

Isibophezelo Senhlangano Yamakhomanisi

Karl Marx no-Frederick Engels



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Amazwi Omhumushi

Baningi abantu abanginike usizo ukuhumusha lomsebenzi, kakhulukazi ngibonga lamaqabane: Steve, Veli, Salim, Patrick, Lenore, Jane, Neville kanye namanye amalunga we-WOSA afake isandla ukuze lomsebenzi uphethwe. Ngibonge futhi amaqabane ase-Swideni: Carina, Linn, Peter.

Ngithemba ukuthi lomsebenzi esiwuqalile uzongenelwa iningi lesigaba sabasebenzi, licebise kakhulukazi ekutheni yimaphi amagama esiZulu esingawasebenzisa ukuze lolimi lukhulume ngobuhlakani nxa luxoxa gemibono / ngemicabango ka-Marx noma yoBukhomanisi. Kulomsebenzi asihumushanga izandulelo ezalotshwa ngu-Marx no-Engels ngenkathi lomsebenzi wabo ushicilelwa ngezilimi-ngezilimi. Esikhundleni salezandulelo, sifake uhlu lwesincasiselo esithemba ukuba luzosiza umfundi ukuqonda ukuba amagama amamsha najwayelekile asetshenziswe ngayiphi indlela kulomsebenzi.

Sithemba ukuba lomsebenzi, kungekude, uzohumushwa nangezinye izilimi zesintu. Ngokwenza njena sizobe sishaye izinyoni ezimbili ngetshe elilodwa: sithuthukisa izilimi zesintu nkati futhi silungiselela inguqula-mbuso yoBukhomanisi, ezositakula kulencindezelo ngonxwankulu.

*Brian Ramadiro
Gauteng - Egoli, 2002*

Ibika

Ukuvela kwalomshicilelo wokuqala' weSibophezelo samaKhomansi ngolimi lwesiZulu kusikhumbuza iqiniso lokuba emva kweBhayibheli lamaKrestu, lencwadi yokuqamba ubudlela-ndawonye bamazwe ngamazwe ngenye yezincwadi ezihumushwe ngezilimi eziningi futhi ecindezelwe (ngemishini yokuloba amabhuku) kabanzi . U-Eric Hobsbawn uthi ekuqaleni ukusakazwa kwemiqondo eqokethwe kuleSibophezelo ngokusihumusha ngezilimi ezahlukene kwahamba kancane. Kodwa, ngemva ka-1868 futhi kakhulukazi, emva ka 1917, imihumusho yaba buninginingi futhi iza ngokushesha. Uhide lwalemihumusho cishe lingumlando wokwakhiwa kwezimbongi kumazwe ngamazwe, okuhambisana nokuqhamuka kwesigaba sabasebenzi kumazwe ngamazwe elandelana. Okuqhamisayo, yikuba u-Hobsbawn akakhulumani ngemihumusho ngezilimi zase Afrika, nakuba sazi ukuba lesiBophezelo sahumushwa ngesiBhunu ngezinkathi zo-1930 futhi nokuba lomhumusho watshalwa kabanzi kubaholi bezinyonyani “zabamhlophe” ngesikhathi se-Union of South Africa. Lokushiya lemihumusho, mhlawumbe, kungenxa yokungazi. Noma kunjalo, kubonakalisa ukuba awukho omhumusho ngezilimi zase Afrika owakhethwa wabalulwa ngababhali bomlando, uma sicasisa ulimi lwase Afrika nxa sikhuluma ngezilimi ezibhaliwe, lolu ngulimi olwafinyelela esimeni saso sokulotshwa / sokucindezelwa (ngemishini yokuloba amabhuku) kulelizwekazi lase Afrika. Loku futhi kutshengisa ukuba imfundo yabaholi abaqhamukayo besigaba sabasebenzi ngesikhathi sobukholoni kanye nangemva kwalesikhathi e-Afrika beyethulwa ngezilimi zalezinkosi zamakholoni: njengesi-Fulentshi nesi-Ngisi.

Masibheka ngaleliso lomhumusho weqabane u-Ramadiro, uyindima emlandweni wesimanje walelizwekazi. Ubonisa esinye sezici saloku okuthiwa Ukuzalwa Kabusha kwe-Afrika (African Renaissance), lapha sisho ukusetshenziswa kwezilimi zase Afrika kuyonke imikhakha yempilo ebalulekile, kakhulukazi ukuba nazo zibe yizilimi ezilotshwayo/ ezicindezelwa (ngemishini yokuloba amabhuku). Loku kuyisibophezelo sethu ku-WOSA entandweni yeningi yesigaba sabasebenzi, siyagcizelela ukuba “intando yeningi” ingatholakala kuphela nxa bonke abantu banikezwa ithuba lokusebenzisa izilimi abazazi kangcono ukwenza imisebenzi yabo yamihla namalanga. Kuthina ukuvuselelwa kwe-Afrika akukona ubugagu esikusebenzisela ukuvula amehlo woquqaba. Sizibophezelele kumbono othi Yikuzalwa Kabusha kwe-Afrika ngendlela yobudlela-ndawonye kuphela okuzokwenza ukuba abantu balelizwekazi le-Afrika baphume kulomgodi

wokuphela ithemba elishywe kuwona nguxhaphazo ngendlela ye-*imperialism neo-colonialism*, uxhaphazo olubashiye bemindawonye bebola. Ngokushicilela lesiBophezelo ngalesikhathi, ngakho-ke, ngaphandle kokungabaza sithi kusigaba sabasebenzi salelizwekazi lase-Afrika nakuleso samanye amazwe, kunokuba samukele ukuba isigaba sonxwankulu siinqobile, thina sibuyela emithonjeni ukuze sivuselele inkolo kanye nentshisekelo yokuguqula ngokuphelele lomphakathi wonxwankulu omusha futhi onesibindi lapho khona abampofu basundezelwa ezanzi esikalini sakho konke okuphilayo. Sikhumbuzisa isigaba sabasebenzi nabaholi baso ukuba indlela ukulandela indlela eyahlukile kuleyo yomphakathi lapho ubunxwankulu bungasekho khona, eyahlukile kubudlela-ndawonye, yilona yenhlalo yezilwane emhlabeni wonke, inhlalo ompawu zayo esesiqala ukuzibona cishe kuwo wonke amazwe omhlaba.

Kuthina, nakuba kukuningi okungaqakethwe lapha, kulesiBophezelo Senhlangano Yamakhomanisi, njengokuqanjwa kwaso ngalobi baso, siyincwadi equkethe imibono ekhaliphile ngokoqobo, siyincwadi ephathelene ngokuphelele nalesimo esizithola kusona namhlanje. Lomphakathi U-Marx no-Engels ababelandisa ngawo ngo-1848 sewuyinto yangempela esabisayo emva kweminyaka engaphezudlwana kwa-150. Lobuhlakana obungavamile bemibono yabo, omsuka wako yimigomo yemfundiso ye-*historical materialism* abafinyelela kuyona ngokusebenza ngokubambisana iminyaka esihlanu, ngokungenela izinkulumo mpikiswano, kanye nangezehlakalo-ngezehlakalo zokuthintana phakathi kwabo nezinceku zombuso wamakhosi owavusuphelelwe yisikhahti kwelakubo e-Jalimane. Lomsebenzi oshengisa ukuba umphakathi unyakaza kanjani, usaqhubeka nokudida ngisho nabafundi abacwaningisa ngokuphelele. Indikimba yalencwadi, yizinkathi zokukhiqiza ngendlela yobunxwankulu, njengazonke izindlela zokukhiqiza zaphambili, ziguquguquka ngokuguquka komlando, lendikimba iphathelene ngokuphelele nalesikhathi samanje lapho ukukholeka kobudlela-ndawonye busengozini emva kokibhidlika kodwendwe le-Soviet.

Ukufunda kabusha lesiBophezelo sekuyindikimba ebaluleke kakhulu emvuselelweni ekuzalweni kabusha kwemicabango ka-Marx nabalandi bakhe. Lokwethemba ukuba konke okuhle kuzikwenzeka kwalamanguqula- mbuso okutholakala kuwonke lombhalo, makuhluthwa lengxenywe yethemba ebeliliphupho, ithemba elifana nokulindela inguqula-mbuso yazikhathi zonke (e-YuroBhu), ngaphandle kwalamaphupho yilona themab amaqabane abambe iqhaza kumizabalazo yemiphakathi kanye namaguqula-buso okufanele azigcinele lona kulogwadule lomphakathi wanamuhla lapho khona “amaguqula-mbuso ayizolo” ahuba lengoma ekhwantabe chutshwa ngokufanayo ngo-Thatcher, ngo-

Blair, ngo-Reagan kanye no-Bush, ihubo elithi “ayikho enye indlela” (ngaphandle kobunxiwankulu). Kunalokhu, lesiBophezelo siyabonisa ukuba indlela eyahlukile ihlala ikhona futhi enye inhlelo yomphakathi izobangumphumela wezinyathelo zepolitiki ezithathwa yizigaba ezicindezelwe nezixhashazwayo.

Kucacile ukuba kulesikhathi, isici esibi esibaluleke kakhulu kubasunguli bendlela eyahlukile, indlela yobudlela-ndawonye, ukusolakala kwabaholi bonguqulam-buso. Kungalesizathu-ke ukuhumushwa kwalesiBophezelo ngezinye zezilimi ezinkulu e-Afrika kubaluleke kangaka. Ngoba, kungenxa yokufunda ngokuzimisela imibhalo ebalulekile yemicabango ka-Marx nabalandeli bakhe kanye neyenqunquthela yodudlela-ndawonye yamazwe ngamazwe jikelele njengengxenyane yomzabalazo wezigaba ozozamazisa umhlaba wonke lapho khona abaholi abasha bazovela baqhubele phambili umzabalazo lakushiye khona isizukulwane esedlule - sizifumane siphokelekile ukushiya / ukucabanga kabusha izinkolelo zaso. Akukho okungaqinisekisa lokhu ngeono kunokuba labaholi bavele esigabeni sabasebenzi nakwezinye izingxenyane zabacindezelwe futhi nokuba leligugu lemicabango namasu ezindlela zokuhambisa ipolitiki litholakale ngazo zonke izilimi zabantu.

U-Marx no-Engels babedukile ngokubikamanqaki ukuba bekuseduze ukuphela kombuso wobunxiwankulu emhlabeni wonke. Kulokuduka kwabo balandelwa yizizukulwane ngezizukulwane zonguqula-mbuso bamadlela-ndawonye iminyaka engu-150. Namuhla, kusobala ukuba ukuqedwa kwenhlelo yobunxiwankulu kudinga ukuhlangana kwemizabalazo eminingi emphakathini ngamunye, kazwelonke, kanye neyamazwe ngamazwe, imizabalazo eqhubelwa phambili kaningi izinjongo nemibono eyahlukile nephikisanayo. Isigaba sabasebenzi sisodwa, ngezinkathi zika-2000, akusona esizogubhela ithuna lenhlelo yombuso osixhaphazayo, lombono ngaphandle kokungabaza abalobi balesiBophezelo bezawovuma njengento ephathelene namasu wezepolitiki.

Kusobala futhi namuhla ukuba inguqula-mbuso yamadlela-ndawonye noma ukuguqula kwemiphakathi yethu ngokuphelele, kuyinqubo eyakhwayo akusona isambo / isidumo esenzeka kanye. Imizabalazo yezinhlangano ezilwela amalungelo wabesifazane, wabafundi, wabalimi abancane, ngisho naleyo mizabalazo esekele kwezenkolo, yonke imizabalazo ebhikiswe kulobuphangini obusha bama-liberali (*neo-liberalism*) obufisa ukuthatha umhlaba wonke futhi ebhekiswe kuzo zonke iziqu zempatho embi yobunxiwankulu, yonke iyingxenyane efanele yalengqubeke eyakhwayo. Akunampikisano, ngakho-ke, ekuvuseni ithemba lokuhle lika-Marx no-Engels lenguqula-mbuso engaphakade, ithemba elithi kulezimo zesikhathi samanje ekuqaleni kwenkathi entsha emlandweni womhlaba lihambisana nobuhlakani bombono womunye wabafundi baka-Marx

nabalandeli bakhe owacebisa ukuba kufanele sisizilungise / sizijwayeze kwezomqondo ukungathembi ukuba kuzokifa konke okuhle kodwa sibenenhliziy othemba ukuba kuzofika konke okuhle.

Thana lelibhukwana lingenise inkathi entsha yomzabalazo wenguqula-mbuso e-Ningizimu Afrika kanye nase-Afrika yonke yase-Ningizimu. Thana abasebenzi, abesilisa nabesifazane, abasebenzayo nabangasebenzi, intsha nabadala, kanye nohla lwezigidi ngezigidi zabacindezelwe nabaxhashazwayo bafunde futhi bazabalaze. Masixhumanise yonke imizabalazo yethu nabo bonke abantu kuwo wonke amagumbi e-Afrika futhi sihlanganye nezigidi sesigidi sabaxhashazwayo nabacindezelwe kuwo wonke umhlaba ngolwazi oluphelele lokuba enye inhlelo yomhlaba / yempilo ingenzeka nokuba umphumela wokuhluleka ukwenza lokhu inhlelo yezilwane kanye nokubhujiswa kwako konke okuphilayo emhlabeni. Masikhumbule isikhuzelo senqunquthela yabasebenzi bamazwe onke:

**Akukho esizokulahlekelwa ngaphandle kwamaketangu ethu,
silindele ukuzuza konke emhlabeni!**

Neville Alexander

Usihlalo: Workers Organisation for Socialist Action

¹ Omunye umusho walomsbenzi kuthiwa wenziwa I-SACP, kodwa sehlekile ukuwuthola emahovisi abo, kumhumushi, e-Mayibuye Centre nakwezinye izindawo lapho amabhuku alenhlango agcinwa khona. Nxa utholakala, sithemba ukuba abafundi bomsbenzi waka-Marx nabalandeli bakhe bazowamukela ngezombili.

Foreword

The appearance of the first¹ isiZulu edition of the Communist Manifesto reminds us of the fact that after the Christian Bible, this famous founding document of international socialism is one of the most translated and the most widely printed works in the world. According to Eric Hobsbawm, the diffusion via translation of the Manifesto was a slow process at first. However, after 1868 and even more so, after 1917, translations came thick and fast. The list of translations reads like the history of industrialisation and the accompanying emergence of a working class in one country after another. Significantly, Hobsbawm makes no mention of translation into any African language even though we know that it was in fact translated into Afrikaans in the early 1930s and distributed widely throughout the then predominantly white trade union leadership in the Union of South Africa. This omission may be the result of ignorance, of course. It does show, however, that no translation into any African language ‘caught the eye of history’, if we define an African language in the context of print languages as one that attained its written form on the continent of Africa. It shows, further, that the political education of the emerging leadership of the working class in colonial and post-colonial Africa took place in the languages of the colonial masters, i.e., in French and English.

Seen in this light, Comrade Ramadiro’s translation of the Manifesto into isiZulu is itself a benchmark in the modern history of the continent. It marks one of the defining features of any so-called African Renaissance, i.e., the use of the languages of the peoples of Africa in all the important domains of life, specifically also as print languages. It is a commitment on the part of WOSA to workers’ democracy since we insist that ‘democracy’ is only possible if people are able to use the languages they know best in order to conduct all the transactions of their daily lives. For us, the regeneration of Africa is not some rhetorical device used to blindfold the masses. We are committed to the position that it is only through the socialist renaissance that the peoples of the African continent will rise up out of the trench of despair in which imperialism and neo-colonialism have kept them stagnating and decomposing. In issuing this translation of the Manifesto

at this juncture, therefore, we are saying very clearly to the working people of the continent of Africa and of the rest of the world that far from accepting the triumph of the capitalist classes, we are going back to the sources in order to revive the belief in and the passion for the radical transformation of this brave new capitalist world in which the poor are pushed down the evolutionary scale back into the animal kingdom. We are reminding the working people and their leadership that the alternative to a post-capitalist, socialist, world is the global barbarism that we are beginning to see the shape of in almost every country on the planet.

For us, in spite of its shortcomings, the Manifesto of the Communist Party, as it was named by its authors, remains a truly visionary document, one which has total relevance to the situation in which we find ourselves today. The world that Marx and Engels sketched in 1848 has become eerie reality a little more than 150 years later. The uncanny sharpness of the vision which they derived from the basic tenets of the historical materialism they had together arrived at during five years of collaborative study, debate and episodic brushes with the outmoded feudal authorities of their native Germany, continues to baffle even the most critical of readers of this axial document. Its essential theme, which is simply that the epoch of capitalist production, like all other epochs of production, is historical, renders it most relevant to the current period of the crisis of credibility of socialism in the aftermath of the collapse of the Soviet block.

Re-reading the Manifesto has become an essential task of Marxist regeneration. The revolutionary optimism that informs the pamphlet, stripped of some of its unrealistic expectations of immediate permanent revolution (in Europe), is exactly what socialist activists and revolutionaries need to recover in today's arid environment where an increasing number of yesterday's 'revolutionary socialists' hum the same dismal tune as the Thatchers, the Blairs, the Reagans and the Bush's, i.e., 'There is no alternative' (to the capitalist system). Instead, the Manifesto shows, there is always an alternative and another world will come about through the political action of the oppressed and exploited classes.

It follows that in the present conjuncture, the crucial flaw from the point of view of initiating the socialist alternative is the absence of revolutionary leadership. It is precisely for this reason that the literary

accomplishment of the translation of the Manifesto into one of the major languages of Africa is so important. For, it is through the committed study of core documents of Marxism and of the international socialist movement generally as part and parcel of the class struggles that are once again shaking the world that a new leadership will arise to take the struggle forward from where a previous generation had been forced to reconsider their positions. And there is no better guarantee that such leadership will emerge from the ranks of the working people and from other strata of the oppressed than having this treasury of theoretical and strategic wisdom accessible in all the languages of the people.

Marx and Engels were certainly wrong in predicting the imminent end of the capitalist world system. They were followed in this erroneous prediction by one generation of revolutionary socialists after another for the next 150 years. Today, it is very obvious that the eradication of the capitalist system will require the convergence of many different local, national and regional struggles, all of which are impelled by quite different, often even by contradictory, motives and visions. The working class alone does not in the real world of the 21st century constitute the gravediggers of the system that exploits them, an insight that the authors of the Manifesto would undoubtedly uphold as a matter of political strategy.

It is also obvious today that the socialist revolution or the radical transformation of our societies is a process and not some cataclysmic one-off event. Feminist and other women's, trade unionists', students', peasants' and even religion-based struggles against the ravages of neo-liberal globalisation and against the fundamental injustices of the capitalist system are all necessary aspects of that process. This is why there is no contradiction at all in us reviving the optimistic, permanent revolutionary vision of Marx and Engels which, in the prevailing conditions at the dawn of a new era of world history is in tune with the insight of another great Marxist scholar who advise that we cultivate pessimism of the intellect but optimism of the will.

Let this little book herald the beginning of a new period of revolutionary class struggle in South and southern Africa. Let the workers, men and women, employed and unemployed, young and old, as well as all the other layers of the oppressed and exploited millions study and struggle. Let us link up our struggles with those of people

in all the corners of the African continent and let us join forces with the exploited and oppressed billions throughout the rest of the world in the full knowledge that another world is possible and that the price of failure is barbarism and the destruction of all life on earth. Let us repeat the slogan of the international workers' movement:

**WE HAVE NOTHING TO LOSE BUT OUR CHAINS,
WE HAVE A WORLD TO GAIN!**

*Neville Alexander
Chair of the Workers' Organisation for Socialist Action
(WOSA)
October, 2002*

¹ It is reported that another translation of the Manifesto exists. We have been unable to get hold of a copy after speaking to the SACP office and the translator, searching the Mayibuye Centre, Ruth First Papers, and other archives. We believe, however, that readers will welcome the translation referred to when it finally appears. [Translator's notes]

Kunesipoki esihlupha i-Yurobbu – isipoki sobukhomanisi. Zonke iziphathi- mandla ze-Yorubhu endala zakhe umfelandawonye ongcewele ukuze kuphethwe lesipoki: u-Phapha nenkosi yase-Rashiya, U-Mettermich kanye no- Guizot, ubuxhwanguxhwangu base-Fulansi (French Radicals) kanye nezimpimpi zamaphoyisa ase-Jalimane.

Ngeyiphi inhlango ephikisayo engajivazwa yiziphathi-mandla ngelokuthi inobukhomanisi? Ngeyiphi inhlango ephikisayo engaziphenduleli, kulezinye izinhlangano esezithuthukile ezindleleni zazo zokuphikisa, nakulezo zeziphekula- zikhuni, ngalelichaphazi lensolo yokuba zinobukhomanisi?

Kubili okuvela kulamaqiniso: –

I. Ubukhomanisi sebuvunywe yiziphathi-mandla zase-Yurobbu ukuba nabo bungamandla.

II. Sesifikile isikhathi sokuba Amakhomanisi aphumele eshashalazini, abhekane nomhlaba wonke, asakaze imibono yawo, izinjongo kanye nezindlela zawo bahlangabezane nalenganekwane yesipoki sobu-Khomanisi bephethe isibophezelo salenhlangano qobo lwayo.

Ukuze lokhu kufezeke, ama-Khomanisi amazwe ngamazwe ahlangene e- London adweba lesibophezelo esizoshicilelwa ngalezilimi: isi-Fulentshi, isi- Jalimane, isi-Taliyane, isi-Felemishi (Flemish) kanye nesi-Danishi (Danish).

Isahluko 1:

Onxiwankulu nesigaba sabasebenzi¹

Umlando wabantu bonke emhlabeni jikelele kuze kube manje², ngumlando wemizabalazo yezigaba.

Phakathi kokhululekile nesigqila, kwesigwili (*patrician*) kanye nomfokazane, kulo olilunga eliphelele lenyonyani yezingcweti yemisebenzi yezandla³ kanye nesishozi sakhe, ngelilodwa, phakathi komcinezeli kanye nocindezelwe, bahlala bejamelene njalo, belwa impi engenamkhawulo, impi ethi manje ishoshe phansi, futhi ibuye iphumele eshashalazini, impi ethi zikhathi zonke iphelele ekugqukeni kwendlela yokuphatha ezweni noma iphelele encithakalweni yazo zombili lezigaba ezincitsanayo.

Ezikhathini ezedule simfumanisa emlandweni ukuba cishe ndawo zonke umphakathi uhleleke uhlo, ungubuninginingi bezikhundla. E-Roma yasendulo kunama-patrician, ama-*knights*, abantu-nje, izigqila;

¹ Ngonxiwankulu sisho lesosigaba sesimanje sabosozimali, esiphethe zonke izinto zomphakathi zokuhqiza futhi singabaqhashi babasebenzi abaholelwayo. Ngesigaba sabasebenzi sisho isigaba esiholelwayo sesimanje sabasebenzi, ngokungabi nezinto zaso zokuhqiza, siphoelekile ukuthengisa amandla aso okusebenza ukuze siphile (Engels, umshicilelo ka-1888)

² Wonke umlando olotshiwe. Ngonyaka ka – 1847, andukuba umlando woqobo uqale, izindlela zokuhlala nokulawula umphakathi ngaphambi kokuba umlando ulotshwe, bezingaziwa. Kusukela ngalesikhathi u-August von Haxthausen (1792 –1866) wafumanisa ukuphathwa komhlaba ngumphakathi wonkana e-Rashiya, u-George Ludwig von Maurer wathengisa ukuba ilona donga layo yonke imiphakathi yama-Teuton nalapho imilando yawo uqalana khona, nokuba imiphakathi yasemaphandleni, iyona ndabuko yasendulo yayo yonke imiphakathi kusukela e-Ndiya kuyofika e-Ireland. Iingaphakathi lokuphathwa kwalezindawo zamaphandle yagumlela yobukhomanisi basendulo, okwakuyindlela ejwayelekile yokuphila yalenhlobo yemiphakathi yafumaniswa ngu-Henry Morgan (1818-1861), kulomsebenzi owamenzela isidumo wafumaniswa ukuba imizi noma izihlobo ziphathelana kanjani nesizwana. Ngokuhlakazeka kwemiphakathi yasendulo, umphakathi waqala ukhululani izigaba ezahlukile, ekugcineni umphakathi wahlukana izigaba ezibangayo. Ngizamile ukulandela lokuhlakazeka encwadini yami ethi: *Indabuka Yomndeni, Yempahla kanye Nobugcisa (Origins of the family, property and the state.* 2nd ed, Stuttgart, 1866).

³ Induna yenhlangozo yezingcweti yemisebenzi yezandla, lapha sisho ilunga eliphelele lalenhlangozo, induna phakathi kwalenhlangozo, asisho umphathi wayo.

Ezikhathini Ezimaphakathi kutholakala izinkosi, amakhosi akhonze kwamanye, induna yomsebenzi wezandla, labo abaseqedile ukufundela umsebenzi othile wezandla, labo abasafundela umsebenzi wezandla, abasebenzi basemapuluzani (*serfi*); cisha kuzo zonke lezi zigaba kukhona ezinye ezincane.

Lomphakathi wobunxiwankulu banamuhla umilele emvithivithini yombuso wa*Makhosi*, zange uqede umbango wezigaba. Umphakathi wobunxiwankulu wakhe ezintsha izigaba, izimiso ezintsha zencindezelo, imizabalazo emisha ethatha isikhundla saleyo yakudala.

Lezinkathi zethu, yizinkathi zobunxiwankulu, zigcamise ngalesi sici: zenze ukuba umbango wezigaba ube sobala. Umphakathi noma izwe lonke lihluwane amaqembu amabili abangayo, lihluwane izigaba ezijamelene – onxiwankulu nesigaba sabasebenzi.

Kuzisebenzi zasemapulazini zesiSikhathi Esimaphakathi kwazalwa khona abalimi abanemvume emadolobheni *Asendulo*. Imbewu yokuqala yonxiwankulu iqhumise kulaba balimi.

Ukufumaniswa kwe-Melika, nokuzungezwa kwe-Kapa kwavulela lonxiwankulu abakhulayo amathuba amasha. Izimakethe zase-Ndiya nase-Shayina, ukubuswa kwe-Melika ngabase-Yurobhu, uhwebelano namazwe abuswa ngamanye (*amakholoni*), nokwanda kohewbolana nempahla, konke lokhu kwanikeza uhwebolano, uqondiso lwemikhumbi, izimboni, uvuko olungakaze lwabonwa phambilini, futhi kwanikeza uvuko kulabo ababehlose ukuguqula isimo sokubusa kulemixelenge yemphakathi yeSikhathi Esimaphakathi.

Indlela yeSikhathi Esimaphakathi yokukhiqiza, yayigodlwe futhi ihanjiswa imifelandawonye yezingcweti zemisebenzi yezandla engavumeli yinoma bani ukuba angene kuyona, yayingasanele ukufeza izidingo zemakethe ekhulayo nalezo zezimakethe ezintsha. Indlela entsha yokukhiqiza yathatha isikhundla saleyo yakudala. Izinduna zalezinyonyani zezingcweti zemisebenzi yezandla zasundzelwa eceleni kwangeniswa abakhiqizi abavela esigabeni esimaphakathi: *ukwahlukaniswa kwemisebenzi* ngezinyonyani (zezingcweti yemisebenzi yezandla) kwashabalala kwangena ukwahlukaniswa kwemisebenzi ngaphakathi kwe-mboni ngayinye.

Ngalesikhathi, izimakethe nezidingo zabantu zaqhubeka nokukhula njalo. Ngisho nabakhiqizi bebangasanele. Kwakuyikhona, umusi nemishini yaququla indlela yokukhiqiza impahla. Isikhundla sezingcweti zemisebenzi yezandla sathathwa yizidlakela zezimboni zesimanje; isikhundla sabakhiqizi besigaba esimaphakathi sathathwa yizomboni zogcwigcwi bezicebi, yizinduna zamabutho ezimboni, ngonxiwankulu besimanje.

Izimboni zesimanje zakhe imakethe esingatha umhlaba wonke. Ukufunyaniswa kwe-Melika kwenza lokhu kwalula. Lemakethe ilethe enkulu ingqubeko kuhwebolano, kuqondiso lwemikhumbi, kuxhumano phakathi ezweni; nxashana izimboni, uhwebelano, uqondiso lwemikhumbi kanye nemigwaqo yezitimela kuqhubeka nokwanda, ngokulingayo, onxiwankulu babekhula, izimali zabo eziqongelelwe zande, basunduzele eceleni yonke imisalela yezigaba zomphakathi Wesikhathi Esimaphakathi.

Siyabona-ke ukuba onxiwankulu kwasabona bangumphumela wengugoko ende, bangumphumele wempendu-mpenduko yezindlela zokukhiqiza / zokuphila nezohwebolano.

Isinyathelo nesinyathelo ekukhuleni konxiwankulu besihambisana nokudlondlobala kwalesi sigaba kwezopolitiko. Yisigaba esasicindezelwe embusweni Wamakhosi, yisigaba esakha umfelandawonye ohlomile ezindaweni lapho besiphethe khona amandla okubusa (ama-*commune*): lapha ilizwe eliziphethe lingena nkosi (njengase-Ithali nase-Jalimane); laphaya ba*Yisigaba Sesithathu* esithela intela ngaphansi kobukhosi (njengase-Fulansi); qede, ngezikhathi zokhiqizo lwesimanje, lesigaba besisebenzela *Izinkosi Ezizingenakululekwa* njengesikhali esilinganisa amandla phakathi kwamakhosi; kanti futhi besiludonga – onxiwankulu, kusukela ekuqalweni kwezimboni zesimanje kanye nemakethe esingatha umhlaba wonke, bazahlulela wonke amandla wokubusa, kulombuso wokhetho, isigungu sikahulumeni wesimanje silikomidi lokuphatha izindaba ezibhekene nabo bonke onxiwankulu.

Onxiwankulu, masiqhathanisa nezikhathi ezingaphambi kwalezi zabo, babamba iqhaza elikhulu enguquleni-mbuso eyaletha enkulu ingqubekela phambili.

Onxiwankulu, kuzo zonke izindawo lapho abathatha khona amandla, baqeda konke okuphathelene nemiphakathi yamakhosi, okuphathelene nokulawula kwamadoda, kanye nako konke ukuhlobana kwabantu ngokuzalana okusimame empilweni yasemaphandleni. Ngaphandle kozwelo basakaze lenxubevange yezibopho ezazibophezele wonke umuntu “kwabadala ngokwesiko nangemvelo”; akusenalutho okuxhumanisa omunye komunye ngaphandle kobugovu nongazweleni “oluthatha ukheshi kuphela”. Onxiwankulu sebatulise nenkulu injabulo yobungcele benkolo, batulise ubutasatasa bamaqhawe, batulise bonke labo abangathandi impucuko abafisa ukubambelela emiphakathini

yakudala. Igugu lobuntu seli linganiswa nesibalo semali ethile, kanti endaweni yenkululeko enganakubalwa futhi enganamkhawulo bafaka cyodwa kuphela inkululeko, eyiqeli kakhulu – Inkululeko Yohwebolano. Ngelilodwa, inkululeko yokuxhaphaza, egubezwe ngenkolo kanye nenkohliso yezepolitiko, isukhunda senkululeko sesithathwe uxhaphazo olungenamahloni, olusobala, futhi olungewelizisayo.

Onxiwankulu seabhumule imiqhele yayonke imisebenzi ethi kuze kube manje yayihlonishwa futhi inesithunzi. Onxiwankulu seabhendule udokotela, ummeli, umfundisi, imbongi, kanye nososayensi, yabenza izisebenzi babo eziholelwayo.

Onxiwankulu seabamuke umndeni ingubo yozwelano, qede benza umndeni waba uhlobano lwemali.

Umndeni wabonakalisile ukuba kwenzeka kanjani ukuba ukuhlukumeza obunamandla ngezikhathi zamakhosi, ukuhlumeza okudunyiswa yiwo wonke *amadonsela-mva*, bebhambisana nobukhulu obuvila. Onxiwankulu bahamamba phambili ekutshengiseni ukuba inkuthalo yomuntu ingalethani. Onxiwankulu bafeze izimanga ezedlula izakhiwo zase- Gibhithe, imisele yokuhola amanzi yase-Roma, amasonto esi-Gothiki; onxiwankulu bathathe amahambo enza kube yize konke ukwamuka kwezizwe kanye nayo yonke imikhankaso (yokuphoqela amazwe ngamazwe ukuba alandele inkolo yobu-Krestu).

Onxiwankulu bangashabalala uma bengaqhubeki nokuthuthukisa nokugugula imishini yokukhiqiza, lentuthuko nenguquko ishintsha indlela yokwakha umnotho, loku bese kushintsha indlela yokuphila emphakathini wonke. Ukonga izindlela ezindala zokukhiqiza ngaphandle koshintsho, masiqhathanisa nonxiwankulu, bekungumbandela wazo zonke izigaba zosozimboni bakudala – kodwa hhayi onxiwankulu. Ukushintsha indlela yokukhiqiza okunganamkhawulo, unyakaziso olungenamqawulo kwendlela yokuphila, ukungabaza nobuyaluyalu kwempilo okungaphakade, konke lokhu kuhlukanisa izikhathi zonxiwankulu kuzo zonke eziphambilini. Konke ukuzalana,

4 Leli igama elalinikezwe abahlali basemadolobheni yizakhamuzi sase Ithali kanye nase-Fulansi, emva kokuba bazithengele noma bazithathela amalungelo abo okuziphatha ngokungqoba amakhosi asendulo. [Engels, umshicilelo wesi-Jalimane ngo-1890]. I -"Commune", e-Fulansi, kwakuyingxenywe yezwe

ukuhlobana, nezindlela zokuphila azisagxilanga ezweni ngalinye kanti nezinkolo nemibono yasendulo seyikhukhulwe, bese kuthi konke okusha kungasaphathwa andukuba kubene. Konke okulitshe kuncibilike kube umoya, konke okungecwele kube okomhlaba, wonke umuntu aphoqeleke ukuba abhekane ngqo nesimo sakhe sokuphila kanye nokuphathelana kwakhe nabanye abantu.

Isidingo esikhule njalo semakethe yokuthengisa umkhqizo senza onxiwankulu bagijime onke amagumbi omhlaba. Bakhosele ndawo zonke, bakhe ndawo zonke, bakhe izihlobo ndawo zonke.

Onxiwankulu, ngokusebenzisa imakethe esingathe umhlaba wonke, benze ukuba indlela yokukhiqiza nokusebenzisa umkhqizo ifane kumazwe wonke Labo abafuna ukuphindisela umphakathi emva bajabhe kakhulu ngoba ubunxiwankulu budilize lodonga izimboni zamazwe ngamazwe bezimi kulona. Izimboni zeminyaka zamazwe sezibhubhisiwe noma zisabhubhisa malanga onke. Isikhundla salezi zimboni sithathwa ngezinye, lezimboni ezintsha zahlululela ukufa nokuphila, yizimboni okungakhathakekile kuzona ukuba izinto eziluhlaza zokwenza impahla zivela kwelakuphi izwe, zisebenzisa izinto eziluhlaza zokukhiqiza impahla ezivela emajukujukwini omhlaba; ompahla yazo engasetshenziswa ekhaya kuphela, kodwa kuwo wonke amagumbi omhlaba. Esikhundlani sezidingo zakudala, ezaneliswa ngumkhqizo wasekhaya, sithola izidingo ezintsha, ezinganeliswa ngumkhqizo wamazwe asekuDeni anemimoya eyahlukile. Endaweni yamazwe ahlala wedwana eqholoshile, sibona ukuphathelana / ukusebenzisana kuzo zonke izinto, amazwe wonke ancike futhi asebenzisane namanye. Njegasekhizweni ophathelana nezinto ezibonakalayo, kunjalo futhi nasemkhizweni yengqondo / wemicabango (isbn., amabhuku, izingoma, imifanekiso). Lemisebenzi yengqondo yezwe ngalinye seyimpahla yawonke umuntu. Ukucwasa ngubuzwe kanye nokuba nenhliziyo yokungavumeli abanye ukuba baziqumele kumambe kumambe kubenzima ukufezeka, bese kuthi kuyo yonke imibhalo kazwelonke neyemiphakathi emincane, kudalwe khona imibhalo yomhlaba wonke.

Onxiwankulu, ngokuthuthukisa imishini yokukhiqiza ngokushesha,

ephethwe I-komidi elalikhethwe ngentando yeningi. Leligama lalisetshenziswa ngamadolobhana asafusayo, babelisebenzisa nangaphambi kokuba baphumelele ukuzibusa. I-Ngilandi sithatha njengobonelo esiqamile kunuthuko yezomnotho, kanti kunuthuko yezepolitiko I-Fulansi yisona sibonele esiqamile.

ngokuthuthuka kwezinto zokuxhumana, konke lokhu kulethe impucuko nakwelikhulu iqaba. Ukushibha kwezimpahla iyona mbayi-mbayi abayisebenzisayo ukunqoba nenkulu inkani nenzondo yabezizwe ngamaqaba. Onxiwankulu baphoqela wonke amazwe, nxa engafuni ukubhubhiswa, ukulandela indlela yokukhiqiza yobunxiwankulu, iwaphoqele ukuba angenise loku bona abakubiza impucuko yomphakathi – ukuze nabo babengonxiwankulu. Kafushane, onxiwankulu bakha umhlaba oyisithombe sabo.

Onxiwankulu sebenze ukuba amaphandle abengaphansi kwamadolobha. Bakhe amadolobha amakhulu, bandisa nesibalo sabantu emadolobheni masiqhathanisa namaphandle, ngokwenza njalo bakhulule ingxenye enkudlwana yabantu kubuthutha bempilo yasemaphandleni. Njengoba benze amaphandle ukuba ancike/ athemebele emadolobheni, benze amazwe amaqaba-ngamaqaba athemebele kulawo aphucikile, amazwe abalimi athemebele kumazwe wonxiwankulu, Impumalanga ithemebele ku-Ntshonalanga.

Ngokuhamba kwesikhathi onxiwankulu baqeda ukusakazeka kwabantu, kwezinto zokukhiqiza, kanye nempahla. Abantu sebabuthelene ndawonye, sebahlanganise ndawonye yizinto zokukhiqiza, baqoqele impahla ezandlani ezimbalwa. Ngenxa yaloku amandla okubusa asebuthalane ndawonye. Izifunda ngezifunda zinezidingo ezahlukile, imethetho yazo, ohulumeni bazo, kanye nezindlela zazo zokuthela intela, zaqoqelwa ndawonye zaba yizizwe esisodwa esinohulumeni owodwa, umthetho owodwa wezwe, isizwe esibhekela isidingo sesigaba esisodwa ezweni, umudwa owodwa wezwe, kanye nentelo efanayo kumpahla evela ngaphandle kwezwe.

Onxiwankulu, ngalezi nkathi zabo zokubusa ezicihse zibe amakhulu eminyaka, bakhe isimuhluza, isidlakela sezinto kanye nendlela yokukhiqiza edlula yayo yonke inzalo endule inhlange. Ukunqotshwa kwamandla emvelo ngumuntu, yimishini, ukusethenziswa kwe-kemitseli ezimbonini kanye nasekulimeni, eqondisweni lwemikhumbi ethunqa umusi, ujantshi, imishini kagesi yokushaya ucingo, kanye nokucwenga amazwe ngamazwe ukuze kulinywe, ukwakhiwa kwemisele nemifula, ukuqambwa kwemiphakathi esithubeni – ngesiphi isikhathi endulo lapho ekwakuhona ngisho nesazelela sokuba izinto nezindlela zokukhiqiza ezifana nalezi bezigodlwe ngabakhiqizi / ngabasebenzi?

Siyabona-ke ukuba: izinto zokukhiqiza kanye nokuhwebelana, onxiwankulu abasekele kuzona, zizalwe emphakathini Wombuso Wamakhosi. Ezingene elithile ekuthuthukeni kwalezinto zokukhiqiza

nokuhwebelana izimiso zokukhiqiza okwakusetsenzwa ngaphansi kwazo ngezinkathi Zamakhosi, indlela lomphakathi wawulima futhi ukhiqiza ngayo, kafushane, izindlela zokuphatha nokusebenzisa impahla yayisiphikisana nalamandla athuthukile wokukhiqiza; lendlela endala yokuphatha nokukhiqiza impahla beyisibopho. Isibopho okwakufanele singqunywe, sisakazwe; vele kwabanjalo.

Esikhundleni sawo kwangena ukuncintisana okungavinjelwe lutho, kuhambisana nenhlelo yomphakathi kanye neplotiki esekele lokhu, kanye nokuthathwa komnotho kanye nezopolitiki ngonxiwankulu.

Lomnyakazo wenzeka ngaphambi kobuso bethu. Inhlalo yobunxiwankulu besimanje manje, nezindlela zayo zokuphatha nokukhiqiza umnotho, zokuhwebelana kanye nezokuphatha impahla, yinhlalo eqambe isidlakela sezimpahla zokukhiqiza nokuhwebelana, singalinganisa lomphakathi njengomlumbi oschluleka ukuthiba lemikhuba ayibize kwelabafileyo. Sekuyiminyaka eminingi lapho sibona ukuba umlando wezimboni kanye nohwebolano kahle-kahle ngumlando wokuvukela onxiwankulu besimanje kuphikiswana nezindlela zabo zokuphatha impahla eziyisimiselo sombuso kwabo. Kwanele ukubalula izikhathi lapho onxiwankulu behluleka ukuthengisa impahla yabo. Lokuhluleka ukuyithengisa, ukuyinhlayeza impahla yabo, kubeka yonke inhlalo yobunxiwankulu esimweni esibucayi. Loku kuhluleka ukuthengisa kwenza ukuba impahla ekhiqizwa manje naleyo ekhiqizwe phambilini ibhubhuswe. Kulezibhelu kuhlasela isifo okhokho bangasihleka usulu – isifo sokukhiqiza ngokweqile. Umphakathi uzithola usubuyela ebuqabeni, kubesengathi kwehle indlela ebomvu, impi ebhubhise konke yanggamule konke kokuphila; kubesengathi izimboni kanye nohwebolano kubhubhisiwe. Ngungani? Ngoba kunempucuko eningi kakhulu, kunempahla eningi kakhulu yokuphilisa wonke umuntu, izimboni eziningi ngokweddlule, uhwebelano oluningi ngokweddlule. Amandla okukhiqiza asesetsenziswa ngumphakathi awasaseki noma athuthukise izimiso ezidlondlobalisa impahla yonxiwankulu; amandla wokukhiqiza asebukhali kangangokuba asephikisana nalezimiso, izimiso ezwabophe izinyawo; lamandla afuna ukuzikhulula kulezibopho, ukuzikhulula kwawo kuletha ubuketukete kubo bonke onxiwankulu. Izimiso zonxiwankulu zifiphene kakhulu, ziyahluleka ukuba ingxenye yalamandla akhiqiza lomnotho. Benza njani onxiwankulu ukuzitakula kulezibhelu? Ngokuchitha ubuningi ngubuningi bamandla okukhiqiza; nokuvula izimakethe ezintsha, nokusebenzisa ngokuphelele izimakethe ezindala. Ngokwenza kanjena

bavula izimbobo lapho ezinye ezimbi kakhulu izibhelu zizongena khona, loku kunciphise zonke izindlela zokugwema lezibhelu.

Lenduku onxiwankulu ababeyisebenzisa ukubhula ngayo imibuso yobukhosi isibhekana nabo.

Onxiwankulu abagcinanga ngokukhanda izikhali ezizobabhuhisa; baqambe kwabona labantu abazozebenzisa lezikhali – isigaba sesimanje sabasebenzi.

Ukukhula konxiwankulu kuhambisana nokudlondlobala kwesigaba sabasebenzi – leyo ngxenye ephila kuphela ngokusebenza, ethola umsebenzi kuphela nxa amandla abo okusebenza andisa imali/inzuzo. Labasebenzi kufanele bazithengise ngamacezu-cezu, bayimpahla, njengayo yonke impahla okuhwebelana ngayo, yingakho-ke babhekana nakho konke ukuphenduphenduka kwemakethe, ukwehla nokwenyuka kwemakethe.

Ngenxa yokusebenziswa kabanzi kwemishini, kanye nokwahlukaniswa kwemisebenzi, imisebenzi yesigaba sabasebenzi isilahlekelwe isici sayo sobynye, ngenxa yaloku, isilahlaelwe yibo bonke ubuhle bayo. Umsebenzi usiyisixhumelo somshini, kuyena sokudingeka amakhono alula kuphela, angashintshiyo, futhi amakhono angafundwa yinomabani. Yingakho-ke izindleko zokukhokhela umsebenzi zikhawuliswe cishe kuleyo mali eyanele ukuba umsebenzi abambe umphefumulo nokuba andise inzalo yakhe. Kodwa intengiso yempahla, ngokunjalo amandla okusebenza, ilingana netingiso eyanele kuphela ukuyikhiqiza lempahla. Ngakho-ke ukwanda ngokunyaneka komsebenzi othile, kuhambisana nokuncipha kwehlo lawo. Akupheleli lapho, ngokulinganayo, ngokwanda kokusetshenziswa kwemishini kanye nokwahlukaniswa kwemisebenzi, kwanda ubunzima bomsebenzi, loku kwenziwa ngokudephisa amahora okusebenza, noma ngokwandisa umsebenzi okufanele ufezwe ngesikhathi esithile, noma ngokusetshenziswa kwemishini esheshayo, njll.

Izimboni zesimanje sezigugqule izindawo ezincane zokusebenza ezaziphethwe yizikhulu zamadoda zaba izidlakela zamafektri. Inyokomo yabansenzi iminyene e-fektri, ihlelwe njengebutho. Njengamasotsha angana zikhundla kulebutho lemboni, babekwe ngaphansi kwezandla zezinduna nosatsheni. Abazigqila zonxiwankulu nezigqila zohulumeni wobunxiwankulu kuphela, zikhathi zonke baqgqalazwa ngumshini, yinduna, futhi kakhulukazi, ngunxiwankulu qobo lwakhe. Lokubusa ngobudlwangu dwangu, ngokutshengisa

ngokusobala ukuba impokophelo nejongo yako ukuthola inzuzo, kwenza abasebenzi abantu bazonde futhi bakhonkabalise inhliziyo.

Ukuncipha kokudingeka kobungcwethi kanye nokusebenzisa kwamandla emisebenzini yezandla, ngamanye amazwi, ukuthuthuka kwezimboni kwenza ukuba abesifazane bathathe isikhundla sabesilisa. Ukwahlukana ngobulili kanye neminyaka akusasho lutho esigabeni sabasebenzi. Wonke uwonke ungumsebenzi kulesigaba, kushiyanwa kuphela ngamaholo abaholelwa wona, ukwahlukana okusimeme ebulilini naseminyakeni yabo.

Athi eqeda ukuxhashazwa ngumphathi we-fektri, akhokhelwe; qede avinjzelwe yilena enye ingxenye yonxiwankulu: umqhashisi, umphathi sikolo, yilowo oboleka ngemali athathe izibambiso, njll.

Ingxeny yokucina yesigaba esimaphakathi – abathengisi abancane, abaphathi zitolo, izingcwethi zemisebenzi yezandla kanye nabalimi abancane – ngokuhamba kwesikhathi bonke laba bantu behlela esigabeni sabasebenzi, loku kwenzeka ngoba imadlana yabo ayilingene ukwakha izimboni ezinkulu ezidingekile kulesikhathi samanje, futhi bahluleka ukizibambela kumncintisano wemakethe konxiwankulu abakhulu, kanti futhi amakhono alesigaba adindibaliswa yizindlela ezintsha zokukhiqiza. Ngakho-ke, isigaba sabasebenzi sibuthezelwa kuzo zonke izigaba zomphakathi

Abasebenzi badlula emazingeni athile zokuthuthuka. Bathi beqeda kuzalwa, uqale umzabalazo wabo nonxiwankulu. Ekuqaleni, lomncintisano ungenelwa ngumsebenzi ngamunye, bese ungenelwa ngabanye abasebenzi efektrini, bese ungenelwa yibo bonke abasebenzi abasebenza kumkhakha othile, bese ungenelwe yilabo abasebenza ndawonye emphakathini owodwa, bephikisana nonxiwankulu ababaleli ubhongwane. Babhekise izinduku zabo hhayi ezimisweni zobunxiwankulu, kodwa bazibhekise emishinini yokukhiqiza; babhubhise impahla ekhiqizwe ngaphandle kwezwe lakubo encintisana namandla abo okukhiqiza, babulale imishini, bashise ama-fektri, bafuna ukubuyela Esikhathini Esimaphakathi lapho khona abasebenzi babesebenza bedwana.

Ngalesikhathi abasebenzi bayisixuku esididayo esisakazwe ezweni lonke, sihlukaniswe yikuncintisana ngaphakathi kwaso. Makwenzekile ndawanathize bahlangane bakhe imhlangano, loku abakwenzi ngoba bekufisa, kodwa kwenzeka ngoba onxiwankulu babahlanganise

ndawonye, loku onxiwankulu bekwenza ngoba befuna ukufeza izinjongo zabo zepolitiki; ngalesikhathi onxiwankulu baphoqelekile ukuba bagququzele abasebenzi, bayaphumelela ukwenza lokhu ngalesikhathi. Ngakho-ke, lomnyakazo womlando ngokuphelele oqoqelane ezandleni zonxiwankulu; yonke impulelo etholakala ngalendlela yimpumelelo yonxiwankulu.

Kodwa ngokuthuthuka kwezimbongi, abasebenzi abandi kuphela ngesibalo; baqoqekela ngenani eliphezulu endaweni eyodwa, amandla abo ayakhula, futhi bazizwe ukuthi banamandla. Izimfuno / nezimiso kanye nezimo zempilo phakathi kwalesigaba kuhambe zifane/ zilingane ngoba imishini yokukhiqiza isula konke ukwahlukana ngemisebenzi futhi ndawozonke amaholo anciphe chesilwe ezingeni elifanayo. Ukukhula kokuncintisana phakathi konxiwankulu, okuletha izibhelu kwezohwebelano, kwenza ukuba amaholo abasebenzi nawo ehle enyuka. Ukwanda ngokuthuthuka kwemishini, intuthuthuko eqhubekela phambili ngesivini, kubeka impilo yabasebenzi ebucayini, ukushayisana komsebenzi ngamunye nonxiwankulu kuhambe kube ukushayisana kwezigaba ezimbili. Lapha-ke abasebenzi baqala ukwakha imifelandawonye yezinyonyani ezizobhekana nonxiwankulu; bazikhande inkatha ukuze izinga lamaholo lihlale liphezulu; bakhe imifelandawonye andukuba bangenene yonke eminye imizabalazo ezayo. Lapha nalaphaya, lomncintisano uphenduka ube yingugqula-mbuso.

Ngezinye izikhathi abasebenzi bayangqoba, okwesikhashana kuphela. Izithelo zemizabalazo yabo azitheli masinyane, zithela ngokwanda kobumbano lwabo. Lokubumbana kusizwa izinto zokuxhumana ezikhandwa yizimbongi zesimanje, ezenza ukuba abasebenzi abahlala ezindaweni ezahlukene baxhumane. Bekulindlele loku kubungelwa ndawonye ukuze imizabalazo yemiphakathi ngemiphakathi, yezimbongi ngezimbongi ibuthelwe ndawonye, okuyimizabalazo efanayo, ibe imizabalazo eqhatha izigaba ezweni lonke. Lokubumbana, ukuze kufezwe ngabasebenzi beSikathi Esimaphakathi, masikhumbule imigwaqo yabo engasolutho yamakalishi, bekudinga amakhulu ngamakhulu eminyaka, ngenxa kajantshi, abasebenzi besimanje babumbana ngeminyaka embalwa.

Lokubumbana kwabasebenzi bazakhe isigaba esizimele, ukuze bakhe inhlango yabo yezepolitiko, kudindibaliswa ukuncintisana phakathi kwabasebenzi. Kodwa lobumbano lwabasebenzi luqhubeka njalo, luqine, lubeqotho, lubenamandla. Luphoqele izishayamthetho ukuba zamuke izimfuno ezithile zabasebenzi. Ingakho-ke imfuno yomthetho ongquma ukuba kusetshenzwe amahora ayishumi kuphela ngelanga yamukelwa e-Ngilande.

Empeleni, ukushayisana phakathi kwezigaba zompakathi omdala

kusiza nezindlela eziningi intuthuthukiso yesigaba sabasebenzi. Onxiwankulu bazothola mihla namalanga basempini. Belwa namakhosana, ngokuhamba kwesikhathi, naleyongxenyeyonxiwankulu, othi zifiso zayo ziphikisana nokuqhubela phambili kwezimbongi; futhi ngaso sonke isikhathi belwa nonxiwankulu bakwamanye amazwe. Kuzo zonke lezimpi, bazithola bephokelekile ukuba babheke esigabeni sabasebenzi, bacele usizo, ngakho-ke ukudonsela isigaba sabasebenzi kwezopolitiko. Onxiwankulu-ke, kuyabonakala ukuthi yibona abanikazi abasebenzi umsuka wemfundo yezopolitiko kanye nemfundo yonke nje, ngamanye amazwi, onxiwankulu benikeza abasebenzi izikhali zokulwa nabo.

Ngaphezu kwalokhu, njengoba besesibonile, izingxenyeyesigaba esibusayo, ngenxa yokuthuthuka kwezimbongi, zikhakathela esigabeni sabasebenzi, noma izimiso zempilo yazo zibacuyi. Lengxenyeyenikeza isigaba sabasebenzi amalunga amasha aletha inkanyiso kanye nengqubekela phambili.

Ngokugcina, ngezikhathi lapho umzabalazo wezigaba ususondele kwelamanqamu, ukuqhubeka kokuhlakazeka kwesigaba esibusayo, kuwo wonke amahlangothi omphakathi omdala, kuthatha isimo esinodlame, loku kuholele ekutheni ingcosana yesigaba esibusayo sizikhulule, sithathe uhlangothi lwesigaba esifisa ukuguqula indlela yokubusa, isigaba esiphethe ikusasa ezandleni laso. Njengaphambilini, ingxenyeyezikhulu/ yezinduna/ yamakhosi yathatha uhlangatholonxiwankulu, namanje-ke ingxenyeyonxiwankulu ithatha uhlangatholwesigaba sabasebenzi, kakhulukazi, ingxenyeyezifundiswa zonxiwankulu eziqonda ngokuphelele ukuba umnyakazo womlando uqondephi.

Kuzo zonke izigaba ezijamelene nonxiwankulu namuhla, isigaba sabasebenzi kuphela esimelele inguquko-mbuso ngokuphelele / ngokoqobo. Lezi ezinye izigaba ziphibilizwa futhi zinyamalaliswa yizimbongi zesimanje; isigaba sabasebenzi bona bayiloku okukhethekile ngalezinkathi zesimanje futhi bangumpumela walezimbongi.

Ingxenyeyesekugcineni esigabeni esimaphakathi, umkhiqizi omncane, umphathi sitolo, ingcwethi yomsebenzi wezandla, umlimi omncane, bonke laba balwa nonxiwankulu, ukuze basindise impilo yabo njengengxenyeyesigaba esimaphakathi. Kwazise-ke ukuba ababona onguqula-mbuso, kodwa bayingxenyeyefuna ukudla ngelidala. Kanti akupheleli lapho, bayiziphekula zinkuni, ngoba bazama ukuphindisela emva izinyathelo zomlando. Uma kwenzekile

ngenhlanhla babe ngogugula-mbuso, bangamaguqula-mbuso ngoba bebona ukuba sebazokwehlela esigabeni sabasebenzi; lapha sebavikela hhayi izimfuno / izidingo zabo zanamuhla, kodwa lezo zakusasa; bashiya imibono yabo bamukele leyo yesigaba sabasebenzi.

“Isigaba esiyingozi”, udodi ezweni, leningi elilahlwe yizo zonke izigaba ezisekugcineni emphakathini omdala, lapha nalaphaya, sithathwa ngumnyakazo wenguqula-mbuso yesigaba sabasebenzi; izimiso zemiplo yalesigaba zisilungisela ngconyana ukuba yiziphpekulazinkuni ezikhokhelwayo.

Esimweni sesigaba sabasebenzi, yonke imisalela yomphakathi omdala itholakala khona. Umsebenzi akanampahla yokukhiqiza; uhlobano lwakhe nomfazi wakhe, nezingane zakhe akusafani nohlobano lwemindeni yobunxiwankulu; ukusebenza ezimbonini zesimanje, ukubuswa imali, ngokufanayo E-Ngilande nase-Fulansi, e-Melika nase-Jalimane, sekumphuce sonke isici esitshengisa indabuko yakhe. Umthetho, ubuqotho, inkolo, konke loku kuyena kuzinhlelo zobunxiwankulu, okuthi uma sibheka emva kwazo sithole ukuba zilalele abasebenzi njengazo zonke izifiso zonxiwankulu.

Zonke izigaba eziphumelele ukuthatha amandla bezizama ukuvikela amandla kanye nezikhundla zazo ezintsha ngokuphoqela umphakathi wonkani ukuba ulandele isimiso sendlela yabo yokuphatha nokwabelana impahla/umnotho. Abasebenzi ngeke baphathe amandla okukhiqiza omphakathi, ngaphandle kokuqeda zonke izindlela zaphambilini zokwahlukaniselana umnotho. Abasebenzi abanalutho okufanele baluvikele noma okufanele baluhlolele; isithunywa sabo ukubhidliza iziviko zaphambilini, kanye nezindlela zokuvikela ukuphatha kwempahla yokukhiqiza ngumuntu ngasese / ngayedwa.

Yonke lena eminye iminyakazo emlandweni bekuyiminyakazo yengcosana, noma iminyakazo eyayilwela isifiso/izimfuno zengcosana. Umnyakazo wabasebenzi uyazazi ukuba uqondephi, ngumnyakazo ozimele oyingongomela yeningi ukuze kufezwe izimfuno / izifiso zeningi. Isigaba sabasebenzi, sona lesi isigaba okuyisigaba sokugcina kulomphakathi wamanje, ngeke sisukume, sime ngezinyawo, ngaphandle kokuvusa nokuphonsela emoyeni zonke, ezinye izigaba zomphakathi.

Nakuba isibili somzabalazo wesigaba sabasebenzi nonxiwankulu kungeyona umzabalazo wezwe ngalinye, inqubo yawo ekuqaleni yingqubo yezwe ngalinye. Isigaba sabasebenzi samazwe ngamazwe, kusobala ukuba kufanele siqede izindaba nonxiwankuli bezwe labo.

Ngokutshengisa izimo isigaba sabasebenzi abadlula kuzona entuthukweni yabo, silandele lomshoshaphansi wempi phakhathi kwezigaba zompakathi, impi ebhevide kumphakathi wamanje, kufike isikhathi lapho lempi iphumele eshahalazini kube nenguquko-mbuso, ezoketula ubinxiwankulu ngendondlo futhi ezoba udonga lapho ukubusa kwesigaba sabasebenzi kuzokwakhelwa khona.

Ngaphambi kwalesikhathi, zonke izinhlobo zemiphakathi bezakwe, njengoba sesibonile, ngaphezu kombango phakathi kwabugqilazi kanye nabagqilaziwe. Impumelelo ekugcilazeni isigaba esithile, isekele zimisweni ezithile okufunale ziqinisekiswa, ukuze okungenani, lesigaba siqhubeka nokuphila impilo yaso yobugqila. Umlimi omncane, ngezinkathi lapho abalimi babegqilaziwe, abezama ukuziphakamisa abe ilunga elikhethekile lomphakathi, njengesigaba esimaphakathi, esiphila ngaphansi kwempatho yamakhosi angana kululekwa (amakhosi ashaya umthetho wodwana), saphumelela ukuzithuthukisa saze saba ngonxwankulu. Umsebenzi wesimanje, uhlukele, esikhundleni sokuba aqhubekela phambili njengoba izimbongi ziqhubekela phambili, ushona phansi nezimiso zempilo yakhe ziqhubeka nokubabucayi. Aphenduke isiphancu/umfokazane, izinga lokwanda kobufokazana ledlula izinga lokwanda kwesibalo sabantu kanye nelomnotho. Kubasobala ukuba onxwankulu abasafanele ukuba yisigaba esibusayo, futhi akusafanele ukuba bafunze umphakathi wonke izimiso zempilo yabo, benze lezimiso umthetho wezwe lonke. Akusafanele ukuba balawule ngoba sebaya hluleka ukuqinisekisa impilo yezigqila ebugqileni bazo, ngoba baphoqelekile ukugqilaza, sekufanele bondle esikhundleni sokuba zona zondle bona. Umphakathi awasaphumeleli okuphila ngaphansi kwesandla sonxwankulu, ngamanye amazwi, impilo yobunxwankulu isiphambeni nesimiso somphakathi wonkana.

Isimiso esibaluleke kakhulu ukuze onxwankulu baqhubeka nokuphila yikuba kufanele bakwazi ukukhanda futhi nokungeza imali; udonga lwemali ngumsebenzi oholelwayo. Umsebenzi oholelwayo usekele ngokuphelele ekuncintisaneni phakathi kwabasebenzi. Ukuphokophela phambili kwezimbongi, okugqugquzelwa ngonxwankulu ngokuphoqwa yikuncintisana kwezimbongi, kuqeda ukwahlukana kwabasebenzi okulethwa yokuncintisana phakathi kwabo, kuba lethe ndawonye ngezindlela ezigqugquzela umfelandawonye wengugqula-mbuso. Ukuthuthuka kwezimbongi kubhudliza lona donga onxwankulu abakhe kulona lendlela yabo yokukhiqiza nokuzithathela impahla. Kakhulukazi-ke, onxwankulu

baziletha labo abazobagubhela ithuna labo. Ukuwa konxiwankulu kanye nokunqoba kwesigaba sabasebenzi, ngokulinganayo, akunakuvinjwa.

Isahluko 2:

Abasebenzi namadlela-ndawonye / namakhomanisi

Amadlela-ndawonye ahlobene kanjani nesigaba sabasebenzi? Amadlela-ndawonye awakhi inhlango ephikisana nezinye izinhlangano zesigaba sabasebenzi.

Awanzifiso ezahlukile kulezo zesigaba sabasebenzi sipelele.

Awakhi imithetho yawo ezoqembulu isigaba sabasebenzi, abazokhanda futhi babumbe ngayo inqunquthela yasebenzi.

Amakhomanisi / amadlela-ndawonye ahluka ngalendlela kwezinye izinhlangano zesigaba sabasebenzi:

1) Kumizabalazo yesigaba sabasebenzi kumazwe ngamazwe, abalula futhi aqhamisa izifiso / izimfuno esifanayo zesigaba sabasebenzi, kungakhathalekile ukuba bavela kwelakuphi.

2) Kuzigaba ngezigaba zokuthuthuka umzabalazo wabasebenzi nonxwankulu okufanele udlule kuzo, amadlela-ndawonye, ngaso sonke isikhathi amelela izifiso / izimfuno zenqunquthele yonke.

Amadlela-ndawonye, ngakho-ke, yiyona ngxenye ephambili futhi enesibindi kuzo zonke izinhlangano zesigaba sabasebenzi kumazwe onke, iyona ngxenye efuqela phambili ezinye; siyabona futhi ukuba ngemicabango / ngemibono, masiqhathanisa noquqaba, yibona abaqondisisa kahle indlela okufanele ihanjwe, izimo, kanye nemiphumela yenqunquthela yesigaba sabasebenzi.

Injongo yamanje yamadlela-ndawonye iyafana naleyo yezinye izinhlangano zesigaba sabasebenzi: ukubunjwa kwesigaba sabasebenzi sibe yisigaba, ukuqeda ukulawula konxwankulu, ukuthathwa kwamandla okubusa yisigaba sabasebenzi.

Imibono yamadlela-ndawonye ayisimeme emicabangweni noma emithethweni yomazenzela, noma ayifunyaniswanga yileli naleliya thwasana elibheke ukushintsha isimo somhlaba.

Lemicabango iphumeza, kakhulukazi, impatho /uhlobano lomphakathi oluvela kuwona lomzabalazo wezigaba, kuleminyakazo yomlando eyenzeka ngaphambi kubuso bethu. Ukuqedwa

kokuphathwa kwempahla yokukhiqiza ngumuntu ngasese akusonasi si samadlela-ndawonye kuphela.

Zonke izindlela zaphambilini zokuphatha impahla nokuhlobana okusimeme kulokhu, beziguquguquka ngokomlando ngenxa yenguquko yezimiso zomlando.

Inguqulo-mbuso yase-Fulansi, iyisibonele lapho inguqulo-mbuso yaqeda ukuphathwa kwempahla ngendlela yobukhosi kwangena indlela yokuphathwa kwempahla ngendlela yobunxiwankulu.

Isici esibalula ubudlela-ndawonye akukona ukuqeda ukuphathwa kwempahla yokukhiqiza ndawozonke, kodwa ukuqeda ukuphathwa kwempahla ngendlela yobunxiwankulu. Kodwa indlela yokuphatha impahla yokukhiqiza ngasese, indlela yonxiwankulu besimanje, iphumisa ngokuphelele indlela yokukhiqiza nokwahlukanisela impahla esekele embangweni wezigaba, ekuxhashazweni kweningi yingcosana.

Kafushane, singathi inkolo noma imicabango yobudlela-ndawonye: ukuqeda kokuphathwa kwempahla yokukhiqiza ngasese.

Thina madlela-ndawonye sisolwa ngelokuthi sifisa ukuqeda ilungelo lomuntu ngomuntu lokuzuza impahla ayisebenzele, lempahla okuthiwa ingumsuka wenkululeko yawonku wonke, umsuka wokusebenza kanye nokuzimela

Impahla elwelwe kabi, esetshenzelwe kanzima, umuntu ayisebenzele yedwana! Ukhuluma ngempahla yezingcweti zemisebenzi yezandla kanye noyomlimi omncane, indlela yokuphatha impahla ezalwe ngaphambi konxiwankulu? Asikho isidingo sokuqeda lempahla; ukuthuthuka kwezimbongi cishe kuyiqedile, futhi malanga onke ziqhubeka nokuyibhubhisa.

Noma ukhuluma ngendlela yokuphatha impahla yokukhiqiza ngobunxiwankulu besimanje?

Ngabe ukusebenza okuholelwayo kuyamakhela umsebenzi impahla? Lutho, nakancani. Amandla okusebenza enzela unxiwankulu imali: imali yilempahla exhaphaza umsebenzi oholelwayo, imali, ayandi ngaphandle kwesimo esiletha uhele olusha labasebenzi abazoxhashazwa kabusha. Impahla, lohlobo eliphethwe ngayo namhlanje, lusimeme embangweni phakathi konxiwankulu nabasebenzi abaholelwayo. Asihlolisise kahle lezingxenye zombili kulumbango.

Ukuba nguzozimali / ngunxiwankulu, akulingene kuphela ukuba wena wedwana ubenesikhundla kulendla yokukhiqiza, kodwa futhi kufanele lesikhundla sisikelwe indlela umphakathi ohleleke ngayo. Imali impahla kawonke

uwonke, iyimali ngenxa yeqhaza lamalunga amaningi ehlangane, hhayi, ekugcineneni, isebenza kuphela ngenxa yeqhaza lawo wonke amalunga omphakathi.

Ngakho-ke, imali akuwona amandla angasese kuphela; ingamandla omphakathini.

Ngakho-ke, nxa imali iphenduka impahla kawonke uwonke, ibe impahla yawonke amalunga omphakathi, loku akusho ukuba impahla yangasese seyiphenduke impahla yompakathi wonke. Kushinstha kuphela isimo salempahla omphakathini. Ihlekelwa isici sayo sobugaba.

Mashibeke ukusebenza nomsebenzi oholelwayo.

Inani lemali elivamili elikhokhelwa umsebenzi oholelwa yilona holo onxiwankulu ababona ukuthi limfanele: yinani elilingene kuphelela loku okuzophilisa umsebenzi, ukuze aqhubeka nokuba yilunga lesigaba sabasenzi. Lokhu kuchaza ukuthi umsebenzi akutholayo ngokusebenza kwakhe kulingene kuphela ukuba abambe umoya wakhe futhi aqhubeke nempilo yakhe ebcuyi. Asizimisele lutho ukuqeda lendlela yokuthatha izithelo zokusebenza ngumsebenzi, indlela eqinisekisa ukuqhubeka nokuphila komuntu, ondlela engashiyi nzuzo ezosetshenziselwa ukugqiliza amandla okusebenza wamanye amalunga omphakathi. Sifuna ukuqeda kuphela indlela elusizi yenkokhelo yabasebenzi, lapho khona umsebenzi aphilile kuphela ukwandisa imali/osozimali, futhi lapho avunyelwa ukuphila kuphela uma lokhu kuhambisana nezidingo kanye nezifiso zesigaba esibusayo.

Emphakathini wobunxiwankulu, amandla okusebenza aphilayo ayindlela yokwandisa imali/osozimali. Empakathini wamakhomanisi amndla okusebenza aqokelelwa ngendlela eyandisa, egcwalisa, futhi egqugquzela impilio yomsebenzi qobo lwakhe.

Emphakathini wobunxiwankulu, ngakho-ke, okwayizolo yikona okubusa inamuhla; emphakathini wobukhomanisi inamuhla lilawula okwayizolo. Emphakathini wobunxiwankulu, imali izimele futhi inesiqu somuntu, kuthi umuntu ophiliya ancike kwabanye futhi angabinasiq sakhe sobuntu.

Ukuqedwa kwalesimo sezinto onxiwankulu bakubiza ngelokuthi, ukuqedwa kwesiqu sobuntu nokulahlekelwa yinkululeko!Baqinisili. Ukuqedwa kwesiqu sobuntu sobunxiwankulu, ukuzimela kobunxiwankulu, kanye nenkululeko yobunxiwankulu izona njongo zethu.

Inkululeko, ngaphansi kwalezimiso zokukhiqiza zobunxiwankulu, isho kuphela

inkululeko kwezohwebelano, inkululeko yokuthengisa nokuthenga

Kodwa uma ukuthengisa nokuthenga kushabalala, inkululeko yokuthengisa nokuthenga nayo iyashabalala. Yonke lenkulumo mayelana nenkululeko yokuthengisa nokuthenga, nawo wonke “amagama anesibindi” wonxiwankulu, uma kukhona akushoyo, lokhu kuphathelene nezimo ezinzima zokuhwebelana ngeZikhathi Ezimaphakathi, kodwa lokhu akunamqondo uma kubhekiswe ekuqedweni kokuthengisa nokuthenga ngendlela yobukhomanisi, noma kwezimiso zokukhiqiza zobunxiwankulu, kanye nokuqedwa konxiwankulu kwasabona.

Uxhaphazela ezibilini uma uzwa ukuthi sizoqeda ukuphathwa ngasese kwempahla yokukhiqiza. Kodwa emphakathini wakho, ukuphathwa kwempahla kuphelisiwe engxenyeni engamashumi ayisishiyagalolunye lwamaphesenti abantu; ukuqhubeka kokuphathwa kwempahla yingcosana kwenzeka ngoba ayikho ezandleni zalamaphesenti angamashumi ayisishiyagalolunye. Usisola ngelokuthi sifuna ukuqeda uhlobo lokuphatha impahla ompilo layo lusimeme ekungabikhoniyo kwalempahla ezandleni zeningi lomphakathi.

Ngelilodwa, usisola ngokuhlosa ukuthatha eyakho impahla. Kunjalo, yikona lokhu esizimisele kona.

Kusekela kuleso sikhathi lapho sekungenandlela yokushintsha amandla okusebenza abe yimali, yirenti, abe ngamandla angalawulwa ingcosana ethile emphakathini: kusekela kuleso sikhathi lapho impahla yomuntu wonke sekuhlulekwa ukuyiguqula yenziwe impahla kanxiwankulu, yenziwe imali, kusukela ngalesi sikhathi, uthi wena ubunye sebuqedwe.

Kufanele wamukele-ke ukuba ngobunye / ngesiqu sobuntu awukhulumu ngomunye umuntu ngaphandle kwanxiwankulu, ukhuluma ngesigaba esimaphakathi esiphethe impahla. Lenhlobo yomuntu kufanele isinduzelwe eceleni; ingasadalwa.

Ubundlela-ndawonye abuvimbele muntu ukuthatha amandla ezithelo zomkhiqizo womphakathi; kuphela buvimbelo ukuba angabinamandla okugqilaza amandla okusebenza wabanye ngokumuka lezithelo.

Abanye bathi ngokuqedwa kokuphathwa kwempahla ngasese, ukusebenza kuzophela, wonke uwonke uzophenduka ivila.

Uma ngabe bekunjalo ubunxiwankulu kufanele ngabe kade kwaphela kubulawa ubuvila, ngoba labo abathola konke, abenzi lutho. Lensolo ngenye indlela yokuphinda phinda lokhu: ngeke kusabakhona abasebenzi abaholelwayo uma kungesana mali / nxiwankulu.

Yonke impikiso ebhekiswa endleni yobundlela-ndawonye yokukhiqiza

nokwahlulelana impahla, ngokufanayo, ibhekiswe kobundlela-ndawonye ekhukhiqizweni nasekwahlulelaneni kwempahla yenqondo / yemicabango. Njengoba kunxiwankulu, ukushabalala kwempahla esimame ebugabeni kuchaza ukushabalala kokukhiqiza qobo lakho, ukushabalala kwamasisiko asekele ebugabene kuyena kufana nokuthi sekushabalale wonke amasiko.

Lamasiko awakhalelayo, iningi labantu, liwabuka njengoqeqesho lokuziphatha njengomshini.

Ungadonsisani nathi enhlosweni yethu yokuphelisa ukuphathwa kwempahla ngobunxiwankulu, ngokusebenzisa imithetho yakho yobunxiwankulu nemicabango yayo ngenkululeko, ngamasiko, ngomthetho, njll. Kwasayona imicabango yakho izalelwe ezimisweni zobunxiwankulu zokukhiqiza nokuphatha impahla, nakanjalo isayensi yakho yemithetho iyintando yesigaba sakho esenze intando yesigaba senu umthetho kawonke umuntu, intando osiqu kanye nedlela yaso enqunyelwe izimisso zomnotho wesigaba senu.

Lobugovu nokuzikhohlisa bunenza ukuba niguqulele emithethweni yemvelo nemicabango lezindlela zokuphila ezisimeme kulendlela yenu yokukhiqiza nokuphatha impahla - izindlela emlandweni ezivama ukuqhamuka futhi zishabalale ngokuthuthuka kokukhiqiza - lokuzikhohlisa kuyafana nalokho kwezinye izigaba ezazibusa ngaphambi kwenu.

Okusobala endleleni yokuphatha impahla yasendulu, futhi enikumumayo manikhuluma ngemiphakathi yamakhosi, nipholekile ukuba nikwale kweyenu indlela yokuphatha impahla ngobunxiwankulu.

Makuqedwe iminden! Ngisho naleyo ngxenye yenu ethuthuke kakhulu efisa ukwenza izimo zempilo zibengcono, ishisa kakhulu uma izwa lesiphakamiso samadlela-ndawonye.

Ngeliphi udonga umndeni wamanje, umndeni wobunxiwankulu, owakhele kulona? Usekele, emalini, enzuzweni yangasese. Lendlela yomndeni ngokuphelele, itholakala kuphela esigabeni sonxiwankulu. Kodwa isimo esifanayo siyatholaka phakathi kwemiphakathi yabasebenzi lapho umasibheka kahle umndeni yinto engekho, futhi lesimo sigcamiswa ngubunondindwa emphakathini.

Indlela yomndeni yobunxiwankulu izoshabalala ngokuhamba kwesikhathi nxa izimisso zayo zishabalala, konke lokhu kuzoshabalala nxa imali / osozimali beshabalala.

Usibeka icala lokuthi sifuna ukunqanda uxhaphazo lwezingane ngabazali bazo? Siyalivuma lelicala.

Kodwa uthi sibhubhisa lobungwele bokuhlobano, uma esikhundleni semfundiso yasekhaya sifako imfundiso yomphakathi.

Kodwa eyenu imfundiso! Kanti yona ayinqunyelwa yizimo zomphakathi ofundiselwa ngaphansi kwazo, ngokubamba iqhaza komphakathi mathupha, noma ngokusebenzisa izikolo, njll? Amakhomanisi bokungenjongo yawo ukuba umphakathi ubambe iqhaza kwezemfundo; kodwa ahlose ukushintsha indlela umphakathi obamba ngayo iqhaza kulokhu, futhi nokusindisa imfundo zinqumeni zesigaba esibusayo.

Lenkulumo engudodi yonxiwankulu ephathelene nemindenini kanye nezemfundo, kanye nobungwele bohlobano phakathi kwabazali nengane, iyanyisa kakhulu ngoba kucacile ukuba izinyathelo zokhiqizo lwesimanje, zisakaza bonke ubudlelwane emindenini yesigaba sabasebenzi, izingane zabo ziphendulwe impahla yohwebelano kanye nesandla sokusebenza.

Kodwa nina madlela-ndawonye nizoletha izindlu zabisifazana zoku feba, kumemeza unxiwankulu.

Unxiwankulu uthatha umkakhe njengesandla sokukhiqiza. Uzwe kuphela ukuba izandla zokukhiqiza kufanele sixhashazwe ngokufanayo, yingakho-ke isinqumo sakhe yikuba konke lokhu okwenziwa kubo bonke abanye, ngokufanayo, kufanele kwehlele abasifazane. Akana ngisho nencane insolo yokuba inhloso ikushabalalisa isikhundla sabesifazane lapho bayizandla / izinto zokukhiqiza kuphela.

Kuko konke okunye, ayikho into edlula ubuwula nobungwele-ngcewele bonxiwankulu uma bekhuluma ngezindlu ezihlala isifazane kuphela, benza sengathi bakholwa yikuba zizovulwa ngokusemthethweni ngamadlela-ndawonye. Amadlela-ndawonye awanasidingo sokuletha uthando olungakhothelwa: loluthando lwalukhona kusukela ekuqaleni kwempilo / kwesikhathi.

Onxiwankulu bethu, abaneliswa yikuba benza abakuthandayo ngamakhosikazi kanye namadodakazi esigaba sabasebenzi, singakhulumi ngonondindwa, balala abafazi babanye onxiwankulu ngenkulu injabulo.

Umshado wobunxiwankulu, kahle kahle, indlela yokuba nabafazi abaphethwe yiwonku-wonke, ngakho-ke, amadlela-ndawonye uma ngabe ayasolwa, angasolwa ngelokuthi afisa ukuhletha, esikhundleni sothando uliyimfihlo, ukuhletha uthando lwamahala olusemthethweni. Kucacile-ke, ukuba ukuqedwa kwalendlela yokukhiqiza kuzoletha ukuqedwa kothando lwamahala / olukhulekile olusekele kulendlela yokukhiqiza: njengobunondindwa emphakathini nangasese.

Amdlela ndawonye futhi asolwa ngelokuthi afisa ukuqeda amazwe kanye nobuzwe.

Abasebenzi abanazwe. Ngeke sibathathele lokhu abanganako. Njengoba kubaluleke kakhulu ekuqalene ukuba isigaba sabasebenzi sizithathele amandla okubusa, kufanele sisukume sibe yisisigaba esiholayo ezweni, sizenze sona isizwe, ngokwenza-njena, sililizwe lonke, kodwa hhayi isizwe ngendlela yobunxiwankulu.

Ukukhuluka ngobuzwe kanye nokubanga phakathi kwabantu kuyashabalala malanga onke, ngenxa yokuthuthuka konxiwankulu, kwenkululeko yokuhwebelana, kwemakethe yomhlaba, yokufana kwendlela yokukhiqiza, yokuphatha impahla nokufana kwezindlela zokuphila okusimeme kulokhu.

Ukubhala kwesigaba sabasebenzi kuzokwenza lezizimo zishabalale ngokushesha. Ukusebenza ngokubambisana phakathi kwesigaba sabasebenzi emazweni asethuthukile, isimiso sokuqala enkululekweni yesigaba sabasebenzi.

Ukuxhashazwa komuntu ngomunye kuzoqedwa, ngokufanayo, ukuxhashazwa kwelizwe ngelinye kuzoqedwa. Ukushabalalisa komzabalazo wezigaba phakathi kwesizwe, kuzohambisana nokushabalalisa kwenzondo / kokujamelana phakathi kwesizwe ngezizwe.

Izinsolo ezibhekiswa kubudlela-ndawonye ezisimame kwezenkolo, kufilosofi nakusayensi yemicabango ngeke sichithe isikhathi ngokuzihlolisisa.

Ngabe kudinga ukudepha okungakana kwenhliziyo ukuqonda ukuba imicabango imibono, umqondo, ngelilodwa, ulwazi lomuntu, lushintsha-shintsha nxa izimo zempilo yakhe zishintsha, ekuhlobaneni kwakhe nabanye kanye nasempilweni yakhe emphakathini?

Ngabe umlando wemicabango utshengisani ngaphandle kokuthi imisebenzi yenqondo ishintsha isiqu sayo nxa indlela yokukhiqiza ishintsha? Imibono ebusayo ngazo zonke izikhathi imibono yesigaba esibusayo salayonkathi.

Nxa abantu bekhuluma ngemicabango / ngemibono eyinguqulambuso, bachaza ukuthi phakathi kulomphakathi omdala izimbewu zomphakathi omusha sezitshaliwe, bachaza ukuba ukuhlakazeka kwemicabango emidala kuhamba kanye-kanye nokuhlakazeka kwezimiso zendlela yokuphila yakudala.

Ngenkathi lapho umphakathi wasendulo bewusondele emaphethelweni wawo, izinkolo zasendulu zanqotshwa ngubukrestu. Ngenkathi ubukrestu buhlulwa imicabango yalobo abakholelwa kulokhu abukutshelwa yinqondo kuphela ngezinkathi zika 1700-1799, umphakathi wobukhuso walwa impi yawo yokugcina namaguqula-mbuso wonxiwankulu. Imicabango yokuzikhetela inkolo futhi nokucabanga ngaphandle kwenkolo bekukhanyisa lokhu okwasekwenzeka – ukuncintisano okukhulekile kwezolwazi.

“Kusobala”, kuzoshiwo njalo, “ukuba imicabango / imibono kwezenkolo, imithetho yokulunga, ifilosofi, imithetho yokuthetha amacala enkantolo ibishintsha-shintsha ngokuthuthuka komphakathi. Kodwa ukuba inkolo, imithetho yokulunga, ifilosofi, isayensi yezepolitiki, kanye nomthetho, konke lokhu, kungamahlala khona”

“Futhi kunamaqiniso angaphakade afana Nenkululeko, Ukunquma Ngokulunga, njll. okutholaka kuzo zonke izikhathi zemiphakathi. Kodwa ubudlela-ndawonye bubhubhisa lamaqiniso angaphakade, kubhubhisa inkolo, imithetho yokulunga, kunokuba bubumbe konke lokhu ngendlela eyahlukile; ngakho-ke ubudlela-ndawonye buphikisana azonke izindlela zokuphila zamphambilini”

Isingatheni lenso? Umlando wayonke imiphakathi edlule ibisingathe ukuthuthuka kombango wezigaba, imibango othathe izindlela / iziqu ezahlukene ngezikhathi ezahlukene emlandweni.

Akukhathalekile ukuba lombango ithathe yiphi indlela, okufanayo kuzo zonke izinkathi ezidlule, yikuba: ingxenye yompakathi ixhaphaza lena enye. Akumangazi-ke ukuba imibono yayo yonke imiphakathi edlule, nakuba inobuningi-ningi bokwahlukana ekutshengisayo, ihamba indlela eyodwa efanayo, kunemibono ethile efanayo jikelele emphakathini, imibono engenakushabalala ngokuphelele ngaphandle kokushabalalisa kombango wezigaba.

Inguqulo-mbuso yobukhomanisi / yamadlela-ndawonye iyino efuna ukunqamula ngokuphelele ubudlelwane nalezindlela ezilisiko; yingakho ukuthuthuka kwayo kusingethe ukunqunywa okuphelele nokuhlobana nemicabango eyilisiko / yakudala.

Thana siqede ngezimpikiso zonxiwankulu ezibhekiswe kubukhomanisi / kubudlela-ndawonye.

Sibonile ukuba isinyathelo sokuqala sesigaba sabasebenzi yikuphakamisela lesigaba ekubeni yisigaba esilawulayo/ esibusayo ukuze siqobe lempi yentando yeningi.

Abasebenzi bazosebenzisa amandla abo wokubusa ukuhlutha, ngamabanga-ngamabanga, yonke impahla yokukhiqiza konxiwankulu, ukubeka yonke impahla yokhuqiza ezandleni zikahulumeni – uhulumeni lapho abasebenzi kuyibona abalawuli; futhi ukuze kwandiswe amandla okukhiqiza ngokushesha.

Kusobala –ke ukuba ekuqaleni konke lokhu kuzofezeka kuphela ngokuhlutha onxiwankulu impahla yokukhiqiza, futhi ngosusa ngendondlo izimiso sokukhiqiza zobunxiwankulu; ngezindlela ezibonakala sengathi

zizokhubaza umnotho futhi ezingeke zilethe impumelelo, kodwa lezindlela zalomkhankaso zizokwenza ukuba kuqhutshekwe nokuhluthwa komphakathi omdala, yizokuphela izindlela ezikhona zokuguqula indlela yokukhiqiza.

Kusobala-ke, ukuba lezinyathelo ezizothathwa zizohluka ngamazwe ngamazwe. Nokho, emazweni athuthukile, lezinyathetho zingalandelwe cishe yonke indawo.

1. Ukuqedwa kokuphathwa ngasese komhlaba, wonke amrenti kufanele asabenzele isidingo sawonku wonke

2. Intela enkulu kufanele ithelwe yilabo abanamaholo aphezulu

3. Ukuqedwa kwawo wonke amalungelo wamafa

4. Ukuthathwa nguhulumeni kwayo yonke impahla yalabo abashiya izwe lakubo futhi

abaphikisana nohulumeni wabasebenzi

5. Ukuphathwa kwemali yokubolekana emabhange kahulumeni; ngokwakha ibhange lakwazwelonko ngemali kahulumeni / yomphakathi futhi liphathwe nguhulumeni yedwana

6. Ukuphathwa kwezinto zokuxhumana nokuhamba nguhulumeni

7. Ukwandiswa kwezimbongi kanye nezinto zokukhiqiza eziphethwe nguhulumeni; ukulinywa komhlaba ongasetshenziswa, nokuthuthukiswa komhlaba ngenhlelo yomphakathi.

8. Isibopho esifanayo sokusebenza kuwonke umuntu, ukusungulwa kwamabutho ezimbongi, kakhulukazi kwezolimo.

9. Ukuxhumaniswa kolimo nezimbongi; ngokuhamba kwesikhathi, ukuqedwa kokuhlukana phakathi kwamadolobha namaphandle ngokwabela ngokulingana abantu kuzo zonke izindawo ezweni

10. Zonke izingane zifunde mahala ezikoleni zikahulumeni. Ukuqedwa kokusentshinsizwa kwezingane ezimbongini ngaloluhlobo lwanamhlanje. Ukuxhunyaniswa kwemfundo nokukhiqiza kwezimbongi, njll.

Nxa ngokuthuthuka kwempilo, ukuhlukana ngezigaba sekupheli, futhi wonke umkhiqizo ubekwe ezandleni zeningi elidlelanayo ezweni lonke, amandla okulawula / okubusa emphakathini azophelelwa isimo / isici sawo sepolitiki. Amandla epolitiki, ngamandla wesigaba abuthelwe ndawonye ukuze kucindezelwe esinye. Uma isigaba sabasebenzi ngenkathi sizabalaza nonxiwankulu siphokelekile, ngenxa yesimo esizithola kusona, ukuzimbumba isigaba; uma ngenxa yenguqulo-mbuso, sizenza isigaba esibusayo, ngokwenza njalo sihlakaza ngendlozula izimiso zendlela yakudala yokukhiqiza, kanjalo-ke, ngokhuhlakaza lezimiso, sihlakaze umbango wezigaba kanye nobugaba

ngokuphelele, ngokwenza njalo-ke, siqede ukulawula kwaso njengesigaba.

Esikhundleni somphakathi omdala wobunxwankulu, nobuga balomphakathi kanye nemibango yawo wezigaba, sizoba nokusebenzisa lapho inkululeko nentuthuko yomuntu ngamunye izoba yisimiso senkululeko nentuthuko yawonke umuntu.

Isahluko 3:

Umthapo wezincwado zobudlela- ndawonye nobukhomanisi

1. Ubudlela-ndawonye obudonsela emva

A Ubudlela-ndawonye bamakhosi

Ngenxa yesikhundla sabo emlandweni, kuye kwaba ngumsebenzi wamakhosi ase-Fulansi kanye nase-Ngilande ukuloba imibhalo ephikisana nobunxwankulu besimanje. Kungunqula-mbuso yase-Fulansi yango 1830, kanye nasebuyaluyaluni base-Ngilande amakhosi chulwa yilelivukane elizonde kabi. Emva kwaloku, umzabalazo ozimisele wezepolitiki ubusuphelwe ngamandla. Bekusele kuphela imizabalazo ngemibhalo. Ngisho nasemibhalweni isifiso/ isikhalo sakudala sokubuyela emphakathini wamakhosi besekubonakala ukuba ngeke sisaba nempumelelo.⁵

Ukuze aphumelele ekutholeni abalandeli, amakhosi wayepoqekele ukulibali izimfuno zawo, nokubeka onxwankulu icala ngendlela egquguzela izimfuno zesigaba sabasenzi kuphela. Ngakho-ke, amakhosi aziphindisele konxwankulu ngezinhamba futhi nokuhlela endlebeni yabo iziborofithi ezithi inkulu ingozi ezobehlela.

Ubundlela-ndawonye bobukhosi buvela ngalendlela: ingxenye buyisikhalo, ingxenye buyizinhamba; ingxenye ukunkenketha kwasendulo, ingxenye buyinsongo yakusasa; ngezinye izinkathi ngenxa yokuzonda kwabo onxwankulu, ukugxeka / nokuphikisa kwabo buyantela futhi bunobuhlakani, bashaya onxwankulu lapho okuzwela khona, kodwa ngaso sonke isikhathi imiphumela yalokhu iyize, ngenxa yokwahluleka kwabo ukuqonda imashi yomlando wesimanje.

5 Lapha asisho Ukubuyela Emasikweni Kwase-Ngilande (1660-1689), kodwa Ukubuyela Emasikweni kwase-Fulansi [Eingeb, Umshicilelo wesi-Jalimane ngo-1888]

Amakhosi, ukuze abuthele abantu kuwona, abeka phambili kulemashi inhlupeko yesigaba sabasebenzi. Kodwa iningi labantu emva kokujoyina lemashi bazibonele ukuba ngemuva kwalemashi kusekhona uphawu lophiko lwezempi lwesikhathi samakhosi, qede bashiya phansi behlekela phezulu, begetheka.

Ingxenye enye Yama-Fulentshi eyayifuna ukuqhubeka nokubusa kwamakhosi (French Legitimists) kanye “Nobusha base-Ngilande” (Young England) yabamba iqhaza kulombukiso.

Nxa bechazele abasebenzi ukuba indlela yabo yokuxhaphaza yehlukile kuleyo yonxiwankulu, amakhosi ayalibala ukuba inxaphazo yawo beyenzeka ngaphansi kwezimo kanye nezimiso ezahlukile, izimiso zasendulo. Ngokutshengisa ukuba, ngaphansi kombuso wabo, isigaba sabasebenzi sesimanje besingekho, bayalibala ukuba onxiwankulu iyona nzalo enganakuvinjelwa yenhlobo yomphakathi wabo.

Kuko konke okunye, bayahluleka ukufihla ukuba ukugxeka / ukuphikisa kwabo ubunxiwankulu yiloku ubudonsela emva nokuba insolo enkulu ebhekiswe konxiwankulu yikuba: ngaphansi kombuso wonxiwankulu kwakheka isigaba esabelwe ukunqamula, izimpande namagatsha, inhlelo yokubusa / yokuphila yomphakathi wakudala.

Abasoli onxiwankulu ngelokuthi badala isigaba sabasebenzi, babasola ngelokuthi badala onguqula-mbuso besigaba sabasebenzi.

Kwezepolitiki babamba iqhaza kuzo zonke izinyathelo zokuqondisa isigaba sabasebenzi, kanti empilweni yamihla namalanga, abekela eceleni ubugagu bawo, enza noma yini ukudobha izithelo zegolide eziwe esihlahleni sezimbongi, futhi adayisa iqiniso, uthando, ubuqotho, ukuze athole amathuba okudayisa uvolo, ushukela webhithrudi, kanye notshwala obenziwa ngezambane.⁶

Njengoba umfundisi ngaso sonke isikhathi abehambisana nomqhashi, ngokunjalo ubudlela-ndawonye bobufundisi buhambisana nobudlela-ndawonye bamakhosi.

⁶ Loku kuphathelele kakhulu ne-Jalimane, lapho izingxenye ezinkulu zomhlaba ophethwe amakhosana nezigwili ulinywa khona yizinduna zabo, kanti futhi kulezindawo bakhiqiza ngobuningi ushukela webhithrudi kanti futhi badidiyela utshwala obenziwa ngezambana. Izicabi ezinkulu e-Ngilande esise azikwenzi loku; kodwa nazo zinamasu okunzezelela ukwehla kwamarenti azo ngokubolekana ngegama lazo kuzinkampani ezingathembekile kahle ukuze zifune imali yokuqala lezinkampani. [Engels, umshicilelo wesi-Jalimane ngo-1888]

Ayikho into elula njengokunikeza umbadlalana wobundlela-ndawonye ubuncathu bobukrestu. Zange na ubukrestu bushumayele buphikisana nokuphathwa kwempahla yokukhiqiza ngasese, buphikisana nomshado, buphikisana nesakhiwo sikhulumeni? Esikhundleni salokhu abushumayezanga ngobuhawu kanye nobumpofu, ukungaganwa nokuzivikela ezinkanukweni zenyama, ngokuphila emishini kanye nobungcwele besonto? Ubudlela-ndawonye bobukrestu kuphela bungamanzi angecele umfundisi abusisa ngawo intshisakalo yamakhosi.

B. Ubudlela-ndawonye besigaba-esimaphakathi

Amakhosi asendulo akusona sodwa isigaba esachithwa ngonxwankulu, akuso sodwa isigaba ozimiso saso ezadangala futhi ezabhubhiswa esakhiweni somphakathi wonxwankulu besimanje. Abalimi abancane besikhathi esimaphakathi yibona omandluleli bonxwankulu banamuhla. Kulawo mazwe angakathuthuki ngokuphakeme ezimbonini nasekuhwebelaneni, lezigaba ziphila ngokunganaki / ngokungashinshi eceleni kwalonxwankulu abaphakamayo.

Emazweni lapho impucuko yesimanje isithuthuke ngokuphelele, isigaba esisha sonxwankulu abancane sesakhiwe, esiguquguquku phakathi kwesigaba sabasebenzi nesonxwankulu, sikhale sizilungisela ukunzezelela ingxenye yesigaba sonxwankulu. Amalunga alesigaba, nkathi zonke sijikijelwe phansi esigabeni sabasebenzi ngenxa yokuncintisana kwezimboni, ngokuthuthuka kwezimboni zesimanje, naso siyasibona isikhathi lapho sizoshabalala ngokuphelele siphele ukuba yisigaba esizimele emphakathini wesimanje, isikhundla saso ezimbonini, kwezolimo nasekuhwebelaneni sithathwe yizimananja, yizithunywa zomantshi kanye nosozitolo.

Emazweni afana no-Fulansi lapho abalimi abancane bayingxenye engaphezulu kwahafu yomphakathi, bekulindelekile ukuba abalobi bathathe uhlangothi lwalengxenywe bephikisana nonxwankulu, empikisweni yabo yobunxwankulu basebenzisa imibono yabalimi abancane kanye neyobunxwankulu-abancane ukulwela isigaba sabasebenzi. Ngalendlela-ke, ubudlela-ndawonye bonxwankulu abancane badalwa. U-Sisimondi bekuyena owayehola leliqembu, hhayi kuphela e-Fulansi kodwa nase-Ngilande.

Leliqembu lobudlela-ndawonye lacwaninga ngokucophelela okukhulu

ukuphambana / ukuphikisana kwezimiso zokhiqizo lwesimanje. Labeka obala ukuzenzisa kwabosoyansi bezomnotho nokuvikela kwabo unbuxiwankulu. Labonisa, ngaphandle kwempikiso, ukuchithwa kwemiphakathi ngenxa yemishini kanye nokwahlukaniswa kwemisebenzi; ukuqoqelana kwezimali kanye nomhlaba ezandleni ezimbalwa; ukukhiqiza ngokwedlulele kanye nezibhelu ezilandela lokhu; batshengisa ngokuphelele incithakalo enganakuvinjwa yesigaba sonxiwankulu abancane kanye nabalimi abancane, ulusizi lwesigaba sabasebenzi, isiphithiphithi ekuhlelweni kwezimbonini, ukungalingani ekwabelaneni umnotho, izimpi zoqothulo phakathi kwamazwe, ukuchithwa kuwezibopho zemithetho yokulunga yakudala, kohlobano lwemindeni ngendlela yakudala, kanye nezizwe zakudala.

Izinjongo yalenhlobo yobundlela-ndawonye ukufisa ukubuyela ezindleleni zakudala zokukhiqiza nokwabelana umnotho, futhi nokubuyisa izindlela ezindala zokuphatha impahla, nokuhlobana okuhambisana nalezindlela, noma ukuminya izindlela zesimanje zokukhiqiza nokwabelana umnotho phakathi kwesakhiwo sendlela endala yokuphatha impahla, osakhiwo sayo kwakulindelekile ukuba sibhamuzwe yilezindlela zesimanje zokukhiqiza nokwabelana umnotho. Zombili lezinjongo ziphindisele umphakathi emva kanti futhi azinakwenzeka / ziliphupho.

Amagama okugcina alenhlobo yobundlela-ndawonye: imifela ndawonye yezinkampani zezingcwethi zemisebenzi yezandla ekukhiqizeni; ukuphathwa kwesilisa kwezolimo.

Ekugcineni, nxa amaqiniso angenokusahabalala omlando asesuse konke lokuzikhohlisa okudakiso, lenhlobo yobundlela-ndawonye yaphelela osizini webhahlabazi.

C. *Ubundlela-ndawonye base-Jalimane noma ubundlela-ndawonye "boqobo / beqiniso"*

Imibhalo ephathelene nobundlela-ndawonye nobukhomanisi yase-Fulansi, yimbhalo evelele ngaphansi kwencindezelo yonxiwankulu, imibhalo ephunyeza umzabalazo nonxiwankulu, yethulwa e-Jalimane ngesikhathi lapho onxiwankulu kuleli babesanda kuqala umncintisano wabo namakhosi angenakululekwa.

Amafilosofa ase-Jalimane, amathwasana wamafilosofa, nabalobi, bamukela ngezombili lemibhalo, bakhohlwa yikuba ngalesikhathi lemibhalo ishiya lase-

Fulansi ingena e-Jalimane, izimiso zase-Fulansi azihambanga nalemibhalo ukuya kwelase-Jalimane. Lemibhalo yathi mayitholana nezimiso zomphakathathi wase-Jalimane, yalahlekelwa ngumsebenzi yawo emphakathini yaba imibhalo efundelwe ulwazi layo kuphela. Yingakho-ke, kumafilosofa ase-Jalimane ngezikhathi zika 1700-1799, izimfuno Zenguqula-mbuso Yokuqala (yase-Fulansi) bezizimfuno ezisobala ezihambisana “nokucabanga ngokufanele”, futhi beziphimisa izidingo zenguqula-mbuso yonxwankulu, kubona lokhu bekuchaza ukuba lezidingo ngezemvelo, izidingo njengoba kunqunyelwe, izidingo zobuntu nkathizonke.

Umsebenzi wababhali base-Jalimane bekusingathe ukuxhumanisa lemicabanjo emisha evela e-Fulansi nesazelelo sefilosofi yabo yasendulo, ngamanye amazwi, ukuxhumelela imicabanjo yase-Fulansi ngaphandle kokushiya imibono yabo yefilosofi.

Lukuxhumela kwenzeka ngendlela efana naleyo yokuzithathela ulimi lakwelinye izwe, ngukulihumusha.

Kuyaziwa ukuba abafundisi bamakhatholiki babhala ngezimpilo ezingashalutho zezingcwele zamakhatholiki ngaphezu kwemibhalo yezinkolo zasendulo. Ababhali base-Jalimane basishintsha lesi simo, ngokusebenzisa imibhalo yase-Fulansi ephethelene nezomhlaba, babhala umbhedo wabo wefilosofi ngaphansi kwalemibhalo yokuqala yase-Fulansi. Isibonele yikuba ngaphansi kwemibhalo yama-Fulentshi ehlolisisa futhi ephikisana nendlela imali esetshenziswa ngayo, bona babhala “ngokulahlekelwa kobuntu”, futhi ngaphansi kwemibhalo yama-Fulentshi ephikisana nohulumeni wobunxwankulu, bona babhala “ukuqedwa kwengxenywe ejwayelekile”, njll.

Ukwethulwa kwalamazwi efilosofi besebenzisa imibono yempikiso yama-Fulentshi, baqamba “Ifilosofi Yokwenza”, “Ubudlela-ndawonye boqobo”, “Isayensi yobudlela-ndawonye Yase-Jalimane”, “Izisekelo zefilosofi Yobudlela-ndawonye”, njll.

Ngalendlela imibhalo yobudlela-ndawonye nobukhomanisi yase-Fulansi yaqedwa ubukhali bayo. Lemibhalo ezandleni zama-Jalimane yahluleka ukuphumisa imizabalazo yezigaba, umJamimane wacabanga ukuba uphumelele ekunqobeni “ukuchema kwama-Fulentshi”, nokungameleli izidingo zeqiniso, kodwa lokhu okudingwa yiqiniso; bengamelele izimfuno zabasebenzi, kodwa izimfuno zobuntu, zawo wonke umuntu, umuntu ungenasigaba, ongena sibili, umuntu ophila / otholakala kuphela ezinkungwini zombuso wefilosofi engekho.

Lobundlela-ndawonye base-Jalimane, njengomfana wesikolo, bathatha

umsebenzi wabo ngesithunzi nangesizotha bumemezela lentengiso yempahla ngobuluthi, ngalesikhathi, besebulahlekelwa yilobuhlakani babo obungazilutho.

Impi yama-Jalimane, kakhulukazi yonxiwankulu base-Prussia (ingxenye ye-Jalimane yanamuhla), iphikisana namakhosi asendulo nobukhosi obungalulekwa, ngamanye amazwi, umzabalazo wama-*liberali*, waqina ngokwempela.

Ngalokhu, ithuba lanikezwa lobudlela-ndawonye “boqobo” ukuba bubhekane nenqunquthela yezepolitiki buphete izimfuno zayo ezinobudlela-ndawonye, ukuphonsa / ukujikijela iziqalekiso ezaziyo kuma-liberali, ukuphikisana nohulumeni wokhetho, ukuphikisana nokuncintisana bobunxiwankulu, nenkululeko yamaphephandaba ngendlela yobunxiwankulu, nemithetho yonxiwankulu, namalungelo okuzinqumela nokulingana ngobunxiwankulu, nokushumayeza uquqaba ukuba abanalutho abazolizuzwa, kanye nokuba bazolahlekelwa yiko konke, kulenqunquthela yonxiwankulu. Lobudlela-ndawonye base-Jalimane balibala, ngenkathi ebaluleke kakhulu, ukuba impikiso yama-Fulentshi, lena bona ababezama ukuyilinganisa, isekele ekutheni onxiwankulu besimanje sebakhona emphakathini, kanye nezimiso zabo zomotho nomthetho-sisekelo wezepolitiki ohambelana nalokhu, konke lokhu yizona zinto lomzabalazo obuzoza e-Jalimane ubuqonde ukukufeza / ukwezenza.

Ohulumeni abangenakulekwa, nalemithimba yabo yabafundisi, yamaprofesa, yeizikhulu zamaphandle, kanye nezinceku zikahulumeni, bamukela ngezombili loluhlobo lobundlela-ndawonye ababezolusebenzisa njenge ngesithuso kulabonxiwankulu babasongeli.

Kwaphela kamnandi emva komuthi omubi wembaxabulo nenhlavu, ngalaba bohulumeni, sikhathi sinye, bephuzisa imvukelo yesigaba sabasebenzi base-Jalimane.

Nakuba ubudlela-ndawonye “boqoba” bobusebenzela uhulumeni njengasikhali sokulwa nonxiwankulu base-Jalimane, khonamanjalo, bebumelele izifiso zodonsela-mva, izifiso zalengxenye ephikisana nempucuko e-Jalimane. E-Jalimane, isigaba sonxiwankulu abancane noma isigaba esimaphakathi, esingumsalela wezikhathi zo-1500-1599, kusekela ngalesikhathi siqhamu-qhamuka ngezinhlobo ezahlukile, yizona kanye sisekelo salendlela yokubusa.

Ukugcina lesi sigaba ukugcina isimo sezinto njengoba sinjena e-Jalimane. Ubukhulu bonxiwankulu ngezimboni nangamandla epolitiki busisongela ngokusishabalalisa – lokhu onxiwankulu bakhwenza ngokuqoqela izimali ezandleni ezimbalwa; kanti kwelinye ukhangothi imvukelo yonguqula-mbuso besigaba sabasebenzi nayo futhi iyasisongela. Ubundlela –ndawonye “Boqobo”

bubonakale sengathi bushaye lezinyoni zombili ngetshe elilodwa. Lobudlela-ndawonye basabalala njengesifo.

Lengubo yobulembu bemicabango, ehlotshiswe ngezimbali zobuciko bobugagu, obujule emazoleni womaya onyanyisayo, lengubo ebabazekayo amadlela-ndawonye ase – Jalimane abegoqengayo ulusizi “lwamaqiniso abo angaphakade”, ayisikhumba namathambo, ibasebenzele ekuthengiseni ngokweqele lempahla yabo kulomphakathi onjena. Lobudlela-ndawonye base-Jalimane bacacelwa , ngokuhamba kwesikhathi, ukuba ibizelo lako ukuba ngummeli ochiphathekile wodonsela-mva wonxiwankulu abacane / wesigaba esimaphakathi.

Bamemezela ukuba isizwe sase-Jalimane yisona sibonele sobuzwe, nokuba odonsela-mva base-Jalimane yibona bantu boqobo. Kuko-konke lobundlangudlangu balomuntu woqobo, banikeza incazelo efihliwe, ephakeme, yobudlela-ndawonye, incazelo ephikisana nesiqu soqobo salodonsela-mva. Benza konke ukuphikisana “nokubhubhisa obunonya” bamakhomanisi, ukumemezala / ukwazisa inzondo ephakeme futhi engachemile yabo yayonke imizabalazo yezigaba. Ngaphandle kwencane ingcosana, onke amaphephandaba namabhuku azibiza ngelamandlela-ndawonye nelamakhomanisi agcwele-gcwele lapha e-Jalimane amdibi munye kulembhalo enyanyekayo futhi ecabayo.⁷

2. Ubudlela-ndawonye obuphikisa ingqubekela phambili noma ubudlela-ndawonye

bobunxiwankulu

Ingxenywe yonxiwankulu ifisa ukulungisa izikhalo zabantu ukuze kuqinisekiswa ukuqhubeka nokubusa ngobunxiwankulu.

Lesigaba sisingethe ososanyensi bezomnotho, labo abanikela ngemali kubampofu, labo abanomhawu, labo abathuthukisa isimo sokuphila sesigaba sabasebenzi, abahleli bezinhlango ezinikezana ngosizo, amalunga ezinhlango ezinqanda ukuphatha kwabi kwezilwane,

⁷ Isivunguvungu senguqula-mbuso ka-1848 sisundezele eceleni lomdibi futhi saphehla abaguguzeli bawo isidingo sokucabhaza kubudlela-ndawonye. ummeli omkhulu nophambili walomdibi ngu-Mnu. Karl Gruen. [Engels, Umshicilelo wesi-Jalimane ngo 1888]

izishisekeli ezifuna ukunqanda uphuzo oludakayo, zonke izinhlobo ezingacatshangwa zabalungisi. Lohlobo lobudlela-ndawonye solusetsenzwe laba inhlelo yamasu aphelele.

Incwadi yaka-Proudhon ethi “Philosophy of Poverty (I-filosofi ephathelene nenhlupheko)” iyisibonelo salenhlobo yobudlela-ndawonye.

Lamadlela-ndawonye wonxiwankulu afuna zonke izimo ezinhle zomphakathi wesimanje ngaphandle kwemizabalazo nezingozi ezidalwa yilokhu. Afuna lesimo somphakathi wamanje, ngaphandle kwezinxenye zawo zonguqula-mbuso nalezo eziwokokayo. Bafisa onxiwankulu ngaphandle kwesigaba sabasebenzi. Onxiwankulu, ngokusobala, bacabanga ukuba umpakathi okahle yilowo lapho bona baphethe khona; bese ubudlela-ndawonye bobunxiwankulu buthathe lombono buwuthukise, buwenze izinhlelo

ezingamasu acatshangwe ngokuphelele. Ekudingeni isigaba sabasebenzi ukuba sifeze loluhlelo lwamasu, ngokwenza njalo ukuze abasebenzi bangene ngokushesha kule-Jerusalem Entsha, kudingeka empeleni ukuba abasebenzi bahlale ngaphakathi kwalamangeke omphakathi wanamuhla, kodwa bazikhulule kulembono yenzondo ebhekiswe konxiwankulu.

Indlela yesibili lenhlobo yobudlela-ndawonye chambisa ngayo, phambilini kokuba amasu wayo acatshangwe ngokuphelele, beyizama ukwehlisa isithunzi sazonke ezinye izinhlangano zamaguqula-mbuso emehlweni wesigaba sabasebenzi ngokusitshengisa ukuba ushintsho kwezo politiki ngeke kusilethe lutho, ukuba ushintsho lwezimiso zempilo, ushintsho ekuphathweni / ekuhlobanani kwezomnotho, olungaletha lukhu abakufisayo. Ngoshintsho lwezimiso zempilo, lobudlela-ndawonye abuqonde nakancane ukuqedwa kwezindlela zokukhiqiza nokuphatha impahla ngobunxiwankulu, ukuqedwa ukungenziwa kuphela inguqula-mbuso, kodwa bakhuluma ngokulungisa izindlela zokuhambisa izigungu ezithile zikahulumeni, ushintsho olusimeme ekuqhubekeni kwalezindlela zokukhiqiza nokuphatha; ukulungisa, ngakho-ke, okungathinti uhlobano phakathi kosozimali nabasebenzi, ushintsho olungahle makwenzekile, lehlise izindleko, futhi lwenze umsebenzi ube lula emahovisi kahulumeni

wonxiwankulu.

Ubudlela-ndawonye bobunxiwankulu bufinyelele encasisweni ephelele nxa, nxa kuphela, buyindlela yokukhuluma.

Uhwebelano olukhululekile: ukuze isigaba sabasebenzi sizuze. Izintela ezivikela impahla yezwe kwamanye: ukuze isigaba sabasebenzi sizuze. Ukulungiswa kwamajele: ukuze isigaba sabasebenzi sizuze. Leli-ke, yilona gama lokugcina leqiniso lobudlela-ndawonye bobunxiwankulu.

Konke kufinqwe emushweni: unxiwankulu ungunxiwankulu – ukuze isigaba sabasebenzi sizuze.

3. Ubudlela-ndawonye no-Bukhomanisi obuyiphupho

kodwa obuneso elihlolisayo

Lapha asikhulumi ngaleyomibhalo ethi, kuyo yonke inguqula-mbuso yesimanje, ngase sonke isikhathi yaphumisa izimfuno zesigaba sabasebenzi, njengemibhalo ka-Babeuf nabanye.

Imizamo yokuqala yesigaba sabasebenzi yokufeza izinhloso sayo, eyenziwa ngezithuba zeziyaluyalu ndawozonke, ngezinkathi umphakathi wobukhosi uchithwa, bekuwanele yehluleke, ngokuba isigaba sabasebenzi besingakathuthuki, kanti futhi izimiso zomnotho eziludonga lwenkululeko yaso bezingabikho, izimiso okwukusafanele zakhiwe, ezazizokhwakhiwa yilezinkathi zonxiwankulu ezazizofika. Imibhalo yenguqula-mbuso eyayihambisana nalenqunquthela yesigaba sabasebenzi bekufanele ibenesiqu sobudonsela-mva. Lemibhalo yafundisa ukuzalela konke okuhle nokumandi kanye nokulingana kawonke wonke emphakathini okungacatshangangwa ngokuphelele.

Izinhlelo zamasu zamadlela-ndawonye kanye namakhomanisi, ezibalulwa kanjena ngokufanele, zo-Saint-Simon, Fourier, Owen, kanye nabanye, zivela ngalesikhathi umzabalazo phakathi kwesigaba sabasebenzi nonxiwankulu ungakathuthuki, njengoba besichaza ngenhla.

Abaqambi balezinhlelo zamasu bayakubona, empeleni, ukuncitana kwezigaba, kanye nezinyathelo zalamalunga aphelelwe yisikhathi kulomphakathi wanamuhla. Kodwa isigaba sabasebenzi, njengoba sisakhasa, sibanike isithombe sesigaba esingena kuziqalisa inhlokotho emlandweni noma isigaba esingenanqunquthela ezimele.

Njengoba ukwanda kombango wezigaba kuhambisana

nokuthuthuka kwezimbongi, isimo somnotho, ngalendlela esingayo asinikeze izimiso ezidingekeli ukukhulula isigaba sabasebenzi. Yingakho-ke, bacinga isayensi entsha yokuqonda umphakathi, nemithetho emisha yomphakathi, ezokwakha lezi zimiso.

Isinyathelo somlando kufanele sivume isinyathelo esiqanjwe yibona; izimiso ezakhiwe ngumlando zidedele lezo zamaphupho; ukuhlalanga kancane-kancane, okungahlelwe muntu, kwesigaba sabasebenzi kuvume ukuhlelwa komphakathi okucatshangwe yilaba banqambi. Umlando wakusasa uziphetha, emehlweni wabo, ngokuba yilenkolo yabo kanye nokuba yisinyathelo esifeza lezinhlelo abizilungiselele umphakathi.

Ekwakheni lezinhlelo, bayazi ukuba babhekele kakhulukazi izimfuno zesigaba sabasebenzi, njengesigaba esihlupheka kakhulu. Isigaba sabasebenzi kubona, siyinto ekhona kuphela njengesigaba esihlupheka kakhulu.

Lesimo sentuthuthuko engaphelele yomzabalazo wezigaba, kanye nempilo yalenhlobo yamadlela-ndawonye, yenza ukuba azibone sengathi ami ngaphezu kwayo yonke imibango yezigaba. Afuna ukulingisa / ukuthuthukisa isimo sawonke amalunga omphakathi, kanye nesimo salawo malunga abusiseke kakhulu (ngezimali).

Yingakho-ke, avama ukubhekisa imibono yawo kumphakathi wonkana, ngaphandle kokuhlukanisa ngezigaba; hhayi, bakhetha lesigaba esibusayo. Vele kungenzeka kanjani ukuba abantu nxa beqcedile ukuqonda inhlelo yamasu abo, bahluleke ukubona kuyona inhlelo enhle engafeza konke?

Yingako-ke, bephikisana nazo zonke izinyathelo zepolitiki, kakhulukazi izinyathelo zokuguqula umbuso; bafisa ukufeza izimfuno zabo ngoxolo, indlela eqalekiswa ngokungaphumelele, ngokubasibinelo, bathemba ukuba balungisa indlela yalelivangeli elisha lomphakathi.

Leziphupho lesithombe somphakathi wakusasa, esidweshwe ngenkathi isigaba sabasebenzi singakathuthuki ngokuphelele, singekazi ukuba ngeyipi imibono yaso, kuhambisana nezinyathelo zokuqala zalesigaba ukuzidingela ukwakhiwa kabusha komphakathi.

Kodwa lemibhalo yalamadlela-ndawonye namakhomanisi isingethe isici esibalulekile. Ihlasela yonke imithetho/ izisekelo zomphakathi wanamuhla. Yingako-ke iqukethe izincwadi ezibaluleke kakhulu ekukhanyiseleni isigaba sabasebenzi. Iziphakamiso eziqukethe kulezincwadi – ezifana noukuqedwa kokuhlukaniswa phakathi kwamaphandle namadolobha, kwemindeni, kokuphathwa

kwezimboni ngasese, kohlelo lwemisebenzi cholelwayo, ukumemezela kobudlelwana phakathi kwabantu, ukuguqula komsebenzi kahulumeni ube yilowo wokubhaka umkhqiza komphakathi – zonke lezi ziphakamiso zitshengisa kuphela isidingo zokuqedwa kombango wezigaba, umbango owawusekuqaleni kwawo ngalezikhathi, umbango othi wabonwa kulemibhalo ekuqaleni kwawo ungakazivezi ngokuphelele. Yingako-ke, leziphakamiso ziliphupho kuphela.

Ukubaleleka kobudlela-ndawonye nobukhomanisi obuyiphupho kodwa obuneliso elihlolisisayo, bohlobane ngendlela ephambene nokuthuthuka komlando.

Nxa umzabalazo wesimanje wezigaba uthuthuka futhi uthatha isimo esithile, ngokilinganayo, leliphupho lokumela ngaphandle kwalomzabalazo, nokuhlasela lomzabalazo ngezikhali eziliphupho, kulahlekelwa ngumsebenzi futhi kuba nzima ukuthola izincasiso ezinomqondo ezingavikela lokhu. Yingakho-ke, nakuba abaqambi balezinhlelo zamasu, ngezindlela eziningi, bengamaguqula-mbuso, abalandeli babo, ndawozonke, bakhe amaqembana wonsela-mva. Babambelela kumibono yabaholi babo, baphikisana namazinga-ngamazanga wentuthuthuko ngokomlando yesigaba sabasebenzi. Bazama, ngaso sonke isikhathi, ukunyathela umzabalazo wezigaba nokulamula umbango wezigaba. Basakholelwa ekuzameni ukhwakha amaphupho abo emiphakathi, ekusunguleni izandawo zabo, “Amakholini”, noma ekwakheni kwe-“Little Icaria”⁸ – izincwadana uma sizilinganisa nalena enkulu ye-Jerusalem Entsha – ukwakha zonke lezindlu zamakhosi emoyeni, baphoqelekile ukubhekisa izicelo zabo ezikhwameni nasezinhliziyeni zonxiwankulu. Kancane kancane, behlela esigabane salamadlela-ndawonye adonsela emva esiwabalule ngenhla, bahluke kubona kuphela ngenhlelo yamasu abo okufundiseka afakelana isithukuthezi, kanye nentshisekelo enganamkhwalo nokukholelwa ezeni lokuba isayensi yabo yomphakathi izokwenza imilingo.

⁸ Ama-Phalansteres bekungumakhloni wamandlela-ndawonye ngenhlelo ka-Charles Fourier; i-Icaria bekuligama elanikezwa ngu-Cabet ukubalula LeLiphupho lakhe, wayekhuluma ngekholoni yakhe yase-Melika. [Engels, umshicilelo wesi-Ngisi ngo-1888]

“Amakholini asekhaya” yilokhu u-Owen wayekubiza njengesibonelo somphakathi wobukhomanisi. Phalansteres igama lamaphalisi kawonke umuntu ahlelwe ngu-Fourier. I-Icaria igama lalinikezwe lezizwe le-Phupho lemicabango, ozakhiwo zalo zomphakathi u-Cabet wakhuluma ngazo. [Engels, umshicilelo wesi-Jalimane, ngo-1890]

Ngakho-ke, baphikisana kakhulu nazo zonke izinyathelo zepolitiki ezithathwa yisigaba sabasebenzi; izinyathelo ezifana nalezi, ngesi ngabo, inzalo yazo yikungazinikezele ngokuphelele kulelivangele elisha / kulezindaba ezimnandi abaziphethe.

Abalandeli baka-Owen e-Ngilande, baka- Fourier e-Fulansi, ngokulifanayo, baphikisa labo abafuna ukuguqulwa komthetho-sisekolo e-Ngilande (Chartists) nase-Fulansi (ama-Reformistes)

Isahluko 4:

Imibono yamakhomanisi makuqhathaniswa nalezi ezinye izinhlangano eziphikisayo

Isahluko sesibili sibeke kahle ukuba yini okwahlukanisa ama-Khomanisi kulezi ezinye izinhlangano zesigaba sabasebenzi, ezifana nama-Chartists e-Ngilande kanye nalabo ebafuna ukuguqula indlela yokuphatha komhlaba e-Melika (Agrarian Reformers in America).

Amakhomanisi alwela ukufeza izinjongo zawo zanamuhla, nezimfuno zemali zesigaba sabasebenzi; kodwa kulengqungquthela yamanje, amelela futhi alungisa ikusasa lalengqungquthela. E-Fulansi, Amakhomanisi alcekelana nalabo abifisa ukubusa ngentando yeningi emphakathini (Ama-Social Democrats)¹ nxa bephikisana nonxiwankulu abavimba ushintsho kanye neziphekula-zikhuni zonxiwankulu, kodwa, bagcine / bavikele ilungelo labo lokuba nombono ophikisayo ezikhathini ezithile kanye nasezinkohlisweni ezabelwa njengesiko kusukela kuNguqulo-mbuso enkulu.

E-Swizalandi amakhomanisi aseka iziPhekula -zikhuni zonxiwankulu ngaphandle kokuliba ukuba lenhlangano isingathe amalunga abangayo/ ancintisanayo, ingxenye inga madlela-ndawonye wetando yeningi, ngendlela yase-Fulansi, lenye ingxenye yiziphekula-zikhuni zonxiwankulu.

E-Pholendi, baseka leyonhlangano ephikelele ngelokuthi inguqulo-mbuso kwezolimo yisona simiso esibaluleke kakhulu enkululekweni yalesizwe, lenhlangano eyagququzela uvuko lwase-Krakow ngo-1846.

E - Jalimane balwa, zikhathi zonke, nonxiwankulu nxa bethatha izinyathelo zenguqulo-mbuso, belwa nobukhosi ubungenakululekwa, nezigwili zasemaphandleni, kanye nonxiwankulu abancane / isigaba esimaphakathi.

Kodwa abaqedi, nakancane, ukufundisa isigaba sabasebenzi ukubona lombango okhona phakathi konxiwankulu nesigaba sabasebenzi, ukuze abasebenzi base-Jalimane, basebenzise lezimiso

zomphakathi nezepolitiko onxiwankulu abaphoqekile ukuba bazethule futhi ezizohambisana nokulawula kwabo, bazisebenzise njenjezikhali ezibhekiswe konxiwankulu, ukuze emva kokunqotsywa kwazo-zonke izigaba zodonsela-mva e-Jalimane, umzabalazo oqondiswe konxiwankulu qobo lwabo ungaqala masinyane.

Amakhomanisi abheke kakhulu e-Jalimane, ngoba lelozwe lilindele ukuqala inguqulo-mbuso yonxiwankulu, inguqulo-mbuso ezokuphethwa ngaphansi kwezimiso zempucuko yase-Yorobhu eziphakeme kakhulu futhi loku kuhambisana nesigaba sabasebenzi esithuthuke kabanzana nxa siqhathanisa naleso sase-Ngilande ngezinkathi zo-1600-1699, noma nesae-Fulansi ngezinkathi zo-1700-1799, kanti futhi inguqulo-mbuso yonxiwankulu yase-Jalimane indlalala lena yesigaba sabasebenzi ezolandela masinyane.

Kafushane, Amakhomanisi ndawozonke aseka zonke izinhlangano zamaguqula-mbuso nxa zibhekane nezimiso neplolitiko ebusayo namuhla.

Kuzo zonke lezinhlangano, babeka phambili / baqizelela, njengendaba ebaluleke kukhulu, ukuphathwa komnotho/ kwempahla, kungakhathalekile ukuba izinga lentuthuko lingakanani ngaleso sikhathi.

Ekugcineni, basebenza kanzima ndawozonke ukuhlanganisa nokwakha ukuvumelana phakathi kwezinhlangano zentando yeningi zamazwe onke.

Amakhomanisi ayakuzonda ukufihla imibono kanye nezinjongo zawo. Abeka eshashalazini ukuba izifiso zawo zizofezeka kuphela ngokuketulwa ngendlondlo kwalezimiso zomphakathi wanamuhla. Yeka isigaba esilawulayo sivezelele nxa sizwa ngenguqula-mbuso yama-Khomanisi. Isigaba sabasebenzi asinalutho esizokulahlekelwa ngaphandle kwamaketangu aso. Sisozuza umhlaba wonke.

Basebenzi Bamazwe Onke, Hlanganani!

¹ Inhlango ephalamende eyayimelelwe ngu -Ledru-Rollin, kwezimbhalo ngu-Louis Blanc, kumaphandaba yi-Reforme. Igama i-Social –Democracy, eliqanjwe yilaba, libalula ingxenye yenhlango yama- Democrat noma yama-Republican [laba abawela ukubusa ngokusebenzisa umthetho-sisekelo], izinhlangano ezinombadlana wobudlela-ndawonye. [Engels, umshicilelo west-Ngisi ngo-1888]

Uhlu lwezincasiselo

Endulo: Yizinkathi kufikela ngaphambi kokuchithakala kombuso wasetshonalanga ye-Roma ngo-476. (*ancient society*)

Inguqula-mbuso: Inguquko endleleni yokubusa ehambisina noshintsho ezindleni zokukhiqiza, zokwabelana izithelo zokukhiqiza, kanye noshintsho kwezopolitiko, kwamasiko nasezindleni zonke zokuphila empakathini. (*revolution*).

Ushintsho endleleni yokubusa, kodwa olungaguquli indlela yokukhiqiza neyokubusa esimeme kuloku, nakuba kuyinguquko ezindleleni zokuphatha, akulona ushintsho oluyinguquka-mbuso. Lapha kushintsha kuphela ingxenye ethile yesigaba esibusayo. (*transformation*)

Kholoni: Yizwe elibuswa ngelinye. Lapho ababusi besebenzisa umnotho, amandla nobugcwehi bezwe eligqilaziwe ukuthuthukisa elakubo. Ngokujwayekile leligama lisetshenziswa ukubalula kuba ababusi / abagqiliza ongxenye yabo ehlala ngaphakathi kwalezwe eligqilaziwe, kanti kuyenzeka ukuba abagqilazi bangahlali phakathi kulezwe eligqilaziwe, kodwa basebenzise ingxenye yalabo abagqilaziwe ukugqilaza sonke isizwe. (*colony*)

Knights: Uphiko olukhethekile lamasotsha wasendulu. Lesikhundla besivula ithuba lokuba lamasotsha abe namalungelo lokuba nomhlaba.

Impahla: Zonke izimiso zokuphila nokukhiqiza, izbn. imali, umhlaba, imishini, (*property*)

Impahla yangasese sisho zonke lezinto ezingenhlalazwe ezisebenzisela ukukhiqiza. Ukuqokelelwa kwazo ezandleni ezibalwa zigqilaza amandla okusebenza wamanye amalunga omphakathi. Impahla yangasese ayichazi impahla yomuntu ayisibenzisela yena; izbn. indlu, imoto, njll. (*private property v/s personal property*)

Intuthuthuko yesigaba: Ukuthuthuka, ukudlondlobala kwesigaba, kwezwe okuhambisana futhi okuphahtelene nokuthuthuka kwezomnotho, kwepolitiki, kwemibhalo. (*development of a class*)

Isbn.: Isibonelo

Isigaba: Ingxeny yomphakathi enezimfuno ezifanayo, kwezomnotho nezepolitiko. (*class*)

Izikhathi Ezimaphakathi: Izinkathi zeminyaka ka-100-1400. Yizikhathi zokudlondlobala kwabalimi abancane (*peasants*) nokubhujiswa kwabo. (*middle-ages*)

Izinkosi Ezinganakulekwa: Izinkosi ezibusa ngaphandle komthetho sisekelo, ngaphandle kohulumeni wokhetho. Zibusa zodwana nezinduna zawo. (*absolute monarchies*)

njll: Njalonjalo

Odonsele-mva: Odonsele-mva yilabo abafisa ukubuyela embusweni noma endleleni yokuphila edingisiwe. (*reactionaires, philistines*)

Kanti futhi kukhona labo emva kokuthola amandla okubusa, umnotho noma ukulawula amasiko baphikise izindlela ezintsha zokuphatha konke. (*conserervative*)

Onxiwankulu bama-liberali: Ngezinkathi zo-Marx yilengxeny yonxiwankulu esebenza kakhulu kwezohwebelano futhi efuna uhwebelano olungavinjelwe emhlabeni wonke. (*liberal bourgeoisie*)

Onxiwanku abaphikisa ushinto yile yonxeny yonxiwankulu ozimali zayo eziqhamuka kwezolimo, iphikisana naleyo ngxeny yonxiwankulu efisa ukusebenzisa umhlaba ngezindlela eyahlukile, isbn. onxiwankulu bama-liberal bafisa ukusebenzisa umhlaba ukutshala izimboni, kodwa lengxeny ephikisana noshinto ibize ama-renti aphezulu. Imfuno yabo ukuba uhulumeni avikele impahla yabo emncintisanweni naleyo yamanye amazwe. (*conservative bourgeoisie*)

Patrician: Ingxeny yesigaba sezigwili zase-Roma Yasendulu, eyayimelela uhulumeni wase-Roma ezifundweni salclizwe. Futhi isigaba esasiphethe ingxeny yomhlaba.

Ubukhomanisi: Umphakathi lapho kungenazigaba. Yonke impahla (umhlaba, izimboni, amabhange, njll.) kulomphakathi iphethwe ngokwentando yeningi. Nxa umphakathi usufike kulelizinga lokuthuthuka, ipolitiko noma ukubusa ngokusebenzisa uhulumeni kulahlekelwa ngumsebenzi (*communism*)

Ubudlele-ndawonye isimo somphakathi lapho usasendleleni eya

kubukhomanisi, emva kokuhlutha onxiwankulu yonke impahla ebalulekile yokukhiqiza iphathwa izindla zikahulumeni wesigaba sabasebenzi. (*socialism*).

Ukuphathelana / ukuhlobana kwabantu okusimeme endleleni yokukhiqiza: Ukuze kube nomkhiqizo kufanele abantu bahlobane ngendlela ethile, lokuhlobana umuntu akazikhetheli kona, inzalo ngenzalo ithola indlela ethile yokuhlobana ikona emphakathini. Uhlobo lokuhlobana noma lokuphathelana emphakathini sisekele emazingeni okuthuthuka ezindleleni zokuphatha impahla. (*relations of production*)

Ukwahlukaniswa kwemisebenzi: Umuntu yedwa uyahluluke ukwanelisa zonke izidingo zakhe, yingakho kuqhamuka ukwahlukaniselwana kwemisebenzi phakathi kwemindeni (*“natural” division of labour*). Ukuxhumana neminye imindeni noma imiphakathi kunikezana ngethuba lokuthengisa loku umndeni ongakudingi kanye nokuthenga loku eminye emindeni engakudingi.

Kukhona futhi ukwahlukaniselwana kwemisebenzi ngamazwe. Lapha sithola ukuba amazwe angamakholoni noma amazwe angekathuthuki ngobunxiwankulu athingisa kuphela impahla eluhlaza kanti nezimbongi zawo zizezingeni eliphansi kakhulu makuqhathaniswa namzwe aphakeme. (*international division of labour*)

Umbuso Wamakhosi: Isisekelo sombuso wasendulo bekungamadolobha; isisekelo Sombuso Wamakhosi ngamaphandle – lapha amadolobha ayinxenyana encane yezwe. Ngalesikhathi amakhosi namakhosana acishe apethe wonke umhlaba. Abalimi abancane bakhosela ngaphansi kwamakhosi futhi bakhokha irenti kumakhosi yokusebenzisa umhlaba. Lezi yizithuba zo-500-1500. I-feudalism yilendlela yokuphila ezikhathini ezimaphakathi, kakhulukazi, ekuphetheleni kwalezikhathi. (*feudalism*)

Umzabalazo wezigaba: Umzabalazo wezigaba uphumisa okwahluleka kwezimiso zempilo kanye nezindlela umphakathi osebinzisa ngayo lezimiso ukuphilisa zonke izingxenye zomphakathi. Kodwa ikuze loku kube umzabalazo wezigaba ngokuphelele, kudingeka ukuba lezingxenye zomphakathi zamakule ukuba zehlukane izigaba ezithile nokuba zakhe izinhlangano zazo zepolitiko ezizobehleka izimfuno zazo zobugaba. (*class struggle*)

