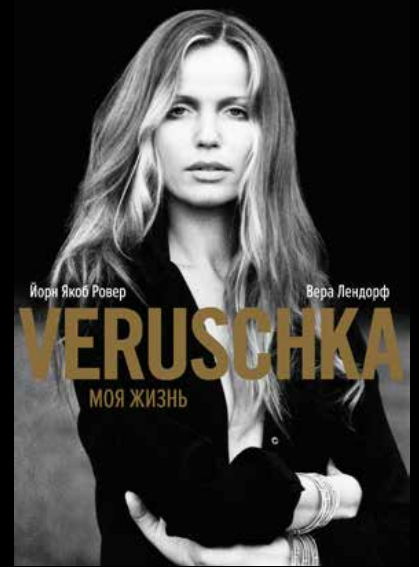


# MDUKATSHANI

Imnyaka ewu 50 Kukhandwa  
Ubuhlalo 1969 -2019



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Akuvumelekile ukuthi iprintwe ngaphandle kwemvume yethu

**Izithombe ze-cover:**

*Ngenhla ngasesinxeleni* ubuhlalu baseMdukatshani kumodelelwa iprojethi ye *-World on a String- a Companion for Bead lovers* eyabe iholwa uDiane Freidberg no Joel Lipton

*Ngenhla ngakwesokudla uVerushka* – umthengi wokuqala ongasaziwayo

*Ngenzansi esinxeleni-* uNgenzeni Mvelase -okade wasebenza ukwakha ubuhlalu eMdukatshani -Paul Weinberg

*Ngenzansi kwesokudla* -Ukhamba namabhola akhandelwa - iprojethi ye *-World on a String- a Companion for Bead lovers*. Eyayiholwa uDiane Freidberg no Joel Lipton

## Okusihlanganisayo



Izimoto zikaHulumeni – AmaGG. Ukususa imindeni ngempopo kwakuhlanganisa imilando yabo bonke abasebenzi bezandla baseMaria Ratchiz Mission, eLimehill, eWeenen, eMsinga, eWaayhoek, eMbulwane nasendaweni yaseNhlawe.

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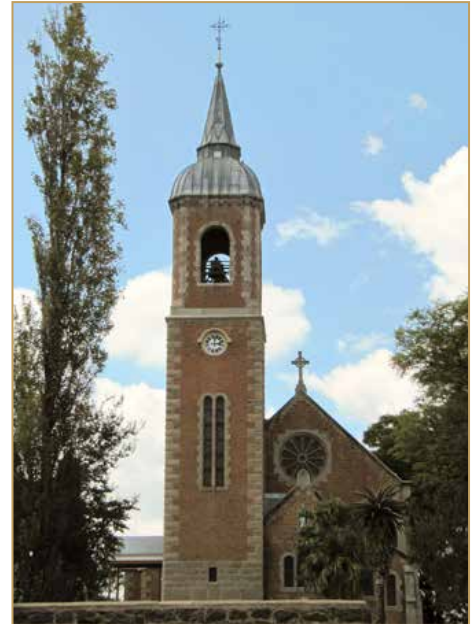
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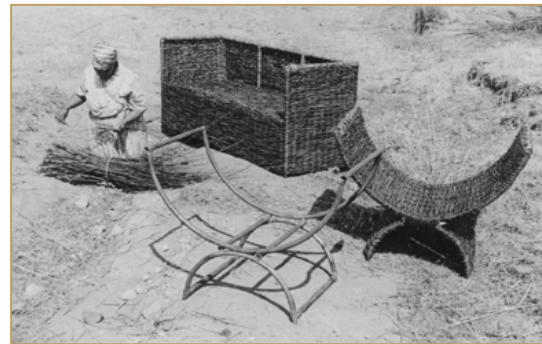
# iMission yamaRoma iMaria Ratschitz

## Umsebenzi wezandla ukuqalwa

Umsebenzi wobuhlalu waseMdukatshani wawungahlelwa ukuba wenziwe. Kwaba ukusukela phezulu nje, neqoqo lenhlangano yentuthuko eyayaziwa ngokuthi iChurch Agricultural Projects (CAP). Yaqala ukusebenza eMaria Ratschitz Catholic Mission eduze kwaseWasbank, KwaZulu-Natal. UCAP wasungulwa ngo1965 ukuzothuthukisa indawo yesonto uqeqeshe abantu abamnyama, kodwa lokhu kwashintsha ngesikhathi uHulumeni wobandlululo ememezela ukuxoshwa kwabantu ababakhelene nemiission, kodwa bezoqala ngabantu ababehlala ngaphakathi emission. Kwakuzosala ababesebenza emishini ngokuphelele. UCAP ubona lokho wabe usuhlela umsebenzi wokwenziwa kobhasikidi bamawilosu ayetshalwe emishini. Kwathi umsebenzi usunesonto elilodwa uqaliwe, ngenyanga kaOctober ka 1967, kwafika awayephethe kwandabazabantu eDundee ezobala izakhamizi, kanye nababenza umsebenzi wezandla abathola ilungelo lokuhlala. Umsebenzi wanda kakhulu kwaqala kwenziwa izinkamba, ukukhilosha ngovolo, kanye nomsebenzi wokuthunga. Lokhu kwenza inzuzo futhi kwanika omakhelwane basemishini ababesuswe ngenkani bathunyelwa eLimehill ngoJanuary ka 1968 ithuba lokusebenza. (Ukuthola imininingwane ebanzi bheka ekhasini 51).



Ivolontiya uCarolyn Moulst kanye neqoqo lokuthunga laseMatiwane



UNancy Khumalo ofundisa ngobhasikidi



UKherorana Dube umakhi wezinkamba



uNancy Khumalo



uGenerosa Hlatshwayo



UGenerosa Hlatshwayo ophethe amakhushini akhandwe ngezandla



uKherorana Dube

# UMLAYEZO OVELA KUBAPHATHI BETHU

Ukujabulela imnyaka ewu 50 yokwakhiwa kobuhlalo umlando wobuciko obekwenzeka iminyaka neminyaka kunikeza amathuba wokujabulisa abantu ngezikhathi ezinzima

Uhlamvu nohlamvu lobuhlalo luhle ngokwalo kodwa ukuhlanganiswa kwabo kuba yinto enhle kakhulu futhi buxhumanisa abantu ngemibono, amakhono, uthando babe imbumba.

Uma kukhulunywa indaba yomsebenzi wobuhlalo waseMdukatshani uCreina uyena okwaze ukubanekhono lokuxhumanisa ubuhlalo, icopper negolide ukuze kuqhakaze njengelanga kuphinde kuqhakambise abakhandi bakho.

Kuqalwa iproject kwakunabakhandi abawu- 300. Ubuhlalo baseMdukatshani baziwa izwe lonke Englandi, eMelikha kuze kushaye eFrance. Izangoma, ababumbi nonobuhle abaphambili bayaxhumana nobuhlalo bethu. Ubuhlalo buhlanganiswa abantu abahlukene ngokobuzwe nezindawo neminyaka. Lokhu kusikhumbuza umlando ngobuhlalo.



UDeborah Ewing, Usihlalo wenhlangano yobuhlalo

Lomsebenzi wasungulwa ngenxa yesidingo, kwaba impendulo yemithandazo yabantu abahlukunyezwa ngezikhathi zobandlululo bexoshwa emapulazini. Kwakheka amathuba okukuqeqesha futhi umsebenzi wanika abantu ithuba lokuveza amakhono abo ngezikhathi ezinzima. Abantu baseMsinga bahlukunyezwa izimpi eziningi ezibalelwa ku-21 azazenzeka emphakathini. Umsebenzi waphinda wakhinyabezeka kakhulu ngesikhathi sezikhukhula, kwamuka izindlu, umsebenzi wezandla kwehla nesimo somnotho. Inhlangano yaqiniseka yayaphambili lokho kufanele sikubonge kakhulu.

Abaphathi bakwaCAP bayaziqhenya kakhulu ngalempumelelo. Abaphathi bakwaCAP bakhethwa ngokubheka amakhono abo ahlukene. Kusukela koNdunankulu esizweni samaMchunu naba Bathembu, uPetrus Majozi noBhekuyise Ngxongo, kanye naba yingxenywe yokulwa nobandlululo uPeter Brown, Elliot Mngadi noMfundisi uDale White. UPeter noElliot babeboshiwe bengavunyelwe ukuphuma emakhaya abo, beboshelwe ukuphikisana nesimo sobandlululo nokuxoshwa kwabantu emapulazini, kwathi sebekhululiwe babuya babamba iqhaza ekuxhumaniseni umsebenzi wabo kanye nowethu.

Abaphathi bethu abakhona njengamanje uMntwana wobukhosi bakwaMchunu, uJoseph Mchunu, nondunankulu waMaBomvu, uKusakusa Mbokazi kanye noNduna uKhonzokwakhe Mvelase obemele AbaThembu (osanda kudlula emhlabeni). Imhlangano yabaphathi iveza izingqinamba izwe lethu elibhekene nazo. Basuka kuzindawo ezahlukene, eGoli, eThekwini kanye nasemiphakathini abanye bethola izimoto emgwaqweni, abanye bahamba amabanga amade phansi kanti abanye bathathwa ezitobhini. Izingxoxo nezinqumo mayelana nomsebenzi zimataniswa nabaholi bendabuko babenegalelo ekuqhakambiseni ezolimo, ezezipolitiki kanye nezemfundo. Iphuzu nephuzu litolikwa ngesiLungu nangesiZulu, lokhu kwakwenziwa ngokukhulu ukuzimisela abangasekho uDave Alcock no Natty Duma kwasala kwaqhubeka uGG Alcock, Rauri Alcock no Gugu Mbatha. Ukuvulwa nokuvalwa ngomthandazo kwenziwa ngendlala yasemakhaya ngesiZulu.

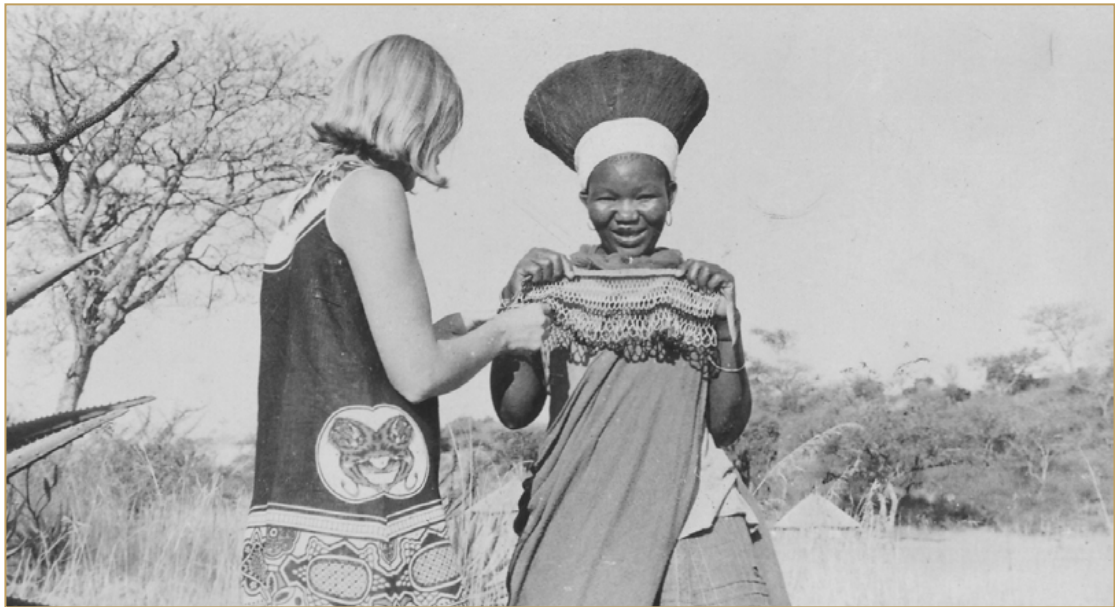
Umhlangano wamaTrustee wawenzeka ngaphansi kwezihlahla zoMthombotho obanamahlamvu anombala ophuzi uma kusebusika, noma ngaphansi kwezihlahla zoMncaka, eduze nomfula uThukela. Amalunga amaTrustee ahlala ematsheni, kungenamatafula endaweni yokuhlangana. Sekukhona isakhiwo sendlu yokufundela ebizwa ngeLearning Centre, nalapho kwakhelwa khona ubuhlalo, imihlangano yamatrustee ibanjelwa khona, izihlalo zakhona zinkudlwana zakhiwe ngamapulangwe zigcwele izinto zokwakha ubuhlalo.

Abaphathi bakaMRDP bayakuthokozela ukuthi loluhlelo lomsebenzi wobuhlalo nabobonke abazibandakanyayo kukho bakwabelana emhlanganweni wokuhlanganisa unyaka wamashumi amahlanu. Lokhu sekungumlando obaluleke kakhulu, okhonjiswa ngezithombe ezathathwa uTessa Katzenellembogen no Rauri Alcock. Abatoliki balelibhuku uSiyephi Mbhele no Gugu Mbatha. Lizophatheka njengendlela yokukhumbula yonke imindeni eyabamba iqhaza ekwenzeni lomsebenzi ubeyimpumelelo.



“Akukho matafula lapha”

Abaphathi behlangano behlanganela ukuxoxa ngekusasa lendawo nezikhulu zasebaThenjini nase Machinwini.



Usherryl nomkhandi wobuhlalo wayehlala endaweni yasemakhaya eduze ne Limehill. Umqulu onohla lwamagama lwabasebenza umsebenzi wezandla washa nendlu ngo July ka1981.

## EKUQALENI

Ochwepheshe abachaza ukuthi saqala kanjani basitshela ukuthi ukucusha entweni enembobo kwenze ushintosho olukhulu emqondweni yethu yasithuthukisa emcabangweni yethu. Ubani owakhanda ubuhlalo bokuqala, ehloseni? Lena indaba ejulile kakhulu kochwepheshe bezokushintshwa kwemicabango. Ubuhlalo bokuqala obukhandwe ngegobolondo lomneke batholakala eKapa kumgede owawuhlala abantu ngo 2004. Lendaba yasakazwa umhlaba wonke. Amagobolondo amadala okuhlobisa akhomba ukuthi amalimi aqala kanjani. Kusho incwadi iNew Scientist. Lama gobolondo ayekhandwe eminyakeni engu 75 000 edlule ebeka isithombe sokuthi ukuhlobisa nokukhuluma kwaqala kudala kunokwakuqalwa.

Ukuzibuza ukuthi ubuhlalo badabuka kuphi kwakungasihluphi nakancane ngesikhathi siqala ukuthenga ibhokisi lokuqala ngo 1969. Kwakuyisikhathi esibucayi kwezinto eNingizimu Africa, kunezinkulungwane zabantu abamnyama ababesuswa ezindaweni zabamhlophe besiwa ezindaweni okuthiwa ezabantu abamnyama. Babezitshela ukuthi balungisa imephu yobandlululo. UCAP waba phakathi kwembango yezindawo ezimbili, (bheka ikhasi 51) kulezondawo kwakunabantu abaningi abasuswa ngenkani, ngakho udaba lobuhlalo luhlanganisa nomlando obuhlungu wokuxosha kwabantu. Kodwa ngaphandle kokususwa kwabantu, ingabe yasunguleka yini iproject yobuhlalo? Yasunguleka ngesikhathi sokuphikisana nesimo. Isidingo sokuhlupheka kunoba isidingo sokudala umhlobiso. Lokhu into enhle kwakukhona sonke lesikhathi. kunento eyenzeka emoyeni okumele silimele iqiniso layo, okwenzeka enhliziyweni ngaphezu kokwenzeka ezweni langampela. Lokhu kwakuyiqiniso ukuthi omama abaqala lomsebenzi, njengoba namanje kusewomama abasasele emsebenzini wezandla.

Ubuhlalo baqalwa ngo1969 ngaphansi kwenhlangano iCAP, eMaria Ratschitz eyakhelene neWasbank, KwaZuluNatal. Inhlangano yakwaCAP yasungulwa ngo1965 ukuzothuthukisa indawo yesonto ukuba ikhiqize ukudla iphinde iqeqeshe imphakathi yabantu abamnyama kodwa yayisasebenze unyaka owodwa ngesikhathi zizinhlelo zayo seziphazamiseka ngokuthi uHulumeni wayehlala ukususwa kwabantu ngobuningi ezindaweni zabo. Isifunda – kanye naseMishini – yayiqogwe njengendawo yabamhlophe. Kepha umphakathi omkhulu wabantu abamnyama ababakhelene nemishini babehlezi emhlabeni okwakungowabo -lezindawo okwakuthiwa izidleke zabanyama. Yahluleka imizamo yokuvikela ukususwa kwabantu ezindaweni zabo, kwathi ngoJanuary ka1968 kwafika izimoto zikaHulumeni zizothutha abantu abalinganiselwa ku 9000 bayohlaliswa emathendeni eyizinkangala endaweni okwaqogwa ukuthi eyabantu abamnyama, ebizwa nge iLimehill, angamakilomitha awu 30 ukusuka lapho ekade behlala khona. Kuthuthwa abantu uCAP wayesiza ngabameli nangezinye izindlela ukusekela abantu abazothuthwa. Umsebenzi wezandla kwasekungomunye abahamba nawo okwasekuzosiza imindeni ethintekayo. Ekuqaleni izinto zokwenza umsebenzi wezandla zaqhamuka emishini;

izintungo zamawilosu zokukhanda izitulo ne fenisha, ubumba lokwakha izinkamba, kanye nezimbuzi ezingamaAngora nezimvu okwakutholakala kuzo uvalo. Baqalelwani pho ubuhlalo?



Umakhi wobuhlalo owayexoshelwe eLimehill, ekhanda ubuhlalo eduze kwezinyanda zotshani

Ukuba yayingekho iproject yobuhlalo engabe asizange sahlangu futhi savakashelwa inkosazana ayidume ngokhanda nokuhlela imibukiso yobumba, uSherril Pitt-Kennedy, owafika njengevolontiya ngo 1969. Wayehamba nendodana yakhe uSeamus, yena wayecija umsebenzi wezinkamba nobhaskidi. Kodwa inhliziyi yakhe yayisebuhlweni. Kwakuyi sikhathi ubuhlalo busemgangathweni. Wayehalela ukuthola ibhokisi elifodwa vo lobuhlalo edayisele abangani bakhe. Inkinga kwakuwukuthi ubuhlalo buyadula futhi babutholakala kanzima ngaleso sikhathi. Kunzima ukubuthola ngaphandle kwezwe. Izinto zobuhlalo ziya ngokuphela. uSherrill wagcina elitholile ibhokisi lakhe lobuhlalo kwashoda abazobakha. Ekugcineni wabathola omama abayisithupha ababefisa ukuzama. Oyedwa wabo kwakuyisangoma esasibizwa uGogo Nkosi, wayezoshintsha umlando womsebenzi wobuhlalo.

Njengazozonke izangoma uGogo Nkosi wayegqoka umyeko ohlotshisiwe ngobuhlalu obumhlophe ukuze azixhumanise nemimoya yakhe, emva kokuba uSherrell naye esewufunile lomyeke, umama omdala wamakhela njengesipho. Wanqaba ukuthatha inkokhelo. Lokhu kwakuwuphawu lokubonga umsebenzi kaSherrell. Lentokazi yayiwuqoka emadolobheni sakukhangisa abuye nama-oda amanye. Ngokushesha lomama wasebenza ngokuphelele ekhanda imiyeke yesintu. Eminye yayigqokwa abathakathi kwimcimbi yembukiso ye Welcome Msomi ngeminyaka yo 1970's, uMabatha owayengumlingisi waseMzansi emdlalweni ka Macbeth iShakespeare's eyayizodlala eLondon naseNew York. Kodwa umakhi wathola ukugqama ngenye indlela ngesikhathi sithola i-oda elalisuka kuVeruschka, unobuhle wase Jalimani owaduma kakhulu ngokuthola indondo "yoWesifazane ovelele emhlabeni wonke jikelele". Owake wabizwa njengokunguyena omuhle kakhulu emhlabeni wonke. UVerushka wabona eyodwa iwigi yethu ngesikhathi evakashele lapha eSouth Africa wase efaka i-oda lemiyeke ewu-13 yemibala eyahlukene.

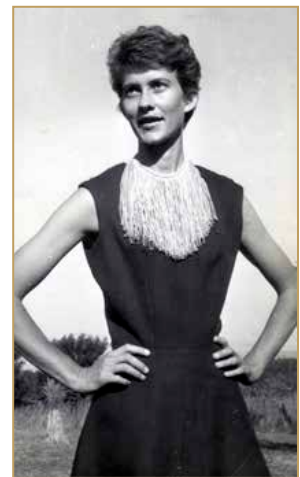
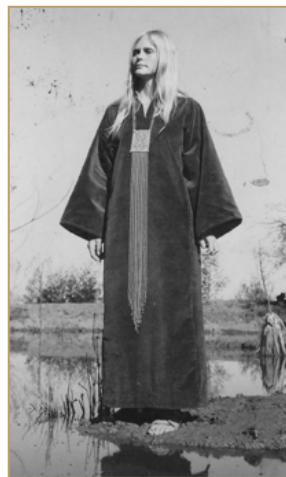
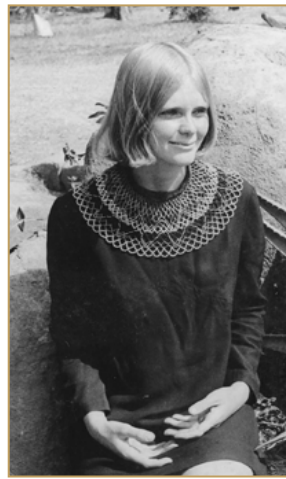
Singakalitholi i-order lika Virushka, uSherrell waqalwa ukugula kwesifo sokuwa okwabangelwa ukushayeka ngesikhathi ewa ehhashini. Lokho kwaphoqa ukuthi ayohlala eThekwini eduze kodokotela... \* Washiya inqwathshana yezinto ezazingakadayiswa, nohhafu webhokisi lobuhlalu. Ukulinga sazitshelela ukuthi kuphelile. Sasebenzisa ubuhlalu obabusele ebhokisini, kwachazwa isimo kubakhi bobuhlalu. UJo Thorpe wahlela umbukiso ehhovisi lakhe eInstitute of Race Relations, eThekwini, ama-order aqala angena futhi.\*\*

Eminyakeni emithathu emva kokuqala kwe project saba nabasebenzi abawu 300 emabhukwini ethu. Uhhafu wabo wawuhlala ezindaweni zabantu ezisondelene naseMission yamaAnglican eSpringvale eduze kwaseHighflats. Abanye behlala endaweni yaseLimehill eqhele ngama kilometre awu 30. Njengoba sasingavumelekile ukungena endaweni zabantu sasisebenza ngokuxhumana ngokulayezana. Abantu babemthanda uLucy Thwala awayeyisidudla esasinenhliziyo enhle ehamba ngebhayisekili. Njalo ngeviki imoto yayiletha ubuhlalu nemilayezo ngokuyalela kukaLucy. Njalo evikini uLucy ehambise lomsebenzi kubantu. Ibhayisekili lafa wanga tshela muntu waqhubeka ngezinyawo. Sezwe ngenkinga yebhasikili ngoba amaoda engasafiki ngesikhathi esifanele. Nangalo ibhasikili kwakunzima ukuqeda umsebenzi ngesikhathi esifanele. Umsebenzi wawukungalungi. Ukubabhalela incwadi kwakuyiyona ndlela elula kodwa inkinga wayengekho okwazi ukufunda nokubhala. ULucy wayecela umakhelwane ukuba amsize ngokumbhekela okubhaliwe, ngenkathi abasebenzi bobuhlalu beya kothisha bendawo beyocela ukufundelwa. Kwaphenduka impicabadala njengefoni enqamukile.

Nakuba kwakunobunzima nezinkinga zokuxhumana zazikhona, sathi kuyazameka uma sithola umlayezo ngo December 1969 owawuqhamuka kwaNdabazabantu waseDundee usitshela ukuthi ngokomthetho kanamba 18 of 1936 imisebenzi eyenzelwa emakhaya ayikho emthethweni. Umthetho wawucacile, konke okufundelwe, amabhizinisi, noma ini ewusebenzi endaweni yabantu abamnyama idinga ilayisensi. Umsebenzi wezandla ukhokhela amaholo ngalokho kwakuyibhizinisi. Sikwenza ngokungekho emthethweni kwamele sime ukuwenza. Nasi zama ukucela ushwele ngalokhu uNdabazabantu wasikhumbuzwa ukuthi akukho ukuvimba bona ukuthi beze kithi basitshela ukuthi uma singahlela imoto ezobalanda njalo futhi sibaphakele ukudla sibanike nendawo yokuhlala, inhlango izobhaliswa ibe semthethweni. ULucy kumele aqale ahambe ngebhasi.

\* USherrell waba umngani kaMdukatshani eside isikhathi ehlala esivakashela. Wagcina esehlala ezweni lase-England lapho impilo yakhe yaphelela khona ehlaselwa icancer washona ngo2009.

\*\* Ihhovisi lika Jo Thorpe leInstitute of Race Relations lajika labi eDurban's African Art Centre, ilapho agcina aziwa ngo "Mama womsebenzi wezandla eNatali" ngokusiza nokugqaguzela akunikeza izinhlangano ezinjengeyethu.



Ubuhlalu bokuqala bumodelwa uSherrel no Joey (washadela kwaBarachievy) babevolontiya kulenhlangano

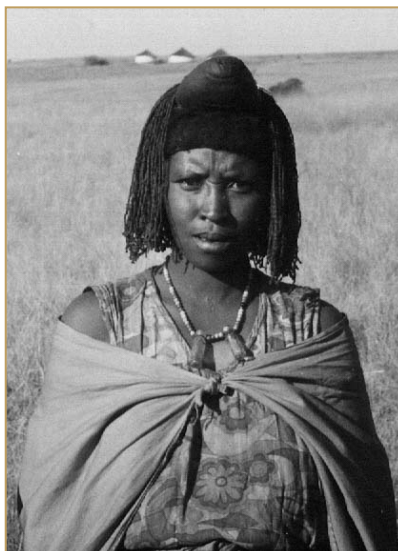


Ngampela kufanele kube njena' Duchesene Grice, usihlalo wabaphathi esembukisweni no Sherrel kanye nomunye unobuhle egqoke umyeko wezangoma ayayidayisa ngo R10 ngalezo zikhathi

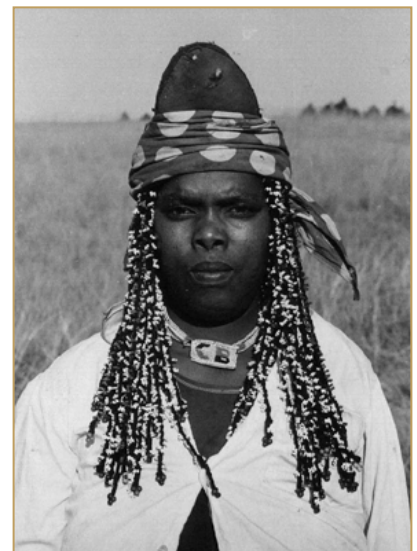


## SPRINGVALE

Sasidinga imvume kamantshi waseXopo ukusebenza eSpringvale. Sazama ukuyithola kodwa sachithwa. Lokho kwasiphoka ukuba simise uhlelo lweZolimo, kodwa saqhubeka nowezandla kuphela. Sahlehla kodwa kancane, Umgwaqo wawusendaweni yabelungu futhi sasisebenzi icele lomgwaqo ukuzinza okwesikhashana. Emnyakeni emihlanu eyalandela sasebenzela emgwaqweni wabamhlophe. Ehlobo kwathi uma ummbila usukhulile sibe nendawo yokuzikhulula. Ebusika, uma amasimu esomile, sasihamba amabanga amade siyendle. Ababenza umsebenzi wezandla nabo babesokola kakhulu ngoba kwakumele behambe amabanga amade uma bezohlangu nathi, omama bebelethe abantwana abanye behamba nazo izingane zabo lapho bezolinda isikhathi eside bephinde beme kolayini lokhu okwakwenza baqede sekuhamba isikhathi befike emakhaya ngomnyama. Inkinga kwakungesikho ukuhamba ibange elide kuphela kodwa ukusebenzela ekhaya kwakudala izinkinga. Sasihlala singazi ukuthi umsebenzi usuphelile futhi uzofika nini, nokuthi wenzeka ngendlela efanele yini. Omama kwakulula ukuthi bekhohlwe uma bewenzela ekhaya. Ubuhlalu buvele bulahleke, kuxovane imibala, uhala uyinkinga. Uhala kokunye wawuba ugqinsi kakhulu kuxege noma kuqine kakhulu. Omama babe qaka izikhwama zamaklabishi, unsiligwana lakhona njengohala. Kwakubukeka kuqinile, kodwa kunqamuka njalo futhi kuhleze kunobuhlalu obuningi obonakele obubeyela emuva. Safunda isifundo esibuhlungu esasichitha imali sishiya omama bengasenathemba lento abayenzayo.

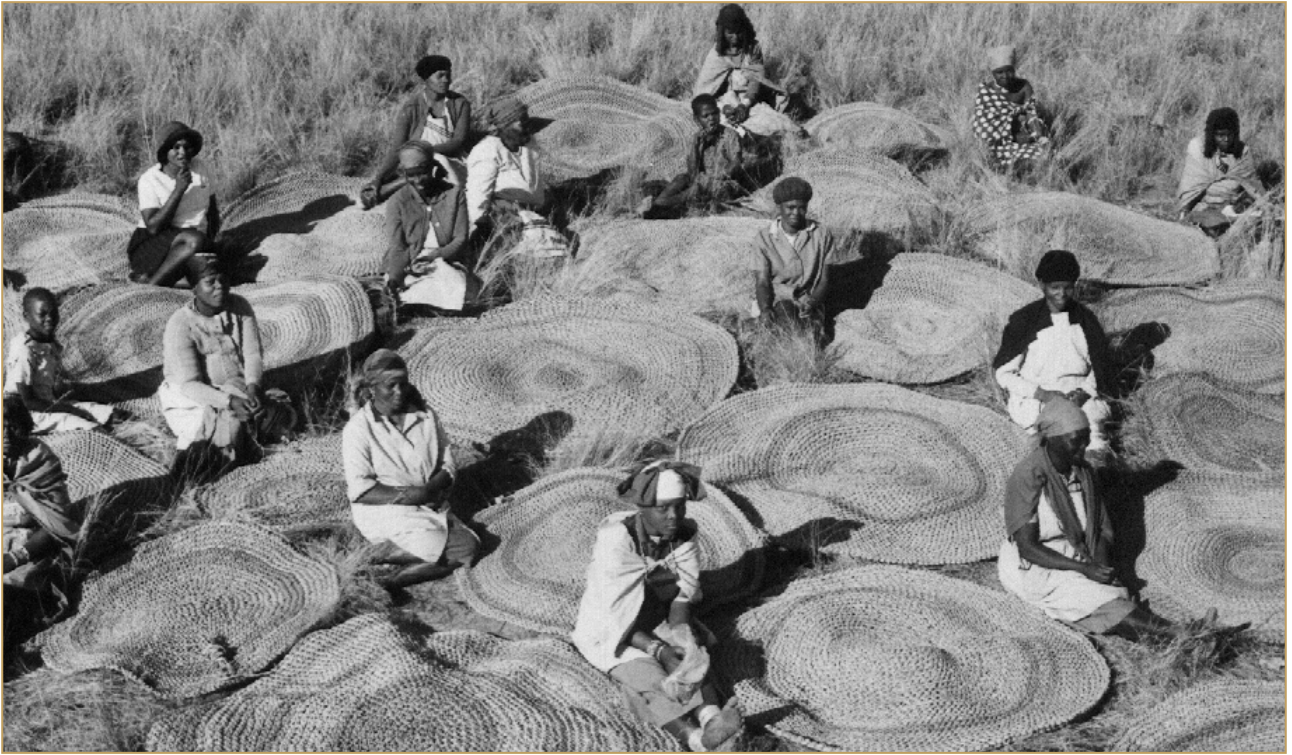


Umama oyiBhaca waseSpringvale, onoboya bentsha ekhanda, okuhlukile kakhulu kokomama baseMsinga.



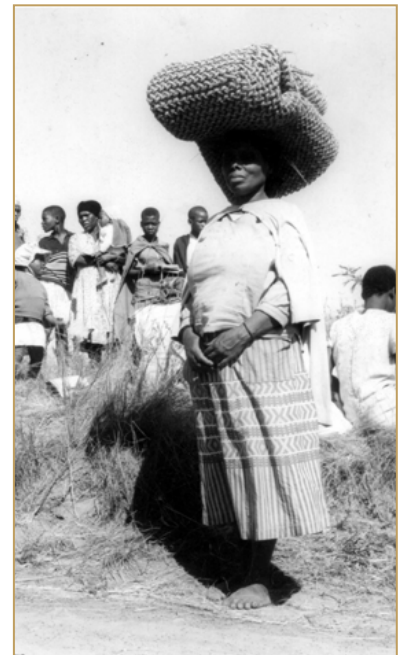
Ubuhlalu obuthungelwe ezinweleni babujwayeleke ezangomeni, yize kulo mama uphondo lukhombisa ukuthi uyiBhaca.

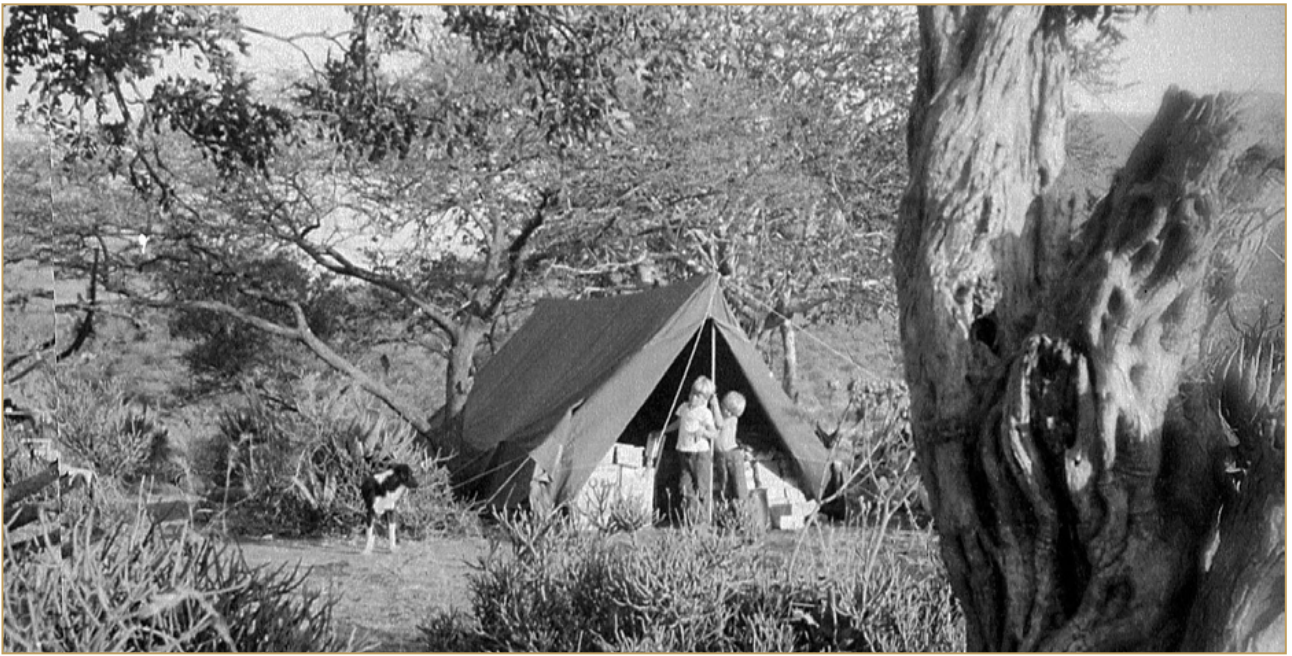




Kwakwenzeka kube nesikhathi lapho ubuhlalu buthengwa kancane, ngalesosikhathi sasibamatasa ngokweluka amacansi ngotshani. Utshani babutholakala mahhala futhi buhlezi bukhona emaplazi abamhlophe. Kwaqala izinkinga ezintsha. Utshani babungathengwa kodwa bungatholakali kalula ezindaweni zasemakhaya kanti ngesikhathi sasebusika babuyindlala. Imithetho yezizwe inezikhathi zokusika, umthetho wawunakwa izinduna zifika zizobheka uma sekuyisikhathi sokuqoqa umsebenzi, zihlole ukuthi ukhandwe ngotshani obusha noba obudala. Nangaphansi kwemoto, omama bentshotsha utshani uma sime khona ngamasikela abawafihle ngaphansi kweziketini. Ukusikwa kotshani ngesikhathi esimasinya babethi kuletha isaqhotho, kodwa omama babezimisele ukuwephula umthetho. Safunda ukubasekela ukuthi sithole indawo entsha edinga ukusikwa utshani obusha njalo nasifikile. Okwenza induna ingakwazi ukuthetha kangako, nomama babeya emakhaya nalobu ababusike ehlobo ukuze bakhe imbala emihle emsebenzini wabo. Indawo yokubeka umsebenzi enye into eyayiba inkinga. Iningi lama-oda kwakuba awomethi abakhulu. Omama bengenayo indawo yokucina lomsebenzi emakhaya. Omethi babebekwa kobhimu lapho betholwa amagundwane noma bashitshe ibala ngenxa yamaconsi ayevuza ezindlini zotshani.

Isixha esincane nje sasiwenza umsebenzi ongayiseki nokho ususetshenzwa amaviki amaningi Sasibakhokhela noma kunjalo, sizame ukuthi lowomsebenzi siwuthengisele abangani bethu. Kwakubalulekile ukuthi ungawuphuli umoya womuntu wesifazane.



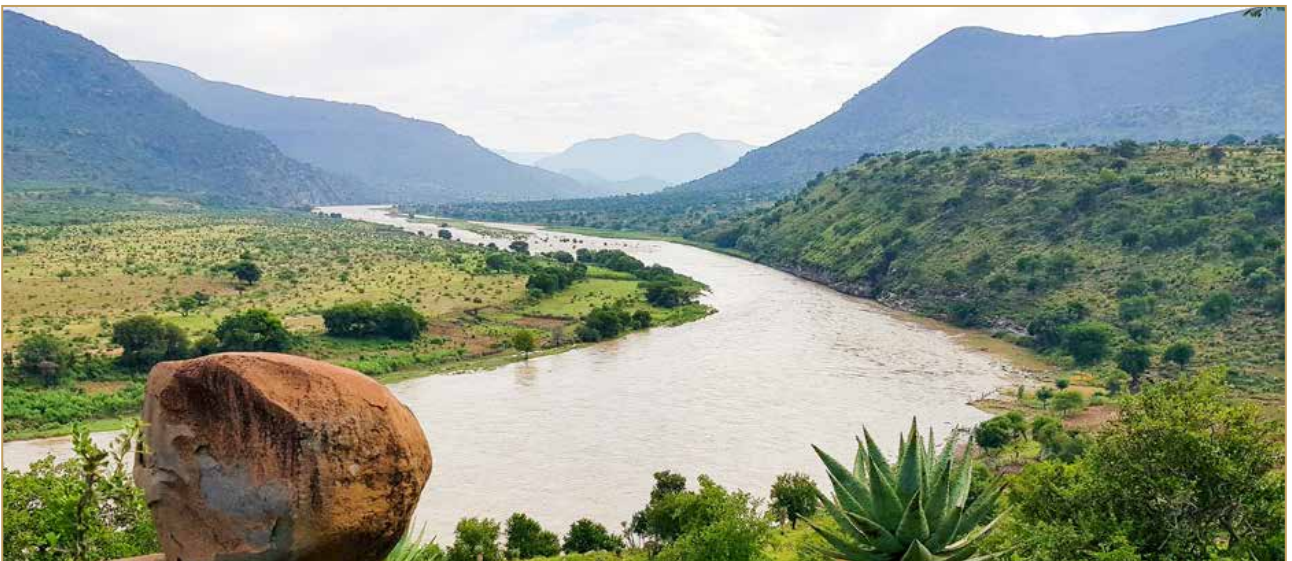


Inkambu yethu phezu kwamawa aseduze nomfula uThukela

## MDUKATSHANI

Inhlangano yethu yayiphelelwa isikhathi sokuhlala emishini ngonyaka ka 1974 futhi sasazi ukuthi ukuqasha kwethu eMaria Ratchitz angeke kusavuselelwa. Sanikezwa unyaka ukuthi sipakishe yonke into yethu sihambe. Kwaba nokuthi kumele sivale inhlangano, sathola indawo entsha emngceleni waseWeenen naseMsinga amapulazi amathathu abizwa ngoMdukatshani. Inhlangano yoxhaso ebizwe nge Chairman's Fund of the Anglo-American yasisiza ngokuqoqa uxhaso ukuthi kuthengwe lomhlaba, kwathi ngoJune 1975 sabe sesihlezi emathendeni khona. Kwakuzodlula unyaka kusakhiwa indlu ngamatshe notshani, unyaka sihamba ibanga elide ukuya eSpringvale, sinenkinga yokuxhumana noLucy Twala kungekho phakathi kwethu onocingo. Ekugcineni i-African Arts Centre yavuma ukusithathela umsebenzi wethu wokucana eSpringvale, kepha akekho awayefuna ukuthatha umsebenzi wobuhlalu. Inkinga enkulu wawukalwa, isikhathi esasichithwa sikala ipaka ngalinye kuphindwe kukalwe umsebenzi osuqediwe. Ukulahlekelwa into engangesipuni kwakubukeka kuyinto encane kodwa uma sekuphindaphindekile unyaka wonke kwakuwukulahlekelwa okukhulu.

Sahlala namabhokisi obuhlalu evalwe ngoseyili omkhulu ovuzayo. Sasivele sazitshele ukuthi sizocina ngobuhlalu sesiqedile ukuthutha. Kodwa sasisekhohlwe uthisha wethu, uBathulise Madondo. Ehlala etendeni nje elincane kwathi phakathi ezinyangeni ezimbili, kungakalungi lutho, wabe esefundisa ikilasi lobuhlalu ngaphansi kwesihlahla. Wafika nathi esuka eSpringvale, owesifazane owayengashadile ephoqa inhlonipho kodwa wagcina eyoqeqeshelwa ukuba ngumphathi. Wayengalula ukumlawula, emncanyana, enenhliziyo encane, engaqondakali, ewuthisha oqinile, ongagudluki emgomweni wakhe, abafundi bakhe babemsaba. Wayenekhono lokuthunga uvolo, ukukhilosha kanye nobuhlalu. Abafundi bakhe babethanda ukufunda kwazise babefika noma ingasiphi isikhathi. Amakilasi epholile eyinto eqantshukwayo. Kwakuba isikhashana esincane nje ngosuku. Kungesiwo umsebenzi wangampela, njengokusebenza engadini. Kuzothatha iminyaka ukuthi sithole abantu abenza umsebenzi wezandla esingathembela kubo ukuthi belethe umsebenzi ngesikhathi esifanele.



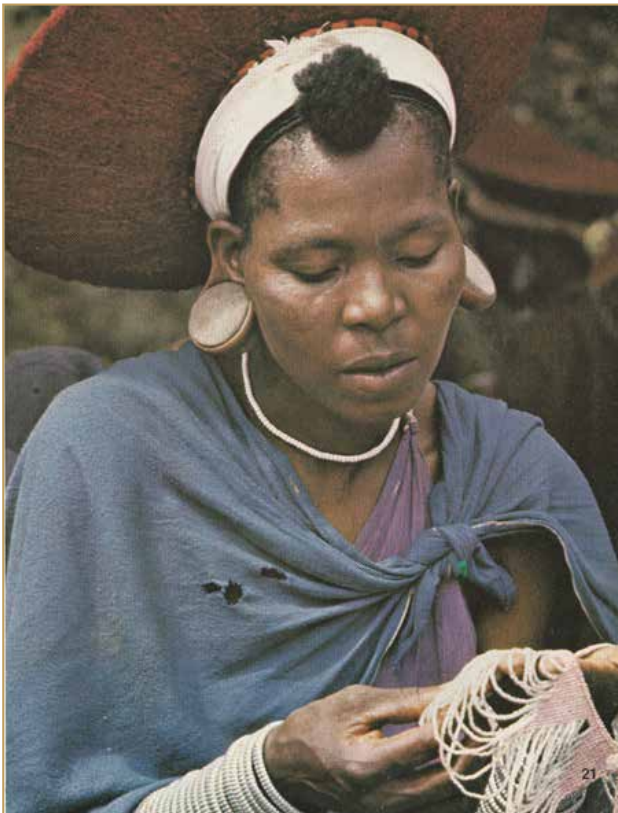
Okujika khona umfula emngceleni wepulazi phesheya koThukela kuvela isigodi saseBathenjini, uMsusampi

Kwakukuningi okwakumele sikufunde ngalendawo esiyikhaya lethu, nama nxiwa akhona amadala, nezakhiwo zakhona ezingacacile, nezibhamu zakhona. Umsindo wesibhamu kwakuyiwona msindo wendawo ebusuku, zikhale kudume amawa, kukhulunywa nolimi esingaluqondi. Kwabuya kwajwayeleka kancane kancane. Saqala safunda ukuthi ukuhlukanisa umsindo wezibhamu ezahlukeno nokuthi zibheke ngakuphi. Kodwa kwakungelona ulwazi esasiludinga sasize ngenye into singafuni ukuzibandakanya kulezinto zezibhamu. Yebo kuwumsindo wendawo, kodwa kunzima ukuthi sikuzibe uma kuphazamisa izindlela zokuphila kwethu. Kwakuhlezi kukhona, kungavumi ukuzibeka, kusintshela ukuthi sibhekane nezinkinga ezenzekayo. Ngokuhamba kwesikhathi safunda ukuthi angeke ukwazi ukuhlukanisa abantu nendawo. Engabe lokhu kwakuyindlela yokuzosihlola? Sagxumeka amathende endaweni enhle, izwe nabantu kuyinto esiyiqabukayo engaphezu kwokuchazeka. Sisezweni loMthembu noMchunu, abantu abajwayele ukuziphatha bejwayele ukuzitshwa uhulumeni, sihlezi emhlabeni abawubiza owabo.

Sasingebona abantu abangaziwa. “Anisasikhumbuli?” Kubuza omama, bekhomba izindlu zabo ezifulelwe ngotshani obabuqoqwe aMaria Ratchitz. Sasibavulela ipulazi ukuba basike kulo njalo ebusika, babejwayele ukufika imnyaka ilandelana. Utshani babebuthola mahhala, nezindawo abazolala kuzo, bephiwe njalo amasi. Omama behleke. Isikhathi sokusika sagcina sesiba iholidi. “Bethi ngempela asisahambeli ukuthi sizosika sesizela ukuzodla amasi enu?” Omama babebahle besho ngezicholo, neziqhaza zabo, nehlakala ezazigcwele ubusengi, nezidwaba zabo ezinamaprinti aqhephukayo uma behamba, ngakho uma behamba endleleni kwakungathi bayadansa.



Bathulise Madondo wasuka eSpringvale, umuntu oqinisa isandla ekuphatheni abafundi bakhe. Uyena owafundisa abakhi bobuhlalo bokuqala eMdukatshani. Kulesthombe unake ingane yomsebenzi wobuhlalo.



Divane Ndimande ngalezuya zikhathi



Divane Ndimande sekudlule iminyaka ewu40 esebuhlalweni

Omama bokuqala abazibandakanye nomsebenzi wobuhlalo, abafazi baka Swelizwe Dladla, uDizani Ndimande (esithombeni lana) no Jaji Khumalo. Imndeni yayizwana kodwa ihluphekile bathinteka bonke ngama 1980s yiTB. UDivane wachitha izinyanga eziyisithupha esibhedlela kanti ingane yakhe uZephi walala izinyanga ezine. Bobabilibasenza ubuhlalo namanje.



Phontsi Mvelase wayeyiqhawe lobuhlalo wadutshulelwa ekhaya ngo 1988. Izingane zakhe uNdoda (10) noNsizwa (3) babenaye ebulawa. Akukaze kuboshwe muntu. Iminyaka iyaqhubeka kodwa washiya isithunzi esingapheli ngomsebenzi wakhe.

Okunye babekugqoka entanyeni, begcoba amakha kuphela esikhumbeni. Izangoma kuphela ezazigqoka ubuhlalu ukuze zixhumane nobizo lwazo. Ubulhala babudula kakhulu kungeyona into abahloba ngayo.

Isandla sobuhlalu sasiyimali eningi ebantwini abazisokolelayo abangenayo imali. Babuthengwa kuphela uma kunesidingo mhlampe umuntu onemimoya, ukuvikela ukungalimali noma unesifiso esithile.

Ngesikhathi iningi lomakoti lijoyina umsebenzi wobuhlalu abanengi babengakaze bephathe inalidi nokutshutsha bekuqabuka. Izimpahla zabo zingathungiwe. Inalidi kwakuyinto yokufika kubona. Babezoba nezinkinga ngezinto ezithungwa ngezinalithi, ukwenza izitishi kwakunzima, kwenzeka kancane. Abanye babekwenza, iningi labo lahluleka layeka. Kodwa labo abaqhubeka babe nothando lobuhlalo abaqhubeka nayo nangezikhathi ezinzima zezimpi. Kwakukuleminyaka kulwa izimpi ezulu 21 emngceleni yepulazi, aBathembu belwa bodwa, naMaChunu elwa wodwa, impi ize icashe eMdukatshani ilindane khona ipulazi libi enye indawo yokuchothomelana. Umsebenzi wobuhlalu wawuqhubeka, noma kunjalo, unikeza omama indlela yokukhohlwa kancane izinkinga, bethola indawo yokuhlangana kuthandazwe kuxoxwe bese bahlukane beye entabeni beyophakela amadoda ayentukile empini.

Amadoda ayeke aphazamiseke noma ame ngokufa kwamadoda empini. Abakhwenyane, omalume, abazukulu, amadodana – wonke umuntu wayenesihlobo empini, kodwa usuku lobuhlalu lunika ithuba lokulayezana nokuxoxa. Impi isidlulile ubone abafelokazi abasha bezixhuma kulayini. Umsebenzi wobuhlalu wawusiza ekutheni bebumbane, bekhokhe umoya, beqhubeka. Ukuqhubeka kunzima kodwa kwenzeka ngokuthi sibambene siyathembana.



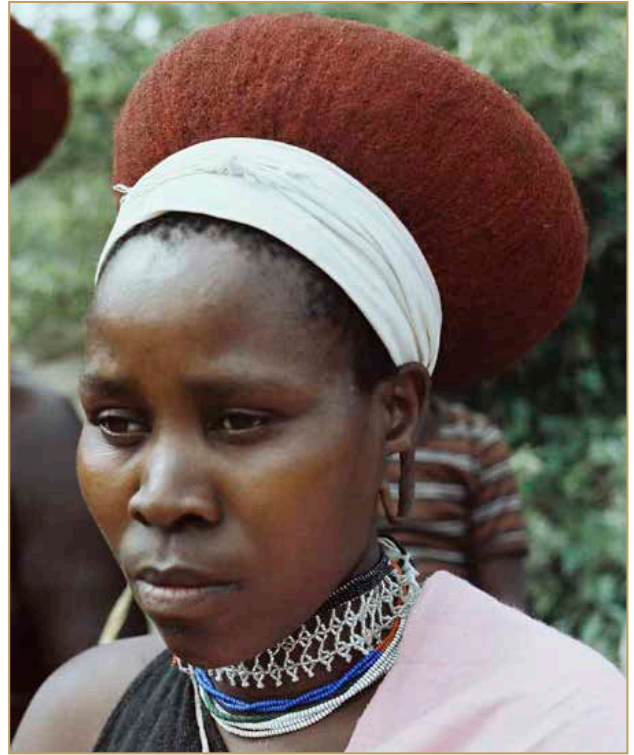
Jabulile Ndlovu wayehlala eMsusampi kusuka impi ngo 1987. Ngo March waloyo nyaka umuzi waba omunye wemizi eyashiswa. Impi yaqhubeka iminyaka emine yashiya kungeko lutho. Bakha kabusha kodwa iningi alibuyelanga ebuhlalwini



Qhubekile Ndlela wagula iminyaka ephethe iTB washiya izingane zabafana ezintathu. Lona ohlezi naye uKhalisile Mvelase omunye uwahluleka ukukhanda ubuhlalu usephethe umsebenzi wokuhlaza nokunakekela izindlu zeproject.



UNtombizini Sikhakhane owayehlezi enomoya okhululekile futhi ejabule, ezithandela ukuzenzela izinto ngendlela yakhe. Lokhu kwashintsha ngesikhathi umkhwenyane wakhe uMtwelanga Mdlolo eshona ngesifo sekhensa yomphimbo ngonyaka ka 1995, kwawehlisa umoya wakhe, kwaqhubeka ngesikhathi indodana yakhe uMthobeleni, eshisiwe washona ehosteli eGoli ngo 2003. Namhlanje akasakwazi ukuhamba, kodwa usaqhubeka nokwenza ubuhlalu, enabise imilenze yakhe. Ukuhlelisa kwakhe kwakushiya indlu inokuthokoza.



UThandekile Magubane wayengomunye weqembu lomama elinomqondo, njalo wayeba phambili ezingxoxweni, enokujwayela ukukhuluma eqondise. Wayengathandi ukubona abanye abantu bekhazwa bephathwe ngokungemthetho. Wayeneminyaka engu 54 ngenkathi eshaywa umphezulu ngonyaka ka2003. Umkhwenyane wakhe, uMpembe Mvelase akaphindanga wabuyela esimweni kusukela kuhambe unkosikazi wakhe, wacina ngokushona ngokuhamba konyaka. Amadodakazi abo uGosi noZwakushiwo, yibona abahamba phambili ekwakhiweni kobuhlalu namanje.



UNgenzeni Mvelase wayesehaya nomkhwenyane wakhe, uMthanana Dladla, ngesikhathi edutshulwa ehlezi phandle emlilweni ngonyaka ka1992. Wabiza umhlangano wokuxazulula ingxabano kamakhelwane nendodana yakhe, wathi ukuhlala esibhedlela amaviki ayi-6 ngaphambi kokuba ashone. UNgenzeni nomnakwabo uMaSikhakhane bakhumula izicholo zabo, njengoba basebengabafelokazi. Abaphindanga bazigqoka izicholo zabo.



UNtoza Ndimande, wayeshanela igceke ngesikhathi ezwa ukuthi umkhwenyana wakhe, uHlangiseni, osebulewe empini okwakuvinjwe umgwaqeni kade ebuyela iPhasika ngoApril kunyaka ka1994. Umkhwenyane wakhe wayehlala ekhathazekile ngokuba isiphalapha konkosikazi wakhe ecabanga ukubuya eze ekhaya ukuze abeseduze naye. UNtoza wahlaselwa ukugula waze wahluleka washona ngo2005, washiya amadodakazi akhe amabili. Kulesithombe ugqoke akwakukhanda i-order lase-Yves St Laurent. Lo osebenza naye uQwengukile Madondo, owalahlekelwa umkhwenyane wakhe uKhuluzeni Zwane, ngesifo seMalaria ngonyaka ka1989. Njengamanje useziphilela ngemali yempesheni wase ephumula ekwakheni ubuhlalu.



*Ngakwesobunxele:* UQhubekile Dladla namadodana akhe, uMkhulunyelwa, uSikhundla noMphikeleli.

*Ngenzansi:* UQabukani Dladla wakhula umama wakhe enza ubuhlalo, ngaphambi kokuba abe umakhi wobuhlalo ngokwakhe. Intombazane eyayizimisele, manje isingumama, walahlekelwa umkhwenyane nabantwana bakhe ababili naye wagula kakhulu, usengcono manje.

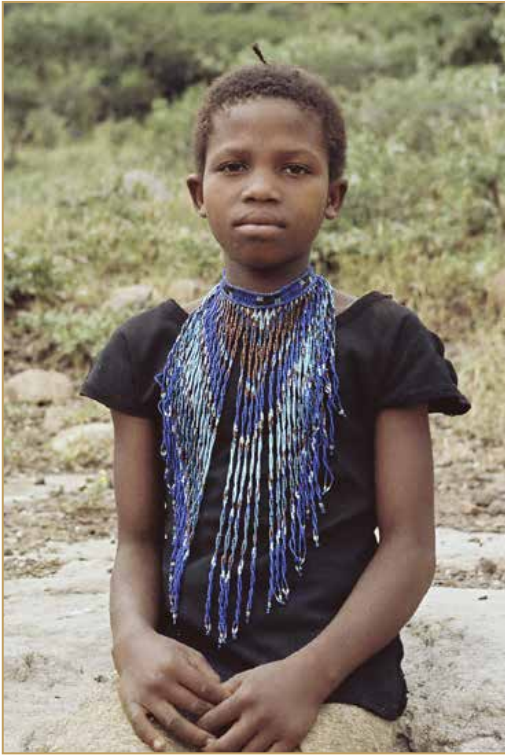


## IZINGANE

Umsebenzi wobuhlalo wenzelwa ukusiza omama abanezingane ukuba basebenzele emakhaya abo, okuyinto engelula, ngoba ekhaya uphazanyiswa imisebenzi yakhona ehleze kufanele ihambe phambili. Zazingekho izikole ngesikhathi sifika kulendawo, saqalwa yithina esokuqala- izingane zafunda lokhu okwakusondelene nempilo yazo, zidweba izinkundla zokudlalela phansi kwezihlahla ngenkathi belungiselela ukucija amakhono azo. Bakhula behlupheka, bekwazi ukuziphatha, bazi kahle ukuthi izwe linzima kuyafiwa. “Noma ngisemncane ngiyazi abantu babefa,” kusho enye ingane. Bafunda ukuzakhela injabulo ngento ababeyibona yenziwa onina ngokwakha ubuhlalo, becosha izinhlamvu zobuhlalo phansi bazihlukanise ngemibala. Ubuhlalo babunjengomlingo. Izingane zazihlala eduze nabazali bazo uma benza umsebenzi, zibasize, zibugcine, zinothando lwabo.



Kuhlanganwe eduze komgwaqo omama nezingane, belinde ukudlulisa umsebenzi osuphelile, izingane zibugqokile obunye zilinganisa ukuba ozime.



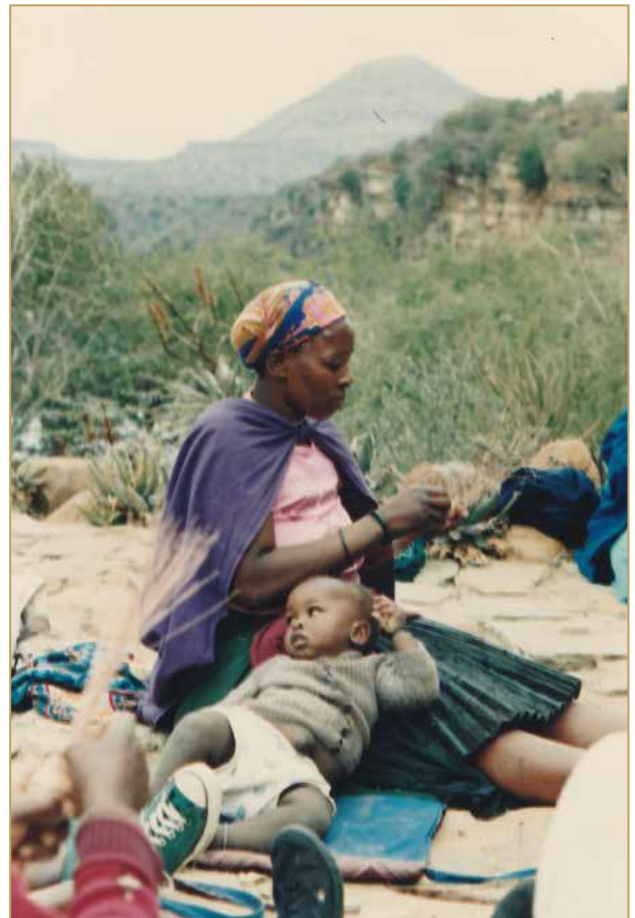
UMsobho Dladla wayelele ngesikhathi abazali bakhe bedutshulwa ebusuku ngoOctober ka 1980. Umntwana uKhokho, wayencela isidumbu sikanina sesithule ngesikhathi kufika amaphoyisa ngakusasa ekuseni base bamsusa. Izingane eziyiskhombisa zabe sezinaikelwa ngodadewabo abadala.



Abantwana njalo bahlala beyintokozo. UPhangiwe MaKhambilemfe Dladla nomzukulw wakhe, uCelimpilo.



UPontshi Mvelase enamawele akhe, uSonto noMumulu, obheke odadewabo abancane uMaseni (amawele ayenemnyaka emhlanu ngenkathi ebulalwa umama wabo).



UKhombisile Mvelase ufunda ukucana amaqanda ngekhopha ngenkathi indodana yakhe uVela elele emathangeni. Ngonyaka ka1985 washonelwa indodana yakhe uBhekimbheko ngenkathi kubulawa nogogo wakhe, uPhikabesha Dladla, ngesikhathi belele ebusuku. Umfana wayengaka wuhlanganisi kahle unyaka wesibili.



Yilezi kuphela izithombe ezikhona zase *Yves St. Laurent* ezisagcinekile ezikhombisa ubuhlalu bethu. Okuyizonazona zinembhalo oyifundayo: (Ngakwesobunxele) Obuhle kakhulu obukhandwe izigaba ezimbili obuwmungexo namacici akhona isiqoko esakhandwa u*St Laurent*. (Ngakwesokudla) Okwakhiwe ngobuhlalu kuphuma eNatal kwaphelilelwa ngokubomvu irokwe lokuswenka nesigqoko esisavemvane.

## UKUKHANGISA EKUSEZINGENI ELIPHEZULU EPARIS

Kwaqala isomiso esikhulu ngama1980's ngesikhathi sithola i-oda elivela ku*Yves Saint Laurent* waseParis. Nakuba u*St Laurent* engumuntu ongaziwa abantu abasha banamuhlanje, u*St Laurent* ubukwa njengomuntu owayekwazi kakhulu ukukhanda izinhlobo zemfashini zezingubo zokugqoka ngeminyaka edlule kuze kube namuhlanje. NgoJuly ka1982 wayeyiqhawe lomhlaba wonke ngokugqoka ingqephu eyayihamba phambili ngalesosikhathi. I-oda laqhamuka noJasna Bufacci, umuntu waseSouth Africa owayeqamisa izinto zezwe, owathumela udadewabo esitulo saseYSL. Khona eParis ephethe ibhokisi lomsebenzi wethu wobuhlalu. Sasingalindele lutho kodwa. Esikhundleni salokho sathola ama-oda amakhulu.

Sasicishe singawuqedi ngesikhathi umsebenzi, ngakho ke njalo ekuseni omama baseMdukatshani basebefika bezokwenza lomsebenzi ube ubhekwa ngaso lesosikhathi ukuthi wenzeka kahle yini. Omama babefika nezingane zabo, Bephekelwa ngamabhodwe amakhulu ukudla benzela ukuthi baphakele izingane usuku lonke ngesikhathi besebenza. Ngalesosikhathi kwakuphuthuma, kodwa bekwenza ngokukhulu ukuzinikela, bekhulumela phansi behleba, behleka, okwakuphelezela itiyeli elimnandi. Ingxenywe eyayibanzima kakhulu kwakuba ile yokwakha amacici, onobuhle ababeywayele ukushintsha abakugqokile masinyana bekhumula namacici kanjalo. Ukukhanda amacici kwakungelula Izinhlobonhlobo zawo omama behleka nabewafaka kunwebeke iziqhaza. Amadlebe aklakliwe awazwani namacici. Loluhlobo lamacici lunesibambo esincwebeda indlebe lingadingi imbombo edlebeni. Lezi nkintshelo zazoba umsebenzi omningi ukufakelwa kuzo amacici. Bawathumela eParis ne glue yakhona ethatha isikhathi eside ukuthi yome. Iglue ithatha isikhathi eside ngampela ukoma. Kwakufanele kube into elula ukufaka iglue noku namithisela icici, ulinda kome. Uma kungakomi ubuhlalu babushibilika kudinga kuqalwe phansi. Sikubuyisele kuwe futhi.

Ekugcineni uMqondisi wakwaCAP, uNeil Alcock, wanquma ukuvuka njalo emva kwamahora amabili eyocindezela kahle ubuhlalu kwigluze ukuze bubambelele. Indlela esasiyisebenzisa yayi ubunuku kuvele kubengathi akukhandiwe kahle. Sawathumela amacici enjalo nesixoliso. Sasazi ukuthi abaseYSL angeke bewamukele, kodwa sasifuna bebone ukuthi sizamile ukukwenza.

*IYves St Laurent* Winter Collection yayisizosakazeka kuyoyonke indawo. Umsebenzi wethu wobuhlalu uzosebenza uma kwenziwa imikhangiso, ngesikhathi kuthathwa okubukekaka kakhulu. Iphephabhuku iVogue yayizosakaza izithombe zobuhlalu izwe lonke. Abakhandi bobuhlalu kuphela ababezophoxeka. "Yingani begqoke izingubo ezimbi kangaka?" Babuza ngesikhathi umthwebuli zithombe waseParis efika. "Bathi futhi yingani befake izigqoko ezimbi kangaka?" Bengamncomi unobuhle ongamoyizeli nezigqoko ezinkulu zokuchoma futhi babengabalindele abantu abangakwazi ngisho nokumamatheka.

Akubanga yisikhathi eside emva kwalokho omama baqala benza i-oda elilandelayo elalifunwe u*Yves St Laurent*, leli-oda wayesezolifunela ukuthi alisebenzise ukukhangisa kwimibukiso yasehlobo. Kukhona nezinto ezintsha nezishitshile kunikezwe isikhathi isizobambeka kwaba lula ukusebenza ekhaya. Nalawo macici ayengaphasanga kahle u*Yves St Laurent* wawa sebenzisa onke, engesendaba nokungalungi kwawo. Okwaba kuhle ukuthi amacici amanye ogqokwa omunye umama onconywa ngokuthi uyena ogqoka ingqephu ehamba phambili emhlabeni wonke. (Buka ekhasini elilandelayo).

(Izithombe zomsebenzi ka*Yves St. Laurent*, nemifanekiso yethu eVogue, eyalahleka imuka nezikhukhula eMdukatshani ngonyaka ka 1987)





"Kodwa awubuke lawamacici – mahle kakhulu futhi abukeka ebiza, ambala osasibhakabhaka" umama onconywa ngokuthi uyena ogqoke kahle kunabo bonke emhlabeni

## OSAZIWAYO

Kosaziwayo ababefake ubuhlalu bethu akekho noyedwa owayazi iproject yethu. Kanjalo nomama ababenza umsebenzi wobuhlalu akekho noyedwa owayeke wezwa ngosaziwayo. UPaloma Picasso, uAretha Franklin, uElton John, noPrincess Michael of Kent... Kwakungobani labo? Kwakunandabani pho? Ababenendaba nakho omama kwaku ukusimama komsebenzi, hhayi okwesikhashana kubantu abadumile abahlala kude nendawo yabo.

Akekho noyedwa komama owake wadlulela ngalena kwaseTugela Ferry ngesikhathi kuwuhambo lwabo lokuqala lokuya edolobheni ngonyaka ka 1981. Babuka izinto eziningi ezazibamangaza, kodwa okwaba kukhulu kubona ekugcineni ukubona izimoto eziningi. Bethi zivela kuphi zonke lezizimoto? Uhambo nje lulodwa lwathatha isikhathi eside njalo behambe bema emgwaqeni bephalaziswa ukungajwayeli imoto. Kwakungajwayeleleki ukuhamba njengoba bema indlela yonke eya edolobheni- noma sebebuya futhi. Babelokhu behleka, bekhumbula: ngezinsuku zakudala amakhumbi engakabikho abantu bengajwayeli ukuzula.

Ngalezozinsuku kwakunama-oda amaningi esasiwanikwe abathengi abenemali abavakashe ngemikhumbi. Ngesikhathi kuchithwa izwe ngendaba yobandlululo kumiswa imikhumbi kwenzelwa ukuthi ingazithathi izinto zethu, izindawo zokukhangisa zavalwa, azangakwazi ukuqhubeka. Ama oda ama ngaleso sikhathi. Ukujeziswa kwezwe ngendaba yobandlululo, umsebenzi wethu walimala. Ngonyaka ka 1986 oyedwa wabathengi bethu wavula isitolo sakhe eLondon, ilapho ke osaziwayo abakwazi khona ukuthi bathole umsebenzi wethu wobuhlalu, sabe sesiqala senza ama-oda westolo ekuthiwa iHarrods. Nase London sagcina sivalwa ngenxa yesimo somnotho ngalesosikhathi. Ubuhlalu budayiswa kangcono ngenkathi umnotho ungcono. Wehla umnotho kuningi ukwehlelwa intengo yokudayisa kuleyominyaka. Leli bhuku lisikhumbuzisa futhi lincome ukuqiniseka kwabakhi bobuhlalu bethu. Ukukwazi ukuhleka kunzima bezimisele njalo ukuzama nokuthemba ngosuku no suku okwenza bekwazi ukuqhubeka.



Bongile Mavundla ohlobe ngobuhlu akabukhandile. Lobuhlalu babukhandelwa kakhulu izivakashi ezinemali zase America abachitha izipho eziningi uma bethokozela imkhumbi elayishayo eKapa noma eThekwini. Indodakazi yakhe uQwaqaza uma naye.



Izimoto zokuqala emgwaqeni waseMsinga kwakuyizimoto eziyizigadla nje zakhiwe ngezinye zinawindi anamathiselwe ngesalothephu. Nakuba zagcina zingcono ngokuhamba kwesikhathi, iyodwa into engashintshanga ukuthi abantu besebenzise uhlaka ukulayisha umtvalo nokubambela abantu . Kwesinye isikhathi umgibeli kumele ahlalisane nemthwalo, njengalokhu ibhokisi lomshado. Ngesinye isikhathi babekhethe ukuhlala phezu kwethende, noma balenge ezivalweni, bezwa ubumnandi bento ehambayo.

## IMINYAKA EYISHUMI SIFIKILE EMDUKATSHANI

Isimo sashitsha singanakile, Kwakunezimpi zombango ezindaweni eziningi, ezinye ziphazamisa, abesilisa emadolobheni, abanye bahlalela eduze namakhaya abo. Kwathi ngo 1984 kwasungulwa isakhawo samaphoyisa esasizobhekana nodlame olwaba khona ngokushesha esifundazweni, kwathi ngoJune uMphathi omkhulu wamaphoyisa, uLouis le Grange, wafika ehamba ngophephela ebheka isimo

endaweni. Wayephelezela *uJudge President we Natal*, uMnu Justice Milne, ummeli uMike Imber, nabanye abasebenzi bakaHulumeni abayizikhulu. Ingabe lesakhiwo siyawenza umehluko? “Siyaziqhena ukuthi kuphele amaviki amabili kungabanga khona impi,” kusho umphathi wamaphoyisa, uKapteni van der Westhuizen, ekhombisa izikhali ezazitholakale endaweni okwakuyizibhamu, amabhomu

esandla, umshini ozishintshayo kanye nemjojantaba. Waba nokwethemba ukuthi amathuba oxolo azoba khona. Wathi lesakhiwo esisha nasingashiswa ngoba lokho kobanga impi ngokukhulu ukushesha, ngeke kuphele ngisho inyanga. Futhi wayeqinisele. Izimpi zaqhubeka. iminyaka neminyaka ziqale ziphela zingayindawo.



Hlekelaphi Dladla (esinxeleni) wayeshade usomatekisi wokuqala wasendaweni owakhelene noMdukatshani, uKhuluzeni Zwane. Owaqala lelibhizinisi lamakhumbi. Imigwaqo wayehambela phakathi kweGoli noMsinga, eyedwa nje. Washona ngokuhlaselwa isifo sikaMalaleveva akasithola evakashele eMalawi, omama bakwakhe uHlekelaphi no Qengukile baqhubeka ukuziphilisa ngobuhlalo. Kulesisithombe uHlekelaphi uhlezi no Bangisile Sithole beqedela ubuhlalo ababebulethile be-order.



Ukufika kwezimoto kwaqeda izicholo. Abashayeli bekhononda bethi izicholo zithatha indawo eningi ziphinde singcolise uphahla lwezimoto. Amaduku asekhanda agcina eseyimpoqo futhi egqokwa kuphuthunywa njalo nje. UPhumelele Mbatha waba ngumama wokugcina ukuyeka ukubhinca.



Izikhathi ziyashintsha. Nakuba omama besenazo izinwele zabo ezithungelwe ezicholweni futhi basagqoka nezidwaba, sebayeka ukufaka ubusengi, ngesikhathi begoqa izicholo zabo bathi amatekisi asefikile emgwaqeni. Nabo balinde ukuletha umsebenzi wabo, lamakhosikazi omndeni wakaDladla, kusuka ngakwesobunxele: uGidephi Mpungose, Bangisile Sithole, Bandisile Mtshali, bese (ongemuva) uKhanyisile Masoka.

Abasebenzi bobuhlalu babesebenza uma bengekho emngcwabeni, ilaba ababekwazi ukuqeda ngesikhathi esibekiwe noma bephazamseka udlame nawukuphatheka kabi. Umsebenzi wabo wawuthuthuka ngoba wawaziwa ezimakethe zaphesheya, namaholo abo ayebathuthukisa futhi ebanikeza ukuhlonipheka. Ushintsho oluningi lwalubonakala endleleni yabo yokugqoka.

Bengasagqoki ubusengi engalweni, sebekususile okwakubenza bengazizwa kahle. Amatekisi aqala ukuba khona emgwaqeni, abantu baba nezinyawo ezilula bakwazi nokuzula, nakuba eziningi izimoto kuyizimoto ezindala ezingenamawindi. Abagibeli babehlala ophahleni, noma begibele ngemuva, bezwa ubumnandi bokuba nento yokuhamba. Kodwa kwakuzoba nomphumela ongahlelwanga komama. Abashayeli bekhononda ngezicholo.



I-oda lobuhlalu laseNew York liwashibe lenekwa phandle ngaphambi kokuba liyofakwa eposini.



Ngesikhathi umthetho wentandoyeningi uphakamisa imithetho ngokuhlala emadolobheni, omakoti abasha abanjengo Dumisile Mtshali bayeka ebuhlalwini-nendlela yokugqoka isintu – bayohlala nabakhwenyane babo eGoli.

Babethatha indawo enkulu ezimotweni ezipintshekile, beshiye zinindekile ngensoyi phezulu. Okwenzeka lapho ukuthi omama beqale ukugqoka amaduku abazogoqa ngawo izicholo zabo, bephathe abazokusebenzisa njalo ukuze bengabinankinga, izicholo bagcina bengasazifaki, sebefaka amaduku. Kodwa ushintsho akubanga yizimoto kuphela ngalesokhathi, izikole nazo zaba yinto eyintuthuko kubona. Ngo 1981 uBethuel Majola wakhethwa njengomantshi omnyama wokuqala, eNkantolo yaseMsinga, wabe esethula izinhlelo zokwakhiwa kwezikole kuzozonke izindawo. Wayekhulele eMsinga, efuna ukwakha indlela yokuthi wonke umuntu abenethuba lokufunda. Nokho zidula izikole kubasebenzi bobuhlalu baqiniseka bafundisa, omama babeziqhenya ngokuthuma izingane zabo ukuthi zibabhalele izincwadi ezazizohamba nomsebenzi wobuhlalu uma usulethwa. Kwaba noshintsho ngokushesha. Sasingasanqikile ekuthumeleni imlayezo ngomlomo. Sasesiphendulana ngokubhala.

## UMQONDISI WEZOBOCIKO

UTessa Katzenellembogen waqala ukuza eMdukatshani ngon 1980. Wayevakasha isikhathi esincane ezofunda ukukhuluma kahle isiZulu – Wafunda ngokuchitha isikhathi esiningi esiza kwiproject. Wayethanda ukwazi yonke into, futhi efisa ukusiza, enza noma yini edinga ukwenziwa, noma ngabe umsebenzi wezindaba zomthetho, ebhala imibiko, noma ezame ukufuna izimakethe ezazizothenga umsebenzi owu 10 000 wezimbedezane owawusakhandwa omama. Amabhengeli ayaziwa ngokuthi izimbedezane, esagolide okuphaphathekile elukwe ngotshani obuhle obuhlangene besintu kwenziwa abafana abalusayo. Bezifaka zibampintsha engalweni zabo encane, okuwubufakazi besikhathi abasichithe elangeni, beluka iziqu zotshani bekwenze kube into enhle. Wabuza ukuthi omama bengazama yini ukweluka izimbedezane ezingalingana abantu abadala? Ezimbalwa nje? Kwaba isicelo sesisikhshana ngesikhathi ama-oda emancane, futhi kwakuzodlula lokhu esasikwenza. Singawadayisa kanjani amabhengeli awu 10 000? Sasihleli nomthwalo esingakwazanga ukuwenza ngesikhathi uTessa efika ezoqhubeka nawo. Ebuze ukuthi omama bazi izinhlobo ezingaki? Ubhedezane, indundu, insontana. Ethu ngabe yilezo nhlono kuphela? Bezama ukubuyisa umqondo ukuthi babekuphica kanjani omama njengoba basebakhohlwa. Ezinye izinhlobo ujikajika, umthamo wempisi, umhlavuhlavu. Ekugcineni wakhanda into ehlangahlange nje amaphethini awu 30, UTessa wabe esezithatha lezimbedezane wayosidayisela zona, kuthi ngemuva kwesheke nesheke abhale iminingwane yomthengi. Umuntu owawina i-Nobel prize. Umdwebi. Umkhandi mabhilidi. uSompototiki. USosayensi. UMculi. Lamasheke kwakufanele engashintshwa. Kodwa efenywe aphyanyekwe odongeni.



UTessa nomkhwenyane wakhe, odlala upiyano kwiclassic uDaniel Adni, akahamba naye kwelaseAfrica. Bahlangana ngesikhathi enekhonsathi kwelase South Afrika, njengamanje sebhala eLondon nendodana yabo uIsaac.



Ntombi Dladla



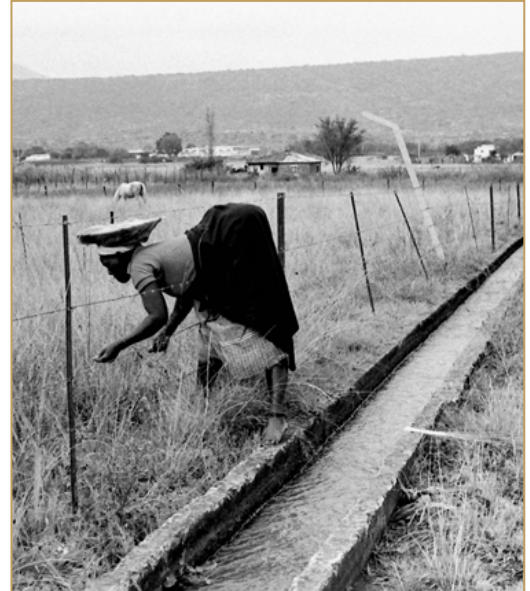
Ngakhelephi MaMthethwa



Qhelile Hadebe



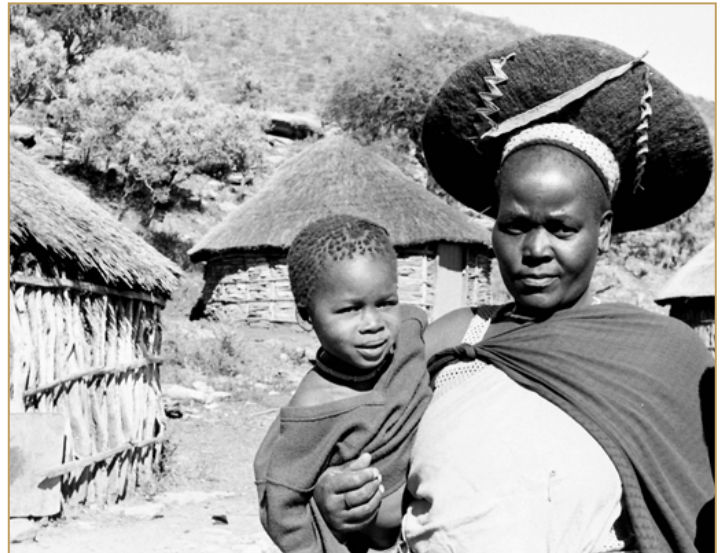
UTessa waqasha umthwebuli wezithombe ngoba efuna ukwandisa umsebenzi wezimbedezane. Ngesikhathi eqala ukubheka ukuthi kuzolunga yini ukwenza lomsebenzi ngekhopha wacela omama ukuba bazame ukwenza amaphethini ngocingo oluthambile. Isithombe senziwe: uJimmy Limberis



Emnyakeni eyomile omama babehamba ibanga elide bebheka utshani ngoba inhlobo eyodwa kuphela ekwazi ukukhanda izimbedezane.



Amabhengela okwaqalwa ngawo akhandwe ngocingo, akhandwa ngephethini yezimbedezane.



Izinto ezikhandwe ngotshani kwakuhlotsiswa ngazo izicholo, njengalezi eziphambili nangemuva kulescholo sikaMpatha Mbatha. Ingane akayigodile uNokwanda Mbatha. NgoFebhuwari ngonyaka ka 1988 uMpatha, wadutshelwa ekhaya. Namhlanje indodakazi yakhe, uNgcengaliphi Mbatha, ungomunye wabasebenza kahle komama abasebenzisa izinaliti.

Ngonyaka ka1981 uTessa wayejwayele ukuvakashela eplazini, enza umsebenzi wethu ubalula, enza kubelula esikwenzayo, enaka lokhu esingakuboni. Ebuza ngo mama ubengenalo ubisi lomtwana wakhe? Ebuze ngengane enengxemu? Engenelele kakhulu ezinkingeni futhi ezixazulule, ezifaka ezimpilweni zabantu bendawo, ehambe ngenyawo echitha amandla akhe ngokuhamba amahora amade, engakhathali. Engenakho ukusaba, ebaphathele izingane, esusa into eyingozi ngokuthi ahleke kakhulu, eziba nokuthi kukhona isibhamu esinqike emnyango. Wagcina eseyingxenywe yomuntu ophila impilo yasemakhaya kubasebenzi bobuhlalu, ethatha izithombe zomama bobuhlalu nezingane zabo okuyizona zodwa ezisakwazi ukusikhumbaza ubuso babantu esasinabo. Ngaphandle kwazo lezithombe zakhe ngabe kubukhuni ukuba nezithombe kulencwadi.



EMbulwane – iqembu elasala budengwane lusinda ezikhukhuleni lahlaliswa ematendeni ngaphandle nje kancane nendawo yaseWaayhoek ngasekuqaleni konyaka ka 1988. UTessa wayezobaqeqesha ngezinto zomsebenzi wezandla, ngaphakathi kweminyaka emithathu umsebenzi wabo wabe usukhangiswa eMuseum ye Modern Art eNew York.

## EWAAYHOEK NASEMBULWANA

UTessa wayehamba nathi ngosuku sivakashela eWaayhoek ukuyokwenza izingadi zaseMbulwane. Sasinokuxhumana nendawo yaseWaayhoek, lapho kunendawo kaHulumeni yokuhlalisa abantu engu 60 km ukusuka eplazini. Lendawo yasungulwa ngo 1985 yenzelwa imindeni eyasuswa ngenkani ezindaweni zabantu abamhlophe. Abantu esasikade sakhelene nabo bazithola sebhala endaweni eyinkangala evulekile “emagokogweni”. Kwakuyizinhla ezintathu zezindlu zamathini ezazihlelwe uhulumeni ukuba bakhosele. Amatruck egcwele abantu ababe shayekile baseMbulwane Banikezwa amatende eceleni kwelokishi bashiywa kanjalo.

Kwaba inani lemindeni ewu 87 – abantu abawu 287 abantu ababefika kuleyondawo, ababeqhamuka kude, iningi labo kwakungaBesuthu, abahlaliswa emkhukhwini endaweni eziphansi eduze noMnambithi kufika zikhukhula ebusuku. Abanengi bagwila, abanye babasezibhedlela, abanye basala bedidekile. Balahlekelwa yikho konke ababefike nakho futhi kungenandawo abazoya kuyona Izikhukhula kuloyonyaka zashiya izinkululugwane zemizi imukile, kungasadluleki nasemgwaqeni, kwamuka namabhuloho. Uhulumeni nezinhlangano babenza lokhu okusemandleni abo ukusiza abantu ababehluphekile. Amahhlo ayegcwele abantu abab ewelwe izindlu. Ngenkathi befika eWaayhoek banikezwa amatende, omatilasi, izingubo zokulala,



UTessa wasebenzisa enye yezindlu zikaNatty eyayivele isikhandiwe njengendlu yokubeka izinto zokwakha nezindlu zehlangano yabaluki yaseMbulwane waze wakhokhela ukwakhiwa kwendlu yaziwa njengendlu yeNhlango yezimbenge zaseWaayhoek.

amabhodwe okupheka nokudla. Kwathi emva kwezinyanga eziyisithupha sebedayise konke abanako behamba becela ukudla kubantu elokishini. UNatty Duma noOlga Miya basazisa lenkinga. Bethi abantu abahlala ematendeni banendlala. Bebuza ukuthi akukhoni esingabasiza ngakho? Isikhathi sokuqala siye khona sagcwalisa itruck ithwele izingubo nokudla. Kodwa lokho kwakungokwesikhashana akuzange kukwazi ukuvala inkinga isikhathi eside. Kwakudingeka ukuba kutholakale usizo oluqhubekayo. Kwathi sesiyakhona ngelinye ilanga, kwakuvakashe uTessa, wahamba nathi. Ngalesikhathi sasiphethe ucingo, izigxobo, amapiki, nezipeti kwakunendawo enkulu yemfucuzo phakathi nezindlu zangasese esasingakwazi ukuthi sibiye njengengadi...kodwa uTessa

wayesezula phakathi kwamathende emangazwa ukuthi basebenzisa amathini njengamabhodwe okupheka ebuza imibuzo ephimisela ngesiZulu sakhe. Izinsukwana nje ezincane wabe esebuya. Wathi ngabe abantu baseMbulwana bangathanda yini ukusebenza? Wathi uma befisa ukufunda yena engabaqeqeshela ukwenza izimbenge, obhaskidi besintu abakhiwe ngocingo lephone, abablukelwe ezindishini. Wayesebenza nabanye onogada basebusuku baseGoli, befuna ukuthola umsebenzi omuhle, befuna lolucingo lephone. Kepha kwaba khona inkingana ngoba abakwaTelkom balahlekelwa ilezincingo zamaphone unyaka nonyaka, kwakunomthetho ovimba ukudayisa ucingo olulahlwe. Nembala ethile kwakunzima ukuyithola.



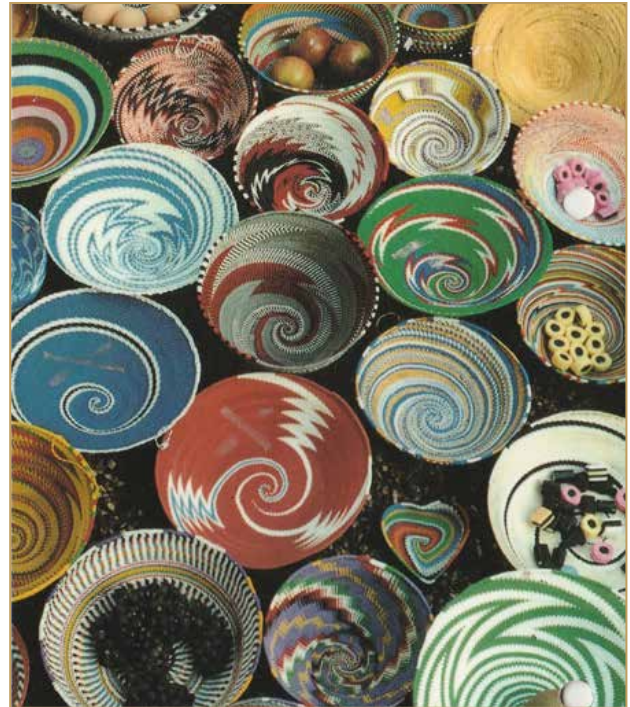
UNatty Duma (ngakwesokudla) owayehlala eWaayhoek, kodwa esebenza eMdukatshani, esebenza njengomhleli futhi ebahambela ngokubavashela ebasiza ngokuthi bakhe izingadi eMbulwane.



ULucy Mabotha noEllen Mokoena abaholi abanobuntu base Mbulwana. Ubunzima kwabafundisa ubuntu, yibona ababesize ukudlulisa baqala izingadi basungula iqoqo lezimbenge.



Ellen wenza ubhaskidi ngaphandle kwetende lakhe.



Izimbenge

Ngesikhathi uTessa evakashele eMbulwana ngonyaka ka1988 wayesebheka ezinye izinhlobo zocingo futhi eseqalile ukuzama ngolunye uhlobo locingo lokukhanda amagenerator – into ongeke uyiqagelele izinto zokuhlobisa. Waluletha lwaluningi ukuba bazozama ngalo ukuthi kuyalunga yini. Yebo, lwaluqinile ezandleni, kodwa wayefuna ukuthi bezame ngalo izimbedezane. Ingabe lwalelukwa njengotshani? Wayazi ukuthi ukuxhuma okungabanzima, kodwa uma bezokwakha bengakuvali, yena uzobe esezithatha aye nazo ekhaya ezame ukuziqedela khona. Omama bazama, kodwa babengaluthandi ucingo. Kwakunzima lungabakhiqizisi futhi lubenza bebi nemthubiyeli ezandleni. Noma babekwakha okucelwe uTessa, kodwa babengalifuni ushintsho. Okwakulula ukusebenzisa inaliti, nokutshutsha, futhi babekhumbula imbala yobuhlalu babo. Kwaba iminyaka engu 9 eyaphela ngaphambi kokuba baqale izimbedezane ezakhiwe ngocingo futhi.

Sjabula sibona uTessa emningi kubantu baseWaayhoek. Wathi esavakashile nje emavikini labe liqhubeka iqoqo lakhe lomsebenzi nabantu baseMbulwana bafunda ukusebenzisa izandla. Kwakungabakhathazi ukuthi kungenzeka kuhluleke. Wayengeke akwazi ukulungisa nakuwile. Wayesebenza yedwa esebenzisa izinto zakhe. Uma kukhona akalehlekelwe yikho wayekulungisa ngemali yekhukhu lakhe. Eminyakeni emithathu umsebenzi wabe usukhangiswa eMuseum wase Modern Art eNew York, uTessa wathatha izimbenge wazenza ngendlela ehlukele. Nangamaphethini amasha. Wayesebenzisana no Dr. Tony Cunningham, wakwaWorld Plant Officer for Africa, owayebhekelela ukwakhiwa kobhaskidi izwe lonke, abakhandwe ngamagxolo, utshani, amacembe, nangezimpande. Wabuza ukuthi ungaba njani ubhaskidi okhandwe ngecopper? uTessa wazifundisa ukweluka ukuze aqonde ubunzima nezinkinga zokwakhiwa kwakho khona ezokwazi ukuzigwema.



uBusisiwe Buthelezi waqala ukuhlangana neqoqo lokwakhe kwaDladla ngonyaka ka 1980 ngenkathi umkhwenyane wakhe uSwayidi esemlethe ekhaya emndenini wakhe. uBusisiwe wabe esejoyina iqoqo lobuhlalu, lapho agcina esaziwa ngokwetha amagama izinhlobo ezintsha zobuhlalu. Wayengenazo izingane kuSwayidi, okwakuyisilonda kubo bobabili, kodwa enamadodana amabili akafika nawo, oyodwa yayingenawo umlenze yalimala emva kwengxabano yangakubo.



Nakuba ngeminyaka yabo 1995 omama base beyekile ukufaka izicholo kodwa basazigqoka izidwaba zabo, sigqokwa abashadile nje ngeringi yomshado asikhunyulwa. Asiyekwa ngaphandle kokuxhumana nemimoya yabadala bomndeni, futhi sithunwa nomama ethuneni lakhe. Zikhandwe ngezikhumba zenkomo nangezezimbuzi, isidwaba siqinile asigugi.

## AMAQANDA AKHANDWE NGECOPPER

Nakuba sasingasabonani njalo noTessa, kodwa ukusebenzisana kwethu naye kubeyinto ekhulayo. Sasixhumana ngokulayezana eWaayhoek naseplazini, siphathise nemilayezo nabantu esithenga kubona, ngenkathi uTessa enemibono futhi eqhubeka nokuthumela amaoda. Ngesikhathi lapho ukuthengwa kwabuhlalu kuhamba kancane khona abasebenzi babe funda ukwenza izimbenge, befundisana ukweluka ngocingo ukusiza uTessa ukuthi akwazi ukuthola amaoda amakhulu ngesikhathi esifanele. Uyena futhi owasicela ukuthi sigcine amaoda amaqanda akhandwe ngocingo senzela isitolo okuthiwa iLiberty's of London ngo 1995. Omama babebhekene nokuthi bakulindele ukuthi kungalungi. Kwakumele becane lolucingo eqandeni langempela? Bathi ukunyukubala ngenkathi uEllen Mokoena efika ezobafundisa. Ukucanela ucingo phekwe qanda kwakunzima. Babengawabali amaqanda aqhumela ezidwabeni zabo njengoba babegcina sebeyogeza emfuleni. Ingabe ukhona owayebukela? Babengasoze bakwazi ukuwenza kulunge. Uma uEllen esehambile emva kwezinyanga ezimbili kade ebafundisile, baqhubeka ngokuba nenkinga yokucana belandela ukuma kweqanda. Amadoda ayehleka edlula ebona engathi bakhanda imincwado. Amakhosikazi ayengakwazi ngisho nokuhleka ngenxa yobunzima bomsebenzi. Kwakuzothatha izinyanga ezine beqede ioda. Kusele inqwaba yomsebenzi ongalungile. Umsebenzi wamaqanda wawuzothuthuka kancane, kwathi kunjalo saba nama-oda amaningi amaqanda esasihluleka ukwenza ngesikhathi. Ngokushesha abe esekopelwe iSouth Africa yonke – ngombono kaTessa akazisusela wona. Ukwakhiwa kwamaqanda kwaba yikhona owasimamisa iproject, kwavuleka izinto ezakhiwa ngocingo, kusetshenziswa ubuhlalu obuyizinhlobonhlobo. Lokhu kwaxhumanisa futhi kwashintsha yonke into esasizoyenza.



UKhanyisile Masoka noNgenzeni Mvelase bezabalaza ukuhlanganisa ikhopha. uKhanyisile wayenomoya umuhle nokuhleka kodwa washintsha umoya wakhe mhla kudutshulwe unina ngo May 1981 kwalandela indodana yakhe uFana ngo October 2009.





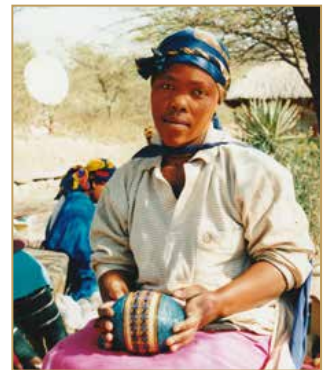
Nakuba uEllen ebafundisile omama ukusebenzisa ikhoppa emaqandeni amakhulu kakhulu, kukhona abathengi ababefuna unsayizi wamaqanda amancane, kubekhona abafuna unsayizi ophakathi nendawo, kubekhona abafuna unsayizi omkhulu. Ngonyaka ka 2003 uSean Earle wafika eplazini namaqanda azalelwa iNtsha ukuba ezokwakihiwa ngobuhlalu – okwaba yi-oda etalisabisa omama ababengakaze bewabone amaqanda angaka. Umsebenzi osuqediwe wawumuhle.



Fikisile Duma



Bonisiwe Mbatha



Gcinani Duma



Zwakushiwo Mvelase



Ntombizini Mdlolo



Khombisile Mvelase



ULoyisile Mdlalose ucana ikhopha phezu kokhamba. Ekuqaleni babeqeqeshwe uTessa eWaayhoek, wagcina eseba kwiqoqo laseMdukatshani ngenkathi umndeni wakhe uthuthela eNhlawe, ipulazi lakwaNobamba elalibuyisiwe.



NgoJuly ka 2005 uBonginkosi Thusi washonela endaweni yaseNhlawe – Kulesithombe unkosikazi wakhe, uZephi Lethuli uqoke izingubo zokuzila. Udonsa icopper ukuze akhande ukhamba ngayo. UZephi waqala wagula kodwa wazinakekela futhi ethola nokudla kokumxhasa

## NHLAWE

Sathola indawo yaseNhlawe singahlosile, kuyindawo encane ecashe ehlathini eyibanga elingaba 25 km ukusuka eMdukatshani. Kwakuyindawo engajwayelekile, inesithunzi, nemisasane emikhulu emile esihlabathini, kunendawo encane yokuhlala abantu eyayicantshiwe. Yayibukeka njengendawo eyihlane ngesikhathi sifika ngenye intwasabusika ekuseni ngonyaka ka 1999. Kwakunemikhukhu, amatende, ‘namathini’ abomvu. Ngabe ukhona umuntu ohlala la? Uthi sigadiwe nje la? Indoda eyaphuma ethunzini nje yancika ngemoto. “Sawubona Natty” yathi “uphi uTessa?” Sasesithole abantu abakhanda umsebenzi wezandla baseWaayhoek.

Abantu baseNhlawe babeqube kulelipulazi ngesikhathi bexhoshwa ngo nyaka ka1984, bathuthelwa endaweni yaseWaayhoek. Abazange bekulindele ukuthi bengaphinda bebuyele emuva. Ngesikhathi uhulumeni ekhetha indawo yakwaNobamba yakwaZulu Natal njengendawo yokuqala ukuba neProject ezobuyisela umhlaba ebantwini ngonyaka ka 1994, iNhlawe kwaba indawo yokuqala emaplazini eyathengelwa ukuhlala abantu nokuthi bebe ngabanini bayo.

Cishe kwaba iminyaka uMdukatshani usungenelele ezindabeni zokuthengwa kwezindawo futhi wazi ubunzima bokufezwa kwezithembiso ezibhalwe emaphepheni. ‘Abanini bezindawo’ babezazi kakhulu izinkinga. Kwakudinga

isibindi ukuthi uqoqe imithwalo ubuyele emuva. AbakwaThusi bahlala bengenaso isibindi baze bathutha ngo 1998.

Bazikhokhela bona imali yezimoto, ukulayisha ‘amathini’ emalolini angathi izinto ezinhle. Izindlu zezinsimbi zingcolile, kodwa leyo kwayingxeny yomlando wabo, futhi kungabasiza uma besafika ehlanzeni.

Salithatha iqegebana ngokushesha. Bengakwazi yini ukukhanda izimbenge zezinkamba? Saba ne-oda elikhulu elalivela kuKaren Muir, umthengi waseAmerican akathenga ezinye eWaayhoek ngesikhathi evakashele

eSouth Africa. Zadayiseka kahle wafuna ezinye, kodwa akekho ewayefisa ukuzenza. Abasebenzi baseWaayhoek babematasa benza izimbenge, kanti babengathandi ukwenza izinkamba ngoba kunzima futhi kuhamba kancane ukuzenza. Ukuzikhanda kwakuhamba kancane ngampela, njengoba sasithola, ukhamba lusaqala linolayini owodwa wobuhlalo ozungezayo. Ave luluhle ukhamba olulukwe ngocingo kodwa luyabiza. UKaren enazo izitolo ezifuna ukuzidayisa kodwa uma sesiqede i-oda lakhe ngabe kwakukhona yini ukuthi engenzelwa elinye? Sizoyitholaphi indawo yokuthengisa?





Ubuso obuveza iminyaka yokuxakeka, nangethemba elihle elingele linqikazwe. UElias Mtshengu wayebamba amatogo eWaayhoek, ezabalaza ukuziphilisa ngenkathi ezwa ukuthi waphuma phambili kubobonke abanye emsebenzini wezimbenge owenziwa ngekhopha emkhangisweni wobhaskidi ngoNovemba ka 2000. IWaaihoek yambongela kakhulu. Wayenganalutho kodwa ezinikela emphakathini. Kwathi kugadwe isidumbu, kulindwe amaphoyisa, wadubuleka ehlombe. Inxeba elamkhinyabeza ingalo, kodwa kwangamvimba ukufunda ukucana ngekhopha. Ukuwina kwakhe kwamkhulula ukuthi asebenze kuphela umsebenzi wezandla. Usungulo lwecopper kwaba yinto yakhe. Yabahlula abaseMdukatshani nokho ezama ukubafundisa. Wabe esegula isikhathi eside ngenkathi eqala imbenge esebenzisa ikhopha eyihlanganisa nesiliva. Kwaba ukugcina kwakhe. Wayiqeda imbenge ngomzamo wothando, wabe eseshonela esibhedlela ngoMarch 2012. Wayeneminyaka ewu 67 ubudala.

Enalezimbenge okungezona ezikaMarisa Fick-Jordan. (Bheka ekhasini 31) UMarisa wavakashela eplazini wafike wabona izinkamba ezibukeka kahle. Esamangele nje ezinyangeni eziwu 6, ngoNovember 2000, wabe esevula umbukiso wezimbenge e *Contemporary Zulu Basketry\** weAlliance Française eseGoli. Ngokushesha nje emvakwa lokho sagunyazwa ukuba sakhe izimbenge ezinkulu sakhela umbukiso we 'Bowled Over', oseOxo Gallery, eLondon, owavulwa nguMandela ukuthi ube yingxeny yomgubho weSouth Africa Festival'. Lapho ke zabe seziningi izindawo zombukiso kusukela kwenzeke lokhu, izimbenge zaqala ukuthuthuka ekukhandweni ngobuhlalu zakhandwa ngensimbi iyodwa inganabuhlalu- enye intuthuko eyenzeka ngamathuba okuba sihlangane noJulia Meintjes. (Bheka ekhasini 40) uJulia wahlanganisa umsebenzi wezinto ezakhiwe ngamakhono endaweni yemayini eAustralia, ngenkathi ebona izinkamba zethu embukisweni we the 'Beautiful Things' zihlanganiselwe umbukiso we-the World Earth Summit eGoli ngonyaka ka2002. Eminyakeni embili wabe esesebenza noMzonzima Dladla akha ukhamba oluncane nge golidi. Namhlanje abasebenzi bethu bacana ngocingo kakhulu ngegolide, isiliva nekhopha. Lomsebenzi wenziwa ngaphansi kweThreads of Africa.



NgoMeyi ka 2001 izinkamba zakhangiswa embukisweni wezinkamba i 'Bowled Over' umbukiso oseOxo Gallery, eLondon, owavulwa uNelson Mandela. Izinkamba zathengwa emva kwesikhathi zithengelwa ukuthi zihlale zibukiswa njalo eSouth Afrika House lapho abezophinda benze umbukiso khona ngoJune ngonyaka ka 2019.



Isimemo esiya embukisweni iContemporary Zulu Basketry Exhibition okuyindawo eyakhombisa ngokusemthethweni umsebenzi wezimbenge ezakhiwe ngekhopha ngonyaka ka 2000. Zonke izimbenge nezinkamba zathengwa, uElias Mtshengu waya eGoli eyolanda umklomelo wakhe.



Abasebenzi bomsebenzi wezandla babewela njalo ngeviki, beqiniseka ukuthi ubuhlalu buhlezi kahle emakhanda abo. Uma ngabe uThukela lugcwele kakhulu babesebenzisa amadodana abo ukuba abawezele umsebenzi wabo ngamabhakede. Abafana babewadedela amanzi ebathathe, bebheke lapho abazophumela khona, bekhahlela ngezinyawo kuhle kwasolwandle, bepusha amabhekede phambi kwabo. Ibhakede elingalutho ekupheleni kwamanzi lalisho ukuthi umsebenzi ufikile. Umdlivo ufike ngempumelelo.

## EMAZIBUKWENI

Ngokuka Dora Masoka ukuhamba emanzini kuyinto akangazwani nayo. Kuyinto emsindayo ngoba amehlo engasaboni kahle. Kodwa akaweli ngamehlo, usakwazi ukuthola indawo yokubambelisa izinyawo ematsheni. Kwenza angabinakho ukujabula, ezama ukuzibeka kahle ezikhipha ematsheni ngaphansi kwamanzi. Ukuwela amanzi akukho lula. Yize kusebusika, amanzi efika emadolweni ukuya phansi, amatshe ayingozi, ayashelela, acuphe onganakile. UDora unomzimba omncane ukuthi engalwisana namanzi. Akakaze abeyisidudla, mncane nje ngomzimba, akakuphiwe ukuhlala ehleka. Manje ubuncane bakhe bukhombisa ubuthaka, futhi unomoya ophansi. Kanti nomsebenzi wakhe uyawukhathalela, futhi uhlala ewenza ngesikhathi asibekelwe. Ngesinye isikhathi uwela yedwa aze aphume emanzini, kwesinye isikhathi awele nabanye. Bonke sebalahlekelwa amalunga omndeni, baxoxa ngakho uma behlangene. Ukushona kwendodana yakhe uThuthukani, owadutshulwa eneminyaka ewu 12, bamthwala ngohlaka lombhede omdala beyolinda iveni yamaphoyisa eMdukatshani. Kwaphinda kwashona umkhwenyana wakhe, uNtabela, isidumbu sakhe satholakala silele osebeni lomfula ngokunye ukusa, ebulewe eshaywe ikhanda. Abanye bafunda ukuqhubeka kulobobunzima kodwa uDora kuyamsinda.

uThukela umfula omkhulu KwaZulu-Natal, uneziziba ezithule. Amabhuloho ambalwa, ngenhla noma ngezansi, okwenza izindawo zokuwela zibaluleke. Kukhona engenhla kwaNomoya, ongakwazi nokubona okungaphansi kwesihlabathi kuyona, okusho ukuthi ukuwela kulula uma wazi ukuthi kucasheni kuleyo ndawo. Uma kushona kakhulu kuthusa abasebenzi ngoba uma ususemanzini akukho okubonakalayo. Abantu abakha izihlabathi zomfula ibona ababika izingwenya. Lokhu kwakuthusa kakhulu ngoba basuke bengazi ukuthi zizokwemuka yini uma kuthwasa ihlobo kugcwala umfula. Ziyabonakala kwenzeke zingabonakali zinezikhathi zokubonakala. Ezinye zinkulu, ezinye zincane, ijwayele ukuba yodwa, kwesinye isikhathi zibeningi. Ngo2009 zazigcwele yonke indawo. Ezi-2 esiqhingini eSahlumbe, eyodwa iseduze nomshini wamanzi, eyodwa ingaphansi kwamawa, ezimbili zisekhoneni lomfula, eziningi zilapho kudla khona izinkomo.



Isikebhe singaka bulalwa abanomona kwaNomoya ngonyaka ka 2008, abasebenzi babekhokha imali nje engangoondo ukuya phambili nokubuya. Isikebhe sasibashiya indawo engango 5km ukusuka eplazini, ngalokho babelandwa ngemoto ngezinsuku zobuhlalu.



Dorah Masoka



Ncedile Xaba



Zandile Sithole



Thombo Masoka



UMonica Lamula (unemyaka ewu 58) waqala ukusebenza eMdukatshani eseyintombazane, wayelungele ukubhopa ucingo lokubuya ngenkathi eseqala ukufunda ukwenza umsebenzi wezandla ngonyaka ka 1998. Okwaba kubi impilo yamhambela kabi, ngokukhulu ukushesha wanekhono lokwenza izimbenge ngekhopha. Umfelokazi onendodana futhi obheke umndeni womkhwenyane wakhe ehlala kwaNomoya, imnyaka emningi waye wela amanzi, njalo ehlezi eqaphe izingwenya. Namhlanje usewela ebhulohweni.

Kwakungunyaka owawungenaso isikebhe sokuwela, abantu babegcina bewela phansi. Kwenzeka kwakhona izikebhe yonke indawo uma wehlisa umfula ezasezisetshenziwa uma amanzi emaningi. EsakwaNomoya kwaba isikebhe sokugcina, sibeka abasebenzi eNkwalini, kwakuyibangana ukuya eMdukatshani usuka eNkwalini. Kodwa nakho ukusisebenzisa njalo kwakuyingozi. Ngo2005 kwaba nomama owazika ngesikhathi umshayeli waso ehluleka ukusilawula sisindwa, samuka nomfula ngo 2008 umniniso wayeka. Imnyakeni ewu 7 eyalandela abantu bakwaNomoya babewela phansi, behleze beqaphe izingwenya. Iminyaka yesomiso yenza kwabalula ukuwela. Kwaba khona indida ngokwakhiwa kwebhuloho. Kodwa lagcina lakhiwa lavulwa ngo 2016. Lalamula izinkinga eziningi izingane zigcine zinendlela yokuthi zifike esikoleni, nokuthi kuvulwe izindlela ezintsha zokuthi abantu bafike emadolobheni. Kodwa abantu basawela emazibukweni amadala benqamulela osebeni lomfula. Lokhu kuyiqiniso kubasebenzi bomsebenzi wezandla baseMsusampi, amakhaya abo akude nebhuloho. Kuyibanga elingathatha ihora lonke ukusuka emakhaya abo asentabeni uya ebhulohweni. Ibhuloho lisenomsebenzi omkhulu uma umfula ugwele kakhulu, kodwa uma lingwele uThukela bakhwica iziketi zabo ngenhla kwamadolo, bawelele eMdukatshani.



Izingwenya yinto ehlezi zibonaka lapha ngaseMdukatshani. Lengwenya yathathwa isithombe ngoKhisimuzi emini ngonyaka ka 2009. Yayivela lapho kwakubhukuda khona izingane ekuseni. Ngonyaka ka 2019 amadoda asendaweni ayibalula ingwenya mangezansi kancane nepulazi.



Izingwenya ziyavela ziphinde zingaveli zinezikhathi. Lezingwenya zazihamba zimbili zibonakala esiqhingini saseSahlumbe ngesikhathi sasehlobo ngonyaka ka 2009 no2010. Zazibonakala kahle uma usemgwaqeni naseSahlumbe eduze kwala kuwela khona.



ILearning Centre yakhandwa ngonyaka ka 1992 ngemali eyayivela eEqual Opportunities Foundation. Ngenxa yokuthi itshe lali khulu kakhulu libassinda abafana lagcina lisetshenziswa njengesitebisi sokuya endlini

## IKHAYA ELISHA LOBUHLALU

Ubuhlalu basebuneminyaka ewu 15 buhlezi endlini egcwele amagundane ngenkathi sebuthuthelwa eLearning Centre ngo1996. Kungasatholakali izinyoka emabhokisini! Noma zingeke ziphele tu. Ngesikhathi kwakhiwa indlu esemgodini ngonyaka ka1981 yakhiwa njengendlu okuzoba indlu yokuhlala ubuhlalu unomphela, eyayizovikeleka emlilweni, yayingaphansi komhlaba, okwathi ngokushesha yagcina ngokuba isizinda sezinyoka. Akekho umuntu owayengena engaphethe nduku kuyona, elindele ukubheka nezinyoka. Kwakuyindawo engabonakali uma ungaphandle, kukhanya ilanga endaweni eyodwa ngasemnyango. Ubuhlalu bugcinwe emabhokisini amapulangwe, ayephinde asebenze njengezihlalo Asinda ngesikhathi kusha indlu. Akekho ongakhohlwa usuku okwasha ngalo indlu. Kwakungu Lwesihlanu mhlaka 13July1981. Kubukeka engathi yashiswa ngamabomu ukuzithusela umndeni, kusolwa ontamo lukhuni bamabhunu, ukuthola okusolekayo kwakungalehlisi izinga lokulahlekelwa njengoba sasikuhlunga emlotheni wezicucu zamabhuku. Umlando wethu walahleka, ngakho ubuhlalu, babhicika kwayisijabane ematsheni.

Umgodi wakhelwa ukuvikela umlilo, wambelwa phansi entabeni ngokhonkolo. Kwasekuluvindi, kuswakeme kwenzelwe ukuvikela umlilo - kodwa ingakhandelwe ukuba ivimbe izikhukhula. Kwakuzoba okwesibili, eminyakeni ewu 9, kuqala uSeptember ka1987, ngalesoskhathi izikhukhula zamukisa isondo lamanzi, zamukisa nezindlu. Abasebenzi bazama ukuvikela ubuhlalu ngenkathi igagasi lifika, kwaphuma imfezi, isabambe igesihlane mhlaka 13July1981. Yavayizelwa yahlekwa ngenkathi isimuka ibheka enzansi nomfula. Kwathiwa hamba kahle Mfezi! Hamba kahle! Kwaba kuncane okuhlekwayo ezikhukhuleni zesibili, ezafika ebusuku ngoJanuary ngo 1996, ezasishiya nomsebenzi wezinyanga. Zombili lezozikhukhula kwathiwa ngeke ziphinde zenzeke sisaphila, okungathi shu kubantu ababekhuculula udaka, bewasha ubuhlalu, kwakhiwa nezindlu ezintsha.



iLearning Centre inezingadi ezinkulu, nabasebenzi bomsebenzi wezandla ebusika bahlala khona uma kubanda kakhulu. Lana uFikisile Duma noMonica Lamula bakala ikhopho yokwakha izimbenge abazozicanela emakhaya.



Kwakubekwe imali. Bethi abafana bengakwenza. Behlekwa. Lalizobathatha izinyanga ezimbili ngonyaka ka 1989, belisebenza njalo emini, belixaxamise amakhilometha amabili belehlisa entabeni eseKhoniliva besebenzisa izingodo njengezinto zokuligquba. Itshe ekugcineni lalizokwakha isitebhisi esikhulu esiya endlini. Kusukela kwesobunxele kuya kwesokudla: uMpikayipheli Sithole, uNkosi Sithole, uZwelithini Mbatha, uNqakide Sithole noMabhuku Dladla. Ngalesosikhathi bonke babantukele impi kuliva ezindaweni zangakubo behlala eMdukatshani.

Ukuthuthela eLearning Centre kwakwenzelwa okwesikhashana ngokuthi indlu kwakusekhona abayisebenzisayo. Yaxhaswa abakwa Equal Opportunity Foundation, indlu yamatshe efulelwe ngotshani yayingabayinhle kodwa yoniwa amawindi. Kwakungathi awasendlini yangasese asuke enzelwe ukungenisa umoya kuphela. Kwakuyindawo yokuntuka amadoda aseMsusampi njengoba kwakunempi besaba ukuthi izinhlamvu zizongena ngamawindi.

Isakhiwo saseLearning Centre sasisebenza izinto eziningi ngesikhathi amabhokisi okuqala obuhlalu ethuthelwa khona. Kwakufundela khona, kufikela khona umtholampilo, ihhovisi labeluleki bomthetho, kubanjelwa khona imihlangano eminingi ephathelene nezomhlaba. Ekuqaleni ubuhlalu babundawonye nabaluleki, bungavikelekile ukwebiwa. Kuhlala kungasedleni yabantu abangaziwa ababehlezi befika befuna usizo. Kwaba ngcono ihhovisi labaluleki selibuyela eThekwini. Impi yaseMsusampi isiphelile, sabhoboza izindonga safaka amafastela amakhulu sakhanda ngosimende indawo yokubeka ubuhlalu ukuvikela amaye.

Indlu yobuhlalu yaba yinhle, yanendawo yokungena umoya ukwazi ukubona izwe lonke umsebenzi uhlonywe odongeni. Kunzima ukuchaza umehluko owenzeka komama. Isikhathi sabo sokuqala bethola indawo okungeyabo, bengasayibangi nabanye. Baqhubeka nokwenza umsebenzi wabo omningi emakhaya, kodwa iLearning Centre kube eyabo ngezinsuku zobuhlalu. Kwakuyindawo yokufundisana umsebenzi – njengokufunda ukuthi kuhlalwa kanjani ebhentshini. Omama babehleka bethi bazama ukuhlala, bezisola ngokuzokwenzeka futhi besaba ukuqojama. Omama ngesintu bahlala phansi. Ukuhlala emabhentshini kwaku yisitebhiso sokuqala kwezokulingana, futhi kuwukugudlukela ezintweni ezintsha.

Akukho okungako okushintshile kuleminyaka emningi – uma ungabhekanga izibuko ezazifakwa omama namafoani agaxwe ezihlahleni ngokungatholakali kwenetwork eLearning centre. Amafoani agaxelwe ukuzama inetwork. Uma kukhona ofonelwayo uzophazanyiswa wukukhuluma, umsindo wokuhleka, ukuxoxelana izindaba. Ngaphakathi kukhona obilisa amanzi ngeketela elibeki etreyini sekwenziwa itiyi. Isikhathi sokuxoxa nokuxhumana kunganakwe lutho kujabulela umsebenzi.



Ngeminyaka yokhetho lendlu iphenduka isiteshi sokuvota. Isikhathi esiningi kuba indlu okufundelwa kuyona, kubanjwe imihlangano kubukelwa amafilimi



UNgakhelephi Mkhize wayezithola enekhono lokusebenza ikhophha, wacina ewuthisha onesandla esiqinile Umsebenzi wakhe wawukhanya kungekho muntu ozogcwalisa isikhundla sakhe eshona ngo December 2003.



Umsebenzi osuphelile

# USUKU LOKUTHWESWA KWEZIQU

April 2000

Ngo August ka1999 omakoti abawu 30 abancane bahlangana eLearning Centre beqala uqeqesho lwamaviki ayishumi lokwakha amaqanda acanwe ngogesi. Bengabantu abasha ababengakaze baye esikoleni, bethukile. Othisha ababebafundisa nabo bebenokuthuka. Sebasebenza lento isikhathi eside befunde ku Ellen, bekhumbula izidwaba zabo sezigcwele amaqanda afile. Ngabe abafundi babo bazokwenza kangcono? Usuku lwaqala ngomthandazo kamprofethi uIsaiah Shembe, omama base behlala phansi kwathula kwathi cwaka benikezwa umsebenzi. Isifundo sokuqala kwaba ukufunda ukusebenzisa izimpintshisi kunqunywa ugesi beqondanisa ubude bawo. Kuzwakala bekhulumela phansi ngaphansi kwezihlahla njengoba besuke bethatha amathuluzi abo. Ingabe kukhona okonakele? Kodwa babekhuluma nemimoya yemindeni yabo, amadlozi becela ukuba ebagade ezandleni futhi ebalekelele. Kuthi lapha nalaphaya kunegama elizwakalayo belisholo phansi. Imimoya ezobagada ihlanganisa namadoda angamaqhawe endawo.

Besingeke sikwazi ukuzama uhlelo lokuqeqesha ngabe asiyitholanga lemali ewu R80 100 eyaqhamuka kuMasibambane Trust. UMarisa wasethula kuSolveig Piper, umqondisi, noMathebe Mkonyane, isekela lakhe, ababeyizivakashi ezingaziqhenyi kodwa bengakwazi ukufihla uma benganelisekile. Emva kokuvakashela eplazini bezosibheka, bacela sishintshe isicelo sethu. Sasicele imali encane kakhulu, futhi besithengisa amaqanda ethu ngemali encane kunemali yokuwakhanda. Kwathi imali isifikile, kwavela izimo ezimbili: Ukuthi sikhokhe lemali esiyinikiwe ngoR1.00 wentela iqanda neqanda elisadayisiwe, nokuthi sizibophezele ngokwenza iTrust ohlangothini lwemali yokudayisa.\*



Laba othisha (kusukela kwesobunxele): Busisiwe Buthelezi, Siphokuhle Mvelase, Khombisile Mvelase, Hlekela Dladla, Bandile Mtshali noKhanyisile Masoka.



Laba othisha nabafundi babo bahlangenele ukuthatha isithombe bendawonye eLearning Centre ngosuku lomhlomulo.







NgoJanuwari 1999 uMarisa Fick-Jordan walethwa ilunga labaphathi bethu, uEric Apelgren owacabanga ukuthi engasilekelela ngezululeko nangokusisekela. Sambeka nje kodwa kungekho ukumjabulela. UMarisa wayengumsebenzi wezandla futhi engumhleli esebenza nabantu abenza umsebenzi wezandla emalokishini aseThekwini, enza izinto ezintsha ngezimbenge. Waye nokuningi akazosifundisa khona futhi nathi sizofunda okuningi. Into esasingayilindele indlela yokuxhumana nabasebenzi bezandla, enza ukuthi behleke ngalomsindo wakhe owawujabulisa, umuzwa wakhe okhaliphile ehlale ewumuntu onomoya olungile. Wayezoba isipho emsebenzini esiwenzayo, afune abaxhasi boqeqesho lwethu, ethola izitolo ezintsha zokudayisa umsebenzi wethu, ephinde asixhumanise nabanye abanamakhono baphesheya kwezilwandle. (Sasizokwenza kanjani nje okunye kwezimbenge zika Oprah Winfrey?) Nakuba ke umsebenzi kaMarisa, neZenzulu, wawusugunyaziwe kwamanye amazwe, wayehlala etholakala, njalo elindele ukusiza uma simdinga.

Izinyanga eziyisithupha zadlula ngokukhulu ukushesha. Abafundi bezimisele ngomsebenzi wabo, futhi bekuthanda ukuba ndawonye. Kwakunento eyayenzeka njalo eLearning Centre kunengxoxo ngaphansi kwezihlahla. Izindaba zomhlaba, amalungelo ezingane, ukufunda ngokuvota. Kwakungumsebenzi owenzeka kancane, ukukhanda iqanda, isikhathi esiningi esokuxoxa izindaba nje. Kuyisikhathi sokujabula kuwowonke umuntu. Othisha bagcina bezuzile ngokomthetho njengoba abafundiswayo bashesha ukufunda. Abanengi bakhombisa umdlandla, futhi kwaba khona abaqhamayo kakhulu emaqoqweni ayefunda, yize othisha babengakafuni ukukuqhakambisa loko. Bethi “kuye-la-nga-khona,” “Akukubi qhubekani nokuzama”. Kodwa uma abafundi sebehambile kwakuba nomsindo wokuhleka othisha beme ngokukhulu ukuncoma, behlola umsebenzi.

Ukuhlomula kwenzeka ngosuku kubanda entwasabusika linemikhemezelo yemvula. Omama bafika ngokushesha, bebukeka bebahle, base belinda izivakashi ezihloniphekile. Kwenzakaleni ngoSolveig, Mathebe benoMarisa? Kwakungekho namafoni okuthi sixhumane nabo, ngakho omama baqhubeka nomcimbi bagida. Bekhona noma bengekho abahloniphekile, lolu kwakuwusuku lokujabula. Babesekhona abanye omama ababegida ngesikhathi kufika izivakashi sekuhwalale emva kokulahleka kabili endleleni. Bajatshulelwa befika. Omama basebezohamba ngomnyama ukuya emakhaya, kodwa babekulungele ukuthi bazogida ubusuku bonke.

*\* Ekugcineni bakhoxisa ukuthi siphindisele lemali, sayisebenzisa ngokuyonga yaze yasala saqeqesha futhi ngayo.*





## EZITOBHINI

Le indlela omama ababiza ngayo – ‘izitobhi’. Abasho ukuthi i-bus stop, futhi akekho nothi i-taxi stop, kodwa banendlela yabo yezitobhi, indawo ebasemgwaqeni lapho belinda khona kuthathwe umsebenzi wabo. Bethi isikhathi sekusemini, okucacisi ukuthi yisikhathi sini nqo, noma ekuseni, iphakathi nemini, noma selishonile. Ozofika kuqala uzobiza abanye, kuthi ngesikade umsebenzi usuqoqiwe, omama behlale, bejabulele ukuxoxa. Izitobhi indawo nje yokuqhuba usuku ungajahile ekhaya.



# KUBHIDLIZWA AMABHILIDI ASE- NEW YORK NGOKUWAQHUMISA NGEBHANOYI

NGEZI-11 September 2001

Izindaba zokuhlaselwa zase World Trade Centre eNew York zathatha isikhathi eside ukuthi zifike lapha eMsinga. Kwakungekho gesi endaweni. Imisakazo yayimbalwa, zingekho izingcingo zokuxhumana, nomabonakude beyindlala, lalingaka dayisi iphephandaba eTugela Ferry.

Kwaba nezinsuku ngaphambi kokuba sithole iphephandaba eplazini, esasizokhombisa ngalo omama izithombe zalento ayayenzekile. Babesakaza amaphepha bewabeke phansi khona bezozibuka kahle lezithombe. Kwakungeyona into yakude. Babenokuxhumana nendawo okwenzeka lenhlekelele kuyo. Kwathi nje emavikini kusanda ukuhamba ioda eliya kesinye sezitolo ezi ngaphakathi kulelibhili laseWorld Trade Centre. Zazikhandwe ngendlela entsha, kuwubuhlalu obuyibhodlela, wonke umuntu wakhumbula izimbenge zikaSizani ezihlukile.

USizani wayengasebenzi umsebenzi wobuhlalu. Wayesebenza umsebenzi wamatshe nokukhanda amagoqo wazifundisa ubuhlalu ngesikhathi esejele eTugela Ferry ngoSeptember1980. Wayevalelwe izinsuku eziwu 90 ejele ngaphansi komthetho owawushayelwe isifunda saseMsinga kuphela. Engabe icala lakhe lali yini? Waphelezela umuntu angamazi emva kokuba ehlaselwe ebhasini ngempi. Kwakuwusiko lwendawo ukuthi omama bacashise umuntu uma ecela. Wamhambisa lowumuntu wamundubalisa intaba wamshiya khona. Ukuboshwa kwakhe ezinsukwini ezilandelayo kwasishayisa uvalo. Wayengenalo ulwazi akangalinikeza amaphoyisa, banqaba ukumsiza abomthetho. Izinyanga ezintathu ezelandela lapho wahlala ejele ngesikhathi inhlango yosizo kwezomthetho (iLegal Resources Centre) bezobhekana necala lakhe enkantolo. Izimo zomthetho ngaphansi kwento akayiboshelwa wawungacacile, wawunikeza amaphoyisa amandla okuthi abophe evalele abantu ngezinto ezingacacile esifundeni saseMsinga. Kwathi iLegal Resource Centre iwina icala wachithwa lomthetho, uSizani wabe eseyingxeny yomlando ngokusemthethweni.

Wayehleze ehlangabezana nezikhathi ezinzima njalo, eqinisela, ezimisele ukuziphindiselela uma kunesidingo. Uma kunzima kumhlala, izinyembezi zakhe kwakungezona ezakhe. Kwakuyizinyembezi zokuzisola ngokwenzakele ezweni angeke akwazi ukukulawula, futhi kungaphezu kwamandla akhe. Ukuphuhlizwa kwamabhilidi amabili ngokuwaqhumisa eNew York, kwathinta uSizani kodwa kwabathinta bonke abakhandi bobuhlalu, basiqonda isidingo sokusondelana bexoxe uma bebhakene nobunzima. Uma becele umhlangano womthandazo ngaphansi kwezihlahla, babexoxisana ngezinhlungu zabo nabasashona nabalimala, nabo uqobo njengoba babesele.



USizani Mbatha wafunda ukwakha ubuhlalu esejele ngenkathi eboshwe eTugela Ferry ngoSeptemba ka 1980. Ubuhlalu babuhanjiswa nokudla ngenkathi simvakashela njalo ngeviki, ngokumvumelana namaphoyisa. Eyodwa yezimbenge zikaSizani yayisesitolo eWorld Trade Centre ngenkathi kuwa ibilidi. Awokuqala ama-oda ezimbenge ayekhandwe ngobuhlalu obucwebezelayo. Lokhu kwabesekushinta emnyakeni embalwa kwangenisa ubuhlalu obungacwebezeli.



UDiana Friedburg usebenze iminyaka ewu37 ekhanda imbukiso yamafilemu nabanye ngenkathi esethatha iminyaka eyi10 eya emazweni awu-40 ukuyokweza umbukiso owaphuma phambili futhi wanconywa. Yathithwa *i-World on a String* (umhlaba owakhelwe entanjeni). Ikhaya lakhe liseSouth Africa. Weza eMdukatshani ezokhanda ifilimu yesibili, eyabizwa *The Tiny Mighty Bead*.



Ubuhlalu baseMdukatshani bumodela onobuhle buzovela ebhukwini elalihambisana ne Filimi ye*World on a String* – (uDiana Friedburg noJoel Lipton, nkonyaka ka 2013).

## IPROJECTI YE -WORLD ON A STRING

Amaproject amakhulu aqala enganakekile. Kwathi ngo2004 usaqala sathola incwadi esasingayilindele ivela kuAdel Mabe, uMongameli weNhlango yobuhlalu eLos Angeles, waseAmerica. Iyini inhlango yoBuhlalu? UAdel wayichaza: “Siyinhlango esekela ucwaningo ngobuhlalu izingxoxo nokwabelana ngolwazi mayelana nobuhlalu umhlaba wonke”. Inhlango yakhipha incwadi ebhaliwe enezindaba ezikhuluma ngobuhlalu ebizwa ngokuthi “*iWorld on a String*” eyayizoqaliswa eLos Angeles naseWashington kuloyonyaka. Wayesewabonile amaqanda ethu. Wabuza ukuthi kukhona yini ebesingakwenza okuncanyane senzele umcimbi wabo? Ngathi kungaba isakhiwo esimise okomhlaba esizolenga ngentambo.

Ngosuku okwafika ngalo incwadi yakhe amaphephandaba ayegcwele izindaba zobuhlalu obudala abuneminyaka ewu 75 000 bukhona bukhandwe ngamagobolondo ayevela eBlombos Cave eKapa. Sabe sesiqala ukufuna izinto esizobumbela amaqanda amancane phezu kwazo.

UDiana Friedburg wafika emva kwezinyanga ezi5 ezothatha izithombe zobuhlalu zomsebenzi waseMdukatshani. Wayewumuntu ozijibayo enomfutho njengesivunguvungu senkanyamba, ehleze elungele ukwenza noma yini izinwele zakhe zimahliphiliphi. Kwakunzima ukumphikisa.

Wayengumqondisi, umhleli, ebhala izincwadi futhi engumthwebuli zithombe, ehlela imicimbi, eqondisa abasebenzi, futhi ezishuthela izithombe ngokwakhe. Noma abasebenzi babengayiqondi imbono yakhe, kodwa babebona ukuthi uyabuqonda ubuhlalu nezinto eziphathelene nabo. Ezohamba amazwe awu 40 exoxa ngomlando wobuhlalu. Inhlango yobuhlalu yayihlele umbukiso owodwa wefilimu kodwa kwagcina kunemihlanu ayiyizoklonyeliswa ngezindondo eziwu 30.\* Abasebenzi baseMdukatshani bavela esigabeni sesibili, *iThe Tiny Mighty Bead*, eyasakaza ukwenziwa kobuhlalu. Abasebenzi bethu babanendawo encwadini *iWorld on a String* – ibhuku elalikhandelwe ukuncoma lomsebenzi laphuma ngo 2013 eyangcoma uDianna ngothando lwakhe ngezinto eziqondene nobuhlalu.

Ngokwabasebenzi bobuhlalu ifilimu iyinto eyisikhumbuzo ngaleziya zikhathi besebasha bengakaxakwa amadolo khona beyozibona ukuthi babenjani bengakasebenzisi izibuko. Babuka *iThe Tiny Mighty Bead* ngokukhulu ukuhleka nokungakholwa. Bacele ike ithi ukumiswa ifilimu. Bethi ake ihleliswe sike sibukisise. Bethi kanti sake sabi bahle ngesikhathi sethu. Abazange beyikhohlwe ikhamera kaDiana, futhi basawenza ama-oda amabhola obuhlalu amancane.

\*AmaDVD ezinto abazenzayo ayangathengwa kwiwebsite [www.worldonastringproject.com](http://www.worldonastringproject.com)



Lapha kwakungakabi ihlobo langempela, ngakho omama babesebenzela esigcakanini, benza amabhola amancane ngobuhlalu benzela ukuthi kukhonjiswe ngelanga lokuvulwa kwefilimu eMelika.



Izinkamba ezakhiwe ngobuhlalu zaseMdukatshani namabhola athengwa uDiana Friedburg, ezishuthela *iWorld on a String – A Companion for Bead Lovers*, uDiana Friedburg and Joel Lipton, 2013.

## IZINSIZWA ESISEBENZA NAZO

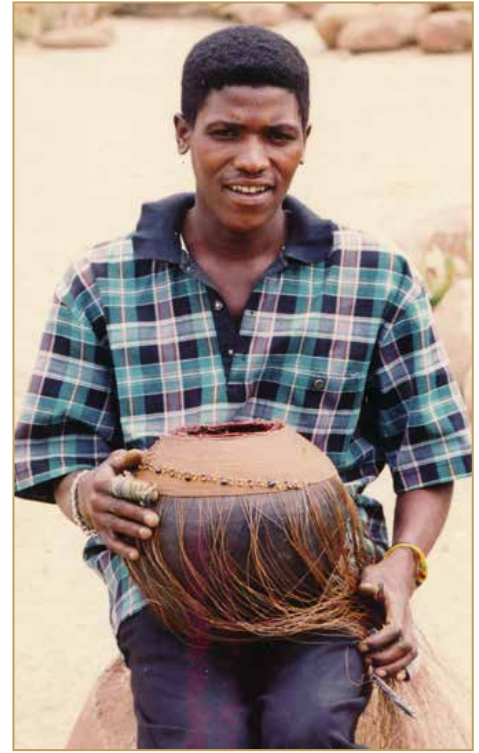
Babefika ngezikhathi azahlukene benezizathu azahlukene, bengakuhlelanga ukuthi bazohlala isikhathi eside. Kwakuphoxa kancane, ukwenza umsebenzi wezandla. Babewudinga umsebenzi, kukhona abanezandla ezinhle ekwakheni – kodwa umsebenzi wezandla kwakungwabantu besimama hhayi amadoda. Kwasiza ke ukuthi kube yinto eyenziwa ngogesi. Ngokwesiko lesintu into eyinsimbi yinto yabantu besilisa. Bayithanda ikhopha, idinga amawala ishiya izandla ezinemithubiyela. Ubuhlalu kwakuyinto yokuhlobisa kuphela phezu kwawo ugesi. Babe zohlala isikhathi eside ukuba kwaku namaoda ansuku zonke, kodwa ubuhlalu kwakungeyona into iqinisekile njengomsebenzi. Bahamba singathandi.



UMzonzima Dladla owaphiwa ukucana kodwa wathatha isinqumo sokuyeka aye edolobheni, okungumkhuba wabafana bendawo.



UMgongo Ngubane, wayengazitsheli ukuthi uzolunga ukwenza umsebenzi wezandla, namuhla usahamba phambili kulomsebenzi.



UCanakhe Mbatha wangenelela eqenjini lomsebenzi wezandla emva kokuba ubaba wakhe eshonele empini. Namuhla uyiphoyisa lesikole sangakubo.



UFuzani Madonsela okumanje usesebenza ngokuphelele ungumshayeli eMdukatshani.



UGidli Mbatha noJobe Sithole babe yingxenywe yezingane ezisebenza ngezandla. Nakuba uGidli wayebuye ahluleke ukwenza umsebenzi osezingeni, uJobe wayenokhamba lwakhe olwaluyobukiswa eLondon ngenkathi esenemnyaka ewu12. UGidli kumanje usedolobheni, uJobe usekhaya emva kokudideka ngokomqondo.



UFuyani Masondo ube umsebenzi waseplazini ngenkathi eqala ukwenza umsebenzi wezandla. Uyahamba endaweni uma ama-oda eyivela kancane.



Imvelaphi yakhe uphuma eMaria Ratschitz, uMlamuli Magasela useziphumulele eMdukatshani njengoba esethola imali yempesheni.



UGidli Nzimande wafunda ukuzenzela izinto emva kokuba sekudutshulwe umama wakhe ngenkathi yena esemncane. Wagcina esekhosele kugogo wakhe kodwa waxoshwa endaweni ngoba kuthiwa weba izinkomo ngo 2004.



Ingaphakathi lekhaya likaKhulelaphi Mbatha, onolwazi olukhulu ngobuhlalu futhi ongumphathi womsebenzi wokutshutsha ngenaliti.

Abasebenzi basebekulungele ukuzwa izindaba ezimbi ngenkathi behlangene eLearning Centre ekupheleni kukaFebruary 2008. Kwakungekho amaoda ngoJanuary, futhi bengenawo umsebenzi abawenzayo, ikusasa lomsebenzi lingacacile. Beza nje ukuzozwa ukuthi yini ezokwenzeka ekuqhubekeni konyaka, bekulalelisise kahle ngendlela ezoba lula ukuthi bakubone uma kukhulunywa ngenkinga yokuwa kwama bhangane eseUnited States. Aye wiswa yini amabhange? Awiswa izikweledi zezindlu ezikhokhwa uze ufe. Babeya emakhaya nalokho kungakhanyelwa. Izimo ezimbi ezenzeka kwi World Trade Centre ziwaphazamsile amaoda. Kanjalo nempu yase Iraq. Ingabe nempu yasePalestine yayinomthelela? Emva kokuba umsakazo wesiZulu ubikile ukuthi impi yasePalestine isisukile, abesifazane ababili behlisa intaba betatazela. Ikuphi iPalestine? Ingabe nayo izowaphazamisa ama-oda ethu? Inkinga yokuwa kwamabhange yehlisa umnotho, akubuyanga maoda kusukela lapho.



Lomuzi wakwaDladla wakhiwa izinsizwa zakhona ezintathu. Namhlanje sekubambisene abafelokazi bakhona (bonke banolwazi olukhulu ngomsebenzi wezandla), nomakoti nezingane zakhona. UNozi Ntshaba waba nengane eyodwa uthola uthando ngokubambisana komndeni uhlangene.



Izimpondo ophahleni ezisho ukuthi abadala bakhona ekhaya.

## UBUHLE BAMAGCEKE

2008-2009

Ukuwa kwamabhange

Izitolo zavalwa, amabhizinisi abhidlika, imbukiso yamiswa, iJablonex, okwakuyifemu enkulu esezweni lase Czechoslovakia eyakha ubuhlalu, nayo yayizovala izitofu ezikhanda ubuhlalu ngenxa yesimo sama oda. Isikhathi samaoda amaningi sasesidlulile. Kungenzeka sibuyeke isimo, kodwa kwenzeka kancane, akubanga kusafana. Amaoda abemancane, futhi kuyizinto ezazikhokha kancane, lokho kwenza omama bangabi nomsebenzi wansukuzonke.

Kodwa ubunzima benza kufihlakale isikhathi sentuthuko yangempela eyayizoshintsha impilo ezintabeni zendawo. Ngonyaka ka2002 indawo enqikelene nathi yaqokwa njengendawo ehamba phambi ngohlupheka ezifundazweni zaseSouth Africa, uhulumeni wabe eseqala ukuletha intuthuko endaweni lokho kuhlanganisa nokwakhiwa kwemimgwaqo, ugesi namanzi.



Imizi isiyakhiwa izinhlobo zezindlu ezixubile. Amafadi nolondo. Ezinye ngosimende ezinye ngodaka. Ezinye zifulelwe ngothayela ezinye utshani. Esekelwa ubaba wakhe, uMpembe, uSiphokuhle Mvelase wazakhela umuzi wakhe, futhi noma enawo "amafadi" wothayela, indlu yakhe yokuhlala yakhiwe ngodaka yase ifulelwa ngotshani.



Umuzi kaMgcineni Dladla namakhosikazi akhe amabili, uBuzukuthini Mtshali noXinile Mvelase.

Ugesi wafika ngo 2006, amanzi afika ngo 2009. Nakuba kungekho okwaba wumcimbi okwenziwa, kodwa kwakufanele. Amanzi ayefana nomlingo. Omama sebema empompini bebuka amanzi ephuma. Bavule bevale. Amanzi angapheli ezohlezi njalo egcwalisa izigubhu zabo. Izimpompi kwakungezomphakathi, amanzi ayezoba ngezikhathi ezithile, kodwa okwesikhashana babebuye bekholelwe kulomlingo. Izinsuku zokuyokha amanzi emfuleni seziphelile. Babezokwazi ukuphumuza amadolo abo.

Kwaba khona okungashintshanga ukuthi njalo ngonyaka baya emaplazini beyosika utshani. Njalo ebusika abasebenzi bomsebenzi wezandla becela ukungabibikho ebuhlalwini khona bezoyosika utshani. Babehamba emsebenzini izinyanga ezimbili, belala emakhazeni, bebala izinyanda zabo bezahlukanise ngenqwaba. Utshani babungobamahhala kodwa bungashibhile. Eyodwa inyanda eyomlungu wepulazi, eyodwa eyabo, nemali yokukhokhela imoto ezothutha lobotshani uma sebusikiwe. Indlu efululwe yayikhumbuleka kubantu abadala ngenkathi kufika izindlu zomxhaso. Izindlu zomxhaso zokuqala zaphela ngoJuly 2012, kungamabhokisi ampunga ayizikwele akhandwe ngothayela nosimende namafastela angenisa amakhaza. Ngokushesha ayeseyingxenywe yokubukeka kwendawo, izindlu ezincanyana eziyigugu - kodwa hhayi kubanikazi bazo kepha kubantu abasha. Zaziysithembiso soguquko. Intsha yayithanda indlela ezakhiwe ngayo ngokwesimanje, zihluka endleleni yomdabu ngosimende nothayela. Kodwa abantu abadala babethanda imfudumalo yomlilo obaswe phansi, bethanda amadlozi, imimoya yemindeni, babesadinga ukuhlala endlini efulelwe.



Okokuqala uqoqa izinto zokwakha, bese uyakha. UPhumelele Mbatha unesandla esihle kakhulu emsebenzini wezandla kodwa akakwazi ukungenzi okungumsebenzi wasekhaya, njengokuqoqa lamatshe okwakha indlu entsha yendodana yakhe uMdiyeli.



UDhayimane Dladla nomndeni wakhe sebekhanda ikhaya labo bephindaphinda selokhu bakhishwa epulazini laseMdukatshani ngezikhathi zokususwa kwabantu emaplazini ngo1969. Namuhla usebuyile, uthamele isigcaki nonkosikazi wakhe uKhanyisile Masoka, umakhi onolwazi olukhulu ngobuhlalu. Sebakhe kwingxenywe yepulazi elibuyiselwe kubaThembu nguMdukatshani, sebhuphumule.

## UKUSHINTSHA KWENQEPHU

Eminyakeni engamashumi amahlanu eyedlule wawuthi uma uhamba ezitolo ezinkulu amahuliseli anjengo W.G. Brown uthole indawo edayisa ngobuhlalu. AbakwaBrown basebenesikhathi besebhizinisini futhi sebazi nombala okuyiwona uthandwa isifunda nesifunda KwaZulu-Natal. Omama baseSpringvale babegqoka umbala ophuzi, oncombo, oluhlaza nomnyama, abaseMsinga befaka imbala enkankane nephinki kancane. ESpringvale akekho owayengatshontsha ubuhlalu obulwandle – ngakubo kwakungumbala omubi. AbaseMsinga bona umbala ababengawuthandi oncombo nophuzi. Sathi sesineminyaka ewu 35 sisebenza baqala abaseMsinga ngombala ophuzi emadukwini abo. Ngokushesha lombala wabe usugcwele yonke imizi, umbala omuhle ophuzi okuphaphathekile oshintsha indlela okwakuqokwa ngayo endaweni amasiko esaqinile.

Inqephu isikhombisa ushintsho. iFashion eParis ihlelelwa ukubikhona unyaka owodwa. Emsinga ushintsho kwakuyinto eyenzeka kancane, nakuba umuntu wokuhamba wayesheshe abonakale ngezinwele. Izinwele zazikhombisa ukuswenka, ukufunda nokuba umuntu ohlakaniphile. Zenziwe ngezinwele ezithengwayo, zikhiwe kakhulu, zalukwa, zikanyiwe, zifakwe imithi eshisayo, ziqondisiwe, ziphothiwe, zinobuhlalu, ziboshwe ngezinto zokuhlobisa. Kwenziwa unobuhle, nabanye balandele. Kubizwa ngesitayela, noma umswenko. Ungahlala kude namadolobha, kodwa indlela yokwenza izinwele iyasho ukuthi usesitayeleni.



Sekuphele iminyaka ewu-15 kubiza opondo abahlanu ukuthi izinwele zakho zifakwe esicholweni, bese kuba "isihlanu" ukuvuselela insoyi. Lesisthombe esingajwayelikile sikhombisa umsebenzi owawenziwa ngezinwele. Ngenxa yokuthi ezibhedlela bathi insoyi ingcolisa imicamelu, kumele siqaqwe isicholo ngaphambi kokuthi angene esibhedlela uma ezoteta. Namhlanje isicholo esikhunyulwayo sibiza uR250.



Abangani bathanda ukugqoka ngokufana ngezikhathi zemicimbi, umbala ophuzi umbala omusha, usuyiqephu ephambili, labomakoti bayayiqhuba phambili ifashini.



Ubulhalu bake bagqokwa kuphela ezingalweni, namuhla ubuhlalu sekuyingxenye yemicimbi yokuyokhonza esontweni lakwa uShembe.





Omakoti abenza umsebenzi wobuhlalu, uNonhlanhla Shezi noNtombizini Mbatha, abanye abaqala ukugqoka amaduku awumbala ophuzi omusha endaweni.

Nangaphakathi noshintsho amasiko ahlezi ekhona, njengokufaka izidwaba. Omama abadala bazizwa bengagqokile uma bengazifakile izidwaba. Isidwaba siwuphawu lokuxhumanisa amadlozi nomshado, unkosikazi uma eshona ungcwatshwa naso isidwaba sakhe. Siyingxenywe yempilo yakhe. Enye into ewuphawu lomshado ibhayi, indwangu ende emboza amahlombe. Omakoti abasebasha abawalandeli kangako amasiko, nokho basawambatha amabhayi. Amabhayi bawagqoka neziketi okuyinto yesimanje okwenza udideke ukuthi bayiliphi, amakholwa noma ababhincayo.

Inhlonipho yamasiko iwuvusile umsebenzi wobuhlalu – into ekucacayo uma kunehlango yonyaka enkonzweni yakwaShembe. Isonto lakwaShembe laziwa ngeNazareth Baptist Church, okuyisonto elikhula masinyane kunawo wonke aseSouth Africa. Lasungulwa uMprofethi, uIsaiah Shembe, isonto elikholelwa ekuhlonipheni amasiko bebhaka ubuhlalu njengento eyingxenywe yokukhonza. Ubuhlalu bungaphezu kwomhlobiso uma kunomcimbi. Buyingxenywe yemithandazo engcwele, bugqokwa kakhulu uma kuyimigidi engcwele yebandla lakwaShembe uma behlonipha uMqaliwendlela uIsaiah Shembe.



Imbala yaseMsinga yomdabu, oluhlaza nobukhwebezane, bajwayele ukuyisebenzisa emabhayini, lokhu kuwuphawu lokuthi uganile. Amabhayi agqokwa nsuku zonke nasemcimbini.



Abangani beya emcimbini – konke abakugqokile bafanisene. Izinga lombala ophuzi nobovu noncombo uyanda, kodwa imbala yesintu isemningi eMsinga.



Ukukhula ngokushesha kwesonto lakwaShembe kubuyisa ibhizi yobuhlalu. Abalandeli boMprofethi uShembe bagqoka imqhele, amadavathi ezinyaweni beqhize ubusengi emadolweni uma bekhonza noma besonta emakhaya, futhi busenzetshenziswa kakhulu uma benemihlangano emikhulu yonyaka. Iningi labasebenzi baseMdukatshani bangamalunga ebandla lakwaShembe, okuyisonto elilandelwa kakhulu eSouth Africa.



Akukho okwenza intsha izibone isemgangathweni njenge zinwele “ezitayeliwe”. Ngisho nabantwana abancane baluka izitayela ngezinwele zokuthengwa ezidayisa eziphaza zendawo lapho kudayisa khona izinkwa namaklabishi.

# ABASEKELI BETHU

‘Usizo’ lubukeka luyigama elinganele uma sikhuluma ngamavolontiya azinikela kumsebenzi wethu engabheke nkokhelo iminyaka engu- 50. Angeke sikwazi nokubala amagama abo bonke abantu nezinhlango ezasisiza ngezindlela ezahlukene, besisekela ngamakhono esasingenawo, behlela izindlela zokudayisa nezokukhangisa, uxhaso lwezimali, besilekelela ekutholeni izitolo ezinobuhlalu nohala, oplastiki, ukuhlanganisa imbiko yethu, ukugada izimali, nokuthi behlale belindle nakunenkinga. Ngabe babehlelwa bonke ngabe yawa kudala inhlango. Ilokhu yaqala inhlango yayi nqike kubantu abazinikelayo bengabheke nzuzo. Asizange siyofuna abantu abazosilekelela. Babefika kithi ngalawomathuba abawatholile, beqhamuka ezindaweni ezahlukene, saba nobudlelwano nabo iminyaka ngeminyaka.

## uWinifred Phillips

UWinifred Phillips wayefundela ukusiza abantu abalimele bebuyele esimeni Ngenkathi efika eMaria Ratschitz ephuma e-England ngonyaka ka 1971. wayengaphansi kwenhlango iQuaker Overseas Voluntary Service. Omunye umsebenzi wakhe wayefundisa omama abaphuma eLimehill ukukhanda ubuhlalu. Babefika behlale iviki uma bezofunda. Belala futhi besebenzela phansi, bekhathazekile ngezingane abazishiye emakhaya, kodwa bekujabulela ukuphuma emakhaya, bexoxa imini yonke nobusuku”. Loluqeqesho lwalubalungiselela ukuyoqala ukusebenza eSpringvale lapho babezongena ngo 6 ekuseni. “Omama nembhijo emkhulu, ubuso obugcotshwe umadilika, ubuhlalu nezingubo ezinembala egqamile.” Lize lishone ilanga ephithiza nabo engasaboni nasemehlweni ukukhathala. Ephumule esezicwile kubhavu onamanzi ashisayo, akabheke nezinkanyezi. UWinifred wayezohlala unyaka oodwa eSouth Africa kodwa wagcina ehlala unosiphela ngenkathi eseshade noWilliam Bond, owaye umsekeli naye. Kuyimanje bahlala eKapa lapho uWinifred afundisa khona umsebenzi wezandla esikoleni seWaldorf Michael Mount.



uWinifred nomkhwenyane wakhe uWilliam Bond.



uLinda noKhwengce Mzolo, ufundisa ukubhala.

## uLinda Woodley

ULinda Woodley wayelungiselela ukubuyela eCanada emva kokuba esebenze ngesikhathi seholidi eSouth Africa, wayevakasha ngezimpela sonto eMaria Ratschitz ngo1972. Wagcina ehlala isikhathi esingangeminyaka emithathu, esiza futhi esekela ngesikhathi esinzima esenza ukuthi abeyingxenywe yomndeni unosiphela. Wafundela ukusiza abantu abalimele kodwa wafundisa ubuhlalu waze wafundisa ukufunda nokubhala, umuntu ongaqeni ukusiza abantu ngezinto ezintsha. ULinda wayenathi ngesikhathi sithuthela eMdukatshani, ephethe iflegi lase Canada elalindiza etendeni lakhe. Wayezama ukubhaka amakhekhe ngomlilo waseziko kudle abafana abancane. Kwaba buhlungu kakhulu esebuyela eCanada emva kokushada, wayoqhubeka emsebenzini akayewufundele, wagcina enezingane ezintathu.

## uJulia Meintjes

UJulia Meintjes waqala ukuvakashela uMdukatshani ngo 2004, wayezophinda evakashe kaningi kwiproject, wakha ubudlelwane neproject eyabizwa ngokuthi iThreads of Africa eyandisa amathuba abasebenzi bomsebenzi wezandla. Nokho uJulia waqala ngezimbenge ezinobuhlalu waqala, ngokushesha wabe eshlela ukuzenza ngezinhlalo nhlobo zocingo, njengegolide, isiliva, ikhophha nangenye inhlobo yekhophha exutshiwe. Ngonyaka ka 2011 wabe eshlela indawo ewumbukiso, ebizwa nge The Earth is Watching Us eseMuseum eKapa, eyanikeza abakhandi balomsebenzi ithuba labo lokuqala ukuba bayogibela indiza. Ngokuthi lomsebenzi udayisa ezindaweni izibizayo futhi eziseqophelweni eliphezulu. UJulia wakwazi ukuthi akhuphule amaholo abo, ngesikhathi egqogquzela ukukhuphula izinga lomsebenzi omuhle.



uJulia kuhlanganwe ngokufunda eMdukatshani, ufunda ukucana isitishi kuBandlile Mtshali

## uRoxana Earle

Saqala ukuhlangana noRoxana emgwaqeni eSpringvale ngabo 1973. Wafika nomngani wakhe ezobona ukuthi senzani, ukuvakasha nje okwagcina kuholele ekuzibandakanyeni emsebenzini wobuhlalu. Sathi sesithuthela eMdukatshani ngonyaka ka 1975, uRoxana wavuma ukuthi uzosala abheke abasebenzi bobuhlalu baseSpringvale, umsebenzi akawuthatha wawuphatha waze wayeka sekusele oyedwa umakhi ngo1995. Okukhulu kodwa wazinikela ukubambela umphathi we projecti ngo 1988 izindaba zezimali nokuqoqa nokudayisa ubuhlalu. (Uma umthengi emcela ukuba adlulise umlayezo kumposi buhlalu, wayephendula ngokuthi “yimina umposi buhlalu!”) Wayenomthetho oqinile kwezamaphepha ephiwe umqondo webhizinisi, ekwazi ukuthatha izinqumo ezenza kube khona inzuzo omama bathole amabhonasi, wasiza ukuthi sithenge ubuhlalu ngamabhandela, nemali yokuthi kuthengwe imoto eyisekeni. Wawenza lomsebenzi ezinyangeni eziyisithupha – wawuqhuba kwaze kwadlula iminyaka ewu9. Sasizombonga kanjani nje?



## uCynthia Mckenzie

UCynthia McKenzie wayegodle umtwana omncane ngesikhathi efika kithi ukuzosinika usizo. Wayengazi nokuthi yini edinga ukuthi ayenze, wathi, kodwa ufuna ukuba nosizo kithi, wathi umangabe kukhona esikufunayo noma okuyini asomfonela. Kwakunzima ukuthi simthathe njengomuntu ozimisele. Ngaphandle kwengane ayeyigodlile wayenezinye izingane ezintathu. Eminyakeni ewu 30 eyalandela lapho “wenzu noma yini eyayidinga ukuthi yenziwe”. Ukubhala ngomshini, ephatha izimali, imibiko, ehlela izindaba zokusiza abantu abehlelwe izimo ezinzima ephinde edayisa ubuhlalu. Abantwana bakhe babezokhula nomqondo wokwenziwa kobuhlalu obusakazeke yonke indlu ababehlala kuyona. Ukuhlala edolobheni kukaCynthia kwamenza wakwazi ukuba nabathengi eduze, esebenzisa ikhaya lakhe ukukhangisa nokudayisa okwenza wanda umsebenzi womama. Wayebuthanda ubuhlalu, kodwa uma izingane zakhe sezihamba ekhaya wathutha. NgoSeptember ka 2000 ngesikhathi eseyeka kwakungathi silahlekelwe intsika.

## uTish White

Zazibalwa izinhlangano ezibizwa ngokuthi amaNGO endaweni zasemakhaya aseSouth Afrika ngesikhathi siqala ukuhlangana noDale noTish (Laetitia) White ngonyaka ka 1970. UDale wakhulela endaweni yezintandane, wathi esewumfana wathatha isinqumo ngempilo yakhe ngokuthi ebe umfundisi. Wayeseqokiwe ukuba umfundisi esontweni lama Anglican ngesikhathi ehlangana noTish - kunguye kuphela umuntu omhlophe owaba umfundisi onebandla eSoweto. Ngonyaka ka 1965 waqokwa njengomqondisi weWilgespruit Fellowship Centre eRoodepoort, okuyinhlangano eqeqesha abaseSouth Afrika ngenkolo eyodwa ukuba bengacwasani ngokwebala. Leyonto ababefundiswa yona yayibukeka kuyinto ende eqhelelene nabo ngesikhathi siya eWilgespruit ngoAugust ka 1970 kunomhlangano wabasebenzela amasonto asemakhaya bephuma kuzozonke izindawo zaseSouth Afrika nakwamanye amazwe angomakhelwane njengeBotswana neLesotho. Ngalokhu kwanda kukahulumeni exosha abantu ngenkani endaweni zabo, amaproject kuphela endaweni zasemakhaya aphantsi abamasonto, bonke ababenomuzwa wokuthi bezizwe bebodwana emsebenzini yabo. Lesi ngesinye sezizathu ezaholela ekutheni kuvulwe iSHADE\*, iproject eyayisenhlizweni kaTish. ISHADE yakhelwa ukuba isize abenzi bomsebenzi wezandla basemakhaya ngokuthi bavule izindawo zokusebenzela ndawonye, nokusiza ngokwaluleka ngezinto ezingadayiswa. Kuningi okwakuzozuzwa uMdukatshani, ngokuvakasha kukaDale, uTish, noSarah Webster. Ekugcineni uDale waba usihlalo waba umqondisi womsebenzi, ngokuthi wayesazi okuningi ngomsebenzi wethu njengoba wayesekwazi ukuhlangabezana nezinkinga esinazo ethuthukisa umphakathi ngezinga eliphezulu. Kwathi eseshonile ngonyaka ka 2007 ingxenywe yomlotha wakhe yangcwatshelwa eMdukatshani. Wayejwayele ukuthi lesi isiqalo sohambo olude, akukho ekugcineni.

\* Self Help Associates for Development Economics



uTish nomqondisi wezinhlalo zomsebenzi uGriffiths Zabalala.

# ABAHLINZEKI NGEZINSIZAKUSEBENZA

Bonke abahlinzeki bethu besiba nokubambisana okuhle nabantu esithenga kubo izinto esisebenza ngazo, besifika singabathengi kodwa sigcine singabangani. Sibambisana kwenyuka kwehla ezomnotho, sixoxelana ukusaba kwethu ngekusasa lwezinto esizenzayo. Ingingi labantu esithenga kubo bebawalwa njengamabhizinisi kuleminyaka ewu 50. Kwathi uGreenstein and Rosen bevala ngo 1989, basinikeza ubuhlalu obusele ngemali ephansi. Okubili yayo lemimbala engadayiseki isakhona esitokweni nanamhlanje, lesi isikhumbuzo esinzima sezinto ezazingatholakali ngesikhathi sobandlululo. Izinkinga zanamhlanje zihlukile. Siyababonga abahlinzeki bethu ngokuqiniseka ngezikhathi ezinzima siyababonga ngosizo abasinikeza lona.



## One Way Electric Motors

UColin noJustin Hemingway bebesidayisela ikhophha emnyakeni eyishumi nanhlanu eyedlule. Uyise nendodana baqhuba umsebenzi wokulungisa izintambo zemshini yogesi ngekhopha, Lekhophha esiyisebenzisela umsebenzi wethu, bona babegade ubugqinsi nobubanzi bocingo thina sinake umbala wayo. Babesibekela imibala ezosisiza. Lwalufika kubo lungahleliwe ngemibala. Uma bethola imbala eyindlala bajabule kanye nathi. Ngaphezu kwalokho basidayisela izinqamu esezisebenzile ukuthi ziyopheka kabusha. Kudala sasivuka siyozidayisela ikhophha, sihlupheka ngoba sasingazi muntu emafemini. Manje sibeka izikhwama zethu kuColin noJustin abashisa ucingo lokucwebzelisa ukuze basitholele imali engcono, futhi behlele nendali. Amadoshi akade kuboshelwe kuwona ikhophha asetshenziswa njengezigiqi zokuhlala.

## N.D. Patel and Sons

URaman Patel wayengazi lutho ngobuhlalu ngenkathi ethenga amabhokisana ambalwa ngonyaka ka 1976. Wayekuthenga enoval ezokuthengisa esitolo sakhe adayisa kuso izinkwa namaswidi ezansi neTheku, futhi lokhu kwenza baphikisana nomfowabo uRamoo. Lezinsizwa zaziphathanisa, bedayisa ubuhlalu ngemali ephansi. "Ngifuna abantu abazothenga," wayesho njalo. Ngempela wabathola. Njengamanje abantu bayalayelana, kwakungathi umlingo wokudonsa abantu ngembala emihle yobuhlalu. Ulwazi lukaRaman ngezindawo ezidayisa ubuhlalu lwakhula ekugcineni, futhi njengendali zasezandile, wabe eseqala ecabanga ngezindlela zokubuthola kwamanye amazwe. Ubuhlalu baqhamuka kuphi? Wayesecabanga ngendawo imkhumbi la idilizela khona, enza ubungani nabantu abasebenza lakudilizela khona imkhumbi. Ngelinye ilanga wathola ikesi elinesigxivizo esinekheli lapho ayengathenga khona. Waqala wazithengela lapho obabuqamukakhona.



uParesh Patel esitolo somndeni wakwa Patel



Raman Patel

Ngesikhathi uRaman Patel eshona ngonyaka ka 2018 washiya izitolo ezincane eyazikhandile ngoba enothando lobuhlalu. "Ubuhlalu kwakuyinto yakhe esenhliziweni," kusho indodakazi yakhe uJasmita. Intombazane ehlakaniphile, ayakhula isiza esitolo, uyavuma ukuthi akanawo amandla okwazi amakhodi embala yobuhlalu. Njengale khode 94110.59115.38128. Ubaba wakhe wayemthethisa. Kwakumele abenenamba ezihlala ekhanda, futhi ezosebenza ngamabhuku, kodwa wayengakwazi ukubamba inamba yobuhlalu ngekhandla? Izinamba zaziyingxenye yesichazimazwi sakhe, enencwadi yakhe yokuchaza amakhodi ayoyonke imbala. Okwakhiwe ngomthofu, okuyisiliva, okukhayizela kakhulu, okungakhanyi. URaman wayehlala ebusuku, efunda ishadi lemibala ngemibala. Ngenkathi esethole umbala omusha wayekuchaza nangefoni, kube yingxoxo nje emfishane, kodwa emnandi kakhulu. Ngabe sike sezwa ukuthi iRussia idlula iAmerica njengezwe elikhulu elinabathengi bobuhlalu? AbaseRussia babuyele ebukholweni bakhanda izithombe zabaprofethi besonto ngobuhlalu. Abathengi bakhe ebanaka ebasekela. Uma abangaphandle befika bezobona indlela yethu esenza ngayo, bazohamba bengaphethe lutho ezandleni, bethethisiwe.

Sase sibe ngabangani isikhathi esingangemnyaka engamashumi amathathu nambili ngesikhathi eshona, lide ibanga sinobudlelwano naye, sixhumana ngamafoni, izwi lakhe, kungathi libhalwe ebuhlalweni, nemibala yakhe ekhanyayo. Wayenimbala engu 173 eyahlukene esitokweni sakhe ngenkathi eshona. Namanje sisawasebenzisa lawomakhodi uma senza ama-oda, kodwa namhlanje kuthunyelwa kuParish Patel owaqhubeka nomsebenzi wasemndenini. Umsebenzi ubandakanya ukuhambela amazwe, kodwa ngenkathi engekho ubaba wakhe uRamoo, usala elekelela esitolo esincane. Ingaphezu kweminyaka engamashumi amahlana iN.D. Patel and Sons ibambisene ebhizinisini lomndeni, futhi nomndeni uyakuqinisekisa ukuthi liyaqhubeka.



Iminikelo emningi yenziwa ngomusa, njengamaqanda aqoqwe abakhandi bobuhlalu kwenziwe iDundee Scout Troop ngo 1999. Abafana bahlela uhambo lokuvakashela ezitolo zasedolobeni becela amaqanda okusiza abaswele ngesikhathi sephasika. uKhonjiwe Dladla wayeqoqa amaqanda lokho kwamnika ithuba lokuthi ezule eye edolobheni, uhambo lwakhe lwaluhlanganisa nesidlo sasemini saseWimpy. Abathathwe naye kulesithombe bango: Benjamin Marais, Benjon Petzer, Jonathan Durham, Mark Holiday noCreina Alcock, unobhala waseMdukatshani. Abahlezi esingeni semoto Timothy Marais, Carl Pieterse, James Marais.

## ABAXHASI BETHU

Ngonyaka 1969 saqoqa endlini yokubeka ukudla kwemfuyo eMaria Ratschitz sivula indawo yokulala izikhulu zakwa-Anglo American. Kwakuyiyona kuphela indawo yokuhlala esasinayo, sinovalo ngayo. Izivakashi zethu sezajwayela izindawo ezinethezekile zasedolobheni. Sinokuthi bazokwenzani uma befuna izinto zokugeza - ngabe ekuseni sizosebenzisa amabhakede anamanzi ashisayo sibabekele emnyango? Uhlelo lokuvakasha lwaluhlelwe uPaul Henwood, unobhala wenhlangano yoxhaso yakwa Anglo American nakwa de Beers, ebasebaziwa ngenjo 'Hulumeni wesibili waseSouth Africa' ngendlala abexhasa ngayo ezentuthuko ezazinganakiwe uhulumeni wobandlululo, kubandakanya izibhedlela, izikole nezemfundo epezulu zabantu abamnyama. Ngesikhathi kufika amalunga ezoxhaso ezovakashela eRatschitz sasizoxoxa ngokuthi bebheke umsebenzi wethu, kungamadoda acabangisisayo, enembuzo eminingi, bezama ukuqagela ikusasa lezwe.

Impelaviki yabalula ukune sasikulindele, akuthathanga sikhathi emva kwalokho kwaba nencwadi ebhalwe uPaul eyafika ngeposi. Lencwadi yayifakwe nekhadi elinohla lwemali ebizwa iHotela iCarlton (okwabe sekuyihotela elibiza kakhulu eSouth Africa) kanye nesheke. Wayefuna ukubonga ngempelaviki abayichithe nathi, wabhala, kodwa kwakunenkinga eyodwa. Nakuba babeke babheka yonke indawo endlini, abatholanga ikhadi elibhalwe izindleko zokuhlala kwabo. ICarlton yayibahlalisa kahle ngokufana, base benethemba lokuthi sizoyamukela imali uma bebheka amakhadi aseCarlton. Lokhu kwayisenzo somusa esingekwe sasikhohlwa, nokuqala kobudlelwa noPaul, ubudlelwano obuzosekela nangoxhaso. Uxhaso lwaluzosisiza thina ekutheni sithenge ipulazi esalibiza uMdukatshani, futhi ke ngaphandle kwakho kwakungeke kubekhona into ewumsebenzi wobuhlalu.

Iqembu lentsha yaseGoli lasinika uR150,00 wokuthi sithenge ibhokisi lokuqala lobuhlalu, lokhu okungabhekwa njengemali encane kodwa ngalesosikhathi isaka lempuphu lalibiza uR3.30 okwakuyinto enkulu ngenyanga emndenini.\*

Akekho owayebona okuthembisayo ebuhlalwini. Kwakuyinto nje "edlulayo" kusho abosizo bakwa Interchuch, bechitha isicelo sethu sosizo. Sasixakekile ngesikhathi uxhaso le Chairmans Fund luzosiphaphisa, wasixhasa kabili, waqala ngoR1000 ngonyaka ka 1970, kwathi usuzophela unyaka wasiphinda ngoR3,500 ukuba usize thina ukuthi sibonoxhaso oluzophindela emsebenzini wezandla. Ngaba alibanga khona uxhaso ngabe waphela kudala umsebenzi wobuhlalu. Abaxhasi bethu babengcono njalo ekubaleni izindleko zethu. Sikhohlwa ukucela imali yocingo, nokubheka amabhuku nokusebenzisa izimoto. Izimali lezi zazithathwa emalini engena ngokudayisa, okwehlisa imali eholwa omama. Ngaphezu kwalokho kwakunezindleko zezimo eziphuthumayo, ukugula, ukulimala, ukufa. Isabelo sokuthenga ubuhlalu sisincane. Engabe ngaphandle kokusekelwa abaxhasi, sasizokwazi yini ukusiza umphakathi?

Engeke sikwazi ukubala bonke abantu obake balula isandla ekuxhaseni iproject iminyakeni engaphezu kwamashumi amahlanu, kodwa singathanda ukubalula laba abalendelayo:

- The Chairmans' Fund of Anglo American and de Beers
- The Africa Development Fund
- The Raimondo Charitable Trust
- The Clem and Nancy Ramsden Educational and Charitable Trust
- The Harry Brunskill Educational and Charitable Trust
- The Masibambane Trust
- Phyllis Mittlestead and St. Catherine's Anglican Church, Canada
- Mignon Charrington
- Joan Herring
- Ken and Carol Deane

\* Ngonyaka ka 1969, 400gram yobuhlalu yayibiza uR1,00 bese i-400gram wempuphu ibiza u6c. Ngonyaka ka 2019, 1-kilogram wobuhlalu ubiza uR3.60 ne 1-kilogram wempuphu ubiza uR7.

# ABASEKHONA

Abakhandi bobuhlalu baseMdukatshani abambalwa asebesele, abanye sebeke bavela emakhasini adlule, naba abanye babo.



Jaji Dladla



Ntombizini Mdlolo



Kanyisile Masoka



Buyelaphi Ngubane



Hlekelaphi Dladla



Nozi Ntshapa



Phumelele Mbatha



Fikisile Duma



Ntombi Dladla



Bangilise Dladla



Celiwe Dlamini



Phangiwe Dladla



Nyelisile Sithole



Ngenzeleni Dladla



Gwinya Mbhele



Mikahle Mchunu



Celiwe Kumalo



Misi Mvelase



Zwakushiwo Mvelase



Dumazile Dladla



Sithlephi Mtshali



Ngenzeleni Mvelase



Phumelele Njoko



Bandlile Mtshali



Siphokuhle Mvelase



Lindeni Dladla





Ntombizini Mbatha



Khulelaphi Mbatha



Geinani Duma



Hloniphile Mchunu



Qabukani Dladla



Nomzotho Chonco



Nonhlanhla Shezi



Siphilangangani Dladla

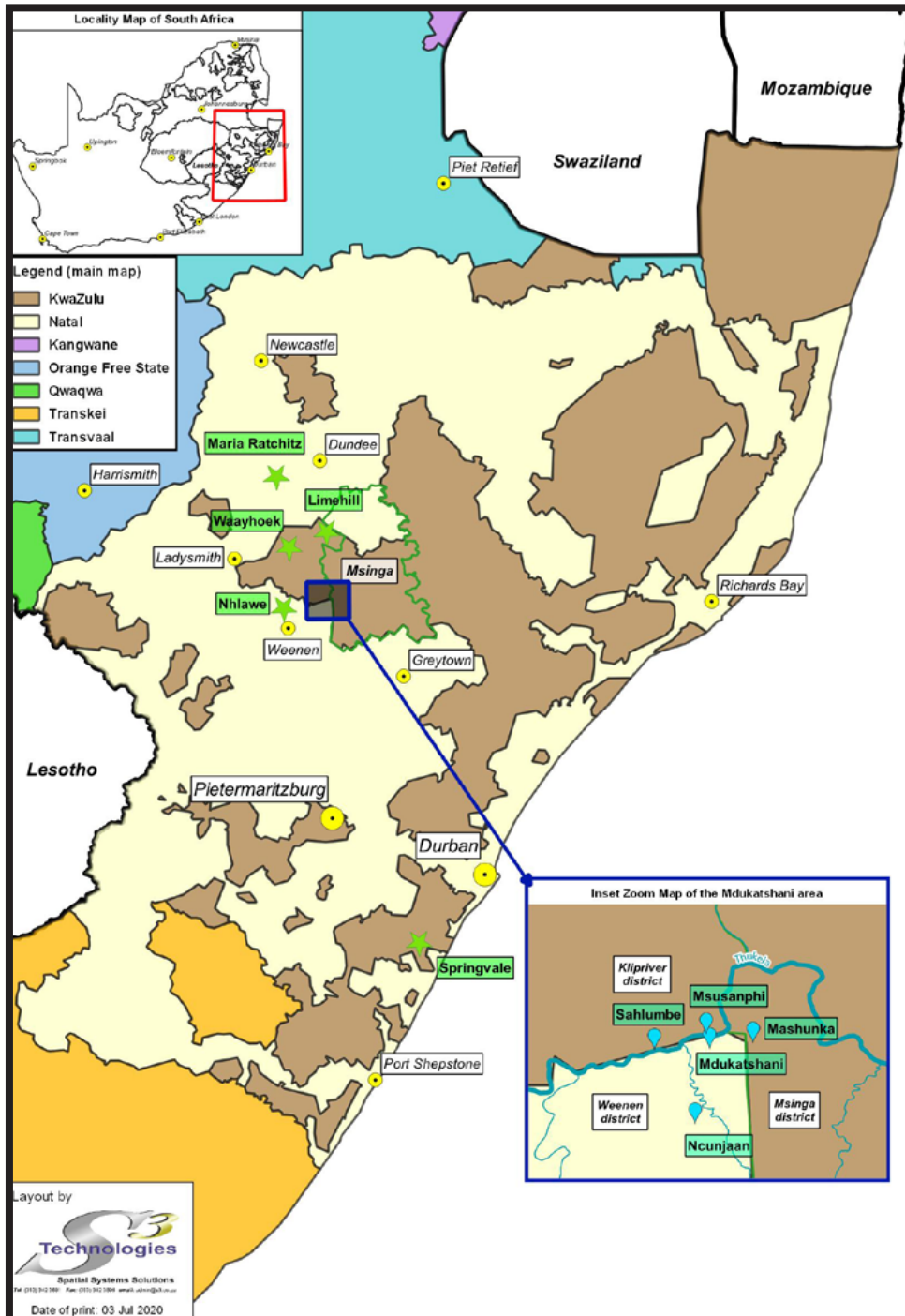


Ncengaliphi Mbatha

# ESIKUKHANDAYO







Isithombe sezindawo ngaphansi kwemingcele emidala yobandlululo esichaziwe embhalweni walencwadi



Isithombe esathathwa ebusika sezintaba zaseMdukatsani nehlati lakhona (ngakwesokudla) umfula uThukela, okukhanda umngcele owodwa wepulazi. Izintaba lezi ziyisibhakabhaka umbala ezibukeleka kude amaShunka amakhulu namaShunka amancane, izingadi zensangu ngenhla komfula ngaphesheya kwe project

## EMINYE IMISEBENZI EYENZIWA EMDUKATSHANI

Ngesikhathi kuqala umsebenzi wobuhlalo eMaria Ratschitz Catholic Mission ngonyaka ka 1969 yakheka ngaphansi kwenhlangano ebizwa ngokuthi iChurch Agricultural Projects noma uCAP. Yasungulwa ngonyaka ka1965 ukuzothuthukisa izindawo zasemishini ezinamaprazi ezazingasetshenziwe, uCAP wawuphethwe ababhisobhi bamasonto amathathu amaCatholic, amaAnglican, namaLutheran, usihlalo wekomithi uMbishobhi omkhulu uDenis Hurley. Ngalesosikhathi umhlaba owawuphansi kwamasono wawungaphezulu kwesigidi sama hectare, iningi lawo unqikelene nezindawo zomphakathi, kwanokhesheni. Iningi lawo futhi lalingasetshenziwe, noma liqashwe abelungu bendawo. Inhloso kaCAP kwakuwusebenzisa izindawo ezisemishini ukuba zikhqiize ukudla okunomsoco kuphakelwe abantu abahluphekile, futhi uqeqeshe abasebenzi basemapulazini ngezolimi, iqembu elalingazange lilithole ithuba loku funda. Ekuqaleni uCAP wasebenza nabamapulazi amaCatholic, Anglican, kanye namaLutheran, kanjalo nendawo yesizwe sakwaButhelezi KwaZulu.

uCAP wayesenonyaka owodwa enza lowo msebenzi ngenkathi uhulumeni ememezela izinhlelo zokususwa kwabantu abaningi ezindaweni okwakuthiwa izindleke zabamnyama ezinqikelene naseRatschitz. Isifundazwe esihlezi kuso kwakungesabamhlophe ngokusemthethweni, nangokwenqubo mgomo yobandlululo, izinkulungwane zabantu abansundu abahlala ezindaweni zabo kwathiwa bazothuthwela eLimehill, indawo eqokelwe abantu bebala elinsundu elingamakhilomitha angu-30 ukusuka lapho abakhe khona. Kunalesisidumo uCAP wayeka omunye umsebenzi wabhekana nokuvimbela ukuxhoshwa kwabantu, kwathi kufika amaloli ngoJanuary 1968, wabhekana nokusiza abantu ngabameli kanye nezempilo zabo njengoba babehlala enkangala emathendeni. Umsebenzi wezandla waba enye yezinto ezasungulwa ukuba usize leyomndeni. Umsebenzi wezandla kwaba enye indlela yokusekela labantu abahlukumezekayo. Nomake umsebenzi wezandla wawuxhaswa eceleni, kodwa babeyingxeny yomsebenzi kaCAP, bebambisene ngezindleko eziningi, njengocingo, amabhuku ezimali nezimoto. Lokhu akuzange kushintshe eminyakeni elandelayo, nangaphandle kokuthi kusekelwana ngemsebenzi, nezindleko ngabe awukho umsebenzi wobuhlalo namhlanje.

Ngo1975 uCAP waphelwa isikhathi sokuqasha emaRatchitz wathuthelwa emapulazini amathathu abizwa ngoMdukatsani ehlanganisiwe. Okuyindawo esemngceleni yezifundazwe ezimbili okuyiWeenen naseMsinga futhi okuyindawo ezinomlando omubi. Ngo1944 amaMchunu naBathembu, okuyizizwe ezimbili ezinkulu eNatal, zasusa impi zibanga umncele owawusepulazini, kwathi ngo 1969 kwaxoshwa imindeni yabantu ababesebenza lamapulazi ewu 146 lokuxhoshwa kwabantu ababesebenza indrayi nesithupa yagcina ixosha abantu abawu 25 000 esifundeni sakwaNobamba. Wathi uma efika uCAP, wafica indawo ingasenamuntu.

Kwakuzothatha isikhathi ukube sijwayele, ukuthi sasehlala esizweni sabanye, nemindeni eyayisemnceleni wethu yayizitshela ukuthi sihlezi endaweni yabo. Ukubuyiselwa komhlaba ebantwini kwagcina kuyingxeny enkulu yomsebenzini wethu.

Kwaba noshintsho oluningi eSouth Afrika ngenkathi uMdukatsani ebungaza ubudala benhlangano ngo 1996. Umbuso weNtando Yeningi wawuneminyaka emibili ufikile, ngakho ke imigomo emisha mayelana nezomhlaba yaqala ngokusemthethweni. Kwasungulwa umsebenzi wokubuyisela umhlaba ebantwini abasuswa ezindaweni zabo, ngesifundazwe nesifundazwe. UNobamba wakhethwa ukuba indawo okuzoqalwa kuyo ngoba uCAP egququzela uhulumeni ngezinkinga zendawo. Kwathi kufika uMongameli uMandela ngendiza ngoMarch 1995 ezogunyaza ngokusemthethweni loluhlelo lokuba indawo yokuqala ukubuyiswa umhlaba, Kwaku ziyona kuphela enconywa ngokuphathwa umphakathi. Lokhu kwenzeka ngokungenelela kukaCAP ekusekeleni imiphakathi. Emva kweminyaka ewu 21 uCAP waziwa njengenhlango ekwazi ukuxhumanisa uhulumeni, amaKhosi, umphakathi kanye nochwepheshe endaweni eyayidume ngabantu okunzima ukusebenzisana nabo. UCAP kwaba ilona lodwa ipulazi elingaqokwanga ukuthi libuye endaweni yakwa Nobamba. Abaphathi benhlangano bacelela ukuthi babengamalunga ekomidi aliphethe amapulazi abuyile anqikelene noMdukatsani.

Namhlanje umhlaba waseMdukatshani usuwanikezele isizwe samaChunu kanye nesizwe sabaThembu, imindeni eyayixoshwe uhulumeni ngonyaka ka 1969 ukuba bakhe amakhaya abo epulazini, ngokulandele umthetho wamakhosi ngezindawo zokwakha.

Izindaba zomhlaba isizilungese kakhulu inhlango yadlulela kweminye imkhakha ngaphansi kwegama elisha. Sabhekana nenkinga eyazitshwa iminyaka eminingi. Ngokuhamba kweminyaka nokushintsha kwemithetho yashintsha igama leproject kaningi ngalemimyaka ewu 45, yaqala yaziwa ngeChurch Agricultural Project, yashintsha yaba uCAPTRUST, yabuya yaba uCAPFARM TRUST, isixazululwe okugcina ngo 2011 kwakhandwa amaTrust amabili amasha, uMdukatshani Rural Development Trust (MRDT), noMdukatshani Craft and Welfare Trust. LamaTrust anabaphathi abafanayo, abaphethe izinhlelo ezahlukene, kodwa babelana ngemibono, isikhathi, umsebenzi kanye nokunye.

Emahlweni abasebenzi bobuhlalu lamaproject ayinto eyodwa. uMRDT usebenza ukululeka ngokunakekelwa kwemfuyo, izinkukhu nezimbuzi emphakathini, lokhu kufaka ukudla kwemfuyo nezingadi zabo.

Lakho, kuyikhona nje elilodwa eselisabalele isifundazwe sonke. Namhlanje uMRDT usekela izinkulungwane zabantu ngokwezolimo futhi usiza abalimi abaxakekile ngokuthi bangaziphilisa kanjani ezindaweni zasemakhaya. Kukhona abahlala ezindaweni ezintsha ezingamapulazi, abanye bahlala ezindaweni zamakhosi, iningi labo basezindaweni ezomile njengaseMsinga, abantu abanengi bahlala kude namanzi kunzima ngisho ukulima kodwa imfuyo iyakwazi ukuphila khona.

Yize kucishe kube u 70% wabantu abaphila impilo yobubha eSouth Afrika abanqike emfuyweni ukuthi bebhekelele okuzobaphilisa, abanakekile ezintweni abaphila ngazo, abatholi luqeqesho nokunakekelwa ngemithi. Yilezizinto akazama ukuzilungisa uMRDT ngamaqhinga athize. Uphinda ulungise imakete khona lemfuyo izothengiseka ikhanda inzuzo.

IMRDT isebenzisana kakhulu nabesimame abayizinhloko emakhaya ukuthi ibacije ngolwazi lokukhulisa umkhqiqizo wemfuyo yabo. Iphinde isebenze nezingane zesikole okungabelusi bemfuyo. Iphinde iqeqesho intsha ngokunakekela imfuyo nokunikezela izinsiza kusebenza ukuze ibe ngosomabhizinisi abancane. Lokho kwandisa umkhqiqizo nomnotho wezindawo zasemakhaya.

Thola ulunye ulwazi ku [www.mdukatshani.com](http://www.mdukatshani.com)



Izimbuzi zaseNcunjane zikhishwa ezibayeni ekuseni ukuba ziye emadlelweni azo ehlahini. Lendawo kwakuyipulazi laseMdukatshani elingaphezulu, manje sekwaba elomphakathi iBambanani MaChunu Community Property Trust.



UCeliwe Khumalo, umakhi womsebenzi wezandla waseNcunjane, ukhanda ubuhlalu ekhaya elangeni lasebusika, eduze nomndeni nezinkukhu zakhe.



UPhangwiwe Dladla, umakhi wobuhlalu waseMashunka, ukhanda ekhaya, izinkukhu ziyeza zizobheka okusalile.

# ISIPHETHO

## Noma isiqalo esisha?

Lombiko uqedelwe ngesikhathi sobhubhane kuvalelwe iCovid-19. Indlu yobuhlalu igcwele umsebenzi, iningi labathengi bethu babhekene nokuvalwa kwezwe. Emva kweminyaka ewu 50 ngabe sesisepethweni sobuhlalu? Kuyisikhathi esinzima ukuthi sibungazwe ngento engaziwa ikusasa layo futhi onokungacaci okukhulu, kodwa akuso isikhathi sokuqala sibhekene nokuma kwezinto, nabasebenzi bazimisele ukulinda. Nasemnyakeni ebihamba kahle ama-oda abefika abuya engafiki, enezikhathi phakathi kobusika nentwasahlobo. Omama babekulindele njalo ukuzifaka kwezinye izinto abangazenza, bezibekela ezinyangeni ezinye uma ama-oda esemaningi, bezilungiselele ngezinye izinyanga lapho ungekho umsebenzi. Namhlanje bonke abasebenzi bezandla banezingadi. Izivande, ezisempakathini – nezingaciche zibizwe ngebhizinisi. Bangaphezu kuka 90% abanezinkukhu, bebe u 85% abaziphilisa ngezimbuzi, ngaphezulu ka 30% womama abenza amacansi, adayiselwa khona emakhaya asebenza izinto zamasiko. Nokho akukho okungavala isikhala senzuzo ebebeyithola ngobuhlalu. Bazama izinto ezehlukene ezingafaka imali ukumisa amakhaya abo ngesikhathi ungekho umsebenzi wobuhlalu. Uma kufika i-oda lobuhlalu, bayajabula kakhulu, beyeke yonke into ebebenza beqale ubuhlalu ngalesosikhathi. Okwamanje bazama ukubhekana nesimo sezindawo abakizo, becibiyela isimo senhlalo. Kuseyibanga elide elizothathwa ngaphambi kokuthi kuphele.



USizani Mbatha, umsebenzi wezandla waseMashunka, ubeka imali ukuthenga idlanzana lezimbuzi.



Zonke izingadi ezenziwe emakhaya ziyimlingo emncane. UCeliwe Khumalo ugubha amanzi emfuleni owomile ngakwakhe eNcunjane, wonke amanzi achithwayo uyawagcina enzela ukunisela ngawo izitshalo zakhe.



UNyelisile Sithole, umakhi womsebenzi wezandla waseNcunjane, ubeka izimbuzi zakhe ngaphambi kokuthi ezidedele.



UNtombizini Mdlolo waqala umsebenzi wezandla sifika, manje usehamba ngesitulo ehlezi, kodwa usakhanda, kakhulu izinduku ezihlotshiwe ngobuhlalu, uma ama-oda engekho kahle, uzakhela amacansi ngepulangwe lokuluka. Ewadayise endaweni.



Ingadi eyibhizinisi, iniselwa ngenjini yamanzi ebekwe emfuleni wasoThukela eduze naseMdukatshani.

# ASEBASANDULELA

Asinazo zonke izithombe zabobonke abasebenzi bomsebenzi wezandla esebashona eminyakeni emningi, kodwa yilaba abayincosana esibakhumbulayo ababethinta izimpilo zethu. Siyabakhumbula bonke nanamhlanje.



UNatty Duma akabenzanga ubuhlalu, kodwa iminyaka engamashumi amathathu sindawonye emsebenzini esebenza njengomhleli, ezethemba, elungisa izinkinga ngesinye isikhathi, aphinde anethezeke. Wayazi yonke imininingwane yenhlalo mpilo yabakhandi bobuhlalo, ukujabula kwabo, izinto zabo ezibaphethe kabi, abalahlekelwa amathemba nokunye. Izimfihlo zabo kwakuba yizimfihlo zakhe naye uNatty, futhi wayekulungele ukungenelela ezinkingeni zabo, ehlale ehlo mile enokholo olungashintshi. Oweyefunda naye esikoleni wayembiza ngokuthi uNapoleon Bonaparte, igama elisikhumbuzisa ukuqina kwakhe. Wayekhuluma okusemqondweni wakhe, engagudluki kukho, futhi engasabi ukuphikisana nento. Kodwa salahlekelwa kakhulu ngokushona kwakhe. Wayedlalisa futhi enza amahlanya, ukuba khona kwakhe kwakuqhuba usuku. UNatty washonela esibhedlela ngoApril ngonyaka ka 2011.



UKhombisile Mvelase akazange abe ucwepheshe wekhopha, kodwa wayenza ezinye izinto ngobuhlalu, ukutshutsha nokuthunga. Enamandla emvelo wagcina esekwenza kokubili ukuhlela nokuba uthisha, nokushona kwakhe ngokushesha ngoMashi 2019 kwavula isikhala esingecwaliswe muntu.



Velephi Chonco and Dingile Ntshaba



uSlaphi Majazi



Busisiwe Buthelezi



Khonjiwe Dladla



Dumsalile Mvelase





Keleliwe Majazi



Ngakelephi Mkhize



Phakamile Dladla



Thimbi Dladla



Tshelunina Masoka



Thunjiwe Duma



Hleksilie Mtshali



Funani Mbatha



Dingile Mshali

# ABANYE ABAHLOBO BETHU

Ngenxa yokuthi amaningi amaphepha asilahlekela asha amanye, amuka nezikhukhula, loluhla olulandelayo lwabasebenzi aluphelele -amadoda nomama, abafana namantombazane, ababesebenza umsebenzi wezandla waseMdukatshani emnyakeni eyadlula. Abanye babo sebasishiya emhlabeni, abanye basekhona, ngezizathu ezinye ezingezinhle, baningi abangasekho. UMaSiphika Mchunu wama ukwenza ubuhlalu emva kokuba umkhwenyane wakhe enqunywe ikhanda umakhelwane ephuzile. UBasongile Dladla wayeka ukwenza ubuhlalu ngenkathi indodakazi yakhe, ithole umntwana ophila nokukhubazeka, wanikezwa umsebenzi ngaphansi kwabantu abakhubazekile. Babili omama abayeka ngoba bengazimisele ukuthi bangenwe abafowabo, emva kokuba sebheshonelwe abakhwenyane babo. Amantombazane ahamba ngoba eseyoshada. Omakoti bashiya ngoba sebeyohlala nabakhwenyane babo eGoli. Kodwa babengenandaba nokuthi bazohamba ibanga elide kangakanani nokuthi bazohlala isikhathi esingakanani, bayaqhubeka nokucela ukuba ndawonye. Njalo nje bayoba amalunga alomndeni omkhulu, futhi siyabemukela uma sebebuyile.

*Ngakwesokudla:* UKwenzeleni Mvelase owezwa okunzima ukunabanye. Ngonyaka ka 1987 ikhaya lakubo lashaywa umbani kabili, ngaphakathi kweviki, lashaya izindlu ezintathu, labulala izimbuzi ezivu 8, naye lamshaya lamuqumba phansi. Namanje unomaka bokusha, engathi izimbobo zezinhlamvu emlenzeni yakhe. Waye khulelwe ngalesosikhathi, umntwana washona phakathi konyaka ezelwe. Wabuyeka kanjalo ubuhlalu ngonyaka 1988 ngenkathi umndeni wakhe usuthuthela eMkhalandoda, indawo eyizintaba, lapho umuzi waphinde washaywa izulu futhi. NgoJanuary 1997 uKwenzeleni wabuyela ekhaya ephuma emtholampilo nomntwana omncane ngenkathi umkhwenyane wakhe, uWadulana Mbatha, ebulawa empini bevela emhlanganweni wokukhuza izimpi. Namhlanje umndeni wakhe uhlala eNewcastle, kodwa sike simbone uKwenzeleni uma eze eMashunka kunemicimbi emndeni wakhe.



## Mashunka

Jaji Khumalo  
Divane Ndimande  
Phakamile Dladla  
Kanyisile Masoka  
Winnie Mchunu  
Bangisile Dladla  
Ntombizini Mdlolo  
Phumelele Mbatha  
Siphokuhle Mvelase  
Khulelaphi Mbatha  
Gwinya Mbhele  
Dumazile Dladla  
Nozi Ntshaba  
Sizani Mbatha  
Phangiwe Dladla  
Ngenzeni Mvelase  
Bandile Mtshali  
Hlekaphi Dladla  
Siphilangangani Dladla  
Qabukani Dladla  
Lindeni Dladla  
Sithelephi Mtshali  
Ncengaliphi Mbatha  
Gcinani Duma  
Fikisile Duma  
Nonhlanhla Shezi  
Bakhipile Mtshali  
Nomzotho Chonco  
Ntombizini Mbatha  
Bonisiwe Mbatha  
Sibantu Mtshali  
Ngenzeleni Dladla  
Misi Mvelase  
Nesheli Mvelase  
Danadana Dladla  
Zwakabi Ngubane  
Mfuniseni Zwane  
Nomfundi Ngubane  
MaNgubane Ngubane  
Nozipho Mbatha

Thokozisi Ngubane  
Mlamuli Magasela  
Zamani Madonsela  
Mzonzima Dladla  
Ginsela Mbatha  
Jobe Sithole  
Canake Mbatha  
Gidli Mbatha  
Gili Nzimande  
Fiyani Masondo  
Mgongo Ngubane  
Ntombi Dladla  
Uslaphi Majoji  
Busisiwe Buthelezi  
Ngakelephi Mkhize  
Khombisile Mvelase  
Khonjiwe Dladla  
Hlekisile Mtshali  
Dumsile Mbatha  
Xolisile Mtshali  
Buzukuthini Mtshali  
Thengani Ndimande  
Qondeni Mbatha  
Thulile Dladla  
Dora Mbatha  
Xinile Mvelase  
Dumalile Mvelase  
Bongile Mavundla  
Qwengukile Madonda  
Ntoza Ndimande  
Gideph Mpungose  
Qhelile Hadebe  
Dingile Mtshali  
Zevile Thusi  
Phontshi Mvelase  
Thandekile Magubane  
Qhubekile Ndlela  
Qedani Ndlovu  
Mpomane Dladla  
Umephi Ndimande  
Utimbi Dladla

Khonzeni Ndawonde  
Kwenzeleni Mvelase  
Khalisile Mvelase  
Ntombiyenkosi Thusi

## Limhill

Lucy Twala  
Gogo Nkosi

## Springvale

Bathulise Madonda

## Msusanphi and Nomoya

Chazani Mkhize  
Tshelunina Masoka  
Velephi Chonco  
Funani Mbatha  
Kheleliwe Majoji  
Dombi Dladla  
Jabulile Ndlovu  
Khombisile Mvelase  
Zandile Sithole  
Dora Masoka  
Ncedile Xaba  
Thombo Masoka  
Monica Lamula  
Funani Mbatha  
Thunjiwe Duma  
Khangwayini Zungu  
Buzile Mbatha

## Waayhoek

Elias Mtshengu  
Virginia Mvelase  
Mbuyi Nsele  
Ellen Mokoena

## Nhlawe

Thamuza Madondo  
Nesta Dladla  
Sihle Ndlela  
Kwenzakamlaba Thusi

Zephi Luthuli  
Bonginkosi Thusi  
Loyisiwe Mdlalose  
Bonani Thusi  
Marriam Mlele

## Mathintha and Nqumantaba

Sizakele Mchunu  
Nondlolothe Mchunu  
Basongile Dladla  
MaSiphika Mchunu  
Ufishi Sithole  
Busisiwe Mchunu  
Zwakushiwo Mvelase  
Khonzephi Xaba

## Ncunjane

Sebetheni Mchunu  
Mikahle Mchunu  
Nyelisile Sithole  
Phumelele Njoko  
Buyelaphi Ngubane  
Celiwe Khumalo  
Celiwe Dlamini  
Buyelele Mchunu  
Siphongo Mncube  
Tshitshi Mchunu  
Buselaphi Khumalo  
Sizakele Mncube  
Bakhethile Sithole

## ABANYE BABATHENGI BETHU

Abathengi bethu babethwele nathi ubunzima ababehlangabezane nabo. Besisiza ukwakha ubudlelwano, ukusisekela futhi besicobelela ngezindlela zokwenza amaphethini amasha nezinto ezintsha. Bayincosana abaphumelela ngesikhathi esedlule, kulesiya simo somnotho esasinzima kakhulu. Siyabonga kubo bonke ngokusitholela izindawo kanye namathuba okudayisa.

**piece** – Eugenie Drakes

**Heartworks** – Margaret Woermann

**Africa Nova** -Nick and Margie Murgatroyd

**Delagoa** -Graskop, Pretoria and Dullstroom.

**D and J Design** – Wendy Visser

**Local Works** -Ina Marie Killian

**Gold Restaurant**

**The Irresistibles** -Fiona Armstrong

**Zulu Craft** – Karen Muir

**Queen Bead** -Lulu Pillay

**Kim Sacks Gallery**

Ricca Turgel

Barbara Lindop

**Melange** – Colvin English

David Arment

Lisa Goldberg

Dave and Sue Charles

Sean Earle

**Craft Council** -Wendy Goldblatt

**AMWA** – Lindy and Solly Levy

**Muscade**, Mauritius

Lynelle Gradwell

**Tatham Art Gallery** – Mary Kleinenberg

**Carnegie Art Gallery**- Judy Jordan

**African Art Centre**

**African Attitude**

**Art Africa** – Linda and Karen

**Art on Connection** – Sophie Ferrand Hazard

**The Bridge Foundation** – Susie and Kim

Dr. Rose Wagner

Molly McCallum

**Bat Shop**

**Buy Afrika**

Amelia Broderic

**Ifaniso (Pty) Ltd** – Hlengi Dube

Wolfgang Schnekenburger

**Mai Mai** – Fiona Rankin Smith

**Abercrombie and Kent**

**The Kraal Gallery**

**Cape Gallery**

**Gold of Africa Museum**

Brigitte Jacobs

**The Gallery Shop**

**African Threads** -Valerie Header

**Baskets of Africa**

**African Art and Living**

**Threads of Africa**

and

Caroyln Jacoby and the **Peace Corps** girls Ryan

Ruggeiro, Kathleen Newell, and Rachel Anedy.



Ngesikhathi uFiona Armstrong eqala ukuthengisa ubuhlalu bethu eFifth Avenue, eNew York ngonyaka ka 1980, wavula ithuba lokuthengisela abantu baseMelika elali kade lingekho kuqalwa. Uthisha owayephiwe wathola imiklomo ngendlela akayefundisa ngayo abaqhamuka kwamanye amazwe. Waye dayisa ubuhlalu ngesikhathi sakhe. Wayehlale evakasha eMdukatshani nesitolo sakhe sasidayisa ubuhlalu obuningi ngesikhathi eshona ngo 2003.



UCreina noNatty Duma nomama abakhanda ubuhlalu endlini yobuhlalu ngosuku lobuhlalu.

**Ababhali:** Creina Alcock, Rauri Alcock

**Abantoliki:** Rauri Alcock, Siyephi Mbhele and Gugu Mbatha and Portia Mantu

**Izithombe:**

Tessa Adni: Pages 10, 11,12, 13,18, 19, 21, 38

Creina Alcock : Pages 2, 3, 4, 5, 6, 7, 8, 9, 12,14,16, 17, 22, 28

Rauri Alcock: Pages 8, 9, 10, 19,23,24, 25,26, 27, 28, 29, 30, 31,32, 33,

35,36, 37, 38, 39,40,41,44, 45, 46, 47,48, 49,51, 52, 53, 54, 55

Jimmy Limberis: Page 19 Mark Marais: Page 43

