



NGUBANI UMONI – UPHUHLISO OLULUNGISELELWEYO ENTOLONGWENI

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Kulendawana abhalwe ngokuluhlaza elandelayo kukho amagqabantshintshi ezimvo zika Amy kunye no Arnold Mindell's ezibizwa I-Worldwork theory. Banika iinkcukatha ngamanye amagama angathi alindeleke. Xa ungumntu osele nolwazi nge-Worldwork okanye ungena mdla ngencukatha ezithe vetshe ngobuntoni bayo, ungabe uhlabela mgama.

Amagqabantshintshi e-Worldwok Theory

Nanka amagqabantshintshi e-worldwork theory azakuthi ankcede ukuba luqondeke bhelele oluhlalutyo. Ukufumana inkcukatha ezithe vetshe ngokoyamene nalomba unako ukufunda indatyana esisingeniso ebizwa nge *Worldwork - Transformation in Organizations, Communities, Business and the Public Space.*

Ngokwe Worldwork, umbutho usebenza ngendlela ezininzi ezohlukeneyo nezigaba ngezigaba. Isigaba sokuqala sesokuqhubeka imihla ngemihla okuchaphazela iinkcukatha ngombutho, abantu, izakhiwo, iminqweno, amahlelo kunye nengxaki ezidinga ukusonjululwa. Kwakhona, kukho isigaba sombutho esijongene ngqo nokugcinwa kwemiqathango. Siso kanye esisi gaba sombutho esijongene ngqo nokuvakaliswa kwembono zabantu ezohlukeneyo, bantu abo bangamalunga ombutho. Konke okungathi kujongeke njenge ngqinambi okanye iingxaki kuzinzame zombutho ukugcina yonke imicimbi yawo icalanye. Kuzo ezo nzame zokulungisa ukuhlala kuba kho imbono ezithi zibalasele kwakhona kube kho ezo ziye zingabi nako ukufumana ukuhoyeka okwaneleyo. Ukwenza umzekeliso, khawufane ucinge inkokheli yombutho izakuthi "somelele kwaye asoyiki nto, sizakuphumelele linetha okanye liduduma". Okuyaye kucace into kubana kukho umntu othethelwayo nozifumana evinjwa inxaxheba yokuveza izimvo zakhe. Komnye wabo unako ukuphelelwa lithemba nokuba namathandabuzo ngenkqubela yombutho. Thina njengabongamelinhlanganiso kungumsebenzi wethu ukuqinisekisa ukuviwa nokuvakaliswa kwezakhe nobani na izimvo. Khawufane ucinge lombutho

ungabadlali beqonga abangena nkokheli eqwalasele ukulungiswa kweziphoso kwindlela ekudlalwa ngayo. Ngelixa wenza inzame zokukhokhela umbutho kube sengathi kukho isandla semfene simbi esijongene nokukunyola kanti nje zizinto ezingxamele ukuzenzakalela unothanda. Kukho izimvo ezibalaseleyo ze kube kho ezo zingavakaliswayo (ghost roles). Kukho -ke zo zimvo ezidla ngokwamkelwa ngo elethu okanye ngumntu wonke kwimibutho eyahlukeneyo. Ezimbono zingavakaliswa ngaphaya kokufumana ukukhatywa nguye nabani na. Kwelinye icala, ezi zimvo ezidla ngokungavezwa zezo ezingathathwa njengezona zakha zabaluleka ngokwendlela ekuqhutywa ngayo kuwo nawuphi na umbutho. Nangona ezi zimvo zingadli ngokuphumela ekubala, nguye nabani na uyayazi into bana ziyamuchaphazela. Ubukho bezi zimvo ezidla ngokungavezwa buyaye bubonakale xa sele kuthethwa, engekho ode aphume egusheni. Zombini ezi zimvo, ezo ezicacileyo kunye nezifihlakeleyo zingafaniswa nomdlalo weqonga wonopopi. Khawufana ucinge onopopi ababini beseqongeni besathetha kunjalo ze kuthi gqi isithunzela sika nopopi wesithathu ngaphaya kwekhetini. Ngelixa abo nopopi ababini bathethayo, esi sithunzela sikanopopi wesithathu sinokumana siba ne ntwana ntwana esizithethayo. Abo nopopi abame ngaphambili bangayiqondi le eyesithunzela sikanopopi wesithathu esingaphaya kwekhetini. Ngelixa esithunzela simana ukuba nentwana esizithethayo aba nopopi ababini bacinga ukuba ngomnye phakathi kwabo bobabini othethayo. Izihlewele ezithamele lomdlalo zithi zakuyiqwalasela ziyihleke yonke lento nangona osingaye okungonopopi beqonga bengafumani nto tu kwaphela engathi ibe nokuhlekisa. Ukuba bekunokwenzeka ukuba aba nopopi basibone esithunzela oko bekungathi kufaniswe nezi zimvo ezidla ngokuvakaliswa ze umfanekiso wesithunzela sika nopopi ufaniswe nezo zimvo ezingavakaliswa. Lomfanekiso uzotshwe ngaphezulu owezihlewele ezibonakalisa ukuwuvuyela lomdlalo weqonga kodwa abadlali bawo bona bengafumani nto encumisayo ngawo, ubonakalisa indlela izinto ezidla ngokwenzeka ngayo kwimibutho eyahlukeneyo. Uthethathethwano ikakhulu xa kukho imbono ezahlukeneyo lungaba ngunobangela wokwephuka kwemimoya kanti xa ingathi kube kho ukuliqonda oluhlalutyo lwemeko zasembuthweni obesele zikhankanyiwe ngaphezulu, kungathi kuzise uncumo.

Zinto ezi ekulindelekileyo into bana fanele ungaba siyazazi sonke xa kuthethwa ngezinto zokwenene ezithi ziqhubeke embuthweni ndingasayithethi eyezo ezibunyani bazo buyathandabuzeka. Njengoko besesike satsho ukuba ilixa nelixa kukho uthethathethwano zikho izimvo ezizovela ze kubekho ezo ezithi zikho zingenakuvakaliswa. Ezi zimvo ziphumelelayo zezo ezivakaliswa ngokucacileyo ngokungenamathandabuzo nokujonge ngqo emxholweni kodwa siyakuva ukusebeza kwezo zimvo ezigcinwe ngaphakathi okunobumfiliba.

Omnye wonobangela wokuba kube nezimvo ezithi zifihlwe zingavakaliswa ezinhlanguanisweni kukuba kho koloyiko lweziqhamo ezimbi ezingathi zibe nokuvela. Sesikwamkele ukungaphalazi yonke into esezifumbeni zethu ngemiba ekuthethwa ngayo ezinhlanguanisweni nto leyo eyenza singafumani sisombululi kuninsi lwengxaki esinazo. Ikwa yinto ebhetele kunokuba sizifumane sele sizintshaba. Lento ivakala kangcono xa uyijonga uyivelela ngakwelinye icala ngokwe Worldwork theory. Ezi zimvo ezithi zivakaliswe nezo ezigcinwa ngaphakathi azichapazeli nje kuphela iqaqobana labathile koko zichaphazela uwonkewonke. Singatsho-ke ukuba ukuhlalutya ezi zimvo ezithi zingavezwa kwenza nawe uzibone ukuba bowukwa mdibi mnye naba bantu ocinga ukuba bangunobangela walo lonke uhlobo lwenzima embuthweni. Ilonto kanye eyenza into bana xa kuthe kwaba kho mntu wumbi ovakalisa uluvo olungahambisaniyo nabaninsi ze athi esokuhamba kube kho mntu wumbi ozakubambeleva kwelo lizwi ebeke walivakalisa elo kanye unisni olungavumelani nalo. Nangona kulula ukuqwalasela ukungavakaliswa kwezimvo ezithile xa ujonge eminye imibutho uyakufunamisa ukuba leyongxaki oyibona kwabanye ikwakho kwakulona owenu umbutho nangona ezi zimvo zidla ngokucalucalulwa. Xa uqwalasela unokubona ukuba kwenzeka njani ukuba omnye nomnye walemibutho esele siyikhankanyile uveze ubume bawo komnye ngalengxaki yokungavulelani izifuba.

ukuba umntu akhe azifumane kwaye azazi yena buqu leyo akuyonto enokuthi yenzeke ngokwengcinga nangokwenjongo zakhe kuba zizo kanye ezo ngcinga ezimnqandayo ekusombululeni iingxaki ezichaphazela umbutho wakhe. Esi sipili esizijonga kuso siso kanye esenza ukuba siqonde mhlophe ukuba njengoko nathi sisenokuba yinxalenye yengxaki ezisihluphayo lonto yenza siqonde ukuba nabanye abantu kwenzeka njani ukuba babe yinxalenye yengxaki zethu. Yiyo kanye lonto ngamaxesha amaninsisi singadli ngokuphuma egusheni xa sithethathethana.

Ukukwazi ukuwuqonda lomcimbi kungaba nako ukuphazamisa ukuzola emimoyeni. Kuyaye kusinyanzelise into suwuwele umlanbo wengqukuleko. Xa sinokwazi ukwenza oko ze sijongisise amanyathelo ethu ngengqikelelo, singasose sesiba nako ukuyamkela lengxaki yezi zimvo ezingavakaliswa njengengxaki yombutho uphela. Xa esethe nabani na wakhanyiseleka ngolwazi olunzulu oluziswa kuku phunyeleliswa ekubala kwezimvo ngezimvo umbutho uphela uyaye uxhamle ngendlela ezininsi ezahlukeneyo. Xa lento uyijonga ngoluhlobo ezi zingxaki zizinto ezilungele ukuguqulwa zibe ngezizisa inkqubela embuthweni. Kungumsebenzi kamongameli nhlnganisiso ukuba nguyee nabani na azive amkelekile ukuvakalisa izimvo zakhe kunye nokuqinisekisa into yokuba xa iphela inhlanguanisiso zonke iingxaki sele zisonjululiwe kwaye nguyee nabani na sele ezijonga ngeliso elahlukileyo iingxaki zombutho. Nguyee nabani na onenxaxheba ayidlalayo enhlanguanisweni kwaye kulilungelo kunye noxanduva lwakhe ukuqinisekisa

into kubana inhlangotho nenhlangotho izala ezincumisayo iziqhamo. Kukwaluxanduva lukamongameli nhlangotho ukuqinisekisa into kubana akunaloyiko kwaye nguye nabani na ukhuselekile ekuvakaliseni izimvo zakhe.

Ukuze yongameleke ngempumelelo inhlangotho, kuyanyanzeleka into kuba umongameli nhlangotho ze aziqwalasele imfuno nenjongo zikawonkewonke. zikho ezi zimvo ezidla ngokungavakaliswa zibe zizezona ezidlala indima enkulu ekuqhubekkeeni kwenhlangotho, zimvo ezo ubukho bazo obudla ngokungaqwalaselwa yimibutho emininzi. Omnye wemizekeliso wezi zimvo ngamava. La ke ngamava okuqonda nzulu ngobomi kunye nabantu, lonto ethi ikhatshwe kukunika imbeko uluntu luphela okuhambisana nukuvakaliswa kwembono ezahlukeneyo ngendlela engazukudala uxambuliswano. Undoqo ngamava umntu nomntu anawo ngobomi nendalo. Ezi ke zizinto adla ngokuziva kwaye azigcine ngaphakathi nekunganyanzelekanga into yokuba ade abe uyazivakalisa ngomlomo. Onamava ngobomi angama kulonto akholwa yiyo. Eyonto akholwa yiyo akanyanzelisi into yokubana nguye nabani na makakholelwe yiyo koko uyivakalisa ngendlela ezakwenza ukuba nguye nabani na azive enomdla kuyo. Amava-ke awabalwa ngazilimela kunjalo nje oku awanako ukuthi uyinkokheli okanye umntu nje ofana naye nabani na.

Inkcazo yetyala

Intshayelelo: Isixa sengxaki – Imibutho enje ngobumbano

Umbono ngesixa somsebenzi wehlabathi ubona ingumthetho-siseko olungiselelwayo ofana-nentsimi yophando othe wanefuthe lesakhiwo embuthweni. Ukufaniswa nentsimi enomtsalane, apho into leyo itsalayo ingenalo unxulumano olungqalileyo kunye nomgubo wesinyithi, ingalungiselela isiphumo sophando yaye iyaqapheleka kuwo onke amanqanaba olungiselelo, nangona kumaxesha amaninzi kubonakala engekho unobangela wonxulumano olungqalileyo nakuyo eyivelisayo. Kwinqanaba ngalinye lolungiselelo, okanye kwisebe elithile, iqelana okanye iqela elilawulayo, singayingqina imbonakalo yemeko engqalileyo nesingqongileyo. Imibutho emininzi ingayandisa imizamo ekuguquleni ulawulo ngokuthi ibenokuqonda isiphumo solu bumbano, nedlela ezingathi

iingxaki zesebe elithile okanye icandelo zibonise iinkqubo ezizezombutho ngokupheleleyo.

Le miba ingasoloko ibonwa rhoqo kuluntu ngokubanzi. Maxa wambi, uluntu aluzanga nazigqibo kulo mba ushukuxwa ngumbutho, yaye umbutho ujika ube sisithunywa sokuguqula inkcubeko, sokuzama ngako konke indlela yethu sonke emasiyilandele. Ukuba umbutho uthi uwuqonde lo mba wophuhliso lwawo, ungadala obona buchule bawo obunephumo ezongezelelweyo kwelo nqanaba. Kananjalo oku kuzakuba nefuthe leziqhamo kwindlela ozakuzisa ngayo inguqu kwezentengiso ukuze ibenokuziqonda ngcono iimpixano zawo zangaphakathi.

Phakathi kwemibutho emininzi nekulapho siye senza utshintsho lwalula yimibutho yokunyanzela umthetho, kunye nezixokolelwano zentolongo. Siye saphanda saza sasebenza kwizinto eziluncedo kwezobulungisa e USA, Japan, Australia, nakwamanye amazwe aseYurophu. Le ntwana ilandelayo isinika umfanekiso walo ndaba mlonyeni oyinkcazelo eselubala ngolu bumbano olushukumisayo kumsebenzi wethu ngoncedo nje olunye lwezoluleko kwezobulungisa. Ibonisa indlela esebenza ngayo inkqubo yotshintsho lwangaphakathi hayi ekuveliseni into entsha kuphela nemisebenzi yokuphucula uncedo lwentolongo uqobo, kodwa ikwanaso isiseko esisenokubakho nesisesempembelelo yotshintsho ukuze kuguqulwe indlela yokuqonda ezentlalo. Ngaphezu koko, ingakhokelela kwiindlela ezingcono zokubonisa indlela yokunxulumanisa izithunywa zengxowa-mali kunye nabaququzeleli bezopolitiko abalawula inkqubo yentolongo.

Ukunyuka nokwehla: Amachule okwenza izinto zibe lula nje ngabathathi –nxaxheba, iinkokheli kunye nabalandeli

Omnye umba obalulekileyo yawo nawuphi na umsebenzi kukwanekwa kwenkqubo yokwehla nokwenyuka. Konke ukunyuka kusekwe kwinkqubo yomntu, okanye kwingqokolela, ukuziva usongelwe, ungamanyelwa okanye ungalonitshwa. Xa

uqubisana nempixano ecace gca siye sifune iindlela zoncedo ezisivumelayo ukuba sisebenze ngempixano eyenyukayo ngendlela eyakuthi inike amntu amandla aze akwazi ukuzihlonipha abe nesidima, Ngaxeshanye yenza imida enempixano evela kunyuko oluthe xaxe. Umsebenzi welizwe ukholelwa ekubeni ukwanda kona ngokwako kubalulekile, njengoko kubambe amandla nohlobo oluphilileyo nolonwabisayo phakathi kwako nezinyakuthi ekugqibeleni zivumele la maqela omabini adibane nje ngabalingani, aze athi kwiintlobo zezinto ahluke ngazo azisebenzise ngendlela entsha nenobuchule bokucinga nokwenza ngenjongo zokwakha..

Indlela esingaziqonda sizixhase ngayo iinkqubo ezandayo phakathi kwamacala amabini nangaphezulu xa sisenza umsebenzi nje ngabancedi ibaluleke kakhulu nakoluphi uncedo lokwenza izinto zibelula, yaye iquka nendlela esisebenza ngayo ngolwando ukuba thina ngokwethu siye safumana ingxelo-ntetho engqale kuthi. Rhoqo imibutho yamasiko eyahlukeneyo ikhulise iinkolelo ezizezayo kunye nemigaqo esisiseko ukuze zibonise okokuba kungaqhutywa njani ngeenkqubo zokwanda. Ezi nkqubo ziqhele ukusebenza ngemiqathango, nje ngaxa kuthe kwaphulwa le mithetho isisiseko kungathetha ukulahlekelwa ngumsebenzi okanye olunye uhlobo lweziqhamo. Umsebenzi wehlabathi wakhuliswa ngezikhhalazo ezinobulumnko engqondweni, apho imigaqo esisiseko ithe yatyeshelwa, nalapho kungekho ndlela yakuyinyanzela. Oku kuthi kujike kube sisiphiwo esikhulu, nanjengoko siye safumanisa okokuba kwingxabano ezininzi ezenzeka elubala imigaqo esisiseko ihlonitshwa kuphela xa kukho uhlobo lolawulo olulinganayo. Ngolo hlobo, umzekelo, iingcaphephe zomkhosi zikuqonda kakuhle okokuba iingqungquthela zaseGeneva zithande ukungalandelwa, nangamaqela eenqobo anomqolo, kwinqanaba apho iqela elinye liziva okokuba lilwela ukuphila kwalo. Oku sithe sakufumanela kananjalo imibutho ekuwo onke amanqanaba, njengokuba kubonisiwe kule nkcazo yetyala ilandelayo.

Imvelaphi

Umbutho esiwazisayo kungoku nje wawuyintolongo, apho sasilungiselelwe ukusebenza iintsuku ezimbalwa. Inkqubo yethu, esithe sayiqhulunqa kunye nomntu onoxanduva lokutshintsha ulawulo, iquka ukunceda iqela labantu abahlala nabanye entolongweni kwiphiko leqondo labo lokugqibela, lilandelwa kukusebenza neqela labasebenzi, elinabakhuseli, abongikazi, abacebisi, kunye nabalawuli. Ekugqibeleni sadibana namanye amalungu equmrhu elikhokheleyo. Indlela yethu yokucela umngeni ukuze sitshintshe ulawulo kwiintolongo aluzange lume ekusebenzeni ngabasebenzi kuphela. Sakhulisa kananjalo inkqubo ejongene nokucebisa amabanjwa nenkqubo yokuqeqeshwa koonogada. Njengalungu laloo nkqubo, sazama ukwenza iziphumo zobumbano ukuba zibonakale kuye wonke umntu obandakanyekayo, ukuze iqela liqonde inxalenye yeengxabano zalo, kananjalo lenze okokuba lifikeleleke kumazwe afanayo, apho wonke ubani ebona indima ebalulekileyo edlalelwa uluntu ngokubanzi. Oku kwabanceda ukuze basebenzisane ukuzisa inguqu, kananjalo bahlale ehlabathini nemiqathango engqongqo kunye nemigaqo enyanzeliswa licala elinye. Into elandelayo sisishwankathelo solunye lweentsuku.

Imeko Yokuvula:

Iqela lokuqala esathi sasebenza nalo yayingumxube wamabanjwa, inxalenye yabaphathi bezoluleko kunye nathi, **abancedisi bokwenzalula izinto** abathathu. Nje ngoko sasivula iqela, omnye wamabanjwa wacela umngeni kum ngokungenalusini, njengenkoheli **yomcebisi wokwenza lula izinto**.

Isiseko senkcazo yoluvo lwakhe: Ndiyazi okokuba baye baneyelisela eUSA, kuba boyika (*abalawuli bentolongo*) isidube-dube sasentolongweni, futhi kuba sonke simadolw' anzima ngale nto yenzeka apha. Ngoku ufanele kukuyithintela, kulungile? Ewe, ayinakusebenza, mhlobo wam!'

Ndizamile ngethuku lemvelo ukwehlisa nokuphendula ngokunyanisekileyo ndisithi kwakungeyiyo ingxaki leyo, saye

sasingenalo ulwazi lwangaphambili lwaso nasiphi na isiphithi-phithi.

Ibanjwa: 'O ewe,' waphendula, 'mhlawumbi abazange bakuvumele ukuba usixelele, okanye ubuyakoyika kakhulu ukuyamnkela ukuba babekuvumele.

***Uhlalelo:** Oku kukumelana okungqalileyo kunye nokunyuka, okungenakuphepha, okokoko umnikelo wam ngokwehlisa kungazange kwamnkeleka. Mandiyamnkele into yokokuba kwakusisoyikiso nje esingephi. Intolongo yehlabathi igcine unxibelelwano apho ithi yenze uthetha-thethwano oluphandle ngokumalunga nemeko yamandla kungeyiyo imeko yokungabinamndla. Zininzi izizathu zoko. Esinye nsiesoloko ijongelwe phantsi kukulahleka kwentlonipho kunye nesidima okuthi kulandele emva kokubanjwa, ukwenza isetyana lempucuko okanye ihlabathi elithande ukuphumeza umlo wobungonyama ukubuyekeza intlonipho kunye nesidima sabo. Ngaphaya kwalowo ungonyamelayo, oxhaphaza wonke umntu, engenalo novelwano ngelinye icala, angadlala indawo yesiporho esingayichaza senjenje:*

'Ndisentolongweni yaye ndilibanjwa. Andikwazi ukwenza okanye kwenza izicwangciso ngosuku lwam ngendlela endifuna ngayo, kodwa ndisenayo intlonipho ngam, kunjalo nje ndisenawo amandla am. Ndingafanelana ndibeke emngciphekweni izinto ndize ndhlawule ixabiso ngazo kunokuba ndinikezele ngale nkolo ekum.

Kwelinye inqanaba, amabanjwa kunye noonogada badlala umdlalo weqonga wethuku lemvelo kunye nowokuziqhelanisa nomsebenzi wekhaya, amandla nemida

Ungenelo: Ibanjwa kufuneka kudityanwe nalo kuwo omabini amazwe ehlabathi.

Impendulo:

'Uyoyika. Kufuneka usetyenziselwe ukungonyamela nasekuceleni umngeni kuye wonke umntu kule ndawo uze wahlukane nako. Ndithi hayi kuloo nto. Ndiwathanda kakhulu amandla kunye neqhayiya endiliqondayo ngaphaya kwentetho yakho - kuyoyikeka ukwazi okokuba koku kusingqongileyo, nokubona indlela umoya wakho ontingela ngayo kwinzulu yazo zonke iingxaki – kodwa ndiyayicaphukela indlela le nto eza ngayo nje ngohlaselo kum. Ndiyakusoloko ndiphakamisa umbono wokokuba sisoloko sidibana njengabantu abalinganayo nabahlonipheneyo, nokokuba nenza ntoni na, kuba ndazi kakuhle okokuba ufuna loo nto nawe. Kutheni uzakubonisa amandla amangaka.'

Sijongana emehlweni sithinzelene sithe cwaka ithuba elide, sisoloko sigxeleshelene ngamehlo omnye komnye. Wasuka waggabhuka wathi, 'Nonke nilungile' Wonke umntu watsho waphefumla.!

Uhlahlelo kunye nokunika izimvo: Olunye uhlalutyo lwale ntsebenziswano yayikukuthembeka kwechule lokwenza izinto zibelula kunye nembeko yebanjwa zombini ezi meko zibonakala ziyifumene indawo, kangangokuba akukho namnye owayenyanzelekile ukuba aphindele ezantsi. Ivakala ngokungathi uqalisa umcimbi kunye novavanyo lokuba ingaba ubudlelwane benene bungakhona na phakathi kolu hlobo lwesakhelo. Owona ndoqo wale nto yayikukunyaniseka kokuva kwamachule akwazi ukwenza izinto lula, njengokwamkela okokuba uyoyika okanye azithathe iziphoso zakhe azenzileyo. Oko kunyaniseka kunye nosulungeko kuxhasa intshukumo eya kwisisombululo esingagungqiyo.

K ucalulo lwethu, indima yesiporho 'luvukelo lwentolongo'. Ukwanda okuthe kwenzeka kungabonwa nje 'ngovukelo lwentolongo' yaye oko lwathi lwasonjululwa kwinqanaba

elikhuphela ngaphandle abanye abantu ngaphandle kosingaye kuphela, ngoku kungenzeka ngakumbi okokuba isonjululwe nakwinqanaba leqela.

Isiqalo songenelo: *Ukuze sigxothe indima yesiporho yalowo uvukelayo nalowo uvukelwayo. Imibuzo ebalulekileyo apha iquka imibuzo enje ngale, yintoni ofuna ukuyivukela? Yintoni le ibaxwayo? Apha kulandela isishwankathelo sendlela eyahamba ngayo laa ntsebenziswano.*

Amachule: 'Singathanda ukwazi inkcazo, kutheni uvukelo lweentolongo lukhankanywa. Ngubani ongacacisa ngokwaneleyo'

Ibanjwa: (ngokuqinisekileyo): Abakhuseli bayasicaphukela, bazama ngako konke okusemandleni abo ukusenzela ubomi bube nzima. Bacinga okokuba silugwebu lomhlaba baze bakhwele bezehlela kuthi nanini na xa bathe banakho.'

Abakhuseli abaninzi bakhulazi: 'Oku akusiyonyaniso; silandela nje imiyalelo. Siyazi okokuba kunzima apha, kodwa sinihloniphile nanjengoko ningabantu, yaye sifuna ukuyixhasa inkqubo yenu yokubuyiselwa kwesidima sabantu kwimeko yabo yesiqhelo.

Ibanjwa: 'Hayi, awenzi njalo. Ndifune ukubiza usapho lwam izolo, umzekelo, ndibabizela imini yokuzalwa kwentombi yam, waza wangandivumeli. Indinceda njani loo nto ekubuyiseleni isidima sam kwimeko yam yesiqhelo?'

Umkhuseli: 'Usolelo ufuna ukubiza, kodwa uyazi okokuba unganakho oko ungasolelo ubizwa kaninzi. Kufuneka ucwangcwise ngcono.'

Uhlahlelo: *Indima yoonogada abaziziporho abathiye amabanjwa nabacinga okokuba 'alugwebu' isabonakala entsimini. Kungoku nje iyajikeleza. Zonke izityholo kwicala lamabanjwa zenzelwe ukuba zibonise okokuba bathiyiwe ngoonogada yaye basebenzela ukubababenzele ulunya. Yonke impendulo yenzelwe ukubonisa ukuba okuchasene nale ngxelo kuyinyaniso. Zininzi iindlela ubani angathi ayibone ngayo lenkqubo. Enye yazo*

yingcinga yokokuba amabanjwa, njengalawo akudidi olusezantsi, bakruthana nabo bakudidi olungasentla, yaye injongo yokuzibonisa komxokelelwano izama ukuyiqonda nokuyinika ingqalelo ethe chatha imeko yodidi, ukuze lusetyenziswe bhetele. Le kwakuyingcinga yethu esebenzayo ethathwa nje ngenyaniso engekaqinisekiswa ngelo xesha, yaye saqalisa ukuveza udidi lwezikhundla ngokuncedisa oonogada ekuboniseni udidi lwesikhundla sabo.

Ungenelo: *Ngubani kwicala loonogada ungamkela intwana encinci kwaye ngamanye amaxesha isityholo sokuqala siyinyaniso, kwaye banokuwasebenzisa amandla abo ngeendlela ezininzi.*

Emva kohambo olude nasemva kothethathethwano lweentlangothi, unogada omnye uye wazivuma izityholo. Le ndoda ikhuthaza ngokumangalisayo, nethe yathetha gabalala amaxesha amaninzi ngovelwano lwakhe ngaye wonke umntu kwangaphambili, wayamkela into yokokuba uyinxalenye kwindima yesiporho.

Unogada: 'Ewe, ndisoloko ndimthiyile apha nakwiintsuku ezithile, ndiyanicekisa madoda. Ngezi ntsuku, bendicinga okokuba nilugwebu. Ndifuna ukuhlala e-ofisini yam ndibenento encinane kangangoko enokundidibanisa nani. Ukuba ndiza apha, ndizakube ndingxamele ukungena kwigunjana elincinane ndize ndivule umabonakude, ke akukho nto indenza ndidibane naye nawuphina umntu kuni.

Kukho ucwangco nokutshintsha komoya, yaye ngokweembono zethu zezinye zendlela zokuphumla. Lize ibanjwa livakalelwe. Wathi ethe cwaka:

Ibanjwa: Kungcono kuba unyanisekile ngayo. Uyabona,'
Watsho kwamanye amabanjwa,
"Bendinixelele"

Abanye banqwala, laza elinye ibanjwa longeza ngokuthi belisoloko likwazi konke oku. Amazwi akasaphakanyiswa nje ngangaphambili.

Luphawu lokwehla elibonisa okokuba umsebenzi osombululayo uyaphakamisa.

***Uhlahlo:** Rhoqo, siyothuswa yindlela ekuthi xa kuthe wavunywa umsebenzi wesiporho ukuba ukho, kukona kuba nesiphumo sokwehla kule meko. Apha ingakumbi, apho ungaziva ulindele udushe, kuyehla ukuxhalaba emoyeni. Ukuvezwa kwemimoya etshintshayo kungummongo womzekelo wethu woncedo. Omnye wabancedi abasombululayo wayibumba waza wacela ingcaciso ngento ekhe yenzeka.*

Umncedi ongumsombululi: 'Oku kubonakala kukunika umtyhi' 'Ungacacisa okokuba kutheni?'

Ibanjwa: "Ekugqibeleni, omnye umntu ukhuthazekile ukuba ayamnkele phambi kwam. Ndiyakuyihlonipha le ndoda ukusukela namhlanje ukuya phambili. Ukuba sinabo abantu abathe chatha nje ngaye apha, le ndawo ibingasokuze ide ibe yonakele ngolu hlobo. Thina siguliswa nje yindlela yokokuba kungekho namnye owakhe wamnkela nantoni na, baze basoloko besenza ngathi yonke into abayenzayo ilungile. Kuyagulisa ukusoloko unyangwa yonke imini ngokungathi ubumdaka, yaye kugulisa ngakumbi ukuba abazange bangqale kuwe ngqo bakuxelele, basuke bakuphephe.

Omnye woonogada wanqwala ngokungenankathalo.

***Uhlahlelo:** Nje ngakweminye imizekelo yetyala, ungabona utshintsho lwemigaqo ephilayo lusenziwa lelinye ilungu lecala eliphikisayo livumelana.*

Nceda funda ngokuthe chatha kwicandelo lenkcazo eyingcingane ngendlela umbono ngobungakanani bento efunekayo kumsebenzi wehlabathi obona le ndlela yoshixizo olungaguqukiyo nje ngenxalenye yomkhuba wendalo

wemibutho. Kwimo yalapha, ngoku singalandela umgaqo wotshintsho size siwuveze ngokungakumbi.

Uncedo lokwenza izinto lula, ebhekisa kunogada owayenqwalile 'Uyazi ngaloo nto?'

Unogada: 'Ewe, ndiba kwimeko ekwanjalo ngamanye amaxesha, njengoko abantu abaninzi bethe bamnka kum xa ndandisithi kubo ndisebenza ejele. Abamelwane bam abaninzi bayandiphepha. Ukuba ndenza abahlobo nabanye abantu, bathi bandixelele ngendlela ekhwankqisayo okokuba abazange bayicinge into yokokuba unogada angangumntu onobubele. Namabanjwa embala athi ungaba usisidenge ukuba awunakufumana umsebenzi ngaphandle kwale ndawo. Bayasenyelisa ngokusebenza apha.'

Amabanjwa amabini anqwala.

Uhlahlelo: *Le ndlela yesiporho yokwaziwa nje ngegwebu igcwele kumacala omabini ngoku akuyo. Bathi bayiqonda into yokokuba bayenzale nto omnye komnye, kodwa basecicini layo lokuyamnkela ngentsingiselo eyintloko. Le nkqubo yokubekwa phantsi kwegunya lezizwe ezithile yaziwa kakuhle kwizifundo zamaqela aneeyantlukwano ezingenamsebenzi. Iqela leyantlukwano engenamsebenzi ibeka phantsi umbono wentsingiselo eyintloko. Bathi ngokungenankathalo benza indlela yotshintsho ngokuthi bazibuze baze babuze nabanye ngendlela efanayo efuna ukuqonda indlela abawubona ngayo umbono wentsingiselo eyintloko. Indima yesiporho entsha yombukeli engumthombo kungoku nje ivelile, ayifuni nantoni na enento nokwenza nabantu, kunjalo nje ilijongele phantsi ilizwe elinobugebenga, ukufaka entolongweni kunye nokunyanzelawa komthetho. Apha ungabona indima yokutshintsha neyokwandiswa kobungakanani bento efunekayo. Ekuqaleni, unogada ulibona ibanjwa njengegwebu, laze nebanjwa lambona unogada njengegwebu, ngoku umthombo wababukeli usibona esi sixokolelwano njengogwebu. Oonogada; amabanjwa kunye nemithombo yababukeli basibona*

isixokelelwano sisonke nje ngogwebu. Oonogada, amabanjwa kunye nomthombo wababukeli usebenza ngeenjongo ezandisiweyo zobungakanani bento efunekayo, apho ungasayi kukwazi ukunika uphawu olunye kwiqela elinye. Zonke iimpawu zezamaqela onke.

Amachule okwenza izinto zibe lula aqalisa ukudlala iindawo, aze athi angenelwa ngoonogada kunye namabanjwa. Apha sibona isishwankathelo esichaza umsebenzi.

Umthombo wombukeli: (eyadlalwa ngoonogada kunye namabanjwa bebonke, nje ngoko babeyibona indima): ndicinga ukuba izigebenga zingcolile, iintolongo zingcolile kunjalo nje andifuni kwabelana nabo. Amapolisa kunye noonogada beentolongo banobungonyama kunjalo nje bayakonwabela ukungonyamela nokubamba okanye ukufaka abanye abantu entolongweni. Lilizwe lempabuko nokokuba ungajonga kweliphi na icala. Andifuni kuba nento yokwenza nalo, andifuni nokulibona, ndingafuni nokufunda ngalo, nokulihlawulela, lifana nje nalapho kulahlwa khona inkunkuma. Qhubela phambili mbono wam.

Abo bathethela oonogada kunye namabanjwa baphendula umthombo wombukeli.

Amabanjwa kunye noonogada: (kwi ndima edlalwayo neyimpendulo kumsebenzi wombukeli) 'Nawe ungumaphuli mtheto. Uqhatha kancinci apha, uyaxoka kancinci phaya, uthabatha iziyobisi ezisemthethweni uze uphinde uthabathe iziyobisi ezingekho mthethweni. Ubulala abahlobo bakho, ukuba uyakwazi ukuqhubela phambili, uncatsha abantwana bakho ukuba kukho inzuzo. if it gets you ahead, you betray your children if there is an advantage. Awukho ngcono kunathi enyanisweni, kuphela nje unethamsanqa okanye wenza ngendlela eyahlukileyo.'

***Uhlahlelo:** Iqela elijongelwe phantsi lizifumana likwiimpawu zokubethwa ngabajongeli phantsi. Umbukeli ukwangumaphuli-mthetho ngokuthi angayisi so imicimbi yasekuhlaleni, ngokuthi bangenzi nto ngobundlobongela nangokwenza ngathi abayiyo inxalenye yesixokolelwano. Intolongo yasekuhlaleni, kuquka 'abenzi bobubi' kunye noonogada, ngumsebenzi wesiporho wasekuhlaleni, engenzinto ngomsindo wayo. Xa sithetha inyaniso amabanjwa kunye noonogada, bawubonisa ngokuphandle umdlalo wethu wangaphakathi kunye nowentlalo phambi kwamehlo ethu, besigcina sisemthethweni*

Kwelinye icala, kwindima edlalwa ngababukeli, kukho impendulo:

Indima yomthombo wombukeli : (yadlalwa ngamabanjwa kunye noonogada): 'Ewe, kuyinyaniso, oko ukuthethayo. Kodwa andikwenyelisi kuphela. Ngamanye amaxesha ndijonga kwibanjwa ndiwasongele ngenxa yenkuthazeko yawo ngokuba bethe bashiya imithetho yasekuhlaleni baze balandela eyabo imithetho. Ngalo mzuzu, ubonakala ukhululekile kum ndize mna ndizive ndilibanjwa'

Kukho ucwangco oloyikekayo, laza lathi ibanjwa lineenyembezi emehlweni lathi:

'Enkosi!! Kunjalo nje ndandikuncoma ndikuthanda ngenxa yokukhuthazeka kwakho ukuphikelela ngokuqhubela phambili khon'ukuze ukhokhele ubomi obuyinkxaso kusapho, nobuyakuthi bukuvumele ukuba ube nobudlelwane uze uthathe iihambo kwindalo. 'Ndilahlekelwe kuko konke apha.'

Kukho unqumamo. Wonke umntu uthe cwaka, ngeli lixa abaninzi bebonakala bechukumisekile belusizi. Omnye wamachule okwaziyo ukwenza izinto lula ubuza okuba kukho umntu ongathetha emoyeni na. Elinye ibanjwa lithi kulungile ukwazi,

nokokuba kungethuba elifutshane, nokuba sahlukene kangakanani na omnye uvela komnye, ngaphantsi sinalo uqhagamshelwano kunjalo nje siyafana. Abanye oonogada banqwala.

Emva koko lathi ibanjwa, lisiinentsini ebusweni balo

'Heyi, nenza into entle madoda, singayifundaphi loo nto.'

Kwisiphumo sengxoxo esinabantu bonke, sasixelelwe okokuba eyona ngxaki inkulu yelaa qela sisithukuthezi, kwaye uninzi lwabo lude lawazi umthamo wezinto abafuna ukuzifunda. Sachitha ithuba elishiyekileyo neli qela silifundisa ngobuchule bokusebenza lula ngongquzulwano, nangobuchule kuqeqesho lwabo balinganayo. Le yimida yethu ngokukodwa esiziingcaphephe kuyo. Ngesasifundise nangenye into, kwinzululwazi ngeenkwenkwezi ukuya kwizinto eziphilayo ezisegadini, naphi na apho banqwenela ukufunda khona.

Umbhalo odlulileyo

Kwindibano yabasebenzi ekuhambeni kwemini, kwinkqubo echukumisa kakhulu, umsebenzi wesasiporho sinye wavela, kangangokuba oonogada, amanesi, abacebisi, kunye nabalawuli bakhathazwa kukungahlonitshwa ngento abayenzileyo, nakukungabulelwa ngabantu. Sabulela wonke umntu owayekhona ekwenzeni izitalato zethu zikhuseleke, ngokusivumela singabinaxhala kakhulu ngolwaphulo mthetho, nangegalelo labo ekwenzeni ubomi bubelula kwabo bangaphandle. Unogada omnye, enyembezana, wathi kwiminyaka engama-26 esebenza apho akukabikho mntu osekhe wambulela ngomsebenzi wakhe, okanye nokuba wamnkela ixabiso. Uxele okokuba abanye abantu basuke baphendule ngokuthi cwaka, okaye babenobutshaba, wathi xa ebonisa okokuba usebenza entolongweni, abanye banomdla wokuva bafuna ukuva ngamabali avuselela kamnandi. Abaninzi basuka bathi abasokuze bawenze umsebenzi onjalo. Iqela lavalala ngemibono emitsha ngokubaluleka kwendima abathe bayidlala

ekuhlaleni ngokubanzi kunye nokukhula komoya wokuzihlonipha ngokuba zizithunywa kutshintsho lwentlalo.

Ukongeza, sifundisa ungenelo kubasebenzi ngokusebenzisa kwiimeko apho baziva becingelwa luthotho lwabahlobo babo, saze saqalisa ukuphuhlisa iindlela zokwazisa zabantu malunga nombala onzulu womsebenzi wabo. Oku kwakubonwa nje ngendlela yexesha elide apho ukuzihlonipha, ukuthengisa ngezimvo nokuqonda koluntu, uphuculo lwezezimali nokwanda kwentlawulo yabasebenzi konke oku kwadityaniswa kwaye kufuna inkxaso yombutho uwonke.

Isiphelo

Kwindibano kunye negosa, ndambulela ndacela inkxaso kule misebenzi iqhubekayo. Umdla wakhe, nangona ukumanqanaba ahlukileyo, ufaniswe nenkqubo abathe oonogada, amabanjwa, abacebisi bengqondo, abalawuli, nabantu abaqeshiweyo badlula kuyo. Kwincoko elandelayo wakhalaza ngokunqongophala kwenkxaso evela kubapolitiki nakumajelo osasazo ngomsebenzi wakhe. Wabagxeka ngolunya abapolitiki, abangazange bafune ukwayanyaniswa nobugebenga kunye nentolongo kuba besithi zimbi ezi zinto kwinkangeleko yabo, ingakumbi ngamaxesha apho ukhuseleko lwabantu luyintsusa khona. Kananjalo, ijelo losasazo, wakhalaza, lenza ingxelo ngemicimbi yentolongo ukuba kuye kwakho isigigaba esibandakanyekayo. Kwingxoxo, sithetha ngendlela abapolitiki namajelo osasazo wona ngokwawo ayinxalenye yezinto ezichaseneyo esithe sazibonela ngeentsuku zethu kwintolongo. Umgcini –mabanjwa wathi wancedwa kukuyiqonda into yokokuba wayengakhokhelanga imbumba yentolongo kuphela, kodwa ngaxeshanye wayesisithunywa sokuqonda ngoluntu ngemicimbi ekulongingqi. Echaza incoko enjalo nje ngebaluleke kakhulu, umgcini mabanjwa kananjalo wathi wathetha ngesimo soluntu esibonakalisa inkcaso nokungabikho kokwaneliseka ngumsebenzi wakhe, kangangokuba, ngendlela ayibeka ngayo, ' ezi zimeko zingena kuwe, uze nawe ngokwakho uqalise ukucinga okokuba into oyenzayo ayinaxabiso lokwenene. Sothuka kakhulu, kodwa asizange sikhwankqiswe, sakuva okokuba naye

wayengenakukhumbula okokuba ixesha lokugqibela yayilelo awathi wanconywa ngomnye umntu esidlangalaleni okanye ekhusini embulela ngomsebenzi wakhe. .

Njengakwinoxalenye yamanye amatyala, ezi ntsuku zenze isiseko senkqubo engumbono omtsha wolungiselelo. Kwelinye lamazwe esithe sasebenza kulo, eminye yemisebenzi yethu yathathwa ngeteyiphu yeTV yaza yenziwa yanokufumaneka kumancedo ezinye iintolongo, kumzamo wokusasaza amava abo athi abeziziphumo ngenxa yesixokelelwano esipheleleyo.

Thina ngokwethu sashukunyiswa saze sazama ukuvula abantu amehlo ngale miba, naphi na apho sinenyhweba khona, njengalapha kwisiza se-web umzekelo.

Inkqubo yentolongo ibonisa ingxaki ethe xaxe phakathi kuluntu ngokubanzi, yaye ibonisa kananjalo okokuba ingxaki ingasombululeka nokokuba oku kungenziwa kanjani na.

Ingxaki ayikho kangako kuphawu lweminye yemigaqo, kodwa ukunqongophala kobudlelwane phakathi kwayo. Ukwahlukaniswa, okunyamezelwe ngamabanjwa xa ebanjiwe, kukhokhelela kwingxaki ezenzekayo nezithi ziqhubele phambili isimo sokuziphatha koluntu ziphinde zinqande okanye zithintele ubuyiselo lwesidima somntu kwimo yaso yangaphambili. Oku kwahlukaniswa ngumba omkhulu, nanjengoko ungazibonela ngasentla apha, kuba akusingomntu ohlala nabanye abantu entolongweni kuphela owahlukaniswayo, kodwa kananjalo nesixokelelwano xa sisonke. Ngokusebenza ngendlela yokungena ekuyinkqubo –yokuziqhelanisa nokucetyiswa, zininzi iinguqu ezithi zenzeke, ezinje ngokutshintsha kobudlelwane phakathi kwenxalenye yolungiselelo, neendlela ezintsha ukoyisa uhlukaniso. Le yenye indlela engathanga ngqo yokwenza intetho ngemicimbi yegosa ngokunqongophala kwenkxaso yemali kunye nezopolitiko kumbutho walo. Ngenxa yeenguqu zangaphakathi embuthweni ezithi zenzeke, iphupha nombono wabo uya ucaca, apho kuyakuthi kwiintlangano ezilandelayo ziziswe ngaphambili yaye zakhiwe yiPR efanelekileyo kunye nobuchule bezopolitiko.

Okokugqibela, inika ukukhanya okutsha kubasebenzi abasaqeqeshwayo nakubacebisi bamabanjwa, bedala isiseko senguqu kulawulo ngendlela ephilileyo.