Ukusetshenziswa Kwabalingiswa Ngendlela Engaqondile Ukwethula Indikimba Yesandulela-Ngculazi Kanye Nengculazi Enovelini Ethi, Ngidedele Ngife

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Isingeniso

Isandulela-ngculazi yisifo esike sabhebhetheka kakhulu ngesikhathi ingakabi bikho imishanguzo yaso eNingizimu Afrika. Ababhali abaningi babhalile ngesifo sesandulela-ngculazi, bezama ukufundisa isizwe ngalesi sifo. Uma kungabalwa ezimbalwa nje izincwadi ezabhalwa ngenhloso yokufundisa isizwe ngengculazi, kungabalwa inoveli kaNakanjani Sibiya ethi Kuxolelwa Abanjani (2002), inoveli kaM.E. Wanda ethi Kunjalo-Ke (2008), umdlalo kaMpumelelo Mbatha othi Ithemba Lingumanqoba (1997), inoveli kaSibiya ethi Ngidedele Ngife (2006), kanye nabanye ababhale izindaba ezimfushane kanye nezinkondlo. Yize kubhaliwe ngesifo sengculazi, ngokwemibhalo ebuyekeziwe, abekho ababhale ngaso besebenzisa inoveli ethi Ngidedele Ngife. Kungalesi sizathu umcwaningi ebone kukuhle ukuthi ake ahlolisise ukuthi umbhali wale noveli ubasebenzisa kanjani abalingiswa ukwethula indikimba

yesandulela-ngculazi kanye nengculazi uqobo. Baningi ababhali ababhalile ngokuvezwa kwabalingiswa kanye nokusetshenziswa kwabalingiswa emibhalweni ehlukahlukene kodwa akekho oke wabhala ngokusetshenziswa kwabalingiswa ngendlela engaqondile ukwethula izindikimba ezitholakala enovelini kaSibiya ezosetshenziswa kulolu cwaningo. UPoswa (2023) okususelwe lo msebenzi ocwaningweni lwakhe lweziqu ze-M.A., cishe nguye owokuqala osenze njalo. Lokhu kuchaza ukuthi leli phepha lizovala leso sikhala esikhona emibhalweni elandisayo. Ngakho-ke, lolu cwaningo luzobheka ukuthi imicabango yabalingiswa kanye nezingxoxo abalingiswa ababa nazo nabanye abalingiswa ziyethula kanjani indikimba yesandulela-ngculazi nengculazi uqobo.

Lolu cwaningo luzoqhutshwa kulandelwa inqubo yokucwaninga eyaziwa ngokuthi yikhwalitheyithivu njengoba kuzobe kusetshenziswa inoveli kaSibiya ethi Ngidedele Ngife (2006) ukuqoqa ulwazi. Kuzosetsheniswa neminye imithombo yolwazi ebhaliwe ukwesekela amaphuzu azobe ehlaziywa. Lolu cwaningo luzosekelwa ngemibono yenjulalwazi noma insizakuhlaziya eyaziwa ngokuthi inaratholoji. NgokukaFludernik (2009), injulalwazi yenaratholoji yisifundo semibhalo elandisayo. Le njulalwazi ibheka ukuthi imibhalo ixoxwa noma ilandiswa kanjani. Ababhali noma labo abaxoxayo basebenzisa amasu athile uma bexoxa indaba. Uma kuhlaziywa le mibhalo, kuye kuhlaziywe lokho okubumbe indaba yonkana, okubalwa kukho abalingiswa, isizinda, izindikimba, izigigaba, ulimi, kanye nokunye (Bengu, 2014).

Umbhali ubone kukuhle ukuthi acwaninge ngokusetshenziswa kwemicabango kanye nezingxoxo zabalingiswa ekwethulweni kwendikimba yesandulela-ngculazi kanye nengculazi uqobo. Lokhu kuza emuva kokuthola ulwazi olunzulu encwadini ethi Ngidedele Ngife (2006). Okugqugquzele umcwaningi wukuthi ubonile ukuthi abantu abaningi abakaze balithole ithuba lokuhlaziyelwa lo mbhalo kanti uqukethe izimfundiso ezinqala. Kuyenzeka abantu bafunde umbhalo nje ngoba bechitha isizungu, bese bengakwazi ukuzitholela ngokwabo isifundo esidluliswa umbhalo. Okubalulekile ngalolu cwaningo ukuthi abantu bazohlaziyelwa umbhalo

bese bacaciseleka ngesifundo esiqukethwe yinoveli. Okunye okubalulekile ngalolu cwaningo ukuthi abantu bazokhanyiseleka ukuthi indlela engaqondile yokubunjwa kwabalingiswa ayisetshenziswa kuphela ukuveza uhlobo lwabalingiswa olusetshenzisiwe embhalweni, kodwa ibuye ilekelele ababhali ukuthi bakwazi ukudlulisa umyalezo noma isifundo besebenzisa abalingiswa.

Abalingiswa nokuvezwa kwabalingiswa

Abalingiswa abantu ababunjwa ngumbhali, abanikeze izimpawu zabantu bangempela, bese ebaphilisa emhlabeni wombhalo. UMalaza (2002: 33) uchaza abalingiswa kanje:

> Abalingiswa akubona abantu bangempela kodwa bayingxenye yenoveli, engumfanekiso-mbumbulu womlobi. Abalingiswa kufanele benze njengabantu, bakholweke kumfundi, baphile.

UHadebe (2018) yena uthi abalingiswa bayimifanekiso yabantu ebunjwa ngababhali ngobuciko. Kufanele babukeke njengabantu abaphila ngempela. Ngamanye amazwi, kufanele babe nazo zonke izimpawu zabantu bangempela ezizokwenza abantu bakholwe ukuthi ngempela bangabantu bangempela. UZuma (2016: 5) ucaphune uHadebe (2002) lapho ethi:

Abalingiswa bangabantu ababalulekile kakhulu, kumele benze izinto ezenziwa ngabantu abaphilayo. Baklama indima enkulu ekuqhubekiseni indaba ngezigigaba abahlangabezana nazo.

Emuva kokubheka izincazelo zababhali abahlukene, kungashiwo ukuthi abalingiswa abantu abangaphili kodwa ababunjwa ngumbhali, abanike izimpawu zabantu abaphilayo ukuze bakholweke kubafundi, futhi badlala indima enkulu ekuqhubekiseni indaba leyo umbhali asuke efuna ifinyelele ebantwini.

Zimbili izindlela ababhali abazisebenzisayo ukuze baveze uhlobo lwabalingiswa abasetshenzisiwe emibhalweni. Kukhona indlela eqondile nendlela engaqondile. Lolu cwaningo

luzogxila endleleni engaqondile. Indlela engaqondile yokuveza abalingiswa isetshenziswa ababhali ngenhloso yokunikeza abafundi bombhalo ithuba lokuthi bazitholele ngokwabo uhlobo lwabalingiswa abasetshenzisiwe. UNdebele (2007: 33) uchaza indlela engaqondile kanje:

> *In this method, the author does not tell us about his characters: he shows them to us. Accordingly, this method is populary known as dramatic method character portrayal. Through the use of environment, characters words and action, the reader is put in a position where he can deduce for himself what kind of character he is presented with.*
>
> (Kule ndlela, umbhali akasitsheli ngabalingiswa bakhe: uyabaveza kuthina. Ngokufanele, le ndlela idume ngokuthi indlela engaqondile yokuveza abalingiswa. Ngendawo, amazwi abalingiswa kanye nezenzo, umfundi ubekwa endaweni lapho engaziqagulela ngokwakhe uhlobo lomlingiswa athulelwa yena).

Ngamanye amazwi, umbhali akasho lutho ngabalingiswa bakhe uma ebasebenzisa, kodwa uye abaveze ngokusebenzisa amazwi abawakhulumayo, izenzo zabo, kanye nendawo abaphila kuyona. UHadebe (2018: 4) usahamba emazwini kaNdebele. Uthi:

> *This method is implicit. In other words, the author does not give direct descriptions of the characters, rather the reader is able to tell the kind of people the characters are by their speech, how they express themselves, their actions, beaviours, the kind of environment they live in, and their thoughts.*
>
> (Le ndlela ayibeki ngembaba. Ngamanye amazwi, umbhali akanikezi incazelo eqondile ngabalingiswa, kodwa umfundi uyakwazi ukusho uhlobo lwabantu abalingiswa abayilona esusela ezinkulumweni zabo, indlela abaziveza ngayo, izenzo zabo, indlela abaziphatha ngayo, indawo abaphila kuyo, kanye nemicabango yabo).

Kulokhu obekubalulwe nguNdebele (Op. cit), uHadebe uveze nokuthi imicabango, izingxoxo ababa nazo nabanye abantu, kanye nendlela abaziphatha ngayo abalingiswa isho lukhulu ngabo. Ngakho-ke, indlela engaqondile yokuveza abalingiswa ingachazwa njengesu elisetshenziswa ababhali ukuveza abalingiswa besebenzisa izenzo, izinkulumo, izingxoxo ababa nazo nabanye abantu, indlela abaziphatha ngayo, imicabango, nendawo abaphila kuyona. Kulolu cwaningo kuzobhekwa ukuthi umbhali wenoveli ethi Ngidedele Ngife (2006) uyethule kanjani indikimba yesandulela-ngculazi nengculazi uqobo esebenzisa imicabango, kanye nezingxoxo zabalingiswa.

Indikimba

NgokukaKhuboni (2018:127), "indikimba yilokho okuqukethwe yindaba yonke. Yilokho othe uma usuyifundile indaba wathola ukuthi ikhuluma ngakho". UNtombela (2003: 42) yena uchaza indikimba kanje:

> Indikimba ngumyalezo umlobi wombhalo wobuciko afuna ukuwedlulisela kubafundi bombhalo wakhe. Indikimba umfundi uzitholela yena ngemuva kokuwufunda wonke umbhalo othile.

UMshengu (2020: 5) usahamba emazwini kaNtombela noKhuboni uma ethi:

> Indikimba ngumqondo ongumongo umbhali asuke efuna ukuwuzuza ekuqoqekeni kwenoveli. Ukuthola ukuqoqeka kwenoveli iyonke kumele uqale uthole ukuthi umbhali yikuphi azama ukukusho ngenoveli ephambi kwethu.

Emuva kokubheka izincazelo zababhali abahlukene, kungashiwo ukuthi indikima iyingqikithi yombhali, lokhu indaba ekhuluma ngakho. Kuyenzeka umbhalo ube nezindikimba ezingaphezulu kweyodwa, yize lezi ezinye zisuke zilekelela umbhali ukuba athule indikimba enkulu (Poswa, 2023). Kuleli phepha kuzogxilwa kakhulu endikimbeni yesandulela-ngculazi

nengculazi uqobo njengoba kuyiyona ndikimba enkulu enovelini kaSibiya ethi 'Ngidedele Ngife' (2006).

Isifingqo senoveli

Inoveli ethi Ngidedele Ngife (2006) imayelana nomfana obizwa ngoNdabayakhe. UNdabayakhe uthulwe embhalweni njengomuntu ozama ukuzibulala. Umbhali usebenzise isu lokuqagula ukuze athule isehlakalo esizokwenzeka endabeni. Kugcine kutholakala ukuthi uNdabayakhe wayezama ukuzibulala ngenxa yokuthi wayesola ukuthi unesandulela-ngculazi. Lo mcabango ube nawo emuva kokujuqwa yisisu izinsukwana. Isisu lesi samqeda amandla , walahlekelwa umdlandla wokudla, wehla nasemzimbeni, waphathwa yikhanda, waphinde waba nomzimba obuhlungu. Lezi zimpawu zamenza wacabanga ukuthi unesandulela-ngculazi, njengoba wayesenalo ulwazi oluncane ngesandulela-ngculazi kanye nengculazi uqobo, emuva kokuhambela izindawo ezimbalwa lapho kwakuqwashiswa khona ngesandulela-ngculazi kanye nengculazi uqobo.

Imicabango yabalingiswa ethula indikimba yesandulela-ngculazi nengculazi

Le ngxenye izobheka ukuthi umbhali uyethula kanjani indikimba yesandulela-ngculazi nengculazi uqobo esebenzisa imicabango yabalingiswa. UZwane (2019: 34) ucaphune uSithole (2017) lapho echaza imicabango njengengxoxo umuntu aba nayo nengaphakathi lakhe. Imicabango iveza ubunjalo babantu njengoba iveza indlela abazizwa ngayo ngabo, ngabanye abantu, kanye nangezimo ezithile (Mtumane, 1995; Hadebe, 2018; Zwane, 2019). UDlamini (2019: 12) uthi imicabango itholakala engqondweni. Ubeka kanje ngemicabango:

> Ingqondo yileyo ngxenye yomuntu okutholakala kuyo imicabango yakhe, imizwa yakhe, kanye nokuqonda kwakhe izinto. Ingqondo yakhiwa indawo umuntu ahlala kuyo, okuchaza ukuthi indawo umuntu aphila kuyo yakha umqondo, nendlela awusebenzisa ngayo umqondo wakhe.

Okuchazwa nguDlamini wukuthi indawo umuntu ahlala kuyo inomthelela endleleni umuntu acabanga ngayo, kanye nendlela abuka ngayo impilo jikelele. Ngamafushane, imicabango yabalingiswa ibaveza kabanzi ukuthi bangabantu abanjani. Imicabango iveza ingaphakathi labalingiswa, kanye namacebo abanquma ukuxazulula ngawo izimo ezithile (Poswa, 2023: 169).

Ndabayakhe

UNdabayakhe wethulwe njengomlingiswa omkhulu. Emuva kokujuqwa yisisu izinsukwana, munye umcabango owamfikela; ukuthi unengculazi. Umbhali uthi: "Munye vo umqondo owamfikela: uphethwe yingculazi" (Sibiya, 2006: 11). UNdabayakhe uphinde acabange kanje:

> Konje kungenzeka ukuthi nginengculazi? Angithi abaziyo bathi umane uphathwe yisihudo nje kungaziwa nokuthi sivelaphi?
>
> (Sibiya, 2006: 11)

Ingculazi yisifo esidume ngokuthi sithathelana ngocansi. U-Madima (2003: 10) ucaphune u-Goncalves (2001) ephawula kanje ngokusulelana ngesifo sengculazi:

> *In Africa, HIV is predominantly acquired through heterosexual contact, mother-to-child transmission, and through blood contact. In most countries, however, over 80% of infections are through heterosexual contact.*
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> (E-Afrika, Isandulela-ngculazi saziwa kakhulu ngokuthelelana ngokocansi ebantwini bobulili obuhlukene, ngokudluliselwa umama enganeni, kanye nokuhlangana kwamagazi. Yize kunjalo, emazweni amaningi, bangaphezu kwamaphesenti angama-80 abatheleleke ngenxa yokuhlangana ngokocansi kwabantu bobulili obuhlukene).

Okuchazwe ngenhla kugqamisa ukuthi yize zikhona ezinye izindlela isifo sesandulela-ngculazi esithelelana ngazo, indlela yokuthelelana ngenxa yocansi olungaphephile iyona ehamba

phambili. Uma kubuyelwa emicabangweni kaNdabayakhe, kwenza umuntu acabange ukuthi uNdabayakhe ujwayele ukuya ocansini olungaphephile. Kungaleso sizathu efikelwe ukuthi ezifeni ezingaka ezikhona, yena acabange ukuthi unesandulela-ngculazi. UNdabayakhe uphinde avezwe ecabanga ngokuthi wasithola kanjani lesi sifo. Lokhu kuvezwa lapha:

> Phela uma ecabanga kahle akekho omunye umuntu okungenzeka ukuba umthelele ngalokhu kufa ngaphandle kukaZodwa. Nx! Futhi umuntu! Acabange. Cha, yena uthembekile umntana kaNdlovu. Pho kungabe uyithathephi le ngculazi ngoba noma eganga ngaphandle usebenzisa ijazi?
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> (Sibiya, 2006: 16)

Ukucabanga kukaNdabayakhe kumveza njengomlingiswa ongaziphethe kahle. Umusho othi "Phela uma ecabanga kahle akekho omunye umuntu okungenzeka ukuba umthelele ngalokhu kufa ngaphandle kukaZodwa", ukhomba ukuthi uNdabayakhe ukholwa ukuthi isifo usithelelwe yintombi yakhe uZodwa. Umbhali lapha ugqamisa ukuthi abantu baye basole abanye uma sebethole isifo, yize kade bazi ukuthi nabo izindlela zabo bezingaqondile. Kungalesi sizathu umbhali aphinde aveze uNdabayakhe esecabanga kanje: "Cha, yena uthembekile umntana kaNdlovu. Pho kungabe uyithathephi le ngculazi ngoba noma eganga ngaphandle usebenzisa ijazi?" Lo mcabango kaNdabayakhe wenza umfundi akholwe ukuthi unaso isifo sengculazi. Umbhali le ndikimba uyethula kahle ngoba kungephikwe ukuthi abantu abaningi isifo sengculazi basithola ngokuzibandabakanya ocansini olungaphephile. Ukungabi nasiqiseko sokuthi wasithola kuphi isifo uNdabayakhe kuphinde kugqanyiswe lapha:

> Yingculazi ngempela lena. Kusho ukuthi uqale ukusebenzisa ijazi nje besekungemuva kwendaba. Uzokufa esemncane-ke nokho, ukuba ubesehlanganise noma amashumi amathathu eminyaka nje okungenani-ke. Sengathi nale ndaba yabacwaningana nekhambi

> lalokhu kufa ihamba kancane nayo bo. Usengaze afe ngempela kodwa?
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> (Sibiya, 2006: 12–13)

UNdabayakhe ucabanga ukuthi uzokufa ngenxa yokuthi awekho amakhambi okwelapha isifo. Kuzokhumbuleka ukuthi ingculazi yayibhubhisa abantu ngeminyaka yezi-2006, njengoba nomnyango wezempilo wawumanqikanqika ukukhipha imishanguzo ngalesiya sikhathi. UKhuzwayo (2002: 1) uthi:

> Kusukela onyakeni we-1981 kuze kube ngowe-2001, izigidi zabantu emhlabeni wonke jikelele ziyafa ngenxa yegciwane lesandulela-ngculazi nengculazi uqobo lwayo. Izigidi ezingamashumi amathathu nesithupha (36 000 000) sezihaqwe yileli gciwane lesandulela-ngculazi, kanti izinkulungwane eziyishumi nesithupha (16 000) kubikwa ukuthi zihaqwa yigciwane lesandulela-ngculazi nsuku zonke.

Lokhu kuphinde kugcizelelwe embikweni we-World Health Organisation (WHO) kanye ne-United Nations Programme on HIV/AIDS (Zibandlela, 2006: 1), uma kuthiwa: 'Isibalo sabantu ababebulawe yisifo sengculazi sasilinganiselwa cishe ezigidini ezingamashumi amane (39.5 million) emhlabeni wonke jikelele'.

Ukucabanga ukuthi uqale ukusebenzisa ijazi lomkhwenyana emuva kwesikhathi kwenza umuntu acabange ukuthi kade waqala ukuzibandakanya ocansini, yingakho esecabanga ukuthi unesandulela-ngculazi kanye nengculazi. Umbhali uphinde akugcizelele lokhu lapha:

> Khona akusizi ukulokhu ezixaka ngokuthi wathelelwa ngubani ukufa ngoba mhlawumbe wathelelwa yintombi yakhe yokuqala, noma yesibili, noma yesithathu esaqala ukujola eminyakeni eyedlule.
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> (Sibiya, 2006: 16–17)

Ukubala aze afike emntwini wesithathu kukhombisa ngokusobala ukuthi uNdabayakhe washeshe wazibandakanya

ocansini. UNdabayakhe wethulwe njengomlingiswa oneminyaka engamashumi amabili nane (Sibiya, 2006: 133). Umbhali usebenzise lo mlingiswa ngenjongo yokufundisa intsha ngobungozi bokusheshe uzibandakanye ocansini. Umbhali uphinde ayiqhube indikimba yesandulela-ngculazi nengculazi uqobo, lapho esebenzisa uNdabayakhe ecabanga ngokuthi wake wathandana nentombi eyayithandana noMtshingothi ongumlingiswa onesandulela-ngculazi endabeni. Lokhu kuvela lapha: "Khona manjalo esendlini encane, akhumbule ukuthi konje bashiyelana intombi noMtshingothi" (Sibiya, 2006: 22). Lo mcabango ugqamisa ngokusobala ukuthi baningi abantu abazithola sebenesandulela-ngculazi kodwa bebe bengazi ukuthi basithola kanjani ngenxa yokuthi bazibandakanya ocansini nabantu abahlukene. Indlela acabanga ngayo uNdabayakhe ifakazela okushiwo nguDlamini (2019) lapho ethi izehlakalo zakudala zibuye zibe nomthelela omubi emntwini. UNdabayakhe ukhumbula ukuthi wake wathandana nentombi kaMtshingothi ngoba esegula. Lokhu kumenza acabange ukuthi isifo wasithola kuyo le ntombazane eyayithandana noMtshingothi, kwazise uMtshingothi yena usephumele obala ngokugula kwakhe.

Mtshingothi

Umbhali usebenzisa uMtshingothi ukwethula indikimba yengculazi. UTshabalala (2015) ubalula ukuthi ingculazi yisifo esihlasela amasosha omzimba alwa nezifo. Lokho kudondobalisa amasosha omzimba, angabe esakwazi ukulwa nezifo ezingena emzimbeni. Umuntu onaso lesi sifo akabi nesifo esisodwa kepha kuba wuhidehide lwezifo ezimhlasela kanye kanye ngenxa yobuthaka bamasosha omzimba. UMtshingothi usetshenziswe ecabanga kaningi lapho esehlaselwe yingculazi. Uthi:

> Noma engakathwalwa ngoba engasakwazi ukuzihambela, umzuzu nomzuzu wempilo yakhe ususho ubuhlungu bekhanda, ukujuqwa yisisu, ukukhwehlela noma ukuphelelwa ngamandla. Ucabanga ukuthi ukufa sekungamphumuza uma kunje.
>
> (Sibiya, 2006: 145)

Ngenhla umbhali uthule uMtshingothi esehlaselwa yizifo eziningi ngesikhathi esisodwa. Okwenzeka kuMtshingothi kuyafana nalokhu okuchazwe nguTshabalala (Op.cit). Lokhu kuchaza ukuthi uMtshingothi ubesehlaselwe yingculazi ngokugcwele. Lesi sisu esijuqa uMtshingothi siyisizathu sokuthi uNdabayakhe acabange ukuthi unengculazi. Ukucabanga kukaMtshingothi ukuthi ukufa sekungamphumuza, kukhomba ukuthi usezizwile izinhlungu, kungakho esencamela nokufa. Ukuncamela ukufa kukaMtshingothi kuphinde kuvezwe lapha: "Uma uSomandla nezinyanya zakubo bengamdedela asale esefa okungenani." (Sibiya, 2006: 145). Lapha kuvela ukuthi uMtshingothi ukholelwa kuNkulunkulu kanye nasemadlozini. Lokhu kuyinkomba yokuthi abanye abantu abakhethi nkolo uma sebesebunzimeni kodwa bamukela usizo noma ngabe luqhamuka ngakuphi. Uma efisa ukudedelwa nguSomandla noma izinyanya, kukhomba ukuthi useyidelile impilo, ngakho-ke usenxusa uMdali kanye namathongo ukuba basebenzisane, bamphumuze ezinhlungwini. Ingxenye ethi "bengamdedela asale esefa" ihambisana nesihloko sencwadi. Lokhu kuchaza ukuthi akuyena umlingiswa omkhulu osho lawa mazwi, kodwa ashiwo nguMtshingothi, okunguyena umlingiswa onesifo sengculazi.

Umbhali uphinde agcizelele ukungabi khona kwemishanguzo ethithibalisa lesi sifo egazini. Lokhu kulahlisa abantu ithemba, baze bancamele ukufa kunokuthi babulawe noma baququdwe ukufa okungalapheki. Ukungabi bikho kwemishanguzo kuvezwa lapha:

> Impela isintu sidibene nezimbila zithutha ziholwa emhlophe phambili ngendaba yalokhu kufa. Ikhambi liyotholakala mhla kubusa yiphi inkosi ngempela? Nale mishanguzo indaba yayo ihamba ngolonwabu nje, kucabanga uMtshingothi.
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> (Sibiya, 2006: 145)

Isisho esithi "ukudibana nezimbila zithutha ziholwa ngemhlophe phambili" sichaza ukubhekana nenkinga enkulu. Uma umbhali ethi "isintu sidibene nezimbila zithutha", uchaza ukuthi abalaphi bendabuko babhekene nenkinga enkulu

njengoba bezama ukulapha isifo esingalapheki. Umugqa othi "ikhambi liyotholakala mhla kubusa yiphi inkosi?" usetshenziswe njengombuzo mbumbulu ngoba akulindelekanga ukuthi kube khona ophendulayo ngoba akekho owaziyo ukuthi ikhambi liyotholakala nini. Lokhu kufakazelwa ukuthi namanje ngonyaka wezi-2023 ikhambi alikatholakali yize isikhona imishanguzo elekelela amasosha omzimba ukuthi athithibalise igciwane egazini.

Umbhali uphinde agqugquzele intsha ukuba ingazibandakanyi ocansini ngokushesha ukuze kunqandeke ukubhebhetheka kwesandulela-ngculazi kanye nengculazi uqobo. Lokhu kuvezwa lapho uMtshingothi ecabanga kanje:

> Kodwa-ke okubalulekile wukuthi intsha yakithi engakabi nakho lokhu kufa izithibe. Akekho umuntu owake wafa ngoba engayi ocansini.
>
> (Sibiya, 2006: 145)

Izingxoxo zabalingiswa ezithula indikimba yesandulela-ngculazi nengculazi

UMtumane (2010: 70) uchaza ingxoxo kanje: 'Dialogue is a converstaion between two or more people' (Ingxoxo yinkulumo-mpendulwano phakathi kwabantu ababili noma ngaphezulu).

Kafushane, izingxoxo zingachazwa njengenkulumo-mpendulwano lapho abalingiswa bekhuluma ngokwabo, noma kukhulume abanye abalingiswa ngabo abalingiswa abathile. Ngale ndlela, umbhali usebenzisa izingxoxo ukuveza uhlobo lwabalingiswa afisa ukulubumba. Izingxoxo zabalingiswa zingelinye lamasu asetshenziswa ngababhali ukudlulisa umyalezo othile. UBengu (2014) useka lokhu ngokuthi ababhali baye basebenzise abalingiswa ngokuthi babaphathise imiyalezo okunzima ukuthi umuntu avele ayidlulise kalula nje esizweni kodwa bona bakwenza kalula lokhu. Umuntu angathola okuningi ngokulalela amagama abalingiswa abawasebenzisayo uma bexoxa (Hadebe, 2018). Kafushane nje, ukukhethwa kwamagama kudlala indima enkulu ekudluliseni komyalezo, kusetshenziswa abalingiswa.

Mtshingothi noNdabayakhe

Umbhali usebenzise ingxoxo ephakathi kukaMtshingothi kanye noNdabayakhe ukufundisa isizwe ngesandulela-ngculazi kanye nengculazi uqobo. Lokhu kuza emuva kokuthi uMtshingothi eqophe ingoma enendikimba yengculazi. Ingoma inalawa mazwi:

> Ningambheki uMongameli ophethe izwe
> Nongqongqoshe wezempilo umkhohlwe
> Ngeke akufake ikhondomu
> Yizinyembezi zami lezo bakithi
> Masiziphatheni kahle sizwe sakithi
> Nant'ulaka silubona luhlasela
> Mabavuke bonke abasalele
> Izinyanga nodokotela sebehlulekile
> Imikhonto yengculazi iyabacakaza
> Sekonakele yebo kaniphuphi
> Ningabe nilokhu ningundaza
> Hloman'izikhali nivikel'isizwe
>
> (Sibiya, 2006: 17–18)

Ingoma le ikhuthaza abantu ukuba basebenzise ijazi lomkhwenyana uma bezibandakanya enkonzweni yasekamelweni. Le ngoma ikubeka ngokusobala ukuthi izinyanga kanye nodokotela sebehlulekile njengoba isizwe sihlaselwe umashayabhuqe nje. Ngakho-ke, kungakuhle ukuthi abantu bazivikele ngayo yonke indlela ukuze isifo singabhebhetheki. Amagama asetshenziswe kule ngoma akhombisa ngokusobala ukuthi isifo sase sisiqedile isizwe. UMtshingothi utshela uNdabayakhe isizathu esimenze aqophe le ngoma ejule kangaka. Uthi:

> **Mtshingothi:** Angilibeke ngembaba nje ntangayethu elokuthi njengoba ungizwa ngihuba ngalo mbulalazwe wesifo sengculazi, yingoba nami senginalo igciwane elisibangelayo. Ngihlolile igazi kwaze kwaba kathathu, kwacaca ukuthi impela akukho ukwenza ngokunye ngoba selikhona egazini. Ngicabanga ukuthi leli culo lizolishumayeza ngempumelelo ivangeli lokuthi abantu

> bakithi baziphathe kahle. Mina ngangilokhu ngiyiphika le ndaba yengculazi, ngithi kudlalwa ngathi, yindlela nje yokwenza ukuthi singabe sisaqonywa, siphenduke ovukuvale bezishimane.
>
> (Sibiya, 2006:21)

Inkulumo kaMtshingothi iveza ukuthi ubazi ngesifo sengculazi kodwa engazitsheli ukuthi sikhona. Ukuhlola kwakhe kathathu igazi, kugqamisa ukuthi ubengakholwa ngempela ukuthi unaso, njengoba naye esho nje ukuthi ubethi yindlela yokuthi izinsizwa zingaqonywa. Lokhu kukhombisa ukuthi baningi abantu abazitshela lokho vele. Abantu baye babone sengathi abaphilile ekhanda abanye uma bebaqwashisa ngengculazi. Mhlawumbe kuzoba ngcono uma sebeqwashiswa umuntu osenaso ngoba bazobona ukuthi akuyona inganekwane.

Abantu abaningi baye basabe ukuphumela obala ngokuba nesandulela-ngculazi ngenxa yezinkulumo zamalunga omphakathi kanye nokwahlulelwa okuba khona. UMtshingothi naye uyakubalula ukuthi ubesaba ukuphumela obala. Uthi:

> **Mtshingothi:** Noma bengesaba, kodwa ngibonile ukuthi kungubuvaka nokuzonda isizwe ukungaqwashisi ngempi ezoqotha imbokodo nesisekelo. Uyabona njengoba sicula lo mculo womdabu, usikhumbuza ubuqhawe bakithi kwaZulu. Kungani pho kufanele sizenze amavaka, sifihle ukufa sekungene?
>
> **Ndabayakhe:** Kodwa Mtshingothi mfowethu, awusabi ukuthi usuzokufa?
>
> (Sibiya, 2006: 23)

Ukuqotha imbokodo nesisekelo kuchaza ukubulala kungasali lutho (Nxumalo noNyembezi, 2012: 213). Umbhali usebenzise lesi sisho ukugqamisa ukuthi ingculazi ayikhethi muntu, kodwa ibulala omncane, ibulale omdala. Kungalesi sizathu kubonakale kukuhle ukuthi abantu baxwayiswe ngaso. Ukuxwayiswa kwabantu ngesandulela-ngculazi kanye nengculazi uqobo yivangeli elisashuyanyelwa namanje emhlabeni jikelele. Lokhu kungenxa yokuthi abantu basatheleleka ngesandulela-

ngculazi yize seyikhona nemishanguzo evikela abantu ukuthi bangatheleleki ngalesi sifo. Ukutheleleka kwabantu ngegciwane kukhombisa ukuthi baningi abantu abangayikhathaleli impilo yabo. Ngakho-ke kuhle ukuthi balokhu bekhunjuzwa abantu ngobungozi begciwane lengculazi kanye nengculazi uqobo. Umbhali usebenzise isu elihle njengoba esebenzise umculo ukuxwayisa isizwe ngalesi sifo. Umculo ufinyelela kalula ebantwini njengoba uwubuciko bomlomo abantu abaningi abawuthakaselayo. Ngakho-ke nomyalezo uzofinyelela kalula ebantwini.

Umbuzo kaNdabayakhe ngenhla ukhombisa ukuthi baningi abantu abaye bacabange ukuthi umuntu usezokufa uma enesandulela-ngculazi. Iqiniso ukuthi abantu bangaphila isikhathi eside, inqobo nje uma bezodla imishanguzo yabo kahle, baphinde bazinakekele ngendlela efanele.

Mtshingothi noMajongosi

Umbhali uphinde asebenzise uMtshingothi noMajongosi ukufundisa abantu ngokuthi ngeke bazi ukuthi isifo banaso noma cha ngaphandle kokuthi bahlole igazi. Lokhu kuza emuva kokuthi uMajongosi alibeke ngembaba elokuthi usola sengathi uNdabayakhe unesandulela-ngculazi. Lokhu kuvela lapha:

> **Majongosi:** UNdabayakhe ngiyamsola ukuthi uphethwe yilesi sifo esibizwa ngamagama amathathu, indlela asehle ngayo ngesidumo. Uyagula lo muntu, ubonakala ngisho emehlweni.
>
> **Mtshingothi:** Singekhulume kakhulu mntakaThango. Nami noma ngimsola kodwa iqiniso wukuthi asikho isiqiniseko uma ungakalihloli igazi. Futhi abantu bakithi kumele bakuqonde ukuthi ukufa okuningi akukhuluphalisi uma sekukubambile. Ngibona kukuhle ukuthi abe nesibindi ayohlola igazi uma kungukuthi akakalihloli.
>
> (Sibiya, 2006: 37)

Inkulumo kaMajongosi iveza ukuthi abantu baye bahlulele abanye uma bebona behla emzimbeni. Iqiniso ukuthi ngeke wazi

ukuthi umuntu uphethwe yini, ngaphandle kokuthi utshelwe uyena. Isifo sengculazi asibhalwa emehlweni. Ngakho-ke kuhle ukuthi abantu bangahluleli abantu ngokubuka imizimba yabo nje. Kuyenzeka abanye babe yizidudla kodwa babe nesandulela-ngculazi, kanti kuyenzeka abanye babe nemizimba emincane kodwa bangabi naso isandulela-ngculazi. Ngakho-ke kubalulekile ukuthi abantu bazivikele njalo uma bengasazi isimo segazi labanye abantu.

Indlela uMtshingothi aphendule ngayo uMajongosi ikhombisa ukuthi usefundiseke kangcono ngesandulela-ngculazi nengculazi uqobo. Umbhali usebenzise lo mlingiswa ukugqugquzela abantu ukuba baye kohlola igazi ukuze bahlale bezazi ukuthi banaso isifo noma cha. Inkulumo kaMtshingothi iphinde ikhuze umkhuba omubi owenziwa ngabantu wokuthi bacabange ukuthi abantu banesandulela-ngculazi uma behla emzimbeni, kanti phela akukho ukugula okukhuluphalisayo. Abantu abaningi baye bahletshwe emiphakathini uma behlile emzimbeni, lize libekwe ngembaba elokuthi babanjwe amagama amathathu, njengoba noMajongosi enzile nje. Amagama amathathu ngelinye igama okubizwa ngalo isandulela-ngculazi. Lokhu kususelwa egameni lesiNgisi, njengoba isandulela-ngculazi sibizwa nge-Human Immunodeficiency Virus.

Umbhali uphinde adalule ukuthi ingculazi iyafana nezinye izifo, kuphela nje ayinalo ikhambi. Lokhu kuvela lapha:

> **Mtshingothi:** Emtholampilo uyakuthola ukwelulekwa, ngakho-ke abantu bakithi akumele besabe. Ingculazi ifana nje nazo zonke ezinye izifo ezikhona. Umehluko nje wukuthi ayinamhlabelo.
>
> **Majongosi:** Mtshingothi, masiyiyeke le ndaba. Mina iyangethusa ngoba angazi ukuthi ngisaphelele yini noma selikhona igciwane egazini lami.
>
> (Sibiya, 2006: 37)

Umbhali usebenzise laba balingiswa ukufundisa abantu ukuthi asikho isidingo sokwesaba ukuhlola igazi ngoba isandulela-ngculazi nengculazi uqobo ziyafana nezinye izifo. Ezifweni

eziyingozi ezikhona kungabalwa umdlavuza, isifo sofuba, ukushoda kwegazi emzimbeni, kanye nesifo sikashukela. Lezi zifo ziba yingozi kakhulu futhi zingambulala umuntu uma zingasheshanga ukubonakala egazini. Inkulumo kaMtshingothi iphinde idalule ukuba bakhona oSonhlalakahle emitholampilo abaqashelwe ukuthi baluleke abantu ngaphambi kokuthi bahlolelwe isandulela-ngculazi, kanye nangemuva kokuhlola. Lokhu kwenziwa ngenhloso yokuthi abantu bakulungele ukwamukela imiphumela noma ngabe injani.

Ndabayakhe noPhilisiwe Madonsela

UPhilisiwe Madonsela ngomunye wabahlengikazi esibhedlela i-JCM, lapho okwangeniswa khona uNdabayakhe emuva kokuquleka, kanye nangesikhathi kade ezama ukuzibulala. Umbhali usebenzise laba balingiswa ukufundisa abantu ukuthi kuhle ukuhlola igazi, kunokuthi babone izimpawu ezithile ebantwini bese bacabanga ukuthi banesandulela-ngculazi. UNdabayakhe wagcina elihlolile igazi. Imiphumela yakhe ivezwa lapha: "Angikholwa ngempela nesi ukuthi anginalo igciwane! Uthi awungikhohlisi kodwa?" Inkulumo kaNdabayakhe ikhombisa ukuthi akanaso isandulela-ngculazi. Lokhu kuyammangaza. Yingakho ebuza umbuzo mbululu othi "uthi awungikhohlisi kodwa?" (Sibiya, 2006: 122). Umbuzo wakhe ukhombisa ukushaqeka, uze ucabanga ukuthi kudlalwa ngaye. Umbuzo wakhe uphinde uveze ukuzisola ngenxa yokubona ukuthi ucishe wazibulalela into engekho. Lokhu kuyisexwayiso nakwabanye abantu ukuthi bangasabi isifo abangazi noma banaso noma cha. Kuhle umuntu azihlole kuqala ngaphambi kokuthi athathe izinqumo ezithile. Kuyenzeka ube nazo izimpawu zesifo esithile kanti awunaso.

Umbhali usebenzisa uPhilisiwe ukukhuza isihlava sokuzibulala ebantwini uma besola noma bethola ukuthi banesandulela-ngculazi. Lokhu kuvela lapha:

> **Philisiwe:** Uzibonele nje ukuthi amaphepha asho njalo. Akusho mina. Mina ngibonga ukuthi usululeme. Ngicabanga ukwazi kwakho ukuthi awunalo igciwane kuzokunika isibindi sokuphila kakhulu kunakuqala. Uze

> ungacabangi ukushiya umhlaba, wazi ukuthi baningi abantu abakuthandayo. Abazali bakho, omakhelwane, abangani nomphakathi nje jikelele.
>
> (Sibiya, 2006: 122)

UPhilisiwe uma ethi "uzibonele nawe ukuthi amaphepha asho njalo" ukhuluma ngemiphumela ebuyile emuva kokuthi uNdabayakhe ehlole igazi. Umbhali usebenzise isenzasamuntu lapha, wanikeza amaphepha izimpawu zomuntu. UMtumane noThwala (2021: 32) bathi 'isenzasamuntu wuhlobo lwesifenqo lapho into engaphili noma engeyena umuntu inikwa izimpawu zomuntu noma zento ephilayo'. Amaphepha awanawo umlomo, ngakho ngeke akwazi ukukhuluma, kodwa ngenxa yento ebhalwe kuwona, umuntu uthola lonke ulwazi abefisa ukulwazi. Ngakho-ke amaphepha axoxa indaba ngalokho okusuke kulotshwe kuwona. Yingakho-ke noNdabayakhe ekwazile ukuthola emaphepheni awafundile ukuthi akanalo igciwane. Enkulumweni kaPhilisiwe kuphinde kukhuzwe abantu ukuthi bangazibulali noma ngabe imiphumela ithini ngoba basuke bethandwa emakubo kanye nasemphakathini. Ngakho-ke kufanele bangasabi ngemiphumela yabo ngoba bayokuthola ukwesekwa noma ngabe kunjani. Abantu kufanele bamukele isimo sabo kuqala ukuze baphile kangcono.

Umbhali uphinde waveza ukuthi umuntu uyaba nezimpawu zesandulela-ngculazi, yize yena enganaso lesi sifo. Lokhu kuvezwe kanje:

> **Ndabayakhe:** Ngiyawabonga amazwi akho ezeluleko. Njengoba ushilo ukuthi kunezakhamzimba ezishodayo emzimbeni, ngizokuthola kanjani lokhu kudla okudingekayo njengoba ngingasebenzi nje?
>
> (Sibiya, 2006: 122)

Inkulumo kaNdabayakhe iveza ukuthi ubeguliswa ukushoda kwezakhamzimba emzimbeni wakhe. Izakhamzimba zibalulekile ngoba zisiza umzimba ukuthi ukwazi ukulwisana nezifo egazini. Kulula ukuthi umuntu angenwe yizifo uma amasosha akhe omzimba engakutholi okuzowalekelela ukuthi alwisane nezifo (Dlamini, 2004). Okuchazwa nguDlamini ukuthi izakhamzimba

zinika amasosha omzimba amandla ukuze akwazi ukulwa nezifo emzimbeni. Njengoba uNdabayakhe kade eshoda ngezakhamzimba nje, kube lula ukuthi amasosha omzimba wakhe abe buthaka. Uze umzimba wakhe ube ntekenteke, ahlaselwe yisihudo, ikhanda elingapheli, ukwehlelwa umdlandla wokudla, ukwehla emzimbeni, kanye nokusheshe akhathale. Ngakho-ke, kubalulekile ukuthi abantu bafundiswe nangokudla okubalulekile emzimbeni ukuze amashosha omzimba azohlala enamandla okulwisana nezifo emzimbeni.

Izimpawu akade enazo uNdabayakhe ziyafana nalezo zabantu abanesandulela-ngculazi ngenxa yokuthi amasosha omzimba asuke ebuthaka, ngakho-ke bonke bahlaselwa yizifo kalula. Umbhali ufundisa abantu ngalezi zimpawu ukuze bangahluleli abantu noma bacabange ukuthi bayazi ukuthi abantu baguliswa yini, ngenxa nje yokuthi bayazi ukuthi izimpawu ezithile zihambisana nasiphi isifo. Ukuba uNdabayakhe akalihlolanga igazi, ubezohlala ezitshela ukuthi unesandulela-ngculazi, kanti nabangani bakhe kade bezoqhubeka nokusola ukuthi unesandulela-ngculazi.

Isiphetho

Kuleli phepha kuxoxwe ngokusetshenziswa kwabalingiswa ukwethula indikimba yesandulela-ngculazi nengculazi uqobo. Kuhlaziywe indlela u-E.D.M Sibiya asebenzise abalingiswa ngayo kubhekwa imicabango yabo, kanye nezingxoxo ababa nazo uma bekhuluma nabanye abalingiswa.

Kutholake ukuthi imicabango idlale indima enkulu ekwethulweni kwendikimba yale noveli ethi Ngidedele Ngife (2006). Indaba iyonke ithungelwe emcabangweni kaNdabayakhe wokuthi unengculazi. Umbhali ukwazile ukufundisa abantu ngezimpawu zesandulela-ngculazi nengculazi esebenzisa imicabango kanye nezingxoxo zabalingiswa. Uphinde wakwazi ukufundisa abantu ngokuzamukela ukuze baphile kahle. Kutholakele ezingxoxweni ukubaluleka kokuhlola igazi ukuze abantu bazazi ukuthi bami kuphi ngokwesimo sempilo. Kutholakele futhi ezingxoxweni ukuthi umuntu angaba nazo izimpawu ezifana nezesandulela-ngculazi kanye

nengculazi kodwa kube kungukuthi akanakho lokhu kufa. Umbhali ukwazile ukusebenzisa izingxoxo ukuze akhuze intsha ngokuzibandakanya ocansini ngokushesha. Kusetshenziswe izingxoxo njengesu lokugqugquzela abantu ukuba bazithibe, noma basebenzise ijazi lomkhwenyana.

Indlela umbhali asebenzise ngayo abalingiswa ukwethula indikimba igqamisa ukuthi akukho okungabalulekile okusetshenziswa ngababhali uma bebumba indaba. Zonke izakhi zenaratholoji zixhumene, futhi ziyadingana. Ngeke size siphumelele esinye isakhi ngaphandle kwesinye.

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