

IZABA ZOKUBUYISANA: „SINGALOKOTHI SIKHUMBUZANE“ (?)

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Uma abacwaningi bomlando behlola indlela okuzanywa ngayo ukuhlalisana ngoxolo emphakathini emva kwezinxushunxushu nezimpi okwedlulwe kuzo, bathola izinhlobo ezimbili okuvame ukuqhutshwa ngazo:

- **Asikhohlwe:** Abagcine behluliwe kanye nabagcine benqobile bayaye bakhombise isifiso esifanayo sokuthi `iphele`, `yedlule`, ingaphinde ivuke leyo ngxabano abedlule kuyo, kungaphinde kuthathelwane izikhali, bese bevumelana-ke ngokuthi kuthethelelwane, kungaphindiselwani, kungakhishelwana isibhongo, kungabe kusakhunjuzwana-nje nempela ngokwakwenzekile.
- **Asikhumbuzane:** Kokunye-ke kodwa bayaye bavumelane ngokuthi ziqoshwe phansi emlandweni lezo zigigaba nezinsuku ezenzeka ngazo, akhelwe izikhumbuzo amagama namangcwaba abathile ababephathelene nalezo zimpi, kuhlale kukhunjuzwana ngabo nangazo, zingakhohlakali, ukuze nezizukulwane ezizayo zisheshe zikhuzeke njalo, zizixwaye izenzo ezingagcina zifikisene lapho, zikhuthalele ukwazisana nokuhlalisana ngoxolo.

Emandulo nanamuhla

Isinqumo sokuyedlulisa engqondweni, ikhohlakale inhlekelele noma impi okwedlulwe kuyo, noma esokuyibambisisa, ivuselelwe engqondweni, ingakhohlakali nanini, sithathwa ngubani emphakathini, nini, ehloseni?

Emphakathini ezikhathini zanamuhla - ngaphambi nanganeno kokuqala kwendlela esibala ngayo ukwedlula kweminyaka - kwejwayelekile ukuthi: Labo abagcine behluliwe odlameni nasempini ebikhona, bangaphenduka noma nini, bakhipe isibhongo. Kwejwayelekile kanti futhi ukuthi laba abagcine benqobile, bathande ukubaqinisela isandla nokubanciphisela amathuba, babatshweleze noma babajezise ababehlulile. Emphakathini obuswa yintando yeningi umthethosisekelo nemithetho yakhona inika wonke okhona isiqiniseko sokuphilisana nabo bonke abanye bephethwe ngokufanayo; ukukhipha isibhongo nokuphindisela akunathuba. Noma kunjalo, amagqubu asuke engaphelile: ihlekisana ihlomelene. Kuvela phi lokho?

Nasemzini waseAtheni kwelamaGrikhi, lapho emandulo kwaphenjwa khona le ndlela yombuso esesiyazi namuhla ngokuthi ngeyombuso wentando yeningi (idemokhrasi), kunezinqumo umphakathi okwakudingeka uzithathe ezimweni ezahlukene ezagcina ziyisibonelo ezizweni eziningi kuze kube namhla lokhu:

Ngonyaka wamakhulu amane nantathu ngaphambi kokuqala ukubala ukwedlula kweminyaka ngale ndlela esiyibala ngayo (ngaphambi kokuzalwa kukaKhristu) - 403 B.C. - kwathi emva kokuba umuzi waseAtheni wehlulwe

empini yasePhelophoneshya (404/403 B.C.), kwasuka iqenjana lamadoda angamashumi amathathu (30), lavukela umbuso lelekelelwa ngamabutho ezitha ezazibanqobile, labulala izinkulungwane ezimbili namakhulu amahlanu (2500) zezakhamizi zakubo ikakhulukazi lezo ezazaziswa ngokukhuthalela kwazo inhlalakahle - njengoba kwahamba kwahamba kwaphinde kwenzeka okunjalo emzini wasePharisi kwelaseFransi ngezidumo ezaziwa ngokuthi yi-`Phase de Terreur` zolo lokhu ngonyaka wenkulungwane namakhulu ayisikhombisa namashumi ayisishiyagalolunye nantanthu (1793) lapho udlame lwashiya kubulewe izinkulungwane ezimbili namakhulu ayisithupha (2600) ezakhamizi.

Ababehambisana nedemokhrasi eAtheni ababesindé ngokuzibalekela bayozicashela, bazitholele isikhoselo kude nasekhaya, saphenduka sabavumela isiGungu samaVukelambuso seqenjana labangamashumi amathathu (30) ukuthi bangabuyela emzini wakubo eAtheni uma bethatha isinqumo, bebopha ifindo, befunga ukuthi abayukulokotha bakhumbule noma bakhumbuzane nanganoma yini-nje ephathelene nenxushunxushu nodlame lobuphekula-zikhuni olwalukade luhlekelele - ngesiGrikhi kuthiwa `me mnesikakein` (ungakhumbuzi ngobubi). Yilaba besiGungu samaVukelambuso seqenjana labangamashumi amathathu (30) kuphela-nje okwakuvumeleke ukuthi onombuzo nonesikhalo nozicabanga enesizathu sokuzicelela isinxephezelo, aqondane nabo bodwa-nje, abamangalele uma ethanda; bonke abanye emphakathini bangalokothwa neze-nje bakhulunyiswe noma bakhunjuzwe nanganoma yini-nje ephathelene nobudlova `nobubi` (isiGrikhi = `kaka`) obedlule. Amagqubu nezinsolo nezikhalo namacala onke angase abe khona emva kwesifungo nesibopho sokungakhumbuzani ngobudlova obabenziwe, aqondene-nje nabalawuli abaziwayo. Livala lapho nelithi `amnestia` noma-ke namuhla lisangafanisani ncamashi nencazelo eselaba nayo.

Kuthiwa basithatha isinqumo, balibopha ifindo, bafunga bagomela njengoba kwakulindelekile ababekade bedingisiwe, nababekade babesele bafungiswa ngokunjalo, badedelwa-ke, babuyela emzini wakubo phansi kwalo mbuso omusha wesiGungu seqenjana labangamashumi amathathu (30).

Akuthathanga sikhathi esingakanani, bawuketula umbuso wesiGungu samaVukelambuso: Selokhu badedelwa babuya, wawukade uzama ukubayenga, ubafumbathisa, uzama ukubavala umlomo ngokubanika amathutshana okuziphilisa ngconywana laphaya nalaphaya; ekufakazeni emacaleni ethweswé okuthiwa baphikisana nesiGungu samaVukelambuso, babeqhutshwa phambili, kuhehwa ngabo nabanye, kuzanywa ukufukula abaphethe. Bathi bengangena ezikhundleni ezisemqoka, bahlangana, bawuphendukela, bawuketula umbuso wesiGungu samaVukelambuso, babuyisa umbuso wentando yeningi owawukade ukhona ngaphambi kwempi yasePhelophoneshya (404/403 B.C.). Izifungo ezazithathiwe, zaphelala ezeni; kwaqala kwakhunjuzwana ngazo zonke izigameko nobudlova, avuka amacala, zagwetshwa, zajeziwa izephulamthetho, umthetho omusha wema wabavikela bonke emphakathini ngokufanayo. Wabuyela esikhundleni umbuso wentando yeningi.

Abacwaningi bezomlando lesi sigameko saseAtheni emandulo (eminyakeni engamakhulu amathathu ngaphambi kokuzalwa kukaKhristu - ngaphambi kokuqala kwendlela esibala ngayo ukwedlula kweminyaka namuhla) basithatha njengomsuka nanjengesibonelo senqubo eyagcina isiyewayeleke nasemazweni amanye eYurophu ngalezo zikhathi uma kuhlelwa isimo emphakathini emva kwezinxushunxushu nobudlova: Amagqubu nezinsolo nezikhalo namacala onke ayaye engabe khona emva kwesifungo sokungakhumbuzani ngobudlova obabenziwe, ayaye aqondaniswe nabalawuli abathile kuphela; bonke abanye emphakathini babengethweswa cala, bengaxokoziswa, bengahlukunyezwa. Kwakuba yindlela okuzanywa ngayo ukuthatha unyawo olusha, kubuyiswane.

Siyazibuza: Uhlalisana njani umphakathi osalokhu ufukamele amagqubu nezinsongelo ezingasalokothwa ziphathwe? Kuxoliswa kuxolelwane kuthethelelwane nini, kanjani ukuze kuhlangekshwane, kubuyiswane, kuthuthukiswane?

Kuyacaca: Ihlekisana ihlomelene - kuze kube nini?

Uchungechunge lodweshu nemibango nezimpi esifunda ngazo emlandweni welaseYurophu beze bewelela kwelakithi abakhona muva-nje (1652) lukhombisa ukungaphumeleli kwezaba emizamweni eminingi yakhona yokubuyisana nokuhlalisana ngokwazisana emiphakathini yakubo. Kwelakithi nakwamanye kwakungehluké ngakutheni nokho kulokho njengoba sazi.

Kwelakithi nakwamanye namuhla

Esikhathini esiphila kuso namuhla, elaseJalimane nelaseNingizimu Afrika athathwa njengezibonelo ezincomekayo emizamweni yokubuyisana nokwakhana emva kwezinxushunxushu nezimpi emphakathini:

Emva kwempi yomhlaba yesibili (1939-1945) nokunqotshwa kombuso wothuthuva we*Nationalsozialismus* (wamaNazi, okufundeka ngokuthi `wamaNatsi´) eJalimane, ababusi emazweni amaningi emhlabeni babenesifiso sokuthi `iphele´, `yedlule´ impi, kwelulanywe emhlabeni, kuqoqwe, kuhlelwe kabusha, kudalwe uxolo. Kanjalo: Emva kokuthi umphakathi waseNingizimu Afrika usugcine uphumelele ukuwuchitha umbuso wobandlululo nengcindezelo ye-*apartheid* (1994), umbuso wentando yeningi nohulumeni wawo wokuqala wawulangazelela ukuthi kuthathwe unyawo olusha, kubhotshokelwane, kubanjiswane ekwakheni umphakathi omusha.

EJalimane yathi iphela-nje impi ngoMeyi 1945, babebanjwa, bethweswa icala, begwetshwa, bejeziswa abanye benqunywa (belengiswa ngentambo) okwakuthiwa babekade bephathelene nezenzo zombuso wothuthuva wamaNazi owawugciné unqotshiwe ekupheleni kwempi yomhlaba yesibili (1945), ladatshulelwana phakathi izwe laseJalimane, laphathwa ngamaMelika namaNgisi namaFrenshi namaRashiya - ababewunqobile umbuso wamaNazi kwalawula bona ezifundeni ababelene zona, kwathi noma kwakungenziwanga ukuthi kuboshwe, kujeziswe ngamunye ngamunye umJalimane owayesindé kuleyo mpi, kwabanjiswana kwababenqobile ekutheni umphakathi waseJalimane wonkana uphashanyiswe, uvulwe amehlo, ukhonjiswe amahlazo nemiphumela yempi, ugcine uqondisisile ngenzulu yobubi nobudlova obabukade bungakaze bubonwe emhlabeni obabukade benziwa ngokomthetho eminyakeni eyishumi nambili (12) yombuso wamaNazi kwelakubo (1933-1945)

owagcina ushiye izidumbu eziyizigidi eziyisithupha (6 000 000) zezakhamizi zokholo lobuJuda nezindimbane ezinye eJalimane nakwamanye amazwe eYurophu nangaphandle kanye nomonakalo owehlula amandla.

ENingizimu Afrika usugcine uphumelele umphakathi ukuwuchitha umbuso wobandlululo nengcindezelo ye-*apartheid* (1994) abazange babanjwe, bethweswe icala, bayogwetshwa ababekade bethintene nezenzo zombuso wobandlululo nengcindezelo ye-*apartheid* njengaseJalimane ekukhululekeni kwelakhona ngo1945; umbuso wentando yeningi wakhombisa intshisekelo yokwenza izaba zokukhuthaza ukubhobokelana nokubuyisana, kuthethelelwane, kunxeshezlwane - banikwa ithuba lokuyozishwelezela enkundleni ababeyivulelwe uma bethanda, bathethelelwa abathize, bethenjiswa isinxephezelo abanye.

Abacwaningi kwezomlando bayahlola, bayaqhathanisa emva kwesikhathi esesedlule emva kokukhululeka kwelaseJalimane (1945) nelaseNingizimu Afrika (1994):

Banengi abakhonodayo nabayigxekayo indlela okwaqhutshwa ngayo eJalimane noma betusa indlela okukhuthelwe ngayo khona eJalimane ukukhumbuzana ngokungazenzisi ngazo zonke izigigaba zobubi eminyakeni eyishumi nambili (12) yombuso wamaNazi kwelakubo (1933-1945) nezaba ezizanywayo zokushweleza nokuthoba amanxeba ngokuzwakalayo kwabalahlekelwa nabasalilayo nxazonke. Banengi abakhonodayo nabayigxekayo indlela okwaqhutshwa nokuqhutshwa ngayo eNingizimu Afrika emva kokuba umphakathi usugcine uphumelele ukuwuchitha umbuso wobandlululo nengcindezelo ye-*apartheid* (1994), bantula izaba ezibonakalayo nezizwakalisayo zokukhuthaza ukubhobokelana nokwazisana emphakathini emva kwemizamo yeNkundla yeQiniso nokuBuyisana - *Truth and Reconciliation Commission/ TRC* - (1996-1998) nayo okuthiwa ayenelisisanga njengokwamathemba eyayiwavusile.

>> [UDlame KwaZulu-Natali: 1980-1996](#) luyingxenyene-nje encane yenhlekelele elokhu isalindele ukuhlaziywa ukuze kuthatheke unyawo olusha emphakathini njengoba kukwazeka kweminye imiphakathi eyedlula olakeni olufanayo - njengakowaseJalimane. Ziningi izibonelo emlandweni eziyingaba yinkuthazo uma umphakathi uhlosé ukuthuthuka enkululekweni ogcine uzitholele yona.

Asikhumbuzane!

nguBheni kaMkhulunyelwa noMaZungu wakwaKhumalo eBaQulusini kwaZulu ekwaMachanca eJalimane

<http://www.benkhumalo-seegelken.de/suedafrika.html>
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INQOLOBANE YOLWAZI:

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