





Ukuhlaziywa Kwendawo Njengesizinda Enovelini Ka-F. Khumalo Ethi Ngenxa YeMendi

Ukuvezwa Kwendikimba Yokungalingani

Gcinile Beauty Thwala 

*African Languages, Humanities
University of Witwatersrand 
Johannesburg, South Africa*

Phumzile Sibiya 

*African Languages, Humanities
University of Johannesburg 
Johannesburg, South Africa*

Isingeniso

Njalo mhla zingama-21 kuNhlolanja, lapha eNingizimu Afrika kuba nesikhumbuzo esibizwa ngokuthi 'i-SS Mendi Day' okuwusuku lokukhumbula amasosha angama-600 anikela ngezimpilo zawo ukuba ayolekelela ezimpini zamazwe omhlaba. Yize iNingizimu Afrika ingabandakanyeki kulolu suku izithola isiphakathi ngenxa yokungalingani ngezigaba kwabantu bakuleli. La madoda abizwa ngamasosha azithola esevuma ukuba ahambe ukuze kube khona abakuzuzayo. Le noveli kaFred Khumalo esihloko sithi Ngenxa YeMendi (2019) ingenye yamanoveli asebe negalelo elikhulu ekufundiseni ngomlando wakuleli oveza amaqiniso abantu abaningi abebenganalo ulwazi ngawo. UFred Khumalo ongumbhali wamanoveli kanye nentatheli esezingeni eliphezulu wenze umsebenzi omuhle ngokubhala inoveli efana nalena ukuze abantu bazi ukuthi



kwenzakalani ngoMkhumbi iSS Mendi. Okugqama kakhulu kule noveli ukungalingani phakathi kwabanamandla nalabo abaphethwe. Lesi sifundo sihlose ukuveza ukungalingani okudalwa ukwehlukana abantu ngezigaba okutholakala ocwaningeni olwenziwa incithabuchopho uKarl Marx. Enovelini loku kungalingani yikona okuyimbangela yokuthi kuze kufike lapho khona amasosha amaningi elahlekelwa izimpilo zawo. Lokhu kuzokwenziwa ngokuhlaziya izizinda kugxilwe engxenyeni yendawo lapho kuzobhekwa ukuthi izindawo ezitholakala enovelini zikugqamisa kanjani ukungalingani kwabantu. Kuzohlaziywa kuvezwe ukuthi izindawo ezihlala abantu zinamthelela muni ezingeni lempilo, izindawo ezibhekwayo yilezi: kwaMaphumulo, eThekwini, eKapa, Emkhunjini iSS Mendi naseFrance. Ngokolwazi lwabamcwaningi akekho osahlaziye indikimba yokungalingani esebenzisa izizinda senoveli ethi Ngenxa YeMendi (2019)

Okugqugquzele isifundo esifana nalesi yikona ukufuna ukusiqhakambisa njengoba siqukethe ulwazi olusemqoka kangaka. Kuhle ukuthi abantu abasha besizwe nesizwe bazi umlando nemvelaphi yabo ukuze bagqugquzeleke baphinde babe nesibindi sokubhekana nobunzima. Indlela le noveli efundisa ngayo iyona eyenze yaqokwa njengefanele ekwenzeni lolu cwaningo. Ngaphandle kokuthi lesi sifundo sizovala isikhala sokwentleka kwemisebenzi esenziwe ngale noveli, sizophinde sigqugquzele abantu abasha ukuba bafunde ngomlando wabo.

Okubalulekile ngalesi sifundo ukuthi le noveli kaKhumalo ize ngesikhathi esifanele impela ukulekela abathandi bemibhalo yamanoveli kanye nabantu bakuleli ngobubanzi ukuba bazuze ulwazi ngomlando wabantu abamnyama baseNingizimu Afrika. Okunye okubalulekile ngalesi sifundo ukuthi yize isigameko se SS Mendi senzeka eminyakeni eyi-105 e, yedlule, nanamhlanje eNingizimu Afrika entsha, emiphakathini kusekhona ukungalingani nokucindezelwa kwabantu abasesigabeni esiphansi. Lokhu ke kubiza intsha yamanje ukuba isukume ilwisane nalesi sikhava ngoba siyabulala yize kungasikona ukucwila komkhumbi iSS Mendi kodwa

miningi eminye imikhumbi ecwilisa izimpilo zabampisholo ngenxa yokungalingani.

Kule ngxoxo kuzodingidwa ngezindawo ezitholakala enovelini kaKhumalo esihloko sithi Ngenxa YeMendi (2019) lapho kuzoqale kuvezwe incazelo yegama elithi indawo, kuzolulwa ngokuveza ukuthuthuka kwezindawo ezisenovelini ngokomnotho wazo, bese kubhekwa izigameko ezenzeka ezindaweni zenoveli okubalwa kuzo indawo yakwaMaphumulo, eThekwini, eKapa, emkhunjini iSS Mendi kanye naseFrance.

Kuzolandelwa indlela yekhwalthethivu ukuqhuba lolu cwaningo. I-Oxford English dictionary (2012) ichaza le ndlela yokucwaninga ngale ndlela “it involves collectiong and analysing non-numerical data such as texts, videos to understand concepts, opinion or experiences”. (ifaka ukuqoqa nokuhlaziya ulwazi olungezona izibalo okungaba imibhalo, amavidiyo ukuze kuqondwe amagama, nemibono noma izipiliyoni). Lokhu kusho ukuthi ulwazi luzothathwa encwadini ebalulwe ngenhla, ama-athikili, izichazamazwi, amajenali kanye namaphephandaba. Lesi sifundo sizohlaziya indikimba yokungalingani etholakala enovelini kaKhumalo enesihloko esithi Ngenxa YeMendi (2019) eveza isizinda ngokucaphuna ulwazi olufakazela amaphuzu avela enovelini ngokusebenzisa lokhu okubalulwe ngenhla. Kulo msebenzi kuzosetshenziswa inoveli kaKhumalo njengomthombo ozohola lolu cwaningo neminye imithombo efana nama-athikili, amajenali njalonjalo.

Injulalwazi yeMarxism, ezosetshenziswa kulolu cwaningo, yasungulwa nguKarl Marx owayeyikhomanisi eliqavile ngonyaka we-1848. Le njulalwazi yaziwa ngokuhlukanisa umphakathi ngokwamaqembu lapho ibheka khona ukuthi iliphi iqembu elinemali nomcebo ukudlula elinye okulinika amandla okulawula. UTaylor (1967: 79) uveza ukuhlukana kwamaqembu ngale ndlela:

The history of all hitherto existing society is the history of class struggle between the Bourgeoisie and Proletariat, by bourgeoisie is meant the class of modern capitalists, owners of the means of social production and employers of wage-labour. By proletariat the class of modern wage-labourers who have no

The Uncommon becomes Common

means of production of their own and sell their labourer power in order to live.

(Umlando wawo wonke umphakathi okhona umlando wokuhlukana kwamaqembu phakathi kweqembu elinamandla nomcebo kanye neqembu elinganawo amandla nomcebo, iqembu elinamandla lichaza iqembu elinomcebo namandla okukhiqiza, abaphathi abalawula ukwakheka nokukhiqizwa komphakathi. Iqembu elingenamandla lichaza iqembu labasebenzi elinganawo amandla okukhiqiza futhi elithengisa amandla alo okusebenza ukuze lizokwazi ukuziphilisa).

Lokhu kuchaza ukuthi emphakathini kukhona ukungalingani njengoba kukhona amaqembu amabili ahlukene, okuyiqembu elinamandla nomcebo kanye neqembu elinganawo umcebo namandla. Lelo elinamandla yilona elilawula ukwakheka nokuphathwa komphakathi njengoba likwazi ukusebenzisa amandla elinawo ngokomcebo ukuze lilawule ukuphathwa komphakathi. Yilona elilawula ukuqanjwa kwemithetho elivunayo iphinde ithuthukise umnotho walo ukuze lihlale linamandla okulawula. Lelo eliswele alinazwi mayelana nokulawula kanye nemithetho yomphakathi kodwa lithobela okubekwa iqembu elinamandla. UHorsthemke nabanye (2016: 160) banaba kanje ukugcizelela umbono ongenhla:

The Capitalist uses property and material conditions and gain political power, the property struggles are turned into political struggles. This is evident when there is a conflict between capitalists and workers. The powerful group uses these material conditions to organise their political standing and to spread their agenda among social groups.

(Iqembu elinamandla lisebenzisa izakhiwo nempahla elinayo ukuze lizuze amandla epolitiki, ukubangisana ngokwezakhiwo sekuphendulwe umbango wepolitiki, lokhu kuyavela uma kunengxabano phakathi kweqembu elinamandla kanye nabasebenzi. Iqembu elinamandla lisebenzisa impahla elinayo ukuze libe nesikhundla

sepolitiki kanye nokubhebhethekisa izinhloso zalo emaqenjini omphakathi).

Lokhu kuchaza ukuthi iqembu elinamandla lisebenzisa amandla omcebo ngokwempahla elinayo ukuze lizuze amandla epolitiki okusho ukuthi lizokwazi ukulawula ukuphathwa komphakathi okugcina kucindezela iqembu elingenamandla. Lesi senzo seqembu elinamandla sigcina sidala ukungalingani okuyinto ebonakala yenzeka nesemiphakathini yesimanje. UMarx no-Engels (1848: 44) bayakugcizelela ukuthi kunempi phakathi kweqembu elinamandla neqembu eliswele ngale ndlela “ there is conflict amongst the social groups which are the wealthy versus the poor because of the material resources available to them” (Kunengxabano phakathi kwamaqembu omphakathi okubalwa kuwo iqembu elinomcebo kanye neqembu elihlwempu ngenxa yezinsiza ezikhona). Lokhu kuchaza ukuthi amaqembu asemphakathini awalingani kukhona iqembu elinomcebo nemali kanye neqembu eliswele ngenxa yokuthi alinayo imali yokuzithuthukisa. Ngokwenoveli kaKhumalo enesihloko esithi Ngenxa Yemendi (2019) kukhona amaqembu amabili lapho kuvela uHulumeni omhlophe nabantu bebala elimhlophe kuyibona abanamandla nomcebo kanti labo bebala elimnyama abanawo amandla nomcebo ngenxa yokucindezelwa uHulumeni omhlophe owawuphethe ngaleso sikhathi.

Bakhona ababhali asebecwaninge ngesizinda kanye nendikimba yenoveli lapho beveza umthelela wesizinda ekugqamiseni indikimba emanovelini ahlukene kodwa-ke, akekho oseke wasebenzisa inoveli kaKhumalo. UMshengu (2020) ocwaningweni lwakhe lweMastazi olunesihloko esithi “Isizinda Nendikimba Yobugebengu Emibhalweni Engamanoveli: Kuyoqhuma Nhlavana, Igazi lezibi, Ayikho Impunga Yehlathi nethi Inkinsela YaseMgungundlovu” uveza umthelela wendawo, inkathi nesimo senhlalo ekuziphatheni kwabalingiswa abenza ubugebengu. Ucwanninge kabanzi ukuthi indawo, isikhathi kanye nesimo senhlalo kunamuphi umthelela ebugebengwini obahlukene. Lokhu kuveza ukuthi inkulu indima edlalwa yisizinda ebugebengwini.

UMhlongo (2018) ocwaningweni lwakhe lweMastazi olunesihloko esithi “Ucwaningo Ngegalelo LikaWanda, M.E. Ekubhalweni Kwenoveli ethi: Kunjalo-ke” ugxile esakhiweni, abalingiswa nengqikithi. Esahlukweni sesithupha kuvezwa ukuthi indawo, inkathi nesimo senhlalo zinomthelela ekuziphatheni komlingiswa othile okugcina kugqamisa indikimba yengculazi.

UTshabalala (2015) ocwaningweni lwakhe lweMastazi olunesihloko esithi “Ukuvezwa Kwendikimba Yengculazi Enovelini kaM.E Wanda ethi Kunjalo-Ke”. Esahlukweni sesihlanu uveza okufanayo noMhlongo lapho eveza ukuthi indawo yiyona elawula ukuziphatha komlingiswa othile okugcina kugqamisa indikimba yengculazi. Okugqamisa indikimba ukuthi uDumazile ubengenaso isimilo ngoba ubethandana nabantu abadala okwagcina kumenza athole igciwane lengculazi.

UMkhize kuMtumane noSibiya (2022) uveza isizinda njengelineyela lamasu okuxoxa indaba emculweni kaKhansela. Okugqamayo ngesifundo sakhe ukuthi uveza ukusetshenziswa kwesizinda ukulandisa indaba okugcine kucacisela abafundi ingqikithi yendaba kaMajazi, okuyindikimba yokuhlukunyezwa. Yize sekuveziwe ukuhlobana phakathi kwesihloko salolu cwaningo nezingcwaningo zabanye ababhali ababalulwe ngenhla akekho osecwaninge ngokuhlaziywa kwesizinda ngenhloso yokuveza indikimba yokungalingani enovelini kaKhumalo enesihloko esithi Ngenxa Yemendi (2019) okwenza lolu cwaningo luhluke.

Inoveli ngamafuphi

Lena inoveli emayelana nomlando wezimpi zamaNgisi ezenzeka kudala. Umbhali ulandisa ngokuqale aveze impi yomhlaba yokuqala (1st world war) eyenzeka phakathi kwezwe laseJemeni kanye nelaseFrance, lapho izwe laseBosnia elaselikhathela ukuphathwa ngengcindezelo ngumbuso wase-Austria-Hungary, abantu baseBosnia babona ukuthi babulale u-Archduke Franz Ferdinand okwakuyisiqumama sase-Austria-Hungary nokwakulindeleke ukuba athathe izintambo

zombuso wase-Austria-Hungary. Lokho kwasusa impi phakathi kwalawa mazwe njengoba izwe lase-Austriliya, eRashiya kanye nezwe laseFrance afuna ukuziphindiselela okwadala ukuthi izwe laseJemeni lingene empini ngenhloso yokulwela izwe laseBosnia. Lokhu kwadala ukuthi umbuso waseFrance ufune usizo emazweni aphansi kombuso walo okubalwa kuwo iNingizimu Afrika, okuyilapho kwacelwa amadoda amnyama ukuthi ayolekelela empini. Phakathi kwalawo madoda ahamba ayolekelela empini, umbhali uthula umlingiswa osemqoka uSihlangusikayise Ngobese, uFunukwenzani Zungu, uMdubuleni uyise kaSihlangu, uZungu uyise kaFunukwenzani, uPitso noNgqavini okungabangani bakaSihlangu ahlangana nabo eKapa.

Indaba iqala endaweni yaKwaMaphumulo lapho inkosi ithole umbiko ovela kuHulumeni omhlophe ukuthi icele amadoda ebala elimnyama ukuthi ayolekelela empini yaseFrance. Amadoda ayavuma ayazibophezela ukuyolekelela empini, asuka KwaMaphumulo ahlangana namanye amadoda akwezinye izindawo eThekwini ukuze azogibela isitimela esasibheke eKapa. Wonke la madoda azinikela empini ngoba ayenethemba lokuthi mhla yaphela impi noHulumeni omhlophe uzophatha isizwe esimnyama kangcono, asinike amalungelo afana nelungelo lokuvota nelokuba nomhlaba. Afika eKapa aqeqeshelwa impi kwaze kwafika usuku lokuthi agibele umkhumbi iSS Mendi owawuzowahambisa empini eFrance. Kuthe sekuphele isikhashana esahamba ngawo umkhumbi sebezofika eFrance umkhumbi waminza emva kokuthi ushayisane nomunye omkhulu kunawo, lokhu kwaba nomphumela ongemuhle ngoba amasosha angamakhulu ayisishiyagalombili (800) alahlekelwa izimpilo zawo amanye asinda, okubalwa kuwo uSihlangusikayise.

USihlangu waphaphama esibhedlela, emva kokuhlala isikhashana wathunyelwa enkanjini yamasosha eDippie lapho wayezosebenza ukuphekela amasosha abelungu. Izinkambi zamasosha zazihlaselwa amaJalimani okuyilapho uFunukwenzani umngani kaSihlangu alahlekelwa impilo yakhe khona. Indaba iyaqhubeka lapho uSihlangu namanye amadoda belwa neziphathimandla zikaHulumeni waseFrance ngenxa

yokuthi zazingabaphethe kahle okwagcina kudale ukuthi baboshwe. Kuthe besavalelwe ekhulukuthu belinde usuku lokuthethwa kwecala labo yaphela impi badedelwa babuyiselwa eNingizimu Afrika. Emva kokuthi bafike eKapa sebebuya empini abatholi ukwamukelwa njengamaqhawe alekelelile empini kunalokho isimo sobandlululo sisafana. Kuyabadumaza lokho njengoba babenethemba lokuthi isimo sasizoguquka. Kuthe uSihlangu esebuyile emva kwesikhashana wathola incwadi eyayimazisa ngokubungazwa kwamasosha abelungu ngeqhaza ayelibambile empini. Okwamdumaza ukuthi bona njengamadoda amnyama alekelela empini abazange babungazwe, okwakusho ukuthi ubandlululo lwalungakapheli.

Ukuhlaziywa kwendawo njengesizinda ukuveza indikimba yokungalingani enovelini ethi *Ngenxa YeMendi*

UZungu (2008: 26) uchaza indawo yendaba ngale ndlela:

Lapha kuqondwe indawo yasemakhaya noma emadolobheni, kungenzeka futhi indaba yenzeke endaweni exubile, ngezinye izindlela yenzeke endaweni yasemakhaya kanye nasemadolobheni. Lokhu kubonakala ngezinto noma ngezigameko ezitholakala kuyona indaba. Isibonelo uma kuvela izigameko ezifana nokuboshelwa kwenkabi, ukwelusa izinkomo njalonzalo, lokhu kusho ukuthi indaba yenzeke emakhaya

UHlongwane nabanye (1988: 24) bona bachaza indawo yendaba ngokuthi izindawo ezitholakala endabeni okubalwa kuzo indawo yasemaphandleni, indawo yasedolobheni kanye nendawo esuswa ekhanda. UMhlanga (2019: 15) uchaza indawo ngokuveza okufanayo nalokho okushiwo oHlongwane uma ethi indawo yilapho izigameko zenzeke khona okungaba yindawo yasemadolobheni noma yasemakhaya. Lezi zincazelo ziveza ukuthi izigameko zendawo azenzeki emoyeni kodwa kumele kube khona indawo ezenzeka kuyo. Indawo iba nomthelela omkhulu ezenzweni zabalingswa ezigcina zidlulela ezigamekweni ezithile ezigqamisa indikimba yendaba.

Enovelini kuvela izindawo ezahlukahlukeni lapho kwenzeka khona izigameko ezigqamisa indikimba yokungalingani, okubalwa kuzo indawo yakwaMaphumulo, eThekwini, eKapa, emkhunjini iSS Mendi kanye naseFrance. Okumele kuqashelwe ukuthi kule noveli indawo iyagcogcoma, iqala kwaMaphumulo, ithuthuke iye ezindaweni ezifana naseThekwini, eKapa, emkhunjini, eFrance lapho bekuhlala khona amasosha, kuthi lapho iphela impi indaba ibuyele eMkhunjini, eKapa, eThekwini igcina isiphelela kwaMaphumulo.

KwaMaphumulo

Enovelini umbhali ulandisa ngendawo lapho indaba iqala khona okuyindawo yakwaMaphumulo, eyindawo yasemaphandleni. Lokhu kubonakala ngokuthi kungabi khona izithuthi zesimanjemanje okubalwa kuzo izimoto, izitimela kanye nezinye izithuthi. Umbhali ulandisa ukuthi abalingiswa uma befuna isitimela kumele baye emadolobheni amakhulu afana neTheku njengoba kuyilapho kutholakala khona izithuthi ezingconywa. Lokhu kucacisa ukuthi indawo yakwaMaphumulo ayithuthukile uma iqhathaniswa nendawo eyidolobha njengeTheku. Abalingiswa basebenzisa amahhashi njengezithuthi. Lokhu kuvela lapho uSihlangu egibele ihhashi eyovalelisa abafundi bakhe endaweni ekude eyayidinga isithuthi njengoba wayephuma engena lapho abafundi babehlala khona. Isigejana samazwi esilandelayo siyakugqamisa lokhu:

Ngosuku lwesithathu agibele ihhashi uSihlangusikayise, eqe imihosha nemihoshana, akhwele edilika emagqumeni ngemali yehhashi ayiphiwa nguyise, imeli emhlophe qwa, liyadlalisela njengoba lona nomgibeli behla benyuka nezinkalo, baphuma bayangena emizini yendawo.

(Khumalo, 2019: 28)

Lapha umbhali ulandisa ngehhashi likaSihlangu alisebenzisa njengesithuthi sakhe, lokhu kufakazela ukuthi indawo yakwaMaphumulo ayithuthukile ngokwesimo somnotho njengoba abalingiswa bakhona abanazo izimoto kanye nezinye

izithuthi zesimanje, azikho izitimela ezitholakala emadolobheni amakhulu afana neTheku kanye nendawo yaseKapa.

Khona kulesi siqephu umbhali uphinde aveze ukuthi ihhashi leqa imihosha okuyindawo enotshani obude, okusho ukuthi ayikho imigwaqo efana nesemadolobheni amakhulu okusakhomba khona ukungathuthuki ngokomnotho njengoba zingekho izingqalasizinda. Lokhu kuveza ukungalingani okukhona mayelana nokuthuthuka ngokwezindawo njengoba indawo yakwaMaphumulo ingathuthukile ngokomnotho njengoba ihlala abantu abamnyama. Yingakho ingathuthukile uma iqhathaniswa nendawo yaseKapa okuyindawo ehlala abantu bebala elimhlophe. Imvamisa abantu abamnyama bahlala ezindaweni ezingenayo intuthuko ngenxa yokunganakekelwa yiqembu elibusayo.

UMarx no-Engels (1848: 35) baveza ukulawula kweqembu elinamandla “Bourgeoisie controls all centres of power-legal, ideological, political- that it can use against the proletariat” (Iqembu elinamandla lilawula zonke izikhungo zamandla- ezomthetho, imibono, ezezipolitiki ezingasetshenziswa ukumelelana neqembu elingenamandla). Lokhu kufakazela okwenziwa uHulumeni omhlophe njengoba ethuthukisa izindawo zasemadolobheni ezihlala abantu bebala elimhlophe okuyinto angayenzi ezindaweni ezihlala abantu abamnyama. Lokhu kusenzeka nasesikhathini samanje lapho abantu abamnyama abahlala emalokishini nasemaphandleni bengayitholi intuthuko bagcine sebethuthela emadolobheni athuthukile anamathuba emisebenzi.

Umbiko womthombo wezindaba i-News 24 (2022) uphawula kanje mayelana nezizathu ezenza ukuthi abantu bathuthele ezindaweni zasemadolobheni: “people migrate from rural to urban areas due to lack of service delivery as well as the economic situation” (Abantu basuka ezindaweni zasemaphandleni bathuthele ezindaweni zasemadolobheni ngenxa yokuntuleka kwezingqalasizinda kanye nesimo somnotho). Lokhu kusaveza ukungalingani okusekhona emphakathini waseNingizimu Afrika lapho abamnyama behlala ezindaweni ezingathuthukile.

Umbhali uqhubeka aveze ukungalingani lapho kunesigameko sokuqala esenzeka kwaMaphumulo lapho inkosi ibize umhlangano, ngoba icelwe nguHulumeni omhlophe ukuthi igqugquzele abamnumzane nezinsizwa zesigodi ukuba balekelele empini ephakathi kwezwe lasJemeni nelase-Ostraliya ababengahlangene nayo. Lokhu kubonisa ngokusobala ukuthi nayo ilawulwa ngumthetho kaHulumeni omhlophe, okuyinto ecasula uFunukwenzani njengoba umbhali eveza lokhu enkulumeni kaFunukwenzani noSihlangu ngezansi:

Inkosi ithole isicelo esiphuthumayo esivela kuHulumeni wamaNgisi ukuba kubuthwe izinsizwa ezizohamba ziyolwa le phesheya Wooooh! Ibuye ingqondo kuFunukwenzani anwaye ikhanda, abheke phansi esephethwe amahloni. Ungibona ngikhohlwa nje yingoba le ndaba angiyizwa kahle. Le mpi yaphesheya iphakathi kwabelungu, amaNgisi namaJalimane, nabanye-ke engibezwa ngendaba. Thina pho singenaphi? lamaNgisi lawa asekhohliwe ukuthi athatha umhlaba wethu ngendluzula, manje wona lawo maNgisi ndini angcolile asecela thina ukuba siyowalekelela! Siya phesheya siyolekelela abacindezeli bethu?

(Khumalo, 2019: 10)

Ukufika kukaSihlangu namanye amadoda emhlanganweni, kuveza ukuhlonishwa kwezwi lenkosi uma ibiza umhlangano. Bahlonipha izwi lenkosi ngoba nayo icelwe uHulumeni wabebala elimhlophe ukuthi icele abantu bomdabu bayolekelela empini. Le nkulumo phakathi kukaSihlangu noFunukwenzani iveza ngokusobala ukungalingani okukhona phakathi kwendlu emnyama nabantu bebala elimhlophe. UFunukwenzani uveza ukungagculiseki ngesicelo sikaHulumeni omhlophe sokuthi bayolwa empini abangahlangene nayo kwazise bacindezelekile abantu, abanawo umhlaba njengoba usuthathwe amaNgisi ngendluzula. Lokhu kucacisa ukungalingani phakathi kwamaNgisi kanye nabantu boMdabu njengoba amaNgisi kuyiwo apethe amandla okubalwa kuwo amandla okuphatha izwe, umhlaba, umnotho, ezezipolitiki njalonzalo.

The Uncommon becomes Common

UMarx no-Engels (1848: 76) bachaza ukuthi iqembu elinamandla lisebenzisa amandla ngenhloso yokulawula nokucindezela iqembu elinganamandla “Bourgeoisie enjoys the upper hand as they are the owners of superstructures such as the ideology, economic and political superstructure” (Iqembu elinamandla liyakujabulela ukulawula njengoba kuyilo eliphethe amandla ngokombono, kwezomnotho, ezepolitiki kanye nangokomcebo nenhloso okumele ilandelwe). Lapha uHulumeni wamaNgisi njengoba kuyiwona ophethe amandla uwasebenzisa ngendlela yokucindezela nokulawula ukuziphatha kwabantu bomdabu njengoba efaka abantu bomdabu empini abangahlangene nayo. UHulumeni omhlophe usebenzisa uNdabezitha ngenhloso yokuthi agququzele abantu abamnyama ukuthi bazinikele empini njengoba azi ukuthi abantu bomdabu bayalihlonipha izwi lenkosi.

Lokhu kungalingani akuveli kuphela lapha kulesi siqeshana, umbhali uqhubeka aveze ukuthi amadoda esizwe esimnyama ayengeke anikezwe izikhali empini. UHulumeni wamaNgisi wabona kungewona umbono omuhle ukuthi abantu abamnyama banikwe izibhamu kunalokho babezonikwa ithuba lokuba babe ngabaphekeli bamasosha amhlophe. Isigejana esilandelayo sigqamisa lokhu:

Kuhambe kuhambe, kuvele mvelayo wathi, kungebe kuhle na ukuba abantu abamnyama baseNingizimu Afrika nabo bathathwe bayolekelela phesheya, kwasuka umsindo ePhalamende bakhala bathi yebuya baba, nanso impi isiphelile, sebeyabuya abomdabu bathi sifuna amalungelo aphelele njengabelungu, sifuna ivoti, sifuna zonke izimfanelo ezitholwa yilabo bebala elimhlophe, sifuna amakhosi ethu abuyiselwe ezikhundleni zawo. Bakhuluma bakhohlisa amagwebu abelungu bebanga lolu daba, kwabe sekuvunyelwana ngokuthi abomdabu bazothunyelwa empini, kepha bazoya bengahlomile. Bazoya empini ukuyoba ngokuka abazobe bephekela amasosha abelungu.

(Khumalo, 2019: 15)

Umbhali ulandisa ukuthi iziphathimandla zikaHulumeni wamaNgisi ePhalamende zibe nokushayisana kwemibono mayelana nokucela abantu abamnyama ukuthi beyolekelela empini ngenxa yokuthi babebona ukuthi mhla abantu abamnyama babuya empini bangahle bafune ukuphathwa ngokufana nabantu bebala elimhlophe. Bagcina ngokuvumelana ukuthi abantu abamnyama banganikezwa izibhamu. Lokhu kuveza ngokusabala ukungalingani phakathi kwabantu bebala elimhlophe nabebala elimnyama. Lokhu kugcizelela ukuthi abantu abamhlophe babephathwa kahle kunabantu abamnyama. Ukungalingani kuphinde kuvele lapho abantu abamnyama benganiwa izikhali zokuthi bazivikele empini kodwa amasosha amhlophe wona anikwa. Lokhu kugqamisa ukuthi ukuphepha kwabantu abamnyama kwakungabalulekile, njengokwabantu abamhlophe.

Injulalwazi yokungalingani iveza ukuthi iqembu elinamandla ilona elilawulayo, liphinde lithathe izinqumo. “The capitalist class which have wealth, power, status in the society influence the social structure so as to reinforce it’s status quo”(Iqembu lonxiwankulu elinomcebo, amandla, isikhundla emphakathini libanomthelela ekwakhekeni komphakathi ukuze lizohlala linamandla).

Lokhu kucacisa ukuthi abantu abanamandla benza konke okusemandleni abo ukuze bahlale benamandla adlula aweqembu eliswele. Lapha iziphathimandla zikaHulumeni omhlophe zibona ukuthi abantu abamnyama bangahle babuye empini benamandla okubhekana nencindezelo kaHulumeni omhlophe. Yingakho zabona kungcono ukuthi amadoda amnyama ayolekelela empini abe ngabapheki kuphela futhi angahlonyiswa ngezikhali ngoba angaze afunde ukulwa nencindezelo.

Lesi senzo seqembu elinamandla sokwenza isiqiniseko sokuthi lihlale lisemandleni sisenzeka nasesikhathini samanje lapho abafundi babekhohlelwa ukuthi imfundo ifundisa ngendlela ecindezelayo engathuthukisi abantwana babantu abamnyama nabaswele njengoba ilawulwa yiqembu elinamandla ukuze lizoqhubeka nokucindezela abantu abangaphansi kwalo. Uma kubhekwa isibonelo sesigameko sabafundi esaziwa ngokuthi yi

”Fees must fall” esenzeka ngonyaka we-2016, lapho abafundi babelwisana nolwazi ababefundiswa lona ezikhungweni zemfundo ephakeme. Abafundi babekholelwa ekutheni ulwazi ababelufunda lalungabathuthukisi. Ngokombiko womthombo wezindaba i-BusinessTech (2016: 2), abafundi babelwela ukufundiswa ulwazi olubaxhumanisa nemvelaphi yabo. Umbiko uphawula uthi:

The statement said that Fees Must Fall is a clear call for a free decolonized, afrocentric education. This call is rooted in the liberation of black people and the total dismantling of the anti-black system that maintains black oppression. From this it is clear that the education system was designed to thwart the liberation of the black child, in so doing keeping them in the same position as the generations before them through coercion. Currently in South Africa, the education system is not designed for the interests of the black community, but those who intend to preserve the status quo which is a colonial education

(Isitatimende sithe i-Fees Must Fall iyikhwelo elicacile lemfundo yamahhala okungeyona eyamakoloni, egxile kuma-Afrika. Leli khwelo lisekelwe ekukhululweni kwabantu abamnyama kanye nokuhlakazwa ngokuphelele kohlelo olumelene nabamnyama olugcina incindezelo yabantu abamnyama. Kulokhu kuyacaca ukuthi uhlelo lwezemfundo lwaludalelwe ukuvimba inkululeko yengane yomuntu omnyama, ngokwenza lokho igcinwe isesimweni esifanayo nesezizukulwane ezingaphambi kwayo ngenkani. Njengamanje eNingizimu Afrika, uhlelo lwezemfundo aludalelwe izimfuno zabantu abamnyama, kodwa labo abahlose ukulondoloza isimo esikhona, okuyimfundo yamakoloni).

Nasesikhathini samanje indlela yokufunda ayenziwe ngendlela ezovuna izinhloso zabantu abamnyama kodwa yenziwe ukugcina abanamandla bahlale benamandla naphezu kwemfundo imbala. Lokhu kusafakazela ukuthi ukungalingani kusaqhubeka nokwenzeka njengoba abanamandla kuyibona abanquma ukuthi yiluphi ulwazi okumele lufundwe ezikhungweni zemfundo.

Umbhali uqhubeka alandise ngokungalingani okwenzeka enovelini lapho indaba ithuthukela eThekwini.

EThekwini

Indaba iyathuthuka ngokwendawo lapho amadoda ayevumile ukuya empini eyogibela isitimela eThekwini esasizobafikisa eKapa okuyilapho babezothatha khona umkhumbi sebebheke eFrance empini. Uma kuqhathaniswa indawo yaseThekwini neyakwaMaphumulo kuyacaca ukuthi iTheku lithuthukile njengoba linezithuthi ezifana nezitimela, okuyinto engekho kwaMaphumulo. Abantu bakwaMaphumulo kumele bathathe isitimela eThekwini uma befuna ukuya emadolobheni amakhulu afana nedolobha laseKapa. Lokhu kungalingani kwenziwa ukuthi iziphathimandla eziningi ezimhlophe zizinze kulo iTheku. Lokhu kuyinto evamile ukuthi abantu abaphethe bathuthukise izindawo abahlala kuzo kuphela. Umbhali uveza ukuthuthuka kwendawo yaseThekwini okumangaza abalingiswa abavela ezindaweni zasemaphandleni njengendawo yakwaMaphumulo ngale ndlela:

Siyaphuma siyanga eziteshini isitimela, kumnandi kudelile lapha ezinsizweni. Iningi lapha liyaqala ngqa ukugibela esitimeleni. Kulaba abasiqabukayo isitimela singabala kubo uFunukwenzani okuyilokhu eqalaqalaza ehleka ubala.

(Khumalo, 2019: 52)

Lapha kuvela ukuthi amanye amadoda ebala elimnyama afana noFunukwenzani avela ezindaweni ezingathuthukile ayeqala ukubona nokugibela isitimela ngenxa yokuthi asikho endaweni engathuthukile njengeyakwaMaphumulo. Okugqamayo lapha ukuthi kukhona ukungalingani ngokuthuthuka kwezindawo okulawulwa uHulumeni omhlophe njengoba kuyiwo ophethe amandla okwenza izinguquko. Injulalwazi yokungalingani ichazile ngenhla ukuthi iqembu elinamandla omnotho yilona elilawula ukwakheka komphakathi okufakazela okubalulwe yilesi siqephu, uHulumeni omhlophe njengoba kuyiwona ophethe amandla yiwona futhi olawula ukwakheka nokuthuthuka

komphakathi. Umbhali uqhubeka ngokulandisa emva kokugibela isitimela, amadoda ayenethemba lokuthi mhlazane kwaphela impi, bazonikwa amalungelo njengomklomelo:

Kuyaculwa lapha esitimeleni kugibela amadoda ezizwe ezahlukahlukene okubalwa kuzo amaXhosa, amaPedi, abeSotho kanye nezinye, sihambe sicosha isitimela uma sihamba sigudla sidlule ngisho emaMpondweni. Silayishile lesi sitimela. Ngaphandle kwezilimi ezahlukahlukene ezikhulunywa lapha, okunye okuphawulekayo ngukuthi abantu abalapha bavela kuzo zonke izinhlaka zomphakathi. Wonke la madoda ahlanganiswe yithemba. Ithemba lokuthi indlu emnyama izoke ithole ukuhlonishwa nozwelo uma ibambisana namaNgisi kule mpi enzima yaseYurophu.

(Khumalo, 2019:56-57)

Umbhali uqala ngokulandisa ukuthi kulesi sitimela kugcwele amadoda ezinhlanga ezihlukene lapho abala khona amaXhosa, abeSuthu, amaPedi kanye nezinye izinhlanga. Lokhu kuveza ukuthi ukungalingani kwakungeyona into eyayenzeka kwaMaphumulo kuphela kodwa nakwezinye izindawo lapho la madoda ayevela khona. Kuphinde kuvele ukuthi amadoda ayegcwele isitimela ayezimisele ukubambisana noHulumeni omhlophe ngoba ayenethemba lokuthi indlu emnyama yayizoke ithole ukuhlonishwa nozwelo emva kwempi. Lokhu kugqamisa ukucindezeleka abantu abamnyama ababedlula kukho, ngenxa yokuthi babenganawo amandla okuphatha. UMarx no-Engels (1848: 78) baveza ukuthi iqembu elinamandla seliguqule izwe lenza imithetho yalo “The bourgeoisie has subjected the country to the rule of the towns” (Iqembu elinamandla selifake izwe ngaphansi kokubuswa ngamadolobha). Lokhu kuchaza ukuthi iqembu elinamandla seliphendule izwe ukuthi lilandele umthetho walo njengoba linamandla, okuyinto evelayo nalapha kulesi siqephu njengoba abantu abamnyama becindezekile ngenxa yemithetho yeqembu elinamandla. Indawo yendaba ithuthukela eKapa okuyilapho abalingiswa bethola uMkhumbi ozobathutha ubayise eFrance empini, nalapha kukhona izigameko ezivelayo ezigqamisa ukungalingani.

EKapa

Indawo yaseKapa iyindawo eyidolobha njengeyaseThekwini. Kunezimoto, izitimela amabhilidi kanye nemikhumbi, okuyinto engatholakali kwaMaphumulo. Ithuthukile le ndawo uma iqhathaniswa neTheku nendawo yakwaMaphumulo njengoba umbhali elandisa ukuthi kunamabhilidi, okuyinto angazange ayibalule uma echaza indawo yaseThekwini. Lokhu kuvela lapha umbhali ethi:

Kuchwaze isitimela sonke uma isiqhamuka njenganjeya intaba yodumo iTable Mountain. AmaXhosa ayibiza athi iNtaba yetafile, bayibone isondela, isondela intabakazi yodumo. Balibone idolobha laseKapa likhosele ezinzwaneni zale ntabakazi yodumo. Bayibone imikhumbi ithi saka echwebeni. Bawabone amabhilidi athe chithi saka kuleli dolobhakazi elibuhle balo bukitaza inhliziyi, kujuluke ibunzi emadodeni.

(Khumalo, 2019: 60)

Umbhali ulandisa ngobuhle bendawo yaseKapa lapho echaza ukuthi kunamabhilidi, imikhumbi, intaba yodumo eyaziwa ngele “Table Mountain”. Uchaza ubuhle balo njengokuthi bukitaza inhliziyi futhi benza amadoda ajuluke njengoba engayijwayele indawo enhle kangaka, enamabhilidi, imikhumbi, ulwandle, efakazela ukuthuthuka okungcono nokusheshayo uma iqhathaniswa nendawo yaKwaMaphumulo. Lokhu kuveza ukungalingani ngokwentuthuko yezindawo okulawulwa uHulumeni omhlophe. Uthuthukisa indawo yeseKapa njengoba kuyindawo egcwele abantu bebala elimhlophe.

Ngokombiko wephephandaba le-The Guardian (2014) uveza ukuthi indawo yaseKapa kwakuyindawo eyayigcwele kakhulu abantu bebala elimhlophe “Cape Town was conceived with a white-only centre, surrounded by settlements for the black and coloured labour forces to the east” (IKapa lalicatshangwe njengesizinda sabebala elimhlophe, sizungezwe yizindawo ezihlala abasebenzi bebala elimnyama kanye nabasebenzi abangamakhaladi ngasempumalanga). Lokhu kuchaza ukuthi abantu bebala elimhlophe babephethe ingxenye

enkulu yomhlaba waseKapa okucacisa isizathu sokuthi indawo yaseKapa ithuthuke kakhulu uma iqhathaniswa namanye amadolobha aseNingizimu Afrika. Ingxenywe eyayihlala abelungu yayithuthuke kakhulu uma iqhathaniswa naleyo eyayihlala abasebenzi bebala elimnyama namakhaladi.

Lokhu kugqamisa ukungalingani ngokuthuthukiswa kwezingqalasizinda zezindawo ngenxa yokuthi iqembu elinamandla yilona elalilawula ukuthuthukiswa kwezindawo. U-Althusser (1970: 2) uveza ukuthi izingxenywe zikaHulumeni zivuna iqembu elinamandla “The state Apparatuses which is the ideological state apparatus and repressive state apparatus support the class structure of capitalist” (Amathuluzi kaHulumeni okuyithuluzi lombono wokubuswa kwezwe kanye nethuluzi lombuso lokucindezela eseka uhlaka lobuqembu lonxiwankulu).

Yize sesaphela isikhathi sobandlululo, kusekhona ukungalingani ngokwentuthuko endaweni yaseKapa okuhlala khona abantu bomdabu. Lapha kubalwa izindawo ezifana noKhayelitsha, lapho abantu besahlala emikhukhwini. Umbiko wephephandaba le-The Guardian (2014) uveza isimo esingasihle abantu baseKhayelitsha ababhekane naso ngenxa yokuntuleka kwentuthuko yendawo yakhona “in the township of Khayelitsha, on the eastern edge of Cape Town, there are barefoot children playing on the banks of an open sewer, while cows roam next to an overflowing rubbish heap” (Elokishini laseKhayelitsha ngasempumalanga yeKapa kukhona izingane ezihamba ngezinyawo ezidlala duzane nesitamukoko esivulekile, izinkomo zona zizula duzane nenqwaba kadoti echichimayo.). Lokhu kufakazela ukuthi kusekhona ukungalingani ngokwentuthuko kwezinye izingxenywe zeKapa. Indaba ithuthela emkhunjini ISS mendi okuyilapho kwenzeka khona ezinye izigameko eziveza ukungalingani.

Emkhunjini ISS Mendi

Umbhali ulandisa ukuthi indawo ithuthela emkhunjini iMendi lapho kwenzeka izigameko ezigqamisa ukuthi kukhona

ukungalingani phakathi kwabalingiswa bebala elimhlophe nalaba bebala elimnyama ngale ndlela:

Zithi zingangena izinsizwa emkhunjini, zikhonjiswe amagumbi ezizolala kuwo. Zithi zingaqeda ukubeka izimpahla emagunjini, zikhuphuke ziye esitezi esingenhla emkhunjini, isitezi okuhlalwa kuso kuthanyelwe isigcaki, kubukwe ulwandle. Isitezi esiphakathi nendawo sibekelwe abakhuzi bamasosha. Bonke abakhuzi ngabeLungu.

(Khumalo, 2019: 68)

Lapha kulesi siqeshana umbhali ulandisa ngokwenzeka emva kokuthi amadoda esengene emkhunjini. Ulandisa ngokuthi kunezitezi ezimbili okuyileso sabakhuzi kanye naleso samadoda namasosha. Umbhali uveza ukuthi abakhuzi bamasosha abelungu kuphela, okuveza ukungalingani. Abakhuzi balapha emkhunjini abelungu kuphela abekho abebala elimnyama. Lokhu kuveza ukungalingani phakathi kwabebala elimhlophe nabomdabu. Ukuhlala ngokuhlukaniswa, abebala elimhlophe bahlaliswa endaweni egcono kuneyabebala elinsundu kusasho ukungalingani. Indaba iqhubeka emkhunjini lapho kuvela ukuthi iziphathimandla zisebenzisa amandla ezinawo ukucindezela abangenawo. Umbhali uveza isigameko lapho kukhona ukungazwani kahle phakathi kukaKaputeni Portsmouth noNgqavini uma ethi:

Iyacasula lento eyenziwa ezidunjini zala madoda, kusho uNgqavini ephimisela amathe phansi. Ukaputeni Portsmouth amgxavule ngamahlombe uNgqavini. Akhulume ngesankahlu, wena sosha Ngqavini awunanhlonipho! Sula la mathe owaphimisele phansi. Ngiyaxolisa nkosi bengithi..., vala isipepe sakho wesule la mathe owaphimbisile! Yebo nkosi ngizohamba ngiyothola isidwedwe sokwesula. Cha! Wesule ngomlomo wakho, wona lowo mlomo okuyiwona owakhiphile! Manje!

(Khumalo, 2019: 87)

The Uncommon becomes Common

Lapha kuvela ukuthi uNgqavini uthukuthele ngesenzo sabakhuzi sokuthi balahle izidumbu zabantu abamnyama olwandle. Uma ezama ukuveza ukucasuka kwakhe uKaputeni Portsmouth ulwa naye ngoba ubona ukuthi uphikisana nombono wakhe. Lokhu kuveza ukungalingani ngokwamandla okugcina kwenza iqembu elinamandla liwasebenzise ukucindezela abangenawo. Isenzo sokuthi akhothiswe amathe awakhafulile sigqamisa ukuvezwa kwamandla ukuthi ubani ophethe onezwi eligcinayo. U-Althusser (1970:7) uveza ukuthi iqembu elinamandla lisebenzisa isikhungo somthetho ukucindezela abaphikisana nombono nenhloso yalo “The repressive state apparatus operate to repress in an intervention of the interest of the ruling class” (Ithuluzi lombuso lokucindezela lisebenza ukucindezela ukunginelela kuloku okuvuna iqembu elibusayo)). Lokhu kufakazela okwenzeka lapha njengoba uNgqavini engakwazi nokuzwakalisa ukungaphatheki kahle kwakhe ngesenzo sikaKaputeni. Lokhu kusenzeka nasesikhathini samanje lapho umthetho usetshenziselwa ukucindezela izikhalazo zeqembu elinganamandla. Kunesigameko esenzeka eSwaziland lapho inkosi uMswati asebenzisa amandla anawo ukucindezela abasebenzi ababebhikishela amaholo angcono ukuze bezothuthukisa isimo sabo somnotho. Umbiko wephephandaba iPeople Dispatch (2022) uveza okwenzeka ngale ndlela:

Angry workers used petrol bombs, stones and sticks to attack properties of the King, who owns most of the economy and runs it for his indulgences such as a fleet of Rolls Royce cars, private jets, palaces and parties, while nearly 70% of the population survives on less than a dollar a day. Ordering the army to crack down.

(Abasebenzi abathukuthele basenzisa amabhomu kaphethiloli, amatshe kanye nezinduku ukuhlasele izakhiwo zenkosi, okuyiyona ephethe umnotho futhi iwusebenzisele ukuthenga izimoto zohlobo lwe-Rolls Royce, izindiza ezithi yena, izigodlo kanye nemicimbi, kube kunenani cishe elingamaphesenti angamashumi ayisikhombisa labantu eliphila ngemali engaphansi

kwedola ngosuku. Inkosi yathumela amasosha ayo ukuthi ayohlakaza imibhikisho).

Lokhu kusafakazela ukuthi iziphathimandla zisebenzisa amandla azo ukucindezela labo abangenawo noma labo abalwisana nokucindezeleka. Umbhali uqhubeke alandise ngokwenzeka eFrance emva kokuthi kucwile umkhumbi iMendi kwashona amasosha angamakhulu ayisishiyagalombili (800). Kuvela ukuthi iphutha laba ngelomunye woKaputeni babelungu owashayisa umkhumbi.

EFrance

Indaba iyathuthuka lapho amasosha esefikile eDieppe okuyidolobha elikhulu laseFrance elithuthuke kakhulu. Emva kokuthi kube khona ingozi yokucwila kokhumbi, uSihlangu ungena esibhedlela. Kuthe emva kwesikhathi uSihlangu waphuma esibhedlela wahanjiswa enkanjini yamasosha eRouen okwakulapho wayezosebenza khona ephekela amasosha abelungu. Uthe uma efika enkanjini uSihlangu wezwa ukuthi kwenziwa uphenyo mayelana nembangela yokucwila komkhumbi iMendi. Kwamujabulisa lokho uSihlangu. Ngakusasa wafika umbiko wafundela amanye amasosha uSihlangu ukuthi imbangela yokuthi umkhumbi wabo ucwile ngukuthi washayiswa umkhumbi iDarro owawulawulwa uKaputeni Stump. UKaputeni lona akazange ajeziswe ngesenzo asenza kodwa wamane waphucwa ilayisensi yakhe izinyanga ezintathu kuphela. Amagama alandelayo agqamisa lokhu:

Uphenyo lwekhomishini lubhekane ngqo noKaputeni Stump ngobudedengu bakhe, obudale ukuchitheka kwegazi singekho isidingo, bamuphuce ilayisensi yakhe yokushayela umkhumbi kuchazwe ukuthi uzoyithola emva kwezinyanga ezintathu.

(Khumalo, 2019: 130)

Lapha kuvela ukuthi uKaputeni owashayisa umkhumbi owacwila kwashona amashosha angamakhulu ayisishiyagalombili akazange anikwe isijeziso esiqinile njengoba phela wayebulale

abantu kodwa washaywa ngoswazi oluncane. Lokhu akuzange kuwaphathe kahle amasosha amnyama ngoba abona ukuthi abelungu baphathwa kangcono, noma onile abulala abantu abangaka abagwetshwa njengabantu abamnyama. Njengoba U-Althusser evezile ngenhla ukuthi umthetho uvuna iqembu elinamandla nalapha kuvela ngokusobala ukuthi isijeziso sikaKaputeni Stump sincane ngoba evunwa ngumthetho kaHulumeni omhlophe ngenxa yebala lakhe. USihlangu namanye amadoda aya enkantolo eyoseka uMokoena, okuyilapho kwasuka khona impi enkulu eyaholela ekutheni uSihlangu neqembu lakhe baboshwe. Isigaba esilandelayo siyakugqamisa lokhu:

Kube yinhlanhla kaSihlangu neqembu lakhe ejele ukuthi ngenkathi sekulungiselelwa ukuba bayokleliswa phambi kwamasosha ahlomile, bathelwe phansi ngezinhlamvu, kuvele umbiko ophuthumayo ovela kubakhuzi abakhulu bempi. Umbiko uthi impi isingene kwelinye igiya. Sengathi iNgilandi nozakwabo bawakladulisa amathafa amaJamimane. Kuthiwa awasabaleki aseshiya izithunzi zawo. Ngakho-ke kunqunywe ukuthi amacala obekufanele ethethwe awasulwe. Nebala ufike umbiko wokuthi iziboshwa nazo ziyadedelwa. Yilapho-ke umfo kaNgobese egiye wagiya waze waquleka. Uphaphama nje usesenkanjini yakhe eRouen.

(Khumalo, 2019: 147)

Lapha kuvela ukuthi uSihlangu namanye amadoda ayajeziswa ngokuboshwa ngenxa yokuthi alwe neziphathimandla zikaHulumeni omhlophe kodwa isijeziso sikaKaputeni Stump asizange sifane nesikaSihlangu namanye amadoda amnyama. Lokhu kuveza ukungalingani okukhona phakathi kwalezi zinhlanga zombili okuveza ukuthi abanamandla, yibona abashaya umthetho ovuna bona.

Isiphetho

Kulesi sahluko kuchazwe ukuthi indawo yendaba iyini kusetshenziswa izincazelo zababhali ezahlukehlukehene. Kuqhutshwe ngokuveza zonke izindawo ezitholakala enovelini

esihloko esithi Ngenxa YeMendi (2019) kaKhumalo, okubalwa kuzo indawo yaKwaMaphumulo, eThekwini, eKapa, eMkhunjini ISS Mendi kanye naseFrance lapho kuvezwe ukuthuthuka kwalezi zindawo kanye nezigameko ezenzeka kulezi zindawo ezigqamisa indikimba yokungalingani. Indawo lapho indaba yenzeka khona. Kuningi ekubalulayo okufana nokuthi indawo inamthelela muni kusikompilo labalingiswa, inamthelela muni ekuziphatheni kwabalingiswa, lokhu kuvelile kwenzeka kumlingiswa omkhulu uSihlangu.

Imithombo Yolwazi

- Althusser, L. (1970). *Ideology and Ideological State Apparatus*. Northridge: Carlifonia State University.
- Africanhistory.Com. (2022). South Africa's Apartheid Era Population Registration Act. Online newspaper. Available at: <https://www.thoughtco.com/population-registration-act-43473> [Accessed 14 April 2022].
- BusinessTech. (2016). Fees Must Fall Leaders Explain What Decolonised Education Mean. Online Newspaper. Available at: <https://businesstech.co.za/news/trending/141333/feesmustfall-leaders-explain-what-decolonised-education-means> [Accessed 15 September 2022].
- The Guardian. (2014). Apartheid Ended 20 Years Ago, So Why is Cape Town Still a Paradise for the Few. Online Newspaper. Available at: <https://www.theguardian.com/cities/2014/apr/30/cape-town-apartheid-ended-still-paradise-few-soutafrica#:~:text=%E2%80%9CCape%20Town%20was%20conceived%20with,of%20scrubland%2C%E2%80%9D%20he%20says> [Accessed 14 May 2022].
- Horsthomke, K., Siykwazi. P., Walton. E, noWolhunter. C. (2016). *Education Studies*. Cape Town: Oxford University Press Southern Africa (Pty) Ltd.
- Hlongwane. J.B, Msimang. C.T., Ntuli. D.B.Z. (1988). *IsiZulu Samaciko Ibanga 10*. Pietermaritzburg: Shuter and Shooter Publishers.
- Khumalo. F. (2019). *Ngenxa YeMendi*. Cape Town: Oxford University Southern Africa (Pty) Ltd.

The Uncommon becomes Common

- Marx, K. noEngels, F. (1848). *The Communist Manifesto*. London: Penguin publishers.
- Mhlanga, E. J. (2019). *Ubhuku Lwamanqe Ibanga 12*. Westville: Lexion Publishers.
- Mhlongo, G. Z. (2018). Ucwangingo Ngegalelo LikaWanda M.E Ekubhalweni Kwenoveli ethi: *Kunjalo-ke*: Kugxilwe Kwisakhiwo, Abalingiswa Nengqikithi. Unpublished Masters Dissertation. Pietermaritzburg: ENyuvesi YaKwaZulu Natali.
- Mshengu, Z.M. (2020). Isizinda nendikimba Yobugebengu Emibhalweni Engamanoveli: Kuyoqhuma Nhlavana, Igazi Lezibi, Ayikho Impunga Yehlathi nethi Inkinsela YaseMgungundlovu. Unpublished Master's Dissertation. Pietermaritzburg: ENyuvesi yaKwaZulu Natali.
- Mtumane, Z., noSibiya. E.D.M. (2022). *Trends and Tropes*. Pietermaritzburg: University of KwaZulu Natal Press.
- Horsthomke, K., P. Siyakhwazi., Walton. E., noWolhunter, C. (2016). *Education Studies*. Cape Town: Oxford University Press Southern Africa (Pty) Ltd.
- People dispatch. (2022). King's Forces Attack Communist Party of Swaziland Members as Pro-Democracy Protests Continue. Online Newspaper. Available at: <https://peoplesdispatch.org/2022/08/08/kings-forces-attack-communist-party-of-swaziland-members-as-pro-democracy-protests-continue/> [Accessed 25 September 2022].
- Taylor, J.P. (1967). *Karl Marx and Friedrich Engels: The Communist Manifesto*. New York: Penguin Group Publishers.
- Tshabalala, T.E. (2015). Ukuvezwa Kwendikimba Yengculazi Enovelini KaM.E Wanda Ethu 'Kunjalo-ke'. Unpublished Master's Dissertation. Pietermaritzburg: ENyuvesi YaKwaZulu Natali.
- Zungu, T. M., Ngonini. T.E.M., noGumede, S.S. noGumede. (2008). *IsiZulu Esicwengekile Ibanga 10*. Durban: New General publishers.