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Igxathu Likamaskandi Ekulweni Nokucwaswa Kwabantu Abamnyama Ngaphambi Nangemuva Kwenkululeko Eningizimu Afrika: Umfaz'omnyama, Uphuzekhemisi Kanye Nezingane Zoma

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IGXATHU LIKAMASKANDI EKULWENI NOKUCWASWA KWABANTU ABAMNYAMA NGAPHAMBI NANGEMUVA KWENKULULEKO ENINGIZIMU AFRIKA: UMFAZ'OMNYAMA, UPHUZEKHEMISI KANYE NEZINGANE ZOMA

NGUXOLANI NORMAN BUTHELEZI

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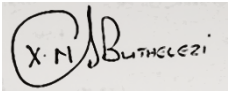
UNIVERSITY OF WITSWATERSRAND

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ISIBOPHO

Ngiyafunga ngiyagomela ukuthi **IGXATHU LIKAMASKANDI EKULWENI NOKUCWASWA KWABANTU ABAMNYAMA NGAPHAMBI NANGEMUVA KWENKULULEKO ENINGIZIMU AFRIKA: UMFAZ'OMNYAMA, UPHUZEKHEMISI KANYE NEZINGANE ZOMA** ngumsebenzi ophuma ezithukuthukwini zami. Ngiyaqinisekisa futhi ukuthi yonke imithombo engicobelele kuyo ulwazi, ngiyidalulile ngokuthi ngiyishicilele phansi kuloku cubungula njengoba kulindekile.

Isayinwe:  Student Number: 0408540P Usuku: 09 June 2023

ISETHULO

Lo msebenzi wokucubungula ngiwethula ngibonga umama ongizalayo intombi kaHluphekile, uJoyce Nomusa Buthelezi. Umama okunguyena owayelokhu efise njalo ukuba ngiqhubeke nezifundo zami zemfundo ephakeme futhi wama nami kusukela ngifunda emazingeni aphansi kwaze kwaba kuleli zinga. Uyohleze njalo esemicabangweni yami kuze kube sekugcineni ngendlela azidela ngayo esikhulisa eyedwa singenababa.

Ngiwethula kubo bonke abazowusebenzisa bahlomule kuwo. Lo msebenzi ungumnikelo wokuthasisela phezu kwaleyo mibhalo evele ikhona ekhuluma ngempilo yabantu abamnyama ngokucwaswa kwabo ngaphambi nangemuva kwenkululeko eNingizimu Afrika.

UKUBONGA

Uma sekufika isikhathi lapho ngiwuqeda khona lo msebenzi ongijulukise isikhathi eside, ngifisa ukubonga abantu abangesekile bangigqugquzela ukuba ngiqhubeke noma bekusinda kunzima. Ngibonga umndeni wami wakwaShenge, nomndeni wakwaKhanyi ikakhulu uBaba UMuzi kanye nomkakhe intombi kaMntimande. Ngibonga namadlozi onke amahle asemzini wakwethu omkhulukazi eNewcastle oShenge, Sokalisa, Omakovukovu, Omagwaz' ephindela.

Ngeswele amazwi okubonga kumeluleki wami kuloku cubungula, uSolwazi u-Innocentia Jabuliseli Mhlambi, ngokungigqugquzela nokungicathulisa. Imibono yakhe ibingikhanyisela njengesihlonti nalapho sengibona ukuthi kusinda kwehlela kodwa yena uthe asiyibambe lempi soyinqoba. Ngiphinde ngithi isandla sindlula ikhanda kwintombi kaZwide uThandiwe Nxumalo ngokungihlelela lo msebenzi uze ube kuleli zinga okulo manje. Ngibonga nesineke sakhe kukho konke.

Ngibonga nabacwaningi nababhali engibheke imisebenzi yabo, yangipha ugqozi nolwazi lokucacamezela ngize ngiphothule loku cubungula. Ngaphandle kwemisebenzi yabo bengingeke ngiphumelele ukuqala nokuqedela lo msebenzikazi okumanje nginikela ngawo esizweni, ngethemba lokuthi uzokwengeza kwimisebenzi eminingi eseyenziwe ngenhloso yokuthuthukisa ulimi lwesiZulu.

IQOQO

Kuloku kucubungula kuvezwe lokho okutholakele nokumele ngabe kwenzeka ngesikhathi kwenziwa ukucubungula ngeqhaza lomaskandi ekulweni nokucwaswa kwabantu abamnyama ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Kuyagqama ngaloku cubungula ukuthi bakhona ababhali okuthe ngesikhathi sobandlululo baqoka ukubhala izingoma ezikugxekayo okube yimiphumela nemithelela emibi yokunganyelwa ngenkani ngabamhlophe kwezwe laseNingizimu Afrika nezwekazi lonke lase-Afrika. Kucacile futhi ukuthi uMfaz'Omnyama, uPhuzekhemisi neZingane Zoma babhalile kakhulu bekhala ngayo le miphumela nemithelela yokucwaswa kwabantu abamnyama ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Izingoma zabo ziyahlukaniseka ngokwezindikimba ababekhononda ngazo. Kukhona lezo ezikhononda ngokuthathwa kwezwe laseNingizimu Afrika ngenkani, ukuhamba kobaba emakhaya isikhathi eside abanye bangabe besabuya, ukungabi nabuntu kwabamhlophe nalabo asebengamele izwe okungosopolitiki, ukulahleka kwamasiko nenhlonipho kubantu ngenxa yemfundo yabamhlophe. Ayavela futhi namazinga okukhononda njengoba kuvelile ukuthi kukhona izingoma zabo ezivezayo nje kuphela ukuhlupheka kwabantu boMdabu nabesifazane, kube khona lezo ezigxeka osopolitiki ziphinde zihambisane nabo ngenxa yenkece namandla abanawo ekuthuthukiseni labo abangenalutho, bese kuba khona lezo ezishoshozela ukuba kwenziwe okuthile ukuze kuguqulwe isimo sempilo nenhlalo yabantu eNingizimu Afrika.

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2. ISIQEPHU 1

2.1 ISINGENISO

Omaskandi babethathwa njengabantu abangeke balwisana nokungalingani kwabantu emiphakathini abahlala kuyo, ngenkolelo yokuthi izifundiswa kuphela ezingakhuluma kuzwakale, ngoba zisebenzisa ulimi lwesilungu uma zethula noma zixazulula izinkinga ezikhungethe imiphakathi. Bekunenkolelo yokuthi into eshiwo yizifundiswa iyiqiniso, kanti le eshiwo yilabo abakhuluma ulimi lwebele akuyona into emqoka, engeza nesisombululo senkinga ekhungethe izwe, futhi ngeke yathuthukisa umphakathi noma iwusize ngento ethize. Abantu bese bakwamukelile ukuthi ukungabi nenqala sizinda, izikole, imitholampilo, amahholo, izindlu kanye namathuba emisebenzi, yindlela okumele baphile ngaphansi kwayo, kunabathize abamele baphile impilo engcono kunabanye.

Kodwa indlela ashintshe ngayo umaskandi siwuthola esewomlomo walabo abakade bebukelwa phansi ngenxa yokungabi nemfundo le engaba yisikhali esingagadla kuzwakale, lapho efuna nabo babhekwe ngeso elilodwa njengalabo abanemfundo ethathelwa phezulu nebenza bathathelwe phezulu. Umaskandi ubonakale njengenqola ekumele igitshelwe nayinoma ubani obonayo ukuthi ngempela ipolitiki ikhetha labo abayaziyo nabayilandelayo, futhi ibhekela bona ngazo zonke izidingo ezidingwa umuntu jikelele. Umaskandi simubone egxeka aphinde aluleke lapho abantu bengaboni ngaso linye kuze kuchitheke negazi. Isib: eGoli impi yaMaXhosa namaZulu ngeminyaka we-1990, kodwa yena uyakukhuza lokho okuwumsebenzi walabo abaphethe okumele babhekele ukuphepha nokuvikeleka kwabantu ezweni. UMfaz’omnyama noPhuzekhemisi kanye neziNgane Zoma azange bakhethwe ngokwentando yabantu bavotelwa ukulwela ukungalingani kwabantu emphakathini yabo, ukuba babe yizwi lalabo abangenazwi ngomculo wabo. Baveza uvo lwabantu, ukungagculiseki, abakucabangayo kanye nezifiso zabo, nokuthi abakabi sesimeni sokwenza ngoba bencishwe amandla basahlupheka, abanakiwe yilabo abasemandleni okuphatha, baqhelisiwe ezihlalweni zamandla kanye nokwengamela futhi ababalulekile nokuthi akukho okubaxhumanisa nalabo abangamele umbuso.

2.2 Inhloso Yokucubungula

Ukucubungula ngendlela umculo kamaskandi osebenze ngayo ekulweni nokucwaswa kwabantu ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Umculo kamaskandi ususebenza njengethuluzi labathile kwipolitiki. Ngizobheka igxathu likaMfaz' omnyama noPhuzekhemisi kanye neziNgane Zoma lapho ngicubungula amacwecwe abo athize engiwakhethile kuloku kucubungula. Isizathu esenze ukuthi sibheke igxathu lalabo masikandi ukuthi yibona esibabone beyinsika futhi benegxathu elibonakalayo ngoba babe nomthelela wokulwisa ukucwaswa kwabantu ngaphambi kokuba iNingizimu Afrika ithole inkululeko.

2.3 Umbuzo Ophathelene Nokucubungula

Umbuzo ophathelene nokucubungula yilo: Yiliphi igxathu likamaskandi ekulweni nokucwaswa kwabantu abamnyama abalithatha ngaphambi nangemuva kwenkululeko eNingizimu Afrika?

2.4 Imibuzwana Okulindeleke Ukuthi Iphendulwe

- Ngabe omaskandi bathathe liphi igxathu ekulweni nokucwaswa kwabantu abamnyama ngaphambi nangemuva kwenkululeko eNingizimu Afrika.
- Ngabe omaskandi basebenzise ziphi izindlela ukulwa nalesi simo?
- Ngabe omaskandi namanje basalwela ukucwaswa kwabantu eNingizimu Afrika?

2.5 Inhlosongqangi Yaloku Cubungula

Inhlosongqangi yaloku cubungula ukuvezwa kwegxathu likamaskandi ekulweni ngokucwaswa kwabantu ngaphambi nangemuva kwenkululeko eNingizimu Afrika noma babe bhekelwa ngenxa yezinga lemfundo yabo ephansi.

2.6 Ukubuyekezwa Kocwaningo Oselwenziwe Ngomculo Kamaskandi Nomculo Kawonkewonke

Izincwadi ezifundiwe ngomculo kaMaskandi zihlukaniswe ngemikhakha eyisithupha. Umkhakha wokuqala ngowababhali ababhale ngomlando kaMaskandi. Umkhakha wesibili ngowababhali ababhale ngohlaka lalo mculo bese kuthi umkhakha wesithathu kube ngowababhali abaphawula ngezindima ezidlalwa yilo mculo. Umkhakha wesine owababhali ababhale ngomculo wabantu ababukelwa phansi nabanganakekile emphakathini ethize, yilolu hlobo lo mculo okuthiwa umculo kawonke wonke *(Popular Music).* Kuthi umkhakha wesihlanu owababhali ababhale ngomculo kawonke wonke bewubheka njengokuthutheleka kwabantu noma kwesizwe beshiya lapho bedabuka khona *(Popular Music in the African diaspora*). Bese kuba umkhakha wesithupha nokungowokugcina owababhali ababhale ngendlela uhulumeni, abaphathi nabaholi abawusebenzisa ngayo ngoba umculo kamaskandi ngoba befuna ukufeza izinhloso zabo.

2.7 Umlando kaMaskandi

Njengoba lomculo kamaskandi uqhamuka nabantu abasemazingeni aphansi, uthathe isikhathi eside ngaphambi kokuheha abacwaningi ukuthi bawubheke. Abacwaningi abaqale ukubamba iqhaza ukuthi bawubheke yilaba. Ababhali asebebhale ngomlando walo mculo, singabala: UClegg (1980), uCoplan (1985:186), uNtuli (1990:302), uMthethwa (1991:4), uMsimang no Ntuli (1991:68), uGrove (1994:29) uMathenjwa (1996:109) uShabane (1997:1) noMbatha (2003:18) nabanye ababhali abavumelana ngazwi linye ukuthi igama elithi masikandi lisuselwa esiBhunwini kwigama elithi ‘musikant’. Baningike abacwaningi abaveze uvo lwabo ngaleli gama okuyilaba: UClegg (1980) uMathenjwa (1995) baqagula ukuthi wathi lo mculo waqalwa ukuculwa ngeminyaka engu 100. Lokho kusibeka ekutheni ngokubona kukaClegg lo mculo waqala ngonyaka we-l910. UDavies, (1992) noMathenjwa (1995), babona ukuthi waqalwa ngonyaka we-1900s.

Ngenxa yokuthi leli gama liwumfakela, abantu abahlukene baliphimisa ngezindlela ezingafani (uNtombela, 2001:25). Ungoti walo mculo odume umhlaba wonke, uSipho Mchunu (1992) noMathenjwa (1995:31) bathi kubabeka kunyaka we-1920, futhi abantu babewubiza ngomaskanda. Leli gama beliphinyiswa ngezindlela ezahlukene ngabantu abahlala ezindaweni ezithize futhi beliphimisa ngokwezigodi. Kanti futhi babuye bathi:

isiginci saqala ngasekuqaleni konyaka we-1930 emculweni kamaskandi. Okuvelayo kulaba babhali okufanayo wukuthi imvelaphi kamaskandi njengomculo wesintu yinto entsha eqala kukhuluminyaka we-1900. Okufanayo kulaba babhali ukuqhamuka kwegama likamaskandi nanokuthi lo mculo ususelwa ngendlela abasebenzi abangamagoduka babecabanga ngayo bechithe isikhathi mabephumule noma bekhumbule emakhaya abo.

Lo mculo wawubenza baveze imizwa yabo ngenxa yenkumbulo yabathandiweyo kubona. Izinsizwa zazikhumbula izingoduso zazo kuthi lapho ziwucula ziduduzeke ngethemba lokuthi basazophinde bazibone. Okuvelayo kulababhali okufanayo emibhalweni yabo, kuvela imvelaphi kamasikandi njengomculo kanye nokuthuthuka kwawo uze ufike kuleli zinga lanamuhla. UDonda (1999: 13) uthi ayikho phela ingcweti engabumba ingasetshenzwa wugqozi ngaphakathi olususwa yizinto eziyizungezile. Noma umculo wabo babewucula ngolimi lwesiZulu, lokho akwenzanga ukuthi umculo wabo udlalwe kwaZulu-Natali nasemahostela kuphela kodwa emphakathini eminingi enezinkinga ezifana nezalapho bedabuka khona. UHadebe (2000:8) uthi:
(Lo mculo wasabalala njengomkhuhlane futhi iculo elithi **"Imbizo"** okwakuyicudlwana laba iculo lika wonke wonke emaphakathini nakumafestivali).

*[The music spread like a fever and **"Imbizo":** which was the title track became the popular song at "street bashes and music festivals].*[1]

Leli culo "Imbizo" likhuluma ngezimbizo okuyimihlangano ebanjwa ngamakhosi nokuyiwona angamanxusa ezifunda zikahulumeni waseNingizimu Afrika. Okwakukubi kodwa kungalindelekile, izinduna zazibamba imihlangano zingawunaki umyalezo womculo ikakhulukazi abaholi basemahostela nokuyibona ababethanda njalo ukubiza imihlangano.

Ababhali ngomaskandi laba ababalwe ngaphezulu bakhuluma into efanayo ngokudlondlobala kwalo mculo ngendlela osudlalwa ngayo ikakhulu njengoba sebesebenzisa iziginci lapho becula. Baphinde bahluke kancane noma bebhala ngomculo owodwa ngoba bawubona usufana nomculo wokuzijabulisa, usuthathelwa phezulu ungasadlalwa kwaZulu

[1]UPhuzekhemisi waqala ukuvela kwezomculo eNingizimuAfrka nomfowabo uKhethani. Uxhaso lwabo lokuqala kwezomculo kwaba I- albhamu Imbizo (Traditional Meetings) eyadayisa amakhophi angu-100,000, lokho kwaba nedumela elikhulu nakumphakathi wabo ngokubona ukuthi le ngoma iveza uvo lwawo.

nasemahostela kuphela, kodwa nasemaphathini, emadolobheni ngisho nakumafestivali usuyadlalwa. Baphinde bawubone njengezwi labantu emphakathini lapho befuna ukudlulisa ukunganeliseki kwabo, ngendlela osopolitiki abenza ngayo kubantu kube kuyibo ababavotele. UMaskandi ubonakale njengenqola ekumele igitshelwe nayinoma ubani obonayo ukuthi ngempela ipolitiki ikhetha labo abayaziyo nabayilandelayo, futhi ibhekela bona ngazo zonke izidingo ezidingwa umuntu jikelele. Umaskandi simbone egxeka aphinde aluleke lapho nabantu bengaboni ngaso linye kuze kuchitheke negazi, isib: eGoli ngeminyaka we-1990 kuya ku- 1992, impi yamaXhosa namaZulu, kodwa lo mculo uyakukhuza lokho nokuwumsebenzi walabo abaphethe okumele babhekele ukuphepha nokuvikeleka kwabantu ezweni.

UZulu (6 KuNhlaba, 2002) uPhuzekhemisi ugadle kuNdunankulu wesifundazwe sakwaZulu-Natali uLionel Mtshali lapho enxenxa umphakathi ngeculo elithi **"Amakhansela**" neliholele ekutheni lengoma ivalwe emisakazweni yomphakathi. Kule ngoma uthi abantu abangavoteli amakhansela kulolu khetho lohulumeni basekhaya oluzayo ngoba selokhu kwavotwa kodwa intuthuko ayikho kubantu, yiwo nje kuphela athuthukile. Lokhu kuholela ekutheni uNdunankulu wakwaZulu-Natali athukuthele athi lo maskandi udukisa abantu basemakhaya ngokufafaza imfundisoze.

Izincwadi ezifundiwe ngalo mkhakha wokuqala ngomlando kamaskandi, ngizibona zikhombisa indlela abazigqaja ngayo ngobubona futhi bekuqhakambisa ukuthi bangobani, bavelaphi futhi bayaphi. Lokhu ngikubona kuzongisiza ekucubunguleni kwami lapho ngibheka amacwecwe athize kaPhuzekhemisi noMfaz' omnyama, njengabanye omaskandi abadumile iZingane Zoma. Ngizokwenza lokhu ngokubheka namuhla indlela omaskandi asebesetshenziswa ngayo osopolitiki ngenhloso yokufeza izinhloso zabo. Lokhu kuzovela lapho kuhluzwa amacwecwe athize lapho sibona omaskandi sibazi kungabantu ababelwela abantu kosopolitiki ngezithembiso abangasazifezi ngokuthuthukisa imiphakathi. Kodwa sibabona sebeguqukile sebehambisana nabanye osopolitiki, baphinde bagxeke abanye namaqembu abo. Lokho kwenza sizibuze ukuthi lo mculo usuhambisana nogombela kwesabo noma usewusopolitiki othembise abantu izethembiso aphinde angazifezi. Iqhaza labesimame kulo mculo ngabe lithathelwa phezulu njengabantu abayinsika yezwe noma basetshenziselwe inzuzo yabathile?

2.8 Izincwadi Ezifundiwe Ngohlaka Lomculo Kamaskandi

Uma sibheka umkhakha wesibili owababhali ababhale ngohlaka lwalo mculo, ababhali abaningi bathi umculo kamaskandi uyinkondlo eculwayo, baphinde bavumelane ngokuthi uyinkondlo yomdabu eculwayo. UNtombela (2011:27) uthi abahluzi bayavumelana ngokuthi phakathi kwezinkondlo zomdabu ezikhona kukhona imilolozelo, inkulumo mpendulwano, umculo wezinyoni, izihasho, izibongo zamakhosi, amahubo empi, izithakazelo, umculo womaskandi, nezinye. Makubuzwa ukuthi yini inkondlo yomdabu uphinde avumelane noZulu nabanye (1988) bathi esikhathini eside ngaphambi kokuba izilimi zibhalwe phansi, abantu base bevele benayo inhlobo ethile yezinkondlo, ababeyidlulisela ezizukulwaneni zabo ngobuciko bomlomo lokhu kuthiwa yizinkondlo zomdabu. UNkumane nabanye (2006:12) basabela ngokuthi inkondlo yomdabu isho inkondlo eyasunguleka esizweni esithile, yinkondlo engenakho ukuthonyeka okubonakala sengathi kunyonkele kwesinye isizwe. Iningi lezinkondlo zomdabu lithinta uhlobo lwezinkondlo olwalukhona ngaphambi kokufika kobuciko bokuloba esizweni esinsundu.

UMolefe (1999:47) uvumelana ngokuthi omasikandi bayathonyeka yizinsimbi zaseNtshonalanga bese bezinyenyela emculweni wabo womdabu. UMbatha nabanye (2003:34) bananela ngokuthi uyizinhlobo eziningi umculo esabe sinawo thina bantu abansundu, futhi yiwo kanye oyinkombandlela yesiko lethu. Thina sinamahubo anhlobonhlobo, sinemilolozelo bese kuba umculo wezinsimbi ohambisana namazwi obizwa ngokuthi umculo womaskandi. Baphinde bavumelane nabanye ababhali ngelokuthi lo mculo ungowomdabu (uNtombela, 2011:29). Abavumelanayo sibala uNtuli (1995:6), uMsimang (1991:15) ngabakubiza ngezibongo zomasikandi lolu wuhlobo olusha lwezibongo, kuningi kulo okuthe ukwehluka. Zehlukile lezi zibongo ngoba oshaya isiginci akagcini nje ngokuzibonga, kepha uqale endlalele. Ekwendlaleleni kwakhe uyazethula asitshele ukuba ungubani wakwabani, ozalwa ngubani nomabani. Kusuka lapho wethula indawo yakubo. Ngenkathi ewuchaza, umfula awuphuzayo, isigodi asakhele, induna emphethe, kanye nenkosi angaphansi kwayo, muva nje uze abonge ngisho abambisene nabo.

UNtombela (2011: 30), uNtuli noMakhambeni (1998), uNkumane nabanye bavumelana ngokuthi umculo kamaskandi usuyizibongo zikamaskandi emibhalweni yabo bathi:

> “Izibongo zikamaskandi zehlukile zona yize ziyizibongo kazingeni ncimishi kulezi esithe ezasemandulo ngoba umasikandi uthi ezibonga abe eshaya nesiginci noma inkositini. Kuyabonakala ukuthi lezi zibongo zinomthelela ovela esikhathini samanje ngoba zisebenzisa imishini yokucula eyayingekho emandulo”.

Lokhu thina esikubiza ngomaskandi ababhali bona bakubona njengezibongo zomaskandi. Lokhu bakushiso indlela osuguquke ngayo nangendlela osuculwa ngayo ngokufaka indlela yokucula kwaseNtshonalanga le eyayingasetshenziswa emandulo. Lokhu kucubungula kuveza ukuthi sekunenguquko enkulu kulo mculo futhi kuzongisiza ngokubheka ukuthi lo mculo oqale udlalwa ngokomdabu, nokuwumculo obekudume ukuthi udlalwa abantu abangafundile, abangamaqaba futhi abangaphucuzekile ngenxa yezinga lemfundo yabo ephansi. Usushintshe wafaka izinto zaseNtshonalanga okwaziwa ukuthi ezalabo abaphucuzekile futhi nalabo esibazi ngokugxeka kokugxambukela ezintweni zomdabu wakithi. Kodwa manje sekuyibo esebewugodla ngoba befuna uncome bona ukuze bafeze izinhloso zabo kwezepolitiki.

Sibona omaskandi bengaselona izwi lomphakathi bewulwela ekutheni uthuthuke ufane neminye ethuthukile kodwa sebecheme nabanye osopolitiki, nokwenza sizibuze ukuthi ngabe lo mculo useyindlela esiwazi uyiwo na?

2.9 Izindima zomculo kaMaskandi

Umkhakha wesithathu ngowababhali abaphawula ngezindima zalolu hlobo lomculo njengoba sizobheka izincwadi ezikhuluma ngalama qoqo alandelayo. Kunendima yothando, yepolitiki, yempi, yenkolo, yoxolo kanye neyosiko. UCoplan, (1985) iqoqo lakhe likhuluma ngendima yothando, uthi amaculo wangaleso sikhathi komaskandi ayephathelene nenkumbulo, amadoda ekhumbula amakhosikazi awo, izinsizwa zikhumbula izintombi nezingoduso zazo ezazisele ngemuva emakhaya wona eyosebenza emadolobheni. UNtuli, (1990) uqhubeka athi omaskandi bangaleso sikhathi babecula ngothando kakhulu. UNtombela, (2011:47) okwakwenza omaskandi bacule ngothando ukuthi babeqhelelene nezesheli zabo, izingoduso zabo kanye nemindeni yabo. UDybhele (1994) kwi athikili yakhe ethi: Iculo lami isikhali sami” [My song is my weapon] uveza ukuzigqaja nokuzazi mayekhuluma ngezibongo zakwaXhosa ezethulwa ngomlomo ukuthi zincike kanjani esikweni nasezinqolobaneni zesiXhosa nasekubeni ngumXhosa.

Kulezi zindima zomaskandi ezibhaliwe lapha ngibona ukuthi ziyefana lezi zindlela abadlondlobalise ngazo umculo wabo ngokufaka ukuthonya kwesiginci futhi iyavumelana nabo kulelo galelo labo. Kuphinde kufanele nezindlela abazibongela ngayo ezibongweni abaziqambe zona. Kodwa kuthi akwehluke indlela ababona ngayo ubunkondlo emculweni wabo, ngoba omunye nomunye umbhali ukubheka ngendlela yakhe. Mina ngibona kuzongisiza kuloku kucubungula kwami lapho ngibheka umugqa nomugqa ecwecweni engizobe ngilihlaziya. Ukungenelela kokushintsha indlela neshuni emculweni yomaskandi izinkomba zokungenelela konxuwankulu nezinto zabo ngoba bebheke okuthize noma izincomo ezizovuna bona kube sengathi baphucule amaqaba noma abantu abasesemuva ngempilo. Yilokhu ke okuzongisiza lapho ngibheka indlela okugcine sewubhekeka ngayo lomculo.

Okuphinde kukhombise lokho ukuthi eZimbabwe ngenkathi kuzabalazelwa inkululeko, lolu hlobo lo mculo, lwalaziwa ngokuthi yi “The Second Chimurenga” (iChimurenga yesibili), eyaholela kwinkululeko yezwe ngonyaka wezi-1984 lo mculo waba kwelinye izinga ngenxa yabashayi besiginci, uThomas Mapfumo, nowaphinda wawuhumusha ngesiShona, nokwaxhumana nogqozi lomhlaba ngamaculo alwela inkululeko (Berliner [1975, 1993, uPongweni (1997), kanye noTurino (2000). Lomculo ukulungele ukushintsha umhlaba ngokuziveza kwawo, kodwa ukhuluma ngomculo kwipolitiki, awukhulumi ngendlela ohlaziywe ngayo ngemibono nangemizwa ngawo uqobo (UNyairo no Ogude, 2005).

Umculo kawonke wonke uyithuluzi elinamandla ukuveza inkumbulo futhi unceda ukukhumbuza ngokwakha indlela yempilo ngokwenzeka, futhi lokho kungavikela isithunzi sanoma ngubani ngesikhumbuzo sokuthi ungubani (uDeNora, 1999). U-Okumu (1994) uqagula ukuthi ukucula enye indlela yokudlulisela isikompilo nezindlela zalo ngobuciko bomlomo kwisizwe esithile kubantu baso. Lolu hlobo lomculo lifana ncimishi nendlela yokudlulisela isikompilo ngobuciko bomlomo futhi lungafaniswa necwecwe abhale ngalo emculweni kaChitimo Ndlovu (Soko, 1994).

USchumann (2009) uthi emazweni ase-Afrika njengase Cote d” Ivory, umculo kawonkewonke umculo onjengowe-Reggae noweZouglou, usetshenziswe njengethuluzi lokukhuluma ngamasu osopolitiki, inkohlakalo, ukuba isakhamuzi, umlando wesizwe kanye nobuzwe uqobo. Uqhuba athi, emazweni aseNtshonalanga ye-Afrika umculo kawonkewonke, usebenza njengomxhumanisi wezinkumbi zabantu futhi isigqi sawo siveza siphinde sixhase ukusungula umbono womphakathi. Mangibheka bonke lababhali ngibona imilayezo yabo ithi

mayifane ncimishi noma bekhuluma ngezindlela ezahlukene. UFanon (1961) ucacisa ukuthi ababusi baseNtshonalanga sebebona ukuthi bayanqotshwa empini yokulwela inkululeko, base benza izivumelwano nabaholi abamnyama base Afrika. Bakwenze lokhu ngenhloso yokufuna kufezwe lokhu abakufunayo bokubaholela ophathe.

Umkhakha wesihlanu owababhali ababhale ngomculo kawonkewonke bewubheka njengokuthutheleka kwabantu endaweni ethize lapho begcina sebefana nezakhamuzi zakhona beshiye lapho bedabuka khona *(Popular Music in the African Diaspora).* IDiaspora- lokhu kusho iningi labantu abahlala endaweni ekungeyona umsinsi wabo. Lokhu kwenza la bantu bazithola sebethathe obunye ubuzwe ababufunayo ngenxa yomlando wabo osubalahlekele futhi lokho kubenza bazithola bengenazizathu ezinqala ngenxa yezinqinamba abahlangabezana nazo. Ultarris, (2001) uthi ukubaluleka komlando wokuthutheleka kwabantu beshiye izindawo zabo kwakuwukuthi ama-Afrika ahambe njengabanye abantu abaziyela emazweni aphesheya, bahlale khona njengabakhululekile, lokho kwaba nomthelela emazweni amaningi aseYurophu nase-Eshiya. Indima yomlando kawonkewonke ihambisana nomzabalazo phakathi kwalabo abaphethe umbuso nalabo abaphethwe. Labo abaphethe imali nombuso yabahluphekile nabangenamandla embusweni (uGraham William, 1980). Umculo kawonkewonke uxhumene kakhulu nosikompilo lwamaMelika. Umthelela wosikompilo lwamaMelika umhlaba wonke futhi lokho ngeke sikungabaze, kodwa umsuka walo mthelela awucaci kahle uphinde uziphikise wona (uStorey, 1997:12).

Kumele kubhekwe ukuthi izinsiza zomculo kawonkewonke ziyathengiswa kubo bonke abawuthandayo. UFikse (1987) uthi umculo kawonkewonke yilokhu abantu abakwenzayo kusukela kumkhiqizo wasezimbonini kuze kufike ezintweni abawenza ngazo. UFabian (1990:7) ubona ukuthi iyodwa indlela yokuqondisisa ulwazi losikompilo ukuthi lwenziwe kahle esikhathini samanje lube luhle futhi lwenziwe ngendlela efanele. UDarlman (1991), uCoplan (1993, 1985, 1986) babe nomthelela ekubhaleni ngomculo waseNingizimu Afrika kanye nomculo kawonkewonke futhi kuzo zombili lezinhlangothi babe nomthelela obalulekile wosiko lokuzazi. Umculo kawonkewonke ungabhekwa njengokushintsha kokubhala ngenhlalo yabantu ngoba imilayezo kanye nezindlela zokuxhumana kwawo kube nomthelela omkhulu ekushitsheni ulimi lwangempela lobulili kanye nobudlelwane obunamandla osiko.

Emiphakathini eminingi yase-Afrika amaculo, nezinkondlo ahlobene ngamandla futhi abaculi bangasebenzisa ulimi lwabo noma bengahloniphi abaholi emaculweni abo (uNimus,2001).

Umculo kawonkewonke ububhekeka njengomculo wasemadolobheni noma unomthelela wosiko, isitayela kanye nengoma ixutshwe nomdanso. Umculo kawonkewonke ohlelelwe ukuba semisakazweni, oqoshiwe, oyifilimu kanye nakumabonakude. Umculo wezinkumbi zabantu basemadolobheni njengomculo kawonkewonke, udlalwa ezindaweni zemiphakathi ezinjengezindawo zokucima ukoma nasezinkundleni zemidlalo. Ukuhlangana kwezinhlanga ezinamasiko anhlobonhlobo, ubuchwepheshe baseNtshonalanga, ukwengeza kokubolekana ngamaculo osiko, konke kuze ngoba kunomthelela kosikompilo laseNtshonalanga, okuwukuthi lomculo kungenzeka ukhombise lomphakathi omusha ohambelana nezinto ezidabuka eNtshonalanga. Umculo kawonkewonke wasenhla neMelika naseYurophu, njengoba ukhona manje unesigqi esigxile ekuthatheni umsindo wemvelaphi ye-Afrika, ikakhulu ukuthonywa kwawo nokuthuthuka ngezigqi eziningi ngokubhalwa.

Ngezinye izindlela, umzabalazo womculo kawonkewonke woMzansi Afrika ubenedumela elikhulu lokuthathela emasikweni asemazweni afana ne Cote d' Ivory neMelika, wonke ukhiqizwe ngokweqile izinhlaka ezahlukene kanye nokubungazwa kwazo okwahlukene.

2.10 Amathiyori Nezindlela Ezisetshenziswe Ukuqoqa Ulwazi Kuloku Cubungula

Kulesi sigamu sizobheka amathiyori nezindlela ezisetshenziswe kuloku cubungula. Sizoqala ngokubheka amathiyori bese sigcina ngezindlela, ngoba kubalulekile ukuthi ngaphambi kwakho konke lokho sichaze ukuthi iyini ithiyori. I-Unisa Study Guide (1990: 2) ithi:

> *'Ithiyori ifana nohlaka Iwemibono noma imiqondo esingase sisusele kuyo uma sichaza into ethile. Lolu luhla kumele lulekelele ekucubunguleni ngendlela yokuthi uma umuntu esebuye ecwaninga lokho akucwaningayo kamuva lolo hlaka luzolokhu lumesekele. Kungenzeka-ke kuthi ekucwaningeni kwakhe kuvele ukuthi uhlaka abeyeme ngalo alusaqinile, okusho ukuthi ithiyori yakhe ayikwazi ukuyesekela kahle imibono afinyelela kuyona'.*

Kuloku cubungula kwami ngizosebenzisa ithiyori yobungoti eyintandokazi kuwonkewonke (iPopular Culture) ngokukaBarber 1987, 1997, 2000, 2006, kanye no 2014) nebhekele imisebenzi yobungoti base-Afrika yonkana. UBarber (1997:3) igama lika wonkewonke (Popular Culture) libe yinkinga enkulu ngokwase-Afrika ngalendlela: ukuhlukaniswa

phakathi kwamadolobha kanye nasemakhaya, ukuba semazingeni aphansi kanye nabadla izambane likapondo kuthathwe ngendlela ephansi e-Afrika nenjengokwehlukile phakathi kwalabo abasezingeni eliphezulu ngempilo kanye nalabo abasezingeni eliphansi. Okunye ukuba phakathi kwezinganekwane, amakhaya, amasiko nedumela lawo, amadolobha, nokuthuthuka okuyingwijikhwebu. Into nje esalokhu imi kanjalo ngokwezigaba zayo ebandakanywa ngaphansi kukawonkewonke yileyo yokuphikisana noma yokunganakwa ngokwenhlalo yokuvikeleka, ipolitiki kanye nokuphathwa kwamandla. UBarber (1997:4) ugcina ngokuthi yilokhu-ke okwenza ukuthi kusabalale kuyoyonke indawo. Okumele kwenzeke ukuthi umculo kawonkewonke wase-Afrika awube umkhakha wokwazi ukuthola lokhu okudingekayo kunokuthi ube ulokhu uchazwa ukuthi uyini.

Okuphikisana ngokunganakwa kwesimo somculo kawonkewonke e-Afrika kungaxhunyaniswa ngemibhalo edlule ikakhulu ekaGramsci kuMarx ehlaziya umculo kawonkewonke ngokunjalo nomsebenzi kaStuart Hall, uRanajit Guha kanye noSpivak nabanye. Uwonkewonke ufike wachaza abantu abasemazingeni aphansi, abasemakhaya kanye nasemadolobheni, ikakhulu ngobuciko bomlomo noma abanemfundo ephansi, ngokwenhlalonhle bayaphikisana ngokosikompilo baphethwe yilabo abaphila kangcono. Ukuphikisana nalesi simo kutholakale ngokubonakala kobuciko babo obuziveza ukuthi bazizwa kanjani, nangokuthi kube nesikhadlana esitholakala eculweni labo, emdlalweni weshashalazi, emavidiyweni nakokunye. Labo abaphethe baphethwe ngamanye amazwe. Uma bephumelela ukuhlela amakhonsathi, basabalalisa imibono yabo, bayithatha bayigcine, uma befuna ukuhlanganisa abantu ngokwehluka ngokwamazinga abo nangamasiko angafani ngendlela evuna bona nemfundisoze ehambelana nenqubo mgomo yalabo abaphethe. Uma bekulungele ukugwinya ukukhiqizwa kosikompilo lwalabo abaphethwe, bakwenza lokho ngokufaka leso sithako sosiko lwabo nalokho okuphikisana nalokhu obekukhona kulolo siko abalugwinyile.

Uma igama likawonkewonke lisuswa kulokhu eliyikho lokuphikisana ngokwezinga lokungalingani kwabantu, libe selingabi namandla ngokuhlukanisa phakathi kwethu nabo.

UBarber uchaza umculo kawonkewonke ngokuthi ube nomdlandla kakhulu, uvumele ukuhlanganisa izinhlanga ezahlukene kanye nokukhiqiza, kodwa lokho kwenzeke ngokusetshenziswa nangokuthathelwa phansi kwento ebishiwo yilabo abaphansi kanye nokusebenzisa amandla epolitiki kawonkewonke. Ngokuchaza kukaBarber (1997) kwithiyori yakhe lokhu ukuhlukanisa kabili, kukhona isikompilo eliyintandokazi kuwonkewonke

(Popular culture) kanye nomsebenzi wobuciko oyintandokazi kuwonkewonke. Isikompilo eliyintandokazi kuwonkewonke lihlanganiswe nezithako ezinkulu ngokwezenhlalo kanye nokudayisa okuxhumene kanti livumeleke kwinani elikhulu kanye nakwiningi labathengi, ngaphandle kukubheka ubuzwe noma indabuko yabo.

Ngokwale ncazelo kulula ukwehlukanisa usikompilo kuwonkewonke kusikompilo ngendlela yokudabuka lapho kokubili. Ngokujwayelekile lokhu kokubili kubandakanya inqubo yenkolo, indlela okumele kuphilwe ngayo, kanti okwakuyinjwayelo yakho kuthatha inqubo yalokho okuzoyikhiqiza noma okuzoyenza. Ngenxa yokuthi usikompilo kuwonkewonke njalo luxhumanisa iningi kumkhiqizo othengiswayo kanye nokusabalaliswa kwawo, lokhu kuvumela thina ukubona imiklamo emikhulu ebunjiwe njengokubumbeka kobuzwe jikelele, ukufuduka kwezinto ezisuka emazweni omhlaba, kanye nokudayiswa kwemikhiqizo yosikompilo nalokho ekwenzayo. Into oluyilungele ukwedlulisa kakhulu ukwenza usikompilo kuwonkewonke ngendlela ezothola into engenza ukuthi bacabange ngaphezulu kwemincele eseduze (uWhite, 2002). Ngesikhathi esisodwa, ucwaningo ngosikompilo kuwonkewonke lusinika igunya ngokusivumela ukuthola ulwazi ngokuthi kwenzeka kanjani nokuthi bubunjwa kanjani ubuzwe kanye nokuphoqwa kwabo phakathi kwale miklamo emikhulu ebunjiwe njengenqubo mgomo (uJules-Rosette et al 1997).

Ngalo muzwa isikompilo eliyintandokazi kuwonkewonke lingabhekwa njengesilungiso ukuthola ithiyori yosikompilo (uFabian, 1998), hhayi kuphela ngoba lusivezela ukukhanya ezinxenyeni ezintsha zokukhiqiza usikompilo, kodwa ngoba luyasiphoqa ukuthi sicabange ngosikompilo njengento ethatha indawo ekuxhumaneni kwento esiyijwayele naleyo enkulu ewumfakela kithina eyinqubo mgomo (uMurcus & Fischer, 1986). Inselela ngokusuka kokubona kwalabo abacwaninge ngemvelaphi, ngobuhlanga, ngamasiko kanye nenkolo nangentuthuko yabantu ukukhombisa ukuthi yini uTsitsi Dangaremba (1988:4) ayifanisa nosikompilo oluyintandokazi kuwonkewonke ngobuningi babantu nokukhomba ngomuno lokho okungeyona inqubo mgomo esimeni salezo zikhathi.

Ekugcineni, noma kunjalo, isikompilo eliyintandokazi kuwonkewonke lubanzi kakhulu ukuthi lungaba yisixazululo ezinkingeni zemfundo. Kule ndlela yokulethwa kwalabo abacwaninge ngemvelaphi, ngobuhlanga, ngamasiko kanye nenkolo nangentuthuko yabantu ngokusondela kokucobelelana nepolitiki emsebenzini esiwenzayo, kodwa senza njengabantu abaziqokile ukubheka usikompilo lwabaye abantu. Kodwa sekujwayeleke kakhulu, isikompilo eliyintandokazi kawonkewonke lusiholela ekutheni sibuze imibuzo enzima

mayelana nobudlelwane bamandla, ukungalingani ekutholeni izinsiza zokuphila kanye nokuzimela, indima yokubusa izwe, indlela engaqondakali noma exakile lapho usikompilo lukhiqizwe khona noma oluphinde lukhiqizwe khona bese kwenziwa umphakathi.

Kudinga thina ukulwisa lokhu okungasiphathi kahle ngokwale mikhiqizo eminingi edayiswayo nehambisana nosikompilo olwenziwayo nalolu olufihla ubuthina uqobo. Lokhu kusibophezela ekutheni sicabange sijule ezinqumweni lezi esazenza ngaphambi kokuba singene kulo mkhakha, Lusenza sicabange ngezinqumo ezihambisana nokuthi yini efanelekile nokumele siyenze ngokosikompilo nalokhu esikuqokile ngendlela yokuthi sizokwenza kanjani ngokusebenzisana nabo (uHannerz, 1992:251). Ngokulandela uLila Abu-Lughod (2005:52) ngifuna ukuveza ukuthi isizathu esibaluleke kakhulu kuloku cubungula ngisebenzisa lethiyori ngosikompilo oluyintandokazi kuwonkewonke ukuthi lungumsinsi emhlabeni wonke jikelele, ngamanye amazwi nalabo abacwaninga ngemvelaphi, ngobuhlanga, ngamasiko kanye nenkolo nangentuthuko yabantu nabo bangabokudabuka uqobo.

Eminyakeni emithathu noma emine eyedlule sikufakazele ukukhula ngendlela eyisimanga umudla nomsebenzi wobuciko oyintandokazi kuwonkewonke yase-Afrika *(Afrikan Popular Art)* eyenze okuyisimanga nalokhu okuthembise ukuba umzabalazo (uBarber, 1987:1). Umuntu ngamunye kubacwaningi abasabalele yonke i-Afrika, okuyiminyaka benze indlela ngonqqozi lwabokuloluhlobo lobuciko ngokwehlukana, ngokushesha bathole indawo yokushintshana ngemibono exhunyanisiwe. Uma sithatha lomsebenzi wobuciko obuyintandokazi kalula njengeqiniso lenhlalonhle, futhi siveze ukuxhumana kobudlelwano ngendlela elikhiqizwe ngayo kanye nokuthengiswa kwalo, singabe siqedile ukuveza ukubaluleka kodwa singabhekanga izimo zemiphakathi nalapho luthuthuka khona kakhulu ngendlela eyisimanga. Umsebenzi wobuciko oyintandokazi kuwonke wonke luphehla ipolitiki, ezomnotho kanye nezikhungo zezenkolo ngezindlela lezi ongeke uzicabange ngokwesi piliyoni salomculo. Isibonelo: umculo kawonkewonke eNtshonalanga ye-Afrika uletha izimo ezinga lindelekile “izindlela ezingaphakathi” zoku qondisisa ipolitiki.

Kodwa lomsebenzi wobuciko oyintandokazi kuwonkewonke uphinde ubengcono kakhulu kunaloyo okhathazayo kubudlelwane benhlalo, nepolitiki, kanye nezomnotho eyimthetho ecindezelayo. Into ikakhulu ebalulekile kumngenela wabo amandla okuxhumana. La mandla abhekelelwa ngokukhuluma ngendlela yokucindezela (uBarber, 1987:280). Lo msebenzi wobuciko oyintandokazi kawonkewonke wenziwe ngezinga eliphezulu kubalulekile ngoba

lokho abakushoyo akukona ukuzinyeza bona uqobo lwabo emthonjeni enganakekile ngalokho abakutholile kwinhlalonhle ngendlela abayibheka ngayo. Ukuzichaza kwalo msebenzi wobuciko noyintandokazi kawonkewonke wona uqobo kukhombisa ukuthi lomkhakha wakhelwe ngaphansi kombimbi olubili olwahlukene: inhlalonhle kawonkewonke kanye nobuhle bobuciko. Uma abacwaningi injongo yabo ngempela ukubheka inhlalonhle yangempela ngokusebenzisa ubuciko, noma ukubheka ubuciko ngendlela ababheka ngayo inhlalo, inqubo yabo mayifane ingehluki kwenye.

Igama elithi umsebenzi wobuciko oyintandokazi e-Afrika manje selifana nethiyori ebunjiwe. Ukuze lento yenziwe, lobuciko angeke bubeyinto ezobonakala njengophenyo. Ucwaningo ngeke likulungele ukuya ngaphezulu kwezinga elikulo manje njengenkundla yezikhulumi ezahlukene, noluthathelwe emibonweni eyahlukene kanye nasekusebenziseni amaqhinga ahlukene, nobuchule kanye nemigomo engahlelekanga. UMacherey (1978) uthi emkhakheni wethu, asinawo umthetho noma inqubo esiqala kuyo. Akunaso isiqiniseko noma umncele osezingeni elithize lemisebenzi yobuciko oyintandokazi kawonkewonke ekhunjulwa ngaphansi kosikompilo lwama-Afrika ububona uqobo nababukeli abangaphandle. Lo msebenzi wobuciko oyintandokazi kawonkewonke yinto enezinto ezithi azifane, ezibukeka ngathi zingafaniswa ngaphandle kwalokhu kuhlangahlangana kanti ngokuphazima kweso ingaba yinhle ibuyele esimeni sayo.

UHall, (1998:442) ukuze kufinyelelwe endimeni entsha yamakhephithali kuyele kusukela ekubunjweni nasekusungulweni kwezimboni, kunokuningi kanye nokuncane okuqhubekile emzabalazweni wosikompilo lwabantu abasemazingeni aphansi, abasebenza kanzima kanye nabahluphekayo. Ukushintsha kokulingana kanye nobudlelwano kwenhlalonhle kuwo wonke lowo mlamdo uphindaphinda bona manje namanje, ekuhlweni kokubunjwa kosikompilo, amasiko, kanye nezindlela zokuphila kwalabo abasemazingeni aphansi ngokwempilo. Uqhuba athi noma izimfuno zokulwela usikompilo zingaba sezingeni elithize, kodwa zingezempela. Kulabo abaphethe usikompilo akukaze kube nonqobile noma ohluliwe ngendlela ecacile, kodwa ezinye izikhundla zinqotshwelwe ukuzuza imiphumela engcono kulabo abasemazingeni aphansi. Inhloso kaStuart Hall, (1998) yayigxile emaqhingeni osikompilo olungenza umehluko kanye nokushintsha amandla okuphatha.

UStorey (2006:1) uthi ukuqondisa usikompilo uWilliam ulibheka ngezindlela ezintathu, eyokuqala usikompilo lezwe, olungabonwa njengendlela ejwayelekile yobuchwepheshe, yokugqugquzela kanye nehluzekile yentuthuko. Izibonelo azinikayo ubunzululwazi

obucosekile, abaculi abacosekile kanye nezimbongi ezicosekile, ngokunakekayo igama ukucoseka lichaza izinga eliphezulu. Okwesibili indlela thize yempilo, kungaba abantu, isikhathi noma idlanzana labantu. UStorey (2009:6) uthi umculo kawonkewonke usikompilo lolu oluyizinsalela emveni kokukhetha ukuthi yiluphi usikompilo oluphezulu. Ngakho-ke umculo kawonkewonke ubonwa njengosikompilo lokuzenyeza noma oluphansi. Uma ucabanga ngomculo kawonkewonke ngalendlela nanso inkinga iza, ubani ohlelayo ukuthi uwela kuleli zinga? UStorey (2009:17) ubeka athi ukuba nosikompilo lwangempela kumele kube nzima, ngakhoke kwenza kuhlukwanwe kuloyo ongenza nakuloyo ongeke akhona ukwenza. UPierre Bourdieu (1984) uthi ukuhlukaniswa ngokosikompilo lwalolu hlobo luhlezi njalo lusetshenziselwa ukweseka ukwehlukana ngokwamazinga empilo. Ukuzwakala kwalo kugxile kwimfundisoze ngokwezigaba: lusetshenziswa ngokubunjwa kwamazinga empilo (Bourdieu, 1984).

Okushiwo yilaba bhali ngomculo kawonkewonke, uBarber, (1997:3) ubona igama lika wonkewonke njengelibe yinkinga ekulu ngokwase- Afrika, ukuhlukaniswa phakathi kwamadolobha kanye namakhaya ngokwamazinga empilo. Lo mculo ufike wachaza abantu abasemazingeni aphansi ngobuciko bomlomo, imfundo yabo esezingeni eliphansi, nanenhlalonhle yabo iphethwe yilabo abaphila kangcono. UHall, (1998:442) uvumelana no Barber ngokushintsha kokulingana kwabantu kanye nobudlelwane kwinhlalonhle manje namanje kuncike ekulweni kokubunjwa kosikompilo lwabantu, amasiko kanye nezindlela zokuphila kulabo abasemazingeni aphansi ngokwempilo. Ukusho lokhu ngokugxila emaswini osikompilo olungenza umehluko kanye nokushintsha amandla okuphatha.

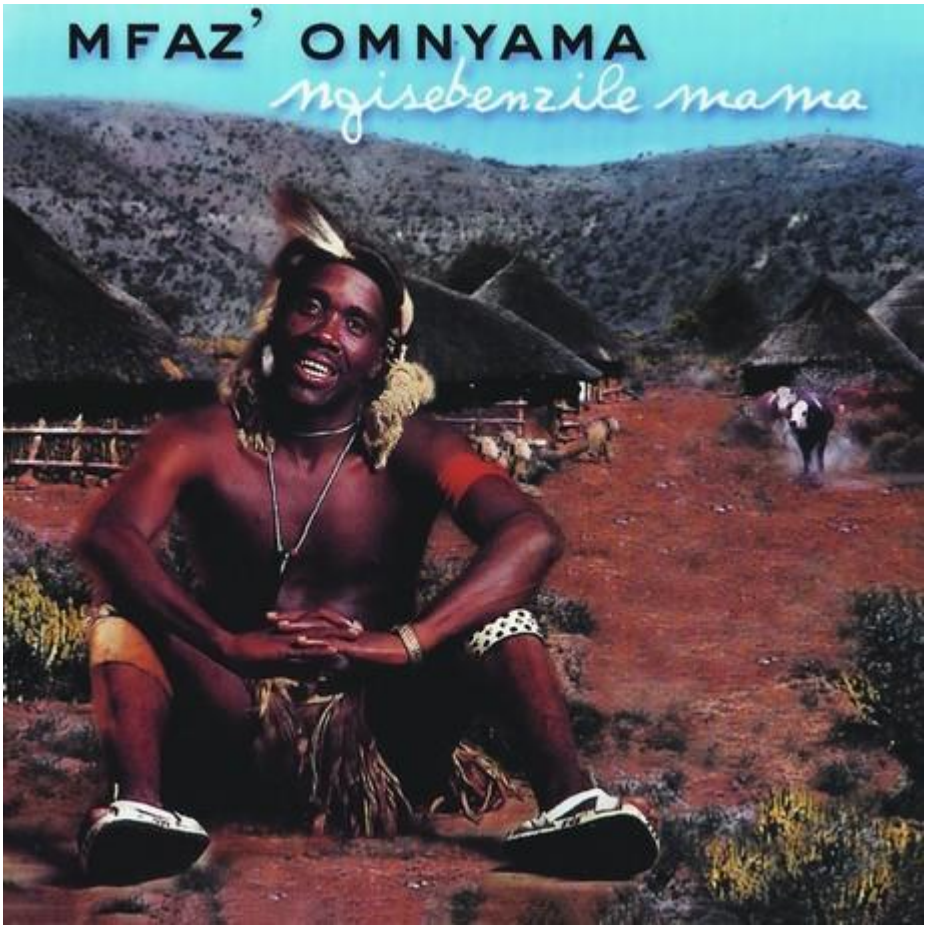
UStorey, (2006:6) ukubuka lokhu ngokukaWilliam emaswini osikompilo ulibheka ngezindlela ezintathu, okungeyezwe, yilolo olungabonwa njengendlela ejwayelekile yobuchwepheshe kanye nehluzekile yentuthuko. Uqhuba athi usikompilo akuyona into eme ndawonye, ishintshashintsha ngaso sonke isikhathi. Imvamisa luqala luphansi kulabo abasemazingeni aphansi kodwa ngesikhathi, masishane luyashintsha futhi manje sekungelo nxuwankulu. Uma singabheka emananini eliqale kuwo lalibiza nje otikana abancane kodwa manje inani lethikithi seliphezulu ngendlela eyisimanga ngakho-ke seluvalela abanye ngaphandle abaseyona inxenye yalo.

Uma ngibheka lamathiyori ikakhulu uBarber noHall, bagxile ekucwasweni kwabantu ngokwamazinga empilo. Lokho kuvezwa inhlalonhle yabo kanye namazinga empilo kanye nemfundo yabo ethathelwa phansi yilabo abaphila kangcono. UStorey ugxile (2006)

ngokubheka umbhalo kaWilliam, ubheka usikompilo ngezindlela ezintathu, ubuka ukuqala kwalo ezingeni eliphansi lushintshe ngokungenelela konxuwankulu lapho sebecwasa abantu ngokomnotho kuthengwa amathikithi. Lamathiyori azongisiza kuloku cubungula kwami mangibheka igxathu lomaskandi ekulweni ngokucwaswa kwabantu ngaphambi nangemuva kwenkululeko eNingizimu Afrika.

2.11 Izindlela Zokuqoqa Ulwazi

Izindlela zokuqoqa ulwazi enye inxenye ebalulekile kuloku kucubungula. Kumele ihlelwe ngendlela eqotho yokubhekana nenkinga ecutshungulwayo ukuze omunye ayiqondisise. Iveza ngokusobala ukuthi yini umcubunguli noma umcwaningi okufanele ayenze futhi ahlongoze ukuhamba ngayo ukuqinisekisa ukuthi ithuluzi lelo alisebenzisayo liveza umphumela olindelekile. Izindlela zokuqoqa ulwazi ziyilokho abacubunguli noma abancwaningi abakutholile nangezindlela abazisebenzisile, nokuyizo ezisetshenziswayo lapho kuhlaziywa kuphinde kucutshungulwe lokho okutholakele ngendlela yokuqhuba ucwaningo kuloyo mkhakha abakuwo. Ukuze siqoqe ulwazi esilusebenzisile kuloku cubungula sisebenzise izizinda ezinhlobonhlobo azilandelayo: amaphephandaba, ama-athikhili, amavidiyo kwiyoshubhu, izincwadi kanye nemisebenzi yocwaningo kanye nemibono yabantu ngezithombe kubusobuncwadi (Facebook). Kule zindlela sizobheka nazi izithombe bese sizicubungula ukuze sithole ummongo nomthelela wosopolitiki emculweni kaMaskandi.



2.12 Izindlela Okuqoqwe Ngazo Ulwazi

Ukuze siqoqe ulwazi esilusebenzise kulo msebenzi wokucubungula, sisebenzise izizinda ezinhlobonhlobo ezilandelayo: izingoma ku yoshubhu, izithombe eziku inthanethi, imibono yabantu kwinkundla yezokuxhumana ubuso bencwadi, ama-CD, ama-athikhili, izincwadi kanye nemisebenzi yocwaningo. Abantu bebeveza izimvo zabo kanje ebusweni bencwadi: kuFacebook

> *"A perfect song for my graduation ceremony, now i have a reason to get this degree, woza 2017 I imagine myself on my way to that podium already".*
>
> (Yiculo elihle nelifanele umbungazo wami mangithwala iziqu, manje senginesizathu sokuthola leziqu woza 2017, ngiyazibona nje mina uqobo sengiyogibela isiteji vele).

UNandoz Maqendwana unyaka owodwa owedlule

> *"It reminds me of my uncle, he was born with a hearing problem but he never miss the beat when it comes to dancing for this kind of music, the whole village praised him for his talent"*.
>
> ("Ingikhumbuza umalume wami, wazalwa enenkinga yokungezwa kodwa wayengalahlekelwa umsindo wengoma ekhala ngayo uma kudanselwa lolu hlobo lomculo, isigodi sonke sasimncoma ngalesi phiwo sakhe)".

The Zulu Analyst Iminyaka emi-3 eyedule

> *"Awu madoda lala qhawe lakithi, I had to grow up to appreciate Afrikan music, we are being brainwashed and we need to do something about it*."
>
> ("Awu madoda lala qhawe lakithi, kuze kwadinga ukuba ngikhule ukuthi ngikwazi ukujabulela ubuhle/ubumnandi bomculo wase-Afrika, saluthwa futhi kumele sense okuthize ngalokhu")*.*

Sibabalwe Saul unyaka owodwa owedlule

> *You think I own nothing, go to my home and see how much I'm worth...I once dated this chick and she thought she scored a "Blesser", and I told her to go to "Sars" I'm not a "Blesser" Aka "Tax Man".....ngisebenzile awu madoda kumandi nxakunje 70*% Xhosa *and 30% Zulu though I dont have Zulu Blood.....United States of Afrika...*
>
> (Ucabanga ukuthi anginalutho, hamba uyekhaya lami ukuze ubone ukuthi ngibaluleke kangakanani. ngake ngathandana nenye intombi eyayicabanga ukuthi ithole "iBlesa", ngayitshela ukuthi ayihambe iye "kwaSars" (lakuqoqwa khona izimali zikahulumeni) Angiyona "Iblesa" Ngamanye Amagama Usomatekisi.... ngisebenzile awu madoda kumnandi makunje U-70% wamaXhosa kanye no -30% wamaZulu yize Ngigazalwanga Ngiwumzulu....Izizwe Ezihlangene Zase-Afrika



2.13 Isiphetho

Umculo kamaskandi nomaskandi qobo lwabo bayakwazi ukuba yizwi labantu kubaholi bezwe njengezinduna, amakhosi kanye nosopolitiki uqobo. Banesibindi sokugxeka baphinde bakhe noma ubani uma nje bebone kunesidingo sokwenza lokho, Kumele bahlonishwe nabo banikezwe isithunzi nenhlonipho efana naleyo enikezwa izifundiswa zakithi ezifunde zagogoda.

3. ISIQEPHU 2

3.1 Mama Ngisebenzile: Impilo Yokuba Yigoduka Nomthelela Enakho Ekuzaziseni Kwabesilisa Bomdabu Kanye Nemindeni Yabo

3.1.1 1 ISINGENISO

Loku kucubungula kumayelana nomculo womasikandi. Kungokunye kwalokho okumbalwa okwenziwe ngesiZulu nokugxile kubaculi bakamaskandi ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Loku kucubungula kubheka indima neqhaza lomaskandi ekulwiseni ukucwaswa kwabantu abamnyama. Omaskandi sibabone beyizwi labantu abasemazingeni aphansi nabanganakiwe ngenxa yezinga lemfundo yabo. Kodwa manje sibabona sebeshintsha indlela abalwa ngayo sebelwela osaziwayo kupolitiki baphinde bacheme nabo. Ukucubungula kukhomba kuphinde kuhlaziye izindlela asebelwa ngazo nezibonakala zingasefani nalezi esibazi belwa ngayo, kodwa sebemdibi munye nosopolitiki abathize emculweni wabo.

Akujwayelekile ukuthi umuntu ongu ‘mthakathi’ azincome udede kodwa lokho kwakungasho lutho kumfo kaKhumalo, lapha sikhuluma ngenxele likaMgquzula uMnu uMphatheni “Mfaz’ Omnyama” Khumalo.Phela wayesho eqinisile ngoba ekushayeni isiginci sikamaskandi ubengu ‘mthakathi’ ngendlela abezincinza ngayo izintambo futhi esidlala ngenxele. Ezakhe izintambo zesiginci zaziyishumi nambili kanti zibhekiswe phansi ukuze zihambelane nesandla sakhe sobunxele. Ubengakufihli ezibongweni zakhe ukuthi yena uyinyanga kanti umfowabo ungu ‘mthakathi’ elobu” thakathi” wayelisho ngenxa yendlela ehlukile ayedlala ngayo isiginci kube sengathi sithakathiwe.

Insizwa eyayidume kakhulu ngamancoko kumaskandi hhayi lento yokungcofana esiyinsakavukela umchilo wesidwaba kubaculi bakamaskandi abaningi, nosekuze kuholele ekulweni kwabalandeli bese kufaka udaka kulo mculo wethu ohlabahlosile wesintu nongumsinsi esifundazweni sakithi iKwaZulu-Natali.UMfaz’ omnyama ukhulele kwelakubo kwaNongoma lapho akhula khona exebula kwasani oluphambi kwakhe ngenduku. Ukubonakala kwakhe ngesiginci sikamaskandi kungenxa kaMnu uWelcome Bhodloza Nzimande ngomncintiswano awenza eNyuvesi yaKwaZulu-Natali nalapho kwavela khona uMfaz’omnyama kanti elinye lamajaji kwakungenye ingwenya kulo mculo uMnu. uMfiliseni

Magubane odume ngelikaMqabulasheshe. Kanti isiginci wayengafihli ukuthi waphekwa kuso wavuthwa eHostela lakwaMashu.

Le nsizwa yakwaDabhasi, kwaNongoma ibinekhono elehlukile esigincini sikamasikandi kanti ubesidlala kube sengathi wasifundiswa izipoki. Ubethi uma esedlala isiginci ubone ubuciko lapho ulalele ubumnandi bomculo kamaskandi. Bambalwa abanjengayo, ubeyisilwane emva kwesiginci uma esesidlala kube sengathi uvukwa abalozi kanti esiteji ubefana nohlanya lomculo ewuzwa ngaphakathi emithanjeni yegazi. Akekho owayengajabuli lapho inxele likaMgquzula uyise selingena esiteji ekhanda lishuqule isikhafu njengomfazi njengokulandela igama lakhe lika Mfaz' omnyama. Isiteji ubesenza kube sengathi sivutha umlilo kuhlanye izihlwele – aze asho athi "Ngiyashisa Ngithi Bhe". Ngakho njalo ukuchoma wagcina esethi yena akashisi kodwa uyababa ungupelepele.

Uyaziwa uMfaz'omnyama eqenjini lezinkakha zikamaskandi "Izingqungqulu Zomhlaba" elalakhiwe nguye kanye nenkunzi yaseMkhomazi uPhuzekhemisi noHhashi Elimhlophe nalapho ngokukhuthazwa uNzimande. Babecula ngokubambisana nabanye kubaculi bakamaskandi bekhuza "Isixaxa Mbiji". Uqhubekile ecula yedwa ejabulisa abathandi bomculo kamaskandi ngezingoma zakhe namanje ezinye zazo ezisashisa izikhotha njengo "Khula Tshitshi Lami" wothi uma usuqoma uqome ngakithi, Ngisebenzile Mama." Umfo kaMgquzula washona eneminyaka engama-42 ngoLwezi ngonyaka wezi-2001 emuva kokubambeka isikhathi eside eguliswa yisifo somdlavuza. Kunesidingo esikhulu sokuthi kekuqwashiswe abesilisa ngalesi sifo ngawo umculo wesintu. Washiya emhlabeni unkosikazi wakhe kanye nezingane eziyisishiyagolombili. Umfana wakhe manje "Ukhandalenja" naye uhamba ngqo ezinyathelweni zikayise emculweni kamaskandi kanti ukhuliswe uyise omncane naye ocula wona lo mculo uZero Khumalo.

UMfaz'omnyama ubethandwe kakhulu naphesheya emazweni afananeKorea, eJalimane kanye nawasezwenikazi e-Afrika ubengaconsi phansi. Ikhwaya yaseKhanada yaze yaqopha naye ingoma ngenxa yokuthanda indlela ehlukile ayeshaya ngayo isiginci sikamaskandi. Namanje abaseKhanada abawuvali umlomo ngekhono lalensizwa yakwaKhumalo ekudlaleni isiginci ngokwesintu. Uyaziwa futhi ngokuba nesibindi acule ngokubambisana kwezinhlanga zaboMdabu lapho kunezimpi zepolitiki ezazibhuqabhuqa abaNguni besizwe samaZulu namaXhosa eGoli kuqala iminyaka yezi-1990 nalapho akhetha ukucula khona esebenzisa izilimi zesiZulu nesiXhosa ekhuthaza ubunye. Yingakho ethathwa njengomunye wabazabalazela ukuthula esebenzisa umculo.

Kwadumaza ukusheshe adlule emhlabeni umfokaMgquzula, kuyilapho esadlondlobala. Siyohlala simkhumbula ngeqhaza lakhe elikhulu ekubekeni phezulu umculo wesintu nemboni yezobuciko. Lapha sibonga umthakathi wesiginci sikamaskandi:

Umfo kaMgquzula

Mfaz' omnyama nezingane zakhe

Matshitshi qomani safa zinhlamba zonyoko

Umfana ozalwa yinyanga

Kanti naye futhi uyinyanga

Umfowabo yena nguMthakathi!!

Ziningi izingoma zikaMfaz' omnyama lapho singabala lezi ezilandelayo: Mama Ngisebenzile, Kwanyakaz Umkhonto, Ngishisa Ngithi Bhe, Ngahlanza Ngedela, Amalungelo, Nay' Inking, kanye nezinye. UMfaz' oMnyama ubenekhono eliyisimangaliso belingaqgamile ngaleyondlela kwabe sekusungulwa inhlangano yezomculo wobuciko namasiko eNingizimu Afrika ngaphansi kohlelo uSigiya Ngengoma, uBhodloza Nzimande esasebenza kumsakazo Ukhozi FM. Uqale imncintiswane wonyaka ukuvumbulula amakhono ayecashile komaskandi ngonyaka wezi-1991, kwaba yilaphoke uMfaz' omnyama adla khona umhlanganiso wabe esemenywa-ke ukuthi azoqopha umculo wakhe. Iculo awina ngalo lithi "Angipolitiki Ngizoshaya Ingoma, (I am not a politician, I will play a song), leza ngesikhathi iningi lamadoda angamaZulu ayehlala emaHostela ayezibandakanye kakhulu nezimpi zemibango, nezabhebhetheka zathinta nalabo abakhelene nawo emalokishini ngalengoma uMfaz' omnyama wayeziqhelelanisa ngokusobala nalezizimpi zombango ezazenzeka. Ngemuva kokukhipha i-albhamu yakhe yokuqala ethi; "Shayingoma" wabe esebhekisa amabombo kwandonga ziyaduma (Johannesburg) eJwanasibhegi wazibandakanya nezinkampani eziningi ukuze aqophe ezinye izingona.

UMfaz' omnyama ubhale izingoma zakhe eziningi, ikakhulu ebezigcizelela uxolo ngemiphumela yokuthi zishiye amakhaya azo ziye kobelungu ziyosebenzela imindeni yazo, ukuhlukunyezwa kwazo ngokwezepolitiki nezimpi zemibango, kanye nokubamba iqhaza kwezombangazwe bengabaculi. Kusukela eminyakeni we-1990s, umculo kaMfaz" Omnyama ubuqhakambisa isidingo soxolo phakathi kwezinhlanga zabeNguni kanye nokungaboni ngaso

linye kwezamaqembu epolitiki ahlukene nokukhathazeka kwemiphakathi yamaZulu. Wayehlezi ekuveza ukuthi akuyekwe ukulwela into engeko, kodwa akubunjwane kube munye.

Umculo kaMfaz' omnyama indlela owawaziwa ngayo kwakungumculo owawulwela abantu abamnyama ababebukelwa phansi ngenxa yezinga lemfundo yabo. Umaskandi ufana nomlomo okhulumela bona labantu ukuthi nabo bayadinga ukunakwa bathathelwe phezulu njengawo wonke umuntu waseNingizimu Afrika osephila ezweni elikhululekile. Noma Umaskandi eseyishintsha indlela esimazi eyiwo namuhla simubona esengelona izwi labantu abahluphekile abamnyama. Umaskandi simubona esecheme nosopolitiki abathize futhi esewumlomo wabo engasewona umlomo walabo abahluphekile futhi abangafundile. Sesimubona engasaduduzi abantu abamnyama ababecwaswa ngaphambi nangemuva kwenkululeko kodwa esekhulumela osopolitiki, useyizwi labo futhi uselwela amalungelo abo usekhohliwe yilabantu esimazi ebalwela efuna banikwe isithunzi nabo.

3.2 Ubuciko Ngokwezindima: Ngosekubhaliwe Ngomaskandi kanye Neqhaza Lokuveza Izimvo Zabo Besebenzisa Amaphimbo Abo

UDybhele (1994) uthi *"My song is my weapon"* (Iculo lami yisikhali sami) uqhuba athi abaculi abaningi bayakuveza lokhu ngokugqugquzela noma ukukhuthaza isimo esithize esisuke senzeka noma kungenzeka senzeke. Ukucubungula kwami kuveza izindlela lezingoma ezithinta ngayo isimo esasikhona noma esasenzeka ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Lokhu ngikubheka ngokucubungula ezinye zezingoma zikaMfaz' omnyana nanokuthi ngabe zaziqonde ukuveza muphi umuzwa ngesimo esasenzeka noma esasesenzekile. Ikakhulu lapho sibheka lezingoma yikuphi okukhombisa ubumqoka nokubaluleka kokubumbana kwabomdabu noma amaNguni ezweni jikelele. Kule ngoma umama utshela enye yezingane zakhe ehambile yayosebenza lapho ibuya ekhaya akutshengisi ukuthi ibisebenza kufana nokuthi beyizihlalele nje ngoba ibuye nokungalindelekile ekhaya.

Izindikimba ezidingidwe kule ngoma kaMfaz' Omnyama zintathu nezizodingidwa kuloku kucubungula. Eyokuqala ukuhamba kwamadoda abo emakhaya eyofuna umsebenzi ezimayini nasezinkampanini ezinkulu, lapho ebuya emakhaya abuya elambatha engaphethe lutho. Eyesibili ukuhamba kwamadoda abo emakhaya ebashiye momthwalo wokukhulisa

abantwana, amanye ahamba angabe esabuya esedliwe yizo ezimayini, amanye eseganwe abanye abafazi esekhohliwe ukuthi ashiye amakhosikazi awo emakhaya lapho azalwa khona. Indikimba yesithathu yilapho sizodingida khona ukucindezelwa komama ezindaweni eziningi lapho benganikwa ngisho ukuthi baphathe izikhundla eziphezulu, kumele baphathwe amadoda izwi labo lingathathelwa phezulu ngoba kuthiwa bangabafazi ayikho into abangayisho enomqondo futhi engathathelwa phezulu. Kule ngoma uMfaz' omnyama uveza ukukhala kukamama lapho kunguye osephenduke ubaba nomama ekhaya konke sekubhekeyene yedwa. Lapha uyathetha umama uthethisa enye yezingane zakhe enyathele ezinyathelweni zobaba naye ibuya ekhaya nalokho obekungalindelekile esikhathini esihambile manje umama uyibona iyivila.

Sihlezi sizwa abantu bethi abantu besifazane "Imbokodo" uma singazi ukuthi leli temu lisukaphi kufana nokuthi asizikhathazi ngokubaluleka kwabantu besifazane ezweni lakithi. Izimbokodo bezisetshenziswa kakhulu kuqala uma kugaywa ukudla noma kulolwa imimese. Sikhumbule ukuthi abantu besifazane yibo ababezisebenzisa. Empeleni, izimbokodo kuqala bezinomsebenzi omningi empilweni yabantu. Nabantu besifazane banjalo ezimpilweni zethu. Yibo abanothando, abafudumeza amakhaya ngezidlo ezimnandi futhi abakhulisa izingane ngokuzincelisa ngesineke. Imbokodo (le eyitshe) kanye namagalelo amahle abantu besifazane ekhaya kanye nasemphakathini izinto ezingeke zehlukaniswa ngokwemisebenzi yazo.

Ukuhamba kobaba emakhaya beyosebenza ezimayini kwaba nomthelela ongemuhle kahle ikakhulukazi emakhaya ngoba asala engasenabanumzane abazomisa isithunzi sasemakhaya. Lokhu kwenza ukuthi omama nezingane basale bodwa bazenzele zonke izinto ezifanele noma ezidinga ukwenziwa abazali ababili bengane noma bezingane abaganene nokuyibo abayizinhloko okumele zikhulise abantwana. Ukuhamba kwamadoda kwabe sekuphoqa omama ukuthi kube yibo bodwa asebebhekane nazo zonke izinselela zasekhaya. Ukuqedwa kokwakhiwa kojantshi wesitimela eNatali oxhumanisa izindawo zezimayini zegolide ezakhelene ngonyaka wezi-1906 kwaqhubela phambili ukuba muncu kombango wokuncintisana pakhathi komazibuse waseKoloni kanye nowaseNatali ngokuhambisa izidingo zeNtilasifali eyabe inomnotho omkhula ngamandla (uCroese, 2013: 54). Lesi simo senza ukuthi amaNgisi namaBhunu abeyimbumba ukuze akwazi ukufeza izidigo zawo, lokho kwakuzokwenzeka ngokuhlukaniswa kwabantu abansundu ngokubathathela izindawo zabo ukuze bayobasebenzela.

Emveni kwempi yamaBhunu namaNgisi kwaba nezidingo eziningi eNingizimu Afrika nezaholela ekutheni kuze kucwaswe abantu abamnyama ngaphambi kwentando yeningi neyenzeka ngonyaka wezi- 1994. Ngaleso sikhathi zahlangana zombili lezinhlanga zahlela izinhlelo ezazivuna zona zodwa ngoba zazizibona kuyizo zodwa ezibalulekile ngaleso sikhathi. Kwacaca bha ukuthi yinye kuphela indlela yokubuyisana ukuthi kuhlangane omazibuse kube inhlangano eyodwa. Inkulumo mpikiswano eyaba khona mayelana nokuhlangana yayigxile ekuthini ngabe kumele yini inhlangano kube inhlanganiso yamazwe azimele nokwakuyiKoloni kanye neNatali, noma kwahlanganiswa amazwe ngaphansi kombuso owodwa ephalamende indlela leyo eyayesekwa yiNtilasifali).

Ongqondongqondo abaMnyama eNingizimu Afrika baphikisana kakhulu nenhlangano yobumbano nemigomo eyamukelwa umbuthano, ngaphandle uma nabo bezokwazi ukumeleleka kwinqubomgomo entsha yePhalamende. Bathola okuncane ukwesekwa ngamaNgisi ababekholwa ukuthi ukumelwa kwabahlali abamnyana, amaKhaladi kanye namaNdiya ephalamende kungalungiswa kamuva uhulumeni waseNingizimu Afrika, futhi nakhona emazingeni ezifundazwe (uCroese, 2013:55). Kwakuyilaphoke kwakuhlelwa ukuthi kwenziwe njani ngamadoda amnyama ngoba alokhu ehlezi emakhaya namakhosikazi awo, yini angahambi ayosebenzela bona okuwukuthi angamavila awathandi ukusebenza. Kwakuyitulo nje ababelibophile ukuthi iyiphi indlela abangayenza ukuhlukanisa imindeni yabantu abamnyama ukuze bona bezokwazi ukuthi benze izinto zabo mabeqeda ukubhidliza lolu bumbano alwalukhona kubantu abamnyama. Izindikimba ezizocutshungulwa yilezi: ukuphucwa komhlaba nomthelela obe khona kwabampisholo, ukudeleleka kwabesilisa boMdabu base –Afrika, ukucindezeleka kwabesifazane boMdabu base-Afrika.

3.3 Ukuphucwa Komhlaba, Nokuphucwa Amandla Okulawula Ezomnotho Kwabomdabu

INingizimu Afrika iyizwe elikhulu elakhele izwekazi lase Afrika. Leli lizwe linezinhlanga eziningi ezahlukene ngamasiko azo. Kuleli lizwe kunesizwe esikhulu futhi esidume kakhulu emhlabeni wonke jikelele. Leso sizwe yisizwe samaZulu, esabunjwa ngeminyaka yawo 1800. Sabunjwa yingonyama yaso inkosi uShaka kaSenzangakhona, owabe ebusa lesi sizwe ngaleyo minyaka kusuka kunyaka we-1816 ukuya ku-1828. Isizwe samaZulu siyisizwe esinamasiko amaningi kakhulu esiwagcinayo nesabe sivele siwagcina kwasemandulo. Ngokuhamba

kwesikhathi lawo masiko ashintsha kancane kancane njengamasiko ezizwe zonke ayashintsha ngenxa yokuguquka kwenkathi. Nakuso isizwe samaZulu kuningi okungamasiko aso osekuwashintshe kakhulu kusukela sabunjwa kuza enkathini yanamuhla. Okuyinkathi yamalungelo nentando yeningi, okwabe kungekho emandulo. Amasiko esizweni samaZulu ayinto ebaluleke kakhulu ukwedlula eziningi izinto eziyimikhuba yangemihla nezenziwa abantu ngoba bezithandela. Uguquko empilweni yabantu luyinto ehlale ilindelekile kodwa kuyaye kube yinto engavami ukuthi yejwayeleke kalula ngoba abantu basuke sebeze bajweyela lokhu abasuke bekade baqala ukukulandela. Nasesikweni kuba njalo ngoba uma lishintsha kwabaningi akubi lula ukulandela lokho okusuke kukusha empilweni. Kanti-ke uma isikhathi sempilo siguquka kuyinto engephikiseke ukuthi imikhuba namasiko abantu kuyoshintsha noma ngayiphi indlela.

Esizweni samaZulu kusukela emandulo isiko nobuntu kwabe kuyinto ebaluleke ukuzedlula zonke izinto umuntu angazicabanga ngesizwe. Lokhu kubukeka sengathi kukhahlamezeke kakhulu impela uma kufika izikhathi zokuguquka kwenkathi yokuphila, okuguqula nabantu abangamaZulu indlela abaphila ngayo. Lezi zinguquko zenkathi singasho ukuthi yizo ezibe nomthelela ekuguqukeni kwamasiko amaZulu. Kulokhu singekumise ngesihloko ukuthi lokhu kuguquka kwamasiko esizweni samazulu kubi, ngoba amanye alamasiko kubukeka sengathi anokuchema nabathize. Kuyamangaza lokhu ngoba isiko lichazwa njengento ebahlanganisa bonke abantu baleso sizwe kanye nalokho okuyinqubo yokuphila kwabo. U-Andrewes (2005:47) uthi:

> "*Culture refers to the cumulative deposit of knowledge, experience, beliefs, attitudes, meanings, hierarches, religion, nations of time, role, spatial relations, concepts of the universe, and material objects and possessions acquired by group of people in the course of generations through individual and group striving".*
> (Isiko liphawulwa njengolwazi oluqokelelwe lwakhwezwa lususelwa kokuboniwe, izinkolelo, izinyathelo, izincazelo, imibuso, inkolelo, izikhathi zobuzwe, iqhaza, ukulandisa ngenkathi yakudala, amagama omhlaba nezulu, kanye nokuphathekayo nendawo eyatholwa amaqoqo abantu ngokufika kwezizukulwane ngenxa yomuntu ngamunye nangemizamo yakuhlanganyela).

Ngemuva kancane uhulumeni omusha owabe uholwa inhlangano yeNational Party unqobe ukhetho ngenyanga kaNhlaba 1948 yaqala ngokusebenzisa imigomo yayo yobandlululo

ngokuthi ihlukanise phakathi izakhamuzi zakuleli okungabantu abaMnyama, abaMhlophe, amaKhaladi kanye namaNdiya. Ushintsho olukhulu kwezenhlalo yabantu emlandweni wakuleli lwaqala ngomthetho wokubhaliswa kwezakhamuzi ngo-1950, lo mthetho wachaza izinhlanga zabantu ngokwehlukana kwazo wabe sewuphoqa ukuthi wonke umuntu abhaliswe ngokobuhlanga bakhe. Kwalandela umthetho owaziwa ngokuthi iGroup Areas Act ohlukanisa izindawo zokuhlala ngokobuhlanga wango-1950, 1957 kanye no-1966 (eyabe isichitshiyelwe kaningi) eyabe ichaza ukuthi ubani okumele ahlale kuphi. Ukususwa kwabantu ngenkani ezindaweni zabo kwaqala ngoNhlolonja ngonyaka we-1955.

Eminyakeni engaphezu kuka-30 eyalandela abantu bazo zonke izinhlanga ababalelwa ezigidini ezine eNingizimu Afrika ababehlala ezindaweni ezingaphandle kwalezo ababebekwe kuzona kwakumele badayise kanye nokuthi bahambe noma basuswe ngendluzula). Umthetho owawuhlukanisa izindawo zokuhlala ngokobuhlanga wawugxile kakhulu ekuhlukaniseni umphakathi wasezindaweni eziseDolobheni njengasePentrich kanye naseYideni eMgungundlovu, kube yiDistict Six eKapa kanye nokukhipha abantu abamnyama (umphakathi wabantu abamnyama ababehlala ngaphandle kwezindawo zasemakhaya).

Izindawo ezazibekelwe abantu abaMnyama ngokomthetho wokuhlukaniswa izindawo zokuhlala ngokohlanga kwabe kuyiseYideni kanye neSobantu, kwathi maduzane kwalandela ilokishi elisha iMbali eyabe iseMpumalanga naseYideni. Kwaba izakhamuzi zakuleli ezimnyama ezathwala kanzima ngoshintsho ngesimo senhlalo yabantu ezweni okwafika nobandlululo ngokushintshwa kohlelo lokuhlaliswa kwabantu ezweni. Izinhloso kwakungekona ukuhlukanisa izinhlanga zabantu nje kuphela, kodwa kwukuyindlela yokwenza kube lula ukuhambisa izisebenzi zabantu abamnyama ezishibhile lapho zidingeka khona. Ukunqandwa kokufuduka kwabantu njengoba kwaziwa kanjalo, ngoba kwakuhloswe ukuvinjwa kwabasebenzi basemapulazini ukuze bangashiyi ezindaweni zabo emakhaya kanye nokuhlinzeka abalimi abaMhlophe ngenqwaba yabasebenzi abasuswe emadolobheni. Ngaso leso sikhathi kwaqiniswa kakhulu imithetho yezomhlaba kubantu abamnyama okwabe kuyiNative’s Land Act yangonyaka we-1913 kanye ne-Land Act yangonyaka we-1936, eyayibekelwe ukuphoqa abantu abamnyama ukuba bangahlomuli njengeziqashi ezingabalimi abancane, ukuhlukaniselana ngezitshalo noma ukuhlala emapulazini aphethwe abamhlophe kodwa bengasebenzi babezohlomula ngokusebenza kwezolimo.

Emva konyaka we-1954 abekho abantu abamnyama ababevumelekile ukuhlala emapulazini aphethwe ngabantu abamhlophe ngaphandle kokuba babe abasebenzi basemapulazini, izisebenzi eziyiziqashi ezibhaliswe ngokusemthethweni noma babengamalungu omndeni womuntu osebenza epulazini okanye oqashile njenganomlimi omncane. Ukuhlala ngokungemthetho kwaholela ekususweni nokuboshwa, kanti abalimi ababengabasusi abahlali abangaphezulu kwabadingekayo emapulazini abo nabo babebekwa amacala. Ekupheleni kweminyaka we-1950 izakhamuzi zakuleli ezimnyama isibalo sazo esasenzaokuthathu kokune ezweni zazingahlali emadolobheni okwesikhashana, emalokishini kanye nasemapulazini uma ziqashwe ngokusemthethweni. Ngale kwalokho kwakumele ziphile ngaphansi kwezimo lapho kuminyene khona abantu emaphandleni "emakhaya" emhlabeni owodwa kokunye ezweni lapho kunemisebenzi engatheni noma ingekho kwanhlobo.

Izizwe eziningi zabamnyama eNingizimu Afrika zalahlekelwa amasiko azo ngemuva kwalesi senzo sohulumeni wobandlululo. Isiko yigama elijwayelekile kubantu kodwa abacwaningi abalichaza ngezindlela eziningi kokunye ezithanda ukudida kwabanye abantu. Eqinisweni isiko liyigugu kuleso naleso sizwe kungaba esincane noma esikhulu kangakanani, yilo futhi isiko elihlanganisa impilo yabantu. UNyembezi noNxumalo (1966: 99) bachaza isiko kanje:

> "Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo; inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo eqokothiswe yaba nesigqi somthetho, okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa, yena, noma umndeni wakhe, noma nanaso sonke isizwe sakhe, kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa".

Uma sibuka le ncazelo engenhla ngesiko kuyacaca ukuthi isiko singathi inqubo abantu besizwe ngasinye abaphila ngayo, nabalawulwa ngayo impilo yabo. Isizwe singehlukaniseke nesiko, ngaphandle kwesiko asikho isizwe. Lokhu kukucacisa kahle ukuthi isiko lakhelwe ezintweni ezaziwayo nezihlanganisa abantu besizwe. Nokungaba sobala, ukuthi kungeshiwo ukuthi isiko lingumgogodla wempilo kubantu abathize ngoba lisuselwe ezintweni abazaziyo. Manje lokhu kufudulwa kwabantu abamnyama ezindaweni ababezalelwe kuzo kwaba nomthelela ongemuhle kwabanye ezimpilweni zabo ngoba ukususwa kwabo beya kwezinye izindawo kwashintsha izimpilo zabo babengasaphili lempilo ababeyiphila ngaphambilini.

Kwathi lapho izinsizwa sezisusiwe ezindaweni ezingamakhaya azo zaphoqeleka ukuthi ziyosebenza ezimayini nasemaplazini abelungu, ezinye zisebenza emajalidini. Ukulotsholwa kwezintombi kwancipha ngenxa yezinkomo ezasezithathelwe abantu abamnyama bengasenakho abazokusebenzisa lapho benza ubuhlobo, njengokuhlawula kanye nokukhipha ilobolo. Ilobolo enye yezindlela ezazisetshenziswa lapho izinsizwa zilobola izintombi ngokosiko. Isizwe samaZulu sinesiko lokulobola elidumile neligcinwa uma kuganiselwana. Umkhwenyane ukhipha izipho aziyise ekhweni ngenhloso yokubonga kubazali bamalokazane ngokumkhulisa. Singathi nje ilobolo indlela yokuthi kwande ubudlelwano obuhle phakathi kwemindeni emibili eganiselanayo. Ngokusobala nje ilobolo akusilo inani noma intengo ekuthengwa ngayo umakoti kubo ukuze ayogana emzini. Ilobolo liyindlela yokuthi kuhlanganiswa imindeni emibili kubongwe futhi kududuzwe abazali abakhulise umakoti ngokuthi useyabashiya useya emzini lapho esezokuba ngowakhona ngokuphelele. UMsimang (1975:265) uma echaza ilobolo uyavumelana nalokhu osekuchaziwe ngelobolo uma ethi:

> "Ilobolo liyindlela yokuthi izandla ziyagezana. Ngokuphuma kwentombazane ekhaya abazali bayo bayalahlekelwa ngosizo esuke iyilo ekhaya. Okwesibili ilobolo liyindlela yokubonga ukukhuliselwa intombi ibe ngumuntu ogcwele lona oseyokwakha umuzi kobani".

Amathuna kwakungenye yezinkolelo zabantu abamnyama ikakhulu laba abangamaZulu, futhi yiwo amathuna ayefana nesikhumbuzo salabo abathandiweyo abangamalunga emindeni yabo abangasekho. Ukufudulwa kwabamnyama besuswa ezindaweni zabo kwafana nokuthi baphuciwe usiko olwalwenziwa ngezikhathi ezithize lapho bekhunjulwa futhi behlonishwa njengabanikazi bamakhaya nabawangamele ngesithunzi. Amadlozi abantu asebashona okunenkolelo yokuthi bahlezi bebheke labo abasaphilayo emndenini ngokomoya. Yibo abaqaphela ukuphepha kwamalunga aphilayo emindeni. Elinye lamasiko asabaluleke kakhulu kubantu abangamaZulu. ULugg (1975:34) uma echaza idlozi uthi:

> *"The spirit of departed, that become a guardian of his descendants and it's believed to look after their well-being in all respect".*
> (Umoya wongasekho, lo obangunogaba wabasele, kukholelwa ukuthi unakekela impilo yabo ngandlela zonke)".

Ukususwa kwabantu abamnyama ezindaweni zobaba mkhulu babo kwafana nokuthi bahlukaniswe nabangameli babo futhi bayehlukaniswa nobubona ngoba lezindawo zazifana nobubona futhi zifana nesibuko abazibuka kuso ngenxa yokusondelana namadlozi abo.

3.4 Umfaz' Omnyama Nokulwela Amalungelo Abantu Abansundu kanye Nesithuzi Sabo

Umcubunguli uma eqala ecabanga ngento azoyicubungula usuke enezizathu ezimenza enze lokho. Ngesinye isikhathi isizathu sokucubungula sihambisana nothando lwaleyo nto umcubunguli afisa ukuyicubungula. Lokhu kucubungula kumayelana negxathu ekulweni nokucwasa kwabantu abamnyama ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Lokhu kuletha imibuzo emininginegxathu ekulweni nokucwaswa kwabant' abamnyama ukubaluleka kukamaskandi, ube nosizo ngani, kanye nobubi nobuhle bakhe kulezi zikhathi esezibaluliwe ekulweni ngokucwaswa kwabantu. Iningi lomaskandi seliyishintshile indlela esimazi ngayo futhi eyiyo uma silwela abantu abamnyama abaziwa ngokuthi bangamaqaba futhi abafundile. Umongo waloku kucubungula ukuphendula imibuzo mayelana negxathu ekulweni ngokucwaswa kwabantu abamnyama ngaphambi nangemuva kwenkululeko eNingizimu Afrika.

UWauthier (1978:347) uthi ababhali baseNingizimu Afrika abakwazanga ukubhala ngokukhululeka basho noma yini abafuna ukuyisho ngenxa yokulawulwa kwemibhalo nguhulumeni wabantu abamhlophe. Uthi-ke ababhali bagcine sebebhala njengokufuna kukahulumeni okwenza ukuba imibhalo yabo ilungele ukufundwa ezikoleni yizingane zesikole. Ngokwenza kanje ababhali kusho ukuthi ababhalanga ngezinkinga ezikhona ezweni ngenxa yenqubo yabantu abamhlophe. Abaneki izinkinga futhi abahlongozi zixazululo ezinkingeni. Le mibhalo-ke igcina ingakwazi ukuxhumana ngqo nempilo yabantu. Uthi uWauthier umbhalo kumele uthinte izinto eziphathelene nempilo yalabo bantu okhuluma ngabo, ufune ukuletha uguquko kulokho okungahambi kahle. Balwe kanjani ngalokhu kucwaswa kwabantu abamnyama. Lokhu kucubungula kuzophinde kuhlanganise nemibono yabantu abaphila esikhathini senkululeko nangegxathu asebelithathile omaskandi manje nokuzokwenziwa ngandlela asebelwa ngayo manje ukuthi ngabe sebelwela obani. Ngabe umaskandi useyilento owayaziwa eyiyo ngokulwela abantu abansundu? Uma eseshintshile ushintshiswe yini futhi eshitshelani? Ngabe namanje usalwa izimpi esimazi ezilwa na?

3.5 Ukufudukiswa Kwabantu Nosikompilo Esintwini kanye Nomthelela Obekhona Jikelele ENingizimu Afrika

Ithiyori ibhaliwe naleyo esizoyifuna ukuyisebenzisa kuloku cubungula ihambelana naleyo esetshenziswe obunye ubucwaningi kucwaningo lwabo ekuqoqeni kwabasebenzi ngokomlando wokombela kwesabo *(Colonialism).* Ukufuduka ngamandla kwabasebenzi kuhambelana nokuba nakho konke kanye nesiqalo sesifundo sokucubungula selokhu kwaqondakala izindlela zokulawula ukuthutheleka kwabasebenzi ngamandla, kulandela ukwakheka kwemibuso yabasebenzi (abasebenzi bezikontileka, abasebenzi bamatoho, kanye nalabo abaphoqiwe) kuveza ukhiye loyo omayelana nokubumba inhlanganisela yabo ngaphansi kwenqubo yabasebenzi kogombela kwesabo. *(Political Economy of Resources and Development, p. g, 6).* Le mfundisoze yokufudulwa kwabasebenzi ngamandla okokuqala idinga kithi sonke siyicubungisise, ngeso elibanzi ngezikhathi zomlando kanye nangokwezindawo ezivulelekile kunokuthi kwenzekani phakathi kwabasebenzi nogombela kwesabo, njengenxenye yezenhlalakahle ngokomkhiqizo, ukusunguleka kwawo kanye nokungenelela kwabasebenzi.

Ithiyori yalabo abasezingeni eliphakathi liyibeka emuva indlela yokuthutheleka noma yokufuduka kwabasebenzi njengebalulekile ngokubheka izindlela ezibadonsayo kanye nezibasusa lapho beqhamuka khona, igcizelela kakhulu ngezindima ezidlalwa yimithetho yokukhiqiza lokho okusuke kudingeka ngaphakathi kokuhlukanisa ubohlobo ngokudingeka kwabasebenzi emakhethe yawo. Le mfundisoze yagunyazwa ngokwezidingo nezisekelo zokubheka izinhloso zabathile ezazincike ekusetshenziswelweni abasebenzi abasuka kude nasemakwabo ngokubona izindlela abaziphatha ngayo emazweni nasezindaweni zabo, ngezinhloso zabo kanye nokuthanda amasiko abo.

Noma kunjalo, lendlela ihlukanisa abantu nalokhu abasuke bezibandakanya nakho futhi nenhlalonhle yabo ngoba ukubaluleka kokuthuthuleka kwabasebenzi kusuke kungagxilile ebucubungeleni izinhloso zalabo abazoba sebenzele noba idlanzana labathize, kodwa labantu bafika benezinhloso zabo nabo,ngokuzuza kulokho okusuke kuncike kwinhlolakahle yalabo ababasebenzelayo nokuwukuthi phakathi kobumba umphakathi omusha noma isizwe ngenxa yokwehluka kwezimfuno zabo bobabili phakathi kwabasebenzi kanye nobaphethe kuloyo msebenzi (uMiles, 1983). Uma ubheka zonke izifundazwe emhlabeni jikelele zinamandla

ayinqaba nezinga lokuthutheleka kwabantu ngenjongo yomnotho kanye nokusungulwa kwamathuba emsebenzi (uMogan, 2016). INingizimu Afrika ibe ngenye yezindawo eziheha abantu bokufika kanye nokufuduka kwabe ngenxa yesimo sezepolitiki esingazinzile emazweni abo, njengabase- Zimbabwe nasemazweni antulayo ngokwezomnotho afana noMozambiquekhi, Lesotho, kanye naseSwazini. Ukuthutheleka kwabantu phakathi kweNinguzimu Afrika neZimbabwe isimo esixakile impela. Abantu abathutheleka baseZimbabwe beza eNinguzimu Afrika baqala emveni kokutholakala kwamagugu ngaphansi komhlaba (okuyigolide nedayimane ngokuqala kweminyaka we-1900 bezofuna umsebenzi ezimayini.

Izimayini kanye nezolimi eNinguzimu Afrika zazithembele kakhulu kubantu abangamagoduka nabasuka ngezansi kwezwe lase-Afrika. Ubuningi bamagugu ezokumbiwa kanye nomkhiqizo waphansi womnotho wezwe wakhiqizwa izikhwephe zabantu bokufika ababesebenza ezimayini (Sibanda 2008). Ukutholakala kwegolide kwajika yonke impilo yezwe ikakhulukazi ingezansi yezwe lase-Afrika. Ukutholakala kwedayimani ezimayini zaseKhimbali negolide eWitwatersrandi ngeminyaka we-1900 kwaholela kukuthutheleka ngobuningi kwabantu kanye nasemazweni angomakhelwane. Kwaba sekuba yisizinda sokugcina esiphinda sondle abalambile nabathembele ezimayini ngokusebenza imisebenzi eyayidinga amakhono abamnyama (uSolomon, 1996). Kungaba kuhle ukubheka ukuthi ngalesi sikhathi esasinzima kangaka empilweni yabantu abamnyama ezweni laseNingizimu Afrika, ababhali babhala imibhalo ethini maqondana nezimo ezazikhona, ziyisinkwa semihla ngemihla kubantu abamnyama.

Kubalulekile ukuthi kusetshenziswe injulalwazi noma izinjulalwazi ezikhethwe umcwaningi uma enza ucwaningo lwakhe. Lokhu kubaluleka ngokusho kukaNkumane (1995) sekufana nempoqo kulowo osuke ezokwenza ucwaningo olubhekiswe emibhalweni ngoba sekufuneka abe nohlobo oluthile noma izinhlobo ezithile zezinjulalwazi azozisebenzisa ukuhlaziya imibhalo. UReeves (2008) uyakuvuma ukubaluleka kokusetshenziswa kwezinjulalwazi uma kwenziwa ucwaningo ngokuveza ukuthi zisiza ocwaningayo ukuba abone ngendlela entsha ukuhlalisana kwabantu kanye nezinkinga ezikhona enhlalweni yabo. UFokemma (1978:1) naye uyakhuluma ngokubaluleka kokukhethwa nokusetshenziswa kwenjulalwazi:

> *"We need theories of literature in our attempts to interpret literary texts and to explain literature as a specific mode of communication. The scientific study of literature is inconceivable without relying on a particular theory of literature".*

(Sidinga izinjulalwazi zemibhalo emzamweni wethu wokuhumusha imisebenzi ebhaliwe nokuchaza imibhalo njengendlela ekhethekile yokuxhumana. Ukufunda imibhalo ngobusayensi kakunakwenzeka ngaphandle kokuthembela ohlotsheni oluthile lwenjulalwazi yemibhalo).

Ukwenza lokhu kubhekwa isimo sezwe ngaphansi kokuthathwa kwezwe laseNingizimu Afrika ngabamhlophe sebeshintsha isimo senhlalo nempilo yabantu abamnyama kanye nesimo sobandlululo esasihlukanisa abantu ngokwebala. Lokhu kuhamba embonweni nasezinkolelweni zika-Amuta (1989) zokuthi imibhalo yase-Afrika kumele kukhulunywe ngayo ngaphansi kohlaka lwezombangazwe olumelwe ukulwa nokuthathwa kwezwe labamnyama kanye nokuphoqwa kwabamnyama ukuba bamukele indlela yokuphila yabamhlophe bese belahla eyabo. U-Amuta uthi ekukhulumeni ngemibhalo yase-Afrika kumele kubhekwe izinto eziningi. Ukwenza lokhu uthi kudingeka uhlaka lwethiyori embaxambaxa. Ngokucubungula izingoma zikaMfaz' Omnyama kulandelwa le njulalwazi ye-*Marxism (*Ifilosofi kaKarl Marx yokubheka ezepolitiki nezomnotho ngokuqhakambisa ukubaluleka kokwahlukana kwamazinga esimo sempilo yabantu nomthelela walokhu ekuthuthukiseni kwamazinga abantu ngaphansi kwenqubo yamakhaphithaisti eyincindezi ukuze bafinyelele esimweni esingenabandlululo ngokwamazinga esimo sempilo)

Kuthenjwa ukuthi kuzovela ukuthi izingoma zakhe ziveza izinto ezazenzeka emphakathini kanye nokuthi umphakathi wawubhekene nohlobo olunjani lwempilo ngaphansi kwezimo zezenhlalo, ezomnotho kanye nezombangazwe ezweni laseNingizimu Afrika ngesikhathi lapho okwabhalwa khona lezi zingoma. Kuthenjwa nokuthi ucwaningo luzokwazi ukuveza ukuthi izingoma ezikhonondayo zikaPhuzekhemisi ziveza ubuqiniso besimo esasikhona eNingizimu Afrika ngesikhathi sobandlululo, sibhekene nabo abantu abamnyama nabamhlophe ngezindlela ezahlukene (uQwabe, 2015:22).

Injulawazi ye-*Postcolonialism* (emuva kokubuswa kwabantu ngabezizwe ngokubacindezela ukuthi balandele imithetho yabo*)* emibhalweni iyinjulalwazi egxile kuleyo mibhalo ethinta ubudlelwane phakathi kwabantu bamazwe angamela amanye ngenkani kanye nalabo bamazwe ayenganyelwe ngenkani. NgokukaBohmer (1995:1) injulalwazi ye-*Postcolonialism* ibhekana futhi ikhuluma ngobudlelwane ngesikhathi sokuthathwa kwemibuso kanye nesikhathi esilandela leso. Imvama kwakuba abamazwe abantu abamhlophe abangamela ngenkani abantu abamnyama bese bebagqilaza, bebafunza nosikompilo lwabo okuhlanganisa ulimi, amasiko, imfundo, indlela yokuhwebelana nokunye. Ngale ndlela-ke le thiyori ibheka

imibhalo eyakhiqizwa ngabacindezeli noma ngabacindezelwa. Ibheka ubudlelwane, amandla ezokuphatha nawombusazwe, ezomnotho, amasiko nokunye. UHolme (1995:120) echaza injulalwazi ye-*Postcolonialism* uthi injulalwazi lena iveza uhlelo lokuziqhelalanisa kwabantu ababecindezelwe nakho konke okuphathelene nokunganyelwa kwabo ngenkani. Ngokusebenzisa le njulalwazi ekucubunguleni izingoma zikaMfaz' Omnyama, kuthenjwa ukuthi kuzovela ukuthi izinkondlo zakhe ziveza izinto ezazenzeka emphakathini kanye nokuthi umphakathi wawubhekene nohlobo olunjani lwempilo ngaphansi kwezimo zezenhlalo eyayibangelwe ukufika kwabamhlophe ezweni laseNingizimu Afrika.

USelepe (1993:36) uyanaba yena uma echaza ukukhononda. Uthi:

> *"There is what could be called 'mild protest', in which an awareness of the undesirable situation is merely registered to restrain offender(s). There is 'evolutionary protest' which presents the existing conditions as undesirable and suggests alternatives. There is 'militant protest' which insists on replacing the existing conditions with altenative social structures".*
> (Kukhona lokho esingase sikubize ngokuthi 'ukukhononda okungatheni', lapho kutshelwa abantu khona ngesimo esingavumelekile ukuze kukhalinywe abahlukumezi, Kukhona 'ukukhononda okuhlose ukuguqula', okusho ukuveza izimo okubhekenwe nazo njengezingamukeleki, kuphakanyiswe nokwehlukile okungenziwa. Kukhona 'ukukhononda okuyindlakadla' okufuna ngenkani ukushintshwa kwezimo okubhekenwe nazo, kungene ezingcono).

Ngokucubungula izingoma zikaMfaz' omnyama kulandelwa le njulalwazi ye-Marxismne Post-colonialism kuthenjwa ukuthi kuzovela ukuthi lengoma ethi 'Mama Ngisebenzile'iveza izinto ezazenzeka emphakathini kanye nokuthi umphakathi wawubhekene nohlobo olunjani lwempilo ngaphansi kwezimo zezenhlalo, ezomnotho kanye nezombangazwe ezweni laseNingizimu Afrika ngesikhathi lapho okwabhalwa khona lezi zinkondlo. Kuthenjwa nokuthi ukucubungula kuzokwazi ukuveza ukuthi lengoma ekhonondayo kaMfaz' omnyama iveza ubuqiniso besimo esasikhona eNingizimu Afrika ngesikhathi sobandlululo, sibhekene nabo abantu abamnyama nabamhlophe ngezindlela ezahlukene.

3.6 Amagama Eculo: Mama Ngisebenzile

Wemama wemama wemama! (*Woman woman woman!*)
Awbuki' inkomo zami ng'sebenzile (*look at my cows[herd], i have worked hard*)
Aw'bheki inkomo zami (*look at my cows*)
Wemam' uyangikak' ungbiza ngevila (*mother you're insulting me, calling me lazy*)
Inkomo zam' ngsebenzile (*my cows, i have done well)*

(chorus)
Lomama uyangithuka (*this woman insults me*)
Uthi ngiy'vila (*calling me lazy*)
Aw'bheki inkomo zami (*look at my cows*)
Ngisebenzile (*I have done well*)

Wemama uyangithuka (*Mother insults me)*
Uthi ngiy'vila
Aw'bheki inkomo zami
Ng'sebenzile (x2)

Wemama uyangithuka
Uthi ngiy'vila
Aw'buki inkomo zami
Ng'sebenzile

Kwa!
Hayi k'hamba kwesinyane mfondini
Aw'mamele kakuhle mfondini ukuthi ndithin' aphakuwe
Esawamfo kambixabi
Ndisacel'ukuk'memeza awusabele laph'Ekapa
Ndiyak'bingelela ndithi sawubona mtuwakuthi
Mfowakakuhle
Skumb'esimnyama sakuthi xawusbambe ngomhlobo

3.7 Ukwentuleka Ngezomnotho Kushiye Abesifazane Benkemile Abayeni Bazithola Sebewuvanzi

Indlala nesimo sezomnotho esasingagculisi saholela ekutheni izinkumbi zabesifazane baseNingizimu Afrika bazithola sebesele bodwa emakhaya amadoda ewuvanzi ngenxa yendlala abasebebhekane nayo nemindeni yabo. Imithetho yokukhokhwa kwentela ngabamnyama yiyona eyasetshenziswa ukuphoqa abamnyama ukuba bayosebenzela abamhlophe. Inqubomgomo yentela yayiyimbangela yokufudukela kwabansundu emadolobheni, iningi labo okwakumele lithole umsebenzi emadolobheni ukuze bakhokhe intela. Ngenxa yalokhu nezinye izimbangela, amadoda amaZulu athutheleka emadolobheni,

ikakhulukazi eGoli (uGerald, 1971:222). Abantu abamnyama bathutheleka emadolobheni ukuze bayosebenzela abamhlophe. Basebenza ezindlini zabamhlophe nasezimayini.

Nakhona lapha lwalukhona ubandlululo. Abamnyama babengaphathwa kahle futhi bengavunyelwe ukuhlala kanye nabamhlophe. Ezimayini babehlala ezinkomponi lapho babempintshene khona futhi nezinga lezempilo lilibi. Ngokushaywa komthetho owaphuca abamnyama umhlaba ngonyaka we-1913 kwadaleka okukhulu ukuhlupheka. UZondi (2005: 34) uyakuveza lokhu uma ethi:

"The establishment of the Land Act of 1913 was aimed at destroying a whole class of peasant producers to avoid their competition with White farmers".

(Ukusungulwa koMthetho Womhlaba wezi-1913 kwakuhloswe ngakho ukushabalalisa abantu abakwazi ukuziphilisa ngokukhiqiza ukuze kugwenywe ukuncintisana kwabo nabalimi abaMhlophe.)

Ngenxa yokungakwazi ukuzondla kanye nemindeni yabo abantu abamnyama besilisa baphoqeleka ukuba bahambe bayosebenzela abamhlophe. Lokhu kwakusho ukuhleze kukhona abantu abalungele ukuqashwa basebenzele abamhlophe ukuze inqubo yobukhephithalizimu iqhubeke futhi idlondlobale. Kwaphasiswa umthetho owaziwa nge- (Group Areas Act we-1923) umthetho ohlukanisa abantu ngokobuhlanga. Lo mthetho wawuthi abantu abahlale ngokuhlukana ngokwebala. Omnyama kwakumele ahlale endaweni ebekelwe abamnyama, engahlali nhlobo nabamhlophe. Ezimayini nakwezinye izindawo kwasebenza umthetho owawaziwa ngokuthi yi (Colour Bar Act we-1926) umthetho owawuhlukanisa abantu ngokwebala. Lo mthetho wawubekela abantu abamhlophe imisebenzi ethile, kuyibona kuphela abavunyelwe ukwenza imisebenzi edinga amakhono. Kuyacaca-ke ukuthi abamnyama babezokwenza leyo okuthiwa ayidingi makhono, bese-ke beholelwa ubala ngenxa yalokho. Nakuba bathutheleka emadolobheni abantu abamnyama kodwa abazange bathole ukuthokoza nokuphatheka kahle. U-Gerard (1971:223) uthi:

> *"This (Colour bar act) was the legislation that, over a period of less than fifteen years, brought city life experience to numberless Africans, while at the same time condemning them to dramatic conditions of increasing poverty and squalor".*
> (Lo Mthetho Womgoqo Ongokwebala *(Colour Bar Act)* wawungumthetho, okwathi ngaphansana nje kweminyaka eyishumi nanhlanu, waletha impilo yasedolobheni

kwabansundu abangenakubalwa, ngesikhathi esifanayo ubaphonsa esijwini sobumpofu nobubha).

Eqhubeka lapho uGerard ubalula ukuthi kwakuyinhloso yababhali abaningi abamnyama ukuba emibhalweni yabo babhale, baveze izinto ezimbi eazibangelwa izimo ezimbi ezazilethwa ubuphofu nendlala. U-Ekwensi kuLindfors (1974: 33) uthi:

> *"The role of the writer is dictated by the social and political atmosphere in his country"*.
> (Iqhaza lomlobi lilawulwa yizimo zenhlalo nombusazwe ezweni lakhe.)

Lokhu akushoyo kuhambisana nazo izinkolelo zenjulalwazi ye-Marxism kanye ne-post-Colonialism eziwumgogogodla owuhlaka lwaloku kucubungula. Ngokulandela lokhu-ke kubalulekile ukuba lapha siphawule ngezimo zenhlalo nezombusazwe ezazikhona ngesikhathi uMfaz' omnyama ezalwa nezaba khona ngesikhathi sokuphila kwakhe kanye nokucula kwakhe. Izwe laseNingizimu Afrika licindezeleke kabili ngezikhathi zokuphatha kwabamhlophe. Kube ukucindezeleka ngokwamaNgisi eqhwaga izwe eliphatha ngenkani. Kuthe emva kwalokho kwalandela ukucindezelwa ngokwenqubo yobandlululo. Kokubili lokhu kulethe uguquko endleleni abantu abamnyama abebeyijwayele, kwaletha nemithetho ebacindezele yabenza bangaba nawo amathuba nesithunzi. Eculweni lakhe emagameni awavezayo, uyakuveza ukuthi yena usebenzile kodwa umama usamubiza ngevila noma ethi:

Awbuki' inkomo zami ng'sebenzile (*look at my cows [herd], i have worked hard*).
Aw'bheki inkomo zami (*look at my cows*).

Ukuthathwa kwezinto ezaziwumgogodla wempilo yaboMdabu okwakuyizinkomo kanye nomhlaba ababelima kuwo ngabamhlophe. Umfaz" omnyama uyakuveza lokho ukuthi noma ethi usesebenzile kodwa akwenele lokhu azishaya ngakho isifuba kusadingeka okuningi.

3.8 Ukudeleleka Kwabesilisa Nabesifazane Bomdabu Base-Afrika Nokudicileleka Kwesithunzi Sabo Phansi

Isithunzi sabesilisa nabesifazane boMdabu salulazeka ngenxa yemithetho kahulumeni wobandlululo nesaholela ekutheni bazithole bengasahlezi ndawonye nemindeni yabo. Lokhu

kwenza badeleleka ngoba kwase kumele bayosebenzela amanye amadoda bengabe besasebenzela imindeni yabo futhi babethathwa njengamavila angathandi ukusebenza. UTurner kuPetersen noRutherford (1990:31) uthi abangamela abanye ngenkani baba namandla phezu kwabo, basebenzise la mandla ukuhlula nokuqumba phansi noma ukushaya abanganyelwe baze bavume ukuphathwa. Miningi kakhulu imithetho eyashaywa ngabamhlophe ukuze bakwazi ukuqhwaga izinto zabantu abamnyama kanye nokubengamela ngenkani.

Le mithetho ayiqalanga ngokuthatha kwamaBhunu ngonyaka we-1948 kepha yayiqale kudala kakhulu ngesikhathi sakudala. Ukuhlonipha kuyingxenye enkulu yesiko nebalulekile kubantu abangamaZulu kanti futhi lokhu kususelwa ebuncaneni bomuntu ukuthi afundiswe inhlonipho nokuziphatha ikakhulu kwabesifazane. Kulokho abantu besifazane babukeka begcina bengasakuboni okubafanele ngenxa yokuqhuba ukuhlonipha kwabo phambili. Umuntu wesifazane uyaye ayalwe lapho eseyogana ngokuhlonipha emzini nangendlela okulihlazo ngayo ukungahloniphi kwakhe emzini nomyeni wakhe (uMsimang, 1975). Esikweni kuyinto enkulu ukuthi indoda iyahlonishwa njengalokhu kwaziwa ukuthi iyinhloko yomuzi noma yekhaya. Lokhu kuye kugcine kuholela ekutheni abantu besifazane bagcine behlonipha noma sekubonakala ukuthi isidingo salokho kuhlonipha asikho. Umfaz' omnyama uthi umama uyivila njengoba omama basala emakhaya kwaba yibo asebefana nezinhloko, futhi benza izinto eziningi nebezivamise ukwenziwa amadoda. Lapha useveza iqhaza nesibindi asebenaso nesibaqinise idolo bebodwa, abasasiboni nesidingo sokuhlonipha amadoda ngoba sebeyakwazi ukuzenzela izinto eziningi. Uma ekhuluma kanje indoda izibona ingasenasithunzi seyifana nokuthi ayikho ibe ikhona.

> "Lomama uyangithuka" (*this woman insults me*)
> "Uthi ngiy'vila" (*calling me lazy*)

Ukucindezeleka kwabantu besifazane kuyinto eyande kakhulu ezizweni ezinsundu lokhu okwenza ukuba abantu besifazane bagcine bengenazwi emiphakathini yabo (UMngadi, 2001:34). Imibhalo yase-Afrika nayo mining ekhuluma ngamasiko. UMdletshe (2011) embhalweni wakhe ucacisa kabanzi amazinga neqhaza lomuntu wesilisa nowesifazane emndenini. Kulokhu uveza ukuthi owesilisa nowesifazane banamaqhaza abo ekhaya, kodwa lokho akusho ukuthi kukhona okufanele abukeleke phansi noma acindezelwe ngeqhaza lakhe. Okugqamayo ukuthi amadoda abuye abe nezenzo zobulwane ngenxa yokuthi aziwa njengezinhloko zamakhaya. Indoda eganiwe kuyaye kube umgomo wayo ukuthi inakekele

iphinde ivikele umuzi nomdeni wayo. Kodwa-ke kukho lokho amadoda abuye aziphathise okwezilwane angabuyi emakhaya, kokunye uma ibuyile kube yiyo futhi esatshiswa okwezulu lamaloyo ekhaya ngenxa yokuziphatha kwayo. uMfaz' omnyama uveza umucabango wokuthi amadoda kumele abahloniphe abesifazane ngoba bamela izimo ezinzima mhla kuthathwa umhlaba uhulumeni wobandlululo futhi badlale indima ebalulekile, ngakho – ke kumele balalelwe uma beveza imibono yabo nabo ngoba benze amakhaya amaningi ama abanesithunzi bengekho obaba.

UMkhize (2009:136) uthi ngakho-ke singathi ngokokuzalwa umama wazalwa enesibopho sekhaya, ngalokho ungamvimbi ukwengamela okungaphezu kwalokhu, isibonelo, ukunakekela umuzi indoda ingenamandla enele. Umama waphiwa amandla ekuzalweni kwakhe, wanokwa amakhona akhethekile ukuze enze izinto kangcono kunendoda. Wamukela ngokusobala ukuthi iphakathi lomndeni ngokwase-Afrika lixhumeleleke kubo bobabili nendoda, hhayi indoda kuphela noma yena. uMasuku (2005) embhalweni wakhe uveza ukuthi ifeminizimu yona iyaphikisana nakho konke ukucindezeleka kwabantu besifazane okwenzekayo emiphakathini. NgokukaMasuku (2005) ifeminizimu ilwa nokubukeleka phansi kwabantu besifazane, okungangoba ithi abantu besifazane mababe ngaphezulu kwabantu besilisa kodwa kumele mabalingane ngokobulili. Kulokhu uqhuba athi ifeminizimu ilwisana nokuthi abesilisa kube yibo abaqhoqhobele amandla ngaphezu kwabesifazane. Lokhu kuyakucacisa ukuthi ukucindezeleka kwabantu besifazane kudaleka ngezindlela eziningi ngoba abantu besilisa bevele beyizingqongqo ngaphezu kwabo ngoba nakhu bevunwa yisiko.

Amafeministi awakaze athi indoda mayibukelwe phansi yize kokuningi ivele ingaphansi komuntu wesifazane, ngaphandle kwamandla nje asemzimbeni. Kubukeka kungaba yihlazo elikhulu ukuthi abantu abayimigogodla yamakhaya babukelwe phansi, kuphinde kuthiwe bangaphansi kwabantu abangakwazi ngisho ukukhulisa umtwana nje. Amadoda kubukeka engathi awazi ngamasiko awo nokuthi kusho ukuthini ukubambisana nonkosikazi ekhaya. Ifeminizimu ilwa nalamathuba namalungelo aphucwa abantu besifazane ngendlakadla kungafanele, kanti wona amafeministi achaza okuningi ngalokhu. Ngakho-ke umfaz' omnyama uzama ukuveza ukuthi umama umbiza ngevila nje, ngoba yena eyindoda ubona esebenzile kodwa akwanele ngoba bona omama babona iseyinde indlela okumele ithathwe.

3.9 Ukucindezeleka Kwabesifazane Bomdabu Base-Afrika, Nokungathathelwa Phezulu Kweqhaza Labo Ekulweni Nokucwaswa Kwabantu Abansundu

Abesifazane nabo bazithola sebebhekane nesimo esifanayo nemadoda eNingizimu Afrika kwinqubo yohulumeni wencindezelo. Lokhu kubenze bazithola sekuyibona abaphenduke abanumzane sebebhekene nazo zonke izinkinga zasemakhaya. Abantu abamnyama babeqhubeka behlukumezeka ngisho nangesikhathi uhulumeni wobandlululo ethi uzama ukuphucula ubandlululo. Wavumela amaKhaladi namaNdiya ukuba wona angene ePhalamende, azohlala ngokuhlukana nabamhlophe. Nakuba babezobuye bahlangane ndawonye kodwa nalapho babezobe behlukene ngokwamabala abo futhi abamhlophe bebaningi ngokwesibalo ukuze uma sekuvotwa ngezinto ezithile abamhlophe bakwazi ukudla umhlanganiso njalo. Wayevumele nokuba abamnyama bakwazi ukukhetha amakhansela emalokishini lapho ababehlala khona kodwa lokhu abakuthandanga abaningi. Amakhansela lawo aba nyamana mbana kubantu; amanye asiwa kwagoqanyawo. Abantu babefuna inkululeko ephelele namalungelo alingana futhi afana nawabanye abantu. Izwe lonke lalivutha amalangabi. UGumede (2002) embhalweni wakhe uphawula ukuthi izizwe eziningi emasikweni azo abantu besifazane babukeleka phansi lokhu okulwelwa ngamafeministi.

Uthi kuyinto eyejwayelekile emasikweni ezizwe eziningi ukuthi umuntu wesifazane abukeleke phansi. Kulokhu abanye abacwaningi bayavunana nemibono yamaFeministi, yokuthi abesifazane kudingeka bazimele futhi bangavumeli ukuthi izimiselelo zabo ziqhamuke kwabesilisa, njengalokhu bebuye bathathe leli thuba balisebenzisele ukudicilela phansi nokujivaza isithunzi somuntu wesifazane. Kulokhu kungaphawuleka ukuthi abantu besilisa ukuma ngesiko ukuze kugqame ubukhulu nobungqongqo babo iyonanto abayisebenzisayo. Singeqonde-ke ukuthi bona abesifazane bakuthatha kanjani okushiwo amafeministi ukuvikela amalungelo nesithunzi sabo ekujivazekeni. Kuliqiniso elimsulwa ukuthi abantu besifazane akubafanele neze ukubukelwa phansi ngoba yibo inzalabantu futhi kungephikiswe ukuthi amadoda amaningi anemizi nje ngenxa yabo. Uma kungabhekiswa ngasesikweni kuningi okudinga ukucaciswa ukuze nawo amadoda asibone isizathu sokubanika indawo yabo ebafanele. Empeleni nje uma kungachazwa kahle hleze kuvele ukuthi kahle kahle yibo abesifazane abamelwe ukuba babe izingqongqo emakhaya nasemphakathini ngenxa yegalelo labo. UGumede (2002) ubuye aveze ukuthi amathuba

abanawo awabafanele, kanti nabo abesifazane akufanele bazinikele ekuncikeni kwabesilisa ngezidingo zabo nokunye.

Amasiko ezizwe ezahlukene nezingaphandle kwe-Afrika ayaveza ukuthi kakade umuntu wesifazane ungumuntu obukeka engothatheleka phansi ngandlela zonke. Okucacayo ukuthi izizwe eziningi amasiko azo aphakamisa amadoda kunabesifazane. Ezweni laseNdiya abesifazane abashonelwe babakhelwa ihositela lapho behlala khona bodwa ngoba kunenkolelo yokuthi isiko labo lithi uyibhadi umuntu wesifazane oshonelwe yindoda *(www.world.time.com).* Kwakhona lokhu omunye angabuza ukuthi uba libhadi kanjani umuntu ephila ngoba nje eshonelwe. Umfaz' omnyama uze athwale iduku ukutshengisa ukuthi abesifazane bangumsinsi wamakhaya futhi babalulekile, noma eyindoda kodwa uyakhombisa ukuthi sesiphila ezweni elikhululekile futhi sonke sinamalungelo afanayo.

3.10 Isiphetho

Kulesi siqephu kuvezwe izinhloso ezihlukene ezicacisa ukuthi kungani uMfaz' Omnyama abhala izingoma kwezinye ekhononda ngokusebenza kwakhe kuMama. Izingoma zakhe ziyakuveza-ke ukuthi ubehlose ikakhulukazi izinto ezintathu. Okokuqala ubehlose ukuveza abeke obala izinto ezimbi ezweni laseNingizimu Afrika ngaphansi kombuso wabamhlophe nowadicilela phansi isithunzi samadoda oMdabu. Okwesibili ukugxeka kokuthathelwa umhlaba abamhlophe nokwenza aboMdabu bazithole sebewuvanzi ezweni labo futhi becindezelwe imithetho kahulumeni wobandlululo. Okwesithathu ubeqonde ukuthi akuveze ukuzwelana nabesifazane nokuyibona abasala bebheke yonke into edingakalayo ekhaya. Uze agqoke iduku ehlezi ngaphambi kwendlu yakwabo, nokukhombisayo ukuthi uyalihlonipha ikhaya elimile nje kungenxa yabesifazane obaba bengekho besezimayini abanye emaplazini besebenzela abelungu.

4. ISIQEPHU 3

4.1 Umaskandi Nokuqwashisa Abomdabu Ngokubaluleka Kwevoti Nentuthuko Okwakumele Yenzeke Ezindaweni Zabo

4.1.1 ISINGENISO

UPhuzekhemisi ungomunye womaskandi obenegalelo lokulwela amalungelo esintu ngaphambi nangemuva kwenkululeko ngesikhathi sekuphethe uhulumeni omnyama. UPhuzekhemisi ubethathwa njengomunye womaskandi abangafundile ngoba kubhekwa ukuthi uzalelwe ezindaweni zasemakhaya. Indima kaPhuzekhemisi iyaphikisana nenkoleloze nangemfundisoze yokuthi omaskandi abantu abangeke balwisana nokungalingani kwabantu emiphakathini abahlala kuyo, nokuthi izifundiswa kuphela ezingakhuluma kuzwakale, ngoba zisebenzisa ulimi lwesilungu uma zethula noma zixazulula izinkinga ezikhungethe imiphakathi. Bekunenkolelo yokuthi into eshiwo yizifundiswa iyiqiniso, kanti le eshiwo yilabo abakhuluma ulimi lwebele akuyona into emqoka, engeza nesisombululo sezinkinga ezikhungethe izwe, futhi ngeke yathuthukisa umphakathi noma iwusize ngento ethize. Abantu bese bekwamukelile ukuthi ukungabi nengqalasizinda, izikole, imitholampilo, amahholo, izindlu kanye namathuba emisebenzi, yindlela okumele baphile ngaphansi kwayo ngoba vele kunabathize okumele baphile impilo engcono kunabanye.

Isikhathi sobandlululo sasinzima kakhulu kubantu abamnyama ngoba babephucwe amandla abo okuziphatha baphinde bazilawule ngendlela eyayiwusiko mpilo lwabo futhi bezikhethele bona emiphakathini yabo. Ngeminyaka we-1960 uhulumeni wobandlululo wavala umlomo izinhlangano ezazilwela inkululeko. Ezinye zazo ezingasindanga kulokhu yinhlangano kaKhongolose kazwelonke i-African National Congress kanye naleyo exhumanisa abantu abansundu kumhlaba wonke iPan-Africanist Congress. Kwaboshwa abaholi ababelwela inkululeko abafana noNelson Mandela, uAndrew Mlangeni, uElias Motsoaledi, uAhmed Kathrada, uGovan Mbeki nabanye. Abantu abaningi ababesaba isihlungu nolaka lukahulumeni wamaBhunu babalekela kwamanye amazwe baba izimbacelakude. Ukuboshwa nokuhlukunyezwa kwabantu ababengene kwezombusazwe ngenhloso yokulwela inkululeko kwabafaka itwetwe abaningi. Ababhali nabaculi babezolibamba iqhaza lokulwela inkululeko ngokusebenzisa usiba kanye namaphimbo abo uma babengenalo uvalo. Lokhu kwenza

abanye bomaskandi abasebekubonile lokhu kuhlukunyezwa kwabantu bathatha enye yezindlela yokulwisana nayo ngokulwela isithunzi saboMdabu esasesidicilelwe phansi uhulumeni wobandlululo eNingizimu Afrika. UPhuzekhemisi ungomunye owabeka induku ebandla lapho elandela lezi zishoshovu esezibalulwe ngenhla, kodwa yena wayelwa ngendlela yakhe esebenzisa iphimbo lapho enxenxa aphinde aqwashise aboMdabu nasebebekelwe ngaphandle ezinqumeni ezasezithathiwe ngezwe labo.

4.2 Umlando Nendabuko kanye Neqhaza LikaPhuzekhemisi Komaskandi

UShabane (1997:3) uthi uZibokwakhe Mnyandu wathola isidlaliso sokuthi **'uPhuzekhemisi'** ngenxa yesigameko sakhe esithile asenza eGoli. Uthi lo masikandi wabe esebenza esitolo esasidayisa ifenisha. Kuleso sitolo sasingekho isiqandisi. Abasebenzi babehlala bephuza amanzi afudumele. Ngaphesheya komqwaqo kwabe kunendawo eyayidayisa imithi yesilungu (ikhemisi). Kulelo khemisi kwabe kunesiqandisi esasihlala sinamanzi abandayo. UZibokwakhe wazenza umngani wabasebenzi baleso sitolo ngenhloso yokuthi akwazi ukuhlale ephuza amanzi abandayo. Kwakuthi njalo uma esomele amanzi athi nyomu ayophuza amanzi ekhemisi. Lapho abaphathi bethola ukuthi akekho, bebuza ukuthi uye kuphi abanye abasebenzi babethi usayophuza ekhemisi. Isenzo sikaZibokwakhe sokude eyophuza ekhemisi, samenza waqanjwa isidlaliso esithi **'uPhuzekhemisi'**.

UPhuzekhemisi uhola leli qembu elinamalunga alishumi neyisithupha athi ecula ebe esina mane adlala izinsimbi. Awezinsimbi abandakanya noPhuzekhemisi uqobo lwakhe, nguye oncinza iGuiter ngolukajoji) igitali kuqala kuze kuzwakale izihlabo. Yizihlabo eziwumhlahlandlela wamazwi nezinsimbi ezinonga ingoma, ishube qede ishise izikhotha, kukhona onwebanweba inkositini. Kunowesimame oshaya okhehlegume okuyinto engajwayelekile komaskandi. Lokho kuyisiqungo sokuba kube nabantu besifazane emculweni kamaskandi njengoTholakele Malunga, AMatshitshi aMhlophe, Izingane Zoma nabanye. Eqenjini likaPhuzekhemisi kuthi uma umfo kaMbuyazi waseSayidi esekitaza isiginci sebhesi kulume izinyawo kwabasinayo. Kwayena uPhuzekhemisi uke asine naso isiginci kodwa akawathathi amehlo kangako. Ikhona insizwa ehola isihlangu esisinayo UMshungu wezinsizwa, igagu uqobo lwalo. Yiyo efaka ugqozi qede igadlelwe ingoma, kusaphake uphoko. Uyadlondlobala umculo kaMasikandi. Le nguquko ifakazelwa nguMathenjwa, (1995:35):

> *"Initially Maskandi poetry involved a poet and his guitar or his concertina. This was basically a solo production. The performance has changed from a solo performance to the one performed by bands".*
> (Iqembu likaPhuzekhemisi lingena kulolu hlobo olufakazelwa nguMathenjwa ngenhla. Iqembu leziNgqungqulu Zomhlaba, uPhuzekhemisi ayingxenye yalo, lembula iqiniso lokuthi akusona isimbelambela ukuba kube wumholi weqembu kuphela ohola iqembu ngokuncinza isiginci).

Amagama kaPhuzekhemisi aphelele nguZibokwakhe Johnson Mnyandu. Wazalwa mhIa ziwu-25 kuNdasa, enyakeni we-1963, endaweni yaseMkhomazi. Impilo kaPhuzekhemisi nomnewabo uKhethani isuka kude kakhulu. Ngaphambi komculo asebaziwa ngawo, basebenze iminyaka emithathu esitolo esidayisa inhlanzi ethosiwe. Yibo kanye ababenza lowo msebenzi, benzela abathengi abangabalwa ukuthi bangaki ngosuku. Isifiso sabo kona kwabe kuwukudlala umculo omnandi, umculo kaMasikandi. Base belilahlile ithemba Iokuthi boke bawubeke owabo umcondo endlini yokuqopha amacwecwe. Ngaleyo nkathi bahlangana neqembu okwakuthiwa *yi-"Special Five" eGeorge Goch,* inkundla yezemidlalo, kwakukhona ifestivali yomculo kamaskandi ngonyaka we-1988.

Olwabo uthando kwakuyingoma ehambisana nezigubhu. Abaphathi be- *'Special Five'* bathatheka yilezi zinsizwa ezabe zingamavukani ngangokuthi zabe sezicelwa ukuba zizozilolonga nabo eDorkey House. Kwabe kuyileyo nkathi yokuzilolonga lapho insizwa engu-Aaron Ngubane, yenkampani ebizwa ngokuthi yi-'Mkhonto Records' yethuka isizithela kubo, kade vele ithungatha abaculi bakaMasikandi. Le ndawo iDorkey House kwakuyindawo yezicukuthwano nalapho kwakuqophela khona abaculi abathize, noPhuzekhemisi bazithola nabo sebemenywe khona sebemdibi nabaphathi bayo. Bazithola nabo lapho sebesizakele ngokuthi kuprojuswe enye yama-albhamu abo. Kwaba wukuwangena kwayo-ke inkawu nesikhwebu, kwasuka lona uthuli lwezichwe. Kwaba yiwo umshikashika wokukhipha ulawulo lwecwecwe lokuqala, abalibiza ngokuthi 'We Malume" ngonyaka we-1989. Kule ngoma ukhala ngomalume wakhe uthi uyamthanda ngoba wamkhulisa manje useyindoda uyakwazi ukuzimela azenzele izinto njengendoda. Isidlalade sabo sesibili savela ngonyaka we-1989, elalithi 'Sengiyahamba.' Lona lalanywa ngu-'Woshiya Abantwana' ngonyaka we-1990. Kule ngoma ukhala ngalabo bazali abashiye izingane zabo emakhaya zihlupheka abasabuyi nokuzozibheka nje.

UPhuzekhemisi akakwazanga ukwenza lutho isikhathi eside emva kwalama-albhamu akhe okuqala impilo yabuyela kwejwayelekile. Kodwa waphinde wavela futhi necwecwe elithi, "eMaphalamende" ngonyaka we-1998 elabe linesingqazu sengoma nayo eyaba ngundabamlonyeni. Kuleli cwecwe ukhuluma nosopolitiki ukuthi bona baxabana bodwa le emaphalamende bese kufa abantu ngenxa yokudukiswa yibo bona bebe bengalwi. Leli cwecwe laqhubeka lapho kwakugcine khona 'Imbizo" ngonyaka we-1998. Kwakuthi njalo kuthiwe kunomhlangano, kodwa kuloyo mhlangano kungakhulunywa ngezinkinga zabantu nangezindlela okumele zisetshenziswe ukuphucula izimpilo zabantu, njengokuthi kukhulunywe ngezindlu, amanzi ahlanzekile, ukufundiswa kwezingane, ukwakhiwa kwemigwaqo nokunye.

Kungakapholi maseko kwaqhamuka elithi, 'Impimpi' ngonyaka we-1997 eyelanywa elithi, 'Ngo-49' ngonyaka we-1998 nalo elalingaconsi phansi kubathandi bakaMaskandi. Waqhubeka njalo uPhuzekhemisi eyinhlwa eyalahlekelwa ngumfowabo owabe kungukuphela kwakhe. Okubi wukuthi akakwazanga ukudla izithelo zemijuluko yabo yeminyaka. UPhuzekhemisi unenkolelo yokuthi umculo umxhumanisa nomfowabo uKhethani Mnyandu ababe bengamathe nolimi naye. Icwecwe elalandela lapho leza nenkulukazi impumelelo leli lona labizwa ngokuthi; "Izwe Alithuthuki" ngonyaka we-1998. Ezithendeni zalo kwabe kulandela elithi "Wozani Siyovota." Empeleni nje konke okwalandela lapho sekungumlando. Eliphume ngonyaka we-l999 elithi "Phansi Imikhonto" ukuthi laba nelingakanani idumela lalithi malikhala kunyakaze izinkumbi zabantu, benyakaziswa yinjabulo. Udumo lwakhe-ke lwaze lamkhaphela lwaphesheya kwezilwandle, eKhanada, lapho afike waqopha neqembu lakhona lomculo wezenkolo. Useke wacula ngenkulu impumelelo ezweni laseFransi. Usephumelele kabili kwezomculo kamasikandi. Uke wazuza umklomelo wakwa-FNB. Waphinda futhi wadla umhlanganiso ngonyaka we-l999 ku-Summer Music Award. Kuyena uPhuzekhemisi sekuzalwe amaqembu afana noSkebhe Siyawela, uKiss Mantombazane noPhathekile kanye noMaqhude.

Njengendoda elwazi mathupha udlame, wabe esehlanganyela noHhashi Elimhlophe benoMfaz' omnyama bakha iqembu "Izingqungqulu Zomhlaba" ngenhloso yokudala uxolo emaqenjini alwayo epolitiki eNingizimu Afrika. Icwecwe labo lokuqala "iSxaxa Mbiji" sabashiya bekhexile abathandi bomculo kamaskandi.

Ngonyaka we-2000 umfo kaMnyandu waqhamuka namanye amangwevu ophondo lukaBhejane, oluhlaba likuphakamisele phezulu. Icwecwe lakhe ulethe ngokuthi "*Inkunzi Kabhejane."* Wayebeka kanje ngaleli cwecwe lakhe elisha uPhuzekhemisi uthi:

> “Ungumuntu okhonze kakhulu eSilweni, uBhejane phum' esiqiwini, uqonde phakathi koMkhulu kwaNongoma lapho ephakamisa khona iSilo samaBandla njengeqhawe lokuthula”.

UPhuzekhemisi uzethula kanje:

> *“Zasha phela Phuzekhemisi madoda!*
> *Wazihlaba ngempela umfo kaMajazana,*
> *UMhlathunewikhi, uMafuthomkhovu, uMconduyacasula*
> *Ngoba wacasula omasikandi eGoli.*
> *Ngiphuma phezulu kwaDumisa lapho ngibuya khona.*
> *Umfula engiwuphuzayo ngiphuza uMakhuyakade*
> *Khona kwaDumisa”.*

Uma sibhekisisa indlela azethula ngayo uPhuzekhimisi, siyathola ukuthi naye akayigaguli inkosi okanye induna yakhe. Nangasohlangothini lwabazali akasivezeli abazali bobabili kodwa usivezela uyise kuphela ngokuthi potsho ngamazwi ambalwa ezihashweni zakhe. Kujwayelekile ukuthi insizwa uma izihasha ithi ukufaka kancane izihasho zikayise ukukhombisa ukuthi yona izalwa yiqhawe. Nakho lokhu kuzwakala kamnandi ezindlebeni zolalele kube kunikeza ikheli eliya kwaMnyandu.

4.3 Izizathu Ezaholela Ekutheni Lithuthuke Nganxanye Izwe Nomgogodla Wezomnotho Ezweni LaseNingizimu Afrika

Ukusetshenziswa kwemishini kanye nemishini ezenzela imisebenzi kwezinye izimayini eNingizimu Afrika vele isemazingeni omhlaba, kufana nakuzimayini zamalahle. Igolide namanye ama *Platinum Group Metals (PGM’).* (iPlatinamu neQembu Lezensimbi) kujwayelekile vele ukuthi basalele emuva ezimayini zamalahle ngesimo semvelo. Izimayini zamadwala aqinile zingathatha izindlela izimayini zamalahle ezizisebenzisayo ngempumelelo lapho zisebenzisa imishini ezenzela imisebenzi. Noma kunjalo, akuzange kubonise kangako ongase ukudlulisele noma ongase ukuchaze ngendlela etheni lapho kuchazwa ukuthi

zingamukulwa kanjani izimayini zamalahle noma zamadwala aqinile. Ukusebenzisa imishini ukuze nazo zibe nezindaba ezinhle ngenhlalonhle-mnotho. Isizathu esisodwa esibalulekile kungaba yilesi sokuthi izimayini zamalahle zazisebenzisa imishini ngesikhathi sobandlululo nalapho izindaba zenhlalonhle-mnotho wazo nabasebenzi basezimayini babengabalulekile ngandlela thize. Ucwaningo lwaseNingizimu Afrika ngokusetshenziswa kwemishini ikakhulu belugxile ekwenzeni noma kumkhiqizo lufaka ezempilo nezokuphepha kwenzuzo (uHarrison 2006, noManasce kanye node Jager (2006), noNong (2010), noWillis et al. 2004).

Kumsebenzi kaWillis et al (2004) uveza ukuthi kuhlaka lwezemishini yasezimayini kuyavela ukubaluleka kokuxhumana nabatshali bezimali abehlukene. Noma kunjalo, lokhu kobonakala njengemibono yezinkampani nezilawula ukushintsha abaphathi nezinhlelo zangaphakathi ukuvala izindlela zenhlalonhle-nomnotho. Iningi lemibhalo esikhishiwe nebhalwe ngeNingizimu Afrika isuka *kuCentre for Mechanised Mining System (CMMS).* Izinkampani zezimayini zaseNingizimu Afrika azisona isisombululo ngoba zikhuphula kancane abantu ngenxa yokubonela kuloku phuculwa njengoba zisetshenziswe uHattingt et al. (2010). Izimboni zezimayini umhlaba wonke ngokujwayelekile azinaki umthelela kwinhlalonhle-nomnotho kanye nezinye izinto ezihambisa kancane ucwaningo kwizimayini zaseNingizimu Afrika, kuba umbimbi oluthathu lokuhlela ukuqaphela ucwaningo, lokhu okuwokuqala ucwaningo nomsebenzi kumele uvunywe yibo bonke abatshali bezimali (izinkampani, izinyunyana zabasebenzi, kanye nohulumeni). Njengoba lokhu kusebenza ngendlela ejwayele ukuhlelwa, kube sekuba yinto ebanjisisiwe uma kufikwa ekuvunyweni kocwaningo futhi izinxenye okubhekwa kuzo njengezimqoka nezilungele ukukalelwa nakubatshali bezimali. UVogt noHattingh (2016) baveza ukuthi izimboni zezimayini zaseNingizimu Afrika maziqhashe imigomo yobuntu, nokuziphatha kwezinhlangano, izindawo zamatilogo, zisunguleke, futhi zithuthukise ukuthathela kocwaningo ngokugcwele ukuze zizuze ekusetshenzisweni kwemishini.

UForgacs Jefferson noRobey (1995:167) bathi nakuba osekushiwo ngababhali bobuciko abaningana kodwa kunento eyodwa efanayo. Bonke bakholelwa ekutheni imibhalo ngeke ize ithathwe njengento engahlukaniswa nomphakathi ngoba imibhalo kumele iveze iqiniso ngokwenzeka emphakathini. Bathi imibhalo ayikwazi ukuthi kube ukuthi kuyona kubhekwe kuphela uhlaka lokwakheka kwayo. Bathi imibhalo ayikwazi ukuhlukaniswa emlandweni nakho konke okwenzeka kulelo lizwe la umbhali engowakhona. Ngakho-ke imibhalo

yaseNingizimu Afrika uma ihluzwa kumele kubhekwe umlando wezwe kanye nokwenzeka kulo. Kumele kubhekwe ukufika kwabamhlophe nokufaka kwabo ukusebenza kohlelo lokukhiqiza ukuze kudayiswe kuthengwe, okuyilona olwagxilisa kakhulu ubugombela kwesabo ngesikhathi sokubhozomelwa kwezwe kanye nangesikhathi sobandlululo. Ngokusho kukaMarx no-Engels (1970:82) kunokwehlukana okukhona emphakathini ngokwamazinga empilo. Ukuba notho kwenza abanye babe ngcono kunalabo abangenalutho. Abangenalutho bancika kulabo abanotho ngokomsebenzi ukuze bakwazi ukuphila. Bona basebenzela ukuba bahole ubadlana ngesikhathi bekhiqiza okuningi okwenzela abanotho inzuzo yomnotho.

Lokhu kwenza kube khona iqembu eliphansi kanye nalelo eliphezulu ngokomnotho kanye nezinga lempilo nenhlalo. UKarl Marx ukholelwa ekutheni abasebenzi bayaxhashazwa yilabo abaphethe nabangabanikazi bezinto ezikhiqiza umnotho. Uthi lokhu bakwenza ngokulekelelwa ezombusazwe, umthetho kanye nemfundiso ehambisana nabaphathi bezwe. Lapha kubambisana iphalamende, indlela yokukhethwa kobuholi bezwe, ezomthetho kanye nezinye izinhlaka zikahulumeni. Abaphathi bezwe bandisa imfundiso evuna bona nokwenza kwabo ukuze bathole ukwesekwa kwabakwenzayo. Ngale ndlela inqubo yobukapitali iyavikelela futhi igqugquzeleke. UMarx no-Engels (1970:83) bakholelwa ekutheni indlela ababona nabacabanga ngayo labo abaphethe izintambo zombuso kuba iyona ikakhulukazi elawula ukwenzeka kwezinto ezweni. Lokhu kusobala ukuthi kudalwa ukuthi yibona abasuke belawula cishe yonke into ephathelene nomkhiqizo, okungaba owolwazi, imicabango noma ezomnotho.

Imboni yezimayini ingumxhasi obalulekile kwimiphakathi nakumnotho wezwe jikelele ezweni futhi ingenye yezimboni ezinikeza abantu imisebenzi ukuze bakwazi ukuphilisa imindeni yabo eNingizimu Afrika. Ngokombiko ngokwemboni yezimayini Mining Charter (2016) kulinganiselwa kwizinga lomnotho ngokwamagugu agciniwe ezweni lingu -2.5 wezigidi zamadola aseMelika ngeviki.

Izwe linamaphesenti angamashumi ayisishiyagalolunye (90%) lwenhlanganisela yeplathinamu yensimbi (PGMs) esagciniwe emhlabeni futhi linikezele ngamaphesenti angaphezulu kweshumi (10%) lalo lonke igolide emhlabeni (NgokoMnyango wezokuMbiwa naMandla ngo-2009). Imboni yezokumbiwa ngokuqondile ixhase umnotho wezwe lonke kanye nokubhekelelwa kwenhlalonhle yabantu ezweni, ngokulinganiselwa kumaphesenti ayisishiyagalombili (8%) ngokwemkhiqizo yasekhaya ezweni (GDP) kanti futhi lokuxhasa

kungaba phezulu ngamaphesenti ayishumi nesikhombisa (17%) ngokuqondile futhi nokwandisa ukuphazamiseka okwengeziwe. Konke lokhu kuchaza ukuthi umnotho okhona wezwe ume ngalendlela nokuyiyo okumele ibhekelelwe ngayo yonke indlela. Igolide kanye neplathinamu yamaqembu ensimbi nezinkampani zezimayini (izimayini zamadwala aqinile) zixhasa ini ngokulinganiselwa kumaphesenti angamashumi amathathu (30%) ngokuphelele komxhaso wezimayini kumkhiqizo wasekhaya. Ngokuqhubeka, imboni ngokuqondile iqashe abantu abangu–462 000 (kwinkampani iChamber of Mines ngo–2014) futhi yengeza ngabasebenzi abangu–800 000 abaqhashwe ngokungaphelele yimboni, leyo okuyimayini encike kwenye yezigceme zemboni (iChamber of Mines ngo–2009). Lokhu kuqonde ukutshengisa ukuthi ukusebenza kwabantu kuzoxosha ikati eziko kulabo abahluphekile kuphinde kubeke imboni yezimayini esimeni esihle ngokuzuza uma idayisela amanye amazwe umkhiqizo wayo (iChamber of Mines ngo-2009).

Onke lamaqiniso akhombisa ukuthi imboni yezokumbiwa idlala indima ebalulekile kulokhu okubili; ezomnotho nezenhlalonhle yomnotho ezweni. Noma kunjalo kunombono ojwayelekile wokuthi lendlela eyamukelekile yezimayini zamadwala aqinile emayini eNingizimu Afrika ayikazinzi kahle. Le ndlela yamanje eyamukelekile ngezindlela zemayini zisithwe ukungazinzi kahle, okwenza lokho wukukhuphuka kwezinga lokubiza kwabasebenzi, ubulula bamanani ensimbi, impilo efanele kanye nokuvikeleka okufanele, kanye nezinga lomkhiqizo ophansi. Ukuphuculwa kwezimayini ngendlela yokusebenzisa imishini kube nokubaluleka kokuthuthukisa umcintiswano, impilo nokuphepha kanye nezingqinamba zenzuzo ngaphakathi kwemboni yezimayini eNingizimu Afrika. Iningi lezimboni zezimayini eNingizimu Afrika sezisebenzisa iqhinga lemishini kanti iningi lezimayini lizosebenzisa imishini esikhathini esizayo. Ukuthuthuka lokhu okuzayo ngemishini kuzoba nomthelela kubatshali bezimali abehlukene. Esikhathini esincane esibekiwe, imishini ngokujwayelekile ibe nomthelela ongemuhle ekuthulweni kwalo ngokudilizwa kwabasebenzi futhi nakwimiphakathi nalapho lezinkampani zezimayini zisebenzela khona (UHattingt, uSheer kanye noDu Plessis 2010). Noma kunjalo, umthelela wokugcina wokungasetshenziswa kwemishini izophinde ithasisele ngokwesigamu kuya kwisikhathi eside esimisiwe.

UPhuzekhemisi njengomuntu ophile kuzo zombili lezikhathi zokusebenza kwezimayini, kuyavela ukuthi abelungu bathe mabethatha umhlaba bawenza ngendlela yokuthi umuntu omnyama uyacindezeleka ngolwazi abeze nalo nobelubeka umuntu mnyama ngaphandle ngokwezinga lemfundo yakhe. Uma ethi “Izwe Alithuthuki, Kodwa kubelungu lithuthuka

nsuku zonke" yingoba imishini ingeyabo le esithathele aboMdabu imisebenzi sekuyiwo esisebenza izinkumbi zabomdabu sezizithola zingasenamusebenzi. Ezindaweni zasemakhaya lapho aboMdabu abasuswa khona sekulawula bona abelungu abomdabu basezindaweni ezingathuthukile nezingakhombisi ukuthi kukhona umnotho noma into abangayenza ukuze baziphilise. Ngemuva kwenkululeko eNingizimu Afrika kwaba nethemba lokuthi njengoba sekuphethe uhulumeni omnyama kukhona azokwenza ukuze athuthukise oboMdabu. Kodwa kutholakale ukuthi naye lo hulumeni omnyama nabanye osopolitiki sebenza njengabo abelungu, abasasizi laba boMdabu ababavotele ukuthi baphathe kodwa sebedla bodwa abasabanakile aboMdabu. Lokhu kwenze ukuba omaskandi abafana noPhuzekhemisi bazithole sebeyizwi lomphakathi sebebalwela bebuza uhulumeni ukuthi kanti wenzani njengoba bese kuthenjwe yena ukuthi uzoletha intuthuko kwaboMdabu.

4.5 UPhuzekhemisi Nokulwa Ngokunganakwa Osopolitiki Laba Abasemandleni Emiphakathini Yabansundu ENingizimu Afrika

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

UQwabe (2015) uhulumeni waseNingizimu Afrika wayevikela amandla akhe ezombusazwe kanye nawomnotho, hhayi ngezikhali zamasosha namaphoyisa kuphela kepha wayefuna nokuthi into efundwa ngabantu kube yinto engeke imenze abe nesigcwagcwa ngisho kulabo ababengaqondi kahle kwezombusazwe. Wayengafuni ukuthi abangakhanyiselwe kwezombusazwe bavulwe izingqondo namehlo ukuze babone ukuthi kukhona okuningi okwakungahambi kahle ebudlelwaneni babantu bezinhlanga ezihlukene. Lokhu-ke kuyahambisana nalokhu okushiwo yilowo olandela ithiyori ye*Marxism*, u-Althusser (1970: 136-139) uma ethi abaphathi bezwe baye bafune nokusebenzisa ukulawula ukusebenza kwengqondo yomuntu ukuze bavikele amandla abo omnotho. Bafuna ukuthi kube

ukucabanga kwabo okukhonyayo ezweni futhi abathandi ukuba lokhu kuphonselwe inselelo ngabanye abantu. ENingizimu Afrika amandla ombusazwe kwakumele avikele umnotho owawusezandleni zondlebezikhanyilanga. Kwakumele avikele inqubo yobandlululo eyayibandlulula abamnyama futhi ibalawula ukuthi kumele benzeni.

UPhuzekhemisi ongomunye womaskandi abakhuluma nabaholi bendabuko ngokuthi banendima emqoka uma kunemayini ezindaweni zamakhosi. Kulezi zikhathi kungenzeka kungabi bikho ukubona ngaso linye phakathi kwabaholi bendabuko namalungu omphakathi. Lokhu kungenxa yokuthi kuya ngokuya kuvame kubaholi bendabuko ukuwushiya enkungwini umphakathi uma bexoxisana ngezivumelwano nezinkampani zezimayini ukusebenzisa umhlaba. Imiphakathi ezweni lonke ibika ukuthi lezi zivumelwano zivame ukuzuzisa abaholi bendabuko kunomphakathi ngobubanzi bawo, baze basuse namalungu omphakathi kuleyo mihlaba. Kube khona futhi izikhathi lapho imiphakathi ibike khona ukuthi imihlomulo yentuthuko ikanye nemifundaze ehlose ukuzuzisa amabhizinisi endawo, kuya kubaholi bendabuko nemindeni yabo kunalabo abanesidingo esikhulu sakho. Lokho kudala isimo esintengayo lapho imiphakathi ephila ebuphofini ibona umnotho ugobhozela kubaholi bendabuko, kanye nezinkampani ezithize ezidlisana nezikhulu zepolitiki kanye namakhansela.

Into aphinde ayibalule uPhuzekhemisi lapho eqwashisa imiphakathi ehlala ezindaweni lapho kunemayini kanye namasimu khona ukuthi, ingaba khona imiphakathi eqhelile emayini ethintekayo noma amapulazi kodwa noma kunjalo ngenxa yamabanga okumele ahanjwe ngabasebenzi besuka kulezo zindawo beyofuna umsebenzi. Le miphakathi, kaningi KwaZulu-Natali ezindaweni zasemakhaya kumele nayo ibandakanywe ibe yizindlalifa kulolu hlelo lokuthuthukisa imiphakathi. Imiphakathi iyathinteka ngemithelela emibi yemayini, bese idinga ukunxeshezelwa ngalokho. Ukuze kube nobulungiswa embonini yezokumbiwa phansi, imiphakathi kumele izuze ngokuthe xaxa ezimayini kunemithelela emibi. Izinhlelo zezenhlalo nezokusebenza, kanye nezinhlelo zentuthuko edidiyelwe kumele zisekelwe ezidingweni zempela ezishiwo yimiphakathi. Izinkampani nomasipala wendawo kumele babandakanye imiphakathi ekwenzeni lezo zinhlelo, bese futhi beqaphela imisebenzi nokuxoxa nganoma yiziphi izinguquko kulezo zinhlelo.

Ngeshwa, emiphakathini esisebenze kuyo lentuthuko iholwa ngabaholi bepolitiki abanye bebambisene nabaholi boMdabu, izimayini nomasipala abaningi bavame ukuxoxisana

nedlanzana nje lamalungu omphakathi. Abaningi abantu emphakathini abakaze bayibone noma bezwe nangayo lentuthuko. Kubalulekile kakhulu ukuthi izinhlangano zomphakathi zazi ngamalungelo azo ngaphansi koMnyango ohola lolu hlelo. UPhuzekhemisi njengomunye oseyisishovushovu esilwela amalungelo abantu, nalapho umphakathi wehlukene khona, izinkampani nohulumeni ubona kumele baxoxisane nazo zonke izingxenye zomphakathi. Umhlaziyi u-Amuta (1989: 114) ukholelwa ekutheni imibhalo ekhulumela abantu ikhuluma ngezinto zemihla ngemihla ngezindlela ezahlukene. Umbhali angabhala njengomkhombi wendlela ofundisa abantu ukuthi kumele benzeni nokuthi kwenzekeni. Angakhuluma ngezinto zezenhlalo yomphakathi, ezomnotho, ezombusazwe njalo njalo. Usuke ekhuluma ngoba ekhulumela umphakathi. UChinweizu noMadubuike abangababhali base-Afrika (1983: 252) bathi:

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

UQwabe (2015) naye uyakuveza lokhu uma evumelana ngokuthi, ngemuva kokugcizelela iphuzu lokuthi umbhali wase-Afrika ufanelwe ukubhala abhalele abantu bakubo, akhulume ngezinto eziphathelene nabo nezibakhathazayo ngoba ubuciko e-Afrika obesizwe sonke, hhayi umuntu yedwana nje, bayaqhubeka u-Chinweizu noMadubuike (1983:252) bathi:

> *"For the functions of the artists in Africa, in keeping with our traditions and needs, demands that the writer, as a public voice, assume a responsibility to reflect public concerns in his writings, and not pre-occupy himself with his puny ego. Because in Africa we recognize that art is in the public domain, a sense of social commitment is mandatory upon the artists".*
>
> (Ngoba umsebenzi wamaciko e-Afrika, ngokuhambisana namasiko nezidingo zethu, uphoqa ukuba umbhali, njengomkhulumeli wabantu, kube semahlombe akhe ukuveza ukukhathazela komphakathi eminbhalweni yakhe, futhi angagxili kokuthandwa

nguye. Ngenxa yokuthi e-Afrika, siyazi ukuthi imibhalo ngeyomphakathi, ukuchema nomphakathi kuyisibopho kulabo abangamaciko).

Ukusebenzisa ithiyori ye-*Marxism* ukuhluza ingoma kaPhuzekhemisi kusize ukuveza ubudlelwane phakathi kwengoma njengombhalo kanye nesimo sokuphila ezweni laseNingizimu Afrika elase liphethwe ngabamhlophe futhi sebeguqule kakhulu indlela abantu bomdabu ababekade bephila ngayo kanye-ke nokugqilazwa kwabo ngaphansi kwemithetho yobandlululo. Ithiyori lena ye-*Marxism* igcizelela ekutheni wonke umbhalo unokuxhumana nesimo sezombusazwe nesenhlalo salelo lizwe lapho ubhalwe khona. Ithi kumele kubhekwe ukuthi ibuphi ubudlelwane obukhona phakathi kombhalo kanye nempilo ephilwa kulelo lizwe, kubhekwe nobudlelwane phakathi kwabantu bakuleyo ndawo abanotho kanye nalabo abangenalo utho.

ENingizimu Afrika ngesikhathi aphila ngaso uPhuzekhemisi kusenenqubo yezomnotho yobukapitali, evumela ukuba abantu bazenzele amabhizinisi abo ukuze bathole inzuzo yemali. Abantu abebehlomula kakhulu lapha ngabantu abamhlophe. Bona-ke babesetshenzelwa ngabantu abamnyama bebaholela ubadlana nje. Kusukela ekufikeni kwabamhlophe kube njena eNingizimu Afrika, kwashaywa imithetho evuna bona abamhlophe nephoqelela abamnyama ukuba basebenzele abamhlophe ngoba indlela yempilo base beyishintshe kakhulu abamhlophe, kungasekho ukuthi abamnyama bangakwazi ukuphila njengakuqala ngokuthembela emhlabathini, balime bafuye. Abamhlophe base bebaphucile abamnyama umhlaba, benza ukuba bangakwazi ukuziphilisa ngokulima nokufuya. Lokhu kwaphoqelela abamnyama ukuba baphume beyofuna imisebenzi kubo abamhlophe ukuze bakwazi ukuphila nokondla imindeni yabo.

Le ngoma kaPhuzekhemisi iyakuveza lokhu kuguquka kwesimo sempilo yabantu abamnyama, sebephendula abantu bakubo izigqila okumele zisebenzele bona ngoba sebesemandleni sebeshaya imithetho futhi beyizikhulu kwipolitiki. Lokhu kwenza ukuba ukucula kwakhe kubukeke kukhulumela abantu abamnyama, kuveza usizi lwabo ngaphansi kombuso osulawulwa ngosopolitiki eNingizimu Afrika. Yikho lokhu okwenza ukuthi kugqame ukuthi ukucula kwakhe kuhlose ukuveza ukuthi ukuhlupheka kwabamnyama akukapheli noma sekuphethe umuntu omnyama intuthuko kuseyinto enikezelwa abathize futhi abaphethe umbuso eNingizimu Afrika.

4.5 UPhuzekhemisi: Izwe Alithuthuki: Amagama Eculo

Ngicel' ukunibuza	May I ask you
Webantu base-Afrika	People of Africa
Lelizwe lobaba	This country of our fathers
Lisaphethwe abelungu	Is still ruled by Whites
Ngiyabuza	I am saking
Ngisho ngoba kubantu	I say this because to black areas
Izwe alithuthuki	There is no development
Kodwa kubelungu	But in Whites areas
Lithuthuka nsukuzonke	Development occurs dairly
Ngibuza kini webaholi	I ask you leaders
Ngiyabuza webaholi	I am asking you leaders

4.6 Izimo Zemiphakathi Yomdabu Yokuswela kanye Nokungathuthukiswa Kwezindawo Zabo

Izindikimba ezidingidwe kule ngoma kaPhuzekhemisi zimbili nezizodingidwa kuloku kucubungula. Eyokuqala eyokuswela kwaboMdabu ulwazi ekuthuthukiseni izindawo zabo, imisebenzi ethathwe yimishini ezimayini ezisezindaweni zabo, kanye nokugahlomuli kwemiphakathi eyakhelene nezimayini. Eyesibili izobheka ukungabandakanywa kwamalungu emiphakathi lapho kulethwa uhlelo lwentuthuko, abaholi bomdabu badlisana nabanye osopolitiki lapho kumele khona ngabe kubandakanywa namalungu omphakathi kodwa bawashaya indiva. UVerschoor (1973:02) yena uma ekhuluma ngokukhononda uthi inhloso yokubhala izinkondlo zokukhononda ingoba imbongi isuke ifuna ukuvusa imizwa yokungahambisani nento ethile, ukudinelwa nokugxeka izinto ezithile ezibona emphakathini wayo. Kungenzeka imbongi ibhale nje ngoba ifuna ukubeka obala lezo zinto ukuze abantu bazibone bazazi bazinake noma-ke ngoba ifuna kube noguquko oluba khona. Ekhuluma ngokubhala okuvukuza abantu, uSibisi (2013:1) uthi:

> *"Conscientisation is defined as the stimulation of self-awareness in people so that they begin to think and act in a manner that will empower them to change their lives for the better".*

(Ukuvukuza kuchazwa ngokwenza abantu baqaphela abayikho ukuze baqale bacabange futhi benze ngendlela ezobahlomisela ukwenza ngcono impilo yabo.)

Ingoma ethi "Izwe Alithuthuki" ekhonondayo kaPhuzekhemisi iqonde ukuveza obala izinto ezimbi ezenziwa uhulumeni omnyama osephethe newumthelela walesi simo nosenze ukuthi abantu baqale babuke futhi bacabange ngenye indlela. Lokhu-ke kwakuzobangela ukuba baphonsele inselelo inqubo yohulumeni wentando yeningi osephethe eNingizimu Afrika ukuthi ashintshe isimo sezombusazwe bese kushintsha nesimo sempilo yabantu kuyo yonke imikhakha yempilo. Uma sebezibonile izinkinga angakwazi ukuqhamuka nezindlela zokuzinqoba ukuze kushintshe impilo yabo bonke abantu ibe ngcono, ingasenakho ukucindezelwa nokubandlululwa ngenxa nje yebala nangezinga lemfundo yabo ephansi. Uyaqhubeka uSibisi (2013: 2) esephawula ngomsebenzi wombhalo ovukuza umphakathi lapho athi khona:

> *"The conscientisation process was meant to open the eyes of black people so that they could begin to see the nature of their oppression, subjugation, discrimination, and marginalization. It is through the conscientisation process that black people were directly and indirectly informed that they were not free; they were made aware of their inner strength that they could use to set themselves free".*
> (Uhlelo lokuvusa abantu babenolwazi kwakufanele luvule abantu abamnyama amehlo ukuze baqale babone ubunjalo bokucindezelwa kwabo, ukugotshwa inkani, ukucwaswa, nokuncintshwa amathuba. Yilokhu kuvuswa kwabantu babenolwazi okwakutshelwa bona ingcaca noma ngeziphansi ukuthi babegqilaziwe; bakhonjiswa futhi namandla abo ababengawasebenzisa ukuze bazikhulule ekugqilazweni.)

Le ngoma kaPhuzekhemisi ekhonondayo ikwazile ukuvezela abantu abamnyama izinto eziningana ezikhombisa ukungahambi kahle kwempilo yabo. Uma iveza izinkinga lezo, ibe seyigqugquzela abantu abamnyama ukuba bazame ukuthola izixazululo kulezo zinkinga. Kuyacaca ukuthi ibihlose ukuba ivule abantu amehlo, ibanike isibindi sokubhekana nezinkinga futhi iphebeze ezingqondweni zabo umuzwa wokungabi yilutho kanye nokuhlulwa izindawo zabamhlophe. Ukukhononda kwakhe kwakuncike kakhulu ezimweni ezabangelwa ukuthathwa ngenkani kwezwe laseNingizimu Afrika lilawulwe ngabezizwe kanye nenqubo yobandlululo eyayilokhu ikhona yenziwa ngabamhlophe ikakhulukazi kwabomsinsi wokuzimilela. Ubudlelwane phakathi kwabacindezeli nabacindezelwe selokhu

kwathi nhlo bugebele ngakubacindezeli. Ngokusho kukaTurner kuPetersen noRutherford (1990:31):

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

Umuntu ocindezelwe uma ephila ngokubhekana nezingqinamba ezidalwa izimo zenhlalo nezombusazwe aphiliswa ngaphansi kwazo, impilo yakhe ayibi mnandi. Uhlala njalo engajubulile ngalezi zimo futhi uma engajabulile lokho kuzoziveza ngokuthi akhalaze ngezimo lezo. Nangesikhathi UPhuzekhemisi ekhipha le-albhamu abantu abamnyama ayeyingxenye yabo babengathokozile ngezimo uhulumeni kanye nabanye osopolitiki ababenza ngayo izinto ikakhulukazi ngokuthuthukisa izimpilo zabantu abasebehlupheke isikhathi eside benganakwe muntu.

Indikimba yesibili ibhekise kubantu bonke base- Afrika ukuthi bathule bathini ngezwe labo namanje lisenje noma sekuphethe uhulumeni omnyama kodwa izinto azitshengisi ukuguquka nempilo yabansundu isenjalo. Lapha ikakhulu ubhekise kubaholi boMdabu kanye nabanye bezepolitiki abazibheke bona bodwa benganakile umphakathi wonke. UMathonsi (2002:8) uthi ngesikhathi sezinkinga nezingqinamba, isikhathi sokucindezelwa kwabantu abamnyama, kwakumele ababhali bengabhali nje kuphela ngezinkinga zombusazwe kepha babhale basho okuthile okuphusile nangemfundo, amasiko, ezenkolo, nomlando. UPhuzekhemisi wenze kanjengoba esho uMathonsi, akagxilanga nje kuphela kwezombusazwe. Isililo sakhe sithinta zonke ezinye izingxenye zempilo ngoba phela impilo yabantu kwakungasiwona umbusazwe kuphela. Inhlalakahle yabantu ithinta izinto eziningi okungamele ukuba zishaywe indiva uhulumeni, ngabantu uqobo kanye nabaculi. Izingoma zikaPhuzekhemisi ziveza okuningi ayekubona njengokungahambi kahle ekuphileni kwabantu abamnyama. Ziyasho ukuthi abantu abamnyama abavuke emaqandeni babone ukuthi izinto azivuni bona kepha zivuna ezinye izinhlanga okuyizona ezihlomulayo ngenxa yesimo sezepolitiki kanye nasebudlelwaneni babo nezinye izinhlanga.

Izingoma zikaPhuzekhemisi ziveza izinkinga ezikhona empilweni yabantu abamnyama yemihla ngemihla ngaphansi kombuso wabamnyama abangamele uhulumeni wentando yeningi eNingizimu Afrika. Ziveza ubunzima bansukuzonke bempilo yomuntu omnyama, zithi ziveza ubunzima lobu zibe zigqugquzela ukuba abantu abamnyama bangagcini nje ngokubona ukuthi ubandlululo lubathwalise kanzima kepha basukume balwele ukuba bathole inkululeko yabo nakuye lohulumeni omnyama osephethe.

4.7 Ukungafundiswa Kwabomdabu, Nokungakhanyiselwa Ngezinto Ezingumgogodla Wokuceba kanye Nokuzimela Njengesizwe

Uma ubheka injulalwazi ye-*Post-colonialism* yithiyori eqhamuke ukuze ibheke imibhalo ekhiqizwe ngabantu ababecindezelwe kanye nalabo ababecindezele emazweni ayephethwe ngamanye nakulawo ayephethe amanye. Le njulalwazi emibhalweni igxile kuleyo mibhalo ethinta ubudlelwane phakathi kwabantu bamazwe angamela amanye ngenkani kanye nalabo bamazwe ayenganyelwe ngenkani. NaseNingizimu Afrika ithi mayibe neqhaza elikhulu ekucindezelweni kwemiphakathi yaboMdabu. UPhuzekhemisi engomeni yakhe uyakuveza lokho uma ekhuluma ngentuthuko ukuthi kubelungu ihlezi ikhona njalo kodwa kwaboMdabu ngeke uyibone. USlemon kuChilds noWilliams (1993:3) yena uthi injulalwazi ye-*Post-colonialism* ingase ichazwe ngezindlela eziningi kodwa okufanele kugxilwe kukho yindlela imisebenzi yobuciko egqamisa ngayo amasiko nezinkolelo ngqangi zabantu ababecindezelwe ngamakoloni. Kwakuba abamazwe abantu abamhlophe abangamela ngenkani abantu abamnyama bese bebagqilaza, bebafunza nosikompilo lwabo okuhlanganisa ulimi, amasiko, imfundo, indlela yokuhwebelana nokunye. Ngale ndlela-ke le njulalwazi ibheka imibhalo eyakhiqizwa ngabacindezeli noma ngabacindezelwa. Ibheka ubudlelwane, amandla ezokuphatha nawombusazwe, ezomnotho, amasiko nokunye.

Imfundo eyafakwa ngabamhlophe yayifundisa ikakhulukazi uhlobo lwempilo yabo, ngokolimi nangokugqoka nokunye. Lolu hlobo lwemfundo yilona olwaluzocacisa ukuthi umuntu uba kuphi nomphakathi ngokokubaluleka. Abafunde lolu hlobo lwemfundo babethathwa njengababalulekile nabaphucuzekile. UPhuzekhemisi uyawuveza umthelela wale njulalwazi i-*Post-colonialism* ukuthi ukufika kwabamhlophe bezoqhwaga izwe kwagqamisa abebala elimhlophe njengabangcono kakhulu kunalabo bebala elimnyama. Ukubandlululwa nokucwaswa kwabamnyama kwakuncike kakhulu kulokhu. Ucwaningo

oselwenziwe luveza ukuthi yimiphi imithelela eyaba khona yobukholoniyinazimu eNingizimu Afrika njengoba ivela engomeni kaPhuzekhemisi ekhononda ngalokhu. Le mithelela yayithinta kakhulu izimpilo zabantu, iguqula ngesihluku indlela yempilo abantu ababeyijwayele isifaka indlela eyayifunwa ngodli ngabantu abamhlophe ukuze bekwazi ukuzichanasela bazigcagcazele ezimpilweni zabantu abamnyama sebebaphendule izicashalala zabo abazenzisa noma yini ngale kokuthi zithi vu. Le mithelela igqama kakhulu kwezemfundo, ezombusazwe, amasiko, umnotho nokunye.

4.8 Imibuzo Evelayo Uma Sisebenzisa Lethiyori

- Umbhalo ukuveza kanjani ukunganyelwa nokucindezelwa kwabanye ngenkani?
- Iluphi uguquko oluba khona ngenxa yokucindezelwa kwabanye?
- Umbhalo uvezani ngempi yokulwa nokunganyelwa kanye nokungathuthukiswa kwemiphakathi yabamnyama?

4.9 Inhlupheko Nokuswela Kwabomdabu Nokunganakwa Kwezindawo Zobabamkhulu Babo

Umhlaba yinto abantu abamnyama ababeyikhalela kakhulu emva kokuba izwe labo lithathwe ngabelungu ngezimpi, kwathi kamuva bashaya imithetho yokuwuhlwitha ngenkani umhlaba wabantu abamnyama (UQwabe, 2015:76). U-Edward Mofutsanyana ebuzwa ngonyaka we-1986 wakhala ngomthetho lona owaphuca abamnyama izwe lanikwa abamhlophe bhusende. KuBottaro (2009:213) uthi:

> *"The chief enemy of the African people has been the Land Act of 1913. It caused starvationbecause the breadwinners would leave the country side to provide the big farmers of South Africa with cheap labour".*
> (Isitha esikhulu sabantu abamnyama kwaba umthetho weNhlwithazwe yonyaka we-1913. Wabangela indlala ngoba abantu ababondla imindeni babesuka emakhaya bahambe bayosebenzela abanikazi bamapulazi abakhulu eNingizimu Afrika beholelwa ubala.)

Ngicel' ukunibuza	*May I ask you*
Webantu base-Afrika	*People of Africa*

Lelizwe lobaba	*This country of our fathers*
Lisaphethwe abelungu	*Is still ruled by Whites*
Ngiyabuza	*I am saking*
Ngicel’ ukunibuza	*May I ask you*

Noma iculo lingelokutoyitoya kodwa ukuthi “Ngicela” kukhombisa indlela yenhlonipho ngokwemfundiso yaboMdabu ukuthi ingane, umama, ubhuti, ubaba, ugogo umkhulu njalonjalo ukucela kuyinto ebalulekile ngokosiko laboMdabu. Nakhona lapha uPhuzekhemisi izwi lakhe alitshengisi impi kodwa libuza ngendlela ephansi futhi ehloniphayo. Kule migqa kuvela ukukhononda kuka-Phuzekhemisi ngokufika kwabamhlophe base beqhwaga izwe labantu abamnyama. Amagama athi “Lisaphethwe abelungu” akhombisa ukuphathwa ngabelungu noma kungasaphethe bona ngokwezepolitiki kodwa ngendlela izinto ezenzeka ngayo kungathi basawuphethe umbuso. Phela lokhu kufakazela ukuthi izwe labamnyama lathathwa ngenkani nangezikhali, bengafuni abantu abamnyama ukuthi baziphathe baqhubeke ngendlela ababephila ngayo bengakafiki eNingizimu Afrika. UPhuzekhemisi uyakhala ngokuthi phakathi kwezwe laseNingizimu Afrika, abantu abamnyama sebephenduke abantu abangenakunethezeka, sebeyimihambima uqobo.

Lelizwe lobaba	This country of our fathers

Le nkulumo itshengisa ukugcizelela ukuthi ukhuluma ngezwe loyiseMkhulu, akakhulumi ngokunye yena ugxile kwinhlabathi nekuyiyona eyathathwa abamhlophe nokwalulaza isithunzi saboMdabu bazithola bengasenazwi ezweni labo. UPhuzekhemisi uyabuza ikakhulu lo mbuzo uwubhekise kulabo asebephethe izwe ufuna ukwazi ukuthi ziphi kanti izithembiso abazenza kubantu ngesikhathi bengena embusweni. Bathembisa ukuthi izwe lizobuya aboMdabu isithunzi sabo esadicilwa phansi sizobuya, kodwa kuze kube yimanje uPhuzekhemisi akakuboni lokho kodwa ubona izinto eziningi zisenzeka ezindaweni zabelungu lezi abazitshontshela obaba Mkhulu.

Ngisho ngoba kubantu	*I say this because to black areas*
Izwe alithuthuki	*There is no development*
Kodwa kubelungu	*But in Whites areas*
Lithuthuka nsukuzonke	*Development occurs dairly*

Kule migqa kuvela ukuthi abantu abamnyama abanamizi nazindlu ngoba abelungu babaphuciwe konke lokho. Kuzokhumbuleka phela ukuthi abantu abamnyama babengathembele ekusebenzeleni omunye umuntu ukuze baphile. Babelima umhlabathi, kuyiwona obanikeza ukudla. Babefuyile izibaya ziqhuma, bekwazi nokusiselana ukuze nalabo ababengafuyile bakwazi ukuba nemfuyo, badle amasi. Kodwa emva kwemithetho eyabaphuca umhlaba ovundile lapho ababekwazi ukutshala khona bakhiqize ukudla, bagcine nemfuyo yabo, babe sebethuthelwa ezindaweni ezazingakwazi ukulimeka, futhi kuyizindawo ezincane abampintshene kuzo. Lokhu kwaqala kwabaphoqa manje ukuba baphume bayofuna imisebenzi ezindaweni zabelungu ukuze basebenze bahole bese bekwazi ukuthenga ukudla.

UPhuzekhemisi ubafanisa nezigebengu abaholi bezepolitiki ngoba bajikijelana ngamazwi ePhalamende sengathi bayazondana. Emva kwalokho ubabona bexhawulana, sebehleka, behamba ndawonye, bedla ndawonye kepha abalandeli babo phansi oquqabeni balwe bebanga into abangayazi nengeke yabasiza ngalutho. UPhuzekhemisi ubuka i-Afrika njengomhlaba wabantu abamnyama abanikwa umdali ewunikezele ezandleni zobaba Mkhulu. Ukukhononda kwakhe uyakusekela ngokuthi ulindele uhulumeni omnyama athuthukise izindawo zabantu bakubo abampisholo nasebehlupheke iminyaka benganakwe muntu. UHadebe (2000:27) uthi umbuzo wenza ingoma kaPhuzekhemisi yehluke kulezo ezaziculwa ngaphambi kokhetho lonyaka we-1994. Izingoma zomzabalazo kwesinye isikhathi zazihambisana netoyitoyi futhi zazingazothile njengale kaPhuzekhemisi. Ingoma efana nalena eyayithi “Sikhulula uMandela” yayiphoqa futhi ikusho ngenkani ukuthi kumele akhululwe etilongweni.

Inhloso enkulu yokulwela inkululeko kwakuwukuba abantu bonke babe namalungelo alinganayo futhi balingane phansi komthetho-sisekelo wezwe ongabandlululi. Kwakumele kuphele ukubandlululwa ngokwebala, ngokobulili, ngokwenkolo, ngokubuhlanga nokunye. Inkululeko yayizoletha ezweni lonke ukukhonya kwalabo abanqobe ubandlululo ngobuningi ngoba phela vele intando yeningi isho kanjalo. Abantu babezokwazi ukukhuluma noma yini ngokukhululeka, bengenalo uvalo lokwenzakaliswa nguhulumeni obandlululayo. Izimbongi ezazithwele kanzima njengezakhamuzi, njengabantu abamnyama nanjengababhali ababebekelwe imigomo eminingi zazizothola ukukhululeka ngaphansi kwentando yeningi (Qwabe, 2015:120). UPhuzekhemisi yena ukhononda ngohulumeni omnyama ngokuthi noma sekuphethu umuntu omnyama kodwa abantu abamnyama basazithola kwisimo

esifanayo naleso ababephila ngaphansi kwaso kusaphethe uhulumeni wobandlululo ngoba izimpilo zabo zisefana azishintshile.

UGerard (1971:265) uthi:

> *"Most Zulu writers, however, draw their inspiration from the most glaring social problems of the present, that is, within the limitations imposed by apartheid legislation".*
> (Iningi lababhali besiZulu, nokho, lithola ugqozi ezinkingeni zamanje zezenhlalo, okungukuthi ngaphansi kwemingcele ebekwe yimithetho yobandlululo.)

Izingoma ezikhonondayo zikaPhuzekhemisi ziveza izizathu eziningi zokuzibhala kwakhe. Okucacayo futhi ukuthi uPhuzekhemisi ubhale izingoma eziqaphela yena njengomuntu, njengengxenye yesizwe samaZulu nabantu abamnyama futhi eziqonda izinkinga nezinselelo ezazibhekene nezwe laseNingizimu Afrika ngesikhathi somzabalazo wezepolitiki. U-Owomoyela (1993:131) uyakugcizelela naye ukuthi ngempela izinkondlo zokufundisa abantu bazi ngokwenzekayo ezimpilweni zabo zazihlose ukungamshayi ndiva uhulumeni nemithetho yakhe, zazihlose ukuyibukela phansi ukuze nabantu abacindezelwe bayibukele phansi. Zaziwuphondo lwempi olwalumpongoloza luhlomisa abantu ukuze babambe impi yokulwa nobandlululo. UQwabe (2000) uvukuqinisekisa ukuthi okuseqinisweni nje lezi zinkondlo zazizama ukuqeda ukwesaba kubantu, zithi phezu kwazo zonke izinto ezazenziwa nguhulumeni wengcindezelo kubantu ababelwa nobandlululo kodwa abantu kwakumele konke lokho kungabafakeli itwetwe nengebhe kepha sekumele babe nesibindi sezingonyama ukuze kuliwe kunqotshwe.

U-Achebe ngokuqaphela lokhu, kuPetersen noRutherford (1990:33) uthi angajabula uma izincwadi zakhe zikwazi ukukhombisa abantu bakubo ukuthi ikuphi lapho okonakala khona ezimpilweni zabo. Lokhu kukhombisa ngokusobala ukuthi u-Achebe uyazi ukuthi kuyinto ebaluleke kakhulu ukuba abantu abamnyama bazi ukuthi ikuphi lapho okonakala khona ezimpilweni nasemlandweni wabo. Uze aveze ukuthi umonakalo omkhulu kubantu ukuphi. Uthi:

> *"The worst thing that can happen to any people is the loss of their dignity and self respect. The writer's duty is to help them regain it by showing them in human terms what happened to them, what they lost".*

(Okubi kakhulu okungenzeka kunoma yibaphi abantu ngukulahlekelwa kwabo yisithunzi nokuzihlonipha. Umsebenzi wombhali ngukubasiza babuyise isithunzi ngokubakhombisa ngendlela abazoyiqonda, lokho okwabehlela nalokho okwabalahlekela.)

UPhuzekhemisi ungumuntu onesibindi esikhulu ngoba ukwazi nokugxeka ngisho abantu bakubo abamnyama uma bengenzi nabo kahle. Kwakungesiyona imfihlo ukuthi abantu ababephikisana nobandlululo eNingizimu Afrika nangaphandle kwezwe babefuna ukuthi kwenzekeni uma kuphela lona. Bonke babefuna ukuba indawo yobandlululo ithathwe intando yeningi, lapho wonke umuntu oneminyaka evumelekile anikezwe ilungelo lokuvota akhethe abaholi bezwe. Lokhu kwakuzokwenzeka uma onke amaqembu ezepolitiki evunyelwa ukuba khona ngokusemthethweni, abaholi ababeboshiwe bakhishwe emajele, kuqedwe nayo yonke imithetho eyayibandlulula. UPhuzekhemisi ubuza ubaholi abamnyama asebephethe ukuthi yingani bengayishintshi lemithetho le mithetho esacindezela umuntu omnyama noma esevotile wakhetha uhulumeni omnyama ukuze amengamele.

4.10 Isiphetho

Kulesi siqephu kuvezwe izinhloso ezihlukene ezicacisa ukuthi kungani uPhuzekhemisi abhala izingoma zokukhononda. Izingoma zakhe ziyakuveza-ke ukuthi ubehlose ikakhulukazi izinto ezintathu. Okokuqala ubehlose ukuveza abeke obala izinto ezimbi ezweni laseNingizimu Afrika ngaphansi kombuso wabamhlophe owawugcwele ubandlululo nosube nomthelela ongemuhle ezimpilweni zaboMdabu. Okwesibili ukugxeka lezo zinto ezimbi kanye nokungenzi kahle kosopolitiki abamnyama kanye nabaholi bendabuko ngokuthuthukisa imiphakathi yabantu boMdabu. Okwesithathu ubehlose ukukhomba indlela acabanga ukuthi izwe kumele liphile ngayo njengoba sekuphethe uhulumeni omnyama.

5. ISIQEPHU 4

5.1 Umculo Wezingane Zoma Kanye Nenhlalonhle Namasiko Okuvezwe Omculweni Kamaskandi Wazo

5.1.1 Isingeniso

Lesi sahluko sizobheka ngokujulile umsebenzi weqembu lomasikandi besimame ababanedumela elikhulu ngenxa yemibono yabo kwezenhlalo nepolitiki eNingizimu Afrika. IZingane Zoma, zingabanye komaskandi abadlale indima ebalulekile ekulweni nokucwaswa kwabantu abamnyama ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Sikubonile lokho kwezinye zezingoma zazo lapho zibalisela abathandiweyo bazo okungamadoda azishiye emakhaya ethembise ukuthi azobuya kodwa amanye awo ahambe okwejuba likaNowa. Ukukhononda kwazo Izingane Zoma kube nomthelela emikhakheni eminingi esingabala umzwangedwa odalekile engekho njengabanumzane bamakhaya, kanye nesithunzi somama bexhashazwa kungekho ozobamela noma abakhulumele lapho isimo singahambi kahle. Izingane Zoma, nazo zingabanye omaskandi besifazane abaphonse intshe esivivaneni sokulwisana nokucwaswa kwabantu ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Noma kwakunenkolelo yokuthi amadoda kuphela akwazi ukulwisana nokucwaswa kwabantu abamnyama futhi nawo lawo madoda yingoba ayeseyizifundiswa.

Lesi sahluko sizoveza ukuthi ezingomeni zeZingane Zoma zikhona ezinye izingoma zazo ezazihlose ukugxeka izinto nezimo ezimbi zobandlululo. Yize zingagcinanga nje ngokuveza izinto nezimo ezimbi, zibuye zaveza ukungahambisani nazo, zikhombisa ukuthi izinto nezimo lezo akuyona into engashayelwa ihlombe. Ziveze umthelela wokubukelwa nokucwaswa kwabantu abamnyama yilabo abamhlophe, bengacabangeli nezingane ezincane ezazingazi lutho. IZingane Zoma azigcinanga nje ngokugxeka abamhlophe nangenqubo yabo ekubacindezeleni nabo bengamesimame kepha nabo abamnyama zibuye zabagxeka lapho bengenzi kahle khona. Azilibalanga nokusho ukuthi benza kanjalo abamnyama ngoba beyizisulu zokubandlululwa nokuhlushwa ngabamhlophe. Lokhu-ke kukhombisa isibindi kuzona ukuthi zikwazi ukugxeka namadoda azo, angase azizonde noma bazibone zingebona abantu abazwelana nawo ekuhluphekeni kwawo ngenxa yobandlululo.

Kuzophinde kubekwe umbono wokuthi Izingane Zoma zikukhombisile ukuthi nazo ziyizakhamuzi futhi ziyakwazi ukusho izwi lizwakale noma yikuphi. Noma zibhekwa ngobulili njengabantu besifazane, kodwa nazo zikhuluma izwi elifanayo naleli elikhulunywa amadoda. IZingane Zoma ziyafisa nazo ukuthi kwenziwe okufanele emphakathini lapho kuhlala khona abantu boMdabu, futhi ziyathanda ukubona intuthuko ikakhulukazi ukuthola amanzi ahlanzekile, imigwaqo, izikole lapho kuzofunda khona izingane kanye nezizukulwane zazo ukuze kusasa zikwazi ukuzimela empilweni.

Okuwubuntandobuhle ngendlela umculo weZingane Zoma wakheke ngayo, wokunye okuyimidanti ebalulekile okuzobhekwa yilesi sahluko. Umculo weZingane Zoma, awugcini ngokwakha amaculo aveza ngokusobala konke lokho ezifuna ukuba yimiyalelo yomculo wazo, ngesinye isikhathi zibeka ngendlela ephundulekile. Isikhathi sobandlululo kwakuyisikhathi esasibacindezele kakhulu abantu abamnyama eNingizimu Afrika ikakhulu abantu besifazane ngoba babethwele kanzima ngisho nemithetho yesintu yaba nesandla ekucindezelweni kwabo. Kwabekwa imithetho eyayivimba ukuthi ngeke bazenzele lutho kungekho muntu oyindoda ibekwa nguhulumeni wobandlululo. Ngenxa yokwesabela ukuvele basho into abangayithandi babekhetha ukugigiyela ukuze kungabi sobala ukukhononda kwabo. Noma kunjalo, abanye ngezinye izikhathi babekubeka kube sobala abafuna ukukusho ngengoma nje ababeyicula. Bephawula oNtuli, noMakhambeni noSibiya (2007:91) mayelana nokubhala ngesu lokugigiyela bathi:

> “Wayekugcizelela nokuthi izikhalo ngezombusazwe zifakwe ngobuciko obukhulu nasezincwadini zesiZulu ngoba uma kubekwe obala konke, incwadi ayinathuba lokuphumelela”.

Ukubeka into ngendlela ecashile kungenzeka ukuthi kuyiqhinga lombhali elihambisana nesitayela sakhe. Kodwa-ke futhi kungenzeka ukuthi wayephoqwa isimo esasingabavumeli ukuba ababhali basho noma yini ngokukhululeka. IZingane Zoma ezingomeni zazo ziyakuveza lokhu ngoba zikhulumela abantu besifazane ababecindezelwe nabo futhi bengenathuba ngenxa yemithetho eyayingabanike thuba ukuthi bakhulume futhi izwakale into abayikhulumayo. IZingane Zoma nakuba zazinesibindi sokugagula izinto kodwa ziningi ezinye izingoma zazo lapho zigigiyela khona uma zisho into noma ziyicashise ngendlela ethile. Ukugigiyela lokhu kungenzeka ukuthi kuzona kwakuyisitayela nje sazo sokucula noma zazikwenza ngoba zingafuni ukusho ngendlela eyayingazidonsela amanzi ngomsele kubaphathi bezwe noma emadodeni azo bese bezidla luhlaza. Kungenzeka ukuthi kwakungenxa yokusaba kwazo ukuthi uma zigqamisa zingazithola zisenkingeni. UGerard

(1971:265) uthi ababhali besiZulu nabo, babeqhubeka bethola ugqozi lokubhala ezinkingeni ezazibhekene nomphakathi zemihla ngemihla kodwa bebhala kunjalo nje bebe bebiyelwe imiklamo yemithetho yobandlululo.

IZingane Zoma, noma zazineso eliyingqayizivele kuko konke okuphathelene nempilo kanye nenhlalakahle yomphakathi ezazisuka kuwo, noma kulokho okuhambelana nokungalingani nokucindezeleka kwezobulili, kuvelile futhi ukuthi zaziphinde zizibandakanye nezintshukumo kwezepolitiki nombusazwe kuzwelonke.

Nalokubandakanyeka kwaleli qembu kungenye yenzindikimba ezizofakelwa izibuko kulesi sihloko. Kuzovezwa ukuthi, kukhona uzwelwano olusekelwe kwezobuzwe, ikakhulukazi, kubuZulu, obufiphaza indlela ezazicubungula ngayo izinto. Lokhu kube nomthelela wokuthi kungasaveli kahle iqhaza leliqembu elike lalibamba ngaphambilini ekukhulumeleni lapho ababengenazwi lokuzikhulumela ezintweni ezaziphatha kabi izimpilo zabo. IZingane Zoma zingabanye komaskandi besifazane ezachema nowayenguMengameli wezwe uJacob Zuma ngonyaka we-2006 ngesikhathi exoshwa owayenguMengameli wezwe wangaleso sikhathi uThabo Mbeki emxoshela ukuxhumana kwakhe nowayengumbonisi wakhe ngezimali uSabier Schaik.

Ziphinde zakhuluma ngokulwela usaziwayo kupolitiki lapho zichema ngokuhambisana nowayenguMengameli wezwe uJacob Zuma ngesikhathi senkongolo yeqembu lepolitiki i-African Nationa Congress (ANC), eyayingo nyaka we-2007 ePolokwane lapho uJacob Zuma adla khona umhlanganiso wokuba uMengameli we-African National Congress ehlula owayenguMengameli wangaleso sikhathi uThabo Mbeki.Siphinde sizibone ziphinda zichema naye uJacob Zuma futhi ngesikhathi ethweswe icala lokudlwengula,lapha zakubeka kwacaca ukuthi izitha zikaMnumzane Jacob Zuma ziyambheca ngoba zingafuni abe ngumengameli wezwe. Uthe noma esenguMengameli zangamshiya uJacob Zuma zaphinde zama naye ngesikhathi bengasezwani nowayenguMengameli wentsha ye-African National Congress, uJulius Malema. Zakhipha ingoma lapho zimxwayisa ukuthi akahlale kahle, nokukhombise ngokusobala ukuthi ngempela iZingane Zoma ziyakhombisa ukuthi ziyofa lapho uMnumzane Jacob Zuma efela khona.

IZingane Zoma zithi azehluke kwabanye omaskandi besifazane ngoba azikhulumi ngosiko nangenhlalohle yabantu kuphela kodwa ziphinde zicheme nosopolitiki abathize. Kanti abanye omaskandi besifazane bagxile kakhulu emasikweni nakwinhlalonhle yabantu kanye nenkolo. Okwenze ukuthi ngibheke iZingane Zoma ngifuna ukukhombisa ukuthi nabesimame nabo

sebeyakwazi ukuveza imibono yabo, baphinde babe nomthelela lapho kuphasiswa imithetho yezwe nokuyinto eyayingekho ngaphambi kwenkululeko eNingizimu Afrika. Lesi sahluko sizodingida ngomculo weZingane Zoma, kuzobhekwa imilayezo equkethwe yilamaculo. Izindikimba ezizodingidwa kulo mculo yilezo eziphathelene nokucindezelwa kwabesifazane, yimithetho yobandlululo kanye nemithetho yesintu samaZulu. Eyesibili ukuhamba kwamadoda oMdabu eshiya amakhosikazi awo emakhaya eyofuna umsebenzi ezimayini nasezimbonini, emapulazini abelungu kanye nasemajalidini abo. Eyesithathu ukuzibandakanya kwabesimame kwipolitiki sebecheme nabanye abangosaziwayo nabasemandleni ombuso wezwe kanye nokungachemi kwabo nabanye besifazane ngesikhathi besesikhathini sobunzima kuyilapho bedinga ukwesekwa abanye besifazane. Lokhu konke kuyaveza ukuthi umculo womaskandi, ikakhulukazi wamesimame noma ukwazi ukubuka ngeso elijulile lezo zigameko ezithintana nempilo yaboMdabu jikelele, uphinde ulahlekelwe yilelo so lokubuka uma ubunhlakanhlaka bezepolitiki kuthinta ukuzazisa kosopolitiki njengomuntu ongumZulu kanye nobuZulu.

5.2 Umlando Nendabuko kanye Neqhaza Lezingane Zoma Emculweni Kamaskandi

Umculo weZingane Zoma kumaskandi uyaziwa kakhulu ngokukhuluma nabantu, ikakhulukazi ezindaweni zasemakhaya. Kubalulekile ukuba kukhulunywe ngamagalelo abantu besaphila. IZingane Zoma yiqembu elihlonishwa iNingizimu Afrika yonke njengoba lahlonishwa owayenguMongameli wezwe uJacob Zuma kwi- Essence Festival Durban ngongaka wezi -2016, eThekwini. Waze waliklomelisa ngesitifiketi esihambisana nekhumbi iQuantum elisha ceke. Ungethuka ukuzwa ukuthi iZingane Zoma zisadayisa kahle kakhulu ezitolo ekubeni abantu abaningi kubukeka sengathi sebethanda umculo wentsha.

Leli qembu lasungulwa nguShobeni Khuzwayo wakwaNgqulu, eNquthu, eNyakatho yesifundazwe iKwaZulu-Natal ohlonishwa kakhulu ngokubhala izingoma kulona aphinde aphrojuse nasemaqenjini amaningi angaphansi kwakhe. Abanye ababhali basilandisa ngohambo oseluhanjwe yileli qembu, umholi walo uma ezihasha uzisho kanje:

“Gqobha kobhayela”
Inkunzi enamandla emqanseni,

Umhlwehlwe omahele”

“Isisu esimaphaklaza phezu komuntu,

Dikli zaf’iziphongwana ngoba kwafa indlakudla kamakoti ngale kwendawo,

Unondindwa ogovezel’amanye amadoda”.

UShobeni Khuzwayo (2017) uthi ungugqobha kobhayela ngenxa yamandla akhe uma ebhekene nobunzima kwezomculo. Uthi ungunondidwa ogovozele amadoda ngoba ngesikhathi eseyibhungu ubezithophela izintombi ngenxa yobugeza bakhe. Uveze nokuthi kuke kwenzeka inkinga ngelinye ilanga ebambe imbuzi yendlakudla ebiyohlatshiswa umakoti, yavele yaphelela ezandleni yafa, obekuyizinkomba zokuthi umakoti unenkingana wagcina engaphelelanga emzini. Yingakho-ke ethi yena ungudikli zafa iziphongwana.

IZingane Zoma zisungulwe ngonyaka we-1993 emuva kokuba umholi wazo uShobeni ethathekile ngesikhathi ezwa iqembu labesifazane laseMsinga, maphakathi neKwaZulu-Natali, bekuthiwa wuBuhle Bezintombi ngonyaka we-1991, eladuma ngengoma ethi “Uyadela Unogwaja” liculwa umaskandi wezingoma zomshado. Kwenzeka konke lokhu ubesevele ecula uShobeni, esungule iqembu elibizwa ngaMasoka ngonyaka we-1989, edlala ushuni oncike kokaBhekumuzi Luthuli ongasekho. UShobeni Khuzwayo, (2017) uthi:

UBusani “iNtshebe” Khuzwayo (faka iminyaka yakhe, wazalwa nini) benoMqapheleni Magubane (faka iminyaka yokuphila kwakhe, ongasekho) bebeneqembu elibizwa ngoNobizela ngaleso sikhathi. UShobeni uvele kuleyo minyaka esevele eqalile owayengumsakazi woKhozi FM, uMnumzane Welcome “Bhodloza” Nzimande, egqugquzela ukuba nabesifazane bacule umaskandi ngoba abesilisa ezingomeni zabo base bebamba iqhaza ezindleleni zabesifazane kube sengathi ukhuluma nesoka lakhe. Wathi nakuba emqondweni wakhe ubewuthanda umculo kodwa uzohluka kulona oyizingoma zomshado owawudlalwa wuBuhle Bezintombi. Bayenzile le albhamu kwasho ukuthi abaphathekanga kahle ngakwisimo sezezimali kulabo ababesebenzisana nabo, banquma ukuhoxa kubona.

Kuthe langa limbe uShobeni ehamba kwaMayi-Mayi eGoli, ephethe idemo ye-albhamu yesibili ababezoyikhipha esathungatha inkampani wezwa kudlalwa i-albhamu okuthiwa yiZingane Zoma ebhalwe ukuthi “Induku” ngaphandle kanti le nkampani ababesebenzisana nayo isiqophe abanye ekhoneni yabaphuca igama labo kodwa balwa ngayo ingoma baqhubeka. Ngonyaka we-1994 IZingane Zoma zabuye

nge albhamu ethi “uSathane” ngaphansi kweRiya Music. Le albhamu idayise amakhophi ayizi-15 000 nokwaba yingqophamlando ngaleso sikhathi. Kwathi kusenjalo kwavumbuka iqembu aMatshitshi Amhlophe, ebeliphethwe uMahawukela Mseleku waseGubazi, eNquthu nge-albhamu ethi “Isono”. Ngaleso sikhathi base beshukana endimeni, sekuyiwona la maqembu omabili kwabesifazane ngoba afike ngonyaka owodwa.

OShobeni base sebeyikhiphile i-albhamu yesibili. UMahawukela kubona wacela ukutshelekwa enye yamantombazane ebicula kwiZingane Zoma, okunguBongekile Ngobese owayeseneminyaka engu-32 nongasekho, ngoba ethi ufuna alekelele kuMatshitshi Amhlophe, acule indlela yesibili. UMahawukela ubeboleka intombazane ngoba ezwa izigi zeZingane Zoma. Ukungahoshelani phakathi kweZingane Zoma naMatshitshi Amhlophe kwasuswa yiwona lo mbango wentombazane. Base sebemtshela uMahawukela njengomfana wangakubo kanti sebezishaya ngenduku yabo ngoba uBongekile wahamba etshelekiwe, akaphindanga wabheka emuva kwaze kwahlala phansi imindeni nezinduna emakhaya kuzanywa ukubhunga lolu daba UShobeni Khuzwayo, (2017) kwiLanga laseNatali.

Umndeni kaBongekile wavele wathi umuntu ucula lapho ethanda khona. Ngaleso sikhathi inkampani eyayiphethe uMahawukela okuyiGallo Records, yavele yamsayinisa inkontileka uBongekile bakhipha i-albhamu bezibiza ngoMlamu Wami, bavele badayisa igolide nenqwaba yamakhophi ayizi-50 000 ekubeni oShobeni bengakaze bafike lapho. Kwacaca ukuthi sebebhekene ngqo noMseleku (uMahawukela). Base behlale phansi baqhamuka neqhinga lokwenza elinye iqembu elalizokaka leli likaMahawukela. Basungula oLayizazi bakhipha i-albhamu ethi “Isikwelethu” eyadayisa amakhophi ayizi-50 000, yaqhudelana noMlamu Wami. Okwalandela lapho uShobeni wabesebhala izingoma engalali ngoba esebhekene nempi ebona esephucwa isitayela.

Impi yabo yagcinaseyilanyulwa izinduna emuva kwesikhathi eside. Kwathi kusenjalo oShobeni basungula elinye iqembu “iNtombi Ehloniphayo” ngaphansi kweZingane Zoma, nalo lagila izimanga ezitolo. Ngomunye unyaka kwaze kwaphuma izingoma ezifanayo kwiZingane Zoma nakuMatshitshi Amhlophe ngoba impi ibidla lubi. Ngawo unyaka we-1996 babuya nelinye iqembu elibizwa ngoDadewethu, ne-albhamu ethi “iCansi” yadayisa amakhophi ayizi-50 000. Lapho-ke babefuna ukubonisa izimbangi zabo ukuthi ngeyabo lento futhi base bengasondeli nhlobo ngokudayisa kahle ezitolo. Ngonyaka we-1996 ekupheleni

kwawo, babuya ngeZingane Zoma ezithi “Isidina Sikamahlalela” okuyilapho-ke uMahawukela anquma khona ukungakhiphi ngalowo nyaka eyakhe ethi “Amancoko” esaba ihlazo ngoba ezweni lonke kwakudlalwa bona oShobeni.

Ngaleyo albhamu zishaye amagolide amathathu zathenga amakhumbi ayisithupa wonke umuntu waba neyakhe. Yilapho-ke uBongekile Ngobese acela ukubuyela eqenjini leZingane Zoma ebona ukuthi kazivimbekanga. Zize zaxabana neGallo ngoba yayisibasayinise ikontileka, zangena enkantolo zaliwina icala”. Ngonyaka we-1998 iZingane Zoma zibuye nge-albhamu ethi “iMpukane” edayise amakhophi alinganiselwa ezinkulungwaneni ezingu-70 000.Yilapho-ke bevule khona inkampani yabo iZingane Zoma Music Production baqopha umculo wokuqala wangaphandle, okunguShwi noMtekhala ngonyaka wezi-2000. OShwi bakhipha i-albhamu ethi “Woza Baba”. Kwalandela Amashayina Amahle ngethi “Ngeke Ngikhohlwe” nabanye. Kuthe ngonyaka wezi-2000 wadlula emhlabeni uMahawukela besaphonselana inselelo neZingane Zoma.

UShobeni uthi: Kwenye i-albhamu babefake ingoma eyathokozelwa kakhulu, okuyilapho benqume khona ukusungula iqembu iZingane Amakhosi elikhiphe i-albhamu ethi “Siyakhuleka Emangunini” eyadayisa amakhophi ayizinkulungwane eziyi-50 000. Babuye ngeZingane Zoma Gospel sebehamba noVuyo Mokoena. Lude ukhalo eziluhambile iZingane Zoma futhi namanje zisahlula abaculi abaningi ezitolo ngokudayisa. Zilwile kunzima kanti-ke zishaye zavala nge-albhamu ebithi “Msholozi” edayise amakhophi ayizigidi ezingu-175 000 kanti lapho bese kunzima wonke umuntu emhlehlela uZuma ngenxa yezinkinga abebhekene nazo kodwa iZingane Zoma zameseka kakhulu. IZingane Zoma sezihambe amazwe amaningi kanti zikhiphe i-albhamu entsha ethi “Bavinjwe Yithayithi” u (Khuzwayo S, 2017).

5.3 Incindezi Kwabesifazane Kubandakanywa Isiko Nemithetho Ebacindezelayo Nokushiywa Emakhaya Ngamadoda Abo

INingizimu Afrika iyizwe elikhulu elakhele izwekazi lase Afrika. Leli lizwe linezinhlanga eziningi ezahlukene ngamasiko azo. Kuleli lizwe kunesizwe esikhulu futhi esidume kakhulu emhlabeni wonke jikelele. Leso sizwe, isizwe samaZulu, esabunjwa ngeminyaka we-1800. Sabunjwa yingonyama yaso iNkosi uShaka kaSenzangakhona, owabe ebusa lesizwe ngaleyo

minyaka kusuka we-1816 ukuya we-1828. Isizwe samaZulu siyisizwe esinamasiko amaningi kakhulu esiwagcinayo nesabe sivele siwagcina kwasemandulo. USiwela (2015:11) uthi:

> "Ngokuhamba kwesikhathi lawo masiko ashintsha kancane kancane njengamasiko ezizwe zonke ayashintsha ngenxa yokuguquka kwenkathi".

Nakuso isizwe samaZulu kuningi okungamasiko aso osekuwashintshe kakhulu kusukela sabunjwa kuza enkathini yanamuhla. Kulokhu singekumise ngesihloko ukuthi lokhu kuguquka kwamasiko esizweni samaZulu kubi, ngoba amanye alamasiko kubukeka ngathi anokuchema nabathize. Kuyamangaza lokhu ngoba isiko lichazwa njengento ebahlanganisa bonke abantu baleso sizwe kanye nalokho okuyinqubo yokuphila kwabo.

Isiko yigama elijwayelekile kubantu kodwa abacwaningi balichaza ngezindlela eziningi, kokunye ezithanda ukudida kwabanye abantu. Eqinisweni isiko liyigugu kuleso naleso sizwe kungaba esincane noma esikhulu kangakanani, yilo futhi isiko elihlanganisa impilo yabantu. IZingane Zoma ezingomeni eziningi zilwela ukungalingani kwabantu besifazane nabesilisa ngenxa yesiko elibeka phezulu umuntu wesilisa kepha owesifazane liyamcindezela. Indlela ezicula ngayo inokukhononda futhi ihambelana nokulwela amalungelo abantu besifazane e-Afrika jikelele. Isizwe samaZulu sinesiko lokulobola elidumile neligcinwa uma kuganiselwana. Umkhwenyane ukhipha izipho aziyise ekhweni ngenhloso yokubonga kubazali bakamalokazane ngokumkhulisa. Singathi nje ilobolo indlela yokuthi kwande ubudlelwano obuhle phakathi kwemindeni emibili eganiselanayo. Ngokusobala nje ilobolo akusilo inani noma intengo ekuthengwa ngayo umakoti kubo ukuze ayogana emzini. Ilobolo liyindlela yokuthi kuhlanganiswa imindeni emibili kubongwe futhi kududuzwe abazali abakhulise umakoti ngokuthi useyabashiya useya emzini lapho esezokuba ngowakhona ngokuphelele (Siwela, 2015:17).

UMsimang (1975:265) uyakuvuma naye lokho uma echaza ilobolo uyavumelana nalokhu osekuchaziwe ngelobolo uma ethi:

> *"Ilobolo liyindlela yokuthi izandla ziyagezana. Ngokuphuma kwentombazane ekhaya abazali bayo bayalahlekelwa ngosizo esuke iyilo ekhaya. Okwesibili ilobolo liyindlela yokubonga ukukhuliselwa intombi ibe ngumuntu ogcwele lona oseyokwakha umuzi kobani".*

Amasiko angenye yezinto ezedluliswa ngobuciko bomlomo (Amali,2014). Loku kufakazelwa uNtuli noMakhambeni (1998: 8) lapho bethi:

"Leli gama ligqamisa ubuciko bokusebenzisa umlomo ukudlulisela imilando, amasiko, inkuliso yabantwana nokunye okuhambisana nobuzwe obuyinzululwazi yawokhokho bethu ngesu lomlomo".

UMsimang (1994:1) yena ubuchaza kanje:

"Ubuciko bomlomo yinkulumo enobuchwepheshenoma eyingxoxo eyedluliselwa ezizukulwaneni ngezizukulwane ngomlomo. Abadala baye bathi bezwa ngabadala kanti nabo bezwa ngabadala ababengaphambi kwabo kuhlehle njalo ngalolo hlobo".

Inkulumo eyingxoxo imvamisa kuba yizinganekwane ngezinhlobo zazo ezehlukene. Inkulumo engubuchwepheshe yona ibandakanya le mikhakha: iziphicaphicwano, izisho, izaga nezinkondlo.

AmaZulu ngabantu ababelazisa kakhulu isiko lokukhuzela intombi. Yize leli siko lingasandile kangako kodwa lisaqhutshwa ngempumelelo kwezinye izindawo zamakhosi. Namuhla siyalithola omaskandi bethake ngalo amaculo abo. IZingane Zoma ziyaliveza eculweni elisihloko sithi 'Awabuye Amasoka' elitonyulwe ku-albhamu yazo esihloko sithi 'Wathinta Thina' lapho zithi:

"Gegelagege ntaba ziyangigegela madoda"!

Lawa ngamazwi asetshenziswa yinsizwa lapho yendlalela ukwenekela intombi imizwa yayo. Intombi elazi kahle leli siko ifunda kwezayo ukuthi insizwa isuke ifuna ukweshela. Yize intombi ingekhombise ukuthi iyathanda ukweshelwa noma cha, iyayinikeza insizwa ithuba lokuthi izibike. Lapha iZingane Zoma zazikhononda ngoba izinsizwa azisabuyi emakhaya zizoqhuba leli siko sezihlala emadolobheni azisazinakile izintombi zasezigodini zazo noma emakhaya lapho zadabuka khona izinsiza. Manje izintombi sezidliwa umzwangedwa ngoba azisakhuzelwa manje ukuthi ziqome, bese zizolotsholwa akusandile ngenxa yokubhunguka kwezinsizwa. UNtombela (2016:211) uthi ngesikhathi bekhona abantu abanomuzwa wokuthi la mazwi ahlukumeza abantu besifazane, amaZulu aliqonda kahle leli siko nasalilandela, awaboni lutho oluwukuhlukumeza kula mazwi. Nabo omaskandi bakhuzela nje ngoba begcwalisa khona ukuthi ayikho into embi ngesiko lokukhuzela. Ukukhuzela kwenza ukuthi intombi izibone ukuthi nayo iyintombi (Nyembezi noNxumalo, 1987).

Labo abangakuqondi ukubaluleka kwaleli siko babona kugqame ukungahlonishwa kwamalungelo abantu besifazane. Ecaphuna uNyembezi noNxumalo noKhumalo (2008:5) uthi:

> "Bakubeka ngokucacile ukuthi izizwe ezahlukene zivamise ukuwajivaza amasiko ezinye izizwe ngoba zingacacelwa ukuthi la masiko asho ukuthini empilweni yalabo abaphathelene nawo".

Nalapha, labo abagxeka isiko lokukhuzela baligxeka besebenzisa umthetho wamalungelo abantu, okungumthetho oweyeme emasikweni aseNtshonalanga. Kulesi simo inqubo yokuzibika yomdabu iyacindezelwa ukuze kuphakanyiswe inqubo yaseNtshonalanga.

> UNtombela, (2016:211) evumelana noNyembezi, noNxumalo kanye noKhumalo uthi, "akekho oneqiniso lokuthi esikhathini esizayo izinsizwa eziyobe zisalisebenzisa isiko lokukhuzela ziyobe sezisebenzisa maphi amazwi. Angingabazi ukuthi kuyobe sekusetshenziswa amazwi ayobe esehluke kakhulu kulawa asetshenziswa namuhla, ngenxa yokuguquka kwamasiko".

Kulapho-ke ulwazi olugcinwe emaculweni omaskandi luyoveza ukuthi izinsizwa zazisebenzisa maphi amazwi lapho zikhuzela. Manje njengoba sewasetshenziswa IZingane Zoma, isifazane phela, ukunxenxa abesilisa ukuba babuyele emakhaya, kusho ukuthi abesifazane sebezithathela bona mathupha izinqumo zokuthi bazilwele izimpi zabo, ngoba selokhu bekhuluma kodwa izwi labo lishaywa indiva. Manje iZingane Zoma ziwumlomo wokulwela ozakwabo abanganakiwe nabangazwakali noma bekhuluma.

5.4 Izingane Zoma Nokuchema Nabasemandleni Kwipolitiki Nesithunzi Sabo Sokubusa

Ucwaningo olusebenzisa ithiyori yefeminizimu, luchazwa ngokuthi yithiyori elwela amalungelo abantu besifazane. USiwela (2015) uthi: "Le thiyori singathi iyo elwela ukuthi abantu besifazane banikwe amathuba alinganayo nalawa abantu besilisa, futhi ibuye ithi abantu besifazane abangabukelwa phansi kunabantu besilisa emiphakathini".
Ithiyori yefeminizimu ithi akukho ukuthi abantu besilisa yibo kuphela abafanelwe ukuba semagunyeni nasemandleni okuphatha emiphakathini nasemakhaya. Ifeminizimu ihlobene kakhulu nefeminizimu yase-Afrika. Ifeminizimu yase-Afrika nayo ibhekele kakhulu

amalungelo abantu besifazane nangendlela abaphethwe ngayo emiphakathini nasemindenini yabo. Ifeminizimu yase-Afrika yona iphinde ibheke kakhulu ukutuswa kwegalelo labo emiphakathini, emindenini, nasemnothweni wezwe. U-Evans (1995:43) uchaza athi:

> *"Feminism means that we seek for women some opportunities and privilegies the society gives to men or that we assert the distinctive value of womanhood against patriarchal denigration or believe in the principle that women should have some rights and opportunities as men".*
> (Ifeminizimu isho ukuthi sifunela abesifazane amathuba namalungelo umphakathi owanikeza amadoda noma lawa agcizelela izinga lobufazane embusweni wamadoda kumbe ukukholelwa ukuthi abesifazane babe namalungelo namathuba njengamadoda).

Ngalokhu kucaca kahle ukuthi kuyini emelwe ithiyori yefeminizimu, okungukuthi amalungelo abantu besifazane emphakathini mawalwelwe futhi nabo bazibone belingana nabantu besilisa nanoma ngabe kungayiphi indlela. U-Oakley noMitchell (1986:12) bagcizelela ngokuchaza ifeminizimu bathi:

> *"Feminism is usually defined as an active desire to change women's position in a society".*
> (Ifeminizimu ngokujwayelekile ichazwa njengokulangazelela ukushintsha indawo yabesifazane emphakathini).

Ifemenizimu yase-Afrika nayo ibhekele kakhulu amalungelo abantu besifazane nangendlela abaphethwe ngayo emiphakathini nasemindenini yabo. Ifeminizimu yase-Afrika yona iphinde ibheke kakhulu ukutuswa kwegalelo labo emiphakathini, emindenini, nasemnothweni wezwe. Ifeminizimu yase-Afrika igqamisa okubili okubalulekile; ukumela abesifazane emiphakathini enika abesilisa igunya namandla okuphatha kuyo yonke into, iphinde ilwele ukulingana kwabesifazane nabesilisa ngayo yonke indlela kubalwa nangokobulili. UGriffin (1995:73) uma echaza ifeminizimu yase-Afrika uthi:

> *"Feminism is essentially for two things. Firstly, it is a theoretical paradigm in social theory that seeks to advocate for women's emancipation in a predominantly patriarchal world. It is also a movement that mobilizes for*

women's emancipation and equality with regards to gender. Hence, feminism encompasses many varied activities and contexts".
(Ifeminizimu ibaluleke ngezinto ezimbili. Okokuqala iyiphetheni yenjulalwazi kwizinjulalwazi zemiphakathi ezifisa ukulwela abesifazane enkathini eyadlula yokubuswa amadoda. Iphinde ibe inhlangano eyazisa abesifazane ngokulingana kubhekiswe ngokobulili. Futhi, yengamele imisebenzi ehlukahlukene kanye nezingqikithi zesimo).

Ifeminizimu yase-Afrika elwela ukukhulula nokuqwashisa wonke umuntu ngokubaluleka kwenkululeko yabantu besifazane.

UNtombela, (2016: 262) uthi: Eculweni likaThokozani (uLanga, 2007) elithi 'Ziyikhipha Esibayeni' elitholakala ku-albhamu yakhe ethi, 'Phuma Kimi' kuzwakala imbongi ibongela uMongameli wezwe, uGedleyihlekisa Mhlanganyelwa Jacob Zuma kanje:

UMagalela ngomusa	(An attacker with sympathy)
Abanye begalela ngemikhonto.	(Others attack with spears)
USikhumba sehlul' abeshuki.	(The skin that beat the preparers)
Sahlul' uhulumeni wobandlululo,	(And beat the apartheid government)
Sahlul' uJustice Van der Merwe ePitoli,	(And beat Justice Van der Merwe in Pretoria)
UCornelius inkwal' iyamila.	(Cornelius something is coming)
Ezinhliziyweni zamadod' alikhulu.	(In the heart of hundred men)
UMgwazi kaqhaqh' uqhaqhelwe	(The stabber open of the opener)
Zinyoni kweliphezulu.	(The birds on the heaven)
INq' elizwe ngos' ukuthi	(The vulture who heared with an eye that)
Kuyadliwa kwaShabir wakwaShaik.	(They eating in Shabir Shaik)
IMfene kaLindamkhonto	(The baboon of Lindamkhonto)
UNgwijikhwebu yamajaj' eBloemfontein.	(The twist in tale of judges in Bloemfontein)
OPikoli noNgcuka noMaduna bakhexa.	(Its Pikoli, Ngcuka and Maduna left stranded)
OkaMsholozi wakh' ukukhanya.	(Son of Msholozi builds a light)

Lo masikandi uvumbulula amaqiniso athile akade enganakekile ngoMongameli wezwe, uGedleyihlekisa Zuma futhi uyamcoma ngamaqginga akhe awenzile lapho esexoshwe owayenguMongameli wezwe uThabo Mbeki. UThokozani, ungomunye womaskandi

abakhombisa ukuchema nosopolitiki futhi lokhu kuyavela engomeni yakhe ukuthi naye umi noJacob Zuma. Kulezi zibongo kuvela isigameko esaba sematheni kulelizwe, isigameko senkohlakalo eyayikhonjwa phakathi kukaMnumzane uZuma kanye noMnumzane uSchabir Shaik. Leso sigameko sadala ukushayisana kwemibono ngaphakathi eqenjini le-ANC. Okhethweni lobuholi beqembu olwalandela isikhundla sikaMongameli sabangwa ngowayevele enguMongameli wezwe ngaleso sikhathi, uMnumzane uThabo Mbeki, kanye noMnumzane uJacob Zuma. UMnumzane uZuma wawudla umhlanganiso.

Ngemuva kwalokho iqembu le-ANC lahlukana kabili. Kwaba khona abalandeli ababesekela uMnumzane uZuma kwathi abanye besekela uMnumzane uMbeki. Iningi lalabo ababesekela uMnumzane uThabo Mbeki lahlubuka eqenjini le-ANC lasungula iqembu laliqamba igama lathi yi-Congressof the People (COPE). Labo abayokwenza ucwaningo mayelana nomlando weqembu le-ANC bayowuthola ugcinwe eculweni likaThokozani. Qala ngokulandelisa le ngxoxo yakho ngeculo leZingane Zoma kulempi ebese uqhubekela engxoxweni yokubeka ngokugigiyela.

UQwabe, (2015:107) uvumelana ngemibono kaNtuli, oMakhambeni noSibiya (2007:91) uma bephawula mayelana nokubhala ngesu lokugigiyela bathi:

> “Wayekugcizelela nokuthi izikhalo ngezombusazwe zifakwe ngobuciko obukhulu nasezincwadini zesiZulu ngoba uma kubekwe obala konke, incwadi ayinathuba lokuphumelela”.

Lapha kuyavela ukuthi ukufihla lokhu ukuze izikhalo zingabekwa obala zicace njengonogwaja omhlophe ehlungwini, kwakuphoqwa isimo sokusaba ukuthi ababheka bahlole imibhalo babezobona ukuthi umbhalo ukhuluma okungathandwa uhulumeni. Okwakungalandela lapho kwakungaba ukungashicilelwa kwencwadi, kanti phela inhloso yokubhala kombhali kwakuwukuba babone izincwadi zabo zishicilelwa. Ukubeka into ngendlela ecashile kungenzeka ukuthi kuyiqhinga lombhali elihambisana nesitayela sakhe. Kodwa-ke futhi kungenzeka ukuthi wayephoqwa isimo esasingavumeli ukuba ababhali basho noma yini ngokukhululeka.

Izingane Zoma kwi-albhamu yazo ethi “Sekwanele” ingoma ethi “Baba Wabantwa Bami” Zithi:

Baba wabantwana bami	(Father of my children)
Awusabuyi ngani	(Why are you not coming back)
Sengikukhumbule	(I miss you)
Selokhu kudala sakugcina	(It's been a long to you)
Nabantwana babuza ngawe	(Children ask about you)
Kanti yini ungakhumbul' ekhaya	(Why can't you remember home)
Kodwa yini Baba	(But why father)

Lapha IZingane Zoma zazikhononda ngokungabuyi kwamadoda emakhaya ehambe eyosebenza, ezimayini, emafemini nasemajalidini abelungu. Zikhononda ngokungasabuyi kwawo emakhaya ngenxa yezimo ezithize. Amanye asenabanye besifazane abathandana nabo, amanye esaba ukubuya ngoba asephelelwa umsebenzi, amanye awasabuyi ngenxa yokuphathwa izifo ezithize. Manje asesaba ukubuya emakhaya ngoba esaba ihlazo lokuthi azohlekwa noma azobukelwa phansi yimindeni noma yilabo besifazane abashiya bebathembise izulu nomhlaba. IZingane Zoma ziveza ukuthi kwathi ekuphumeleleni kwabo abamhlophe ukuthatha izwe ngobuqili, abanikazi bezwe okungabantu abamnyama base bephenduka imihambima ezweni lokhokho babo.

UQwabe, (2015:129) uyakuvuma ukuthi: Ukuqala kwezimayini zedayimane negolide kwaletha uguquko olukhulu endleleni abantu abamnyama ababeyijwayele. UNomvuzo Yekela ku-Institute for Justice and Reconciliation kaSeleti (2004:63) uthi:

> *"The most obvious effect of gold and coal mining can be seen in the tremendous growth of African migrant labour, the rapid break-up of the tribal system. However, the reserves were deprived of vital factor men. The prolonged absence of males resulted in the break-up of a family and the declining agriculture".*
> (Umthelela osobala wezimayini zegolide namalahle ungabonakala ekwandeni ngesivinini kwezisebenzi ezingamagoduka, ukuphoqoka ngokushesha kwenhlalo yasemaphandleni izabelo zephucwa umgogodla obalulekile: amadoda. Ukunyamalala umlibe kwabesilisa kwaphumelela ekuchithekeni kwemizi nokushabalala kwezolimo).

Lapha kucaca inqubo yofuduko lwezisebenzi ezisuswa emakhaya zilethwe ezindaweni zemisebenzi ukuze zisebenzele abamhlophe. Lokhu kusho ukususka kwabantu okuthenjelwe kubo emakhaya ngokokuvikela amakhaya kanye neqhaza labo ekukhiqizeni ukudla ukuze kuphilwe. Emakhaya sekwasala amakhehla, izalukazi, amakhosikazi kanye nezingane. Ezindaweni lapho amadoda ayesebenzela khona ayehlangabezana nezinye izinqinamba ngokwempatho eyayingawagculisi neze ikakhulukazi imithetho ayayivimba ukuthi nawo aphile njengabantu. UQwabe, 2015:129) ucaphuna uYekela kuSeleti (2004:61) uthi:

> *"Fathers were often regarded as strangers by their children. Sons were compelled by tax demands to join their fathers as soon as they became 18. They were appalled by the extra-marital unions their fathers had entered. The mothers, too, complained that to their husbands they were just old-age providers or even hospitals".*
> (Izingane imvamisa zazikhula zingabazi kuyaphi oyise. Amadodana ayephoqwa yintela ukuba alandele oyise ayosebenza engakahlanganisi namashumi amabili eminyaka. Babeshaqeka uma bethola oyise sebenamashende. Nabo omama babebalisa ngokuthi kubayeni babo babeyizinto ababuyela kuzo ngoba sebegugile noma sebegula).

Ukungenisa komnotho wobukhephithalizimu kwasho ukubhidlika kwesizinda esibalulekile empilweni yabantu abamnyama emakhaya. Obaba babeshiya imizi yabo isikhathi eside ngenxa yokusebenza ezindaweni ezinye zabamhlophe. Izinsizwa nazo zazilandela umzila ofanayo kuthi abasele emakhaya kwakumele bazibonele ukuthi bamisa kanjani ukuze kudliwe. Lona kwaba umthwalo wabesifazane wokukhulisa izingane bebodwa bengasizwa muntu. Lokhu kwakusho ukuphazamiseka kwemishado kanye nokukhuliseka kahle kwezingane ngoba imindeni yayingasabumbene. Enye inkinga eyayibhekana nemindeni kwaba izifo. Abantu babehamba beyimiqemane ukuya emisebenzini leyo ekude, kwenzeke ukuthi uma sebebuya sebebanjwe izifo.

Le ngoma engenhla yeZingane Zoma iyakuveza ukuthi ukungabuyi kobaba emakhaya kunike abesifazane incindezi enkulu ngoba nemithetho ibingabavumeli ukuthi benze izinto abazithandayo. Ezindaweni lapho kungamaHostela bekuhlala abantu abangamadoda bodwa bengavunyelwe abesifazane. Uma iZingane Zoma zithi: "Baba wabantwana Sengikukhumbule" basho ngoba noma ngabe uthatha isinqumo sokuya yena mathupha

eyomlanda lapho ekhona, umthetho waseHostela uzomnqabela ukuthi angene ngoba ungowesifazane. Manje le ngoma uma ifika ezindlebeni zabesilisa labo ababhungukile iyawuthinta unembeza indoda ikhumbule ukuthi bayikhumbule ekhaya kumele ibuyele khona iyobabona.

5.5 Izinguquko Kwipolitiki Yomhlaba Ngokuphatha Komuntu Omnyama Nethemba Elibakhona kuma-Afrika

Imfundo yabamhlophe esizuzwe ngabantu abamnyama ibenza bakhulume into engezwakali ngenxa yenkolelo yokuthi uma ufunde yona ungcono futhi uhlakaniphile. UQwabe (2015:23) uyakhala ngayo ukuthi ayibafundisi izinto ezinhle abantu ngoba phela nakhu kuthi sebefunde yona bese bengazwani bengabumbani kepha babandlululane bebodwa futhi abagcini ngokubandlululana babuye bacindezelane. Konke lokhu kwenza ukuthi kube nokungqubuzana phakathi kwabo bebodwa. Lawa mazinga ilawa u-Karl Marx awabiza nge-*class* (Ukuhlukana kwamazinga empilo kubantu). Yiwona lawa mazinga enza ukuthi babe maqembuqembu bese bedelelana ngoba bebona abanye bengasiyona ingxenye yeqembu labo ngokwezinga nemfundo. IZingane Zoma ziyaliveza leli klasi eselingenile kumuntu omnyama ngoba sebephethe laba abamhlophe ababezitshela ukuthi ngeke baphathwe umuntu omnyama. Manje sekuyisikhathi lapho umuntu omnyama esefundile khona akasaphethe izwe elilodwa kodwa ngenxa yemfundo asenayo usephethe umhlaba. Engomeni yeZingane Zoma lapho zincoma ukunqoba komuntu omnyama, ziyasina ziqeqebule zikhumbula neziprofitho ezazishiwo yilabo ababenenkolelo yokuthi ngelinye ilanga kuzojika izinto. Zikusho lokhu lapho zimshayela ihlombe owayenguMengameli weseMelika uBarrack Obama. Kule ngoma yazo ethi ‘Obama Obama’:

Umhlaba wonke Uthi Obama Obama	(The whole world is saying Obama Obama)
IMelika yonke Ithi ObamaObama	(The whole of America saying Obama Obama)
Halala ngomuntu Omnyama	(Congrats for a black person)
Obama Obama wayiwina iMelika	(Obama Obama you win America)
I-Afrika yonke ithi Mandela Mandela	(The of whole Africa say Mandela Mandela)
Wayiwina i-Afrika Mandela Mandela	(You win Africa Mandela Mandela)

Kunabacwaningi abakholelwa ukuthi imibhalo akufanele nje ukuba iveze kuphela izimo ezimbi ezikhona nezinto ezingafunwa ngabantu. Bakholelwa ekutheni kumele imibhalo ilethe nesixazululo kulezo zinkinga nezingqinamba ezidalulayo. NgokukaQwabe, (2015) kwakungasiyona imfihlo ukuthi abantu ababephikisana nobandlululo eNingizimu Afrika nangaphandle kwezwe babefuna ukuthi kwenzekeni uma kuphela lona. Bonke babefuna ukuba indawo yobandlululo ithathwe intando yeningi, lapho wonke umuntu oneminyaka evumelekile anikezwe ilungelo lokuvota akhethe abaholi bezwe. Lokhu kwakuzokwenzeka uma onke amaqembu ezepolitiki evunyelwa ukuba khona ngokusemthethweni, abaholi ababeboshiwe bakhishwe emajele, kuqedwe nayo yonke imithetho eyayibandlulula.

Ngesikhathi sobandlululo kwakulukhuni kwabanye ababhali ukuqonda ukuthi yini eyayifuneka emva kobandlululo. Kwakulukhuni ngisho nokuqonda ukuthi iNingizimu Afrika engenalo ubandlululo kwakumele ibe sesimeni esinjani. Ababhali, njengabantu abajwayelene nemibhalo kanye nezinye izinto ezaziveza amaphupho abantu angemuva kobandlululo kwakungalindeleka ukuthi nabo bahambe kulowo mgudu walawo maphupho. I-African National Congress kusukela ngesikhathi isungulwa ngonyaka we-1912 yayilokhu ikugxeka ukushiywa ngaphandle kwabantu abamnyama kwezombusazwe eNingizimu Afrika.Yayingagcini ngokugxeka kepha yayisho ukuthi yayifisa ukubona iNingizimu Afrika engenabandlululo futhi ebusa ngokwentando yabantu bonke hhayi idlanzana. Noma isihola umkhankaso wokuhlanganyela kwabantu bezinhlanga nezinhlangano ezahlukene ezazingaluthandi ubandlululo, zahlangana eKliptown yaziwa njengeNkongolo yaBantu (Congress of the People), yayilokhu ikubeka kucace ukuthi yayifuna ukuba iNingizimu Afrika entsha engenabandlululo, ingabi nokucwasana ngokubulili, ubuhlanga, ibala, inkolo nokunye. Emqulwini owaziwa ngoMqulu Wenkululeko (Freedom Charter) kwabekwa obala izifiso namaphupho abantu baseNingizimu Afrika uma sekuphela ubandlululo. Konke lokhu kwakungamvula amehlo umbhali kumenze azi ukuthi izifiso namaphupho abantu anjani.

IZingane Zoma kule ngoma yazo, “Halala ngomuntu omnyama”, ziyawuveza umuzwa womuntu omnyama ukuthi iyiphi into ayefisa ukuthi yenzeke kulelizwe laseNingizimu Afrika kufane nakwamanye amazwe asezwenikazi lase-Afrika. Kuveza umuzwa wokuhahalisela kokunqoba komuntu omnyama osekudala ecindezelwe futhi enganikwe nemfundo efanele eyomenza azimele futhi abe nesithunzi naye ezweni lakhe. Noma ngabe-ke umbhali wayengenakho lokhu phambi kwakhe kodwa kwakusobala ukuthi uma ngabe abantu abaningi baseNingizimu Afrika babelugxeka ubandlululo belukhahlela ngezinyawo zombili;

futhi sekuze kwangenelela nabamazwe omhlaba bayikhipha inyumbazane iNingizimu Afrika enobandlululo besho ngazwilinye ukuthi uhulumeni akaluqede ubandlululo; akhulule iziboshwa zombusazwe; avumele izinhlangano zombusazwe ezazivalwe umlomo ukuba zibe semthethweni zisebenze ngenkululeko; kwakucaca ukuthi into eyayizoba yinhle emva kobandlululo ileyo eyayihlukile kokwakwenziwa ubandlululo.

5.6 Isiphetho

Kulesiqephu kuvezwe izinhloso ezihlukene ezicacisa ukuthi kungani iZingane Zoma zivezwe njengabanye abalwisene nokucwaswa kwabantu abamnyama ngaphambi nangemuva kobandlululo. Izingoma zazo ziyakuveza ukuthi azilweli amalungelo abasifazane kuphela kodwa ziphinde zilwele nabantu abasemandleni kwezepolitiki. Lokho kuqqame lapho zilwela owayenguMengameli wezwe uJacob Zuma ezikhawini ezintathu lapho exoshwa owayenguMengameli wezwe uThabo Mbeki ngonyaka we-2006. Kwalandela futhi nalapho zimeseka ecaleni ayebekwe lona lokudlwengula ngonyaka we-2006. Akugcinanga lapho, zaphinde zama naye lapho ehlula uThabo Mbeki esihlalweni sobuMengameli weqembu le Afrikan National Congress (ANC) ngonyaka we-2007 ePolokwane. Ezingomeni zazo iZingane Zoma ziyakutshengisa ngokusobala ukuthi zibakhonzile osopolitiki noma bengebona abasezweni laseNingizimu Afrika, lokho sikubone nasengomeni yazo lapho zihalalisela owayenguMengameli wezwe laseMelika uBarrack Obama ngesikhathi eqokwa njengoMengameli wokuqala emnyama kuleliyazwe. Lokho-ke kuyakhombisa ukuthi iZingane Zoma nazo zinendlela yazo ezicula ngayo futhi neziqhakambisa ngayo indlela yazo yokucula kumaskandi.

6. ISIQEPHU 5

6.1 Ukuhlaziya Nokuphothula

6.1.1Ukuhlaziya Kocubungulo Jikelele

6.2 Isingeniso

Kulesi siqephu sokuphetha kuzojeqezwa emuva kubhekwe lapho kunokuxega khona kuqiniswe kube wubumba. Kuzobhekwa konke okuselele ngaphandle kubuthwe bese kuhlanganiswa nocubungulo lonke. Emlandweni kaMasikandi kuvela ukuthi izimpande zalo mculo zikwaZulu. Okunye futhi kwaba wukuthi umculo wesiZulu kudala wawuhamba nomvumo, wawuhlatshelelwa nje ungaqoshiwe phansi. Wawuhlatshelelwa ukuze kwedluliswe ngawo isikompilo lesizwe ezizukulwaneni ngezizukulwane.

6.3 Ukubuyekeza Lokho Okuqukethwe Esahlukweni Ngasinye

Kusiqephu sokuqala sethule isingeniso sokucubungula lonkana, lokho sikwenze ngokubheka izihlokwana ezilandelayo: inhloso yokucubungula, kanye nombuzo ophathelene ngokucubungula. Siphinde sabheka imibuzwana yokucubungula nezophendulwa ukucubungula kanye nenhloso ngqangi yokucubungula, ukubuyekezwa kocwaningo oselwenziwe ngomculo kamaskandi nomculo kawonkewonke, umlando kamaskandi, izincwadi ezifundiwe ngohlaka lomculo kamaskandi, izindima zomculo kamaskandi, amathiyori asetshenziswe kuloku kucubungula kanye nezindlela zokuqoqa ulwazi.

Kuso lesi siqephu sihlaziye imibono yababhali nabahluzi asebeke babhala ngomculo womasikandi. Lokho sikwenze ngokubheka imibhalo ngokulandelana kwayo kusukela emibhalweni eyabhalwa kuqala ngokweminyaka kuze kuzokuma emibhalweni ebhalwe kamuva. Siqale sahlaziya ukuthi ababhali bawuchaza kanjani umculo womasikandi. Ngemuva kwalokho sibe sesibheka imibono yababhali asebeke babhala ngalolu hlobo lomculo. Lapho sihlaziya leyo misebenzi, besihambe sivala izikhala esibone zivela emisebenzini yabanye ababhali. Ekugcineni sibheke loku kucubungula okuhlomule ngakho emibhalweni esifundiwe.

Amathiyori asetshenziswe kuloku kucubungula: Indlela entsha yokuhluza kanye nendlela kaShabane negxile ezinhlelweni zolwazi lwendabuko lwabantu boMdabu kanye noKarin Barber ithiyori yobungoti oyintandokazi kuwonkewonke *(iPopular Culture)* ngokuka Barber 1987, 1997, 2000, 2006, kanye no 2014) nebhekele imisebenzi yobungoti base Afrikha yonkana. Okuphikisana ngokunganakwa kwesimo somculo kawonkewonke e-Afrikha singaxhunyaniswa ngemibhalo edlule ikakhulu eka- Gramsci kuMarx ehlaziya umculo kawonkewonke ngokunjalo nomsebenzi kaStuart Hall, Ranajit Guha kanye noSpivak nabanye.

Kwisiqephu sesibili simayelana nomculo womasikandi, lungolunye lwalolo olumbalwa olwenziwe ngesiZulu nolugxile kubaculi bakamaskandi ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Loku cubungula kubheka indima neqhaza lomaskandi ekulwiseni nokucwaswa kwabantu abamnyama, omaskandi sibabone beyizwi labantu abasemazingeni aphansi nabanganakiwe ngenxa yezinga lemfundo yabo. Kodwa sibabona sebeshintsha indlela abalwa ngayo sebelwela osaziwayo kupolitiki baphinde bacheme nabo.

Ukucubungula kukhomba kuphinde kuhlaziye izindlela asebelwa ngazo nezibonakala zingasefani nale esibazi belwa ngayo, kodwa sebemdibi munye nosopolitiki abathize emculweni wabo. Kulesi siqephu sibheke ingoma kaMfaz’ omnyama lapho ethi Mama ngisebenzile lapho sibheke lezi hloko ezilandelayo: Impilo yokuba yigoduka nomthelela enakho ekuzaziseni kwabesilisa bomdabu kanye nemindeni yabo, ubuciko ngokwezindima: ngosekubhaliwe ngomaskandi kanye neqhaza lokuveza izimvo zabo besebenzisa amaphimbo abo, ukuphucwa komhlaba, nokuphucwa amandla okulawula ezomnotho kwabomdabu,umfaz’ omnyama nokulwela amalungelo abantu abansundu kanye nesithuzi sabo, ukufudukiswa kwabantu nosikompilo esintwini kanye nomthelela obekhona jikelele eningizimu Afrika, ukwentuleka ngezomnotho kushiye abesifazane benkemile abayeni bazithola sebewuvanzi, ukudeleleka kwabesilisa nabesifazane bomdabu base-Afrika nokudicileleka kwesithunzi sabo phansi, ukucindezeleka kwabesifazane bomdabu base-Afrika, kanye nokungathathelwa phezulu kweqhaza labo ekulweni nokucwaswa kwabantu abansundu.

Isiqephu sesithathu sibheke uPhuzekhemisi nongomunye womaskandi obenegalelo lokulwela amalungelo esintu ngaphambi nangemuva kwenkululeko ngesikhathi sekuphethe uhulumeni

omnyama. UPhuzekhemisi ubethathwa njengomunye womaskandi abangafundile ngoba kubhekwa ukuthi uzalelwe ezindaweni zasemakhaya. Kulesiqephu sibheke lezihlokwana ezilandelayo: Umaskandi nokuqwashisa abomdabu ngokubaluleka kwevoti nentuthuko okwakumele yenzeke ezindaweni zabo, umlando nendabuko kanye neqhaza likaPhuzekhemisi komaskandi, izizathu ezaholela ekutheni lithuthuke nganxanye izwe nomgogodla wezomnotho ezweni laseNingizimu Afrika, uPhuzekhemisi nokulwa ngokunganakwa osopolitiki laba abasemandleni emiphakathini yabansundu eningizimu Afrika, izimo zemiphakathi yomdabu yokuswela kanye nokungathuthukiswa kwezindawo zabo,ukungafundiswa kwabomdabu, nokungakhanyiselwa ngezinto ezingumgogodla wokuceba kanye nokuzimelanjengesizwe, imibuzo evelayo uma sisebenzisa lethiyori, kanyenenhlupheko nokuswela kwabomdabu nokunganakwa kwezindawo zobaba mkhulu babo.

Isiqephu sesine iZingane Zoma zingabanye komaskandi abadlale indima ebalulekile ekulweni nobandlululo lapho zibalisa nazo zibalisela abathandiwe bazo okungamadoda azishiye emakhaya ethembise ukuthi azobuya. Ukukhononda kwazo iZingane Zoma zibe nomthelela emikhakheni eminingi esingabala umzwangedwa odalekile engekho njengabanumzane bamakhaya, kanye nesithunzi somama bexhashazwa kungekho ozobamela noma abakhulumele lapho isimo singahambi kahle. Kulesi siqephu kudingidwe lezi hlokwana ezilandelayo: Umthelela nokuthuthuka komculo kamaskandi kubandakanya indima yabesifazane, umlando nendabuko kanye neqhaza lezingane zoma emculweni kamaskandi, imizwa yabesifazane nosiko lwenkumbulo yamasoka azo ngesikhathi angasabuyi emakhaya ebhungukile, izingane zoma nokuchema nabasemandleni kwipolitiki yaseNingizimu Afrika, kanyeizinguquko kwipolitiki yomhlaba ngokuphatha komuntu omnyama nethemba ebolikhonakuma -Afrika.

6.4 Mayelana Nemibhalo Efundiwe

UNtuli (1978:158) uthi indikimba yokukhononda yayidumile kubabhali base-Afrika. Uqhuba uthi abaningi nabo babekholelwa ekutheni kunomsebenzi othile okumele bawenzele umphakathi. NaseNingizimu Afrika baqhamukile ababhali abaningana babhala imibhalo ezikhonondayo, bekhombisa ukungajabuleli isimo sobandlululo kanye nemithelela yaso ikakhulukazi kubantu abamnyama. Akubanga ababhali bezincwadi kuphela kepha neminye iminxa yaba nakho ukukhononda ngobandlululo nemithelela yalo ezimpilweni zabantu ikakhulukazi abamnyama. Laba babhali ababhale le mibhalo sithi imibhalo ekhulumayo ngoba bayayiphimisa imizwa yabo, bahlukile kulabo ababebhala imibhalo ethule. Laba bakhetha ukungagcini nje ngokubona ububi bobandlululo kepha babhale ngabo, bakhetha ukukhulumela umphakathi. Bazibona nabo beyingxenye yomphakathi obhekene nenkinga ngenxa yobandlululo, nokuhluthwa komhlaba ngendluzula, inkinga okwakumele ukuba ixazululwe ukuze kube nokuthula nobudlelwane obuhle phakathi kwezinhlanga ezihlukene ezweni laseNingizimu Afrika.

Ukuhlaziya kwabo kwakufana ncimishi nokuka-Otomose, othi kuLindfors (1984:55):

> *"I don't think there is anything art for art's sake. I don't think it's possible. There has to be a commitment".*
>
> (Kangiboni ukuthi ikhona into okuthiwa ngubuciko nje obungenanjongo. Kangiboni ukuthi kungenzeka lokho. Kufanele kube nokuzibophezela okuthile.)

UQwabe (2015:44) uvumelana no-Otomose ukholelwa ukuthi umbhali akakwazi ukuziziba izinkinga ezisuke zikhona ziqondene nomphakathi aphila kuwo. Uthi kuwumsebenzi wombhali kanye nombhalo ukuba kuvezwe lezi zinkinga ukuze kuvuleke amehlo abantu bese kulungiswa okonakele.

NoMao (1942:25) unombono ofanayo mayelana neqhaza lombhali njengoba esho ukuthi:

> *"In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines. There is in fact no such thing as art for art's sake, art that stands above classes or art that is detached from or independent of politics".*

(Emhlabeni namuhla onke amasiko, yonke imibhalo nobuciko kungokwezinhlaka nezigabaezithile zomphakathi ezilawulwa ngokombusazwe. Empeleni kabukho ubuciko obungenanjongo, ubuciko obungacheme nazigaba zomphakathi noma ubuciko obungazigaxi noma obuzimele ngokombusazwe).

Uqhuba ngokuvemelana futhi noLukacs kuJefferson noRobey (1995:173-176) naye uhamba emazwini athi umbhali kumele abhalele umphakathi wakhe njengoba yena ethi:

"Writers narrate history, make sense of it, observe it and describe the world. Literature is about real life, and it is also some kind of autonomous reality itself, with particular formal characteristics of its own. Accurate reflections are a sign of the author's artistic greatness".

(Ababhali baxoxa umlando, bawenze uqondakale, bawuqaphelisise futhi bachaze umhlaba. Imibhalo imayelana nempilo futhi iyiqiniso elithile elizimele, elinezimpawu zalo phaqa. Ukuveza isithombe esinembile kunguphawu lobuciko bombhali obuvelele).

Kuyavela futhi ukuthi izingoma zomaskandi zazizama ukuveza nokugxeka ukuxhashazwa kwabantu ngenqubo yobukapitali eyayenzela ongxiwankulu izizumbulu zemali ngamandla abantu abamnyama. Inhloso yezingoma zabo lezi kwakuwukwenza abamnyama ukuba basibone kahle isimo ababephila ngaphansi kwaso, bese belwisana naso ukuze kunqotshwe ukubhozomelwa kwezwe nokunganyelwa kwalo ngabamhlophe ngenkani kanye nobandlululo olwase lungene lwagxila ngezimpande zalo empilweni yabantu abamnyama. Kwakumele abantu abamnyama bavuleke amehlo nezingqondo babone ukuthi abakhululekile neze futhi ukuhlupheka kwabo nokuhlukumezeka kwabo kwakudalwa ngabamhlophe ngezingqubo zabo zobandlululo nenzondo ebhekiswe kwabamnyama.

6.5 Imiphumela Yokucubungula

Ukucubungula kuvezile ukuthi izingoma zomaskandi ababelwisana nokucwaswa kwabantu abamnyaba ngaphambi nangemuva kwenkululeko eNingizimu Afrika zisemazingeni angafani. Kugqame ezisezingeni lokuqala neziveza ukudicileka kwesithunzi somuntu omnyama emveni kokuphucwa umhlaba kanye nemithelela yobandlulo. Kukhona ezisezingeni lesibili. Lezi ngezigxeka ubandlululo kanye nomthelela walo ezimpilweni zabantu kanye nasezweni lonke. Kukhona ezisezingeni lesithathu neziveza ukuguquka

kwendlela abanye bomaskandi asebelwela osopolitiki sebengasalweli abantu abasemazingeni aphansi ngendlela esibazi belwa ngayo. Lezi zona zigqugquzela ukuthi akwenzeke okuthile ukuze kube khona ushintsho ezimpilweni zabantu nokuthi kuthuthukiswe izindawo abahlala kuzo. Eyokugcina yileyo esibonisa omaskandi besimame bekhalela amadoda abo angasabuyi emakhaya esebhungukile. Baphinde bahalalisele nosopolitiki abasemazweni omhlaba abansundu lapho sebephethe amandla nokuyinto yokuqala selokhu kwathi nhlo, umuntu omnyama engakaze aphathe isikhundla esiphezulu ngalendlela emhlabeni jikelele.

6.6 Okunye Okuvelile Makucubungulwa

Kuvelile kucubungulo ukuthi zikhona izingoma zomaskandi abasetshenziswe kuloku kucubungula ababehlose ukugxeka izinto nezimo ezimbi zobandlululo. Lezi ngoma azigcinanga nje ngokuveza izinto nezimo ezimbi, kodwa zibuye zaveza ukungahambisani nazo, zikhombisa ukuthi izinto nezimo lezo akuyona into engashayelwa ihlombe. Ziveze umthelela wokubukelwa phansi nokucwaswa kwabantu abamnyama yilabo abamhlophe ngoba bephethe amandla kwezomnotho nekwezomthetho eNingizimu Afrika.

Umfaz’ omnyama, uPhuzekhemisi kanye neZingane Zoma nokuyibona abaqokiwe ukwenza loku cubungula, abagcinanga nje ngokugxeka abamhlophe kepha nabo abamnyama babuye babagxeka lapho bengenzi kahle khona ikakhulukazi labo abasemandleni kwipolitiki. Lokhu-ke kukhombisa isibindi kubona labomaskandi ukuthi bakwazi nokugxeka abakubo, abangase babamzonde noma bababone bengasibona abantu abazwelana nabo ekuhluphekeni kwabo ngenxa yobandlululo.

6.7 Ukuveza Izixazululo

Kuvelile kucubungulo ukuthi nomaskandi ngokusebenzisa kwabo izingoma, bahlongoze izixazululo ezithile mayelana nesimo ebesingesihle saseNingizimu Afrika. Ukugqugquzela ukuba abantu abamnyama nabamhlophe babe nomthetho sisekelo owodwa nozobavikela bonke njengezakhamuzi zaseNingizimu Afrika. Nawo lowo mthetho ubanikeze amagunya alinganayo okuphatha kuzo zonke izinhlaka zombuso kanye nokuphathwa komnotho wezwe jikelele.

6.8 Okusengenziwa Ngolunye Ucwaningo

Kusengaba khona ukucubungula okungenziwa ngezingoma zomaskandi. Kungacutshungulwa ngezindikimba ezihlukene ezingomeni zabo. Akuyona kuphela indikimba yokulwa ngokucwaswa kwabantu abamnyama ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Zikhona izingoma zabo ezikhuluma ngokubaluleka kokuthi nabamnyama bazifundise ukuzigqaja, bafunde nokuzimela nokuzifukula kwisimo esingesihle kahle endlini emnyama sezomnotho nokuphatha izimboni bona ngokwabo.

Omunye komaskandi njalo engakhetha ukubhala ngeqhaza lakhe ekugqugquzeleni ukuzwana noxolo phakathi kwabaphathi bezepolitiki abehlukene ezweni laseNingizimu Afrika ngesikhathi senkululeko. Aphinde futhi aqhakambise ukuthi osopolitiki bayeke ukuzinaka bona nemindeniyabo ngokugwazelana ekuphatheni izikhundla eziphezulu kuhulumeni. Kokunye njalo kungavela umcubunguli ongathi yena uzogxila ekubhekeni ukukhuthaza kwakhe omaskandi ukuba bafunde ukuzimela bona ngokwabo bangavumi ukuluthwa osopolitiki bafune ukulwelwa izimpi zabo zezombusazwe.

Kusengenzeka ukuba kuqhamuke umcubunguli ongafisa ukuqhathanisa iqhaza lomaskandi nelomculo kaWonke wonke (Popular Culture) ekulweni ngokucwaswa kwabantu abamnyama ngaphambi nangemuva kwenkululeko eNingizimu Afrika. Lokhu kungasilekelela kakhulu ukuba okungenani uma sikhuluma ngokuthi ubani ongcono kunomunye, ungcono kuphi, kanjani futhi ngani. Nokho-ke kwenzekile ukuthi kwenziwe ucubungulo ngemibhalo ngendikimba yomthelela yokucwaswa kwabantu abamnyama emibhalweni ebhalwe ngemuva kokutholakala kwenkululeko ezweni laseNingizimu Afrika.

Inkululeko ifike nezinto eziningi, kuzo futhi kukhona lokho okuhle esikubonayo okufike nenkululeko. Sekunentando yeningi, umthetho ongabandlululi, ukulingana ngokwenkolo, ubulili, ubuhlanga nokunye. Kodwa kukhona nokunye okuningi okungekuhle. Ucwaningo olusha sekumele lubheke emibhalweni ukuvezwa kwalezi zinselelo ezintsha nokuthi yini eyenziwayo ukumelana nazo. Imukeleke kanjani intando yeningi kubo bonke abantu baseNingizimu Afrika, futhi ifike naziphi izinselelo futhi zimukeleka kanjani?

Ngabe imibhalo yesiZulu kusamele ithuthukiswe yini kuleli zinga esikulo ngokukhuluma ngezimo ezithize esizibona zisenzeka noma izwe selathola inkululeko ngonyaka we-1994.

uQwabe (2015:17) uveze ukuthi kumele ucwaningo olusha lubheke ukuthi ziyavela yini izinselelo ezintsha emibhalweni yamanje. Izinselelo lezo kungaba ukungalawulwa kahle kukahulumeni, inkohlakalo ezindaweni eziningi ezihlukahlukene, ubunzima bokubumba isizwe esisodwa esihlangene, ukwamukeleka kwamasiko abantu abahlukahlukene, ukuhlangana kwezinhlanga ezihlukene ezikoleni, ezinhlanganweni, ebunganini, ekuthandaneni nasemishadweni, inkinga yezidakazmizwa ezigcwele izwe lonke, ubugebengu obusabalele yonke indawo, ukungathandwa kwesikole nemfundo okwenza kwande abantu abangaqasheki bese bengena ebugebengwini, kumamashi anodlame, ukwamukeleka kwezitabane emasikweni athile, izifo ezimise kabi izwe, ukuqhubeka kobandlululo nokungamukelani kwabantu bezinhlanga ezihlukene nokunye.

Kungabe zikhona yini izincwadi esingathi nakanjani zifanelwe ukuba ziguqulelwe kwezinye izilimi ngoba lokho kungazuzisa abaningi abangakwazi ukufunda isiZulu? Kungabe kumele ukuthi ababhali bezincwadi baqale balule imiqondo yabantu ngokuthi bagqugquzele uhulumeni ukuthi aphoqelele ukuthi kufundiswe izilimi zesintu kuwo wonke amazinga emfundo eNingizimu Afrika? Kungabe sinazo yini izincwadi esingathi impela zifanele ukuguqulelwa emafilimini ngoba lezo zindaba ziwumongo futhi ziqukethe uhlonzo olubalulekile futhi oluyinqolobane yesizwe?

Kungabe ababhali besiZulu bayakuqaphela yini ukuthi kunezinto engakapheli impi ngazo? Singabala umhlaba ongakabuyeli kubaniniwo, umnotho ongakabi sezandleni zabamnyama, izimayini nokunye okungakabasizi ngalutho abawuquqaba, ukuvalelwa ngaphandle kwabamnyama emidlalweni ethile ngoba inetshe lemali, imfundo engakalingani, ukucwaswa kwabamnyama ezikhungweni zezemfundo esemazingeni aphansi naphezulu, ukunganikezwa kwabesifazane izikhundla eziphezulu ezinkampanini naseminyangweni kahulumeni nokunye.

6.9 Isiphetho

Kulesi siqephu kuvezwe lokho okutholakele ngesikhathi kwenziwa loku cubungula. Kuyagqama ngaloku cubungula ukuthi bakhona ababhali okuthe ngesikhathi ngaphambi nangemuva kwenkululeko baqoka ukubhala ngomaskandi abakugxekayo okube yimiphumela nemithelela emibi yokunganyelwa ngenkani ngabamhlophe kwezwe laseNingizimu Afrika nezwekazi lonke lase-Afrika. Kucacile futhi ukuthi uMfaz’ omnyama, uPhuzekhemisi

neZingane Zoma babhalile kakhulu bekhala ngayo le miphumela nemithelela yangaleso sikhathi eNingizimu Afrika.

Izingoma zabo ziyahlukaniseka ngokwezindikimba ababekhononda ngazo. Kukhona lezo ezikhononda ngokuthathwa kwezwe laseNingizimu Afrika ngenkani, ukungabi nabuntu, ukulahleka kwamasiko nenhlonipho kwabamnyama, ukubukelwa phansi komuntu omnyama ezweni lakubo, ukunganakwa abasemandleni kwezepolitiki nokunye.

Ayavela futhi namazinga okukhononda njengoba kuvelile ukuthi kukhona izindima kwezinye izingoma ezicutshungiwe ezivezayo nje kuphela ukuhlupheka kwabantu, kube khona lezo ezigxekayo bese kuba khona lezo ezishoshozela ukuba kwenziwe okuthile ukuze kuguqulwe isimo sempilo nenhlalo yabantu eNingizimu Afrika njengoba izwe selibuswa ngokwentando yeningi. Kuvelile futhi nokuthi imithelela endleleni abacabanga ngayo nababhala ngayo isukela esintwini samaZulu, kubu-Afrika njengama-Afrika, ezinkolelweni ze-African National Congress (ANC) nasekuhlonipheni amasiko esizwe sakwaZulu.

Kube sekuvezwa futhi lokho okusengenziwa ngabanye abacubunguli kucubungulo olungalandela. Bekuvelile ekuqaleni kokucubungula ukuthi ayandile kakhulu imisebenzi yokucubungula ekhuluma ngemibhalo yesiZulu yangesikhathi sangaphambi kwenkululeko eNingizimu Afrika. Kusengaba khona okunye ukucubungula ukuvala izikhala ezisekhona. Kusengenziwa futhi nokungabheka ukuthuthuka kwababhali besiZulu ababhale ngesikhathi iNingizimu Afrika seyibusa ngentando yeningi.

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