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# Kanoko ya morero wa bolwantsha- aparteite mo pokong ya magareng le ya segompiano ya Setswana

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## **MAIKANO**

Nna, Karabo Answer Mangwekea ke ikana gore tlotlhomisi eno ya dikerii ya M.A (Setswana), e bong **KANOKO YA MORERO WA BOLWANTSHA-APARTEITE MO POKONG YA MAGARENG LE YA SEGOMPIENO YA SETSWANA** ga e ise e ke e neelwe yunibesithi eno kgotsa nngwe esele go tlotlhomelwa dikerii. Ke tiro ya me ka thulaganyo le ka phethagatso ya yona, mme metswedi yotlhe e e dirisitsweng mo go yona, e kaegile ka fa tshwanelong.

---

**K.A MANGWEKEA**  
**MOTSHEGANONG 2019**

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Maitlhomomagolo a patlisiso eno ke go tlhotlhomisa le go kanoka tlhagelelo le tlhagiso ya morero wa Maitelo, bogolosegolo wa Bolwantsha-Aparteite mo pokong ya magareng le ya segompieno ya Setswana, ka go dirisa maboko a a tlhophilweng mme a tlhamilwe pelenyana ga 1948 (ka tshimologo ya Aparteite) le moragonyana ga 1994 (ka phediso ya Aparteite). Puso ya Aparteite ya Aforika Borwa e itsege ka go sotla bantsho mme ya ba pateletsa go e lwantsha ka mekgwa e e farologaneng, jaaka tiriso ya Botlhami jwa Maitelo le Boamegi. Go megopolo ya gore Botlhami jwa Maitelo le Boamegi jo bo lwantshang Aparteite ga bo yo mo dikwalong tsa dipuo tsa bantsho jaaka Setswana, le go nagana gore Batswana ga ba tsibogele mathata a seloago-sepolotiki. Patlisiso eno, e leka go tlhotlhomisa bonnete jwa megopolo eo bogolosegolo mabapi le poko ya Setswana, go bontsha fa e fosagetse, go paka fa poko ya Setswana le yona e tsibogetse mathata a seloago-sepolotiki a Aforika Borwa, go supa fa go nnile le mabaka a a rotloeditseng megopolo e e fosagetseng e, jaaka bogoma jwa Seesimane, nyefolo le tlhokomologo ya dipuo tsa bantsho, melao ya kgatelelo ya Aparteite e e neng e diragadiwa ka makgotla a dikiletso, mafapha a thuto le diboto tsa puo. Patlisiso e dirisa molebo wa Botswa-bokoloniae go tlhatlhoba merero le diteng tsa maboko, le wa Bolepopego jwa Serašia go tlhatlhoba tiriso ya malepa a puo le popego mo mabokong a Bolwantsha-Aparteite.

## **MAREO A DIKONOKONO**

Poko ya Magareng/Segompieno ya Setswana; Aparteite; Bolwantsha-Aparteite; Boamegi;Maitelo; Boitemogo jwa Bontsho; Bolebapopego jwa Serašia; Botswa-bokoloniae.

## **ABSTRACT**

The main aim of this study is to investigate the exploration (or not) of the Protest and in particular, Anti-Apartheid themes in Setswana Transitional as well as Modern Poetry, with special reference to selected poems from the period prior to 1948 (with the introduction of Apartheid Rule) to the period slightly after 1994 (the end of Apartheid Rule). The notorious Apartheid rule led to black resistance through various means such as Protest and Committed literature, yet there are general perceptions that, unlike English and Afrikaans literatures, African language literatures shied away from such engagements. The study seeks to disprove such perceptions specifically with regard to Setswana poetry, by demonstrating that Setswana poets have indeed been responsive to socio-political issues of their times. It will also point to some factors that might have led to these erroneous perceptions, such as the hegemonious predominance and over-reliance on English at the expense of African languages and literatures, as well as the oppressive Apartheid policies through its bureaucratic agencies (censorship structures, education departments and language boards). The study employs the Post-colonial approach to expose elements of Anti-Apartheid Engagement and protest, as well as Russian Formalist approach to analyse artistic devices in the selected poems.

## **KEYWORDS**

Transitional and Modern Setswana poetry; Apartheid; Anti-Apartheid; Literature of Commitment; Protest; Black Consciousness; Russian Formalism; Post-colonialism.

# MAREO A BOTLHOKWA LE DILEKANETSA ONA TSA SEESIMANE

(KEY TERMS WITH ENGLISH EQUIVALENTS)

Bolebapopego jwa Serašia

Bolwantsha-Aparteite

(Bokwadi jwa) Boamegi

Bapolola, Tsharolola

Bokaelo

Bosenodi

Botlhobotlhobo

Botswa-Bokoloniale

Dikatlanegiso

Dinewane

Ditemeteme

Dithalethale

Ditlhangwa

Ditsiane

Kabeletso/Kabakanyetso

Kadisiso

Kamogedi

Lemorago

Lenaane la metswedi

Maikaelelo

Maitelo

Maitlhommo

Malemelo

Maremelo a tiori

Mareo

*Mareo a dikonokono*

Mefama

*Russian Formalism*

*Anti-Apartheid*

*(Literature of) Commitment*

*Analyse*

*Context*

*Realism*

*Diversity*

*Post-Colonialism*

*Recommendations*

*Data*

*Multilingual(ism)*

*Variables*

*Literary works of art (written or oral)*

*Lecture handouts*

*Hypothesis*

*Survey*

*Reception*

*Background*

*List of references*

*Aims/Objectives*

*Protest*

*Aim*

*Tendencies*

*Theoretical framework*

*Terms/Terminology*

*Keywords*

*Aspects*



Mereo	<i>Concepts</i>
Mererwana	<i>Objectives</i>
Metswedi	<i>References</i>
Mmatlisisi	<i>Researcher/Investigator</i>
Mmeo wa Khwalitatifi	<i>Qualitative methodology</i>
Mmeo	<i>Methodology</i>
Molebo wa Seloago	<i>Sociological approach</i>
Molebo	<i>Critical approach</i>
Moralo wa patlisiso	<i>Research design</i>
Morero	<i>Theme</i>
Mosekaseki	<i>Critic</i>
Patlisi ya tlhotlhomisi	<i>Research proposal</i>
Patlisiso	<i>Research/Investigation</i>
Phasalatsa	<i>Publish</i>
Radisa	<i>Outline</i>
Tebalebiso ya ditshekatsheko	<i>Literature review</i>
Tekolo ya ditshekatsheko	<i>Literature review</i>
Tlhagiso ya setlhotlhomiswa	<i>Problem statement</i>
Tlhotlhomisi	<i>Dissertation/Thesis</i>
Tlhotlhomiso	<i>Research/Investigation</i>
Tshekatsheko	<i>Critical study/Analysis/Exposition</i>
Tshwaedi ya mmantlha	<i>Original contribution</i>



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# **KGAOLO 1: MATSENOMAGOLO**

## **1.1 MATSENO: LEMORAGO LE MOTLHODI WA PATLISISO**

Kgaolo e, ikaelela go neela lemorago, maitlhommo a patlisiso le go baya mabala-a-nkwe ka ga morero le sebopego sa yona mabapi le setlhogo sa yona e leng *Kanoko ya morero wa Bolwantsha-Aparteite mo pokong ya Magareng le ya Segompiano ya Setswana*.

### **1.1.1 Lemorago la patlisiso**

Setswana se na le boitlhamedi, poko ke nngwe ya ditlhangwa tse di fitlhelwang mo puong e. Moono wa patlisiso e, o ikaegile bogolosegolo mo setlhangweng sa poko. Tlhaloso ya poko e tlhagelela mo metsweding e e farologaneng.

Huma (2009:1) o tlhalosa poko jaana:

“Poko ke mokgwa mongwe o motho a ntshetsang kwa ntle maikutlo a gagwe a a kwa botenye kwa ntle ga go lotolotsa. Ka temana e le nngwe ya leboko mmoki o kgona go sobolokanya dikakanyo le maikutlo a gagwe.”

Go ya ka tlhagiso ya ga Huma (2009:1) poko e tlhalosega e le setlhangwa se se humileng ka mafoko, ka jalo dintlha tse dintsi tse di lotlegelwang mo ditlhangweng tse dingwe jaaka padi, mo pokong di sobokantswe ka ntlha ya tiriso ya malepa a poko e e itlhaotseng.

Poko ya Setswana e farologanngwa ka dipaka di le tharo, e bong poko ya Setso/Segologolo e e se nang phokelelo ya poko ya sekgoa, ya magareng le ya segompiano. Bobedi jo, bo tlamilweng fa Batswana ba se na go kopana le poko ya sekgoa mme di supa gore di khueditswetswe ke poko ya sekgoa. Tlhotlhomisi e, e itlhophetse lekala la poko ya magareng le ya segompiano fela.

Dipuo tsa Seaforika tsa Aforika Borwa di nnile le maitemogelo a a sa itumediseng ka motsi wa puso ya Makolonia le ya Aparteite e e neng e kgoreletsa Bantsho go dirisa dipuo tsa bona go akgela mo mererong e mentsi go akaretse ya Sepolotiki,

Loago, Boamegi jwa Botlhami, Maitelo le Bolwantsha-Aparteite. Ka ntlha ya se, dipuo tsa bantsho di ne tsa lejwa ka leitlho le le neng la tlhola mogopolo o o fosagetseng wa gore dipuo tsa bantsho ga di a nonofela go akgela mo mererong ya mefuta e.

Go ya ka Wikipedia (Apartheid), aparteite e tlhagelala ka tlhaloso e:

“Apartheid was a system of institutionalised racial segregation that existed in South Africa from 1948 until the early 1990s.”

Go ya ka nopo e e fa godimo, go a itshenola gore Aparteite mo Aforika Borwa e simolotse semmuso ka 1948 mme ya fedisiwa semmuso ka 1994. Le gale, dingwaga tse di bolelwang tse, ke dipaka fela tse di supang gore tsamaiso ya Aparteite e tlhomilwe ya bo ya fedisiwa leng semmuso: nnete ke gore pele ga 1948, go ne go ntse go na le kgatelelo ya aantsho mo Aforika Borwa le fa e ne e se tsamaiso ya semmuso; e bile le morago ga 1994, go ne go sa ntse go na le masalela a kgatelelo ya mokgwa wa Aparteite, le fa Aparteite e ne e fedisitswe semmuso.

### **1.1.2 Motlhodi wa patlisiso**

Karolo eno e tlhalosa lebakalegolo le le rotloeditseng kgatlhego mo setlhogong se se fa godimo le patlisiso e. E naya gape le lemorago la morero wa patlisiso e bong seabe sa poko ya Setswana mo ntlheng ya Bolwantsha-Aparteite ka nako ya Aparteite mo Aforika Borwa (pele le moragonyana ga 1994).

Maikaelelo ke go paka fa go na le poko ya morero wa Bolwantsha-Aparteite mo Setswaneng, ga mmogo le go phimola mogopolo wa gore poko ya morero wa Bolwantsha-Aparteite e mo dipuong tsa Seesemane fela. Puo ya Setswana le yona e na le bakwadi kgotsa baboki ba ba nang le bokgoni jwa go ntshetsa boitelo jwa bona kwa ntle ka mokgwa wa poko, fela jaaka baboki ba dipuo di sele.

Go tlaa sedifatswa gore poko ya Setswana le yona e a amega momathateng a sepolotiki mo Aforika Borwa. Go nnile mabaka a le mmalwa a a neng a dira gore poko ya sepolotiki le maitelo mo dipuong tsa Aforika jaaka Setswana e se tsewe tsia kgotsa e se tlhagelele. Sa ntlha puso e ne e gatelela botlhami jwa dipuo tsa seAforika go gaisa tsa Sekgoa, mme dikwalo tse di neng di ama sepolotiki le maitelo



di ne di kganelwa.Ka ntlha ya kgatelelo, poko ya Bolwantsha-Aparteite ya Setswana e ne e dirwa ka monokela.

Sa bobedi, ka ntlha ya kiletso ya sepolotiki mo botlhaming, go ne go le kotsi go sekaseka kgotsa go bua ka ga dikwalo tsa morero wa sepolotiki. Sa boraro, mo bantshong ba motlha wa kgaratlho kgatlhanong le Aparteite, dipuo tsa seAforika di ne di tlhokomologwa, go twe di rotloetsa tlhaolele ya“Bantustanism”.

Bogoma jwa Seesimane, jwa gore ke yona puo fela ya botlhokwa, bo dirile gore sengwe le sengwe se se buiwang le go diriwa ka dipuo tsa seAforika jaaka Setswana se nyadiwe, le gore poko ya Setswana e tsewe motlhofo le fa tota batlhami mo puong ya Setswana ba ne ba na le bokgoni jwa go tsibogela maemo a sepolotiki.Seesimane se ne se tsewa e le sona puo ya go tlhama dilo tse di kitlanyang Bantsho kgatlhanong le Aparteite.

Baboki ba puo ya Setswana ba tshwana le bo-Mogotsi, Magoleng le Motlhake ba ne ba sa tsewe tsia, ba sa tlhagelele ka magetla ka ntlha ya fa puo e ba tlhamileng ka yona e le Setswana.Go ne go tlhagelela baboki ba Bantsho ba ba tlhamang fela ka Seesimane,jaakabo-Keorapetse Kgosietsile, Oswald Mtshali, Mongane Serote, Sipho Sepamla,Mzwakhe Mbuli le ba bangwe.

Seno se dirile gore go tsewe fa Batswana le baboki ba Setswana ba ne ba sa amiwe ke mathata aseloago-sepolotiki mo Aforika Borwa. Ka ntlha ya kgatelelo ya botlhami, bangwe ba batlhami ba maboko a Setswana a sepolotiki e bile ba tlhageletse morago ga 1994 ka motlha wa kgololosego. Ke ka moo patlisiso eno e tlaa lebang poko ya Setswana e e kwadilwengpelenyana ga 1994 (ka motlha wa Aparteite), le moragonyana ga 1994, ka motlha wa kgololosego.

Maikaelelo ke go supa fa poko yaBolwantsha-Aparteite e le teng mo Setswaneng, ka go sekaseka maboko a se kae a a kgethilweng, e le go phunya kgang ya go sekaseka poko ya sepolotiki, maitelo le morero wa kgaratlho mo dikwalong tsa dipuo tsa seAforika jaaka Setswana bogolosegolo.

Go a itsege gore Aparteitee tshwentse, mme e sotlile bantsho, ya ama matshelo a bona botlhoko sebaka se seleele, ya bo ya pateletsa bantsho go e kgala le go e

tsogela kgatlhanong ka ditsela tse di farologaneng jaaka go dirisa dipuisano le dikganetsano (Ntwa ya Molomo); go bolotsa Diphagelatsa Kagiso tsa Maitelo le Botsuolodi(*peaceful protest and resistance actions*)tse di farologaneng; go bolotsa Ntwa ya Marumo le go dirisa mekgwa e e sa tlhamalalang jaaka botlhami.

Tiriso ya botlhami go lwantsha Aparteite ke yona moremogolo wa tlhotlhomisi e. Botlhami jo bo ikamanyang le mathata a botshelo a batho, jaaka kgaratlho kgatlhanong le masula a kgatelelo, kgotsa Botlhami jwa Boamegi(*Literature of Engagement/Commitment*), bo buiwa thata lefatshe ka bophara mo go nnileng le kgatelelo le kgatako ya ditshwanelo tsa setho. Le mo Aforika Borwa, go na le dikwalo di le dintsi tse di mabapi le Boamegi jwa bakwadi, bogolosegolo mabapi le mathata a a tlhotlheletswang ke Aparteite.

Bothata ke gore dikwalo le ditshekatsheko tse di buang ka ga Boamegi mo Aforika Borwa (jaaka jo bo kgalang le go lwantsha Aparteite) re bo bona bo tlhagelelagantsi mo bokwading jwa dipuo tsa Sekgoa, bogolosegolo bokwadi jwa Seesimane. Ke ka ntlha ya fa bontsi jwa dikwalo tsa Boamegi ka botsona dikwadilwe ka Seesimane. Tota e bile dingwe tsa dikwalo le ditshekatsheko tsa dipuo tsona tseo tsa Seesimane, di kwadilwe ke bantsho.

Seemo seno se ne sa fa mogopoloo o fosagetseng wa gore: Bakwadi ba dipuo tsa seAforika ga ba amiwe ke mathata a Aparteite,ga ba kgone ebile ga ba kgathalele go tsibogela mathata ao ka mokgwa wa botlhami mo dipuong tsa bona, jaaka fa go dira bakwadi ba ba dirisang Seesimane. Mogopoloo o mongwe oo fosagetseng ke wa gore ga go na dikwalo tsa Boamegi, Maitelo le tsa Bolwantsha-Aparteite mo dipuong tsa Seaforika go akaretsa le Setswana.

Patlisiso eno e itlhophetse lekala la botlhami la poko ya Setswana, e le mofuta wa magareng le wa segompieno wa poko ya Setswana. Ga e ame poko ya setso/segologolo ya Setswana; ga e ame mofuta e mengwe ya ditlhangwa tsa Setswana jaaka dikhutshwe, dipadi kgotsa terama, tse le tsona go ka sekasekiwang Boamegi kgotsa Bolwantsha-Aparteite mo go tsona.

Maikaelelo ke go itebaganya le poko ya magareng le ya segompieno ya Setswana, le go paka gore: Baboki ba Setswana le bona ba a amega mo mathateng a



sepolotiki mo Aforika Borwa, e bile ba na le bokgoni jwa go ntsha maitelo a bona ka mokgwa wa botlhami jwa poko. Maikaelelo a mangwe ke go paka fa go na le poko ya Boamegi, Maitelo le Bolwantsha-Aparteite mo Setswaneng, le go phimola megopolo e e fosagetsengya gore poko ya Bolwantsha-Aparteite e mo dipuong tsa Basweu fela. Go nnile mabaka a le mmalwa a a dirileng gore poko ya Boamegi le Maitelo a sepolotiki mo dipuong tsa seAforika jaaka Setswana e se tsewe tsia kgotsa e se tlhagelele ka magetla.

Sa ntlha, puso ya Aparteite e ne e gatelela botlhami jwa dipuo tsa seAforika le go di tlhokisa tšhono ya kgolo go gaisa tsa Seesimane, mme dikwalo tse di neng di ama sepolotiki le maitelo di ne di kganelwa. Sa bobedi, ka ntlha ya kiletso ya sepolotiki mo botlhaming, go ne go le kotsi go sekaseka kgotsa go bua ka ga dikwalo tsa morero wa sepolotiki. Batswana ba ne ba tlhama ba ipatika ka gonne ba tshaba go sokelwa dirope ke puso ya Aparteite. Sa boraro, mo bantshong ba motlha wa kgaratlho kgatlhanong le Aparteite, dipuo tsa Seaforika di ne di tlhokomologwa, go dumelwa fa di rotloetsa se se neng se bidiwa Tlhabololo-tlhaolele (*Separate development* kgotsa *Bantustanism*), ya go kgaoganya bantsho go ya ka dipuo le ditso tsa bona. Puo ya Seesimane e ne e tsewa e le yona puo ya go bua, gotlhaeletsana le go tlhama dilo tse di kitlanyang Bantsho kgatlhanong le Aparteite.

Tlhotlhomisi e, e ikaelelago kanoka poko ya magareng le ya segompieno ya Setswana ya Bolwantsha-Aparteite ka go tlhotlhomisa gore poko ya mofuta o e teng, gammogo le go senola mabaka otlhe a a kgoreleditseng kgolo ya poko ya mofuta o le go tlhagelela ka magetla. E tswelela ka go itlhome go sekaseka boleng le seabe sa yona mo botsaya karolong jwa Bolwantsha-Aparteite le go tlhalosa mabaka a a dirileng gore poko ya mofuta o e bo e le gone.

## **1.2 TLHAGISO YA SETLHOTLHOMISWA**

Karolo e ya patlisiso e tlhagisa bothata kgotsa seemo se se sa kgotsofatseng se se tlhotlheleditseng mmatlisisi go samagana le patlisiso. Patlisiso e tllile go senola go nna teng ga poko ya Maitelo mo pokong ya magareng le ya segompieno ya Setswana go latela bothata jwa gore:

- a) Poko ya Setswana ga e kaege mo botlhaming jwa Aforika Borwa jo bo supang Boamegi jwa sepolotiki jaaka go tsibogela mathata a Aparteite.
- b) Seemo se se tlhola mogopolo o o fosagetseng wa gore poko ya Setswana ga e na Boamegi jaaka go tsibogela mathata a bantsho ka fa tlase ga Aparteite.

### **1.3 MAITLHOMO LE MERERWANA**

#### **1.3.1 Maitlhommo a patlisiso**

Go ya ka mabaka a a tlhalositsweng fa godimo, go a itshupa gore go na le tlhokego ya go kanoka sešwa poko ya magareng le ya segompiano ya Setswana go supa fa le yona e ama merero e e farologaneng e e akaretsang ya Boamegi, Boitelo le Bolwantsha-Aparteite, fela jaaka go dirilwe thata ka poko ya dipuo tsa Seesimane.

Maitlhommo a patlisiso eno ke go arabela mathata a a tlhagisitsweng fa godimo ka tsela e:-

- a) Go phimola mogopolo wa gore poko ya Bolwantsha-Aparteite e mo sekgoeng fela.
- b) Go tlhotlhomisa le go paka fa poko ya Setswana e na le Boamegi e bile e nnile le seabe mo morerong wa Bolwantsha-Aparteite mo Aforika Borwa.
- c) Go sekaseka maboko a a tlhophilweng mo pokong ya Setswana ya Magareng le ya Segompiano.


#### **1.3.2 Mererwana ya patlisiso**

Ka “mererwana ya patlisiso” go kaiwa dikgato tse di tlaa tsewang kgotsadilo tse di tlaa dirwang go diragatsa maitlhommo a patlisiso. Soas (Research Objectives) e tlhagisa jaana tebang le mererwana ya patlisiso:

“In general, research objectives describe what we expect to achieve by a project.”

Go ya ka tlhagiso e e fa godimo ya maranyane, go tlhalosega gore maitlhommo a patlisiso ke ona mosupatsela o ka ona mmatlisisi a tshwanelwang kego o sala morago go fitlhelela maitlhomomagolo a patlisiso ya gagwe. Gore maitlhommo a a

kailweng fa godimo a diragatsege, mmatlisisi o tllile go itebaganya le mererwana e e latelang, e le dikgato tse di tlaa tsewang mo tsamaisong ya tlhotlhomiso:

- 
- a) Go tlhotlhomisa megopolo ya batlapele mo tshekatshekong ya poko ya Setswana go opotsa gore a mo Setswaneng go na le poko ya morero wa Bolwantsha-Aparteite, Boitelo le Boamegi.
  - b) Go tlhotlhomisa megopolo ya batlapele mo tshekatshekong ya poko ya Setswana mabapi le merero e e ntseng e sikologwa ya Sepolotiki, Maitelo le Kgaratlho mo Bosekaseking jwa ditlhangwa tsa dipuo tsa Seaforika.
  - c) Go tlhotlhomisa poko ya Magareng le ya Setswana e e bontshang seabe mo twantshong ya Puso ya Aparteite.
  - d) Go sekaseka mabaka a a tlhodileng megopolo ya gore ga go na Botlhami jwa Boamegi mo pokong ya Setswana.
  - e) Go tlhopha maboko a Setswana Magareng le Segompiano a a buang ka morero wa Bolwantsha-Aparteite, ka maikaelelo a go a sekaseka ntlheng ya morero (ka Molebo wa Botswana-bokolonia) le malepa a poko a go tthagisa morero o (ka Molebo wa Bolebapopego jwa Sersia).

#### **1.4 BOTLHOKWA JWA PATLISISO**

Patlisiso e, e tla tswela Botlhami le Bosekaseki jwa Aforikaborwa mosola, bogolosegolo jwa Setswana, ka gone e ile go phimola megopolo e e fosagetseng ya gore baboki ba Setswana ga ba na Boamegi jo bo tshwanang le jwa dipuo tsa Seesimane. Seno se tlaa dirwa ka go senola morero ono mo dikaong tse di tlaotsweng tsa poko ya magareng le ya segompiano ya Setswana.

Patlisiso e e botlhokwa thata ka gone e tsosolosa Bosekaseki jo bo amang Boamegi gammogo le merero ya sepolotiki, maitelo le kgaratlho ka kakaretso jaaka e tlhagelela mo ditlhangweng tsa Setswana. Ntlha e e ne ya koafadiwa ke motlha wa kgatelelo ya bakwadi le basekaseki ba Setswana. Seno ke ka ntlha ya gore re mo motlheng wa kgololosego le tsosoloso ya puo. Ka moo patlisiso e tshwanetse go senola le go tshwaela ka phuthologo mabapi le se se fitlhelwang mo ditlhangweng, jaaka poko ya Setswana.

## **1.5 DIPOTSO TSA PATLISISO**

Dipotso tse patlisiso e tlaa di arabelang ke tse di latelang:

- a) A go na le poko ya Bolwantsha-Aparteite mo Setswaneng, mme fa e le teng ke ka ntlha ya eng e fitlhegile?
- b) Ke dikao dife tsa baboki ba dikonokono ba Bolwantsha-Aparteiti gammogo le tlhagiso ya maboko a bona mo Setswaneng?
- c) A maboko a Bolwantsha-Aparteite a Setswana a dirisa malepa a botlhami a poko go tlhagisa merero ya ona?

## **1.6 MMEO LE MORALO WA PATLISISO**

### **1.6.1 Mmeo wa patlisiso**

Karolo e,e mabapi le mokgwa o ka ona go tlaa kokoanngwang tshedimosetso le go e dirisa mo patlisisong, e bontsha tsela e e tsewang go tsamaisa tlhotlhomisi.

Patlisiso e, e tlaa dirisa Mmeo waKhwalitatifi. Mmeo wa Khwalitatifi o tthalosiwa ke Maree (2015:50):

“Qualitative research method is a method used to gather information in a certain context with a purpose of understanding what is being studied.”

Tlhagiso e e fa godimo e tthalosa mmeo wa kwalitatifi jaaka mmeo o o kokoanyang tshedimosetso mo bokaelong jo bo rileng ka maitlhommo a go tthaloganya se se ithutilweng. Patlisiso e tlhophile mmeo o ka gonne:

- a) O dirisa megopolo le maitemogelo a batho mabapi le setlhotlhomiswa.
- b) O lepolola sebonalo sengwe sa botshelo.
- c) O tlhotlhomisa sebonalo o sa tlhokomologe bokaelo jo se tlhagelelang mo go sona.
- d) O kgatlhegela go tthaloganya bokaelo jwa loago le setso.

Tiriso ya mmeo e tlaa nna e e latelang:

- a) O tlaa lepolola le go latedisa setlhogo sa tlhotlhomisi.
- b) O tlaa senola bokao jwa setlhogo go ya ka bakwadi le babatlisisi ba batlapele.
- c) O tlaa tlhotlha tshedimosetso ya mmatota malebana le setlhogo.
- d) O tlaa tlhalosa botoka se setlhogo sa patlisiso se ikaeletseng go se dira.

## **1.6.2 Moralo wa patlisiso**

### **1.6.2.1 Lekala la patlisiso**

Patlisiso e ikaegile ka lekala la Poko ya Setswana, go etswetlhoko bogolosegolopoko ya Setswana ya magareng le ya segompieno.

### **1.6.2.2 Segopa sa patlisiso**

Go tlaa elwa tlhoko maboko a Setswana a morero wa Bolwantsha-Aparteite a dingwaga tsa go tloga pelenyana le moragonyana ga 1948 go fitlha 1994. Ka jalo, mofuta wa poko o o tlaa elwang tlhoko ke poko ya magareng le ya segompieno ya Setswana.

Patlisiso e e tlaa tlhopha maboko a le matlhano a morero wa Bolwantsha-Aparteite a baboki ba Setswana ba ba latelang: S.F Motlhake le Shole J. Shole.

### **1.6.2.3 Dingotelelo/disampole le mokgwa wa go di tlhopha**

Mo patlisisong eno go tlaa tlhophiwa dikao di le mmalwa tsa maboko a baboki ba le mmalwa go emela baboki le mofuta wa poko e e amanang le morero wa Bolwantsha-Aparteite. Go tlaa dirisiwa palo e potlana eno go lekana boatlhamo jwa patlisiso e khutshwane eno, le go kgonisa mmatlisisi go tsharabolola maboko ka boleele jo bo kgotsofatsang go gaisa fa go kabo go dirisitswe maboko a mantsi.

## **1.6.3 Metswana ya tsharololo**

Ka ntlha ya fa maitlhommo e le go senola morero wa Bolwantsha-Aparteite jaaka o tlhagelela mo pokong ya Setswana, motswana wa tsharololo e tlaa nna leboko le le rileng, le le tlaa tsewang mo go a a tlhophilweng, mme lengwe le lengwe le



dirisetswa go senola mfama o o rileng wa poko ya Bolwantsha-Aparteite. Ka mafoko a mangwe go tlaa tlhophiwa maboko go tswa mo baboking ba ba farologaneng mme a dirisiwe bongwe ka bongwe kgotsa semmogo go sekaseka mefama e e farologaneng ya morero wa Bolwantsha-Aparteite le Boamegi mo pokong ya Setswana ka kakaretso.

#### **1.6.4 Kabakanyetso**

Patlisiso e tlaa batla go supa gore:

- a) Boamegi jwa Botlhami bo a tlhagelela le mo Setswaneng tota, e seng fela mo dipuong tsa Seesimane.
- b) Setswana se na le bokgoni jwa go tshwaela mo mererong ya loago le sepolotiki jaaka ya Bolwantsha-Aparteite, Boamegi le Maitelo.

#### **1.6.5 Kokoanyo ya dinewane**

Dinewane di tlaa kokoanngwa go tswa mo metsweding e e farologaneng jaaka ditlhotlhomisi tsa babatlisisi ba batlapele, dikwalo tsa boitseanape, poko ya magareng le ya segompieno ya Setswana le ya Seesimane ya morero wa Bolwantsha-Aparteite ga mmogo le mafaratlhatlha a inthanete go tlhola gore babatlisisi ba batlapele ba tshwaetse ka goreng tebang le setlhogo le setlhotlhomiswa.

#### **1.6.6 Tsharololo ya dinewane**

Tsharololo ya dinewane e tlaa dirwa ka:-

- a) Go sekaseka morero wa Boamegi, Boitelo le wa Bolwantsha-Aparteite mo mabokong a a tlhaotsweng go supa fa poko ya Setswana e na le Boamegi ka tiriso ya molebo wa Botswana-Bokoloniale.
- b) Go dirisa molebo wa Bolebapopego jwa seRašia go sekaseka tlhamego ya mabokogore a mme a a itshupa jaaka poko.

Maboko a a tlhaoletsweng patlisiso a tlaa sekasekwa ka mokgwa wa Tsharololo ya Diteng (*Content Analysis*) e le:

- Go fatolola bokao jwa maboko.
- Go fatolola tlhamego (Malepa a Botlhami) ya maboko jaaka e le poledi ya tlhaeletsano.

### **1.6.7 Merero ya Boiphapho/Se-Ethiki**

Patlisiso e mabapi fela le dinewane jaaka di le mo dikwalong, e bong metswedi ya ditori le ditlhangwa tse di yang go sekasekiwa. Ga go na tshedimosetso e e tlaa kokoanngwang go tswa mo bathong ka tlhamalalo jaaka ka mokgwa wa mmotsolotso, ka jalo patlisiso ga e tlhoke thulaganyo ya tsa Se-ethiki/Boiphapho.

### **1.7 KAROGANYO YA DIKGAOLO**

KGAOLO 1: Matsenomagolo a a akaretsang Lemorago le Bokaelo jwa patlisiso, Tlhagiso ya setlhotlhomiswa, Maitlhommo le botlhokwa jwa patlisiso, Mmeo le tsamaiso ya patlisiso

KGAOLO 2: Tekolo ya ditshekatsheko

KGAOLO 3: Maremelo a tiori le melebo

KGAOLO 4: Tshekatsheko ya morero wa Bolwantsha-Aparteite mo mabokong a a tlhaotsweng, ka molebo wa Botswana-Bokoloniale

KGAOLO 5: Tshekatsheko ya malepa a poko mo mabokong a a tlhaotsweng, ka molebo wa Bolebapopego jwa Sersia

KGAOLO 6: Konosetso-kakaretso: Diphitlbelelo le dikatlanegiso

### **1.8 KONOSETSO**

Kgaolo eno e lekile ka bojotle go senola maitlhomomagolo apatlisiso e le go anela ka mokgwa o patlisiso e ileng go tsamaisiwa ka gona go fitlha kwa bokhutlong jwa yona. Motlhodi wa patlisiso o e leng ona o rotloeditseng setlhotlhomiswa o senotswe ka botswerere. Dikgaolo tse di tlaa latelang di tlaa atolosa le go diragatsa dintlha tsotle tse di solofetsweng mo kgaolong e, kgangkgolo e le go supa fa Poko ya Setswana le yona e na le Boamegi e bile e matlafetse go tshwaela mo mererong ya

Boitelo le Bolwantsha-Aparteite fela jaaka poko ya dipuo tsa Seesimane. Kgaolo e e latelang e ile go leba metswedi e e farologaneng e e inyalanyang le setlhotlhomiswa sa patlisiso e.



## KGAOLO 2: TEKOLO YA DITSHEKATSHEKO LE MAREMELO A TIORI

### 2.1 MATSENO

Maikaelelo a kgaolo e ke go tlhatlhoba megopolo le diphitlhelelo tsa babatlisisi ba batlapele mabapi le morero le setlhotlhomiswasa setlhogo sa patlisiso e, e bong boamegi, maitelo le Bolwantsha-Aparteite mo pokong ya Setswana. Mo godimo ga moo, e tlaa tlhola metswedi e e nayang lemorago ka ga puso ya Aparteite mo Aforika Borwa, ka ga poko ya Maitelo ya Seesimane, bogolosegolo e e kwadilweng ke Bantsho. Lebaka le lengwe ke go tlhotlhomisa gore a setlhogo ga se ise se lekelediwe gope, go netefatsa fa patlisiso eno e le tshwaedi ya mmantlha, e se poeletso ya se se setseng se dirilwe mo nakong e e fetileng.

### 2.2 MEFUTA YA POKO YA SETSWANA

Setswana ke nngwe ya dipuo tsa ntlha tsa bantsho go kwalwa. Le fa go ntse jalo, kgolo ya puo e, e goga dinao thata mo dikwalong. Go tlhela ga kgolo e e tseneletseng go ne ga tlhola mogopolo o o fosagetseng wa gore Setswana jaaka puo ya Aforika ga se kgone go nna le botlhami jwa Boamegi.

Rapoo (1993:2) o nopola Shole J. Shole jaana:

“One might be tempted to think that the Batswana are not creative people by nature, or that Setswana is not a capable literary medium: but a wealth of folklore in this language consisting of fables, sayings and poetry, as well as Plaatje's beautiful translations are enough proof that the contrary is the case.”

Megopolo e e fosagaetseng e ka nna gona gore puo ya Setswana ga e na botlhami. Setswana fela jaaka dipuo tsa Seesimane se, na le botlhami e bile se na le bokgoni jwa go tshwaela mo mererong e e farologaneng le mo bokaelong jo bo farologaneng jaaka Boamegi, Boitelo, Bolwantsha-Aparteite jalo le jalo.

Go ya ka Andrzejewski, Pilaszewicz le Tyloch (1985:635) ditlhangwa tsa Setswana ka kakaretso di tlhalosiwa jaana:

“A written Tswana literature was preceded, of course, by oral literature, and to this day these two forms coexist, so that in the field of poetry, in particular, it is difficult to distinguish between written poems and oral poems written down. For this reason they are treated here jointly.”

Tlhagiso e e fa godimo e senolela kwa ntle motlhala wa gore botlhami jwa poko kgale bo le gone, e bile bo tsamaya le dinako tebang le tlhamego ya yona. Tlhamego ya ditlhangwa tsa Setswana go tswa kwa Ga-Lowedi tlamilwe go latela ditlhangwa tsa molomo. Poko e e kwadilweng e kwadilwe go latela e e sa kwadiweng, e e buiwang fela ka molomo. Se se bontsha maiteko a puo ya Setswana a go gola. Schapera (1965), Moloto (1970), le Zondi & Canonici (2005) ba tlhagisa fa re na le mefuta e le meraro ya poko ya Setswana e bong poko ya setso/segologolo, Magareng le ya Segompieno.

Go ya ka Ntuli & Swanepoel (1993), Tsambo (1999), Zondi & Canonici (2005), go na le malepa a botlhami jwa poko ya Segologolo a a bo farologanyang le jwa poko ya magareng le ya segompieno.

Mothoagae (2010:1) o tlhagisa megopolo ya gagwe jaana malebana le Poko ya Setswana ya segompieno:

“Poko ya segompieno ke e e farologaneng le poko ya setso le ya magareng ka kagego, popego le diteng. Ke poko e e tlhamiwang ka go kwalwa, mme batlhami ba yona ba supa phokelelo e ntsi ya poko ya Sekgoa. Ga se poko e e rorisang go tshwana le maboko a setso a dikgosi.”

Go ya ka Tsambo (1999:2):

“The function of literature as a whole and poetry in particular, as a powerful vehicle of expressing thoughts cannot be over emphasized. Poetry is a means through which the writer expresses his general attitude towards life as well as provides an account of the world in the circumstances of its time.”

Go totobadiwa fa poko e le ntlha nngwe ya botlhokwa ya go senola kgotsa go tlhagisa maikutlo a mefuta yotlhe le go neelana ka morero o o rileng, ebile seabe sa poko ga se kake sa tlhaeletswe matlho. Ke ka tiriso ya poko re lemogang maikutlo a a boteng a a tlhagisiwang ke mmoki.

Tsambo (1999:2) o tswela jaana ka go nopolamafoko a ga Chiwome:

“Poetry is the expression of the life experiences and the impact thereof on the poet and on the community. These life experiences are unfolded or expressed in a variety of themes like love, death, morality, heroism and protest to the reader.”

Poko e tlhalosiwa e le ntlha ya go tlhagisa maitemogelo a botshelo le seabe sa mmoki mo tikologong le maemo ao a tsheleng mo go ona. Tiro e, e ikaelela go elatlhoko malepa otlhe a botlhami a a dirisitsweng ebile a tlotlheletswe poko ya maitelo ka morero wa kgaratlho kgatlhanong le puso ya tlaolele.

### **2.3 POKO YA SEAFORIKA**

Wikipedia (Poetry in Africa) e tlhagisa bokaelo jwa poko ya seAforika jaana:

“This perspective contextualises the historical, political and indigenous cultural dynamics that shaped both the written and oral forms of literature (orature) of Africa past and present.”

Go ya ka nopo e e neetsweng fa godimo fa, poko ya Seaforika e na le bokaelo jwa hisetori, polotiki le setso jo di tshametsweng mo go jona, e ka nna ka mokgwa wa mokwalo kgotsa wa motlotlo.

Fa bokwadi le poko ya molomo ya Seaforika di ikaegile ka loago, go ka tse fela e godile kgotsa e medile go tswa mo setsong ebile e tswela go tshedisa setso. Jaaka re na le mefuta e le meraro ya poko (segologolo, magareng le ya sempieno), Poko ya Segompieno ka malepa a yona a go tlhagisa maikutlo ka dipina, motlotlo, moribo, morumo, ditemana gammogo le mekgwa ya sešwa ya go rekota ditshwantsho tsa motshikeneyo di ka lejwa jaaka tlhabololo ya setso sa ga Bile ya go tlotla.

Tsambo (1999:10) o boa a nopola Ngara tebang le tlhaloso ya poko jaana:

“Poetry as an art, is a form of communication that is, it is a communicative utterance which is produced by the writer and received by the reader. From another view, it can be said that the reader's response, depends on what the writer says and how he says it.”

Lakshmi (2002) o tlhagisa maitlhommo le maikaelelo a poko ya Aforika jaana:

The role of poetry, in African literature, has been highly effective in providing the people with the needful inspiration and the necessary insight. The language of poetry, for the African people, is a source of learning and becoming aware of their destiny that necessitates the knowledge of their past, present and the possible future.

Go ya ka tlhagiso e e fa godimo, Lakshmi o tlhalosa fa maitlhommo a botlhami jwa poko mo Aforika e le go neela batho lesedi le ba ka tswang ba le tlhoka go ka sedimoga. Puo ya poko ya Maafrika ke motswedi wa go ithuta kwa ba lebileng gona e bile e ba sedifaletsa ka kitso ya kwa ba tswang gona.

Lakshmi (2002) o tswelaetsa ntlhakemo ya gagwe ka mafoko a:

“When we read African Literature, we should, by obligation remember that, colonization was at its harshest in Africa. As history stands proof, it was highly exploited and savaged by the ambitious 'white man'. This experience is on the minds of all thinking poets.”

Lakshmi o tlhalosa gore fa re buisa ditlhangwa tsa Aforika, re patelesega go gakologelwa fa Bokoloniale bo ne bo le setlhogo mo Aforika. Jaaka hisetori e le sekao, Aforika e ne e setse e leletswe ke basweu, mme maitemogelo otlhe a mo ditlhaloganyong tsa baboki ba ba naganang.

Paton (1988:294) o nopotswe mo athikeleng ya ga Malaba (2015), o tlhagisa dintlha tse di latelang malebana le se a se bitsang “Liberalism”:



“Paton consciously explored aspects of the reality of the lives of Blacks and Whites, and Indians, in line with his own definition of liberalism:

By liberalism I don't mean the creed of any party or any century. I mean a generosity of spirit, a tolerance of others, an attempt to comprehend otherness, a commitment to the rule of law, a high ideal of the worth and dignity of man, a repugnance of authoritarianism and a love of freedom.”

Paton o tlhagisa kemo ya gagwe ya sepolotiki jwa Bolokologi a labile segolobogolo kamano gareng ga bantsho le basweu, moo Basweu ba neng ba sa tsee Bantsho le Maindia sentle ka motlha wa Aparteite. Ka ga Bolokologi o kaya kamogelo ya batho botlhe go sa kgathalesege mmala, e le ka go tlotla seriti sa motho le go bontsha lerato la kgololosego.

## **2.4 APARTEITE**

Aparteite e tlhalosiwake ba “South African History Online”(2016)jaaka moonono o o tlhologileng mo Aforika Borwa ka ngwaga wa 1948 o o neng o rotloetsa tlhaolele ya bosemorafe le go kgala tekatekano.

“Translated from the Afrikaans meaning 'apartness', apartheid was the ideology supported by the National Party (NP) government and was introduced in South Africa in 1948. Apartheid called for the separate development of the different racial groups in South Africa. Apartheid made laws forced the different racial groups to live separately and develop separately, and grossly unequally too.”

Pele ga mokgatlho wa 'National Party' o ka tsenya Aparteitetirisong mo Aforika Borwa ka 1948, batho ka nosi le mekgatlho ba lekile go ka sedifatsa le go lela kgatlhanong le go tlhoka tekatekano go go neng go tlišwa ke tsamaiso ya Bokoloniale. Bantsho ba ne ba lwa kgatlhanong le kgatelelo ya basweu, bangwe ba balwela-kgololosego ba ne ba lwa jaana ka tiriso ya botlhami jwa bona.

Tsamaiso ya Aparteite mo Aforika Borwa jaaka go itsege, e simolotse semmuso ka 1948 mme ya fedisiwa semmuso ka 1994, mo go rayang gore ka tshwanelo, poko e

go ka tweng e nnile le seabe mo twantshong ya Aparteite ke e e tlhamilweng magareng 1948-1994. Le fa go ntse jalo, dingwaga tse di supa fela gore Aparteite e tlhomilwe leng semmuso mme ya fedisiwa leng semmuso. Pele ga 1948, Aparteite e ne e ntse e le gone, mme le moragonyana ga 1994 go ne go ntse go bonala masaledi a yona.

Puso ya Aparteite mo Afrika Borwa e ne e rotloetsa tlhaolele, e ka yona e neng e sa tsee Bantsho tsia mme e etegetsa go tsaya basweu sentle go gaisa bantsho. Tsamaiso ya Aparteite e ne sa dumalane gotlhelele le tekatekano.

Aparteite e ne ya pateletsa bantsho go e kgala le go e tsogela kgatlhanong ka ditsela tse di farologaneng, jaaka:

- Go dirisa dipuisano le dikganetsano kgotsa "Ntwa-ya-molomo"
- Go bolotsa diphagela tsa kagiso tsa maitelo le botsuolodi (peaceful protest and resistance actions) tse di farologaneng.
- Go bolotsa Ntwa ya Marumo.
- Go dirisa mekgwa e e sa tlhamalalang, jaaka botlhami.

Tsambo (1999:43) o tshwaela ka mafoko a a latelang:

"In South Africa, the division of white and black races means that the blacks were all regarded as inferior to the white population in all respect and that included education, job efficiency or material possession. They were all denied opportunities and privileges not because they are incapable or inefficient, but because of the colour of their skin."

Go ya ka tlhagiso ya ga Tsambo, bantsho ba ne ba tlhokisiwa ditšhono, e se gore ga bana bokgoni jwa go dira, e le fela ka ntlha ya go kgetholowa ga mmala o montsho wa bona.

Go ya ka tlhagiso yaba "africanpoem", ka nako ya Aparteite merafe ya bantsho e ne e le mentsi go feta ya basweu mme ba abetswe karolo e nnye ya lefatshe fa go

bapisiwa le basweu. Basweu ba ne ba thapa Bantsho mme ba sa ba letle go dula mo tulong e ba direlang mo go yona.

“Under South Africa’s apartheid regime (1948-1994), the country was divided into 13 ‘nations’, namely White, Indian, Coloured, and ten Black ‘Bantustans’ or ‘homelands’. 13% of the land was reserved for Africans (68% of the population) and 87% for the Whites and their allies (32%). To these Bantustans, which were declared independent countries, Africans were over several decades forcibly removed. The Whites continued to employ a majority of Blacks, but as migrant laborers crossing ‘international boundaries’, and with no right to reside where they worked.”

Tsambo (1999: v) o tswelala pele ka go re:

“In the Apartheid South Africa, repression and the heightening of the Blacks’ struggle for political emancipation, prompted artists to challenge the system through their music, oral poetry and writing. Most produced works of protest in English to reach a wider audience. This led to the general misconception that literatures in the indigenous languages of South Africa were insensitive to the issues of those times.”

Go ya ka tlhagiso e e fa godimo, ka nako ya Aparteite mo Aforikaborwa go ne go dirisiwa Seesimane mo mabakeng a mantsi mme dipuo tsa bantsho di ne di kgaphetswe kwa thoko, e se gore ga di na boleng, seo se ne sa tlhola mogopolo o o fosagetseng wa gore dipuo tsa bantsho ga di ka ke tsa tshwaela mo mererong ya Boamegi le Bolwantsha-Aparteite mo nageng.

Puso ya Bokoloniale e ne e pateletsabantsho go latlhaganya le go tlhokomologa dipuo tsa bona mme e rotloetsa tiriso ya dipuo tsa bona tsa Sekoloniale jaaka Seesimane. Ka ntlha ya se, puo ya Setswana mo Afrika Borwa le yona e ne ya amega ka go tlhokisiwa tšhono ya go tshwaela ka tllhamalalo le ka botlalo mabapi le merero ya Maitelo le Bolwantsha-Aparteite.

Nkadimeng (2002:1) o tthalosa gore Makoloniale a ne a itsa beng ba dipuo (bantsho) go dirisa puogae ya bona:

“Language is often a central question in postcolonial studies. Colonizers usually imposed their language onto the people they colonized, forbidding natives to speak their mother tongues.”

Nkadimeng (2002:1) o tswela ka go tlhagisa fa dipuo tsa Seaforika di tshameka karolo e kgolo mo morerong wa Maitelo ka ebile di tsewa jaaka sebetsa sa Bolwantsha-Aparteite ka tiriso ya botlhami.

Nkadimeng (2002:1) o tswela ka go tlhagisa fa go tima dipuo tsa Seaforika tšhono go sa kae gore ga di na bokgoni.

“It is for this reason that language has assumed a function of protest in African literature. A language that is used in African literature is therefore viewed as an instrument towards achieving linguistic and cultural emancipation of the African people and in the process restores their identity in a multicultural society in the local and global contexts.”

## **2.5 BOLWANTSHA-APARTEITE LE BOKOLONIALE**

Ba wikipedia (Colonialism) ba re thadisetse jaana ka ga Bokoloniale:

“Colonialism is the establishment of a colony in one territory by a political power from another territory, and the subsequent maintenance, expansion, and exploitation of that colony. Colonialism involves unequal relationships between the colonial power and the colony and often between the colonists and the indigenous peoples.”

Bokoloniale bo tlhasega jaaka kgatelelo ya sepolotiki e e tliwang ke batho ba dinaga disele go tla go amoga ba selegae dithata tsa bona ka gotlhe.

Molebo wa Marxism o tlhagisa tshwaelo ya one jaana tebang le Bokoloniale:

“Marxism views colonialism as a form of capitalism, enforcing exploitation and social change.”



Molebo wa Marxism o tshwaela fa Bokoloniale e se sepe fela mme e le mokgwa wa Bokapitale, go pateletsa batho go dira ditiro tse ba sa di batleng gammogo le go tlisa diphetogo tsa loago, jaaka kgatelelo ya sepolotiki le go tlhokisa batho tekatekano.

Ashcroft, Griffiths le Tiffin (2007:11-12) o akgela ka kgaratlho ya sepolotiki kgatlhanong le bokoloniale jaana:

“Anti-colonialism magnifies the point at which the various forms of opposition become articulated as a resistance to the operations of colonialism in political, economic and cultural institutions. It emphasizes the need to reject colonial power and restore local control. Paradoxically, anti-colonialist movements often expressed themselves in the appropriation and subversion of forms borrowed from the institutions of the colonizer and turned back on them. Thus the struggle was often articulated in terms of a discourse of anti-colonial ‘nationalism’ in which the form of the modern European nation-state was taken over and employed as a sign of resistance.”

BoAshcroft ba tlhalosa fa maitlomo a Bolwantsha-Aparteite le Bokoloniale e ne ele go fedisa masula a Bokoloniale le Aparteite ka go kgaratlhela go neela Bantsho maatla a bona.

Ditlhangwa tsa Botswa-Bokoloniale di tlhagiswa e le maitlomo mangwe a botlhami a go kgala le go nyefola ditiragalo tsotlhe tsa tsamaiso ya Bokoloniale. Ke jaaka ba academic kids (Post-Colonialism) ba tlhalosa jaana:

“Post-colonialism (or post-colonial theory or post-oriental theory) refer to a set of theories in continental philosophy and literature that grapple with the legacy of 19<sup>th</sup> century British and French colonial rule.”

Hisetori e tsaya karolo e kgolo mo ntlheng e ka gonne e re thadisetsa bokaelo jo poko e tshametsweng mo go jona le maitlomo a a tlotlheditseng tlhamego eo. Ditiragalo tsa seloago, sepolotiki le ikonomi tse di diragalang mo morafeng ke tsona tse di bopang botlhami jwa ona (morafe).

Alam (2007:124) o nopola Ngugi wa Thiong'o fa a ne gatelela ntlha e jaana:

Literature does not grow or develop in a vacuum; it is given impetus, shape, direction and even area of concern by the social, political and economic forces in a particular society.

Alam (2007:124) tswelela ka gotlhagisa nopo ya ga Thiong'o malebana le kamano e e tsepameng ya botlhami le ditiragalo tsotlhe tsa mo morafeng wa maAforika:

"The relationship between creative literature and other forces cannot be ignored especially in Africa, where modern literature has grown against the gory background of European imperialism and its changing manifestations: slavery, colonialism and neo-colonialism."

Mo dingwageng tse tsotlhe tsa Bokoloniale, botlhami bo kgatlhegetse go tsogela kgatlananong ditiragalo tsa kgatelelo le bosemorafe tsa mofuta o, ka go dirisa poko le mofuta e mengwe ya ditlhangwa. Bontsi jwa baboki ba MaAforika bo ne bo patelesega go latlhaganya bokgoni le talente ya bona ya botlhami fela gore ba akarediwe mo kgaratlhong ya kgololosego ya batho ba bone.

Go ya ka Ushie, jaaka a tlhagisiwa ke ba Wikipedia (Poetry in Africa) o bona poko ya Aforika jaana:

"Modern written African poetry has a double heritage, pre-colonial and Western. As in most post-colonial situations, the tilt of our writing should be more towards the pre-colonial African Literary heritage as manifested in the song, dirge, folktale, elegy, panegyric or riddle. Essentially, such art was meant for the whole community rather than few initiates."

Micael (2018:56) o tlhagisa bolwantsha kgatelelo e le tiro e e tshwanetseng ya tsibogelwa ka natla ke bagatelelwa, ba dira se ka ditlhopha go bontsha maikutlo a a komota tebang le kgatelelo e ba itemogelang yona.

"The struggle for this liberation must therefore be carried out by the oppressed to restore the humanity of both the oppressors and the oppressed. The

oppressor class is too dehumanized to lead a liberation struggle as it has thrived on the dehumanization of the oppressed.”

Kgaratlho ya boikgolodi e akaretsa maikarabelo a bagatelelwa go ema ka dinao go tsosolosa le go busetsa setho sa bona ka ditsela tsotlhe tse di ka kgonagalang.

Micael (2018:56) o tswela jaana tebang le boikgolodi:

“Therefore the struggle for liberation by the oppressed, together with those in solidarity with them, becomes a struggle by man in the process of achieving freedom with no distinction between oppressed and oppressor.”

Bagatelelwa ba kgaratlhela kgololosego le boikgolodi ka maitlomo a go atlega mo go boneng kgololosego e e tlileng go akolwa ke botlhe, bagateleli le bagatelelwa.

Micael (2018:56) o tswela jaana tebang le boikgolodi:

“It becomes thus an act of love as against the lovelessness and false generosity which characterizes the oppressor. Therefore freedom has to be acquired by conquest, that is, by positive action. It has to be pursued constantly and responsibly. This has to be carried out as the fight against oppression in a situation where the world and men are in interaction.”

Tlhagiso e e latelang ya ga Williams (1996) e tlhagelela mo maranyane a [jstor.org](http://jstor.org) jaana:

“If colonialism changed forever the course of Africa’s political and economic history, it also profoundly altered its literary destiny. To date, colonialism represents the single most disruptive factor in African history. It is to this epochal intervention that Africa owes the emergence of its contemporary nation-states. Modern African literature also owes its existence to the phenomenon of colonialism.”

## 2.6 BOAMEGI

Ka nako ya kgatelelo ya puso ya Aparteite, go nnile le maiteko otlhe a a dirilweng go leka go tokafatsa seemo sa motlha oo. Ba ba neng ba gateletswe ba lekile metlhala yotlhe e e kgonegang go bona fa seemo sa loago e le se se ba ungwelang ebile e le se se rotloetsang tekatekano ya bong le mmala.

Ka nako ya kgatelelo ya batho bantsho mo Aforika gammogo le Aforika Borwa, basweu ba ne ba bona go le matshwanedi fa bantsho ba sa tshwanelwa ke dilo tsotlhe tsa botlhokwa tse ba di tlhokang go ka tsweletsa pele matshelo a bone ka boitumelo. Nngwe ya tsone ke go ba amoga ditshwanelo tsa setho le go ba kgoreletsa go iponela kgololosego le boipuso.

Go dirisitswe ditogamaano di le mmalwa go ka ikuela gore puso ya kgatelelo ga e a siama. Bantsho ba ne ba dirisa maiteko a a farologaneng go ntshetsa dingongorego le maitelo a bonakwa ntle, jaaka godira ditshupetso, go opela dikoma tsa kgaratlho le go kwala poko e ka yona baboki ba tlhagisang maikutlo a bona ka yona.

Ditlhangwa ka kakaretso mo Aforika Borwa di akaretse le poko ya Setswana di ne tsa tlhamiwa ka tlhotlheletso ya maemo a loago le sepolotiki go tloga ka dingwaga tsa bo1900 go tla go fitlha gompieno. Kagego e ikaegile ka go leba seemo go tloga ka Koloniae go feta ka Aparteite go tla go khutla ka temokerasi. Le fa go na le tumelo e e fosagetseng ya gore botlhami jwa bantsho mo Aforika Borwa bo simolotse ka dingwaga tsa bo2000, seo ke bosupi fela jwa gore tshedimosetso ya mofuta oo e phasaladitswe ka tsone dingwaga tseo.

Boammaaruri ke gore batho bantsho go tloga kwa ga bile ba ntse ba na le botlhami ebile ba tsaya karolo e kgolo mo botlhaming jwa Boamegi, ebile ba ne ba diragatsa botlhami jwa bona ka motlotlo. Bakwadi ba ntlha ba bantsho ba lekile go busetsa seriti mo maAforikeng ka go gwetlha le go aga sešwa bogosi jwa maAforika jwa maloba.

Go ya ka maranyane a Wikipedia (South African Poetry), botlhami jwa ditlhangwa mo Aforika Borwa bo tsere karolo e kgolo mo popegong ya diphetogo tsa loago le



sepolotiki, bogolosegolo go tswa kwa Bokolonialeng le Aparteiteng go fitlha gompiono, mo kgololosegong:

“The South African literary landscape from the 19th century to the present day has been fundamentally shaped by the social and political evolution of the country, particularly the trajectory from a colonial trading station to an apartheid state and finally toward a democracy. Primary forces of population growth and economic change which have propelled urban development have also impacted on what themes, forms and styles of literature and poetry in particular have emerged from the country over time.” (South African Poetry)

Kgalane (1996:103) o tthagisa ntlhakemo ya ga Ngara jaana tebang le kgaratlho kgaratlhanong le kgatelelo:

“Poetry has the role to play in the liberation struggle.”

Kgalane (1996:103) o tswelera ka go tthagisa ntlhakemo ya ga Barry Feinberg, fa a ne a nopolwa ke Ngara jaana:

“Undoubtedly poetry and song are the most popular accessible means of creative expression communication in South Africa. Indeed to the vast majority of South Africa, these art forms are often the only means of expressing feeling about life under Apartheid.”

Poko e tlhalosiwa e na le botlhami jwa boamegi, ebile e le setlhangwa se se fitlhelelwang bonolo. Bontsi jwa baboki ba maAforika Borwa ba ne ba tthagisa maikutlo a bona tebang le Aparteite ka tiriso ya poko.

Ogunyemi (2011:227) o tlhalosa gore baboki ba dirisa merero ya bona ka go tthagisa maikutlo a a farologaneng malebana le seemo se se sa itumediseng sa sepolotiki, ikonomi le loago:

African poets use their themes as echoes to salvage various inherences found in the decaying political, economic and social landscape.

Ogunyemi (2011:227) o tswelela ka go tlhagisa karolo e e tshamekiwang ke poko jaana:

“Poetry uses powerful words to X-ray deep thoughts about man and society. It is pertinent to state that this genre of literature is so important because it explores the use of imagery to delineate important perceptions about people living in a continuum. Poets have explored this phenomenon in their poetry.”

Puopoko e e dirisiwang ke mofuta o wa botlhami (Poko) ke e e humileng ka bokao ebile e itlhomile go tlhagisa kamano ya motho (mmoki) le loago le a tshelelang mo go lona. Poko e botlhokwa ka e tlhagisa kamano ya motho le mathata kgotsa dikgwetlho tse a iphitlhelang a le mo go tsona.

Ogunyemi (2011:247) o tthalosa fa MaAforika ba tsaya poko jaaka seipone sa botshelo:

“African poets are of the view that literature mirrors life and it portends the historical evolution of the African people. These poets have experienced the socio economical cum political problems in their various countries. They have used their poetry either as protest or as warning, caution on the need to solve the militating problem ravaging in the human society.”

Go ya ka Ogunyemi (2011:247) poko mo Aforika e dirisiwa jaaka segatlo sa go ntshetsa matshwenyego a baagi kwa ntle ka tumelo ya go bona tharabololo. Bokaelo bo tshameka karolo e e botlhokwa mo tlhamegong kgotsa tlhagisong ya botlhami jwa poko. Botlhami jwa Boamegi ga bo kake jwa farologanngwa le bokaelo jo bo tlametsweng mo go bona, ebile ke diya-thoteng -dibapile.

Okunoye (2004) o nopola mafoko a ga Knippjaana:

“To have any sense of evolving African poetics, one must be aware of the socio-political significance of literary expression and ideological character of literary theory.”

Go ya ka tlhagiso ya ga Knipp (1985:117), botlhokwa jwa loago kgotsa seloago le sepolotiki mo tlhagisong ya poko e e amang bokaelo jo ga bo a tshwanelwa go tthaetswa matlho.

Okunoye (2004) o tswelela ka go nopola Barkan jaana:

“Changes in definitions of African Literature reflect and respond to political and social realities, trends in literary criticism, and changes within the texts themselves.”

Botlhami jwa Boamegi jwa poko bo senola le go tsibogela maemo otlhe a motsi o e tlhamiwang ka ona. Bosekaseki jwa ditlhangwa bo ikaegile ka bokaelo le maemo a a tlotlheditseng tlhamego ya poko.

Oyenyi Okunoye (2004) o totobatsa mogopolo wa gagwe ka go tlhagisa fa ditlhangwa tsa Aforika di ka tsewa jaaka ditlhangwa tse di amanang go se nene le ditlhangwa tsa SeYuropa, se ke ka gore poko ya Botswana-Bokolonia e tlhamilwe ka thotloetso e e tswang mo pusong le tsamaiso ya Makolonia.

“Modern African poetry, very much like other postcolonial literary practices, is defined in relation to European literary traditions which provide the paradigms, conventions and critical principles that are either appropriate or negated in the process of defining the identity of the newer literatures.”

Ka jalo, kanoko le bosekaseki jo bongwe le jo bongwe jwa ditlhangwa jo bo tswileng diatla bo tlaa tshwanelwa ke go diriwa ka maitlomo a go atlhola le go tsereganya mo mathateng a a itemogelwang, mathata a tshwana le gore, ke goreng ditlhangwa tse dingwe di amogelwa fa tse dingwe di kgaphelwa thoko.

Badiraditshupetso ba ne ba di dira ka go rebola diphagela tsa botsuolodi tsa kagiso ka go dirisa botlhami jwa bona. Se ke sona se se feleleditseng se paka gore poko tsa Seaforika tsa Aforika Borwa di na le Botlhami jwa Boamegi, go akaretsa poko ya Setswana. Boitelo jwa sepolotiki bo ne bo tlhagisiwa mo pokong ya bantsho.

Kgalane (1996:43) o gatisa jaana:

“The term ‘guerrilla fighters’ is a direct reference to the armed struggle, and point to the fact that instead of using AK 47s, these poets use their poetry to challenge and fight the government of the time. Poetry is thus seen as a ‘weapon’ in the service of the liberation struggle.”

Go ya ka Mashudu (1996:i) maboko a sekasekwa go etswe-tlhoko tlhotlheletso, merero ya seloago le sepolotiki le bokaelo jo a tllhametsweng mo go bona.

“A brief history of African protest and resistance is provided with an attempt to put this poetry within its historical context and to trace its influence and development. The poems are then examined with the express aim of identifying and understanding their themes and the socio-political context from which they emanate. These contexts are then shown to have important implications in so far as the Aesthetics of protest and resistance poetry is concerned.”

Kgalane (1996:18) o tlhagisa poko ya boamegi le maitlhommo a yona jaana:

“By the 1970s the poetry of commitment that had begun to take shape over the previous decade had developed into a distinct tradition which later became to be known as “protest” poetry, As this term suggests, protest poetry was characterised by a common focus on and protest against racial injustice and inequalities of South African life – what Chapman describes as a “critical observation of the existing situation in South Africa (Chapman 1982:193).”

Boamegi jwa botlhami go ya ka Kgalane, bo rotloeditswe ke maemo a a neng a tlhokisa bantsho boroko, maemo a sepolotiki a a okangweng ke bosemorafe. Basekaseki ka bontsi ba tlhagisa maitlhommo a mokwadi kgotsa mmoki wa morero wa boitelo kgatlhanong le Aparteite. Nngwe ya maitlhommo a bokwadi jo ke go tsogela kgatlhanong go tlhoka tekatekano gogo tlisiwang ke puso ya Aparteite mo Aforika Borwa. Ka jalo bokwadi jo, bo tsewa e le letshwao le le bontshang boamegi bo boitelang kgatlhanong le puso e e gatelelang bantsho.



Okunoye (2004) o tlhagisa kemo ya ga Egedu ya gore poko ya Aforika e tsibogela maitemogelo otlhe mo Aforika a a farologaneng a a tlhotlheleditseng le go kgontsha tlhamego ya botlhami jwa poko ya morero wa boitelo jwa sepolotiki.

Okunoye (2004) o tswelela ka go nopola mafoko a ga Egedu:

“For him, African poetry is intimately concerned with the African people in the African society, with their life in its various ramifications-cultural, social, economic, intellectual, and political.”

Brutus le ena o inyalanya le ntlha e e fa godimo gore botlhami jwa Boamegi ka bojona ke letshwao-legolo le le bontshang phisegelo ya ntwagaatlhanong le puso ya Aparteite. Ena o tlhagisa jaana:

“The mere act of writing in itself be an act of protest, since it constitutes a defiance of Apartheid legislation.”

Kgalane (1996:19) o nopola Selepe fa a tlhagisa dikgato tsa kgolo tsa botlhami jwa boitelo;

“There is what could be called ‘mild protest’, in which an awareness of an undesirable situation is merely registered to restrain offender(s). “

Kgato e e tlhagisiwa e le ya ntlha ebile e le boitelo jo bo okobetseng jo bo itlhomileng go rebola kitsiso ka ga seemo se se sa itumediseng se se tlisiwang ke mogateledi kgotsa bagateledi.

Kgalane (1996:19) o tswelela ka go nopola Selepe:

“There is ‘evolutionary protest’ which presents the existing conditions as undesirable and suggests alternatives.”

Kgato e, ke e e tlhagisang seemo se se runtseng jaaka se se sa kgotsofatseng ebile se itlhome go tshitshinya mekgwa le ditogamaano tse dingwe tsa go tokafatsa seemo.

Kgalane (1999:19) o kgaotsa ka go nopola Selepe:

“There is ‘militant protest’ which insists on replacing the existing conditions with alternative social structures.”

Kgato e, ke ya bofelo e e pateletsang gore gonne le tsereganyo e e tseneletseng ya seloago, gonne le kemedi e ka yona e ka dirisiwa go sutisa e e ikamanyang le kgatelelo.

Lakshmi (2002) o tlhagisa maikaelelo a poko ya Aforika jaana:

The role of poetry, in African literature, has been highly effective in providing the people with the needful inspiration and the necessary insight. The language of poetry, for the African people, is a source of learning and becoming aware of their destiny that necessitates the knowledge of their past, present and the possible future.

Lakshmi (2002) o tlhalosa fa maitlhommo a botlhami jwa poko mo Aforika e le go neela batho lesedi le ba ka tswang ba le tlhoka go ka sedimoga. Puo ya poko ya MaAforika ke motswedi wa go ithuta go ba le bileng gona e bile e ba sedifaletsa ka kitso ya kwa ba tswang gona.

Jaya Lakshmi (2002) o ipoa kgatsu ka mafoko a:

“When we read African Literature, we should, by obligation remember that, colonization was at its harshest in Africa. As history stands proof, it was highly exploited and savaged by the ambitious ‘white man’. This experience is on the minds of all thinking poets.”

Lakshmi (2002) o tlhalosa gore fa re buisa ditlhangwa tsa Aforika re pateletsega go gakologelwa bokoloniale ka ntlha ya fa bo ne bo le setlhogo mo Aforika. Fela jaaka hisetori e le sekao, Aforika e ne e setse e leletswe ke Basweu, mme maitemogelo otlhe a mo ditlhaloganyong tsa baboki ba ba naganang.

Nkadimeng (2002:1) o neela lemorago la ditlhangwa mo Aforika Borwa jaana:-

“South Africa with its apartheid policies also perpetuated social ills of colonialism through its policies of racial discrimination. Black people of South Africa have been victims of both colonialism and the apartheid legacy of White supremacy. In South Africa apartheid functioned and served as a continuation of colonialism and black South Africans were continuously subjected to deprivation, exploitation and harassment. The emergence of protest literature brought about a new philosophical thinking and religious dictations were abandoned.”

Aparteite mo Aforika Borwa e rotloeditse kgatelelo ya bokoloniale ka tiriso ya yona ya melawana ya kgethololo. Bantsho ba maAforika Borwa e nnile batswa-setlhabelo ba Aparteite gammogo le bokoloniale, Aparteite e ne e tswelletsa dikgatlhego tsa bokoloniale mme seo sa dira gore bantsho ba tswelele go kgaphelwa thoko le go tlhokofadiwa. Go nna gone ga botlhami jwa boitelo go tlisitse dikakanyo tsa sefilosofi mme ditaolo tsa bodumedi di ne tsa ikgathololwa.

Boamegi jwa ditlhangwa bo tlhagelela ka tlhagiso ya baboki ba bong jo bo farologaneng, bomme le borre. Baboki botlhe ba ne ba tlhagisa botlhami jwa boamegi go tsibogela maemo a sepolotiki a a neng a sa iketla ka nako ya Aparteite.

Kgalane (1996:9) o tlhagisa tekatekano ya bong mo botlhaming jwa poko le seabe sa poko ka kakaretso mo Aforika Borwa kgatlhanong le kgatelelo.

“Black women’s poetry tha criticises or protests against racial legislation, or focuses on social and political themes, predates the emergence of ‘protest poetry’ later on in the country. However it was not until the 1960s and 1970s that black women poets began to perceive themselves as ‘protest’ poets, or to gain access to publication in relatively significant numbers.”

Kgalane o tlhalosa gore le fa batho bangwe ba ne ba leba poko ya baboki ba bomme ka leitlho la bolebatshadi, poko ya bona bomme e tshameka karolo e kgolo mo ntweng kgatlhanong le kgatelelo ya mmala le maemo. O gatelela fa poko ya basadi le yona e tshwaela mo maamong a seloago le sepolotiki a nako ya Aparteite. O

rotloetsa gore palo e e kwa tlase ya baboki ba bantsho ba bomme e seka ya tlhola megopolo e e fosagetseng ya gore bomme ga ba na mokgoni jwa botlhami.

## **2.7 POKO YA MAITELO LE SEPOLOTIKI**

Mothoagae (2010:6) o tthalosa poko ya maitelo ka mafoko a:

“Ke poko e e ngongoregelang tsamaiso nngwe e e amang botshelo. E ka nna ngongorego ya motho kgatlhanong le puso, setso kgotsa tumedi.”

Tsambo (1999:9) o tlhagisa fa botlhami jwa maitelo mo Afrikaborwa bo tlhageletse ka motsi wa kgaratlho kgatlhanong le puso ya Aparteite.

“Protest writing among the black South African writers, was produced during the struggle against the apartheid hegemony and class inequalities and also within constraints imposed by censorship laws.”

Tsambo (1999:12) o tthalosa fa botlhami jwa poko ya maitelo bo farologana thata le botlhami jwa boitlhamedi ka ntlha ya fa bone (botlhami jwa boitlhamedi) bo setse morago melawana e e rileng

“Protest poetry and any other protest writing is not like any creative work of art where the author writes freely about anything. He writes within certain limits, constrained by laws. Despite this situation, a significant amount of protest writing has been produced by various writers.”

Tsambo (1999:13) o nopola Cornwell ka mafoko a.

The dominant function of the protest poetry is that of conscientization; of alerting its readers to certain states-of-affairs, and trying to inculcate a particular attitude toward those state-of affairs, with a view to changing them.

Go ya ka tlhagiso e e fa godimo, maitlhommo magolo a poko ya kgaratlho ke go lemosa babuisi bothata jo bo gona, go tsosolosa maikutlo a a riling tebang le bothata ka maitlhommo a go tlisa diphetogo.

Go ya ka Tsambo (1999:13) Maitelo a sepolotiki ka boripana a tlhalosega jaaka selelo sa ba ba gateletsweng mme ba tlhagisa selelo sa bona ka maitelo a sepolotiki gore ba lokologe mo kgateleleng e ba iphitlhelang ba le mo go yona.

“Political protest refers to an expression of an objection to, or a condemnation of any idea, law or policy that has been put into effect by institutions of authority, which result in a violation of the civil rights of some people. It is an outcry of those who are held in subjugation, those who aspire for political emancipation.”

Tsambo (1999:13) o tswelletsa ntlha ya gagwe ka go tlhagisa fa poko ya maitelo a sepolotiki e tsibogela kgatelelo ya basweu.

“Political protest poetry in South Africa has manifested itself as a response to white oppression in the form of the apartheid policies.”

Mashudu (1996:4) o tlhalosa Poko ya Maitelo le maitlhommo a yona mo bokaelong jwa Aforikaborwa:

“Protest poetry can be defined as poetry which aims at the exposure and critique of the psychological and physical effects of the dominant socio-political and economic ideology. In South African context, the object of protest poetry has been to expose and comment on the effects of apartheid, thereby indicating the status quo.”

Maitlhommo a Poko ya Maitelo go ya ka tlhagiso ya ga Mashudu ke go senola le go sekaseka merero ya loago, sepolotiki le diaedioloji tsa ikonomi. Mo bokaelong jwa Aforika Borwa poko ya Maitelo e ne e senola le go tshwaela mo Aparteiteng. Poko ya Maitelo mo Aforika Borwa e ne e dirisetwa go ntshetsa kwa ntle maikutlo a baagi kwa ntle ka tiriso ya botlhami jwa poko.

Mashudu (1996:4) o tswelletsa tlhaloso ya gagwe jaana:

“The protest and resistance poetry that has emerged in South Africa, particularly from the nineteen sixties to the nineteen eighties, evidences the inclination to use art as a means for social scrutiny and political change. The



urgent message which poets of this era aim at conveying, to whoever cares to listen to them, is characterized by proclivity to conscientise and sensitize the audience to the realities of that faced the disadvantaged people of South Africa.”

Botlhami jwa poko ya Maitelo go tloga ka dingwaga tsa bo1960 go fitlha 1980 bo itshupa fa bo ne bo itlhomile go tlisa phetogo ya seemo sa loago le sepolotiki mo Afrika Borwa. Botlhami jo bo ne bo itlhomile gape le go lemosa babuisi ka ga seemo sa kgatelelo se bantsho ba itemogelang sona ka motsi oo.

Mashudu (1994:4) o konosetsa nopo ya gagwe ka go re anegela maitlhomom a poko ya maitelo:

“Protest poetry aims at making the reader aware of the racial incongruities that characterize the system of apartheid and the detrimental and turbulent effects these have, particularly on the black community.”

Ka ntlha ya fa baeteledipele ba dipolotiki le bakwadi ka kakaretso ba ne ba eletsa kgololosego, ba bone go le matshwanedi goikamanya le poko ya Maitelo go tswelletsa le go fitlhelela maitlhomomagolo a bona. Wikipedia (Poetry in Africa) e tlhagisa e tlhagisa kemo ya ga Awa jaana tebang le Botlhami jwa Maitelo jwa Aforika:

“Moreover, African Literature is protest in nature. It comes as a reaction to various forms of injustices meted out on Africans by the colonial master and later, post-colonial master.”

Okunoye (2004) o tlhalosa fa basekaseki ba poko ya Aforika ba dingwaga tsa bo masomesupa (1970) ba tsibogile ka go ribolola mekgwa e mešwa ya go leba poko ya Aforika.:

“The response of African scholars that emerged from the 1970s has reflected a different perspective to the reading of African poetry as it accords sociological data a great deal of importance.”

Kgalane (1996:19) o nopola akgelo ya ga Rive (1997:67)tebang le bokwadi jwa boitelo ka kakaretso:

“Protest poetry – like protest writing in general- refers to poetry by blacks largely intended for white audiences, and aimed at drawing their attention to the injustices under which black people suffer.”

Poko ya boitelo e tota poko ya bantsho e e tihametsweng bareetsi ba bošweng ka go ba itsese ka ga kgatelelo e ba bayang Bantsho ka fa tlase ga yona.

Mashudu (1996:13) o nopola Harlow tebang le seabe sa poko:

Poetry is capable not only as serving as a means for expression of personal identity or even nationalist sentiment. Poetry, as part of the cultural institutions and historical existence of a people, is itself arena of struggle.

Go ya ka Tsambo (1999:39) Maitelo a sepolotiki ka boripana a tlhalosega jaaka selelo sa ba ba gateletsweng mme ba tlhagisa selelo sa bona ka maitelo a sepolotiki gore ba lokologe mo kgatelelong e ba iphitlhelang ba le mo go yona.

“Political protest refers to an expression of an objection to, or a condemnation of any idea, law or policy that has been put into effect by institutions of authority, which result in a violation of the civil rights of some people. It is an outcry of those who are held in subjugation, those who aspire for political emancipation.”

Tsambo (1999:39) o tsweletsa ntlha ya gagwe ka go tlhagisa fa poko ya maitelo a sepolotiki e tsibogela kgatelelo ya basweu;

“Political protest poetry in South Africa has manifested itself as a response to white oppression in the form of the apartheid policies.”

Tsambo (1999:v) o tswelela ka go sedifatsa jaana:

“In the Apartheid South Africa, repression and the heightening of the Blacks' struggle for political emancipation, prompted artists to challenge the system through their music, oral poetry and writing. Most produced works of protest in

English to reach a wider audience. This led to the general misconception that literatures in the indigenous languages of South Africa were insensitive to the issues of those times.”

Tsambo o tlhalosa fa seemo sa loago mo Aforika Borwa sa Aparteite se gwetlhile batlhami ba Bantsho go kgaratlhela ditshwanelo le maatlafatso ya setho le sepolotiki ka mokgwa wa mmmino, poko le dikwalo. Go tshamilwe ditlhwangwa tse ka puo ya Seesemane ka maitlhommo a go fitlhelela bareetsi ka mmetela. Tshwetso e ene ya tlisa dikakanyo le megopolo e e fosagetseng ya gore dipuo tsa bantsho (go akaretsa Setswana) ga di kgone go diriswa mo botlhaming jwa Boamegi.

Mashudu (1996:1-2) o tlhalosa fa go runya ga poko ya Maitelo mo Aforikaborwa ka dingwaga tsa bo1960 go fitlha 1980 e ne e le ka thato le keletso ya go tlisa boitemogo mo baaging gammogo le diphetogo mo seemong sa loago le sepolotiki sa nako eo:

“The protest and resistance poetry that has emerged in South Africa, particularly from the nineteen sixties to the nineteen eighties, evidences the inclination to use art as a means for social scrutiny and political change. The urgent message which poets of this era aim at conveying, to whomever cares to listen to them, is characterized by a proclivity to conscientise and sensitise the audience to the realities that face the disadvantaged people of South Africa.”

Go ya ka tlhagiso e e fa godimo, go a itshupa gore seemo sa botlhami mo Aforikaborwa go tloga ka dingwaga tsa bo1900 go fitlha gompieno se tshamilwe ka thotloetso ya maemo a seloago le sepolotiki go simolola ka Bokoloniale go feta ka Aparteite go fitlha mo kgololosegong kgotsa temokerasing.

“South African literary landscape from the 19th century to the present day has beshaped by the social and political evolution of the country, particularly from the colonial trading station to an apartheid state and finally toward a democracy.”

Sibisi (2013:9) o tlhagisa ntlhakekemo ya ga Chapman tebang le seemo sa sepolotiki le loago mo Aforikaborwa ka nako ya Aparteite. Chapman go ya ka Sibisi (2013:9) seemo sa loago le sepolotiki se pateleditse le go rotloetsa baboki ba bantsho go kgala le go tsogela kgatlhanong tsamaiso eo ka mokgwa wa botlhami. Se, go ya ka Chapman, se tlhagisitswe ka magetla ke baboki ba bantsho ka puo ya Seesimane mme ba ikaegile ka morero wa Bolwantsha-Aparteite.

“Theirs is a poetry which has been instrumental not only in re-establishing a vital tradition of black writing in South Africa, but also in prompting serious, often uncomfortable, re-examination by writers and critics alike on the function of, and the appropriate responses to, literature in a racially turbulent society.”

Karassello (1989:117) o tlhagisa ntlha ya gore poko ya segompiano ya kwa Soweto e nnile le tlhotlheletso e kgolo mo thotloetsong ya botlhami jwa poko le mo kgaratlhong kgatlhanong le Aparteite. Ka boripana o tlhagisa se mo tlhotlhomising ya gagwe:

“A review of contemporary South African and European critical approaches to “Soweto Poetry” is undertaken to evaluate their efficacy in addressing the diverse and complex dynamics evident in the poetry.”

Tsambo (1999:14) o nopola Mzamana fa a tlhalosa botlhami jwa Maitelo ka mafoko a:

A writing by the oppressed, to the readers from the ruling class in an attempt to solicit their sympathy and support against discriminatory laws and practices.

Botlhami jwa Maitelo bo tlhalosiwa e le bokwadi jwa mogatelelwa ka maiteko a go kopa boutlwelo-botlhoko go tswa mo bagateleling.

Bijl (2011:56) o anela jaana ka poko ya kgaratlho:

“What has become known as “Struggle Poetry” served to define elements of the struggle against apartheid through dissemination and publication? The nature and size of poetry not only made it easy to disseminate at, for



example, so-called illegal gatherings, but also resulted in vibrant music and publication practices.”

Le fa baboki kgotsa batlhami ba ditlhangwa ba ne ba na le bokgoni jwa go dirisa malepa a bone a poko kgotsa a botlhami ka bokgabane, maemo a loago ka nako ya Apartieti a ne a sa ba letle go dirisa le go anamisa bokgoni jwa bone ka phuthologo. Puso ya Aparteite e ne e kgaphela kwa thoko ditlhangwa tsa bantsho, mme se, e ne e le nngwe ya dikgwetlho mo botlhaming jwa bantsho ba maAforika Borwa.

Ka nthla ya tshusumetso ya Aparteite le Bogoma jwa puo ya Seesimane, ditlhangwa tsa Setswana mabapi le Boamegi le setlhogo ga di dintsi. Go nnile le koafalo mo thutong, bosekaseking le mo bokwading jwa seakademi mo dipuong tsa eaborika tsa Aforikaborwa mo dingwageng tsa 1990-2010 ka ntlha ya madiopo (euphoria) a kgololosego, a a neng a raela bantsho go latlhaganya dipuo tsa bona jaaka o kare ke masalela a bosula jwa Aparteite.

## **2.8 POKO YA BOITEMOGO JWA BONTSHO LE POKO YA SOWETO**

Go ya ka ba Wikipedia (South African Poetry) tlholego ya Boitemogo jwa Bontsho gammogo le dikhuduego tsa Soweto 1976 di ribolotse poko ya sepolotiki le maitelo. Poko ya mofuta o, e dirisitswe jaaka sebetsa go kgaratlha kgatlhanong le masula a Aparteite.

“With the rise of the Black Consciousness (BC) movement, led by martyred Bantu Steve Biko, and the 1976 Soweto uprising, political and protest poetry became a vehicles used for their immediacy of impact. South African protest poets and poets took the platform at underground rallies, political, religious and other cultural events across the country. These rousing works, embedded with resistance slogans and ideals, were intended to mobilise the masses into action against the oppressive regime.”

Boitemogo jwa bontsho bo tlhamilwe ke Steve Biko ka maitlhommo a go lemotsha Bantsho ka seriti sa bona le go gwetlha twantsho ya bosemorafe jo bo neng bo aparetse naga.



“Black Consciousness” was formulated by Steve Biko as a new awareness that recovery of black people’s dignity was a necessary prerequisite for a multi-racial South Africa in which both blacks and whites could be liberated.”

Karassellos (1989:26) ene o tthalosa Black Consciousness jaana:

“Black Consciousness is a process of self-identification and a means by which the oppressed can move from passivity to assertiveness or “Black Power”.”

O tswelala ka go gatisa maitlthomo a Black Consciousness jaana:

“Black Consciousness was aimed at making the Black man come to himself. The most powerful step, in making the Black man come to himself occurred in 1972 with a “psychological awareness” programme.”

Kgalane (1996:74) o nopola Halasi, fa a tlhagisa fa Boitemogo jwa Bontsho bo rotloetsa go ikitse le go ikamogela.

“In order to combat what they saw as self-hatred and lack of self-esteem among Black South Africans, Black Consciousness adherents advocated that a heightened sense of racial awareness would encourage solidarity and mobilise mass commitment to the process of liberation.”

Macdonald (2010:14) o re tlhagisetsa lemorago la ga Steve Biko ka boripana jaana:

“Steve Biko rose to prominence in the late 1960s and 1970s as a leader of the South African Students’ Organisation (SASO), and through his essays and activism subsequently established himself as one of South Africa’s most influential public figures. By the time of his 1977 assassination by the South African government, Biko had become the chief intellectual exponent of South African Black Consciousness, a philosophy which dramatically redefined racial politics in South Africa.”

Macdonald (2010:16) o bapisa le go tshwantshanya “Boitemogo jwa bontsho” le “go itshekatsheka”:

“In Biko’s definition, Black Consciousness was thus synonymous with an “inward looking process,” through which blackness had to be practiced in order to be realized.”

Go ya kaPucherova (2018:363) poko ya Boitemego jwa Bontsho e ne ya tsewa jaaka botlhami jwa botlhokwa jwa seloago jo boneng bo tshwaela mo ditiragalong tsa bo1970 mo Aforikaborwa. Poko ya mofuta o e ne ya rotloediwa ke ‘Black Consciousness’ mo ntweng ya yona kgatlhanong le Aparteite.

“Black Consciousness poetry –also widely known as Soweto poetry– has been called “the single most significant socio-literary event of the seventies South Africa”. It took its impetus from the Black Consciousness (BC) reaction to apartheid repression after the Sharpeville massacre of 1960, in which 69 black workers protesting against the discriminatory pass-book law were shot dead by the South African police.”

Chapman o tlhalosa fa poko ya Boitemogo jwa bantsho e itseweng e le poko ya Soweto.E tsewa jaaka setlhangwa sa loago se se botlhokwa ka se anela ka ga ditiragalo tsa dingwaga tsa bo1970 mo Aforika Borwa. Letsholo la Boitemogo jwa Bontsho bo tlhageletse ka go tlotlhetsewa ke puso ya Aparteite ka go pateletsa Bantsho go tshola makwaloitshupu.Bantsho ba le masome-a-marataro-robongwe ba ne ba bolawa ka go thuntshiwa ka ngwaga wa 1960 kwa Sharpville, fa ba ne ba tlhagisa maitelo a bona. Boitelo jwa Bontsho bo ribolotswe ke Steve Biko ka maitlhommo a go gwetlha bantsho go itemoga le go rotloetsa kgaratlho go busetsa seriti sa bantsho le go tshelela mo loagong lo lo rotloetsang boditšhabatšhaba.

Ka dingwaga tsa bo1970 le 1980, poko ya Boitemogo jwa bontsho e ne e tsewa jaaka botlhami jo bo tshwaelang mo mererong ya Bolwantsha-Aparteite. Biko o gatelela gore Boitemogo jwa bontsho ga se go tlisa diaedioloji tse di kgaoganyang setšhaba, ke togamaano ya go tlisa Boitemogo jwa setho mo bathong.

Mmoki wa Boitemego jwa bontsho ga a ipone a lwa kgatlhanong le morafe wa gagwe, mme o emela le go lwanela morafe wa gagwe ka mokgwa wa botlhami (poko). Ke jaaka Oswald Mtshali a tlhalosa gore o rotloetsa bantsho jaaka e ne go itemoga.

Karassello (1989:117) o tlhagisa ntlha ya gore poko ya segompieno ya kwa Soweto e nnile le tshusumetso e kgolo mo botlhaming jwa poko le mo kgaratlhong kgatlhanong le Aparteite. Ka boripana o tlhagisa se mo tlhotlhomising ya gagwe:

“A review of contemporary South African and European critical Approaches 'to "Soweto poetry" is undertaken to evaluate their Efficacy in addressing the diverse and complex dynamics evident in the poetry. A wide selection of poetry from the 1970's and early 1980's is used to argue that none of the critical models provide an adequate methodology free from both pseudo-cultural or ideological assumptions, and "reader-grid" (imposition of external categories upon the poems). From this point of entry, three groups of critics with similar approaches are assessed in relation to Soweto poetry.”

Mo go tsalweng ga letsholo la Boitemogo jwa bontsho le le neng leeteletswepele ke mogaka Steve Biko, le mogwanto wa ditshupetso tsa kwa Soweto wa 1976, poko ya polotiki le Boitelo e nnile sediriswa segolo. Baboki le poko ya Maitelo mo Aforikaborwa e tsere serala mo dipolotiking, ditumelong, ditso le matsholo ka sephiri go ralala naga. Baboki ba konokono ba motsi oo ke bo-Keorapetse Kgositsile, Mongane Serote, Sipho Sepamla, James Matthews, Oswald Mtshali, Christopher van Wyk, Mafika Gwala le Don Mattera.

MacDonald (2010:16) o akgela jaana ka ga Boitemogo jwa bontsho:

“In Biko’s definition, Black Consciousness was thus synonymous with an “inward looking process,” through which blackness had to be practiced in order to be realized. Accordingly, blackness accrued the qualities of the processual, historical, and performed. Biko thus severed blackness (and race in general) from its a-historical determination as an inherent biological essence.”

Pucherova (2009) o akgela ka mafoko a malebana le Boitemogo jwa Bontsho:

“Black Consciousness” was formulated by Steve Biko as a new awareness that recovery of black people’s dignity was a necessary prerequisite for a multi-racial South Africa in which both blacks and whites could be liberated.

Taking his cue from the Négritude thinkers Aimé Césaire and Leopold Sédar Senghor, from the Martinican Marxist Frantz Fanon, and from the US Civil Rights activist Martin Luther King, Biko appropriated the denigrating colonial marker “black” and turned it into a positive identity. Black Consciousness, Biko emphasized, was not to be understood as a divisive ideology of racial fundamentalism, but only as a strategy in the “quest for a true humanity [ ... ] where power politics have no place”.

Go ya ka dipotsolotso tsa 100, tsa ga Pucherova (2018), maikutlo a ga Mtshali ka ga Boitemogo jwa bontsho a tlhagisiwa jaana:

“The BC poet saw himself not in opposition to society but as speaking for his community. Through describing a shared sociological condition, Oswald Mtshali explained, he sought to inspire his fellow blacks “to seek their true identity as a single solid group.”

Mmoki wa Boitemogo jwa bontsho o ipona a se kgatlhanong le loago, mme o ipona a buelela morafe wa gagwe, Mtshali o tlhalosa fa a ikaelela go rotloetsa bantsho ka ena go batla setso kgotsa boitshupo jwa bona jaaka ngatana e le nngwe.

Pucherova (2009) o tshwaela ka gore:

“Black Consciousness offered important ways of recovering the self and reclaiming cultural integrity in the face of apartheid oppression, and also remained an important ground for forging an identity and achieving social justice after apartheid’s fall.”

Nkademeng (2001:13) e na o akgela jaana:

“During the colonial period African literature was characterised by a consciousness that saw the emergence of black writing expressing the long struggle for freedom from colonial rule and promoting African political and cultural thought as a vehicle to reclaim African Identity. Being exploited and oppressed African intellectuals and writers felt so alienated in their own native countries that they regarded literature as a voice of the voiceless African



masses who continued to be politically and socially subjugated by colonial masters and Western imperial hegemony.”

Nkadimeng o tlhalosa ka boripana fa paka ya Bokoloniale mo Aforika e tsosolositse Boitemogo mo Maaforikeng ka go iphitlhela ba kwala ka maikaelelo a go kgaratlhela boipuso go tswa mo pusong ya Bokoloniale. O tlhalosa fa Boitemogo jwa bontsho bo rotloetsa dikakanyo tsa Maaforika tsa sepolotiki le setso go nna sebetsa go ka iponela boitshupo jwa bona jaaka MaAforika. Kgatelelo ya Maaforika e gwetlhile baitseanape le bakwadi ba maAforika go tsaya ditlhangwa jaaka molomo o o bulelang ba basa kgoneng go ipuelela kgatlhanong le bagateledi.

Nkadimeng (2001:13) o tswela ka go tlhagisa maitlomo a botlhami jwa MoaAforika yo o ka fa tlase ga kgatelelo ka mafoko a:

“African writers expressed in their literary works a will for the liberation of the people whose birth rights were taken away by the former, who were driven by an ambition to rule without mercy and political tolerance. From a Marxist critical analysis of a literary text it can be established that a literary text is the mirror of a nation and a reflection of what is happening in society.

A literary text is therefore a reflection of economic, historical and social conditions of society, which means that a literary work is not neutral, but partisan to a particular kind of philosophy or ideology. As such African writers were also writing to raise the concerns of the oppressed black people who have been politically subjugated and dehumanised through cultural imperialism.”

Maikaelelo a bakwadi ba Aforika mo botlhaming jwa bona e ne e le go golola batho ba ditshwanelo tsa bona tsa setho di ileng tsa ikgatholiswa le go gatakakiwa ke makoloniale ba ba neng ba eletsa thata go laola ka bosetlhogo. Go ya ka bosekaseki jwa ditlhangwa jwa Marxism, setlhangwa se tsewa jaaka seipone sa setšhaba kgotsa morafe se se lotlegang ka ga ditiragalo tsa loago. Setlhangwa se tsewa e le sona se se anaanelang ka ga maemo a ikonomi, polotiki, hisetori le loago. Ka jalo go a itshenola gore setlhangwa se mo magareng ga se a sekamela kwa letlhakoreng lepe.



Sibisi (2013:3) ena o tlhalosa jaana:



“The researcher argues that both the Black Consciousness Movement and the poets under study sought to conscientise black people about their socio-political potential. Thus conscientisation was meant to make black people aware of their potential to rally together around the causes of their oppression the blackness of their skin and to operate as a group to rid themselves of the shackles that bind them to perpetual servitude.”

Sibisi o tlhalosa fa letsholo la Boitemogo jwa bontsho gammogo le baboki ba itlhomile go lemosa bantsho ka ga bokgoni jwa seloago le sepolotiki jo ba nang le bona. Ke ka moo Boitemogo jwa bontsho bo neng bo lemosa bantsho ka ga bokgoni jwa bona go nna seoposengwe go lwantsha kgatelelo e ba iphitlhelang ba le mo go yona, le go se inyeneyefatse ka ntlha ya mmala wa bona wa letlalo o montsho.

Sibisi (2013:3) o tswelela ka go tlhalosa maitlomo magolo a letsholo la Boitemogo jwa Bontsho ka go tota Biko:

“Biko (2007:127) argues that conscientisation meant enabling the black people to grapple realistically with their problems, to develop awareness, a physical awareness of their situation, to be able to analyse it, and to provide answers for themselves. This means that conscientisation was designed to fight against the sense of defeat in black people’s lives.

For Biko (2007:127) it was important to educate black people because they often looked as if they had given up the struggle. Black Consciousness, an inward looking process, therefore sought to inspire them so that they did not give in to the hardships of life, so that they develop some kind of hope, so that they develop some form of security to be together to look at their problems, so that they are able to build up their humanity.”

Viriri (2010) o rotloetsa Boitemogo jwa bontsho mo ditlhangweng. Ena o akgela ka gore:

“Reminiscent of Steve Biko’s consciousness-raising objective in his Black Consciousness Movement, Piniel Viriri Shava (1989:98) outlines what Stokely Carmichael and Charles V. Hamilton wanted the black American people to be: Black people must redefine themselves, and only they can do that. Throughout this country, vast segments of the black communities are beginning to recognize the need to assert their own definitions, to reclaim their history, their culture; to create their own sense of community and togetherness.”

Ntlhakemo ya ga Viriri fa, ke go rotloetsa bantsho go itemoga, ka go se ope gape yo o ka itemogang mo boemong jwa bona, ke bona fela, mme seo se ka ba thusa go iponela hisetori, setso le go ikokoanya, go itira ngata e le nngwe.

O tswelela kago tlhagisa gore fa re ikitse e bile re itlhaloganya, bagateledi ba rona ga ba kitla ba re fenya bonolo, ga re kitla re tlhola re ikobonya jaaka Bantsho ka tiriso ya mafoko a adirisiwang ke bagateledi go re latlhisa boitemogo jwa rona.

“When we begin to define our own image, the stereotypes that is, lie that our oppressor has developed will begin in the white community and end there. The black community will have a positive image of itself that it has created. This means we will no longer call ourselves lazy, apathetic, dumb, good-timers, shiftless, etc. Those are words by white America to define us. If we accept these adjectives, as some of us have in the past, then we see ourselves only in a negative way, precisely the way white American wants us to see ourselves. Our incentive is broken and our will to fight is surrendered. From now on we shall view ourselves as African- Americans and as black people who are in fact energetic, determined, intelligent, beautiful and peace-loving.”

Viriri (2010) o tswelela ka gore:

“In essence therefore, missionary influence on African literature was via mission-mediated education and publications. This tended to imprint a Judeo-Christian moralist outlook on African literature. However, its influence on the development of African protest literature cannot be overlooked.

As was shown, the new faith adopted some concepts of the African indigenous culture and the Eurocentric world-view eventually found its way into fiction under study and there appeared authentic African ideas. In Chiwome's (2002:19) wording, 'In line with the original evangelical aim, fiction became the voice of Christianity'. Missionaries gave birth to African writers, whose focus changed from traditional celebration to colonial vilification and some upholding Eurocentric notions like Christianity."

Le fa baboki kgotsa batlhami ba ditlhangwa ba ne ba na le bokgoni jwa go dirisa malepa a bone a poko kgotsa a botlhami ka botswerere, maemo a loago ka nako ya Aparteiti a ne a sa ba letle go dirisa le go anamisa bokgoni jwa bone ka phuthologo. Puso ya Aparteite e ne e kgaphela thoko ditlhangwa tsa bona, mme se se ne setsewa e le nngwe ya dikgwetlho mo botlhaming jwa bantsho jwa maAforika Borwa.

Bijl (2011) o akgela jaana:

"What has become known as "struggle poetry" served to define elements of the struggle against apartheid through dissemination and publication? The nature and size of poetry not only made it easy to disseminate at, for example, so-called illegal gatherings, but also resulted in vibrant music and publication practices. The developers of such material, however, risked life and limb for the practice of their trade or art form. The state counteracted these practices with violence and legal processes, which included censorship, banning and imprisonment for content developers."

## **2.9 BOPOKO/PUOPOKO MO POKONG YA MAITELO**

Ogunyemi (2011:228) o tlhalosa fa Boitemogo jwa botlhangwa e le ntlhakgolo mo pokong. O tlhalosa se ka mafoko a a latelang:

"Literary consciousness is the cardinal focus of poetry. Though poems usually employ word economy and distinct message, the dissemination of its subject matter which I call "silent voices" are enched in the use of rich imagery which the poet either make "personal" or "conventional" in order to break the till. The various voices that emanate from the poems are sociological in nature."

Totatota tirisopuo ke yona e bayang setlhangwa se mo maemong a gore go ka twe ke poko. Puo ya poko e tlhoka go nona, e tebe e bo e natefe. Mafoko mo pokong a tshwanetse go nna a a tlhophilweng ka botswerere, a a kgontshang mmoki go nna puokhutswane, go nna bofitlha le go tshwantsha. Fa e sa nne jaaka go a twemotho ga a boke o tsere kgang, e le fa a itirisetsa puometlha fela mo pokong. Ka jalo, tiriso ya puo e e kgethegileng ke yona e tlhaolang setlhangwa sa poko mo ditlhangwe tse dingwe.

Mo pokong go atlanegiswa gore tlhopho ya mafoko e farologanye poko mo ditlhangweng tse dingwe. Puo ya poko e tshwanetse ya nna e e sa dirisiweng ka metlha. Puo ya poko ke yone e e bayang poko mo maemong a go ka twe ke poko. Mmoki o tshwanelwa ke go dirisa puo ya botshwantshi, e e nonneng, e e tebileng ebile e le e e natefang.

Mafaratlhatlha a “enotes”one a tlhalosa jaana:

“Poetic language is a language most often (but not exclusively) used in poetry. The key is that poetry is much compressed than fiction. Since language is denser in a poem, the word order is so much significant.”

Ogunyemi (2011:248) o tlhagisa tlhopho ya mafoko le maitlhommo a yona mo pokong ka kakaretso:

“Diction is the choice of word the poet use in communicating their various feelings and voices. Although most of them use melancholic tone, the purpose of this is to show how sorrowful black poets have been. Right from the discourse of slavery, colonialism and neo-colonialism these poets have shown their grievances because this is the only medium they could easily communicate their feelings.”

Kutlobotlhoko ya bokgoba le Bokoloniale e baboki ba MaAforika ba iphitlhetseng ba le mo go yona, e ba tlhotlheleditse go ntshetsa maikutlo a bona kwa ntle ka tiriso ya botlhami jwa poko. Ka jalo, poko e ne ya fetoga go nna sediriswa se ka sona baboki ba kgonang go tlhagisa maikutlo a bona tebang le dikhuduego tsa motsi wa kgatelelo.



Baboki ba poko ya kgaratlho ba ne ba dirisa ditogamaano tsa botlhami. Ditogamaano tse di akaretsa tirisopuo e e bofitlha "Obscurity". Bangwe ba bakwadi ba Aforika ba ne ba kwala batla ba iphitlha ka tiriso ya puo e e kgethegileng ya poko. Maitlhommo e le go dira gore bagateledi ba se ka ba tlhaloganya diteng tsa poko ka ntlha ya fa ba ka tsholetsa seelo sa kgatelelo.

Mme se, se maphata a mabedi, la ntlha ke gore bontsi jwa baamogedi ba poko ba maAforika ba ya go itemogela dikgwetlho ka puopoko e e dirisitsweng ka ntlha ya fa ba sena dikgono tse di kwa godimo go kasekaseka poko.

Botlhami jwa ditlhangwa tsa Aforika tsa morero wa kgaratlho kgatlhanong le kgatelelo di tlhagisa fa botlhami jwa poko bo tshameka karolo e kgolo ka ntlha ya fa di na le Boamegi jwa go ka tshwaela mo mererong ya sepolotiki e e amang Aforika. Bokwadi jwa maAforika tebang le merero ya kgaratlho ya kgololosego bo senola fa baboki ba maAforika ba kgonne go tlhagisa maikutlo a bona ka katlego mo dikgwetlhong tse ba itemogetseng tsona. Bakwadi le baboki ka go farologana ga bona ba tlhagisa maikutlo a bona ka mokgwa wa botlhami. Ba dira se ba le mo ntlheng e le nngwe fela ya gore poko ya Aforika le yona e na le Boamegi ebile e maatlafetse go ka tshwaela mo mererong ya tikologo le ya sepolotiki fela jaaka dipuo tsa basweu.

Bosekaseki jwa ditlhangwa tsa Aforika ka maAforika bo kopile gore bakwadi ba Aforika ba bontshe tlhoafalo, maikarabelo le boamegi go ka fitlhelela ditharabololo tsa mathata a a aparetseng Aforika.

James (1990) o tlhagelela mo maranyaneng a "Wikipedia" fa a ne a gatisa gore poko ke karolo ya kgaratlho ya kgololosego:

"Our literature must be seen as part of the struggle for the liberation of Africa, politically and morally. It must reflect a full respect for the value of human life, our aspiration and that of humanity in general."

Maitlhommo a botlhami jwa ditlhangwa tsa Aforika tsa morero wa kgaratlho di itlhomile go golola maAforika tebang le sepolotiki, bolai le go tlhagisa botho ka kakaretso.



James o tswelala ka go gatisa gore maitlhommo a poko ya Aforika ga se go kgatlha ditsebe tsa bagateledi mme e ikaelela go rarabolola le go senola mathata a a itemogelwang ke Aforika:

“Any creative writing by an African where the writer is motivated not by the desire to speak his mind about the African dilemma but by the desire to please a foreign audience deserves not to be classified as African Literature.”

Go a itsege gore dipina tsa ntwaga kgatlhanong le puso e e gatelelang kgale le tsona di gatisiwa go ralala naga. Se se ne se diragala ka maikaelelo a go rarabolola matlhotlhapelo a a itemogelwang ke morafe ka kakaretso.

Ka jalo go matshwanedi go elatlhoko le go itumelela karolo e e tsewang ke poko ya Aforika e e leng ya Boamegi. Go ikuetswe go baboki ba maAforika go nna karolo ya boikgolodi jwa Aforika ka sepolotiki gammogo le bolai. Botlhami bo tsewa e le thotloetso e e tlhomameng mo mererong ya boamegi jo bo tsewang e le matsapa a go tokafatsa matshelo a mongwe le mongwe mo loagong.

Botlhami jwa poko ya Aforika bo tshwanelwa ke go lejwa jaaka botsayakarolo jo bo lehang go tliša diphetogo. Boamegi jwa poko ya Aforika mo ntlheng e bona le maikarabelo a le mabedi, a go tsaya kgato tehang le ditiragalo tse di kwa ntle le go itekola go ka kgontsha boitemogo.

## **2.10 MAREMELO A TIORI**

Bosekaseki jwa dikwalwa ga se jo bo akaretsang ikatiso ya botlhale, ke tsibogo ya batho ya tlhago go botlhami. E sale jaaka boramatlhale, babatlisisi le bakwadi ba lekile go bopa boitiso jwa go buisana ka ditlhangwa. Basekaseki ba ditlhangwa ba adimile mereo go tswa mo boitisong, e mengwe jaaka thuto ya dipuo, saekholoji le anteropholoji go lokolola dikwalwa tsa boikakanyetsi ka kebelelo. Basekaseki ba bangwe ba bone go le mosola go ka dira mo karolong ya kakaretso ya tiori ya dikwalwa, bosekaseki jo bo lekaneng go aga ditheo tsa kakaretso go na le go buisana ka ditemana tse di rileng.

Maitlhommo a tiro e ke go tlhopha melebo e le mebedi, e leng Molebo wa Bolebapopego jwa Serasia le Bokoloniale. Dintlhakgolo tsa tiro e gareng ga tse dingwe ke tlhokego ya molebo mo tshekatshekong, mabaka a go tlhopha molebo oo rileng, megopolomegolo ya molebo le tiriso ya molebo mo setlhangweng. Jaaka go kailwe fa godimo fa, maikaelelo a tiro e ke gotlhotlhomisa setlhago jaaka se neetswe, ka tiriso ya melebo kgotsa ditiori tse pedi tse di kailweng.

### **2.10.1 Molebo wa Botswana-Koloniale (Post-Colonialism)**

Gerald (1990:162) o dumela gore setlhangwa se tlhotlhelediwa ke maemo le ditiragalo dingwe tsa botshelo mo bokaelong jo bo rileng:

“No work of literary art can be properly understood in total abstraction of its context.”

Mabaka a sepolotiki, hisetori, loago, ditso le ditumelo a na le seabe le tshosometso e kgolo mo bokwading.

Molebo wa Botswana-Bokoloniale ke molebo wa ntlha o patlisiso e tlaa ikaegang ka ona. Pele ga tlhagiso ya molebo o ka boona go matshwanedi go tlhalosa gore Bokoloniale ke eng.

Ashcroft et. al (2007:2) ba tlhalosa Bokoloniale ka gore:

“Colonialism was [...] a means of claiming and exploiting foreign lands, resources, and people. Enslavement, indentured labor, and migration forced many indigenous populations to move from the places that they considered “home”.”

Ashcroft o tlhalosa Bokoloniale e le letsholo la maYuropha la go tlasela mafatshe a Aforika, go ikgapela moruo, go dira beng ba ona makgoba le go ba gatelela. Bokoloniale ke jona bo tlhodileng mmuso wa Aparteite mo Aforikaborwa, o e leng wa kgethololo le kgatelelo ya ditshwanelo tsa batho bantsho.

Botswana-Bokoloniale mo kontinenteng ya Aforika ka kakaretso bo kaya setlha se se nnileng teng magareng ga dingwaga tsa 1960 le 1970 (Lazarus; 1990) ka nako ya fa bontsi jwa dinaga mo Aforika bo neng bo iponela kgololosego ya sepolotiki go tswa

mo pusong ya babusi ba Makoloniale. Bo akaretsa matsapa a go kgala le go lwantsha Bokoloniale, mme bo tlhagisiwa le go tlhalosiwa ke Bill Ashcroft jaana:

“Post-Colonialism is a period of time after Colonialism and is typically characterized by its opposition to colonialism.”

Mengwe ya mekgwa ya go lwantsha Bokoloniale e akaretsa tiriso ya bokwadi/botlhami le bosekaseki jwa ditlhangwa. Seno se dirile gore go nne le se go ka tweng ke Ditlhangwa tsa Botswa-Bokoloniale “*Post-Colonialism Literature*”, ga mmogo le Bosekaseki jwa Botswa-Koloniale (*Post-colonial Criticism*).

Go ya ka baWikipedia (Post-Colonial Literature)ba tlhalosa Bosekaseki jwa Botswa-koloniale:

“Post-Colonial literary theory re-examines colonial literature, especially concentrating upon the social discourse, between the colonizer and the colonized that shaped and produced the literature.”

Mosola wa Bosekaseki jwa Botswa-Koloniale ke go thusa go bontsha gore ga re a tshwanela go leba tse di mo setlhangweng fela, re tshwanetse go gakologelwa gore go na le mabaka mangwe a botshelo a a dirileng gore motlhami a tlhame setlhangwa. Mabaka ao, a akaretsa dikakanyo tse di laolang batho;e ka nna polotiki, hisetori, ditumelo, setso, mabaka a ikonomi kgotsa loago/sosioloji. Molebo o o kgontsha mosekaseki go senola boamegi jwa mokwadi mo mathateng a botshelo, le go senola setlhangwa jaaka twantsho ya Bokoloniale.

Ashcroft et. al (2007:2) o tlhalosa Botlhami jwa Botswa-Koloniale jaana:

“In a broad sense, post-colonial literature is writing which has been affected by the imperial process from the moment of colonization to the present day.”

Sinha (2008:9) o tlhalosa Botlhami jwa Botswa-Koloniale jaana:

“Works of literature that are defined as Post-Colonial often record racism or a history of genocide, including slavery, apartheid, and the mass extinction of people.”

Ka bokhutshwane, setlhangwa se ka tsewa jaaka Botlhami jwa Botswa-Koloniale fa se:

- Senola masula a Bokoloniale/Aparteite.
- Senola boamegi jwa mokwadi mo mathateng a bagaabo.
- Kgalema bokoloniale/Aparteite.
- Kgothaletsa twantsho ya bokoloniale/Aparteite.
- Kgothaletsa kgololosego ya bontsho/MoAforika.
- Kgothaletsa Boitemogo jwa bontsho.

Bontsi jwa bakwadi ba nako ya Bokoloniale e ne e le batsweretsi le baphageledi “activists”. Bokwadi jwa bone bo bontsha matshwenyego malebana le dipolotiki, maemo a setho mo dinageng tsa bone. Bontsi jwa dikwalo tsa fa Botswa-Koloniale bo simolola di bontsha maikutlo a tsholofelo le kgololosego.

Bakwadi ba kwala thata ka ga ditiragalo tse di maswe tsa nako ya bokoloniale, ba kwala ka ga tshotlakako e dinaga tsa bona di leng mo go yona ka nako ya bokoloniale, gonne dinaga tsa bona di ne di lebile go itlhotlhora bokoloniale. Bontsi jwa dikwalo tseno di mo Seesimaneng, mme ga se gantsi go buiwa ka tsa dipuo tsa Seaborika.

Mo ntlheng e, Grahams, mo maranyane a “enotes”o tshwaela ka gore:

“Many African indigenous authors in the Post-Colonial era and beyond remain untranslated, and are thus unavailable to western critics. Meantime, the canons of translated or European-Language works that are available, although but a minor part of African Literature in general, have come to define Post-Colonial literature and its critical response.”

Molebo o wa Botswa-Bokoloniale o botlhokwa thata ka ntlha ya fa o thusa go bontsha gore ga re atshwanela go leba tse di mo setlhangweng fela, re tshwanetse go gakologelwa gore go na le mabaka mangwe a botshelo a a dirileng gore motlhami a tlhame setlhangwa. Mabaka ao a akaretsa dikakanyo tse di laolang



batho e ka nna polotiki, hisetori, ditumelo, setso, mabaka a ikonomi kgotsa a seloago.

### **2.10.2 Molebo wa Bolebapopego jwa Serašia (Russian Formalism)**

Bolebapopego jwa Serašia, bo sekametse bogolosegolo mo pokong jaaka e tsewa e na le tiriso-puo e e faphegileng go gaisa ditlhangwa tse dingwe. Fa beng ba molebo ono ba tlaa o simolola kwa Rašia, ke fa ba ngongoregela go bona basekaseki ba ditlhangwa ba phaphailwa ke makalathuto a mangwe jaaka filosofi, sosioloji le polotiki bogolosegolo.

Bosekaseki bo ne bo sena ditheo le dithulaganyo tsa jona tse di tlhomameng, bo se na setlhotlhomiswa se se totobetseng, bo tsenwa-tsenwa ke batho ba e seng baitseanape ba botlhami jaaka mafilosofi le borra-dipolotitki; ka moo bo ne bo ka se ka jwa bidiwa saense e e ikemetseng ka boyona.

Wellet le Warren (1948) ba tlhalosa maitlhommo a molebo o ka gore:

“It is the interpretation and analysis of the works of literature themselves.”

Go ya ka molebo o, tshekatsheko le tlhaloganyo ya setlhangwa ga di tlhoke tiriso kgotsa kitso ya lemorago la seloago le hisetori e se tshametsweng mo go tsona, kgotsa lefelo la motlhami, gore se tlhalosege kgotsa se tlhaloganngwe. Se ka tlhaloganngwa fela ka go buisa sona setlhangwa ka bosona, go se tthatlhoba ka tsenelelo o lebile popego le mokgwa o se tshamilweng ka ona.

Bathei ba molebo o ba dumela gore boleng jwa setlhangwa bo mo popegong le mo tlhamegong ya sona; mo ditegeniking kgotsa malepa a a dirisitsweng go se aga, e seng diteng tse setlhangwa se buang ka ga tsona. Poko ke poko ka ntlha ya malepa a poko a a bonalang mo popegong ya leboko, e seng mo molaetseng kgotsa morero wa leboko.

Malepa a poko ke ona a thusang go utlwatsa le go natetsha diteng tsa leboko. Malepa a, a itshupa mo popegong ya poko jaaka moribo le dipoapoeletso, a dira gore mokgwa wa poko wa go bua dilo o tshwanologe le wa ditlhangwa tse e seng poko, se kaka gonne e dirisa botshwantshi le dipapiso. Se dira gore puo ya poko e



itlhaole mo puong ya tlwaelo. Ke se Balebapopego ba se bitsang tshwanololo “defamiliarisation”.

Mosola wa go dirisa Bolebapopego jwa Serašia gammogo le Molebo wa Botswa-Bokolonia, ke ka gonne ke ona molebo o o ka thusang go tlhatlhoba botlhamegi jwa Poko ya Boamegi leMaitelo, go supa gore e tshwanetse go itshupa e le poko selo sa ntlha, e seng mafoko a a tletseng kgoeletso le kgakatsego ya sepolotiki fela. Pokoe tshwanetse go nna le malepa a poko, le sebopego sa poko, e seng jalo e fetoga mekuruetsa (*sloganeering*) ya seaedioloji fela.

## **2.11 KONOSETSO**

Kgaolo e e sa tswa go tlhagisa megopolo ya babatlisisi ba batlapele e e tsamaelanang le setlhotlhomiswa sa patlisiso e. Tekolo ya ditshekatsheko e supile gore ga se tlhotlhomisi e fela e e bonang botlhokwa jwa go amogela le go lebogela seabe se se tsewang ke poko ya Setswana mo mererong ya Boitelo le Boamegi. Kgaolo e e latelang e tla anela ka mmeo, moralo le molebo o o tlaa dirisiwang go tsamaisa le go fitlhelela maitlhomiso a patlisiso e. Kgaolo e e latelang e ikaegile ka mmeo, moralo le molebo o patlisiso e e tlleng go e dirisa go fitlhelela maitlhomiso a yona.

## **KGAOLO 3: MMEO, MORALO LE MELEBO YA PATLISISO**

### **3.1 MATSENO**

Maitlhomomagolo a kgaolo e, ke go tthalosa ka boteng mmeo wa patlisiso o o tsentsweng tirisong go ralala patlisiso e. Kgaolo e e tlaa simolola ka go tlhagisa lekala le patlisiso e ikaegileng ka lona. Morago e tthalose tlhopho ya mmeo/moralo le melebo ya patlisiso ka go tthalosa ditiro le mesola/seabe sa yona, mmeo le melebo e e tlhophetsweng patlisiso e.

Seleke (2017: 40) o tthalosa jaana malebana le mmeo le maremelo:

“Mmeo le maremelo a tiori di tlhagisa boleng jwa patlisiso gore babuisi ba kgone go ikamanya le yone le go e tlhaloganya botoka, go thusa go aga kitso e e ka thusang babatlisisi ba bangwe baba tlaa latelang le go arabela mathata ka go leka go a rarabolola, go neela kitso ya ka gale tthaloso e e botoka e bile e le ntšhwa le bokao jo bo ka agelelwang mo go yone go thusa go tsholetsa maemo a kitso e e gone ya seporofeshene.”

Go tlaa sekasekwa bokgoni jwa melebo e e tlhophilweng go tlhola gore a e ka tlisa dipholo tse di ikanyegang le go tlhola gore a maitlhomole maikaelelo a fitlheletswe jaaka a tlhagisitswe mo tlhotlhomising. Kgaolo e, e tlaa tswelela ka go sekaseka dingotelelo le mekgwa ya go di tlhopha le go sekaseka mekgwa e e dirisitsweng ya go tsharolola dinewane. Kgaolo e ka khutla ka merero ya boiphapho.

### **3.2 LEKALA LA PATLISISO**

Go a itsege gore botlhami jwa Setswana bo akaretsa mefama e e farologaneng jaaka terama, padi, khangkhutswe le poko. Mo mefameng e e leng teng ya botlhami jwa Setswana, patlisiso e, e ikaelela go sekamela le go tlhopa lekala la botlhami jwa poko. Tlhopho e ya poko e dirilwe go etswetlhoko bogolo-segolo poko ya magareng le ya segompiano ya Setswana ya morero wa Boamegi, Maitelo le Bolwantsha-Aparteite mo Aforika Borwa.

### 3.3 MMEO LE MORALO WA PATLISISO

Gore patlisiso e tle e nne e e maleba, go botlhokwa gore mmatlisisi a itse gore o tlhoka mmeo ofe le go nna le mabaka a gore ke goreng patlisiso e tshwanetswe ke mofuta oo wa mmeo.

Seleke (2017:41) o tlhagisa jaana:

“Baitseanape ba tshwana le Creswell (2009), Hofstee (2006) le Maree (2007) ba neelana ka dintlha tse di tsepameng e bile di le maleba ka ga mmeo le botlhokwa jwa one gore mmoki o tshwanetse go tthalosa ka tsenelelo gore o ya go dirisa jang mmeo o a o tlhophileng le go tlhagisa mosola wa ona mo patlisisong.”

Mmeo wa khwalitatifi “Qualitative” ke ona o tlaa dirisiwang go kokoanya tshedimosetso yotlhe e e fitlheletsweng go tswa mo metsweding e e farologaneng. Mmeo o o tlhophilweng o, e tlaa nna ona seikokotlelo se patlisiso e tlaa ikaegang ka sona go ralala dikgato tsotlhe tsa patlisiso. Mmeo o wa Khwalitatifi o tthalosiwa ke Maree (2015:50) jaaka mmeo o o kokoanyang tshedimosetso mo bokaelong jo bo rileng ka maitlhomong a go tthaloganya se se ithutilweng.

Ka go inaakanya le tthaloso e e fa godimo ya ga Maree, go nnile matshwanedi go tlhopha mmeo o ka gonne o dirisa megopolo le maitemogelo a batho mabapi le setlhotlhomiswa gape o lepolola sebonalo “Phenomenon” sengwe sa botshelo. Patlisiso e rotloeditswe go tlhopha mmeo wa khwalitatifi ka gonne mmeo o o tlhotlhomisa sebonalo o sa tlhokomologe bokaelo jo se tlhagelelang mo go jona ebile o kgatlhegela go tthaloganya bokaelo jwa loago le setso.

Badugela (2012:23) o nopola De Vos et al tebang le botlhokwa jwa mmeo wa kwalitatifi:

“This method seeks to understand a given research problem from the perspective of the local population it involves. Qualitative research is especially effective in obtaining culturally specific information about the

values, opinions, behaviors, and social contexts of particular populations. It is more concerned with social phenomena from the perspective of participants.”

Tlhagiso e, e senola fa mmeo wa khwalitatifi e le ona o o maleba thata go ka tshwaela mo sebonalong sa loago go etswe tlhoko batsaya-karolo mo loagong.

Mmeo o o tlhophilweng o tlaa dirisetswa go:

- Lepolola le go latedisa setlhogo sa tlhotlhomisi.
- Senola bokao jwa setlhogo go ya ka bakwadi le babatlisisi ba batlapele.
- Tlhotlha tshedimosetso ya mmatota malebana le setlhogo.
- Tlhalosa botoka se setlhogo sa patlisiso se ikaeletseng go se dira.

Patlisiso e, e ikaelela go neelana ka hisetori ya bokaello jwa loago le sepolotiki mo Aforika Borwa. Morago go tlaa latela tsharololo ya gore bokaello jo bo neetsweng bo tlhotlheeditse jang tlhamego ya setlhangwa sa poko mo Aforika Borwa. Patlisiso e ikaegile ka molebo wa Botswa-Bokolonia le Bolebapopego jwa Sersia. Botswa-Bokolonia bo dumela gore botlhami bo tshwanelwa ke go nna le seabe mo loagong le go direla morafe ka go ikamanya le tikologo ya seloago go na le go nna botlhami fela jo bo ikemetseng kwa thoko ka nosi.

Patlisiso e tlaa elatlhoko maboko a morero wa Boitelo le Bolwantsha-Aparteite felago tswa mo pokong ya Setswana ya magareng le ya segompieno. Go botlhokwa go tlhaloganya gore maemo a a nnileng gona ka dinako tsa baboki a tsere karolo le go rotloetsa tlhamego ya poko ya Maitelo le Bolwantsha-Aparteite mo pokong ya Setswana.

Re tlhoka go tlhaloganya seemo se ka botlalo fa re batla go tlhaloganya se poko ya Maitelo le Aparteite e itlhomileng go se fitlhelela, se se tla re kgontsha le go tlhaloganya bokaello jo poko e tshametsweng mo go bona. Kgatiso ya ntlhakemo e, e senolwa ke Mashudu (1996:12) jaana:

“The role that protest and/ or resistance poetry has played in South African literature warrants an analysis which would be incomplete within the context of South African poetry were not investigated.’

Maboko a a tlhaoletsweng patlisiso e, a tlaa atlholwa le go tsharololwa go ya ka merero le bokaelo jo a tlametsweng mo go bona. Tsharololo e, e tlaa kgontsha go tlhaloganya botoka mosola le tiro ya ona mo mabakeng le ditheo tse di farologaneng jaaka mo setsong le mo loagong lwa yona poko ya morero wa Maitelo le Bolwantsha-Aparteite.

Leboko lengwe le lengwe le tlaa tsharololwa ka maitlhommo a go bona le go tlhagisa merero e e fitlhelwang mo gare ga diteng tsa ona maboko ao. Se ke ka ntlha ya maitlhommo a le mangwe fela a go tlhotlhomisa maitlhommo le maikaelelo a patlisiso e. Tsharololo ya maboko e tla dirwa go paka gore poko ya Setswana se na le Botlhami jwa Boamegi le go phimola megopolo e e fosagetseng.

### **3.4 MELEBO YA PATLISISO**

Patlisiso e ile go ikaega ka melebo e le mebedi e leng molebo wa:

- a) Botswa-Bokoloniale “Post-Colonialism”
- b) Bolebapopego jwa Serašia “Russian Formalism”

Tlhaloso e e tseneletseng ga mmogo le maitlhommo a melebo e e tlhophetsweng patlisiso e e tlhalosega ka boripana jaana fa tlase fa.

#### **3.4.1 Molebo wa Botswa-Koloniale (*Post-Colonialism*)**

Gerald (1990:162) o dumela gore setlhangwa se tlhotlhelediwa ke maemo le ditiragalo dingwe tsa botshelo mo bokaelong jo bo rileng:

“No work of literary art can be properly understood in total abstraction of its context.”

Mabaka a sepolotiki, hisetori, loago, ditso le ditumelo a na le seabe mo bokwading.



Molebo wa Botswa-Bokoloniale ke molebo wa ntlha o patlisiso e tlaa ikaegang ka ona. Pele ga tlhagiso ya molebo o ka boona go matshwanedi go tlhalosa gore Bokoloniale "Colonialism" ke eng.

Ashcroft (1989:2) o tlhalosa Bokoloniale ka gore:

"Colonialism was [...] a means of claiming and exploiting foreign lands, resources, and people. Enslavement, indentured labor, and migration forced may indigenous populations to move from the places that they considered "home.""

Ashcroft (1989:2) o tlhalositse mo nopolong e e fa godimo gore Bokoloniale e le letsholo la MaYuropha la go tlasela mafatshe a Aforika, go ikgapela moruo, go dira beng ba ona makgoba le go ba gatelela. Bokoloniale ke jona bo tlhodileng mmuso wa Aparteite mo Aforikaborwa, o e leng wa kgethololo le kgatelelo ya ditshwanelo tsa batho bantsho. O tswelela ka gore:

"Post-Colonialism is a period of time after Colonialism and is typically characterized by its opposition to colonialism."

Mengwe ya mekgwa ya go lwantsha Bokoloniale e akaretsa tiriso ya bokwadi/botlhami le bosekaseki jwa ditlhangwa. Seno se dirile gore go nne le se go ka tweng ke ditlhangwa tsa Botswa-Koloniale "Post-Colonialism Literature", ga mmogo le Bosekaseki jwa Botswa-Koloniale "Post-Colonial Criticism"

Ba Wikipedia (Post-Colonial Literature)ba tlhalosa Bosekaseki jwa Botswa-Koloniale jaana:

"Post-Colonial literary theory re-examines colonial literature, especially upon the social discourse, between the colonizer and the colonized that shaped and produced the literature."

Mosola wa Bosekaseki jwa Botswa-Koloniale ke go thusa go bontsha gore ga re a tshwanela go leba tse di mo setlhangweng fela, re tshwanetse go gakologelwa gore go na le mabaka mangwe a botshelo a a dirileng gore motlhami a tlhame setlhangwa. Mabaka ao, a akaretsa dikakanyo tse di laolang batho, e ka nna polotiki,

hisetori, ditumelo, setso, mabaka a ikonomi kgotsa loago/sosioloji. Molebo o o kgontsha mosekaseki go senola boamegi jwa mokwadi mo mathateng a botshelo, le go senola setlhangwa jaaka twantsho ya bokoloniale.

Ashcroft (1989:2) o tlhalosa Botlhami jwa Botswa-Koloniale jaana:

“In a broad sense, post-colonial literature is writing which has been affected by the imperial process from the moment of colonization to the present day.”

Sinha (2008:9) o tlhalosa Botlhami jwa Botswa-Koloniale jaana:

“Works of literature that are defined as Post-colonial often record racism or a history of genocide, including slavery, apartheid, and the mass extinction of people.”

Ka bokhutshwane, setlhangwa se ka tsewa jaaka Botlhami jwa Botswa-Bokoloniale ka mabaka a a latelang. Fa:-

- Se senola masula a Bokoloniale/Aparteite
- Se senola boamegi jwa mokwadi mo mathateng a bagaabo
- Se kgalema Bokolonial/Aparteite
- Se kgothaletsa twantsho ya Bokolonial/Aparteite
- Se kgothaletsa kgololosego ya Montsho/MoAforika
- Se kgothaletsa Boitemogo jwa Bontsho (*Black Consciousness*)

Bontsi jwa bakwadi ba nako ya Bokoloniale e ne e le batsweretshi le baphageledi(*activist artists*). Bokwadi jwa bone bo bontsha matshwenyego malebana le dipolotiki, maemo a setho mo dinageng tsa bone. Bontsi jwa dikwalo tsa fa Botswa-Koloniale bo simolola di bontsha maikutlo a tsholcfelo le kgololosego.

Bakwadi ba kwala thata ka ditiragalo tse di maswe tsa nako ya Bokoloniale, ba kwala ka tshotlakako e dinaga tsa bona di leng mo go yona ka nako ya Bokoloniale, gone dinaga tsa bona di ne di lebile go itlhotlhora Bokoloniale. Bontsi jwa dikwalo tseno di mo Seesimaneng, mme ga se gantsi go buiwa ka tsa dipuo tsa Seaforika.

Tshwaelo ya ba Postcolonial African Literature essay ka ga Botswana-Koloniale ke gore:

“African indigenous authors in the Post-Colonial era and beyond remain untranslated, and are thus unavailable to western critics. Meantime, the canons of translated or European-Language works that are available, although but a minor part of African Literature in general, have come to define Post-Colonial literature and its critical response.”

Molebo o wa ‘Post-Colonialism’ o botlhokwa thata ka ntlha ya fa o thusa go bontsha gore ga re atshwanela go leba tse di mo setlhangweng fela, re tshwanetse go gakologelwa gore go na le mabaka mangwe a botshelo a a dirileng gore motlhami a tlhame setlhangwa. Mabaka ao a akaretsa dikakanyo tse di laolang batho e ka nna polotiki, hisetori, ditumelisetso, mabaka a ikonomi kgotsa seloago.

#### **3.4.2 Molebo wa Bolebapopego jwa Serašia(*Russian Formalism*)**

Bolebapopego jo, bo sekametse bogolosegolo mo pokong jaaka e tsewa e na le tiriso puo e e faphegileng go gaisa ya ditlhangwa tse dingwe. Fa beng ba molebo ono ba tlaa o simolola kwa Rašia, ke fa ba ngongoregela go bona basekaseki ba ditlhangwa ba phaphailwa ke makalathuto a mangwe jaaka filosofi, sosioloji le polotiki bogolosegolo.

Bosekaseki bo ne bo sena ditheo le dithulaganyo tsa jona tse di tlhomameng, bo se na setlhotlhomiswa se se totobetseng, bo tsenwa-tsenwa ke batho ba e seng baitseanape ba botlhami jaaka mafilosofi le borradipolotiki; ka moo bo ne bo ka se ka jwa bidiwa saense e e ikemetseng ka boyona.

Wellet le Warren (1948) go tswa mo maranyaneng a inthanete ba tlhalosa maitlomo a molebo ono ka gore:

“It is the interpretation and analysis of the works of literature themselves.”

Go ya ka molebo o, tshekatsheko tlhaloganyo ya setlhangwa ga di tlhoke tiriso kgotsa kitso ya lemorago la seloago le hisetori e se tlhametsweng mo go tsona, kgotsa lefelo la motlhami gore se tlhalosege kgotsa se tlhaloganngwe. Se ka

tlhologanngwa fela ka go buisa sona setlhangwa ka bosona, go se tlhatlhoba ka tsenelelo o le bile popego le mokgwa o se tlhamilweng ka ona.

Bathei ba molebo ono ba dumela gore boleng jwa setlhangwa bo mo popegong le mo tlhamegong ya sona; mo ditegeniking kgotsa malepa a a dirisitsweng go se aga, e seng diteng tse setlhangwa se buang ka ga tsona. Poko ke poko ka ntlha ya malepa a poko a a bonalang mo popegong ya leboko, e seng mo molaetseng kgotsa morero wa leboko.

Malepa a poko ke ona a thusang go utlwatsa le go natetsha diteng tsa leboko. Malepa a, a itshupa mo popegong ya poko jaaka moribo le dipoapoeletso, a dira gore mokgwa wa poko wa go bua dilo o tshwanologe le wa ditlhangwa tse e seng poko, jaaka fa e dirisa botshwantshi le dipapiso. Se dira gore puo ya poko e itlhaole mo puong ya tlwaelo. Ke se Balebapopego ba se bitsang tshwanololo “defamiliarisation”.

Mosola wa go dirisa Bolebapopego jwa Serašia gammogo le Molebo wa Botswana-Bokoloniale ke ka gonne ke ona molebo o o ka thusang go tlhatlhoba botlhamegi jwa poko ya Boamegi/sepolotiki/maitelo, go supa gore e tshwanetse go itshupa e le poko selo sa ntlha, e seng mafoko a a tletseng kgoeletso le kgakatsego ya sepolotiki fela. E tshwanetse go nna le malepa a poko, le sebopego sa poko, e seng jalo e fetoga mekuruetso (*sloganeering*) ya seidioloji fela.

### **3.5 SEGOPA SA PATLISISO**

Patlisiso ga e tle go dirisa maboko otlhe a a leng gone a Setswana, tlhopho ya maboko e tlaa dirwa go etswetlhoko maitlhommo a patlisiso. Ka ga jalo, patlisiso e tla ela tlhoko maboko a Setswana a morero wa Bolwantsha-Aparteite le Boitelo a dingwaga tsa go tloga pelenyana ga 1948 go fitlha 1994, le moragonyana ga 1994.

Ka jalo mefuta ya poko e e tlaa elwang tlhoko ke poko ya Setswana ya magareng le ya segompieno. Patlisiso e e tlaa tlhaola maboko a le lesome, a matlhano a a senolang morero wa Boitelo le Bolwantsha-Aparteite ka tiriso ya molebo wa Bctsva-Bokoloniale. Maboko a matlhano a mangwe e tlaa nna a a senolang Bopoko jo bo tlhagelelang mo pokong ya Setswana ka tiriso ya molebo wa Bolebapopego jwa



Serasia. Maboko a tlaa tsewa go tswa mo baboking ba ba farologaneng ba Setswana.

### **3.6 DINGOTELELO/DISAMPOLE LE MOKGWA WA GO DITLHOPHA**

Patlisiso e tlaa Mokgwa wa Ngotelo wa Maitlhommo (*Purposive Sampling*). Patlisiso e tlhophile mokgwa o ka gonne ke ona o o tlaa kgontshang patlisiso go tlhopha palo e e lekaneng ya maboko go tswa mo babatlisising ba batlapele gammogo le mo baboking ba ba nang le kitso le tshedimosetso e e popota e e ka tsweletsang dikgatlhego tsa patlisiso.

Go ya ka mokgwa wa Ngotelo wa Maitlhommo batsayakarolo mo patlisisong ba tlhophiwa ke mmatlisisi go ya ka mabaka le maikaelelo a a rileng, batsayakarolo ga ba tlhophiwe fela. Mo patlisisong e, patlisiso e tlhophile baboki ba motsi wa Aparteite ka maboko a bona a a tsamaelanang le setlhogo sa patlisiso.

Patlisiso e tlaotse maboko a le lesome, a matlhano a morero wa Boitelo le Bolwantsha-Aparteite le a le matlhano a a senolang Bopoko jo bo tlhagelelang mo pokong ya Setswana. Maboko a tlaa tsewa go tswa mo baboking ba ba farologaneng ba Setswana.

### **3.7 MOTSWANA/METSWANA YA TSHAROLOLO**

Motswana o patlisiso e tlileng go lebagana le ona ke tsharololo ya popego le diteng tsa leboko ka tiriso ya molebo wa Bolebapopego jwa Sersia. Morero o o senotsweng go tswa mo diteng tsa leboko o tlaa tsharololwa ka molebo wa Botswana-Bokoloniale.

Tsharololo ya metswana e yotlhe e ikaegile ka maitlhommo a go senola morero wa Bolwantsha-Aparteite le Boitelo jaaka o tlhagelela mo Pokong ya Setswana. Se e

### **3.8 KOKOANYO YA DINEWANE**

Dinewane di tlaa kokoanngwa go tswa mo baitseanapeng, babatlisising ba batlapele, ditlhotlhomising tsa babatlisisi ba batlapele, ditlangwa jaaka poko ya magareng le ya segompiano ya Setswana le ya Seesimane ya morero wa Bolwantsha-



Aparteitegammogo le mafaratlhatlha a inthanete. Se se tlaa dirwa ka maitlhommo a go tlhola gore babatlisisi ba batlapele ba tshwaetse ka goreng tebang le setlhogo.

### **3.9 TSHAROLOLO YA DINEWANE**

Tsharololo ya dinewane e tlaa dirwa ka go:

a) Sekaseka morero wa Boamegi, Maitelo le wa Bolwantsha-Aparteite mo mabokong a a tlhaotsweng go bona mo a tsamaelanang teng go supa le go kanoka gore poko ya Setswana e na le Botlhami jwa Boamegika tiriso ya molebo wa Botswana-Bokoloniale.

b) Dirisiwa Molebo wa Bolebapopego jwa Serašia go sekaseka tlhamego ya ona jaaka poko.

Maboko a a tlhophetsweng patlisiso a tlaa sekasekwa ka mokgwa wa Tsharololo ya Diteng (*Content Analysis*) ka maikaelelo a:

- Go fatolola bokao jwa maboko.
- Go fatolola tlhamego “Malepa a Botlhami” ya maboko jaaka e le poledi ya tlhaeletsano.

### **3.10 MERERO YA BOIPHAPHO/SE-ETHIKI**

Patlisiso e mabapi fela le dinewane jaaka di le mo ditlhangweng, e ka tswa e le metswedi ya ditiori kgotsa ditlhangwa tse di yang go sekasekwa. Ga go na tshedimosetso e e tlaa kokoanngwang go tswa mo bathong kgotsa mo baboking ka tlhamalalo, ka jalo patlisiso ga e tlhoke thulaganyo ya tsa Se-ethiki/Boiphapho.

### **3.11 KABAKANYETSO**

Go fitlha ga jaana, patlisiso e tlaa senola fa:

- Boamegi jwa botlhami bo tlhagelela le mo Setswaneng tota, e seng fela mo dipuong tsa Seesimane.

- Setswana se na le bokgoni jwa go tshwaela mo mererong ya Boamegi, Maitelo le Bolwantsha-Aparteite.
- Bogoma jwa puo ya Seesemani bo ne bo sa matlafatse dipuo tsa Seaforika ka nako ya Aparteite.
- Boamegi jwa poko ya Setswana mo kgaratlhong e sa tlhagelela thataka magetla ka gone dipuo tsa Seaforika di ne di kgaphetswe thoko mo dithutong le mo Boameging.
- Ditlhangwa tse di tshwaelang mo mererong ya loago di le botlhokwa thata mo Boitelong le mo kgaratlhong kgatlhanong le Aparteite.

### **3.12 KONOSETSO**

Kgaolo e, e senotse mmeo wa patlisiso jaaka o tlele go tsenngwa tirisong mo tsamaisong ya tlhotlhomisi e. Ka ntlha ya tlholego ya patlisiso e, patlisisoe itlhopetse go dirisa mmeo wa khwalitatifi le melebo e mebedi ya patlisiso “Post-Colonialism” le “Russian Formalism”. Maboko a Setswana a a tlhaotsweng a tlaa dirisetswa tsharololo ya tshedimosetso le dinewane tse di fitlheletsweng. Dipholo dikgolo tse di fitlheletsweng tebang le tlhotlhomisi e di tlaa sekasekwa le go tsharololwa mo kgaolong e e latelang. Kgaolo e e latelang e ile go tsharolola merero ya maboko a Bolwantsha-Aparteiti.

## **KGAOLO 4: TSHAROLOLO YA MERERO YA MABOKO A BOLWANTSHA-APARTEITE**

### **4.1 MATSENO**

Mo kgaolong e, tsharololo e ikaegile fela ka morero wa Boitelo le Bolwantsha-Aparteite o o fitlhelwang mo mabokong a a tlhaotsweng. Kgaolo 4 e tlile go sekaseka merero ka tiriso ya molebo wa Botswa-Bokolonia, mme kgaolo 5 e e latelang e tla sekaseka tlhamego ya poko ka tiriso ya Bolebapopego jwa Serašia.

Mabaka a go tlhopha Molebo o wa Bosekaseki “Botswa-Bokolonia” ke ka gone o thusa go bontsha gore ga re a tshwanela go leba tse di mo setlhangweng fela, re tshwanetse go gakologelwa gore re na le mabaka mangwe a botshelo a a dirileng gore motlhami a tlhame setlhangwa.

Molebo o, o mosola ka gone o akaretsa dikakanyo tse di laolang matshelo a batho jaaka polotiki, hisetori, ditumelo, setso, mabaka a ikonomi kgotsa loago/sosioloji. Lebaka le lengwe la go tlhopha molebo o ke ka gone o kgontsha mosekaseki go senola Boamegi jwa mokwadi mo mathateng a botshelo, le go senola setlhangwa jaaka twantsho ya Bokolonia.

Baboki ba batswana ba ne ba tlhama maboko a bona ka maitlhommo a go emela dilelo le dingongorego tsa baagi jaaka bona, tebang le maitemogelo a bona a seemo sa sepolotiki le loago. Boikuelo jo bo tlhagisiwang mo mabokong a mofuta o, bo tlhagisiwa ka tshepo ya gore bagateledi ba tlaa tlhwaya tsebe mme ba tsibogele seemo ka go fetola tsamaiso ya bona e e gatelelang bantsho ebile e le e e sekametseng letlhakore le le lengwe la basweu.

Maitlhommo a maboko a a tlhaotsweng ke go rotloetsa bantsho go itemoga le gore le bona ba kgothalele go fedisa kgatelelo ya sepolotiki e ba iphitlhelang ba le mo go yona. Baboki ba batswana le bona ba tshotse matsapa a go lemosa batswana ka bona masula a puso ya Aparteite. Maitlhommo a botlhami jwa Boamegi jwa poko ke go lemosa batho ka mekgwa e ba e amogetseng mme ba sa itemoge.

Kgaolo e, e tlaabaya-mabala-a-nkwe mabapi le mefama e e farologanengya poko ya Setswana mme e sa latlhe morero wa Boitelo le Bolwantsha-Aparteite. Maboko a a latelang a lwantsha mefama e e farologaneng ya Aparteite. Ke jaaka go senogile mo lenaaneng le le latelang:

<b>MABOKO</b>	<b>MEFAMA E E LWANTSHANG APARTEITE</b>
1. Letlalo	Kiletso ya kopano ya merafe.
2. Molao	Tiriso ya molao go gatelela.
3. Sengalamotse	Dikhuduso.
4. Meepong	Kgatelelo le tshotlo ya badiri.
5. Matshediso	Phenyo morago ga kgatelelo ya sepolotiki.

Maboko otlhe a a tlhaotsweng ke a morero wa Boitelo le Bolwantsha-Aparteite, mme a tlile go tsharololwa ka go a kgobokanya go ya ka mefama e e neetsweng fa godimo. Maboko a a tlhaoletsweng patlisiso a tlaa sekasekwa ka mokgwa wa tsharololo ya diteng e le ka maitlhommo a go fatolola bokao jwa ona.

## **4.2 TSHAROLOLO YA MABOKO GO YA KA MEFAMA**

### **4.2.1 “Letlalo”: Kiletso ya kopano ya merafe**

Tlhaolele ke kgethololo ya batho ka lotso kgotsa mmala wa bona (Tlhalosi ya medi ya Setswana, 2012:610).

Mo bokaelong jwa seemo sa loago le sepolotiki mo Aforika Borwa go a itsege gore Aforika Borwa e itemogetse puso ya Aparteite e e tlhodileng gore merafe ya bantsho e itemogele bosemorafe go tswa mo merafeng ya basweu. Ka ntlha ya se, bantsho ba ne ba tseelwa kwa tlase fa ba bapisiwa le basweu mo maphateng a mantsi jaaka a seloago, thuto le maemo a ditiro.

Le fa go ntse jalo, bantsho ba ba rutegileng le bona go ne go tshwana fela ka gonne seriti sa bona sa setho se ne se gatakiwa ka maoto ke tsamaiso ya maloba ya Aparteite. Bantsho ba ne ba tingwa ditšhono tse dintsi tse di farologaneng mo loagong, e se ka ntlha ya fa ba sena bokgoni, e le fela ka ntlha ya mmala wa “letlalo”la bona.



Setlhogo sa leboko se na le kgogedi mo mmuising. Se naya moreetsi tšhono ya go nna le kgatlhegelo kgotsa phisegelo ya go buisa diteng tsa leboko gammogo le go akola molaetsa le morero wa leboko go tswa mo diteng tsa leboko. Leboko le le mo isong le arogantswe ka ditemana di le tharo. Mo temaneng ya ntlha mmoki o tthalosa ka fa boitekanelo jwa gagwe bo amegang ka gona fa a nagana ka ga mmala. Mmoki o na le maitemogelo a kgethololo a a sa jeseng diwelang. Maikutlo a a tlhagisitsweng ke mmoki tebang le kgethololo ga a emele ena fela ka nosi, a emetse le batho botlhe ba ba itemogelang kgethololo ka ntlha ya mala.

Mo molathetong wa 1, lediri le, “bolawa” le senola maemo, bokaelo le boamegi jwa mmoki. Lediri le a bua ka ntlha ya fa le supa kgatelelo ya bokao le go senola maikutlo a a bokete a mmoki. Go bolawa go bontsha bokao jo bo boteng ka gonne go bolawa go bontsha fa mmolawa a sa ritibala mo maikutlong ka ntlha ya letshogo. Loso le mmoki a buang ka ga lona le tlišiwa ke maemo a loago le sepolotiki ao a iphetlhelang mo go ona.

Mala ke karolo ya mmele e e tsewang e le nngwe ya dikarolo tse di bosisi. O bapisa boitekanelo jwa gagwe jwa mmele le seemo sa maikutlo a gagwe fa a nagana ka mmala. Mmoki ga a tlhagisemofutawa mmala o a buang ka ona, mme go latela seemo sa loago le sepolotiki mo Aforikaborwa ka nako ya poko e, go senogile gore o bua ka ga bontsho le bosweu. Se se rotloeditswe fela ke botlhami, puopoko le tlhopho ya mafoko e e dirisitsweng ke mmoki. Malepa a botlhami jwa poko a rotloetsa mmoki go dirisa matswakabele le ditogamaano tsa gagwe tsa puopoko.

Mo molathetong wa 2: “Akanya”

Maemo a mmoki a iphetlhelang mo go ona a mo tlhokisa nako ya go ka itumela. Mmoki ga a na boroko ka gonne o tshelela go akanya fela, o tshwenngwa ke puso ya Aparteite. Mmoki ga a na boroko ka gonne o nnetse go akanya ka seemo sa Aparteiti mo loagong se se mo tshwenyang se a tshelelang mo go sona. Ga o kake wa itumelela botshelo fa o tshelela mo kgatelelong, bogolo-segolo kgatelelo ya maikutlo, ka jalo go akanya ga mmoki go mo tlhokisa boroko fa a akanya mmala. Go tsholwa ntle le tekatekano ka ntlha ya mmala go beile mmoki mo kgatelelong ya



maikutlo ka gonne o akanyetsa ruri. Seemo sa sepolotiki mo Aforikaborwa se se sa rotloetseng tekatekano ya mmala, se beile mmoki ka fa tlase ga kgatelelo.

Mo molathetong wa 3: “Mogatsa”

Mmoki o senola kamano ya boteng ya letlalo le mmala. Mmoki o dirisa “mogatsa” go bontsha kamano e e kitlaneng magareng ga letlalo le mmala. Kamano ya letlalo le mmala ke e e kgolo thata ya selekanyetso se se kwa godimo. Mo bokaelong jwa leboko le, mmoki o leka go lemosa bagateledi gore ga gonale fa e le sepe se se tla kgoreletsang kamano ya letlalo le mmala. Ka jalo o dirisitse mogatsa go senola kamano ya boteng e e tsepameng.

Mmoki o tshwentswe ke botshelo jwa bantsho jo bo ka fa tlase ga taolo ya basweu ka ntlha ya tshusumetso ya puso ya Aparteite. Mmoki o sedifaletsa bagateledi gore letlalo le mmala wa lona ke dilo tsa tlhologo ga di ka ke tsa kgaoganngwa ka gope, e bile ga se dilo tse motho a ka di itlhophelang. Kamano ya letlalo le mmala e bapisiwa ke mmoki le baratani ba ba se keng ba tsenwa ke sepe ka bogare.

Mmoki o sedifatsa fa motho a se na bokgoni jwa go itlhophela mmala wa letlalo, fa go kabo go ntse jalo ka gongwe batho botlhe ba ne ba ka itlhophela mmala o o ratiwang kgotsa e bile e le o o tsewang tsia. Ke tlhologo go bonwa ka mmala o o rileng wa letlalo. Letlalo gammogo le mmalawa lona ga di ka ke tsa kgaoganngwa ke sepe, ke di-ya-thoteng-di-bapile. Go sa kgathalesege seemo sa loago le sepolotiki, letlalo le mmala wa lona ga di tle go kgaoganngwa ke mabaka ape.

Mo molathetong wa 4: “Ntle”

Mmoki o senola maikutlo a ntwale a tenego. O tenegile ka gonne o lemoga fa bagateledi ba dira dilo tse di sa siameng “ntle” le go tlhabiwa ke ditlhong. Ba gatelela bantsho le go ba tshidisetsa mo letshogong ntle le go nna le letswalo. Bagateledi ba phirimeletswe ke maikutlo a setho, ka gonne ditiro tsa bona ga di bontshe boutlelobotlhoko. Mmoki o lwanela gore bagateledi ba dira tse tshotlhe ba sena maikutlo a botho. Bantsho ba amogilwe seriti sa setho, maikutlo, mewa le boitshepi. Mmoki o tlhalosa gore bantsho ba tshela ntle le go itshepa e bile ba a itshaba. Go

tlhokofadiwa, go gatelelwa le go bolawa e tswela go nna phitlhela mo bantshong gore ba se ka ba tlhagisetsa kwa ntle digago le maikutlo a bona tebang le seemo se se sa itumediseng se ba se itemogelang. Bantsho ba ne ba patelesaga go amogela seemo sa kgatelelo ntle le go ka bega le go rebola dingongorego tsa bona.

Mo molathetong wa 5: "Senyega"

Mmoki o tlhagisa gore motho ga a thata go senyega. Mo bokaelong jwa leboko le, mmoki o tlhagisa bagateleli e le batho ba ba senyegetsweng ke maikutlo a setho. Mmoki o tshwantshanya mekgwa e e senyegileng ya bagateleli le lehura la tsholo. Motho a ka tsholwa a siame mme fela maitsholo le mekgwa ya gagwe ya fetolwa ke seemo se a tsheleng mo go sona.

Puso ya tirisanommogo ga go thata gore e ka nna gona, mo go renang molao, tolamo, kagiso le tirisanommogo. Ke fela jaaka motswana wa maloba a kaile gore "Maswi a kgomo ke phepa ke le nosi, selabe se tla le motshola kgamele". Bokao jwa seane se mo bokaelong jwa leboko, se supa fa maemo a sepolotiki a a sa iketlang a rotloeditse bagateleli go latlhegelwa ke mekgwa, ntsa ba tsetswe ba se na mekgwa eo.

Mo molathetong 8: "E wetsa"

Mmoki o tlhalosa gore melao e e sa bolong go tlhamiwa ya Bokoloniale le Aparteite, e wetsa le ditlogolo tse di neng e se karolo ya tlhamego ya melao eo. Melao e, e go tsenya mo mathateng o sa lemoge, o sa ikaelela, o sa ithulaganya e bile e se ka thato ya gago. Dikokomana tse di tla tsholwang di tla itemogela phokelelo ya Aparteite, le fa di sena molato ope. Ka jalo, mmoki o leka go re lemosa gore phokelelo ya Aparteite e tlele go tsaya nako go ka nyelela. Le fa Aparteite e ka tswa e fedisitswe semmuso, go sa ntse go na ke masalela a yona.

Mo temaneng ya bobedi ya leboko mmoki o tlhalosa fa kobo e sugelwa fela le leswe. Melao e e saleng e tlhanelwe ka nako ya puso ya Bokoloniale le Aparteite bogologolo e tswetse go ama matshelo a Bantsho ka tsela e e sa siamang. Mo molathetong ya 9-10:

“Metlh’a letlalo e fedile,  
Boipuso bo gorogile.”

Mmoki o senola maikutlo le segalo sa boipelo le boikgantsho. Mmoki o kubugelwa ke maikutlo a tsholofelo, ka gone o lemoga fa bantsho ba tlaa tlhabelwa ke letsatsi la kgololosego le boipuso. O itumelela gore nako ya puso ya Aparteite e fedile jaanong ba tlaa simolola go ikutlwa go akola botshelo ka fa tlase ga puso ya batho ka batho, e bile e itumelelwa ke batho botlhe.

Mo temaneng ya boraro, mmoki o bontsha tsholofelo le boitumelo jwa gore nako ya go kgethololwa ka ntlha ya mmala wa letlalo e fedile. Tsholofelo ya mmoki ke gore maemo a a sa itumediseng a a kgoreleditseng bantsho mo nakong e telele e e fitileng a tlile go nna a a tokafetseng e bile e le a a rotloetsang tekatekanyo ntle le go elatlhoko mmala wa letlalo.

Mmoki o tswelela go gatisa ntlhakemo ya gagwe ka go tlhagisa fa nako ya go tshelela mo bokgobeng jwa Aparteite e fitlhile kwa bokhutlong. Lewa le fetogile, bantsho le bona ba tlaa bona tšhono ya go ikutlwa go tshelela ka fa tlase ga seemo se se elang-tlhoko ditshwanelo tsa bona tsa setho le go di tsaya tsia.

#### **4.2.2 “Molao”: Tiriso ya molao go gatelela**

Kgatelelo ke kgokgontsho e kgolo (Tlhalosi ya medi ya Setswana, 2012:189). Tsambo (1999:73) o tlhalosa kgatelelo jaaka tsamaiso e ka yona batlhankelapuso ba tlhamang melawana e e gatelelang batho bangwe le go ba amoga tokologo.

“By repression we refer to a system where an authority formulates and uses ill-intended legislation to restrain or suppress the freedom of some individuals in order to protect the status quo.”

Go ya ka Tsambo (1999: 73) kgatelelo ke tsamaiso e e rotloetsang bathati go ribolola melao le melawana e ka yona e gatelelang ba ba seng mo maamong a maatla.



Mo bokaelong jwa Aforika Borwa melawana ya kgoreletso e ne ya tlhamiwa ka maitlhommo a go lekola matshelo a bantsho. Melawana e, e ne e tlhamilwe ka nako ya Aparteite mme yona e ne e tlametswe go amoga bantsho ditshwanelo tsa go dula mo loagong lwa maemo a a amogelesegang. Go tlhokisa bantsho ditshwanelo tsa setho le go ba tima ditšhono go ka tsewa jaaka maiteko a basweu a a atlegileng. Mmoki o tlhagisa boitelo jwa gagwe ka go tlhama maboko a ka ona bareetsi ba tlaa rotloetsegang go lwa kgatlhanong le puso e e gatelelang bantsho ya Aparteite.

Mmoki o tlhagisa selelo sa gagwe ka tiriso ya botlhami jwa poko. O tlhagisa maikutlo a gagwe gore botlhe ba ba dumalanang le ene le bone ba tle ba mo tlhage thuso mo twantsho kgatlhanong le puso ya Aparteite. Fela tlhagiso ya gagwe ya maikutlo e bofitlha ka gonne a le mo pokong mme e bile a ikaelela gore motho yo o kgatlhanong le ena a se ka a itse le go tlhaloganya selelo sa gagwe ka ntlha ya fa a ka mo tlhokofatsa le go feta.

“Molao” jaaka e le setlhogo sa leboko le le mo isong o ka tlhalosega jaana:

Molao ke kgoboko ya thulaganyo ya ditaelo tse di laolang ka fa batho ba tshwanetseng go tshela; ka fa dilo dingwe di tshwanetseng go dirwa ka teng kgotsa ka fa lefatshe kgotsa mokgatliho o tshwanetseng go tsamaisiwa ka teng (Tlhalosi ya medi ya Setswana, 2012:370)

Go ya ka tlhaloso ya ga Otlogetswe, molao o tsamaelana le ditaelo, mme e seng kopo kgotsa tshitshinyo. Baamogedi ba molao, ba e leng bone molao o tsenngwangtirisong mo go bona ba pateletsega go o obamela ka go o diragatsa ntle le go fosa.

Mo bokaelong jwa Aforikaborwa, molao wa Aparteite o tlhologile ka ngwaga wa 1948 go fitlha ka 1994. Ka motsi oo wa Aparteite, go ne go na le molao o o tlhamilweng ke basweu, mme tlhamego ya ona o lebiseditse go diragadiwa kgatlhanong le bantsho. Molao o o tlhamilweng o ne o emela le go tswela basweu mosola e bilegape o gatelela batho bantsho mo mefameng yotlhe ya botshelo. Molao mo Aforika Borwa o ne o laola ka go sekamela letlhakore le le lengwe. O ne o gatelela

bantsho, o tsetse basweu kwa godimo, ka jalo molao wa Aparteite o ne o sa eletsege ka gonne o ne o gobelega.

Leboko le le mo isong le arogantswe ka mela e le robedi fela.

Mo melathetong ya 1-2:

“Molao ke phologolo ya kae  
Go ntlama o sa dirwa gae?”

Mmoki o senola maikutlo a tshakgalo tebang le molao o o tswelletseng go dirisiwa ka fa tlase ga puso ya Aparteite. Mmoki o tsaya molao oo wa kgatelelo jaaka (phologolo) selo se se senang mosola. Phologolo ga re e tlhoke thata ka gonne ga se motho, ga e na seriti sa setho. Molao wa Aparteite o tshwentse mmoki ka gonne o gatele bantsho le go tseela basweu kwa godimo. Mmoki o makalela go tla ga molao mo matshelong a bona ka gonne ga o amogelesege mo matshelo a bantsho. Bantsho ga ba amogele molao wa Aparteite ka gonne o ba tlhokisa boitumelo ka go ba kgokgontsha.

Mmoki o ipotsa gore molao o thunya kae ka gonne ga o tlhokege mo matshelong a bona ka ntlha ya fa o ba tshedisa makgwakgwa. Mmoki o tswelletse gape ka go bapisa molao le phologolo e e sa tsheleng mo gae, e ka gale e tlaa makalelwang ka ntlha ya botshelo jwa yona bo sa tiwaelega.

Mmoki o tlhalosa fa molao wa Aparteite e le ona o mo kgoreletsang go itumelela ditshwanelo tsa gagwe tsa setho. O latofatsa molao gore ga o a tlhologa kwa gaabo ka gonne kwa gaabo ga go na melao e e tlamang batho. O tlhalosa fa molao o tla le bajanala e bile mo gae go sena melao e e dirisetwang go tlama batho.

Mo melathetong ya 3-4:

“Gantsi molao, matlakala-  
O tlhaga le Phefo kgakala.”

Mmoki o tshwantshanya molao le matlakala. Ponagalo ya tshwantshanyo e tswela go re senolela bopoko go tswa mo tirisopuong ya mmoki.



Matlakala ke leswe le le gasameng le le sa eletsegeng (Tlhalosi ya medi ya Setswana, 2012:318)

Matlakala ke dilwana tse di sa batliweng, ka jalo molao o o gatelelang ga o tswele bantsho mosola ka gonne o a gatelela, ka jalo fela jaaka matlakala, mmoki o rotloetsa gore o latliwe ka gonne ga o tlhokiwe. Selo se se sa tlhokiwe se a latliwa, ke ntlhakemo ya mmoki.

Mmoki o tlhagisa fa bontsi jwa melao e e tlamilweng e le matlakala fela ka ntlha ya fa o sa laole ka tekatekano, o laola ka letlhakore. Ka jalo mokgwa oo wa go laola o tsewa ke mmoki jaaka matlakala. Le fa go ka tswa go na le melao e e sa gobeleteng, mmoki o tlhagisa fa bontsi jwa yona (melao) e le e e gobeleteng. O tlhalosa fa molao o sa tlhodiwa ke bona, e bile ba sa fiwa tšhono ya botsayakarolo mo botlhaming jwa ona.

Phefo e mmoki a e dirisitseng e bontsha fa molao o, wa basweu o sena seriti, o tshwana fela le phefo. Molao o tlhokisiwa seriti ke ntlha ya gore ga o na botso. Ga go a elwa matlhakore le mabaka otlhe tlhoko fa melao e tlamiswa, ka jalo, o tshwantshiwa fela le phefo e go sa itsiweng tlholego ya yona. Molao o mmoki a buang kaga ona ke o o tlileng le puso ya Makolonia le Aparteite, tlholego ya ona e ne e le go netefatsa fa matshelo a bantsho a nna ka fa tlase ga kgatelelo e e seng kana ka sepe. Kgatelelo, bokgoba le bosemorafe e ne ele diikokotlelo tsa puso ya Makolonia le Aparteite. Bokgakala jo bo kaiwang ke mmoki bo senola fa beng ba molao o e se batho bamo gae, ba tswa kgakala jaaka Yuropa, Engellane le dinaga tse dingwe tsa basweu.

Mo melathetong ya 5-6:

“Melao e tletse lehufa,  
E robaka nong diphuka”

Mmoki o leka go tlhalosa gore melao eo, e gagametse, ebile maatla a ona a ka roba nong diphuka. Mmoki o tlhalosa fa melao e e tlamilweng e le melao fela e e ikaelelang go amoga bantsho tlotlo le seriti sa setho. Melao e mmoki a buang ka ga yona e na le lefufa ka gonne e fitlhetse go na le melao mo lefatsheng la bantsho, e

be e feta e itlhagisa ka magetla le go fufegela melao ya mo gae. Boitelo jo bo senolwang ke mmoki ga se fela jwa sepolotiki, mmoki o senola fa seemo sa setho le sona se amegile.

Mmoki o tlhagisa fa melao e ya Aparteite e na le tshenyo e ntsi thata. Mmoki o dirisitse nong, go bontsha gore melao e ga e senye dinonyane, e senya dinong, e bong nonyane e kgolo thata. Se mmoki a lekang go se senola ke gore, molao o, o gataka fela ga o lebe gore mang ke mang. Ka jalo, mmoki o lwanela gore molao o, o senya matshelo a batho ka bontsi.

Mo melathetong ya 7-8:

“Molao ga o direlwe batho

Batho ba itirela molao.”

Mmoki o dumela gore ga go a siama gore batho ba tihamelwe melao. O dumela ka botlalo gore bantsho le bona ba tshwanelwa ke go fiwa tšhono ya go ka tsayakarolo mo botlhaming jwa melao. O kgala puso ya Aparteite gore e tlhama melao e e palelwang ke go e diragatsa mo bathong ba yona. Melao e e tihamilweng ke puso ya Aparteite, e ne e tswelala batlhami ba yona mosola. Mmoki o dumela gore batho botlhe ba tshwanelwa ke go neelwa tšhono ya go ka tshwaela, go tlhama le go tsayakarolo ka kakaretso mo tlhamegong ya melao.

Morero wa Boitelo le Bolwantsha-Aparteite o itshenotse go ralala leboko le le mo isong. Mmoki o kgatlhanong le molao o o beilweng, o maitlhommo a ona e seng sepe fela ntle le go gatelela bantsho. Mmoki o senola morero wa Boitelo ka maikutlo a tšhakgalo a a bontshang fa mmoki a gana go obamela melao e e neetsweng. Maikutlo otlhe a a rotloeditsweng ke go tsaya letlhakore ga molao.

Le fa tota e se melao yotlhe e e gatelelang, mmoki ena o tlhalosa fa bontsi jwa yona melao e e tihamilweng e le e e itlhomileng go gatelela bantsho. Ka ntlha ya se, go a itshupa gore morero wa Boitelo mo lebokong le o lebisitswe fela kwa melaong e e gatelelang. Melao yotlhe e maikaelelo a yona e leng go gatelela bantsho, e kgadilwe ke mmoki ka gone e tlhokofatsa batho ba ba senang molato, ka go ba amoga ditshwanelo tsa setho. Melao ya puso ya Aparteite e ne ya kgalwa ke baboki ba

bantsho ka go e tsogela kgatlhanong ka mefuta e e farologaneng ya go kgaratlha kgatlhanong le puso ya kgatelelo.

#### **4.2.3 “Sengalamotse (Exile)”: Dikhuduso**

Leboko la “Sengalamotse” le arogantswe ka ditemana di le tharo.

Mo melathetong ya 1-2:

“Khutsanyana wee,  
Bommago ba teng ba a phela.”

Mmoki o itsise fa sebokiwa kgotsa mmokiwa e le khutsanyana ka ntlha ya fa a sena batsadi ba gagwe. Mmoki o dirisitse khutsanyana ka gonne a lebile seemo sa loago le sepolotiki mo nageng ya Aforika Borwa se go dumelwang e le sona se tlhotlheleditseng mmokiwa go ya botshabelo.

Mmoki o itsise khutsanyana gore setšhaba sa gaabo go akaretsa lelapa se gona se a tshela, mme se tshelela mo khutsafalong ka ntlha ya fa ba gopotse khutsanyana.

Momelathetong ya 3-4:

“O ba hulere mmogo le setšhaba,  
O pheremediwa ke boradithata...”

Mmoki o tlhalosa gore khutsanyana e tlhokomologile bagaabo ka ntlha ya maitemogelo le seemo se se sa itumediseng mo Aforika Borwa. O dumela fa seemo sa mo nageng e le sona se tlhotlheleditseng khutsanyana go le e tshabela kwa (sengalamotse).

Borra-dithata ba ba kaiwang ke mmoki ke batlhankela-puso ba ba tlhodileng melao e e e tlhotlheletsang bosemorafe mo Aforikaborwa. Mmoki o tsewelela ka go gakolola khutsanyana gore ditshwetso tse e di tsereng ke ka ntlha ya go phirimisiwa mogopolo ke seemo sa loago le sepolotiki mo nageng.

Mo melathetong ya 5-6:

“A e re o bina ‘koma tsa basele  
O itse gore gaeno go tlhona.”

Mmoki o tswelela go gakolola mmokiwa gore lefelo a le ileng ke botshabelo fela ga se lefelo la gagwe la leruri. O tswelela ka go mo kopa gore a seke a natefelwa ke botshelo jwa kwa botshabelo. Mmoki o gwetlha khutsanyana go itse gore mo gae go bodutu thata e bile setšhaba se setse se le mo khutsafalong e kgolo ka ntlha ya go mo gopola. Mmoki o tlhagisa ntlhakemo e ka go dirisa ponagalo ya poko ya “tlogelo” mo go “koma”, o tlogetse noko/tlhogo ya leina “di”. Mmoki o dia se ka gonne o senola bokgeleke jwa gagwe jwa tirisopuo le go khutsafatsa boleele jwa melatheto.

Melatheto ya 7-8:

“Koma di tlhoka batlhabeletsi.

Tla o sekele molato gae, go fele.”

Mmoki o tlhalosa gore motshabi a ka nna a retologela gae, ntwaga ya nna ya tswelela a le mo gae. Fa molato o le gona, wa sekele gae, gonne fa gae go bulegile diphatlha. Dipina di tlhoka baba ka di tlhabeletsang. Mmoki o gatelela ntlhakemo ya gagwe ya go ngokela khutsanyana go boela gaabo, ka ntlha ya fa gaabo-motho go le thebe phatshwa. O mo totobaletsa fa setšhaba sa gaabo se aperetswe ke bodutu le bohutsana ka ntlha ya letlhologelelo. Mmoki o netefaletsa khutsanyana gore molato o a latofadiwang ka ona o tlile go ya kwa bokhutlong. Mmoki o bontsha fa go na le tsholofelo mo go boeng ga khutsana, ka gongwe diphetogo di tlaa nna gona go latela go boa ga yona.

Mo melathetong ya 9-10:

“O tloga o go ja pelo le mooko,

Wa tloga wa kwetoga o sa laela.”

Mmoki o bontsha gore fa motshabi a sa ikele tlhoko, a ka tloga a swela nageng. Fano mmoki o tsibosa khutsanyana gore go ela (sengalamotse) ruri go tlaa mo phirimisa mogopolo.

Mo temaneng ya ntlha mmoki o itebagantse le khutsanyana o mo abela maele ka ga “sengalamotse” le go mo tlhaga thuso ka imaano a go boela lapeng.

Mo ternaneng ya bobedi ya leboko o tswile mo khutsanyaneng go se nene o itebagantse le sengalamotse ka tlhamalalo. O rotloetsa sengalamotse gore se



ribolole mekgwa e mešwa go tsereganya le go rarabolola mathata a a itemogelwang. Mathata le dikgwetlho tse di itemogelwang ke loago a ka rarabololwa ka go nnelwa fa fatshe ke maphata otlhe a a amegang, mme e seng gore a ribegiwe le go dirisa dikgoka.

Mmoki o tswelela ka go gwetlha motshabi go lokolola balwela-kgololosego gore ba boele gae ba tle go samagana gammogo le go rarabolola dikgwetlho tse di itemogelwang mo loagong. Mmoki o tsaya go ya sengalamotse e le maiteko fela a go ribega, mme e seng go rarabolola mathata kgotsa dikgwetlho tse di itemogelwang mo nageng. Mmoki o konosetsa ntlhakemo ya gagwe mo temaneng ya boraro ka go dira patlisiso ya seemo sa sepolotiki le tlhago. Tlhagiso ya gagwe ke kgatiso le kgatelelo fela ya gore mathata a rarabololwa ka go a dulela fa fatshe mme e seng go a sekega.

#### **4.2.4 “Meepong”: Kgatelelo le tshotlo ya badiri**

Tsambo (1999:66) o tlhalosa ‘Exploitation’ jaana:

“Exploitation of man by man refers to "the utilisation of a person for one's own ends" (The Concise Oxford Dictionary, 1929:366). This means the utilisation of one person by the other, for selfish and unethical purposes of self enrichment. In other words, it is a situation in which someone from a position of power or control makes his/her subordinates to perform for him, work that would benefit them more than the workers.”

Go ja motho ntsoma go tlhalosiwa e le seemo se motho mongwe yo o mo maamong a maatla kgotsa a taolo o dirisa ba ba dirang ka fa tlase ga gagwe ka maitlhommo a go fitlhelela le go tsweledisa dikgatlhego tsa gagwe. Molao wa go ja ntsoma le botlhanka o tthamilwe le go atlanegisiwa ke puso ya basweu. Puso ya Aparteite e ne e ba tswela mosola ka gonne mo mefameng yotlhe ya ditiro ba ne ba fiwa maemo a a kwa godimo ka ntlhaya mmala wa letlalo la bona.

Mo bokaelong jwa lebokong le, mmoki o senola seemo sa kgatelelo se se itemogelwang ke batho bantsho ba ba dirang kwa ditheong tsa meepo. Mmoki o tlhagisa maikutlo a ngongorego a dirisa leboko la gagwe jaaka kemedi ya badira-



moepong. Go dira jalo, go senola fa leboko la gagwe le wela ka fa tlase ga maboko a morero wa Boitelo le Bolwantsha-Aparteite.

Mo temaneng ya ntlha ya leboko mmoki o tlhagisa lebaka legolo le le tlhotlheletsang gore go bo go na le moepo. O tlhagisa fa tlhago e tsogelwa kgaatlhanong ka ntlha ya go batla tswelelopele. Tswelelopele mo lebokong le e ka tlhaloganngwa jaaka khumo e e sekametseng mo bathong ba mmala o le mongwe, e leng basweu. Dikuno tsa naga di tlhotlheletse gore meepo e tlhamiwe go ka maatlafatsa seemo sa ikonomi mo nageng.

Go tlholega ga moepo go dirile gore bathapiwa e nne badiri go tswa dipuong tse di farologaneng tsa naga. Ka ntlha ya se, bangwe ba iphitlhela ba le mo seemong sa go katogela dipuo tsa bona go se nene le go jaka ka loleme. Mo ntlheng e, ke bantsho fela ba ba lebanweng ke kgwetlho ya go itemogela tlhaolele mo tirong ya bona ka ntlha yammala wa bona.

Mo temaneng ya bobedi, molatheto wa 6

“Motho o newa selekanyo.”

Mmoki o tlhalosa fa kwa moepong bantsho ba lekanyeditswe ditshwanelo tsa bona tsa tiro gammogo le tsa setho, seemo se ka nosi se tlhokisa badiri ba Bantsho go ka dira tiro ya bona ka manontlhotlho ka ntlha ya fa ba okangwe ke maitemogelo a tlhaolele le kgatelelo mo tirong e ba e dirang.

Mo molathetong wa 7

“Bathapi ba ila letlhale.”

Badiri ba ba sedimogileng e bile ba na le maiteko a go sedimosa badiri ka bona ba ne ba sa tsewe sentle ke bathapi. Maitlhomomagolo a bathapi ke go bona badiri ba bantsho ba direla ka fa tlase ga kgatelelo le go obamela ditaello tsotlhe le fa e le tse di ba tlhokofatsang. Fa go na le modiri mongwe yo o fatlhogileng, o ne a tlhoiwa ke bathapi ka ntlha ya fa ba tsaya gore o tlaa sedimosa badiri ba bangwe ka masula a tlhaolele mo tirong.

Mo molathetong wa 8:

“Tiro di ajwa go ya ka mmala”

Mmoki o ngongoregela gore tekatekano kwa moepong ga e tsenngwe tirisong. Se ke ka ntlha ya phokelelo ya seemo sa loago le sepolotiki mo nageng se se tseelang basweu kwa godimo le go nyenyefatsa bantsho. Tlhaolele e e itemogelwang e phirimisitse megopolo ya bathapi. Megopolo ya bathapi e phirimile ka ntlha ya fa ba abela badiri ditiro go ya ka mmala wa bona wa letlalo.

Modiri o ne a sa abelwe tiro ka ntlha ya maitemogelo le bokgoni jwa gagwe, go ne go dirisiwa mmala wa letlalo go lekanyetsa bokgoni. Ditiro tse di tlhofofetseng le tsa maemo a a kwa godimo e bile di lefelwa dituelo tse di kwa godimo di abelwa Basweu mme bantsho bona ba abelwa tiro e e bokete yamoputso o o kwa tlase.

Mo melathetong ya 11-12

“Batho ba tlogetse basadi,  
Tshadi e tlogetse banna”

Mo temaneng ya boraro mmoki o tlhalosa gore batsadi ba rwele maikarabelo a a farologaneng jaaka go godisa le go tlamela bana, ka ntlha ya se, ba tswile letsholo go ya go batlela bana botshelo kwa moepong. Tsamaiso ya Aparteite e ene e leka ka bojotle gore banna ba kgaogane le basadi. Go kgaoganngwa ga monna le lelapa la gagwe go ne go baka dintwa mo metseng ya bantsho ka gonne go ne go na le mowa wa go raelesega ka ntlha ya fa rre a kgaogantswe le lelapa la gagwe.

Mo molathethong wa 13:

“Merafe e tshotse botshelo”

Mmoki o tswelela ka go gatisa gore badiri ba moepo ba latlhegetswe ke taolo ya matshelo a bona, ba tseelwa ditshwetso ke botsamaisi jo bo eteletswengpele ke basweu. Moepo o ba tshotse fela jaaka dikatana tse di senang maikarabelo. Moepo o ba tseetse ditshwetso tshotlhe mo mererong ya tiro. Mmoki o tlhalosa gore kwa moepong badiri ba bantsho ba tingwa tšhono ya go itseela ditshwetso ka matshelo a bona.

Mo melathetong ya 16-17:

“Tshweu di re b’a selekanyong  
Re latlhegetswe tlhe, ke moko!.”

Mo temaneng ya bone, mmoki o tlhalosa seelo se bantsho ba lekanyediwang ka sona kwa moepong. Basweu ba nyaditse bantsho thata e bile ba setse ba ba beile mo selekanyong. Mmoki o tlhalosa fa seriti le botho jwa badiri ba Bantsho di tswelela go gatakiwa ka dinao ke bathapi ba Basweu ba ba tlhokisitsweng bopelotlhomogi ke Aparteite.

Mmoki o senola fa botshelo jwa Bantsho bo sa tsewe tsia ka gope. Mmoki o konosetsa temana ya gagwe ka go senola tsholofelo ya gore le fa go le thata jang, letsatsi la kgololosego le boipuso le tla goroga. O dumela mo seaneng sa gore khutsana e sa sweng e letile monono.

Mo melathetong ya 19-20:

“Motsing re tla bo re tlha!

Batho ba tla lela ditlhaa”

Mmoki o senola segalo sa boipelo le boitshepi ka gonne o solofela fa seemo se tlile go tokafala. Mmoki o a ikana, o senola le maikutlo a gagwe a ntwaka nako ya fa boipuso bo goroga mo letlhakoreng la bantsho, basweu ba tlile go aparwa ke kgala le go lela selelo se segolo ka gonne kgwele e tlabo e wetse ka fa letlhakoreng le sele.

Fa go na le tolamo le tekatekano e bile go tshedisanwa sentle, batho botlhe go dumelwa ba tlaa natefelelwa ke maitemogelo a botshelo. Tekatekano e mmoki a e solofetseng e tlile go utlwiswa dipelo tsa basweu botlhoko ka gonne ba setse ba tlwaetse tsamaiso e ka gale e gatelelang.

Mo temaneng ya botlhano mmoki o rotloetsa motswana go tsenya marapo dinameng le go dira ka natla mo tirong e a e thapetsweng ya moepo. O gwetlha motswana go ikgatholosa seemo se a iphitlhelang mo go sona le go tsepamisa mogopolo mo tirong ya gagwe. Se se senola fa mmoki a sa rotloetse bokopae le fela gore o eletsa seemo se go itemogelwang tekatekano mo go sona. Mmoki o tswelela ka go ikuela gore baditšhaba ba fokodiwe mo moepong. O latofatsa baditšhaba go thapiwa ka palo e e kwa godimo mrne ba sa tlise diphetogo dipe.

Mo temaneng ya boratano mmoki o konosetsa leboko la gagwe ka go tthalosa gore bokgaisadie ba godile mme kgolo ya bona e ba tlhokisa go kgalengwa. Botlhokatsebe jo bo itemogelwang ke mmoki ka bokgaisadie bo dumelwa bo rotloediwa ke madi a ba iponelang go tswa kwa makaung ba ba ratanang nabo.

#### **4.2.5 “Matshediso”: Phenyo morago ga kgatelelo ya Sepolotiki**

Matshidiso ke kemonokeng e batho ba e fang ba bangwe fa ba tlhokafaletswe; e ka nna dithapelo le kgomotso kgotsa madi.(Tlhalosi ya medi ya Setswana 2012:322)

Setlhogo sa leboko se na le ponagalo ya bofitlha le phokelelo ya botemepedi. Mmoki o dirisitse setlhogo se ka botswerere ka maitlhommo a go fitlha kgotsa go timetsa bokao le morero wa leboko go bangwe ba baamogedi ba lona. Puopoko le tlhopho ya mafoko ya mmoki e tlogela mmuisi a le mo maphateng a le mabedi. Tlhopho ya mafoko e e dirisitsweng ke e e faphegileng. Mogopolo o mongwe e ka nna wa gore diteng tsa leboko di bega kutlobotlhoko kgotsa matlhotlhapelo.

Mmoki o bofitlha mo lebokong la gagwe, dintlha tsa leboko la gagwe di tlhoka tshekatsheko e e tseneneletseng e bile e le e e faphegileng. Setlhogo sa leboko ka bosona se a timetsa ka gonne pele o sekaseka leboko o ya go tsaya fela gore morero wa leboko ke loso kgotsa go a tshedisiwa. Ee, go a tshidisiwa go ya ka diteng tsa leboko le le mo isong, mme ga go tshedisiwe fela e seng mo losong jaaka bontsi bo ka nagana.

Temana ya ntlha ya leboko mmoki o tthalosa fa puso ya Aparteite e fitlhile kwa bokhutlong (1948-1994). Mmoki o tthalosa fa lefatshe le buswa le go laolwa ke bantsho e bile go rena kagiso. Batho ba ditšhabatšhaba ba ile go itumela le bone ka ntlha ya phitlhelelo e ya sepolotiki.

Mo temaneng ya ntlha ya leboko mmoki o tthalosa fa puso ya Aparteite e tlile kwa bokhutlong. O tthalosa fa batho bantsho jaaka e le morafe o o itemogetseng kgatelelo mo nakong e telele e e fetileng ba aparetswe ke boitumelo ka ntlha ya go fedisiwa ga Aparteite.



Melatheto ya 1-2:

“Podimotlhalo o sule monongwaga,  
Lefatshe le apere Bontsho”

Mmoki o sedifatsa fa puso ya Aparteite e feletswe ke dithata kgotsa maatla e bile go gorogile kgololosego le puso ya temokerasi. Ka puso ya maloba ya Aparteite basweu e ne e le bona fela ba ditshwanelo tsa bona tsa setho di tsewang tsia. Mmoki o tlhagisa mo lebokong la gagwe gore jaanong metlha e fetogile. Bantsho le bona ba tlhageletse ka magetla go itumelela monate wa go ipusa mo kgololosegong. Mmoki o dirisa segalo sa tenego ka go dirisa o sule, ga a bontshe tlotlo mo segalong sa gagwe. O dira se ka gonne puso ya Aparteite e bogisitse bantsho thata, ka jalo o bua jaana gonne o mo ntweng.

Motlholagadi ke ena a aparang bontsho fa a swetswe. Ka jalo bontsi jwa basweu ba apare bontsho ka gonne ba mo kutlobotlhokung ya go latlhegelwa ke maatla, puso ya Aparteite. Thatlhegelo ya basweu, mmoki o e bapisa le loso le motlholagadi a le itemogetseng. Go latlhegelwa ke selo se o se ratang ka ntlha ya loso kgotsa go se amogwa, go botlhoko. Ka jalo basweu ba aparetswe ke leru le le ntsho la go latlhegelwa ke puso e e gobeletang.

Mo melathetong ya 3-5:

“Re thologetswe ke ditšhabatšhaba-  
Bangwe ba tlile go tshedisa,  
Fa bontsi bo tlile go tshega.”

Mmoki o tlhalosa fa batho ba dinaga tse dingwe ba tsere matsapa a go tla go itseela maitemogelo ka ga diphetogo tse di diragalang mo Aforikaborwa. Ditšhaba tse di thologetseng mo Aforika Borwa di tlile ka mabaka a le mabedi “Go tshedisa le go tshega”. Go ya ka mmoki ke palo e e kwa tlase e e tlileng go tshedisa, bao ke ba ba tsewang e le ba ba neng ba inyalantse le tsamaiso ya puso ya Aparteite.

Mmoki o tlhalosa gape gore palo ya batho ba ba tshologileng mokgosi ke ba bantsi e bile ba tsewa e le ba ba tlileng go tshega le go itumelela diphetogo. Bontsi jwa batho ba ba itumelelang ke ba ba neng ba eme kgatllhanong le puso le tsamaiso ya Aparteiti. Ba ba tlileng go tshedisa ke ba ba neng ba sa eletse fa go ka nna le diphetogo tsa seloago.



Mo melathetong wa 6-7:

“Bana ba thari ba lapile dikgopo  
A ba keketege, b’a ikutlwisa”

Mo temaneng ya bobedi ya leboko mmoki o tthalosa fa batlhokofatswa ba lapisitswe dikgopo ke go ke go tshega. Ba tshegisiwa ke gore le bone ba bone boipuso job a sa bolong go bo lopa. Mmoki o senola lentswe la boipelo le boitshepi, go tshega ga mmoki go bontsha a setse a le mo ntweng. O tswelela a gatisa ka gore dipaka di a neelana, ka jalo ba e leng kgale ba le mo kutlobotlhokong le bona ba simolola go ikutlwisa meakolo ya boipuso jwa naga.

Mo melathetong ya 8-9:

“Bagarona ba phetse ba tshwarwa melomo-  
Dibui ba bua ba tlhopha mafoko”

Seemo sa loago le sepolotiki se ne se tima bantsho ditšhono tsa go tlhagisa dingongorego, fa o le montsho o leka go ngongorega o ne o tlhokofadiwa le go feta. Bantsho ba ne ba didimadiwa ka melao ya Aparteite e e thata le tsholo e e bokete. Tiriso-puo ya mmoki e bofitlha, e thibela gore batlhokofatsi ba seka ba fitlhelela le go tlhaloganya maitlhommo a molaetsa mo puong ya bona.

Mo molathetong wa 10:

“Tsuanyana e sa sweng, e letetse monono.”

Mmoki o konosetsa temana ka go gatisa ka seane se se tlhaloganyegang e le sa tsholofelo ya phenyo le kgomotso gore le fa batho ba itemogela tshotlego kgotsa pogo e kgolo bofelong ba tle ba atlege.

Mo molathetong wa 11:

“Bangwe re tshaba le go ba leba”

Mo temaneng ya boraro mmoki o tthalosa fa ditlhong le maswabi di aparetse basweu ka ntlha ya fa ba ne ba sa solofela fa bantsho ba tlaa iponela kgololosego morago ga kgaratlho e kgolo. Go tlhologa ga puso e ntšhwa go tliša tsholofelo ya gore dithoto tsotlhe tsa naga di tlaa simolola go dirisiwa sentle ka tekatekano.

Mo molathetong wa 13:

“Bantsho ba thukuthilwe boagi”

Mmoki o tlhalosa gore puso ya Aparteite e tseetse bantsho dithoto ka dikgoka jaaka e kete ga e se bona baagi le beng ba lefatshe. Tshotlakako e ba e itemogelang e ba senola ba ronwa ke go nna baagi ba lefatshe le.

Mo temaneng ya bone ya leboko mmoki o sedifatsa le go gatisa gore metlha e fetogile, bantsho le bona ba amogetse tšhono ya go tshela sentle e bile ditshwanelo tsa bona di sa gatakiwe. O dira se ka go latlhala tshwantshanyo, e le go sedifatsa gore puso e tshwana le kgwele e a rofosanwa. Mo pusong e ntšhwa ya tlhakanelo batho botlhe go sa kgathalatsege lemorago, ba tlaa simolola go amogela ditšhono tse di tshwanang e bile di lekana.

Mo molathetong 18:

“Lefoko la bona le moitlhwe!”

Mmoki o tlhagisa gore le fa bantsho ba bone boipuso, ga e se gore basweu ba itumedisiwa ka ntlha e, ba setse ba kukegile maikutlo ka ntlha ya fa ba latlhegetswe. Maikutlo a bagateledi ga felela. Se se bontsha fa go setse go na le masalela a mowa wa Aparteite, le fa tota e kaiwa e fedisitswe semmuso.

#### **4.3 KONOSETSO**

Tsharololo ya maboko a matlhano a a tswang mo isong esenotse boammaaruri jo bo tshelang jwa gore poko e nnile le tshusumetso le seabe sesegolo mo kgaratlhong kgatlhanong le Aparteite. Tsharololo e senotse le go paka gore poko ya Setswana le yona e na le Maitelo a Boitelo le Botlhami jwa Boamegi.

Melebo ee tlhaoletsweng tsharololo ya maboko a matlhano a, e re thusitse go tlhaloganya karolo e kgolo e e tshamekilweng ke poko ya Setswana ka motsi wa puso ya Aparteite mo Aforikaborwa. Merero e e senotsweng mo mabokong a, ga se dilo fela tsa maitlhamelo a baboki, ke merero e e tlhotlheleditsweng ke ditiragalo tsa nnete tsa botshelo jaaka mathata a a senotsweng mo bokaelong jwa Loago le sepolotiki mo Aforika Borwa. Kgaolo e e latelang e ile go ikaega ka tsharololo ya malepa a poko mo mabokong a Bolwantsha-Aparteiti.

## **KGAOLO 5: TSHAROLOLO YA MALEPA A POKO MO MABOKONG A BOLWANTSHA-APARTEITE**

### **5.1 MATSENO**

Fela jaaka kgaolo 4 e tsharolotse merero ka tiriso ya Molebo wa Botswana-Bokolonia, kgaolo 5 yona e itlhomile go sekaseka tlhamego ya poko ka tiriso ya Bolebapopego jwa Sesaia. Bolebapopego jwa Sesaia bo tlaa dirisiwa go tsharolola diponagalo tsotlhe tsa poko go tswa mo mabokong a a tlaotsweng.

Diponagalo tsa poko le malepa a poko di tlaa elwa-tlhoko thata go ka tlhagisa se se senolwang ke molebo o. Lemorago la molebo wa “Bolebapopego jwa Sesaia” le tlaa neelwa ka maitlomo a go tlhagolela tsharololo tsela.

Ka ga Bolebapopego go kaiwa lekalathuto la ditlangwa, tiori le tshekatsheko e e tlhamilweng kwa Sesaia ka dingwaga tsa bo1915, e ikamanya thata le thuto ya ditlangwa jaaka dikapuo tse di farologanyang puo ya ditlangwa le puo fela e e buiwang. Bolebapopego jo, bo sekametse bogolosegolo mo pokong jaaka e tsewa e na le tiriso-puo e e faphegileng go na le ditlangwa tse dingwe. Ntlhakgolo mo lekalathutong le ke ntlha ya tshwanololo. Melebo e e tlwaelegileng e dirisiwa ka gale kgotsa thata, Bolebapopego bo rotloetsa thata diphetogo mo go lebeng le go sekaseka ditlangwa ka tsela e e rileng.

Fa beng ba molebo ono ba tlaa o simolola kwa Sesaia, ke fa ba ngongoregela go bona basekaseki ba ditlangwa ba phaphailwa ke makalathuto a mangwe jaaka filosofi, sosioloji le polotiki bogolosegolo. Basekaseki bo ne bo sena ditheo le dithulaganyo tsa jona tse di tlhomameng, bo se na setlhotlhomiswa se se totobetseng, bo tsenatsenwa ke batho ba e seng baitseanape ba botlhami jaaka mafilosofi le mapolotiki; ka moo bo ne bo ka se ka jwa bidiwa saense e e ikemetseng ka boyona.

Basekaseki ba ne ba sa farologanye ditlangwa le disatlangwang sentle, basa ithute ditlangwa go tlhotlhomisa ka ga botlhami; ba ne ba dirisa go balabala ka ga merero ya sepolotiki le sosioloji. Seo se ne se dira gore boradipolotiki, mafilosofi le



masosioloji a laole ditlhangwa le bosekaseki, ba lebile thata diteng tsa setlhangwa tse di tsamaelanang le merero ya bona e e sa amaneng le botlhami. Bosekaseki ka jalo bo ne bo kgathologa mefama e mengwe ya botlhokwa jaaka setaele le thulaganyo kgotsa popego ya setlhangwa.

## **5.2 MALEPA A BOTLHAMI**

### **5.2.1 Popegopoko**

Tshekatsheko ya poko e akaretsa “popegopoko” le “puopoko”. Mo popegong ya poko go lebiwa thulaganyo ya diteng e e ka nnang le bokao mo lebokong. Melatheto e ka nna e meleele kgotsa mekhutshwane, le manno a a ntsweng ke mafoko mo melathetong. Selekanyo sa melatheto ya leboko se ka tlhagisa moribo wa leboko go nna o o matlhagatlhaga fa mela ya leboko e le mekhutshwane, ya nna oo repileng fa melatheto e le e meleele. Melatheto e mekhutshwane e gapeletsa mmoki go gatela pele mme poko e nne matlhagatlhaga. Mela e meleele e gapeletsa mmoki go tsamaya a iketlile.

Bolebakagego bo tshwana le Bolebapopego mo mabakeng a le mmalwa. Bobedi bo dumela gore botshelo, hisetori le mokwadi ga di re thuse go tlhalosa setlhangwa. Di leka go dirisa mekgwa ya bonetetshi mo go tlhotlhomiseng ka ga sebopego sa ditlhangwa.

Ke jaaka balebakagego ba rotloeditswe ke Balebapopego. Bolebapopego ke molebo o o theilweng mo dikakanyong tsa Balebapuo ba ba jaaka De Saussure wa Fora, tse direng mefama ya botshelo ka bontsi e na le kagego e e rulagantsweng sentle, jaaka puo ya setho le yona e agiwa ke dipopi tse di lehang, tse di nang le thulaganyo ya kagego mo ditlhangweng.

Ba ne ba batla go tlhalosa sebopego sa botlhami ka bophara le ka kakaretso; ba ne ba sa leba setlhangwa se le sengwe fela. Ba ne ba leka go tlhalosa sebopego sa ditlhangwa go akaretsa le tse di iseng di nne teng, jaaka Balebapuo ba tlhalosa kagego ya puo e e buiwang le e e tlaa nnang e buiwa.

Jakobson, Barthes, Mukarovsky, Todorov, Genete le Bremond ke bangwe ba dinatla tsa molebo o. Ba ne ba sa tlhaole ditlhangwa ka go supa pharologanyo magareng ga puo ya gale le puo ya botlhami. Ba ne ba sa ithute setlhangwa gore ba bolele gore se ba ama jang maikutlo le tlhaloganyo.



Ba ne ba dirisa fela go bona gore se ka thusa jang go senola sebopego sa botlhami ka bophara. Ga ba utlwane le gore setlhangwa se na le bokao bo le bongwe feia. Balebakagego ba re lemosa botlhokwa jwa go amana ga dipopi tsa setlhangwa. Di tshwanetse go golaganya go aga selo se le sengwe, e bile popi e nngwe le e nngwe e nna le mosola fa seabe sa yona mo setlhangweng se na le bokao.

Maboko a rulagantswe ka tsela e e farologaneng, sekai, jaaka mo lebokong la “Molao”, le kgaogantswe ka ditemana tse di mela mebedi e bile mela ya lona e na le morumo. Maboko a na le matshwao-kakaretso mangwe a a farologanyang poko le se e seng poko.

### **5.2.2 Puopoko**

Shole (1996:59) go tswa mo Kaeding nosi ya TNA101-N o baya mabala-a-nkwe jaana malebana le puopoko:

“Go bua nnete, lefatshebophara, fa batho ba re “poko”, ba a boba raya puo ya botlhami ya maemo a a buduleng go gaisa, e e marara go gaisa, e e kgonang go tlhalosa dilo ka boteng le ka bokgeleke go gaisa. Ke “tlhoka” ya puo, e gantsi e rweleng mafoko a botlhokwa; ka jalo e botlhokwa thata mo matshelong a batho, gonne batho ke batho ka puo.”

Ka jalo poko e tsaya karolo ya mo matshelong a rona ka ntlha ya fa e ama merero e e farologaneng e e re amang mo botshelong jwa letsatsi le letsatsi.

O tswela ka go anaanela jaana:

“Poko e setswerere mo go tlhaloseng maikutlo le megopolo ya botlhokwa ya setho. Ka moo e rulaganyetsa batho mafoko a go itlhalosa mo mabakeng a a farologaneng (jaaka go ipala mabala a kgaka, go gomotsa, go gakolola, go kgalema, go rorisa, jalojalo. Seno se raya gore mmoki ke mmueledi wa batho, e bile o ba tlamela puo le go e tlhokomela.”

Puopoko ke puo e ka gale e diriswang mo pokong. Puopoko e oketsa bokao le go natetsha leboko ka melodi le moribo, mme se se tlišwa ke malepa a poko a mmoki a a dirisang. Jaaka puo e le sebetsa segolo e bile e le botlhokwa mo pokong, le maemo a lefoko mo lebokong a botlhokwa fela jalo.

Puo ya poko e tlhoka go nona, e tebe e bo e natefe. Mafoko mo pokong a tshwanetse go nna a a tlhophilweng ka botswerere, a a kgontshang mmoki go nna puokhutswane, go nna bofitlha le go tshwantsha. Fa e sa nne jaaka go kailwe jaana go a twe motho ga a boke o tsere kang, e le fa a itiriseditse puometlha fela mo pokong.

Mo pokong, go atlanegisiwa gore tlhopho ya mafoko e farologanye poko mo ditlangweng tse dingwe. Puo ya poko e tshwanetse ya nna e e sa dirisiweng ka metlha. Puo ya poko keyone e e bayang poko mo maamong a go ka twe ke poko. Mmoki o tshwanelwa ke go dirisa puo ya botshwantshi, e e nonneng, e e tebileng e bile e le e e natefang. Ba “enotes” (Poetic Language) ba tlhalosa jaana:

“Poetic language is a language most often (but not exclusively) used in poetry. The key is that poetry is much compressed than fiction. Since language is denser in a poem, the word order is so much significant.”

Go dumelwa fa puopoko e le puo e e tshwanelwang go dirisiwa ka metlha mo pokong. Puo ya poko e nonne thata fa e bapisiwa le puo ya ditlangwa tse dingwe, ka ga jalo, tlhopho le maemo a mafoko mo lebokong a botlhokwa thata. Poko le kgangkhutswe di ka tlhagisa morero o o tshwanang, mme poko yona e ka dirisa ditemana di le tharo fela go tlhagisa morero fa kgangkhutswe yona e ka dirisa ditsebe di le tharo go anela ka morero.

Go fitlhelela ntlhakemo kgotsa molaetsa o o tshwanang, leboko le tshwanelwa ke go ikaega ka palo ya malepa a a tlaa tsosolosang maikutlo mo mmuising. Puopoko ga e ikamanye le melawana ya thutapuo e e letlang mmuisi go lokolola leboko ka maitlhomong a go dira kgotsa go fitlhelela bokao. Ka tiriso ya puopoko leboko le ama maikutlo thata e bile le ka sekasekwa bonolo.

### **5.3 TSHAROLOLO YA MABOKO A A TLHAOTSWENG**

Maitlhomong a tsharololo ya maboko a a tlhaotsweng ke go lekola le go lekanyetsa puopoko le popegopoko ka mokgwa o di dirisitsweng ka ona ke baboki. Setaele sa bokwadi sa mmoki se rotloediwa thata ke tiriso-puo e e senolang ntlhakgolo kgotsa morero wa leboko la gagwe.

Kgaolo e e tlaa radisa-mabala-a-nkwe ka go tsharolola maboko a a latelang a ikaegile ka mewa e a buang ka yona. Mangwe a maboko a tlhagelela mo kgaolong ya 4, jaaka Letlalo, Molao le Matshediso, mme fela tiriso le tsharololo ya ona mo e farologane thata le kgaolong ya 5.

Maboko a a tlaotswe ka maikaelelo a go senola bokgoni jwa baboki ba Batswana jwa go dirisa malepa a botlhami. Maboko a otlhe a a mo kgaolo ya 4 le ya 5 a na le phokelelo e ntsi ya morero wa Boitelo, mme fela ntlha-kgolo ya kgaolo le tsharololo e ke go paka gore poko ya Setswana le yona e na le malepa a botlhami ka go senola malepa a botlhami go tswa mo go ona.

<b>MABOKO</b>	<b>MEWA YA PHOKELELO</b>
<b>1. Montsho</b>	Mowa wa tshotlo
<b>2. Letlalo</b>	Mowa wa khutsafalo
<b>3. Botlhanka</b>	Mowa wa tlaopo
<b>4. Molao</b>	Mowa wa kgalemo
<b>5. Matshediso</b>	Mowa wa tshegiso

Leboko le lengwe le le lengwe le tlaa tsharololwa go lebilwe malepa a a latelang:

- a) Malepa a Puo
- b) Malepa a Popego
- c) Malepa a Dipapiso
- d) Malepa a Dikapuo

### **5.3.1 Montsho (Mowa wa Tshotlo)**

#### **5.3.1.1 Malepa a Puo**

Mmoki o simolola leboko ka go dirisa "lentswe" le le kwa godimo e le ka ntlha ya go senola maikutlo a a kgoberegileng a mmoki. Segalo sa mmoki se lemosa fa a le kgatlhanong le tsamaiso ya Apartieti, ka jalo o ribolotse maikutlo a gagwe a ntwana. Mmoki o botsolotsa mosweu ka kitso ya gagwe tebang le go nna montsho.

Lentswe le le itemogelwa mo melathetong ya 1-2:

“O itseng ka go nna Montsho?

Ke tlaa go bolelela, o botsa!”

Mmoki o bontsha tšhakgalo ya maikutlo ka gonne basweu ga ba itse sepe ka go nna montsho. Ka ntlha ya se mmoki o gwetlha basweu gore fa go na le sengwe se ba tlhaelang kitso ka ga sona tebang le bantsho, ba tshwanelwa ke go botsa, o ikana gore o tlaa ba sedifaletsa. Mmoki o dira se ka gonne o batla go phimola megopolo e e fosagetseng ya basweu ka ga matshelo a bantsho.

Botswerere jwa mmoki jwa puopoko bo itshenola mo tlhophong ya gagwe ya mafoko. Mafoko a a latelang a senolabosupi jwa tlhopho ya mafoko a mmoki e e itlhaotseng:

Molatheto wa 23:

“Tshematshema=Sianasiana”

Molatheto wa 37:

“Tsubulwa=gogwa”

Molatheto wa 45:

“Gasamololwa=thuntshiwa”

Molatheo wa 52:

“Tsiroletswe=Filwe go le gonnye”

Ka ntlha ya fa mmoki a le mo pokong, a sa tsaya kang, o senola bopoko jwa gagwe ka go dirisa mafoko a a sa tlwaelegang. Maitlhommo a go dirisa puo e e sa tlwaelegang ke go gaka megopolo ya basweu ba ba ka tswang ba itse mafoko mangwe a Setswana. Mmoki o re netefaletsa le go paka gore ke boammaaruri gore poko ya Setswana e na le Boamegi e bile e tshwaela mo mererong ya Bolwantsha-Aparteite le Boitelo.

Mmoki o simolola ditemana tsa gagwe tsotlhe ka go dirisa ponagalo yapotso-tlhoka-karabo, melatheto ya:

1: “O itseng ka go nna montsho?”



- 17: "O itseng ka go nna montsho?"
- 33: "O itseng ka go nna montsho?"
- 47: "O itseng ruri ka montsho?"

Maitlhommo a mmoki a go dirisa ponagalo e ya poko mo tshimologong ya ditemana tsa gagwe ke ka gonne o batla go gatelela mafoko le go totobatsa ntlhakemo le morero wa leboko la gagwe. O dira se ka bomo ka gonne o batla go gatelela bokao jwa ntlhakgolo e a e tlhagisetsang babuisi le bareetsi ba leboko la gagwe. Ntwa ya gagwe kgatlhanong le Aparteite o batla gore e senoge sentle.

Mmoki o dira jaana o susumetswa ke maikutlo a a amegileng a amilwe ke maitsholo a basweu a go dira jaaka e kete ba itse sengwe ka ga bantsho. Ka jalo go gatelela mafoko ga mmoki ke go phimola megopolo e e fosagetseng ya basweu. Mmoki o rotloetsa basweu gore fa ba na le kgatlhego ya go itsei ka ga bantsho ba tshwanelwa ke go botsa gore ba tle ba tlhalosediwe.

Mmoki o dirisitse "leele" mo molathetong wa 12:

"Batho bana ba itaya mathe"

Mmoki o dira se e le go supa go tsena mo dipuisanong. Mmoki o dirisitse leele gore morero wa leboko o utlwale sentle le gore o natefe ka tirisopuo e e nonneng. Go itaya mathe go supa fa dipuisano tse di tsenetsweng e le tsa morero wa botlhokwa thata. Ntlhakemo e e buisanelwang key a maemo a loago le sepolotiki, maphata a mabedi a tlhoka go goroga mo ditumalanong tsa go fedisa Aparteiti. Mmoki mo boemong jwa go dirisa puo ya tlwaelo jaaka (ba a buisana; ba a bua; ba mo dipuisanong) mmoki o itlhophetse go dirisa puo e e komota e e fang morero boleng. Botswerere jwa go dirisa puo jo bo kwa godimo go bontsha matsapa le tlotlo e mmoki a nang nayo mo puong ya Setswana.

Mmoki o dirisitse "leetsi" la tlholego mo molathetong wa 25 "O rafa semane, le re tsee!" Go bontsha malepa a botlhami a mmoki o nang le ona, mmoki o dirisitse dikarolopuo, tse di re lemosang fa mmoki a dirisa puo ka bophara. Mmoki o dirisitse "tsee!", jaaka leetsi. Maitlhommo a yona karolopuo e go go tlisa bokao jo bo mo morerong wa leboko.

### 5.3.1.2 *Malepa a Popego*

Mmoki o dirisitse tlhatlagano ya ditumanosi e e tlhagelelang mo melathetong e e latelang.

Mo melathetong ya 8-9:

“O tswa katse gare ga dinkwe.  
O iphotlhara sephologolo-“

Tlhatlagano ya mofuta o e tlhagelela gape mo melathetong ya 52-54:

“O tsiroletswe, batho ba fiwa;  
O tshositswe bogologolo.  
O pakang ka bana ba thari?”

Tlhatlagano e na le mofuta e le mebedi, yona ke tlhatlagano ya mafoko/mela le tlhatlagano ya bokao. Mo bokaelong jwa leboko le le mo isong, tlhatlagano ya mafoko e dirisitswe go bua le sebokiwa ka tlhamalalo. Maitlhommo a mangwe a tiriso ya tlhatlagano mo temaneng e ke go gatelela bokao jo bo tlhagisiwang ke mmoki. Mmoki o senola malepa a poko a a tlisang go senola le go sedifatsa molaetsa-mogolo.

Morumopatagano (kutlwanyo ya medumo ya bofelo e e pataganeng) o tlhagelela mo melathetong e e latelang:

Mo melathetong ya 7-8:

“Ditsagago ke ditsababangwe;  
O tswa katse gare ga dinkwe.”

Mo melathetong 9-10:

“O iphotlhara sephologolo-  
Motlhoiwa setswabololo”

Mo melathetong ya 13-14:

“Banna ba tsena mafokong  
O rongwa go tsoma kgokong!”

Mo melathetong ya 15-16:

“Bo sia tlou go se matsapa.

Motho o rerelwa le matsapa.”

Morumo-patagano o dirisitswe go senola bokgabane jwa kutlwanyo ya mafoko a bofelo a melatheto. Mafoko a a rumang a tsweletsa go thusa mmoki go senola morero wa Bolwantsha-Aparteite ka go gatelela bokao jo bo tlhagisiwang je mmoki. Morumo wa mafoko o supa matsapa a a tserweng ke motlhami a go bontsha phisegelo ya baboki ba Setswana ya go fedisa masula a Aparteite. Morumo o thusa mmoki go gatelela bokao jwa gagwe jwa gore o mo ntweng o batla go bona masula a Aparteite a fedile.

Ponagalo yatlogelo e tlhagelela mo melathetong e e latelang:

Molatheto wa 23:

“O tshematshema pele’a pitse”

Mmoki o tlogetse tumammogo (g). Mmoki o dirisitse ponagalo ya tlogelo go bontsha mokgwa o montsho a tabogisiwang ka ona, le go tshwantshanngwa le lebelo lwa pitse. ‘Pitse’ e ka tsewa le go bapisiwa le puso ya Aparteite e e masula, se ke go ya ka bokaelo jwa leboko le le mo isong.

Mo molathetong wa 28:

“Montsho, ntšwa, ga a na maele”

Mmoki o tlogetse noko (ke). Mmoki o dirisitse tlogelo ya noko go tlhamalalela Montsho ka go mmita ntšwa. Mmoki o gatelela ntlha ya gore Montsho o tshwana fela le ntšwa ka mekgwa le maele. Se ke ka gonne Montsho o tseetswe kwa tlase e le ka ntlha ya seemo sa loago, ikonomi le sepolotiki se a iphitlhelang mo go sona.

Mo molathetong wa 46:

“Thunya se tsokoletswa legano”

Mmoki o tlogetse noko/tlhogo ya leina (Se) jaaka tlhogo ya leinagotlhe (Sethunya). Mmoki o dirisitse tlogelo go bontsha gore go na le tshotlo. Ke gore fa bantsho ba

bolawa ka sethunya, basweu ba kaya gore ba abo ba le mo maikatisong fela a go ka bolaya, ga ba ise ba bolae tota.

Mo molathetong wa 51:

“Montsho, ‘kai sa tlala-“

Mmoki o tlogetse noko (se) jaaka tlhogo ya leinakgopolo (sekai). Tshotlako e nngwe e montsho a itemogelang yona ka ntlha ya seemo sa ikonomi. Ka ntlha ya seemo sa gagwe, montsho o sotlakakwa ka go mo dirisa jaaka sekai sa tlala.

### **5.3.1.3 Malepa a Dipapiso**

Ponagalo ya tshwantshanyoe itshenola mo melathetong e e latelang

Momolathetong wa 9:

“O iphotlhara sephologolo.”

Mmoki o tlhalosa khutsafalo e montsho a iphitlhelang a le mo go yona, bogolosegolo jang ka go tshwantshanngwa le phologolo. Go iphotlhara ga montsho go bapisitswe le phologolo fela e e seng ya sepe. Mmoki o senola seemo sa botshelo jwa Montsho se sa bontshe tsholofelo. Go iphotlhara ga montsho go bontsha a latlhegetswe ke tshepo le seriti sa setho go latela seemo sa loago le sepolotiki tse a iphitlhelang mo go tsona.

Mo molathetong wa 40:

“Jaaka koloi ya molelo.”

Mmoki o dirisitse tshwantshiso mo molathetong wa 28:

“Montsho, ntšwa ga a na maele.”

Mmoki o tswelletsa ntlhakemo ya gagwe ya go bapisa montsho le phologolo e go tweng ntšwa. Ntšwa ke phologolo e e senang maikarabelo e ruilwe ke beng ba yona le go tshelela ka fa tlase ga taolo ya bona. Mmoki o bapisa botshelo jwa montsho le jwa ntšwa ka gorine bo ka fa tlase ga puso ya Apartheid ya basweu. Seriti le ditshwanelo tsa setho tsa montsho di tseetswe kwa tlase thata.



#### **5.3.1.4    *Malepa a Dikapuo***

Mmoki o simolola ditemana tsa gagwe tsotlhe ka go dirisa ponagalo yapotso-tlhoka-karabo mo melathetong e e latelang.

Mo molatheto wa 1:

“O itseng ka go nna montsho?”

Mo molatheto wa 17:

“O itseng ka go nna montsho?”

Mo molathetong wa 33:

“O itseng ka go nna montsho?”

Mo molathetong wa 47:

“O itseng ruri ka montsho?”

Ponagalo e ya poko ga e fe sebokiwa tšhono kgotsa ga e letle sebokiwa go tsibogela potso e e bositsweng. Maitlhommo a go dirisa ponagalo e ya poko ke go netefatsa gore morero wa leboko o utlwala sentle le gore bokao bo tihapile. Mmoki o senola lentswe la ntwaga katlanong le puso ya Aparteite.

Mmoki o dirisitse ponagalo yatshotlhommo ditemaneng tsotlhe tse nne tsa leboko. Ponagalo e ya tshotlo e dirisitswe go ralala leboko lotlhe. Se ke ka ntlha ya fa mmoki a senola masula a Apartietu e beileng bantsho ka fa tlase ga ona. Mmoki o re senolela Montsho e le motho yo o ka fa tlase ga kgatelelo e bile a itemogela tshotlo. Seemo se montsho a itemogelang sona se gwetlha mmoki gore a kue mokgosi gore batho ba tle ba mo tlhaga thuso. Mmoki o dira se ka tsholofelo ya gore go tlaa runya tsereganyo ya sepolotiki e e tlaa imololang bantsho mo mathateng a bona.

#### **5.3.2    “Molao”: Mowa wa kgalemo**

##### **5.3.2.1    *Malepa a puo***

Mmoki o dirisitse ponagalo ya potso-tlhoka karabo mo tshimologong ya leboko mo molathetong wa 1:

“Molao ke phologolo ya kae?”

Mmoki ga a solofele go bona karabo mo potsong e a sa tswang go e botsa. Puo e e dirisitsweng ke mmoki ke e e nang le botswerere e kgontsha leboko go ka twe lewela mo ditlhangweng tsa poko ka ntlha ya malepa a puo a a ntsheditsweng maswe dinaleng. Mmoki o makadiwa ke molao o a sa itseng gore o tswa kae, o o tlelang go gatelela ditshwanelo tsa bantsho tsa setho.

Mmoki o tlelwa ke kakabalo ka gonne molao o o gatelelang mo lefatsheng la bantsho ga o teng, ka jalo o ipotsa gore molao wa mofuta o o tswa kae. Molao wa mofuta o ke o mmoki a o bapisang le phologolo ya letimela, e e timeletseng mo merafeng ya bantsho.

Molao yotlhe e e itsegeng ke e e sa gatelelang, e bile ga e amoge batho ditshwanelo tsa setho. Mmoki ka ntlha ya malepa a gagwe a botlhami, o tshwantshanya molao o montšhwa o o gatelelang le phologolo e e timeletseng mo lefatsheng la Bantsho. Se ke ka gonne molao wa Bantsho wa gale, ke o o rotloetsang tekatekano, jaanong o montšhwa one o tliša diphetogo tse di bayang bantsho mo kgatelelang.

#### **5.3.2.2 Malepa a popego**

Mela ya leboko le e tsamaya sebedi, mme se, se dira gore lebelo la leboko e nne le le potlakileng. Se se dira gore kgang le molaetsa wa mmoki o potlake le go goroga ka nako mo bareetsing kgotsa babuisi ba leboko. Segalo sa ntwaga se se senolwang ke mmoki se tliša tshusumetso mo bagatelelweng ba bangwe gore ba eme ka dinao bam o thuse go tsibogela maemo a loago le sepolotiki ka go lwa.

Mmoki o dirisitse ponagalo ya enjambamente/kelelano ya mela e e tlhagelelang mo melathetong e e latelang.

Mo melatheto ya 1-2:

“Molao ke phologolo ya kae  
Go nīlana o sa dirwa gae?”

Mo melathetong ya 7-8:

“Molao ga o direlwe batho  
Batho ba itirela molao.”

Mmoki o dirisa enjambamente go dira gore maikutlo a gagwe a tshakgalo a elele le gore bagateledi ba utlwe gore morero wa leboko ke wa ntwagaatlhanong le Aparteite. Mmoki o lwanela gore molao o o gatelela ga e se o o dirilweng ke batho botlhe, ka jalo o botsolotsa gore ke goreng o tshwanetse go obamelwa ke batho ba e seng batlhami ba ona.

Thulaganyo le popego ya leboko le e dirilwe ka mokgwa o e seng wa tlwaelo. Leboko le kgaogantswe ka ditemana tse di mela mebedi e bile mela ya lonae a ruma yotlhe. Morumo o tlhagelela mo meleng yotlhe go ralala leboko.

Mo melathetong ya 1-2:

“kae”

“gae”

Mo melathetong ya 3-4:

“matlakala”

“kgakala”

Mo melathetong ya 5-6:

“lehufa

diphofa”

Mofuta wa morumo o o tlhagelelang mo lebokong le le mo isong ke morumopatagano. Leboko le dirisitse morumothulaganyo/sekema sa (aa). Thulaganyo e ya morumo e tlamilwe ke mmoki ka maikaelelo a go tlisa mafolofolo mo tlhagisong ya morero wa leboko, e bong Bolwantsha-Aparteite.

Neeletsano ya mafoko e fitlhelwa mo melathetong ya 7-8:

“Molao ga o direlwe batho

Batho ba itirela molao.”

Neeletsano e tlhodilwe ka gone mmoki o ikaelela go gatelela bokao le go natefisa kutlwalo ya mafoko.

### **5.3.2.3 Malepa a Dipapiso**

Mmoki o dirisitse ponagalo ya tshwantshiso mo melathetong e e latelang.

Mo molathetong wa 1:

“Molao ke phologolo ya kae”

Mmoki o tshwantshisa molao le phologolo e go sa itsiweng gore e tswana kae. Mmoki o senola maikutlo a tshakgalo ka gonne o kgoberilwe maikutlo ke tsamaiso ya Aparteite. Mmoki o tshwantshisa molao le phologolo e e sa tlhokiweng ka ntlha ya fa e se motho. Lentswe la mmoki se bontsha a kukegile maikutlo.

Mo molathetong wa 3:

“Gantsi molao, matlakala-“

Mmoki o tshwantshisa molao le matlakala ka gonne ke selo se se sa tlhokiweng, ka jalo se tshwanelwa ke go latlhiwa. Molao o mmoki a buang ka ona ga o tswele bantsho mosola, fela jaaka matlakala a a se kakeng a dirisiwa. Matlakala a tlhalosega e le leswe le le gasameng le sa eletsege. (Tlhalosi ya medi ya Setswana, 2012:318)

Mmoki o tshwantshisa molao o o patelediwang bantsho le matlakala. Tsamaiso e e sa lolamang ya molao, e e sekametseng letlhakoreng le le lengwe e tshwantshiwa ke mmoki le leswe fela le le gasameng. Ga go na montsho ope yo o eletsang kgotsa yo o itumelelang tsamaiso ya molao o mošwa o o tlang ka basweu.

Se ke ka gonne e le molao o o bogisang, o o gobeletang le go gatelela Bantsho. Mmoki o tlhaetsa tsamaiso ya Aparteite matlho ka gonne ga e tswele batho Bantsho mosola ka gope, o sekametse mo letlhakoreng le le lengwe fela e leng la Basweu.

Mmoki o dirisitse ponagalo ya mothofatso mo molathetong wa 4:

“O tlhaga le phefo kgakala”

Mmoki o nyatsa molao tota, o o tshwantsha le motho yo senang seriti. Phefo e phaila dilo tse di senang boleng, tse di sa reng sepe, ka jalo molao o o tla le phefo ka jalo ga o na seriti le tlotlo. Molao o mmoki a buang ka ga ona ke o o tswang kgakala go tswa ko Makolonialeng go ya ka bokaello jwa leboko le, ka jalo ga o na tulo mo gae, ga o na botso.



Mmoki o gatisa ntlhakemo ya gagwe ya gore molao o o gatelelang ga o a tlholega mo gae ka tiriso ya sekapuo sa mothofatso. Mmoki o tlhalosa gore ke molao o o tlhagang kwa kgakala le phefo, ga o a tlholega mo lapeng, ga ba itse tlhamego ya ona ka ntlha ya fa ba sa rerisiwa. Mmoki o ngongoregela gore bantsho-ka-ena ga ba a rerisiwa le go neelwa tšhono ya go tshwaela kgotsa go tlhama melao, mme e bile ba pateletsega go o tsenya-tirisong ntle le go gana.

#### **5.3.2.4    *Malepa a dikapuo***

Mmoki o dirisitse ponagalo ya potso-tlhoka karabo mo tshimologong ya leboko mo molathetong wa 1:

“Molao ke phologolo ya kae  
Go ntlama o sa dirwa gae?”

Mmoki ga a solofele go bona karabo mo potsong e a sa tswang go e botsa. Puo e e dirisitsweng ke mmoki ke e e nang le botswerere e kgontsha leboko go ka twe le wela mo ditlhangweng tsa poko ka ntlha ya malepa a puo a a ntsheditseng maswe dinaleng.

Mmoki o gatelela bokao jwa gore molao ga se phologolo ya mo gae e tswa kgakala le phefo. Ponagalo e ya poko e senola fa mmoki a tlhobaediwa ke go itse gore molao o tota o tswa kae ka gonne mo gaetsho ga o a tlamelwa gona. Mmoki o botsa potso e ka kitso ya gore ga a tle go iponela karabo, e bo e le go senola tšhakgalo le tenego tebang le seemo se se sa iketlang sa loago le sepolotiki.

### **5.3.3    Botlhanka (Mowa wa Tlaopo)**

#### **5.3.3.1    *Malepa a Puo***

Mmoki o dirisitse ponagalo ya poapoeletso go simolola ditemana tsa gagwe tsotlhe. Se ke go bontsha mowa wa ntwala le kgatelelo ya morero o o tlisiwang ke leboko.

Mmoki o dirisitse maele mo melathetong e e latelang.

Mo molathetong 6:

“Motlhanka ga a ntshetswe meno”

Mo molathetong 8:

“A tloge a thube kobo segole”

Puo ya poko ke puo e e humileng ka maele, diane le dikapuo tse ka tsone di natefisang poko. Ka jalo mmoki o dirisitse maele le diane go gatelela bokao le morero wa leboko la gagwe gore le itumedise.

Mmoki o dirisitse diane mo melathetong e e latelang.

Mo molathetong wa 2:

“Go lemala ga namane ke go lala le mmaayo”

Mmoki o senola maitlhommo a seane se mo bokaelong jwa leboko gore bagateledi e bile gape e le barui ba batlhanka, gore fa ba dira selo se ba se ratang, jaaka go fetola bantsho batlhanka ba feleletsang ba feteletsang ka go direla ruri. Mmoki o dirisitse leele go senola morero wa Bolwantsha-Aparteite.

Mo molathetong wa 14:

“Batho ga re lekane re se meno”

Mmoki o gatelela gore le fa re ka tswa re le batho rotlhe, mme fela seemo sa rona sa botshelo ga se tle go tshwana. Mo bokaelong jwa leboko mmoki o tlhagisa gore le fa motlhanka le mogateledi ba se mo seemong se le sengwe, seo ga se kae gore ditshwanelo tsa setho tsa motlhanka di tshwanelwa ke go gatakwa ka dinao. Mmoki o ikuela gore le fa maemo a ikonomi a sa tshwane, molao one o nne o le mongwe fela e le o o kgontshang batho botlhe go itumelela monate wa botshelo.

#### **5.3.3.2 Malepa a popego**

Ponagalo yatshekaganyo e tlhagelela mo melathetong e e latelang.

Mo melathetong ya 1-2:

“Ke go boleletse gangwe le gape,  
Go lemala ga namane ke go lala le mmaayo”

Mo melathetong ya 3-4:

“Motlhanka o simolotse go botologa  
Ke tlile go tswa nako go tlhabilwe mankokwane.”

Mmoki o dirisitse ponagalo yatlogelo mo melathetong e e latelang.

Mo molathetong wa 18:

“Motlhanka motho, ga a kgwelwe mathe.”

Tiriso ya tlogelo mo bokaelong jwa leboko le, mmoki o tihalosa gore motlhanka le ene ke motho wa madi le nama go sa kgathaletsege seemo sa gagwe sa botshelo. Ka jalo mmoki o kgalema gore seriti sa batlhanka sa setho se tlotliwe. Selo se se kgwelwang mathe ke se se senang boleng, se kgwelwa mathe ka ntlha ya fa se nyaditswe. Mmoki o gakolola bagateledi gore motlhanka le ena ke motho fela jaaka bona, ba tshwanelwa ke go ba neela tlotlo ya setho fela jaaka batho botlhe.

Mo molathetong wa 22:

“Batlhanka, masimo a rona!”

Mmoki o senola karolo ya botlhokwa e e tshamekiwang ke batlhanka. Masimo ke lefelo le mo go lona go jalwang dijo, ka jalo motlhanka ke motho wa botlhokwa ka go namola tlala le leuba ka go dira mo tshimong. Mmoki o kgala ka lentswe le le kwa godimo mowa o bagateledi ba nang le ona tebang le batlhanka.

Mo molathetong wa 27:

“Botshelo motho, ga bo itsewe”

Mmoki o tihalosa gore dilo di ka tsoga di fetogile, motlhanka a ka tsoga e le mmusi, mme mmusi a tsoge e le motlhanka. Mmoki o gakolola bagateledi gore motho o tshwana le botshelo, ga a itsewe e se naga. Mmoki o senola maikutlo a tsholofelo le go netefaletsa batlhanka gore nako nngwe kgwele e tlaa wela mo letlhakoreng la bona. O gwetlha batlhanka go tlhagafala mo ntweng kgatlhanong le puso ya Aparteite, le go nna le tsholofelo ya gore go tlaa siama.

Ponagalo ya tihatlagano ya bokao e tlhagelela mo melathetong 10-11:

“Motlhanka ga a nnele molelo le batho;

Motho o a tle a intshe maise,”

Mmoki o dirisitse tihatlhagano ya bokao ka maitlhommo a go gatelela bokao jo a bo rebolang. Mmoki o tihalosa gore motlhanka jaaka e le motho montsho ga a letlelelwa

go itisa le bagateledi ka gonne o tla tsaya dikgang tse ba di buang mme a di phasalatse. Ka jalo montlhaka o lebilwe a tshwanetswe ke go ilelwa go ora molelo kgotsa go itisia le bagateledi ba gagwe.

#### **5.3.3.3 Malepa a dipapiso**

Mmoki o dirisitse ponagano ya tshwantshiso mo melathetong e e latelang.

Mo molathetong wa 22:

“Batlhanka, masimo a rona!”

Mmoki o tthalosa gore batlhanka ke masimo a rona. Botlhokwa le karolo e e tshamekiwang ke batlhanka ke e kgolo thata Masimo ke lefelo le mo go lona go jalwang dijo, ka jalo motlhanka ke motho wa botlhokwa ka go namola tlala le leuba ka go dira mo tshimong. Mmoki o kgala ka lentswe le le bogale tebang le mowa o bagateledi ba nang le ona tebang le batlhanka.

Mo molathetong wa 27:

“Botshelo motho, ga bo itsewe”

Mmoki o gakolola bagateledi gore motho o tshwana le botshelo, ga a itsewe e se naga. Mmoki o tthalosa gore dilo di ka tsoga di fetogile, motlhanka a ka tsoga e le mmusi, mme mmusi a tsoge e le motlhanka. Mmoki o senola maikutlo a tshepo le go netefaletsa batlhanka gore nako nngwe kgwele e tlaa wela mo letlhakoreng la bona. O gwetlha bantlhanka go tlhagafala mo ntweng kgatlhanong le puso ya Aparteite, le go nna le tsholofelo ya gore go tlaa siama.

Molatheto wa 27 o akaretsa gape le ponagalo ya papiso (kaediso). Mmoki o tthalosa gore botshelo ga o kake wa bo itse gore ka moso bo ntse jang, ka jalo o kgalemela bagateledi gore ba se ka ba iketla thata mo botshelo ka gonne ka moso kgwele e k aba latlhegela.

#### **5.3.3.4 Malepa a Dikapuo**

Leboko lotlhe le dirisitse sekapuo sa tlaopo ka ntlha ya fa mmoki a tlhagisa lentswe la gagwe sa ntwagaatlhanong le Aparteite e e leng yona e rotloetsang botlhanka. Mmoki o bontsha kgatelelo ya bokao jo a bo rebohang mo ditemaneng tsotlhe tsa



leboko ka go dirisa ponagalo ya poapoeletso ka molatheto o o fa tlase mo ditemaneng tsotlhe tsa leboko:

“Ke go boleleletse gangwe le gape.”

### **5.3.4 “Letlalo”: Mowa wa khutsafalo**

#### **5.3.4.1 *Malepa a Puo***

Mmoki o dirisitse kgatelelo ya bokao mo molathetong wa 1:

“Nna ke”

Mmoki o gatelela bokao gore morero wa leboko o utlwale. Mmoki o lotlega ka maitemogelo a gagwe a a sa jeseng di welang tebang le seemo se a iphitlhelang mo go sona.

Lediri “bolawa” mo molathetong wa 1 le senola kgatelelo ya bokao gammogo le maikutlo a a bokete a mmoki. Go bolawa e tsewa e le tiraglo e kgolo thata ka ntlha ya fa motho a latlhelgelwa ke botshelo. Ka jalo, mmoki o lotlega gore maemo a loago le sepolotiki a a iphitlhelang mo go ona a mo tshosa thata.

Lediri “akanya” mo molathetong wa o senola mmoki a le mo khutsafalong e kgolo ka ntlha ya fa a sena boroko. Mmoki o tlhokisiwa boroko ke go akanya thata ka maemo a sepolotiki a a renang mo nageng ya gagwe. Go akanya ga mmoki go bontsha go tshwenyega mo go feteletseng.

Leina “mogatsa” mo molathetong 3 le supa kamano e e kitlaneng magareng ga letlalo le mmala wa lona. Kamano ya letlalo le mmala ke e e tona e e senang bolekanyetso ka jalo maemo a Aparteite a ka se kgone go tladisa kgotsa go kgaoganya kamano ya letlalo le mmala.

#### **5.3.4.2 *Malepa a Popego***

Leboko le le mo isong le arogantswe ka ditemana di le tharo, palo ya melatheto ya le yona ke e e lekanang, key a setlhano. Mela ya leboko le e mekhutswane ka jalo e a bontsha gore e buisega ka bonako. Leboko le na le matlhagatlhaga a ntwana, le bontsha tshakgalo ya mmoki kgatlhanong le Aparteite. Bokhutshwane jwa leboko bo gakatsa matlhagatlhaga a ntwana.

Ponagalo ya enjabamente/kelelano ya mela e tlhagelela mo melathetong e e latelang.

Mo melathetong ya 1-2:

“Nna ke bolawa ke mala  
Fa ke akanya mmala;”

Mo melathetong ya 5-6:

“Motho o senyega bonolo  
Jaaka lehura la tsholo.”

Mo bokaelong jwa leboko le mmoki o totobatsa dintlha tsa gagwe gore moamogedi a di amogele ka tlamalalo. Melatheto ya ntlha e neeleisa ya bobedi bokao ntle le go dirisa letshwaopuiso lepe. Kakanyo e e fa godimo e rotloetsa e e fa tlase go tshakgala ka go sa kgaotse tebang le ntwagaatlhanong le Aparteite.

Mo melathetong ya 1 -2 mmoki o dirisitse ponagalo ya tshekaganyo.

“Nna ke bolawa ke mala  
Fa ke akanya mmala;”

Melatheto yotlhe ya leboko e a rumisana. Morumopatagano o a tlhagelela go ralala leboko lotlhe 1-12. Morumopatagano o o tlhagelelang o tshotse sekema sa **aaaa; bbbb; cccc**. Maitlhommo a morumopatagano ke go tlhagisa bokgeleke jwa mmoki jwa go dirisa puo le go tlhama poko.

Morumo o o tlhagelelang mo lebokong, o thusa go senolela kwa ntle kutlwanyo e e natifisang tsebe ya moreetsi le leitlho la mmuisi. Morumopatagano o utlwala ka go tshwana e bile o tlisa mowa wa kgatelelo wa kgang e a e buang. Morumo o tlisa kgatelelo ya maikutlo a ntwaga.

Mmoki o diristise tlogelomo molathetong wa 9:

“Metlh’a letlalo e fedile.”

Mmoki o tlhagisa segalo sa boipelo le go totobaletsa bagateledi gore metlha ya gore Bantsho ba gatelelwe ka lebaka la mmala wa letlalo la bona o fedile, motlha o mosha wa kgololosego o gorogile.

#### **5.3.4.3 Malepa a Dipapiso**

Mmoki o dirisitse mothofatsomo melathetong e e latelang.

Mo molathetong wa 1:

"Nna ke bolawa ke mala"

Mmoki o mothofatsa mala a a dirisa jaaka motho yo o nang le bokgoni jwa go bolaya. Loso lo a buang ka lona o kaya e le tsamaiso ya Aparteite, ka jalo o a e mothofatsa.

Mo molathetong wa 3:

"Letlalo mogatsa mmala"

Mmoki o bona le go tsaya kamano ya letlalo le mmala a e bapisa le lorato kgotsa lenyalo la baratani ba babedi, motho le mogatse. Ka jalo, kgolagano ya letlalo le mmala mo bokaelong jwa leboko le e ka se kgaoganngwe ke tsamaiso e e tshotseng letlhakore ya Aparteite.

Mo molathetong wa 12:

"Tsosang maje a ribegilwe"

Mmoki o tsanya motlha wa kgatelelo a o mothofatsa. Ka motlha wa kgateleo bantsho ba ne ba timiwa ditshono di le dintsi, ka jalo ka ntlha ya fa metlha e fetogile, mmoki o bua ka lentswe la boipelo gore bantsho ba tsoge jaanong ba itumelele puso e ntshwa.

Mmoki o dirisitse ponagalo yatshwantshanyo mo melathetong ya 5-6:

"Motho o senyega bonolo

Jaaka lehura la tsholo"

Mmoki a lwantshetsa basweu gore ba fetogile, ba fetotswe ke seemo sa loago le sepolotiki. Fela jaaka lehura la tsholo, mmoki o tshwantsha diphetogo tsa basweu le lona.

#### **5.3.4.4    *Malepa a Dikapuo***

Mmoki o dirisitse ponagalo ya “pheteletso” mo molathetong wa 3 “Letlalo mogatsa mmala”. Mmoki o dirisitse ponagalo e go bontsha kamano e e tseneletseng ya letlalo le mmala. Ga go na sepe se se ka tsenang kamano ya mmala le letlalo ka bogare.

#### **5.3.4    “Matshediso”: Mowa wa tshegiso**

##### **5.3.4.5    *Malepa a Puo***

Botswerere jwa tlhopho ya mafoko jwa mmoki bo itshenola mo molathetong wa 1:  
“Pudimotlhalo.”

K ga podimotlhalo mmoki o kaya kgaoganyo e e mo merafeng e mebedi e e tlhodilwengke tsamaiso ya Aparteiti. Mmoki o tsere tshwetso ya go sa dirise mafoko a a tlwaelegileng jaaka (Aparteite, tlhaolele, jalojalo). Se ke ka ntlha ya gore mmoki o fitlha bokao mo bagateleding gore ba se ka ba otlolola letsogo la bona la kotlhao. Tlhopho ya mafoko e senola mmoki e le motlhami yo o kgonang go dirisa puo mo mabakeng a a farologaneng, le mo bokaelong jo bo farologaneng.

Mmoki o dirisitse seane mo molathetong wa 10:

“Tsuanyana e sa sweng, e letetse monono”

O dirisitse seane go tlhagafatsa balwela kgololosego gore ba se ke ba nyema moko le go latlhegelwa ke tshepo mo kgaratlhong ya bona. Mmoki o jala peo ya tshepo mo balwelakgololosegong jaaka ene gore go tle go nne le phenyo morago ga kgaratlho e kgolo.

Puo e e bofitlha e e rweleng bokao jo bogolo senotswe ke mmoki mo meleng e e latelang.

Mo melathetong ya 1-2:

“Podimotlhalo o sule monongwaga,  
Lefatshe le apere bontsho”

Mmoki o sedifatsa fa puso ya Aparteite e feletswe ke dithata kgotsa maatla e bile go gorogile kgololosego le puso ya temokerasi. Ka puso ya maloba ya Aparteite basweu e ne e le bona fela ba ditshwanelo tsa bona tsa setho di tsewang tsia.



Mmoki o tlhagisa mo lebokong la gagwe gore jaanong metlha e fetogile. Bantsho le bona ba tlhageletse ka magetla go itumelela monate wa go ipusa mo kgololosegong.

Mmoki o dirisa segalo sa tenego ka go dirisa “o sule”, ga a bontshe tlotlo mo lentsweng la gagwe. O dira se ka gonne puso ya Aparteite e bogisitse bantsho thata, ka jalo o bua jaana gonne o mo ntweng. Motlholagadi ke ena a aparang bantsho fa a swetswe, ka jalo bontsi jwa basweu ba apare bantsho ka gonne ba mo kutlobotlhokong ya go latlhegelwa ke maatla, puso ya Aparteite.

#### **5.3.4.6 Malepa a Popego**

Leboko le le mo isong le bopilwe ka ditemana di le nne, temana nngwe le nngwe na le melatheto e le metlhano. Melatheto ya leboko ke e meelele ka sebopego, se se kaya gore lebelo la leboko e ka nna le le iketlileng kgotsa le le mo magareng. Ka ntlha ya fa go umakilwe loso, mmoki o tsamaisa leboko la gagwe ka lebelo le le kwa tlase. Ga g na matlhagatlhaga mo lebokong, go a iketliwa.

Maitlhommo a go dirisa mela e meelele mmoki o ikaelela go neelana ka kgang ya gagwe a iketlile gore a utlwale thata.

Mmoki o dirisitse ponagalo ya tlhatlhagano e e fa gare ga melatheto e e latelang.

Mo melathetong ya 4-5:

Bangwe ba tlile go tshedisa.

Fa bontsi bo tlile go tshega!

Mo melathetong ya 7-9:

“A ba keketege, b'a ikutlwisa!

Bagarona ba phetse ba tshwarwa melomo-

Dibui ba bua ba tlhopha mafoko;”

Mo melathetong ya 12-15:

“Badisa ba Gouta ole, wa maloba!

Bantsho ba thukuthilwe boagi-

Bothakadu ba epa matsaba

Bangwe ba itlela ka boroko!”

Maitlhommo a ponagalo e ya tshekagano mo bokaelong jwa leboko ke go gatelela bokao le go utlwatsa lentswe le ntwaga katlhanong le puso ya Aparteite.

Mmoki o dirisitse ponagalo ya tlogelo mo melathetong e e latelang.

Mo molathetong wa 7:

"A ba keketegela, b'aga ikutlwisa"

Mo molathetong wa 19:

"A sibi a ka tla tl'aga tshotse ka tshoo"

Mosola wa ponagalo ya tlogelo mo bokaelong jwa leboko le ke go senola maikutlo a boitumelo a gore seemo se fetogile, batlhanka le bagatelelwa le bona ba ikutlwisa tšhono ya go itumelela monate wa kgololosego.

Mmoki o dirisitse ponagalo ya tlhatlagano mo melathetong ya 19-20:

"A sibi a ka tl'aga tshotse ka tshoo,  
A re o ya go neela doko?"

Mmoki o dirisa tlhatlhagano ya mafoko go gatelela ntlhakemo e a e tlhagisang.

#### **5.3.4.7 Malepa a dipapiso**

Mmoki o dirisitse ponagalo ya mothofatso mo melathetong e e latelang.

Mo molatheto wa 1:

"Podimotlhalo o sule monongwaga"

Mmoki o naya podimotlhalo mowa wa setshedi jaaka motho. Go swa ga podimotlhalo go tliša maikutlo a boitumelo le tsholofelo mo pelong ya mmoki. Boitumelo jwa mmoki bo rotloedwa ke tshotlego le kgatelelo e e sa bolong go utlwisa Bantsho botlhoko.

Mo molathetong wa 2:

"Lefatshe le apere bantsho"

Mmoki o dirisa kaediso le mothofatso. Ka ntlha ya boitumelo jwa go iponela kgololosego, mmoki o tlhagisa fa lefatshe lotlhe le tletse ka bantsho ba ba

itumeletseng puso e ntšhwa e e rotloetsang tekatekano. Puso ya Apartetiti e ile fifing jaanong e e pagameng serala ke ya kgololosego.

#### **5.3.4.8 Malepa a dikapuo**

Mmoki o dirisitse ponagalo ya kgakantsi mo melathetong e e latelang.

Mo molathetong wa 2:

“Lefatshe le apere bontsho”

Mo molathetong wa 6:

“Bana ba thari ba lapile dikgopo.”

Ka ntlha ya fa mmoki a le mo pokong, tirisopuo ya gagwe e nna e e gakang go se nene. Mo bokaelong jwa leboko, mmoki o dirisa kgakantsi go timetsa megopolo ya bagateledi gore ba se ka ba tlhaloganya se a bua ka sona. O dira se ka gonne a tshaba gore bagateledi ba ka mo gatelela le bagaabo go feta.

Mmoki o dirisitse kaediso mo molathetong wa 16:

“Ka jeno kgwele e tshotswe ke basele.”

Pheteletso e dirisitswe mo molathetong wa 17:

“Dikgogo ga twe di ka tlhakanela mae.”

Tlaopo e tlhagelela mo molathetongng 18:

“Lefoko la bona le moithwe

A sibi a ka tl'a tshotse ka tshoo”

### **5.4 KONOSETSO**

Re setse re utlwile ka moo Balebapopego ba neng ba batlisisa matshwao a a tlhaolang ditlhangwa ka teng. Ba ne ba dira jalo gore ba tlhophela bosekaseki setlhotlhomiswa se se totobetseng, mme seo se ne sa ba thusa gape go tlhalosa sebopego sa ditlhangwa ka tsela e e farologaneng le ya mafilosofi, masosioloji le mapolotiki. Ba ne ba gatelela gore setlhangwa se tshwanetse go itlhaola ka bosona.

Ba re fa re batla go tlhaloganya padi ga go tlhokege gore re itse botshelo jwa mokwadi wa yona, kgotsa se amana le motlha ofe wa hisetori kgotsa se sekametse mo tioring efe ya sepolotiki kgotsa sefilosofi. Mafoko a a bopang diteng tsa ona ke

ona a a tshwanetseng go bo a ka araba dipotso tsotlhe tsa rona mabapi le bokao kgotsa boleng jwa yona.

Re tshwanetse go bona gore re dirisa malepa afe a botlhami, a a fitlhelwang fela mo popegong ya setlhangwa. Re seka ra batla fela go itse gore setlhangwa sa reng, re ithute mokgwa o se buang ka ona. Ka go rialo re tlaa kgona go itse matshwao a botlhangwa; re tlaa itse setlhotlhomiswa sa bosekaseki e leng ditlhangwa; re tlaa thibela makalathuto a mangwe go tshamekela mo ditlhangweng ba le bile merero ya bona e e seng ya botlhami; ga re kitla re tlhalosa buka ka go dirisa diaedioloji tse di sa amaneng le botlhami. Ke mokgwa o re ka reng molebo wa Bolebapopego o tlhabolotse bosekasiki ka ona.



## **KGAOLO 6: KONOSETSO-KAKARETSO**

### **6.1 MATSENO**

Kgaolo e, e itlhomile go tlhomamisa gore a patlisiso e kgonne go fitlhelela maitlhomomagolo a yona jaaka a senotswe mo kgaolong 1 (ya ntlha) le go tlhola gore ke dikatlanegiso dife tse di ka dirwang kwa bokhutlong jwa patlisiso.

### **6.2 MOTLHODI WA PATLISISO**

Mo kgaolong ya 1 go tlhagisitswe setlhotlhomiswa le go neela mabaka otlhe a a tlhotlheditseng mmatlisisi go nna le kgatlhego ya go tlhophisa setlhogo sa tlhotlhomisi e. Maitlhomom a patlisiso e ne e le go tlhotlhomisa le go paka fa poko ya Setswana e na le Boamegi e bile e tsaya karolo mo morerong wa Bolwantsha-Aparteite. Seno se dirilwe ka go sekaseka maboko a a tlaotsweng mo pokong ya Setswana ya magareng le ya segompiono.

Tsharololo ya maboko a a tlaotsweng e dirilwe ka maitlhomom a go phimola megopolo e e fosagetseng ya gore poko ya Setswana ga e kaege mo botlhaming jwa Aforika Borwa jo bo supang Boamegi jwa sepolotiki jaaka go tsibogela mathata a Aparteite.

### **6.3 BOTLHOKWA JWA PATLISISO**

Go senogile gore bosekaseki jo bontsi bo tlhagelela mo dipuong tsa basweu mme boammaaruri ke gore Setswana le sona fela jaaka dipuo tsa basweu se na le bokgoni jwa go tshwaela mo mererong ya Boitelo le mo Boameging.

Botlhokwa jwa patlisiso e mo ntlheng e ke gore e ile go phimola megopolo e e fosagetseng ya gore baboki ba Setswana ga ba na Boamegi. Patlisiso e, e dirile jalo ka go senola merero ya Boitelo le Boamegi mo dikaong tse di tlaotsweng tsa poko ya magareng le ya segompiono ya Setswana.

Patlisiso e, e botlhokwa thata gape ka gone e tlele go tsosolosa bosekaseki jo bo amang ditlhangwa tsa sepolotiki, maitelo le merero ya kgaratlho mo botlhaming jwa

Setswana ka karetso, e leng ntlha e e neng ya koafadiwa ke motlha wa kgatelelo ya bakwadi le basekaseki ba dipuo tsa bantsho. Seno ke ka ntlha ya gore re mo motlheng wa kgololosego ya puo le tsosoloso. Ka moo, patlisiso eno, e tshwaela mo tshenolong ya boleng jwa poko ya Setswana, ga mmogo le bosekaseki jo bo phuthologileng.

#### **6.4 TSHEKATSHEKO YA MORERO LE BOPOKO MO MABOKONG A A TLHAOTSWENG**

Maboko a Setswana a tshwaela mo mererong e e farologaneng go ya ka maitlhommo, maikutlo le maitemogelo a mmoki. Mo mabokong a le lesome a a sekasekilweng, maitlhommo e ne le go supa fa poko ya Setswana le yona e na le seabe mo mefameng yotlhe ya botshelo.

Morero wa Boitelo le Bolwantsha-Aparteriti o sekasekilwe ka tiriso ya molebo wa Botswana-Bokolonia e le go supa gore poko ya Setswana le yona e na le Boamegi ka ntlha ya fa e tshwaela mo mererong ya loago le sepolotiki. Karolo e e tserweng ke Bosekaseki jwa Botswana-Bokolonia e nnile go bontsha gore ga re a tshwanela go leba tse di mo setlhangweng fela, re tshwanetse go gakologelwa gore go na le mabaka mangwe a botshelo a a tlhotlheleditseng go tlhamiwa ga sona. Tshekatsheko ya morero wa Boitelo le Bolwantsha-Aparteitee tlhaleletse maboko a le matlhano, mme ona ke a (**Letlalo; Molao; Sengalamotse; Meepong; Matshediso**).

Bopoko jwa poko bo senolwa ke malepa a botlhami a a dirisitsweng go e tlhama. Malepa a botlhami ke ona a senolang le go farologanya setlhangwa se sa poko le ditlhangwa tse dingwe. Patlisiso e dirisitse molebo wa Bolebapopego jwa Sersia go sekaseka le go supa gore maboko a Setswana le ona a na le bopoko ka go tsharolola diteng tsa ona maboko a a tlhaotsweng.

Seabe se se dirilweng ke Bolebapopego ke gore molebo o, o thusitse go tlhatlhoba botlhami jwa poko ya Boamegi/sepolotiki/maitelo, go supa gore e tshwanetse go itshupa e le poko selo sa ntlha, e seng mafoko a a tletseng kgoeletso le kgakatsego ya sepolotiki fela. E tshwanetse go nna le malepa a poko, le sebopego sa poko, e seng jalo e fetoga mekuruetso (*sloganeering*) ya seaedioloji fela. Tshekatsheko ya

Bopoko e dirilwe mo mabokong a a matlhano a a latelang (**Montsho; Molao; Matshediso; Botlhanka; Letlalo**)

## **6.5 DIKATLANEGISO**

Patlisiso e e na le dikatlanegiso ka ntlha ya fa go sena patlisiso e e tlaa arabelang dipotso tsotlhe mabapi le setlhotlhomiswa. Dipotso tse di sa arabelwang tsotlhe mo patlisisong e, di tlhotlheletsa patlisiso go rebola dipotso tse dingwe tse di ka fetisetwang kwa babatlisising ba bangwe.

Patlisiso e e atlanegisa gore:

- Go nne le thotloetso e e kwa godimo ya go ngokela bašwa mo pokong ya Setswana.
- Lefapha la Setso, Botaki le Merero ya Bogosi (CATA) le rulaganye dithutano tse di tswetseng go fatlhosa le go etleetsa baboki baba golang.
- Go nne le matlhatlhelelo a sepolotiki, bogolosegolo dipolotiki tsa naga ya Aforika Borwa.
- Go nne le diseminara tse kwa go tsona baboki ba ba popota ba Setswana batlaa abelanang kitso le maele mo lephateng la poko.
- Barutwana ba mephato e e kwa tlase ba tlhotlheletswe, ba rutiwe le go ratisiwa poko jaaka setlhangwa.
- Baithuti ba Yunibesithi ba ngokiwe go ikwadisetsa dithuto tse ka tsona ba tlaa itumelelang kitso ka ga poko ya Setswana.

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## MAMETLELELO YA MABOKO

### 1. “LETLALO” (*METSWEDING YA POKO*, S.F MOTLHAKE 1979: 22)

- 1 Nna ke bolawa ke mala
- 2 Fa ke akanya mmala;
- 3 Letlalo mogatsa mmala –
- 4 Ra bolawa ntle go kgala
- 5 Motho o senyega bonolo
- 6 Jaaka lehura la tsholo.
- 7 Melao ya bagologolo
- 8 E wetsa rona ditlogolo.
- 9 Metlh’a letlalo e fetile
- 10 Boipuso bo gorogile.
- 11 Ba tlang ba re kgalegile.
- 12 Tsosang majwe a ribegilwe.

**2. “MATSHEDISO” (MAKGAOLA-KGANG, S.F MOTLHAKE 1997:1)**

- 1 Podimotlhalo o sule monongwaga,
- 2 Lefatshe le apere bontsho.
- 3 Re thologetswe ke ditšhabatšhaba-
- 4 Bangwe ba tlile go tshedisa.
- 5 Fa bontsi bo tlile go tshega!
- 6 Bana ba thari ba lapile dikgopo,
- 7 A ba keketege, b'a ikutlwisa!
- 8 Bagarona ba phetse ba tshwarwa melomo-
- 9 Dibui ba bua ba tlhopha mafoko;
- 10 Tsuanyana e sa sweng, e letetse monono!
- 11 Bangwe re tshaba le go ba leba,
- 12 Badisa ba Gouta ole, wa maloba!
- 13 Bantsho ba thukuthilwe boagi-
- 14 Bothakadu ba epa matsaba
- 15 Bangwe ba itlela ka boroko!
- 16 Ka jeno kgwele e tshotswe ke basele,
- 17 Dikgogo ga twe di ka tlhakanela mae.
- 18 Lefoko la bona le moitlhwe!
- 19 A sibi a ka tl'a tshotse ka tshoo,
- 20 A re o ya go neela doko?

**3. "MEEPONG" ( *MOLODI WA PUO*, S.F MOTLHAKE 1983:34)**

- 1 Lefatshe le a falafalwa
- 2 Mo ineng ja tswelopele
- 3 Kwa matlhakanelathapong -
- 4 Puo re tsoga e tlhaphoga;
- 5 Bontsi bo gapa tshenyego.
- 6 Motho o newa selekanyo,
- 7 Bathapi ba ila letlhale -
- 8 Tiro di ajwa ka mmala
- 9 Fatsheng la Fanakaloo -
- 10 Go tshelwatshelwa mašwi tlhoa.
- 11 Batho ba tlogetse basadi,
- 12 Tshadi e tlogetse banna
- 13 Merafo e tshotse botshelo -
- 14 Teng e lala le mmaayo,
- 15 E tsoge e sutlhaka mhiko !
- 16 Tshweu di re b'a selekanyong
- 17 Re latlhegetswe tlhe, ke moko !
- 18 Tumoga tsa go jara thoto,
- 19 Motsing re tla bore tlha!
- 20 Batho ba tla lela ditlhaa.



- 21 Motswana, teba moepong,  
22 Go fokotswe makomofere -  
23 Re lapisitswe ke mafolo  
24 Dilo di thajwa ka makgolo  
25 Mpa di tsile morakeng!  
26 Dikgaisadi di manne ...  
27 Tsona nnete di ganne;  
28 Batho bao, b'a golagola -  
29 Phefo e foka wa iphua,  
30 O tsile go fetsa o phua!

**4. “MOLAO”(METSWEDEING YA POKO, S.F MOTLHAKE 1979:4)**

- 1 Molao ke phologolo ya kae
- 2 Go ntlama o sa dirwa gae?
- 3 Ga ntsi molao, matlakala –
- 4 O tlhaga le phefo kgakala.
- 5 Molao e tletseng lehufa,
- 6 E robaka nong diphofa.
- 7 Molao ga o direlwe batho

## 5. “SENGALAMOTSE (EXILE)” (J.S.S SHOLE)

- 1 Khutsanyana wee,
- 2 Bommaago ba teng ba a phela;
- 3 O ba hulere mmogo le setšhaba
- 4 O pheremediwa ke boradithata...
- 5 A e re o bina ‘koma tsa basele
- 6 O itse gore gaeno go tlhona,
- 7 ‘Koma di tlhoka batlhabeletsi.
- 8 Tla o sekele molato gae, go fele,
- 9 O tloga o go ja pelo le mooko,
- 10 Wa tloga wa kwetoga o sa laela.
- 11 Sengala-motse
- 12 Tlogela bongangalapa
- 13 Kgang ga e re e tshabelwe;
- 14 E tšhotlhwa ke monna e thape.
- 15 Se itire mosadi a tshabela pitsa,
- 16 E re le phirima
- 17 A siele lapa la tlala
- 18 A ye go faga ka lonao.
- 19 A e tla re jaanong o fisiwa ke letsatsi selemo
- 20 O pal’lwe ke go le rekela mokgele,
- 21 O tsene ka molala-thakadu,
- 22 Kgotsa o etse peolwane, ruri,
- 23 O paoganye le lefatshe?

**6. "MONTSHO" (*MOLODI WA PUO*; S.F MOTLHAKE 1983:52)**

- 1 O itseng ka go nna montsho?
- 2 Ke tla go bolelela, o botsa;
- 3 Pula e se na go go nela
- 4 Tšheše pelong di go melele!
- 5 O tla ipolaelwa ke tshigo
- 6 'Gobe ka letswai bo reledisiwa
- 7 Ditsagago ke ditsababangwe;
- 8 O tswa katse gare ga dinkwe.
- 9 O iphotlhara sephologolo-
- 10 Motlhoiwa setswabololo
- 11 O ntshiwa go bitsa Kgorosane
- 12 Batho o bonaba itaya mathe;
- 13 Banna ba tsena mafokong
- 14 O rongwa go tsoma kgokong!
- 15 Bo sia tlou go se matsapa.
- 16 Motho o rerelwa le matsapa.
- 17 O itseng ka go nna montsho?
- 18 O botsa, ke tla go bolelela...
- 19 E rile kgomo e kokobela
- 20 Nare ya bonwa bokokorwe;



- 21 O tshameka ntšwanyana, bosigo!
- 22 'Mong a ile ka dikgotshane
- 23 O tshematshema pele'a pitse
- 24 Rotwe a kokoretswe godimo!
- 25 O rafa semane, le re tsee!
- 26 Bagoma ba tlhabile mangole .
- 27 Thero di tsewa o romilwe
- 28 Montsho, ntšwa, ga ana maele
- 29 O thimotsa ntsi ka seditse
- 30 Kobo e hunolotswe segole
- 31 O disa mogoma ka mmele
- 32 Thaka ya gago e lora ditoro;
- 33 O itseng ka go nna montsho?
- 34 Ke go boleletse, o mpotsa;
- 35 O ikatega ka dikatana
- 36 Balekane ba itšhampile
- 37 O tsubulwa ka sankotwana:
- 38 Barwadio ba go bogetse;
- 39 O nnantlo ka kwa morago
- 40 Jaaka koloi ya molelo;
- 41 Mašwi ke kgoa le kgatsele-

- 42 Go phimola sethitho sa beke;
- 43 Bangwe ba bolaile matswalo
- 44 Go peela mongwe a nyelela;
- 45 O gasamololwa ka magasane,
- 46 Thunya se tsokoletswa legano;
- 47 O itseng ruri ka Montsho?
- 48 Montsho ke sekai sa bolala...
- 49 Re sotlegile bogologolo
- 50 Bangwe ba fiwa dikgorokgoro.
- 51 Montsho, 'kai sa tlala-
- 52 O tsiroletswe, batho ba fiwa;
- 53 O tshositswe bogologolo.
- 54 O pakang ka bana ba thari?
- 55 Ba tshositswe bogologolo
- 56 Tshogo la agela maleng

## 7. “BOTLHANKA” (DITSIANE TSA MATLHATLHELELO)

- 1 Ke go boleletse gangwe le gape,
- 2 Go lemala ga namane ke go lala le mmaayo
- 3 Motlhanka o simolotse go botologa
- 4 Ke tle go tswa nako go tlhabilwe mankokwane.
- 5 Ke go boleletse gangwe le gape,
- 6 Motlhanka ga a ntshetswe meno,
- 7 Wa leka, o a itebala;
- 8 A tloge a thube kobo segole.
- 9 Ke go boleletse gangwe le gape,
- 10 Motlhanka ga a nnele molelo le batho;
- 11 Motho o a tle a intshe maise,
- 12 Go tloge go sekwe mafoko a se na mmui.
- 13 Ke go boleletse gangwe le gape,
- 14 Batho ga re lekane re se meno.
- 15 Ntšwa di gana go robala ntle,
- 16 Re tle go solwa sesolo se se mankopa!
- 17 Ke go boleletse gangwe le gape,
- 18 Motlhanka motho, ga a kgwelwe mathe;
- 19 Wa leka, o itshenyetsa didiba
- 20 E tla re madiba a tšhwa, wa ngoalala.

- 21 Ke go boleletse gangwe le gape,  
22 Batlhanka, masimo a rona!  
23 Ntšwa ga e thibelwe kgorong,  
24 Wa leka, e go bontsha meno.  
25 Ke go boleletse gangwe le gape,  
26 Ka re, o ngate o tiise  
27 Botshelo motho, ga bo itsewe,  
28 Motlhanka wa gago, morena wa gago wa ka moso.