

Kungani kumele ukuba iinkokeli zixolele

Publication: USB Agenda

Date: October 2013

Nangona iintsapho noluntu zivela zithembele emandleni oxolelo ukujongana nempikiswano nongqzulwano, isixhobo sihlala, singaphuhlisekanga kwezoshishino unika ingxelo **uBongani Mgyai** -ichule kwezoshishino kwanomcebisi oyinxalenye yezaziso eUSB kunye namanyathelo emisebenzi yasekuhlaleni.

Sikhumbula ezo mini zobundlobongela. Iingxelo zeendaba ngeminyaka yoo-1980 noo-1990 zazizaliswe yimifanekiso yeetekisi zohlobo lwebhasi encinane ezitshiswe zaluthuthu ngexesha lengxwaba-ngxwaba phakathi kwemibutho yeetekisi evukelanayo.

Namhlanje uhlobo lwebhasi encinane entsha eyi Toyota Quantum ixabisa kangangama-R305 000.00. Abanini zitekisi babizwa ixabiso lenzala eya ku 36% bebhatala kangange -R11 000 ngenyanga endaweni ye -R6280 ngenyanga ebhatalwa ngabathengi ngenzala yokuqala. Izavenge zemali ebhatalwa kwi-inshorensi ziphezulu kuba i-inshorensi ziluthatha ushishino lweetekisi njengelinobungozi kakhulu. La ngamaxabiso eminyaka yovukelwano lobundlobongela kushishino lweetekisi.

Kwiphepha i*The Art of Forgiveness: Differentiating Transformational Leaders* (2013), uManfred Kets de Vries uyilandelelanisa impembelelo yezenzo zobunkokeli buka Nelson Mandela no Robert Mugabe kumazwe abo: “Endaweni yesisa, ukungakhululeki noxolelo [njengoko kubonisiwe nguMandela], uMugabe yena ukhethe ubukrakra, ukuba nempindezelo,ingqumbo nenzondo. Kamva,iZimbabwe yaba lilizwe elinoqoqosho oluphanzi-leyo, elinabemi abahleli ngokudandatheka nobomi bokoyika phantsi kwezigrogriso zokuxhatshazwa ezikhwank-qisayo zamalungelo oluntu.

‘Iinkokeli eziguquke ngokunyanisekileyo ziziqonda ngokubanzi iziphumo zokubamba inzondo ziyawazi umonakalo onokuthi udalwe yimo yokungaxoleli. Iinkokeli ezibalaseleyo nezinotshintsho ziyayiqonda into yokuba ukubambana ngenzondo yimo yokubambeza uphuhliso yenza abantu babe nokuzibamba.’

UZiphilele Capuka, usihlalo we Cape Amalgamated Taxi Associations (CATA) uthi: ‘Sasiqhuba sijikeleza nemipu kumngxuma osecaleni lomqhubi emotweni,kodwa iminyaka yobundlobongela ayizange iphumelele kwanto.’ Izimvo zakhe zazifana nezo zikaVusumzi Miselo, usihlalo we Cape Organisation for a Democratic Taxi Association (CODETA), ‘Namhlanje sishiyeye nabahlolokazi abaninzi nabantwana abangenabazali’.

Aba sihlalo babini babethetha nezihlwele zabantu ezazidibene kwirenki yeetekisi yaseNyanga ngomhla we-4 kweyoKwindla ngowe -2012, ngethuba iCATA neCODETA, imibutho emibini evukelanayo yeetekisi imeme abahlali ukuba beze kungqina xa becela uxolelo omnye komnye kwaye bezibophelela ukuba abasayi kuze baphinde basebenzise ubundlobongela kwakhona ukusombulula iyantlukwano yabo.

Iinkokeli zeetekisi zakhetha ukuxolelana ukuze ushishino lwabo lube noxolo kwaye ishishini libe nokuqhuba.

Uxolelo kukuyeka ilungelo lokuphindezela; sisenzo sokunikezela uvakalelo olufana nengqumbo, okanye ukubanga impindezelo okanye imbuyekezo. Uxolelo lunokuseka okanye luqalise kwakhona ubudlelwane obuqhawulwe kukwenza okungalunganga.

Umfundi wotshintshiselwano waseMelika uAmy Biehl wagetyengwa ngokumasikizi eGugulethu, ilokishi yaseKapa, lulutsha lwePan African Student Organisation. Abafana abane abaminyaka iphakathi kwe -18 ne-22 babanjwa baze bagwetywa entolongweni iminyaka eli-18 ngokugebenga uBiehl. Bafaka isicelo sokuxolelwa phantsi komthetho we-Candelo 18 wokuKhuthazwa koBumbano lukaZwelonke noXolelwaniso. Kwaye ke emva kwe-minyaka emihlanu balufumana uxolelo baze bakhululwa entolongweni (IKhomishoni yeNyaniso noXolelwaniso, 28 eyeKhala 1998).

Kwintetho yakhe kwiKomiti yoXolelo utata kaAmy Biehl wathi, ‘Siyayiqonda into yokokuba ukuba ngaba le nkqubo ibingeyomeko yothethwathethwano lwangaphambili, ulonyulo lwenu lwedemokhrasi olukhululekileyo ngelungenzekanga. Ngoko ke njengoko uAmy wayenzile ukukholelwa ngokungathandabuzekiyo ekubalulekeni kokwenzeka kolo lonyulo lwedemokhrasi siyixhasa ngokungenantloni inkqubo esiyamkela njengenakufaniswa nanto kwimbali yeli xesha yoluntu

‘Kwangaxeshanye sithi kuni yinkqubo yenu, asiyiyo yethu. Asikwazi ke ngoko ukuphikisa uxolelo ukuba lunikezwa ngokwemfaneleko. Eneneni ngabahlali baseMzantsi Afrika abanokuxolela abantu babo. Kwaye oku kunesiseko kumasiko obuntu neminye imigaqo yesidima sobuntu.’

Abazali bakaAmy Biehl baseka iAmy Biehl Foundation njengesikhumbuzo sentombi yabo nonobangela woku-phila kwakhe. Bakhetha ukungabi nanzondo okanye bafune uncedo kodwa endaweni yoko baseka isiseko soku-khonza ulutsha lwale ndawo apho intombi yabo yabulawa khona.

UMzantsi Afrika njengezinye iidemokhrasi ezisakhasayo mawujongane nelifa lembali yobundlobongela bawo. Phambi ko -1994 iinkokeli zopolitiko zomzabalazo wenkululeko nabarhwebi begunya elitsha bafumana ithuba lokulawula ubulungisa ngezenzo ezingalunganga ezazenziwe kuzo. Kodwa ukuqonda inzuzo yesizwe esintlanga zahlukeneyo ilizwe kufanele lifunde ukusebenza kunye. Ukungafani kwakunye nokumema inguqu kwindawo yempangelo kudale ukuba amaxhoba nabaphuli mthetho bahlale kwiofisi enye besebenza kunye ukufumana ubuchule obufanayo bokusebenza.

Njengoko uKets de Vries eyibeka: ‘Ukunika amandla abantu babo, iinkokeli ezisebenza ngokwenene kufuneka ukuba zibe noxolo neziqo zazo iziganeko ezadlulayo nezimiyo ebomini babo, eziqo ukuxolela abanye ngokona bangabambi inzondo. Xa silibala ngenzondo yethu, sakha intsebenziswano, sinciphisa ungquzulwano kwaye sikhulula amandla amaninzi athityaziweyo anokusetyenziswa ukusa phambili amazwe, amaziko, imibutho, amaqela, nabantu ngabanye ngabanye.’

Ephepheni i*The Political Economy of Forgiveness* (7 eyoMsintsi 2010), uBoettke no Coyne babhala bathi, ‘Asixoxi nto yokuba akuzange kubekho ncedo ekulandeleni ubulungisa. Lwakusoloko lukho uncedo ekulandeleni ubulungisa kokungalunganga okudlulileyo. Kodwa kubalulekile ukuqonda ukuba ukuxhobisa izinto ezinika uncedo kulawulo lobulungisa kuthetha ukuba ezo zinto zinika uncedo ziphazamisana nezenzo ezigqithileyo ezinokovelisa uncedo olukhulu. Ngamanye amazwi kutya ithuba ukuxhobisa izinto ezinika uncedo kulawulo lobulungisa.’

Eguqulelweyo intetha yesiLatin, *Si vis pacem, para bellum* ithi: Ukuba ufuna uxolo, lungela imfazwe. Abo bavumelana nalo mngqele bakholelwa ukuba uxolo noloyiso zinokuphunyezwa ukuba ubuchule bakho buquka isoyikiso nomlo. Kungenjalo abanye babona uxolelo njengobona buchule bunokwenzeka ukukhusela uxolo okanye uloyiso.

UGqirha Dion Forster, ilungu lekomiti yesigqeba iUnashamedly Ethical neEXPOSED impembelelo echasene nenkohlakalo uthi: ‘Eyona nto iqinisekisekileyo kukuba kukho unxulumano ngqo phakathi kokusilela kuxolelo nezozoqosho. Nokuba ubani ugqala ilahleko yehlabathi yemikhosi yelizwe “ukugcina uxolo” kuMbindi Mpuma, okanye ilahleko yokuthatha imali kuqingqo-mali lwezemfundo eNtshona Koloni ukuhlawula ubupolisa basekuhlaleni eManenberg ukuze abantwana babe nokuya esikolweni. Ukuququzelela uxolo ngoxolelwano kwenza ingqiqo kwezoqosho, ngaphandle nje kokuba ineziphumo ezihle ekuhlaleni.’

Ngokwegqwetha uMurray Bridgman oligqwetha lomangalelwano nokwalilungu leCape Bar, ‘Isigqibo esitshintshayo sempikiswano, ukutsho *Alternate Dispute Resolution*, sifumana amandla njengeyona ndlela ingcono yokusombulula ungquzulwano. Njengesikhokelo esingalungiswanga kakhulu inokuxabisa malunga nama-R300 000

ukumangala, ngaphandle kokuba umba lowo unqale ngqo. Yongeza ke apha ubunzima bokunyanzela umyalelo xa isigwebo sokusilela sesikhutshiwe.

‘Ukwenza isigqibo okanye ukuhlangabezana netyala kwenza ingqiqo ehlabathini. Olu hlobo lokuxolela noku-ncama amalungelo akho kukhokelela ekusekeni ukuthembana kwakhona.’

UBridgman uqwela ngokuthi, ‘Khawujonge lo mzekelo wokushishina ngokunikezela imibhobho kwibhunga ledolophu. Mntu uthile kwisebe lentlawulo ubhutyuza amaxwebhu nangaphandle kwezikhumbuzo nezigu-nyaziso ezininzi zentlawulo uluhlu lwezinto ezithengiweyo namaxabiso luhlala lungabhatalwanga. Ngoku, kokuphi okungcono: Kukuyalela igqwetha lakho ukuba likhathaze umlawuli wecandelo lonikezelo zinkonzo kangangentsuku ezintathu kwinkundla yamatyala limxelela ngokungawulungeli kwakhe umsebenzi okanye ukuhlangabezana kwimpikiswano ngokubhatalwa kwetyala, ngelixa uqhubeleka nokwenza umsebenzi webhunga ledolophu?’

Ngeli lixa uMzantsi Afrika usaziwa ngesakhono sawo sokusombulula impikiswano nongquzulwano ngoxolo, ukusetyenziswa kwenkqubo yala maxesha yothethathethwano nokulamla kwiimpikiswano zoluntu nezorhwebo lusilele uphuhliso ngasemva, umzekelo, iimpikiswano zoluntu, ezeentsapho nezabasebenzi. I Africa Centre for Dispute Settlement (ACDS) eUSB izibeke njengento engajikiyo kodwa idibanisa nanjengenkokeli eqiqayo ekuphuhliseni inkcazo eyingcingane nokulamla kwiimo zayo zonke ngogxininiso olukhethekileyo kungqulwano olubandakanya abalinganisi bezoqoqosho. Jonga kwi www.usb.ac.za/disputesettlement/

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