Appendix Bb

Magoleng wa Selepe

My Name
Nomqibelo Ncamile Mqibhise

Look what they have done to my name... the wonderful name of my great-great-grandmothers
Nomqibelo Ncamile Mqibhise

The busy bureaucrat was surprised, what he heard was music to his ears
"Was it real, did you mean it?"
"I am from Chief Dalasolo Velayigolle of emaluphehlo
And my name is Nomqibelo Ncamile Mqibhise."

Masia, help me!
My name is so simple
yet so meaningful,
but up till now it is much...

He gives me a name
Convenient enough to answer his whim:
I end up being
Marti...
I...
Nomqibelo Ncamile Mqibhise.
Appendix

Release

Walking in the woods
I came across a grave
in which 38 people lay
buried alive.
They were still alive.

We lifted the soil away.
One by one
they began to
clamber out of the suffocation
of their shared past.

As they shed their stories
blood
dripped
onto
the ground;
trees bowed
listening;
the wind
swept up the grounds
and buried them away.

Then the people opened their eyes
glimpsing the sun.
In the light filtering through the leaves
they looked at one another:
slowly they lifted their hands to give praise.

Michelle Friedman
### Assessing My Life Experiences

**Directions:** Assess how multicultural your different life experiences have been.

<table>
<thead>
<tr>
<th>Experience</th>
<th>1 = monocultural</th>
<th>5 = somewhat multicultural</th>
<th>10 = very multicultural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family of origin</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neighborhood as a child</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary school</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activities/clubs as a child</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious activities as a child</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Junior high school</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Friends in high school</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activities/clubs as a teenager</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>First work experiences</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Current work experiences</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Current friendship group</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neighborhood where I live</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Current religious/spiritual activities</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Current activities/clubs</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>College environment</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Adapted from materials developed by Dr. Barbara Love, University of Massachusetts, Amherst and Dr. Don Brancher, Georgia Institute of Technology.
Appendix 5C

CYCLE OF SOCIALIZATION DIAGRAM
Created by B. Harro (1982).
Actively Participating: Telling oppressive jokes, putting down people from target groups, intentionally avoiding target group members, discriminating against target group members, verbally or physically harassing target group members.

Denying: Enabling oppression by denying that target group members are oppressed. Does not actively oppress, but by denying that oppression exists, colludes with oppression.

Recognizing, No Action: Is aware of oppressive actions by self or others and their harmful effects, but takes no action to stop this behavior. This function is in the realm of fear, lack of information, conclusion about what to do. Experiences discomfort at the contradiction between awareness and action.

Recognizing, Action: Is aware of oppression, recognizes oppressive actions of self and others and takes action to stop it.

Educating Self: Taking actions to learn more about oppression and the experiences and heritage of target group members by reading, attending workshops, seminars, cultural events, participating in discussions, joining organizations or groups that oppose oppression, attending social action and change events.

Educating Others: Moving beyond only educating self to operation and dialogue with others too. Rather than only stopping oppressive comments or behaviors, also engaging people in discussion to share why you object to a comment or action.

Supporting, Encouraging: Supporting others who speak out against oppression or who are working to be more inclusive of target group members by backing up others who speak out, forming an allies group, joining a coalition group.

Initiating, Preventing: Working to change individual and institutional actions and policies that discriminate against target group members, challenging educational programs or other events, working for passage of legislation that protects target group members from discrimination, being explicit about making sure target group members are full participants in organizations or groups.

29 January 2002

Additional Changes to Diversity Programme 2002

Dear Michelle

With the start of the new year and UK Director's visit our business focus has changed somewhat and the Diversity program for 2002 was identified as an area where change was needed.

Testory must operate as a successful business unit and therefore the changes discussed below are to optimise the outputs of the Diversity programme and ensure that both the commercial and human resources objectives are being met.

1. Continuity Groups

The continuity groups are not achieving the desired results. We therefore need a process that is more focused and structured. The Ditaba meetings were started to raise issues that employees felt uncomfortable with and where together a solution could be found that would be beneficial to the whole company. We need to use this forum more comprehensively and start phasing out the continuity groups with their individual agendas. The issues raised from Ditaba can be shared with all Testory staff during continuity meetings so that the whole company works on the same issues at the same time. These sessions will be driven from within Testory. Ad hoc feedback and check-ins will be encouraged but not structured.

A pro-rata amount of the quoted fee will be made payable to Immerise. Should your services be further required, then we recommend that you operate on an hourly rate with clearly defined roles and outputs. This will be managed by HE person.

2. Employee Survey

We are planning an employee survey for the middle of 2002. This will replicate the survey done in 2000 and allow some quantification of gains from the diversity programme. As such the gender awareness session will now be put on hold. Funds initially allocated towards the gender session will be utilised for the employee survey.

(1)
3. Diversity Catch-up sessions

HR personnel will use the company's induction program to inform new employees of the diversity programme its aims and what the expectations from the company is regarding this issue.

4. Role Clarification

It concerns us that Taskforce personnel contact Innergise before using the correct channels within the company. Line managers are experiencing difficulty in exercising their responsibilities. Please ensure that your team check with any personnel contacting them whether they have dealt with their line manager or the HR department prior to contacting any Innergise members. At all times, please refer the person back to their line manager or the HR department (or myself if required). Naturally personnel can contact you on a personal level for counselling and advice for their account.

5. Book

It has been brought to my attention that you are authoring a book and are quoting episodes out of the Taskforce Diversity programme. Should this be the case we would like to remind you of the confidentiality agreement at the beginning of the process. Unless prior permission of all Taskforce SA personnel and Taskforce UK is obtained we will have to take further action.

I further understand that Taskforce personnel have been approached to read your draft work without obtaining permission from myself or HR personnel. This clandestine approach is not the way we do business at Taskforce. There is a corporate protocol that operates within all companies and we would appreciate it if you followed it.

I am quite happy to discuss these issues in more detail with you, and would encourage that we do so.

Kind Regards

(2)
THE TASTORY EXPERIENCE

The TASTORY Experience is about each person in the company. We are compiling a document that tells our stories of the process. In order to do this we need your contribution. Will you please write the answers to these questions in the language of your choice. The document will be printed in three languages. We will translate from Sotho and Zulu into English, and from English into Sotho and Zulu. You may write as much as you like. We suggest you write at least 3 large pages and not more than 15 large pages. Thank you!

Please tell us how long you've been working at TASTORY where you live; where your family lives; tell us if you have children and how many and their ages; what work you do at TASTORY; You may tell us your name if you want to, or you can give yourself a pseudonym - that is, a name you use as a writer if you prefer not to tell us your name. It's okay to do this to maintain your privacy.

Here are the questions:

1. How did you feel about the TASTORY train-journey -process when you first heard about it?
2. What was like at TASTORY like for you then?
3. What did you experience in your first workshop? What was it like for you? What in particular do you remember as being important for you on the workshop?
4a. What was the effect of your first workshop on your personal life?
4b. What was the effect of the workshop on your life at work?
5a. Describe the second workshop.
5b. Did you feel like you?
5c. What was it like you during the workshop?
5d. What did you learn about yourself?
5e. What did you learn about other people, other race groups?
6a. Has this workshop had any affect on your personal life and family?
6b. Has it had any affect on your work life?
7. What do you think the future in TASTORY will be like?
8. What is your vision for yourself in this future?
9. Is there anything else you want to record about this process?

Thank you again for your contribution.

MAITEMEGOLE A TASTORY

Maitemego a TASTORY - kago motho yo mngwe le yo mngwe mo carpaning. Re lepa poko yao e bontlago ka ga dilo teo re bopo re di dira. Goro re kgopo le ka nako re boko saitse ba lea. Re kgopo gore langa ka dikoloa ka dijoba. Re kgopo ba le la kgotho ya gago. Pokwevane e tlo gatlala ka maalema o moro. Re kgopo la re kgopo le se Zulu ga Sakhgwa, re kgopo ka gape Sakhgwa ga so Sotlo le se Zulu. O ka ngwane ke bontswa ka ma ola kgagama. Re akanyo gore o ngwane ke bontswa ka majako a mafako a magago. Re kgopo le ka le gatlala ka gago. Re kgopo a re kgopo a le ca, ka le maalema o moro. Re kgopo a le mii le bolela ka gago. A kgopo a le kgopo a la la kgapo. Re kgopo a le kgopo a la kgapo. Re kgopo a le kgopo a la kgapo.
INNERGIZE & DIVERSITY

We contracted Innergize in April 2001 to facilitate a Diversity Management Programme in Tastory South Africa.

Looking back on the programme, it has succeeded in closing the gaps between our staff in issues of:  
- Race / culture Diversity  
- Gender Sensitivity  
- One-on-One Relationship Building

The objective of the Diversity programme was to create shift in the hearts and minds of the people, towards the concept and practice that diversity is healthy and if it is harnessed, will yield a more successful and enjoyable work environment.

Without doubt, a key reason for the success of the programme to date has been the sensitivity and sincere care from the Innergize team in integrating and dealing with the Tastory “issues” as they surfaced through the workshops, and follow-up sessions. Indeed, the diversity within the Innergize team members themselves enabled at least one of them to connect with one of our staff members, allowing complete coverage.

We now find ourselves in a position where we are able to deal with issues as they arise across race and gender issues. Relationships are deeper and more sincere than before. Trust levels are higher, particularly between factory and management staff, a particular weakness historically.

Sustaining the gains and building on that platform are now our focus points. Converting the relationship gains and healing into a more productive organisation is the ultimate goal.

A number of key learning points have helped this process to date:

1. Executive buy-in and leadership. This is an investment for the future.
2. Flexibility of programme structure to accommodate staff members who need to spend more time at a particular point.
3. Competent and sincerely interested facilitators. This is not a course.
4. Choosing the right moment to end the intervention and bring the programme into the normal work practices. Rather sooner than later.
Morimo x

1. Ke le ka ahen ka tshibele, go bane ke lemojile gore, lela le o re le tshango le le tsho tsho.

2. Bohelo bja ka maa story, bo ka bale bina ka kedu le ka seka toloko. Le ka faso ga khalale lelo. Ke le ka ba, ka nyabo tshoela moamo ka kgatle ka yeo ka bego ka humana. Sebego phato ka nna, seo tshoeto se se lokilego ga seriso, go bane ke be ka bo melato go seo ke sa sebebe, ntle le go ipobola. Be ka bon gore ke phako ba tla gore ka Mamonga. Ntle le go nyakisi. (favourite woe taking place)
   (The management were so nice to other people.)

3. Ke le ka lemoja gore, tsa tsela hleka seboka di situa ka nare e hlofelo. Go re ka ile ka bamego re ka fihlegela di nyakwa tšisa re dinakago. Ke le ka kwa ke situmele go ka fesa ka rougo ya yona. Se ka go bona se le bohle ka kubolo uela mongwe le mongwe, a nitese na madshwen a gasego, ka o tse ka o te. (Insebile Members) go tsho go NICO, TEGO, MICHELLE GO PHILA, GO JERRY.

4. Go bohelo bina bhu ko mawushi, go ya fisi a dibheto go tšilo. Go khalale ke motho ya a tshoang, ka nako tsoh. Se ke se lemoja le go gore, go weka le bohle ka bale. Se ka belo ka bale ka bina, go re otle o tsho bale. (Insebile Members) moyo yo

5. E le ka ritsho gore, go le le belo le swaletsi go thui ka maele. Go bane peleleka ka yona sebetsa sa mame nthe se go fisi ka kego. Ke le ka fesa ka ena le mafhi peleleka Peleleka, ya ile go ka idiro. Ke le ka kena go tsho tsho tsho, go leka lela qua tyla.
5 kg
Ke ba ka le motso yo e Mafube: go gore ke ba ke go ke a be ke bane di kenywa ba Workele: ya pele. Ke ba ke fela pelo gore ya bosedi, e tlhla neng.

Ba Go ba go nena moyo na le tshwaba. Go bane gona le se ho re se. Tšhlelele yo. Go na le diphileng mo le malo. Le ga e le yo. Go sona le mathata, fela ke bana pele re e ya.

C: Karolo ya ho. Lokun, ke nako yela go fuma malo ba, ka yona nako yela, ke le ka le moyo, gore lerato ke ritho e bopeng. Ge o sena lerato o bjalo ka tshipi ye elllago. Lerato le dion gore butha ba go tapama ba dite moyo. Go bane, mo gona go le lerato gona le khubo. Mogano le khubo gona ke modimo. Ke bana re ile mafikeng, re le butho ka tshwany. Go bane modimo o vometše. INNOCI. Go ba gore thusa go mathata a re ya hlanego le ona mo: (Those flowers mean love for me.)

D: Thuto ya la e bile Lerato. Go bane, go leretang, go yo seo se ka palogo. Ke gore mo gona go le lerato. MORENA o leetše. Tšhego tšatša. Le yona bula ya dituba e ya kotlela moyo.

Psalm 133, gore ge go se sefetšego Lerato.

E:
Ke ihutile gore motso o moyo ke a mongwe, o motso ke ka segagabo. Ke le ka gabi ba. Afrika nan a etter ge ba ba opela dikoha. Tsa segagabo bona. Ba be ba bala batlhahála ka kudu. Ke le ke le go ba bona gore, segagabo motso ke segagabo motso. Ke o o o o le ka bana e le ya ofihalena moyo.

Le ge goliang, ka be ke sebeuqisa, ke le ke bana entšikhung.


8. Ge ba ka a tsega, ke bona dikikhlano ti rowo. Re swanets gore khalaga, pala ba thwale thulani. Le dihlogo, go bone ba khophi sa bakho bo bongwe di (High Position).

9. I see my future like a dark clouds, which means now I like a farmer cause when he see dark clouds, he know rain is coming. They will be no more drought. To me, Invercize, Mensa ngapindisa mthunzi, my dark clouds, cause they are raining changes to my future. Nobody can tell me the gate is open, if I want to express my feeling, we sit together and discuss the problem, solve it in good way. And this is the moment, we were wanting for. And I knew change is a pain, cause those who were involve in corrupt are in a heat water now. They feel the pain they caused, now the pain is against them. I think now they know what goes so comes round. We were victim now here here.
No more barrier to our bright future, cause now we can forth our studies. Nobody can stop us. We are free.
"LET OUR ANGELS HAVE TO GROW UP TOO."

10. Go fihlo ka ye nako, ke bona dilo ti kuhlaho ditshidishwe. Ge o se fela nako yetse re bulago dikarapo, naka bo ile bole qulisa.

Ke thina le gosana mo rastoray ka di 25/01/2000. Ke soma go beyu finished grade go ya kemaduko a ngona, le go transform raw material go ya production.
Appenidix B1

Matshong ka leeto ka fene ya ke itse go ika ke itse go fene ya go gona le: Mopho yo o ka kgomo go matlalwa ke ka ke leego mo Lepeke ye ise itse itsha leeto yo ya fene ka fela ke ka le tsherepo. Kudu ye ke bona ka mokgwa

1. Rophelo leka ke leka ya go bo be bole leotseng lekudu meo eloego gore ko ka di phato obo o ka no takwa. Rebe re ditsi ka oseg o le fe gore go bo hetu meo eloego gore le gogoba se le ke se sa bile se Yoba.

ka yona nako yeo obo ote ye o somo ba go boela gore o ditse mokgwa o mokgwa ka lelotse se se go bo logwe. Ga ba nyaka go tseka gore boetse ko eny gore o se lelele se mokgwa o balo. Ga bona ba nyaka go bona o petle ka mokgwa wo o go bono setsego.

2. Matsepong yo itsego se lela meo wo hatsho ya matsho mo ke ga le ka fanele di. Tse itsho ye oka ka fanele ya somi lea. Le ba banyele se go rino sa moo o leego go lo mokgwae o tsho a palo. Ga ba se sego se oka ka fanele ya somi lea. Le banyele se go lo mokgwae moo o ka o somi. Se banyele ye oka ka fanele ya somi lea.
Ele ebe bohlokonjana ka gore ba be ba bolela ka mokoya 100 ba phutheng ka gona nakoeng ya kephelo. Moo tlelo gore ba bolela ba be ba fok Modalisa ba baso ebole ba ba fokano dikho le Matuo a bona. Ga leba leba Simis go bolelo ba sa ba lebe.

Seo Se ikqetho ke goba ya ba bebo ba sa kwane ba umana go swaSelana ba busa ba kwane gape. Ga leba songwe se se ilelo Se ekqetho ke ge re ile re dula yase ya bolela ka ga matshaka a Mosamo ba rena le ge o kephelo.

Eed Workshop no ya mafufu ile ya kwee bolehlo bijaka bolelo ka gore re be re bolela ka mokoya 100 re mafufu a re dwe re ka gona no Mosomong. Lupisa re ile ge re feela. Le le ebo ya Workshop re be re lekitse re le gona goba ya moo re ya go.

Eed Workshop re ile ya fatora bolehlo bijaka go isimu matsheng ya bo isha Katlego ke ge ebe gore gona bijale le be dwe re lele ka kona disa dirako. Le le le kome le ka gore Workshop e sa ya ke a phaka gore lulele di tsa faka le go anyo ke anyane.

Ey pole ya Workshop ya bolelo ke be ke ikwako le ka gore re be re Saki Workshop yena ya Mafufu.
Mo gore ya workshop ya boledi go be gola bose kula moo eloego gore re be re toina re dira dikomana. Gore le sere neo re be re dire ditho lea le gaqaborena. Boho go de go e nomitego ka gore lea mengami di le di fetlo no workshopong ya muthomo. Mo gore ya workshop ya boledi go be go habisa ka mebele ka gore re be re dire ka boledi ka boledi moo eloego gore lekgowa le be le bine le motlo moso. Seo le sana le le etlelego tlwa lanle le poetano gope le kwaano. Ka gore mo vakameng ya rele Mosotho o motsho le o mofolo ba be bo tshabana kudu ba ka va ngale ka badelang le lela leswane sa bishana kon bina agar gape na lemgalele. Ma gore ya lekgowa le boledi go be go lae le gape lekgowa le moshoko ka ka busa ba ba badiro monga.

Isi, karolo yea e bilego bolelo ya gona se ya go kuru bonorina digo lea le gaqo botele. Ka karolo yea ke bone re hiphipi kudu. Ka gore Maizulu e beka e bina fisa bo bond Bopedi, Makgosing go ya be ka go gape na gona, le mona e digwene. Karolo yea go ya ka mma ke Bone e te oabokwa kudu. 135
Ed, ke naka ke ntshi ka thamitsha go re hloko le ho giwane. Ke naka ka hloko se o 'lela ka bo lela ka kwa nje la ka kubunyana. Gaopse se se ngwe ke akhata ke setso. Seha yu go re o 'tele ka hloko o 'le se lwa se boni. Seke sa la ka bo lela ka kwa lwa la ka setso se ke sa la ka bo lela ka kwa nje la ka setso. Ke naka ka hloko se 'lela ke setso. Gaopse se se ngwe se o 'lela go re lela ka kubunyana. Gaopse se se ngwe se o 'lela go re lela ka kubunyana se bo lela ka kwa nje la ka setso. Ke naka ka hloko se 'lela ke setso.

Gaopse ye ngwe le harathile go se 'lela ye vha strempo. Se o're mo go re ha hloko le bo lela ka kubunyana. Ke naka ka hloko se 'lela ke setso. Ke naka ka hloko se 'lela ke setso.
(2) Ke ithutile gore ke hlopte batlho ba bangwe: Cape ke be be ke hlopte le Merafe ye mungwe ke tsebe gore le bona ke batlho ba swana le rna, ke seke ka bi bita, ka Maina a maroga goba a nyanye gaba, Se Sengwe sa go nyami ase ke ithutilego sona ke gore gomola batlho ba bangwe goba Merafe ye mungwe yeo e ke ikemiso ke se go somisa batlho ba bangwe. Motlo wa gona ga a le dlameng a ka gotho a ga ba bangwe o lla lwatsha a ba lokosipha o tane ke bona. Botsia mohuta woo goba pheto yeo ke yona ye ithutilego ka yona gore ga e nyaka epe. Se Sengwe se re ithutilego sona ke go boledimo re batlho gabo ose re go phedimo sa bona. Cape Se Sengwe se re ithutilego sona ke ka ga ba mba ka go bolela kudu. O bokwate bokwate wa gona a go kgopa yso a Sebo, o leka a nete ya yona a go kgopa lekgaboeng. Nde deka mohuta woo ke fona de kwetlela go batlho.

Se Sengwe se ke ithutilego sona ke gore gona le Merafe ye mungwe yeo e nyako e mungwe yona e nyako go dita e ka gotho go e mungwe e goledi gore a seko ya Kgomo re. Se Sengwe se re ithutilego sona ke ka ga ba mba ka go bolela kudu. O bokwate bokwate wa gona a go kgopa yso a Sebo, o leka a nete ya yona a go kgopa lekgaboeng. Nde deka mohuta woo ke fona de kwetlela go batlho.
1. Workshop ye e feto a Nqhepo 'njaka ka Moseong ka gore gore njaka ka Sone ka Lokologi le Ke Idi tshoelo Sele, ke lebogile Masetsepa ka Moseong le o Sanele ka gore o Sepete ka gore.

2. Ke gopele gore ka Tastory le gore la Sone ka Lokolo ya Sone gofeta molakoana ya nke nke Sanele Company le ya Basi Gape ya Mohlapone ga ya ka Merafe ya Nna gore. Se ke go a binyago ya mongva.

3. Ka nako ye ke ipona ka la Moseong u Mabisi. Le go le gore frse le dianye le gor le Mase ka Sone ga se lebe la plethora ka Kupina bonakalgo ho hla Mohlapone.

4. Se ke nte nte lo go se kopo ka gore bonetse le Tastory le Lokololo bafatsa bao ka nte nte gore Se Nonya Company le se go gofeta bafatsa gora. Se kopo ka lebelele pula.
Appendix B1
Answers

1. Kogita ni vusa nga njikutika ralemingo utuuti. Kako

2. Impilo yami ciziyamike ngide ngahleste. Bweki

3. Bweki nyama hina uye uheka pake khalisike. Njikutika

4. Impilo yami isale yakho yokukela yeyakhe. Bweki

5. Kogita kweke ngekendelela. Impilo yami ihiphilale

6. Impilo yebelele njikutika utuuti. Kako

(1) 140
9. This busy little kakulu utuki njiihise abantu bebelungu iseke lemi lemekanekela nekutu umu kutu na okuphilele, kabi njiyikha nekuqa kusiphe kungeni nganikhilele njakhelele ngaphandle. Anjwizitsha kabi kuti ngeni zokuhla ngikho kudlala.

a. Njiphumle ukutu umuntu emnyama nomthetho bayabhe niki kutluse umfaro kuphisa njiphumle njiphumle ngaphandle besigama phathwenile thinke njamazamo abantu phela.

b. Njiphumle ukutu abantu bayabamibizana ezikhenzisenge, kuti silumanhle, Njiphumle ngama sizwa abanye kuti njiphumle ukutu siyafuna zinkabento kuhlaki ukuthi kupha.

6. Yabo Ngeza bo impilo yami iseke yakuvumekela ngele sasangayisa ukutu kuqanekile njithulume kaceni, nekuti ngeni duyana kuqanekile njithi abantu wakini, izokuthi webeze njisiphiwe kuyana ngeni wezemfano wemini kuqanekile, njangakubonakile phambili kubonakirayo ngebe kubekhathwa kuksi, kuti kunjel plankensa ngesekunjeleni zabo ezitsho.

7. Yabo, Ngeza ukutubanleni kulekile kuti ngeni nokuthi lena phakathi kwedlantu obamnyama nami mlelo kulekile kuti ngeni nokuthi lena phakathi kwedlantu obamnyama nitshe emnyama uma asibhikela lela kuhlako abantu bebelungu bayabhe niki kutshwa bethu kunjelana kuti ubencono sesiphileni komano kuti ziyalingana.

8. Siphiwelele ngebe abantu obamnyama nebebe abantu bekwenzi wezokutheni imbumelele ngebe bekwenzi wezokutheni imbumelele zokuthi bheyabamisengana.

Appendix B

Ngirebenza minyaka (7 years), njikuwe u Alexandra Town Ship u East Bank, Umekunwi we Cinde neni u
East Bank. Ngirebenwa ene ebana. owekugera unaminye
angamashumi amakitakwimwe. 36. owasakwilwa unaminye ama
shimi ametshi rezhienu. (25) owasakwirira umashumi nasi
mbasa (17) owekugera umashumi nylon (11). Ngirebenza
umwezi aseza izita a efika neginje uabyenzi. kuti
ngirebenza. Ingama iomwe (36).

Izemendulo (Answars)

1. Ngirebenza mpete ngopi ngoba ongizeka ngayen
kuti treuning sobe ngagura. kubwiranda kuti kuswazi
yasa kumwe. Umple yemi bayilileza ingakukudikita.

2. Umple yemi bayilileza ingakukudikita ngopi komuntu
owasakwirira. kubwiranda atuwita arodhi. Komuntu
owasakwirira kubwiranda atuwita arodhi. Komuntu
owasakwirira kubwiranda atuwita arodhi.

3. Ngirebenza mpete uchukwika kumile. iLela iliwayani
kobo kuto uchukwika uma singebantu kumile siyudzane
bongiwayana. ngopi kubwiranda. kubwiranda. Kukana
mudza siya andawisi. owasakwirira kubwiranda. kubwiranda.

4. Umule uma singebantu ndina uNksebe deni kumile
siyudzane. kubwiranda. kubwiranda. Kukana owasakwirira
kubwiranda. kubwiranda. kubwiranda.
6. Ngoba senjayise ukuthi uma njikwamu ntsika kumi ke njapiptetekanezi, nokuthi ukuzone noma kunokuthi ukuthi ukuzone nkunjani ukutse ukuthi ukuthi umfundo okuthi ukuphila ku kuniyo.

7. Lwami, ngoba senjayise ukuthi uma njikwamu ntsika kumi ke njapiptetekanezi, nokuthi ukuzone noma kunokuthi ukuthi ukuzone nkunjani ukutse ukuthi umfundo okuthi ukuphila ku kuniyo.

8. Ngoba senjayise ukuthi uma njikwamu ntsika kumi ke njapiptetekanezi, nokuthi ukuzone noma kunokuthi ukuthi ukuzone nkunjani ukutse ukuthi umfundo okuthi ukuphila ku kuniyo.

9. Ngoba senjayise ukuthi uma njikwamu ntsika kumi ke njapiptetekanezi, nokuthi ukuzone noma kunokuthi ukuthi ukuzone nkunjani ukutse ukuthi umfundo okuthi ukuphila ku kuniyo.

10. Ngoba senjayise ukuthi uma njikwamu ntsika kumi ke njapiptetekanezi, nokuthi ukuzone noma kunokuthi ukuthi ukuzone nkunjani ukutse ukuthi umfundo okuthi ukuphila ku kuniyo.
4(c) Imphilo yami ikubesekile bakwulu ngoba sako
nyekatungale lente gana kumina ngebetu
Ngisela kek dantse abantu ebanga abakhe ukulu oso
sabenza nabo.

4(d) Imphilo yami ikubesekile bakwulu amasabani
Ngoba tangiwelele ukuthi labantu anjibesh
likh ukuthi bebangisitshakaleni bongakhe, lefen
ekhululule ukuse njixoshwe leka umsheleni.

5 I workshop yeSibon, Bayimunenele bakwulu ngoba
bele njiyibangalala ukuthi setwenzakani. Zulu
yeSibon bayikushule kumshukela ngoba wokhe
umuntu bakwala nomlungu.

5(a) Ngisela weNjebushule njeba bekuqensanento ngif
thekeki abukhanyweni yami, zulu bekathile ukuthi
labantu ngoba saphume zinto sakhubeka kwakhe
zange ngokuphila kwefunzi.

5(b) Bayimunenele bakwulu ngoba ngemusa we
weswenze umbalale notuthi amasiko abantu
ayasekise kuqamazana bakwulu.

5(c) Ngemusa weamaziko eswenze umbalale umuntu
notuthi umlungu ekhalale kubuma swinto cyenu
zulu kwemidalile abukhanyweni ngoba sibongekubene
bemuntu siwakwazi wale.
Appendix Bc: The TASTORY EXPERIENCE

1. When I first heard about the TASTORY train journey process, I was angry, because this was not the first time something like this was happening in the company. The first time it happened, many of us were out of work. So when I heard about the train journey, all these bad memories came back to me. I thought, oh my goodness, I wonder what will happen to us again?

2. Life at TASTORY was very difficult and sad for me. I've been working for the company for about two years, but I didn't know whether I had a job with the company. And there was a big difference between black factory worker and white office staff. We were never treated equally or considered if we have any qualifications or worth in the white-collar job.

3. As we started, I experienced some pain, anger, and hurt and joy at the end of it. For me, it was painful to think of all the bad things that happened to all the blacks in the past years. And living with all the anger and pain in our hearts, that made all the blacks works miserable and of hatred. The most important thing to me was that I learned to love, accept myself, and mostly I forgive myself. And I could go on with life happily.

4. The effect in my personal from the first workshop was that I learned to understand my family better. And I could sit down with my little sister who is so naughty and talk about life. But she knew that for to be a good girl, she has to love her more than anyone else.
The effect of the workshop on my work life was that every morning when I woke I could face the day with new energy and happiness. I also looked at my job at a different angle. How important I was to the company, I fell in love with my job.

5. The second workshop was very great and full of challenges for me. To be in the same level with my bosses, to be able to talk joke and laugh with them. In this world God created us all differently with different cultures in all those situations He has made it possible for us to live together and be happy and understand one another.

6. Before I felt like we were very different people from a different background from the white staff. And I am only a worker, I'm here to do my job and go home to family to people who know and understand me.

5th During the workshop it was tense for me and difficult. Then after the paper exchange everything changed. I was in high spirit full of strength and wanting to get more from the workshop.

5c. The most important part for me was when we were doing the things which exercise understanding each other, getting to know each person. Getting a hug from my boss. And the part where we had to make something out the clay. Different things were made, but all in all they just showed that we were united and willing to work together with all our differences.
1. What I learned about myself was that I am important; I must love myself and understand myself. I am also responsible for my own life, that I myself could change myself. The most important person is myself.

2. What I learned about other people was that we might be different in size, colour and languages, but we are equal, same and useful in creation. With all those differences we can live together, work together because we are all the same kind. The other race groups enough was that they were very anxious and keen to know more about the black race, as much as I was interested to know them and to meet them.

3. It had a great effect on my personal life because for five years I’ve been living with this grudge, that someone hurt. And I could not forgive myself and going on with my personal life. But now I’m at peace with myself, the grudge has gone, I am happy and in love with myself. There has been a great change in family too, before the workshop I still have patience to discuss my problems, we had, I can relate, be happy and communicate with little sister, before I used to get angry with their behaviour.

4. At work I used to feel undermined, useless and not going forward with my life. Career. But now there is a light in my life, give even registered at school.

5. The future with this training will be great and full of opportunities. At the moment we are still at the field. I believe one day we shall harvest great fruits for ourselves and our families. Thanks to the Shield of the company (Manager Director), Syabonga Sir.
I have been working for this company for three years. I lived in Jabulani location, I was born there and my parents also lived there. At the moment I live in an outside building. I have one child, his name is (name). She is also like my own child because I do everything for her. I have one sister (name), and then there is my mother.

At first I thought that this was all a big joke, but as time went on, up to today, I see that there is direction for this whole process. Right now I see the big difference.

My life at Tshwane was not that bad, I actually tried to rectify a few things, but there were a lot of wrong things that I could see but could do nothing about. Now I feel empowered to change these things.

What I liked most about this workshop is that everybody forgave each other, and now we are united. I have now noticed that people are now willing to listen to each other.

There are a lot of important things in this workshop, but perhaps one cannot grasp them all. Personally I learnt to listen. Before I have never liked to listen to another person for long.

There is not much abuse/bust that I have experienced, but some things are a bit difficult.... Another thing that I did not like is that some people were too scared to voice their problems they were encountering here at work. I had no problem; I just got along with anybody that was prepared to get along with me.

I found the second workshop a bit different from the first and I think it was important, because people were united, black and white. We now know more about each other on a personal level. I learnt about the culture of white people. I can just note that white people are discriminatory; for instance, if you are black, they will not greet you the way they greet each other. I do not blame them, but they have to make big changes for us to feel comfortable about getting closer to them. I think what divides us even more is the economic difference and this caused some nervousness even during the workshop but at the end of the day I was happy.

There was a time when we had to sit on a sofa and talk about ourselves, I felt in a way that I have never felt before, I felt like talking about all the experience that I have had in my life, but because of time, I could not. This is also the time that I heard people expressing their hurts and problems.
There is a lot I can do for myself, I have learnt a lot of ways to solve problems. I am more confident about who I am.

I learned that white people also respect their culture. I did not feel that my family or me were disturbed, instead I felt a difference. Right now I am able to solve the problems that I have. Some of these problems will not be solved overnight, but I can see that they can be solved.

Again I felt the economic difference between black and white caused more division. I found that the majority of white people grew up in comfortable homes, while a majority of blacks grew up in poverty. I way poverty closes a lot of doors to learning while on the other hand money opens them.

If we all soften our hearts in TASTORIA, I see great success.
I have not decided what to do but I am going to establish something in my life. I learnt that I should respect every body and that should be able to handle everything as it comes.

I would like to increase my knowledge.
Appendix A

I am... (Name). My wife's name is (Name) I married her on December 31, 2000. We have one daughter; her name is... (Name). She is four years old. We stay in a village called Goodhope in the Ndebele district, Northern Province. I was happy when I heard about this journey. We were reassured as I found the people talking to us were full of peace, and they were relevant people to take us on this journey. We in... (Name) needed this as we were chained. These people were able to help me to express my feelings because I used not to talk about what was happening. What I wish for with us employees is that we keep up the good work and continue with this journey. Life was very difficult in... (Name). We were afraid of each other and very suspicious of one another. There was a lot of discrimination as well. There was also a lot of favouritism and that divided us. I know now that all of us will be paid accordingly.

I'd like to thank the people who offered the first workshop. It took me time to understand what they were all about but at the end I found myself no longer in the dark. I find myself surrounded by a lot of light and I'd like to thank... (Name) for the opportunity be made available to us. I hope we will continue to be one in this company.

What was outstanding for me was when I was given an opportunity to identify one gift that God has given me. The gift I found was respect and love. I was also grateful for having the opportunity to express my dissatisfactions and be able to give people both positive and negative feedback. It was not easy at all but today I enjoy the fruits. I'd like to thank the facilitators for that. For the two years we will be on this journey a lot of changes will happen and I must be ready for that. The workshop has also taught me to care for my co-workers and to give them support.

The second workshop brought a lot of joy especially as we were with white people because there was a lot of division between the two races. It was amazing to see a white person holding a black person's hand discussing about life. There was a sense of peace among all of us and everybody looked happy. What I found interesting when I told... (Name) about my life. She also shared with me about her life. I learnt that I have to learn to live with other people and I must not treat other people badly. In the past I used to feel very uncomfortable around people. Sometimes I would find myself wanting to speak to somebody, especially a white person, but I did not know how to do it because we were oppressed. I learnt various things about the cultural groups. The spirit of reconciliation is very strong among people. There are a few people who are not prepared to change but they will be overpowered by the majority who appreciate change. I see them still struggling to embark on the train and it is leaving them behind.

This workshop touched my life a lot. I shared with my family my experience and they supported me fully. I was also able to apologize to those I have wronged. I was able to reconcile with some staff members. This gave me courage to move on with life. I am also able to help those who need it. My life at work has changed as well. The way I work with my co-workers these days is also a mystery to me. I find us singing songs of joy. This shows that the chain is very strong and the train is moving forward from Cape to Cairo.
The TACTORY EXPERIENCE

1) I can’t say I was negative, but I was reluctant. Being on the finance side the amount of money involved and production time lost seemed excessive. I did not think we would get the value for our money. The Madam & Eve introductory play did not appeal to me, though it was totally over dramatized and wasn’t anything close to reality. I also thought I would never confide in Michelle Freedman. I did not seem to think that we were on the same wave length, and immediately felt that Tebogo will be the one I would speak to, but I must admit I was quite surprised at how much I confided in Michelle after the first work shop.

2) Being a white South African, I cannot say that life was bad at TACTORY. I quite enjoyed working for TACTORY. With the management change early in this year, a lot of change took place, strategically as well as in management style, which had its own problems, and at one stage it felt like a battle of survival. I am normally a very confident person, but found that I am just as normal as any one else and had to deal with my own inner fears, which was fairly traumatic.

3) When we arrived at Mount Amanti, I thought everything was very disorganised, being management everyone asked me what they should do and I was just as much in the dark as anyone else. No instructions were given as to what we should meet and when, so everyone was wondering around not to certain of where to go. Eventually we landed at a table and ordered some drinks, which we were later told wasn’t allowed on the weekend.

I was a bit sceptical at the start of the workshop and I must admit I thought “what have I let myself into?” I decided to keep an open mind and go with the flow. I liked the drawing bit and the sketch of myself made me see, for the first time, how broken and torn I really was, after my divorce. The first evening was a very emotional experience and on leaving the presentation room, I didn’t feel like talking to anyone and went to my room filling my little black book with past/present experiences. I slept well, when I eventually got into bed, and the next morning had the urge to talk to someone, which ended up being Michelle. For the first time in my life I spoke about something that happened in my childhood that I have never told to a soul before.

4a) I can’t say my personal life changed much after the first workshop other than feeling more relaxed. I also realised that I have certain issues in my personal life that I need to work through, if I ever want to be whole again.

4b) I realised what effect words and actions can have on other people and that one should be very careful as to how you approach other people. I had more empathy & understanding for my co-workers.

5) I wasn’t too sure as to what to expect of the second workshop but thought it should be excellent after attending the first one, and wasn’t disappointed at all. Dancing on a small piece of newspaper with my buddy (and my friend) was quite fun and I had some good chuckles watching the other person trying to wriggle around on their small pieces of paper.
After all the laughs, we were once again transferred to a peaceful surrounding by
the soft music and Michelle’s voice. When we left the presentation room every
one was quite and again some writing was done in the little black book.
I quite enjoyed all the games, dancing etc., but also enjoyed the more serious
sharing of personal experiences. I found it very painful to listen to other people’s
hardships and all their problems and realized that every one has his or her
problems. Problems do not ask what colour you are and if doesn’t ignore anyone.
We all have our own personal issues to deal with.

5a) I lost some of the magic of the first workshop and could feel tension creeping
back and was really seeing forward to the second workshop.

5b) Difficult to describe. I did not feel the second workshop was as intense as the first
one.

5c) The most important was the “who are you” exercise. I found that my buddy was
getting quite nervous and bewildered. He couldn’t look me in the eye and I had to
concentrate real hard to get anything out of him.

5d) The first workshop was a much more personal discovery journey than the second
one, but my creativity that started after the first workshop continued and I was
quite surprised at my own inner thoughts and ideas. To my amazement the loving,
caring side of my personality that was suppressed for a very long time surfaced
and I kind of liked the new me.

5e) Both workshops were an eye opener. I began to understand where other
people/co-workers are coming from. I think I have a better understanding of other
race groups and are positive that together we can make a difference.

6) I cannot say that these workshops had a major impact on my family life.
Although I tried to explain to my family what happened they would have to
experience it to really understand what I went through.

7) My work life hasn’t changed much. I always had a good relationship with other
personnel. However I think my approach towards other people have changed.
8) I can only imagine that the future at ‘TASTIFO’ will be to work with a highly
motivated team, with trust and mutual respect for each other. That we will be like
one big family. I would surely hope that people will enjoy working for
‘TASTIFO’ and that everyone will have equal opportunity for promotion etc.
That people can develop themselves individually as well as personally.
9) My vision for myself, now there’s a good question. Referring to the workshops, I
would like people to say one day that “Did you know (Michelle), she was one
of the best people to work for. She treated everyone with respect and was always
fair and honest. You could trust her with your life” Work related, I would like to
eventually be managing director of a company. Personal, I would like to try my
hand at writing, maybe a novel or a couple of poems.
Appendix 8.2

"The TASTORY Experience"

1. I was rather apprehensive; another "team building" type thing. We've had about 2 of these, they don't do anything lasting or really constructive.

2. I was isolated - just doing my job. It was fun in the lab, but I didn't have much to do with the rest of the team, esp in the Factory.

3. It was great, it was uplifting - I really enjoy self-discovery. It is a growth experience. I learnt a lot about my colleagues and why some of them are the way they are. Also how I can improve myself.

4.a) It was just a reminder to keep a balance - to know what is important. The more you put into life or any experience/relationship, the more you will get out. It is worth the risk.

b) It made me feel closer to the people I work with; to understand them in a deeper way.
5.) The second workshop was learning more about other races, cultures.
   a.) I felt different to the factory workers, in that I have had a different upbringing, a culture.
   b.) It was great, I learnt a lot. I felt like it was possible to really work together as a team. There were some very enlightening things discovered about individuals.
   c.) That we are all people and all have the same needs and wants. We all need love and honesty.
   d.) That I can use my special gifts to reach out to people and thereby possibly helping them and I will also grow from the experience.
   e.) How the different areas/tribes have different traditions and values.

5. It has made me much more aware of how other races feel and to be more caring.
7.) Yes, it would be great if everyone could work together more effectively.

8.) It can be great if everyone has the right attitude and positive approach.

9.) I would like to grow within TASTORY, firstly in S.A., and possibly lead R&D if the position was vacant, or go overseas within TASTORY UK Technical Dept.

10.) It was very worthwhile - we needed to proceed further to get to know each other at a deeper level and also to grow all of us to enable us to reach our full potential.

Thank you for all the hard work & effort of all concerned, it was a privilege.
Hierdie gedig is geskryf na aanleiding van die 2e werkswinkel. Ons het die dui met ons oë toe geld en moes dink hoe liefde na ons toe sou aankom.
Dit is wat ek gedink het:

HOR SOLL EK LIEFDE SIEN

Liefde is soos 'n nagte wolk
Wat my met warmte omvou, mooiig en sag...........
Ek sien die wolk, lig en densig
Na my aangeswee kom....
Helder sonnitrle skyn plek plak deur
En vorm 'n geaig lig rand
Al om die rand van die wolk.
Ligstraaltjie dans & huppel
Met doodruppels wat lag
Ek sien so lig soos 'n veertjie
Maar tog..................
Geboreer............ geborge........
In die hemel se spel.

Eerstes lig, wonderbare Koning
My siel, wil ek vir ewig
In U liefde naai..................

Die volgende het ek geskry na die "wie is jy" oefening. Nadat ek in my "buddy" se oë die vrees en benadheid gelees het:

WIE IS IK?

Wie is ek?
Vra jy My?
Ek is 'n mens, of is ek nie?
Ek lyk in jou oë...
Paniek oorval my...........
Ek weet nie wêe ek is nie?
My spiere trek kromsparig saam,
Ek begin onbeheers te bewe.
Ek sien jou nie meer nie,
My blik dwal verwilderd rond.....
Wie is ek?!
Ek weet nie, ek weet nie!
O hemel ek weet nie....................

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Hier is iets wat ek geskryf nadat dit my getrof het hoe min ons eintlik reagig van mekaar weet. So ’n nonsense rympie.

**MEDE WERKERS**

Saam werk ons elke dag
Week na week, jaar na jaar.
Huis toe gaan ons elke aand
Vreemdelinge uit mekaar

Vreemdeling, menskind
Met ’n omstand het ek jou gevind
Berend was ons om ons self te deel
Sonder voorbehoud te gee

Hande vat ons nou
Sodat ons mekaar kon ophou.
’n Toekoms lê daar blink
vir ons saam en wilk.