

UKUBUYISANA kwelaseMbumbulu - izolo nangomuso

*Umbiko owethulwa
nguSINANI
(KZN-Programme for Survivors of
Violence)*

ulotshwé nguDkt. uBheni
wakwaKhumalo eBaQulusini
[[Dr. Ben Khumalo-Seegelken](#)]



Le ncwadi "UKUBUYISANA kwelaseMbumbulu - izolo nangomuso"
itholakala ngesihle.

Zicelele eyakho kwaSINANI:
ngocingo 031-305-3497 noma 031-305 5500
noma ngencwadi yonyazi psvdbn@iafrica.com

uSINANI – uBanjiswa lweziKhuthali ekuPhelekezeleni nasekweLekeleleni abaFelokazi, abaFelwa neziNtandane emva kweziNxushunxushu kwelaKwaZulu-Natali (*KZN-Programme for Survivors of Violence*), ubonga bonke abenze lo mzamo wokuqopha umlando waba yimpumelelo:

- Umphakathi waseMbumbulu
- uHulumeni wesiFundazwe saKwaZulu-Natali
- Izikhuthali ezivela ezinhlenganweni zakwelakithi nezaphesheya, ikakhulukazi uNkosazana uUsche Merck we-Weltfriedensdienst [wfd] (manje osekwa*medico international*) eJalimane
- nenhlango i-Institut für Auslandsbeziehungen e.V. (ifa) yaseJalimane ngesandla eselekele- layo ezindlekweni zokucwaninga nokubhala nokushicilela le ncwadi.



Le ncwadi igxotshwe yashicilelwa
yinkampani yakwaTangerine Design
eThekwini ngoOkthoba kowe-2013
yakhishwa ingamawele ayinkulungwane [1.000]



© SINANI (2013)

Ihhovisi laseMgungundlovu:
104 Thembaletu Community
Centre 206 Burger Street,
Pietermaritzburg 3201

Tel: +27 (0)33 342 1378
Fax: +27 (0)33 342 1378
sovpmb@iafrica.com

Ihhovisi laseThekwini:
504 Salmon Groove Chambers,
407 Anton Lembede Street
Durban, 4000

Tel/Fax: +27 (0)31 305 3497
psvdbn@iafrica.com

www.survivors.org.za

Isethulo

Wasukuma phansi umphakathi waseMbumbulu - abaphathi, ababusi bawo bonke, abelekeleli babo kanye nabakhokheli bezenkolo - *emva kodlame* olwalukade luhlasele uzwelonke ikakhulukazi esifun- dazweni saKwaZulu-Natali eminyakeni ephambili [1976-2000] – eminyakeni eyendulela neyalandela ukuphumelela komzabalazo wenkululeko okwagcina kusilethele *umbuso wentando yeningi* kwelakithi. onyakeni ka-1994; bahlanganisa amakhanda abakwelaseMbumbulu, baphelekezelana, bacathulisana, bezama izaba zokukhuza umhlola, zokukhalelana nokushwelezisana, kududuzwane, kusolwane kuhlululwane, kanye nezaba zokuxolelana nokubuyisana, kuthelwane amanzi, ukuze emizini kwakhelwane nasemakhaya kanye nasemphakathini wonke kuphinde kufundwe ukuhlalisana ngokwazisana nangokuhloniphana, osekuyoba yisibonelo nakwabasakhulayo nakomakhelwane – *ubuntu bande*.

Ngithokoza kanye nabo abakwelaseMbumbulu, ngiyabahalalisela, ngibabonga kakhulu ngesibonelo esihle abasenzile nabasenzayo, engethemba ukuthi sizoba yinkuthazo nakwabaningi kwelakithi nakomakhelwane, sisukume sonke sibalingise, sikhuthalele ukubhobokelana nokwazisana namuhla nangomuso.

Emasikweni amahle akithi okufanele sikhumbuzane ngawo, lihamba phambili leli lokuzama uku- *khumelana umlotha*, esesilikhunjuzwa ngabaseMbumbulu ngalo mcimbi wabo abasixoxela ngawo kule ncwadi. Ingani phela noma kwakukade kuhiliziswene ekhaya, kwaze kwagcina kuxatshenwe, bekuyaye kusukunywe, kuphelekezelwane, kuzanywe ukuthi *kubuyiswane*. Kuthiwa zoniwa ngom- lomo, zilungiswe ngomlomo. Yimfundiso esiyaziyo sonke leyo, abakwelaseMbumbulu basikhuthaza ukuthi



Umkhosi we-Hlambo nokubuyisana kwelaseseMbumbulu ngo-2007

singayikhohlwa, siyisebenzise ezingxabanweni nasezinxushunxushwini ezihlala zivela lapho sikhona. Kungaphinde kuthathelwane izikhali noma sekunjani, kukhuthalelwe inhlalakahle, ukwazisana nokuhloniphana.

Kuzo zonke izikhuthali abakwelaseMbumbulu abasizakale ngazo ekufezeni yonke le migomo abebezibekela yona nabasabhekene nayo nanamuhla, ngiyababongela.

Ngokuzithoba nangenjabulo enkulu ngiyayethula le ncwadi emphakathini. Ngiyifisela ukuthi yemukeleke ngesasasa, ifundwe ngesineke nokuqaphelisisa, iqondakale njengokwenhloso yabalobi bayo – ikakhulukazi isichathazele ulwazi, isifake umdlandla, siyiqhube indlela asebesihlahlele yona abakwelaseMbumbulu.

Ukubonga ukuzibekela!

NguDkt uZweli Mkhize

uNdunankulu kwaHulumeni wesiFundazwe saKwaZulu-Natali
eMgungundlovu, zingama-23 kuJuni kowe-2013.



Isingeniso

Kule ncwadi sibika ngomkhosi wokuhlambulukelana nokubuyisana owawugujwa eMpandwini, eMbumbulu, ngeSonto zili-11 kuMashi kowe-2007, kusukela emalungiselelweni kuze kube sesiphethweni somcimbi nokubukezwa kwawo.

Abenhlango uSinani - uBanjiswa lweziKhuthali ekuPhelekezeleni nasekweLekeleleni abaFelokazi, abaFelwa neziNtandane emva kweziNxushunxushu kwelaKwaZulu-Natali (*KZN-Programme for Survivors of Violence*) – nathi sonke ebesibambisene nabo kukho konke okuphatelene nalowo mkhosi, sifisa ukuthi le ncwadi umphakathi iwulondolozele lonke ulwazi nengqondo ngezaba ezazanywa kubanjiswene emphakathini waseMbumbulu. Emva kolaka lwezinxushunxushu nodlame eminyakeni ephambili (1976-2000), lolo lwazi nenhlakanipho kwedlulele nakwabasakhulayo, nakomakhelwane kude naseduze, ukuze ngomuso mhlawumbe ziqapheleke, zivimbeleke kalula izingxabano nezimpi ezifana nesesedlule kuzo.

Ukuze lo mbiko ufundeke kalula, sithinte-nje amabala ambalwa esiwabone esemqoka, sayishiya ngaphandle imininingwane nezincazelo ebezingadingeka ukuba besiqonde ukwethula umbiko owenabileyo. Amagama ezinkulungwane zabalilahlekela, behlwithwa wulaka lodlame kanye nezithombe

elaseMbumbulu



ezikhombisa amanxiwa, amangcwaba namashashalazi ezigemege me esibika ngazo, sivumelene ukuthi singazifaki kulo mbiko; sethembe ukuthi zizokhumbuleka kwabawufundayo.

Lapha nalaphaya sibeke amazwana achaza kabanzana ngezimo nomlando, nangezehlakalo ezithintekayo embikweni wethu, (isibonelo: isifundazwe saKwaZulu-Natali) ukuze othandayo aphambuke, azifundele esaqhubeka nombiko.

Amagama ezindawo nawezinhlangano siwabhale ngendlela elandela izivumelwano ezaziwayo ngokubhalwa kwesiZulu esifisa ukuthi kwejwayeleke ukuhambisana nazo ukuze ufundeke, uqonde- ke kahle nalo mbiko wethu.

Sibhale ngendlela yokuthi ofundayo asheshe awuthole umqondo wengxoxo, afike esiphethweni sencwadi masinya. Ikhasi elikhombisa okuqukethwe encwadini asilenzanga, sifake izihlokwana lapha nalaphaya ukuze naleso naleso siqephu siqondakale kangconywana. Kanjalo nangamazwi acashunwe enkulumweni esiwaveze emabangeni ehlukeni engxoxo.

Kuleso-naleso sikhuthali ebesibambisene naso, sihlola, sicubungula amabala neminingwane uSinani ayesiqoqele yona ukuze selekelelane ukubhala le ncwadi, ngiphakamisa izwi lokubonga nelokuhlalalisa. Sebeyothatha kithi isibonelo nabanye ngomuso ukuthi izaba zichuma ngcono, ziveze imiphumela ebonakalayo, uma kubanjiswene ngokwazisana nangokubonelelana.

Isasasa nentshisekelo abaholi nabahlonishwa baseMbumbulu abayisukumele phezulu ngayo le nselelo, neso elibanzi abavame ngalo ekwelulekeni izikhuthali ebezelekelelana ukufeza lo mgomo, kuhlaba umxhwele.

Sibonga ikakhulukazi kuNkosazana uJuba Khuzwayo nakuMaMkhize, uNkosikazi uCelani Ziqubu, kanye nasezinsizweni uSimanga Sithembe noNathi Mbatha - izikhuthali zakwaSINANI, kanye nethimba elalihlela lo msebenzi wokubhala nokuhlola lencwadi lijutshwe ngamaKhosi akwelaseMbumbulu Lapho sibonga ikakhulukazi uNkosikazi uLindiwe Mseleku (kwaVumengazi), uNkosikazi Thandekile Ngcobo (esiMahleni), noNkosikazi uNcamisile Mkhize (eMbo-Thimuni), uMnumzane uBhekisisa Phungula (esiMahleni) uMnumzane uDingisono Ndokweni (kwaMaphumulo), uMnumzane uMbongeni Makhanya (kwaSobonakhona) kanye noMnumzane uTulolengwe Dlamini (eMbo-Thimuni) okungekho lutho obelungazameka luphumelele ngaphandle kwesineke nokuzimisela kwabo. Ukwanda kwaliwa ngumthakathi!

Ekucopheleleni konke ebesikuzama, siyazi ukuthi lo mbiko esiwethulayo ungaba nezikhala kanye namaphutha lapha nalaphaya okufanele nakanjani alungiswe. Ofunda ngokunakekela uyokhululeka ukusivusa, aseluleke lapho kudingeka khona. Siyokuthokozela lokho.

Asiqale-ke sifunde, sixoxelane ngokuqukethwe kule ncwadi yethu.

NguDkt uBheni wakwaKhumalo eBaQulusini

eKhaya KwaMachanca

eJalimane

(Dr Ben Khumalo-Seegelken)

<https://www.benkhumalo-seegelken.de/>

eMbumbulu, zili-23 kuJuni kowe-2013



Umkhosi wokuHlambulukelana nokuBuyisana kwelaseMbumbulu ngo-2007

AbaseMbumbulu esiMahleni, eMbo-Thimuni, kwaSobonakhona, kwaThoyana, kwaMaphumulo, kwaVumengazi, kanye namakhosi abo, iNkosi uNhlosoyesizwe Hlengwa neNkosi uThembisile Maphumulo neNkosi uKusakusa Mkhize neNkosi uLangalaseMbo Mkhize neNkosi uAndreas Makhanya owayeyibamba, neNkosi uMoyeni Mkhize, benza isibonelo esibabazekayo, baqopha umlando ngo-2007 ngokugcina bephumelele emizamweni yokuhlambulukelana nokubuyisana emva kwezinxushunxushu nezimpi ababekade bedlule kuzo kanye nezinye ezazisahlala ziphinde zibheduke.

Kwakubuthenwe eMpandwini, khona kwelaseMbumbulu, ngeSonto, zili-11 kuMashi 2007. Umphakathi uzozihalalisela uzibongela ngezaba nezifiso zeminyakanyaka ezase zibonisa ukugcwaliseka.

Wawubuthanele ukuzokwethembisana ngokuqinisekileyo phambi kweSilo sikaZulu naphambi kukaZwelonke nakwabaphansi ukuthi uyashwelezelana, kuyaxolelwana, kukhunyelwana umlotha, iphelile impi. BabengangoZulu eya emakheni, izinkulungwane eziyishumi (10 000).



UHlanga loMhlabathi, iSilo uZwelithini kaNyangayezizwe, neNdlunkulu kanye nezikhulu zomasipala nabaholi bamaqembu kwezepolitiki, i*African National Congress of South Africa* (ANC) ne*Inkatha Freedom Party* (IFP), nabamabandla ezenkolo kanye nabasembusweni wesiFundazwe sakwaZulu-Natali nokaZwelonke babesemukele ngesasasa isimemo, bephelele ngothi lwabo.

Kwakukade kwaqalwa eminyakeni ephambili (2005), kudingidwa emphakathini ngesidingo sokuthatha isinyathelo esisha. UMkhandlu wamaKhosi aseMbumbulu okhuthalele inhlaliswano ngoxolo emphakathini, ikakhulukazi selokhu kwasukela ekukhululekeni kukazwelonke ngokuzinika umbuso wentando yeningi ngo-1994, wanxusa abenhlango uSinani ukuthi belekelele ekufezeni leso sifiso somphakathi.



USinani - uBanjiswano lweziKhuthali ekuPhelekezeleni nasekweLekeleleni abaFelokazi, abaFelwa neziNtandane emva kweziNxushunxushu kwelaKwaZulu-Natali (*KZN-Programme for Survivors of Violence*) - wavumela phezulu; kwaqalwa kwaboniswa ngenselelo nangodaba lonke. Kwacetshiswa ngezimfanelo okwakudingeka zigcinwe, kwavunyelwana ngezindlela okwakuzoqhutshwa ngazo, kwaze kwafika ekuqaleni ukuwulungisela-ke lo mcimbi okwase kugcine kuvunyelwene ukuthi ugujwe. Le nhlangano, uSinani, yayikade isebenza eMbumbulu kusukela ngo-2001, ikhuthaza ukwazisana nokubonelelana, yelekelela ekupheziseni ubudlova, ibambisene nabazali, nabaphathi kanye nesiteshi samaphoyisa saseMbumbulu lapho yayikade icelwe khona nguKheneli uMhlongo, uMasiteshi owayephetha ngaleso sikhathi. Emakhaya nasezikoleni nasemaqenjini ehlukeni emphakathini kwakuzanywa ukulamula nokukhuza uchuku, izingxabano, ubudlwembe nokukhononda ngobudlova okwase kwejwayelekile ikakhulukazi kwabamaqembu ezipolitiki, kuzanywa ukukhuthaza imfundiso nenhlonipho kwabasakhulayo nokwazisana emphakathini. Lezo zaba zazenziwa kuphelekezelwana kubanjiswene nabelekeleli abanye babo ababeqhamuka phesheya, kuhanjelwa abasinde kulwiwa nabalilayo, kuyoshwelezwa, kududuzwe, kuzanywe ukuvuselela ubuntu, nokukhuthaza ukwazisana nokuhloniphana. Lolu banjiswano nabaphathi nabahlonishwa nabazali nabaholi lwaludinga ukucophelela nesineke nekhono.



USinani uthe esuka emakhaya, ezikoleni nasemaqenjini ehlukeni emphakathini, wayesephindela kubaphathi bezigceme ngeziceme ngokwakhelana kwazo, ethatha nabo isinyathelo esilandelayo: Wasicacisisa isidingo sokuthi kube nezibonelo ezibanika umdlandla abasanqikazayo, kubhobokelwane, kuvulelwane izifuba, kubanjiswane nabasezikhundleni zobuholi, kubonakale ukuthi iqinisekile le nhloso yokuthatha unyawo olusha. USinani wawaxhumanisa wawahlanganisa amakhosi akwelaseMbumbulu, wazithungatha wazithola nezinduna zezinsizwa, nababizi namagosa, wabafaka umdlandla



wokubhobokelana nokuzama ukwethembana. Waqhuba izinhlelo zokufundisana nokuchazelana ngobubi bobudlova nobezimpi nodlame kanye nangezaba zokubuyisana nokukhumelana umlotha - esebenzisa amakhono nolwazi olunye lwalo ayelwethekela kuzo izikhuthali lezi nakubacwaningi abathile kwezomlando nakwezokuhlambulukelana kuleli.

Isifundazwe saKwaZulu-Natali [KZN]

Isifundazwe saKwaZulu-Natali (KZN) singesinye sezifundazwe eziyisishiyagalolunye (9), ezaqanjwa kulungiselelwa ukungena kombuso wentando yeningi ngo-1994. Ngesikhathi sombuso wobandlululo nengcindezelo ye-apartheid (1948-1994) ingxenye enkulu ikakhulukazi ngezansi koThukela kwase kwathiwa yiNatali; amaqwaqwasi ikakhulukazi ngenhla koThukela kanye nasemaphethelweni amadolobha aseNatali kwakuthiwa kuKwaZulu [“homeland”].

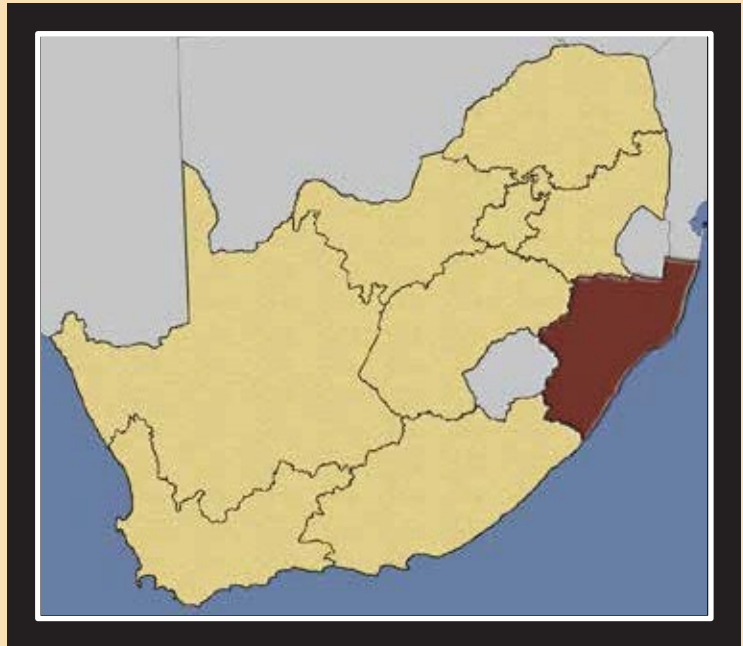
Umlando:

Bengakafiki abamhlophe kwelakithi (kuze kushaye unyaka we-1652), isifundazwe esiphakathi koKhahlamba nolwandle ngenhla nangezansi koThukela kwakulikhaya lemizi nemindeneni nemibuso eminingi eyahamba yahamba yaze yabumbana, yaqoqelelwa embusweni wakwaZulu, iqoqwa yiNkosi uShaka kaSenzangakhona kaJama (1787-1828) namabutho akhe. Umbuso waKwaZulu wahlaselwa ngamabutho amaBhunu (Voortrekker) enhla koMfula iNcome (Blood River) ngowe-1838.

Waphinde wahlaselwa ngumbuso wamaNgisi empini yasoNdini (14.07.1879); iNkosi uCetshwayo kaMpande kaSenzangakhona (1826-1884) ayibamba, ayibopha amaNgisi, ayidingisa, ayethula esihlalweni ekunqobeni kwawo kulezo zimpi ezalandela eyasoNdini.

Kwathi ingxenye yezwe engenhla koThukela ayengakayifaki embusweni wawo waseNatali (Colony of Natal, 1843-1910), ayidabula izifunda ezilishumi nantathu (13), leso naleso asinika induna, ushifu (chief), okhokhelwa yiwo, aselibusa ngaye izwe, eyiso lawo. Isifundazwe sonke esingenhla

nesingezansi koThukela sigcine sesibizwa ngokuthi kuseNatali.



Ibalazwe likazwelonke elikhombisa izifundazwe zonke; esigudle ulwandle empumalanga ngesaKwaZulu-Natali.

Kuthe amaBhunu namaNgisi esephemba umbuso wawo wokuqala kazwelonke, iNyunyana yeNingizimu-Afrika (Union of South Africa) ngowe-1910, iNatali yaba ngesinye sezifundazwe ezine zalowo mbuso (ezinye kwakuyiCape Province, yiOranje-Vrystaat/Orange Free State neTransvaal ezize zaguqulwa, zabizwa kabusha kwavela lezi eziyisishiyagalolunye (9) esizazi namuhla, ngokungena kombuso wentando yeningi ngo-1994).

Sekuthatha amaBhunu nombuso wawo wobandlululo nengcindezelo ye-apartheid ngo-1948, okwathi ngo-1961 waphenduka, wazibiza ngokuthi uyiRepubliek van Suid-Afrika/Republic of South Africa, lesi siFundazwe saqhubeka sabizwa ngokuthi yiNatali nangesikhathi ezinye izingxenye zaso kwase kuthiwa ziyizabelo zabomdabu (ama-“bantustan”; i-“homeland” yakwaZulu, eyayibuswa ngokwehlukile nengxenye eyayigodlwe abamhlophe i-“Natali”) lesi sifundazwe namuhla sisazi ngokuthi kuKwaZulu-Natali (KZN).

Kwakukade kwenzenjani?

Kuxolelwana-nje, kwakukade kuxatshenwe, kulwiswana, kubulawana. Izingxabano nezinxushunxu- shu emphakathini kwakungesiyo into entsha; kwakuhlala kwenzeka naseMbumbulu. Ulaka nobu- dlova kulezi ziwombe ezedlule, kwakungathi nokho kuyaqala.

Kuthiwa zazisuka kungonakele lutho-nje izingxabano. Zisuka mhlawumbe “ngokubiza imvumo”; njengesicathamiya. Abakhumbulayo bathi: “Yaqala yayinhle imvumo, kodwa bathi besuka (abanye) babeqamba amagama ajiqayo, avusa uhlevane. Umuntu ahlabelele ngesici engiyisona noma isigameko esamvelela.”

Kokunye ingxabano ezinsizweni yayisuka kubangwa intombi, isigcawu noma kubangiswana ngengoma. Kwakuthi-nje intombi iqomile, kwaziwa, kuqhamuke abathile, bayeshele, uma ibehlula bese beyithwala, bahambe nayo ngenkani. Bese besuka abalapho iqome khona, bayoyilanda, bayithwale babuye nayo ngenkani. Kokunye ifike iphalaziswe, igqunywe, ibhenyiswe, kuthiwa kukhishwa imithi yalapho ibithwalwe yasiwa khona. Kwesinye isikhathi intombi ize igcine isize yavuma ngapha, yavuma nangale. Isizozondelwa khona lokho-ke, ihletshwe, ibhinqwe, yethukwe, kuthiwe ingumxabanisi. Kokunye kuze kuthi noma isihlaselwa yizigcwelegcwele, ziyidlwengula zidedelana, ingabi namlamleli ngisho izigebengu sezedlulela ezihlotsheni zayo, zizihlasela, zizithungelela imizi, zizibulala. Yilokho okwakuvama ukweqhatha izigodi nezibongo, kudale uthuthuva - udlambedu.

Kokunye kwakuqembuka “amasosha” engoma, angene ingoma yakwesinye isigodi noma yakwesinye isibongo, ayiqhwage, ibe ngeyawo; kuxatshanwe, ivate, kulwiwe engapheli.

Kokunye kwakuyaye kuhiliziswane-nje ekhaya, kungaxatshenwe ngokutheni, bese kuqhamuka owangaphandle ayingene, ayishoshozele indaba, uqhekeke phakathi umndeni, kugcine kuphakanyiselwene izikhali, kulinyazenwe; yena esemi ngaphandle futhi, esebukela. Kokunye kuphambuke izigcwelegcwele, zibona inqola enihamba ngayo izimele eceleni komgwaqo, zinikhiphele izikhali, zinivikise ubala, zinephuce enikuphethe, zinikhuthuze, zihlwithe nebenithi nikufihle ezicathulweni nasemabeleni, nibe nenhlanhla uma zinishiya zinganilamazanga noma zinganithungelanga ngomlilo kanye naleyo motshwana yenu leyo. Kanjalo nasendleleni kubuywa emsebenzini kusuke izidlova, ziphoqe ukungena kuqala ebhasini noma etheksini, zazi ukuthi zifike muva kunabo bonke

abanye abalindileyo, zivule isibhakela uma zingasasebenzisanga isilimazo. Kwakusindwa ngenhlanhla! Kanti-ke ezinye ziyakuzingela, zikucothele nasesangweni emsebenzini; uthi uyaqhamuka-nje, zikufake inhlamvu, zishaye utshani.

Ubuhlongandlebe kwabasakhulayo emakhaya nasezikoleni, nobugcwelegcwele emgwaqweni kubuywa emsebenzini kanye nobugebengu nobudlwembe ematshwaleni bekutatazelisa ama-ambulense namaveni amaphoyisa cishe nsuku-zonke, sekugwazenwe. Izintshumentshu nemikhonto nezizenze namawisa namabhawodi nezibhamu bekungasafihlwa. Nasemishadweni nasemihlanganweni kanye nasemidlalweni yebhola kwase kungathi kuphoqekile ukuthi kufikwe kuhlonyiwe, kungehlukana kungalwiwanga!



elaseMbumbulu nabakhona

Izigodi nezifunda eziseningizimu-ntshonalanga neTheku, phakathi noMkhomazi neNdaleni naseNtshongweni esizibiza ngokuthi kuseMbumbulu ziyizifunda-mizi (districts) ezingamashumi amabili nanhlanu (25) ezingaphakathi kwemingcele yezifunda-mizi zombuso wendabuko (traditional authority areas). Ezinye zazo - eMbo-Thimuni, esiMahleni, kwaSobonakhona, kwaThoyana, kwaMaphumulo, kwaVumengazi, kwaVumukwenza - eziphethwe ngamaKhosi ayisishiyagalolunye (9), amanye awo yiNkosi uKusakusa Mkhize, y iNkosi uLangalaseMbo Mkhize, yiNkosi uNhlosoyesizwe Hlengwa, y iNkosi uThembisile Maphumulo, y iNkosi uAndreas Makhanya (owayeyibamba) neNkosi uMoyeni Mkhize.

Ukufika kwabamhlophe kwelakithi (kusukela onyakeni we-1652) kwaveza izidumo kwathikazisa izimo eziningi kuzwelonke. Kwaze kwathi nezimpi zombango embusweni waKwaZulu nezalandela lapho, zagcina ziqhubekele ekuzanyazanyisweni kwemizi nemindeni eminingi ngenhla nangezansi koThukela okwathi ngezikhathi zombuso weNkosi uDingane kaSenzangakhona (1795-1840) eminye yaleyo mizi nemindeni yagcina izitholele isiphephelo ezigodini nasezifundeni eziphakathi noMkhomazi kanye nelaseNdaleni naseNtshongweni - elaseMbumbulu, "kwelamaLala". Kwawuyimizi nemindeni iningi layo eyayiqhamuka enhla nezwe - eminye yayo yayiliqhamukisa ngaphansi koKhahlamba, eminye ngaphesheya koThukela - imizi nemindeni yakwaMakhanya, yakwaLuthuli, yakwaMaphumulo, yakwaCele, yakwaHlengwa, yakwaMkhize neminye ngokwehlukana nokuhlobana kwayo konke.

Ezikhathini ezalandela lapho zokuqhubeka kokuhlwithwa kwezwe ngendluzula nangobuqili (colonialism and missionary drive), abamhlophe baletha balanda nabasuka kude kwelase-Afrika nakwelaseNdiya naseShayina ababebadingela ukubasebenzisa emakhishini, ezivandeni, emasimini, emigwaqweni, ezimobeni nasezimbonini ababeziphemba kwelaseThekwini nasemaphethelweni. AmaBhunu-nje eze ephinda eliklaya, eliphundlisisa izwe, efaka umbuso wawo wobandlululo nowengcindezelo ye-apartheid (1948-1994), enza amaBantustani, imindeni nemizi eseyazinza

eMbumbulu kanye nabahlonishwa nabaholi bayo ngokwehlukana nokuhlobana kwabo, yayisiyandile kakhulu, yahlanganisa neminingi eminye ebilokhu ifika kulokhu kwasukela eMpini yamaKhanda, iMpi kaBhambatha (1906) kuze kuyokwedlula ekuphenjweni kombuso wokuqala kazwelonke, umbuso wabamhlophe wobandlululo nendluzula, iNyunyana yeNingizimu Afrika (Union of South Africa) (1910-1961).

Ukuzinika umbuso wentando yeningi (1994) kuwuvulele ithuba elisha umphakathi waseMbumbulu, lokuvuselela intshisekelo yokwazisana ngokungenalubandlululo kanye nokuzigxumeka nokuzicandula kabusha izisekelo zawo.

Kwakuyaye kuthi-ke futhi izingxabano zasemsebenzini eThekwini nakude, kubuywe nazo, ziqhutshwe emakhaya, sezingenwe ngabangani nabomndeni. Kusuka lezi zibhelu ezazishoshozelwa ngamaqembu ezezipolitiki-nje (1976-2000), usudungekile umphakathi, sekuthi nothi uzama ukukhuza nokulamula kube nhlanga zimuka nomoya-nje. Nezingxabano nezigemegeme okumangalelwana ngazo emakhosini, zasezehlula amandla.

Kanti-ke lukhona nalolu udweshu lweminyakanyaka, oluhlala luhlale luphinde luqubuke ikakhulukazi kwabaseMbo-Nkasa, esiMahleni naseMbo-Thimuni; kuhiliziswane, kumangalelwane, ihlome, kuhlaselwane, kubangwa izikhundla zobuholi besizwe. Luvela-nje lolu laka lodlame olwaluviviswa ngamaqembu ezezipolitiki (1976-2000), ihlekisana ihlomelene kwabaseMbumbulu. Zathungeleka kalula zavuka phansi izinzondo namagqubu amadala.

“Kwakuliwa ngemkhonto, izimboko, nezizenze kuvikwa ngamahawu.

Abantu baqale ukubona izibhamu ngepolitiki – eziyimishini ezishintshayo.”

Kulezi zimpi nodlame olwalubheduke ezindaweni eziningi esifundazweni saKwaZulu-Natali nakuzwelonke kuleyo minyaka ephambili (1976-2000), izigodi ngezigodi zaziviva, zixakazisana, zihlaselana iziwombe ngeziwombe, iminyaka ngeminyaka. Babalelwa ezinkulungwaneni ezingamashumi amabili (20.000), esifundazweni saKwaZulu-Natali. Ababulawa lapho bacishe babe yisigamu sesigidi (500.000). Abasinda ngokuzibalekela bagcina bengasenamakhaya. Ingxenyane enkulu yabo KwaZulu-Natali kwakungeyaseMbumbulu nasemaphethelweni. Engasabalwa amangcwaba angenabalileli. Akukho muzi owawungathintekanga; abafelokazi nezintandane kanye nabanezibazibazi nezingozi emakhanda nasebathikaziseka engqondweni, bakhubazeka emphefumulweni, bakhona cishe kuwo wonke umuzi.

Izintatheli zezindaba emaphepheni nasemsakazweni zake zaveza umbiko ngabathile okwakuthiwa base bezidalele ithuba lokukhanda imikhonto nezintshumentshu ngensimbi, bayithwale ngamaloli bayoyifakela lapho isiqhathwe yashiywa khona impi; kanjalo nangezikhali ezinzima okuthiwa kwakukhona abase bekhuthalele ukuzithola, bazithubelezise bayobhebezela ingxabano kubulawanwe ngazo.

“Baningi abafa, abanye badliwa yizinja; omunye wadliwa yingulube ebaleni – idla ubuchopho bakhe”.



Abamabandla ezenkolo nabezinhlango ezikhuthalele inhlaliswano ngoxolo njengoSinani kanye nabasemthethweni, bazeseka izaba zokubuyisana ezazizanywa babambisana namakhosi ekuvuseleleni ukwazisana nobuntu, nasekulungiseleleni lo mkhosi wokuhlambulukelana.

Noma zase zizanyiwe izaba zokuxolelana lapha nalaphaya, - omakhelwane ababengasahoshelani sebezama futhi ukuphinde babingelelane, babuzane impilo, bethekeliselane iswayi, baxoxelane amahlaya -, kwakuzwakala kusenesidingo sokuphumela eshashalazini, uqhutshwe lo mzamo kubanjiswene, kuphelekezelwana ukuze umphakathi wonke nawo uthathe unyawo olusha ngokunjalo. Ithunzi lesinyama negazi elachitheka nemiphefumulo eyacekelwa phansi, kwakuzwakala kunesidingo sokuthi lelo thunzi lethulwe, lidediswe, kukhulunywe nabaphansi, kushwelezwe, kuxoliswe, babikelwe nokuthi kuyaxolelwana - sekuxolelwene, isiphelile impi.



Kuboniswa ngalezo zokuhlambulukelana- nje, kufakanwa imilomo, kuhlangoiswa amakhanda ngezindleko ezihambisana nalo mcimbi olungiselelwayo. Izovela phi imali yokukhokhela konke lokhu okudingekayo ngomkhosi onjalo? Ngobani abangacelwa ukuthi bafake isandla lapho amandla omphakathi engafinyeleli khona? Ngobani abangathunywa ngumphakathi ukugijima zonke lezi zindlela okufanele zifezwe

khosi we-Hlambo nokubuyisana kwelaseseMbumbulu ngo-2007

ngaphambi komcimbi, ukukhipha
izimemo, ukuhlongoza uhlelo?

Umcimbi namalungiselelo

Kubuthenwe sekukuhle-nje eMpandwini ngeSonto, zingu-11 kuMashi 2007, sekuke kwajulukwa kufakanwa imilomo, kuboniswana ngezimfanelo emalungiselweni:

“Ukuze abaphansi baxole, basixolele, nabo futhi baxolelane, sekuzothi njengoba thina sesixolelene, sikhulume nabo, sibazise ukuthi sesibhobokelene, savulelana izifuba, sathethisana, sasolana, sakhuzana, sahlawulisana lapho kudingeka khona, saxolelana. Sibanxuse ukuthi iphele, iphelisise, impi – kithi nakubo; sibuyisane!” Kuchaza omunye wezakhamizi ngenjongo yomcimbi owawulungiselelwa.

***“Njengoba izinsizwa zihuba, zisina-
nje, bayabuya abaphansi,
bahlangabezane, baphelekezelane
nazo, bahlangane babe yithunzi
elimangalisayo.***

***Usuyabatshela-ke ukuthi
sihlangene-nje, sizohlambulukelana,
sixolelane, sithelelane amanzi.
Bazoxola-ke nabaphansi, basidedele,
siqhubeke, baseseke!”***



USinani uyakhumbula ukuthi kwakungelula njalo kwababekhuthalele ukugujwa kwalo mcimbi ukuthi basheshe bavumelane ngezinyathelo okwakufanele zithathwe emalungiselelweni. Kwakhona lokho nje-ke ukuba nesineke sokunikeza lowo nalowo ithuba alidingayo lokuzihlolela udaba ephindelela, ngaphambi kokuthatha isinqumo sokuvumelana noma sokuphikisana nombono obekiwe - kwakhona lokho-nje - kwakuyisinyathelo esikhulu sokuzakha nokuzifundisa mathupha kwezokubuyisana. Ubuciko namakhono okukhuthaza ukubhobokelana nokubonelelana uSinani ayezama ukubafundisa nokubakhumbuza wona, kuhambe kwahamba kwagcina sekwejwayelekile. Sebekusebenzisa-nje konke, bazihlelele imihlangano, bazidingidele ababhekene nakho, bazixazululele izinkinga, ngendlela yesintu esihle – ekhombisa *ubuntu* – eyayikade ingasaziwa kwelaseMbumbulu. Kukho konke lokho uMkhandlu wamaKhosi waba yisibonelo esincomekayo ekucathulisaneni, ekubekezelelaneni nasekuhlangabezaneni; kubanjiswane.





Sebebahle, sebevunule beconsa-nje bonke abeze emkhosini, selokhu kuqalwe ngayizolo kuhlelwa izimfanelo zokugcina, kukhunjuzwana, kwelekelelwana, kugcinwa namasiko njengokwenqubo ekhumbulekayo. Ukucwilisa imithombo nokugaya, ukupheka nokuvubela lokhu kwaqalwa lisuka phansi isonto. Ziyachichima izimbiza sekuzovovwa.

Kanti-ke kwaboMkhandlu wamaKhosi, yileyo naleyo Nkosi yayiqale esigodlweni sayo ihlolisa, ifeza izimfanelo, kulungiselelwa lo mcimbi. Lapho-ke kujwayeleke ukuthi kushunqiswe impepho, kubulawe isilwane – imbuzi (emhlophe), kuchithwe igazi okubikwa ngalo emadlozini akwayo nakwawesizwe sayo ngaphambi kokuba kwedlulelwe phambili; kuphethwe umlotha waleyo mpepho ebishunqiswa. Leyo naleyo Nkosi-ke isiyohlangana namanye amaKhosi bese uhlanganiswa-ke umlotha wempepho, sekuba yinsizi yobumbano. Kwenziwa lokho-nje, sekubanjiswene nabamabandla abezeNkolo, ikakhulukazi amaNazaretha. INkosi ngayinye isikhuluma-ke, ikhu lumela kuyo le nsizi yobumbano. Ikhuluma nabaphansi; bonke abesizwe sayo, ibathopha ngezithakazelo nangezibongo zabo, kwethulwa leli cebo lezaba zokugubha umkhosi wokuhlambulukelana, kuphindwe kushwelezwe ngobudlova nobubi obenziwe, kuncengwe, kucelwe intethelelo, kucelwe nomdlandla nenkuthalo kwezokwazisana nokuhloniphana, kucelwe impumelelo kulezi



zaba ezizanywayo - uxolo nokuthula. Abaholi bezeNkolo bayathemeleza nabo njengokwenqubo nokwamasiko ebandla lakubo, sebesondeza-ke isitsha esinamanzi acwebile. INkosi ngayinye isiphosa uhlamvu lwemali emhlophe kula manzi, ibeke izwi elifushane, lokho okufana nokukhipha inhlawulo nokubeka isibambiso nesifakaziso ngokuqinisekileyo phambi kwamehlo abo bonke abakhona nakwabaphansi nakoPhezukonke, ngenhloso yokuhlambulukelana nokubuyisana.

Ukuhlambulukelana

Abebexabene uma sebevumelana ngokuthi bahlale phansi, bavulelane izifuba, basolane, bathethisane, bahlawulisane, bajezisane lapho kudingeka khona, ukuze baxolelane, babuyisane, baphinde bahlalisane ngokuzwana nokubonelelana nokwazisana, kuyaye kuthiwe kuyahlanjulukelwana.

Ngokwehlukana kwezimo, ukuhlambulukelana kuyazameka kuphumelele ngaphandle kokwelekelelwa ngabalamuli nabahlanganisi. Kokunye-ke kodwa kuyaye kuze kulunge ngokusizwa yibo. Kuhlambulukelana abomndeni, kuhlambulukelane omakhelwane nabangani, kuhlambulukelwane emzini nasemphakathini kwakhelenwe.

Okunye kuyashesha, okunye kuthatha imindundu, kuzanywa kuphindelelwa. Kokunye kugcine kwehlulekiwe, kwayekwa. Kokunye kugcine kuphunyelelwe, kwaxolelwana, kwathelelwana amanzi, kwakhunyelwana umlotha, yaphela impi!

Izinsizwa zezizwe ezizilungiselela lo mkhosi nazo ziphelele ngothi lwazo kulo mcimbi owandulela umkhosi wokuhlambulukelana nokubuyisana ngoMgqibelo kusihlwa. Zihleli, ziminyene etendeni eligxunyekwe eshashalazini okuzobe kubuswa kulo ngakusasa. Kwakhona-nje lokho ukuhlanganisa amehlo, kubingelelwane, kuhlaliswane, kuxoxiswane kunganyonkolozwana, kungaxakasizwana, kuhlanguwe nganjongo-nye – yisinyathelo esingesincane emva kwezinxushunxushu nolaka okuphunywana kulo. Izikhala zabangasekho ezingaseyukuphinde zivaleke phakathi kwabo, zigqama kabusha engqondweni, zivuse umunyu, zithunuke izilonda emphefumulweni njengoba sekuhlanguwe-nje.



Owangaphandle ozedlulelayo-nje kuyamcacela ukuthi kufanele bazihlanganele bebodwa-nje abezizwe zaseMbumbulu. Ngalokhu kuhlwa bavulelane izifuba, baphalane ulimi, basolane, balile, bashwelezelane, bathethelelane bebodwa kanye nabaphansi namaKhosi nabaholi bezeNkolo - kungekho zibukeli nazintatheli, baze behlukaniswe yintathakusa.

Zihlangene kusihlwa izinsizwa-nje, bese zizihlabile zazihlinza izinkomo eziyishumi zenyama okuzobuswa ngayo emkhosini ngakusasa. Izimbiza sezicushiwe, sezimi ngomumo. Imbuzi emhlophe yehlambo ilinda ukufezwa kwezimfanelo zokuhlambulukelana kwezinsizwa, emva kokuhwalala nokuphelela kwabalindelwe.



Babebanngi ababesukumela phezulu, beyikhuthalele imininingwane yokulungisela lo mkhosi. Ikakhulukazi amakhosikazi okwaze kwathi noma sekubaswa, kuphekwa, kuphakwa, kuqoqwa, ayelokhu eshaya phansi-phezulu ngesineke nokuzimisela njengokwemihla yonke, nokwasezimweni zonke emphakathini nasemizini yawo ahlala enakekela khona wonke okhona. Abahleli nabagqugquzeli basezigcemeni ezehlukene ababebambe iqhaza emalungiselelweni, oDiye, noMusa Hlengwa noDifa Mzulwini noKino Nene noBaki Gumede noGwazinduna Nene kanye neNduna uCele, owayemele abakwaVumengazi, babafaka umdlandla nabanngi abanye ngokuwashisekela nokuwakhuthalela kwabo amalungiselelo omkhosi.

Intsha nothisha, nabamasonto baphi?

Kwenziwa onke la malungiselelo-nje, abamasonto, nentsha abalibelwe, noma sengathi abanakiwe-nje. Kuwo wonke amasiko agcinwayo emakubo nasemininingwaneni yonke ezezwayo, bakhona, bayazibonela, bayazizwela. Kuyabacacela nokho abakwaSinani ukuthi emibuzweni eminingi abanayo abanye balaba bantwana, ikakhulukazi izintandane ezikhulela ezihlotsheni, abanamchazeli. Ezikoleni lapho intsha iphelele khona nsukuzonke, ingazikhulumela-nje phandle nasendleleni eya ekhaya ngamalungiselelo enziwayo emphakathini nasemakubo; akukho mzamo otheni owenziwa ngothisha babo ukubanika ithuba lokubuza nokuxoxelwa nokuchazelwa ngala malungiselelo enziwayo, nangalokho okwakwenzekile kanye nokuzilungiselela ukugubha umkhosi wokuhlambulukelana nokubuyisana emphakathini wakubo njengentsha yesifunda.

Othisha bangabazali nomakhelwane nezihlobo nezethenjwa emphakathini. Iningi labo likhona, lilibambile iqhaza lapho kudingeka khona njengamalungu omphakathi, kodwa esikoleni baqhelile, bayazikhipha kukho konke okwenziwayo nokwenzekayo. Lokho mhlawumbe kwenziwa yisifundo abasithatha ephutheni elalenziwa ezikhathini eziphambili (1976-2000), lokuvulwa kuphendulwe izikole zibe yinkundla yokuviva kwamaqembu ezepolitiki, okwafaka abantwana nentsha ezingxabanweni, kwabaphoqelela ekubhebhezeleleni izibhelu nodlame.



Izinkonzo zamasonto zingena masontonke. Izaba ezizanywa emphakathini ukwakhiwana nokuvusana nokuhlambulukelana nokubuyisana ingabe ziphathwa zeseke kanjani ezinkonzweni nasemihlanganweni yamabandla neyabefundisi neyabakhokheli nabaholi bentsha?

Ngokuphakama kwelanga ngosuku lomkhosi, ngalelo Sonto, zili-11 kuMashi 2007, zatheleka izixuku eMpandwini ngezindledlana nemigwaqana yonke, kwafa amehlo. Kuvunulwe kwahlotshwa ngokomdabu; abanye baswenkile bashaye ezakwanokusho. Yilelo nalelo viyo lezinsizwa elifikayo, lemukelwa ngabaholi bezenkolo nabanumzane abathile, ledlulele kwamanye asefikile, adibane onke abe viyo linye. Izikhali eziphathele phansi okukhombisa inhloso yokwamukelana ngokungenalulaka, bese lichelwa leli viyo elihlangene ngamathonsi amanzi acwebileyo obekusetshenzwa ngawo emcimbini wokuzilungiselela ngayizolo, okuwuphawu lokulibophisisa ifindo lokwamukelana nokubuyisana elizanywayo.



Kuthe-ke sebephelele bonke abebelindelwe, abahlonishwa nezihambeli, yezwakala imbongi isibikezela ukufika kweNgonyama, iSilo uZwelithini kaNyangayezizwe, neNdlunkulu ngokuqala ihaye izibongo zeNkosi uShaka kaSenzangakhona ize iyofika kwezakhe “uBhejane, phum’ esiqhiwini!”. Kwasuka uthuli amabutho egiya eqephuza enanela ukuzwa kuhaywa izibongo zeNgonyama, okwawuxhuma lo mkhosi wabakwelaseMbumbulu, kwawuhlanganisa nochungechunge lomlando wezwekazi laseAfrika, nowomhlaba wonke ngokuthinta izigigaba nezihlabani isizwe saKwaZulu esaziswa ngazo okuyothi nezizukulwane ezizayo ziyohlala zizikhumbula. Uhulumeni wesiFundazwe saKwaZulu-Natali kanye noMkhandlu wabaBusi ngokweNdabuko kanye namaqembu ezepolitiki babethumele abahlonishwa neziphathimandla zabo eziphambili, ukuzozimazisa umphakathi wakwelaseMbumbulu emkhosini wawo, uMntwana wakwaPhindangene uDokotela uMangosuthu Buthelezi (IFP), uNgqongqoshe kwezoMnotho nezeziMali kwaHulumeni wesiFundazwe saKwaZulu-Natali uDokotela uZwelile Mkhize (ANC) nabanye.





Enkulumweni yeSilo eyayilalelwe ngelikhulu isasasa yizinkulungwane eziyishumi [10.000] ezazikhona kanye nezintatheli zamaphephandaba nezemisakazo, iSilo sasincoma isinyathelo somphakathi nesabaholi nabahlonishwa esifundeni saseMbumbulu, sakhuthaza intsha nomakhelwane nothisha nabezenkolo ukuthi bathathe isibonelo kokwenziwa umphakathi wakubo. Senezezela naso iSilo sabashwelezisa, sabakhuzisa, sabeluleka, sabakhuthaza nxazonke abaseMbumbulu namaKhosi abo emzamweni wabo wokuzakha nokubuyisana. Sagcizelela isidingo sokuvuselela uku- zihlonipha nokwazisana emphakathini. Nezintatheli zamaphephandaba nabasemsakazweni ababekhona bayithakasela inkulumo yeZulu. Nezikhuthali ebezigqugquzela zilungiselela lo mkhosi, zakhombisa okukhulu ukugculiseka ngamazwi iSilo esasiwabekile.



Kwathi noma sekungathi lifuna ukuguquguqubala izulu, kwabe kulokhu kuqhubekile ukwesasa nenjabulo ngobumnandi bokuba ndawonye kuhloswe okuhle. Kwakuhlatshelelwa, kusinwa kudedelwana; kukikizelwa, kubongelwana kunjeya! Nabafundi baseNyuvesi yakwaZulu-Natali eThekwini naseMgungundlovu ababekhona, bethunywe ukuzobukisisa balalelisise ukuze bayobonisana, bacubungule abakubonile nabakuzwile, bathintana laphaya nalaphaya nababekhona, baqoqa imibono eyahlukene. Intsha ekuthakaselayo lokhu okwenziwayo kanye nabafelokazi nezintandane okwakubonakala ukuthi bayaziqinisa noma kungelula, balangazelela ukuphila ngaphandle kovalo nokwesaba emhakathini owazisanayo nobonelelanayo.



Lapha nalaphaya iso lalethuka
 lihlala ebusweni bothile
 okubonakala sengathi usebuye
 wajunywa yimicabango
 emkhumbuza izidumo nezigigaba
 zamalangabi, nothuthuva
 nendluzula nencithakalo yangaleya
 minyaka edlule - ubuso bentandane
 nobomfelokazi osewakhala-zoma,
 okungekho mazwi nazaba
 ezingakanani ezingambuyisela
 akwephucwa wudlame. Abanye
 kwakungathi beswele imilomo
 yokuzibongela ngokufezeka
 kwesifiso sabo sokuthi zichume
 izaba zokushwelezelana,
 nokukhalelana, nokududuzana,
 nokukhumelana umlotha,
 kuhlanjulukelwane, kubuyiswane.





Izikhali okuhlotshe ngazo, eziphethwe zabanjelwa phansi okukhombisa inhloso yokuzozibusela-nje ngaphandle kokulwisana, zithi noma zibuthuntu-nje, zimkhumbuze ozibukayo ukuthi kubulawana ngazo uma kulwiwa. Obukayo ufikelwa yisifiso sokuthi zixwayisiswe impela izikhali; kwejwayeleke nakwabavunulayo ukuzihlobela-nje ngaphandle kwazo!

Obona lo mcimbi wenzeka, uhamba ahambe abone ukuthi ukuhoshelana nokusebenzelana ngempumelelo phakathi koMkhandlu wamaKhosi akwelaseMbumbulu nohulumeni wesiFundazwe, bebambisene nezikhuthali emphakathini wonke, kufeza kugcizelele injongo yomthetho-sisekelo wombuso wentando yeningi ngokugculisayo nokungaba yisibonelo esikhuthazayo nakwabaningi abasacathulayo nabasanqikazayo kulokho. Nabaphansi kuyabacacela ukuthi bazimisele ngokuqinisekileyo laba abahlangene kulo



mzamo.

kwelaseMbumbulu nakuzwelonke

USinani uyasithokozela isinyathelo esasithathwe ngabakwelaseMbumbulu, wathi uma esiqhathanisa nemizamo yoMkhandlu weQiniso nokuBuyisana (*Truth and Reconciliation Commission/TRC*) eminyakeni engaphambili (1996-1999), wazibona zincomeka kakhulu lezi zaba ezizanywa kuhanjiswa nalowo mkhondo owaphembeka ekungeneni kombuso wentando yeningi kwelakithi - ukusukuma kwezakhamizi nabaphathi bazo, bashisekele ukuvuselela ukwazisana nenhlalakahle emphakathini wakubo, bakhuthazane bebambisene namaqembu nezinhlangano nababusi, kuqhutshwa ngamasiko

endabuko nawenkolo okungagcina kuphumelele kanconywana ekutheni kuthinteke cishe bonke emphakathini, ikakhulukazi abasakhulayo, kulanjulukelwane kubuyiswane. Kungakhuthazeka abanengi abanye esifundazweni sonke nakuzwelonke ukulandela lesi sibonelo; njengoba sekwenzekile nakwelakwaVulindlela, kwelaseMgungundlovu, muva-nje (ngowe-2010).



Ezimweni eziningi namuhla, kwelaseRuwanda nakwelaseKhongo nakwelaseMali naseGibhithe nasePhalestina, ezifuze okusukwa kuzo kwelaseMbumbulu, kunethemba lokuthi nakuzo ingagcina ichumile yaphumelela imizamo yokubuyisana uma izibonelo ezinjenga lesi zingemukeleka kwabakhona, kwakhelwe kuzo kuqhutshekwe.

Umusa awande!

Inqolobane Yolwazi

Anthea J. Jeffery, 1997. *The Natal Story: Sixteen Years of Conflict*. Johannesburg: South African Institute of Race Relations. (amakhasi: 900)

Mxolisi R Mchunu, 2007. "Culture change, Zulu Masculinity and intergenerational conflict in the context of civil war in Pietermaritzburg (1987-1991)" in *From Boys to Men – Social constructions of masculinity in contemporary society* edited by T Shefer, K Ratele, A Strelbel, N Shabalala and R Buikema, Cape Town: Juta & Company. ISBN 978-1-91989-503-1 (amakhasi: 225-240)

Andreas Rosen, 1993. *Apartheid, Widerstand und politische Gewalt in KwaZulu/Natal*. Muenster/Hamburg: Lit Verlag (Politikwissenschaft; Bd. 18). ISBN 3-89473-669-0 (amakhasi: 139)

Ben Khumalo-Seegelken, 2009. "UKUBUYISANA",
http://www.benkhumalo-seegelken.de/dokumente/UkuBuyisana_2011.doc [13 Meyi 2013]

Christian Meier, 2010. *Das Gebot zu Vergessen und die Unabweisbarkeit des Erinnerns. Vom öffentlichen Umgang mit schlimmer Vergangenheit*. München: Siedler. ISBN 978-3-88680-949-3 (amakhasi: 160)

Jabulani Sithole, 1997. "Tale of Two Boundaries: Land Disputes and the Izimpi Zemibango in the uMlazi Location of the Pinetown District, 1920-1936", *South African Historical Journal*, 37,1 (1997), (amakhasi: 78-106)

Juba Khuzwayo, Berenice Meintjes and Usche Merk, 2011. "Integrating African Meaning Systems and Systemic Thinking-The Sinani Approach of Working with Conflict Communities" in *The Non-Linearity of Peace Processes-Theory and Practice of Systemic Conflict Transformation* edited by D Korppen, N Ropers and H. Giessmann, Leverkusen Opladen: Barbara Budrich Publishers.

Usche Merk, 2007. "UKUBUYISANA"_Versöhnung in KwaZulu-Natal heute [13 Meyi 2013]

WFD/Berghof Foundation for Peace Support 2008. Evaluation Report on the Peace Building Programme of Sinani. Berlin: Berghof Foundation for Peace Support. Available at: www.berghofpeacesupport.org/publications/SCT_Evaluation_Report_Peace_Building_Programme_of_Sinani.pdf [26 Julayi 2010].

NguDkt uBheni wakwaKhumalo eBaQulusini

[eseKhaya KwaMachanca](#)

[eJalimane](#)

(Dr Ben Khumalo-Seegelken)

<https://www.benkhumalo-seegelken.de/>

[eMbumbulu, zili-23 kuJuni kowe-2013](#)

