

Ukucwaswa kwabokufika kanye nabezemiphakathi: Ukwahlukanisa kwaseThekwini Okuhleliwe

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UMQONDO OWAHOLELA KULOLUCWANINGO: Ukucwaswa kwabokufika eThekwini kwakungandile njengoba kwenzeka kwamanye amadolobha amakhulu aseNingizimu Afrika, eGoli kanye naseKapa, phakathi kuka2008 kanye no2010, kodwa lokhu kuqhubeka kukhombisa ukungenami ngezenhlalakahle. Umsuka walenxushunxushu, njengoba sisho, uthilakala ezindleleni ‘zentuthuko engalingani kanye nehlanganisayo’ okuyizinto okungakhulunywa ngazo obala nangesikhathi kwenziwa imigomo. Lezindlela zilukhuni kakhulu kubacwaningi kanye enemixhantela yemiphakathi ukuziqonda nakuphikisana nazo ekungalinganeni phakathi kwabantu kanye nobuphofu ezindaweni zasemadolobheni, ukuqhudelana lapho kudayiswa, ukwahlukana kwabantu ngamasiko okuqondene nobulili, kanye nokungezwani okusobala phakathi kwamazwe aseningizimu Afrika. Ingcindezi yalomsuka iyaqhubeka – njengoba nokucwaswa kwabokufika kuqhubeka – ngoba phale uma lumgekho ushintsho kumandla ezwe lonke ezombusazwe kanye nabakubabele, kunzima kakhulu ukuxazulula lokhu. Umphumela walokhu, imixhantela yemiphakathi iyaqhubeka nokubhekana nalezizinkinga uma zvela njenginxushunxushu zenhlalakahle, noma baphoqeke ukubumbana nezinye izinhlangano zalengxenywe yeAfrika, okuhlanganisa neTheku uchweba lalo kanye nemikhuba yezombusazwe yomphakathi ikwazi ukuza nezibonelo zobumbano oludingekayo ngesikahti esizayo.

Isingeniso

Lesisahluko sibhekana nengcindezi kwezomnotho kanye nezinkinga ezibhekene ngqo nokwenyuka kwayo, ukwehla kanye nezihlandla zokucwaswa kwabokufika kusukela phakathi kuka2008 kuze kube phakathi kuka2010, sisebenzisa izigigaba ezenzeke eThekwini. ITheku liyidlobha lesithathu elanalenkinga eNingizimu Afrika, kulandele iGauteng kanye naseKapa. Ukubhekana ngqo nalokhu ezweni lonke kubbalulekile. Jikelele, udlame lokucwaswa abokufika langezinyanga zika Meyi noJuni ngonyaka ka2008 – olwadlula nemiphefumulo engu62 u21 wayo kuyizakhamizi zaseNingizimu Afrika, kwalimala u670, kwadlengulwa inqwaba yabesifazane, kanti mhlawumbe bafika ku100 000 abasale dengwane bengenayo indawo yokuhlala kwathi izimpahla ezibalelwa kwizigidigidi zantshontshwa [Misago, Landau and Monson 2009, 7-12] – lokhu kwalandelwa inzondo ebhekiswe kwabokufika, eyayibonakala njalo lapho uma ‘kunezibhelu ezezibhekene nokulethwa kwezidingongqangi’ emadolobheni amancane ezweni lonke, kanye nokuhlasela ngenyanga kaJanuwari 2009 indawo yokuphephela yeNhlangotho Yamazwe Abumbene eThekwini, kanye nezinye izinxushunxushu (ikakhulukazi esifundazweni saseNtshonalanga Kapa naseGauteng) emva kokugogqwa kweNdebe Yomhlaba ngenyanga kaJulayi 2010. Njengoba lokhu kuqinisekiswa indawo yokucwaningo ngoAgasti ngonyaka ka2010, inzondo kwabokufika inkulu kakhulu eThekwini, okuhlanhanisa nombutho wamaphoyisa lapho ukuhlukunyezwa kwenza sikhathazeke [Manzi 2010, Padayachee 2010, Zvavanhu 2010].

Eqinisweni ukucwaswa kwabokufika kuqhamuka lapho kunengcindezi kwezomnotho. Njengoba isifundisa nganhlalo yasemadolobheni uDavid Harvey [1989, 13-14] ebeka, 'Indlela izingxenye zemiphakathi ezisebenzisa ngayo amandla ezinawo [imali, ukuba nezwi kwezombusazwe, ngisho nodlame] ukuzama ukuvimbela abanye abangamukelekile] ezikhaleni ezincane lapho izindlela zokukhiqiza kabusha kanye okwahlukana ngezenhlalakahle ziqashwa ngeso lokhozi. Umangabe uHarvey eqinisile, futhi umangabe umnotho waseNingizimu Afrika udala ingcindezi enkulu emhlabeni wonke kusukela ngesikhathi lapho kuphela isikhathi sobandlululo ngebala okwakusemthethweni ngonyaka ka1994 – nokunyuka kweGini coefficient kusukela kumaphesenti angu16 ngesibalo esisemthethweni ngo1994 kuya kumaphesenti angu32 ngesikhathi sokunyuka kakhulu ngo2001 kuya kumaphesenti angu26 ngo2010, futhi kwafika isikhathi lapho kwehla khona kakhulu ngesibalo sokunyuka kwabahlwempu emadolobheni, ngokusho kocwaningo olwenziwe inhlangothi iOrganisation for Economic Cooperation and Development [Leibrandt et al 2010] – ngakho sidinga izindlela kwezombusazwe zomnotho waseNingizimu Afrika ezosisiza siqonde ukucwaswa kwabokufika ngaphansi kwezimo zengcindezi yomnotho, ukuze sikwazi ukuphila ngaphandle [kokucwaswa kwabokufika].

Lamandla ahleliwe awenzi ukuthi kubekwe imibandela noma ukumelwa, okumbandakanya ubuholi bezombusazwe. Phela vele, uNgqongqoshe Womnyango Wezindaba Zasekhaya wokuqala emva kombuso wobandlululo, uMangosuthu Buthelezi, wakhuluma kanje ephalamende ngonyaka ka1997 [ngaphandle kwemibhalo eyayimxhasa]:

Njengoba kunabantu abakulelizwe ngaphandle kwemvume ababalelwa cishe phakathi kwezigidi ezimbili nesigamu kanye nezigidi ezinhlanu, kusobala ukuthi izidingoqangi zenhlalakahle kanye nezomnotho zezwe, zingaphansi kwengcindezi enkulu njengamanje, futhi zigqilazwa ukuba khona kwabangena ngaphandle komthetho... [izakhamizi kufanele] zisize Lomnyango kanye nombutho wamaphoyisa ekubopheni, ekubekeni icala kanye nasekususeni abafike ngokungemthetho kuleli ... ukuhlanganyela komphakathi kuyadingeka ukuze Lomnyango wenze kahle umsebenzi wawo [ucashunwe kuCrush, 2008, 17-18].

Abacwaningi abasebenza ngabokufika uJean Pierre Misago, uLoren Landau kanye noTamlyn Monon [2009, 7-12] bathi udlame oluqondiswe kwabokufika [abamnyama] eNingizimu Afrika into evele ebihlale yenzeka nangesikhathi sikahulumeni wobandlululo njengoba kuqhubeka ngisho manje sekubusa uhulumeni wentando yeningi ngenxa yokwehlukana, lapho imicabango ngabanye/noma bangaphandle, nokuvimbela abokufika ukuthi basebenzise 'amalungelo abo ezombusazwe kanye namalungelo okuhlala emadolobheni'. UBrij Maharaj onguchwepheshe kwezebalazwe waseThekwini [2004, 2-3] uthi yena 'umlando wokufika kwabaningi bangaphandle eNingizimu Afrika sekudale isibalo esikhulu sabantu abangezona izakhamizi abangenamalungelo, noma ngabe sebhalele izikhathi zezizukulwane eziningi kuleli'.

Lokhu okuhlanganisa ukuba ngabokufika abangenamalungelo kanye nokukhishwa inyumbazane, njengoba kubonwa sengathi bafika kakhulu abaqhamuka emazweni angaphandle, kuholele ekutheni kube khona ubushosho bezenhlalakahle bumelene nabantu ababonakala sengathi banobungozi ezindleleni zenhlalakahle kanye namasiko kanye nezimilo. Lokhu kujwayelekile, njengoba kwakubona ezinkingeni zabokufika eFrance ababesuka eArizona, kuhlalle kucatshangwa ukuthi abokufika abeze eNingizimu Afrika banciphisa amathuba ezomnotho kwabahlwempu kanye nabasebenzi, ngaphakathi kwesimo ebesikhona eminyakeni efika kweyikhulu nesigamu eyayibekwe [ezimayini zedaimane zaseKimberly] yizicebi zaseNingizimu Afrika ukuxhaphaza kakhulu abasebenzi ababesuka ezabelweni zaseNingizimu Afrika kanye nasesifundazweni seNingizimu neAfrika.

Esikudingayo, ngakho-ke, uhlelo oluzombandakanya ukuhamba kwamandla abasebenzi, ukukhiqizwa kabusha kwamandla abasebenzi [ikakhulukazi ngesikhathi esingakaze sibe khona sokugcwalwa kwezindlu ezimakethe kuhambisana nokungabibikho kwezindlu (zabampofu), indlela yokuphikisana kakhulu kwabadayisi kokuphinde kwakhiqizwa emphakathini, ukuchaza ngokucacile amandla obulili, ezombusazwe ezihlanganisa namazwe asezingceleni, kanye nolwazi oluvela kulobudlelwane obudidayo, obunokungezwani bezenhlalakahle kanye nezomnotho. Loluhlelo olungabizwa ngokuthi 'intuthuko engalingani kanye nehlangene' yabantu kanye nomnotho (Bond, 1999), liyosivumela ukuthi sazi kangcono izindlela izihlangano zemiphakathi eziphikisana ngayo ngendlela abantu basezweni lakubo abanze ngayo mayelana nokucwaswa kwabokufika, kodwa futhi ezimweni ziningi ezihlulekayo ukuphumelela kulokhu – kodwa noma kwenzeka bephumelela, ukubhekana ngokunesiphetho izimpande ezidala ukucwaswa kwabokufika ngaphansi kwengcindezi yezizinda ezahlukahlukene.

Amandla ezizinda kanye namandla omphakathi

Uhlelo lokubhekana nokucwaswa kwabokufika kungafanele lenze iminyakazo emide ngezenhlalakahle kanye nezomnotho okuholela endleleni yokungalingani lapho kuthengwa [okubhekelela kakhulu amadolobha ambalwa amakhulu kodwa futhi ezindaweni ezithize njeNgemaphakathi Lesigceme leDolobha, ongqngqmeni lwamadolobha kanye nalapho kuhlala khona abaphila kakngcono okungenabantu abaningi] kanye nenhlanganyela yakudala neyesimanjemanje [noma ebandlululayo ngebala, ngobuzwe, noma ebuswa ngamadoda noma-ke yokuxhashazwa kakhulu kwabasebenzi] kubudlelwane bezenhlalakahle. Ubufakazi bentuthuko engalingani kanye nahlanganisayo eNingizimu Afrika imbandakanya amazinga aphezulu naqhubeka ngokundlebeleka okungalingani okuholela ukuthi abanye bazuze, kubhehtheke ubuphofu, okukhiqizwa njengendlela eyodwa [hayi iminotho emibili ethe bha, enezinto ezingenabudlelwano, njengoba uMbeki nabanye abangochwepheshe bempilo yesimanjemanje babesho] [Maharaj, Desai noBond 2010]. Lomnyakazo awuhlanganisi-nje kuphela ukuzuza okungalingani kulesisikhala, kodwa 'inhlanganyela' yobudlelwano bokukhiqiza nokukhiqiza kabusha, okukhulunywe ngezikhathi ezahlukene kunezingxenywe ezinkulu, njengamaBantustans ayegcina lapho kwakutonyulwa amandla emisebenzi kusetshenziswa amacebo

ngesinye isikhathi [kwaze kwaba ngu1994], kanye namazwe aseNingizimu neAfrika umnotho wawo osukhululekile benza iseno esisodwa ngokulandelayo.

Imikhuba eminingi yesizinda sezomnotho wezombusazwe eNingizimu Afrika kusukela ‘ngokufika kwabamhlophe ukuzobusa Kunendlela Ethize’ eminyakeni engamashumi ayisihlanu edlule kwasatshalaliswangokukhathazeka mayelana nobudlelwane bokulinganayo kanye nokuhlangene kubasebenzi, ngebala, ngendawo yokuhlala kanti futhi, emva kwesikhathi ezobulili kanye nezemvelo. Bahlanganyela ndawonye ukwenza izifundo ngobudlelwane bokuxhashazwa kakhulu ngamandla abasebenzi – ubungxiwankulu (isiboniso Wolpe 1972, legassick 1974, Saul kanye noGelb 1991). Ngenkathi inkulumompikiswano enokulwa phakathi kwezishosho kanye namaliberals igqugquzela izifundo zezombusazwe zepolitiki phakathi kweminyaka ka1960s kanye nama1970s, kanti futhi imibhalo ehlukehlekene ‘entsha kaMarx’ ikhiqizwa ngeminyaka yama1970s kuya kuma1990s, lezizindaba ziqhamuka emuva kakhulu njengezinkinga zokucwaninga. Umsuka wobungxiwankulu eNgilandi, bese kubhekwe konke, kwakuyindlela yokuzuza yakudala: icebo lokuqala lokuphuca abantu izinto ezingezona zobungxiwankulu kuzozonke izindlela zokuphila kwabo, okwaduma kakhulu ukuvalwa komhlaba okwaphoqa abasemaphandleni babe ngabasebenzi [Thompson 1963].

ENingizimu Afrika, ukusetshenziswa kwamandla ezombusazwe ukuphuca abantu abamnyama izimpilo zabo, ukuze baphoqwe kubudlelwane bamandla abasebenzi kanye namaholo, kwahlanganisa izindlela ezithe xaxa zezomnotho ezigcineka isikhathi eside, izindlela zobandlululo ezinenhlamba okwakungekona – nje okokuqala kwesimo sokuzuza kwakudala. Ukuzihlanganisa okwakuphoqiwe kwabesilisa abasha basezimakethe zesifundazwe saseNingizimu Afrika kumandla emsebenzi kuyaqhubeka kuze kube manje. Lokhu kuholele engxenyeni yabasebenzi, lapho amandla okusebenza abesifazane okungakhokhelwa kwagcina amaholo ephansi kakhulu isikhathi amadoda asisebenze emaplazini, emafektri kanye nasezimayini. Kubacwaningi abaningi sekuyophela iminyaka eyikhulu edlula, umqondo wokuxhashazwa kakhulu wawusiza ukuchaza lomlando owawuqhubekka wokuzuza owawuvuna abathile, uhlanganisa ubungxiwankulu kanye nezindlela okungezona zobungxiwankulu ezizindeni zokusebenza, zempilo kanye nendalo. Lentuthuko engenakulingana kanye neyokuhlanganyela ayibonakali-nje ngokuxhashazwa [ukuba ngaphezulu komkhiqizo wenani lokumbiwe] ngesikhathi kukhiqizwa, kodwa ngokunabile, ebudlelwani beminyakazo phakathi kwezimakethe kanye nokungezona izimakethe. Ilapho ukunyaswa ‘kokuzuza ngokuthatha izimpahla’ [Harvey 2003], phakathi kwezindlela zobungxiwankulu nokungezona ezobungxiwankulu, kufanelekile emhlabeni wonke.

Ngokuhlelekile, sibhekane nalenselelo ezichaza ngokwayo ngokubheka intuthuko engalingani nehlangene ezimakethe zokuqasha, ezizindeni zokukhiqiza kabusha amandla okusebenza [ikakhulukazi lapho kuthinteka khona inani lezindlu] kanye nokusabalaliswa kokuthengwa okuncane [emaalokishini kanye nakwezokudayisa] bese kuthi mayelana nezombusazwe wamazwe asemngceleni okuhlanganisa ukudaleka kwabasuke bebaleka emazweni abo.

Uma kubuzwa labantu kusiza ukuhlunganisa izikhala phakathi kwesizinda kanye nabathunyelwe ezifundweni ezahlukahlukene. Kukho-konke, umsebenzi wethu ugcizelela ukufuna ubudlelwano bamandla okuthinta ulwazi lwabantukazana, abakhuluma ngokufuthelana kwabo okunganqamula amathemba abo entuthuko, ngenxa yokucwaswa kwabokufika.

Ukukhombisa ukuthi, ukuthi yisiphi isizinda esihamba phambili esibhekwe izimakethe zamandla omsbenzi? Embhalweni ongemdala-nje kumbono waseNingizimu Afrika mayelana nentuthuko engalingani kanye nehlangene, uSamantha Ashman, Ben Fine kanye noSusan Newman [2010] bancikise lombhalo ekuhlaziyeni kukaFine no Rumstomjee [1996] ukuphathwa kwezimboni zezimayini, ezamndla kanye nezinye ezinobudlelwano nazo njengeqembu eligqamile lamandla awodwa.

Ukuzuza komhlaba wonke kanye nokushintshashintsha nokuqalwa kabusha kwezizinda kweminotho ethile nezindlela zokubusa ngezigaba. Sisichaza isimo sokuzuza eNingizimu Afrika “njengeMinerals Energy Complex’ (MEC) lapho ukuzuza kuhlale futhi kudala-nje kuphethwe iqoqo lezimboni ezizimele futhi ezigqugquzelwa umbuso, ikakhulukazi kwezokumbiwa nezamandla – imikhiqizo engakaphuculwa nesike yakhucululwa ngokungaphelele, igolide, idayimani, insimbi, iplatinam, amalahle kanye ne-aluminium. Esimweni sokukhiqiza saseNingizimu Afrika, ukuxhasa ngezimal kube nomthelela kenhlanganyela ethize yokungena kwezimali okwesikhashana [okuhambisana nokukhula kwezikweletu zabathengi ikakhulukazi kwimikhiqizo yokuchoma] kanye nokuphuma kakhulu kwezimali njengoba izimboni ezinkulu ‘zasekhaya’ sezikhethe ukubhalisa amastocks awo eamzweni aphesheya futhi enza abomkhulu bazo babe kulamazwe kodwa bebe bebheke ukwenza inzuzo eNingizimu Afrika kwizimboni zeMEC. Umphumela, ngisho kungakabi khona umthelela ofike nalezizinkinga zamanje, kwakungukukhula kokungabikhona kwemisebenzi kanye nokuqhubekela phambili kobuphofu kwabaningi kanye nokunyuka kwamazinga okuphila kwisibalo esincane, okumbandakanya izigwili ezintsha ezimnyama.

Kulesisimo-ke, ukucwaswa kwabokufika kuyinkomba ehlelekile kanye nezidumo ebantwini okukhulu ngokujwayeleka emphakathini esezimbonini zokumbiwa phansi ezaqalwa ngokukhiqizwa kabusha kwamandla okusebenza ezindaweni ezikude eminyakeni eyikhulu edlule. Emva kwesikhathi, lenkinga yokuzuza encike kumaMEC esikhathini lapho ezezimali zikhiqize ukuhluleka ngokulandelana kwezimakethe kanye nombuso, okuhlanganisa:

*izinga eliphezulu lokungabikhona kwemisebenzi okwenza kukhule ukuthuthela kwabantu emadolobheni besuka emaphandleni kanye nabathuthela okokuqala;

*izimakethe zezindlu eziqinile futhi ezisebenza ngokwahlukanisa, okwenza izinkinga zokulethwa kwezidingongqangi zikhule, [amanzi/ukuhlanza ukungcola, ugesi kanye nezinye izidingongqangi zikamasipala];

*ukuncintisana kakhulu kwezokudayisa;

*amazinga aphezulu kakhulu emhlabeni wonke obugcwelegcwele;

*Ukukhohlakala okuseMnyango Wezasekhaya;

*izindlela zokubusa ngamadoda kanye nokungqubuzana ngamasiko; kanye

*ingcindezi emkulu ngezombusazwe nemingcele namazwe okwakimbabwe khelene nawo, ikakhulukazi eZimbabwe kanye nasezifundazweni zaseMachibini Amakhulu [Great Lakes] kanye neMaphakathi yeAfrika [Central Africa].

Siyazi, ikakhulukazi, isidingo sokuqhubeka nokucwaninga mayelana nolwazi nobudlelwane obusondelene phakathi kwabasebenzi besilisa kanye nabesifazane, okungaba isikhiye esibalulekile kwintithuko engalingani kanye nehlanganisayo. Ukwenza isiboniso, uma sibheka kwimicabango yyamqembu ezombusazwe, akukho ukungabaza – uma sibheka ubufakazi obuqhamuka kwizinkulumo-mbuzo ezibe seThekwini – ukuthi ukucabanga kwamadoda kuyafana kokwabokufika kanya nokwamadoda azalwa eNingizimu Afrika. Abantu besifazane kucatshangwa ukuthi nje kufanele benze ‘ngokwemvelo’ benze imisebenzi yasekhaya engakhokhelwa emakhaya lapho amadoda engabasebezi, lapho amadoda ebheka abesifazane njengempahla yabo yangasese. Futhi kunombono osabalele wokuthi amadoda okufanele alndele abesifazane nokuthi uma indoda icebile, ilapho amathuba elula ‘ukuzuza’ abesifazane kanye nokubagcina. Okumelene nalokhu ukuthi uma indoda ingenayo ngokwanele imali, abesifane bankamunkamu ukumqoma. Empeleni, emphakathini yongxiwankulu, amadoda kuhlale kucatshangwa ukuthi bayaqhudelana ngokuqonywa ngabesifazane; kubudlelwane kanye nasocansini olukhokhelwayo, ukuba nezimpahla kakhulu kwendod ikona okushoyo ukuthi ubani umqobi. [Hunter 2010].

Kuloluhlelo oluxubile oluyingozi kanje kanye nemicabango yezombusazwe esimweni sokungalingani kanye nesokuklodelana kanye nesifundazwe (seNingizimu neAfrika) esinokuqhudelana ngamandla emsebenzi okubhebhezela ‘amadoda ezibona efanele ukuba notho’ kanye nokuqhudelana okunodlame phakathi kwamadoda, belwela abantu besifazane lokhu nacho kunomthelela ekuhlaselweni kwabokufika. Kulokhu ezinye izishosho zezobulili babuye banezezele indima yemicabango ‘yokubusa imindeni’ okwenza amadoda abe zilwane esimweni sokungabi namandla ababanakho ngenx yobuphofu, ukungasebenzi kanye nokwahluleka ukubona enye indlela abangaputshuka ngayo kwisimo sabo esidabukisayo sezomnotho. Ngakho-ke umndeni uma indawo yokugcina yendoda empofu: kumnika amandla kanye nokushaya umthetho ngenkathi kungekho omunye umuntu ongamnika lokho.

Ezinye izinto ezihlelekile kumandla omsebenzi esifundazweni (saseNingizimu Afrika) kufanele zibhekwe, ngoba ziba nemithelela kwingcindezi yempilo yansuku zonke: ingculazi [esabalala kakhulu eThekwini]; ukubakhona kakhulu kokusebenza kwezingane; ukuqhubeka kokuxhashazwa kwabasebenzi abahlala emaplazini; ulwazi oluphansi ngemisebenzi kanye nokuqeqesheka okungaphelele; ingcindezi yokwenza izinto zebe ezangasese kanye nokuphikisana ngezindlela zokuhlela kabusha kwezemiphakathi nguhulumeni; nokuvela kokusabisa kwezimpahla ezithuthelwa ngaphandle [okubonakala kwizibonakaliso eBotswana; eLesotho kanye naseSwazini] kuya ekuphepheni/nezempilo ezindaweni zasemsebenzinni kanye namaholo, okuhlanganisa izimo kumasweatshop ikakhulukazi kumafektri amaningi KwaZulu-Natal; kanye nokusabisa okusanda kwenziwa ngoNgqongqoshe weZezimali uPravin Gordhan [2010] yeholo elikabili okuyokhinyabeza imakethe yemisebenzi enokujikajika. Kulenkolelo edumile ekukholelwa kuyona, ngisho iOrganisation for Economic Cooperation and Development kanye neInternational Monetary Fund [2010] jethi abasebenzi baseNingizimu Afrika bayisibalo sesine emhlabeni okhiqizayo abavikelekile [(mayelana nokuqinisekisa ngomsebenzi), emva kwamazwe aseMelika, eCanada kanye naseNgilandi. Lokukhathazeka okusabalele, kanye nezinye izinkoba zemizabalazo yansuku zonke, zizuzwa kancane kubudlelwano bezimboni ezinkulu kanye nohulumeni kanye namandla emsebenzi amakhulu okuthandwa kakhulu ngabanye babaholi bezinyunyana zesifundzwe (seNingizimu Afrika), njengoba kwakuwumbono owawuvela noNgqongqoshe Wezokuthuthukiswa Komnotho waseNingizimu Afrika uEbrahim Patel ngo2010.

Umgomo wemiphakathi waseNingizimu Afrika unikeza izindawo ezimbalwa ukuphuma kulengqinamba, ngisho noma kusanda kuba khona izinkulamo mayelana ‘nombuso osathuthukiswa’ [Maharaj, Desai noBond 2010]. Ngakolunye uhlangathi, abanye ababeka imibono bathi ukukhulu okuzimelele kanye nezombusazwe ezinenqubekela phambili izeza, njengoba kuqagela imigomo yezomnotho omkhulu kanye namanani ngokomlando amakhulu ngokomhlaba ababeke ithemba kubabausi abaphethe emva kombuso wbandlululo, noma kwagcinwa umbuso wethimba likaMbeki-Manuel-Mboweni-noErwin usuphethe ngabanye ngo2008-2009 yiqembu elincane-nje lentando yeningi: likaZuma-Gordhan-Marcus-Davies – kanye noEbrahim. ‘UKukhula komnotho’ kwakumemezwe yizibukeli ezifana noFinancial Mail [Russel, 2007a, 2007b; MacNamara, Russel kanye noWallis 2007], kubongwa ‘ukusimama komnotho omkhulu’, ukukhula kweGDP ngokungaphazamiseki ngaphezu

kweminyaka eyishumi emva kuka1998, kanye nokukhula kwemikhiqizo eya emazweni angaphandle.

Kodwa futhi ngaso lesosikhathi, iNingizimu Afrika yayiqhubeka nokuba nezomnotho ongalingani [Bond 2005] kanye nokwenyuka kwezibhelu ngezenhlalakahle – kuneziteleka eziningi ngonyaka [Nqakula 2007] – kuxwayisa ngokwehla kwezinga lokuhlonishwa kwamaqembu enkululeko. Amalungelo abezindaba kanye nokuthola ulwazi kwaba nokusatshiswa ngo2010, ngokwesiboniso-nje. Kodwa sesibhekene ngqo nokwakwenzeka, kwasekusobala ukuthi ‘izibhelu ezihambisana nokulethwa kwezidingongqangi’ ezazibonakala kakhulu esifundazweni saseMpumalanga nesaseMpumalanga Kapa zazingavele zibhekiswe kubahlali basendaweni – ikakhulukazi uma beqhamuka ngaphandle kwaseNingizimu Afrika – sebengabhekene nezizathu zangempela zezinkinga zabo [Ngwane 2010]. Kanyekanye nokunyuka kodlame emakhaya oluqondiswe (kwabesifazane) kanye nengculaza, ukucwasa kwabokufika mhlawumbe isona siwombe esasisibi kakhulu ukwahlukanisa ezenhlalakahle yaseNingizimu Afrika.

Kodwa-ke, kwakubuye kube khona izinkomba eziletha ithemba zokukhalaza ngezenhlalakahle okwakuhanjiswa ngokulwela ezemigomo, ukwenza abantu baqonde, ukwakha ubumbano namazwea angaphandle kanye nezobulungiswa. Lezizizimpawu zihambisana nalokhu uKarl Polanyi [1956,76] akubiza ‘ngenhlangano ekabili’ lapho, ngeminyaka eyikhulu edlule kwelaseNyakatho (Europe), ‘ukusabalaliswa kwenhlangano yemakethe mayelana nezidingo ezibalulekile kwakuhambisana nokuvinjelwa kwakho’ abantu bevikela umhlaba wabo, amandla emisebenzi kanye nezinye izidingo ukuthi kungabikhona ukuthenga okwedlulele. Ezinye izindawo zazikhombisa ukuphumelela okukhulu, njengeTreatment Action Campaign ngo1998 no 2008 lapho ingcindezi eyayiqhamuka emgaqweni kanye nendlela yomthetho yaba nomthelela okutholela abantu abaphila negciwane lengclaza imishanguzo; kanye nezibhelu zabantu baseSoweto ezasiza ukuthi kuxoshwe inkampani yangasese yamanzi iSuez Lyonnaise des Eaux ngaphandle kwedolobha laseGoli futhi lapho impumelelo abayithola eNkantolo Enkulu yaseGoli ngoEpreli ka2008 yaqala yachitha imigomo eyayenza ukudayiswa kwamanzi ([omake iNkantolo Enkulu Yamajaji agcina iyiphendulile lempumelelo ngoSeptemba ka2009]. Umbuzo esiwubuzayo ukuthi ngabe ukuhlanganisa umphakathi ngabe kunombono futi kunamandla, ukuze kumelane nomkhuba wokucwasa kwabokufika emiphakathini.

Noma ngabe kwakudalwe umkhankaso noma izidubedube, kodwa ubushshovu bemiphakathi ibona obenza kubekhona ukushintshana kwamamandla ngaphakathi kweqembu likaKhongolose phakathi kuka2007 no2008, kusukela endodeno eyayithandwa izimboni zasekhaya kanye nezasamazweni aphesheya kanye nezicebi [uMbeki] kuya kowayekhethwe izinunyyana, abasha, abesifazane abahlangene beqembu lesimame bakaKhongolose kanye naMakhomanisi [uZuma]. Leliqembu lokugcina lona laligcwele laba aba’centre-left’ okwakhlanganisa iCongress of South African Trade Unions [Cosatu], Amakhomanisi, iSouth African National Civic Organisation, abamasonto athile, izinhlangano ezizimele ezingaphandle kukahulumeni (NGOs), Uphiko Lwentsha lukaKhongolose kanye noPhiko Lwabesifazane BakaKhongolose. Bese kuthi ‘abazimele kuleft’ baseNingizimu Afrika bona ababengaxhasi muntu kwakuyizinhlangano zenhlalakahle zemiphakathi, abagxeki bamaNGOs, abesifazane abalwela amalungelo obulili babo [feminists], ababhekelele ezomhlaba wonke[internationalists], abanye kwezenkolo, abanye ababedinwe

imigomo yomnotho [encike ezimakethe], ababecikwe ububhululu, inkohlakalo kanye nokubuswa ngamadoda obombaxambili ngaphakathi kweqembu elibusayo, okumbandakanya nabaxhasa uZuma. Bayingxenywe yabalwela ‘ubulungiswa kwinhlalakahle’ evela yavumba kuleminyaka eyishumi edlule futhi esinedumela ekuphikiseni imiphumela emibi emhlabeni wonke.

Lesisimo sohlelo lozinxushunxushu kanye nentuthuko engalingani emphakathini kwakuchaza ukungabikhona kokuphumula ngaphambi, ngenkathi kanye nasemva kokuhlaselwa kwabokufika phakathi kukaMeyi noJuni 2008. Ingginamba ebhekene nezinhlangano ezifuna inqubekela phambili eNingizimu Afrika yonke ngalesosikhathi kwakungukubhekisa izibhelu ngezenhlalakahle kanye nezikhalo ezindaweni ezizoba nemiphumela. Ukwahluleka kombuso ukubheka ukusatshiswa kwabokufika yinto ekhulunywe kakhulu, okuhlanganisa ukuphika kukaMbeki kanye nencazelo ngowayengungqongqoshe wezomoya, uRonnie Kasrils, ukuthi ‘iThird Force’ eyayifaniswa neminyaka yokuqala yama90s yokwahlukanisa umbuso iyona eyaidale lokhukuhlasela. Kwase kunokuqwashiswa okuningi, okumbandakanya imibiko yokubulawa kakhulu [ikakhulukazi okwakubhekiswe kubadayisi basezweni baseSomalia] emalokishini aseNtshonalanga Kapa kanye naseMpumalanga Kapa, kanye nesihluku samaphoyisa kanye nokuhlukunyezwa eLindela lapho kugcinwe khona abakufika abasuke sebegodikuswa emakhaya okwakwenziwe uMnyango Wezasemakhaya. Okunye-nje futhi, ucwaningo ‘iFutureFact’ olwenziwa iphephandaba [iMail&Guardian, 2008] labuza izakhamizi zaseNingizimu Afrika ukuthi ngabe zazivumelana yini nalenkulumo: ‘Izinkinga eziningi zaseNingizimu Afrika zidalwa ngabokufika.’ Ngo2006,

Amaphesenti angu67 avumelana nayo, isibalo esasesinyikule engoba eminyakeni edlule bangu47 wamaphesenti ababevumelane nalenkulumo. Futhi lokhu kwakushiwo ezinhlangeni zonke zasezweni. IFutureFact yabuye yafaka lenkulumo kulaba ababephendulile: ‘Abokufika banciphisa amathuba emisebenzi kwizakhamizi zaseNingizimu Afrika futhi kufanele bangavunyelwa eNingizimu Afrika’ – lapho amaphesenti angu69 avumelana nalokhu.

Ngesikhathi udlame luqala ngoMeyi ka2008, umnyakazo osheshayo owaqhamuka embusweni, izifundiswa kanye namaNGOs kwakungukumemezela ‘ukufundisa’ umphakathi, ikakhulukazi ngamalungelo esintu, inkinga ebhekene nabokufika, noma indima eyadlalwa imiphakathi engomakhelwane ngokwamukela abokufika baseNingizimu Afrika ngesikhathi sobandlululo. Kodwa ngaphandle kwalokhu esasivele sikwazi ababekusho, ukufundiswa kwemiphakathi kwakungeke kwanele ukubhekana nezikhalazo zangempela. Komunye umbiko owawuveza umgomo owawungakasebenzi ngokucwaswa kwabokufika, iHuman Sciences Research Council [2008] wathola ukuthi ‘izindawo zokuhlala lapho kuke kwaba khona iziqubu zodlame ‘lokucwasa kwabokufika’ zike futhi zaba izindawo zodlame kanye nezinye izindlela zezibhelu mayelana nezinye izinto, ikakhulukazi ukulethwa kweziidingongqangi.’ Kodwa-ke, kufanele kuqashelwe ukuthi izincomo zeHSRC [2008] – ehlanganisa ukuthi izindlu zeRDP kufanele kungahlalwa kuzona [ngisho ukurenta noma emva kokudayiswa] kwabokufika kanye nokumemezela kokugcinwa kwabasebenzi abanamakhono kodwa kube nokuphatha kanzima labo abangenamakhono – kwakungahambisani nomthethosisekelo kubuyisela emuva ukukhiqiza.

Ngemuva kwalobuhixihixi ukwanisa kungekudala kohlelo lwabathuthelwa emadolobheni bamandla okusebenza. Ngonyanga ka1994, kwakhethwa ukthi abokufika bamandla okusebenza bangaqedwa kumnotho waseNingizimu Afrika. Ukwenza njalo kwakuzosho ukunyusa amaholo, ukugcina izindlela eziphakeme zokuqasha ngendlela yezombuso, kushintshwe amahostela ahlala ubulili obubodwa besilisa benziwe izindlu eziphambili zemindeni, kuqalwe uhlelo lwentuthuko emaphandleni oluyokwehlisa ingcindezi yokuthuthela kwamandla emisebenzi emadolobheni, okungaphoqa ukwandisa kokungazuzwa ekuqashweni okusemngathweni [umshuwalense wezempilo, ezezindlu, impesheni] kubasebenzi abamnyama, njengoba kwenzeka kubasebenzi amamhlophe abahola amaholo aphezulu. Namhlanje, amahostela akhona [ambalwa asenziwe izindawo zokuhlala nemindeni], kanti futhi nokuphindaphindeka kokungabi khona kwemisebenzi, izakhiwo zihlale zigcwele amadoda angasebenzi, futhi kwakuyizindawo zebalazwe lapho kwenzeka khona ukuhlasela kakhulu kwabokufika.

Futhi-ke, noma-ke izindawo ebezihlukaniswe ngokwebala ezaziwa ngamaBantustans – eZululand, eBophuthatswana, eVenda, eTranskei, eCiskei, nakwezinye izindawo – sezashabalala kwimidwebo yezwe lesikhathi sobandlululo, umcabango wezomnotho wokulanda amandla okusebenza ashibhile ezindaweni ezikude njengoba zingasacwaswa ngezinkulumo zobandlululo. Esikhundleni sokuqhamuka kumaBantustans, abokufika abahlupheka kakhulu basemadolobheni amakhulu aseNingizimu Afrika manje sebandlwa kakhulu eZimbabwe, eMalawi, eMozambique, eZambia, eSwazini, eLesotho, eTanzania kanye naseDemocratic Republic of Congo [DRC], lamazwe engxenywe awiswe kizimboni zawo ukusabalala kwezohwebo laseNingizimu Afrika kusukela ngokuphela kombuso wobandlululo ngo1994.

Evuma ngokweqiniso ngokuzibhekelela mayelana nalabasebenzi, uchwepheshe wezomnotho waseFirst National Bank uCees Bruggemann watshela iphephandaba iBusiness Report ukuthi, 'Bagcina inani lamandla omsebenzi liphansi... Amaholo abo isetshenziswa lapha ngoba abayithumeli imali emuva emazweni abo' [Comins 2008]. Umangabe abokufika abaningi bengayithumeli emakhaya imali abayiholayo [ngoba amaholo abo mancane kanye nenani lokuphila selinyuke kakhulu], lokhu-ke kusikhumbuza ukuthi ubandlululo lwalulanda amandla emsebenzi ashibhile kumaBantustans: iminyaka abesifazane babephoqiwe ukwenza umsebenzi ongakhokhelwa – wokukhulisa izingane, ukunakekela ngezempilo nokubheka abadala ababesebadala ababengasasebenzi(amadoda) – ukuze bakhiqize abesilisa abanamandla abalungele izimayini, amafektri kanye nasemaplazini.

Futhi, uma imiphakathi isibhekene nengqinamba yokucabanga ngale kwezikhalo eziseduzane futhi yenze ubudlelwane nezinhlangano zobumbano zomhlaba. Isibonelo esinjalo esenzeka yilapho amalunga eSouth African Transport and Allied Workers Union ngoEpreli ka2008 enqaba ukudiliva [emkhumbini wamaShayina] izinhlamvu zesibhamu eziyizigidi ezintathu ezazibabele umbutho wezomaphoyisa aseZimbabwe kanye nezibhamu zombutho wempi, hayi kuphela-nje eThekwini lapho iAu Yue Jiang yaqala yazama ukuma echwebeni lakhona, kodwa esifundazweni sonke (seNingizimu neAfrika) futhi ngalokho sibonga ukuhlanganyela kwezinyunyana kanye namaqembu

amalungelo esintu. Ngomhlaka 24Meyi 2008 imiphakathi yaseGoli yahlanganisa abantu abangamakhulu ambalwa – abantu bendawo kanye nabokufika ngokufanayo – kwamashwa kwayiwa eHillbrow ngokubambisana nabokufika. Nokunye kwenziwa Kumalokishi ezweni lonke laseNingizimu Afrika ukukhombisa ukuthi imiphakathi yayingabamukela abokufika ezindaweni zabo futhi, futhi bahlale ngokuthula. Izidingo eza lethwa ngamasonto, amaNGOs kanye nezinye izakhamizi ezazinozwelo kwakumangalisa, nangenkathi umbuso ubalekela ukuza nosizo futhi belokhu bephika.

Kodwa ubunzima okwakwedlula izikahlo kanye nokwakha ubumbano eThekwini kwakucacile, idoolobha lezinkulungwane zibokufika ababenovvalo lapho ngoMeyi noJuni ka2008 baphindela emiphakathini. Izifundo ezindaweni ezintathu edolobheni lesiibili elikhulukazi eNingizimu Afrika – iChatshworth, iCato Manor kanye Nemaphakathi Yokuhweba Edolobheni (CBD) – iveza ubufakazi bokungafani ngendlela inhlalakahle yomphakathi eyenza ngayo kulesisihlava sokucwaswa kwabokufika.

Chatsworth / Bayview kanye neBottlebrush

Kuqaganiselwa ukuthi baizigidi eziyisithupha abantu abahlala ezakhiweni zasemjondolo eNingizimu Afrika; eThekwini, cishe kunabahlali basemjondolo abangu650 000 kubantu abayizigidi ezintathu nesigamu (kulelidolobha) [Brown, 22009]. Isakhiwo saseBottlebrush eChatsworth ingenye eyaba ngeyezifundo kwiprojekti kamasipala ukubhekana nezinkinga zenhlakahle kanye nezemvelo. Kwatholakala ukuthi ‘inokungcola kakhulu emoyeni okwakuba nomthelela omubi ezimpilweni zomphakathi [futhi] nezakhiwo ezisezingeni eliphansi kakhulu noma eliphofu kakhulu kanye nezidingongqangi’ [Brown 2009]. Kodwa ngesikhathi sivakashela eBottlebrush, kwakungekho lutho olukhombisa ukuthi kuke kwaba khona leprojekti, noma iKomidi leWadi elisebenzayo noma igatsha likaKhongolose ngaphakathi kwalomphakathi.

Kodwa kunendlela yokuhamba kwemali ngaphakathi kwalesisakhiwo okuncike emaholweni abokufika. Cishe bonke abokufika abacwaningi bethu abakhuluma nabo baqinisekisa ukuthi bayasebenza, ikakhulukazi amadoda. Kodwa ukuqashwa kwabo kusengcupheni yokuphela, futhi abokufika, njengenqubo, bakhokhelwa kancane kakhulu kunezakhamizi zaseNingizimu Afrika. Sivakashile senza ucwaningo ngoJulayi 2010 sathola ukuthi kunefektri eseduzane yezingubo eyayisanda kuxosha abasebenzi ababehola uR100 ngosuku kodwa abokufika behola uR20 ngosuku [Zvavanhu, 2010]. Esinye isakhamuzi saseNingizimu Afrika eBottlebrush bayakubona lokungabikhona kobulungiswa futhi ugxeke abaqashi, ngenkathi abanye begxeke abokufika ngokwamukela amaaholo aphansi.

Okunye futhi okwatholakala ukukhombisa ukuthi abasebenzi basemazweni okufika abagcini ngokuhlukunyezwa ngabaqashi kodwa nangozakwabo abasebenza nabo. Basebenza kanzima ukudlula abanye, isikhathi eside futhi banikezwa imisebenzi enzima kakhulu. Kokunye okwenzeka, umqashi uyawabamba amaholo abokufika enxenxa abasebenzi [abangabokuzalwa eNingizimu Afrika] futhi leyomali isetshenziselwa ukudla kanye nezoso. Abasebenzi bokufika babonakala besebenzela amaholo aphantsi kumnotho waseNingizimu Afrika kanti futhi basebenza njengezicashalala kumandla kusebenza, bephathwa kwabi ngabaqashi kanye nozakwabo abaqashiwe [izakhamizi zaseNingizimu Afrika] endaweni yasemsebenzini.

Loludaba luyafana nelenzeka lapho kukhiqizwa khona kabusha, ikakhulukazi kwezezindlu. Ubufakazi baseBottlebrush buchaza ukuthi umanje labo abasuke bethatha umhlaba ngenkani sebekwenzile lokho, bakha imijondolo yabo bese beyakwazi ukumelana nemizamo yokususwa umbuso, umkhuba ukuthi babe nezindawo zabo imijondolo ababa ngabanikazii bayo ngasese ngaphezu komhlaba abasuke bakhe kuwona. Ukuhlaselwa komhlaba wangasese omelwe ukuthatha umhlaba uchaza, ngakolune uhlangothi, ukuba khona kkuba nendawo yokuhlala yomphakathi echazwa ukuthatha ngokuhlanganyela nokuzivikela kumbuso imizamo yokubaxosha. Kodwa lokhu kugcina sekwenze kube nezindawo ezinabanikazi bangasese, futhi okugcina sekukhona laba esekhukhokhelwa bona indawo yokuhlala.

Ilokhu impela okwagcina sekwenzeka eBottlebrush, lapho ukuthuthuka okungalingani kwagcina sekuba yinto enkulu. Namhlanja, abanikazi abaningi bemijondolo kulendawo bakhokhisa irenti kumalunga omphakathi okumbandakanya nabokufika futhi, kafushane-nje, bamema ukuthi ingxenyane encane yabasebenzi idale impi phezu kwamanani okufanele bawakhokhele kwizwe longxiwankulu ngendlela ehkukile kakhulu [Harvey 1989]. Lokhu kuhlale kuholela kwinani okuncike ezingxenyeni zabasebenzi. Isimilo kanye nokuzilawula kanye nokuzibusa okwenzeka ngesikhaathi sokuhlaselela kanye nokuqala ukuhlala kulendawo, esikhundleni sokuthi kwandiswe futhi kuthuthukiswe kube umzabalazo omelene nobungxiwankulu, kwenshintshwa kwenziwe okuphambene lapho 'amakomidi abantu' eholela ekutheni umphakathi ube ngabaxazulula ukungezwani kanye nabalawuli benani elithathwa ngababakhokhisa ngokuhlala kulendawo, abaningi babo, ikakhulukazi eBottlebrush, bangabokufika.

Abantu abazalwe eNingizimu Afrika nabo bayadlula kulokukuxhashazwa. Ukuthathwa komhlaba eCrossmore kwenziwa ngabaqashi baseBottlebrush 'abasebekhathale' ukukhokha amanani okhuhlala aphezulu kuleyandawo. Okubi kakhulu, ngokusho komholi wabathatha umhlaba eCrossmore, ukuthi njengababaqashi, babengavunyelwe ukuba novo ezindabeni ezmayelana nomphakathi waseBottlebrush. Kodwa uma abathatha umhlaba sebeshiywe bodwa ngumbuso emva kokuphumelela kwabo ukuthatha umhlaba, ithemba labo ukunikwa izindlu 'zemxhaso' futhi lokhu kuncike emcabangweni wokuziphatha kahle kwabantu okufanele bayithole. Lokhu kuholela ekutheni umphakathi wamukele umgomo wokuthi kufanele umuntu abe nendawo yakhe yangasese emhlabeni kanye nesendlini ngoba isona simo esibekwe umbuso ukuze umuntu athole indlu.

Ngesikhathi esisodwa, abokufika baseAfrika abangenazo izincwadi zokuba kuleli ngokusemthethweni bona bakhishelwa ngaphandle. Futhi, mayelana nesimo saseBottlebrush, abanye abaqashi abazalelwe eNingizimu Afrika bakhishwa inyumbazana ngabanikazi bemijondolo 'noma bezitende' [omastende] abasemathubeni okuthola 'izindlu zeRDP' [izindlu ezincne ekuqaleni ezanikwa abantu ngophansi kohlelo lweReconstruction and Development Programme] ezakhiwa endaweni. Futhi, njengoba kwenzeka kubathathi bomhlaba eCrossmore, imihlangano eyayibizwa ngabaqashi baseBottlebrush abahlela okunye ukuthatha umhlaba ukuze babalekele abakhokhisa ngokuhlala emijondolo abo nokuzibeka emathueni okuthola imixhaso esikhathini esizayo, into abangeke bayithole ngokushesha uma beqhubeka beba ngabaqashi emayadini abanye abantu eBottlebrush.

Lokhu kuhambisana kanjani neokuhlaselwa kwabokufika? Abaqashi abaxhashazwa kakhulu ilabo abokufika. Lapho imali yokukhokhela ukuhlala ngenyanga kumjondolo onamakamelo amabili kubiza uR200, kujwaelekile ukuthi kulamakamelo amabili kugcine sekuhlala abesilisa abasebasha bokufika abayisihlanu, lapho umnikazi womjondolo ebiza umuntu uR100 emunye, noma uR500 sekuphelele. Ngakho lengcindezi engaphezulu yokukhokhela indawo yokuhlala iba enye ingxenye yengcindezi, isimo esihlelekile sonke sokusweleka kwezindlu siba ukuncintinsana nabokufika abaxhashazwa kakhulu ngokukhokhela izindawo zokuhlala kubantu bendawo, futhi babuye bangathandwa ngokunyuswa kwamanani okukhokhela indawo yokuhlala futhi bandise isimo vele abaphila ngaphansi kwaso sokweswela.

Umphakathi uqobo awuwona umphumela walokhu eBottlebrush. Lemijondolo idume kabi kakhulu ngokuba nendluzula kanye nobugcwelegcwele. Lokhu kwehliswa kwalawulwa umphakathi, uholo abakaKhongolose basendaweni, behlanganiswe iqembu labaqaphi abazibeka basendaweni, kodwa ezinye izinhlobo zokuhlanganyela zomphakathi zachithwa endaweni, futhi leliqembu labaqaphi bokuzibeka basendaweni lagcina seliphatha kabi abantu egameni lokugcina umthetho nesimo esilawulekayo. Lokhu kwashiya iKomidi Eliphezulu Legatsha likaKhongolose, elingasebenzi kahle ngaphakathi kukaWard 71. Kukhetho lukamasipala lika2006, leliWard lawinwa iMinority Front lapho uKhongolose ungaphumelelanga ngenxa 'yabavoti bamaNdiya'. UKhongolose weza nekhansela elalizomela ukusebenza endaweni kodwa esakhuluma nabo bathi akenzi lutho ezindabeni zendawo.

Ngesikhathi kubheduka ukuhlaselwa kwabokufika ngoMeyi ka2008 eChatsworth, abokufika baseMozambique, eMalawi kanye naseZimbabwe abahlala eBottlebrush kanye nasemijondolo yaseUnity Avenue eChatsworth bachapheleka kakhulu kulokhu. Kulezizindawo, ulaka nokudinwa kwaqubuka ngesikhathi izakhamizi zasendaweni zisola abokufika kokusweleka kwezindlu kanye nemisebenzi. Ngesikhathi udlame luqhubeka, uhulumeni awuzange ulethe usizo futhi umphakathi owenza izinsiza zokubhekana nalenkinga. Izinhlangano ezingomakhelwane kanye namaqembu ezenkolo basendaweni baletha izinsiza ezifana nendawo yokuhlala, okokugqoka kanye nokudla, kodwa ngenxa yezinsiza ezinganele nabengakwenza, usizo aluzange lukwazi ukuba olwesikhathi eside.

Ukwenza kanje komphakathi ukubhekelela lesisimo, akuzange kafushane-nje, kubhekane nomnyombo owadala ukucwaswa kwabokufika. Lokhu kwakungadalwa izindlela ukushoda kwezindlela zesimanjemanje kanye nokuzimisela, ngoba amaqembu emiphakathi aseChatsworth, njengaseBayview kanye neWestcliff Flat Residents Associations, kwakuyibona ababehola ekulweni nengcindezi ehleliwe, okumbandakanya ukukhishwa ezindlini kanye nokwahluleka kokulethwa kwezidingongqangi emva emva kokuwa kombuso wobandlululo [Desai 2002]. Izinkinga ezazivele ezazikhona ezakhiweni zasemijondolo yaseChatsworth, ngeshwa, zazi, nzulu kakhulu ukuthi izishosho zendawo zingabhekana no2008 noma no2010 ngenkathi ukucwaswa kwabokufika okusha kubikwa.

Kwakukhona kodwa izinkombisa kuzobakhona udlame lokucwa abokufika eBottlebrush, ngoba ngaphambi kuka2008 ukuhlaselwa kwaqala, amapheshana asabalaliswa emphakathini wonke uxwayisa abokufika ukuthi udlame logcina lifike uma bengahambi ezindaweni ababehlala kuzona. Abanengi babaleka ngokushesha, kodwa kwakukhona ukuhlaselwa kanye nababulawa ngaphakathi kulendawo. Lendawo yaba nokudidizela futhi kwaba lukhuni kubacwaningi [noma amaphoyisa] ukuthola inani elicacile labahlaselwe kanye nababulawa.

Abasinda ababehlaselwa babalekela eziteshini zamaphoyisa aseBayview naseChatsworth kanye noholo lomphakathi elaliseduze iMorton Community Hall. Abanye, babalekela emasontweni amaphakathi nedolobha laseThekwini, njengaseEmmanuel Cathedral, lapho amakhulu ababeyizisulu zaloludlame abaqhamuka kwezinye izindawo khona edolobheni kwase kuqalile. Isonto iWestville Baptist Church kukhona elabakhoselisa ababebalekela udlame lwaseChatsworth. Abanye abaphehli bodweshu babanjwa, ngokusho kwesasixoxa nabo;

Indoda eyangishaya yaboshwa. Yahlala izinyanga ezimbili esiteshini samaphoyisa. Emva kwalokho yayisidedelwa. Ukhona endaweni. Ngiyamsaba ngoba angazi ukuthi ucabangani ngami. [Inkulumo noAguillo, owokufika waseMozambique, ongumhlali waseBottlebrush.]

Amaphoyisa afika athi labo abashaye amakwerekwere kufanele baboshwe. Abesifazane abaqashisayo kwathiwa ababakhombe labo ababeshaye amakwerekwere. Abanye bakwenza lokho, abanye abazange. [inkulumo nomunye umhlali waseBottlebrush]

Ngamanye amazwi, indlela yobulungiswa yahluleka ukusiza abokufika, abanengi abathola usizo ezinhlanganweni ezazihambisana nobuzwe. Izisulu zokucwaswa kwabokufika kanye nalabo abalahlekelwa izindawo zokuhlala ngenxa yadlame kwakungabokufika ikakhulukazi baseMalawi, eMozambique, eTanzania kanye naseZimbabwe. Abesizwe saseNigeria nabo bakhona abaxhumana nabo amalokishini ngokuhwebelana, njengoba kwenza abokufika basePakistani. Ngenkathi abesizwe saseNigeria behlala maphakathi nedolobha, beza eChatsworth kuphela ngokuzohweba, abokufika basePakistani bayahlala eChatsworth ezindlini endaweni yonke.

Kukhokonke, kodwa-ka, udaba lwaseBottlebrush oluhlanganisa amandla ahleliwe anobutha kakhulu, ukungabikhona ngokwanele kobuholi kulesakhiwo sasemjondolo esinhlwempu kakhulu, ukungabikhona ngokwanele kokuvikelwa komphakathi kubasebenzi abangomakhelwane, kanye nokuqhubeka kokuchukuluzwa kwabokufika. Sihambele khona ngoJulayi 2010 kwaholela ebufakazini bomphakathi ohlupheka kakhulu ongaphansi kwengcindezi enkulu kanye nokuzimisela ngokukhuluma ngalengcindezi ngokusebenzisa ulwimi elinokucwasa abokufika kakhulu. [Zvavanhu 2010].

ICato Manor kanye neCato Crest

Kwabanye, iNingizimu Afrika kwabayindawo okusobala ukuthi beze bazofuna umsebenzi njengoba abadala babo besilisa abayizihlobo babesebenze eNingizimu Afrika, ikakhulukazi ezimayini. Abaningi bahlala eNingizimu Afrika ngaphezu kweminyaka eyishumi, baze baba nezimvume zokusebenza. Abaningi beza bengashadile abanye bahlala nabesifazane baseNingizimu Afrika, abanye bashade nabo. Abanye bathanda baesifazane abaqhamuka emazweni abo. Kodwa idawo yokuhlala nemisebenzi kuhlala kuyizingqinamba ababhekene nazo. Njengoba omunye waseMozambique ebeka,

Asifuni ukukhuluma ngabantu esiqashe kubona izindawo zokuhlala. Cha, kodwa angijabuli ngalelikamelo. Awubheke lincane kangakanani. Izolo bekunetha, futhi phezulu bekuconsa, njengoba ubona ibala phansi. Lelikamelo aligcini-nje ngokuba lincane, kodwa lingcolile, awubheke udaka phansi. Nginombhede olala umuntu oyedwa lapha, akukho okunye. Ngigcina isikhwama sami sezimpahla embhedeni wami ngoba ayikho indawo yokusibeka. Lelikamelo lingahlala umbhede kuphela. Awubheke isivalo, akuphephile ngisho kuhlala lapha. Kodwa ngikhokha uR350 ngenyanga. Kodwa ngingenzanani? Into kuphela enhle lapha ukuthi, njengoba ubona, sonke siqhamuka eMozambique la, ngakho-ke sinakho ukuzizwa singumphakathi wandawonye ... Yebo, kodwa uyabona, angeke ngikwazi ukuhla kwenye indawo, angifuni ukushiya amadoda asezweni lakithi lapha. Nangaphandle-nje kwalokho iholo lami alilihle kakhulu. Ngihola uR50 ngosuku. Ngakho-ke ngeke ngikwazi ukukhokhela kangcono kwenye indawo. Nginomndeni ekhaya. Ngithola uR1200 mgenyanga. Ngihambisa ingxenye ekhaya, bese ngisebenzisa esele ukukhokhela indawo yokuhlala kanye nokudla lapha. [Inkulumo 'noWilliam noAvel', eDunbar, eCato Manor, ngoSeptemba ka2009.

Nomangabe bahola imali encane kangakanani, abokufika abajwayele ukusokola ngamanani aphezulu abawakhokhela izindlu zokuhlala, kanti futhi isikhathi esiningi bangabaqashi abathembekile. Kunemibono ejwayelekile yokuthi abaqashisa kwabokufika izindawo zokuhlala kanye nababasebenzelayo banozwelo kubona.

Amaspaza kanye nezindawo zokucima ukoma noma amashibhini eCato Manor naseCato Crest ngawezakhamizi zaseNingizimu Afrika. Ngaphandle kwabadayisi basegaqweni abadayisa izithelo nemifino, kanye nabambalwaa abadayisa izimpahla zabo emaflea markets, abokufika abaningi bangabasebenzi, ikakhulukazi ezitolo noma ezimbonini zokwakha ngaphandle kwaseCato Manor noma eCato Crest. Ukudayisa-ke akuzange kudale ingcindezi, kungafani namanye amalokishi lapho abokufika baseMpamalanga Afrika kanye nezitolo zamaPakistani zazinonjolwe.

Umphakathi eCato Manor naCato Crest wanikeza uxhaso olwalungelukhulu ngesidumo – ukudla, indawo yokuhlala, okokugqoka, ezokuhamba kanye nokuxhasa ngezomoya – kubafiki phakathi kukaMeyi noJuni ka2008. Ababeyizisulu bathi bathola usizo amasontweni asendaweni, kodokotela, amakomidi asendaweni, ososesheni bamazwe angaphandle kanye namanye amaqembu aba nozwelo. Abanye abaqashi babo babefika balande abasebenzi babo ukuthi beze emsebenzini. Abanye ababengumbutho wezempi woMkhonto weSizwe nabobeza noxhaso, futhi kuthiwa isizathu esenza kwangabakhona ukhulasekwa kwabokufika eChesterville, elinye ilokishi laseThekwini, ingoba kugcwele khona kakhulu abadala ababengumbutho Womkhonto weSizwe.

Futhi kwakunemihlangano embalwa phakathi kwamaphoyisa, izinhlaka zombuso zikamasipala, abamele abokufika kanye nabanye ababenzwelo. Njengomphumela, ukucwaswa kwabokufika eCato Manor naseCato Crest akuzange kusabalale njengodlame olwabonakala kwezinye izindawo, engxenywe ngoba izinto zokuziphilisa zazanele okuhlukile ukugwema ukungezwani phakathi kwabokufika kanye nezakhamizi zendawo.

Isiyingi Esimaphakathi Nedolobha kanye noUmbilo Road

Noma babevikeleke kangcono kunezindawo zangaphandle zasemalokishini, amaphakathi amadolobha amakhulu aseNingizimu Afrika babona izibhelu ezokucwaswa kwabokufika, futhi lokhu kuyaqhubeka eThekwini. Inkinga yaqala ngoMeyi ka2008 endaweni yokucima ukoma ejwayelwe ngabesizwe saseNigeria eduze kweHostela laseDalton kumgwaqo uMbilo, okulandelwa izibhelu Maphakathi Nendawo Yokuhweba eDolobheni endaweni esukela eAlbert Park kuya eningizimu kuWarwick Junction endaweni lapho kudayiiswa khona kuya enyakathontshonalanga [ayikho imibiko yodlame uma uqhubeka uya ngasempumalanga ePoint naseWaterfront].

EAlbert Park, usaqala-nje u2009, iqoqo elaliholwa ikhansela lasedolobheni laseThekwini uVusi Khoza basolwa ngokuphusha kufe abokufika baseZimbabwe kanye naseTanzania ngewindi kusukela phezulu eskhiwenisaseVenture Africa. Lelicala lalishushiswa ngo2009 nango2010 kodwa laba nokubambeleka okuningana kanye nokusatshiswa okwanele okwenza ufakazi ohambili kulokhu khulasekwa adinge ukuvikelwa njengofakazi. Sekuzophela unyaka ka2008, uKhoza – owayekade ebekwe

icala lokubulala, kwase kuba elokushaya – wayekade ngokusemthethweni ecele ukuthi uMasipala waseThekwini ususe bonke abanebona abaseNingizimu Afrika kulendawo ngenxa okukhula kobugcwelegcwele kanye nokuhlala ngokumpintshana emaflethini. Njengomphumela-ke, iJambo House ekuSt. George's Street kwakuyindawo lapho kwakujwayele ukufika amaphoyisa ezosesha.

Kwisiboniso esijwayelekile, amaphoyisa asesha indawo eWarwick Junction eyaziwa ngokuthi amaKhonteyina ngoJuly2010 basusa abaseZimbabwe babashiya kude endaweni engamakhilomita angu35 uma usuka eThekwini ukuze athole imali [Manzi 2010]. Ngokufika futhi kwamaphoyisa ezosesha ngoNovemba 2010 kwindawo yokucisha ukoma yabesizwe saseNigeria eMbilo, abaseshi bakazwelonke lamaHawks bathola ukuthi 'iqembu lamaphoyisa aseThekwini abesebenzisa abokufika njengabantu ababanika izimali, betshala izidakamizwa bebasabisa ngokubabopha ngaphandla umangabe bebanika izinkulungwane zamarandi' [Padayachee, 2010].

Obunye ubufakazi bokudonsisana okumbandakanywa nokulokhu kuseshwa abokufika ngabomthetho ngenxa yogcwala ezindaweni zokuhlala phakathi kukaJulayi noOktoba 2008, lapho abasezweni baseCongo ababephelelwe indawo yokuhlala ngenxa yodlame lukuhlaselwa kwabokufika phakathi kukaMeyi no Juni bashiywa ngamasonto emazitebhisini eHolo laseDolobheni zingulikuJulayi. Emva kokuqophisana noMphathi WeDolobha uMike Sutcliffe, babuye bahlangana eAlbert Park. Ngokusizwa ibandla lendawo [elalisuka ezindaweni okwakukade kungezabamhlophe bodwa kuqala], bakha itende elintekenteke bathola nokuphiwa ukudla. NgokukaSutcliffe, 'Kufanele siqaphele ukuthi asisibhebhezeli lesisimo njengalokhu kufanele. Inkinga yokukhula kwabokufika into ekufanele sizame kakhulu ukuyigwema' [City Manager's Newsletter, 2008]. Cishe emva kwezinyanga ezine behlala kubona noma ubani eAlbert Park [kudala okwakuyipaki eliphambili eThekwini], abokufika basuswa ngolukhulu udlame ngamaphoyisa, banyamalala njengeqembu elalikwazi ukuzikhulumela lihlangene. Uma sesibheka ukuthi ukungabi nandawo yokuhlala kwakubalulekile sekuzoba neNdebe Yomhlaba ka2010, umcimbi-omkhulu futhi owawusabisa iWarwick Junction, uConstable Kwezi Mathenjwa wehovisi elimaphakathi nedolobha leTheku wakhuluma nabacwaningi [emshinini wokuqopha] amahora amane emva kokucekelwa phansi kwamatende amaplastiki abokufika futhi kwathathwa iningi lezimpahla zabo [okwakuhlanganisa namaphepha abo asemthethweni] mhla zingulikuNovemba2008 [Bond, Hinley nometh, 2008]:

Mathenjwa: U2010 uzobe usual, ngakho-ke abantu abaqhamuka kulamanye amazwe, uma beza kulelizwe, kufanele babe nesithombe sokuthi iNingizimu Afrika, idolobha laseThekwini lihlanzekile, ukuthi abekho abantu abangondingasithebeni, abekho abadayisa emigaqweni.

Bond: Banitshela ngamalungelo abantu, ukuthi uma nibathatha kufnele kubekhona lapho ezizobagcina khona?

Mathenjwa: Yebo. Ngizokutshela into eyodwa, mayelana nemibandela ehambisana nomthetho nomthethosisekelo walelizwe ngiwazi kahle kakhulu. Ukuthi-nje, kwesinye isikhathi, ulahlelwa olwandle olujulile, olwandle olushona phansi lapho ungeke ukwazi ngisho ukubhukuda.

Bond; Manje namalungelo abantu aminze kanye nani futhi?

Mathenjwa; Yebo, nawo aminze olwandle. Noma ngabe ukwazi kangakanani ukubhukuda, awukwazi ukubhukuda ngoba ungifishi omncane olwandle olujulile lapho kungabafana abakhulu, oshaka, laba ababizwa ngoshaka abamhlophe abakwazi ukuphila endaweni enjalo.

Bond: Futhi unesiqinisekiso sokuthi kufanele ulandele [lomthetho wokususa abantu] ngoba uqhamuka kwabaphezulu, ngabe uMike Sutcliffe lowo?

Mathenjwa: Ngiyabonga, ngiyabonga!

Futhi, ukuhlaziya okuhlelekile kwesifundazwe (esiseNingizimu neAfrika) kwentuthuko engalingani kanye nehlanganyelayo kubalulekile ukukhombisa okwenzekayo. Abokufika ababehlala eAlbert Park babeqhamuka eDemocratic Republic of Congo [DRC] lapho cishe abantu abayizigidi ezinhlanu bafa empini eyayihlasela abantu kanye neSiqalekiso Esitholakala khona, ikakhulukazi umjaho wemali zezimboni ezisabalele emazweni amaningi (multinationals) ukumba icoltran (ukwenziwa omakhalekhukhwini kanye neminye imikhiqizo kagesi). Ngokwesibonelo-nje, iAngloGold-Ashanti yayinemisebenzi yokumba phansi eMongbwalu okwaqala ng1996, ngenkathi kusakhona umbuso wendlovuyangena uMobutu Sese Seko. Ngo2005, iHuman Rights Watch [2005] yaveza ukuthi ukukhokhelwa kwezidlamlilo (warlords) zeNational Intergration Front imali yiAngloGold Ashanti. Isikhulu esiphezulu salemboni, uBobby Godsell [2005] echaza wathi: 'Esikubabela kakhulu ukuthola simbe igolide ngokunenzuzo... Amaphutha ayokwenzeka'. Ngokuka Michael Deibert [2008] weCorpWatch, 'umbiko wangoNovemba ka2007 yikhomishani esheshayo yoMnyango Wezimayini eCongo wathola ukuthi imibandela kanye nokungabibikho ukuba nokuvuleleka ngabakwenzayo kwinkontileka yokuqala neAshanti Goldfields kwakuphula umthetho waseCongo futhi kwakufanele kuqalwe phansi izingxoxo.'

Uhulumeni waseNingizimu Afrika, wona sonke lesisikhathi, wenza ngamandla onke ukuxhasa indima eyayidlalwa izindlu zezimayini zaseNingizimu Afrika [okumbandakanya iAngloGold Ashanti] eDRC, waze waboleka uhulumeni waseKinshasa ngezigididi ezingu760 ngo2002 ukuze kukhokhwe izikweletu zobubi bukaMobutu kwiIMF, ukuze kube lula kwizimboni zokumbiwa phansi zaseGoli ukungena kulelizwe. Inhlangano Yamazwe Abumbene (United Nations) yenza imibhalo ngeqhaza lezimboni zaseNingizimu Afrika ngesikhathi kuntshontshwa kunempi eDRC, kodwa azikho izinyathelwa ezathathwa (ukubhekana nalokhu) [Bond, 2002].

Kulesisimo-ke, ukuxhasa abantu abafana nalaba aaaaabangu47 basecongo eAlbert Park akuzange kulingane, ngoba ngisho namaNGO's ahamba phambili kanye nezinhlaka zikahulumeni – ikakhulukazi iKhomishani Ephezulu Yenhlango Yamazwe Abumbene emele Abokufika – nabo baliyekelela leliqembu. Empeleni,

ukuphathwa kwabokufika kwaba nokuthathwa ngamuntu munye, kanye nokubhekelelwa kwabokufika kwaba yisifundo sobuchwepheshe. UAmisi noMatate [2009] bathi eminyakeni edlule ukukhumbula uSuku Lomhlaba Lwabokufika eThekwini kwakuhlelwa umphakathi wabokufika. Kodwa-ke, kusukela ngo2008 kuya ku2010 ukukhumbula leZizinsuku Zomhlaba Zabokufika, kwasekwenziwa ngabakhokhelwayo bexhaswa nguhulumeni, ukukhumbula kwabo, ‘okwakunguku bhiyozela bona’.

Uma sesisuka emzabalazweni wezindawo zokuhlala eAlbert Park kumakhilomitha ambalwa uma uya enhlizweni yokuhweba kuWarwick Junction, sithola indawo ekuncintiswana kakhulu kuyona kumnotho ongalawula ngokomthetho waseThekwini yizakhamizi kanye nabokufika ngokufanayo. Ubumbano lwalidingeka ngenkathi bebhekene nokusatshiswa kokuvalwa kwalendawo ngumasipala, ikakhulukazi iMakethe Yasekuseni Kakhulu (Early Morning Market). Inkohlakalo yamaphoyisa kanye nobugcwelegcwele kwakukukhulu kulendawo, lapho abokufika babeboshwa izikhawu ngezikhawu [ngokungaphathi amaphepha abavumela ukuthi babe kuleli], bafakwe emavenini bayiswe kude neTheku, bese befunwa izimali, kanye nokuhamba indlela ende sebephindela edolobheni [Manzi, 2010]. IWarwick Junction imele izingqinamba kubadayisi kanye nabadayisi basemazweni okufika ikakhulukazi ngoba kuncintiswanwa ngendawo yokudayisa, ukunqaba ukukhokhela uMasipala waseThekwini, ukusolwa ngokudayisa izimpahla ezintshontshiwe, kanye nokuncintisana njengabadayisi. Ngesikhathi ukusatshiswa kokuxoshwa sekuncipha, ezinye izinkinga – ukungabikhona ukuthembana, ukusolana, kanye nemizwa yokucwaswa kwabokufika – kuphinde kuqale phansi.

Imibono miningi okuti abokufika bayingumsusa wobugebengu obuncane obugcwele, ikakhulukazi ezindaweni zokudayisa. Engxenye ngokuhlalwe abanye behlale besolwa ngokugetshengwa okubhekiswe kwabokufika, abanye abadayisi baseWarwick Junction bazihlanganisa baqala iSiyagunda Association, amalunga ayo akhula aze afika ku250 ngo2008. Iningi lalinhlwempu kakhulu kangangkukuthi babehluleka ngisho ukukhokha imali yobulunga eyayingaphoqiwe, kodwa lenhlangano yayibalulekile, njengoba ngalesosikhathi, abangebona abaseNingizimu Afrika babengenalungelo lokudayisa kulendawo futhi besatshiswa ngokususwa. Ubuholi beSiyagunda bacela futhi bagcina bezitholile izimvume zokudayisa kwizikhulu zeDolobha, mazimisele ngokusesha wonke amacala ezimpahla ezintshontshiwe ngaphakathi naseduze kwaseWarwick Junction noma ngabe kwakungobani izigelekeqe. Njengoba isekela likamongameli weSiyagunda liqinisekisa,

Oyedwa noma amabili bamalunga ngempela babenza unugebengu... Sabika emaphoyiseni ukudayiswa komakhalekhukhwini amabili... Ngeshwa abasolwa babuye badedelwa ngoba bakhokhela amaphoyisa. Umyalezo, kodwa-ke, wawucacile. Kusukela lapho, lokhukudayiswa kwama, futhi abathengi kanye nabadayisi kwiRenki yasePinetown bahamba ngokuthula... [Inkulumo nobuholi beSiyagunda, ngoSeptemba 2009]

UMasipala wasuzama ukuthi kwakhiwe enye indawo eMakethe Yasekuseni Kakhulu ngoba inxanxathela entsha yezitolo 'yayizonciphisa ubugcwelegcwele futhi ilawule ukuhamba kwabantuendaweni. Inxanxathela futhi kwakuzobe kuyingxenye 'eBlack Economic Empowerment'. ISiyagunda yayimelene nalokho – futhi ukwakhiwa kwenxanxathela yezitolo kwamiswa ngenxa yomthetho kanye nezinye izimfuno eyayingazigcinanga – kodwa abokufika badlala indima ephantsi.

Ukuncintisana ngendawo, amanani okudayisa, kanye nangabathengi kudala isimo esingaholela ekuxabaneni kubadayisi bokufika kanye nabathengi kanye nabadayisi abayizakhamizi. Njengokusho komdayisi waseCongo,

Abesizwe saseEthiopia bamele iqembu lokuqala elibulala ukuhweba kwethu. Basidayisela izimpahla ziziningi bese kuba ibo futhi abadayisa lezizimpahla ngaline ngamanani aphantsi kunalawo esiwathenge kubona. Umphumela walokho, sivele singadayisi. Khumbula ukuthi asisebenzi njengoPick 'n Pay, Checkers noma uSpar abadayisela abakhiqizi. Sithengela konke. Uma ngingadayisi, ngiyalahlekelwa... Bonke abadayisi abathokozi ngabesizwe saseEthiopia kanye nabesizwe saseSomalia. Angazi ukuthi kuyokwenzekani ngelinye ilanga...

Abesizwe saseSomalia, iqembu lesibili labadayisi, basbenza njangesizwe saseEthiopia. Nabo bacekela phansi izindawo zezimakethe zabanye abantu ekade sezaziwa. Ake ngikunike isibonelo. Ngidayisa emgaqweni. Ngangijwayele ukuthenga izimpahla zami ziningi kumnikazi wesitolo waseSomalia ngoR45 impahla iyinye. Ngingathanda ukuyidayisa ngoR55 noma ngoR60. Emva kokuthenga lempahla kumhwebi waseSomalia ngoR45, uphinde asele izimpahla ezisele ngoR30 iyinye. Kuyacaca-ke, ukuthi abathengi bazoya kubadayisi baseEthiopia nabaseSomalia kunokuthi bathenge kumina. Ingakho abadayisi abangalawulwa nabalawulwayo kwezomnotho bengathokozi ngalezizizwe zombili.... Lamaqembu amabili abadayisi anamandla kakhulu kangangokuba bangabanikazi bezindawo ezimbalwa zokudayisa lapha emakethe, kanye nasemgaqweni ngaphandle-nje kukaWest Street bangabanikazi bezindawo zokudayisa ezingamaphesenti angu60. Izakhamizi zaseNingizimu Afrika zingabanikazi bezindawo ezingamaphesenti angu40 ngaphandle kwezitolo ezinkulu njengoEdgars, Woolworths, kanye nezinye. Lezizizwe zombili zinamandla kakhulu kangangokuthi ngisho namaShayina athenga kuzona kunokuthi alande zonke izimpahla zabo eChina.... [Inkulumo nobuholi beSiyagunda 2009]

Mayelane nemikhiqizo kanye namanani abokufika abadayisa ngawo, komunye ongumhlaziyi bendawo,

Badayisa ngamanani aphansi ngoba abasebenzisi mali kugesi, esitolo, kubasizi bezitolo... Lutho, lutho ngempela. Benza sengathi baqasha izakhamizi zaseNingizimu Afrika, bangaki abantu bendawo ababaqashayo futhi babakhokhela malini? Lokhu ngeke kwenzeke. Ngeke siqhubeke kanje. Kufuneka kubekhona okwenziwayo ukuqeda lokhu... Futhi ngethemba ukuthi kuzokwenzeka maduzane... [Inkulumo nomnkinkazi wesitolo oyisakhamiza saseNingizimu Afrika, 2010]

Njengezinye izingxenye zeTheku, intuthuko engalingani nenokuhlanganyela okuphethwe ngabathilena ekusabalalisweni kokuthengwa kwezimpahla ezincane kuholela olakeni ezikhathini zokungabikhona kakhulu kwemisebenzi kanye nokuncintisana okukhulu lapho kudayiswa. Kodwa izindlela zesifundaswe sendawo yeNingizimu neAfrika zingumsuka womnyobo wezinkinga eziningi zabokufika baseDRC kanye nabaseZimbabwe. Ukuba namandla kweNingizimu Afrika phezu kwalesisifundazwe nakho kuhamba phambili ngendlela lezizinkinga esezinkulu ngayo kuleminyaka engxenye ngenxa yezimali yezimboni zezimayini zaseGoli, kanti futhi engxenye ngokulokhu isikhathi eside befukamele umbuso kaMugabe [Bond,2006]]

Indlela imiphakatho yaseThekwini eyabhekana ngayo nalesisimo

Izinhlango ezimbalwa zemiphakathi zashesha zavela ngoJuni ka2008 a nesihlava sokucwaswa kwabokufika [Schwarer benoMwalasi, 2008]. Ukwahlukana kwakusobala kulezozinhlango zomiphakathi ezaziletha isizo lwezimpahla kulabo abasebengenayo indawo yokuhlala nakulezo 'ezazisebenza ngaphandle kokuziveza' kodwa ezazibalulekile, kanye nezinhlangano zona ezazizimbandakanya nabokufika futhi zibakhulumela. Ababegqamile kakhulu kwakungabamasonto ezinkonzo ezahlukeni athatha abantu abangenayo indawo yokuhlala, bebahlalisa futhi bebanika ukudla, kwenye inkathi amaviki ambalwa, nabo bebe bengenakho okwanele kokubanika. IRed Cross yona yadlala indima yokuqoqa, ukuhlanganisa kanye nokuletha izimpahla kubantu njengokudla, okokugqoka kanye nokuzihlanza. Babexhaswe kakhulu ngamavolontiya angabafundi, futhi iminikelo evela emphakathini, futhi bathola nokuxhaswa ngemali yimali ebhekelele Ukulawula Izimo Ezinzima yaseThekwini. Ababebukela abambalwa baqaphela ukuthi iRed Cross yabonakala ingenzazo izimpahla ngokwanele futhi ingazilungiselele ukubhekana nesihlava esinjengalesi.

Izinhlango eziningi ekuqaleni zaqala zenza ezikwenzayo zikholelwa ukuthi iDolobha laseThekwini noma/kumbe uhulumeni wesifundazwe uzongenelela ukuhlanganisa futhi uhole imizamo yokusiza. Lokhu akwenzekanga, njengomphumela, noma kwasekwenziwe imizamo kubantu abanolwazi lokuhlanganisa, imizamo yayingahlelekile, futhi iphindaphindwa futhi ingabhalwa phansi. Sekuphela inyanga kaMeyi ngo2008, iDurban Action Against Xenophobia [DAAX] yahola 'ukushayelwa kwezinqola zokudla', ibeka izinqola zokudla

ekungeneleleni kwezitolo ezinkulu kanye nasezinxanxatheleni zezitolo ezinkulu eThekwini lonke, ukuthola iminikelo. Indlela abantu abenza ngayo kwakumangalisa, futhi amavolontiya kwakufanele abizwe ukuthi azothulula lezizinqola izikhathi ezimbalwa ngosuku isonto lonke lllalomkhankaso. Izakhamizi ezimbalwa ngasese zaziqoqa ukudla, izingubo kanye nezokulala ezindaweni zazo zokusebenza bese futhi bezithuthela eRed Cross, eyayisiyenze ikomkhulu layo ekamelweni elincane eSiteshini Samaphoyisa akwaKito/Cato Manor. Futhi, abazalwane bamasonto amaningi ababehlalisa ababengasenadawo yokuhlala banikela futhi bachitha isikhathi bephekela abantu.

Zonke izinhlango zemiphkathi esakhuluma nzo ngesikhathi senza lolucwaningo ayegcizelela ngendima ebalulekile edlalwe ngabantu ukusiza ababengasenandawo yokuhlala. Kodwa-ke lomnyaka, ngeshwa, kwakungowesikhashana. NgoJulayi2008, imibiko eminingi yayifika 'yokukhathala' kwamasono kanye nababebaxhasa ngoba babezizwa sengathi 'sebesize ngokwanele' ngalesosikhathi. Futhi kwakunenkololo esabalele kuhulumeni ngezimemezelo zokuthi ukucwaswa kwabokufika 'kwasekuphelile' nokuti kwakungasekho Bantu ababengasenandawo yokuhlala. Izimemezelo ezifanayo zenziwa ngoJulayi ka2010, ngenkathi kugcwalile imibiko yodlame kwabokufika ngezinsuku zzzokuvala iNdebe Yomhlaba okwanyakazisa ezinye izinhlango ezinokuzwana.

Zintathu lezozinhlango ezinokuzwana ekufanele sizisho. Eyokuqala, iDurban Refugee Service Providers Network [RSPN] eyayisbenz ngokuletha izimpahla kanye nababemele iUnited Nations High Commission for Refugees: Lawyers for Human Rights [LHR] kanye neMennonite Central Committee, emva kwesikhathi elase lizibiza ngeRefugee Social Servives. Ezinye izinhlango ezingamalunga zazi nezinye izindlela zokuxhasa zokuxhumanisa kwabokufika babakuleli 'ngokusemthethweni' kanye nalabo 'abangabokufika abakuleli ngokungemthetho' ngalesikhathi salesisihlava. IRSPN yahlela futhi yenza imihlango ngalesisikhathi esinzima yalatha nobuholi kanye nendima yokuhlanganisa [ngendlela abebenza ngao eyayinokuzimisela kakhulu]. Zonke izinhlango ezingamalunga banokuzinikella okuqhubekayo bokufundisa mayelana nokucwaswa kwabokufika. Kufanele kuqashelwe ukuthi izinhlango ezingamalunga zingaphansi komgomo ukuletha ukunikeza usizo olusemthethweni kwabokufika – okusho ukuthi abokufika abzofuna indawo yokucasha noma babe ngabakhosele eNingizimu Afrika. Kunesibalo esikhulu sabezizwe zabaseCongo kanye naseRwanda, kanye nezakhamizi zakwamanye amazwe, ezihlala endaweni yaseThekwini, futhi umbiko weLHR kanye neRSS empeleni kufanele ukuthi lamaqembu ezizwe ahlanganiswe nezakhamizi zasendaweni.

Okwesibili, iDurban Action Against Xenophobia [DAAX] kwaqala kuyiqembu labafundi kanye nabafundisi babo abahlanganyela ngeqembu elalidalwe kwiFacebook, bevolontiya ngesikhathi sabo ukuma nezinqola ezinxanxatheleni zezitolo nokuthutha izimpahla kusukela kuya kwikomkhulu leRed Cross eCato Manor. Emva kwalokho, abanengi balijoyina leliqembu selinedumela kakhulu, maphakathi kwenyanga kaJuni 28008, iqembu leFacebook lalinamalunga angaphansi kwenkulungwane, kodwa kube kunesibalo sabo esingu 150 sababhalisiwe ababevolontiya. Ngaphandle kweminikelo,

iDAAX yayisiza ngokuhlola izindawo nokubheka isibalo sabantu neminikelo eyayidingeka.

Okwesithathu, iCoalition Against Xenophobia, Racism, Ethnicism and Poverty [CAXREP] kwakuyihlanganyela engenelela ukwahlukana kwezombusazwe phakathi kwabamapakathi necala lesinxele kanye nelesinxele kwezombusazwe waseNingizimu Afrika. Izinhlango ezazikhuthele kakhulu kwakungeyamaKhomanisi aseNingizimu Afrika, iSouth African National Civic Organisation, Student Socialist Movement, kanye neminye imizimba eyayiqhamuka esifundazweni seNingizimu zeAfrika: njengeMovement for Democratic Change [yaseZimbabwe]. Isiyagunda traders association [eyayigcwele abaseDRC] kanye neKZN Refugee Council. Ukwenziwa kwezombusazwe kwavele kwacaca ngenhlangothi yesiqubulo sangoJulayi 2008. esasibandakanya isifiso soku:

Kujulisa ukuqonda isimo saseZimbabwe... ukubumbana ngokwenza ukumelana nobuphophu obuzwelwa yizakhamizi zaseNingizimu Afrika kanye nezinye izizwe zaseAfrika ngenxa okungabikhona okwezempilo ezisezingeni elihle noma ezinye izinsiza kanye nezezimali noma 'iKhadi eLibomvu'... Kujuliswe ukuqonda kwabantu ukuthi umnyombo wokucwaswa kwabokufika eNingizimu Afrika ume ekubusweni ngabambalwa emhlabeni wonke kanye nokubuswa ngamanye amazwe... [kanye] Nokusebenzela umgomo wabokufika eNingizimu Afrika [Caxrep 2008]

Noma zaziqhubeka lezizinkinga, umzamo weCaxrep wafinyezwa ukukhathala, kwathi kwabanye abangamalunga ababekisela kakhulu bokufika – ikakhulukazi baseZimbabwe – babhekisa imizamo ku2010 ekuzihlanganiseni bona kanye nokuzibandakanya neCentre for Civil Society kumkhankaso wayo wokumelana nokucwaswa kwabokufika ngesikhathi seNdebe Yomhlaba.

Masesibeka lezizihlangano ezazinokuxhumana eceleni, kwakunezinhlango ezibalulekile ezimbalwa okwakufanele sikhulume ngazo. uSherylle Dass waBameli Abemele Amalungelo Abantu [LHR] waqaphela ukuthi iLHR yazibandakanya ngoba isibizwe ngamaphoyisa asendaweni, kanye neMennonite Centre Committee [eyagcinwa isibizwa ngeRefugee Social Services]. Okubalulekile iLHR eyayithunywe ukuthi ikwenze kwakungubhekelela ukuhlala kwabokufika kanye nokuthi bakwzi ukuya kwelinye ilizwe ngezidingo zamunye ngamunye. Babbengabhekene nokuhlaliswa kabusha kwabaokufika abaningi. Ukuhlaliswa phakathi kwezakhamizi zendawo ilapho kumi khona iNingizimu Afrika mayelana nabokufika nabafuna ukubhaciswa emiphakathini, bathole nabo izidingo ezifanayo kanye namalungelo njengezakhamizi zaseNingizimu Afrika. Lokhu kungenxa yokuthi izindawo zesikhashana zokukhosela (camps) akulona icebo elinokwenzeka eNingizimu Afrika. Njengomphumela iminyakazo yabo ngesikhathi sokucwaswa kwabokufika kwaba ngesokuhlola abokufika baseBottlebrush ababekhoselise eMorton Community Hall ngoba benenhloso yokubaphindisela emazweni abo endabuko noma kwelinye izwe lesithathu njengaseCanada.

IDIakonia Council of Churches ayibhekani nomsebenzi wobantulayo, kodwa amabandla angamalunga ayakwenza lokho. IDiakonia yazimbandakanya ngomsebenzi wokwenza lula impilo yabokufika kusukela ngesikhathi kusuka isihlava sodlame sokucwaswa kwabokufika, lapho iqembi lagcwala endaweni yabo lanqaba ukusuka ngaphandle kwezixazululo ezibonakalayo kwizinkinga zokuthia babengasenayo indawo yokuhlala, ukungabi nokudla kanye nezinye izidingo ezibalulekile. Okokuqala, babesabalalisa ngqo ukudla kanye nokokugqoka kwizisulu zesihlava sodlame sokucwaswa kwabokufika. Okwesibili, iDiakonia yacela amalunga ayo amasonto ukuvula iminyango yawo aze nosizo kwizisulu zesihlava zodlame lokucwaswa kwabokufika. IDiakonia futhia yazama ukunciphisa udlame lokucwaswa kwabokufika ngokwazisa abantu ngaphambili, kanye nangesikhathi, kanti futhi nasemva kokuhlasela. IDiakonia yayiqokelwe uMasipala weTheku njengomzimba ohlanganisayo izinhlaka zemiphakathi ukulawula usizo kwizisulu zodlame lokucwaswa kwabokufika. Ngo2010, iDiakonia futhi yenza imihlangano emibili yezinhlanhangano kabusha ezingumthanyela ezazinokuthinteka, njengba kwakubonakala sengathi ukucwaswa kwabokufika kwakuzobuye kube inkinga enkulu emva kokuba sekuphele iNdebe Yomhlaba.

IRefugee Social Services [RSS], eyayikade yaziwa njengeMennonite Central Committee, yayimatasatasa ekuletheni usizo kwabanye bokufika kusukela luqala udlame phakathi kuka2008. IRSS abasemazweni abasanda kufika ngendawo yokuhlala, futhi babasize ngezimali, izinyanga kwesinye isikhathi ngenkathi abokufika befuna umsebenzi eNingizimu Afrika. NgoMeyi kuya kuJuni 2008, iRSS yanika inadwo yokuhlala kwabanye abasebenganayo.

IStreetNet yakhipha izwi kumalunga ayo angabadayisi basemgaqweni ukuthi ukucwaswa kwabokufika kwakungeke kubekezelelwe. Lenhlangano yagcina isibika ukuthi okwakungase kube izingozi zodlame 'kwaqedwa kungakaqali' ngenxa yamalunga evimbela amanye amalunga noma ababengazimbandakanyile (neStreetnet)/ noma abathengi ukusabisa noma ukuhlasela abokufika basemazweni angaphandle. UPat Horn weStreetNet wabika ukuthi inhlangothi ihlanganisa amalunga angabokufika basemazweni angaphandle abakwazile ngempumelelo ukwenza amaqembu abadayisi basemgaqweni ezindaweni zabo, futhi lamaqembu ayesesimweni esihle ukuza noxhaso kanye nokufundisa.

Amasonto, amaMosque kanye namatempel eThekwini ayefika nosizo lwezindawo zokuhlala kwesikhashana kanye neside kumakhulu abokufika ngesikhathi sikaMeyi noJuni 2008. IEmmanuel Cathedral kuWarwick Triangle yakhoselisa inani elikhulu labokufika, futhi babe kwazi ukubanakekela nokubanika izidingo ngenxa yokuqhubeka kwabo nokuletha izidingo kwabokufika edolobheni. Amanye amabandla wona aqala ukusiza ngenkathi abokufika befika ezindaweni zabo becela ukukhoseliswa. Amabandla ayexhaswa kakhulu iRed Cross kodwa futhi ayethembele kakhulu kwiminikelo yabazalwane kanye nangezinye izidingo. Amanye amabandla

ayengenazo izindawo ezanele zokupheka, ngakho-ke abazalwane babecelwa ukuthi balungise ukudla emizini yabo bese bekuthuthela emabandleni.

Amanye amabandla ayemanqikanqika ukuthi kwaziwa ayekhouselisa abokufika. Kokuningi lokhu kwakungokuqinisekisa ukuvikeleka kwabo, kodwa kwakunezinkulumo zokuthi lamabandla ayezibona ukuthi awanawo amandla okwamukela abanye abantu ababengenayo indawo yokukhosela futhi bengafuna abanye bazi ukuthi babekhouselisa abantu ngokwesabela ukuthi abanye bazolandela. Ibandla laseAnglican eThekwini babekwazi ukuthola ukuxhaswa ngemali ukuze bakwazi ukusiza abokufika bathole ukuphindela emuva bahlale nemiphakathi [lokhu kwenzeka emabandleni amathathu]. Kwingxoxo nelunga leDAAX, omele ibandla waqinisekisa ukuthi ibandla laseAnglican lalizimisele ukuletha ukudla komphumulo kanye nokubabuyisela emiphakathini. Wabuye waqinisekisa ukubaluleka kokuzibandakanya komphakathi kokubuyiselwa kwabokufika emiphakathini futhi wabalula nokuthi ukusabalala kobuhlwempu eNingizimu Afrika ikhona okwakuyisithiyoy esikhulu. Lawamazwi anozwelo ayephindaphindwa izinhlangano zemiphakathi ngesikhathi sinezinkulumo nazo.

Okokugcina, iKwaZulu-Natal Refugee Council [KZNRC] iyinhlangano evolontiyayo, ebhalisiwe engenzi nzuzo okuhlanganisa, ukusebenzela kanye nokusebenza nemiphakathi engu17 yabokufika eqhamuka emazweni angu17 lapho kuvela khona laba abokufika kanye nezinye izinhlangano zabokufika ezingenzi nzuzo. Okubabelwe kakhulu iKZNRC kumbandakanya ukugqugquzelwa kwamalungelo abantu bokufika ngokuthi bathole ukunakekelwa ngezempilo, ngezempundo, ngokuqashwa, amapasi kanye nezimvume zokuphumelangaphandle kulelizwe, inkululeko yokukhuluma kanye nokunyakazo; nokukhulisa ulwazi ngaphakathi komphakathi wabokufika mayelana nabafanele bakwenze nabo ezweni elisuke labakhouselisile. Okunye abakubabele njengeKZNRC kuhlanganisa ukuhlala emiphakathini yaseNingizimu Afrika; okugqugquzela ukuthandana okunokuthula kanye nokushintshana okuphelele phakathi kwabokufika kanye nabaseNingizimu Afrika; nokulwa nayoyonke inhlobo yobandlululo nokucwaswa kwabokufika.

Okwakuqokethwe ilolucwaningo lwemiphakathi yaseThekwini eyayizibandakanya kumzabalazo omelene nokucwaswa kwabokufika kuchaza ukuthi ukungenelela kanye nokuzihlela ngokwamukela kwakuyikona ababekuphokophele kakhulu, kunokubheka izixazululo ezijulile. Labo ababezama lokhu okwesibili (izixazululo ezijulile) [IDAAX neCentre for Civil Society] babenganazo izinsiza zokwenza okudlula ukubhala okunokuhlaziya, njengoba izixazululo ezihlanganisa umnyombo ohlelekile wokucwaswa kwabokufika kwakukukhulu kakhulu kunokuzimelela kwamandla okwakungavumela izinhlobo ezincane zemiphakathi ukubhekana nakho.

Sesiphetha

Kusobala ukuthi kucwaningo lwethu ngaphakathi kokuhambisana kwentuthuko engalingani nenokuhlanganyela yobungxiwankulu kanye nemiphakathi kwisifundazwe

(seNingizimu Afrika) kanye naseThekwini, amandla anzulu ezinkinnga ahlelekile iwona angumnyombo wokucwaswa kwabokufika. Imiphakathi yabantu baseThekwini yaphumelela engxenywe ngokuhlanganisa ukubhekelela kwisihlava sodlame lango2008, kodwa yangeza nezixazululo zesikhathi eside. Futhi, ukuqhubeka nokwenza abantu bazi, izinhlangano zemiphakathi yabantu yayingakwazi ukulungiselela ukubheduka kwemizwa emisha yokucwaswa kwabokufika. Zimbalwa ezazizimbandakanya nokulandela izindlela zokubhekelela lokhu ngokwesikhashana ngo2008, noma ukuhlaziya okungenhla kwakuchaza ukuthi kunesikhala sokusebenzisana kwemiphakathi yabantu mayelana nokwakuholela futhi kungumnyombo wokucwaswa kwabokufika.

Ngokwesiboniso-nje. Imiphakathi yaseChatsworth inomlando yokuhlanganyela mayelana nezindaba ezifana nezezindlu kanye nokulethwa kwezidingogqangi, kodwa lokhu akuzange kuzuzise ngqo izindawo ezazinalesisihlava kakhulu zokucwaswa kwabokufika njengaseBottlebrush kanye nakuUnity Avenue. Esinye isibonelo, iKwaZulu Natal Refugee Council ima iqala-nje ukwenza umsebenzi wokwakha ubumbano kwezombusazwe namanye amalunga abokufika abaqhamuka kwamane amazwe kulesisifundazwe – ikakhulukazi abaqhamuka esifundazweni saseGreat Lakes, eNiger Delta yaseNigeria, iZimbabwe kanye neSwazini – okungase kwenzeke.

Njengenkinga esikhashana ngaphakathi kwemiphakathi yabantu, ukwahluleka ukuhlanganisa kanye nobuholli isikhathi esiningi kwakuyizingqinamba ezinkulu kakhulu mayelana nalesisihlava. Esakhuluma nabo bathi izinhlangano ‘zase zinemibono ehlukene’, futhi baphawula ukubakhona ‘kokuhlukana’ kanye ‘nokukhombana ngeminwe’. Lokhu kuchaza ukuthi, ngenxa yokusweleka kobuholi, isimo saba sibi kakhulu ngesikhathi lesisihlava siqhubeka. Izinhlangano eziningi zazilindele uhulumeni wasendaweni ukudlala indima yokuhola, futhi bakukhiphela ngaphandle ukwethuka nokuphoxeka ngenkathi lokhu kungenzeki. Bagcine sebefike esimweni lapho njengabanikeli befikelwa ukukhathala.

Bonke esasikhuluma nabo babebuka uphindela emuva emiphakathini kwabokufika njengesixazululo sangempela, kodwa babona ukulawulwa kwaloluhlelo kunamaphutha. Lokhu kwakuxhumene nombono wokuthi abambalwa esakhuluma nabo abathi akuzange kwenziwe okwanele ukuhlanganisa abase besele dengwane kanye namalunga omphakathi ngokufundisa, nokubhekelela kanye nezicelo zokuphinda babuyele emiphakathini. Ukubuyela emiphakathini ngeke kuphumelele ngaphandle kokuzimbandakanya ‘kwabalezozindawo’ zemiphakathi ababehlala kuzo kanye nokuxoxisana okuhleliwe phakathi kwemiphakathi kanye nabokufika. EThekwini, kwakungekho hlelo oluqondile lokulawula lokukukhuluma, futhi lokhu kubonakala njengomphumela wokubuyela kwabokufika ezindaweni zokuhlala kuphumelela kokunye kanti kokunye kungaphumeleli. Kukhona ukwahlukana kulokhu obekulindelwe phakathi kwezinhlangano ezibhekene ngqo nemiphakathi engamalunga azo, kanye nezinye izinhlangano ezibhekene nokubuyisela abasele dengwane futhi bona abavele banikele kunokuthi bathuthukise.

Okubaluleke kakhulu, ukungabhekeleli kwemiphakathi yabantu umnyombo wokucwaswa kwabokufika. Onyakeni-nje, abanengi balalo abase bebuyiselwe emazweni abo okudabuka base bebuyele eNingizimu Afrika. Inkilayitheka yomnotho evelele emhlabeni wonke, ukulahleka kwemisebenzi kanye nokunyuka kwamanani kwenza isimo singaphumeleli kakhulu. Imizwa eyaholela ukuhlasele kwaphakathi konyaka ka2008 isekhona futhi noma kungakaze kube khona udlame olukhulu olwalungaba yisibhicongo kwezenhlalakahle, isikhathi emva kweNdebe Yomhlaba kuchaza ukuthi singaphinde sibe khona isimo esinobubhicongo esingaphinde sibuye.

Izivimbo eziningi ezihlelekile zingale okungenziwa imiphakathi ngenxa yezinga lezombusazwe. Imigomo eshintshana yezombusazwe kwisifundazwe – njenkokuxhaphaza okwenziwa iNingizimu Afrika eZimbabwe, eDRC kanye naseSwazini – kungumnqansa, njengoba kuvikela iNingizimu Afrika kwisimo esingesihle esiqhubekayo emhlabeni wonke sezomnotho. Esinye isibonelo salokhu esingasozwe salawulwa imiphakathi abantu umqondo wokuthi abokufika basemazweni bathole imvume yokuba izakhamizi zakuleli ngenkohliso emva kokunika izimali izikhulu zoMnyango Wezindaba Zasekhaya. [Njengokutholwa ngenkohliso kwezimvume zokuba izakhamizi okwenza abokufika bagcine sebethola ukubhekelelwa ngezimali ezixhasa izingane, izimvume zokusebenza unomphela eNingizimu Afrika, ukulashwa mahala ezibhedlela zombuso kanye nokuthola izindlu zamahal.] Kubonakala sengathi abanye bamazwe okufika baze bakhipe imali yenkohlakalo kwizikhulu Zomnyango Wezindaba Zasekhaya kanye nabashadisayo nabesifazane baseNingizimu Afrika ngaphandle kwezimvume zabo(abesifazane) ukuze bathole ubuzwe baleli. Okunye okubonakalayo endaweni mayelana namasiko ukuthi amadoda abezizwe zokufika athatha amakhosikazi kanye nezintombi zabo emadodeni aseNingizimu Afrika, ngoba bazimisele ukukhokhela izingane ezikoleni abangebona abazali bazo. Ngakho-ke ezinye izizathu zokuhlaselelwa kwabokufika okwakutshelwe abacwaningi kuhlanganisa nomona. Okunye okuhlelekile, izinkinga ezinde ezabonwa ngabacwaningi okuhlanganisi ubugcwelegcwele kanye nokudayisa izidakamizwa.

Sesibala, sesibale izinto ezimbalwa ebezivimba ezihlanganiswa nokubhekelela okusengxenywe mayelana nokucwaswa kwabokufika yizihlangano zabantu eThekwini, kanye nezinkinga ezinde lapho izihlangano zendawo ezingakwazi ukubhekana nazo – okusho kuthi sisesequqaleni ekuboneni kanye nokubhala ngakho. Lokhu kuhlanganisa ukungabikhona kwemisebenzi, ubuhlwempu, ukuncintisana ngezidingo ezimbalwa okulethwa nguhulumeni, idingo ezingekho emgangathweni ezilethwa ngumasipala kubantu bendawo, ukuphathwa kangcono kwabokufika ngabaqashi abababona njengabasebenzi abangahlangene futi nabahola amaholo aphantsi, kanye nemishado yenkohliso esiza abezizwe bokufika ukuthola ubuzwe (baseNingizimu Afrika).

Kukhokonke, kunokuqhudelana okukhulu ngemisebenzi, izindlu kanye nokuxhaswa ngemali yezihlangane. Abanye esakhuluma nabo baphikisana nhlobo nokuncintisana ngoba abokufika basemazweni benza imisebenzi izakhamizi zaseNingizimu Afrika ezinqabayo ukuyenza, njengokusebenza ngokuqapha izimoto kanye nokuba nezokuhweba kwamanani aphantsi okucwala izinwele emigaqweni. Kunamathuba adalwe ngabokufika futhi abantu bedawo abanqenayo ukungena kuwona. Abokufika bezizwe bazimisele ukuthatha imisebenzi eholela kancane

ngenkathi izakhamiza zaseNingizimu Afrika zifuna amaholo okuphila lapho zikhetha imisebenzi, iphuzu elihlanganiswe nokubiza kancane kokukhiqiza kabusha kwamandla okusebenza ezindaweni abaqhamuka kuzona. Ezimweni ezinjalo, okujwayelekile ukuxhashzwa kakhulu kwabesifazane – abakhulisa abasebenzi uma besabancane, abanakekela abasebenzi abagulayo nababheka abasebenzi lapho sebethatha umhlalaphansi, lapho bevumela abaqashi ukuqasha abasebenzi ngamanani aphantsi kunalabo abanemindeni ehlala endaweni, izimali zesikole, ukukhokhela umshuwalense wezempilo, ezomhlalaphansi, kanye nokunye – nakho kuyiphuzu elibalulekile.

Kunemiphumela eyishagalombili sesiphetha. Okokuqala, ukubhekelela kwabantu emiphakathini mayelana nodlame lokucwaswa kwabokufika akuzange kudlule ekubakhululeni kwesikhashana, okusho ukuba lethelela ukudla, izindawo zesikhashana zokuhlala kanye nokumela abantu. Abazange babhekane nezinga elikhulu lokungabikhona kwemisebenzi eNingizimu Afrika, ukuqina kwezezimakethe zezindlu nokuhlukaniswa kwezindawo zokuhlala, ukuqhudelana okukhulu kwabadayisayo, ukuhamba phambili kwezobugcwelegcwele emhlabeni wonke. Inkohlakalo eMnyangweni Wezindaba Zasekhaya, ukubuswa ngamadoda kanye nobuhixihixi ngezamasiko, kanye nezingcindezi kwezindawo zezombusazwe kwisifundazwe. Ngakho-ke kungenzeka-ke siphinde sibe ofakazi bokuphindeka kodlame olukhulu kucwaswa abokufika ngesikhathi esizayo.

Okwesibili, udlame kwabokucwaswa kwabokufika kuncike ekuphindaphindekeni, imakethe kanye nokwahluleka kombuso ngalo ngokungenziwa izinhlangano zemiphakathi yabantu, nayo enamandla ukubakhulumela ngokungenele, ukuletha izinsiza, kanye nokuhlanganisa abantu bendawo. Okwesithathu, udlalme lokucwaswa kwabokufika lwaluhlanganiswe nokunqatshwa kokuhleleka okungalingani kanye nobungxiwankulu basemadolobheni ezenhlalakahle zakho ezincike obandlululweni.

Okwesine, ukubuyiselwa kwabokufika ezindaweni zendawo lapho kwakunelasisihlava khona kwakuzenzekela ngaphandle kokungenelela kweNhlango Yezizwe Ezibumbene kanye nohulumeni masipala, wesifundazwe (saKwaZulu-Natal) kanye nohulumeni kazwelonke. Okwesihlanu, ukubuyelwa kwabokufika ezindaweni ababehlala kuzona babebekezelwa lapho abokufika abangebona abaseNingizimu Afrika beqasha izindawo zokuhlala [ngamanani aphezulu] kubantu baseNingizimu Afrika ezindaweni ezifana naseCato Manor naseCato Crest, eChatsworth kanye naseBottlebrush.

Okwesine, umfelandawonye wemiphakathi yabantu nabokufika kwenzeka futhi kukhombisa ukuthi imiphakathi yabaseNingizimu Afrika kanye nabokufika bangahlalisana ngokuthula – uma kunesimo esivumayo lapho izimfuno zabantu zikwazi ukubikwa ngokukhululekileyo. Okwesikhombisa, abokufika babezizwe bebelhale bemukelekile kuleli ngamandla abo omsebenzi amanani aphantsi kwezokumbiwa, emafektri, kanye nasemaplazini. Kodwa ngaphambi kanti nangalena kuka1994 ohulumeni baseNingizimu Afrika babenokungabaza ukunika abokufika

eNingizimu Afrika uhlelo lwangempela lwamalungelo okuhlala emadolobheni anochuku.

Okwesishagalombili, iBantustan yaKwaZulu Natal kanye namahostela obulili obubodwa aekade isikhathi eside esebenza njengezindlela 'zokugcina' amandla okusebenza amanani aphansi, okumanje esikhundleni sawo sekukhona amandla okusebenza aqhamuka esifundazweni [ikakhulukazi eZimbabwe], amalokishi achichimayo kanye nemijondolo, kanye nezindawo ezilawulwa ngokungekho emgangathweni ezimaphakathi nedolobha eAlbert Park kanye nasePoint Road. Lezizindawo ezivulelekile manje seziiyizindawo zokungeneliswa ngezenhlakahle zomtho, ukufuthelanana ngezenhlakahle zamasiko, ukuqhubeka kwezinkulumo ezinokungabafuni abokufika, kanye nodlame kwabamazwe bokufika.

Uma-ke sekubhekwa izizathu ezibonakala ngokuthe bha kanye nezingasheshi zibonakale zalesisihlava, ukubhekelela kwezinhlangano zemiphakathi yabantu kwakuyingxenywe, kukhombisa ukungalingani kwezinhlangano zezenhlakahle zaseThekwini. Izinkinga zesikhathi eside, ezihleliwe, ezithatha isikhathi lapho izishoshovu ezizimisele ululwa nalesisihlava kufanele zibhekane nazo.