkhulu angakwazi ukuqedela i-PhD yakhe.

UButhelezi, (1996:185) ubeka uthi:

“Asinibandlululi Poppie. Sithi fundani, kodwa ningayikhohlwa indawo yenu.”

“Konje yiyiphi leyo ndawo yethu yise wabantwana?”

“Indawo yomuntu wesifazane kusezimbizeni kanye nasekuthobeleni umyeni wakhe.”

Indaba yokunqatshelwa kukaPoppie onguMaMthimkhulu ukuqhubeka nokufunda kumenze wabona ukuthi uNgubane ukwenziswa ukuthi uyambandlulula futhi uyamcindezela ngoba engowesifazane. Le nkolelo yabesilisa ithanda ukuba nzima kubantu besifazane balesi sikhathi ngenxa yezizathu ezimbili. Esokuqala ukuthi impilo inezinselelo. Yonke into eyisidingo somuntu imba eqolo ngakho kudingeka ukubambisana nokulekelelana ekhaya. Okwesibili ngukuthi asisekho manje isiqiniseko sika “sofa silahlane.” Ubufakazi balokho ukuthi imihla namalanga izinkantolo

ziphuphuma abashadikazi abazogqashula amafindo ngoba sebeyizinja namakati. Ngemuva kwalokho-ke ixoxo nexoxo ngumazigxumele.

URamphela, (1995:153) uyibeka kanje:

*Being black, woman, mother and professional places one in a challenging position anywhere in the world, but more particularly so in South Africa.*

Uma uNsundu, ungowesifazane nomama osebenzayo uzithola ubhekene nenselele noma kuyiphi ingxenye yomhlaba kodwa kwedlulele eNingizimu Afrika.

NgokukaShenge, ukufundiswa kwabantu besifazane ngendlela efanele (indlela yamakhono) yikhona okuyosombulula le ngwadla yendlala eququda ikakhulukazi isizwe esiNsundu, kuleli zwekazi lase-Afrika. Umlingiswa wesifazane ongu-Uzithelile ubeka kanje:

UButhelezi, (1996:259) uthi:

Uma ufundisa umuntu wesifazane ufundisa umndeni ngakho ufundisa isizwe, kanti uma ufundisa umuntu wesilisa, ufundisa yena yedwa. Leli yiqiniso elaziwayo. Uma kunjalo, yini pho singafundisi imindeni kanye nesizwe ngokufundisa abantu besifazane? Yini kungagwali abantu besifazane ezihlalweni zokuphatha ezimpikweni zonke zamaYunivesithi?

UShenge uphawula ngemiphumela emihle ekufundiseni abantu besifazane. Okuzwakala kumqoka ngokuthi baba usizo emindenini yabo uma sebefundile kanti abesilisa baba nakho ukungawanaki amakhaya. UShenge wenezela ngokuthi ukushiywa ngemuva kwabesifazane emfundweni kuyayithuntubeza intuthuko.

UButhelezi, (1996:262) uyibeka kanje:

Uma lesi sizwe sifuna intuthuko masenze abesifazane babe likhala lentuthuko, likhala

lenkululeko futhi babe likhala kwezemfundo. Uma senze njalo, inkululeko yothela ngokuthula noxolo.

Ngokuba yikhala uShenge uchaza ukuthi mababekwe babe phambili entuthukweni, enkululekweni kanye nakwezemfundo.

UButhelezi, (1996:62) uqhuba uthi:

Mabaphele abantu besifazane abaMnyama abathengisa kovulande nasemigwaqeni. Ingcebo ingemuva kwekhawunta nangemuva kwesisefo semali. Imali ilapha kukhona abesifazane babelungu nabamaNdiya. Kayikho imali emakhishini. Ukuba ikhona, ngabe abesifazane babeLungu nabamaNdiya basebenza emakhishini.

UShenge ucacisa isimo sokubandlululeka kwabesifazane abaNsundu. Batholakala kuyibona bodwa abenza le misebenzi ongeke uthole abesifazane bezinye izinhlanga beyenza. Bathengisa kovulande emigwaqeni kanti abanye basebenza emakhishini. Ungeke uthole abesifazane babeLungu nabamaNdiya benza leyo misebenzi. Lokhu kuhlukumezeka nokucindezelwa kwabesifazane iningi labo okungabaNsundu eNingizimu Afrika kubuye kwacaciswa nayilaba bacwaningi bezombusazwe.

UVenter noLandsberg, (2011:13) babeka bathi:

*While the constitution alludes to the equality of South Africa's people, women still draw the short straw, as it were, in the wider social institutions and power relationships in our society. The average person in South African Society is in all likelihood a poorly educated, impoverished, rural black peasant woman.*

Yize uMthethosisekelo ugcizelela noma ubhekela ukulingana, abesifazane abakangeni kahle ezikhundleni zokuphatha emiphakathini yaseNingizimu Afrika. Uma kukhulunywa ngomuntu ongafundile futhi ohluphekayo, lowo ngowesifazane oNsundu wasemakhaya.

Lesi simo asipheleli nje emakhaya nasezindaweni zokufunda kepha siyatholakala nasezindaweni zokusebenza imbala.

Ukuhlukunyezwa kwabesifazane ezindaweni zokusebenza sekwaba yinsakavukela umchilo wesidwaba. Imibiko yokuhlukunyezwa itholakala usuku nosuku. Kuyo le noveli kaButhelezi sithola incwadi ebhalwe nguMelody eyibhalela udadewabo u-Uzithelile.

UButhelezi, (1996:240) uthi:

Ngivumele ngane yakwethu kengibuyele emuva khona uzolubona kahle lolu sizi lokuba ngumuntu wesifazane oMnyama eNingizimu Afrika.

UButhelezi, (1996:243) ubeka kanje:

Wangilahlekela lo msebenzi ngemuva kokwenqaba ukuba ngithandane noMphathi woMnyango engangingaphansi kwawo. Ngangingacabangi ukuvuma ukudlala umuntu oganiwe.

Lo mlingiswa uzwakala enomunyu ngalesi sigameko esamehlela. Kwaba buhlungu kuye ukulahlekelwa ngumsebenzi ngenxa yokwenqaba ukuxhashazwa nokuvumela inkanuko yowesilisa. Leli dimoni lesinene liyachanasa ezindaweni zokusebenza. Miningi imibiko evela kumabonakude nebikwa yimisakazo namaphephandaba ngendaba yocansi ezindaweni zokusebenza. Okufike kuthene du amandla ukuthi lo mkhuba usuphenduke umdlalo ngisho kwabaseMinyangweni ephezulu kaHulumeni.

Ukwentuleka kwemisebenzi eNingizimu Afrika kusezingeni eliphezulu kakhulu ngasohlangothini lwabaNsundu, kuthi ukwedlulela kwabesifazane. Ezimweni ezinjengalezi ezichazwa nguShenge, bambalwa abesifazane abashingila bashiye phansi, abanye bazidela amathambo babone kuwubala ukuzinikela uma kuqhathaniswa nempi yaboMdabu esethunjini.

Isibonelo esilandelayo sicashunwe endabeni emfushane ebhalwe nguKhetiwe ethi: “Kusinda kwehlela.”

USibiya, (2013:59-60) uthi:

Angizulokhu ngincengana nawe ntombazane, vele mina angihlushwe lutho. Nguwe ongisukele wazofuna umsebenzi kula mabhizinisi ami, uma wenqaba-ke ukwenza lokhu engithi kwenze, bona oze ngayo. Ziqathake zilakanyana izinyembezi kuThembeka.

“Musa ukungithela ngezinyembezi, uzongilethela amashwa. Ukuphihlika, ubalise akuthi shu lapha kimina uma wenqaba sedlule kwi-sex, into engezukuthatha ngisho ihora lodwa leli. Emuva kwalokho abezobe esefezekile amaphupho akho, ngikurejiste uze ufe usebenza lapha,” esho emgqolozele ngamehlo agcwele inkanuko.

Kulesi siqeshana sendaba owesifazane ontula umsebenzi uzithola etshelwa ezikabhoqo ukuthi indlela yokuthola umsebenzi idlula ocansini. Abacwaningi ngezengqondo, uLouw no-Edwards bayichaza ngokucacile le ndaba yabesilisa yokuthanda ukwengamela ngesinene.

ULouw no-Edwards, (1997:773) babeka bathi:

*In the area of sexuality, men expect women to be sexually available to them on demand. Men pressurise women not to expect the use of condoms, they expect women to take responsibility for contraception, and they expect women to take responsibility for unwanted pregnancies. If they sexually harass or even rape a woman, men will claim that the woman asked for it by dressing or walking provocatively.*

Uma kuziwa ezindabeni zocansi, abesilisa balufuna ngodli futhi balindele ukuba abesifazane bavumele phezulu. Abafuni ukusebenzisa amajazi abakhwenyana ngoba bethi yibona abesifazane okufanele bazivikele. Uma bekhulelwa, yindaba yabo. Uma owesifazane edlwenguliwe kuvele kuthiwe yendele esokeni kuye, kuzitshwe ngendlela abegqoke ngayo futhi nabehamba ngayo kuthiwe ubezikhangisa.

UShenge kule noveli yakhe uphawula ngokuthi abesilisa basuke besebenzisa amandla athile. Usivezela izindlela isazi esingu-Max Weber esihlahlele ngayo izinhlobo zamandla.

UButhelezi, (1996:148-149) ubeka kanje:

Ngokusho kukaDokotela uMax Weber uthi amandla abantu azinhlobo ezinhlanu lapha emhlabeni. Kunamandla okuxhaphaza abanye noma okunye, kube namandla okuthonya nokusebenzisa, kube nawokuqhudelana, awokubumba uhlanganise wakhe ubuhlobo nobudlelwane, kanye namandla ondayo.

UDokotela Mdlalose uthi abantu besilisa bavama ukuzebenzisa la mandla amathathu okuqala. Yiwo la mandla achitha imizi. Abesilisa abaphilela ukuxhaphaza, ukuthonya noma ukuqhudelana nomkabo kanye nemindeni yabo yiziwula, amanuku nezingulube.

Abesilisa abasebenzisa la mandla okuqala amathathu emakhaya bakwenziswa wukuthi yibona abondlayo. Kuyiqiniso ukuthi uthanda ungathandi ugcina udansela isigingci salowo okondlayo. Emisebenzini bakhona abesilisa abasebenzisa amandla okuxhaphaza nawokuthonya. Isizathu ngokuthi kuvamise ukuba kube yibona abasezikhundleni zokuqasha, baqasha badilize ngokubona kwabo. Kuphinde kube yibona futhi abasezikhundleni zokuphatha, kubikwa kubo futhi yibona abenza izincomo ngalowo nalowo msebenzi okuleyo nkampani.

## **2.5 Insizakuhlaziya ebizwa ngeMarxism**

Ngaphambi kokwenaba nale nsizakuhlaziya sithi aqaphu qaphu ngempilo ka-Karl Marx.

UStumpf no-Abel, (2002:497) bathi:

*Karl Marx was born in 1818 in Trier, Russia. He began studying law at the University of Bonn at the age of seventeen, but soon transferred to the University of Berlin, where he became interested in*

*philosophy. In 1841 he received his Doctorate in Philosophy from the University of Jena. In 1842, Marx became editor of the Rhenish Gazette, a liberal newspaper in the Rhineland. He then moved to Paris to take a job as coeditor of a new socialist publication, the German-French Annals. The Annals was soon shut down by the authorities and Marx was expelled from Paris in 1844. He moved to Brussels, Belgium, where he worked to promote communism.*

UKarl Marx wazalelwa eRussia ngonyaka we-1818. Eseneminyaka eyishumi nesikhombisa wathatha izifundo zomthetho eNyuvesi yaseBonn kodwa wabe esedluliselwa kweyaseBerlin lapho wangenwa wuthando lwezobunzululwazi. Ngonyaka we-1841 wazuza iziqu zobuDokotela kwezobunzululwazi eNyuvesi yaseJena. Ngonyaka olandelayo waba ngumhleli wephephandaba lasezweni laseRhine. Wafudukela kwelaseParis lapho waphinde welekelela ekuhleleni iphephandaba elalinoshicilelo lwezenhlalakahle, libizwa ngokuthi yiGerman-French Annals. Lolu shicilelo lwavalwa ngokusemthethweni yiziphathimandla zombuso yena-ke wabe esexoshwa kwelaseParis ngowe-1844. Waphinde wafudukela eBelgium lapho asebenza ukuthuthukisa inkolelo noma inqubo yobuKhomanisi.

Kule nkolelo yobukhomanisi uMarx adume ngayo futhi naziwa ngayo wayekuhlaba ekuhlikiza ukwehlukana kwabantu ngokwezigaba noma imikhakha okwakudalwa yinqubo yeKhephithalizimu. Le yinqubo lapho umnotho kanye nezombusazwe kusezandleni zabadla izambane likapondo kunokuba kuphathwe nguHulumeni. Balawula umnotho kanye nezisebenzi imbala. UMarx wayekubuka lokhu njengokwehliswa isithunzi kubasebenzi.

UJackson noJackson, (2003:168) babeka bathi:

*For Marx, class was the fundamental unit of analysis. As defined by him, a class was a group of people sharing the same relationship to the means of production – an idea that implies the existence of hierarchical stratification. He attributed the misery of the working class to oppression and exploitation by the rich capitalist class. He maintained that in capitalist systems, workers were psychologically*

*alienated - cut off from their creative potential, from the products of their labour, and from their fellow citizens as a result of the material conditions of their working life. To end this exploitation, he said, the working class would and should take control of all industry. In this way the workers would control the industries themselves and share their benefits equally.*

NgokukaMarx ukwehlukana ngezigaba, udaba olwalufuna ukufakelwa izibuko. Wayethi lezi zigaba zakhiwa yimikhiqizo ehlukanisa abantu bese ihlanganisa abathile ngokobudlelwane babo kanye nobumqoka babo. Wayebuka usizi lwabasebenzi, indlela ababecindezelwe ngayo nababexhashazwa ngayo bekhiqizela omacaphunakusale ababengenanembeza. Wayeyigxeka le nqubo yobukhephithali ngokuthi yayihlupha abasebenzi nangokwengqondo ibenze bangazizwa beyingxenye yemikhiqizo nenzuzo ababeyenza. Abasebenzi babegcina bengonkomo idla yodwa ngenxa yokweswela imali nempahla eyanele eyayingababeka ezingeni elingconywana lempilo. Wathi-ke lokhu kuxhashazwa kungaqedwa ngokuthi iqembu labasebenzi kube yilona elibamba izintambo zombuso ukuze libe namandla okwengamela ezomnotho. Ngaleyo ndlela-ke inzuzo iyohleshulwa ngokulinganayo.

UShenge usivezela ubufakazi obuqinisekisa le mikhakha eshiwo ngu-Marx emiphakathini yaboMdabu.

UButhelezi, (1996:10) ubeka uthi:

Imikhakha miningi empilweni yoluntu lapha esilungwini. OMakesi yizinqe zoluntu bazifanela noMadonsela nje, kukhona abaphakathi nendawo abasafufusa, bese kubakhona abaphezulu, labo-ke ngamakhekhe oluntu, ngisho phela abafana noBafana kanje.

Ukwahlukana ngemikhakha kumandla kwabaNsundu abasesiLungwini. Kunalabo ababukelwa phansi ngoba bengenalutho, abaphakathi nendawo abazabalazela ukwenyuka bese kuba nalabo asebefinyelele ezingeni lokudla izambane likampondo. Yile mikhakha noma amaqembu uMarx ayethi adinga ukuhlakazwa emiphakathini

ngoba umsuka wawo kwakuyingcebo abantu ababegabisa ngayo kuthi labo abangenayo bakhishwe inyumbazane. Muva nje lesi sihlava sesihlakaze ngisho neminden. Kunomqhudlwano oxaka ukwenza phakathi kwabantu bezalana kangangokuthi osezingeni lempilo elithe thuthu akabe esafuna ukuzibandakanya nabasezingeni eliphansi ngisho kuthiwa yizihlobo zakhe isibili. Impahla anayo umuntu kanye nesikhundla sakhe yikhona osekunamandla okumakhela izihlobo ukudlula igazi.

UButhelezi, (1996:66) ubeka kanje:

“Yiziphi lezo zihlobo zakho ezedlula udadewenu waseMpaphala Poppie?” Kubuza umathiloni Mkhize. “Lezo zihlobo zami nguProfessor D.B.Z. Ngubane obuye ngenyanga edlule phesheya, nguDokotela J.L. Ngubane waseMondlo, nguthishanhloko B.J. Ngubane waseMalambule Secondary School ngaseDundee, kanye nomathiloni Kimberly Ngubane ophethe esibhedlela saseMadadeni.”

UShenge ukhombisa ukuthi abanye babaNsundu kulabo asebefinyelele ezingeni eliphezulu ngokwemfundo nangokwezikhundla emisebenzini abayenzayo bagcina bezakhela iqeqebana labo lobuhlobo. Izihlobo zegazi zishaywa indiva. Yilezi zinguquko uShenge azishoyo ukuthi zigaklaza iminden esikhathini samanje. Uphinde futhi aphawule ngokucindezelwa nokuxhashazwa kwabasebenzi besetshenziswa ngokungaphezu kwamandla kokunye ngaphansi kwezimo ezinyantisa igazi. Laba basebenzi bakhohliswa ngopenyana kuthi yonke inzuzo yemikhiqizo abayenzayo iye kwabathile.

UButhelezi, (1996:75) ubeka uthi:

Alikho ijele eledlula leli leminyaka eyi-42 engayi ngisho eholidayini. Wayengaya ngani eholidayini uWilliamson ngoba wayengenamoto noma nemali yokugibela isitimela? Nawe uyazi ukuthi imali ayeyithola uWilliamson yayingeke ikwazi ukumusa eholidayini. Alikho ijele eledlula leli lokudelelwa, lobumpofu, lokweyiswa, uthunyiswa okwengane umdala, uphendulwa imbongolo yokuthwala amafa abanye uze uyokufa. Umkhulu wakho u-R.P. noyihlo u-A.J. baceba ngezithukuthuku zale mpunga.

Nakhu namuhla nawe usancela leyo mibele. Nonke nanethezeka futhi nezingane zenu zanethezeka. Onganethezekanga wahluleka nokufundisa izingane zakhe yilo baba woMdabu.

UShenge uzwakala esesimweni sokudinwa nokucasuka. Ucasulwa ngabaMhlophe abaxhaphaza abaNsundu ezindaweni zokusebenza. Okokuqala basebenza imisebenzi ebehlisa isithunzi, okwesibili kuthi noma sebesebenze iminyaka eminingi kodwa bebesalokhu bebaholela imali encane kanti okwesithathu wukuthi abaNsundu basebenzela ukucebisa abaMhlophe bona bebe beqhubeka nokuba mpofu. Le nkulumo eyethulwa nguShenge iphakathi komlungu nomlungu. SiciShe sijwayeleke lesi simo ngoba vele impilo yayinje ngezikhathi zobandlululo. Okufike kuxake du ngukuthi yize sekuphethe uHulumeni Wentando Yeningi, izwe laseNingizimu Afrika alikakafinyeleli kahle hle ekubhekeleni izidingongqangi zezakhamuzi zalo, ikakhulukazi ezindaweni zaboMdabu ezisemakhaya. UShenge uyakugxeka lokhu kukhuluma okungapheli okwenzeka ephalamende ekubeni abantu bebhuqwabhuqwa yizimo zobuhlwempu nendlala.

UButhelezi, (1996:257-258) ubeka uthi:

Bantu baseNingizimu Afrika, singazikhohlisi ngenkululeko yokuvota, yokugcakela kusishayamthetho nokucevuzwa mihla namalanga nezinkulumompikiswano kwezombangazwe. Konke lokho kungumbuzo uma kungalibuyisi elikaMjokwane kaNdaba. Inkululeko yemfundo ephakeme efika emafini ingamahleza uma ingazibuyisi izinsizwakazi nenyoni kayiphumuli eyayiklaba kulezi zinkalo. Izingane zethu azinakudla ivoti, zidle izinkulumompikiswano, izinqumo kanye nezethembiso zasephalamende noma zidle izitifiketi zemfundo ephakeme. Thina sifuna umhlaba wokufuya nokulima ukuze siyidudule impi yesisu. Impi yomuntu oMnyama.

La mazwi kaShenge abhekiswe kubaholi bezombusazwe abasephalamende. UShenge ubaxwayisa ukuthi ukukhulumela futhi nokuphikisana kwabo kungeke kulethe izinguquko kubantu baseNingizimu Afrika. Kufanele abantu banikezwe imihlaba ukuze balime, bafuye kuphele indlala. Inkinga idaleka lapho abanothile befuna okungaphezulu bese liya ngokwenyuka ngokumangalisayo izinga lobuhlwempu kwabanye.

USwanepoel no-de Beer, (2006:7) babeka kanje:

*“We are above the dead and below the living” says one of the 20 000 poor respondents who participated in the Voices of the Poor Project (Narayan et al., 2000:33).*

“Singaphezudlwana kwabafuleyo kanti futhi singaphansana kwabaphilayo”, kusho omunye wabantu abahlwempu kwabayizinkulungwane ezingamashumi amabili ababeyingxenywe yomkhankaso wokukhulumela abampofu.

Yilolu hlobo lwabantu-ke uShenge akhathazeke ngabo, ngokubona igebe elikhulu phakathi kwabo nalabo abadla izambane likapondo. Imvamisa iningi labantu abasemafutheni akudikizi nqulu kubo uma kudingidwa ezobuhlwempu. OwayenguMongameli wesibili wentando yeningi eNingizimu Afrika wake waphawula ngalokhu.

UBarker, (2007:172) ubeka kanje:

*Those with jobs and property cannot afford a rebellion of the marginalized against a system that guarantees the property owners their property rights and comfortable lives, while condemning the excluded millions to lives of misery (Thabo Mbeki).*

Labo abanemisebenzi nempahla bamelana neziteleka nodweshu olwenziwa abacindezelekile belubhekise kulolo hlelo oluvuna abanimpahla ukuphila ntofontofo ngaleyo nkathi izigidi zabantu ziyekelelwa ukubisha enhluphekweni.

Kule ngxenye yenkulumo owayenguMongameli uThabo Mbeki wayegxeka ukuzithela ngabandayo kwabaNsundu abacebile uma kwenziwa imikhankaso yokulwela amalungelo abampofu nabacindezelwe.

UButhelezi, (1996:160) uthi:

Uquqaba olusezansi lwalulawulwa, lufundiswa, lutshelwa, luphushwa, ludonswa ngekhala lungavunyelwe ukubeka imibono. Imibono nezinqumo kwakudilika phezulu okwemvula kuthi abangezansi bangabuzi ngale mvula.

Lolu quqaba olushiwo uShenge ngabaNsundu ababengenazwi kodwa ababenza lokho ababekutshelwa yilabo ababebacindezele. Umbuzo uthi: uma leli zwe laseNingizimu Afrika lalinje ngezikhathi zobandlululo, kungakanani esingathi kuwumehluko ngemuva kweminyaka engamashumi amabili kwangena umbuso weNtando Yeningi?

## 2.6 Isiphetho

Esingenisweni salesi sahluko kuvezwe izincazelo ezahlukene zezinsizakuhlaziya kanye nalezo zinsizakuhlaziya ezizosetshenziswa ukuveza le njumbane etholakala kule noveli. Kube sekudingidwa kabanzi ngensizakuhlaziya eyinzululwazi yase-Afrika. Kuchazwe inhloso yokusungulwa kwayo kanye nemikhakha emibili okuyiyona eyingqikithi yale nzululwazi. Leyo mikhakha ukuphangwa kwemihlaba ngabaMhlophe kanye nokubuyiselwa kobantu kubantu base-Afrika. Yile mikhakha futhi uShenge agxile kuyo kule noveli yakhe. Kusekelwe ngongoti abehlukene kulowo nalowo mkhakha.

Kuqhutshekwe kwabhekwa insizakuhlaziya ebhekela abantu besifazane njengoba ichaywe enovelini. Ichazwe kabanzi ngokucaphuna lokho okushiwo yizinjulabuchopho ezihambisana nayo. Nalapha kwesekwe kakhulu ngemibono yongoti ikakhulukazi emkhakheni wezemfundo. Kulandele insizakuhlaziya eyaziwa ngokuthi yiMaksizimu eyaduma kakhulu ngenkolelo yobukhomanisi. Yize le nsizakuhlaziya iphatheka kule noveli, uShenge uyakuveza ekugcineni ukuthi uqonde ini ngokunikezwa kwabantu imihlaba.

UButhelezi, (1996:267) ubeka kanje:

Mina angiwuseki umbono wokunika abantu imihlaba, ingcebo noma bengayifanele. Mina ngithi abantu mabathole imihlaba yokuba balime, bafuye

izinkomo futhi bathengisele abanye ngabakuzuzayo.  
Angikukhuthazi neze ukuzama ukulinganisa abantu,  
kodwa bengazi ukuthi izifiso, amandla nezinjongo  
zabantu azifani.

Okuqondwe nguShenge akusikho ukuthi kuphucwe abathile imihlaba ngenjongo yokunikeza abaNsundu abangekwazi ukuyisebenza. UShenge uthi abahleshulelwe iziqephu zemihlaba ukuze bafuye, balime lokho okungangamandla abo. Babe neqholo lokuba ngabakhiqizi ukuze kubuye isithunzi sabo. Kudediswe kwabaNsundu umcabango wokuthi konke abakudingayo bayokuthola kubeLungu. Esahlukweni esilandelayo sesithathu kuzobhekwa imithelela yempucuko esizweni samaZulu.

## ISAPHLUKO SESITHATHU

### 3.0 IMITHELELA YEMPUCUKO ESIZWENI SAMAZULU

#### 3.1 Isingeniso

Esahlukweni esandulela lesi kubhekwe ngokubanzi izinsizakuhlaziya ezintathu ezenze kwembuleka ngokusobala umqondo ngokushiwo kule noveli. Injongo enkulu yombhali wale noveli wukubalula nokuxwayisa abaNsundu ngemikhuba nangenqubo yabezizwe. NgokukaShenge ukuzimbandakanya kwabaNsundu nemikhuba yabezizwe kube nemithelela emibi. Kugcine ngokuthi balahle inqubo nendabuko yabo.

UButhelezi, (1996:165) ubeka kanje:

... Wayekwenqaba ukuthi aboMdabu balahle izinqubo nezindabuko zabo. Wayethi aboMdabu mabakhele phezu kobuhlakani bemvelo nolwazi lwemvelo.

Lo mbhali ubonisa ukuba nesiphiwo esingandele bani sokuqagula okuwubutha esimweni lapho idlanzana elivunwa isimo senhlalo, libona konke kumi ngononina. Ngakolunye uhlangothi iningi eliwuquqaba selihlanze ngedela ngenxa yezimo zobuhlwempu eliphila ngaphansi kwazo. Akahambisani nesimo lapho abaNsundu sebengamambuka ngenxa yokuhlamuka imvelo noma imvelaphi yabo. Sebengene shi ezindabukweni zezinye izizwe.

UPheko, (2016-393) uthi:

*The imperialist countries have psychologically conditioned Africans to think that they cannot live without the crumbs from Europe or America or from any other imperialist country in this world.*

Umbuso wabacindezeli ugqilaze izingqondo zabantu base-Afrika ngokucabanga ukuthi ngeke baphile ngaphandle kwemvuthuluka evela e-Europe, eMelika noma amanye amazwe abacindezeli.

Kulesi sahluko kuzobhekwa kabanzi ngokushiwo kule noveli ngempucuko kanye nomthelela ebe nawo ikakhulukazi esizweni samaZulu. Ekuhlaziyeni ngempucuko kuzolandelwa imikhakha emithathu. Leyo mikhakha ezohwebo noma ezemisebenzi, ezemfundo kanye nezenkolo. Kule mikhakha uShenge uhlaba uhlikiza izenzo zabaNsundu abangamaZulu ngokuba othathekile okubenza bagcine bebukela phansi amasiko nemvelaphi yabo.

### 3.2 Ezohwebo / Ezemisebenzi

Ukufika kwabaMhlophe kuleli bevela emazweni aseNtshonalanga kwaletsa ezinkulu izinguquko empilweni nasenhlalweni yaboMdabu.

U-Ashan, (2015:10) uthi:

*The history of human beings is a history of immigrations/migration. From the ancient times, people moved from one place to the other to find better environments for survival and development.*

Umlando ngabantu ungumlando wokufuduka. Kusukela emandulo abantu babengomahamba nendlwana. Injongo kwakungukufuna izindawo ezingcono zokuphila nokuzithuthukisa.

Lo mlando ngabantu ukhomba ukuthi babehambe behlola amanxiwa angcono ukwandisa imikhawulo yabo.

UMzulwini, (1996:74) uthi:

*People from rural areas flocked to towns and cities to seek employment at the numerous factories and industries. The abnormal increase in the black population in towns and cities created numerous social and educational problems. The contemporary black family is absorbed into the rhythm of the city.*

Abantu ezindaweni zasemakhaya bathutheleka emadolobheni ukuyofuna imisebenzi ezimbonini. Ukwanda ngesivinini kwabansundu emalokishini nasemadolobheni kwadala izinkinga eziningi

ekuhlalisaneni kwabantu kanye nasemfundweni. Imindeni yabansundu eyayidle ngobubanzi yagcina isigwinywa idolobha.

Lolu fuduko lwahlanganisa abantu bezinhlanga nezizwe ezahlukene. Singabala amaZulu, amaXhosa, abeSuthu, amaNdiya nabeLungu. Akugcinanga ngokuhlangana kwabantu, kwahlangana nezilimi kanye namasiko ehlukeni.

UMontrucchio, (2014:56) uthi:

*According to the projections of the global population growth, in the year 2050 there will be more than 10 billion human beings, of those, more than 6 billion will live in urban areas.*

Ukuqagula ngokukhula kwezibalo zabantu emhlabeni jikelele, kuhlawumbiselwa ekutheni ngonyaka wezi-2050, inani labantu liyobe lingaphezu kwezigidimbili. Kulabo bantu, izigidimbili eziyisithupha ziyobe zihlala emadolobheni.

Imbangela enkulu yokuthuthuleka kwabantu emadolobheni kwaba ngukuthi bazithola sebengaphansi kombuso wabaMhlophe, umbuso wengcindezelo. AbaMhlophe baklama imingcele eyayivimbela abaNsundu. Impilo yaba lukhuni satshe kwabaNsundu sebezithola bentula imihlaba yokulima, ukufuya kanye nokuzingela.

UMariotti, (2012:1100) uthi:

*Apartheid, in place from 1950 to 1994, imposed a series of social and economic constraints on South Africa's four racial groups.*

Ubandlululo olwasukela ziya-1950 kuya ziya-1994 lweza nochungechunge lwezinkinga kwezenhlalo nezomnotho kulezi zinhlanga ezine zaseNingizimu Afrika.

Lezi zinhlanga okukhulunywa ngazo lapha ngamaZulu, amaXhosa, abeSuthu kanye namaNdebele. UShenge usethulela isimo seNingizimu Afrika ngesikhathi sokubhalwa kwale noveli.

UButhelezi, (1996:158) uchaza uthi:

Ngemuva kokudutshwa iminyaka engamashumi amathathu, iNingizimu Afrika yazifumana ingasadutshiwe kwezomnotho, kwezemfundo, kwezemidlalo nakwezobambiswano lwabezizwe. Ukungena kobuthaphuthaphu bezimali, izimboni, amabhizinisi ehambisana nemfundo yabezizwe, kwafika kwayembula iNingizimu Afrika, kwenza ukuba umhlane waleli zwe uhlale obala. Leli zwe lalingugwadule lwamaloyi, namakhakhasi kwezezimboni, kwezamabhizinisi, kwezemfundo, kwezemidlalo kanye nakwezenhlalakahle. Ababehqiyeme benethezeka ngokudutshwa kwaleli, bazithola besengozini yokuzithola bencela izithupha.

Le nkulumo kaShenge ichaza ukungena kombuso weNtando yeNingi eNingizimu Afrika. Baningi ababelabalabela ukungena kuleli zwe, bengekwaazi ngenxa yokuvinjwa umbuso wamaBhunu. UShenge uchaza ukuthi leli zwe lalidutshwe ngamanye amazwe omhlaba ngenxa yombuso wobandlululo. Laba okukhulunywa ngabo ababehqiyeme ngokunethezeka amaBhunu ayeyizinjinga ngoba engabanikazi bezimboni namabhizinisi. Ayengo ngqo shishilizi ekulawulweni kwezomnotho namabhizinisi, kukhala esawo isicathulo. Idlanzana labaNsundu elalibonakala lingconywana yingoba lalikhosozela ngemuva kwabo.

UJoash noMoitui, (2015:37) bathi:

*Africa is a paradox which illustrates and highlights neo-colonialism. Her earth is rich, yet the products that come from above and below the soil continue to enrich, not Africans predominantly, but groups and individuals who operate to Africa's impoverishment.*

I-Afrika iyindida ngokubonisa ukuthi isalawulwa ngabanye abantu. Umhlaba wayo unothile kodwa imikhiqizo embiwayo nengaphezulu isalokhu iqhubeka njalo nokucebisa abanye abantu abangesibo abase-Afrika. Inothisa amaqembu athile nabantu abakhuthaza ukuthi iqhubeke nobuhlwempu.

Ubufakazi bale nkulumo ngukuthi izimboni eziningi e-Afrika zilawulwa ngabantu bakwamanye amazwe. Okulandela lapho ngukuthi imikhiqizo iyaweliswa iyiswe emazweni alabo bantu. Abomnsinsi wokuzimilela e-Afrika basala bencela izithupha. UKhumalo (1994:1) uchaza uthi iziphiwo ezaziyifa leSintu njengendlalifa yendabuko, sezaba semajukujukwini obumnyama. UShenge uphinde asivezele ubuqili babeLungu. Babesebenzisa abantu abaNsundu ukucindezela abantu abaNsundu ukuze bona bacebe.

UButhelezi, (1996:76) ubeka kanje:

Nango-ke Ben umnumzane John Ngubane le femu encike kuye. Mhlawumbe ukuba akekho kwa-Jeffrey, Wilson & Sons ngabe sesawuvala lo msebenzi. Imililo eminingi eyayicishe yadlula nathi yabhulwa nguye uJohn, wazigoba izinyonyana zithi zemuka nathi, waziqondisa izigwegwe zabaphathi ezacishe zasilalisa othulini. Siphuma kude noJohn.

Le nkulumo iphakathi komLungu nomLungu. Lo Ngubane okukhulunywa ngaye la umele abesilisa abaphulukundlela emaketangweni obandlululo bagcina sebezithola sebesezingeni elithe thuthu lempilo yize babesetshenziswa njengezicashalala ngabaMhlophe. UNgubane wayekwazi ukudambisa izinyunyana zabamnyama lapho zivukela abamhlophe. Abelungu babemthandela ukuthi wayengasohlangothini lwabo ebavikela ngaso sonke isikhathi. Uma sithi ukuhlela nale noveli, lo Ngubane bake bamchaza kanje:

UButhelezi, (1996:68) uchaza uthi:

Pho bayindlala abantu ababanzi abanobuchopho njengo-John Ngubane. Kuthi kanti yena uphucukile, ufundile, ukhuluma isiNgisi esihle, bese futhi enganwa ngowesifazane naye ophucukile, ofundile, okhuluma isiNgisi esihle, owele kalula eya kweleNdlovukazi uVictoria, oyisikhulu kubahlengikazi futhi oyinkosikazi yesimanje.

UShenge uveza ukuthi ububanzi bobuchopho nokuphucuka ngokwaseNtshonalanga kuqagulwa ngukuthi umuntu oNsundu afunde imfundo yabo futhi akhiphe isiNgisi

ngamakhala. Le kwakuyindlela eyayisetshenziswa ngabaMhlophe ukuze abaNsundu bahlale beyizicalakashana zabo.

UMutemeri, (2013:89) uthi:

*The relationship between the oppressor and the oppressed is characterized by Freire (1972) in terms of prescription in encouraging a prescribed consciousness that conforms to a particular prescriber's consciousness. Thus the behaviour of the oppressed is a prescribed behaviour fashioned by the oppressor, a prescription mediated through school knowledge, hence, encapsulated in the latent functions of the school curriculum.*

Ubudlelwano phakathi komcindezeli nocindezelwe kuchazwa nguFreire (1972) njengohlaka olugququzela ukuthobela umthetho womcindezeli. Ukwenza kocindezelweyo kulandela izifiso zomcindezeli. Lokhu kwenziwa ngemfundo esatshalaliswe ezikoleni. Izifiso zomcindezeli zithukuswe kulokhu okubizwa ngezinhlelo zokufunda nokufundisa.

Kulesi simo sempucuko ebatshazwa ngale ndlela lapho nabesifazane bengasazibekile phansi, uShenge ubona ufa oluya ngokuya luqhekeza imindeni yaboMdabu abangamaZulu. Kulo mkhakha wezemisebenzi kuzodingidwa ngemithelela ebekhona ekuhlelekeni kabusha kwemindeni ukukhuliswa kwabantwana kanye nempilo yokuganana.

### **3.2.1 Ukuhleleka kabusha kwemindeni**

Indlela abaseNtshonalanga abawuchaza ngayo umndeni yehluka kakhulu kweyesiNtu, kungewona amaZulu kuphela kodwa isiNtu sase-Afrika jikelele.

UNel, (2014:290) uthi:

*The African community family used to be the "extended family" (Kanu, 2010). Africans lived or built houses next to one another in a compound if*

*they shared the same surname. All African languages generally still have words for uncles, aunts, cousins, nieces and nephews who comprise the entire family. Marriage was taken as a good and serious commitment in the sense that it was a covenant between two (extended) families, kindred and villages. "Living together" and the sense of community of brothers and sisters are the basis and the expression of the extended family system in Africa.*

Umndeni ngokwase-Afrika kwakuwumphakathi obanzi. Kwakuba yinhlanganisela yezindlu eziningi ndawonye zabantu basibongo sinye. Lokhu kufakazeleka ekutheni zonke izilimi zase-Afrika asatholakala amagama omalume, obabekazi, omzala kanye nabashana. Bonke laba bantu bawumndeni. Umshado wawuthathwa njengesibopho esihle nesinqala ngoba kwakuyisivumelwano sokwakha ubuhlobo phakathi kwemindeni emibili.

Lolu hlobo lwemindeni yase-Afrika, oseluyivelakancane manje, kwakungabantu ababebumbene, bazisana, babelana futhi benakekelana. Ubuze nobuntandane babugujezelwe wumoya wobuntu ngoba umuntu wayeyingxenye yabaningi. Nangu nomlingiswa onguMathiloni Mngadi ekugcizelela.

UButhelezi, (1996:64) ubeka kanje:

Phela uPoppie ngumfazi wakwaNgubane. Akayena nje umfazi kaBafana, kodwa ngumfazi wamaBomvu!

Ukuganana kwakuyindlela yokwandisa ubuhlobo. Yingakho kwakuthiwa kucelwa isihlobo esihle uma kuyokokhiwa umlilo. Oganile wayebazisa bonke abesibongo aganele kuso ngisho kungasebona abegazi. Ukuhlalisana emphakathini kwabantu bandawonye kwakuyisisekelo esikhombisa ububanzi nobudlelwane bomndeni. UMzulwini naye ufaka isitembu kule ncazelo enikeziwe ngomndeni wesiNtu.

UMzulwini, (1996:19) uyibeka kanje le ndaba:

*The extended family played an important role in Zulu society and it ramified through almost all aspects of their culture. Among the early Zulu people, the bonds of kinship were very extensive, and served to bring together people who in a Western society, would not be regarded as relatives. All members of the extended family usually work together for the good of the whole family. The working members contribute economically, whilst the elderly (non-working) members care for the household and younger children.*

Le nhlangu isela yamalungu omndeni yayibamba iqhaza elibalulekile esizweni samaZulu. Kwakuchushiswana kuyo yonke imikhakha yezamasiko. Mandulo, kubantu abangamaZulu kwakusabalele futhi kujulile ukuxhumana ngokwemindeni kangangokuthi kwakuhlanganisa ngisho nabantu ababengahlangene ngokwenqubo yaseNtshonalanga. Uphinde akuveze nokuthi onke amalunga omndeni ayesebenza ngokuhlanganyela enzela inhlalakahle yomndeni wonke. Abasebenzayo babebhekela izidingo zikawonkewonke ngokomnotho ngenkathi abadala abangasebenzi benakekela ikhaya nezingane ezisencane. Lokhu kunakana kwemindeni kwakukhuthaza ukuhloniphana nokwazisana futhi kunciphisa nezimo zobuhlwempu nendlala.

Lobu bundeni babuqinile, bakhelwe phezu kwenhlonipho eyayisisekelo sawo. Yilowo nalowo wayeyazi indawo yakhe nokubamba iqhaza lakhe ngaphandle kwemibandela.

UMdanda, (1997:75) ubeka kanje:

*The change in Zulu home environment may be traced to a number of causes. First, as the nation has shifted gradually from a rural to an urban economy, the home environment has been changed to a loosely knit unit.*

Ziningi izimbangela eziholele ekutheni kube nenguquko enhlalweni yasemakhaya kubantu abangamaZulu. Ubeka ngokuthi okokuqala

njengoba kube nokugudluka isizwe sesiyela esimweni sobudolobha ngenxa yezomnotho, inhlalo yasemakhaya noma eyemindeni ibe nokuhlakazeka kwaze kwaphela lokhuya kubumbana okwakukhona.

Imbangela enkulu kunazo zonke kwabe kuwubandlululo. AbaNsundu balahlekelwa yindlela yabo yokuphila nokuziphilisa. Ukufudukela esiLungwini kwase kuyimizamo yokuthungatha indlela yokuphila.

UClark noCotton, (2015:578) bathi:

*Following the end of apartheid, family structures and household dynamics changed dramatically as restrictions on mobility and urban residence for Blacks were lifted.*

Ukuphela kobandlululo kweza nolukhulu ushintsho ezakhiweni zemindeni kanye nenhlalo yasemakhaya. Imithetho eyayivimbela futhi inqabela abaNsundu ukufudukela kanye nokuba izakhamizi esiLungwini yase iyekethisiwe.

Ngokuxegiswa kwaleyo mithetho kwabe seyendele esokeni kwabaNsundu, ikakhulukazi labo ababefundile futhi besebenza kangconywa. UShenge uyakufakazela lokhu kule nkulumo yalo mlingiswa onguBafana owenqaba ukwemukela izingane zikadadewabo emzini wakhe kanokusho ngoba ethi akazifakanga ohlelweni lwakhe.

UButhelezi, (1996:24-25) ubeka kanje:

Ngiyakuphika lokho. Mina izingane zami zimbili kuphela. *That is all I can afford.* Ngayicabanga kahle i-affordability ngingakawuqali umndeni. Manje izingane ezine ngingazondlelwa ngubani nje? Njengoba isimo somnotho sinje, nentengo yezinto inyuka kangaka ngingabe angihlakaniphile uma ngingathi ngingathatha izingane zikaLinono, oHlanganisani no-Uzithelile. Uma ngizithatha ngingazithatha ngizibekephi? Ngingathi kodwa ngizisaphi izingane ezingaka eMlazi? Bonke ontanga benganembili noma nganenye? Akuzona ezami lezi zingane. Futhi nje angikaze ngizifake kweyami

ibhajethi. Mina ngahlela nganezingane ezimbili ukuze zingangisindi. Izimoto zami zithwala abantu abane noma abahlanu kuphela... Nale ndlu yami yakhelwa phezu kwesibalo sabantu abane. Kungathi wena malume uthi mangakhe enye indlu ukuze ngikwazi ukuthatha lolu quqaba ongilethela lona.

Le nkulumo ifakazela ukuhlakazeka kwezakhiwo zemindeni yabaNsundu eyayande ngokuzalana nobuhlobo. Lo mlingiswa onguBafana usexebukile ezimpandeni zalobu bundeni obuyinhlanguanisela. Ubundeni obungacwasi muntu kodwa okuthi ukwanda kwaliwa umthakathi. Ubundeni lapho impumelelo ingesiyo eyomuntu ngayedwana kodwa ingeyozalo jikelele. Ubundeni obuthi ukwanda kwaliwa umthakathi. UShenge uveza lo mlingiswa eziqhathulula engafuni ukuthatha ingane zikadadewabo. Yingakho eqhakambisa amagama anjengo-*affordability*, i-bhajethi kanye nokusindwa. La magama ahambisana novalo lokwesabela ukuphunywakwa nganakho ngenxa yokuba yinkomo edla yodwana.

Lezi zinguquko ezihambisana nale mpucuko yaseNtshonalanga zenze kwaba nokungazwisani kumalunga omndeni owodwa. Kunokungqubuzana ngokwezinkolelo maqondana nobundeni. Abakhele ezindaweni ezisemakhaya basabambelele kulolu bumbano lwemindeni yasemandulo eyayazisa ubuhlobo, ukunakekelana nokwelekelana. UShenge uveza olunye uhlangothi olubonisa ukuthi izinto sezigaya ngomunye umhlathi. Yingakho sizwa lo mlingiswa eyigcizelela le ndaba.

UButhelezi, (1996:24) ubeka kanje:

Uyindoda manje Bafana. Kufanele uyithathe indawo yakho. Thina kanye nabaleleyo sazi ukuthi wena uyindoda, ucabangisa okwendoda, futhi wenzisa okwendoda. Nguwe wedwa indoda kwaNgubane ngakho-ke onke amehlo abheke wena. Manje yinye into ofanele uyenze ukuba ungabi limbuka uhlamuke onke amathemba ethu ngawe, nobudoda bakho. Masihambe siyolanda izingane eShowe. Musa ukuqala amadlozi, uzivusele ulaka lwezithutha mnta kadadewethu.

UShenge umveza lo mlingiswa onguBafana ethethiswa ngumalume wakhe. Umkhumbuza isikhundla nomsebenzi wobudoda okumele awenze njengeqhaza lakhe.

IsiZulu sithi: ubudoda abukhulelwa. Kule nkulumo engenhla kubonakala sengathi lo mlingiswa uselilibe iqhaza lakhe njengendoda. Iqhaza lakhe ukuthi abheke ikhaya aphinde ondle, afundise izingane zikadadewabo. Utshelwa ukuthi uma engakwenzi lokho uzobe uzivusela ulaka lwabaphansi. Abacwaningi baveza imibono eyahlukene ngalesi simo.

UMunroe, (2001:18-19) uthi:

*The independence of women is diminishing men's traditional value. Men and women used to exist in different spheres. A man's sphere was work and survival. The woman's world was the home and the children. There was no confusion of roles. They knew exactly where they were supposed to be.*

Inkululeko yabesifasane ishabalalise isithunzi nobumqoka bamadoda. Kuqala, abesilisa nabesifazane babehlukene ngokwamaqhaza abo. Iqhaza lowesilisa kwakuwukumisa abuye ondle ikhaya. Iqhaza lowesifazane kwakuwukubheka ikhaya nezingane. Kwakungekho ukudizela nokudideka. Yilowo nalowo wayeyazi indawo yakhe.

Lo mbhali usivezela olunye uhlangothi lwalesi simo samadoda. Okunye okube yimbangela yalesi sidididi sokungazazi kube amalungelo agixabezwe abesifazane kanye nokushintsha kwezimo zenhlalo emakhaya. Abesifazane nabo sebeyasebenza futhi bangene shi nasezikhundleni okwakwaziwa ukuthi ezabesilisa. Uyaqhubeka futhi lo mlingiswa kusengathi uyamshumayeza ngokumkhumbuza ukuthi le yindlela yobuntu base-Afrika kanye nobuzwe bethu thina maZulu.

UButhelezi, (1996:26) ugcizelela uthi:

Mina angithandi noma ungenzani, gcina ubuntu bakho nobuzwe bakho obungethengwe ngezimoto, ngamizi noma ngohlobo lwemfundo. Mbomvu, hlephulela abakwenu konke onakho ukuze kube isibusiso kuwe... Nikeza izingane zikadadewenu loko kuthokomala okuligunya lazo ngoba zinomalume othokomele. Thatha izingane zakho.

Ukukhunjuzwa ngeqhaza okumele ulibambe emndenini kulichilo elidlula ukwenza. UShenge udalula lesi simo esishaqisayo esibonakala siya ngokudlondlobala emiphakathini yabaMpisholo, isimo sokulahlekelwa ngubuntu. Ubukhazikhazi bempahla umuntu anayo sebuthathe indawo yobuntu ikakhulukazi ezifundisweni. Imuva lazo zilifulathele zaligabisela ngesiphundu. Abomndeni wendabuko balahliwe futhi abasanakiwe. UShenge uveza ukuthi bazibizela iziqalekiso ngalokhu abakwenzayo. Le mpendulo yalo mlingiswa onguBafana iwubufakazi balokhu okuvezwa uShenge.

UButhelezi, (1996:28) uthi:

Cha malume, ngeke ngizithathe izingane zikaLinono namuhla, kusasa noma nini. Ngeke nje ngikwenze lokho malume.

Lo mlingiswa akaboniseki. UShenge uveza uhlangothi lwakhe lapho uma into engayifuni kube akayifuni futhi angabikho ongamshintsha. Lo mlingiswa umele iqembu labantu elithe ngokuzibona selinothile lase lizihlukanisa namanye amalunga emindeni yabo.

UMunroe, (2009: preface) uthi:

*If males are going to fulfil their purpose as men, husbands and fathers, they must rediscover God's plan for them. Otherwise, they will hurt those around them, even if its unintentional. Where purpose is not known, abuse is inevitable. The male is the key to building strong enduring social infrastructure, stable families, sane societies and secure nations. As the men goes, so goes the family, the society and the world.*

Uma abesilisa befuna ukufeza injongo yabo njengamadoda, abayeni kanye nobaba bezingane, kuzodingeka baqonde izinjongo namasu kaMvelinqangi ngabo. Kungenjalo bangacina bezwisa ubuhlungu labo abasondelene nabo bengahlosile. Uma umuntu engayiqondi injongo, kulula ukuthi ahlukumeze abanye. Indoda iyona eyisihluthulelo sokwakha izingqalasizinda eziqinile emiphakathini, yakhe imindeni ebumbene,

imiphakathi ephusile nesizwe esiphephile.  
Ukusukuma kwendoda kungukusukuma komndeni,  
umphakathi kanye nomhlaba.

Umuntu unesibindi sokuchilizela kude abozalo, abakhiphe inyumbazane ngenxa yokubathatha njengoquqaba oludala izindleko esho ngoba impilo isuke isimthathe yamphonsa esicongweni. Uyakhohlwa wukuthi lithatha osemsamo limphonse emnyango, liphinde lithathe osemnyango limphonse emsamo.

UButhelezi, (1996:112) uphawula uthi:

Kungakuhle ukuthi uma ukhuphuka, ubahloniphe laba bantu abaphansi ngoba kungenzeka ukuthi uma usuwa lapha phezulu, uhlangane nabo laba bantu owawubabukela phansi ubachwensa sebekhuphuka. Ungabathola besesimweni sokukusiza kulapho wena wabadelela usakhuphuka.

UShenge uxwayisa abaNsundu abafundile nabasezikhundleni eziphezulu. Uthi uma umuntu ekhuphuka kumele ahloniphe abantu abangaphansi kwakhe, angababukeli phansi. Isizathu ukuthi uyobadinga ngelinye ilanga labo bantu uma izinto zingasamhambeli kahle. Lolu hlobo lwabantu oluhlamuka abakwabo, uShenge ubabiza ngamambuka ngoba kwaZulu zazingekho izenzo zalolu hlobo. Bakhona nabanye ababhali abananela lo mbono kaShenge wokuba nobuntu.

UTrimm, (2015:29) uthi:

*True riches are not measured by what we own, but by what we give – that the most rewarding balance sheet is not our net worth, but the extent to which we've positively affected the lives of others. Never forget that true wealth is the quality of our relationships and the influence we have to help others live the best lives they can.*

Kungukusithwa yisithupha lokhu kucabanga ukuthi singakala umcebo ngalobu bukhazikhazi esinabo. Uthi ingcebo eyiyo ingukuthi siselula kangakanani isandla ngokupha ngoba umklomelo wangempela

ungokwezinga esithinta ngalo impilo yabanye ngezenzo ezinhle. Uthi kumele kungalibaleki ukuthi inzuzo yangempela ibonakala ngezinga lobudlelwane nomthelela ekulekeleleni abanye ukuba baphile impilo esezingeni eliphezulu.

UShenge uzwakala enesililo ngezifundiswa eziMpisholo ezigodlela abakwabo. AmaZulu ayisizwe esasidume ngokuphana, babeqonda ukuthi ingcebo eyiyonayona wukudlulisela onakho kwabanye abantu kanye nokwenza izimpilo zabo zibe ngcono. Ukubhajwa kwalo mkhuba wokuphana kwaqala ngokufika kwabaMhlophe nokuqhakanjiswa kwemali njengokuphela kwento eyigugu.

UButhelezi, (1996:21) uthi:

Kuyadabukisa ukubona ukuthi ukufunda kwenu kunenza nilifulathele imuva lenu, nilahle nabakwenu imbala. Nibahlamuke basale bephundlwa yindlala nezinhlupheko, balale bengembethe ngenxa yokweswela, balale bengadlile ngenxa yokudula kwempuphu nesinkwa. Bayanidinga abakwenu, izingane zabo kanye nemiphakathi yasemakhaya.

UShenge uthi izithelo zokufundiseka kufanele zibonakale ngezenzo hhayi ngokukhuluma. Izifundiswa zabaNsundu zenza okuphambene. UShenge usebenzisa ukufulathela, ukulahla kanye nokuhlamuka ukuchaza izenzo zalezi zifundiswa. Umuntu ufulathela into ayenyanyayo, angathandi ukuzihlanganisa nayo, ulahla into angasayidingi aphinde ahlamuke into angasafuni kwanhlobo ukubizwa ngayo okanye yona ibizwe ngaye. Lezi zifundiswa akhuluma ngazo uShenge zifulathele, zalahla zaphinde zahlamuka amalunga emindeni yazo, asala ephundlwa ukuhlupheka nendlala. Ngamafuphi nje kulo myalezo uShenge usivezela ukuthi izifundiswa zaboMdabu zingabamba iqhaza elikhulu ekulweni nale mpi yaboMdabu esethunjini.

### **3.2.2 Ukukhuliswa kwezingane**

Ngemuva kokuba uMdali esebadalile owesilisa nowesifazane wabanika umyalelo wokuba bazalane bande bagcwalise umhlaba bawunqobe (Genesis, 1:22). Lwaqala-ke lolu chungechunge lokuzalana kwaba nezizukulwane ngezizukulwane. Kusukela lokho

lokho indaba yokuzalana nemindeni yabasematheni yaze yavusa ugqozi kubacwaningi abaningi.

UChambers, (2012:15) ubeka kanje:

*The institution of marriage was traditionally viewed as biologically determined to address three needs: procreation and the rearing of children; the lengthy period of dependence of children on their parents; and the need for prolonged parental care and training.*

Inhloso yokuganana kwakuwukufeza izidingo ezintathu: ukuzala nokukhuliswa kwezingane, ukuhlinzekela lelo thuba elide izingane zisengaphansi kwesandla sabazali kanye nokuzinakekela nokuziqeqesha impilo yazo zonke.

Njengoba kwaziwa ukuthi ingane ekuzalweni kwayo ayimane idedelwe nje izibonele okwechwane lenyoka, lo mbhali ugcizelela okwakuyizinhloso zokuganana. Kunomyalelo onikezwa ngumbhali wamazwi ahlakaniiphileyo eNcwadini eNgcwele lapho ethi:

Khulisa umntwana ngendlela eyakuba ngeyakhe.  
Kuyakuthi lapho esekhulile angasuki kuyo.  
(Izaga, 22:6).

Ukukhuliswa kwezingane ngokwesiZulu kuhamba elide kakhulu ibanga ngoba kuhlanganisa imfundiso namasiko athile enziwayo ukuze zigcine ziyizakhamizi eziqotho, ezinenhlonipho nezamukelekayo emphakathini. Kulolu cwaningo akuzukugxilwa kangako emasikweni kodwa kuzokhiwa phezulu maqondana nemfundiso ezinganeni ngokulandela imizila yenoveli okucwaningwa ngayo. UShenge uke wasika elijikayo ngokubalula okunye okuyingxenye yale mfundiso.

UButhelezi, (1996:91) usivezela lokhu:

Wayengakuvumi neze uMaXakushe ukuba izingane zikhumule izicathulo zingazithukululanga izintambo. Wayethi loku kungukumosa izicathulo. Zazazi izingane ukuthi ugoro uMaXakushe ubheka

nensipho, athukuthele athethe uma ithambile kukhombisa ukuthi kade ihleli emanzini. Uma ingane ike yaphaka ukudla, wayethi mayikuqede, engazivumeli izingane ukuthi zishiye ukudla bese kuchithwa. Futhi uqoko wayethi kuhle izingane zidle noma yini into ebekwa phambi kwazo, zingalokhu zikhetha ukudla.

Uphinde athi uButhelezi, (1996:94):

Hlala kahle Melly. Intombazane ihlala iziqoqe ngisho igqoke ibhulukwe.

Yimfundiso yasekhaya le eyayinezinjongo ezijule ngokumangalisayo. Izingane zazikhuzwa emikhutsheni engemihle ezaziyeenza njengokukhumula izicathulo ngendlela efanele, ukungashiya insipho yokugeza emanzini, ukuphaka ukudla okwenele ukuze ukuqede, ukungakhethi ukudla kanye nokuhlala ngendlela efanele enganeni eyintombazane. Ukungabikho kwale mfundiso kwakungonakalisa inkambo yazo. Zaziqondiswa ukuba zihambe futhi zenze okufanele ukuze zikhule zibe izakhamuzi eziqotho. Kwakucijwa ikhono lokulalela futhi zifundiswa nokuthobela umthetho.

UHabecker, (2016:262) uthi:

*... This style attempts to shape, control and evaluate the behaviour about attitudes of the child in accordance with a set standard of conduct. Obedience is seen as a prime virtue and the child is expected to accept his or her parents' word for what is right.*

Le nqubo ihlose ukwakha, ukukhalima kanye nokuhlola ukuziphatha nokuzizwa kwengane ngokwemithetho ebekelwe yona yokuziphatha. Kutuswa inhlonipho kanti ingane ibhekeke ukuba yamukele okulungileyo ekutshelwa abazali.

Nabanye abacwaningi bayakugcizelela ubumqoka bale mfundiso.

UMdanda, (1997:55-56) ubeka kanje:

*“Inkuliso or imfundiso” is essentially informal, non-institutional, and by Zulu conceptions, is the responsibility, first and foremost, of the child’s home of orientation, which may be either nuclear or extended, and secondarily of the whole community. The purpose of growth pattern is to bring the child to and live by the values of its society, to accept its law; its religion, its tradition and all its cultural heritage. Thus, when people say, “usukhulile,” they do not only mean you are grown physically. They mean you have grown in cultural wisdom. That was a great achievement.*

Inkuliso noma imfundiso ayinahlelo olumisiwe nasikole kodwa ngokwesiZulu yenzeka emndenini lapho ingane izalelwe khona iqhubekele nasemphakathini. Inhloso kuwukukhulisa ingane ngemigomo eyiyo yokuhlalisana, yamukele imithetho, inkolo kanye namasiko enziwayo. Uma kuthiwa ingane isikhulile, kusuke kungashiwo ngokwesidumbu kuphela kodwa nasenhlakaniphweni ngokwezamasiko. Lokho kwakuyinzuzo esezingeni eliphezulu.

Imfundiso yasekhaya ikhulisa umntwana, hhayi ngokomzimba kodwa ngokokuhluzeka komqondo. Umntwana ugcina esekwazi okufanele nokungafanele, akwazi ukwehlukana okubi nokuhle kanye nokuhlonipha abantu ngokwezigaba nangokwamazinga abo. Imfundo yasezikoleni ayiphelele ngaphandle kwemfundiso. Akukhathalekile umuntu angafunda agogode kangakanani kodwa kugcina kuthiwe imfundo yagunguluza uma engenayo imfundiso. Le mfundiso okaShenge uyibiza ngolwazi lwemvelo.

UButhelezi, (1996:98) ubeka uthi:

Ulwazi lwemvelo nendabuko yethu alukho ezincwadini zingane zethu. Mhla lwangena, izingane zethu ziyayeka ukuduka kangaka. Othisha benu banifundisela ukusebenzisa izandla nengqondo ngaleyo ndlela eyongenisa isinkwa endlini. Abanifundiseli ukuba niphile ngendlela yesiNtu ebumba imindeni yakhe nobuntu.

UShenge lapha ufakazelana nemibono yababhali nabacwaningi abaningi ikakhulukazi aboMdabu ukuthi imfundiso yasekhaya ezinganeni ibalulekile futhi ingumsebenzi wabazali belekelelwa nangumphakathi. Ubalula ukuthi kuyiphutha elikhulu ukuthi le mfundiso ayikho ezincwadini abazifundayo esikoleni. Ngokwakhe uShenge uthi ukungabikho kwemfundiso okudukisa izingane zabaNsundu. Imfundo etholakala ezikoleni uyibona ingaphelele ngoba ayibalungiseleli abantwana ukuba baphile ngendlela yesiNtu nokuba babe nobuntu. Le mfundiso yakha umuntu imenze abe nobuntu.

UMakhoba, (2013:97) uthi:

Umsebenzi omkhulu wabazali, ukufundisa. Kuyishwa ukuzalwa ngabazali abangasho lutho. Ingane ifunda ngamaphutha, uma umzali engayeluleki namhla yenze iphutha, uyayibulala. Kuyisisho nje ukwehlukana abazali ngemisebenzi yabo, empeleni bayakuhlanganyela ukukhulisa izingane. Kumele babambisane.

Ingane engafundisekile nehlambalazayo kuye kuthiwe kumzali wayo akazalanga wabola amathumbu. Kusobala-ke ukuthi ingcabhayi isala nomzali. Umbuzo oyinkiyankiya othi: njengoba abazali bamanje bematasatasa kangaka ngenxa yemisebenzi, banaso yini isikhathi sokufaka le mfundiso ezinganeni zabo?

UHabecker. (2016:263) uthi:

*Absent parenting among African families resulted from parent's busy work schedules. African parents often work long hours in order to make ends meet, thus limiting time spent with their children.*

Ukuswelakala kobuzali emindenini yase-Afrika kubangelwa ukuba matasa ngemisebenzi. Ukusebenza kwabo amahora amade nenjongo yokuhlangabezana nezimo zempilo kube nomthelela wokuthi sinciphe isikhathi abasichitha nezingane zabo.

Abanye balaba bazali babuyela emakhaya benengcindezi ngenxa yezimo abahlangabezana nazo emisebenzini bagcina sebefana nabangekho bekhona. Lokhu kufakazelwa yile nkulumo yalo mlingiswa kaShenge:

UButhelezi, (1996:58) ubeka kanje:

Cha Bafana, musa ukuba matasatasa wedwa. Masibe matwayitwayi sonke. Uma wena ungenasikhathi sezingane zakho, nami anginasikhathi sazo. Kuthiwa phela amasongo akhala emabili Bafana. Thina nezingane zakho siyakudinga Bafana. Sikudinga kabi. Asikwamukeli ukuba ufike ubese uhoba ngaphansi kwamanyuziphepha, noma ubuye nenqwabakazi yomsebenzi wasemsebenzini.

UShenge weneka umuzwa wabesifazane abasebenzayo uma sekuziwa endabeni yokukhulisa izingane. Kubonakala abesilisa bengayinaki indaba yezingane. Owesifazane lapha uthethisa umyeni wakhe futhi uzwakala eqophisana naye ukuthi uma eqhubeka nokungazinaki izingane zabo naye uzoziyekela. Kuyaye kube yinkinga edala ufa empilweni yokuganana uma ingasukunyelwanga kusenesikhathi. Amadoda anokuyiziba indaba yezingane. Mhlawumbe kwenziwa yindlela nawo abona kwenziwa ngayo ekukhuleni kwawo.

USchmitz, (2016:4) uthi:

*An exclusive on fatherhood is needed to not only legitimize fathers as parents but also to understand how fathers are portrayed in a culture that primarily equates parenting with motherhood.*

Ububaba bufanele bubhekwe ngeso elibanzi, kungabi kuphela ukwenza obaba abazali ngokusemthethweni, kodwa kuqondwe nohlobo lwesithombe esipendwayo noma esivezwayo ngobaba njengoba ubuzali bumataniswa ngalolu hlobo nobumama.

Yize le ndaba iyibhola lomnqakiswa, iqiniso lithi, izingane ziyabadinga abazali bobabili. Invamisa uma kulwa izinkunzi ezimbili, utshani obulimalayo. Ngalokho ngiqonde ukuthi ukungavumelani kwabazali kuba nomthelela ongemuhle ezinganeni ezingenacala.

Nansi futhi enye inkulumo uButhelezi, (1996:96) uthi:

Konje singaxoxa ngasiphi isikhathi gogo? Mina umama angimazi. Futhi naye uma engakhuluma iqiniso akangazi. Uhamba ekuseni, abuye ebusuku, ngezikhathi eziningi abuye ekhathele, abuye nomsebenzi noma abuyele ukufunda. Kuke kube nesikhathi lapho ngihawukela izingane zakweminye imizi ngizibona zihamba nonina ziya emabhasini noma zimele amatekisi zixoxa. Thina uma sihamba nomama, mina ngixoxa nesiphundu sakhe ngoba njalo ngihlala ngemuva.

UShenge uveza umuzwa wengane yentombazane yakuleli khaya. Iyamdinga unina kodwa yena akanasikhathi ngenxa yomsebenzi. Ingane ibhoboka kugogo osebenza kuleli khaya. Ikhombisa ukukhathazeka kwayo ngoba kunezinto efisa ukuzixoxa nonina. Itshela ugogo ukuthi noma behambisana nonina ngemoto uvele ayibeke ngemuva bangaxoxi lutho. Kubonakala kunokuthile okusilelayo empilweni yale ngane.

Kuphinde futhi kuvezwe nale nkulumo. UButhelezi, (1996:111) uthi:

Sona asikho ukuba singekho isikhathi dokotela. Izinto ziphithene. Sobabili simatasatasa. Mina ngixakwa yizingxaki zasemsebenzini, ikakhulukazi manje njengoba nje sesibhekene nokuqhudelana nezimboni ezingena kuleli. Nowakwami naye abamniki sikhathi emsebenzini wakhe.

UShenge lapha usenekela isithombe sokwenzeka ngempela emindenini eminingi yesimanjemanje. Ukungabi nesikhathi kwabazali kwakha elikhulu igebe phakathi kwabo nezingane zabo nelingasoze futhi lavalwa ngumuntu. Bamatasa ngemisebenzi baze bangabi naso isikhathi nezingane zabo kubonakala sengathi imiqhudelwano yezimboni ibaluleke ukudlula ukuchitha isikhathi nezingane zabo. Izingane zithwele, ezinye zinemibuzo. Zigcina zibhoboka futhi zithole nezimpendulo kubantu abangafanele.

UMcCarthy no-Edwards, (2011:27) bathi:

*Children are thought to require care and directions by their parents and within families, in order to provide them with resources and protection, with parents' role being to take responsibility for children's well being, development and control.*

Izingane zidinga ukunakekelwa nokuqondiswa ngabazali emindenini ngokuzinikeza izidingongqangi kanye nokuzivikela. Kungumsebenzi wabazali ukusukumela inhlalakahle, ukukhulisa kanye nokukhalima izingane zabo.

Kulesi sikhathi samanje, lokhu okushiwo yilaba bacwaningi kuzwakala kungamampunge kanye nendlala emangalisayo. Izingane zalesi sikhathi ziphila enkathini lapho konke sekuthe chithi saka. Ulwazi olungaphezu kweminyaka yazo yobudala, izidakamizwa, ukulutheka kanye nokuhheka ngobuchwepheshe besimanje. Konke kuthe chithi saka. Yingakho laba bacwaningi bagcizelela elokuthi izingane zidinga ukuvikelwa.

UMakhoba, (2013:20) uthi:

Ngeshwa elikhulu esikhathini esiphila kuso sebeyancipha abazali abafundisa izingane ngokuziphatha. Kuba sengathi izingane zizozibonela. Aziwona amachwane enyoka wona azibonelayo. Ukuhlonipha kuyafundelwa. Impilo nje jikelele iyafundelwa.

Isizwe sigqemeka engeqiwa ntwala ngokwanda kwemindenini yalolu hlobo. Kwakheka isizukulwane esiluhlaza cwe nesingumhlambi kazalusile. Abazali bayalibala wukuthi ukungasho lutho kuwukuzigwaza ngowabo ngoba ukhamba lufuza imbiza. Ukuthula kwabazali akusho neze ukuma kwempilo ezinganeni zabo. Abadala bathi ukuthula ukuvuma ngoba ukungavumi kubonakala ngokwenza okuthile.

U-Ornstein noHunkins, (2004:73-74) bathi:

*Black African children traditionally learn through observations and imitations of adult role models with minimal verbal instructions.*

Izingane zesizwe esiMpisholo e-Afrika zifunda ngokubukela nangokulingisa abadala noma bengasashongo olutheni.

Inkinga ngukuthi kulesi simo ngabe zibukela ziphinde zilingise okuyikho yini. Impumelelo yomzali ukuba ukhamba lufuze imbiza kungashiwo ukuthi akazalanga wabola amathumbu.

UMunroe, (2007:17) uthi:

*Consider the implications of this: Who parents your children? Who has the greatest daily or ongoing influence over their growth and development? A school teacher? A daycare worker? A babysitter? Television programers? Either you parent your children or someone else will, because children are not equipped to raise themselves. They will find guidance somewhere, and unless you provide it, you may not like the results.*

Cabanga ngemithelela yalokhu: Ubani owumzali ezinganeni zakho? Ngubani ezimuzwa nezimulalela kangcono ekukhuleni nasekuthuthukeni kwazo? UThisha esikoleni? Umbheki wasenkulisa? Umzanyana? Abahleli bezinhlelo zikamabonakude? Kuphakathi kokuthi ufeza inkonzo yobuzali noma uyekelela ukuthi kube ngabanye ngoba izingane aziqeqeshkile ukuthi zingazikhulisa ngokwazo. Zizoyithola indlela engxenywe. Uma wena mzali ungazikhombi indlela, kungenzeka ubhekane nemiphumela ongeyithande.

Yiqiniso elingephikwe ukuthi umabonakude usetshenziswa emakhaya amaningi ukuvala isikhala sokungabibikho kwabazali ezinganeni zabo. Empeleni izingane zidinga ukuqeqeshwa ngendlela yokuphila kodwa lowo msebenzi ngowabazali. Le ndaba yokufundiswa kwezingane igcina isiyinkombankombane phakathi kwabazali.

UButhelezi, (1996:186) ubeka uthi:

Wayesho kaningi uNgubane ukuthi yena wayeyinto ayiyona ngoba unina wayemhlalela, futhi eziqondisa izigwegwe. Wayekholwa kabi okaNgubane ukuthi abesilisa bayoba yileyo nto abantu besifazane abafuna ukuba babe yiyona. Wayekuhlaba ukuthamba kwesandla somkakhe ezinganeni, ethi izwe lonakele nje ngoba omama besimanje abasasiqinisi isandla ezinganeni zabo.

Le nkulumo yembula amaqiniso ngomuzwa jikelele wabesilisa kanye nabacwaninga ngenhlalo yasemakhaya. Lo mlingiswa onguNgubane uncoma isandla sikanina esasiqinile. Uphinde eseke iqhaza labesifazane ekuqondiseni izingane. Usola omama ngesimo sobuhlongandlebe esithe chithi saka ukuthi yingoba bengasiqinisi isandla ezinganeni zabo. Abesilisa abaningi bagcizelela ukuthi ukufundisa izingane kungumsebenzi womama. Izibalo zikhomba ukuthi asemaningi amakhaya aphelele ngabantu besifazane.

UChambers, (2012:5) ubeka kanje:

*Debates about parenting practices and values indicate that mothers tend to take responsibility for the day-to-day caring for children, despite the attempts by governments to encourage fathers to become more involved in family life.*

Izinkulumompikiswano ngezindlela zobuzali zikhomba ukuthi phezu kokuba oHulumeni bezama ukugququzela oyise bezingane ukuba bazimbandakanye nokuzikhulisa, kugcina onina bezingane kuba yibo abathwala umthwalo wokuzinakekela usuku nosuku.

Imbangela enkulu yalesi simo ubuhlwempu nendlala. Uyise wengane ancamele ukunyamalala ngoba engeke wakwazi ukuthwala izidingo zengane njengoba nezinto sezimba eqolo nje.

UMzulwini, (1996:31) ubeka kanje:

*The cherishing care of the mother creates a space in which the child feels at home. In the presence of the mother the child is safeguarded, and from this place of safety he can venture out and explore the world under the watchful eye of the mother.*

Isineke sikamama sivulela ingane inkundla zokuzizwa isekhaya. Ubukhona bukamama benza ingane izizwe iphephile ukwenza noma yini ngaphansi kweso elibukhali likamama.

Abesifazane bazithola bebhekene nengwadla ngenxa yeminwe ekhombwe ngakubo kulo mkhakha wokukhuliswa kwezingane. Ngakwelinye icala bakuthola kunzima ukuthi bangahlala bengasebenzi ngenxa yokuthi kabalazi ikusasa ukuthi libaphathele ini kanti nezidingo zempilo zimba eqolo ngale ndlela yokuthi kudingeka kubanjiswane. Bazithola bephoqekeka ukufuna abasizi basezindlini ukuba benze imisebenzi yasemakhaya kanye nokukhulisa izingane. Ngaleyo ndlela kusuke sekonakele ngani ngoba izingane sezizokhuliswa ngezimfundiso zabazanyana. Yibona abagcina besondelene nazo kakhulu abazali bengekho bekhona ngenxa yokuxoshana nempilo engcono kube kubhidlika endlini.

UButhelezi, (1996:89) ubeka kanje:

Ezemidlalo kanye nomsebenzi kwenza ukuba uPoppie angabi sekhaya isikhathi esiningi. Lokhu kungabibikho kukaPoppie ekhaya, kwenza ukuba izingane zabo oMelody no-Euthenasia bakhulele kugogo uMaXakushe waseMzimkhulu. Empeleni ugogo MaXakushe wathunyelwa ngabangani bakaPoppie abasesibhedlela sase-Holly Cross khona eMzimkhulu. Babenxuswe nguye uPoppie ukuba bamfunele isisebenzi koMzimkhulu ngoba wayesekhathale yizisebenzi ayeziqasha lapha eThekwini, wayethi zifuna imali enkulu, kanti futhi zimandla ngasekukhwabaniseni ukudla nempahla. Ugogo MaXakushe wayeneminyaka eyishumi nane esebenza kwaNgubane. Wayefike uMelody eneminyaka emibili kanti u-Euthenasia wayeneminyaka emithathu.

Kusobala ukuthi unina walezi zingane ngabazanyana ikakhulukazi lapha ngugogo uMaXakushe. UShenge uveza okuningi osekwenziwa abesifazane ngaphandle kokusebenza okubancisha amathuba okuba semakhaya. UPoppie ongumama waleli khaya uma engekho emsebenzini usemidlalweni. Ukuthola kwakhe ugogo uMaXakushe kumenze wayekelela izintambo zobumama kuyena. Kubonakala kungasekho okuhlanganisa yena nobumama kuleli khaya. Iyafakazeleka le nkulumo kaShenge nakweminye imibhalo.

UChambers, (2012:116) ubeka uthi:

*Changes in marriage and family structures and the growth in women's employment have led to a shortage of labour time to meet the demand for domestic care work. This lack of time and labour to undertake childcare, care of the elderly and the daily chores associated with domestic work is referred to as a "care deficit" (Hochschild, 1995). The pressures and burdens on family life associated with the demand for care workers are becoming globalized (Gambles et al., 2006). The deficit in care work is being filled by an intra-and-transnational migration of female domestic workers from poorer regions.*

Lolu guquko emindenini olwadalwa ukuqashwa ubuthaphuthaphu kwabesifazane emisebenzini kwabangela ukuthi singabe sisababikho nhlobo isikhathi sokwenza imisebezi yasekhaya, ukunakekela izingane kanye nokubheka abadala. Yiyo le ngcindezi eholele ekuqashweni kwabasebenzi basezindlini okungabesifazane abasuka ezindaweni ezihlwempu. Indaba yabasebenzi basezindlini igcine isivunywa ngokusemthethweni ngenxa yokuthi noHulumeni emhlabeni wonke behluleka ukuphuma nesixazululo ngendaba yokubhekwa kanye nokukhuliswa kwabantwana.

UShenge uphawula ngobutha obuhambisana nale ndlela yokuphila emindenini yabantu abaNtshona abangamaZulu. Ukubeka imisebenzi phambili kwabazali kuze kugcine kulibaleka neqhaza okufanele balibambe ezinganeni zabo.

UButhelezi, (1996:58-59) uphawula kanje:

Nesisebenzi sethu uMaXakushe angeke ayimele le nto yokuba nguntozonke waleli khaya, futhi angeke ayivala indawo yethu. Kungathi thina nawe sesisunduzela kuye yonke imisebenzi yethu.

UShenge uveza ukuthi bayabona ukuyekelela kwabo ikhaya kugogo uMaXakushe ukuthi akulungile. Leli gama likantozonke licacisa ukuthi lo mzanyana usephenduke waba ubaba nomama kuleli khaya ngoba bona bengenasikhathi. Lokhu kugudluka kwabazali endaweni yabo kuholele ekonakaleni kwezingane ezikhula zinomqondo wokuthi abasizi basezindlini bazozenzela konke ngoba beholelwa ngabazali bazo.

UButhelezi, (1996:92) uqhubeka uthi:

Uma mina ngiqoqa isitsha ebengidlela kuso, sizosebenzani isisebenzi salapha ekhaya? Mina ngiyingane yalapha ekhaya, hhayi isisebenzi. Mina ngiyinkosana yakwaNgubane, wena uyinkosazane.

Le nkulumo yeneka imizwa yezingane ezikhulela emakhaya anabasizi basezindlini. UShenge uthi le ndlela yokuphila kanye nokucabanga kwenza izingane zigcine zingasalawuleki ngoba nomuntu osizayo ugcina esewuhlaba inhlali enzela ukungaphelelwa ngumsebenzi. Izingane ziyonakala zibe nokukhuluma okuqosheme lokhu kokubiza abanye abantu ngezisebenzi. Izenzo zabazali ziba nomthelela ekwenzeni nasekuziphatheni kwezingane zabo. Ngesinye isikhathi abazali baba nozwelo olweqile ezinganeni zabo. Abanye basuke belahlwa ngunembeza wokuthi banikele ngezingane zabo ezandleni zabanye abantu.

UNewman, (2009:312) uthi:

*Often parents feel guilty about using others to care for their children and worry about the effects such arrangements will have on the child.*

Ukulahlwa ngonembeza kwabazali kudalwa ukukhathazeka ukuthi ukushiya izingane nabasizi basezindlini kuyoba namuphi umthelela.

Bazithethelela ngokwenzela izingane ngokwevile ngoba bezama ukuvala isikhala sokungabikho kwabo.

UButhelezi, (1996:187) ubeka kanje:

Thina sinenhlahlala yale mpilo yokunethezeka. Thina ngokwethu sinezimoto. Yini-ke engavimbela ukuba izingane zethu zibe nemoto? Uma wena ungayiboni le ndaba mina ngizobathengela abantwana imoto mhla ngithola ibhonasi yami.

UShenge uveza isithombe sokuthi abazali abacebile abangenasikhathi nezingane zabo bazenzela izinto ngokweqile, bazitetemise benzela ukuthi zibone sengathi bazinakile. Uveza nokuthi imali ilethe ubutha emindenini eminingi. Akukho ukuhlala phansi kuboniswa, kuvunyelwane. Onemali wenza ngokuthanda kwakhe. Ukuthengela umuntu ongasebenzi imoto kungukugamanxa ngokweqile ngoba izindleko zayo zimba eqolo.

UGodfrey noLiss, (2015:2322) bathi:

*More recent reseach has suggested that there is such a thing as too much involvement that can potentially have a negative impact on a child outcome.*

Ucwaningo lwakamuva luhlonza ukuthi le nto yokugamanxa ngomkhono nesiphanga komzali kungaba nemithelela emibi enganeni.

Imithelela emibi kungaba ngukuthi ingane ingagququzeleki ukuthi izenzele ngoba umzali eyenzela konke.

UHabecker, (2016:262) uthi:

*Children with permissive parents enjoy a great deal of freedom, but that freedom sometimes gets them into trouble.*

Izingane zakwamachanca kwampunz' edl' emini zithakasela inkululeko kodwa leyo nkululeko ngesinye isikhathi ibafaka ezinkingeni.

Yimpethu le ebolisa eminingi imindeni yesimanje. Lezi zenzo seziphenduke zaba ngumqhudelwano kubazali abaningi. Uyazihlaba lezi zenzo uShenge. Uthi izingane azingejwayezwa ukukhangezwa yonke into.

UButhelezi, (1996:128) uthi:

Kubi konke. Izingane make zikwazi ukweswela ukuze zazi ukuthi imali itholakala kanjani nokuthi zikwazi ukuzibamba. Le nto yokuthi sikhohlise izingane ngokuthi umhlaba uyozinika konke ezikufunayo ukuziloya izingane zethu lokho. Izingane zethu mazingabi yithi. Thina nawe sifundile, sinemisebenzi emihle. Zona mazazi ukuthi azifundile, azikabinayo imisebenzi emihle. Zona mazazi ukuthi azifundile, azikabinayo imisebenzi emihle. Kothi mhla zasebenza, zaba nemisebenzi emihle, bese zizithengela izinto ezizidingayo.

UShenge uhlaba inqubo yabazali abatetemisa izingane ngokuzinika konke ezikufunayo. Uthi izingane azikuzwe ukweswela ukuze zazi ukuthi imali isetshenzwa kanzima. Uthi abazali baveza isithombe okungesiso, esingafani nalokhu okwenzeka ngempela emhlabeni. Iqiniso lokwenzeka emhlabeni wukuthi umuntu uyafunda, asebenze bese ethola umsebenzi omuhle ukuze azithengele konke akudingayo. Ukukhulisa izingane ngendlela yokuzinika konke kuthiya ingqondo yazo ekuzicabangeleni kuphinde kunqinde namandla azo okuzenzela.

UGodfrey noLiss, (2015:2324) bathi:

*In college-aged students, parental over-involvement has been associated with a decreased sense of school engagement. Parents who try to anticipate and solve all of their children's problems may find themselves with adult-aged children who do not feel autonomous or competent enough to solve their own problems.*

Kubafundi abasemakolishi, ukwenza ngokweqile kwabazali kumataniswa nokuncipha komdlandla wokufunda. Abazali abacabangela baphinde baxazululele izingane zabo izinkinga bangacina sebezithola behlezi nezingane ezikhulile ngeminyaka kodwa ezingakwazi ukuzicabangela.

Uphinde ayigcizelele futhi le ndaba yokona izingane.

UButhelezi, (1996:212) uthi:

Izingane ezingawazi amatoho, nemisebenzi zize zifike eminyakeni eyishumi nesishiyagalombili, zivama ukuba zehluleke ukuphatha imali, zazise kakhulu ukuba ziyicele imali kulabo bantu ezibathatha njengabantu abazikweletayo. Obaba nomama bathathwa njengabantu abazikweledayo lezi zingane.

UShenge uxwayisa abazali ukuba izingane zikhuthazwe ukuzisebenzela ukuze zithole imali. Uthi lokho kuzozenza ukuba zazi ukuthi imali iyasetshenzelwa. Ukhala ngokuthi izingane zamanje zivele ziyicele imali kubazali futhi ziyithole kube sengathi bayazikweleta. Ezinye izingane zigcina ziyintshontsha imali yabazali kanti ezinye zize zihlele amatulo okubabulala ukuze zithole ifa. Kuyiqiniso elingephikwe ukuthi le ndaba yokukhuliswa kwezingane iyakudala ukungaboni ngaso linye phakathi kwabazali. Le nkulumompikiswano evezwa la phakathi kwalaba balingiswa abangabazali iyakufakazela lokho.

UButhelezi, (1996:190) ubeka kanje:

“Kodwa yini Bafana? Usungaphuma ushiye ikhaya lakho ngoba ngithengele abantwana imoto? Kanti sengibulale umuntu yini ngokwenza lokho?” Yebo, usubulale lezi zingane zethu. Kubuhlungu kimi ukuzibona zifa phambi kwamehlo ami lezi zingane, kulapho nami kungekho into engingayenza ngoba zibulawa ngunina.

UShenge ubonisa umphumela wokuzenzela ngekhandu lakho uma kuganenze. Uveza ukuthi lokho kuyalichitha ikhaya. Akubanga khona ukuvumelana ekuthengweni kwale moto yezingane yingakho kusuka umsindo. Okunye okudala uqhekeko emakhaya abantu abafundile nabasebenzayo ngokuthi akubekusaba bikho oyinhloko. Kusebenza ukulingana ngoba yilowo nalowo unamandla okwenza lokho akufisayo ngemali yakhe. Ngaleyo ndlela-ke kusuke sekukhonya imali.

UButhelezi, (1996:206-207) uqhuba uthi:

Wayeyichiliza yonke imibiko emibi ngekhaya eyigqiba ngokuthi uPoppie wazona waziqeda izingane zabo. Wayekusulela kuPoppie konke ukuphambuka kwezingane zabo, yena egeza izandla okukaPilatu owayenza ongenacala.

UShenge usivezela uNgubane ogcine ngokuwushiya umuzi wakhe ewushiya nonkosikazi nezingane. Ubonakala engafuni ngisho nokucabanga ngawo. Lokhu kubhidlika kwekhaya nokonakala kwezingane ukubhekisa ezenzweni zomkakhe. Empeleni yena akazibeki cala ngakho konke okwenzekile. Abacwaningi abaningi babeka ukuthi ukwehluleka kwamadoda ukuthatha indawo yawo kudalwe yizimo ezimbili. Okokuqala, yizinhlangano zebesifazane eziqhakambisa amalungelo abo. Okwesibili, yimithetho ebekwe ngoHulumeni evikela abantu besifazane. Amadoda agcina engena ezintangeni.

USchmitz, (2016:19) uthi:

*If men are portrayed as incompetent parents through widespread cultural messages, then individual men may be inclined to internalize these feelings and detach themselves from parenting.*

Uma amadoda evezwa njengabazali abayizehluleki ngokwemibiko esatshalaliswayo, amadoda agcina esengofelaphakathi bese eziqhelelanisa nokuba abazali.

Emindenini eminingi yesimanje, abazali sebephenduke inkukhu nempaka, abanye bagcina ngokuhlukana. Okunye okube yimbangela yalokho yikho ukukhuliswa kwezingane. Esihlokweni esilandelayo kubhekwa imithelela ezohwebo noma imisebenzi ebenayo empilweni yokuganana kwaboMdabu.

### **3.2.3 Impilo yokuganana**

Kulesi sihlokwana kubhekiswa impilo yokuganana kwaboMdabu esikhathini samanje ikakhulukazi kuleyo mindeni ephucukile ephila isilungu. Kuyaqondakala ukuthi

ziningi izinselelo ngempilo yokuganana futhi ongoti abanangi asebekhulume kakhulu ngazo kodwa kulolu cwaningo kuhlaziywa lezo kuphela eziphawuleke kule noveli kaShenge. Kwesinye sezahluko zayo le noveli kwethulwa ingxoxo yalolu hlobo phakathi kukaDokotela nesiguli sakhe.

UButhelezi, (1996:104) uyibeka kanje:

Kanti kukhona isikhathi sezivunguvungu emindenini? Yonke impilo izungezwe yizikhathi zokuthula nezikhathi zokulingwa nokuhlaselwa. Nomendo nawo unamajika, amafindo kanye neziphepho zawo. Thina esisebenza ukwelapha ezemindenini, siyazazi izimpawu neziphepho zawo. Siyazazi izimpawu ezikhombisa ubuthakathaka bemindenini.

UShenge uphawula ngezikhathi ezifikela abaganene lapho bedonsisana kungasekho ukuvumelana. Leso sikhathi usibiza ngezivunguvungu, okuwumoya onamandla amakhulu nolaka olwesabekayo ophephula kwasani. Izivunguvungu emendweni zidalwa ukungaboni ngaso linye kulabo abaganeneyo. Phakathi kwezizathu eziningi kungaba ukukhuliswa kwezingane, iqhaza lomuntu ngamunye ekhaya kanye nokusetshenziswa kwemali. Yize ukushada kusabekwe ezingeni eliphezulu, kuyiqiniso elingephikwe ukuthi imishado eminingi iyadunguzela. Ubuvezile noShenge ubufakazi bale nkulumo. Ngaphandle kwalokho okuvezwe kule noveli, sikhulu isibalo sabashadile esesihlaliswe yizizathu ezithile.

UKayser, (1993:12) ubeka kanje:

*Beliefs that marriage is a lifetime commitment and that couples should stay married for the sake of children increased the likelihood of partners remaining in an unhappy marriage.*

Yinkolelo ka 'sofasilahlane' kanye nokuhlalela izingane okwandisa amathuba okuthi abashadile baqhubeka nokuhlalisana emshadweni ngisho ingasekho injabulo.

Lo mcwaningi ubeka izizathu ezimbili ezenza ukuthi abantu babekezele emshadweni, okungukuthi babenze izifungo kanye nokuthi sekunezingane ezibahlanganisayo. Ngakolunye uhlangothi laba bacwaningi baveza ukuthi impilo yokuganana kufanele kube yimpilo yokuzinikela.

UBrandon nabanye, (2008:71) bathi:

*Moral commitment is the feeling of obligation to stay married. It also has three sub components: specific values about the immorality/morality of dissolving a relationship, as in the phrase “marriage until death do us part”; a sense of personal obligation resulting from the promise to stay together; and valuing consistent behaviour over time, for example “the general value of finishing what one starts”*

Ukuzinikela kuwumuzwa wokuzibophezela emendweni. Kunezigatshana ezintathu: ukwazisa ukungahlukanisi ngokukhumbula ukuthi niyohlukaniswa ukufa, isithembiso sokuzibophezela ukuthi niyohlale nindawonye, ukuziphatha okungashintshi kanye nokwazisa ukuqedela lokhu okuqalile.

Lo mbhali ugcizelela ukuzibophezela okulethwa ukukhumbula izifungo kanye nokuphokophelela ukufinyelela esiphethweni salokho osuke ukuqalile. Kule noveli kubalulwe amaphuzu ambalwa njengezihlava ezibolisa inhlalakahle kwabaganeneyo.

- Ukweswela ulwazi

Yonke iminxa yempilo ibiza ukuba nolwazi olwanele. Nempilo yasemendweni injalo. UShenge ucaphuna amazwi eNcwadini eNgcwele ukuthi abantu babhujiswa ngukweswela ulwazi (Hoseya 4:6). Ulwazi-ke lutholakala ngendlela yokufunda kanye nokuthekela nakulabo asebemnkantshubomvu kuleyo ndima njengoba nesiZulu sikubeka ngokucacile ukuthi: “Indlela ibuzwa kwabaphambili.”

UButhelezi, (1996:105) uthi:

Ngesikhathi samanje kungathi ngabantu abafundile abathwele kanzima kwezemishado.

Okuphawulwa nguShenge kule nkulumo wukuthi abantu abafundile yize benolwazi ngezinto eziningi, ulwazi ngokuganana luyantuleka. Okunye okudala lesi simo ukungafezeki kwezinhloso zomunye emshadweni, ukungabuzi indlela kwabaphambili kanye nokuhlangabezana nezimo umuntu ayengazicabanganga.

UMunroe, (2002:20) uthi:

*Marriage is not just the coming together of two people, but a collision of their histories. It is a clash of cultures experiences, memories and habits. Building a strong marriage takes time, patience and hard work. When you marry someone, you marry more than just a person; you marry an entire family, a complete history of experiences. Adjusting to these differences is critical to marital survival.*

Umshado akusikho kuphela ukuhlangana kwabantu ababili kodwa ukungqubuzana kwemilando yabo. Kuwukushayisana kwamasiko, izinkumbulo kanye nemikhuba. Ukwakha umshado oqinile kuthatha isikhathi, ukubekezela nokusebenza kanzima. Uma ugana noma uganwa, awuyi kulowo muntu kuphela kodwa umndeni wonke, imilando yabo kanye nolwazi. Ukuzimbandakanya nalolu shintsho kudingekile ekuqiniseni umshado.

Lo mbhali uveza ukuthi uma kuganana abantu kusuke kuhlangana imilando, amasiko kanye nemikhuba. Kubiza ukubekezelelana nokusebenza kanzima ukwakha umshado oqinile. Yingakho uShenge egcizelela ulwazi olutholakala ngokufunda.

UButhelezi, (1996:106) ugcizelela uthi:

Ngiyethemba ukuthi uyawafunda namajenali abazali, awemindeni kanye nawemishado. Futhi uyazifunda nezincwadi ezikhuluma ngamakhosikazi emizi yawo, abayeni, abazali, obaba, amamagazini kanye

namajenali ezothando. Ungake ungibalele izincwadi ozifundayo ezimayelana nokuba ubaba, nokuba ngumyeni kanye nokuba ngumzali kwakho?

UShenge lapha uveza ukuthi lukhona ulwazi olubhaliwe mayelana nemikhakha ehlukeneyempilo. Kudinga ukuba abantu bazihluphe ngokufunda. Abanengi bayangobuso emendweni bengazi lutho bese umvundla ziwunqanda phambili. IsiNtu siqalangukuthi yilowo nalowo ongena emendweni ayazi indawo yakhe. Ngalokho-ke ufundiswa ngabadala bemcathulisa esendaweni yakhe. Bafundiswa ngokwenqubo namasiko esiNtu. Ongukhanda limtshela okwakhe uyakhuzwa, aboniswe bese ebuyiselwa endleleni yakhe. Incazelo ecacile yala mazwi kaShenge ingukuthi ngisho umuntu angagogoda emkhakheni wezemfundo kodwa angeke abe ngu “sazikonke.” Umuntu uyabadinga omakadebona abagagodile ngolwazi lwendabuko emkhakheni wempilo jikelele. Abanye ulwazi lwabo balushicilele emibhalweni ukuze lufinyelele kuwo wonke umuntu oludingayo.

UButhelezi, (1996:104) uphinde athi:

Ukufunda akusho ukuthi asiludingi usizo. Abantu abafundile abawasebenzisi amadlelo osizo ngoba benqatshelwa ngukuzikhukhumeza. Kuthi noma umuntu ezwa ekubona ukuthi nazi izinsizi, izilingo neziphithiphithi zimbasela ngebhodwe elincane, ancame ukuba umbhubhudle wephalishi lezinkinga kunokuba azehlise acele usizo.

UShenge uxwayisa ngokuthi noma ungafunda ugodode usuke usaludinga olunye ulwazi. Uthi abantu abafundile babuswa impakamo yize bebona ukuthi bayaludinga usizo. Abanye baze babishe odakeni lwezinkinga bethule bengathi vu. Olunye ulwazi alutholakali ezincwadini, lutholakala kwabadala asebeyazi indlela. Kudinga ukuba umuntu azehlise abuze.

UTaylor nabanye, (2014:148) bathi:

*Family relationships are a critical component of daily life. Family members provide tangible support such as childcare and care for individuals who are ill. Family members also provide emotional support in terms of advise, compassion and caring.*

Ubudlelwane nomndeni buyingxenye ebalulekile empilweni. Amalunga omndeni ayelekelela ekunakeleleni izingane kanye nabagulayo. Aphinde futhi akusingathe uma udinga izeluleko kanye nozwelo.

IsiZulu sithi okwehlula amadoda kuyabikwa. Indaba yabaganeneyo ingeyomndeni nezihlobo. Empeleni bakhonela lokho. Akuyona eyokusatshalaliswa eningini kanye nasezinkundleni zokuxhumana njengoba kwenzeka kule mihla.

UButhelezi, (1996:67) uphawula uthi:

Ngane kaLena mntanami, kade ngangikweluleka ukuba ungavumi ukuba izindaba zomuzi wakho zingenwe yiningi, bese kuba yilona elikunqumelayo ukuthi yini ozoyenza ngezimo ezithile emzini wakho. Siyadingeka isifuba kwezomndeni ngane yami. Le nto yakho yokuba ngaso sonke isikhathi uvulele noma ubani ifayila lomuzi wakho, ngiyayeshwama, futhi kuyangethusa.

UShenge ukhombisa ukushaqeka ngendlela izindaba zemizi yabantu ezisatshalaliswa ngayo. Akenqeni umuntu ukuzixoxa esidlangalaleni zingenwe ngabaningi baze bamthathele nezinqumo ukuthi enzeni nokuthi angenzini. UShenge uyawugxeka lo mkhuba. Uthi izindaba zomuzi ziyimfihlo yabanikazi. Kule mihla-ke sezisatshalaliswa ngisho nasezinkundleni zokuxhumana. Le nkulumo igcizelela ukuthi akulungile ukuhambe utshela noma ngubani izinkinga zomuzi wakho.

UJeffries noHornsey, (2012:772) bathi:

*If people receive misleadingly positive feedback that is not truly diagnostic of their limitations, it represents a missed opportunity to grow and develop.*

Uma abantu bethola izeluleko ezidukisayo nezingabakhulisi balahlekelwa ithuba lokukhula nokuthuthuka ngokomqondo.

Siphila enkathini lapho kungekho umuntu ovuma ukuthi akazi. Abantu bathola izimpendulo kubangani, emaphephandabeni, komabonakude nasezinkundleni zokuxhumana. Iphutha abalenzayo ukuthi ababe besahlolisisa ukuthi lezi zimpendulo zikholakala noma ziqiniseke kangakanani omunye ugcina esezisola kamuva, sebuchitheke bugayiwe. Yingakho-ke uShenge kule noveli ephawula ngobungozi bokungaxhumani nomndeni nezihlobo.

- Ukungaxhumani nezihlobo

IsiZulu sithi injobo ithungelwa ebandla. Ukuxhumana nezihlobo nomndeni kwabaganene kusiza ekutheni izingxaki zabo bazethule kubantu abafanele ukuze bathole izeluleko eziyizo.

UDieng, (2016:99) uthi:

*Human relationships in general are of paramount value and those who are reputed to be not kin-oriented and friendly are often considered to be non-conformist.*

Ubudlelwane nabantu buyinto ebalulekile kangangokuthi labo abangabazisi ubuhlobo bathathwa njengabangazihlanganisi.

Lapha kuqondwe ukuchaza ukuthi ubudlelwane nabanye bubonakala ngezinga ozihlanganisa ngalo nabo. Ngokombono kaShenge, kuyingozi ukufulathela abomndeni, ukuphenduka isilwane isibili, inkomo edla yodwa.

UButhelezi, (1996:112) uthi:

O ngiyabona. Umndeni wakho awunazihlobo. Ngiyethemba uyazi ukuthi yithi sodwa bantu esinezihlobo, izilwane noma mangithi ubulwane abunazihlobo.

Asambhinqo la mazwi kaShenge ngoba akakholelwa ekutheni kunomndeni wabantu abaNsundu ongenazihlobo. Kule nkulumo uShenge uveza ukuthi kunabaNsundu abazikhiphile emindenini yabo yendabuko bazakhela imindenini emincanyana.

Abasayingeni eyezihlobo. Ukubiza ngobulwane lokho uShenge. Uthi labo bantu baphilisa okwezilwane zona ezingenazihlobo. Umndeni obumbene kanye nezihlobo uyakwazi ukugqiba ihlazo lomunye futhi uhlale usebenzela ubunye nokuthula ekhaya.

UWeigel noWeisel, (2014:538) bathi:

*The family of origin can serve as a primary model of how individuals will later construct their own personal relationships. Families provide first understandings of how individuals should treat each other, what is normal in personal relationships, and the importance of relationship features such as positive communication, honesty, respect and love.*

Umndeni wendabuko ulima indima enkulu ekukhombiseni ukuthi amalunga angabakha kanjani ubudlelwane nabanye. Lo mndeni unikeza ukuqonda ngokuphathana, ubudlelwane nezimpawu zobudlelwane ezinjengokuxhumana, ukuthembeka, inhlonipho kanye nothando.

Ngaphandle kokukhuliswa ngokwenyama, umuntu uphinde akhuliswe ngokomqondo emndenini wendabuko. Ukungazihlanganisi noma ukungaxhumani nabomndeni wakho kuwukuzivalela amadlelo osizo uma usubhekene nezinkinga.

UKayser, (1993:2-3) ubeka uthi:

*But another explanation for the increased pressure on marriage to provide happiness is the growing anonymity and alienation of contemporary society. Lacking close ties with extended family or one's community, people rely, totally on their spouses to provide the emotional support and companionship that were at one time provided by a number of people.*

Enye indlela okungachazwa ngayo le ngcindezi engaka yokuncipha kwenjabulo kwabaganene singathi ukwanda kwemiphakathi enabantu abadle ngokuzikhipha inyumbazane ngokuzehlukanisa nabomndeni nezihlobo. Umuntu ugcina ethembele kuphela kumlingani wakhe ekumesekeleni nasekumsingatheni ekubeni lokho wayengakuthola ezihlotsheni.

Esikhathini samanje kuya ngokwanda imindeni emincane esiqembuke unomphela emindenini yendabuko. Benza ngendlela yokuthi kungabikho okubahlanganisayo. Umndeni nezihlobo bavama ukusingathana ngezikhathi zobunzima. UShenge ukubiza ngempilo yobulwane ukufulathelana nomndeni nezihlobo.

UMzulwini, (1996:20) yena ubeka kanje:

*The eldest male in the extended family is the “umninimuzi” (family owner). In instances of disputes between family members, the umninimuzi serves as mediator. In the event of an altercation between a married couple, he will be the one to intervene with great prudence, and give appropriate judgement as to who has wronged. This interference mitigates forces which could lead to the break-up of the marriage (Myburgh, 1991:101) no (Ezewu, 1986:53-54).*

Owesilisa osekulile (osemdala) emndenini obanzi ubizwa ngomninimuzi. Uma kunezingxabano phakathi kwamalunga omndeni, umninimuzi uba ngumxazululi. Uma ukungezwani kuphakathi kwabaganeneyo, ungenelela ngokucophelela aphinde ahlulele ngendlela yokwakha engavuni hlangothi oluthile. Lokhu kungenelela kusiza ekuthobiseni izimo ebezingaholela ekuhlukaneni kwabaganeneyo.

Umuntu wesilisa osemndala emndenini obanzi umele umthetho. Uyawushaya aphinde abe ngumahluleli othenjwayo nohlonishwayo. La mazwi ashiwo nguCele ongumalume kaBafana awubufakazi balokhu okushiwo nguMzulwini.

UButhelezi, (1996:286) usivezela lokhu:

Musa ukuthi muphi umkami Bafana. Munye umkakho. Nawe uyakwazi lokho. Umkakho nguMaMthimkhulu. Akekho futhi oyothatha indawo yakhe. Labo masihlalisane bakho ngeke neze bayithathe indawo kaMaMthimkhulu. Nawe uyakwazi kahle kamlhophe lokho.

Abomndeni ababe belokhu benanaza beya le nalena. Iqiniso limiswa ngesihloko, umuntu atshelwe ezikabhoqo. UShenge ucacisa indaba yokuganana ngokwesiNtu.

NgokwesiZulu uma owesifazane ezogana, uthelwa ngenyongo ngabasemzini aganela kuwo. Lokho kusho ukuthi usengowakulelo khaya ngokuphelele. Yingakho lo mlingiswa ekhuluma ngalolu hlobo. NgokwesiNtu, omasihlalisane bangeke bathathe indawo yomuntu owagcagca wathelwa ngenyongo. Ukuxebuka kwabomndeni nasezihlotsheni kukulandelanisa ngamashwa nesinyama. Konke okuzamayo kuyabhuntsha njengezithukuthuku zenja eziphelela eboyeni. Imuva lomuntu yilona elimvulela iphambili lakhe. Uma iphambili lomuntu limnyama kusuke sekudingeka ukuba ahlehle, ayoshweleza kwabakubo ukuze indlela yakhe ikhanye.

UButhelezi, (1996:275) ubeka uthi:

Ayikho into ezokulungela Ngubane uma ungayi kwabakini uyoshweleza. Mina angikwazi ukuhlala nomuntu onezithunzi ezimlandelayo. Uyangisinda Ngubane. Selokhu kwangena wena lapha ekhaya idlozi alinginiki ukuphumula. Kuhle uye kwabakini eMpaphala.

UShenge uyasivezela ubucayi balokhu kuqembukelana nezihlobo nabomndeni wendabuko. Nomaphi lapho uya khona uhlangatshezwa ngamabhadi ungalungelwa yilutho. Isihlahla esixebuke ezimpendeni zaso siyafa. Yindlela yemvelo selokhu kwadabuka umhlaba. Yileyo naleyo nto exebuka kulokho eyavela kukho iyafa. Kanjalo nomuntu. Ukuzama ukuyemboza ngobukhazikhazi bezinto ezinjengobuyikayika bamajazi emfundo, imizi kanokusho, izinyanyavu zezimoto, ubulivilivi bezingubo nokunye, akusho ukuthi isuke iphila. Uma ifile isuke ifile nje kwaphela. Lesi sizukulwane esesiqembukelene nabakwabo uShenge usibiza ngamalulwane ngoba sesiphucuke ngale ndlela yokuthi asisazazi kwasona ukuthi siyini. Abelungu basiphika balala ngomhlane kanti nakwamadala eJudeni akuzange kubekhona esifuze lesi emilandweni yaboMdabu.

UButhelezi, (1996:108) uthi:

Wena unalobo bumukanandwendwe esikuthola kuzifundiswa zakithi ezilengisa ubuzwe bazo okwamalulwane ezinkambisweni zezifiki.

UShenge uthi yimfundo edinga ukufakelwa izibuko le eguqula ubuzwe bomuntu. Umuntu akubone kuyichilo eliphindiwe nobuqaba obedlulele okwakubo, alabalabele okwakweminye imizi, aze ashintshe noqobo lwakhe. Izifundiswa ezinjalo uShenge uzibiza ngezimukanandwendwe. Ubumukanandwendwe isimo sokuthatheka uze ugcine usuyileyo nto ekuthathile. Mhlawumbe okunye okuyimbangela yalesi simo ukuthi lesi sizwe siyisizwe esesigabe ngamalungelo agunyaza ukugijima ngesivinini ngisho umuntu eseyokhalakathela eweni.

- Amalungelo

Umthetho wamalungelo esiNtu ohambisana nenkululeko ugunyaza ukulingana esintwini jikelele, ngisho nakwabaganeneyo.

UMathiesen, (2015:1305) uthi:

*Human rights are moral and/or legal norms intended to establish a common standard of treatment for all individuals regardless of nationality. Although rights may be customary, contractual, legal or civil, a human right is most fundamentally a moral right held by a person simply by virtue of the fact she/he is a human being.*

Amalungelo obuntu awumthetho ojwayelekile wokuphathana kwabantu kungakhathaleki ukuthi usizwe sini. Noma ilungelo lingaba ngelanhloboni, umuntu unelungelo ngokuthi nje ungumuntu ophilayo.

Lo mbhali ukhuluma ngelungelo likawonkewonke lokuba ngumuntu. Leli lungelo lifaka bonke abantu emhlabeni, abaphilayo nabangasekho. Akukhathalekile ukuthi unjani, ungakanani futhi ungowaluphi uhlanga.

UButhelezi, (1996:58) uyibeka kanje le ndaba:

Uma ufuna lo mshado wethu uhambe kahle, hlela ukuba ngu-50/50 Mbomvu.

Indaba yokulingana kwabaganeneyo iyinzukazikeyi ngoba isivuse izinkulumompikiswano phakathi kweziningi izinjulabuchopho. UShenge lapha uveza enye ingxenye yamalungelo ukuthi abaganeneyo bayalingana. Ukubiza ngo-50/50. Mandulo, umthetho wokuganana wawubeka owesifazane ngaphansi komthetho walowo owesilisa amganileyo. Nguyena owayenezwi lokugcina ekhaya. Muva nje izinto sezishintshile. Bheka ngoba owesifazane usenelungelo lokuqhubeka nesibongo sakhe sokuzalwa yize eseganile. Nomlingiswa ovezwe kule noveli utholakala egqamisa isibongo sakubo ngokuzibiza ngoMthimkhulu N.

USlade, (2015:337) uthi:

*The notion that a wife will take her husband's name upon marriage is rooted in history and continues to be the general practice. Currently, a woman has the statutory right to either change her last name upon marriage or retain her maiden name.*

Inqubo yokuthi owesifazane oshadile asebenzise isibongo somyeni wakhe kusalokhu kuyinto eyenziwayo kusukela emlandweni. Manje owesifazane usenelungelo lokuqhubeka nesibongo sakhe yize eganile.

Impilo yesimanje iza nokuningi okusha. Abesifazane abaganile bayavunyelwa ngumthetho wamalungelo ukusebenzisa izibongo ezimbili, okungesakhe sokuzalwa kanye naleso aganele kuso. Abahambisana nendlela yamasiko bayawuchitha lo mqondo besekelwa ngisho nayinkolo yobuKhrestu.

INcwadi eNgcwele ithi:

Bafazi, thobelani amadoda enu njengokufanele eNkosini.

(KwabaseKolose, 3:18).

UMdali owadala abantu wababekela nemithetho yokuphila. Inkinga ukuthi abantu bachaza iBhayibheli ngezindlela ezivuna bona.

UMunroe, (2008:14) uthi:

*The feminist movement says, “we’ve got to change the Bible.” The Bible is male chauvinistic because it refers to God only as “Him” and “He” and “Father”. To address this issue, some Bibles have been published that adjust the scriptures to have more inclusive language.*

Izishoshovu zamalungelo abesifazane zithi kufanele lishintshwe iBhayibheli ngoba liqhakambisa noma livuna abantu besilisa. UNkulunkulu ubekwe njengomuntu wesilisa. Ukulungisa lesi simo sekushicilelwe amaBhayibheli abhalwe ngendlela evuna wonke umuntu.

Indaba yamalungelo abesifazane seyaba ngundabuzekwayo kwabaningi. Labo abayisukumele basemkhakasweni wokulungisa kwasani ethinta ukungalingani ngisho naseNcwadini eNgcwele imbala.

UMakhoba, (2013: xvi-xvii) ubeka kanje:

Amasiko ahambisana nempilo. Impilo-ke ingabantu. Abantu bahlukaniswe ngezigaba. Ngeke siyeke ukuziveza lezi zigaba noma sekuqhakambiswe kakhulu ukulingana. Empeleni kwakuvele kulinganwa kwehlukenwe ngawo amaqhaza abanjwayo empilweni. Iqhaza likababa alifani futhi alilingani nelikamama. Uma kunjalo awaphele la magama, bamane babizwe ngento eyodwa. Ubaba uyindalabantu kanti umama uyinzalabantu. Kumele sikwehlukanise kahle lokhu ukuze kuhlaluke umsebenzi wobulili. Ngendlela obuhlonishwa ngayo ubulili esiZulwini, kuze kube nento ebizwa ngesilili. Endlini yesiZulu uma ungena, ngakwesokhohlo sakho isilili sabesifazane, ngakwesokunene ngesabesilisa. Akudali qhekeko ukwehlukanisa abantu ngale ndlela kodwa kuqhubeza inhlonipho.

Lo mbhali uchaza indlela okwakuqhutshwa ngayo esiNtwini jikelele ingakafiki impucuko yaseNtshonalanga kanye namalungelo. Nala mazwi acashunwe kule noveli kaShenge ayakufakazela lokhu.

UButhelezi, (1996:189) uthi:

Futhi akukho ukuba sabelane ubumama baleli khaya, namanye amalunga aleli khaya. Munye kuphela nje umama okufanele enze lezo zinto ezazenziwa ngomama mandulo, futhi eziyokwenziwa ngomama kuze kube sekupheleni komhlaba. Nobubaba nabo bunjalo, bunezindawo zabo. Le nqubo yinqubo yobabamkhulu. Yinqubo nekakade lethu. Lobu buzwe bethu mina nawe sabufica bunje. Buyoba nje thina sesaba mathambo amhlophe.

UShenge ukhumbuza abaNsundu ngamaqhaza obulili besilisa nobesifazane. Uthi kunezidingo okufanele zifezwe ngumama wekhaya eyedwa kanye nezidingo okufanele zifezwe ngubaba wekhaya. Uthi leyo yinqubo yabaNsundu eyahlonzwa emandulo ngobabamkhulu nokungafanele ishintshwe. Kubonakala sengathi kule mihla abusahlukaniseki ububaba nobumama ngendlela abantu asebephila ngayo nangenxa yamalungelo. Ngakolunye uhlangothi izishoshovu zenzululwazi ebhekela ubulili besifazane (*feminists*) ziwotha ubomvu ngokuchithwa kwamalungelo abesifazane. Le nkulumo elandelayo igcizelela inkolelo kule nzululwazi.

UButhelezi, (1996:188) uyibeka kanje:

Le mithetho ithinta amandla namalungelo esabelana wona kuleli khaya. Uma sithi kunokwabelana amandla nobuholi ngokulinganayo lapha ekhaya, siyadlala. Kungathi kukhona abanamandla edlula awabanye, amandla abanika ukuba kube yibo abatshela abanye ukuthi bohamba bagcine la, bothatha babeke la, bangalokothi benze lokhu nalokhuya. Inhlalo enjalo Ngubane yinhlalo yokugqilazwa yokucindezelwa nokudelelwa. Angidingi ukuba kube nomuntu onginika igunya mina. Ngiyazithathela amagunya ngokubona kwami. Wena ukhuluma indida. Uma sabelana amagunya, ubuholi kanye namandla singakudidiyeli lokho nendlela yobuqaba ecokamisa abesilisa ibenze abaholi, ababusi namakhosi bengewona.

Isithombe esivezwa yilo mlingiswa kaShenge esokuthi impilo yokuganana isiphenduke inkundla yempi. Kunohlangothi olungayiqondisisi kahle le ndaba yokulingana ekubeni futhi lungazimisele ukuyemukela. Ngakolunye uhlangothi kunalabo abawafuna ngo dli

abathi abanandaba noma bungachitheka bugayiwe. Iyodwa into ebangwayo, ngamandla qha. Le mibono eyenza kube nokubhekana ngeziqo zamehlo isuke isidinga kubekhona egoba uphondo. UShenge ubalula ukuthi ezinye zalezi zimo zidalwa ukuyekelela kwamadoda ngoba ethi asaqhuba yona belu impucuko kanti isiZulu silimisa ngesihloko elokuthi, ikhanda elixegaxegayo lofulela abafazi.

UButhelezi, (1996:201) ubeka kanje:

Waqala ukuzibuza ukuthi yini bona noPoppie babengakaze babe nothando olujulile. Wakuvuma uBafana ukuthi naye wayenecala kulolo thando lwabo ngokwehluleka ukuba yindoda, ngubaba, yikhanda lomuzi. Wakuvuma ukuthi wayethi naye uqhuba isilungu, kanti usedala isibhobo esamdida uPoppie waseba nguntozonke kwaNgubane, waba ngubaba, umama, ikhanda kanye nentamo kanye kanye.

Maqondana nothando olujulile lo mlingiswa kaShenge ubhekise othandweni olunenhlonipho, ukuthobelana, ukusizana kanye nokungazenzisi. UShenge uze wacaphuna uhlobo lothando oluchazwa nguPawulu eBhayibhelini (1 kwabaseKhorinte 13). UShenge ukhathazwa ubuthakathaka obuhlasele amadoda esizwe esiNsundu. Ukuba ngubaba nokuba ngumyeni akuzenzakaleli, kuyasetshenzelwa imihla yonke yokuphila. Indoda kudingeka ibhukule, ifingqe imikhono ingene emsebenzini wokuba ngubaba nomyeni emzini wayo, ingabhocobaliswa yimithetho yamalungelo. Emendweni yilowo nalowo uneqhaza elibalulekile okufanele alibambe. Inhlonipho iyisisekelo sobuntu. Ngaphandle kwenhlonipho, amalungelo ajike abe ngushevu owonakalisa inhlalo yasemendweni. Abanye bagcina sebethatha izinqumo ezingephusile ngenxa yokwenganywa ubulukhuni bempilo. Ezinye zalezo zinqumo zikhubaza impilo yezingane.

U-Arkes noShen, (2014:275) bathi:

*Divorce or separation is particularly disturbing when considering the poor outcomes on children's academic performance and psycho-social adjustments.*

Isehlukano noma ukwehlukana kuyaphazamisa ikakhulukazi uma ucabanga ngemiphumela eyenzeka ezinganeni ngokwemfundo nangokwenhlalo.

Abanye bathatha isinqumo sokwehlukana noma esokwehlukana uma impilo ingasemnandi emendweni. Yilowo nalowo uzithathela eyakhe indlela. Omunye uphinda aganwe nomunye agane ngokufisa kwabo. Iqiniso lale nkulumo ngokuthi labo abasuke sehlukana bazicabangela bona kakhulu, hhayi izingane. Izingane zigcina ngokuntunta ngoba zingakwazi ukukhetha oyedwa phakathi kwabazali bazo. Ezinye zizithole esimweni sokuvimbeleka ngokuthi zingakwazi ukubona lowo mzali ezingahlali naye.

UButhelezi, (1996:227) uthi:

Isinqumo esenziwa ngubaba sokuba abaleke ashiye ikhaya akuyona indaba yabantu abadala. Yindaba yethu nathi esesikhuma lobu buntandane ubaba ephila edla amabele.

UShenge ucacisa ngomuzwa wezingane ezinabazali abahlukene. Kule ngxenye kuhambe ubaba wekhaya, uNgubane. Uthathe isinqumo sokushiya umuzi wakhe ngemuva kokuthi bengabonanga ngaso linye nonkosikazi wakhe uPoppie. Ugcizelela ukuthi iyazithinta futhi iyazihlukumeza izingane le ndaba. Ziphenduka izintandane obaba bazo bephila bengazinakile. Kuvamisile ukuthi kube ngamadoda athatha isinqumo sokushiya kangangokuthi kuleli khulunyaka esiphila kulo, maningi amakhaya aphethwe ngabesifazane abangabodwana. Abanye abesifazane bathola izingane bengashadile kuthi uma bechayiswa obaba balezo zingane babone kungcono ukuhlala benganganile ukuze bazikhulisele izingane zabo.

ULouw noLouw, (2013:201) babeka kanje:

*Although marriage is still a popular institution for many, marriage rates in South Africa have declined. Only 42% of South Africans are currently married. A low marriage rate is especially evident for Blacks, followed by Coloureds.*

Nakuba ukushada kuseqophelweni kwabaningi, amazinga okushada kwabantu ehle kakhulu

eNingizimu Afrika. Ngokwezibalo, bangamashumi amane nambili ekhulwini abasashadile. Kunobufakazi obuqanda ikhanda bokuthi amazinga ehle kakhulu kwaboMdabu kulandele amaKhaladi.

UButhelezi, (1996:109) uveza lokhu:

Yebo wangehlula umkami Dinangwe. Njengamanje sengiphose ithawula.

Lokhu kushiya sekuthanda ukujwayeleka njengobuthakathaka emadodeni alesi sikhathi. UShenge uphawula ngesimo esesithanda ukuvama emadodeni. Ukuzwa indoda ilimisa ngesihloko elokwehlulwa nokuphosa ithawula kulahlisa ithemba. Uke wakuveza futhi lapho indoda ishiye uMaMthunzi nezingane ngoba ithi ayisamthandi (Buthelezi, 1996:207).

UMunroe, (2002:23) uthi:

*Success in marriage does not depend on spouses committing themselves to each other as much as it does to their committing themselves to marriage, the unchanging institution that they have mutually entered into.*

Impumelelo emshadweni ayincikile ekuzinikeleni kwababili komunye nomunye kodwa incike kakhulu ekutheni bazinikela kangakanani bobabili esivumelwaneni somshado abangena kuwo.

Lo mbhali ucacisa indaba yokubaluleka kwesivumelwane abantu abagananayo abasuke bengena kuso. Akuqondakali noma ukwanda komasihlalisane kudalwe ngokuthi abantu besaba ukungena ezivumelwaneni abangazi noma bayozigcina yini njengoba kwenzekile kuNgubane esimthola kule noveli esephula isivumelwano somshado.

UMacCarthy no-Edwards, (2011:40) babeka kanje:

*In many affluent developed countries, the late twentieth century saw a movement away from marriage towards cohabitation, referring to couples who are co-resident but not legally married.*

Kumazwe amaningi asephucukile nanothile, kamuva kula makhulu minyaka amashumi amabili, kube nomnyakazo abantu beshiya emishadweni beyoba nomasihlalisane. Ngomasihlalisane kuqondwe ababili abahlala njengabashadile kodwa ngokungekho emthethweni.

Laba babhali baphawula ngezinguquko ezifike nempucuko, amalungelo kanye nomnotho. Ezikhathini zasemandulo kwakuyichilo ukuhlalisana kowesilisa nowesifazane bengaganene. Impucuko ifike yakuchitha konke lokho. Sekuyinsakavukela ukuhlalisana kowesilisa nowesifazane bengahlanganisiwe ngefindo lomshado. Yingakho noNgubane kule noveli ekuthola kulula ukuphuma engena komasihlalisane.

UButhelezi, (1996:207) uyakufakazela lokhu:

Wayenenhlanhla yokuthola omasihlalisane, noma kwakuvama ukubheda ngoba uJonny Lexus wayengazithandi izingane, futhi engayijwayele le mpilo yezingane zasemalokishini. Kubo bonke omasihlalisane bakhe wayebaleka ngenxa yezingane.

UShenge ukhuluma ngalo mlingiswa onguNgubane oshiye umuzi wakhe. Usehambe ehlala nabantu besifazane. Inkinga ahlangebazana nayo wukuthi utholana nalolu hlobo lwabesifazane olwashiywa njengoba naye enza kowakhe umuzi. Umbhali uyabuveza manje ubunjalo bakhe ukuthi ungumuntu ongazithandi izingane. Ubuye aveze nokuthi wayengakucabangi ukubuyela ekhaya. Ekuhlalisaneni ngale ndlela, azikho izifungo nezivumelwane okudlulwa kuzo. Ongasakuthokozeli ukuhlalisana lokho uyaphuma azihambe njengalo mlingiswa owayephuma engena.

U-Amato, (2015:7) uthi:

*Co-habiting individuals report less relationship happiness and commitment to their partners than do married individuals.*

Abahlalisane babika ukuthi yincane kakhulu injabulo nokuzinikela kubalingani babo. Akufani nalaba abasuke beshadile.

Ukwanda komasihlalisane nakho kuyimpucuko eyafika nenkululeko namalungelo. Umthetho wezwe uyabavumela futhi uphinde ubabhekele ukuthi banesabelo emafeni alowo oshonile uma kade kuhlalisenwe. Lo mthetho wasunguleka ngenxa yokubona izingane ezingumphumela walokhu kuhlalisana ziphenduka ondingasithebeni. Yize-ke noma isithunzi somshado sesiphele nya, kukwamachanca, sekuhlaliswana ngodede nangodli. UShenge uyasigxeka lesi senzo kwaboMdabu. Ubeka ukuthi siyawalulaza amadoda.

UButhelezi, (1996:273) uqhubeka athi:

Ngenkathi edlula kulezi zixuku wayezizwa zikhombisana ngaye zithi: “Nguye loya, umyeni kamhlolikazi. Hhayi akayena umyeni wakhe, yisimba nje noma yi-vat-en-sit. Awu kahle, uthisha onjena angaba yisimba?”

Lo mlingiswa oshiya umuzi wakhe, washiya ukuba ngumyeni nokuba ngubaba ezinganeni zakhe, akasaqondakali manje ukuthi ungubani. UShenge uveza ukudideka okuba khona emphakathini. Iqhaza likaNgubane alibonakali. Akayena umyeni kamhlolikazi. Naye uNgubane akaziqondi ukuthi uyini kuleli khaya. Umhlolikazi uyinhloko emzini wakhe. UNgubane angebe yindoda kulo muzi, kuphela isimba.

USemenya, (2015:4-5) uthi:

*It is important to note that ‘vat en sit’ is also criticized in a number of cultures, and in African culture, cohabitation is prohibited until such time that lobola negotiations are complete.*

Kubalulekile ukuqaphela ukuthi ‘ukukupita’ kuyagxekwa emasikweni amaningi. Ngokwesiko lesiNtu lase-Afrika ukuhlalisana kwabantu abangashadile akuvumelekile kuze kube wukuthi izingxoxo zamalobolo zifeziwe.

UMunroe, (2008:9) uthi:

*Many of the problems males face come from lack of understanding their own purpose in life.*

Izinkinga eziningi amadoda abhekana nazo zidalwa ukungayiqondi injongo yawo empilweni.

Kusuke sekuyisimo esibucayi lesi esidinga ukwelashwa okuphuthumayo umuntu engakafinyeleli kwangqingetshe.

UButhelezi, (1996:279) ubeka kanje:

Imicabango yakhe yazulazula efisa nokuzibulala. Empeleni lo mcabango wawungaqali ukumfikela. Ukushiya kwakhe ikhaya kwase kuyikhandlile le mpilo yakhe. Wakubona kungayindlela engcono nesheshayo ukuba ayidedele imoto iyocwila olwandle. Ukugwiliza kwakungenalo udlame, kungukufa okwethembekile, futhi ulwandle lumthembisa nokuthola umngcwabo ongcono osesiswini soshaka.

Lo mlingiswa onguNgubane uzithola ecabanga engafiki ndawo. Ubonakala ekhathele ukuhamba ephuma engena komasihlalisane. Ufikelwa umcabango wokuzibulala ngoba uqale wahlubuka umndeni wakhe wendabuko, manje usehlukane nomkakhe nezingane. Uzibona enjengenqe elihluthuke intamo. Akasenamhlaba. Ucabanga ukuyoziphonsa olwandle ukuze adliwe ngoshaka angaphinde atholakale. Ukuxebuka ezimpandeni kuholela ekufeni ngoba izimpande zingumthombo wempilo, yingakho lo mlingiswa efikelwa yilo mcabango. UShenge ugcizelela ukuthi lo mcabango awusilona ikhambi ezinkingeni zasemendweni. Uthi izinkinga eziningi zingagwemeka uma kungaqikelelwa ukuthi kutholakale ulwazi olufanele njengoba nencwadi eNgcwele isho ukuthi abantu babhujiswa ngukweswela ulwazi.

### **3.3 Imfundo**

Impucuko yaseNtshonalanga yafika nokuthi izingane zisuke emakhaya ziyohlanganela ukufunda ezikhungweni zemfundo. Ngalokho-ke akuqondiwe ukuthi abaMhlophe

yibona ababa zingqalabutho ekuletheni imfundo nobuhlakani kuleli likaMthaniya. AmaZulu ayenobuhlakani bemvelo. Ubunkondlo nobuciko bomlomo babuyingqikithi yemfundo nenhlakanipho kubantu abangamaZulu. UShenge uyakufakaza lokho kule noveli yakhe.

UButhelezi, (1996:99) ubeka kanje:

Kule minyaka ekhula uMelody, wathola ithuba lokwethamela ubuhlakani bukagogo MaXakushe. Wayeke azibuze ukuthi ukuba wayefundile wayezoba yini ugogo uMaXakushe. Ngelinye ilanga wake wawubuza uyise lowo mbuzo. Noyise wakuvuma ukuthi ugogo uMaXakushe unobuhlakani, kodwa wathi mhlawumbe ukuba wayefundile wayezobudayisa lobu buhlakani bemvelo.

UShenge uveza umlingiswa onguMelody oyingane kaBafana noPoppie. Njengoba abazali bematasa nje, ikhuliswe ngugogo uMaXakushe, ongumsebenzi kuleli khaya. UMaXakushe wayengafundanga imfundo yasesikoleni kodwa waba naso isikhathi sokudlulisela imfundiso ewulwazi lwemvelo kuMelody. Naye uMelody wayekubona futhi ekuncoma ukuhlakanipha kukaMaXakushe. Imfundiso yabaNsundu iqukethe ubuhlakani bemvelo obuhambisana nokwazisa futhi nokukhulisa abanye abantu. Akuzuzi lowo onayo kuphela kodwa bonke abasondelene naye. UShenge ukhathazwa ukuthi izifundiswa eziNsundu zidayisa ngabo lobu buhlakani bemvelo bese ziqhakambisa imfundo yasezikoleni.

U-Enslin noHorsthemke, (2016:182) bathi:

*African education as a moral discourse in itself, also embraces sincerity, justice, moral sensitivity, responsibility and courage. These virtues cultivated by an African philosophy of education aim to empower communities towards educational development which can address the “African predicament.”*

Imfundo yase-Afrika njengendaba esematheni iqukethe ubuqotho, ubulungiswa, ukuzithiba, ukuzinikela kanye nomdlandla. Zonke lezi zimpawu

zivukuzwa yindlela yemfundo yase-Afrika. Inhloso yayo wukuhlomisa imiphakathi ngemfundo ezoletha intuthuko nokwazi ukuxazulula izimo ezinzima e-Afrika.

UShenge uxwayisa abaNsundu ukuthi injula yaleyo mfundo isatholakala ezinkondlweni nasezibongweni zaboMdabu. Abantu ababeziqamba babengazange balubhade esikoleni.

UButhelezi, (1996:139) uthi:

Vuka emaqandeni Ngubane, ukunkondloza yinto yethu maZulu. Asiyiphawanga ngabeLungu. Lezi zibongo zeNkosi uCetshwayo zazishiwo zimbongi KwaZulu bengakafiki abeLungu. Wena njengoNgubane unobunkondlo nobugagu obungadingi sikolo.

Lezi zinkulumo zikaButhelezi zivusa abantu abangamaZulu ukuba bangabukeli phansi okungamagugu abo kanye nobuhlakani bemvelo. Ulinganisa ngobunkondlo ukuthi abuyona into entsha eyafika nabaMhlophe. AbaNsundu banezinkondlo zabo zoMdabu njengezibongo zamakhosi, izithakazelo, imilolozelo, amahubo nokunye okuningi. Ukushabasheka kukaShenge kususwe ukungeniswa kwezingane zaboMdabu ezikoleni zabaMhlophe. Kuzokhumbuleka ukuthi le noveli ibhalwe ngemuva kancane nje kokubeka kukaHulumeni wobandlululo izintambo zombuso eNingizimu Afrika.

Noma-ke zikhona izinguquko ezenziwe nguHulumeni weNtando yeNingi emfundweni, kungashiwo kugcwale umlomo ukuthi ukufunda kwezingane zaboMdabu ezikoleni okwakungezabaMhlophe bodwa kuseyindaba egudwini. Okuyikhona okuvusela umfo kaShenge uhlevane ngalolu daba yizinhloso zabazali abangamaZulu kanye nomthelela lokhu kuxutshwa kwezinhlanga okube nawo ezinganeni eziMpisholo. Kulezi zinkulumo ezilandelayo kuvezwa isithombe salokho okuwumcabango weningi labazali.

UButhelezi, (1996:90) ubeka kanje:

Kumuntu ongazi, wayengafunga ukuthi kukwaMlungu lapha ekhaya uma ezwa isiNgisi sodwa, usuku lonke, izinsuku zonke zeSonto. Lokho kuqhuma kwesiNgisi esigodini saseMlazi kanye nokufunda esikoleni sabeLungu, kwazibiyela

izingane zakwaNgubane, zaba siqhingi solimi,  
ukwenza nobungani.

UShenge unesililo ngezingane zabaNsundu ezingafundiswa ulimi lwazo lwendabuko emakhaya. Izingane zakwaNgubane zazifunda ezikoleni zabeLungu kuthi noma sezisekhaya zikhulume ulimi lwesiNgisi lolu olwalusetshenziswa esikoleni. Zazingakhuthazwa ukuba zikhulume ulimi lwesiZulu njengoba nazo zazingamaZulu. UShenge uthi lokhu kwenza kufana nokubiyela izingane ngoba zigcina zingaxhumani nezinye ezebala lazo ngenxa yokuthiywa ulimi. Ulimi lungumnyombo wesiko lomuntu kanye nokuthi ungubani. Laba bacwaningi baphawula ngomthwalo wokulingisa abaNhlophe.

UBeasley nabanye, (2016:12) bathi:

*“Burden of acting white”*: Fordham contends that black students are rewarded for mimicking whites by valuing their arts, history and culture above the contributions of African decent people.

“Umthwalo wokuzenza Mhlophe”:

uFordham uqinisekisa ukuthi abafundi abaNsundu bayaklonyeliswa uma belingisa abaNhlophe, ngokubeka phambili imidwebo yabo, imilando yabo namasiko abo ngaphezu komnikelo owenziwa ngabantu base-Afrika.

Injongo yokuklommelisa lezi zingane eziNsundu wukuthi zikhuthale ekufuneni nasekuncomeni ulwazi lwabaNhlophe ukuze zigcine zingazi lutho ngemilando yabaNsundu kube sengathi yinto eyayivele ingekho.

UButhelezi (1996:227) uthi:

Into engiyibonayo ngawe ukuthi awubongi ngakho konke esikwenzela khona lapha ekhaya. Sakusa kuma-*first class schools* manje sesikusa kuma-*first class university* kodwa awubongi.

Ngamazwi kaPoppie lawa ongunina wezingane zakwaNgubane. Ngama-*first class schools* uqondise ezikoleni zabaNhlophe ngoba kuyena yizona ezingcono nezihamba phambili ngokwezinga lemfundo. Ingane yakhe ikhombisa ukungakuthakaseli

okushiwo ngunina yingakho ekhombisa ukuyisola. Impakamo nokuzigabisa kubonakala kudla ubhedu kulezi zinkulumo ekubeni uShenge ebona lezi zenzo njengokudlala ngegeja kuziliwe. Lokhu okubonwa uShenge kuyafakazeleka nasemibhalweni yabanye abacwaningi.

UShezi, (1994: 193) ubeka kanje:

*Some African parents encourage their children to choose other languages than Zulu. One may argue that the perception of African parents about Zulu consequently mean that they undermine their own culture because language is the carrier of culture.*

Ingxenye yabazali abangaboMdabu base-Afrika bagqugquzela izingane zabo ukuba zikhethe ukufunda ezinye izilimi kunesiZulu. Indlela laba bazali abalubuka ngayo ulimi lwesiZulu ichaza ukuthi babukela phansi amasiko abo ngoba ulimi luyingxenye enkulu yesiko.

Le nkulumo kaShezi ivumelana nekaNdimande-Hlongwa.

UNdimande-Hlongwa, (2009:147) uthi:

Uma sithi sikhululekile kodwa sisabona kuyihlazo ukukhuluma ulimi lwethu okusho ukuthi sisazicindezela thina uqobo.

Le ndlela yokucabanga kwabazali babukela phansi imvelaphi namasiko abo kudala ukudideka ezingqondweni zabantwana babo. OkaMphemba ubuza lo mbuzo oyimpambankwici.

UNtuli, (1998:15) uthi:

*On gaining admission to ex-Model "C" schools, the black learner faces a dilemma with regard to the maintenance and appreciation of his cultural traits in order to be adopted or assimilated into a dominant white culture?*

Ukwamukelwa kwengane yoMdabu kulezi zikole ezazaziwa njengo-Model “C” kuyenza ixakeke ngenxa yokungazi noma kufanele iqhubeke nokuqhakambisa awayo yini amasiko. Ubuza umbuzo ukuthi ngabe kufanele yini iphundlwe zonke izimpawu zamasiko ayo ukuze yamukeleke noma ingeniswe emasikweni abaNhlophe na?

UNtuli uphawula ngokudideka eziba nakho izingane ezifunda ezikoleni ezibizwa ngo-*Model-C*. Zigcina zingaqondisisi okufanele zikwenze ukuze zamukeleke ziphathwe njengezabaNhlophe. Impendulo yalo mbuzo itholakala kule nkulumo ecashunwe encwadini: “Amagugu Esizwe.”

UMakhoba, (2013: xvi-Isingeniso) ubeka kanje:

Igugu lokuqala lomuntu nguye uqobo lwakhe. Igugu lesibili lomuntu elimenza azibone ehlukile futhi eqamathekile, isiko lakhe nolimi. Asikwazi ukuzigqaja njengesizwe uma singenalo ulimi esigabe ngalo. IsiZulu sinothile. Ukunotha kwaso kwandisa ubugugu baso kithina. Ukuze ubone ukuthi sinothile bala ukuthi bangaki abasikhulumayo ngisho bengasincelanga. Emazweni angaphandle njengaseSwazini, eZimbabwe, eMozambique awusasisweli isiZulu. Aze amaZulu kube yiwona anenkingana yokufunda lezi ezinye izilimi.

Lo mbhali ugcizelela ukubaluleka kokuzazi kanye nokwazi amagugu akho. Isiko liyigugu lomuntu. Ulimi luyingxenye enkulu yesiko ngakho kufanele umuntu aziqhenye ngolimi lwakhe. Ukuphawula kwalaba bacwaningi nezinjulabuchopho ngalesi simo kuqinisekisa imibono kaShenge ngalezi zikole ezixube izinhlanga.

UButhelezi, (1996:136) ubeka kanje:

UVikizitha wazizwa esekhaya ekilasini lezingane ezifana naye. Lobu buvezandlebe bakhe eDurban West High School, babumenza agqame njengezinyo eliphukile, wonke amehlo embuka sakumangala. Kwakuthi uma kukhona okuhle okwenzekile kunikezwe izingane eziNhlophe, kanti uma kunento embi eyenzekile, kusolwe yena Vikizitha nabanye abaNhlophe. Naye wayekwazi lokho.

UHLanganisani weluleka uVikizitha ukuba alushiye lolu bandlululo ayelokhu ekhononda ngalo. Phela uVikizitha wayefunda izifundo ezifana nezikaHlanganisani kodwa yena ehlala ekhala ngokubandlululwa kwabamnyama eyunivesithi ayekuyo. UVikizitha wayethi usekhathele ukuncikiselwa nokuba ufanakalo ezikoleni zabezizwe. Wayefuna kabi ukufunda lapho ayezozizwa engelona ivezandlebe. Ukufunda kwakhe iminyaka edlule eshumini ezikoleni zabeLungu kwase kumcika, esefuna ukuba abuyele esikoleni saboMdabu.

UShenge kule ngxenye yenkulumo weneka imizwa kaVikizitha obekade efunda esikoleni sabaMhlophe. Ubezizwela ecwasekile, engeyona ingxenye yakho konke okwenziwayo kuleso sikole. Izingane zabeLungu zimbuka ngokumxwaya nangokumenyanya. Ubehlale njalo emataniswa nezinto ezimbi sekwaziwa ukuthi ayikho into enhle ngaye futhi nabangayithola kuye. Wayeke wayibika le ndaba kunina ukuthi usecabanga ukushiya, unina wabhoka wakhahlela ethi akakwazi ukushiya i-*first class university* amyisa kuyo ngoba ekwazi okumfaneleyo. Ugcine esizwa ngumfowabo emndenini wendabuko owakwazi ukumlalela wase emcebisa ukuthi alushiye phansi ubandlululo. Ubuvezandlebe obuchazwa kule noveli obokuthi yize lo mfundi oNsundu wayesesikoleni sabaMhlophe kodwa wayengazizwa emukelekile. Umuzwa wokwemukeleka waze wawuzwa esefunda esikoleni sabaNsundu abanjengaye. Le ndaba yobandlululo kulezi zikole ifakazwa nayilaba:

UMartelelo noDondero, (2016:308) bathi:

*In most multi-racial societies, racial inequalities in education and other socio-economic outcomes are pervasive and persistent.*

Kweminingi imiphakathi exube izinhlanga, ubandlululo kwezemfundo nakwezinye izinhlaka zasemphakathini lusaqhubeka futhi luya ngokwanda.

UShenge wambula okungale kwalokhu okubonwa noma okucatshangwa ngabazali, imizwa yezingane zabo ngokubandlululwa kulezi zikole nokuzenza zibonakale njengamavezandlebe phakathi kwezabaMhlophe.

UMakarova noBirman, (2015:308) babeka kanje:

*With respect to how educational institutions accommodate the ethno-cultural diversity of their students, schools have been criticized for their tendency to put assimilative pressure on minority students by engendering and promoting assimilationist ideologies in their curriculum and pedagogy (Warikoo & Carter, 2009). Consequently, schools are challenged to combat prejudice and discrimination against students from ethnic minority backgrounds, factors which negatively affect these student's adaptation in the school context.*

Ngokwemiphumela yocwaningo lwabo mayelana nokuthi izikhungo zemfundo zikulungiselela kanjani ukwahlukahlukana ngamasiko nezinkolelo kubafundi babo, bathi izikole sezibe nokugxekwa ngalo mkhuba wokucindezela abafundi abayidlanzana (abaNsundu) ukuba bavele babe yingxenywe (yabaMhlophe) ngokubafaka futhi bebakhuthaza ngamasiko kanye nemiqondo yabo bakwenza ngendlela yokubafundisa. Baqhuba ngokuthi ngenxa yalokho, izikole ziphonselwa inselelo yokulwa nobandlululo kanye nokucwaswa kwabafundi bezizwe abayingcosana ngoba imiphumela yalezo zenzo ikhubaza uzinzo lwalabo bafundi esikoleni jikelele.

UShenge usethulela imbibizane lezi zingane ezihlangabezana nayo kulezi zikole ezixube izinhlanga:

- Ukushaywa indiva kwamasiko aboMdabu
- Ukungemukeleki (ukucwaseka)

La maphuzu aveza izidingongqangi zanoma yiyiphi ingane ezithola isesikhungweni semfundo. UShenge uyaphawula ngalokhu kushaywa indiva kwamasiko aboMdabu kulezi zikole.

UButhelezi, (1996:136) ubeka kanje:

Yonke into ayeyifunda e*Durban West High School u-Euthenasia* yayikude naye. Amaqhawe, izindawo, amahlaya, izimpilo nemifanekiso yayingeyona eyakhe nabakubo. Yonke into eyayisezincwadini yayingeyona eyempilo yakhe. Ngakho imfundo wayimingilida kabuhlungu, kuthi esemingilidile athole ukuthi kayimsizi ngalutho. *E-Wallet B. Vilakazi High School* wazizwa yena naye wonke umuntu emukelekile.

UShenge uveza ingqikithi yokufundiswayo kulezi zikole zabaMhlophe. Bafundisa futhi baqhakambisa okungokwabo. Akukho okuphathelene nabantu abaNsundu. Izingane eziNsundu uma ziya kulezi zikole zisuke ziyofundiswa ngamaqhawe, izindawo, impilo kanye nemifanekiso yabaMhlophe. UShenge uthi lolu lwazi olutholwa izingane zabaNsundu kulezi zikole aluzisizi ngalutho ngoba kuwulwazi olukude nazo.

UButhelezi, (1996:140) uqhuba uthi:

Kwamfikela manje ukuthi ayikho phela le nto yasemadolobheni yokuthuthuka. Ithambo ababeliphoselwa ngabeLungu lalingenakudla lingenakusasa.

Ngalezi zinkulumbo uShenge uchaza ukuthi le mfundo yayingagxilile emasikweni nasenkambisweni yaboMdabu ngakho yayingaluthuthukisi ulwazi lwabo ngobuzwe nangemilando yabaMpisholo. Kufinyelela lapho ebona khona ukuthi lokhu okubizwa ngempucuko yokuhlala emadolobheni kanye nokufunda ezikoleni zabeLungu, kuyinto engekho. Ngamafuphi nje babethola ulwazi oluyisigece. Nakhu nalo mbhali usagcizelela khona lokho.

UMakhoba, (2013:41-42) ubeka kanje:

Kukhona abanomqondo wokuthi uma ufuna ulwazi ngekini awuseyena umntwana kaNkulunkulu. Yiphutha leli nomqondo esawuhlohlwa ngabeLungu bethi kuyisono ukufuna ulwazi lwakini. Bathi okwakithi kuyinkoloze. Empeleni okuyisono ukungalufuni ulwazi nokungabi nalo, ebe esiphile lelo thuba uMvelinqangi. Ngokwendalo siphilwe amathuba okukhula sande. Sande ngolwazi, sande

ngomqondo, sande nangamandla. Emveni kokuthola inkululeko kwezombusazwe sekumele siyithole kuyo yonke iminxa nezinhla zempilo. Akulula-ke ukuthola izimiso zempilo singakazitholi thina uqobo. Umuntu ongasazi ukuthi uyini, ungubani, akanandaba nobuyena namagugu akhe.

Isifo esihlasele isizwe esiNsundu lesi sokungafuni ulwazi ngamasiko nangemilando yaso. Ezinye izizwe zisukumela phezulu ukuvumbulula imilando yazo. Maqondana nokucwaswa, ukwedelelwa, ukubukelwa phansi nokungemukeleki, uShenge uveza lesi sithombe.

UButhelezi, (1996:136) ubeka kanje:

Kuyothi lapha kukhulunywa ngobugebengu, ubumpofu, ukungazi noma ubusela kubuzwe yena ukuthi banjani abantu baseMlazi kulezo zinto okufundwa ngazo. Babethi lapho othisha sebefundisa ngenuthuko, ngezomthetho nangolwazi babhekise kuzihlobo noyise bezingane eziMhlophe ezikhona lapha ekilasini, noma bakhulume ngabaholi lezi zingane ezibaziyo noma ezisondelene nabo. Babengalokothi othisha abaNhlophe bakhulume ngabaholi abaNnyama.

Lapha uShenge uveza ukuthi kulezi zikole zabaMhlophe banomqondo wokuthi yonke imikhuba emibi yenziwa ngabaNsundu. Ubugebengu, ubusela kanye nokungazi, konke kumataniswa nabantu abaNsundu. Yilokho abakufundisa izingane zabo. Uma bekhuluma ngemikhuba emihle bayimatanisa nabaMhlophe. Kubo ibala eliMhlophe lisho okuhle kanti ibala elimnyama lisho konke okubi. Bafaka lo mqondo ezinganeni zabo ukuze zikhule zibaxwaya futhi zibacwasa abaNsundu. Le nkulumo yalo mbhali igcizelela ngemfundisoze etholwa ngabaNsundu ezikoleni zabaMhlophe. Umphumela wayo ngukuthi abaNsundu bagcina sebekwenyanya okwabo kanye nabayikho bathande okwabaMhlophe.

USinanan, (2016:156) uthi:

*In, The Souls of Black Folks, Duboit made the poignant point that "if white people need colleges to finish teachers, lawyers, ministers and doctors", do*

*black people need nothing of the sort? For black students thriving and surviving academically despite numerous encounters with racism may necessitate developing a coping strategy in order to succeed academically.*

Encwadini ethi: The Souls of Black Folks, uDuboit wakubeka kwacaca ukuthi uma abaMhlophe bedinga amakolishi azobakhiqizela othisha, abammeli ongqongqoshe, kanye nodokotela, ngabe abaNsundu bona abakudingi yini lokho? Kubafundi abaNsundu, ukuphokophelela impumelelo emfundweni ngaphezu kobandlululo ababhekana nalo kudingeka bamelane nezimo ezinzima.

Lesi simo sokucwaseka kwezingane eziMpisholo siyafakazwa nangabanye abacwaningi.

UShezi, (1994:195) ubeka kanje:

*This study also established that African pupils are a minority in the desegregated schools and they feel singled out.*

Izingane zaboMdabu ziyidlanzana kulezi zikole ezixubile kanti zizizwela zikhishwa inyumbazane.

Muva nje kube nesiphakamiso esenziwe ngabanye ababecwaninga ngodaba olufanayo.

UMakarova noBirman, (2015:322) bathi:

*Schools should review their institutional rules and routines for the presence of marginalising practices against ethnic minorities in order to establish and to maintain a non-discriminatory and inclusive school culture.*

Izikole mazibukeze imithetho nenqubo yazo ukuthi isekhona yini imingcele ebandlululayo ukuze ichithwe bese kumiswa kabusha izikole ezingacwasi nezixubile ngokwahlukahlukana kwamasiko.

Ukubukezwa kwaleyo mithetho akusoze kwasivala isikhala sokuthi lezi zingane ziyadinga ukuhlanganyela nabayizimbila zantabanye nazo ukuze zithuthuke ngokwamasiko azo.

UButhelezi, (1996:154) ubeka kanje:

Wabika u-Euthenasia ukuthi ukugula kwakhe kwakungekona okwenyama, kodwa kuyixhwala lokukhalela ubungani, ubuhlobo noma ukuxhumana nabanye abantu njengezingane zonke zaboMdabu ezikoleni zaboMdabu.

Ukufunda kuka-Euthanasia ezikoleni zabaMhlophe kugcine ngokumfikisela ngokugula yize kungekhona okwenyama. Uzithola eyinhlobo engenabangani, engenazihlobo futhi engaxhumene nabanye abantu. Kulezi zikole afunda kuzo akwenzeki lokhu kuxhumana ngoba uyacwaswa ngokwebala. Leli gama lika-*Euthenasia* kwalona lichaza ukufa komuntu ngendlela ethize. Lizochazwa kabanzi esahlukweni esilandelayo.

UButhelezi, (1996:229) uqhubeka athi:

Kwamthokozisa ukufunda kwakhe oNgoye uVikizitha, ezizwa esekhaya phakathi kwabafundi boMdabu, endaweni lapho aboMdabu babengebona ofanakalo.

UVikizitha ugcine ephumile eNyuvesi yabaMhlophe wayofunda kweyabaNsundu oNgoye. Uzizwa ethokozile futhi esekhaya. Isizathu wukuthi akacwaswa ngoba uyingxenye yabo ngokwebala nangokobuzwe. Bayamemukela njengomunye wabo. Abanakho ukuzenzisa. Kubonakala sengathi izinduku zikaShenge zigadla ziyephukela kubazali aboMpisholo ngezenzo zokuthumela izingane zabo ezikoleni zabaMhlophe. Uxwayisa ngokuthi kungabi wukuthi sebezigwaza ngowabo, izingane sezikhale zemuka nabezizwe. NoDreyer (1980) uyayigcizelela le ndaba ocwaningweni olwalwenziwe umfo kaMphemba.

UNtuli, (1998:115-116) ubeka kanje:

*Dreyer, (1980:70) asserts that Zulu (Black) parents in transitional society placed a very premium on schooling and education since they believed that education would give their children the same “power” as the white man and would free the blacks from the backwardness and darkness of their traditional life. The Zulu (Blacks) people, however, did not foresee at that stage that although the school succeeded in making their children more “educated” they also “lost” “these children, who preferred to enter into the new world of learning, Christianisation and westernisation, and largely rejected their “backward” and “uneducated” homes.*

UDreyer uqinisekisa ukuthi lokhu kuguquguquka kwemiphakathi kwagcina kwenza abazali abangamaZulu baqikelela kakhulu ngakwezemfundo nokukhetha izikole zezingane zabo ngoba bekhulwa ukuthi imfundo iyonikeza lezi zingane amandla anjengawabeLungu futhi iyokhulula abaNtshonalanga ebumnyameni nasekusaleleni emuva okwakubangwa yizindlela zakudala zokuphila. Ubeka ukuthi laba bazali ababuzanga elangeni ngokuba yize baphumelela ekwenzeni izingane zabo izifundiswa kodwa kukhona lapho zabaphunyuka khona. Lezi zingane zagcina ziduma nokwabezizwe, imfundo, inkolo kanye nempucuko yaseNtshonalanga, zashiya phansi amakhaya nemindeni yazo ngoba zithi basesemuva futhi abafundile.

Ekuphetheni lesi sihlokwana, kuyaphawuleka ukuthi uShenge ubengageqi magula, engakhiphi namnqamulajuqu ngokufanele kwenzeke. Umuntu uyisidalwa esikhululekile esinelungelo lokuzikhethela. UShenge ukhathazwa yizinqumo ezithathwa ngabaNtshonalanga abangamaZulu ezigcina ngokubenza bangasaqondakali ukuthi bayiliphi.

### 3.4 Inkolo

Inkolo imayelana nokuxhumana noMdali, uMvelingqangi ongoPhezukonke. Ingukwazi nokwethembela emandleni angabonakaliyo, abonakala ngemisebenzi. Iphinde ibe ngukuthobeka ngaphansi kwalawo mandla.

UButhelezi, (1996:285) ubeka kanje:

Izwi lithi ukukholwa ngukuqiniseka ngezinto ezethenjwayo, ngukuqiniseka ngezinto ezingabonwayo, ngoba okubonwayo akuvelanga kokubonwayo.

UShenge uma ekhuluma ngeZwi ubhekise encwadini eNgcwele okuthiwa iBhayibheli eliyisisekelo senkolo yobuKhrestu. Ekufikeni kwenkolo yobuKhrestu kuleli likaMthaniya, ilethwa ngabeLungu ababengamaMishinali yake yaba nokuthandabuzeka ngenxa yemibono yababethi kwakuyitulo nje labaMhlophe lokulalisa isizwe esiMpisholo ukuze bakhale bemuke nomnotho waleli zwe. UShenge uyawuweza umqondo onjalo kule noveli yakhe.

UButhelezi, (1996:78) ubeka uthi:

Maningi kabi amasonto esengiphuma kuwo ngiwaguduza ngizama ukuthola lapho umoya ungibizela khona. Futhi ngake ngangenelwa wukuthi ukusonta lokhu kusidakamizwa sokukhohlisa abampofu. Ngahlala ngingasonti iminyaka emihlanu.

UShenge wembula umlingiswa onguNgubane engenakho ukuphumula emoyeni wakhe. Uphuma engena emasontweni kodwa akasizakali emoyeni wakhe. Uze ufikelwa umqondo wokuthi nakho ukusonta lokhu kuyisidakamizwa esafika nabaMhlophe. Okwabhebhethekisa lo mqondo yimfundisoze eyafika nabeLungu yokuthi inkolo yobuKhrestu ihambisana namasiko aseNtshonalanga, ngalokho, oMpisholo owayeseyamukele le nkolo kwakufanele aguqule nendlela yakhe yokuphila. Le mfundiso yasidunga yasiqeda isizwe.

U-Eason, (2009:8) uthi:

*Reflecting the prevailing ethos of the Victorian period, which became so well known for its civilising mission in heathen lands, the vast majority of missionaries were unable or unwilling to separate their religious message from its cultural packaging. Salvationists also demonstrated some asensitivity towards African dress, but their adaptive efforts in this area remained more modest.*

Uma bebuyisa umqondo wenkambiso eyayivamile yabaseNgilandi abaduma ngomsebenzi wabo wokuphucula lezo zindawo ezazinobuqaba, iningi lalawo maMishinali alikwazanga okanye lalingazimisele ukwehlukana umlayezo wenkolo yabo namasiko abo. Laba basindiswa bakhombisa nokungayinambithisisi kahle imvunulo yase-Afrika. Babezama ukuzijwayeza yona kodwa babenamahloni.

Lo monakalo uyafakazeleka nakweminye imibhalo yezingwazi zosiba.

UMakhoba, (2013:(x) Isingeniso) ubeka kanje:

Uqhekeko olwadalwa yinkolo nemfundo nepolitiki, lukhulu kunokuba sicabanga. Namhlanje abantu bakithi behlukene phakathi. Kunamakholwa angamkhulumisi umhedeni (umuntu ongakholwa enkolweni yamaKhrestu). Athi lawa makholwa lithi iZwi (likaNkulunkulu) bangahlanganyeli nabangakholwayo. Asazi-ke ngoba iNkosi uJesu yayihlala nezoni idle nazo.

UMakhoba, (2013:(xi) Isingeniso) uqhubeka athi:

Angaphika nje amaKhrestu uma ethanda ukuthi ubandlululo lwafika nawo. Ngiye ngiwabone ebandlululana ewodwa, efake umfaniswano wesonto ofanayo. Amakholwa anenkolelo yokuthi “elakithi ibandla lingcono kunamanye.” Lawa mabandla anemifaniswano ewenza ehluke kwamanye, aphinda abe nenqubo yokukhonza, ewumthetho walelo nalelo bandla. Le mithethothetho seyilibulele izwe.

Lolu qhekeko olusadla ubhedu nakulesi sikhathi luqede umoya wobunye oyisisekelo sobuntu bama-Afrika. Ukuqhathanisa amasonto kudale ukubukelana phansi okube nomthelela futhi kulabo qhibukhowe bamasonto agcwele ezweni. UShenge uyakufakaza lokhu kwenza kwabaMpisholo.

UButhelezi, (1996:47) ubeka kanje:

Angathini ukuba ngumLungumnyama uBafana, ingane yaseMpaphala? Kuyangidida lokhu, kodwa akungimangazi. Uthi uMbhabhadisi wayengashiya abakubo esontweni labo ayoba yiKhatholika laseRoma uma wayebhadlile kahle lapha ekhanda?

Le nkulumo iwukuxakeka nokudideka okukhona phakathi kwabomndeni kaBafana osemakhaya. Lo Bafana obuye abe nguMbhabhadisi ushiye phansi isonto elinaboMdabu bodwa wayongena kwelabeLungu. Nangu-ke ezisholo ngokwakhe.

UButhelezi, (1996:78) ubeka uthi:

Manje sengiyasonta. Umndeni wami usonta eSt. Andrews Church, isonto labeLungu elise-Hillcrest. Ngazithanda izinkonzo zase-Hillcrest. Zizothile zomile, ziphole kahle. Izinkonzo zabantu bakithi ukushawoda, umsindo, ukufakaza nezinyembezi zeminyaka ezingafezinto. Kuyangicika mina nowakwami lokho. Thina kwami sikhonza ngobuchopho, ayi ngenhliziyo nemizwa.

UNgubane obephuma engena emasontweni ugcina esezinze esontweni labeLungu nomndeni wakhe. Uyalincoma uma eliqhathanisa nelabaNsundu. Uthi awukho umsindo, ukushawoda nezinyembezi. UShenge uveza umehluko ukuthi emasontweni abaMhlophe bakhonza ngobuchopho hhayi ngenhliziyo nemizwa kanti abaNsundu kuthinteka izinhliziyiyo nemizwa yabo uma bekhonza bese beyakhala ngenxa yezimo abaphila ngaphansi kwazo. Kulo mdonsiswano nenkombankombane ngokwezinkolo namasonto, uShenge uveza uhlangothi olwehlukile ngenkolo. Uzwakala eyitusa inkolo yobuKhrestu ngokuthi iyisisekelo sobuntu futhi ayixabani nesiko. Uveza abalingiswa bekuhlanganisa kokubili ngaphandle kwenkinga.

UButhelezi, (1996:128) uyilanda kanje:

AbakwaCele bamthela ngenyongo uVikizitha ngemuva kokuba bamkhumulise izicathulo. Amaconsi enyongo ezinzwaneni zikaVikizitha ayexafuzela kodwa ingaphakathi lakhe lalizizwa lithatha olunye uhambo. Ukuya kwakhe emathuneni ogogo nomkhulu wakhe ntambama kungakahlatshwa nako kwakwembule elinye ikhethini kwamqoqa kumkhombisa enye impilo. Isiphandla engalweni naso sasisho ukuthi ukwenye impilo. Kwadliwa-ke kwabuswa kwaCele kufike inkosana kaMbhabhadisi. Kwathi sebehamba noHlanganisani, uCele wathi kufanele kwenziwe umthandazo wakusihlwa bengakahambi. Lo Mthandazo waphathwa ngu-Uzithelile, owacela ukuba uVikizitha abafundele isifundo sosuku, amaHubo 103.

Ngaphandle komzimba, uShenge uveza ukuthi umuntu unengxenywe ebalulekile ehlanganisa ingqondo, imizwa kanye nomphefumulo. Yile ngxenywe ewumoya ngoba ayibonakali. Uma imigudu yosiko lomuntu ingalandelwanga, lo muntu ongaphakathi owumoya uhlala ebophekile. Ukuthelwa ngenyongo kukaVikizitha kanye nokuya emathuneni ogogo nomkhulu bakhe kwamenza wazizwa ethatha olunye uhambo. Lolu hambo lwalungolokuzithola nokuzazi ukuthi ungubani wakwabani futhi wayezizwela ukwamukeleka nokusinda ekuguleni kwakhe. UShenge usivezela ukushayisana kwezinto lapha. Abazali bakaVikizitha babenomqondo wokuthi ukumyisa esikoleni sabeLungu, ukumthengela izimpahla ezibizayo kanye nokumhlalisa endlini yakwanokusho edolobheni yikhona okwakuzomlethela inkululeko. Ugcine ekushiyile konke lokho ngoba bekumfikisela umcabango wokuzibulala. Inkululeko eyiyo uyithole ekhaya lapho kunomndeni wakhe obanzi futhi kunamaliba ogogo nomkhulu bakhe.

UMakhoba, (2013:42-43) wenanela lo mqondo ngamazwi ashiwo ngowayengumsakazi woKhozi:

UMntungwa wayengumsakazi onesibindi okhuluma iqiniso njengoba linjalo. Amasiko esiZulu wawungathi kukhona amathongo amhlebelela wona. Wakhuluma kakhulu ngokuthi iBhayibheli alone lutho, kuphela thina masingalahli okwakwethu.

Indaba yokuhlanganisa amasiko nenkolo yobuKhrestu isibe yinzukazikeyi yavusa izinkulumo-mpikiswano eziningi kwagcina sekunokudideka kwaboMdabu. Amakholwa amaningi asezenzela ngesinyenyela amasiko aboMdabu ngokwesabela imithetho yamasonto awo.

Kukho konke lokhu kubamba kuyekwa, uShenge uqhakambisa inkolo yobuKhrestu njengesixazululo sazo zonke izinkinga. Uthi kungakuhle abantu bafune kuqala umbuso kaNkulunkulu, (1996:192) ukuze benezezelwe nangezinye izinto abazidingayo, (Mathewu, 6:33).

UButhelezi, (1996:287) wenezela uthi:

Kulula lokho Mbhabhadisi. Ukumesaba uNkulunkulu kungukuqala kokuhlakanipha. Ngomusa woPhezukonke, mina ngazithoba ngafuna kuqala umbuso kaNkulunkulu nokulunga kwawo, kwase kuthi konke lokhu okubonayo kwengezwa kimi ngingelutho.

Ukumesaba uNkulunkulu kwenza umuntu angalahlekelani nenjongo adalelwa yona emhlabeni. UShenge ubheka ukuthi aboMdabu bagijimela ingcebo, udumo, amandla kanye nakho konke lokhu okugcina kubaletela usizi kuphinde kushabalalise nempilo yabo. Ubalula akubiza ngezifo ezibhuqabhuqa isizwe esiMpisholo. Uthi umuntu uma esabe uNkulunkulu kuqala uba nokuhlakanipha bese kuthi uNkulunkulu ambusise ngakho konke akudingayo.

UButhelezi, (1996:286-287) ubeka kanje:

Isahlukaniso yisifo semindeni eseza nabeLungu njengoba bafika kuleli zwe nogcusula nophuzo lwezimbodlela. Izahlukaniso, ugcusula nezimbodlela yimibulalazwe. Bonke abaphambukela baduke ngale mibulalazwe bayiziwula.

Indaba yezehlukano iphawuliwe empilweni yokuganana. IsiNtu sasemandulo sasingakuvumi ukwehlukana kwabaganeneyo, kanjalo nenkolo yobuKhristu. NgokukaShenge linye vo ikhambi elingelapha lesi silonda sezehlukano esibhibhayo. Yinkolo qha. Lokhu kusho ukuzibandakanya ngokuphelele enkolweni, ukufunda

iBhayibheli kanye nokuthandaza. Uba mubi ngokwedlulele umphumela wokubalekelana nenkolo. UShenge uqhubeka uthi njengoba lezi zehlukaniso zazingekho kwabaNsundu, zafika nabaMhlophe. Ukwehlukanisa, ukudakwa kanye nezifo zocansi, konke ukubopha ngabhande linye ukuthi kweza nabaMhlophe.

UButhelezi, (1996:121) uyakucacisa uthi:

Walibukabuka iBhayibheli uNgubane lamethusa.  
Kwase kuphele iminyaka engaphezu kweshumi  
iBhayibheli lingasaziwa kuleli khaya.

UNgubane lo wayenalo iBhayibheli njengezinye izincwadi hhayi njengendlela kaMdali yokuphila. Wethuswa wukuthi yena wayekhuliswe ngalo kodwa wehluleka ukwenza okufanayo emndenini wakhe. Yayisingaphezu kweshumi iminyaka lingafundwa iBhayibheli emzini kaNgubane.

UButhelezi, (1996:200) uphinde athi:

Kwathi lapho eliqinisa izwi amagama ayewahlabelela ezwakala. Wayehlabelela ethi uBafana, “Kuzoba nje kube nje uma singathandazi, uma singathandazi, uma singathandazi.” Lo mculo waqhubeka wasuphelezela yizinyembezi ezase zilunguza emehlweni kaBafana. Ubuhlungu ayebuzwa kwamxosha uBafana waselacuka eyongena kwelinye irumu kanti uzophumela ngale eyongena ekheshini ashaye achithe.

UNgubane uhlabelela ngoba umoya wakhe waphukile. Akuhambi kahle emzini wakhe. Uze wathatha isinqumo sokuwushiya. Uyabona ukuthi wenza iphutha ngokungenzi uMvelinqangi abe yinsika ekhaya lakhe. Uyabona futhi ukuthi ukubhidlika komuzi wakhe kube wumphumela wokungathandazi. Unomunyu enhliziyweni kangangokuthi ubona kungcono ukuthi abaleke. Lezi zinkulumo zikhomba ngokusobala ukuthi nobani nobani uma esefike kwangqingshe uyamdinga uNkulunkulu. Ukuzinikela ngokuphelele enkolweni kwabaganeneyo kubanikeza ulwazi lokuthi iNkosi imelene nezahlukaniso ngalokho-ke bazama ngakho konke okusemandleni ukungayijivazi inkolo yabo.

Eyotshwala ayisaphathwa nakuphathwa. Busuke baba wubhememe olungasalawuleki ngisho nasezinganeni ezisakhasela eziko. Akwaziwa mbhantshi kujiya. UShenge wesulela le ngcabhayi kubazali emakhaya.

UButhelezi, (1996:156) uthi:

Wathula kancane u-Euthenasia ngoba wayazi ukuthi uyise ubaphuzisa okudakayo ngoba ethi wenzela ukuthi uma bekhula bangaphuzi ngamawala.

Le nkulumo ikhomba ukuthi ezinye izingane zingeniswa ngubudedengu babazali ophuzweni oludakayo zigcine seziyizimbuqa zotshwala. Lo mkhuba wande kakhulu ezinganeni zezifundiswa eziMpisholo. Lezi zinkulumo zikaShenge ezilandelayo zikhomba ukushuba kwezimo ngenxa yophuzo oludakayo.

UButhelezi, (1996:47) ubeka uthi:

Angazi ukuthi kwakhala nyonini kithina boMdabu. Izimbuqa zezibozana zezimfabume ezizihlava emiphakathini yakithi zingane zezikhulu, zononhlevu nezezicebi. Nangu umfana kaKhalemuke laphaya egqumeni, kuthiwa ngummeli. Awu bantu akekho ummeli ophuza achamele ibhulukwe, adakwe agaqa ngamadolo. Yini ongayimelwa ngumuntu owehluleka ngisho ukuzimela ngezakhe izinyawo?

UShenge uzithola enokudideka futhi ezibuza umbuzo ngezingane zezifundiswa nabantu abaNsundu abacebile. Uzibiza ngezimbuqa ezizihlava okusho ukuthi azinamsebenzi walutho futhi zonakele ngakho azinasizo lwalutho. Ukhathazwa wukuthi zihambisa utshwala phambili. Igama imfabume lichaza umuntu ongenalusizo lwalutho. Ngaleli gama uShenge uchaza lezi zingane ngoba ebuka indlela eziziphatha ngayo. Usola abazali abaziyekelele bangazifundisa indlela yesiNtu kunalokho bazitetemisa ngoba benezikhundla eziphezulu futhi benemali. Ukucwila ezinkambeni okunjengalokhu okuchazwa kule noveli, abacwaningi bakumatanisa nezizathu ezahlukahlukene.

UMoss, (2013:175) uthi:

*Alcoholism and chronic use of alcohol are associated with numerous medical, psychiatric, social and family problems.*

Uphuzo olwedlulele lumataniswa nezinkinga zempilo, zengqondo, zenhlalo kanye nezomndeni.

Lokhu kusho ukuthi umuntu ungena ophuzweni oludakayo ngenxa yenkinga ethile esuke imudla. Kokunye usuke enzela ukuyiziba okwesikhashana. Kuyabonakala ukuthi imali ayisiyo impendulo yakho konke. Kungenzeka ukuthi inkinga yalezi zingane isengqondweni nasemphefumulweni. Zibonakala ngaphandle zigculisekile futhi zinakho konke kodwa ingaphakathi limpofu. Azazi ukuthi zingobani nokuthi zivelaphi. Imali nemfundo ezinayo, kokubili akuzilethi izimpendulo ezinkingeni ezibadla ngaphakathi. Zibona isixazululo kungukuthi zizinikele ophuzweni olunamandla.

UButhelezi, (1996:260) uphinde athi:

Angiquli ukuthi ubhiya, i-whisky novodka kuyagxuma kushaye izandla kubona ophrofesa befundisa izimfanayo ezizophilela ukudakwa okungazange kubonwe. Yiya noma kuliphi ishibhi, noma kuliphi ibhara noma kuliphi ijoyinti, izidakwa ezibuthwa nezibi zichamele amabhulukwe, ngezafunda koyunivesithi. Ibhodlela ligqoke ijazi laphaya emnyango.

UShenge ukhathazwa yizingane zabaNsundu okuthi noma zifunda ezikoleni zemfundo ephakeme kodwa zicwile shi otshwaleni. Umangaliswa wukuthi ziyoba wuhlobo olunjani lwezifundiswa njengoba zidakwa zize zizichamele. UShenge usebenzise ukwenzasamuntu kule nkulumo. Empeleni abahleli balolu hlobo lwemfundo olugxishwa kulezi zingane zabaNsundu, yibona abagxuma bashaye ihlombe ngoba kufezeka izinhloso zabo. Yingakho lo mcwaningi ebeka kanje:

UKunnie, (2016:364) uthi:

*Black studies are imperative because it is an essential means to eradicate the scourge of ignorance and the cancer of Eurocentric colonial arrogance so firmly embedded within the social, cultural, economic and educational contours of this society and the world. It is a solution to the problematic of what I call mentacide that has wrecked havoc and lobotomized the mental intellectual entrails of Black childhood.*

Imfundo yabaNsundu isemqoka futhi idingekile ngoba iyona ndlela yokuhlalukisa obala ubungako benkohliso nomdlavuzwa owagxishwa ngabacindezeli base-Europe. Konakala enhlalweni, emasikweni, kwezomnotho kanye nasezimisweni zokufunda emhlabeni wonkana. Imfundo yabaNsundu iyisisombululo kulokhu okubizwa ngokwebulwa kwengqondo okwenze omkhulu umonakalo, kwenza abantu bangakwazi ukuzicabangela.

Mhlawumbe yingalesi sizathu esibangela intsha ukuba icwile otshwaleni ngalolu hlobo ngoba le mfundo abayithola ezikoleni ingabayisi ndawo futhi ingesona isixazululo ezinkingeni abahlangabezana nazo. Utshwala buyisidakamizwa. Akulula ukuphuma kubo uma umuntu eseze wabuqala kanti nemiphumela yabo iba mibi kakhulu. Kunezifo esezaziwa njengezifo zezidakwa kanti kunjalo nje bulivithiza buliqede iphakethe. UShenge ukuphawulile lokhu kule noveli yakhe.

UButhelezi, (1996:206) ubeka uthi:

Babesho kuzo zonke izibhedlela ukuthi isibindi sikaJohn Ngubane sase sivuthwa ngenxa yophuzo. Wayephethwe yiserosisi yesibindi, isifo sezidakwa. Wake wahlinzwa uNgubane ngoba kukhishwa amatshe esigcinanyongweni. Bonke oDokotela babemeluleka ukuba ahlukane nezimbodlela, naye athembise. Ngenye inkathi wayebuziba utshwala amasontshwana. Wayebuyela kubo ngenkani uma eke wabuyeka. Futhi isimo sasike sibe sibi kangangoba uNgubane wayehluleka ukuphendula esingenhla uma ehamba. Abaluleki bezeNhlalakahle babemtshela ukuthi uma engahlukani nokuphuza, isibindi sakhe soba lukhuni njengetshe. Umzimba

kaNgubane wawubokozela okwethanga elibolayo ngenxa yamanzi emzimbeni. Umlando wophuzo olunamandla wawugeleza kubo bonke ubuso. Lolu phuzo lukaJohnny lwayigweda impilo yakhe lwazigqobhoza nezikhwama zakhe.

UShenge uveza ukuthi izinkinga zenze uNgubane wabona ukuzinikela otshwaleni kuyisixazululo, kanti useyazibulala. Usengenwe yisifo sotshwala esivuthiswa isibindi. Uyafisa ukubuyeka njengemiyalo yoDokotela kodwa abusayekeki. Kuchazwa nokuthi wayesebonakala noma uhlangana naye ukuthi useguliswa ukuphuza kakhulu utshwala. Lo mlingiswa akasenamandla phezu kwempilo yakhe, kubonakala sekuwutshwala obumlawulayo. Utshwala bumenze imfakabili ngokugweda impilo yakhe kanye nokumqedela imali ayenayo. Lo mlingiswa uyisibonelo sabantu asebegqilazwe utshwala. Kunzima ukwehlukana nabo ngisho impilo yakhe isisengcupheni, esebangwa nezibi.

UMoss, (2013:175) uthi:

*Research has linked varying average levels of alcohol consumption to more than 60 disease conditions. Many studies have reported consistent relationship between average consumption and different types of cancer.*

Ucwaningo lumatanisa amazinga ahlukene ophuzo nezifo ezingaphezu kwamashumi ayisithupha. Ukufunda kuveza ukuthi kunobudlelwane phakathi kophuzo olusezingeni nesifo somdlavuzo.

Kwesinye isikhathi ukwehluleka ukumelana nezinkinga njengaye lo mlingiswa ocashuniwe, kwenza abanye bagcine sebezinikele ophuzweni ngethemba lokuthi zizolibaleka okanye zizibeke. Bakhohlwa yiqiniso elingeguqulwe elokuthi inkinga nenkinga idinga isixazululo ukuze iphele ngoba ayikho inkinga engasoze yaxazululeka. Izinombolo zokuxhumana namadlelo osizo zitholakala kuzo zonke izikhungo zezeNhlalakahle.

UShenge ubheka zonke lezi zimo abantu abazithola sebengene bagamanxa kuzo ukuthi zingelashwa ukuzinikela ekukholweni. Enkolweni umuntu ufunda ukuzithiba,

ukuzihlonipha kanye nokwesaba ihlazo. IBhayibheli likubeka ngokucacile ukuthi iwayini lingumdeleli futhi lidukisa abantu.

Lezi zimo futhi zibe nomthelela ekubhebhethekiseni le mpi yaboMdabu esethunjini. Kuchitheka imizi, izingane okuthenjelwe kuzo ukuthi zizomisa amakhaya ziphenduka izibotho zingaqedi ezikoleni. Ezinye zilahlekelwa yimisebenzi kuthi ezinye zigcine zendele koyisemkhulu. Lolu daba lungesinye sezimo ezibucayi ngendlela emangalisayo. UShenge uphawula ngokuthi uma lungafakelwa izibuko ngokushesha, kuzophela isizwe.

### **3.5 Isiphetho**

Kulesi sahluko bekubhekwa okushiwo kule noveli ngempucuko yaseNtshonalanga kanye nemithelela ebe nayo kwabaMpisholo ikakhulukazi esizweni samaZulu. Ukucwaninga kwenziwe ngokulandela imikhakha emithathu: ezohwebo, ezemfundo kanye nenkolo. Ngaphansi kwesihlokwana esidingida ngezohwebo kulandelwe izihlokwana ezintathu okuwukuhleleka kabusha kwemindeni, ukukhuliswa kwezingane kanye nempilo yokuganana. UShenge uzwakalisa ukungenami ngezenzo zabaMpisholo kanye nalokho asebephenduke baba yikho ngenxa yempucuko. Esahlukweni esilandelayo okungesesine kuhlaziywa inoveli kulandelwa imigomo yokuhluzwa kwemibhalo engamanoveli.

## ISAHLUKO SESINE

### 4.0 IQHAZA LABALINGISWA EKUSOMBULULENI INJULA YEMPI YABOMDABU ESETHUNJINI

#### 4.1 Isingeniso

Kulesi sahluko kuzogxilwa kakhulu kubalingiswa bale noveli. Kuzobhekwa indlela umbhali abaqambe ngayo, indlela abavezwe ngayo, ubunjalo babo kanye neqhaza labo ekugqamiseni indikimba yobandlululo lwabaMhlophe esizweni sabaNsundu. Izenzo zomlingiswa ngamunye ziqukethe umlayezo wombhali awubhekise esizweni sabaNsundu ikakhulukazi abangamaZulu.

#### 4.2 Abalingiswa

Inoveli ingumbhalo wobuciko enochungechunge lwezehlakalo noma izigameko ezimayelana nenhlalo noma ukuhlalisana kwabantu. Umbhali wenoveli usebenzisa abantu ukwethulwa indaba yakhe. Laba bantu babizwa ngokuthi ngabalingiswa.

USibiya, (2009:168) uchaza kanje:

Umbhali wenoveli usebenzisa abalingiswa uma exoxa indaba yakhe. Laba bantu yibona abenza izinto futhi yibona abakhulumayo. Isikhathi esiningi indaba idluliswa ngabo. Abalingiswa bawumfuziselo wabantu abaphilayo ngakho-ke benza izinto ezehlukene ezimweni ezahlukene njengabantu abaphilayo. Kubalulekile ukuba inoveli ibe nabalingiswa abakholakalayo futhi abenza izinto ezingenzeka ngempela empilweni evamile.

Yize kuthiwa ngabalingiswa emanovelini kodwa bamele impilo yabantu bangempela. Bamele izigameko ezimayelana nenhlalo, amasiko, ezombusazwe, inkolo nokunye okuningi. Nomfo kaNtuli naye uyakufakaza lokhu okushiwo nguSibiya.

UNtuli, (2006:14) ubeka kanje:

Ubunoveli benoveli buncike ebukhoni kwabalingiswa, kanye nezigameko ezithile. Ngaphandle kwalokhu inoveli ingaphenduka imfibinga yembudane. Inoveli iyinoveli ngokuba nabalingiswa abangabantu abazokwenza izinto ezifuze ezenziwa ngabantu esibajwayele. Izwakala kangcono futhi inoveli enabalingiswa abanamagama ajwayelekile abafana noMkhize noLuthuli, oThulebone, oMaXaba, oMamba kanye noNxumalo.

Umbhali wenoveli kumele abe nobuchule ekuvezeni abalingiswa bakhe. Empeleni usuke ezikhandele bona ebasusela ekhanda. Injongo ngokuthi bamele izigameko ezithile ezenziwa noma ezivelela abantu abaphilayo ngalokho-ke kufanele agweme ukusebenzisa kakhulu ihaba.

#### **4.2.1 Ukuvezwa kwabalingiswa**

Ziningana izindlela ezisetshenziswa ngababhali ukuveza abalingiswa emibhalweni. Lezi zindlela zelekelela abafundi, abahlaziyi kanye nabacwaningi ukwehlukana abalingiswa ngokwezinhlobo zabo.

UZulu nabanye, (1992:358) ubeka kanje:

Kubalulekile kumfundi wezemibhalo ukuthola ukuthi umbhali ubaveze kanjani abalingiswa. Siyazi sonke ukuthi lapho sithatha incwadi sisuke sesazi ukuthi sizohlangana nabantu ebesingabazi. Ngakho umbhali kufanele asazise kulaba bantu. Lokhu angakwenza ngendlela ekhangayo noma ehluleke ukukwenza ngendlela ekhangayo.

Umbhali angasazisa kubalingiswa bakhe ngokubetha amagama azoba nomlando, ngokubachaza yena qobo lwakhe, ngokuchazwa ngabanye abalingiswa, ngezenzo zabo, ngenkulumo-mpendulwane, indawo abatholakala kuyo kanye nezambatho zabo.

U-Allami, (2013:21) uthi:

*Besides direct description of the characters, the author introduces characters through conversations, behaviours, deeds, thoughts and even description of appearance.*

Ngaphandle nje kokuchazwa kwabalingiswa, umbhali angabethula ngendlela yengxoxo, ukuziphatha, izenzo, imicabango kanye nokuchaza indlela ababukeka ngayo.

Kulolu cwaningo kuzogxilwa kakhulu ekwethiweni kwamagama kanye nokuchaza komlandi njengezindlela ezisetshenziswe kakhulu uShenge ekuvezeni abalingiswa bakhe.

#### **4.2.2 Igama lomlingiswa**

Ukuqamba umuntu igama kuyisenzo esibalulekile ikakhulukazi empilweni yabantu base-Afrika.

UZulu, (2017:134) uthi:

*The giving of names is of great importance in Africa and that people are named after events, happenings, great things, the days of the week or the order in which they were born.*

Ukuqamba amagama kuyisenzeko esiseqophelweni eliphezulu e-Afrika. Abantu baqanjwa ngemikhosi ethile, izehlo ezithile, izinto ezinkulu, izinsuku zesonto noma ukwelamana kwabo.

Umbhali uma esemhlonzile umlingiswa wakhe umetha igama. Angalandela okunye kwalokhu okushiwo uZulu ngenhla.

UZulu, (2017:133) uthi:

*Naming is a religious experience because it grants us access to the mysteries of creation.*

Ukuqamba igama kuyindlela yenkolo  
nobuNkulunkulu ngoba kusinika ilungelo  
lemfihlakalo yendalo.

Kunenkolelo ikakhulukazi kubantu abangamaZulu yokuthi umuntu uyalilandela noma uyalifuza igama lakhe.

UMakhoba, (2013:100) ubeka uthi:

Igama lomuntu lingukuxhumana phakathi kwabezayo nabakhona nabangasekho. Igama linomlando omileyo oyisiqalo somndeni. Kweminye imizi bayalivusa igama. Basuke benezinhlalo zokuthi le ngane ifuze oyisemkhulu. Bangingi abantu bakwaZondi ababizwa ngoBhambatha. Leli gama lisuselwa eqhaweni lakwaZondi, uBhambatha. Omunye uyalifuza igama lakhe, omunye aphambane nalo nya.

Lapha ekuqambeni abalingiswa amagama abanye ababhali basuke behlose khona ukuthi umlingiswa alilande.

U-Adjah, (2011:14) uthi:

*Names are oppositories of information, unwritten documents with deep rooted meanings, which are often best understood and interpreted by people who speak or understand the language.*

Amagama ayizilulu zolwazi, imiqulu engakabhalwa enencazelo ejulile. Iqondwa kuphela futhi ichazwa yilabo bantu abangabanikazi bolimi.

Lokhu ukuba nomlando kanye nencazelo ejulile emagameni esiNtu kungumkhuba wabantu base-Afrika. UShenge uyasivezela izibonelo zale nkulumo eyethulwa nguMakhoba.

UButhelezi, (1996:226) ubeka kanje:

UVikizitha akulona igama lamaqaba, kodwa yigama loMdabu, elikhuluma nami lingiyalela into ekufanele ngiyenze emhlabeni. Amagama esiNtu akuwona amalebulo angenangqondo. Ngamagama afukeme imilando yekakade nekusasa lethu.

Leli gama linokukhuthaza ubuqhawe, ukuzimela kanye nokuqina ube namandla okuzivikela ezitheni. Kuphinde kutholakale lesi sibonelo somlingiswa ofuze igama lakhe, okuthiwa nguMgwazeni.

UButhelezi, (1996:220) umchaza kanje:

Le ngozi yabuyisa uMgwazeni nezingane ezintathu eGoli. Ukubuya kwakhe ezobona udadewabo kwenza ukuba uJohnny aphelelwe yisikhundla kwaMaMthunzi. Wayesephendukeinja ebomvu uMgwazeni ethi ngeke ubaba uJohnny athi ejola nomama wakhe akwazi ukumangalela uPrisca ngokuthatha i-Lexus. UMgwazeni watholeka lapho kusebenza khon uJohnny wambuza ukuthi wayengazigcini ngani izikhiye zemoto endaweni lapho izingane zazingeke zizithole khona. Wathi uma nje ingane yakubo ike yashona, aze azi uJohnny ukuthi woyiphelezela.

Umbhali ulanda ngengozi eyavelela uPrisca, ongudadewabo kaMgwazeni, nesoka lakhe uNkebelele. Babekade bentshontshe imoto kaBafana owayesebizwa ngoJohnny eNewcastle. Babeyintshontshela ukuthi bazikhiphe ngayo njengezithandani kodwa uNkebelele wayengenazo izincwadi zokushayela imoto, wayekwazi ukushayela ugandaganda. Ingozi yabavelela ngoba wehluleka ukuthatha ijika. UMgwazeni wawotha ubomvu ngodadewabo, wasongela uJohnny ukuthi uma eke wavula icala uyoyikhotha imbenge yomile nokuthi uma kwenzekile ingane yakwabo yashona, naye uJohnny uyoyilandela.

UButhelezi, (1996:222) uqhuba uthi:

Wayethi (uJohnny) lapho ecabanga ukuthukuthela kukaMgwazeni ashaywe uvalo.

Kulesi sibonelo somlingiswa kaShenge onguMgwazeni, igama nje lilodwa lifikiselana ngamanzi emadolweni. UJohnny lo ojola nonina uMaMthunzi umesabisa okwenyoka. Kusobala ukuthi lo mlingiswa uyisiquzi esingadli nselwa zamuntu futhi alufakwa lubuya nodaka. Ulifuze wangalishiya igama lakhe. Akagcinanga ngokwethiwa lona kodwa uyalilandela.

U-Olantunji nabanye, (2015:72) bathi:

*Among African people, it is conceived that the name an individual bear's can exert enormous influence on their general lifestyle and life prospects.*

Kubantu base-Afrika, kuyatholakala ukuthi igama lomuntu liba nomthelela omkhulu endleleni aphila ngayo kanye nokulindelekile empilweni yakhe.

Ngakolunye uhlangothi umbhali angamqamba umlingiswa igama kodwa libe lingakhombi ncazelo nafuzo olutheni. Bakhona abahlaziyi bezemibhalo abayishayela ihlombe le ndlela. Bathi ukuqamba abalingiswa ngendlela yokufuza nokulandela lawo magama kuyalidambisa ilukuluku kubafundi ngoba basuke sebekwazi okuzolandela.

#### **4.2.3 Ukuchaza komlandi noma umbhali**

Abanye ababhali banekhono eliyinqayizivele lokuchaza umlingiswa. Kuvele kwakheke isithombe esiwumfanekiso ngqo kulowo osuke efunda kube sengathi ngumuntu wangempela. USibusiso Nyembezi ukhombisa ukuba nalo leli khono.

UNyembezi, (1961:5) ubeka uthi:

UMkhwanazi lona kwakungumnumzane oseqinile ngoba wayesensasa. Kwakungumfo onethambo kodwa engazimukile. Izandla lezi zingamaqokoma kukhanyela noma ngubani ukuthi ngumuntu owejwayelene nomsebenzi wezandla. Wayevama ukugqoka ibhulukwe likakhakhi neyembe likakhakhi, iyembe leli lifingqwe imikhono ngakho njalo ngoba engumuntu ohlala ngokusebenza. Ibhulukwe wayelithi nkamfu ngebhande lesikhumba. Izicathulo wayethanda amahhudlu lana aklamzelayo,

ethi yiwona amphatha kahle nalapho eyolima.  
Insingo yayingabazi obakhe ubuso kungumhlikwe  
nje kabhebhenene. Ngebala wayeluhlaza.

Ucaca bha umfanekiso walo mlingiswa kaNyembezi ambize ngoMkhwanazi.  
Ukusebenzisa amagama anjengokuthi wayensasa, enethambo, izandla zimaqokoma  
kukhombisa ngokusobala ukuthi ungumuntu onjani. Nakule noveli kaShenge lithande  
ukugqama ikhono lakhe lokuchaza abalingiswa.

UButhelezi, (1996:5) uchaza uthi:

Yize iminyaka yona yayisihambile kodwa  
wayebonakala nje uMadonsela ukuthi wayeyinsizwa  
ziphelele. Wayengumdondoshiya wetubesi  
eyisidlakela esingathela inkunzi phansi bese  
siyishumpula intamo. UMdali wambumba  
wambumbisisa esenesikhathi lo mlisa. Kwakuthi  
uma ekhuluma athi ukwenyusa ishiya  
langakwesokudla, atshekise umlomo bese ehlisa  
izwi. Wayedlubhe inyumfomu eluhlaza okotshani  
eyayishiswe ngobunono amachopho ayo esika  
impukane. Amabhuzi ayecwebezela sengathi kade  
ekhathwa ngovaselina.

Lo mlingiswa kaShenge usemdala ngokweminyaka kodwa usesimweni esikahle  
sorzimba futhi ungumsebenzi. UShenge uthi wayeyinsizwa ziphelele, emude,  
ondlekile, enamandla futhi enorzimba osulekile. Ngumlingiswa ozithandayo futhi  
ozinakekelayo lo. Ukuchaza umlingiswa lokhu kuzindlela ziningi. Ukubalula nje  
okumbalwa umbhali wenoveli angamchaza ngendlela abumbeke ngayo, indlela enza  
ngayo izinto, indlela akhuluma ngayo nabanye kanye nendlela agqoka ngayo.  
Angasithwebulela engqondweni yomlingiswa lokho akucabangayo bese kutholakala  
ukuthi ungumuntu onjani.

Sekuphawuliwe ngabalingiswa nezindlela abangavezwa ngazo emibhalweni. Esigabeni  
esilandelayo kuhlaziywa ngqo abalingiswa benoveli: Impi YaboMdabu Isethunjini.

#### 4.2.4 Abalingiswa benoveli: Impi YaboMdabu Isethunjini

Abalingiswa abakule noveli behlukene izinhlobo ezintathu njengoba kwenzeka kuyo yonke imibhalo engamanoveli. Kukhona umlingiswa osemqoka, abalingiswa ababalulekile kanye nabalingiswa abancane. UShenge wethula imindeni emibili yakwaNgubane eyizihlobo zegazi nesingathi yibona balingiswa ababambe iqhaza elikhulu ekwethulweni kwezehlakalo kanye nasekwedluliseni umyalezo oqukethwe yile noveli. Lo okaShenge ukwazile ukugqamisa umlingiswa osemqoka. Yilolu hlobo lomlingiswa okaSotobe amchaza kanje:

USibiya, (2009:169) ubeka uthi:

Lona ngumlingiswa oqavile endabeni. Indaba yonke isuke incike kulo mlingiswa. Indaba ingaye. Nguyena owehlelwa yizinkinga. Uvela indaba iqala ize iyofika ekugcineni. Indaba yonke izungeza kuye. Akabonakale ewa evuka ezama ukuxazulula izinkinga abhekene nazo. Lezi zinkinga kungaba ezidalwa nguye noma izinkinga afakwa kuzona ngabanye abalingiswa.

Lo mlingiswa ochazwa lapha nguBafana John Mbhabhadisi Ngubane. Ukhona indaba iqala aphinde avele kuzo zonke izahlukwana zenoveli kuze kufike esiphethweni. Bakhona nabanye abalingiswa okuthiwa ngabalulekile.

USibiya, (2009:169) ubachaza kanje:

Laba balingiswa basondelene kakhulu nomlingiswa osemqoka. Bangasondela ngoba bezomnika usizo noma bamdalele izinkinga. Eqinisweni laba balingiswa yibona ababamba iqhaza elikhulu ezigamekweni ezibhekene nomlingiswa osemqoka. Ukubakhona kwabo kwenza indaba iqhubeka. Ngaphandle kwabo indaba ngeke yaqhubeka.

Abalingiswa ababalulekile kule noveli ngamalunga omndeni kaBafana ongumlingiswa osemqoka. Kukhona umndeni wendabuko oseShowe esigodini saseMpaphala nokulapho azalwa khona. Amalunga alo mndeni yilawa:

- UCele (umalume kaBafana)
- UMaKhumalo (inkosikazi kaCele)
- UHlanganisani no-UZithelile (izingane zikaLinono ongudadewabo kaBafana)

Kuphinde kube nomndeni oxebuke kulowo ongowendabuko. Lo mndeni uhlala eThekwini elokishini laseMlazi nokulapho kuhlala khona uBafana. Amalunga alo mndeni yilawa:

- UPoppie onguMaMthimkhulu (inkosikazi kaBafana)
- U-Euthenasia noMelody (izingane zikaBafana noPoppie)

Bakhona nabanye abalingiswa ababizwa ngokuthi abalingiswa abancane.

UHlongwane nabanye, (1988:173) bachaza kanje:

Abanalo ithonya elikhulu endabeni, kodwa phela endabeni ebhaleke kahle asinabo abalingiswa abantantayo nje abangenamsebenzi. Uma abalingiswa bengadingeki nhlobo abaveli nakuvela. Ezindabeni eziningi ngisho abalingiswa abancane laba banamagama abo. Kuyenzeka-ke omunye umbhali avele abachaze ngokuthi nje “indoda” noma “isalukazi” kungabi nagama.

Lolu hlobo lwabalingiswa luningi ukwedlula abalingiswa ababalulekile kule noveli. Kuleso naleso sahluko ukhona umlingiswa okanye abalingiswa abancane esethulelwa bona. Yize-ke bebaningi ngalolo hlobo, uShenge uyibhale ngobukhulu ubuchwepheshe obenza ukuthi kungabi bikho ukudideka kwabayifundayo ngenxa yokuxoveka kwabalingiswa. Ubukhona kwalaba balingiswa bugqamisa bubeke obala injula yale njumbane yempi yaboMdabu esethunjini. Laba balingiswa bazode bevela ngenkathi kuqhutshekwa nokuhluzwa kwale noveli.

Maqondana nabalingiswa kuzodingidwa kabanzi ngomlingiswa osemqoka kanye nalabo ababalulekile kubhekwa yilowo nalowo ubunjalo bakhe ngokulandela lezi zindlela ezimbili ezichazwe ngenhla (ukwethiwa kwamagama kanye nencazelo ngombhali wenoveli).

#### 4.2.4.1 UBafana

UBafana nguyena ongumlingiswa osemqoka kule noveli. Amagama aphelele futhi asemthethweni alo mlingiswa nguJohn Mhabhadisi Ngubane. Lokhu sikwazi ngoba umalume wakhe umbiza ngawo ngenkathi ecasulwa yizenzo zakhe.

UButhelezi, (1996:24) uthi:

Ungathini ukuthi awazi Mhabhadisi John Ngubane?  
Kubuza uCele.

UShenge umikeze la magama ngoba enenjongo ethile ngaye. Leli gama lalo mlingiswa elithi “John” akusilona elendabuko. Lingelinye lamagama esiLungu anikezwa abantu abaNsundu ngokufika kwabaMhlophe kuleli zwe. Ukwethiwa kwabaMpisholo amagama esilungu kwafika nabaMhlophe ababezoshumayela inkolo yobuKhrestu kuleli.

USimelane-Kalumba, (2012:7) ubeka uthi:

*During the era of colonialism in South Africa, Christian missionaries from Europe built the first schools, hospitals and churches. A new convert to Christianity was required to take a Christian name. School administrators gave a child a new name, known as a “school name” on registration day, the first day of a child’s school career. Only baptism or school names were used as first names on official documents. One’s African name was only used at home, and became known as igama lasekhaya (Nguni). The educated would be addressed by their school name, also known as their official name: (igama lasesitifiketini – Nguni). With the inferiority complex instilled by colonialism, the use of African names became shameful. They were looked down upon as exclusively for the unlearned.*

Ngenkathi leli laseNingizimu-Afrika lisaphethwe ngendlovu yangena, amaMishinali enkolo yobuKhrestu ayevela eYurophu akha izikole, izibhedlela kanye namasonto ngokokuqala ngqa. *Umuntu* owayesephendukele enkolweni yobuKhrestu

kwakufanele abe negama lobuKhrestu ngokunjalo. Uma ingane izobhalisa, abaphathi bezikole babeyinika igama lesikole, lesiNgisi, lishaywe indiva eloMdabu. Yilawo magama-ke ombhabhathiso nawasesikoleni ayegcina esetshenziswa njengamagama asemthethweni. Amagama esiNtu ayesebenza emakhaya kuphela. Abase befundile babesale sebebizwa ngamagama abo asesikoleni noma ezitifiketini. Ukuphathwa kwabaMpisholo ngendlovuyangena kwaholela ekutheni bagcine sebezinyeza ngamagama abo esiNtu ngoba owayesaqhubeka nokubizwa ngelesiNtu wayebonakala ukuthi akafundile.

Saqala lapho isiphithiphithi enhlalweni yabaNsundu. Abantu base beshintshwa amagama endabuko ngenxa nje yokuthi sebemukele inkolo yobuKhrestu nemfundo yaseNtshonalanga. Banikezwa awesiLungu ababengawaqondi nokuthi asho ukuthini. Abacwaninga ngokubaluleka kokwethiwa kwamagama bayayihlaba le nqubo yabaMhlophe.

U-Osagie no-Owiny, (2015:5) bathi:

*In an attempt to suppress African identity, experiences and memories, Europeans assigned new European names to their captives.*

Imizamo yabeLungu base-Europe yokucindezela imvelaphi, ulwazi kanye nemilando yabantu base-Afrika, kwakuwukuthi babaqambe amagama amasha angawase-Europe.

Igama lomuntu kwabaNsundu lithwele isiko lomuntu, lichaza imvelaphi yakhe futhi lilawula nekusasa lakhe. Lokhu kuqanjwa kwamagama ngezinye izizwe kwakuyindlela yokuphithanisa ingqondo yabantu abaNsundu. Laba bacwaningi baphinde bavumelane nalaba abalandelayo mayelana nalolu daba.

U-Olatunji nabanye, (2015:73) bathi:

*In African societies, great importance is attached to names, because in general the belief system of African people is often anchored in a name given to*

*an individual which determines his/her personhood or character. Thus names are expected to influence, mold and shape the character and personality of its bearer.*

Emphakathini yase-Afrika, likhulu iqhaza elisemagameni abantu. Inkolelo yabantu base-Afrika ithi yinkulu injula esegameni elethiwa umuntu. Lichaza ubuntu bakhe kanye nokuziphatha. Ngalokho-ke amagama alindeleke ukuthi akhe futhi aqondise isimilo nobuntu balabo abanikezwe wona.

Amagama alo mlingiswa kaShenge asuselwe eBhayibhelini, iNcwadi eNgcwele. Kuphinde kufakazeleke futhi nasesahlukweni sesihlanu ukuthi ngempela yiwona magama akhe asemthethweni lawa ngoba nasemsebenzini wakhe waziwa ngawo. Lokhu kuvela obala engxoxweni yalo mlingiswa noBen Martin owayehambele enkampanini yabo ngenjongo yokuzocela usizo lwakhe.

UButhelezi, (1996:76) uthi:

Ngemuva kokubuka indlela uNgubane ayemoyizela ngayo kungathi uzothatha isithombe, uMartin waqhubeka nenkulumo yakhe wathi: “Ngibone ukuthi igama lakho ungu-John Mbhabhadisi Ngubane. Phela uJohn uMbhabhadisi wayeyisithunywa esikhulu kumilando yothando, yokwethemba kanye nokuthethelelwa kwethu thina maKhrestu. Siyethemba nawe uyalilandela leli gama lakwenu.”

UShenge ukuvezile ukuthi cishe nabazali balo mlingiswa babenezinhloso zokuthi uma esekhulile awafuze la magama akhe. Okuphawulekayo ngala magama ngukuthi kungenzeka ukuthi abazali bakhe babengabantu abakholwayo. Yize le noveli iqala lapho sebengasekho bobabili abazali balo mlingiswa, buyavela ubufakazi bokuthi babengamakholwa. Okudidayo nokho ngoyise kaBafana ukungacaciseleki ukuthi wayeqale ngakuphi kule mpilo yakhe evezwe yambaxambili. Esahlukweni sokuqala (ikhasi lesi-3) umbhali umveza lapho echazwa nguCele njengesahluleki esibhunguke salahla izingane, uBafana noLinono kanye nonina uQophitshe. Lezi zingane zagcina zikhuliswa nguCele ngoba engumalume wazo. Ngakolunye uhlangothi umveza

ekhunjulwa nguye futhi uCele njengendoda eyayinohlonze futhi ingumlandeli oqotho wevangeli.

UButhelezi, (1996:46) ubeka kanje:

Ashununuza amehlo abuka isithombekazi esasisodongeni esathathwa ngenkathi uCele nowakwakhe bekungqungquthela yamakholwa eThokoza ngaseNatal spruit. Wakhumbula uCele ukuthi uyise kaBafana naye wayezihamba lezo zinkonzo, eyilunga eliqavile lalezi zingqungquthela.

Kule nkulumo uCele ongumalume kaBafana ubuka isithombe esimkhumbuza uyise kaBafana. Ucabanga impilo kaBafana esishintshile nesimo asephenduke waba yiso esingafani nabazali bakhe. Kuyamdabukisa ukuthi uBafana akahambi ezinyathelweni zokukholwa. Kulolu cwaningo kubanjelelwa ekutheni uBafana wayekhuliswe ngunina ngenkolo yobuKhrestu njengoba naye ekuveza kaningi ukumkhumbula kwakhe lapho izimo sezimbhedela.

UButhelezi, (1996:193) ubeka kanje:

Wayilandela imidwebo kanina. Wafunda ukuthi unina wabhala ukuthi leli Bhayibheli ulipha umakoti wakwakhe uPoppie Rachel uMaMthimkhulu, kanye nabazukulu ayobusiswa ngabo umakoti. Umlayezo kamakoti uMaMthimkhulu wawuthi: Kuko konke ukwenza kwakho unganciki kokwakho ukwazi, ukuqonda kanye nokwethemba. Mbonge umazise kuzindlela zakho zonke uSomandla, uyoba ngumalusi nodondolo lwakho. Wakhumbula uBafana ukuthi nguye owayefunda iBhayibheli njalo kwabo uma sekuzolalwa.

Lo mbhali ubalula isifiso esinqala somzali ngezingane zakhe. Yindlela akade ehamba ngayo unina kaBafana le, indlela yokukholwa. Ngaphambi kokuba agoduke, ubashiya nomhlahlandlela oyiBhayibheli alipha uPoppie umakoti kaBafana nabazukulu. Ufuna uPoppie enze ngalo umsebenzi awenzayo naye kuBafana wokuba akhulise izingane zabo ngendlela yokukholwa. Kungenzeka ukuba unina kaBafana wayefisa ukuba

noBafana ahambe ezinyathelweni zakhe ngokukholwa, yena nomndeni wakhe yingakho bamqamba la magama.

U-Olatunji nabanye, (2015:75) bathi:

*Some names also reflect the kind of deity worshipped in a household.*

Amanye amagama futhi abonisa uhlobo lobuNkulunkulu olukhulekelwa kulowo mndeni.

Ngaphandle kwala magama akhe asemthethweni, umbhali uveza elinye igama likaBafana elingazange lichume. Livuswa ngumalume wakhe uCele. Uthi noma esebenzisa elikaBafana aphinde ambize ngoVusumuzi.

UButhelezi, (1996:19) uthi:

Ziningi kabi izindaba ezidinga wena emakhaya eMpaphala. Oyiho nonyoko bashiya bethemba ukuthi kukhona uBafana, uVusumuzi, oyokulungisa konke bona abangaphumelelanga ukukwenza.

Igama elithi “Vusumuzi” linencazelo ecacile. Ukuzalwa komntwana womfana ekhaya kuvusa ithemba lokuthi umuzi ngeke uphele, uyohlale ukhona. Akuqondakali ukuthi leli gama elalimthuma umsebenzi obaluleke kangaka lamphunyuka kanjani. Kungenzeka ukuba isizathu yilesi esivezwe nguSimelane-Kalumba ngenhla, esokuthi abazali bakhe base bemukele inkolo yobuKhrestu. Abazali babona kudingekile ukuba ingane yabo ibe negama lobuKhrestu ukuze yamukeleke esikoleni. Uma kulandelwa impilo yalo mlingiswa, kubonakala sengathi ukulahlekelwa yileli gama kumenze wadukelwa nayinjongo yokuzalwa kwakhe.

Kuwona wonke la magama kubonakala kuchuma igama elithi: Bafana. Akuqondakali ukuthi leli gama laqhamuka nobani ngasizathu sini njengoba nombhali engakuvezanga. Kucatshangelwa ekutheni kungenzeka ukuba yigama eliyisidlaliso akhula ebizwa ngalo ekhaya njengoba kwenzeka nasenovelini, wagcina esaziwa ngalo unomphele. UMakhoba uyayifakazela naye indaba yezidlaliso.

UMakhoba, (2013:101) uthi:

Ezinye izidlaliso umuntu uzithola emncane, zibuye ziphele noma umuntu akhule nazo, kugcine kugqame isidlaliso kunegama alethiwayo... Ezinye izidlaliso azichazeki kahle imvelaphi yazo.

Kuyacaca ukuthi lo mlingiswa wathola leli gama ekuzalweni kwakhe wakhula nalo. Kungenzeka ukuthi wabizwa ngalo ngoba kwakukhonjiswa umuzwa wenjabulo ukuthi kuzelwe umfana. Phela kule noveli kuvezwe elama intombanzana enguLinono.

UFilani noMelefa, (2014:22) bathi:

*Nicknames could originate from recognition of a person's physical characteristics or signs.*

Izidlaliso zingasuselwa ekuboneni izimpawu ezithile, izici noma ubunjalo bomuntu.

Esimweni salo mlingiswa, leli gama likaBafana ligqame ukwedlula amagama awethiwa ngabazali nasemthethweni. Esingenisweni sale noveli lo Bafana wethulwa vele esesezingeni lobudoda, eganwe nguPoppie, uMaMthimkhulu futhi enezingane ezimbili, u-Euthenasia noMelody.

Njengendoda kulindeleke ukuba akhombise izenzo zobudoda kodwa leli gama alimniki amandla enele okwenza lokho. Leli gama lisamkhomba ebunganeni. UShenge uze wamveza enza umsebenzi wokunakekela izinja emzini wakhe.

ULopez, (2014:166) uthi:

*What is most important about African names is the psychological identity and Black consciousness that they inspire in diaspora Africans as they identify themselves with African nobility, strength, endurance, deities and resistance.*

Okubaluleke kakhulu ngamagama ase-Afrika ukubonakaliswa kwengqondo kanye nonembeza wokuba ngumuntu omnyama okhuthazwayo emazweni ase-Afrika njengoba ukhomba ubuhle

base-Afrika, amandla, ukukhuthazela, inkolo  
nokuzimelela.

Kubonakala eya ngokuya eba buthakathaka, izimo zempilo zimengama. Kungenzeka ukuthi imbangela yileli gama. Okokuqala nje leli gama likaBafana liqukethe umqondo wobungane. Abafana yizingane zesilisa. Ukubizwa kwalo mlingiswa ngaleli gama kuyamdodobalisa kumenze agcine engakhulanga ngokomzimba nangokomqondo. Umbhali uma echaza isimo somzimba wakhe usibeka kanje:

UButhelezi: (1996:279) ubeka uthi:

Phela yena wayenobuso bengane, engenamadevu  
atheni noma intshebe nehwanqa. Izinwedlana zakhe  
zazigundwa njalo ngoba kwakuyilezi  
eziluthuvana ezithanda ukuba ngamaqashana.  
Ukuze kuvumelane nobuso bakhe, wayehlala  
ngokugunda.

Lokhu kunciphiseka kunokweya isimo nendlela abukeka ngayo lo mlingiswa. Le ncazelo ayimbeki njengendoda emadodeni kodwa imbeka njengomuntu okukhula kwakhe kuncikinciki. Kusengathi kuchazwa umfanyana nje futhi oyintekentekana. Kule ncazelo yalo mlingiswa enobuthakathaka, uShenge ukwazile nokuveza izimpawu zalobu buthakathaka ezenzweni zikaBafana. Uvezwa ehluleka izikhathi eziningana ukuthatha izinqumo eziphusile. Kuphinde kugcizeleleke lokhu enkulumweni yomhlolithwasa, u-Alice, ongumasihlalisane wakhe.

UButhelezi, (1996:275) uthi:

Abaphilayo kuphi manje, Ngubane? Ngenye inkathi  
kuba ngathi ngikhuluma nengane uma ngikhuluma  
nawe.

Isimo, impilo nokwenza kwalo mlingiswa kulethela abanye abalingiswa ukudideka. Ubukeya futhi wenzisa okwengane. Emzini wakhe ubesebenza ukubheka izinja kanti nasemsebenzini ubesetshenziswa ngabeLungu bakhe ukuba abaxhumanise nabaNsundu ababasebenzelayo. Phela yena ubelwazi kangcono ulimi lesiNgisi. Lapha emzini

kaMhlolithwasa usebenza njengesimba. Umgovuzela ubulawu bakhe, amwashele aphinde amshayelege nemoto uma eyohlangana namanye amathwasa.

UButhelezi, (1996:272) uthi:

Idlozi lalicela ukuba uNgubane amshayege isigubhu, bese egida umhlolithwasa aze adambe amakhosi. Omunye wemisebenzi yakhe njengomasihlalisane, kwakungukuba ashayege imoto uma uMaMsibi ephuma eya emikhosini yezangoma. UNgubane wabuye wanikezwa umsebenzi wokuba agxobe imithi yokuphalaza, bese eyifaka okhambeni lukaMaMsibi.

UShenge usivezela impilo kaNgubane nomasihlalisane wakhe onguMaMsibi owayengumhlolekazi abuye abe lithwasa. Yimisebenzi ayeyenza le njengoba wayehlala emzini kaMaMsibi. Mhlawumbe kungalesi sizathu lo mlingiswa kuthi noma efundile, abe nokuzibukela phansi nokuzenyeza aze agcine ethatha izinqumo ezingaphusile ezigcina ngokuzikisa impilo yakhe ziyishonisa phansi. Ubufakazi balokhu yila mazwi ashiwo yindodana yakhe ebhodla umlilo ngenxa yesinqumo esithathwe nguyise sokushiya ikhaya.

UButhelezi, (1996:227) ubeka kanje:

Uphi ubaba nobugwala bakhe? Namanje undinda umhlaba wonke ekhuluma amaphosiso ezenzisa. Koze kube nini ubaba ebaleka, ebalekelana noqobo lwakhe? Yini asifunze ububaba obuyinkohliso? Akafaki ngani isehlukaniso kucace ukuthi umi kuphi na?

Indodana kaBafana iphawula ngalobu buthakathaka bukayise. Imchaza ukuthi uyigwala kangangokuthi uyehluleka ukumela iqiniso. Uxolela ukubaleka yize engacacisi noma usehamba unomphela noma usazobuya. Ubugwala, ukubaleka kanye nokukhuluma amaphosiso yizenzo ezimatani nabantu abangakhulile ngokuphelele. Lo mlingiswa wehlulwe ukubhekana nezinkinga zomuzi wakhe washaya wachitha. Okwesibili leli gama likaBafana liqukethe umqondo weningi, alimbophezeli ngalutho ekubeni futhi lingamthumi lutho. Eningini kuba mandla ukuziba nokuthalalisa, kokunye kugcine kungasanakwa. Umbhali usivezela lokhu ngaye.

UButhelezi, (1996:145) umbeka kanje:

Ukusula kwakhe isicathulo kwamkhumbuza uNgubane ukukhula kwabo eMpaphala lapho kwakuthi uma yena ebuyile ekhaya, ahlalele izicathulo laphaya phandle elalele umculo, kuthi owakwabo uLinono ashikashikeke ngumsebenzi wasendlini. Noma sebeqala ukusebenza, uLinono wathenga ifenisha entsha wayigcwalisa ekhaya, kanti yena John ndini wagcwalisa amarekhodi namatheyiphi omculo. Wazitshela uNgubane ukuthi loku kusula kwakhe izicathulo akukhona ukubalekela imisebenzi njengoba wayenza eMpaphala.

UShenge uma ephawula ngoBafana ebunganeni bakhe umbeka evele engakhuthalele ukusebenza. Uhlalela izicathulo alalele umculo angasizi ngalutho emisebenzini yasendlini. Nalapha emzini wakhe uma kufanele elekelele njengoba obasizayo engasekho, usaqhubeka nokusula izicathulo ngoba iwona msebenzi ayewazi nayewujwayele kwasekukhuleni kwakhe. Kule noveli kuvezwa ukuthi lo mlingiswa ube nethuba elide lokufunda waze wafika naseNyuvesi. Kuyamangalisa ukuthu ethubeni elide ngalolo hlobo, akakwazanga ukushintsha izimo noma imikhuba yasebuntwaneni. Ubezibona futhi ezizwa izinto zenzeka ngapha nangapha kwakhe. Udadewabo wathenga ifenisha kodwa kuye kwangathi diki, wazithengela kuphela amarekhodi omculo. Kusobala ukuthi imfundo ayimakhanga, kuphela wathola ijazi nesitifiketi.

UButhelezi, (1996:153) uqhuba uthi:

UNgubane wayengenazo izinto zekhaya ayezenza ngesikhathi sakhe. Empeleni wayefana neningi lobunyebunye bezindoxomba zabelilisa baseNingizimu-Afrika abasebenza amahora amahlanu noma ayisishiyagalombili bese beyochitha esiningi isikhathi ngokwenza lezo zinto ezivithiza impilo.

UNgubane uvezwa eyivila, engenawo umsebenzi awenzayo ekhaya lakhe. UShenge umfanisa neningi labesilisa eNingizimu Afrika abazihlalelayo noma bazilalele bangenzi lutho. Uma benesizungu bahamba bayosichitha otshwaleni athi uShenge buvithiza

impilo. Ngalo mlingiswa, uShenge ukhuza umkhuba wobuvila kwabaNsundu. Iningi labesilisa abaNsundu linjengoBafana. Leneliswa yitoho bese lisonga izandla lilindele iholo ekupheleni kwenyanga. AbaNsundu basebenzela ukudlondlobalisa umnotho nokufeza amaphupho abanye abantu. Uthi kungalesi sizathu kunobuhlwempu obungaka phakathi kwabaNsundu.

UCassibba nabanye, (2014:253) bathi:

*According to Bowlby's (1969) attachment theory, one's evolved attachment behavioural system is activated when people are confronted with natural clues to danger and it makes them look for their attachment figure who functions as a "safe haven" and a "secure base."*

UBowlby, (1969) ukhuluma ngokuncika noma ukuzinikela komunye umuntu. Abantu bakwenza ngoba bebona izimpawu ezithile ezingaba nobungozi kubo bese befuna umuntu abangacasha ngaye ukuze abavikele.

UBafana upheshethwa izivunguvungu zempilo kangaka nje yingoba akencike ndawo. Ekuxakekeni kwakhe kunezinto kanye nabantu abakhumbulayo. Okokuqala ukhumbula unina uQophitshe.

UButhelezi, (1996:200) uthi:

Ekuzwa lokho uBafana kwathi ntshu iminjunju wakhumbula unina. Inkumbulo kanina yamlethela umunyu walizwa ingaphakathi lakhe selihuba.

UBafana ubesekakwe yizinkinga nxazonke, ekhaya nasemsebenzini. Ukhumbula unina owamkhulisa ngeZwi likaNkulunkulu waze wabapha neBhayibheli. Ukhumbula iqiniso ayemtshela lona leli angazange alenze ingxenye yempilo yakhe. Ufikelwa wukuzisola nomunyu ukuthi ukube wamlalela wahamba ezinyathelweni zakhe, ngabe akekho kulolu bishi azithola ekulo.

Okwesibili ukhumbula ukukholwa nobuntu kumalume wakhe uCele owamkhulisa. Uvezwa esiphethweni sale noveli esebuyela kwaCele eMpaphala yize wayesebhunguke iminyaka engamashumi amabili.

UButhelezi, (1996:282) uthi:

Wathi esebaleni kwaCele wabuka wangakholwa ukuthi lesi sikhathi esincane eseminyaka engamashumi amabili sase silethe izinguquko ezingaka lapha ekhaya.

UBafana umangazwa ushintsho olukhulu oselukhona kwaCele yena angalwazi. Eminyakeni engamashumi amabili yena ebhungukile wayengalindele ukuthi angafica ikhaya lakwaCele seliphucuke ngaleya ndlela. Kuyavela enovelini ukuthi njengoba wayeshiye kuhanjwa endleleni manje kwase kuhanjwa emgwaqeni. Zonke lezi zinguquko zazilethwe ngabashana bakhe oHlanganisani no-Uzithelile, laba ayengafuni ukubemukela emzini wakhe.

UButhelezi, (1996:282) uqhubeka uthi:

Waxhawula ngezandla zombili uNgubane efisa ukuthi umalume wakhe angambona ukuze abone ukuthi useyazisola ngakho konke ayekwenze kuye.

Umalume kaBafana wayengasaboni emehlweni. UBafana Ngubane wayezisola ngokuthi waphatha kabi umalume wakhe ngokungamemukeli emzini wakhe. Yize kwase kuphele iminyaka engamashumi amabili kodwa wayesasikhumbula lesenzo sakhe. UShenge uma esichaza isenzo sikaBafana uthi, “UBafana wajikijela isicabha ngolaka, isivakashi sakhe sasala sikheve ngaphandle okomgodoyi okwakuthiwe kuwo, phandle” (uButhelezi, 1996:1). Lesi sivakashi kwakunguCele umalume kaBafana. Ukuzisola kwakhe manje kusuka ekutheni isondo selijikile kanti nenhlanzi isishelwe ngamanzi. Nguye manje odinga usizo kumalume wakhe. Ufica umalume wakhe umlindile futhi akambambele magqubu.

UButhelezi, (1996:284) uthi:

UCele wathandaza wazwakalisa ukubonga ngokuba kungene uMbhabhadisi ngaphakathi kwamasango akwaCele. Wambonga oPhezukonke ngokuba eyizwile imithandazo yabo.

UCele akaphindiseli okubi ngokubi. Eqinisweni wayelokhu emkhulekela uBafana nomndeni wakhe. Umemukela ngezandla ezimhlophe. Ukhombisa ukuba nezimpawu zokukholwa nobuntu. OBafana nomkakhe uPoppie bagcine sebehlala unomphela eMpaphala, bawudayisa umuzi wasedolobheni.

#### 4.2.4.2 UPoppie

UPoppie ungunkosikazi kaBafana ongumlingiswa osemqoka. Amagama akhe aphelele nguPoppie Rachel Ngubane onguMaMthimkhulu. Ubizwa ngelikaPoppie. Leli gama akulona elesiNtu. Lingayamaniswa nezincazelo ezimbili ezitholakala ezilimini ezimbili ezahlukenene, isiBhunu nesiNgisi. Ukuthola ukuthi ulilandelile noma ulifuzile yini leli gama abizwa ngalo, kuzobhekisiswa ngokwazo zombili izincazelo kuqalwa ngeyolimi lwesiBhunu.

U-Odendal nabanye, (1984:849) balichaza kanje:

*Pop-Nagemaakte men swat as speelgoed of vir reklame dien.*

Umfanekiso womuntu owakhelwe ukukhangisa noma ukudlala.

U-Odendal nabanye, (1984:850) baqhubeka bathi:

*Poppie is mooi meisie.*

UPoppie yintombazana enhle.

Le ncazelo ichaza uPoppie nezinqotho zakhe. Kungathi umbhali umethe leli gama enayo le ncazelo emcabangweni wakhe ngoba uyaluveza lolu hlangothi lwalo mlingiswa wakhe. Ukuvezwa kwalo mlingiswa njengemifanekiso ekhangisa ezitolo

kuchaza ukuthi uyathanda ukubukwa. Lokhu kusineka kusho ukungabi namusa nokuzenzisa. Yile nhlobo yomuntu ethanda ukukhonzwa ngabanye abantu. Zonke izinto zimayelana naye.

UButhelezi, (1996:59) umbeka kanje:

Lokhu kusineka kwakhe kwakumvumela ngoba ngesidumbu kanye nokuchaya izandla wayefana nemifanekiso ekhangisa izingubo emafasiteleni asezitolo.

UPoppie ungumuntu ongahleki kodwa osinekayo. Ufaniswa nale mifanekiso yasezitolo ehlale isinekile futhi ichaye izandla. Umuntu angaze acabange ukuthi uPoppie unothando, unomusa futhi uyemukelana kanti phinde. Lokhu kwenza kwakhe kugcwele ukuzenzisa.

UButhelezi, (1996:61) uqhubeka uthi:

Lokhu kuthanda ukunconywa kwakungesinye sezizathu lesi esenza ukuba amanye amanesi ahlangelele lapha kwaNgubane. Loku kufika kwamaqulo onesi lapha ekhaya kwakumthokozisa uPoppie, kumnika nethuba lokuba akhangise ngezimpahla zakwakhe ayesanda kuzithenga.

UShenge umveza uPoppie engumuntu ozigabisayo. Uthanda ukubukwa nokunconywa. Umemela amanesi emzini wakhe, hhayi ngoba enomusa ethanda abantu kodwa wenzela ukuthi babuke impahla anayo bese beyamncoma. Nalaba bacwaningi bagcizelela lokhu okushiwo uShenge.

U-Olatunji, (2015:76) uthi:

*A name symbolizes a lot about a person; it is a symbol from which someone's personality, gender and many socio-cultural characteristics as religion, social class, geographical location and spiritual status is reflected. This means that a person's name symbolizes his/her personality, hence, like a means*

*of conveyance that convey the character, attitude or behavioural status of its bearer.*

Igama lisho okuningi ngomnikazi walo. Limele ubunjalo bakhe, ubulili nokuhambelana namasiko nenhlalo njengenkolo, izinga lakhe emphakathini, indawo avela kuyo nenkolo yakhe. Lokhu kusho ukuthi igama lomuntu limele isimilo sakhe kanye nokuziphatha kwakhe.

Maqondana nendawo, umbhali umveza lo mlingiswa evela kwelinye lamalokishi aseThekwini, iLamontville. Uyakwazi ukuthi ungcono kunabantu abazalelwe ezindaweni zasemakhaya.

UButhelzi, (1996:199) ubeka kanje:

Forget it Bafana. Mina ngingowaseLamontville, ND, wena ungowaseMpaphala, NES. Ngehlulekile ukukukhipha kulobu famu bakho kule minyaka engamashumi amabili. Ziqinisile izazi ukuthi ingqondo yasemaphandleni yisisekelo esimbi empilweni yomuntu.

UPoppie kuyamqhoshisa ukuthi yena uzalwa eLamontville, eThekwini. Uzibona engcono futhi azi kakhulu kunomyeni wakhe uBafana owazalelwa eMpaphala, eShowe. Ngokwakhe ubona abantu abazalelwe emakhaya benengqondo engahlakaniphile futhi engahluzekile. Ukuthanda kwakhe ukubukwa, ukunconywa kanye nokuzitshela ukuthi uhlakaniphe kangcono kunabanye abantu kumenza aqiniseke ukwenza okukhethekile yikhona ezobonakala ukuthi wehlukile.

UButhelezi, (1996:52) umchaza kanje:

UPoppie wayengayidli inyama yengulube. Ukudla kwakhe kwakungathelwa usawoti, kungaphekwa ngamafutha, futhi kunendlela okubiliswa ngayo. Wayengumuntu oxabanayo nekhafeyini ngakho zonke iziphuzo zakhe kuba ngezingenayo ikhafeyini kanye noshukela.

UPoppie uvezwa ewunakekela umzimba wakhe eqikelela ukuthi akadli noma yini. Ukudla kwakhe kunendlela ethile okuphekwa ngayo. Njengomuntu osebenza

emnyangweni wezempilo, uyakwazi ukuthi usawoti namafutha kanye neziphuzo ezinekhafeyini kuyawulimaza umzimba womuntu.

UButhelezi, (1996:164) uphinde athi:

UMthimkhulu-Ngubane wayekunakekela ukuthi ubukeka kanjani. Yiko lokho okwakwenza ukuba abe nendawo yakhe yokwenza izinwele ngase-*Beach Front*, abe nendawo yokuqinisa umzimba eduze no-*Pine Arcade*, abe nendawo yokulungisa ubuso nezinzapho ku-*West Street*. Namayunifomu akhe ayethungelwa yena sipesheli, kunakekelwa ukuthi azomhlala kahle, amugqamise esikoleni sokufundisa amanesi.

Njengomuntu othanda ukunconywa uPoppie wenza konke okusemandleni ukunakekela ukuthi ubukeka kahle ngaso sonke isikhathi. Unezindawo zakhe aziwa kuzo lapho enza khona izinwele, lapho elungisa khona ubuso nezinzapho, lapho ethungisa khona amayunifomu nalapho ezivocavoca khona. Kuyavela ukuthi usebizwa ngendlela yabesifazane besimanje le eyokubhanqa izibongo. Umbhali uveza izinga elithanda ukwedlulela lokuzithanda nokuzazisa kwalo mlingiswa. Usitshela ngokudla kwakhe, iziphuzo zakhe, indawo yakhe yezinwele namayunifomu akhe. Zonke izinto zimayelana naye. Ungumuntu ozazi yena hhayi abanye abantu. Uzibeka phambili ngaphezu komyeni wakhe nezingane zakhe. Akwenzela izingane, yilokho kuphela okuzophakamisa izinga lakhe. Umlingiswa ozaziyo nozigabisayo uPoppie. Wenza izinto ngokuqhudelana kanye nokugabisa kwabanye abantu ukuthi unemali kanye namandla okwenza noma yini.

UButhelezi, (1996:187) ubeka kanje:

Singazikhohlisi Bafana. Thina nezingane zethu asiphili esiqhingini sakwaNgubane. Siyingxenywe nje yemiphakathi esiphila kuyo. Singeke sithi abakwaShabalala bethengela izingane zabo ezimbili izimoto ezimbili, sithi thina sohluleka ukuthengela izingane zethu imoto eyodwa.

Kulokhu kuthanda ukubukwa nokunconywa uPoppie uvezwa engafuni ukwedlulwa ngabanye abantu. Lapha uqophisana nomyeni wakhe uBafana odabeni lokuthengela

izingane imoto. Uqhudelana nomndeni wakwaShabalala ngokuthi bona sebezithengelile ezabo izingane izimoto. UPoppie ungumlingiswa ongaboniseki uma esezitshelile ngento, enjalo nje uyaziqhayisa. Kuthi noma umyeni wakhe uzama ukumkhalima, kufane nokuthi uzishaya ngendlebe etsheni.

ULippitt, (2015:135) uthi:

*To be proud is to set high moral standards and to strive to become ever better in attaining them.*

Ukuziqhayisa ukuzibeka ezingeni eliphezulu lempilo nokuzikhandla ukuze uphumelele.

Kulokhu kuthanda kwakhe ukubukwa ubonakala ekhuthalele imfundo ngoba ukholelwa ukuthi yiyona ezomqamisa imbeke ezingeni leli alifunayo. Usebenza kahle futhi unesikhundla esiphezulu emsebenzini. Umbhali uveza lolu hlangothi lwakhe lokuzikhandla nokuba nesibindi.

UButhelezi, (1996:52) uthi:

UPoppie wayenezimali zakhe, futhi bashade nangomshado kamathuthuka ngokwehlukana. Ukukhokhela lo muzi kwakunganakumusinda uPoppie ngoba zase zikhuphukile izimindlela kuye. Wayengasekho neze emawodini kodwa esefundisa ngemuva kokuthola iziqu zika-M.A. Curr. Lokhu kwenyuka kwakunezimpawu ngaphandle nangaphakathi kokaMthimkhulu.

Kule nkulumo uShenge uveza ukuthi kulo muzi yilowo nalowo unokwakhe akukho ukuhlanganisa nokuhlanganyela. UPoppie ufundile impela futhi unesikhundla esiphezulu emsebenzini. Uholo kahle yingakho engenankinga yokukhokhela umuzi yedwa. Kuphinde kuvezwe ukuthi ukwenyuka esikhundleni nokuba nemali kumenza aqhoshe ngaphakathi kuze kubone nabanye abantu ukuthi uphakeme. Ikabili le nkulumo evezwa ngumbhali. Kungenzeka ukuthi usehola iholo elilingana nelomyeni wakhe noma ngaphezulu.

Ekuqhubekeni nobunjalo balo mlingiswa kubhekwa incazelo yesibili yaleli gama lakhe neyeyeme esiNgisini. Nansi incazelo ethathwe kusichazamazwi sesiZulu nesiNgisi:

UDoke nabanye, (2014:260) balichaza kanje:

Poppy = uhlobo lwembali okwenziwa ngayo i-ophiyamu. Baphinde bathi i-ophiyamu umuthi olalisayo nothulisayo ubuhlungu (2014:235).

Le ncazelo-ke futhi ehambisana nale engenhla ithathwe kusichazamazwi sesiNgisi sakwa-Oxford eseNinginzimu-Afrika. Bona-ke babeka kanje:

*Poppy is a plant having showy-flowers, typically red or yellow, and rounded seed capsules (2010:917).*

I-poppy yisitshalo esinezimbali ezikhangayo okuvamise ukuthi zibe bomvu noma zibe phuzi. Sikhipha izinhlaiyana eziyindilingana.

Bese bethi:

*Opium is an addictive drug prepared from the juice of a poppy, used illicitly as a narcotic and occasionally in medicine as an analgesic (2010:824).*

I-ophiyamu bathi yisidakamizwa esenziwa ngompe lwalesi sitshalo esiyi-poppy esisetshenziselwa ukulalisa noma ukupholisa. Khathisimbe lesi sidakamizwa siyasetshenziswa nasezibhedlela ukudambisa izinhlungu.

Lesi sidakamizwa esiyamaniswa negama lalo mlingiswa singaba nobungozi ngendlela emangalisayo. Umuntu ojove ngaso uyathamba, athobele umthetho, abe nguvumazonke. Yilolu hlangothi lwalo mlingiswa olube nomthelela ongemuhle empilweni yomndeni wakwaNgubane. Umbhali uveza uPoppy njengomuntu othanda ukulawula nokuthi kulalelwe yena noma kuphi lapho ekhona, kungaba sekhaya noma emsebenzini, kukhala esakhe isicathulo.

UButhelezi, (1996:107-108) uthi:

Umkami akakwazi ukulalela abanye abantu ngaphandle kweziphathimandla asebenza nazo. Inkani yakhe ngeyeselesele. Uma nje esekhulume into, leyo nto isikhulunywe nguMosi eyisusela emibhalweni esemadwaleni. Futhi njengoba nje manje esephase u-M.A. kungathi lo M.A. usewuthatha ngamawala. Sonke lapha ekhaya sesingamasotsha afanele enze lokho okuthandwa ngumkami oselusiba jenene bhiligadiya nje. Ojenene abalaleli bayalalelwa, ababoniswa bayabonisa, abelulekwa bayaluleka, abaholwa bayahola, kabafundiswa bayafundisa. Umkami akangilaleli futhi sewafundisa nezingane ukuba zingalaleli.

Umbhali uveza izimpawu zobuthakathaka esezibonakala kulo mlingiswa wakhe onguPoppie. Ukuba nemali kwakhe, ukufunda kakhulu kanye nokuba nesikhundla esiphezulu emsebenzini kumenze wangafuna ukulalela nokuthobela umyeni wakhe ekhaya. UBafana utholakala ekhononda ngendlela yokuziphatha kukaPoppie ekhaya. Uyalawula futhi ufuna zonke izinto zenziwe ngendlela yakhe. Umyeni wakhe ukhala ngokuthi akasamhloniphi futhi sekuze kwakapakela nasezinganeni njengoba nazo zingasalaleli. Umbhali uveza umkhuba osuvamile emindenini yabaNsundu. Abesifazane abafunde kakhulu nabanezikhundla eziphezulu emisebenzini abakuyo, bagcina behluleka ukwehlukana inqubo yasekhaya neyasemsebenzini. Uma kulalelwa yena emsebenzini, nasekhaya kubanjalo. Umbhali uyakuhlaba lokhu. UNgubane usezibona enesizungu eswele unkosikazi kanti nezingane ngokunjalo ziswele umama. Uma sekunje usuke engasekho unkosikazi nomama ekhaya.

UMunroe, (2011:8) uthi:

*Marriage is a platform for service. It is a life of continuous sacrifices. The man commits to doing all he can to help the woman and the woman also commits to doing all she can to help the man. For without sacrifice, can it be considered a marriage? What is a marriage if there is no need for sacrifices?*

Umshado uyinkundla yokusebenza. Uyimpilo yokuhlala ngokuzinikela. Owesilisa wenza konke okusemandleni ukusiza owesifazane kanti

nowesifazane wenza njalo. Kungashiwo kanjani ukuthi ngumshado ngaphandle kokuzinikela? Uyini pho umshado uma singekho pho isidingo sokuzinikela?

Kuyo yonke le noveli uPoppy ubonakala emehlula umyeni wakhe uNgubane. Ugcina ethamba kungathi usadakwe ngempela yilesi sidakamizwa uma owakwakhe esevukeinja ebomvu. Uyalivuma naye uNgubane leli gama lokwehlulwa uma echazela uDokotela wezemindeni ngokwethiwa kwamagama ezingane zabo.

UButhelezi, (1996:108) ubeka kanje:

Ukube nami ngangizethela amagama, ngabe zathola amagama angcono izingane zami. Pho-ke ngahlulwa kwathiwa izingane zethu ngo*Melody* kanye no-*Euthenesia*.

Kuvezwa ukuthi uPoppie wamehlula zibekwa nje umyeni wakhe uBafana. Umbhali uveze ukuthi uPoppie wayezibona engcono futhi ehlakaniphile kunoBafana yingakho wabona kunguye ongaqamba izingane zabo amagama ahlakaniphile. Akugcini lapho. Nasempilweni yakhe jikelele lo mlingiswa leli gama libe nomthelela ongemuhle. Ubonakala ejovekile ngalesi sidakamizwa sokulalisa esihambisana negama lakhe. Umuntu-ke olalisiwe angenziwa noma yini. UPoppie ubonakala ekholelwa emikhutsheni nasenqubeni yabaMhlophe. Ugxeka kwasani okuphathelene nabaMpisholo. Ugxeka amasiko, imfundiso kanye nemilando yabaNsundu.

UButhelezi, (1996:224) ubeka kanje:

Wayengezwa nakuzwa uMthimkhulu ngokuyofunda kwengane yakhe esikoleni saboMdabu. KuMaMthimkhulu kwakungukuthuthuka ukuya emaYunivesithi abezizwe.

Izinga lokulawula kukaPoppie liya ngokuya lenyukela. Ukhombisa ukwazi okufanele izingane zakhe. Uzikhethela ukuba zifunde ezikoleni zabaMhlophe ngoba enesiqiniseko sokuthi zizothola imfundo engcono. Izenzo zakhe zikhombisa ukuthi uzilibele ukuthi ungubani, uvela kuphi futhi ubheke kuphi. Umele abaNsundu okuthe ngokufunda baphenduka abeLungu mbumbulu. Yilaba ababatshazwa ngu “Bulima Ngiyeke”

enkondlweni yakhe ethi, “Kumfundoni le?” etholakala eqoqweni lesithathu, Ihluzo, elahlanganiswa nguNcamisile Makhambeni. Kule nkondlo uDlamini uzenze waba mdibi munye nalezi zifundiswa.

UMakhambeni, (1989:72) ubeka uthi:

Angihungule umntanomlungu  
Angisacabangi ngaphandle  
Kokubhaliwe emabhukwini  
Angisakhulumi ngaphandle  
Kokuqoshwe emabhukwini akhe;  
Angisenzi lutho ngaphandle  
Kokuqoshwe amabhuku akhe;  
Esam’ isilinganiso ngumlungu.  
Uyagqoka ngigqoke, ngidlisiwe;  
Abenqunu ngibenqunu, ngidlisiwe;  
Sengicula njengaye umlungu;  
Ngifundile uma ngifunde  
Njengaye umntanomlungu.  
BAKITHI NIPHELELE NONKE,  
KUMFUNDONI YONA LE?

Kule nkondlo kubatshazwa indlela abaNsundu abathathele ngayo phezulu impilo yesiLungu. Kusengathi bona babengenakho futhi abanakho okungokwabo. Kukho konke abakwenzayo bazilinganisa nabeLungu. Bazibona benza okufanele uma benzisa okwabeLungu.

UShenge uveze uPoppie ngenhloso yokudalula ukucabanga nokwenza okukhona kwabantu abazalelwe emadolobheni nasemalokishini. Kutholakala kunokuqhosha kokuzazi, ukubukela phansi abantu basemakhaya kanye nokuzitshela ukuthi bahlakaniphile futhi bangcono kunabo. Baphinde babe nomcabango wokuthi yibona abenza izinto ezingcono kunabantu basemakhaya. Umbhala ubethanda futhi ukuveza ngalo mlingiswa impilo yabesifazane besimanje ikakhulukazi labo abafundile, abasezikhundleni eziphezulu emisebenzini nabahlala emadolobheni. Uchaza ukuthi iningi labo liyazilawula ngoba lokhu asebeyikhona kubabeke ezingeni lokuthi bangeze bakwazi ukulawulwa ngabanye abantu.

Ukuvezwa kwalo mlingiswa nobunjalo bakhe kungenye yezindlela umbhali axwayisa ngayo isizwe esiMpisholo. Ngalo mlingiswa kukhonjiswa ubuthakathaka obube yimbangela yenkohliso nokulutheka okube nomphumela wokuthi abaMpisholo bahlamuke ubuzwe babo. Kuphinde kuvezwe nempilo yemindeni eya ngokuya iba butsheku ngenxa yempucuko namalungelo. UShenge ugcizelela ukuthi impilo yabantu boMdabu iyimpilo yokulalelana, ukuhloniphana kanye nokwazisana.

Umbhali uphinde aveze iqiniso elibabayo ngalo mlingiswa. Kutholakala kunguye owetha ingane yabo igama elithi, Euthanasia ekubeni eyazi kahle incazelo yalo njengomuntu osebenza kwezempilo. Le njumbane ibhekiswe kulabo bantu abaNsundu abafundile futhi abasezikhundleni eziphezulu. Bathe sebembulelwe yiqiniso lenkohliso noshevu oya ngokuya ucoboshisa isizwe esiNsundu, baqhubeka nokusifunza lowo shevu oyimfundo nemilando eyinkohliso.

#### **4.2.4.3 U-Euthenasia**

Lo mlingiswa wethulwe njengendodana kaBafana noPoppie Ngubane. Kuyavela enovelini ukuthi leli gama walethiwa ngunina uPoppie. Asikho isizathu esiqinile nesiphathekayo sokuthi kungani aqanjwa leli gama ngaphandle nje kokuthi wayelibona liphucukile kunamagama aboMdabu (Buthelezi,1996:225). Zimbili izizathu okucatshangelwa kuzo ezenza uPoppie ukuthi aqambe izingane zakhe amagama esiLungu. Esokuqala kungaba wukuthi wayeqhuba imfundiso yakubo, lapho ayezalwa khona ngoba kuyavela ukuthi naye wayengenalo igama lesiNtu kanti ngokunjalo nodadewabo kuzwakala ukuthi wayenguNightingale (Buthelezi,1996:66). KuPoppie konke okwesiNtu nokwaseMpaphala kwakuwubuqaba ngakho waqhuba imfundiso yakubo ayeyibona iyimpucuko ngisho esendele kwaNgubane. Esesibili esokuthi kungenzeka ukuthi wayenzela abafundisi ezikoleni zabaMhlophe ukuthi bangazixwayi futhi bangabi nobunzima ekubizeni amagama ezingane zakhe.

Umbhali uyakuveza ukuthi abeLungu bangaleso sikhathi babeba nokuzenzisa ukuthi behlulwa ukubiza amagama aboMdabu bese bebetha amagama athandwa yibo.

UButhelezi, (1996:80) ubeka ngokuthi:

Empeleni lokhu kwehluleka kwabeLungu ukwazi amagama aboMdabu ngukuzenzisa okudalwa ngukuzazisa kwabeLungu.

UShenge wembula leli qiniso ukuze kwazeke ukuthi akekho umuntu ongahlulwa ukukhuluma noma ukuphimisa igama elithile ngaphandle kokuthi lowo muntu uyazazisa futhi akathandi. Leli gama elithi Euthanasia lisetshenziswa kakhulu ngabomkhakha wezempilo. Linencazelo eyenza umuntu azibuze kaningi ukuthi kwakungani umzali wakhe emetha leli gama. Okubalulekile nokho ngokuthi umbhali unomlayezo afuna ukuwadlulisela esizweni esiMpisholo. Nansi-ke incazelo etholakele kuzichazimazwi ezimbili.

UDoke nabanye, (2014:114) babeka ngokuthi:

Euthanasia – ukufa ngaphandle kokuzwa ubuhlungu.

Abenhlango yesichazimazwi sesiNgisi eNingizimu Afrika, (2010:403) bona bathi:

*Euthanasia – the painless killing of a patient suffering from an incurable disease or in an irreversible coma.*

Ukubulawa ngaphandle kokuzwisa ubuhlungu kwesiguli esiphethwe isifo esingelapheki okanye isihlwathi safuthifuthi.

Lokhu kufa akuzi nje isigubhukane kodwa kwenzeka kancane kancane kuze kumenele umuntu.

UMerrick-Gharib, (2013:2) uthi:

*...these measures are strictly targeted towards those individuals who have a terminal disease or illnesses, intolerable pain or loss of bodily functions, who have sought out all possible alternatives for the alleviation of their pain, disease or illness, who have*

*a zero quality of life, and were completely competent at the time of the request.*

Lezi zindlela zibhekiswe kulabo bantu abanezifo ezingaselapheki, abanobuhlungu obungasabekezeleleki, abanamalunga omzimba angasasebenzi, okwenziwe cishe yonke imizamo yokwehlisa ubuhlungu ababuzwayo, abazinga lempilo yabo likhomba ukungabikho nabasuke befanelekile ukugodukiswa ngokwezicelo zabo.

Incazelo yaleli gama ishaya emhloeni ngoba imataniseka ncmishi nendlela lo mlingiswa avezwe ngayo. Lokhu kufa ngokuzibulala kuhlala kusemcabangweni wakhe.

UButhelezi, (1996:138) ubeka kanje:

Wakuveza ukuthi le Mpilo yakhe yaseMlazi yayimfikisela isifiso sokuba abhunguke noma azibulale.

Okuphawulekayo ngo-Euthanasia ngukuthi uzalwa ngabazali abafundile futhi abaphila impilo yokunethazeka. (Buthelezi, 1996:187) Yize kunjalo impilo kulo mndeni ayinalo uzinzo. Njengabantu abaganene, akukho ukuvumelana, ukuthandana kanye nokuthobelana. Yilowo nalowo uzidonsela ngokwakhe abhekise lapho ethanda khona. (Buthelezi, 1996:163) Ekuhambeni kwesikhathi bagcina ngokuhlukana. Umbhali ukuvezile ukuthi iphutha elikhulu lalo mndeni kube ukuxebuka ezimpandeni eziwumndeni wabo wendabuko. Baziphilela impilo yobuqhingi. Umbhali uyibiza ngempilo yobulwane, impilo yasendle. (Buthelezi, 1996:146-147) Okunye ngukuthi abagcinanga ngokuxebuka ezimpandeni zabo, baphinde bahlamuka namasiko ayimvelo yabo, bakhetha ukuphila impilo yesiLungu. Le mpilo ibe nomthelela ongemuhle ku-Euthanasia.

Ufunda esikoleni esixube izinhlanga kodwa akakhululekile ngoba uyabandlululwa. Umbhali ukubeke wathi uzibona eyivezandlebe ngokwebala, ulimi kanye namasiko. Ufunda ngemilando, amaqhawe namasiko abeLungu. Ngakolunye uhlangothi, abazali bakhe bayaqhosha ukuthi bakwazile ukumnikeza imfundo eseqophelweni eliphezulu.

UButhelezi, (1996:227) uthi:

*Sakusa kuma-first class schools manje sesikusa ku-first class university.*

Kuvezwa ukuthi lo mlingiswa ufunde ezikoleni zabeLungu okuthiwa ezisezingeni eliphezulu uma ziqhathaniswa nezabaNsundu. Manje usethunyelwa eNyuvesi yabeLungu ngoba kuthiwa ingcono kuneyabaNsundu. Lokhu kuchaza ukuthi bamhambise ezikoleni ezisemazingeni aphezulu. Phezu kwayo yonke le mizamo yabazali bakhe ebonakala izezingeni eliphezulu ngalolo hlobo, lo mlingiswa utholakala egula.

UButhelezi, (1996:154) uthi:

Wabika u-Euthanasia ukuthi ukugula kwakhe kwakungekona okwenyama, kodwa kuyixhwala lokukhalela ubungani, ubuhlobo noma ukuxhumana nabanye abantu njengezingane zonke zaboMdabu ezikoleni zaboMdabu.

UShenge uveza ukuthi kulezi zikole ezingezabaMhlophe u-Euthanasia akabatholi abangani futhi abakheki ubuhlobo nabeLungu. Ubika ukuthi le mpilo yokufunda kulezi zikole iyamgulisa ngoba akukho ukuxhumana nabanye abantu abanjengaye. Abazali bakhe ikakhulukazi unina, onguPoppy Mthimkhulu, akafuni nokuyizwa indaba yokuyofunda kwakhe ezikoleni zaboMdabu. Umcindezela ukuba aqhubeke kulesi sikole akuso, okungesabeLungu.

Le micabango yokufa noma ukuzibulala ingumphumela wengcindezelo ngasohlangothini lwabazali ngenxa yokungaboni ngaso linye, umzali agcine ngokukhipha la mazwi.

UButhelezi, (1996:226) uthi:

Uma usahleli kowami umuzi, futhi udla okwami ukudla, uzokwenza lokhu mina engithi kwenze njengomzali wakho.

UShenge uphawula ngesimo lapho umzali ephoqa futhi encikisela ingane yakhe ukuba yenze lokho okuthandwa nguye. U-Euthanasia uphoqwa ukuba aqhubeke nokufunda esikoleni sabeLungu yize ezizwela ukuthi akasathandi. Ingcindezi ewulolu hlobo iletha ubunzima empilweni yengane ngoba iyiphoqelela ukulandela izimiso zomzali ngisho zingasashayi khona.

UKarlsen nabanye, (2014:298) bathi:

*There is failure to take into account children's perspectives when attempting to understand their experiences, a tendency that appears endemic to the entire field of developmental psychology. Grover (2004) made a plea to regard children as experts on their own subjective experiences.*

Kunokwehluleka ukubhekela uhlangothi lwezingane novo lwazo uma kuziwa kulokho abakucabangayo nabakwaziyo. Kuyinto ekhona emkhakheni wezokuthuthukiswa ngokomqondo. UGrover (2004) unxusa ukulalelwa kwezingane ngoba nazo zingogoti kwezikwaziyo nezikucabangayo.

Lo mzali ongumama ka-Euthanasia ubonakala emphoqelela entweni angayifuni. Wenza lokhu ukuze kufezeke izifiso zakhe zokuthi abonakale esezingeni labaMhlophe.

UMunroe, (2011:176) uthi:

*No one should compromise who he is in order to gain acceptance from anybody else. You are not like anybody else. You are authentic. Authority is the right and the power to be and to become who you are.*

Akekho okufanele akhohliswe ukuthi ungubani ukuze athole ukwamukelwa kunoma ubani omunye. Awunjengomunye umuntu. Iqiniso ukuthi unamandla nelungelo ukuba khona nokuthi ube yilokho okufisayo.

Kulokhu kucindezelwa lo mlingiswa uyayithola intuba yokuphunyula. Ufune waze wathola ukuthi kunomndeni wakubo oseShowe, eMpaphala. Uyeqa, ahambe aze ayofika khona. Ufica umkhulu wakhe uCele nogogo, uMaKhumalo nabazala bakhe,

oHlanganisani no-Uzithelile. Bamemukela ngezandla ezimhlophe. Uzwakala esebhoboka kumzala wakhe uHlanganisani.

UButhelezi, (1996:140) uthi:

Sengidiniwe ngukuphila le mpilo yethu  
yobumpukane nobululwane Hlanganisani mfowethu.

U-Euthanasia ubhoboka kumzala wakhe uHlanganisani ngoba unina akafuni ukumlalela. Sekufike lapha ekhathala khona, akasafuni ukuphila impilo yokuzenzisa. Uzisukumele yena waziyela lapho okungase ethole usizo khona. Incazelo yale nkulumo isho ukuthi yimpilo eyonakele, engcolile futhi enamagciwane eyayimfikisela ukugula kanye nokungaziqondi ukuthi uyiliphi. Ngenhlanhla, wayesefike kubantu ababezimisele ngokumlalela futhi bamsize.

UButhelezi, (1996:140) uthi:

Wathula uHlanganisani wambuka umfowabo  
wasedolobheni. Kwamfikela manje ukuthi ayikho  
phela le nto yasemadolobheni yokuthuthuka.  
Ithambo ababeliphoselwa ngabeLungu  
lalingenakudla lingenakusasa. Wazizwa kufanele  
ukuba amhenge owakwabo.

U-Euthanasia usefike kumuntu ozimisele ngokuthula alalele yena ukuthi uthini. Lo muntu ngumzala wakhe uHlanganisani ohlala eMpaphala. Uzihambele yedwa u-Euthanasia wazifunela indlela waze wafika kwamkhulu nogogo wakhe. UHlanganisani ufikelwa ngukumangala uma ethola ukuthi abaNsundu abahlala emadolobheni baphila impilo yamanga. Imfundo yakhona uyibiza ngethambo elingenanyama abaliphoselwa ngabeLungu. Uzimisele ukuba amsize umzala wakhe amkhiphe kulolu taku akulo. Lo mlingiswa umele isizukulwane ebesicindezelwe kodwa esesizibona ngamanye amehlo izinto. Kuqwebuke kwasa inkungu kwasanguluka nengqondo. Sikhathele ukuphoqeelwa ekwenzeni izinto.

UButhelezi, (1996:227) ubeka kanje:

Phela kunesikhathi sokukhula kusuke ulwembu lobungane nokungazi emehlweni, umuntu awabone amaqiniso.

UShenge wambula ukuthi sebekhona abantu kwabaNsundu asebekhulile futhi osekusile emiqondweni yabo. Bembulekelwe amaqiniso omlando babona ukuthi bebenceliswa ngofile sonke lesi sikhathi. Labo bantu ngeke basakhohliseka kalula. Yisizukulwane lesi esikhathele ukuphila impilo yokumbuluza (Buthelezi, 1996:223-224). Isizukulwane esikhathele ukufunzwa ushevu ngalokho sesithi sebungamane buchitheke bugayiwe.

UButhelezi, (1996:227) usivezela lokhu:

Ngingakhohlwa kanjani ukuthi ngiphuma ekhaya lamagwala anikela ngezingane zawo kwabezizwe ukuze zibe ngumhlathelo wobandlululo, amagwala abalekela amaqiniso aze abalekele ngisho izithunzi zawo.

U-Euthanasia ubiza abazali bakhe ngamagwala ngoba behlulekile ukulwela nokumela ubuzwe babo. Bamhambise ezikoleni zabeLungu ekubeni bewazi kahle umlando ukuthi abeLungu benzani kwabaNsundu ngezikhathi zobandlululo. Uveza ukuthi ukuhanjiswa kwakhe kulezi zikole kunika abeLungu ilungelo lokuqhubeka nobandlululo lwabo. Lo mlingiswa umele umuntu osezifune wazifumana futhi ongasenakuhlehlela emuva. Unesibindi esimangalisayo. Ubhekana nabazali bakhe abatshele ezikabhoqo. Igama lika-Euthenasia ligcine lingcwatshiwe, yena waphenduka waba ngiVikizitha, yize unina engalifuni nakulizwa ethi yigama lamaqaba. Umphendula ngokuthi:

UButhelezi, (1966:226) uthi:

UVikizitha akulona igama lamaqaba kodwa yigama loMdabu, elikhuluma nami lingiyalela into okufanele ngiyenze emhlabeni.

UVikizitha uchazela unina uPoppie owotha ubomvu ngenxa yokuthi engalifuni leli gama likaVikizitha. UPoppie uthi igama lamaqaba. UVikizitha uthi leli gama limthuma

ukwenza okuthile kwabathile. Ukuvika ukwenza kanti izitha ibizo labantu abalwisana naye futhi abamelene nezinhliso zakhe. Uthi yena uyavika bese elwa nezitha, akabaleki njengegwala. Igama likaVikizitha linencazelo esobala. Likhuthaza ubuqhawe nesibindi, ukwazi ukuvika ubhekane nezitha ungabaleki. Umbhali endabeni yalo mlingiswa usixwayisa ngokuthi kuyenzeka isitha kube ngumuntu osondelene kakhulu nawe njengomzali nje, okudingeka ube nobuchule obuyingqayizivele namasu okusivika.

#### 4.2.4.4 UMelody

Lo mlingiswa uvela eyindodakazi kaBafana noPoppie. Esikoleni nasekhaya ubizwa ngaleli gama noma babuye balifingqe ngokuthi ungu-Melly. Kuvelile ukuthi leli gama walethiwa ngunina uPoppie. Yigama lesiLungu leli. Incazelo yalo itholakele kusichazimazwi esihlanganisa amagama esiZulu nawesiNgisi.

UDent noNyembezi, (1969:184) bathi:

*Melody* – kusho imisindo ehlukeni eculwa noma ishaywe kanyekanye kwakheke umsindo owodwa ohlangene.

Imisindo eyahlukene eculwayo noma eshaywa ngezinsimbi zomculo, yakha umculo omnandi kuphela uma ihlangene. Umbhali umatanise impilo yalo mlingiswa nomculo. Kuningi okuhlanganiswayo ukuze umculo ube mtoti.

UPetersen nabanye, (2012:146) bathi:

*Of course, singing comprises all the important elements of ear training; it involves simultaneous production and perception of sound.*

Ngokwempela ukucula kuhlanguka amalunga abalulekile okuqeqesha indlebe. Kuhlanguka ukusebenza ngokubambisana, ukukhiqiza nokwenza umsindo ozwakala ngendlela efanele.

Kule ncazelo kuvela ukuthi ukuze umculo ube ngohlabahlosile, kudingeka amalunga abalulekile asebenze ngokubambisana.

UPetersen nabanye, (2012:148) baqhubeka bathi:

*Many factors such as the quality of sound, acoustic environment, familiarity with the music and, in particular, the structural features and style of music, influence music enjoyment.*

Okuningi okudingekayo njengemisindo eseqophelweni eliphezulu, indawo efanele yokuculela, okuhambisana nomculo nokunye ikakhulukazi izimpawu ezikhomba isakhiwo nendlela yomculo yizona kanye ezinomthelela ekwenzeni umculo uthokozeleke.

UMelody uvezwa nguShenge ewumculo. Umculo okufanele uhlanganiswe uculwe ngamaphimbo abantu abehlukene noma udlalwe ngezinsimbi zomculo ezahlukene ukuze uzwakale uhlangene futhi umnandi. Le misindo eyahlukene kungashiwo ukuthi imele iqhaza okumele libanjwe yizingxenye zabantu abehlukahlukene ukuze kwakheke impilo yengane eqoqekile enokuvumelana kanye nobunye. Laba bantu abehlukahlukene ngabazali, amanye amalunga omndeni, ngezinye izingane, umphakathi, yizihlobo kanye nabangani. Ukungahlangani kwalezi zingxenye kudala ukuxokozela kuthi impilo yaleyo ngane ingabi nalo uzinzo. UShenge uyayifakazela le nkulumo.

UButhelezi, (1996:147) ubeka kanje:

UDokotela uyihlabe kabi inqubo yethu yokukhulisa abantwana. Uthe umsebenzi wokukhulisa abantwana akuwona owabazali bodwa. Ngowomphakathi wonke, umphakathi onezihlobo, abangani ontanga kanye nabazali. Imizamo yabazali yokukopolota izingane zabo ezihlotsheni nasemiphakathini ngubuhodoba bemindeni eminingi ethakatha ingazi ukuthi ithakatha izingane zayo. Uthe ukungavumeli kwethu ukuba izingane zethu zidlale nezinye izingane zaseMlazi kanye nokungavumeli izihlobo zivundise ikhaya, kwakha ubumpofu bezimpilo zezingane zethu.

UShenge ubeka uvo lodokotela abangogoti kwezemindeni nokukhuliswa kwezingane. Ugxeka inqubo elandelwa emndenini wakwaNgubane. Izingane zakhona kazivunyelwa ukuhlanganyela nezinye izingane. Bawumndeni ongazihambeli izihlobo ekubeni nazo

izihlobo zegazi azamukelekile kuleli khaya. UShenge uthi ukukhulisa ingane kungumsebenzi wabazali, izihlobo, abangani kanye nomphakathi. Izingane zakwaNgubane kufana nokuthi zisesiqhingini ngoba azihlangani nazo zonke lezi zihlaka ezibalwa nguShenge. Ukungapheleli noma ukunganikezelani kwalezi zihlaka kwakha ubumpofu empilweni yezingane. Lobu bumpofu buyagqama empilweni kaMelody njengoba ephila impilo yokugqunywa endlini uma engekho esikoleni.

Impilo kaMelody inobumpofu nokudideka okudalwa yilesi simo akhuliswe ngaphansi kwaso. Yize ekuthola konke akudingayo, kubo kukhonjwa ngophakathi kodwa kukhona okusilele empilweni yakhe. Akukho lokhu kuhlanguka nokuvumelana kwemisindo eyakha ubunye ukuze kupheleliswe impilo yakhe. Unemibuzo eminingi, eminye yayo agcina engazitholanga izimpendulo zayo ngoba abazali abanasikhathi baxakwe yimisebenzi nokuzithuthukisa.

UMercy no-Adunola, (2016:7927) bathi:

*Gone are those days when parents were so dedicated in the raising up of their children, that they were so much interested in protecting their children from disgrace and preventing any activity that will destroy their future. Today, the situation is not the same, as many parents dedicate the greater part of their day to finding money to take care of the home.*

Sezadlula lezo zinsuku lapho abazali babezinikela ngokwedlulele ekukhuliseni izingane zabo, kangangokuba babethanda ukubakhalima bangangeni ehlazweni futhi babavikele nasezenzweni ezazingalimaza ikusasa labo. Kule mihla, izimo sezishintshile, njengalokhu iningi labazali lichitha usuku lonke lithungatha imali yokunakekela ikhaya.

Nabazali bakaMelody benza lokhu okushiwo yilo mbhali. UMelody ugcina ekhosela kugogo uMaXakushe ongumsizi wasekhaya kubo.

UButhelezi, (1996:95) ubeka kanje:

UMelody wayethanda ukuba asivule isifuba sakhe kugogo MaXakushe ngoba ugogo wayenesineke sokulalela. Kulokho ayekubekile uMelody, kwacaca kugogo ukuthi le ngane yayikhasela eziko, isazidinga izeluleko zabantu abadala.

UMelody uvezwa engokhathazekile efisa umuntu azokhuluma naye kodwa unina akanasikhathi. Uthola ugogo uMaXakushe enesineke sokumlalela. UMaXakushe njengomuntu omdala uyabona ukuthi impilo kaMelody ilengela engozini. Udinga iziyalo zabantu abadala kodwa abazali bakhe abanasikhathi ngoba bamatasa ngemisebenzi nangokuzithukisa.

Ugogo uMaXakushe nguyena okhulise uMelody njengoba eqashwe kuleli khaya njengomsizi wasendlini. Wafika uMelody eneminyaka emibili nje vo (Buthelezi, 1996:89). Usehlale nabo iminyaka eyishumi nanhlanu (Buthelezi, 1996:132). Ukuba matasatasa kwabazali kuqhubezele phambili ukungaxhumani kwezinto empilweni kaMelody kangangokuba ugcina esefunda ulimi lwesiXhosa, okuwulimi lukagogo uMaXakushe, ekubeni bona bengamaZulu.

UButhelezi, (1996:90) ubeka ngokuthi:

Zisencane izingane uMaXakushe wayethemba ukuthi kuzothi ngokuhamba kwesikhathi libumbane ikhaya, kuthi noMaMthimkhulu nowakwakhe bazinze ekhaya. Esikhundleni sokuzinza, uNgubane nowakwakhe babeya ngokuqhelelana okwezikebhe ezimbili, esinye sibheke eNtshonalanga kanti esinye sibheke eMpumalanga. Njengomuntu owayezikhulumela isiXhosa uMaXakushe, izingane zakhula nazo sezithetha kakhulu kunokuba zikhulume. AbakwaNgubane abazange bakunake loku. Nabo babezama ukukhuluma sona isiXhosa uma bekhuluma nogogo, kuthi uma bezikhulumela bodwa nezingane, bakhulume isiNgisi.

UShenge uphawula ngokukhathazeka kukaMaXakushe ngenqubo ayibona emndenini wakwaNgubane ikakhulukazi ukwenza kukaBafana nomkakhe uPoppie. UMaXakushe ubona bengamanhlalunhlalu kuyilowo nalowo ezenzela ngokuthanda nangokubona

kwakhe. Akukho ukubambisana. Iyamumangalisa le mpilo enje uMaXakushe. Wayenethemba lokuthi kuyohamba kuhambe kulunge kodwa phinde. UShenge ubuye aveze ukufa kolimi lwesiZulu lubulawa ngabazali abangamaZulu. Kulo mndeni akekho okhathalele ukufundisa izingane ulimi lwazo lwesiZulu. Zize zifunde ulimi lwesiXhosa kugogo uMaXakushe. Uma kukhona abazali bazikhulumisa ngolimi lwesiNgisi nazo ziphendule ngalo. Umbhali uveza ukuthi ukudlondlobala kobuthakathaka empilweni kaMelody kubangelwe ngabazali abangekho bekhona. Ikhaya azalelwe kulona alizange liqale ukubumbana, ukuqhelelana kwabazali kusho ukuthi babengavumelani ngalutho. Maqondana nolimi olwalukhulunywa, sasibondwe sayekwa, kuwulimi lwesiXhosa ngapha nesiNgisi ngakolunye uhlangothi. Konke lokhu kwakuwuphazamisa umqondo kaMelody njengoba nomsindo oyinhlakanhlaka uyiphazamisa inqondo.

UKoelsch, (2012:184) uthi:

*However, I do believe that we need music to understand the brain, and that our understanding of the human brain will remain incomplete unless we have thorough knowledge about how the brain processes music.*

Ngokunjalo, ngiyakholwa wukuthi siyawudinga umculo ukuze siqonde kangcono okusemqondweni nokuthi ukuqonda kwethu ingqondo yomuntu kuyohlale kuyisigece ngaphandle kokuthi sibe nolwazi olubanzi ngokuthi umculo uhlanganiswa kanjani engqondweni.

Lobu bunhlalunhlalu bube nomthelela wokuthi ingaphakathi lakhe liye ngokuya liba nobuhlwempu, wazithola edukuza oswini yize ingaphandle lakhe libukeka linokunethezeka. Kule nkulumo elandelayo, uMelody uxoxela ugoro uMaXakushe ngexhala analo ngonina.

UButhelezi, (1996:96) ubeka kanje:

Konje singaxoxa ngasiphi isikhathi gogo? Mina umama angimazi. Futhi naye uma engakhuluma iqiniso akangazi. Uhamba ekuseni abuye ebusuku, ngezikhathi eziningi abuye ekhathele, abuye nomsebenzi noma abuyele ukufunda.

UMelody uhlambuluka kugogo uMaXakushe ukuthi unina akamniki nhlobo isikhathi sokuba baxoxe. Ukubeka kucace ukuthi bobabili abazani njengomama nendodakazi. UPoppie ubeka umsebenzi phambili, eyezingane ayikho nhlobo ohlelweni lwesikhathi sakhe. Akanaso futhi akasenzi isikhathi nendodakazi yakhe uMelody. Lo mlingiswa uswele kodwa ababona bekude bathi ukhomba ngophakathi ngenxa yomuzi wakubo nokufunda kwakhe ebelungwini. Uswele uthando lukanina. Uzama ukuvala lesi sikhala ngokuthandana noMlungu wakwaSamuels kanti uzogcina ngokukhulelwa.

UMercy no-Adunola, (2016:7925) bathi:

*According to Jackie, (2012) low self-esteem is among the causes of teenage pregnancy. Children who are not shown love and affection from parents will seek it out with their peer group.*

Ngokusho kukaJackie, (2012) ukuzethemba okuphansi kungenye yezimbangela zokukhulelwa kwentsha. Izingane ezingaboniswa uthando ngabazali zizihlanganisa nabangane bazo.

UButhelezi, (1996:239) uthi:

Kwathi kanti umdlandla uyancipha wasethola ingane yakwaSamuels, abeLungu. Kwakungathi umfana ufuna ukumshada. Abakubo kamfana bashaya phansi ngonyawo wasala phansi kanjalo.

UMelody uba yisisulu sobandlululo oluphakathi koMhlophe noMpisholo. Umfana womLungu ongowakwaSamuels omkhulelisile uyafuna ukumshada kodwa abazali bakwaSamuels bathi lingawa licoshwe zinkukhu. Lolu bandlululo lukhomba ukuthi ngisho abaMpisholo bengagamanxa kangakanani emikhutsheni nasezinkambisweni zabamhlophe, kuyohlala kunalelo gebe lokuthi abeLungu ababafuni nalapho behambe khona.

UMartinez nabanye, (2017:138) bathi:

*Racism, racial discrimination, xenophobia and related intolerance occur on the grounds of race, color, descent or national or ethnic origin.*

Ubuhlanga, ukucwaswa ngokobuhlanga, ukucwaswa kwabantu nokuhlukumezana okuhambisanayo kwenzeka ngenxa yobuhlanga, umbala, ukuzalana ngokwehlukana kobuzwe.

Impande yalolu bandlululo ijule kangangokuthi kakulula ukuyisiphula. UMelody udlulela phambili ngaphandle kokupholisa amaseko. Usezama ukuzwa amanzi ngobhoko ezinsizweni zaboMdabu ezinjengaye. Utholana noMandla. Isidumo sisuswa ngunina, uPoppie. Ubhoka uyakhahlela ngokuthi lo mfana asemkethile akekho ezingeni labo lempilo njengoba ehlala eMalukazi kanti bona bahlala kuma- surbubs ase-La Lucia.

UButhelezi, (1996:243) ubeka kanje:

Wayengithanda kabi, futhi nami ngimthanda uMandla. Kwathi angasibhaqa umama washaya phansi ngonyawo, wathi ayikho ingane yakhe engashadela eMalukazi, futhi ishade umuntu owagcina kubanga lesine. Yena uMandla akafundile, futhi uphuma kubantu abaphansi eMalukazi kodwa uyazithanda futhi uyasebenza.

UMelody ngemuva kokuba abazali bakaSamuels benqabile ukuba ashade nendodana yabo uzitholela uMandla. Naye uMandla uyafuna ukumshada. UPoppie owunina kaMelody ubhoka uyakhahlela uthi abasoze bashada. Isizathu asibekayo wukuthi akafundile uMandla futhi uqhamuka emndenini ophansi, eMalukazi. Ukuhlukana kukaMelody noMandla kube wumphumela wobandlululo olukhona phakathi koNsundu noNsundu. Yilolu bandlululo olugxekwa ngu-Karl Marx olwehlukana abantu ngokwamazinga, kubekhona abazibona bengcono kunabanye. UMelody uphinde usala nengane engenayise.

UMartins, (2014:834) uthi:

*Evidence also indicates that very few young fathers provide substantial direct financial support to their offspring.*

Ubufakazi bukhomba ukuthi bayingcosana kakhulu obaba bezingane ohlangothini lwentsha abakwazi ukuxhasa ngokwezimali ngokwenele ebantwaneni babo.

Okudala ukuthi laba obaba balezi zingane bangondli ngukuthi nabo basuke besengaphansi kwesandla sabazali futhi besafunda ezikoleni. Encwadini ayibhalele udadewabo waseMpaphala, ukhipha ingonyuluka ngokusenhliziyweni yakhe.

UButhelezi, (1996:243-244) uthi:

Ngiyazi ukuthi nawe Uzithelile usudiniwe yimi. Kade kwasa ngikufundekela ngosizi lwami. Angikubeki cala ngalokho ngoba nami sengidiniwe yimina. Nomama usediniwe yimi. Umandla naye usengilahlele. Kuthiwa usecela intombi yaseMhosheni laphaya ngase-Adams Mission. Ngizoba ngumtshingo ubethwa ngubani nje uma sengilahlelwa nanguMandla?

Kubonakala sengathi uMelody useyazilahlela nje ku-Uzithelile. Akethembi ukuthi kukhona angamenzela khona. Uzwakala ebalisa ngokuthi ukhathele. Ukuphoxeka akuthole kunina, isoka lakhe lakwaSamuels kanye noMandla kumenza angasazithandi kwayena uqobo. Impilo kaMelody igcina isifinyelele kwangqingetshe ngenxa yokuphoxeka. Ingaphakathi lakhe liphundlekile kangangokuba akasazi okumele akwenze.

UMercy no-Adunola, (2016:7927) bathi:

*Teenage pregnancy has been found to have negative and social long lasting effects on the life of the teenagers. They may feel isolated and deserted by their friends who continued with their education, contributing to psychological problems.*

Ukukhulelwa kwentsha yamantombazane asemancane kunomphumela ongemuhle enhlalweni nasempilweni yawo. Bazizwa bebandlululekile futhi belaxazwe ngontanga abasuke besaqhubeka nesikole. Lokho kunezezela ezinkingeni abanazo ezingqondweni.

Isinyathelo esithathwe nguMelody sokubikela abakwabo ngosizi oselumgabhile sibe ngesiphusile ngoba kugcine ngokuthi kube noshintsho empilweni yakhe. Bamkhumbuza ngelinye igama ababemqambe lona ukuthi unguVukuzithathe nokuyilona abalisebenzisile ukumkhuthaza.

UButhelezi, (1996:248-249) ubeka uthi:

Vuka uzithathe ntombazane! Ungazahluleli bese uzigweba ukudilikelwa yijele lezinhlupheko ngenxa nje yokuthi wawa. Sonke siyawa, okukhulu ukuthi sivuke. Iningi labantu besifazane lithi lingawa, bese lizahlulela, lizibone lizilahlwa, into yokusulela izinyawo. Umuntu akalahlwa engesona isikhumba senja. Vuka uzithathe ntombazane kawudalelwanga ukukhuma inhlabathi nodaka. Vuka uzithathe nkosazana yakwaNgubane undize njengokhozi ukushiye ukubhuquza emazaleni okwenkukhu.

La mazwi okukhuthaza avela ku-Uzithelile umzala wakhe. Uyenqaba ukuthi umuntu angazehlulela azigwebe. Umgqugquzela ukuba avuke azithathe angavumeli ukwehluleka nokuphoxeka kunqobe impilo yakhe. Uthi abanye abesifazane bathi bangaphoxeka bese bebhahhalala ngezisu bavumele noma ngubani abenze into yokusulela izinyawo. Umkhuthaza ukuba avuke ngoba uyinkosazana yakwaNgubane. Ngalo mlingiswa umbhali usivezela ukuthi mkhulu kangakanani umonakalo owenzeka ezinganeni ngenxa yokulahlwa ngabazali nosekuwumkhuba ovamile esizweni esiMpisholo. Umbhali uxwayisa ngokungaziniki kwabazali isikhathi esanele sokufundisa nesokulalela izingane zabo. Uthi kuvule igebe elikhulu ezinganeni. Zihamba zizishayisa zenza okungalungile futhi zilalela imisindo eminingi enganiki mqondo empilweni yazo ngoba zizama ukuvala leli geba.

Kunabantu abadala abadla izambane likapondo kodwa izingane zabo zincipha izithupha ezinkalweni futhi abadikizelwa nqulu. Bamandla ekuqhakambiseni ukungahloniphi kwentsha, bamandla ekukhipheni izibalo zezingane ezikhulelwa zisesezikoleni, bamandla ekukhipheni izibalo zababulawa yigciwane unyaka nonyaka, bakhohlwe ngokuthi le ntsha ikhule ingumhlambi kazalusile bengekho ukuze bayifundise inhlonipho. Kulabo abakhulelwe besebancane, umbhali ukhuthaza ukuthi bavuke bazithathe. isiZulu sithi impangele enhle ngekhalo igijima.

#### 4.2.4.5 UHlanganisani

Amagama aphelele alo mlingiswa nguHlanganisani Funokuhle Ngubane (Buthelezi, 1996:252). Umbhali ugqamise leli elithi, Hlanganisani. La magama abikezela ukuphokophelela ukufinyelela empumelelweni. Yena nodadewabo u-Zithelile bakhule kanzima bekhuliswa ngumkhulu nogogo ngemali yempesheni ngoba beshiywe ngunina wayokwendela kwaNdlovu, uyise abazange bamazi. Le nkulumo engezansi yomlingiswa onguCele iyakufakaza lokhu.

UButhelezi, (1996:21) ubeka kanje:

Mshana ngilapha eThekwini ngilethwe yile ndaba kadadewenu uLinono kanye nabantabakhe o-Uzithelile noHlanganisani. Njengoba wagana nje, ngazithatha izingane ezimbili njengoba nawe wazi. Manje-ke amandla aseyangiphelela ndodana, futhi izingane aziphilile.

UCele ongumalume kaBafana uzomcela ukuba alande izingane zikadadewabo uLinono okungo-Uzithelile noHlanganisani. Kugcine ngokuthi uBafana enqabe ukuthatha abashana bakhe abalethe emzini wakhe. Umbhali uveza ukuthi sekungumkhuba ovamile ukukhuliswa kwezingane ngogogo nomkhulu.

UMan noTurliuc, (2015:72) bathi:

*In today's often stressful financial climate, grandparents are often charged with or volunteer to provide child care for their grandchildren.*

Kule mihla lapho isimo somnotho sinzima, omkhulu nogogo bazithola bephoqelekile okanye bazinikele ukugada noma ukukhulisa abazukulu.

Kulesi simo akhulele kuso lo mlingiswa uzithola ephoqelekile ukusebenza ngokuzikhandla ahlanganise lokho okuhlanganisekayo ukuze yena nodadewabo bafunde.

UButhelezi, (1996:37-38) uthi:

Waqala esemncane uHlanganisani ukusebenza ezingadini zomesisi eShowe, kuthi ngamaSonto nemiGqibelo ayothwalela abeLungu izinduku zegalofu. Ngaleyo madlana wakwazi ukuzithengela ibhayisikili ngokukhokha kancane kancane. Leli bhayisikili lalenza imisebenzi eminingi. Kwakuthi uma linile, inkowankowane ivumbuke emihosheni nasemagangeni. UHlanganisani wayevuka ekuseni eyobutha inkowankowane ayithengise ukuze kuthi nxa eya esikoleni abe eseyenzile imadlana. Ngemuva kwesikole, wayesebenza ezingadini zabeLungu khona eShowe, kuthi ngemuva kuka-5 aphindele khona enkowankowaneni. Yiyo leyo madlana kaHlanganisani eyayikhokhela yena kanye nowakwabo imali yesikole kanye neyezingubo zokufunda.

Isimo akhulele kuso uHlanganisani simfundise ukukhuthala ekwenzeni imisebenzi. Ufunde esemncane ukuthi imali itholakala ngokusebenza njengoba ubelungisa izingadi zomesisi abuye athwale nezinduku zobasi zegalofu. Imali kanye nezingubo zesikole ubekukhokhela ngemali ayihole kuleyo misebenzi. Ubekwazi ukuthi konke akutholayo kufanele akuhlukanisele yena nodadewabo u-Uzithelile. Lokhu kusebenza kukaHlanganisani ezingadini kugcina kumtholisa igama likaNgajana kontanga. Baphinda futhi bametha elikaNgubondala ngenxa yokugqoka amasekeni awembulelwa ngabeLungu bakhe. Lo mlingiswa kaShenge ubonisa inkuthalo nempokophelo ezintweni azenzayo. Kubonakala sengathi uyaqonda ukuthi impumelelo ayizi nje kalula kodwa isetshenzelwa kanzima. Ubonakala engenakho ukuzenyeza ngalokhu kugconwa, kunalokho ingqondo yakhe iya ivuthwa ngokungaphezu kweminyaka yakhe.

UKim nabanye, (2016:33) bathi:

*An individual who pursues the virtue of wisdom develops character strengths such as openness, love of learning and curiosity.*

Umuntu ophokophelele ubukhulu benhlakanipho ukhuthalela ukuvuleleka, athande ukufunda kanye nokuhlala elangazelela.

UHlanganisani uya edlondlobala ephumelela phezu kwazo zonke lezi zimo. Unengqondo yokucabangela ikusasa. Basebenzisa indawo yakwabo ukutshala izihlahla eziningi zezithelo eziyogcina zidayiselwa abasebenzi basezimbonini. Unokuphokophela kuyo yonke into ayenzayo ikakhulukazi emfundweni. Ugcina ewelele phesheya kwezilwandle, kwelaseMelika lapho aphothula khona izifundo zakhe zobuDokotela.

UButhelezi, (1996:252) ubeka kanje:

Lezi zingane zikaMaNgubane zazihambe  
zingoHlanganisani no-Uzithelile abamsulwa.  
Zabuya sezingoDkt. Hlanganisani Funokuhle  
Ngubane noDkt. Uzithelile Siwelile Ngubane.

UShenge uveza ukuthi akukho okwedlula impokophelo nenkuthalo. Lezi zingane zikaLinono zikhule zihlupheka kodwa zazimisela ngokufunda zaze zawelela phesheya. Zivezwa lapha sezingodokotela bemfundo. Ukukhula kanzima kakuzange kuwafiphaze amaphupho ngekusasa lazo. Ekugcineni kwale noveli, uHlanganisani ubonakala ewalandelile amagama akhe ngokuthi umndeni wakwaNgubane ugcina uhlangene ngemizamo yakhe.

UButhelezi, (1996:289) uthi:

... Wakubonga ukuthi iNkosi ibaphe uHlanganisani  
owayesewuhlanganisile lo mndeni njengoba kwase  
kwenzeka.

Umbhali ngalo mlingiswa uqonde ukukhuthaza intsha yaboMdabu ikakhulukazi lezo zingane ezizithola zisesimweni sokulahlwa ngabazali ukuthi akulahlwa mbeleko ngakufelwa. Ubagququzela ukuba baphokophelele imfundo ngoba yiyona eyoba yisikhiye esiyobafaka ekusaseni eliqhakazile.

#### **4.2.4.6 U-Uzithelile**

Lo mlingiswa ungu-Uzithelile Siwelile Ngubane. Umbhali umqambe la magama ngenhloso yokudlulisa umyalezo nokwethula umongo walesi sihloko: Impi YaboMdabu Isethunjini. Lo mlingiswa wenziwe wabhekana nezimo zobuhlwempu

ekukhuleni kwakhe njengoba bashiywa ngunina, uLinono, benomfowabo uHlanganisani. Umbhali umethula eyishinga lentombazane eyenza imisebenzi eyenziwa ngabafana.

UButhelezi, (1996:33) uchaza kanje:

Budebuduze nezivande, ingane kaLinono u-Uzithelile, wayekhalima izinkomo zakubo elwa nokuzahlukanisa nalezi zinkomo ezazisaya ediphini, naku phela ezakhe zase zibuya khona ediphini. Wayelivukela idiphu u-Uzithelile ukuze afike ngesikhathi esikoleni.

Ngokwenqubo yabaNsundu emayelana namaqhaza abantu ekwabiweni kwemisebenzi yasekhaya, ukwelusa kuwumsebenzi wabafana. U-Uzithelile uyintombazane kodwa utholakala elusa izinkomo zikamkhulu wakhe. Kuthiwa nguyeyedwa oyintombazane eyelusayo endaweni phakathi kwabafana. Umbhali uveza lolu hlangothi lwalomlingiswa ukuze akhombise ukuthi unamandla futhi akesabi kangakanani. Okunye okuchazwa yilesi simo sokwelusa kuka-Uzithelile ukuthi ayisekho imisebenzi okuthiwa ingeyabafana bodwa okanye ingeyamantombazane odwa.

UDaniel, (2016:7693) uthi:

*It has usually been considered historically that African women were very powerful.*

Kuvame ukubhekwa njengokomlando ukuthi abesifazane base-Afrika babenamandla kakhulu.

Akagcini ngokwelusa kuphela u-Uzithelile, uphinde atholakale engena nakuyo yonke imikhutshana eyenziwa ngabafana ekwaluseni njengokuqhathwa nje ukuze kubonakale ingqwele. Lapha usezithola eqhathwe nomfana onguKhanjana igama lakhe.

UButhelezi, (1996:36) ubeka ngokuthi:

Wagxuma u-Uzithelile waphiqilika ezinyukunya embuka uKhanjana ngeso lokuhlola insimu. Wathi lapho ema khona, wagalela masishane emaqupheni

u-Uzithelile. Yaqhasha induku kaKhanjana yabheka phezulu. Wamphuthuma u-Uzithelile wakhipha amangwevu eyiphonsa edolweni ihlangabezana nesiviko kanye naso isandla esasimaqupha ophayo. Wamungqubungqubuza ngekhandla, wamfaka izimvula zesibhakela ekhaleni. Wopha wabomvu uKhanjana. Bamthatha abafana bayomgeza emfuleni ngemuva kokubalamula.

U-Uzithelile uvezwa ezimisele ukulwa nanoma ngubani omthatha kancane nombukela phansi. Uyenqaba ukwedelelwa ngenxa yokuthi eyintombazane phakathi kwabafana. Ukhule vele engenaye uyise nonina abazomvikela. Yingakho ezifundise ukuzivikela. Lesi simo akhule ngaphansi kwaso simciye ukuthi abe namandla okuzivikela. U-Uzithelile ukhombise nabanye abafana abebesacabanga ukwenza njengoKhanjana ukuthi alufakwa kuye lubuya nodaka. Ukuthatha kwabo uKhanjana beyomgeza kukhombisa ukuthi sebeyamhlonipha u-Uzithelile.

UDaniel, (2016:7707) uthi:

*Taking one's life in one's hand rather than waiting for the social forces to determine where one will go is important in the modern African woman.*

Kubantu besifazane besimanje base-Afrika, ukuzilawulela impilo yabo bakubona kubalulekile kunokulindela izinhlaka ezibekiwe zasemphakathini.

Isenzo sika-Uzithelile sibonakala simuhlaba umxhwele umkhulu wakhe uCele njengoba wayemi egqumeni ebukela konke okwakwenzeka. Umbhali usichazela ngomuzwa abanawo ngemuva kwaleso siwombe.

UButhelezi, (1996:36) uthi:

UCele wema eyibuka ingane kaLinono ilwisa okwembubekazi. Kwavuka kuye amadlingozi, ekhumbula esenguNjini, uNjebomvu yaseMpaphala. Kwathokozisa umvangeli ukubona umuntu wesifazane okwazi ukuzivikela kubantu besilisa. Bona noMaKhumalo le ngane babeyikhulisele ukuba ikwazi ukuzivikela ngoba naku yayiyintandane.

Le nkulumo iveza isithombe sokuthi wayenjani uCele ngezikhathi zakhe engakabi ngumvangeli. UCele wayelwa futhi enamandla engehlulwa muntu. Ukuvuka kwamadlingozi kuchaza ukuthi ngaphakathi kuye wayesayikhumbula le mpilo futhi eyithakasela. Kungenzeka ukuthi wayehlale exoxela abazukulu bakhe ngayo, ezishaya isifuba yaze yamngena u-Uzithelile. Waba nesifiso esijulile sokufuza umkhulu wakhe uCele ngobuqhawe. Kuyabonakala kule nkulumo ukuthi u-Uzithelile umfuze wangamshiya umkhulu wakhe uCele. Ulwela ukunqoba. Ukhombisa ukuthi akudlalalelwa kuye.

U-Imdieke, (2015:25) uthi:

*But what is also notable is the fact they rarely find that courage on their own. Someone's faith in them, some inspiring words, have built that foundation for the courage they exemplify.*

Kodwa lokho okuphawulekayo yiqiniso lokuthi abazitholeli leso sibindi ngokwabo. Ukukholwa komunye umuntu, amazwi athile akhuthazayo, ayisisekelo sokwakhela isibindi abasikhombisayo.

Umbhali ubuye wamveza enquma imbuzi ephinde eyihlinza ngaphandle nje kwezinkinga (Buthelezi, 1996:138). Lezi zenzo zika-Uzithelile zimenze waba qatha emzimbeni waze wabukeka njengomfana.

UButhelezi, (1996:170) umchaza kanje:

Wazibuka izinyama zika-Uzithelile ngenkathi egxala efica abakwabo wabona ukuthi le ntombazane yayifanele ukuba ngumfana. Yayingumnyovu ingane kaLinono, kodwa sonke isakhiwo somzimba siyizinyama zodwa, ayi amafutha.

U-Uzithelile uyilolu hlobo lomlingiswa owamukela noma yiyiphi inselelo ngokuzimisela nangamandla akhe onke. Umzimba wakhe uqinile futhi ulolongekile ukulungela noma yiyiphi inselelo. Unokuzethemba futhi uneqholo kukho konke akwenzayo. Ubonakala evelela ekugijimeni emqhudelaneni wezemidlalo ohlanganisa iNatali yonke. Ulifuze wangalishiya leli gama lakhe ngoba noma yini esuke isiphambi

kwakhe isuke isizithelile. U-Uzithelile ugcina edle umhlanganiso. Uze athole lezi zibongo kontanga yakhe.

UButhelezi, (1996:174) ubeka kanje:

Uzithelile msobho etswayini  
Kawubuzanga ngani kuwayini  
Lona elisiqhwaga nomdeleli kwabaningi  
Elisiziba sezindimbane zamadelunina;  
Kodwa libe limkhothamela u-Uzithelile  
Limesula intende yezinyawo nezicathulo;  
Likhuleka ku-Uzithelile wakoMbomvu?

Lezi izibongo zika-Uzithelile. Kuvezwa iwayini njengesiqhwaga nomdeleli ngoba sesehlule izindimbane zabantu kodwa hhayi u-Uzithelile. Esikhundleni sokuthi yena akhothamele iwayini, yilona elikhothamela yena. Libagqilazile abantu abaningi ngaphandle kuka-Uzithelile. U-Uzithelile unamandla nenhlakanipho yokwenza noma yini ajike aphumelele ngoba engenzanga iwayini libe yingxenye yempilo yakhe. Lokhu kuvelela ekugijimeni yikhona okugcine kumvezela amathuba okuwelela ngaphesheya kwezilwandle (Buthelezi, 1996:223). Uthola umfundaze wokuyofunda eMelika. Ubuya kwelakubo esebizwa ngoDokotela Uzithelile Siwelile Ngubane. Isifiso esinqala salo mlingiswa ukutakula abesifazane abaNkomo ezinhluphekweni ngokubavulela amathuba emisebenzi ngoba ukholelwa ekutheni yibona abangaqeda le mpi yaboMdabu esethunjini. Ubonakala ekhankasela ukhetho eSifundazweni sangakubo ukuze afezekise leli phupho lakhe.

UButhelezi, (1996:256) ubeka kanje:

U-Uzithelile wayengelona ilungu leqembu elithile,  
futhi wayethi la maqembu akhona ngeke ayilwe le  
mpi yena ayefuna ukuyiphaka. Kwakumkhanyela  
ukuthi impi yabamnyama isethunjini, yonke eminye  
imizabalazo ingumbuzo.

Kule ngxenye uShenge uphawula ngezombusazwe. U-Uzithelile ubheka ukuthi maningi amaqembu ezombusazwe kodwa ayehluleka ukulwa anqobe impi ebhekene nabaNsundu. Uthi abaNsundu babhekene nempi yendlala. Ugcizelela ukuthi uma ingakanqotshwa le mpi umzabalazo wala maqembu uyize leze. Umbhali usebenzise lo

mlingiswa ukuqeda udweshu phakathi kwamalunga omndeni wakwaNgubane oseMpaphala noseThekwini. Akaphindisi okubi ngokubi. Uvulela abakwabo abaseThekwini izandla yize abazali babo bengafunanga ukusiza yena nomfowabo ngenkathi besakhula bedinga usizo. Uyisibonelo esihle esokuthi imindeni ikhumelana umlotha kwedlule. Uphinda avulele izingane zakwabo eThekwini amathuba okuthi ziyofunda phesheya kwezilwandle. Isisa nobubele bakhe kabupheleli emndenini kodwa kugcina kunguye futhi oletha isisombululo sale mpi yaboMdabu esethunjini eSifundazweni sakwaZulu.

#### 4.2.4.7 UCele

UShenge uveza lo mlingiswa esingenisweni sale noveli. Umveza ekhungathekile, ekhathele futhi ephoxekile. Isimo sokungemukeleki kwakhe emzini kaBafana, ongumshana wakhe, simenza ajiyelwe yingqondo kube sengathi usephusheni elibi.

UButhelezi, (1996:2) uthi:

Pho-ke okaNdosi wayezothi webani kusabele bani, asabelephi? Kwakungathi ukwelinye nje izwe lapho abantu bakhona bekhuluma ulimi angalwazi. Yena wayengazi muntu lapha edolobheni ngaphandle kwakhe lo mfana kadadewabo owayesanda kumkhakhabisa okomgodoyi.

UCele udidekile ngenxa yesenzo sikaBafana ongumshana wakhe, omxoshe emzini wakhe. Akayazi futhi iyamethusa indaba yokuthi umuntu uyaxoshwa engakangeni ngisho nasendlini nokuthi engakabiki kwasa lokho akuzele. Uzithola ethithibele engasazi ukuthi uzoya kuphi ngoba ilanga lishonile akakwazi ukuphindela eShowe.

UButhelezi, (1996:4) uthi:

Wayebona kufanele ukuthi umshana wakhe amnike inhlonipho le ayeyinika abelungu bakhe emsebenzini, ikakhulukazi ngento yena malume wakhe ayemenzele yona yena Bafanandini nezingane zakwabo. Futhi yena wayeyisihlobo segazi kwaNgubane. ngesiZulu umuntu uyakhuleka angaxoshwa ngisho sekukwangenana wafa. Lokhu okwakumvelele wayekweshwama.

UCele wayexakeka ukuthi uBafana ukwenza kanjani ukuthi angahlonipha abeLungu emsebenzini wakhe bese edelela yena engumalume wakhe. Ngaphandle nje bobuhlobo nguye uCele owatatulula uBafana ebunxibini behlupheka nezingane zakwabo (Buthelezi, 1996:17) ngoba uyise wayebalahlile. UCele wazi ukuthi umuntu akaxoshwa ekhaya noma ngabe akukho kudla azophiwa khona. Ngesingaye uzibona evellelwe isimanga esingakaze sivelele muntu.

UShenge uma eqhubeka nokuchaza uCele uthi igama lakhe nguNjini futhi uyakuveza ukuthi lwalungafakwa lubuya nodaka. Wayaziwa iMpaphala yonke ukuthi akabhedelwa.

UButhelezi, (1996:7) uthi:

Kuthe nxashana ngibona ukuthi ubhekise kimi kanye, kwathi angimsakaze ubuchoshana ngomshiza, ngabuye ngazibamba. Kuhle kodwa ukukholwa ngoba ukuba bekuseyimina, lo Njini nawe owawumazi, ngabe kukhulunywa okunye ngikhuluma nje.

UCele usexoxela insizwa yangakubo enguMadonsela ngeshlo esimvelele esenziwe nguBafana. Nguye lo athi ubezomsakaza ubuchoshana ngomshiza. UCele uthi uBafana unobuchoshana ngoba akakholelwa ukuthi umuntu onobuchopho obuphelele ubengaxosha umalume wakhe angamngenisi ngisho nasendlini. Kuvela nokuthi ukukholwa kwasishintsha isimilo sikaCele njengoba ekwazile nokuhamba emzini kaBafana ngaphandle kokumhilizisa. Umbhali ubuye asivezele ubumnene benhliziyo kaCele.

UButhelezi, (1996:3-4) uthi:

Kuthi kanti vele angibumbekanga kahle ngingumfo kaNdosi bese ngihamba sengathi ngigxoba isitambu. Okwakuxaka du wukuthi ingaphakathi lakhe lalingafani nengaphandle lakhe. Kwakuyinkosi yomuntu, ingelosi uqobo. Nasesigodini sakubo wayedume ngakho ukuba mnandi nokuba mnene.

Kuvezwa ukuthi yize uCele wayengemuhle ngokubumbeka kwangaphandle kanti nendlela ayehamba ngayo yayithanda ukuxaka, umbhali uveza ukuthi konke lokho kwakwembozwa wukulunga ayenakho ngaphakathi. Yilokhu kulunga okwenza abantu basesigidini sangakubo bangakunaka ukuthi wayemubi kangakanani. Ingaphakathi lakhe yilona elamtonsela udumo kubantu.

UCele uvezwa emele lelo dlanzana labaNsundu elisaqhuba impilo enobuNtu. Yidlanzana leli elazisa ukuthi isisu somhambi asinganani singangenso yenyoni. Ukufika kwakhe eThekwini kumvezele esinye isithombe ngempilo esiphilwa ngabaNsundu. Wethuswa ngukuthi banele bafika edolobheni baphelelwa ngubuntu.

Umbhali usebenzise uCele ukukhombisa ubuhle bempilo enobuntu. Impilo yokuxolela, yokuphana, yokunakekelana kanye neyokwazisana. UCele uhlukunyezwe ngumshana wakhe kodwa yena akazange ambambele amagqubu kunalokho bayamkhulekela benomkakhe uMaKhumalo ukuthi aze ayibone indlela eyiyonayona.

UButhelezi, (1996:44) uthi:

Wawusondeza lo muzi wakwaNgubane emthandazweni uCele, ewucelela umusa wokuba lo muzi uzifumane, bese uyifumana nendlela yempilo, yokuphepha nokuphakamela izinto eziyingqikithi yempilo.

UCele ubona ukuthi nguMvelinqangi kuphela ongasombulula isimo sakwaNgubane yingakho ebakhulekela. Uthi ubacelela ukuthi bazifumane ngoba ubonile ukuthi badukile futhi bayanhlahlatha. Ubeka ukuthi le ndlela abaphila ngayo ayilungile futhi izobaholela engozini. Uphetha ngokuthi ufisa sengathi bangayeka ukuphakamela izinto ezingenamsebenzi walutho kodwa kuphela lezo eziyingqikithi yempilo. Inqikithi yempilo ingukuthi umuntu noma angafunda futhi anotho kangakanani kufanele abe nobuntu.

Yize wagcina engavumanga uBafana ukwamukela izingane zikadadewabo uLinono, bona bayayemukela ingane yakhe u-Euthanasia owagcina esewuVikizitha baze bamhlabise.

UButhelezi (1996:137) uthi:

Bathokoza abakwaCele bebona ingane kaMbhahadisi isikhule kangaka. Kwabanjwa izinyane lahlathwa ngayo leyo ntambama.

UMbhahadisi ngelinye igama likaBafana. Umndeni wakwaCele wenza okuhlukile kulokhu okwenziwa nguBafana kumalume wakhe. Bayemukela ngezandla ezimhlophe ingane kaBafana. Umbhali umveza uCele enobuntu obuhambisana nokukholwa njengoba etholakala ehamba izinkonzo futhi ezikhathini eziningi ungumuntu okhulekayo.

UJimu, (2016:404) uthi:

*Ubuntu, like the Christian virtue of love, conveys a promise that goodwill be done by and to individuals by others, thereby placing Ubuntu at the same level as the Christian ethic, which values respect and justice as the highest human good. It follows that Ubuntu is a direct call for recognition of the inherent humanity in the other person, a sense of shared sociability and humanity where individuals have a strong feeling of "we are who we are" because of others.*

Ubuntu njengenkolo yobuKhrestu eqhakambisa uthando nesethembiso sokwenza okuhle kwabanye abantu njengoba nenkolo yobuKhrestu iphakamisa inhlonipho nobulungiswa njengezimpawu eziphambili zobuntu. Ubuntu busho ukubhekelela omunye umuntu, ukwazisana nokuthi siyilokhu esiyikho ngenxa yabanye abantu.

Esiphethweni sale noveli, umbhali uveza uCele emukela yena qobo uBafana emzini wakhe.

UButhelezi, (1996:285) uthi:

Ngokukholwa ngakubona ukuthi usendleleni yembubhiso mhla ungikhakhabisa okwenja eMlazi. Ngokukholwa ngacela ukuba ubuye ekulahlekeni kwakho, nakhu namuhla ulapha.

Kuyacaca ukuthi uCele akazange ambambele igqubu umshana wakhe ngoba wayelokhu embekile emthandazweni ukuthi agcine ekhanyelwe iqiniso. Umhlanganisa nonkosikazi wakhe, uPoppie nezingane zakhe ayesekade wahlukana nazo. Umkhombisa abazukulu bendodakazi yakhe uMelody ayengabazi nakubazi. Umtshengisa imisebenzi emikhulu yentuthuko eyenziwe ngabashana bakhe, oHlanganisani no-Uzithelile. Umkhombisa ukuthi ukungafuni kwakhe ukubathatha abasize akuzange kubakhinyabeze ukuthi bagcine baphumelele empilweni. Yibona futhi abagcine belekelela izingane zakhe uBafana lo ukuthi ziwele ziyofunda phesheya.

### **4.3 Isiphetho**

Okwenzekile kulesi sahluko kube ngukuthukululwa kwengqiqithi noma injula ngale njumbane noma ubutha obube nomthelela kulesi simo sobuhlwempu nendlala ekhungethe aboMdabu bakuleli zwe. Ukwethiwa komlingiswa ngamunye neqhaza lakhe enovelini kunika isithombe sokuthi ube mkhulu kangakanani umonakalo owenziwe ubandlululo lwabaMhlophe esizweni esiNsundu.

Le noveli ingumzamo kaShenge ukuxwayisa isizwe ngengozi esilengela kuyo kanye nokuletha ikhambi eliyoba yisixazululo. Lelo khambi yimfundo. Esahlukweni esilandelayo nekungesokugcina, ucwaningo selufinyelele esiphethweni. Kuzokwenziwa imiphumela yocwaningo, izincomo nesiphetho.

## ISAPHLUKO SESIHLANU

### 5.0 IMIPHUMELA YOCWANINGO, IZINCOMO NESIPHETHO

#### 5.1 Isingeniso

Ezhlukweni ezandulela lesi kuthukululwe kabanzi injula yenjumbane eyethulwa nguShenge kule noveli yakhe ethi, “Impi Yabomdabu Isethunjini”. Kugqama ukuthi umongo wale njumbane wubandlululo lwabaMhlophe phezu kwesizwe esiNsundu. Lolubandlululo lube nomthelela kulesi simo sobuhlwempu nendlala isizwe esiNsundu esizithola sicwile kuso. Yize le noveli ibhalwe sekuthathe umbuso weNtando yeNingi kuleli laseNingizimu Afrika, amanembe nezibazi ezisabonakala namanje ziyubufakazi bobungako bomonakalo owadalwa wubandlululo esiNtwini jikelele.

Esahlukweni sesibili kubhekwe izinsizakuhlaziya kanye nemibono yongoti. Lezi zinsizakuhlaziya zibe yisisekelo ekuthukululeni le njula yenjumbane ekule noveli kaShenge. Insizakuhlaziya eyasungulwa e-Afrika ibheka ukubaluleka kokuzazi kanye nokuzigabisa ngokuba ngumnsinsi wokuzimilela e-Afrika. Yize abaMhlophe bayiphundla yaze yacishe yasala ze ngasohlangothini lwezomnotho, izinjulabuchopho zale nsizakuhlaziya zigcizelela ukuziqhenya komuntu ngokuthi nje ungum-Afrika. Ziphinde zigcizelele ukubaluleka kokuba nobuntu obuwumgogodla wokuba ngum-Afrika. Zifakazelana noShenge lapho zithi lesi simo sobuhlwempu nendlala siyisimo esikhungethe izingqondo zabantu. Yizona ezidinga ukwelashwa kuqala ukuze kube nenqubekela phambili. Zibuye zikhale ngabantu abaNsundu ababe ngothathekile ngezinqubo zabaMhlophe baze bashiya amasiko nempilo yesintu baba ngogombela kwezabo.

Insizakuhlaziya ebhekela abesifazane idingide imibono mayelana namalungelo abesifazane. Babheka ukucindezeleka kwabesifazane emakhaya nasemiphakathini okugcina ngokuthi banganikwa amathuba alingana nawabesilisa. Le nsizakuhlaziya inokungemukeleki kahle kubantu abaNsundu abangabesilisa ngoba iletha ukudideka. Kugcina kungaqondakali kahle umehluko phakathi kweqhaza lowesifazane nelungelo lakhe. Empeleni uShenge uzamile ukuveza ukuthi le nkolelo akuyona eyabaNsundu. Emindenini yabaNsundu kwakungekho lokhu kuqhudelana ngokulingana. Owesifazane

wayeneqhaza lakhe engabangisani nowesilisa. Lokhu kungaboni ngaso linye ikakhulukazi ezifundisweni kuvelile kakhulu enovelini kaShenge. Isiphetho sakhona kube ukubhidlika komndeni. Lokhu kubhidlika kwemindeni yabaNsundu ngalolu hlobo kubhebhethekise isimo sendlala nobuhlwempu esingalawuleki.

Insizakuhlaziya eyasungulwa ngu-Karl Marx yayilwa nenqubo yobungxiwankulu, wayegxeka ukuxhashazwa kwabasebenzi. Laba basebenzi babesebenza amahora amade bajike bahole imali encane. Okwakunzima kakhulu ngukuthi babesebenzela ukugwilikisa abanye abantu ngoba bona babengabi yingxenywe yaleyo mikhiqizo. Yilokhu kanye okuvezwe nguShenge kule noveli. Izimboni eziningi ikakhulukazi e-Afrika eseningizimu ngezabaMhlophe, iningi labo abangabaphesheya. Imikhiqizo ithunyelwa emazweni akubo. Ilesi sizathu esiholele endlaleni nobuhlwempu kwabaNsundu.

Esahlukweni sesithathu kudingidwe kabanzi ngempucuko yaseNtshonalanga okuthe ngokungena kwayo kuleli abaNsundu bayemukela ngelikhulu isasasa. Le mpucuko ishintshe indlela yokuphila nokwenza kwabaNsundu, babona izinto ngendlela yesiLungu. UShenge uveza ingonyuluka ngemiphumela yale mpucuko emikhakheni emithathu yempilo, okungukuhleleka kwemindeni, yimfundo kanye nenkolo.

Esahlukweni sesine kubhekwe injula equkethwe ngamagama abalingiswa kule noveli. Kuvela ubuchule bukaShenge ekwetheni amagama agqamisa umongo wale noveli okuwubandlululo kanye nomlayezo afisa ukuwudlulisela esizweni esiNsundu. Umlayezo uthi isizwe esiNsundu asibogawula sibheke.

Kulesi sahluko nesingesesihlanu ucwaningo lufinyelela esiphethweni lapho kuhlaziywa imiphumela etholakele nokuyiyona umbhali wale noveli abeka ukuthi ibe yimbangela yalesi simo sobuhlwempu nendlala kwabaNsundu. Kuzophinda kuvezwe izincomo, ezinye zazo ezibalulwe ngumbhali qobo, okucatshangelwa ukuthi zingaholela ekudambiseni noma ekunqotshweni kwalesi simo. Ekuphetheni lolu cwaningo luzosongwa ngendlela yokubeka imibono yalokho osekwenziwe kanye nalokho okusenziwa, ukuqwebula inkungu kanye nokuthuthukisa izinga le mpilo kubantu abaNsundu abadla imbuya ngothi.

## 5.2 Imiphumela yocwangingo

Inggikithi yayo yonke le noveli igqama esahlukweni sayo sokuqala. Kuvezwa injula yempande yobandlululo lapho seyenebele phakathi koNsundu noNsundu. Kule ngxenye yocwangingo kuzovezwa okutholakele kule noveli uShenge aphawule ukuthi yikhona okube yimiphumela yobandlululo lwabaMhlophe kwabaNsundu.

UButhelezi, (1996:159) uthi:

Izazi nezifundiswa zazivumelana ngokuthi iNingizimu Afrika yizwe elinyukubele, eliquidule, elinolaka ngemuva kwezimpi zebala, zemizabalazo nobandlululo. Leli zwe elihle kangaka, izwe lezimbali, lomkhuhlu, neminsinsi nobuhle bamasakabuli, omamhlangeni nontingino laloniwa ngabantu balo. Abantu babelona ngobugovu, ukunyukubala nobunyube obuzalwa ngunya lwebala, ubuzwe nobulili. Ubandlululo lwalubunyundela lobu buhle.

UShenge uphawula ngesimo saseNingizimu Afrika ngemuva kwezimpi zobandlululo. Abantu babenyukubele ngenxa yosizi lokushonelwa kulezo impi. Babequdule ngenxa yenzondo eyayivutha ngaphakathi. Le nzondo yayidalwa ukukhumbula izenzo zabaMhlophe ngesikhathi sobandlululo. Uchaza nobuhle bemvelo baleli lizwe obabungasabonakali ngenxa yokoniwa umoya wobandlululo. Ubabaza unya olwalwenziwa kwabaNsundu ngenxa nje yebala.

Imiphumela yalolu bandlululo izohlukaniswa ngalezi zihlokwana ezintathu ukuze kulandeleke futhi kuzwakale kahle:

- Imiphumela yobandlululo engqondweni yesiNtu.
- Imiphumela yobandlululo emindenini yabaNsundu.
- Imiphumela yobandlululo emfundweni yabaNsundu.

Ukudingida imibono yombhali ngesihlokwana ngasinye kulezi kuzoletha ukuqondisa nolwazi olunzulu kwabaNsundu ngenjula yomonakalo owenzekile ngenxa

yobandlululo. Kuzophinda kulethe nomqondo obanzi novulekile wokuthi isimo esiyilolu hlobo singalungiswa kanjani, kungakhiwa nje phezulu.

### **5.2.1 Imiphumela yobandlululo engqondweni yesiNtu**

UShenge uchaza ubandlululo uthi isimo esiqala ngokudunga ingqondo yomuntu bese umuntu enza noma yini lowo omgqilazile athi akayenze. Akugcini lapho, lowo ogqilaziwe wenziwa ukuthi emukele futhi ancamele izinkolelo zabagqilazi ngaphezu kwezakhe.

UButhelezi, (1996:83) uthi:

Ukugxambukela kobuNgisi kungqikithi yokuqonda kwaboMdabu base-Afrika, kungafunyaniswa bukhona noma kubuphi ubuzwe bamankengane. Lokhu kuluphawu lwentuthuko yokudukiswa nokubulawa kwengqondo (mentacide). Loku kubulawa kwengqondo ngokudlwengulwa buthule, kudlwengula inhlanganisela yemiqondo yaboMdabu ngokushutheka nokuqhuba ubungqongqoshe bobuzwe bezifiki, ulimi lwezifiki, izinkolelo zezifiki kanye nemibono yezifiki.

Ngale nkulumo uShenge ucacisa ukuthi ngenkathi abeLungu befika kuleli zwe baqala ngokudunga ingqondo yabaNsundu, babadukisa ekucabangeni kwabo. Ubabiza ngamankengane ngoba balithatha izwe ngobuqili benza abaNsundu ukuthi balandele futhi bakhothamele bona. Ngisho kungathiwa abaNsundu bakhululekile manje obandlululweni lwabaMhlophe, kusadingeka kulungiswe isimo sengqondo yabo.

UButhelezi, (1996:86) uthi:

Uthini uFrantz Fanon mayelana nemibono yakhe ngokudlwengulwa kobuzwe baboMdabu kanye nangokuphila kwabo impilo yokukhohliswa abeLungu.

Umbhali ucaphune le njulabuchopho nezinye ezinjengoBiko ezasukuma zalwa nalokhu kugqilazwa kwabaNsundu. Ngokudlwengulwa kobuzwe uqonde ukuthi abaNsundu bazithola bephoqelelwa ukwenza okufiswa ngabaMhlophe. Uveza isithombe

somonakalo owadalwa ubandlululo ezingqondweni zabaNsundu. Usiveze ngokukhombisa indlela yokuphila yomlingiswa wakhe onguPoppie. Incazelo yegama lalo mlingiswa iveziwe ukuthi isho isidakamizwa esinobungozi okuthiwa i-ophiyamu. Lo mlingiswa uvezwe ethanda futhi eziqhayisa ngempilo yakhe yesiLungu kungathi ujoywe ngalesi sidakamizwa.

Ukuphawula nje ngobungozi balesi sidakamizwa uShenge asifanisa nobandlululo ngokuthi sehlisa izinga lokusebenza kwemizwa yomuntu. Senza ingqondo ukuthi ithathe kancane ekucabangeni izinto ezifanele nokuyizona ezangempela. Osuke esejoviwe ngaso akaboni noma eseyela engozini ngoba uba ndikindiki angazi lutho ngokwenzekayo emaceleni. Umuntu okanjalo angenziwa futhi enziswe noma yini ngaphandle kokuziphendulela okanye ukuzilandulela. Ngalo mlingiswa umbhali uphawule izinkomba zokudukiswa nokubulawa kwengqondo kumuntu oNsundu. Uphawula ngalezi zimpawu zobunjalo bakhe ezimenza aqhoshe futhi azibone engaseyena umuntu oNsundu.

- Ukuziphatha kukaPoppie

Lo mlingiswa uvezwe nguShenge engunkosikazi kaBafana Ngubane ongowaseMpaphala eShowe. IMpaphala isezindaweni zasemakhaya lapho yaziswa kakhulu impilo yesiNtu. Yize laba balingiswa sebhala esiLungwini, kunezimpawu ezilindelekile kumuntu ongumlobokazi uma esekhaya phakathi kwabomndeni wendabuko nomphakathi.

UKubeka-Ngobese, (2004:53) uthi:

Umalokazana uma esanda kugcagca kufanele alihloniphe ibala angahambi nje phakathi kwalo. Phela akumele ahambe engabhincile ngoba lokho kuchaza ukungahloniphi umuzi wendoda. Uma esemusha umalokazana ufaka umhizo entanyeni ngoba ehlonipha.

Lo mcwaningi ubeka okufanele kwenzeke ngokwesiNtu nokubaluleke ngendlela eyisimanga. Ukuhlonishwa kwebala noma kwegceke kuhlangukisa nokuhlonipha

abadala balelo khaya abangasekho. Okutholakalayo kule noveli kwehlukile kakhulu kunokulindelekile.

UButhelezi, (1996:22) uthi:

Kwathi xhifi kuCele ezwa elikaPoppie. Lowo wahamba ezishiyile eMpaphala. Izalukazi zabamba ongezansi zithi ziyoyicela ivuthiwe. Phela koMpaphala abaziwa omakoti abafaka amabhulukwe.

Umuzwa wokuthi xhifi usho ukumenyanya noma ukumcasukela lowo muntu. UCele ungumalume kaBafana kanjalo noPoppie. UPoppie wakhombisa okukhulu ukungawuhloniphi umndeni kaBafana kanye nomphakathi waseMpaphala ngokugqoka izimpahla ezingafanele umlobokazi wendawo. Sebehambile oBafana noPoppie beya esiLungwini, kwasale kwakhulunywa ngaye iMpaphala yonke. Abadala bendawo bajabhiswa ukuziphatha kwakhe kanye nendlela enza ngayo.

UButhelezi, (1996:57) uthi:

Ngakwenqaba ukuyokotiza emafamu ngisafika eFaziland, ngeke ngithi sengizinze kangaka emendweni kuthiwe mangikotize ngezindlela eziphansi.

UPoppie wenqaba ukuyokotiza ukuze azane kangcono nabasemzini lapho endele khona. Wazenzela ngekhandla lakhe lokhu okufunwa nguye. Ikhaya lasemzini wakhe ulibiza ngamafamu njengoba yena ezalwa eLamontville. Uzibona engcono kakhulu kunabantu baseMpaphala.

UButhelezi, (1996:57) uthi:

Uze ukwazi ukuthi mina ngazogana wena, hhayi lonke lolu quqaba lwakini nolwaseMpaphala.

UShenge lapha uveza ubunjalo bukaPoppie. Utshela uBafana ongumyeni wakhe ukuthi wazogana yena kuphela. Umkhipha kwabomndeni wakhe nasezihlotsheni zakhe. Ukhombisa ukuthi akabadingi yingakho ebabiza ngoquqaba. Yonke le nto uyenziswa

wukuthi ubona ingcono impilo yesiLungu kuneyesiNtu. Yilesi simo esitholakele kule noveli lapho umbhali eshaqekile ngenxa yabantu abahungulwe imikhuba yezinye izizwe baze bafulathela okungokwabo. Konke lokhu kungumphumela wobandlululo.

- Igama lesiLungu.

Ukubulawa kwengqondo yomuntu oNsundu kumenze wacabanga ukuthi angcono amagama esiLungu kunawesiNtu. Lo mlingiswa utholakala ezishaya isifuba ngaleli gama lakhe ekubeni engayazi nencazelo yalo. Empeleni kubo lapho azalwa khona akekho onegama lesiNtu. Udadewabo omelamayo nguNightingale. Lesi sidakamizwa simenze walibala injula esemagameni esiNtu. Uphila impilo yokunhlanhlatha ngathi usemaphusheni. Lesi sidakamizwa usesidlulisela nasezinganeni zakhe. Uziqamba amagama ngokuthi u-Euthanasia noMelody. Akawafuni amagama esiNtu ngoba ethi anobuqaba (Buthelezi, 1996:226).

- Ukuhlala edolobheni.

UPoppie ukuthwele ukuthi uhlala edolobheni futhi akezwa mshini. Ngenkathi kuxegiswa imithetho yobandlululo, abaNsundu bavunyelwa ukuthi sebengahlala emadolobheni kanye nabeLungu namaNdiya.

UButhelezi, (1996:163) uthi:

Kwafumaniseka ukuthi amabombo eningi labantu  
abanjingile ayesebheke khona edolobheni  
ezindaweni okwakungezabeLungu namaNdiya.

UShenge ucacisa indaba yokusuka kwabantu ezindaweni ababehlala kuzo belibangise emadolobheni. Ugcizelela ukuthi yilabo kuphela ababecebile benemali ababezokwazi ukumelana nezindleko zakhona. Uthi ukuhlala kwabo emadolobheni kwenze bazibona sebengoMlungumnyama. AbaNsundu bakuthathe ngesasasa elikhulu lokhu ngenxa yakho njalo ukungayazi imiphumela yakho. Uthi ukuhlala emadolobheni nasemalokishini kuphuze abaNsundu ilungelo lemvelo lokuba ngabanikazi bemihlaba ethi bona. Imihlaba abahlezi kuyo ngeyoMasipala. Emihlabeni yoMasipala

kunemigomo nemibandela. Ungeke ufuye, uhlabe, ulime noma wenze umsindo ngokuthanda kwakho ngaphandle kwemvume kaMasipala. UShenge uvusa abaNsundu ebuthongweni bokuyengwa ngokubatshelela ukuthi bafune imihlaba ngoba iyona ngcebo yangempela.

- Izimpahla zikanokusho.

UPoppie njengabaningi abanye abaNsundu benziwe baba nomqondo wokuthi isithunzi nokwaziswa komuntu kulinganiswa ngempahla yesiLungu anayo hhayi ngokuba ngumuntu. Umbhali umveza ematasa ngokuqongelela uhlobo oluphambili lwempahla emzini wakhe. Umema amanesi alapho esebenza khona ukuzobukisa kuwo ukuze amncome, amphakamise futhi amkhonze (Buthelezi, 1996:61). Yilokhu kanye okugxekwa uShenge ngoba lo mqondo usakhombisa uphawu lobandlululo futhi uthi abanye bagcina sebaziwa futhi sebebizwa ngohlobo lwempahla abanayo njengokuthi nje, loya baba *we-Mercedes Benz*. Lo mlingiswa uvezwa engenabo nhlobo ubuntu kodwa uyabadinga abantu azobabukela phansi ukuze yena ahlale ephakeme. Uphinde avezwe eqhosha ngohlobo lwezimoto eziyi-*Mercedes Benz* ne *BMW* abahamba ngazo nomyeni wakhe (Buthelezi, 1996:63). Uqhosha nangokuthi izimpahla ezigqokwa izingane zakhe zingezamagama (Buthelezi, 1996:228). Ngalo mlingiswa uShenge ubonisa izinga impahla ethathe ngalo indawo yobugugu bobuntu.

## 5.2.2 Imiphumela yobandlululo emindenini yabaNsundu

UShenge uphawule kabanzi ngemithelela emibi yobandlululo ekuhlukaniseni amalunga emindenini. Imindenini yabaNsundu yayiyisisekelo esiqinile empilweni yomuntu. Uveze lapho abanye sebexebuka khona emindenini yabo yendabuko ebanzi, bezakhela imindenini yabo emincanyana eqoqekile. Akugcinanga lapho, le mindeni emincanyana, ebe ngoqhibukhowe kwabaNsundu, igcine ngokungazimbandakanyi namasiko, inqubo kanye nemikhuba yemindenini yayo yendabuko. Isizathu ngokuthi bese bemukele imikhuba yabamMhlophe, belingisa futhi bebukela kubo konke abakwenzayo njengoba bese behlala eziLungwini. UShenge uthi lokhu kwenza kube nomphumela wokunganakani nokungasizani phakathi kwamalunga omndenini owodwa. Lokhu kwenze kwangena isihlava sobuhlwempu nendlala ikakhulukazi kulawo malunga angahlali emadolobheni.

UShenge uphinde waveza ubuthakathaka obube khona empilweni yokuganana. Ukuhlukana nemindeni ebanzi okungeyendabuko kuqhelise kude amadlelo olwazi nosizo kulabo abasengamavukana empilweni yokuganana. EsiNtwini sasemandulo, abaganene babefundiswa becathuliswa ngokwezilili zabo, kungekho ukubangisana. Umbhali uveza ukuthi kulahleke injula yencazelo yokuganana ukuthi kuwukuphemba ubuhlobo phakathi kwabangasekho, abasekhona kanye nabasazoba khona. Le njula iqukethwe emfihlakalweni yokuthethwa kobulanda kanye nokuthelwa ngenyongo. AbaNsundu balutheke ngokubukela kwabaMhlophe base becabanga ukuthi indaba yokuganana ingeyababili, abanye abangeni kuyo.

UShenge uphinde akhale ngokwehla kwesithunzi sendoda emindenini yabaNsundu. Isisindo sekhaya kwakwaziwa ukuthi sisemandleni endoda. NgokwesiNtu abesifazane nezingane kwakudingeke bathobe ngaphansi kwamandla endoda ukuqinisa isithunzi nesikhundla sayo sobubaba wekhaya. Amalungelo nemali kube nomthelela omkhulu ekutheniamadoda angayiqondisisi indawo yawo agcine ngokuhoshekela nxanye. Ukushabasheka kukaShenge kuya kugxila kakhulu odabeni lokukhuliswa kwezingane kwabaNsundu njengalokhu kube yindaba yazo ebe yisisusa sodweshu. Ukuxebuka emindenini ebanzi yendabuko kanye nobuthakathaka empilweni yokuganana kube nomthelela omubi ekukhulisweni kwezingane. Uphawula ngokwanda kwezinhlobo ezithile zezingane athi zazingekho emindenini yendabuko eyayidle ngokubumbana. Yilezi zinhlobo athi zibe ngumphumela wobudedengu kubazali abaNsundu:

- Izingane ezingayazi imvelaphi yazo.
- Izingane ezingondingasithebeni.
- Izingane ezingumhlambi kazalusile.
- Izingane ezingovilavoco.

UShenge utholakala enongabazane ngekusasa namathemba esizwe esiNsundu ngenxa yezimo izingane zalesi sikhathi ezikhula ziphila ngaphansi kwazo.

- Izingane ezingayazi imvelaphi yazo.

Kule noveli uShenge uveza izimo lapho abazali bebamba elikhulu iqhaza ekuhlahleleni izingane zabo indlela yokuphila. Ngokuvamile basuke bezicabangela bona, izikhundla zabo kanye nodumo lwabo. Ukwethulwa kwesimo senhlalo sasemndenini wakwaNgubane eThekwini, kuveze isithombe semindeni eminingi yabaNsundu okuthe ngenxa yokufunda yaphinde yafudukela eziLungwini ukuhlwaya amathuba emisebenzi. Ukuhlangana nabazizwe ikakhulukazi abaseNtshonalanga nabaseMpumalanga kwenze abaNsundu bazenyeza ngamasiko abo bagcina ngokuwashaya indiva. Izingane-ke ezikhula ngaphansi kwalezi zimo zinezimpawu zokunhlanhlatha nokudidizela ngenxa yokungaziqondi ukuthi ziyiliphi. Azizazi ngisho nezithakazelo zazo, ayisaphathwa-ke eyomlando wokhokho bazo. Yilesi sizukulwane uShenge asibiza ngamalulwane esingaziqondi bumpuku nabunyoni. Ngokobuzwe singokunye ekubeni indlela yaso yokuphila ikhomba okunye. Lezi zingane zigcina zikhipheka inyumbazane ngoba azihlangani futhi zigcina zingazani nezihlobo zazo zegazi. Umphumela walesi simo kuba ngubuthakathaka empilweni yalezo zingane. Kuyohlale njalo zizwa sengathi kukhona okusilele empilweni yazo. UShenge uphawula ukuthi lobu buqhingi ezikhulela kubo abuyona indlela yesiNtu (Buthelezi, 1996:48). Kulesi simo uShenge weseka ukubuyiswa kwezisemasisweni kunokuba zisale sezilima ziya etsheni.

- Izingane ezingondingasithebeni.

Umuntu ongundingasithebeni osuke eshiyiwe, engenabani ozomubheka amnakekele. Kuphawulekile kule noveli kaShenge ukuthi ziya ngokwanda izingane eziphila ngaphansi kwalesi simo emiphakathini yabaNsundu nokwakungeyona inqubo yesizwe. UShenge uveze ukuthi lezi zingane zingumphumela wokukhulelwa kwamantombazane esemancane futhi engaganile, ziphikwe ngoyise bese kuthi onina bazo bazishiye bayoganela kwezinye izibongo. Ezinye zilahlwa ngabazali zindinde ngoba zingenabani. Enkathini yamanje maningi amantombazane asemancane akhulelwa engakasiqedi isikole. Kule noveli uShenge wethula abalingiswa abanjengoHlanganisani no-Uzithelile ababengumphumela wokukhulelwa kwentombazana engaganile. Ekuhambeni kwakhe eseyogana, basale baba utavatava

lukagogo nomkhulu okunguCele noMaKhumalo kule noveli. Uphinde asivezele uMgwazeni noPrisca bona abashiywa nguyise ngoba eziyela kwahliziyo ngise. Ekugcineni usethulela intombazanyana enguMelody esale nezingane ezimbili koyise abehlukene. Ngalezi zibonelo zalaba balingiswa uShenge weneka isithombe ngalokhu osekwenzeka emindenini yabaNsundu futhi uqaphelisa isizwe ngobunzulu balesi simo. Ukudlula lapho nje kunobufakazi obuqanda ikhanda bezibalo ezenyuka unyaka nonyaka zamantombazana akhulelwa esesezikoleni. Umbuzo omkhulu yilowo owokuthi: ngubani okufanele akhulise anakekele lezi zingane? Omunye yilona othi: singanqandwa kanjani lesi simo sokukhulelwa kwezingane zisencane? UShenge uphendula uthi, kwakungekho ukulahlwa kwezingane kwabohlanga oluNsundu. Ukhala ngokuqembukelana kwamalunga emindenini, okuthe ngokudonsa kwalowo nalowo ngokuzibonela, kwagcina kubhidlike umndenini wesintu owawubumbene uzwana futhi unakekelana.

UButhelezi, (1996:26) uthi:

Thina ngesiZulu sazi ukuthi uyoziyibutha zonke izingane zikadadewenu. Uyoziyibutha noma zingaba yishumi noma amashumi amathathu. Thina sazi ukuthi lezi zingane ziyizingane zakho, zingumthwalo wakho oyisabelo sakho. Lesi yisiZulu.

Kule nkulumbo kuvezwa umlingiswa okhulile ngolwazi nangokucabanga ngendlela yesiNtu. Uvezwa echazela uNgubane ukuthi izingane ezashiywa ngudadewabo zingezakhe. Nguyena okufanele azikhulise. UShenge uzwakalisa ukushaqeka kwakhe ngezifundiswa zabaNsundu. Uzibona zingadikizelwa nqulu ngodaba lwalezi zingane, ekubeni yena ebona kuyizo ezingaba yimpendulo uma zingavuma ukwabelana nabakwabo. Siba sibi ngokunye isimo ekukhuleni kanzima kwalezi zingane uma sezigcina ngokusabalala emigwaqeni, zingene shi ezidakamizweni nasebugebengwini. UShenge ubuye waveza umlingiswa onguMgwazeni obengumphumela walesi simo. Ezingamantombazana zigcina zizilahlela kubantu besilisa ngoba zifuna uthando nokunakwa ezingakutholanga kubazali. UPrisca ovezwe kule noveli uzilahlela kuNkebelele ngoba washiywa nguyise kanti nonina akanasikhathi umatasa ngomasihlalisane wakhe. Impilo kaPrisca igcina iphelela emigwaqeni ngenkathi beginqika nemoto eyayintshontshiwe.

UButhelezi, (1996:284) uthi:

Ubuntu bethu kabuzange butshinge izingane selokhu kwathi nhlo ngoba babekhona abozalo ababeqoqa izingane zamantombazane.

UShenge ugcizelela ukuthi akusibo ubuntu ukulahla izingane. Ingane isuke izalelwe emndenini othile okungathi noma abazali sebengasekho, babekhona abazoyikhulisa. Ngala mazwi uphonsela isizwe inselelo yokuthi sizibophezele ekuqoqeni nasekukhuliseni lezi zingane. Ukuhlonipheka kwesizwe kuwukuthi sikwazi ukuvikela ababuthakathaka baso nokwemboza amahlazo asekhaya.

- Izingane ezingumhlambi kazalusile

Ngokujwayelekile umhlambi uba nabanikazi bawo. Kuba ngumhlambi kazalusile uma kungekho owukhalimayo. Kule noveli uShenge utholakala elila ngezingane ezinabazali abagijimisa umnotho bagcine bekushaya indiva ukuba nesikhathi nezingane zabo.

UButhelezi, (1996:182) ubeka uthi:

Masishane bakhohlwa abakwaNgubane ukuthi okaDinangwe wayethe alikho ifa ababengalinika izingane zabo eledlula isikhathi sabo. Isikhathi sabo ezinganeni sasibalulekile kunazo zonke izinto ababezenzela izingane zabo.

UShenge uveza lolu phawu lokukhohlwa masinyane njengento engekho emqondweni walaba bazali. Uphawula ukuthi ukuba nesikhathi kwabazali nezingane zabo kuyifa eledlula konke. Kuleso sikhathi bangazifundisa, baziyale, bazikhuze futhi bazibonise. Ubona sengathi abazali abaNsundu abasenaso isikhathi salokho ikakhulukazi laba abafundile. Bazinika konke ezikudingayo nangaphezulu ngaphandle kothando nesikhathi sabo. Abazali bacabanga ukuthi imali yenele ukuvala isikhala sokungabi bikho kwabo empilweni yezingane zabo. Ezikwenzayo-ke nazo wukuthi zibukise ngensebenzo yabazali bazo. UShenge uyawugxeka lo mkhuba.

UButhelezi, (1996:126) uthi:

Wathi angayibeka phansi impahla uFarouk wathi,  
“kuyancomeka ukuthenga kwendodana yakho  
Mnumzane Ngubane. Zonke lezi zimpahla zakhe  
ziphambili.”

UShenge usikhombisa ukuthi ziyisaphaza kanjani imali yabazali bazo. Zithenga izimpahla eziphambili ngemali ezingayisebenzelanga. Ziba wuvanzi, zingalawuleki zigcine zingelutho (Buthelezi, 1996:47). Imali iyazikhukhumeza, ezinye zize zilingeke ngokungena ezidakamizweni nasophuzweni olunamandla. Imfundo iphenduka into engenamsebenzi, kuqhutshwa phambili ubumnandi. UShenge ugcizelela ukuthi izingane mazifundiswe ukusebenza ukuze zazi ukuthi umuntu uphila ngezithukuthuku zakhe.

- Izingane ezingovilavoco.

Ubuvila kwakungeyona indlela yesiNtu ikakhulukazi kumaZulu yokukhulisa izingane. Izingane zazikhuthazwa ukuthi zibe nemisebenzi eziyenzayo. Ukudlondlobala kobuchwepheshe obuze nempucuko kanye nokudembesela kwabazali kube nomthelela kulesi simo sobuvila ezinganeni. Ukusebenza kuzo kungabakhwekazi.

UButhelezi, (1996:186) uthi:

Kwakuthi ngokuphela kokudla leyo ngane egeza izitsha ibisizogeza izitsha ngokuthinta izinkinobho zomshini wokugeza izitsha, bese zigezeka izitsha. Ngemuva kwalokho, leyo ngane yayizibeka endaweni yazo izitsha.

Ubuchwepheshe obuvezwa nguShenge kule nkulumo buze nezindlela ezisheshayo nezilula zokwenza izinto. Izitsha zigezwa ngemishini nezimpahla ngokunjalo. Lokhu kwenze abazali badembesela ekuqeqesheni izingane ukwenza imisebenzi yasemakhaya enhlobonhlobo. Osekuvamile emakhaya amaningi asemadolobheni nasemalokishini, kuqashwa abasizi basezindlini ukwenza le misebenzi. Lokhu kube umjovo omubi ezinganeni. Kuzenze zagcina zindikindiki uma kuphathwa eyokusebenza.

UButhelezi, (1996:92) uthi:

Uma mina ngiqoqa isitsha ebengidlela kuso,  
sizosebenzani isisebenzi salapha ekhaya?

UShenge uveza umqondo ezinawo lezi zingane. Le ngane ekhuluma lapha ikhombisa ukucasuka ngalokhu okuthiwa ayikwenze, ukuqoqa isitsha ebeyidlela kuso. Ngamanye amazwi ikhombisa ukuthi ingadla ishiye isitsha lapho kade idlela khona ngoba sizoqoqa isisebenzi.

UButhelezi, (1996:186) uthi:

Kwaya u-Euthy waba mandla ngasekukhonondeni  
uma kuthiwa makageze izitsha. Kwakusuka omkhulu  
umsindo kuphikiswana ngokuthi ngubani ozigeze  
izolo.

UShenge uveza ukuthi sekufinyelele ezingeni lokuthi kudaleke umsindo kuleli khaya ngenxa yokuthi le ngane ayijwayezwanga ukusebenza. Imbangela yalesi simo kube ukukhula kwazo zibona abasebenzi basezindlini bezenzela yonke into. Kuleli khaya kube nguMaXakushe ogcine exoshwa ngenxa yengane yakuleli khaya engu-Euthanasia. Yena-ke ulandelwe uMaNdebele. Le mpilo yezisebenzi ezinganeni ihumusheke ngokuthi laba basebenzi bayingxenye yombuso wazo. Ziphinde zicabange ukuthi ukuba khona kwalaba basebenzi kuncike emseni wazo ukuthi baziphethe kanjani. Yilesi sizathu esenza ukuthi zikhulume noma yikanjani nabo.

UButhelezi, (1996:93) uthi:

Sengisho kahle manje uma engithuma ngithi  
angiphumeleli ukwenza lokho. Yimi engimuthumayo  
manje ugogo.

UShenge uveza isithombe sesibindi ezinaso lezi zingane. Lapha kubonakala ingane ithuma umuntu omdala. Isimo lapho kuhlanekezeleke usikompilo lwabantu abaNsundu. Ngokuvamile ngumuntu omdala othuma ingane. Lokhu okwenzeka lapha kukhombisa ukuphelelwa inhlonipho kanye nonembeza ezinganeni zalesi sikhathi. Inhlonipho

iyinqikithi yemfundiso yasekhaya. UShenge uthi kuyisibopho salowo nalowo mzali ukufaka le mfundiso ezinganeni.

Ngakolunye uhlangothi uShenge uveza ukuthi labo abasenenhlansana kanembeza wokuthi izingane ziyafundiswa imisebenzi, baqinisa kakhulu emantombazaneni (uLinono). Kuba nokuyekelela ebafaneni. Intombazana kuthiwa ayifunde ukusebenza ngoba izohamba iyoganela emzini wabantu. Umphumela walokho wukwanda kwamadoda angobunyebunye ngokusho kukaShenge (Buthelezi, 1996:183). Ubuye agxeke indlela imali esetshenziswe ngayo ukuqeda isithunzi somuntu. Abazali bathathe ngokuthi abasebenzi basezindlini bazobekezelela noma yini ngenxa yemali ababaholela yona. Ngaleyo ndlela izingane zifunde ukuthi imali yenza umuntu abe ngumakhonya.

### **5.2.3 Imiphumela yobandlululo emfundweni yabaNsundu**

Okutholakele kule noveli ngokuthi uShenge uyayeseka kakhulu imfundo. Zibe ziningi izindlela zokugqugquzela ukuthi abantu abafunde. Uyivezile nemiphumela emihle ezuzwa ngenxa yokufunda. Yize kunjalo, uphawule kabanzi ngezikhisi kanye nezihibe emfundweni yabaNsundu ezenza ukuthi izingane zabaNsundu zingafinyeleli empumelelweni nasenkululekweni. Uthi lezi zihibe nezikhisi zibonakala engqikithini yokufundiswayo. Kule njumbane kaShenge kugcine kuvelile ukuthi lolu hlobo lwemfundo olunikezwa izingane zabaNsundu lubutsheku futhi yilobu butsheku obube negalelo elikhulu kulesi simo sendlala nobuhlwempu kwabaNsundu.

- Inqikithi yokufundiswayo

Ngengqikithi yokufundiswayo kuqondwe uhlelo lokufunda nokufundisa ezikoleni. Loluhlelo lusukela ezingeni likaZwelonke, lwehlele ezifundazweni luze lufinyelele ezikoleni. Ludidiyela okuzofundwa, izindlela zokufunda nokufundisa kanye nezindlela zokuhlola.

URadebe noMchunu, (1989:45) bathi:

Konke okwenziwayo esikoleni, phakathi ezindlini zokufundela nangaphandle kwazo okuqondene nokuba abantwana balolongeke, bafunde kuthiwa yikharikhulamu. Zonke izifundo zasesikoleni, nemisebenzi ephathelene nazo ezihlelwe izigaba namabanga athile kubizwa ngokuthi yikharikhulamu.

Laba bacwaningi baveza ukuthi lolu hlelo lulolonga umfundi ngolwazi ezigabeni ezahlukenene. Lokhu kusho ukuthi abahleli banesibopho sokulandela imigomo ethile uma behlela izifundo ngokwehlukana kwezigaba. Eminye yaleyo migomo imbandakanya izimo zenhlalo zabafundi, izinjongo zesifundo ngasinye ngokwebanga, imiphumela yokufunda, ingqikithi yokuzofundwa, izindlela zokufundisa kanye nokuhlola.

UKarl, (2009:91) uthi:

*Selection and classification of contents cannot take place in a haphazard manner. This is of fundamental importance for the curriculum developer, as irrelevant and incorrect contents can, by their impact drastically influence the path of life of the learner. Therefore, contents should never be heaped up in a reckless and unplanned manner.*

Ukuqokwa nokuhlela ingqikithi yokuzofundwa ngokwamabanga akufanele kwenziwe ngokuchitha icala. Kusemqoka kakhulu ukuthi umhleli walezi zinhlelo aqaphele lokho okungadingeki nokungeyikho ukuthi kungafakwa ngoba kungaba nomthelela ongemuhle endleleni yempilo yomfundi. Ngalokho-ke ingqikithi akudingekile ukuthi ifuhlelwe ngokunganaki.

Lo mbhali ugcizelela ukuthi lo msebenzi wokukhetha okuzofundwa kufanele wenziwe ngobuchule obumangalisayo kunganyanyalatwa nje. Yilokhu-ke okutholwe ucwaningo nokuzwakala kuyisililo sombhali ngemfundo yabaNsundu kule noveli.

UButhelezi, (1996:233) uthi:

Eyethu imfundo kayakheli ezihlakaniphini nezihlabani zakithi noma yakhele kubuhlakani bemvelo kanye nolwazi lwemvelo. Kungathi zonke izizukulwane kwaboMdabu zakha kabusha, zikhubeke khona lapha kwakhubeka khona okhokho bethu. Lokhu kwenziwa yile mfundo engazikile, yajula ngokuncela ebuhlakanini bemvelo. Pho ulwazi lwezifundiswa zakithi kalwakhelwe phezu kobuhlakani bemvelo, lungulwazi olungenazimpande. Lolu lwazi kaluqali kwesikwaziyo luqhubekela kwesingakwazi kodwa luqala kwesingakwazi luye kwesingekwazi ngoba asiqalanga kahle.

Lapha uShenge uhluba udlubu ekhasini ngengqikithi yemfundo yabaNsundu. Uqala ngokuthi eyethu imfundo yakhela phezu kwenhlakanipho yezinye izizwe, yize zikhona izihlabani nezihlakaniphi kwabohlanga oluNsundu. Uthi ubuhlakani nolwazi lwemvelo lwabaNsundu alufakiwe ezinhlelweni zokufunda nokufundisa ezikoleni lapho kufunda izingane zabaNsundu. Izingane zabaNsundu zigcina zingafinyelelanga kulolo lwazi kube sengathi ulwazi oluvele lungekho. Uthi ngenxa yalokho imfundo yezingane eziNsundu ayizikile futhi ngokwakhe uyibona idukisa ngoba iqala kulokho ezingakwazi iye kulokho ezingeyukukwazi. Le nkinga ebonwa nguShenge umsuka wayo ubandlululo.

UJibril, (2015:60) uthi:

*The rationale behind the introduction of this act (Bantu Education Act-1953) was to prevent Africans from receiving good and qualitative education that would prepare them to compete with the Whites in terms of employment and political equality.*

Injongo yokusungulwa komthetho owabizwa nge-Bantu Education ngonyaka we-1953, kwakuwukuvimbela abaNsundu base-Afrika ekutholeni imfundo efanele nezikile. Uhlobo lwemfundo oluyobalungiselela ukuqhudelana nabaMhlophe kwezemisebenzi nezombusazwe.

Okubekwa yilo mwaningi ukuthi uhlobo nohlelo lwemfundo olwalunikezwa abaNsundu ngaphansi kwalo mthetho lwalungalithukisi izinga lempilo yabo. Okumangalisa uShenge wukuthi nasemuva kweminyaka abaNsundu bakhululeka kodwa imfundo abayitholayo ayisixazululi isimo sendlala nobuhlwempu.

UButhelezi, (1996:232-233) uthi:

Angazi noma niyabona yini ukuthi imfundo enganenzi ukuba nakhe imisebenzi ukuze kusizakale uquqaba olungenamisebenzi, kayimfundo yalutho, imfundo engavuli amathuba, yakhe amathemba kwizakhamizi ayimfundo yalutho. Imfundo engasusi abampofu ekuboleleni kolayini bokufuna imisebenzi, kayimfundo yalutho. Imfundo engasizi abafundi ukuthi benze kangcono nakakhudlwana kukho konke abakwenzayo ayimfundo yalutho. Imfundo yokubhibhidla ukucevuzwa nokuveteza kodwa, iyisifo esinolaka nomonakalo odlula i-AIDS.

UShenge uxwayisa abaNsundu ngalolu hlobo lwemfundo enikezwa abaNsundu engabaqeqesheli ukuba babe ngabaqashi kodwa balokhu bezinxibi zokufuna imisebenzi ngemuva kwezinye izizwe, bajike bangawutholi. Uthi abaNsundu kudingeka bayifakele izibuko le mfundo. Ukhala ngokuthi ayiziguquli izimo zenhlalo kwabaNsundu. Abafundi abawutholi umdlandla wokwenza kangcono. Uthi labo abafunde lolu hlobo lwemfundo kwabaNsundu babonakala ngokukhulumela futhi, bekipha kuphela olukaJoji ngamakhala kodwa lutho izinguquko enhlalweni yabaNsundu. Uyichaza uthi akumfundo yalutho, okusho ukuthi ingefile futhi ifana nento engekho.

UKunene, (1996:4) uthi:

Ngizama njalo ukuthi sibone ngemibono yethu zonke izinto. Babona kanjalo nakwamanye amazwe ase-Afrika, naphi naphi. Inqobo wukulandela uhlelo olufanele indlela thina boMdabu esikhula ngayo, esibona ngayo, esazi ngayo nesiyokwazi ngayo. Lokho esikushoyo kube ngokwethu ukuze nazo zonke izizwe zikuhloniphe, kungabi nje ngabasemsileni wazo, nokuba sibe ngomabizwasabele. Iqiniso wukuthi imilando nemibono yethu mikhulu ngobukhulu ngokwayo.

UKunene uvumelana noShenge ukuthi abaNsundu njengesizwe banolwazi lwabo, imibono yabo, indlela yabo yokwenza izinto kanye nemilando yabo. Uthi uma abaNsundu bengabambelela baqinise kokungokwabo nezinye izizwe ziyobahlonipha. Kumanje nje abaNsundu abahloniphekile ngokuthi balandela ngemuva kwezinye izizwe ngokwenza imikhuba yazo. Yilokhu-ke laba babhali abakugcizelelayo ukuthi kufanele kufundiswe izingane zabaNsundu ngendlela yemilando yabaNsundu. UShenge uthi imfundo eyiyonayona yile ezokwenza umfundi ukuba azithole yena uqobo, athole nemvelaphi yakhe kanye nenjongo yokuba khona kwakhe emhlabeni. UShenge ucaphuna uMafika Gwala, (1996:137) lapho ethi:

*Black is when you get off the ride*  
*Black is a point of self realisation*  
*Black is a point of new reason*  
*Black is a point of: NO NATIONAL DECEPTION*  
*Black is a point of a determined stand.*

Ukuba mnyama kusho ukunquma ukungaqhubeki  
Ukuba mnyama kusho ukuzifuna uzifumane  
Ukuba mnyama kusho ukuthola isizathu esisha  
Ukuba mnyama kusho ukungayamukeli inkohliso  
yezwe  
Ukuba mnyama kusho ukumela iqiniso.

Kuyatholakala ukuthi uShenge ufisa ukuthi abaNsundu bafinyelele lapho bengezukuqhubeka futhi bengezukuyamukela imfundo eyinkohliso. Lokho kungenziwa yilabo abayizifundiswa zabaNsundu ngokubhala imilando eyiqiniso nokwenza izinhlelo zokufunda nokufundisa ezisuselwe olwazini lwabaNsundu olungolwemvelo.

UButhelezi, (1996:266) uthi:

Inkululeko izuzwa ifunyanwe ebudlelwaneni bomphakathi. Uma amayunivesithi ezenza iziqhingi zokuthola inkululeko yobuqhingi, masazi ukuthi ayikho inkululeko enjalo. Inkululeko ithola ubunkululeko bayo emphakathini nakuquqaba lwabantu. Amayunivesithi athola ubuyunivesithi bawo kumphakathi noquqaba lwabantu. Iyunivesithi noPhrofesa abangaxhumene nemiphakathi mabazi ukuthi bayizazi-mbumbulu, izinkubabulongwe zobuhlakani.

UShenge ukhuluma ngeZikhungo Zemfundo Ephakeme. Uthi akufanele ziziqhelelanise nemiphakathi. Abaphathi bamanyuvesi mabazazi futhi bazinakekele izidingo zemiphakathi. Uthi amanyuvesi angazinakekeli izidingo zemiphakathi awalutho nabaphathi bawo bafana nabangazi lutho. Ugcizelela ukuthi njengoba abaNsundu benengcebo yemvelo, kudingeka imfundo ethintene nokulondwa nokuphathwa kwengcebo yemvelo (Buthelezi, 1996:232)

### 5.3 Izincomo zocwaningo

UShenge ube nobuchule obuyisimanga ngoba usivezile isixazululo sale njumbane ayichaza kule noveli. Lesi sixazululo asisonge ngamagama amane sithi, abantu bakithi babulawa ukungazi (Buthelezi, 1996:55). La mazwi uwacaphune eNcwadini eNgcwele (Hoseya 3:6). Yize esenabe kangaka ngengqikithi yobandlululo nomonakalo oluwenzile esizweni esiNsundu, uveza ukuthi lesi simo singalungiseka. UShenge ugcizelela ukuthi ulwazi lungamandla futhi luyazifukamela izintandane (Buthelezi, 1996:39). Le nkulumo kaShenge ikhuthaza isizwe esiNsundu ukuba silwe impi yokufuna ulwazi kule mpi yaboMdabu esethunjini.

UHill, (1967: Foreword viii) uthi:

*I am still hungry! Not for physical food, but for mental food, food for a searching mind which still seeks to know more about why some men succeed and some fail, some have inward peace and some have inward conflict. But I have left my childhood handicaps far behind.*

Ngisalambile! Angilambele ukudla kwenyama kodwa ukudla kwengqondo efuna ukwazi kabanzi ukuthi kungani abanye bephumelela, abanye bengaphumeleli. Abanye banokuthula ngaphakathi kanti abanye banengxokozelo. Kepha ngikushiya ukukhubazeka kwasebunganeni.

Lo mbhali ulambele ukudla kwengqondo okuzoletha impendulo ngomehluko okhona phakathi kwabantu abaphumelelayo nabangaphumeleli empilweni. Ukukhubazeka kwasebunganeni akhuluma ngako kungukuthi manje usezohluza umqondo, akwazi ukwehlukanisa nokuxazulula izinkinga zakhe.

UStaples, (1991:32) uthi:

*In its simplest form, the answer is this: the key to success lies in your particular manner of thinking. When you change how you think about yourself, your relationships, your goals and your world, your life will change.*

Ngencazelo elula, impendulo ithi: isihluthulelo sempumelelo sincike ekucabangeni komuntu. Uma umuntu eshintsha indlela acabanga ngayo ngaye uqobo, ubudlelwane bakhe nabanye, ngezifiso zakhe kanye nekusasa lakhe, impilo yakhe ingashintsha.

Kugcizelelwa ukucabanga komuntu okuyikhona okuyinkombandlela yalapho umuntu afisa ukuya khona. Ubudlelwane bakhe nabanye abantu busemqoka kakhulu ngoba abanye bangacina bemelekelela ukushesha afinyelele empumelelweni.

### **5.3.1 Ukufuna ulwazi**

Noma yisiphi isimo umuntu azithola ekuso, kudingeka athole ulwazi olufanele oluzomenza aqhubekele phambili. Ukufunda yiyona ndlela ephusile nenconywayo ekufuneni ulwazi.

UStair noSilbiger, (2002:23) uthi:

*The best possible investment you can make in your future is an education. Even if you default on your student loan, nobody can repossess your diploma.*

Indlela ekahle nelula yokuzilondolozela umcebo wekusasa lakho ukuba nemfundo. Noma ungehluleka ukubuyisela imalimboleko, akekho ongakwephuca iziqu ozizuzile.

Lo mbhali ugcizelela ukuthi imfundo iyifa lomuntu aneke alephucwe muntu. UShenge naye uhamba emazwini alo mbhali.

UButhelezi, (1996:39) uthi:

Umtapo wezincwadi nolwazi wazikhulula izingane zikaLinono zakhumuka ebugqilini benyama, imizwa namawongewonge ayekhungethe ontanga yabo.

UShenge lapha ukhuluma ngoHlanganisani no-Uzithelile abakhulise okwezintandane behlupheka ngenxa yokuthi bengamazanga uyise kanti unina wabashiya wayogana. Ukufuna ulwazi ezincwadini yikhona okukhulule izingqondo zabo kanti ukukhumuka ebugqilini benyama kusho ukungalokhu ubambelele esimeni obhekene naso. UShenge uncoma ukuthi ulwazi lukhulula umuntu ebugqilini. Empeleni ukhomba lapho okutholakala ulwazi okusemtatsheni wezincwadi.

UButhelezi, (1996:38) uthi:

Wameluleka udokotela ukuba angazibuthi izincwadi kwadoti kodwa adamane eza kuye ukuzothatha izincwadi. Wayezifunda ezishwakaqela lezi zincwadi uHlanganisani.  
...kwaba zincwadi ezazibahlanganisa nodadewabo, zibenza ukuba bakubone ukukhanya kubalindele nabo uma sebephumile kumshikashika wokuzama ukuzithuthukisa.

UShenge uveza ukulangazelela okunzulu kwalo mlingiswa onguHlanganisani ukufuna ulwazi. Ubezifuna ngisho emgqonyeni kadoti izincwadi. Umbhali uchaza indlela abefunda ngayo ngokushwakaqela okusho ukuthi ubefunda eziningi ngesikhashana esincane. Ngokukhanya lapha uchaza ukuthi impumelelo yabo bayibona ngamehlo engqondo bengakafinyeleli kuyo. Bazibona bephumile esimeni sobuntandane nobuhlwempu yize babengakafinyeleli khona mathupha.

UMurphy, (2001:11) uthi:

*Poverty is a mental disease that should, and could, be abolished from the face of the earth. Just as wealth is a state of mind, likewise poverty is a state of mind. If we want to eradicate all the slums in the world, we must first wipe out the mental slums created in people's minds by their belief in poverty and lack.*

Ubuhlwempu buyisimo sengqondo okufanele futhi nokungenzeka ukuthi buqedwe ebusweni bomhlaba. Njengalokhu nokuceba kuyisimo sengqondo, kanjalo nobumpofu yisimo sengqondo. Uma sifuna ukukhuculula imikhukhu emhlabeni kufanele siqale ngokuyikhuculula ezingqondweni zabantu ngokususa inkolelo yobuhlwempu nokuswela.

Lo mbhali ugcizelela amandla engqondo njengoba ekhuluma ngezimo zobuhlwempu nokuceba. Ulandisa ukuthi lezi zimo ziqala ngokwakhela engqondweni yomuntu andukuba zibonakale ngamehlo enyama.

UNdimande-Hlongwa, (2009:147) uthi:

Sidinga ukwenza lokhu uWathiong' o akubiza ngokukhuculula inkuna egcwele engqondweni yethu.

UNdimande-Hlongwa, (2009:158) uqhubeka uthi:

Impi manje esibhekene nayo yileyo yokukhulula izingqondo zethu naleyo futhi yamasiko sizikhulule kuyona njengoba ihambisana nokuqwebuka kwe-Afrika.

Naye ugcizelela ukukhucululwa kwengqondo ukuze kube nenqubekela phambili. Lokhu kungenzeka kuphela ngokuthi abaNsundu bafune futhi bathole ulwazi olufanele oluzothatha indawo yalokho okungafanele okusezingqondweni zabo.

U-Olantunji, (2011:149-150) uthi:

*If Africans are not responsible for their own lives, it would also mean that Africans are people without a history prior to the emergence of the said forces as Hegel, (1975) had insinuated. In his philosophy of history, Hegel had earlier described Africans as people without a history of their own.*

Uma abantu base-Afrika bengakwazi ukuzimela, lokho kuyosho ukuthi bangabantu abangenawo umlando njengoba kwavela ezinkulumweni zika-Hegel, (1975). UHegel, kwinzululwazi yakhe yezomlando wachaza abantu base-Afrika njengabangenawo umlando.

U-Olantunji uphawula ngokubamba iqhaza kulowo nalowo muntu wase-Afrika. Iqhaza eliwedlula wonke yileli elokufunda. Laba bacwaningi abakhulumi nje ngokufundela ukuthola isitifiketi noma ijazi le mfundo kuphela, bakhuluma ngokufundela ukuthola ulwazi. NoShenge uyayigxeka le ndlela yabaNsundu yokufundela ukuthola izitifiketi.

UButhelezi, (1996:82) uthi:

Eningi ifilosofi ngangiyifundela ukuphasa. Yona ayikho neze engqondweni yami. Angiyisebenzisi neze.

Kuyisimanga ukuthi kulo mlingiswa kaShenge ayisekho engqondweni ngoba wayeyifundela ukuphumelela. Yileso isililo esikhulu sikaShenge ukuthi abaNsundu bafundela ukuphumelela kuphela.

UStair noReynolds, (2006:19) bathi:

*While you may believe your education ends when you finally graduate from college, learning is a lifelong process.*

Yize ungakholelwa ekutheni ukufunda kuphela lapho uthola khona iziqu, ukufunda akupheli.

UShenge naye uyakweseka ukushintsha kwengqondo.

UButhelezi, (1996:234) uthi:

Ngeke akwazi ukuba nohlonzo umfundi ogcina ngokufunda kuphela eklasini.

UButhelezi, (1996:258) uqhuba uthi:

Wachaza uVikizitha ukuthi yena akafundeli isitifiketi, kodwa ufundela ulwazi.

UShenge uqonde ukuthi kungubuthakathaka ukufundela ukuphumelela. Kuphinde kube ngubuthakathaka obedlulele ukucabanga ukuthi lwanele ulwazi olunikezwa emagunjini okufundela. Ululeka ukuthi abaNsundu bangafundeli kuphela ukuthola izitifiketi kodwa

baqikelele ukuthola ulwazi. Isuke ingaphelele imfundo uma umuntu engaziniki isikhathi sokufuna nokwenezela ulwazi asuke eludinga.

### 5.3.1.1 Imithelela emihle ngokufuna ulwazi

Le mithelela elandelayo ibalulwe nguye qobo uShenge kule noveli yakhe.

- Umuntu uthola ukucijeka ngolwazi olungumhlahlandlela emikhakheni eyahlukene yempilo.

UButhelezi, (1996:106) uthi:

Nezemishado kanye nezokukhulisa izingane kudinga ukuba kufundelwe.

Kuleli phuzu uShenge ubalula umkhakha wokuganana nowokukhuliswa kwabantwana njengoba kuyiyona edale ukungazwisisani kanye nokwahlukana emindenini yabaNsundu. Ukufunda ngezemishado kanye nokukhulisa izingane akusilona ulwazi olutholakala ezikoleni kodwa kudinga umuntu ukuba azifunele futhi azihlomise yena. Uncoma ukuthi abantu bazihlomise ngokufunda izincwadi kanye namajenali analezi zihloko. Isizathu salokhu ngokuthi kuningi ukwehluleka uma sekuziwa kule mikhakha ebalwe nguShenge.

- Umuntu uthola ukuqhudelana aphinde abekeke emathubeni alinganayo nabanye abantu.

UButhelezi, (1996:165) uthi:

Kubantu abasebenza kusakhanya izinguquko zaziza namathuba, zibaqhweba, zibamemela kumashashalazi amahle.

UShenge ugcizelela ukuthi ukufunda isikhathi sisavuma kukuvulela amathuba ugcine usuzibona usendaweni ephakemeyo lapho uzobonwa khona abantu abaningi.

- Umuntu uthola ukucijeka ngokwamakhono abe nolwazi lokwenza izinto.

UButhelezi, (1996:194) uthi:

Ku-*pyramid* yamakhono sibeka amakhono okwenza phansi, silandelise ngamakhono obudlelwane bobuntu kuthi esicongweni se-*pyramid* sibeke amakhono okucabanga (conceptual skills). Sifumanise ukuthi wena uzacile kumakhono okuqala kanti kwizinga lesithathu kawukho neze. Uma isimo sinje, sizocela ukuba ufunde kakhulu ukuze ube namakhono esiwadingayo.

UShenge usibekela ukulandelana ngokwezigaba kwamakhono adingekayo ukuze umuntu aphumelele emsebenzini awenzayo. Ikhono lokwenza licishe lingabi inkinga kwabaningi ngoba basuke bewufundele futhi bewazi umsebenzi. Uncoma ukuthi umuntu afune ulwazi ngekhono lobudlelwano bobuntu ukuze asebenzisane kahle nabo. Ekhonweni lokucabanga kuvela ukuthi iningi labantu alitholakali. Isizathu ukungabi nalwazi. Uncoma ukufunda kakhulu ukuze umuntu afinyelele kuleli khono. Abaqashi bayalitusa futhi bayalifuna leli khono emisebenzini yabo. Ngaleli khono umuntu angakwazi ukuzisungulela ibhizinisi elithi yena futhi ngaleli khono umuntu uzuza ukuhlonipheka nokuba nesithunzi.

UButhelezi, (1996:257) uthi:

Izithome zika Dkt. u-Uzithelile Siwelile Ngubane zazizungeze zonke izindonga. Wathi lapho ephakamisa isandla u-Uzithelile, zathula izihlwele, indlu yathi cwaka. Leli sasasa likazibuthe elalidonse abantu abangaka lalenziwa ukuthi isikhulumi sasihluba udlubu ekhasini kwezombangazwe nasekugaklazenini zonke izinqaba zobandlululo nokugqilazwa.

Kule ndawana uShenge uveza u-Uzithelile ezokhankasela ukhetho lwesifundazwe. Izithombe zibhalwe ukuthi unguDokotela ngokwemfundo. Akugcini lapho, ukukhuluma ahlube udlubu ekhasini kumveza engumuntu onolwazi ongalufuniseli. Izihlwele zithuliswa ukuhlonipha ulwazi analo. UShenge ugcizelela ukuthi ulwazi lunikeza umuntu igunya lokuhlonishwa.

### 5.3.1.2 Izithiyo ezimelene nokufuna ulwazi

Iningi labantu abaphumelelayo lisuke lilwile lanqoba lezi zithiyo ezibalwe nguShenge kule noveli.

- Ubuthongo

UButhelezi, (1996:179) uthi:

U-Uzithelile wamkhuza ethi ubuthongo  
abuhambelani nokuzimisela ngezinto ezinkulu,  
eziphezulu nezibalulekile.

UShenge uchaza ukuthi uma umuntu efuna ukufinyelela eqophelweni eliphezulu lempilo kuhle azehlukanise nokulala ngokweqile. Lo mbono kaShenge uyafakazeleka naseNcwadini eNgcwele:

Ungathandi ubuthongo, funa ufikelwe ngubumpofu;  
vula amehlo akho, uyakusutha ngesinkwa.  
(IZaga, 20:13).

Umbhali weZaga ugcizelela ukuthi ubuthongo nobumpofu kuyahambisana kodwa umuntu ongathandi kakhulu ubuthongo nosebenzayo uyaphumelela.

- Abangani

UButhelezi, (1996:183) uthi:

Ukuthokomala kwabangani kwamheha uNgubane,  
waseqala ukuzizona izincwadi kanye nemfundo.  
Abangani bakaNgubane babengazibekile phansi,  
bengamnike sithuba uNgubane.

Lo mlingiswa kaShenge onguNgubane wayezizwa efudumele phakathi kwabangani bakhe. Wachitha sonke isikhathi sakhe nabo wagcina ngokuba azonde izincwadi nokufunda. UShenge usikhombisa ukuthi kukhona abangani abangagcina bekuvimbela

empumelelweni oyidingayo. Umbhali wamazwi ahlakaniphileyo uphawulile futhi ngalesi sithiyo:

Umuntu wabangani uyazilimaza, kepha kukhona ababambelela kuneselamani.

(IZaga, 18:24).

La mazwi axwayisa abantu ukuba babheke abangani. Yize kukhona abangani abahle nabaqotho, bakhona futhi abangakwenza ungafinyeleli empumelelweni.

- Ubuvila

UButhelezi, (1996:254) uthi:

Njengokujwayelekile, amavila abafundi alibalekela ikilasi lakhe ethi kuyafukuzwa. Ababambelela bazithola benona ngolwazi, bemncoma besebenzisa abakufunde kuye nakwamanye amakilasi.

UShenge wembula iqiniso elithi kukhona abafundi abavilaphayo abahlale bekhononda ngokuthi kuyafukuzwa uma benikezwa umsebenzi wokufunda omningi. Uveza isimo lapho abafundi basenyuvesi bashiya ikilasi lomfundisi ozimiselayo ngokufundisa nokunikeza ulwazi ngoba bethi kuyafukuzwa. Abafundi ababenombono owahlukile bahlala, bazuza ulwazi abalusebenzisa nakwezinye izifundo zabo. Umbhali weZaga uthi ubuvila nobuthongo kuyahambisana:

Uyakulala kuze kube nini, vila ndini?  
Uyakuvuka nini ebuthongweni bakho na?  
Ubuthongo obuncane, ukozela okuncane,  
Ukusonga izandla kancane kuze kulalwe, bese kuthi  
ubumpofu bakho bufike njengomhambuma  
nokuswela kwakho njengomuntu wesihlangu.

(iZaga, 6:9-11).

Lo mbuzo ubhekiswe kumuntu ovilaphayo nothanda ubuthongo. Kufanele azibuze wona futhi aziphendule. Umphumela wakho kokubili kuba wukuswela nobumpofu.

U-Ornstein noHunkins, (2004:309) bathi:

*People often prefer to stay with certain known deficiencies than venture forth to uncertain futures, even if the changes most likely would be improvements.*

Abantu baxolela ukuhlala kulokhu abakwaziyo yize kungabayisi ndawo kunokuzama amadlelo aluhlaza.

- Amazwi aziswana

UButhelezi, (1996:184) uthi:

Mina yinye into engiyishoyo kuwe. Loku kufunda kwenu kakhulu kuzoniphanyeka emthini. Nampa oNtombi Sikhosana bazilengisa ngokufunda kakhulu. Akukho nsizwa lapha eThekwini engalokotha ishade uNtombi nePhD yakhe.

UShenge uveza lolu hlangothi lwabantu abadicilela phansi umdlandla wabanye abantu. Lapha uNgubane ukhuluma nomkakhe onguPoppie okuthandayo ukufunda umtshela ngomunye owesifazane owafunda waze waba nguDokotela kodwa wacina ngokuzibulala. Isizathu ukuthi wayengasamtholi umaqondana ukuze agane. Manje uNgubane uthuntubeza umdlandla kumkakhe. Wenzela ukuthi angasaqhubeki nokufunda.

UButhelezi, (1996:253) uqhubeka uthi:

Laba bantu baseNingizimu Afrika balunguza kancane kwamfundo bese ethi umuntu sekwanele, nomphakathi ukuseka lokho ngoba ushayela izandla abantu abangafunde lutho. Lo mphakathi wawuhlale ubuza ukuthi usefundani manje ubani? Kade afunda. Kanti uyisidomu yini ngoba obani aqala nabo kade baqeda? Abantu basekhaya bafundela ukuqeda, hhayi ukungena emfundweni kampiloyonke.

UShenge uphawula ngokungafundi ugogode. Uthi abantu bafunda kancane bese bephuma bazitshele ukuthi sekulungile. Umphakathi nawo uba negalelo ekukhuthazeni loku kufunda okungaphelele. Uxwayisa abantu ukuthi ayikho into engukufundela

ukuqeda. Miningi imikhakha yempilo yomuntu edinga ulwazi ngaphandle kwalolu lwasesikoleni. Ukukhuluma okuziswana kuvamise ukucela ngasohlangothini lwabantu abangakuthandi ukufunda. Abafundayo babukeka njengabaphonsa inselelo kulabo abangakuthandi ukufunda. Amazwi aziswana kusuke kuyindlela yokuzivikela nokucindezela onembeza babo.

- Impakamo

Imvamisa lesi sithiyo sihlasele abantu abafundile ngoba bazitshela ukuthi bazi kakhulu nakangcono nokuthi bazi konke.

UButhelezi, (1996:104) uthi:

Ukufunda akusho ukuthi asiludingi usizo. Ngeshwa abanye abantu abafundile abawasebenzisi amadlelo osizo ngoba benqatshelwa ngukuzikhukhumeza. Kuthi noma umuntu ezwa ekubona ukuthi nazi izinsizi, izilingo neziphithiphithi zimbasela ngebhodwe elincane, anceme ukuba ngumbhubhudle lwephalishi lezinkinga kunokuba azehlise acele usizo.

La mazwi kaShenge abhekiswe ezifundisweni ukuthi ziyaludinga usizo. Ubeka ukuthi ezinye izifundiswa zibona kungukuzehlisa ukucela usizo kwabanye abantu. Lezi zifundiswa zixolela ukuthula zidliwe imizwangedwa kunokuba zibhoboke zisizakale. Okunye okudala impakamo ezifundisweni ukuthi olunye ulwazi lutholakala kwabadala. Lezi zifundiswa ziyenqaba ukuvuma ukuthi bangumcebo wolwazi.

UNgwenya, (2017:28) uthi:

Babehlonishwa kakhulu abantu abadala ngenxa yolwazi lwabo olukhulu. Abantu abadala bathathwa njengomtapo wolwazi. Yibo abazi amaqiniso ngempilo lapho izinto seziphithene isixazululo sitholakala kubo.

UNgwenya ugcizelela ukuthi yinkulu injula yolwazi ekubantu abadala. Yilolu lwazi olungatholakali ezikoleni futhi olungekho ezincwadini. Izifundiswa zibona

ukunyonkela olwazini lwabadala kungukuzehlisa ngoba zizitshela ukuthi ulwazi oluyilo lubhalwe ezincwadini kuphela.

UMathonsi noCanonici, (2009:118) bathi:

*But school education alone does not guarantee human maturity. One needs to grow in the society of a family in order to become wise and happy.*

Imfundo yasesikoleni kuphela ayikulethi ukuphelela kumuntu. Umuntu udinga ukukhuliswa emphakathini nasemndenini ukuze ahlakani phe futhi ahlale ejabulile.

UShenge uncoma ukuba abantu baqaphelisise lezi ziphazamiso ngoba zingenza ukuba bangafinyeleli ekutholeni ulwazi abaludingayo olungabaholela empumelelweni.

### **5.3.2 Imiphumela yemfundo elindelekile**

UShenge uphonsa inselelo ezifundisweni ukuthi ukufunda akufanele kubonakale kuphela ngezitifiketi namajazi emfundo kodwa nangemisebenzi.

UButhelezi, (1996:85) uthi:

Uma ucabanga ukuthi ufundile Ngubane, ngitshengise izithelo zemisebenzi yakho yokufunda. Lithi iZwi, “siyakubazi ngezithelo zabo.” Alithi siyakubazi ngezitifiketi zabo, noma ngeziqu zabo noma ngezikhundla zabo.

Lo Ngubane ophawula lapha akazikhohliwe ukuthi ufundile njengeningi lezifundiswa elineziqo zasenyuvesi. Usebenza kahle kanti futhi unesikhundla esithe thuthu emsebenzini. UShenge uyawugxeka lo mcabango ezifundisweni zabaNsundu. Uncoma ukuthi abantu abafundile benze imisebenzi eyiminikelo emiphakathini njengoba neZwi leNkosi likufakazela lokho. Imiphakathi ikhulume ngemisebenzi yabo hhayi ngokuthi bafunde kangakanani.

UButhelezi, (1996:46-47) uthi:

Thina nawe siyabazi abantu abayizibani nezifundiswa. Nangu uthishanhloko uShezi. Yisibani emphakathini wakithi eShowe. Sihamba naye izinkonzo, singcwaba naye yonke imingcwabo, ukhulumisa wonke umuntu. Umuntu phaqa nje. Uyanana ananisele, aboleke abolekise, avakashe, avakashelwe nayizimpabanga ezinjengathi umtakaShezi nowakwakhe. Wakhisene kahle nomakhelwane bonke.

Uphawu lokuqala lolu oluvezwa nguShenge achaza ngalo umuntu oyisifundiswa. Ukuba yisibani kuchaza indlela aphilisana ngayo nabanye abantu enganaki amazinga abo okuphila. UShenge ukhuluma ngokuzibandakanya kukho konke okwenziwayo emphakathini kanye nokwazisa omakhelwane bakhe. Umuzi wakhe uvulekele bonke abantu. Lo Shezi ungumuntu ebantwini. Uma kubhekiswa lolu phawu luchaza indlela yobuntu. Umphumela wokuqala wokuba yisifundiswa onconywa kule noveli ngubuntu.

UJimu, (2016:405) uthi:

*Ubuntu is a direct call for recognition of the inherent humanity in the other person, a sense of shared sociability and humanity where individuals have a strong feeling of “we are who we are because of others”*

Ubuntu buyindlela yokwazisa esinye isidalwa esingumuntu, umuzwa wokwabelana nabanye abantu ngendlela yobuntu, kwandiswe umoya wokuthi umuntu ungumuntu ngabanye abantu.

Lokhu kwazisana kuqala ngokuthanda abanye abantu kanye nokuzazi izidingo zabo. Uthando luyigama elisuselwa esenzweni ngakho ukuthanda kuwukwenza okuthile. Kuwukwenza umnikelo nomehluko empilweni yomunye umuntu.

UBuqa, (2015:7) uthi:

*It is emerged that ubuntu has been present in Africa as a philosophical concept that binds Africans together in a way of living a life of kindness and compassion.*

Kuhlaluka obala ukuthi ubuntu babulokhu bukhona e-Afrika njengenzululwazi ehlanganisa abantu base-Afrika endleleni yokuphila impilo yobumnene nobubele.

Kubantu base-Afrika baningi nabanye abaphawule ngenkolelo yobuntu. Kungabalwa umbhishobhi uDesmond Tutu, uNelson Mandela, uNkonko Kamwangamalu, uSiphokazi Magadla, uLeonard Praeg, uThaddeus Metz kanye nabanye abaningi. NoShenge akasali ngaphandle.

UButhelezi, (1996:16-17) uthi:

Kuyena owahabula iyambazi lempilo yesiNtu ubuntu bungakangenwa yilo mkhuhlane, wayezithintitha akhe umkhanya athi nanka amehlo esiphundu, khona ngiyoke ngibone, siyoyicela ivuthiwe.

UShenge ukhombisa ukumangala kwalo mlingiswa ngenxa yabantu asebashintshe indlela yokuphila bashiya phansi indlela yobuntu. Ngeyambazi kule nkulumo uchaza ukudla kwesiNtu okukhuliswa ngakho izingane. Uchaza ukuthi izingane zabaNsundu zikhuliswa ngobuntu. Indumalo ilethwa wukubona lobu buntu sebudungekile.

UDe Beer, (2015:9) uthi:

*There is a great danger that higher educational institutions in South Africa may speak of ubuntu, fund research projects with ubuntu as research topic, even include the philosophy or ethics of ubuntu in main stream curricula, but fail to embody ubuntu values institutionally and socially.*

Kunengozi enkulu eyenzeka ezikhungweni eziphakeme zemfundo eNingizimu Afrika. Kulezi zikhungo kuyakhulunywa ngobuntu, kukhishwe izimali ezixhasa ucwaningo ngobuntu, kufundwe ngabo njengenzululwazi kodwa behluleke ukukhombisa izimpawu zobuntu ezikhungweni nasemiphakathini.

UShenge ubona kuyizifundiswa zabaNsundu ezidunge le mpilo yobuntu. Uyasivezela isizathu esibe yimbangela yokunyamalala kwale mpilo.

UButhelezi, (1996:192) uthi:

Ukuhlala kwabo phakathi kwabezizwe eLa Lucia kwakungeke kubalekelele ukuba babufumane ubuntu babo ngoba le nhlalo yabo nabezizwe yayibanda mpo.

UShenge usenekela isithombe sokuthi laba abase behlala edolobheni babehlala phakathi kwabeLungu, amaNdiya kanye namaSulumane. Uveza nokuthi njengomakhelwane babengazani. Ngaleyo ndlela-ke kulukhuni ukuqhuba inkolelo yobuntu kubantu abangazani futhi abanganakani. Impilo ephilwa emadolobheni ayinayo imfudumalo ngoba yilowo nalowo uzinakela okwakhe. UShenge uphawula ukuthi ukusondelana nabantu nokuqonda inhlalo yabo kanye nomlando wabo kungavuselela inkolelo yobuntu.

UButhelezi, (1996:236) uthi:

Okungixakayo ukuthi yena ufundela ukuthi asuse labo mame abathengisa emigwaqeni, kodwa thina lapha oNgoye siyababuka nje labo mame singazikhathazi ngabo, futhi singacabangi ukuthi kungumsebenzi wethu ukuthi sibuyede lobu bumpofu.

Kule nkulumo uShenge ubonisa ukufunda okunenjongo yokucabangela abanye abantu. Lo mlingiswa ubuke inhlupheko yalaba omame wadabuka wase ethatha isinqumo sokuthi uma esefundile uzokwenza umehluko empilweni yabo ngokubasiza. Ngolunye uphawu lobuntu lolu oluphakanyiswa nguShenge. Ukufundela noma ukuba nesifiso sokushintsha impilo yabanye abantu uyenze ibe ngcono.

UKaye, (2010:106) uthi:

*All philanthropy begins in the home. Its your parents. If your parents are not involved, if they do not feel that part of good fortune is giving back, it never is integrated into one's life, its an add on instead of just part of living.*

Konke ukuba nomusa nokuphana kuqala ngabazali ekhaya. Uma abazali bengane bencishana, uma

kungekho kubo ukuthi ukunotha okuyikho kuwukuphane, akukwazi ukungena kahle empilweni yengane. Ukuphane akusiyo nje indlela yokuphila kodwa kwenezela impilo.

Le mfundiso yokuphane nokunakekela abanye abantu kufanele abazali bayifake ezinganeni zisencane zikhule nayo. Inkinga wukuthi kukhona abazali abangakholelwa kule mfundiso.

UButhelezi, (1996:19) uthi:

Lapha ekhaya namuhla bekuphekwe ama-*fish fingers* amane kanye nezidlo zabantu abane. Manje-ke lolu hlelo belungeguqulwe ukwamukela umuntu wesihlanu.

Lesi sithombe esivezwa nguShenge siyindlela yokuphila emizini eminingi yabaNsundu esemadolobheni nasemalokishini. Kubalwa ukudla kulingane amalunga omndeni. Ofika engashongo noma eyisihambi usuke esebhedise uhlelo ngoba ubengabalwanga. Ngenye inkathi akemukelwa kwasanhlobo. UShenge ukhuza le mpilo yalolu hlobo kubantu abaNsundu abangamaZulu ngoba kwakungeyona indlela yabo yokuphila. Isihambi sasiphathwa ngezandla ezifudumele. Izenzo zokuphane kuyinto yemihla ngemihla.

UButhelezi, (1996:44) uthi:

Ngikupha kakhudlwana ukuze phela udle nezingane zakwenu.

UShenge ugcizelela ukuthi ngabazali okufanele bafundise izingane ukuthi zingagodlalani. Lo mkhuba wokuphane kufanele kube yinto ejikelezayo phakathi kwabaNsundu ukuze kunqotshwe le mpi yaboMdabu esethunjini.

#### **5.4 Isiphetho**

Ekuphetheni lolu cwaningo kungashiwo kunganazwa ukuthi isisusa sale mpi yaboMdabu esethunjini kuleli zwe kwaba wubandlululo. Lolu bandlululo lweza nabaMhlophe baseMpumalanga naseNtshonalanga. Kule noveli bachazwe njengohubhu

bohodoba abafuna ukuba sizizonde, sizonde konke okwethu (Buthelezi, 1996:225). UShenge uchaza ukuthi bayenga abaNsundu ngokubaheha ngemikhuba nezinkambiso zabo ukuze bazonde konke okwesiNtu baphile ngendlela yabaMhlophe. Kwakuyindlela yokugcina abaNsundu bengaphansi kwesandla sabo.

USibiya, (2013:17) uthi:

UbuLungu *has brainwashed me*,  
Sengiveza inkaba echunjuziwe,  
Nginembobo ekhaleni njengesisho,  
Angazi-ke ngecici ehlweni!  
Angisenzisi okukaNomthandazo,  
Sengiziphathisa okukaPetunia,  
Angisawagcini amasiko.  
Sengenza ama-*customs and rituals*,  
Abashonile sengiyabashisa, angisabangcwabi.  
Yini okwakwenziwa obabamkhulu  
Kukhahlelwe kuthiwe yi-*barbarism*  
Kodwa okwabelungu kuthiwe yi-*civilisation*?

Kule nkondlo kuvezwa indlela ubandlululo oludunge ngayo ingqondo yabaNsundu. OkwesiNtu kubonakala kuwubuqaba kanti okwesiLungu kubonakala kuyimpucuko. Okushiwo kule nkondlo kufakazelwa nangezinye izimbongi.

UNgubane, (2011:106) uthi:

Kuhlwile kwelakithi kuhlwile,  
Sidele iqhugwana saqhuga ungiyoqhugela,  
Sidele ibheshu sabheshuka salahleka,  
Sidumele izidwedwe sadwenguk' okwezidwedwe,  
Sigxibhe ubukhosi sazibek' amakhosi,  
Sagxibha ulimi saziluma sishwashwatha  
Kwahlwa mbo,  
Siyahlwa nezilahlwanaboya.

Le mbongi iyalila ngenxa yezenzo zabaNsundu zokuhlamuka amasiko nemikhuba yesiNtu nokulandela imikhuba yabezizwe. Iqhubeka ithi ngenxa yalokho kuvele kwahlwa mbo esizweni sabaNsundu. Abantu badwanguza ebumnyameni, abasezinto zalutho bafana nezinto ezilahliwe. Isililo sale mbongi sifana ncamashi nesikaShenge lapho elila ngezifundiswa zabaNsundu.

UButhelezi, (1996:21) uthi:

Sasithi phela yini enoyilwa le mpi yaboMdabu esethunjini. Manje kungathi nani nisifulathele. Ninikela ngathi endlaleni. Ukufunda kwenu kunenza nilifulathele imuva lenu, nilahle abakwenu imbala. Nibahlamuke basale bephundlwa yindlala nezinhlupheko.

Ngokusho kukaShenge izifundiswa zabaNsundu zigodle ikhambi lokunqotshwa kwale mpi yaboMdabu esethunjini. Uthi yizona ezingayilwa ziyinqobe ngoba ziyiqonda kangcono futhi zinamandla. Ukulwa le mpi kuqala ngokuzazi ukuthi umuntu ungubani.

UButhelezi, (1996:246) uthi:

Ngithanda ukuba wazi ukuthi wena awuyena owakho wedwa nje kodwa ungowamaBomvu asathula, aphilayo naseza. Wena uyisongo leketanga elakha ubuthina nobundeni bethu. Wena okwenzayo kusithinta sonke futhi kugelezele nasezizukulwaneni ezingakazalwa.

Le nkulumo iyincazelo yesiNtu ngomuntu nemvelaphi yakhe. Emntwini ngamunye kunokuxhumana nabomndeni abangasekho, abaphilayo kanye nabasazofika. Ukwenza komuntu kumele kulawulwe futhi kungaxebuki kulokhu kuxhumana ngoba angalahlekelwa ukuzazi ukuthi uphuma kuphi, ukuphi futhi uya kuphi. INcwadi eNgcwele iyabuqinisa lobu budlelwane:

Yazisa uyihlo nonyoko, okungumyalelo wokuqala onesithembiso ukuze kube kuhle kuwe, uhlale kade emhlabeni.

(Kwabase-Efesu, 6:2-3).

Ngalo myalelo uMvelinqangi uqinisa ubudlelwane babazali nabantwana. UShenge ugcizelela ukuthi yilowo nalowo muntu emndenini uyisongo leketango eliphelisa ubundeni balowo mndeni. Izinhlanhla nezibusiso zehlela kulabo abakwazisayo lokho kuxhumana. Okunye okubalulekile nokusemqoka kulolu chungechunge lokuzalana ukuthi kusuke kwenziwe nezivumelwane eziyizikhonkwane zokuhlenganisa lowo mndeni (Buthelezi, 1996:138). UShenge uphawule ngendida ebe yimbangela yokuphambana kwezinto kwabaNsundu.

UButhelezi, (1996:11) uthi;

Lapha imizi yaziwa ngokuthi kukwanesi,  
kukwamabhalane, kukwathisha noma kukwammeli.  
Izibongo azibalulekile lapha.

Ukungazazi kwabaNsundu kanye nokulahlekelwa imvelaphi yabo kuqale ngokuba bazibize nokuthi baziwe ngemisebenzi abayenzayo hhayi izibongo. Lokhu kwenza kushabalalise ukuba neqholo nokuziqhayisa ngemvelaphi kwaletsa ukuzikhukhumeza nokuzazisa. Ukubizwa ngemisebenzi abayenzayo kuvale amathuba okwanda kobudlelwane nobuhlobo. Ngesibongo somuntu kungageqwa amagula ngoba siqukethe umlando ngozalo nangosiko lwalowo muntu. Lokhu kulahlekelwa ngukuzazi kwabaNsundu kwenze ukuba balahlekelwe injongo okanye inhloso yokuba khona kwabo. Injongo yokuba khona komuntu iphakeme ukudlula iziqu zemfundo nokubizwa ngesikhundla umuntu anaso. UShenge uthi izifundiswa kuhle zaziwe ngezithelo (Buthelezi, 1996:161) okuyimisebenzi. Amazwi acashunwe enkulumweni eyethulwa injulabuchopho engu-B.F. Skinner athi:

*Education is what survives when what has been  
learned has been forgotten. (Forbes, 2017:172).*

Imfundo yilokho okusalayo emuntwini uma  
esekhohlwe yikho konke akufundayo.

Yilesi sililo esethulwe nguShenge ngezifundiswa zabaNsundu ukuthi kuthe sezikhohliwe ngezakufundayo kwajike kwangabonakala lutho olukhombisa ukuthi zifundile.

UButhelezi, (1996:85) uthi:

Abaningi benu bodlulisa okwezimbuzi kulo mhlaba,  
badlule bashwabadelwe ngukufa bengashiyanga utho  
oluyokwenza lo mhlaba ube ngcono.

UShenge ugcizelela ukufunda okubonakala ngemisebenzi. Imisebenzi emihle neyentuthuko eyokhonjwa noma abantu sebedlulile emhlabeni. UShenge ukhuluma ngezifundiswa eziyosebenzela ukulethwa kwesixazululo ezinkingeni ezikhungethe isizwe esiNsundu, izifundiswa eziyobeka izidingo zabanye abantu phambili ukudlula

ezazo kanye nezifundiswa eziyosebenzela ukuletha umehluko empilweni yabantu baseNingizimu Afrika ne-Afrika yonkana. UShenge ubhekise kulabo bantu abayobeka induku bandla ngokwenza imisebenzi yobuqhawe ukuze kuthi noma sebalala kobandayo zisale izibongo zibakhulumele. Bakhona abantu kwabaNsundu ababa yizibonelo zalokhu okushiwo nguShenge. Abantu abazikhohlwa bona nokutamasa kwabo balwela ukwenza ngcono impilo yabanye abantu.

UMsimang, (1990:66) ubeka kanje:

OkaNdaba kaxabene namuntu,  
Uthi Ndlu emnyama hlanganani,  
Ukhoz' olumaphikw' abanzi  
Lufukamel' uZihlandlo kaGcwabe,  
Lufukamel' uMzilikazi kaMashobana,  
Lufukamel' omnyama nomhlophe,  
Ngabona sekugiy' amathongo,  
Ngob' okaMenz' intand' uyenzile,  
Ngob' uqoq' izinhlanga wakh' uhlanga,  
Ngob' uqoq' izizwe wakh' isizwe,  
Ngob' uqoq' abantu wakh' isizwe.

Lezi zibongo ngezenkosi uShaka. Le nkosi yalwa ngamandla ayo onke ilwela ukuhlanganisa indlu eNsundu ukuba ibe isizwe esikhulu esisodwa. Ikhunjulwa ngomnikelo wayo omkhulu eyawenzela isizwe samaZulu. Umgubho wokukhunjulwa kwayo wenziwa minyaka yonke esigodlweni sayo esikwaDukuza. OkaMbomvu yena usethulela ezikaTambo.

UNgubane, (2011:89-90) uthi:

Wadabuka kwavuma umoya,  
Kwaye kwavuma inyanga,  
Kwavuma nalo ilanga,  
Konke kwasho ngazwi linye,  
Ingqwele yezwe le-Afrika.  
Ujijiji wakithi omnyama,  
Ojijimeze amaBhunu namaNgisi,  
Kwavuma uMhlabuhlangene wonke,  
Wavuma uvuma yena okaTambo.

Le mbongi ihaya ngo-Oliver Reginald Tambo oyibekile induku ebandla emzabalazweni wokukhulula abaNsundu baseNingizimu Afrika embusweni wobandlululo. Ukuvuma

komoya, inyanga nelanga kulezi zibongo kuchaza isibindi sokumela akholelwa kukho okubonwe yibo bonke abantu baze bafakaza ukuthi uyiqhawe. Ngaphandle kwasemkhakheni wezombusazwe okungabalwa abanengi kuwo, bakhona ababeke induku ebandla nakweminye imikhakha.

UQwabe, (2011:63) uthi:

Ngqalabutho yezimbongi zaKwaZulu,  
Nami ngifuqwa yilolo fuqufuqu losinga,  
Olwafuqa wena wadalula izimfihlo,  
Izimfihlo zasekujuleni ezinzulwini,  
Masisha wabopha wabheka ezulwini.

Kubongwa uBhambatha kaMakhwatha kule migqa yalezi zibongo ukuthi nguyena owaba ngowokuqala ukubhala izinkondlo ngolimi lwesiZulu. Okwagqama kakhulu ngezinkondlo zikaVilakazi yingqikithi yobandlululo lwabaMhlophe. Wabhala izinkondlo ezixwayisa futhi ezazisa isizwe ngobunzima abaNsundu ababebhekene nabo ngenxa yalolu bandlululo. Yize leli qhawe lasheshe lendela koyisemkhulu, laba likhulu igalelo lakhe ekubhalweni kwemisebenzi yobuciko. Ziningi izimbongi ezalandela ezinyathelweni zakhe njengoba isho le mbongi ukuthi nayo ifuqwa yilolo fuqufuqu losinga olwalufuqa uVilakazi. Eziningi futhi izimbongi ziphumelele ngokunyonkela emisebenzini yakhe.

Abanye ababeka induku ebandla yizingane zaseSoweto ezabhekana nezinganono zamaBhunu ngoba zilwela imfundo ekhululekile ngonyaka we-1976. Lesi sigameko sikhunjulwa minyaka yonke ngosuku lwe-16 kuNhlangulana. Ukukhunjulwa kwala maqhawe kanye namaningi angabalwanga kulolu cwaningo akuncikile ekutheni babefunde kangakanani, behlala ezindlini zikanokusho ngokungakanani noma zazihamba ngezimoto eziyizinyanyavu kangakanani kodwa kuncike eminikelweni abayenzela isiNtu.

UPawula wasendulo owenza umnikelo omkhulu enkolweni yobuKhristu waphetha uhambo lwakhe ngala mazwi:

Ngikulwile ukulwa okuhle, ngiqedile ibanga,  
ngigcinile ukukholwa.

(2 kuThimothewu, 4:7).

Le ndoda yayiyisifundiswa esasisezingeni eliphezulu ngezikhathi zayo kodwa konke lokho yakushaya indiva ngenxa yesifiso sokuba uMbuso kaNkulunkulu ufinyelele kuwo wonke amazwe omhlaba. Yalwa nemibuso eyayimelene nenkolo yobuKhristu ihamba ishumayela ivangeli ngesibindi. Imfundo eyayinayo yayisebenzisela ukulwela ukwanda kwenkolo yobuKhrestu. Yilokhu okufiswa nguShenge ngezifundiswa zabaNsundu. Ukusebenzisa imfundo eziyizuzile ukuze kusizakale abaningi.

UButhelezi, (1996:236) uthi:

Kubuhlungu kabi uma le mfundo yethu isenza sibe buthuntu ngemizwa, singaziboni izinto ezisobala nezidinga ukuba ziphuthunywe.

Ubuthuntu bemizwa kule nkulumo kusho ukungazweli, ukunganaki nokuthalalisa. Izinto ezisobala uShenge abhekise kuzo yindlala nezinhlupheko okukhungethe abampofu (Buthelezi, 1996:21). Uthi izifundiswa zabaNsundu ziyathalalisa futhi zinokungazweli yize zibona izindimbane zabantu zibulawa yindlala. Okufike kuhlasimulise umzimba wukubona izinga abantu abachitha ngalo ukudla emigqonyeni ekubeni kunabantu abalala bengadlile.

UButhelezi, (1996:66) uthi:

Kaphendulanga uPoppie. Wathatha isigaxa esikhulu senyama yakhe kanye nazo zonke izibiliboco ayengakazidli waziwuhlulela khona emgqonyeni kadoti. Wasukuma wathuntutha ingubo yakhe.

UShenge ubonisa isizwe esiNsundu ukuthi lingakanani izinga lokuthalalisa ngenxa yokungabi nandaba nabanye abantu. Kunabantu abaNsundu abasachitha ukudla ekubeni kunabangingi abaNsundu abadla imbuya ngothi.

URakhshani, (2017:472) uthi:

*The main causes of clashes, conflicts and wars among humans are selfishness, in other words, lack of concern for others and lack of moral principle of fairness.*

Imbangela enkulu yezimpikiswano, ukungqubuzana nezimpi kubantu ngumhobhola, ngamanye amazwi ukungabacabangeli abanye nokungaziphathi ngendlela efanele.

Lokhu kungqubuzana nezimpi kuyinkomba yokuthi abantu bazicabangela bona ukudlula abanye. Bekungafanele futhi besingekho isidingo sokuba kuze kufike kuleso simo.

UMandela (1990) waphawula wathi:

*What has become of our rationality, our ability to think? We have used our reason to make great advances in science and technology, though often using those for warfare and plunder. We have placed people on the moon and in space; we have split the atom and transplanted organs; we are cloning life and manipulating nature. Yet we have failed to sit down as rational beings and eliminate conflict, war and consequent suffering of innocent millions, mostly women, children and the aged (Buttler-Adam, 2014:1).*

Kwenzenjani ngokucabanga kwethu? Injani indlela esicabanga ngayo na? Sisebenzise ukucabanga kwethu ukuthuthukisa inzululwazi nobuchwepheshe yize imiphumela yokunye kwalokho idale izimpi nokuphundleka komhlaba. Ngokucabanga, sithathe abantu sababeka emikhathini nasenyangeni, sikwazile ukufakela abanye izitho zomzimba saze sakwazi nokudala kabusha, kodwa sehlulekile ukuhlala phansi sicabange ngokuqeda izinxushunxushu, izimpi nokuhlukumezeka kwezigidi zabantu ikakhulukazi abesifazane, izingane kanye nabadala abangenacala.

UMandela wayephawula ukuthi abantu banalo ikhono lokucabanga nokwenza izinto ezinkulu kodwa akufiki emiqondweni yabo ukushintsha izimo zobuhlwempu nezinxushunxushu ezenza impilo yabanye abantu ibe nzima. UMandela waba ngomunye wezishoshovu emzabalazweni wenkululeko eNingizimu Afrika. Igalelo lakhe kwezombusazwe lamenza waba ngundabuzekwayo emhlabeni wonke. Yena kanye noDesmond Tutu baklonyeliswa ngezindondo ezibizwa nge-*nobel* ngenxa yokuvelela kwabo ekuletheni ukuthula emiphakathini yaseNingizimu Afrika.

UFrye noSuchan, (2017:67) bathi:

*Nobel Peace Laureates are not selected for the power of their eloquent speech making. Rather, they are selected for the importance of their actions.*

Abakhethelwa lo mklomelo we-nobel abaqokwa ngenxa yobusoka bezinkulumo zabo kodwa ngenxa yokubaluleka kwezenzo abazenzileyo.

Indaba ayikho ekuqeketheni kuze kome amathe njengoba esho uShenge ukuthi ukucevuzwa mihla namalanga nezinkulumompikiswano kwezombangazwe kungumebuzo (Buthelezi, 1996:257). Ngomebuzo uqonde ukuthi lokhu kukhuluma okungapheli yinkohliso yodwa ngoba kugcina kungenzakalanga lutho. Ukwenza ushintsho kuqala ngokubona isimo bese kuba umcabango obeleselayo okududulela ekwenzeni okuthile.

UButhelezi, (1996:231) uthi:

Ngicabanga njalo ngalabo mame ngizibuze ukuthi koze kube nini abantu bakithi bekhuma lobu bumpofu nokuhlupheka.

UButhelezi, (1996:256) uqhubeka uthi:

Amayunivesithi ambalwa acelwa ukuba azofundisa kodwa wenqaba u-Uzithelile. Wayethi ubizo lwakhe lulaphaya ngaphandle emphakathini, lapho impi yabaNsundu ikhona.

Lo mlingiswa ongu-Uzithelile uvezwa nguShenge ehlushwa imicabango ngabesifazane abahluphekayo. Uthe noma imfundo yakhe imubeka ezingeni eliphakeme lokufundisa eNyuvesi wangaya kodwa waqoka ukulandela ubizo ukuze axazulule inkinga yalaba besifazane akade elokhu ecabanga ngabo. Kule nkulumo kaShenge kucaca ukuthi izifundiswa eziningi zibhajwe emisebenzini engaziletheli ukwaneliseka nenkululeko ngoba zesaba ukulandela ubizo. Ukulandela ubizo kubiza ukuzidela. Kulo mlingiswa kaShenge ongu-Uzithelile kutholakala ukuthi uzuze imiphumela emihle ngokulandela ubizo.

UButhelezi, (1996:292) uthi:

Benza iminikelo ebalulekile emikhankasweni ka-Uzithelile owayesephumelele ekungeniseni abesifazane emafemini, sesehla nesibalo sabesifazane abamnyama emakhishini.

Le nkulumo kaShenge ivela esiphethweni sale noveli. Kuvezwa imiphumela emihle ezuzise iningi labesifazane. Konke kwaqala ngokubona, imicabango ebeleselayo kanye nokwenza. Isenzo salo mlingiswa sikhombisa ubuntu obuyingqikithi yobu-Afrika. Isizwe esiNsundu sintula abaholi balolu hlobo.

U-Otas, (2014:52) uthi:

*The quality of leaders in Africa is what is holding us back. Africa does not need a lot of people to prosper, just a few good leaders.*

Ukungabi bikho kwabaholi abasezingeni eliphezulu yikhona okwenze i-Afrika yasalela ngemuva. I-Afrika ayibadingi abantu abaningi ukuze iphumelele, kuphela idinga abaholi abalungile nabasezingeni eliphezulu.

Ukuba sezingeni eliphezulu kobuholi kusho ukukhuluma kancane nokwenza kakhudlwana (Vilakazi,1980) wenzele ukuzuzisa abanye abantu. Kudingeka abantu abanesibindi, abaqotho futhi abanobuntu abazophumela obala balwe nale mpi yaboMdabu esethunjini:

Ngokuba ompofu akasoze aphela ezweni; ngakho-ke ngiyakuyala ngithi: Womvulela nokumvulela umfowenu isandla sakho, abaswelayo bakho nabampofu bakho ezweni lakini.

(Duteronomi, 15:11).

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