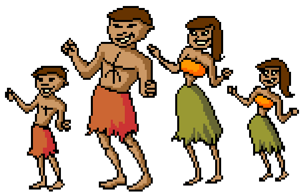
German/South African Cultural Exchange 2002: Shosholoza/Bayede
- eBaQulusini/Vryheid KwaZulu-Natal **27.03. - 04.04.2002** -

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 ngumbuso wobandlululo. 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 ukuphemba ubuhlobo obusha[1].

   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.

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[1] Uhlelo lwethu lwezinsuku ezilishumi nanto siluchomé kuwo lo mbiko.

2.2 Sifika nje kulungiselelwa umkhosi wokubuyisana nokudala uxolo oyoba ngomhla ka-6 kuMeyi 2002. Isizukulwane sanamuhla sihlosé ukuthatha unyawo olusha, kubhobokelwane, kuxolelwane, kuhlaliswane kahle.

3. 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.

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

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

4. Ekuhambeni kwethu siboné odadawane bezinkalo ezibiyelwe – ezinye akwakhé muntu kuzo, ezinye zinamasimu ommbila namadlelo ezinkomo nezimvu (amaplazi) – abaninizo ngabamhlophe abazimele kahle kwezomnotho; laphaya nalaphaya kuneziminyaminya zamaxhokovana angemahle iningi lawo eliqhelile emifuleni nasezimpompini Zamanis aphuzwayo nasemigwaqeni egandayiwe.

Yizikole nje ezintsha kweziningi zalezi zindawo; bangakanani abantwana abaya khona!

5. Iqembu lentsha, i**B a y e d e**, esisina sidedelana nalo lapha eMondlo, 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 eFilidi nasemaphethelweni (nakuzwelonke-jikelele) ngokomthetho azisenalubandlululo muva-nje (kusukela ngo1994); akekho noyedwa nokho umfundi omhlophe ongamthola khona!

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

5. Uthishela waseMpofini uNkosikazi uEurika J a n s e n v a n V u u r e n usikhombisa isikole sakwakhe, usethula nakumphathi waso uMnumzane u M o d i s e, 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), ukunyukunyezwa kwabafundi ngokocansi okunye okugcina kuphelelé ezeni nje kungajeziswanga, ingculazi ecekela phansi abafundi nabafundisi, izidakamizwa nobudlova.

6. 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 okuziqhwishaqhwishela buhlobo bethu laba (eMondlo babalelwa ku98% abangaqashiwe). Kudaleka ubuhlobo obungazenzisi.

7. Ukuvakasha kwethu esiqiwini sezilwane eThala siphelekezelwa ngabendawo oAlec M d l a l o s e, Joseph M a s u k u, Brother C l e m e n t, oRita, Quentin noFani B o t e s kusinika ithuba lokubona ubuhle bezinkalo namahlanze akulelo, kanti ke futhi kusivula amehlo kusikhumbuze ukuthi abantu abasuswa lapha kuphenjwa lesi siqiwu iningi labo nanamuhla lokhu alinasiza lapho lingakha lihlale khona.

8. Siya eHlobane nakwaMthashana siphelekezelwa ngabazukulu bezihlabani zezimpi ezalwiwa lapho, oSéan F r i e n d (impi yamaNgisi ebaQulusini eyaziwa ngokuthi yiAnglo-Zulu-War ka1879) nòJerry S i b i y a (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.

9. Omame abaziqhwishelayo 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 b e ongumgqugquzeli waleli qembu ufika nabanye akade esilindé nabo sesiphindele kwaBhekumthetho, basibikela, babonga, basibhalela futhi emva kokwahlukaniselana, babonga.

10. 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 kusaziqhubekela 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, bayaduduza, bayalila, bayangcwaba, bayatoha, … Emizamweni yonke ebhekene nengculazi, nokusweleka 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 zokududuza abafelokazi nezintandane nokushumayela ikhondomu azisoze zaluphezisa 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)

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 uyaphumelela umzamo wethu wokubhobokelana nokuxhumana nabaQulusi.

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 Mbatha waseMondlo nahambisana nabo sebebuya kwabenhlangano « Ithutheng » exoxwa nguNkosikazi uJackey Maahoranye beyochathazelelana ulwazi.

Kusemqoka kithi ukuhlala sixhumene nentsha yeqembu likaBayede eliholwa nguNkosikazi uVuyi Mavuso, uthishela uNkosikazi uEurika Janse van Vuuren, nezikhuthali ezingakhethé bala lamuntu oJoseph Masuku, Nomsa Mbatha, Thandeka Ndlovu, Nomsa Hadebe, Alec Mdlalose noBrother Clement.

6. Libunjwa liseva !

Inhlekelele yengozi yemoto yaluthikazisa kakhulu uhlelo lwethu. Iyatuseka indlela okwabanjiswana ngayo kulilwa, kwasukunywa kwazanywa nokugcika 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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>>uShosholoza ebaQulusini 2002

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>>SHOSHOLOZA visits Vryheid eBaQulusini - meets Bayede_2002

>>German/South African Cultural Exchange 2002 _ Shosholoza_Bayede isiZulu

>>BEGEGNUNGS- und AUSTAUSCHPROGRAMM mit dem „Shosholoza Chorprojekt“ eBaQulusini/Südafrika 27.03.-04.04.2002