

German/South African Cultural Exchange 2002: Shosholoza/Bayede
- eBaQulusini/Vryheid KwaZulu-Natal 27.03. - 04.04.2002 -

*to promote goodwill and strengthen cultural ties among the artists and
the youth of both countries*



**UKUXHUMANA NOKUBHOBOKELANA
NGANENO NANGAPHO -
KUXOXWA, KUHLATSHELELWA, KUSINWA**

**Ukuvakashela kwethu eBaQulusini: 27.03.-
04.04.2002**

1. Siyiqembu lothishela nabafundi abangamashumi amathathu nanhlanu eJalimane abalokhu baxhumana noMzansi-Afrika kusukela ezikhathini zokulwa nokucindezelwa komphakathi ngabombuso wobandlululo nengcindezelo [umbuso wabamhlophe we-*apartheid* owaze wagcina unqotshiwe ngo1994]. Sihlabelela izingoma zakudala zomshoshaphansi nezintsha zenkululeko esikhuthaza ngazo ubanjiswano nobudlelwano. Seseka imizamo yentsha yokuzakha nokuzenzela, sibambisane emizamweni yokudala uxolo nokwazisana emphakathini.
2. Ekuvakasheni kwethu kwelaseBaQulusini (kwelaseFilidi nasemaphethelweni) ekuqaleni konyaka u-2002 besihlosé ukuzibonela ngawethu, sizizwele ngempilo nangemizamo emphakathini, sizame ukuphamba ubuhlobo obusha¹.
 - 2.1 Lapha eBaQulusini kwalwiwa eminyakeni eyikhulu eyedlule (1899-1902) impi eyaziwa namuhla ngokuthi ngeyamaBhunu namaNgisi (Anglo-Boer-War) okwathi isiya emaphethelweni yaphendukela emphakathini wabaQulusi, owazivikela ngempumelelo eMpini yakwaMthashana („Holkrans“) mhla ka-6 kuMeyi 1902.
 - 2.2 Sifika nje kulungiselelwa umkhosi wokubuyisana nokudala uxolo oyoba ngomhla ka-6 kuMeyi 2002. Isizukulwane sanamuhla sihlosé ukuthatha unyawo olusha, kubhobokelwane, kuxolelwane, kubuyiswane, kuhlaliswane kahle.

¹ Uhlelo lwethu lwezinsuku ezilishumi nanto siluchomé kuwo lo mbiko.

- Ingozi yemoto eyathatha amadodana amathathu omholi weqembu lethu yasithena amandla, kwadingeka ukuthi ezindaweni eziningi siluguqule uhlelo lwethu. Ophambili kwababesimemile, uMnumzane uJoseph M a s u k u, kanye nomelekeleli wakhe, uAlec M d l a l o s e, bebesiphelekezela yonke indawo, bethatha nezithombe ngevidyo.



eMondlo, uShosholozana noBayede befundisana izingoma ezehlukene

Ngezinyawo nangamatheksi salihamba elasebaQulusini, sahlanguana sakhuluma nabantu ezimweni eziningi ezahlukene: Abachithwé emaplazini, asebazakhela amaxhokovana ngasemgwaqeni kanye nabakwaBhekumthetho eMondlo basemukela ungezählte, bahlephulelana nathi okudliwayo, sasina sidedelana, kwakuhle kwanjeya! Basemukela emizini yabo eBhekuzulu nasemaphandleni, sabusa.

Ubunzima abantu ababhekene nabo ngokungabikho kwamathuba okusebenza, ukwanda kobudlova nobugebengu kanye nokhukhulela-ngoqo wengculazi kusasithuthumelisa nanamuhla lokhu.

- Ekuhambeni kwethu siboné odadawane bezinkalo ezibiyelwe - ezinye akwakhé muntu kuzo, ezinye zinamasimu ommbila namadlelo ezinkomo nezimvu („amaplazi“) - abaninizo ngabamhlophe abazimele kahle; laphaya nalaphaya kuneziminyaminyama zamaxhokovana angemahle, iningi lawo eliqhelile ezimpompini zamanzi aphuzwayo nasemigwaqeni egandayiwe. Yizikole nje ezintsha kweziningi zalezi zindawo; bangakanani abantwana abaya khona!
- Iqembu lentsha, iB a y e d e, esisina sidedelana nalo lapha kwaBhekumthetho, liyasimema ukuthi siculisane nalo izingoma ezivula intsha amehlo

emkhankasweni wokubhekana nengculazi okuthiwa igawula izintombi nezinsizwa mihla yonke ngokuhlasimulisa umzimba (40%). Izikole efunda kuzo lentsha ngokomthetho azisenalubandlululo; akekho noyedwa nokho umfundi omhlophe ongamthola khona!

Basehlukana masinyane ngezindela zethu: soprano, itrena, ialtho, ibhesi. Leyo naleyo ndlela ifunda ngokwayo; bese besihlanganisa futhi, sesilifundile njalo iculo! Awethu amaculo bawezwa kanye, sebeyawazi! Masinyane nje sekunesitebhu asebesicabangile thina sisathithiza, sibhala phansi! Sesiyikhwaya eyodwa ngesidumo nje!

6. Uthishela waseMpofini uNkosikazi uEurika Jansen van Vuuren usikhombisa isikole sakwakhe, uthetha nakumphathi waso uMnumzane uModise, siyaxoxa, sibonisana ngokuthi yini okusafanele ishintshe uma namuhla wonke umntwana ezothola ithuba elilinganayo lokufunda nokuthuthuka emphakathini ongenalubandlululo. Sibonisana nangesimo intsha ekhula kuso namuhla, ukwesweleka kweso lomzali kwabaningi, ubugcwelegcwele nobudlova osebabhoka nasezikoleni (nokuqhubeka kokusetshenziswa kwenduku okuphikisana nomthetho), ukunyukubezwa kwabafundi ngokocansi okunye okugcina kuphelelé ezeni nje kungajeziswanga, ingculazi ecekela phansi abafundi nabafundisi, izidakamizwa nobudlova.
7. Impelasonto esiyichitha siyizivakashi emizini eyahlukene isinika ithuba lokuzizwela ngezethu, sizibonele ngawethu indlela okuphilwa ngayo, sifunde ukuhlephulelana nokulumisana, sizame ukuhloniphana nokwazisana. Kuyasimangalisa ukuthi kuvelaphi konke lokhu esibusiswa ngakho bezihluphekela nje, beswele namathuba okuziqhwaqhwishela abahlobo bethu laba (eMondlo babalelwa ku98% abangaqashiwe). Kudaleka ubuhlobo obungazenzisi.
8. Ukuvakasha kwethu esiqiwini sezilwane eThala siphelikezelwa ngabandawo oAlec Mdlosi, Joseph Masuku, Brother Clement, oRita, Quentin noFani Botes kusinika ithuba lokubona ubuhle bezinkalo namahlanze akulelo, kanti ke futhi kusivula amehlo kusikhumbuze ukuthi abantu abasuswa lapha kuphenywa lesi siqiwu iningi labo nanamuhla lokhu alinasiza lapho lingakha lihlale khona.
9. Siya eHlobane nakwaMthashana siphelikezelwa ngabazukulu bezihlabani zezimpi ezalwiwa lapho, oSéan Friend (impi yamaNgisi ebaQulusini eyaziwa ngokuthi yiAnglo-Zulu-War ka1879) noJerry Sibiyana (impi yakwaMthashana yomhla ka-6 kuMeyi 1902), besikhombisa, besichazela ukuthi kwakwenzé njani, kwathi uma kusuka lapho kwaqhubeka kanjani; besibonisa nokuthi kungaqhutshwa kanjani namuhla uma lezi zehlakalo zingaba yisikhumbuzo esingaseyukukhohlakala kwabazimisele ukudala uxolo nenhlalakahle.



10. Omame abaziqhushelayo ngemisebenzi yezandla nokudayiswayo belwa nesimo sokungabinathuba lokuqashwa ebesizobonana nabo, sibanike okuyizimpahlana zezingane ebesibaphathele zona, ngephutha siphambene, asaze sabonana njengokwesifiso sethu nabo. Izimpahla sizishiya eLuthela kwaMfundisi uS i b i s i ukuze zilandwe, kwehlukaniselwane ngazo. UNkosikazi uNomsa H a d e ongumgqugquzeli waleli qembu ufika nabanye akade esilindé nabo sesiphindele kwaBhekumthetho, basibikela, babonga, basibhalela futhi emva kokwahlukaniselana, babonga.

11. Ukwemukelwa kwethu yiMeya yabaQulusi uNkosikazi uElsie M o o l m a n mhla sifikayo, kwasivulela amasango kwasinika nomdlandla nesasasa ohlelweni lwethu. Sasihlelé ukuluphetha ngokunjalo uhlelo lwethu, sibukeze sikanye nabo bonke ebesihlangané nabo ezinsukwini ezedlule; akwaphumeleleka kwabaningi.

Sifundeni ngalolu hambo?

Abaqambi manga abadala uma bethi ukuhamba kuzala induna. Ngamafuphi singathi nje thina sifundé ikakhulukazi lokhu:

1. Lophela nini ubandlululo nokukucindezelwa? Luphi uthingo lwenkosazana ?

Kukho konke okukhuthazayo esizibonele sazizwela thina ngokwethu, kokuningi akukabi bikho nguquko etheni esimweni sempilo ebaQulusini - ubandlululo nempatho engalingani isaziqhubekela nje.

2. Webuya mama!

Bathwele nzima omame emhlabeni - ikakhulukazi eAfrika. Ezimweni zonke zobunzima, yibo phambili: bayazala, bayancelisa, bayafunza, bayachatha, bayatetemisa, bayakhulisa, bayafundisa, bayayala, bayapheka, bayahlakula, bayatheza, bayaphipha, bayaduduzisa, bayalila, bayangcwaba, bayatoha, ... Emizamweni yonke ebhekene nengculazi, nokwesweleka kwamalungelo emisebenzi namathuba emfundo, nokudlanga kobugcwelegcwele nokubhoka kwendlala, abesifazane besizwe esimnyama bathinteka kuqala, bahambe bahambe bavele nesu, bazidele amathambo; abadikibali!

3. Injob' ithungelw' ebandla

Eminingi imizamo emihle ithunazwa yikuthi icatshangwa yenziwe ngaphandle kokuthintana nomphakathi: Imibono etusekayo yokubuyisana nokubhobokelana eminyakeni eyikhulu emva kweMpi yakwaMthashana ngomhla ka-6 kuMeyi 2002 sizwa kuthiwa igciné ngomcimbi ophakeme onezihambeli eziphambili abangebaningi nokho kwabendawo abaziyo ukuthi bekwenzé njani odabeni olubaluleke kangaka. Bakhononda ngokuthi yinhlala yenza leyo.

4. Koze kube nini kunhlanga zemuka nomoya?

Izaba zokududuzisa abafelokazi nezintandane nokushumayela ikhondomu azisoze zasiluphezisa lolu sizi olugubuzele izwe. Imfundiso eyakha isimilo nempatho nokwazisana kanye nemitholampilo eyelekelela yelaphe ngokuhambisana nezinga lolwazi oselukhona namuhla, yilona themba esingabambelela kulo. „Ikhambi kulo khukhulela-ngoqo alikho ekudlaleni umphicaphicwano nasekuqagelisaneni; lisekubhekaneni nembangela nasekusebenziseni kwalo lonke ulwazi namakhathakhatha aziwayo!“ (Nomsa M b a t h a, eMondlo)

5. Simunye

Isasasa esemukelwa ngalo nomusa esawuthola nentshisekelo esahlangabezana nayo ekuhambeleni kwethu elasebaQulusini kusinika ithemba lobuhlobo obusha obunekusasa elikhulu kithi nangapho. Izincwadi ezibhalwayo nezingcingo ezishaywayo selokhu sabuya, ziyakhombisa ukuthi uphumelele umzamo wethu wokubhobokelana nokuxhumana nabasebaQulusini eMzansi.

Esikuthokozela kakhulu futhi yikuthi ukuvakasha kwethu eNingizimu-Afrika kudalé ubuhlobo phakathi kwabaseMondlo nabaseSoweto ekukhuthazeni izimilo, ubuNtu nokwazisana entsheni ikakhulukazi ekulweni nengculazi nanobudlova nezidakamizwa. UNkosikazi uNomsa M b a t h a waseMondlo nahambisana nabo sebuya kwabenhlangano « lthutheng » eholwa nguNkosikazi uJackey M a a h o r a n y e eSoweto beyochathazelelana ulwazi.

Kusemqoka kithi ukuhlala sixhumene nentsha yeqembu likaB a y e d e, noNkosikazi uVuyi M a v u s o, nothishela uNkosikazi uEurika J a n s e v a n V u u r e n, nezikhuthali ezingakhethé bala lamuntu oJoseph M a s u k u, Nomsa M b a t h a, Thandeka N d l o v u, Nomsa H a d e b e, Alec M d l a l o s e noBrother C l e m e n t.



6. Libunjwa liseva!

Inhlekelele yengozi yemoto eyehlela umndeni womholi weqembu lethu yaluthikazisa kakhulu uhlelo lwethu. Iyatuseka indlela okwabanjiswa ngayo nalapho kulilwa, kwasukunywa kwazanywa nokucika izikhala. Ikhono nxazombili lokubonelelana nesineke sokucathulisana kwamhlaba umxhwele wonke esasihlangana naye - ikakhulukazi esasiphathisene nabo lolu hlelo, basho ngazwi linye, bathi : « Pack and go ? No ! Stay and try ! »

KwaMachanca, mhla ka-16 kuJuni 2002

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