

THE DUBE TRAIN BY CAN THEMBA

1. Summary



The narrator is at Dube Station in Soweto on a cold Monday morning, waiting for the train to Johannesburg. All his descriptions of the station and people emphasise his depression, which he feels is shared by all the people around him. When he gets onto the train he sits opposite a huge man. When the train gets to Pheloni Station a young woman enters the carriage and sits next to the narrator. Soon afterwards a tsotsi jumps onto the train and begins verbally harassing the girl. When the girl reaches her stop and wants to get off the train the tsotsi prevents her and slaps her. She tries to get away from him by jumping over the narrator but the tsotsi follows her. No one dares to say anything to stop the tsotsi, until an older woman starts shouting at the men and calling them cowards. This causes the tsotsi to swear at the woman. This angers the huge man sitting opposite the narrator and he gets up and moves towards the tsotsi. The tsotsi pulls out a knife and cuts the big man's chest and arm. The big man is enraged and, in spite of his injuries, he grabs the tsotsi and lifts him up. He throws him out of the train window. Everyone is shocked, but the incident soon becomes just another event on the morning Dube train.

2. Title

The title focuses on the train journey rather than on any characters in the story. The writer intends us to see the train journey as a comment on the lives people experience. Even when bad things happen people just accept them. The incident on the train happens to people no one knows or is concerned about. It soon becomes: Just an incident in the morning Dube train.



3. Themes

The main themes of this story are:

- Violence, crime and barbarism in the townships; and



Analysing The Story The Dube Train

BM King



Analysing The Story The Dube Train:

The South African Short Story in English, 1920-2010 Marta Fossati, 2024-09-05 Through detailed close readings alongside investigations into the history of print culture Marta Fossati traces the development of the South African short story in English from the late 1920s to the first decade of the twenty first century She examines a selection of short stories by important Black South African writers Rolfes and Herbert Dhlomo Peter Abrahams Can Themba Alex La Guma Mtutuzeli Matshoba Ahmed Essop and Zo Wicomb with an alertness to the dialogue between ethics and aesthetics performed by these texts This new history of Black short fiction problematises and interrogates the often polarised readings of Black literature in South Africa that can be torn between notions of literariness protest and journalism Due to material constraints short fiction in South Africa circulated first and foremost through local print media which Fossati analyses in detail to show the cross fertilisation between journalism and the short story While rooted in the South African context the short stories considered also hold a translocal dimension allowing us to explore the ethical and aesthetic practice of intertextuality These are writings that complicate the aesthetics ethics binary generic classifications and the categories of the literary and the political Theoretically eclectic in its approach although largely underpinned by a narratological analysis The South African Short Story in English 1920 2010 When Aesthetics Meets Ethics offers a fresh perspective on the South African short story in English spotlighting several hitherto marginalised figures in South African literary studies **South African Theatre**

Journal ,1987 **Gender, Genocide, Gaza and the Book of Esther** Sarojini Nadar, 2025-05-21 Gender Genocide Gaza and the Book of Esther bridges the gap between gendered and geopolitical analyses by interrogating both the sexual and ethnic violence embedded in the Book of Esther While much scholarship has examined the potential genocide of the Jews in the narrative far less attention has been paid to the Persian retaliation genocide Framed within decolonial feminist perspectives this book shifts between the harem the royal institution where women were sequestered for the king s use and herem the practice of divinely sanctioned warfare that justifies the extermination of an enemy Rather than operating as discrete forms of violence the book argues that the harem and the herem are co constitutive revealing how gendered and ethnic domination function in tandem Through a combination of narrative inquiry inter textual readings critical discourse analysis and theological assessments of both the biblical text and its contemporary reception Gender Genocide Gaza and the Book of Esther invites interpreters to consider the larger frameworks of ethnicity and racialization within which hermeneutics of sexual violence take place A close literary reading of Esther is paired with an analysis of its contemporary geopolitical appropriations particularly its use in Christian Zionist rhetoric The explicit invocation of the Amalekite extermination trope by Israel s prime minister in October 2023 to justify attacks on Gaza underscores the enduring political afterlives of texts of terror This book contends that a feminist reading of Esther cannot limit itself to an analysis of sexual violence but must extend its critique intersectionally engaging with the broader necropolitical economies that structure both

ancient and modern deployments of biblical violence *The Illustrated London News* ,1849 **Sobukwe and Apartheid**
 Benjamin Pogrund,1990 This book is the story of a remarkable man It is also the story of the friendship between Robert
 Sobukwe and Benjamin Pogrund whose joint experiences and passionate debates chart the course of a tyrannous regime and
 the development of concerted black resistance Thirty years ago Robert Sobukwe led a mass defiance of the pass laws of
 South Africa He persuaded blacks to present themselves at police stations and demand arrest A determinedly non violent
 protest turned to tragedy when police opened fire on a crowd killing 69 It was 21 March 1960 at Sharpeville and Sobukwe s
 last day of liberty After nine years of jail Sobukwe was released into banishment and house arrest in the small town of
 Kimberley He died there nine years later in February 1978 The Congregationalist and Christian World ,1911 *Current*
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