



Amapunk, abezamabhizinisi, amaphoyisa, abahlali & nasebajwayela izidakamizwa behlangene enkundleni evulekile eZurich, eSwitzerland

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Okulandelayo ngamanye amabalengwe ethiyori kanye nendlela elandelwayo okudingekayo ukuze kuqondisiswe kangcono ukuchazwa kwezimo ezithile. Ukuze uthole okunye ngamatemu nemiqond esetshenzisiwe uyacelwa ukuba ufunde isingeniso esimayelana neWorldwork – Inguquko ezinhlanganweni, emiphakathini, emabhizinisini kanye nasesikhaleni sikawonkewonke.

Ngokohlelonkambiso lweWorldwork, iqembu lingathathwa njengelakhiwe ngokusebenzisa umgomo ohlelayo, oyinsimu ethile. Insimu isabalalisa lezo zinto eziqophisanayo ezahlukile nezahlukahlukene, noma izikhundla eqenjini lelo. Njengabakhuthazi, ukuze senze lezi zikhundla zithi ukubonakala kangconywa, singenza ngazo imisebenzi ezibhekana nayo. Kucabange lokhu njengeqembu labantu, abaqondiswa ngumqondisi ongabonakali, kube yinto efana nomqondo weqembu, ukuba badlale umdlalo.

Imisebenzi okubhekwana nayo ngumuntu ingabuye yehlukaniswe ibe **yimisebenzi okubhekwana nayo ngumuntu** kanye **nemisebenzi okubhekwana nayo ewumoya engekho**. **Imisebenzi okubhekwana nayo** iyizikhundla ezingezohlelo olungumongo lwenkolelo yosiko noma iqembu lelo, futhi ngokuvamile iyemukelwa eqenjini. Iyakwazi ukuthi ishiwo ngaphandle kokuthi idale ukuphendula kweqembu okunamandla. Ukuphikisana nalokho, imisebenzi okubhekwana nayo ewumoya engekho ingukuziphatha esingakwazi ukukuphimisa ngamazwi, ngoba “akwemukeleki” osikweni lolo olukhona lwenhlangano . Yize ingenziwa ibesobala, wonke umuntu uyakuzwa ukuba khona kwayo futhi uyahlangabezana nayo.

Imisebenzi okubhekwana nayo engumoya engekho ingabuye futhi ibonwe ekuxhumaneni okungahlosiwe. Imisebenzi okubhekwana nayo kanye nemisebenzi okubhekwana nayo engumoya engekho idala uhlobo oluthile lomdlalo wezithunzi uma indawonye, noma ihlobane ezingeni lezamaphupho. Lapho sikhuluma ngaloko okuqhubekayo “ngempela” eqenjini, okuqophisana naloko obekushiwo kwavela kwabonakala obala, sisuke sisemkhakheni wokuhlangana kwemisebenzi okubhekwana nayo ngumuntu kanye nowemisebenzi okubhekwana nayo ewumoya engekho. Imisebenzi okubhekwana nayo ikhuluma imisho enenhlonipho noma efanele, kepha sizwa ukunyenzeza kwemisebenzi okubhekwana nayo ewumoya engekho kuloko okusikiselwayo nasezitatimendeni ezicashile ngaphakathi.

Esinye sezizathu esenza amaqembu akugweme ukuguqula amabanga, enze ukuxhumana okungahlosiwe kuvele ngaphandle obala, noma anikeze izwi imisebenzi okubhekwana nayo ewumoya engekho, ukwesaba ukuthi imiphumela ayizukuxazululeka. Ngasohlangothini lweWorldwork, lokhu kwenza umqondo. Imisebenzi okubhekwana nayo kanye nemisebenzi okubhekwana nayo ewumoya engekho akuyona eyendawo ethile ngoba empeleni ingeyeqembu selilonke, okusho ukuthi ingeyabo bonke abantu. Yingakho uma umuntu okhethe isikhundla somsebenzi

okubhekwana nawo esingathandeki lapho eseyishiya inhlango, omunye kubo uzothatha leyo misebenzi okubhekwana nayo. Yize imisebenzi okubhekwana nayo ewumoya engekho imvamisa ibonakala eqenjini eliphikisayo, ibuye ibe khona futhi eqenjini lakhe umuntu, kepha lapho ihlala ibekwe emaceleni lapho. Lokhu ngesinye sezizathu sokuthi kungani kuvamise ukuthatha ukushayisana okuthinta imizwa ukuze kuqondisiwe ngokuphelele ukuthi le misebenzi okubhekwana nayo ikhona kanjani eqenjini lomuntu. Isixazululo okungukuphela kwaso kuloko ukuba khona kokwazi osekuqhakanjisiwe, mayelana nokuthi siba ngabanye kanjani. Yingakho sikubalekela ukungubuzana ngqo nabanye.

Kodwa-ke ukuthola lolu lwazi kuludaba oluthinta imizwa kakhulu impela. Kufanele sidabule esikhathini sokukhuphuka kwezinto nesokungubuzana. Uma singakwenza loko bese silandela esihlangabezana nako sekukonke, sibe sesiyibona leyo misebenzi okubhekwana nayo njengekhona ohlelweni lonke. Ulwazi selulonke oluqokethwe kuyo manje lube seluba ngolusobala futhi lungasetshenziswa yiqembu lonke.

Isendlalelo

IStadelhoferplatz - iStadelhofen Square ngesiNgisi- iyindawo ethandwa kakhulu okuthengwa kuyo maphakathi neZurich eSwitzerland. Iyipaki eliphithizelayo, elinezindawo zokudlela nezitolo, kanye nendawo okudlelwa kuyo abantu behlezi ngaphandle ehlobo lapho iningi labantu behlala emabhentshini, besathathe ikhefu ekuthengeni. Phakathi nendawo kunezimbali kanye nesiphethu samnzi. Kunesiteshi sezitimela eduzane, esiletha ukuphithizela okuphakeme kwabagibeli nabahamba ngezinyawo kule ndawo.

Eminyakeni esanda kwedlula, iStadelhoferplatz isiphenduke indawo ebalulekile lapho kuhlangothini khona ama*punk* aqhamuka kulo lonke elaseYurophu. Aye ahlangothini namanye amaqembu abekelwa emaceleni ezinto, njengondingasithebeni ababizwa ngokuthi ngama-“Alkis”, okuyigama elifingqiwe lolimi olwephuliwe elisetshenziswa phecelezi ukusho ama-*alcoholics*, abaye batholakale esikweleni lesi, futhi abavamisile ukuphuza. Kuphinde futhi kube nabantu abaningi abane*polytoxicomania*, okuyigama lesiLatin elibhekise kulabo asebjwayela inhlobohlobo yezidakamizwa eziguqula ingqondo ezinjenge*heroin*, *cocaine* kanye nama-*amphetamine*. Okwenzeka lapho kuye kuhlasimulise umzimba ngesinye isikhathi. Amalungu ala maqembu abekelwa emaceleni ngezinye izikhathi aye angqubuzane, imvamisa futhi kube nodlame, noma adlale iziqophamazwi zawo ngomsindo ophelile. Ngasikhathi simbe, ama*punk* acela ukuphiwa ngendlovuyangena, kanti amaqembu ahluhlukeni abantu abejwayelekile abahlala noma abedlula kuleyo ndawo sebekhalazile, besatshiswa yindlela yokucela eyenziwa ngendlovuyangena, nangama*punk* abukeka esabeka kanye nezinja zawo ezinkulu nezesabisa ngokufanayo ezichanasa epaki lelo ngokukhululeka. Ama*punk* nawo abe esekhala ngokubekelwa phansi ngezindlela ezahluhlukeni yilabo abedlula ngendlela.

Uma kubukwa izinto ngeso elibanzi lezamasiko, iZurich yidolobha eliphenduke laba ngelinamasiko amaningi ngesikhashana nje. Njengoba eminyakeni eyi-10 eyedlule, ukwehlukana kwayo kwakusuke kutholakala kuphela ngamaqembu

eqhamuka emazweni angomakhelwane aseYurophu (iGreece, Spain, Italy, Turkey), manje amaqembu ezizwe eziqhamuka ndawo zonke zomhlaba aseyingxenye yempilo yaseZurich. Ebantwini abaningi baseZurich, lenguquko ibe ngenobunzima. Ngakolunye uhlangothi, abafiki abaningi bahlangabezana naloko abakuchaza njengobandlululo ngokobuzwe kanye nokungacabangeli ezinye izizwe. Ngenkathi abanye becela ukuthi kube nokubekezela kanye nobudlelwane phakathi kwamasiko namaqembu alandela usiko oluthile, abanye bona bafuna uhulumeni athathe izinyathelo, agcine yonke into 'iqondile futhi kungeyamaSwiss njengoba ibiyaziwa ngaphambilini'.

Ngaphansi kwalesi simo, izinto eStadelhofen zingahle ziqhume noma nini. IDolobha laseZurich selike lathumela amaphoyisa ukuthi azoqondisa izinto, kepha lokho kuhlala kunezinkinga ngokwako. Kangingi, umsebenzi wamaphoyisa usebenza kahle mayelana namacala enziwe nakwazi ukuqulwa, noma mayelana nabantu abashisekela ukugcina impilo eyejwayelekile futhi abangayifuni inxushunxushu. Yize kunjalo, amapunk kanye namaqembu abekelwa emaceleni abangeni bathi khaxa kuyo yomibili le mikhakha. Imvamisa abayikhokhi nenhlawulo encane leyo ngoba abanamali, futhi empeleni abanalutho olungephucwa kubo. Ngisho nokubasusa kuleyo ndawo akusona isixazululo esingaqhubeka ngoba bamane bazibuyele nje futhi.

Umhlangano Wasedolobheni:

Njengoba kunalesi simo esingaqhuma noma nini, uLukas Hohler oqhamuka kuSIP Zurich, okuyiqembu elikhethekile elisebenzela umnyango wezokuhlalisana wedolobha laseZurich, kanye nami sahlela ukubiza umhlangano webandla wedolobha ukusiza amaqembu ehlukehukene ukusebenza ngalezi zingqinamba. ULukas wayekwazile ukuvumisa abamele amaqembu okuyiwona amakhulu - inhlangano yendawo yezamabhizinisi, umphathi wamaphoyisa, abalawuli bedolobha kanye namapunk ukuthi bathathe isinyathelo sokuhlangana ndawonye bazosebenzana nezingqinamba zawo enkundleni evulekile. Izinsuku ezimbili ngaphambi kwebandla elivulekile lelo, uLukas nami saba nemihlangano eyehlukene nawo wonke amaqembu ayenetshisekelo esixazululweni, salalela imibono yawo kanye nokungabaza kwawo ngokuhlangana loko. Wonke umuntu wayenokungabaza okukhulu mayelana nomphumela ongahle uvele. Yize kunjalo, saba nokujabula ngomphumela womzamo wokuxhumanisa kwethu lapho sibona ukuthi ngobani kulabo ababethinteka abafika ethendeni elalingahlalisa amakhulu athile abantu. Kwakukhona umphathi wamaphoyisa kanye nomsizi wakhe, abaningi bezamabhizinisi endaweni, ilungu lekhasela ledolobha elibantu abayi-7 (elisebenza endaweni kameya eZurich), abantu abangondingasithebeni abahlala epaki, ama-'alkis' agcwele epaki, amapunk kanye nezinja zawo, abafundi besikole sebanga eliphakeme esiduzane, abahlali abahlala ezindlini kuleyo ndawo, kanye nabanye abantu abaningi ababenentshisekelo.

Ekuqaleni, amalungu ehlukehukene aphawula ngokubona kwawo izinto esikhathini sokuveza loko esimizuzu emi-3, kufaka phakathi abantu bezamabhizinisi, amapunk, amaphoyisa kanye nomfundi wesinye sezikole esiseduze zebanga eliphakeme okungesikhulu kunazo zonke eZurich, abafundi baso abavamisile

ukuhambela ipaki lelo. Kulokhu kwavela iningi lemibono elabekwa kanje:

Abaninimabhizinisi: amaqembu abekelwe emaceleni mabi ebhizinisini, abalekisa abantu, izimali zethu ezingenayo sezehlile, futhi sibona kungafanele ukuthi abantu baphathwe kabi lapho bezama ukuzothenga lapha. Siyakuzonda ukuthi sigxavulwe ngendlovuyangena kanje futhi nabasebenzi bethu besaba kabi ukuza emsebenzini.

Amaphoyisa: Wonke umuntu uyasigxeka; umphakathi wezabamabhizinisi uthi sixekethisa izinto kakhulu, amaqembu abekelwe emaceleni athi singondlovukayiphikiswa, abezokwazisa bathethisa amphoyisa ngokwehluleka ukulawula izinto ngokufanele uma kwenzeka okuthile, kepha baphinde basethwese icala lesihluki esenziwa ngamaphoyisa uma kwenzeka silamula.

Amapunk: Akukho muntu osifunayo futhi wonke umuntu uyasijivaza. Sinendlela yokuphila engafani neyabanye namagugu athile, futhi sikufanele ukuphila ngendlela esiyifunayo emphakathini okhululekile. Nisithatha njengabantu abanendluzula; thina sithatha izikhangiso ezejwayelekile kanye nokubelesela ngendlela yokuphila ebheke ukuthola inzuzo okungenani njengokunendluzula ngokufanayo.

Umbono womfundi wesikole sebanga eliphakeme: Ngifisa kuthi ngabe wonke umuntu ubekwazi ukubekezelelana. Abantu abadala bavamise ukusibiza ngamagama aneziswana.

Khona nje ekuqaleni, u-Asi, owesifazane oyipunk, waqala ukukhuluma wasephazanyiswa ngelinye ipunk eladlubulundela lingena endlini yomhlangano, lamemeza ukuthi wayeyimbuka, limbeka icala yena kanye namanye amapunk asethendeni ngokubaphendukela ngokuthi bazohlala nabo bonke laba abanye, bezama ukulungisa izinto. 'Amapunk awaxoxisani namuntu!' lamemeza lase liphuma libaleka. Iqembu lethuka kabi. Abanye bezamabhizinisi kungenzeka ukuthi baba nokuzwelana nenkinga ayebhekene nayo, kepha kwakukhona nalabo phakathi kweqembu labo ababengavumelani nebandla lelo, ngoba babecabanga ukuthi lizonikeza am-alkali kanye namapunk isithunzi esiphakeme ngokweqile ngokusemthethweni. Babeze baze babhalela amaphoyisa nabezombusazwe ukuzama ukuqinisekisa ukuthi umhlangano lowo ungenzeki. Idolobha laseZurich, nokho, lavotela ukuxoxisana, lase libeka nenkolelo yalo yokuthi isixazululo esisodwa sasingasakwazi ukuthi siqhutshekiswe kulezi zinsuku. Kodwa-ke, kwakudingeka ukuthi kubhekiswe imibono eminingi. Ngalokho-ke umbono owalandela kwaba ngowedolobha laseZurich, owabeka ukuthi sonke sidinga ukuthi sifunde ukuhlala ndawonye. Izixazululo ezesekelwe emaphuzwini ezomthetho wodwa azizukubambeleva emphakathini uma ngabe umphakathi nawo awukuxazululi loko oxabana ngako.

Ukucutshungulwa: *Kunemisebenzi okubhekwe nayo kanye naleyo ewumoya engekho. Leyo okuyiyo eseduze kakhulu kuloko okubonakalayo yileyo esezinhlangothini zombili ethi, 'unganikezi olunye uhlangothi inhlonipho yokukhuluma nalo, ngoba loko kusho ukuthi kuzodingeka udede esikhundleni*

sakho'. Idolobha laseZurich lisemsebenzini wobulungu, okuyiwona othwele yonke inqubo kwasekuqaleni.

Ukuhlanguana kokuqala:

Kwabe sekulandela ingxoxo eshisayo mayelana nokucela: kunzima kangakanani ukuthi laba abasohlangothini olwejwayelekile ukuba benqabe, kanye nokuthi kunzima kangakanani ngasohlangothini locelayo ukwenz aimali eyanele. Kuloko kudonsisana, umlingani wami omgumkhuthazi waseveza ukuthi izinhlangothi zombili zazisemhlabeni ofanayo. Zozimbili zazibonakala zikhala ngokuthi kunzima kangakanani ukuziphilisa futhi zazisola olunye uhlangothi ngaloko. Okwamangalisa wonke umuntu zozimbili izinhlangothi zakubona loko zavumelana. Abantu bezamabhizinisi bakhuluma ngentela nezindleko ezikhokhwayo eziphakeme, amaphoyisa aveza ukuthi kwakunzima kangakanani ukuhlala egxekwa futhi eshiywe wodwa nomsebenzi wawo, kwathi amapunk wona aphawula ngokuthi wonke umuntu wayewazonda kangakanani futhi ewabukela phansi.

Ukucutshungulwa: *Umsebenzi owenziwayo ongekho lapha ngowobulungu, okwazi ukulalela zonke izikhalo. Wonke amaqembu azizwa ephethwe kabi, futhi enganikezwa ndlebe ngobunzima bawo. Yingako kwakunokungaboni kahle izinto mayelana nokuza; izinhlangothi zonke zazingenathemba lokuthi zazizolalelwa nezinkinga zazo.*

Ngesikhathi kwenzeka le ngxoxo, kwavela imizuzu eminingi emangazayo, kanye nokuguqulwa kwemisebenzi eyenziwayo okwakuzenzekela. Abantu bezamabhizinisi, ukwenza isibonelo, babika ukuthi babengayithandi indaba yokuthi amapunk ahambe echama yonke indawo. Amanye amapunk akuvuma lokhu abese exolisa, esho nokuthi ngokuzayo azobeka iso kulabo abachamayo. Ipunk elilodwa laze lasukuma labonga idolobha ngokuthi libeke indlu yangasese engumahambanendlwana epaki lelo. Kepha lase liphakamisa ukwengeza lapho ukuthi kumele kutholwe umuntu ozoyihlanza njalo, ligxeka idolobha ngokungagcini izindlu zangasese zihlanzeke ngokwenele, okwenza amapunk amaningi akhethe ukuthi azikhulule ngaphandle ngoba lapho kwakuhlanzekile kunezindlu lezo. Engakusho mina ngiphawula, ukuthi amaSwiss wonkana ahamba ndawo yinye esifisweni sawo sokuhlanzeka, kunganakiwe izinga lokuthi ungosemongweni noma ungozbekelwe emaceleni obulungu bamaqembu awo, kwaqondisiswa nguye wonke umuntu kwaletsa nohleko olubumbanisanayo.

Njengoba ingxoxo yayiqhubeka mayelana namaphuzu ehlukehlekene ehlukena, amalungu aqhamuka nhlangothi zombili aphawula ngokuthi kwakwehlisa amaphaphu kangakanani ukukhulumisana ndawonye. Umninisitiolo othile wasebuza amapunk ayekhona ukuthi ngabe ayezovela yini alamule uma ngabe ebona amanye amapunk ephatha kanzima omunye wabantu bezamabhizinisi noma omunye osebenzayo. 'Yebo,' kwasho omunye wamapunk obethule, 'Ngingakwenza. Njengoba manje sikhulumisana futhi siphathana njengabantu, ngizizwa ngehlukile ngayo yonke into.' Amanye amalungu amaqembu ezamabhizinisi abukeka ethintekile. Kwase kuthi ngokusebenzisa usizo

oluqhamuka ekukhuthazweni, ama*punk* abe esephindisela emuva lowo mbuzo: 'Manje uma nibona umuntu oqhamuka ngasohlangothini olwejwayelekile ejivaza omunye wethu, ngabe nani nizolamula yini?' Abantu bezamabhizinisi basondela onqenqemeni. Babengafuni ukusho obala bathi yebo. Ama*punk* kwacaca ukuthi ezwe ubuhlungu ngokungabaza loko. Aqala ukudlondlobala kwathi elinye i*punk* lesabisa ngokuthi nabo bangakwazi ukubuyela emoyeni wokuthi 'akwenzekayo okwenzekayo'. Thina bakhuthazi sase sibonisa okwenzekayo ngokuthi sisho ukuthi lokhu kwakungumzuzu osemqoka. Izinhlangothi zombili kwakumele zibone ukuthi uhlangothi ngalunye lwalunamandla wokuxakanisa impilo yolunye. Kwakungumzuzu wokuhlangana namandla ngokuphelela kwawo ezinhlangothini zombili. Ukuhlangana ndawonye kwakuzobe kungaqhamuki ebuthakathakeni noma ekwesabeni, kepha kube kuqhamuka ekufuneni isixazululo kanye nobudlelwane obungcono.

Ukucutshungulwa: *Ukuhlela - sahlela amandla ezinhlangothini zombili. Lo ngumzuzu osemqoka. Unqenqema okuqalwa kulo ukungakhululeki ukuze kuxoxiswane ngoba kwesatshwa ukugwinyeka noma ukusetshenziswa. Ukuxoxisana kwangempela kungenzeka kuphela uma izinhlangothi zombili ziwazi amandla azo okwenza impilo ingenzeki kolunye uhlangothi. Nifuna ukuhlangana ndawonye nisuka esimweni sokuzethemba futhi nifuna ukuhlonishwa ngaloko eniyiko. Kukulesi sikhundla lapho ningalalela futhi nizwane nolunye uhlangaothi.*

Lapho abakhuthazi behlela lesi simo izinto zabe sezigudluka. Owezamabhizinisi owayenesinye sezitoolo ezinkudlwana endaweni elyo, wavela wase ethi yebo, angagxambukela awavikele ama*punk*. Kwathula nya endlini. 'Ungakwenza ngemepla loko?' kwasho i*punk*, lithintekile yiloko kuhlangana.

Ukucutshungulwa: *Abantu abakhona, ngokuthi bathi bangavikela amanye amaqembu kubahlaseli abaqhamuka ohlangothini olwejwayelekile, baphenduka umphakathi wendawo leyo. Abaseyona ingxeney yalabo abasohlangothini olwejwayelekile, ngoba manje sebehlukile, sebengamalungu osiko 'lwabakwazi ukukhulumisana'. Lokhu kuqophisana nabasohlangothini olwejwayelekile, olusebenza ngokugc . Lo kwakungumzuzu owadala isissekelo sokuxoxisana okuqhubekayo okwakuzokwenzeka ngokuzayo. Ebangeni lwesakhiwo, ongaphandle okwakuvikelwa kuye 'omunye' kuleli qembu. Kuleyo ndlela yokubuka izinto, isethembiso eqenjini ngalinye sokuvikela elinye singahunyushwa njengokuzinikela ekuxoxisaneni ngokuzayo ngaphakathi kweqembu uqobo lwalo.*

Kuleli phuzu elinye ilungu lomphakathi wezamabhizinisi, ebethule kuze kufike lapha lathi licabanga ukuthi sekuyisikhathi sokuthi abahlanganyele ebandla lapha bayeke ukusebenzisa amatemu anjengokuthi 'bona' no-'ba-' kepha isikhundla sawo sithathwe ngo-'thina' kanye no-'si-', njengoba bonke behlangane esikhaleni sinye. Lokhu kwaletsa elikhulu ihlombe eliqhamuka kuwo wonke umuntu. I*punk* elingumlingani lahamba ngandlela yinye lase lenza isiphakamiso esithile. Yilokhu engikukhumbulayo likusho: 'Sonke besicabanga ukuthi lokhu akuzukuletha lutho. Manje siyabona ukuthi izinhlangothi ziye zathamba futhi sesisondelene kakhulu. Lokhu kungaphezulu impela

kunobesikulindele. Mhlawumbe sekuyisikhathi sokubeka phansi izikhali, bese kuthi wonke umuntu enze okusemandleni akhe izinyanga ezintathu, bese-ke sibheka ukuthi kusebenzile yini na. Uma umuntu oyedwa ewela ngaphandle kunoma yiluphi uhlangothi,' washo ephakamisa, 'lolo olunye uhlangothi akufanele likuthathe loko njengesizathu sokubuyela ekuchemeni kwalo, kepha kumele lukhumbule imizwa yalobu busuku. Ngemuva kwezinyanga ezintathu, sonke kumele sihlangane, bese sihlola ukuthi yini eyenzekile.

Omunye wabakhuthazi wabuza ukuthi ngubani ozokhumbuza omunye ngaleyo mizwa uma ekhohlwa. Kwaphakama izandla eziningi.

Ibandla lase liphelile. Zonke izinhlangothi zabongana ngokubamba iqhaza kwazo, zashaya nehlobo. Kwakunomoya wenjabulo ethendeni. Ngisho namaphoyisa, ayesolwe ngokuba nesihluku ngaphambilini, nawo athola elikhulu ihlobo ngokubamba iqhaza. Ekuhlenganeni kwangaphambidlana elinye ilungu leqembu lezishosho zezokuhlalisana lalibabize ngondlovukayiphikiswa, lathi baye basebenzisa amandla eqile. Ngiyakhumbula umphathi wamaphoyisa ephendula ethi nabo bazamile okusemandleni kepha abanakuhlala bengenasici ngaso sonke isikhathi. Umsebenzi wamaphoyisa ungaba nzima, uye washo engeza, enikeza isibonelo sokuzama ukubopha umuntu owayephethe kabi abagibeli, okwatholakala ukuthi ungumshayisibhakela okhokhelwayo owagcina eseshaya amaphoyisa lawo. Bobabili okaptani bamaphoyisa ababekhona bavuma ukuthi kuzwisa ubuhlungu uma umuntu ekubiza undlovukayiphikiswa. *Amapunk* athula abe eselalela.

Amazwi okuvala:

Ngiyabonga Lukas ngokukhuthaza okuhle kangaka, ukusebenzisana kwamaqembu okuhle kanye nomoya omnandi kuyo yonke le nto, kanye neqembu leSIP (iSecurity -Intervention-Prevention okuyiqembu ledolobha laseZurich elisebenza ukubhekana nezinkinga) ngomsebenzi walo. Abamaphephandaba aseZurich bawubabaza lo mcimbi njengobeyimpumelelo. ULukas uye waqhubeka nomsebenzi wakhe namaqembu lawo aye anquma ukuhlangana njalo ngenyanga ukuze abambe izingxoxo. Lezi zingxoxo seziye zaqhubeka ukusuka ehlobo lika-2003 futhi sezidale nesifanekiso esisha sokuphila ezindaweni zasemadolobheni. Izingxoxo lezi zivulekele noma ngubani, futhi namaphoyisa, iziphathimandla zendawo nomphakathi wezamabhizinisi, kanye nawo amaqembu abekelwe emaceleni, imvamisa baye babe nelungu eliloda elikhona okungenani. Umoya kanye nezinga lezinkinga ezizungeze iStadelhofenplatz sekungcono kakhulu. Kubongwa futhi nokulawula okunenqubekela phambili kwedolobha laseZurich, futhi ikakhulukazi uMonika Stocker, ngakho konke ukuxhasa nokuvulekela iprojekthi yonkana.

Okulandelayo yizithombe eizmbalwa, kanye nokuthathe emaphephandabeni ambalwa ukuzwisa ukuthi bekunjani lapho.



Inkundla evulekile eZurich enegembu elehlukehlukeno lababambe iqhaza



U-Asi kanye noMax ngemuva komhlangano wedolobha. U-Asi wayeyisikhulumi esesemqoka nesinekhono esimele amapunk



Iqembu 'elandisiwe' leSIP, elalibhekene nokuhlela lo mhlangano, ngesikhathi sokubukezwa kwezinto ngemuva komhlangano enkantini yendawo (Ukusuka kwesokunxele kuye kwesokudla nguBivoldzic Ibrahim, Gabriela Merlini dos Santos, Lukas Hohler, Michael Herzig, Christian Fischer, and Max Schupbach)

raum der Band befindet, und verwendeten zwei Keyboards, mehrere Lautsprecherboxen, Mikrofone und eine Akustikgitarre. Die Stadtpolizei hofft nun auf hilfreiche Zeugenaussagen.

ZÜRICH IM DICHTEN ZUM IN «Mode». In insgesamt zehn Fällen wurde Deliktsgut im Wert von über sechs Millionen Franken erbeutet. Die Stadt Zürich wurde in den vergange-

DRUNGENSUCHT. POLIZEISPRECHERIN Nicole Fix geht nicht davon aus, dass immer dieselbe Bande am Werk ist. «Diese Methode ist effektiv – deshalb wird sie angewandt.»



Gewerbvertreter und Punks gemeinsam im Konflikt-Zeit am Stadelhofen.

Markus Felschi

Gewerbler und Punks verschafften sich Luft

ZÜRICH – Die Punkszene ist den Geschäftsinhabern am Stadelhoferplatz ein Dorn im Auge. Laut einigen Gewerbevertretern machen Kunden wegen der Punks einen Bogen

um den Platz. Um die Situation zu entschärfen, lud gestern die SIP (Sicherheit, Intervention, Prävention) des Sozialdepartements beide Parteien zu einem Forum ins extra dafür aufge-

baute Konflikt-Zeit auf dem Stadelhoferplatz ein. Rund 50 Personen, darunter knapp ein Dutzend Punks, verschafften sich Luft und machten Verbesserungsvorschläge.

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Okusikwe ephephandabeni: I-20 Minuten, iphephandaba lamaSwiss