

**UKUVUSELELWA KWESIKO LOKUHLONIPHA ENTSHENI
ENSUNDU IKAKHULUKAZI ESIZWENI SAKWAZULU**

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LWETHULWA UKUFEZA IZIDINGO ZEZIQU

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ISIFUNGO

Mina, **Herbert Bonginkosi Mbonambi** ngiyafunga ngiyaqinisa ukuthi ucwaningo oluthi: **Ukuvuselelwa Kwesiko Lokuhlonipha Entsheni ENSundu Ikakhulukazi Esizweni SakwaZulu** umsebenzi wami.

Ngiyaqinisa ukuthi imithombo yolwazi okucashunwe kuyo iveziwe ngokuphelele.

Mbonambi H.B.

Usuku: _____

UMNIKELO

Lo msebenzi umnikelo wabazali bami, uLinah Kitana noCaleb Mphumzeni Mbonambi, asebalala kobandayo. Isifiso sabo sokuba ngibe wutho emhlabeni, ngohlala njalo ngilwa nokusifeza.

UKUBONGA

Ngidlulisa ukubonga kulaba abalandelayo: Okokuqala ngibonga uMdali ngokungipha impilo, ugqozi, isineke nengqondo ekuhlanganiseni lo msebenzi.

Ngiswele imilomo ezinkulungwane ukudlulisela ukubonga kwami kuSolwazi u-Z.L.M. Khumalo ngezeluleko zakhe ezishaya emhlohleni. Ngitusa isineke sakhe sokuvukuza ingqondo yami nokungikhuthaza kwakhe ukuqhubeka nalo msebenzi ngezikhathi ezinzima. Mashobane, Mntungwa, ume njalo.

Ngiphinde ngibonge kulabo engithe ngikhuleka ngizokwethekela ulwazi kubo bangemukela ngezandla ezifudumele, ngabhema ngakholwa.

Ngingakhohlwa uNkosazane Nonhlanhla Msomi ngomoya wakhe owodwa nekhono lakhe elimangalisayo ekubhaleni lo msebenzi.

Unwele olude!

IQQQA

Ukuvuselelwa kwesiko lokuhlonipha entsheni eNsundu ikakhulukazi esizweni sakwaZulu wucwaningo oluzama ukucubungula izindlela ezingalekelela ukwakha isizwe esinenhlonipho nesimilo esihle.

Isahluko sokuqala sethula indikimba ngalokho ucwaningo oluphokophelele ukukuhlaziya. Kulesi sahluko kuvezwa ilukuluku eliyimbangela yokucwaninga ngalesi sihloko. Kuphinde kuvezwe nenhloso yocwaningo okuwukukhuthaza inhlonipho entsheni.

Isahluko sesibili siveza izindlela zesintu ezingalekelela ukubuyisela isiko lokuhlonipha entsheni. Lezi zindlela zesintu zihlanganisa ukugweba, ukusoma, ukuhloniphana kwezintombi nezinsizwa, ukuhlonipha kwezintombi isifo, ukubalekela nokuhlolwa kwezintombi. Lezi zindlela zesintu zineqhaza elibalulekile ezilibamba ukugqugquzela inhlonipho entsheni.

Isahluko sesithathu siveza indima elinywa uMnyango Wemfundo ukugqugquzela isiko lokuhlonipha nokuziphatha kahle entsheni. Lesi sahluko sicubungula izindlela ezingasetshenziswa othisha ukuzama ukuqondisa izingane eziyizigwegwe ngaphandle kokusebenzisa induku. Lesi sahluko siphinde siveze izindlela ezingasetshenziswa othisha ezikoleni ukuxwayisa intsha ngesifo sengculazi.

Isahluko sesine sicubungula iqhaza elibanjwa amasonto ukuzama ukubuyisela isiko lokuhlonipha entsheni. Kuhlaziye izinkolo ezintathu okuyinkolo yobuNazaretha, inkolo yobu-Islam kanye nenkolo yobuKristu. Lezi zinkolo zontathu yize kukhona lapho zinomehluko khona kodwa zigcizelela inhlonipho entsheni.

Isahluko sesihlanu sicubungula iqhaza elibanjwa uMnyango wamaPhoyisa kanye noMnyango wokuhlunyelelwa kwezimilo ekuvuseleleni isiko lokuhlonipha entsheni eNsundu. Inhlosongqangi yale minyango ukushintsha izimilo entsheni esidlebelekile.

Isahluko sesithupha sona siqoqa amaphuzu abalulwe ezahlukeni ezingaphambi kwaso. Lesi sahluko sithi siqoqa sibe sikhomba inyathuko okumele ilandelwe ukuzama ukubuyisela isiko lokuhlonipha nokuziphatha kahle entsheni eNsundu.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Kuyadabukisa ukubona ukuthi intsha yanamuhla ilahlekelwa yinhlonipho usuku ngosuku. Kusadliwa ngoludala umntwana wayengalokothi abuke umuntu omdala ezinhlamvini zamehlo uma ekhuluma naye kodwa wayekhophoza. Namhlanje abantwana sebephendula izindaba zabazali bezixoxela bodwa.

UNxumalo, (1969:35) ugcizelela uthi:

Lapho lezi zintombi sezikhuluma ngokwasemzini zingakafiki nakhona. Lezi esezibuka uninazala noma uyisezala emehlweni.

Namhlanje abafana namantombazane baqomana bebancane, baze bakhulelisane imbala.

UMsimang, (1975:231) usekela uthi:

Intombi yayingeke ilokotho iqome owesilisa kanti ayikajutshwa. Ngisho ingamthanda kanjani yayimane ifele phakathi okwebutho kuze kufike isikhathi sokujuba.

UNxumalo, (1969:35) uyavumelana noMsimang uthi:

Lezi eseziqoma kungaziwa, lezi esezinamasoka ngamabili ngantathu, lezi esezitholela abantwana emakhaya.

Ezikoleni izingane ziyadlebeleka azibahloniphi othisha ezibekelwe bona ukuba bazikhombise indlela. Othisha bathwele kanzima ekuqondiseni izingane eziyizigwegwe ngoba baboshwe izandla ngumthetho.

Ngokomthetho otholakala kuSouth Africa Schools Act No. 84 (1996:11) uthi:

Akekho umuntu oyojezisa umfundi esikoleni ngokuthi amshaye. Noma ubani ophula lesi sigatshana unecala kanti uma limlahla angabekwa icala lokushaya.

Inkinga esiyinsakavukela umchilo wesidwaba yizinga lokukhulelwa kwezingane zamantombazane ezikoleni zemfundo ephakeme. Othishanhloko babhekene nengwadla yokuthi laba bafundi abakhulelwe babagcine ezikoleni bangabaxoshi. UMnyango Wezemfundo wakhipha isexwayiso wasibhekisa kothisha mayelana nabafundi abakhulelwe. Lesi sexwayiso esaphuma kuKwaZulu Natal Circular No. 116 we-2002, phecelezi sithi:

A learner who falls pregnant may not become subject to any disciplinary action. The bill of Rights in the constitution makes it clear that the state may not unfairly discriminate against a person on the grounds of pregnancy.

Le mithetho emibili, ovimbela ukushaywa kwabafundi novimbela ukuxoshwa kwabafundi abakhulelwe mihle. Ivikela ilungelo labafundi lokufunda kodwa abanye abafundi bayakhohlwa ukuthi ilungelo lihamba nokuzibophezela. Abanye abafundi banikwa umsebenzi wasekhaya bangawenzi. Abanye baphula imithetho yesikole ngamabomu ngoba bethembe ukuthi abazukushaywa.

Emasontweni nakhona belu abaphumuli abefundisi yile ntsha ephuma ingena engathi ibika ikhetho inkonzo ibe iqhubeka. Babodwa abaphuma ngamajubane bephethe omakhalekhukhwini sebeqandula beyobaphendula phandle. Labo makhalakhukhwini abakhethi, bakhala ngisho kuthandazwa, ungazi ukuthi

abacishwa ngani. Babodwa abehla benyuka bephethe izingane kusengathi bagabisela laba abangakabi nazo.

UNxumalo, (1969:90) uphawula uthi:

UZulu yisizwe esilungile nesihle esihlonipha inkuliso yaso, imithetho yaso kanye nenkuliso yezinye izizwe nemithetho yazo. Kodwa banje uma besahlonipha amasiko abo, bazi ukuthi ukuziphatha kabi kuhlambalaza bonke abantu bakubo.

Umcwaningi uyavumelana noNxumalo ukuthi intsha ayisahloniphi nje yingoba seyilahle amasiko kanti futhi nalawo ezinye izizwe ewagijimelayo ayayihlula.

Emphakathini intsha ayikhombisi inhlonipho kubantu abadala. Uma izingane ziya noma zibuya ezikoleni umsindo eziwubanga emabhasini uvala izindlebe. Azinandaba ukuthi: Zigibele nabantu abadala, ngisho kukhona nothisha imbala. Izindaba ezizixoxayo zenza abantu abadala baswele umgodu wokucasha. Loku kubuye kubhebhezwe nawukuthi abazali sebeyesaba ukukhuza izingane ikakhulu uma bengazizali.

UMsimang, (1975:210) uthi:

Kwakubalulekile ukuba ibumba lingabhidlikeli ezandleni ngakho abantwana babephathwa bekhuliswa ngomthetho nesiko ukuze babe izakhamuzi zangomuso, babe abantu abaqotho emphakathini.

Umcwaningi uphawula uthi kufanele umuntu ongumzali angathuli uma ebona ingane yenza into embi emphakathini akukhathalekile ukuthi uyayizala noma akayizali. Njengokuphawula kukaNxumalo ngenhla, intsha kumele ifundiswe ukuthi ukuziphatha kabi kuhlambalaza bonke abantu bakubo.

UMolefe, (1985:11) ugcizelela leli phuzu elibalulwe ngenhla uthi:

UThoko uhlezi laphaya ekhishini umbhekile
uHlengwa ukuthi uma nje ethi memfu ambize.
Wayengenandaba ukuthi laba bantu ababili
balapha ekhaya abakhona lapha ekhishini
kukhona abangase bamsole kukho. Ukuthi
empeleni akekho phakathi kwabo ongunya
lokumshayela umthetho.

UThoko lapha wayesenkingeni, kwase kufike isoka lakhe elidala uMagaya,
kukhona uMsiphozi ekamelweni ayemqome ngayizolo. Ugogo wakhe uThilayila
uyakubona lokhu kodwa uwuhlaba inhlali ngoba uncenge ipuleti kuThoko.
NguThoko obondlayo lapha ekhaya ngemali ayithola ngokudayisa utshwala.

Intsha ivamile ukugaxana nokuqabulana phambi kwabantu abadala. Abantu
abadala bavele bathule benze sengathi ababoni.

UKhuzwayo, (1961:89) uphawula uthi:

USithole wayezwa ephoxeke kabi igama lakhe
selibhoxeke odakeni olunukayo. Ingabe bangaki
abantu abawabonile la manyala, sebedlinza
bathini nje ngomuzi wakhe.

La mazwi ashiwo uSithole ebhadame indodakazi yakhe uThandi eqabulana
nesoka lakhe uSydney. UKhuzwayo uzama ukucacisa ukuthi kwakuyichilo ukuba
intsha ibonakale iqabulana, lokhu kwakwehlisa ngisho isithunzi sabazali balezo
zingane.

UNxumalo, (1969:89) uphawula uthi:

Isiko lethu phela ukuthi intombazane eziphathe
kabi isingcolise igama lawo wonke
amantombazane asebutweni linye. Lena
yinqubo emisiwe akukho ngisho umzali

ongaphikisa isijeziso amantombazane
asevumelane ngaso ukuthi sizonikezwa
intombazane nesizonikezwa umfana ophathelene
nalolo ludaba.

Lapha uNxumalo ucacisa ukuthi amaqhikiza ayenamandla okuqondisa nokujezisa izintombi ezechapha imithetho. Namhlanje sekuphilwa impilo yokuthi umuntu makanake izindaba zakhe. Lokhu kuyanezela ekutheni intsha idlebeleke ngoba ayisesabi muntu.

1.2 Intshisekelo yocwaningo

Indlela intsha esiziphethe ngayo ezikoleni nasemphakathini iphosa inselelo ukuthi umuntu azibuze ukuthi yikuphi okumele kwenziwe ukuvuselela isiko lokuhlonipha. Ezikoleni abantwana bayalwa, bagwazane kwesinye isikhathi baze babulalane. Abanye abanamandla wokwenza umsebenzi wesikole, bayadelela, basebenzisa izidakamizwa babuye bazimbandakanye kwezothando bebancane. Konke lokhu kwenzeka nje induku obekade kuthenjelwe kuyo ukuqondisa izigwegwe isivaliwe nguMnyango Wezemfundo. Ezinye zezindlela ezinconywe uMnyango Wezemfundo ekujeziseni izephulamthetho, abafundi abazigqizi qakala. Yilo lonke lolu hlobo lwezinkinga ezisuse intshisekelo yalolu cwaningo ukuthi kwenziwa njani uma kunjena.

1.3 Inhloso yocwaningo

Inhloso yocwaningo ukubonisa intsha indlela okuyiyonayona yokuziphatha. Lokho kuyobekelelela ukuba bakhule baze babe ngamadoda namakhosikazi ahloniphekile emizi yabo nezinsika zemindeni, zemiphakathi kanye nesizwe.

Ucwaningo luhlose ukukhuthaza intsha ukuthi iziphathe kahle nangokuzihlonipha ukuze izuze umvuzo wokuphila kade njengokwesethembiso seNkosi esilotshiwe emithethweni elishumi encwadini engcwele ku-Exodus, (20:2-10) esithi:

Hlonipha uyihlo nonyoko ukuze izinsuku zakho zibe zinde ezweni.

Ngokwesiko lesintu kuhlonishwa omdala, kuhlonishwe omncane. Ucwangingo luhlose ukhlohlomisa othisha nabazali ngezindlela abangazisebenzisa ukuvuselela isiko lokuhlonipha. Ngaleyonyindlela kuyosizakala isizwe ukuba sikhiqize abantu abanezisekelo eziqinile.

Inhloso ukuxwayisa intsha ngokuthi amalungelo ahamba nokuzibophezela. Ngaleyonyindlela isizwe siyokwazi ukukhiqiza izakhamuzi eziphusile ngomqondo, ngomphfumulo nenyama

1.4 Indlela yokuqhuba ucwangingo

Ucwangingo luzoqhutshwa ngokuba kubhalwe imibuzo bese inikezwa abantu bayiphendule ngesikhathi sabo bese bebuyisa izimpendulo kumcwangingi. Umcwangingi uyobuyela abhale phansi imibuzo bese eyibuza abantu bayiphendule ngomlomo bengabhali phansi. Umcwangingi uyobuyela afakane imilomo nabantu bemikhakha nezigaba ezahlukene ngenhloso yokuthola uvo lwabo ngalolu daba. Kuyovakashelwa nemicimbi ethile yokukhuthazwa kwenhlonipho nezimilo. Kuyofundwa nezincwadi emitatsheni yezincwadi.

1.5 Imidiyo yocwangingo

Ucwangingo luzogxila esizweni sakwaZulu. Luzocubungula ukuziphatha kwentsha ezikoleni, emasontweni nasemphakathini jikelele. Luzobuka ukuthi konakele kuphi ngempela entsheni yesizwe esiNsundu ngenhloso yokuvuselela isiko lokuhlonipha elibukeka lishabalele ngendlela exakile.

1.6 Imibono yongoti

Umcwaningi uzobheka ukuthi ithini imibono yengoti mayelana nendikimba yenhlonipho.

UNdlovu noNxumalo, (1961:16) bathi:

Umfana uyaye athi uma ethunywa ngomunye umuntu omdala noma kungeyena wakubo neze, ahambe ayenze leyo nto njengokungathi ubethunywe nguyise noma ngunina.

UNyembezi noNxumalo, (1966:125) bathi:

Izingane zazingahlali lapho kukhona abantu abadala noma zibe lokhu zigcaluza zehla zenyuka ziphuma zingena.

1.7 Abazohlomula ngocwaningo

Abazohlomula ngocwaningo yiyona intsha uqobo, abazali kanye nothisha. Kuzohlomula nomphakathi nesizwe sonkana ngoba kumanje nje wonke umuntu ukhathazekile ngendlela isiko lokuhlonipha elishabalele ngayo ikakhulukazi entsheni eyisizwe nabaholi bakusasa.

1.8 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo

Isahluko sesibili: Izindlela zesintu ezingasiza ukuvuselela isiko lokuhlonipha entsheni eNsundu.

Isahluko sesithathu: Indima elinywa uMnyango WeMfundo ukugqugquzela isiko lokuhlonipha nokuziphatha kahle entsheni.

Isahluko sesine: Iqhaza elibanjwa amasonto nomphakathi ukuvuselela isiko lokuhlonipha entsheni.

Isahluko sesihlanu: Iqhaza elibanjwa uMnyango Wamaphoyisa kanye noMnyango Wokuhlunyeleliswa kwezimilo.

Isahluko sesithupha: Isihlaziyo, izincomo nesiphetho.

1.9 Isiphetho

Kulesi sahluko kuhlalukile ukuthi intsha eNsundu iziphatha ngendlela ephambene namasiko esiZulu. Ngakolunye uhlangothi abazali abayithathi indawo yabo ngokwanele ukukhuza intsha uma iziphatha ngendlela ephambene nokulunga. Kuyacaca ukuthi kunesidingo sokuba kuhlenganiswe imihlathi eyazanayo ngenhloso yokuzibuyisa emasisweni. Lokho kungumthwalo wazo zonke izinhlaka zomphakathi ukuze kuhlengwe isimo esinzonzo.

ISAHLUKO SESIBILI

2.0 IZINDLELA ZESINTU EZINGASIZA UKUVUSELELA ISIKO LOKUHLONIPHA ENTSHENI ENSUNDU

2.1 Isingeniso

Kulesi sahluko kuzobhekwa izindlela zesintu ezidala ukuthi intsha iqoqeke futhi iziphathe ngendlela efanelekile. Amasiko nemikhosi elekelela ukugcizelela isiko lokuhlonipha nokuziphatha kahle ngeke kushiye ngaphandle.

2.2 Izindlela zesintu zokugqugquzela isiko lokuhlonipha

2.2.1 Isiko lokugweba

Izingane zabafana namantombazane zidinga ukugwetshwa ukuze liphume lonke igazi elibi. Leli gazi elibi uma lingakhishwanga lenza ukuba ingane uma isithombile ingakwazi ukuzithiba kwezocansi.

UNxumalo, (1969:84) uthi:

Ingane egwetshiwe ikhula ihlonipha, ingumuntu, inomqondo wobudoda noma iyintombazane enhle eyokwakha umuzi.

Ingane yomfana igwetshwa nje kancane kubuywe nganeno kodwa eyentombazane igwetshwa kakhulu ukuze liphume kakhulu igazi elishisayo ikwazi ukuziphatha kahle lapho isikhulile.

UNyembezi noNxumalo, (1966:105) bafakazela lokhu:

Ukugweba kwenzelwa ukuba ingane ingaphaphi,
ingashiselwa kakhulu igazi, izibambe
nasekuyabukeni lapho isikhulile.

ULamula, (1963:79) uphawula uthi:

Ingane enesigwebo (isiphehlane) ibonakala
ngokuhlala izenwaya ngaphambili noma
ngemuva.

Amantombazane aphehlwa ngezintambo zomuzi eziphothiwe. Kuphehlwa phezu komthambo lona osendaweni yangasese. Kuzophehlwa kuze kuvuthwe isikhumba ziyobuke. Umuzi uzoze uyodabula umthambo phansi kuqhume igazi elimnyama bhuqe, kuphuphuzele amagwebu nakhu phela kuyaphehlwa. Kuzophehlwa njalo lize liphele igazi elimnyama kophe elibomvu ngokuhle eliklasile. Uphehlwa nje umntwana uyakhala useluqandquandu. Useyayekwa-ke umntwana okuzothi emva kwezinsukwana aphole. Abafana bona baphehlwa ngokunjalo kepha kubona kusetshenziswa umsenge. Kuthathwa iziqu zamaqabunga omsenge kuphehlwe ngazo. Kuthi kungopha kancane bese eyekwa umfana noma esaphuma igazi elimnyama. Lokhu kwenziwa ngoba kuthiwa abafana abanalo igazi eliningi njengamantombazane.

UMsimang, (1975:214) uthi:

Umfana usukulwa kube kanye kanti intombazane
iyaye isukulwe kaningana uma kubonakala
ukuthi isenaso isilumo. Lokho kubonakala
ngokuba ithande ukuzenwaya ngaphambili.

UMasondo, (1940:21) uphawula uthi:

Umntwana ogwetshwayo uye alaliswe ngesisu anqume kabili emathangeni alowo ozomgweba, ebese emfaka uthi lomuzi njengoba esuke echathwa, alufake qede abese emphehla ngalo njengokuphehlwa komuthi kuze kophe igazi anduba amkhawule.

Nokho-ke ukusukula lokhu kwenziwa izinyanga zakhona, ikakhulu phela ngoba ukusukula lokhu kuyingozi. Umuntu onewala angahle aveze ingozi embi, kokunye umntwana ophe kakhulu igazi lingabe lisanqamuka, kokunye agcine ngokwesweleka imbala. Ukugweba lokhu kuqala umntwana eneshumi leminyaka kuqhubeke njalo.

Umcwaningi ubona ukuthi kungakuhle ukuba kungenelele nabezeMpilo ukugcina leli siko ngoba linobungozi. Leli siko lingalekelela ukuvikela izifo ezithathelwana ngokocansi ngoba ligqugquzela ukuziphatha kahle entsheni.

2.2.2 Ukusoma

Ngokwesiko lesiZulu izinsizwa nezintombi azivunyelwe ukuzibandakanya kwezocansi uma zingakashadi. Nokho-ke uma isoka seliyicelile intombi liye licele imvume emaqhikizeni ukuhlobonga nentombi yalo.

UKrige, (1936:105) ufakaza uthi:

After a period of about three months any young man who has been accepted may come to the amaqhikiza and ask for their permission to hlobonga or have external sexual intercourse with his sweetheart. This permission is seldom refused, for the custom, though technically unlawful, is nevertheless connived at by the parents themselves. It is however tolerated between the people who have properly betrothed.

UMsimang, (1975:242) ufakaza uthi:

Emva kwamasontwana intombi iqomile, isoka liye liyivakashele lizohlobonga. Lifika sekunqundeke amehlo, liyobonana neqhikiza. Iqhikiza yilona elincinza intombi ngozipho bese kuzanywa indawo lapho bengafihla khona amakhanda.

Ukuqhetha lokhu yinto eyenzelwa entabeni kodwa ngenxa yobungozi endle, isoka liyaye lilungiselwe endlini yamankonyane noma kulungiswe exhibeni lotshwala. Isoka lingeniswa isinyelela ukuze lingabonwa abafowabo bentombi noma uyise. Iqhikiza liyaye liyidonse ngendlebe insizwa ukuba ingayoni intombi. Emva kwesikhashana intombi isizongena iye esokeni layo, emva kokuyalisiswa yiqhikiza ukuba iziphathe kahle. Kwesinye isikhathi lithi iqhikiza liqeda ukuyikhaphela intombi esokeni, ivele ithathele ngejubane ilishiye linkemile, lilale lodwa. Lokhu kwenza ukuba isoka liphenduke inhlekisa ezintombini lidume ngobunamba. Ezinye izintombi ezizethembile azibaleki zigaba ngamandla azo.

UMsimang, (1975:243) uthi

Isuke iqhethile insizwa uma iqhethe kathathu ngonyaka.

Lokhu kudalwa ukuthi yinkulu impi esuka phakathi kwesoka nentombi exhibeni, intombi yala ukhasha ingafuni kuthintwa. Lapho insizwa kufanele idle ngamandla ayo. Uvalo lokoniwa yilo lolu olubanga ukuba kungavakashelwana njalo. Ihlazo elithwalwa yintombi esiyonakele nenhlawulo ekhishwa yisoka elone intombi yikhona okwenza bakhethe ukuqhelelana. Nokho-ke intombi esiliqhikiza ezethembayo ukuthi isoka ngeke lenze umathanda kuyona iyagasela kubo kwasoka iyoqhetha.

UMsimang, (1975:243) uthi:

Ithi ingafika ekhaya lesoka bese iphosa itshe
noma igabade elawini bese lazi isoka ukuthi
kukhona olihambele. Nangempela
sekuzongenwa endlini kuqhethwe.

UMtaka, (2009:4) uthi:

Uma kusonywa intombi iphambanisa imilenze
ithi ngqi ukuze isoka lingalinge lisondele
esitsheni sikayise. Isoka kufanele ligcine
emathangeni.

Nokho-ke leli siko alisagcinwa yiyo yonke intsha njengoba kwakwenzeka emandulo. Kodwa kuyajabulisa ukuthi isekhona imithonselana yentsha esaligcina leli siko. Lokhu kufakazelwa ukuthi siyazibona zithutheleka eMkhosini Womhlanga minyaka yonke. Izintombi eziya eMkhosini Womhlanga yilezo ezisuke sezihloliwe ukuthi zisagcwele yini. AbezeNkolo, uMnyango Wemfundo noMnyango wezeMpilo kufanele babhunkule bagququzele intsha ukuba izithibe kwezocansi.

2.2.3 Ukuhloniphana kwezintombi nezinsizwa

Ngokwesiko lesiZulu kubalulekile ukuba izintombi nezinsizwa bahloniphane. Intombi kulindeleke ukuba ihloniphe noma ngubani njengoba isisho sithi; ‘ihlonipha nalapho ingeyukwendela khona.’ Uma intombi ikhuluma nomuntu wesilisa ayimbheki emehlweni ngoba lokho kukhombisa ukungabi nanhlonipho kepha ibheka phansi. Nokho-ke lokhu sekwashintsha ngenxa yempucuko eyafika kuleli zwe. Uma ukhuluma nomuntu ungambheki emehlweni sekuthiwa kukhona okufihlayo.

UKubeka-Ngobese, (2004:50) ubeka kanje:

Ukukhombisa inhlonipho kwakuthi uma izintombi zihlangana nabesilisa becela ukuphuza bese zibeka phansi izimbiza zotshwala lobo ukuze baphuze phela. Lokhu kwakungakhethi noma ziyabazi noma azibazi.

ULamula, (1963:81) ufakaza uthi:

Kulisiko lemvelo ukuba insizwa ithi entombini: “Ake wembule mntanethu!” Bala yembule intombi, yembule izinqe, noma isisu namabele. Lokhu kwakungasho lutho futhi nensizwa ibingabi namcabango wokuthini.

Konke lokhu kukhombisa indlela izintombi ezisaqhuba ngesiZulu ezihlonipha ngayo abantu besilisa. Ngokomthetho olawula izwe namhlanje uma ucela ukuba intombi ikushikilele, sekungathathwa ngokuthi kungukuhlukumeza ilungelo lomuntu wesifazane. Ukwenyuka kwezinga lokudlwengulwa kwabantu besifazane nezingane kwenza leli siko lokushikila libe nobungozi.

Lapho intombi isiqomile kulindelwe ukuba ihloniphe isoka layo, abahlobene nalo kanye nabo bonke abantu bakuleso sigodi. Ngokwesiko lesiZulu intombi esiqomile ayihambi ngendlela edlula ngasemzini wesoka. Uma iphoqelekile ukuhamba ngayo, ithi uma isizodlula khona iphambuke endleleni inhlanhlathe.

UMsimang, (1975:241) uthi:

Bonke abasemzini yayingeke yababiza ngamagama, kanti futhi uma amagama abo ekhuluma izinto ezithile intombi yayizihlonipha lezo zinto.

UDlamini, (1988:3) uvumelana noMsimang uthi:

Hlonipha language is certainly a woman's language of the family because each family has particular names to be avoided, but it also extends to the clan, tribe and eventually to the nation.

Uma intombi ihamba endleleni bese ibona uyise wesoka eza ngaleyo ndlela, iye iphambuke, inhlanhlathe esikhotheni imbalekele. Uma eseduze kakhulu, iye iguqe ngamadolo aze adlule.

UMsimang, (1975:241) uthi:

Yena uyisezala udlula ayibingelele kepha yona ayinalo ilungelo lokumphendula. Ize ivume lapho eyibingelela ngesikhathi isisinile.

Intombi esiqomile ayidli uma endlini kunabantu basemzini. Lokhu kuhlenganisa umnewabo nomnawesoka kanye nomafungwase. Ayiphathwa-ke ekababezala ngoba intombi ayingeni nokungena endlini lapho kukhona yena.

UMsimang, (1975:241) ufakazela lokhu:

Emaceceni lapho sekuyisikhathi sokudla, bayebacelwe labo abahlonishwayo kuthiwe kukhona izingane ezingakwazi ukudla. Nembala bake bathi ukuphuma noma bangeniswe kwezinye izindlu zize zidle izintombi.

Umuntu ohlonishwa kakhulu yintombi, yisoka isiqu salo. Intombi ayilibheki emehlweni isoka uma ikhuluma nalo iyalikhiyazelela. Ayidli futhi phambi kwalo noma ihamba nalo inamahloni okukhuluma nalo phambi kwabantu.

UMsimang, (1975:241) uthi:

Lapho liyihambele lizoqhetha iye ilicashele,
liphiwe ngodadewabo ukudla, yona ize
ngokulethwa ngamaqhikiza sekuzolalwa.

Nokho-ke la masiko agcina ezindaweni ezithile ikakhulukazi emakhaya. Ezindaweni zasesiLungwini la masiko ashaywa indiva kuthiwe ayisidala, khona sekuqhutshwa ngesimanje. La masiko yiwona enza abantu bafunde ukuzithoba ngaleyo ndlela bese bezizuzela ukukhonzwa yilabo abathandiweyo babo.

Ukuhlonipha lokhu akukhona okwezintombi kuphela kodwa kuhlonishwana kabili. Isoka liyawuhlonipha umuzi wakwantombi, alingeni khona emini lingakanikezwa indlakudla. Isoka alinayo invume yokumisa intombi uma ihamba nabafowabo. Isoka kufanele nalo limhloniphe umukhwe nomkhwekazi. Uma lithuke laphatha amagama abo, liyelikhafule amathe. Insizwa ngokwesiko lesiZulu ayinalo ilungelo lokuthuka intombi, ayisaphathwa-ke eyokuyibeka isandla.

ULamula, (1963:33) uthi:

Okunye ukwenza okubi kakhulu yilokhu ukuba
kuthi uma ukhuluma nentombazane
usuthukuthele, uphimise amathe.

Lokhu ngokwesiko lesiZulu kuyinhlamba engaholela ekutheni intombazane ikuthathele izinyathelo. Intombi ibiyaye ikhafulelwe ngamathe ngezinye izintombi uma isihlulwe wukugcina ubuntombi bayo. Yingakho-ke kuyicasula ukukhafulwa kwamathe kungonakele lutho. Okunye okucasula izintombi ukuthi ithi insizwa entombini “ucabanga ukuthi nawe uyintombi?” Lokhu kuyinhlamba ngoba kuchaza ukuthi ayisaphelele.

UMasondo, (1940:21) uthi:

Intombi uma ithukwe insizwa inikela ekhaya
ikhihla isililo ibikele ezinye izintombi ukuthi
umfokazi othile uyithukile wathi kayisagcwele.

Onina bale ntombi ethukiwe bayaye bayihlole ukuqinisekisa ukuthi isaphelele ngempela yini. Uma isaphelele izintombi zakulowo muzi ziye zibikele ezinye izintombi zesigodi bese zinikela kubo kwansizwa zihamba zikhala zithwele imikhono emakhanda. Uma leyo nsizwa zike zayifika ekhaya, ziyishaya ziyishiye ulimi. Ziye zifune imbuzi yazo yokuzigeza ukuthi zithukiwe. Ziyinikwa qede ziyigwaze ngomkhonto, zikhiphe umswani zigeze ngawo.

UMasondo, (1940:21) uthi:

Uma kuyimbuzi kulula ukuba ziyidabulele
phezulu, bese zigeza ngomswani wayo anduba
zihambe ziyogeza emfuleni.

Aziyidli inyama yaleyo mbuzi, ziyishiya khona lapho esibayeni. Ngokwesiko lesiZulu umuntu akayidli inyama yesilwane abegezwa kumbe ehlawulwa ngaso. Uma onina bentombi ethukiwe bethe beyihlola bayithola ukuthi ayisagcwele ngempela, bayababaza bayithuke. Ezinye izintombi ziyibizela emfuleni ziyithethise, ziyithuke zize ziyiphimisele ngamathe ngoba izidumazile. Zisuka lapho zinikele kubo wesoka zithwele imikhono zihamba nqunu ngoba phela isoka selizambulile ubuntu bazo ngokona enye intombi ezikanye nayo. Zifika kubo wesoka zifune inkomo yokuzigeza. Ziyigwaza ngomkhonto, zigeze ngomswani wayo bese ziphuma ziqonda emfuleni. Zifika emfuleni zigeze umzimba bese zigoduka ziye emakubo. Inkomo leyo eshiywe idindilizile esibayeni abasekhaya basala bayihlinze iphekwe idliwe kodwa amantombazane akulowo muzi akayilokothi ayidle.

UMasondo, (1940:31) uthi:

Abazali bentombi eyonakele basuka muva bona,
sebefuna ihlawulo lokuba umntwana wabo
egwazwe ngomkhonto.

Izintombi zigeza ngomswani ukususa inhlamba ezisuke zithukwe ngayo. Umswani uyasiza ukuba izintombi zingenganywa yithunzi elibi lenhlamba, zibuyelwe yisithunzi sazo semvelo. Kubalulekile ukugeza ngomswani ngoba abaphansi basheshe balizwe iphunga lawo.

UKubeka-Ngobese, (2004:52) ufakazela lokhu uthi:

Umswani ungumxhumanisi phakathi
kwabaphilayo nabalele. Abaphansi basheshe
balizwe iphunga lawo.

Esikhathini sanamhlanje lo msebenzi wokuqikelela ukuthi abantu bayawahlonipha yini amalungelo abanye abantu ususemahlombe oMnyango WezoMthetho. Nokho-ke imindeni kufanele ibambe iqhaza ekufundiseni intsha ukuzihlonipha kanye nokuhlonipha abanye abantu. Omama kumele bafundise amantombazane ukuthi kufanele aziphathe kanjani. Ngakolunye uhlangothi obaba yibo abafanele bafundise abafana ukuhlonipha amantombazane kanye nabantu besifazane jikelele.

2.2.4 Ukuhlonipha kwezintombi isifo

Ngokwesiko lesiZulu izintombi azivunyelwe ukuba ziye lapho kuthunwa khona, ikakhulukazi uma kungumuntu walapho iqome noma igana ngakhona. Abantu bakholwa ukuthi intombi ingaba namashwa nesigcwagcwa, igcine ingaganile uma yengama umuntu ongasekho. Uma kushonwe ekhaya, izintombi azivunyelwa ukungena lapho kugoywe khona.

UKubeka-Ngobese, (2004:50) uthi:

Phela amantombazane asemancane wona awaveli nakuvela lapho kugoywe ngakhona. Agcina ngakho ukusiza enzele labo abagoyile idokwe nokudla.

Uma kushone owalapho intombi izalwa khona, kumele intombi noma izintombi zigezwe.

UKubeka-Ngobese, (2004:50) uthi:

Kumele intombi noma izintombi zihlatshelwe imbuzi zigezwe ngomswani ukuze umnyama lowo ungazengami.

Ukugeza izintombi lokhu kwenzelwa ngaphandle komuzi. Lokhu kwenzelwa ukuthi lowo mnyama ogezwayo ungeqiwa ngabanye abantu balapha ekhaya.

UMsimang, (1975:146) ufakaza uthi:

Agezwa isalukazi laphaya ngaphandle komuzi.

Umsebenzi wokugeza izintombi wenziwa yisalukazi ngoba kuthathwa ngokuthi umuntu omdala uhlambulukile. Kwethenjwa ukuthi okuhlanjululwe ngumuntu omdala kuhlambuluke ngempela. Umswani wokugeza umnyama uxutshwa nenyongo ngoba izinyanya zisheshe zimuzwe othelwe ngayo bese zisondela kuye.

UKubeka-Ngobese, (2004:52) kuMakhoba (2002) uthi:

Inyongo ingukudla kwabaphansi.

Amantombazane ngesikhathi egezwa, isalukazi sichitha phansi umswani bese intombazane ngayinye iyawucaphuna ihlikihle izandla yesule ubuso, bese isalukazi siyithelela amanzi. Awokuqala iyawadedela bese kuthi lapho kuthelwa awesibili ihlambe izandla yesule nobuso. Inyama yembuzi abegezwa ngayo awayidli, ayayihlonipha. Wona ahlathelwa enye eceleni azodla kuyo. Kuyinqubo yesiZulu ukuthi umuntu angayidli inyama yesilwane abegezwa noma ahlawulwa ngaso ngoba kufana nokuthi udla ukungcola.

Okunye okubalulekile ukuthi akufuneki izintombi ziye emisindweni nokuthi zivunule kuze kudlule isikhathi sokuzila. Uma umuntu eya emsindweni kushoniwe, angathuka esevelelwa yishwa limdumbe kwabaningi. Yingakho nje umuntu kufanele azothe uma kushoniwe. Elinye isiko elihambisana nokuhlonipha isifo ukugunda izinwele uma kushoniwe.

UMsimang, (1975:232) uthi:

Kanjalo nowesilisa nawo wonke uwonke ozilile
ugunda izinwele.

Ngokwesiko lesiZulu okulindelekile ukuthi umuntu amane aphuce izinwele kungenzeke lutho. Lokhu kudalwa ukuthi ukugunda izinwele kubika amabanga athile empilweni yomuntu kanye nezigameko ezimehlele.

UMsimang, (1975:233) uthi:

Kuyo yonke le micimbi okugundwa kuyo
izinwele, ukudla okuthambile njengamasi,
umcuku, izigwamba, izijingi namayambazi
kuyazilwa. Abafana namantombazane badla
izinkobe, inyama, amadumbe nokunye ukudla
okuqinisa umzimba.

Nokho-ke kulesi sikhathi esiphila kuso leli siko lokuhlonipha isifo alisanakwa. Ufica amantombazane emangcwabeni egqoke ngendlela engahloniphekile,

amanye ephethe ngisho izingane ezibomvu. Abanye ufica bezixoxela izindaba zabo bengazi nokuthi lidumephi. Kungumsebenzi wemindeni ukufundisa intsha ukuhlonipha isifo. Nokho-ke lokhu ngeke kubelula ngoba kukhona abathile bezeNkolo abashumayela ukuthi abantu abalahle amasiko abo. Empeleni akulahlwa mbeleko ngakufelwa ngakho-ke imindeni kumele iwe ivuka, ifundise intsha ngokubaluleka kokugcina amasiko.

Ukufakazela lokhu uKubeka-Ngobese, (2004:146) uthi:

Isizwe nesizwe sinamasiko aso esizimelela ngawo.

2.2.5 Ukubalekela

Ukubalekela lokhu kusho ukuthi intombi ihambe iye kumuntu othile endaweni iyomgana beqomene noma bengaqomene, inqobo nje uma enezinkomo. Uma intombi iyodla izinkomo iyaye iphelekezelwe ngezinye izintombi, zonke ziye zibhince izidwaba. Lolu hambo luhanjwa uma sekuhwalele. Kwesinye isikhathi intombi iyalibalekela isoka layo ngoba uyise efuna izinkomo zokulobolela indodana yakhe esifuna ukuganwa. Uma kuvuliwe esangweni, izintombi ziqonda endlini enkulu, zithule zingakhulumi zibe lokhu zicima izibani eziziphethe noma zikhwehlekhwehlele zenzele ukuzwiwa. Intombi lena ezokuma noma ezogana ima yeyame ngomhlanga ewuphetha.

UMasondo, (1940:54) uthi:

Kuye kuphume umuntu omdala aqonde kuzo azibuze athi, “Nikhwela ngobani lapha ekhaya na?”

Uma sezishilo ibizo lakhe, ziye zikhonjiswe ilawu lapho zizongena khona. Le ntombi ezogana iye ithule ithi du ingakhulumi. Uma sezifika kuleli lawu lena ezogana ingangeni kuze kukhishwe imbuzi bese iyangena-ke. Uma sekulethwa

ukudla intombi ezogana ayikudli kungakakhishwa usheleni noma ucu lobuhlalu obumhlophe.

UNyembezi noNxumalo, (1966:114) bathi:

Lapho umuntu engayithandi intombi embalekele
uyigeza ngenkomo ukuze angayenzeli isisila.

Ukugeza intombi ngenkomo lokhu uma ungayithandi kusiza ekutheni ingabi neshwa lokuba ingabe isawuthola umendo. Uma le ntombi egezwayo kungumntanenkosi, izinkomo agezwa ngazo zithi xaxa. Lapho-ke intombi ivunyiwe kuye kubuswe kuze kubephakathi kwamabili. Ngakusasa umnimumuzi ubiza abafowabo nawo wonke umndeni awubikele okwenzekile bese kulungiselelwa ukuhlaba inkomo kamakoti. Kuqala kuhlabelele izintombi zithi: “Sifuna inyama wemkhwenyana!” Kuye kuyiwe esibayeni kukhonjwe inkomo. Ngokwesiko lesiZulu kufanele izintombi ziyeye inkomo ngisho ingankulu kangakanani. Ngesikhathi umhlabi eyigwaza izintombi zicula zithi: “Mayivuke inkomo kadade! Mayivuke!”

UNyembezi noNxumalo, (1966:114) bathi:

Sekuzothi-ke lonke inxeba azoligwaza manje
umhlabi alikhokhele usheleni ezintombini ize
iwe inkomo.

Le nkomo ize ihlinzwe uma umakoti esebeke phezu kwayo umucu wobuhlalu omhlophe omude nosheleni. Ubuhlalu buqondisa ukuthi isingahlinzwa kanti usheleni ngowokuthi isingahlalelwa lapho isihlinziwe. Emva kwalokhu kubuswa ngotshwala nangenyama. Umnimumuzi uye athume umkhongi, amnike isithole esihle azohamba naso eyomemeza ngaso emzini. Umemeza athi: “Funela nganeno wena wasekuthini!” esho embiza ngesibongo sakhe umukhwe. Uma sebengenisiwe umukhwe uye asho ubungako bezinkomo azifunayo. Izintombi zivama ukuhlala izinsukwana eziningi kungathi amasonto amabili anduba

ziphindele ekhaya. Zithi nxa ziphindela ekhaya izintombi zihambe nabakhongi beziqhuba izinkomo lezo ziphelele noma zingaphelele. Bathi lapho befika emzini bebe sebelindelwe uzalo lonke ngoba uyise wentombi usuke eselwazi usuku.

UMasondo, (1940:55) uthi:

Izinsizwa zangakubo kwantombi ziye
zibagwaqazise ngezinduku abakhongi sengathi
zixabene nabo kanti ziyazenzisa, kodwa ziyishise
induku zihloniphe ikhanda kuphela.

Kufanele ukuthi lokhu kwenzelwa ukuba abakhwenyana bahlale bekhombisa inhlonipho emzini bangachachazi. Emva kwalokhu abakhongi bangeniswa endlini baphiwe ukudla notshwala bese benikwa indawo yokugoba izinkophe. Ekuseni ngakusasa kuvukwa kukhulunywe, kwenziwe amalungiselelo osuku lokuba kuphume udwendwe.

UMasondo, (1940:56) uthi:

Abakhongi baye bahlatshiswe imbuzi ebizwa
ngokuthi ngumngenisandlini yokubemukela.

Umcwaningi ucabanga ukuthi leli siko uma lingagqugquzelwa lingasiza ekunciphiseni imilanjwana emakhaya. Lingaphinda lehlise umthwalo kuhulumeni wesondlo sabantwana abazalelwe emakhaya kanye nezinga lokuhlala ndawonye kungashadiwe entsheni. Izinkinga ezikhungatha izingane ezizalwe ngaphandle kwasemshadweni zingancipha. Ezinye zalezi zinkinga yizo phela ezidala ukuba lezi zingane zizinikele ebugebengwini nakuzidakamizwa.

2.2.6 Ukuhlolwa kwezintombi

Uma intombi seyijutshwe ukuthi isingaqoma lokhu akuyiniki igunya lokuthi isingenza noma yini ngomzimba wayo. Kufanele intombi iziphathe kahle, ibugcine ubuntombi bayo kuze kufike isikhathi sokushada.

UNyembezi noNxumalo, (1966:116) bathi:

Amakhosikazi ayehlala njalo ezihlola izintombi
ukuze zazi zibe nokunakekela ukuthi zizobonwa
zijeziwe lapho sezonakele.

Umuntu ongasentombi zazimkhipha inyumbazane ezinye izintombi futhi noma eselotsholwa amabheka angabe eseve eshumini ngenkomo eyodwa. Yilokhu-ke amakhosikazi ezihlola izingane zawo ukuze angathukeki kuthiwe ahlulwe umsebenzi wawo wokufundisa izingane zawo. Lo msebenzi wokufundisa izintombi ukugcina ubuntombi bazo wawubuye ube semahlombe amaqhikiza.

UMhlongo, (1995:15) ufakaza uthi:

Kungumsebenzi wamaqhikiza ukuyala ngengozi
yokudlala ngesikhali, anikeze namasu okuvika
ingozi. Akhuze ababaze uma esebona isinqindi
sesibanjwa ngalapho silubengu ngakhona.

Izintombi uma ziya ececeni zazihamba zingumshungu zibhekwe yiqhikiza. Uma kukhona abafuna ukuzikhulumisa bazocela eqhikizeni. Isikhathi sokugoduka uma kuyiwe ececeni sasinqunywa yiqhikiza. Ayikho intombi eyayivunyelwa ukuba ihambe ishiye ezinye izintombi ngemuva ngoba uma kukhona okuyiphutha kwakubuzwa eqhikizeni. Lapho ziyokukha amanzi, ukuyogeza noma ukuyotheza zazihamba zibe umshungu, kuvamise ukuba iqhikiza libe phakathi kwazo.

UMsimang, (1975:238) uthi:

Phela ngesikhathi zigeza kwakuyilona kanye
ithuba lokuzihlola.

Elinye isu elalisetshenziswa ngamakhosikazi ukubheka ukuthi izintombi
ziziphethe kahle yini ukuthi azicele ukuba zishikile.

UKubeka-Ngobese, (2004:50) uthi:

Ukushikila lokhu akwenzelwa noma ubani
ngaphandle uma kucela omama befuna ukubona
ngamasu ukuthi zisaziphethe kahle yini.

Phela omama abadala bayakwazi ukubona intombi uma ingasagcwele
ngokuyibuka nje ngamehlo.

UMasondo, (1940:32) uthi:

Kwabekuthi nxa izintombi zihlolwa kwendlalwe
isihlandla phansi bese zibizwa ngayinye, ifike
ilale lapho esihlandleni lesi, ibisihlolwa-ke.
Ihlolwa ngonina phela abakwaziyo ngempela.
Ithi uma ingonakele intombi ibisikhanyelwa
ngebele, ibisivuka-ke ihambe, kubuye kuhlolwe
enye njalo zize ziphele zonke.

Phela amatshitshi abengahlolwa wona nxa engakaqomi. Kwakuhlolwa izintombi
eseziqomile kuqashelwe ingozi engase ivezwe amasoka:

Uma amaqhikiza ehlola izintombi ayeye abilise
izinkobe zize zigxabhe. Ayeye azephule zibila
zinjalo, bese ezicwenga amanzi. Intombi
yayilaliswa phansi ibheke phezulu bese ithelwa
ngazo izinkobe zishisa emathangeni. Uma
igxuma iya phezulu kusho ukuthi konakele.

Mtaka, 2007:4.

UKrige, (1965:156) uthi:

It was unacceptable in Zulu culture for a teenager to bear a child out of betrothal hence the occurrence of this nature shocked the society.

2.2.7 UMkhosi Womhlanga

2.2.7.1 Imvelaphi yoMkhosi Womhlanga

UMkhosi Womhlanga ungeminye yemikhosi emidala kakhulu eMbusweni wobukhosi bakwaZulu:

Waqalwa amaZulu esazinze eNkabazwe
yezwekazi lase-Afrika.

(Mtaka, 2007:2).

Ngeshwa-ke lo mkhosi washabalala ngesikhathi umbuso wakwaZulu unqotshwa ngamaNgisi kodwa wabuye wavuselelwa yiSilo uZwelithini ngonyaka ka-1984. UMhlanga oxhumene nalo Mkhosi ngokomlando wuqalo oluthathwa njengomuthi wokuqala ukumila eNingizimu yezwe laseGibhithe eTopiya:

Ngenxa yokuthathwa kwalo njengomuthi
wokuqala, kukholelwa ukuthi uqalo wuhlanga
lezwe olwaluhlanganisa iNingizimu neNyakatho
yezwe laseGibhithe.

(Mtaka, 2007:2).

Ukubizwa kweNgonyama ngoHlanga Lwezwe kusukelwa kulolu qalo olwalumila eNingizimu yezwe laseGibhithe. Ngakho-ke uMhlanga okhiwa yizintombi ezingamatshitshi emifuleni umele uHlanga Lwezwe:

Ukwethulwa komhlanga eNgonyameni
kuwuphawu lokugcizelela ukuthathwa kwayo
njengoHlanga Lwezwe.

(Mtaka, 2007:2).

2.2.7.2 ISilo nokulungiselela uMkhosi Womhlanga

Uma kuzogujwa uMkhosi wesizwe kuye kudingeke ukuba iSilo sizilungiselele ngokwanele. ISilo siye sixhumane naMakhosi esizwe asalala, sicele ukuba umcimbi ube yimpumelelo futhi kungabibikho mishophi eyehlayo. Ngakho-ke uma kuzogujwa uMkhosi Womhlanga iSilo siye singene emgonqweni ekuqaleni kwesonto lomkhosi. Ezinye izinhlelo zeNgonyama ziyama ngoba kusuke kufanele ibe sesigodlweni okuzogujelwa kuso umkhosi. Kuye kwenziwe konke okwesiko njengokugaywa kotshwala nokunye okuhambisana nokulungiselela nokubika umcimbi:

ISilo sixhumana namakhosi esizwe asalala
ngezindlela ezahlukene kungaba
ngokomthandazo wayo wenkolo yobuKrestu
noma ngokwesintu namasiko akhona.

(Mtaka, 2007:8).

ISilo siye sinxusele izintombi nezihambeli zomcimbi uhambo oluhle. Kusuke kukhona abaqaphe isimo ukwenzela ukuthi uma kukhona okudinga ukungenelela kweNgonyama bakwazi ukuyobika ngokushesha. NoNdlunkulu beSilo abayisihlanu kuye kudingeke basondele esigodlweni okuzobanjelwa kuso uMkhosi Womhlanga.

2.2.7.3 Izintombi namalungiselelo oMkhosi Womhlanga

Ngaphambi kokuba izintombi ziye eMkhosini Womhlanga ziyahlolwa ezifundeni lapho zisuka khona. Amatshitshi aya eMkhosini Womhlanga kufanele kube yilawo asethombile futhi ayalwa ukuthi kumele aziphathe kanjani uma esethombile. Lo Mhlanga othulwa eNgonyameni eNyokeni ugawulwa eMhlathuze enyakatho nelakwaZulu-Natali ngenxa yokuthi miningi kule ndawo. Minyaka yonke iNgonyama iye iqoke iNkosazane yaseNdlunkulu okuyiyona ekha umhlanga wokuqala.

Okubalulekile ngokuqokwa kweNkosazane ezophatha umhlanga ngalowo nyaka wukuthi kumele kube yileyo esuke ingene ebuntombini ngaphambi kokufika komcimbi woMkhosi Womhlanga.

(Mtaka, 2007:11).

Ngaphambi kokuthi iNkosazane nethimba eliyokha umhlanga baphume, iNgonyama ibikela aMakhosi esizwe asakhothama neNdlunkulu bese icelela abaNtwana uhambo oluphephile. AbaNtwana baphuma ngoLwesithathu ebusuku bethubeleze njalo baze bayongenisa oBuka, emzini weNkosi yakwaBiyela. Ngaphambi kokuba abaNtwana baphume ngoLwesine ekuseni, iNkosi iye ibike abaNtwana, ibacelele ukuphepha endleleni. INkosi iye ihlabe imbuzi esibayeni bese kuthelwa iNkosazane ngenyongo. Le mbuzi ayiphekwa kodwa iNkosazane ibuyela nayo esigodlweni. Kuye kuhlatshwe inkomo ukuze ithimba eliphelezela iNkosazane nabaNtwana bathole okuya ngasethunjini. Izintombi zendawo ezisuke zilindele ithimba laseNdlunkulu emzini weNkosi nazo zihlatshelwa inkomo. Emva kwesidlo sasekuseni izintombi zihuba ihubo bese zehlela emfuleni ukuyokha umhlanga:

Owokuqala ukhiwa iNkosazane kanti uphathiswa okwezikhali zamaNtungwa,

(Mtaka, 2007:9).

Umhlanga weNkosazane nabaNtwana ungena wodwa ebhasini, kuthi owezintombi zendawo ufakwe elolini. Izintombi zibuyela emzini weNkosi zilale, zivuke ngoLwesihlanu zibuyele esigodlweni zifike ziwubeke ngaphandle usuhlutshiwe, bese iNgonyama iyazemukela:

OweNkosazane wona ozomukelwa yiNgonyama, ulokhu uqashwe njalo ulinde usuku lwangoMgqibelo.

(Mtaka, 2007:9).

2.2.7.4 Izifundo ezifundwa koMkhulu eNyokeni

Ngokujwayelekile izintombi eziqhamuka ezifundeni ezahlukene zifika esigodlweni ngoLwesihlanu. Kuye kuphume abaNtwana baseNdlunkulu bazemukele. AbaNtwana baye bahube babuye bafundise izintombi amanye amahubo ezingawazi:

Ngalo uLwesihlanu ngemuva kokwamukelwa
izintombi zithola ithuba lokugida zibuye zithole
iziyalo zeMbube.

(Mtaka, 2007:9).

Kuye kunikezwe izifundo zokuziphatha ngobuqotho nezimilo ezinhle kubantu besifazane. Kulesi sikhathi esiphila kuso esikhungethwe yisifo sengculaza, izifundo ezinikezwa amatshitshi seziye zigcizelele ukuthi ucansi olungaphephile lungukufa uqobo. Kubuye kukhunjuze amatshitshi ngendlela okhokho bawo ababeziphatha ngayo:

Ukunikeza lezi zifundo kwenziwa yibona
abesifazane kuze kumbandakanye ngisho
amakhosikazi angonina bayo iNgonyama.

(Mtaka, 2007:10).

2.2.7.5 Ukugujwa koMkhosi Womhlanga

NgoMgqibelo izintombi zivuka ekuseni ziyogeza emfuleni zibuye sezivunule. Uma sezibuyile emfuleni ziye zimiswe ngezigaba ezifanele. Phambili kuma abaNtwana beSilo nabaNtwana baseNdlunkulu. Ngemuva kwabo kuma amatshitshi abhince umutsha, kuthi ngemuva kwaleli thimba kume amaqhikiza abhince umgcabha noma ivukusi:

Noma yiluphi uhlobo lokubhinca kumele
ngaphezulu kwalo izintombi zibhince umutsha
otshengisa ukuthi ziyizintombi.

(Mtaka, 2007:9).

Amatshitshi awagqoki lutho ezinqeni kodwa kuba onomndindi nezingcubula. Lokhu kusuke kukhombisa ukuzigqaja kwawo amatshitshi ngemizimba yawo. Amabele awembozwa ngalutho ngoba lokho kwakungelona isiko lamaZulu.

UKubeka-Ngobese, (2004:45) ufakaza uthi:

Ubona ngamabele amatshitshi azimponjwana emile ethe mpo nezinqe zakhona zithe du zingahambi zinyakaza. Ithanga lakhona liginqika amanzi ligcwele licwebezela.

INkosazane esuke iqokwe yiSilo iye ibisithatha umhlanga wokuqala iyowunika iSilo. ISilo sisuke silindele kanye nezimenywa esigodlweni ngenhla kwesibaya. Ngaphambi kokuba iSilo simukele umhlanga eNkosazaneni siye siqale siphule lowo wangonyaka odlule siwuhudulele eceleni.

Lo Mhlanga usuke uncikiswe phakathi kwesigodlo nesibaya. Lokhu iSilo sikwenza kusasele amagxathu ambalwa ukuba iNkosazane ifike kuso. Emva kweNkosazane kulandela abanye abaNtwana kuze nezintombi. Konke lokhu izintombi zikwenza zihuba amahubo:

Izintombi aziwubeki noma kanjani umhlanga kodwa ziwubeka ngokucophelela ngenxa yokuthi umele ubuntombi bazo.

(Mtaka, 2007:9).

Uma sekuqediwe iSilo siphuma ngehubo kulandele izintombi kuyiwe enkundleni lapho siyokwethula khona inkulumo yosuku.

2.2.7.6 Amabutho asingethe iNgonyama

EMkhosini Womhlanga kuye kubekhona amabutho abesilisa akhapha iNgonyama uma isiya enkundleni lapho izintombi zizogubha khona uMkhosi Womhlanga.

Amabutho aphatha izihlangu, amawisa nezinduku angene neNgonyama enkundleni kuhutshwa amahubo esiZulu:

Wonke amaZulu esilisa azokwethamela uMkhosi
Womhlanga kudingeka avunule ngemvunulo
yesiNtu.

(Mtaka, 2007:10).

Izivakashi azivunyelwa ukungena emigqeni yezintombi ezigubhayo zithathe izithombe ngendlela engahlelekile. Lokhu kungehlisa isithunzi nokubaluleka koMkhosi bese kuba sengathi yinkundla yokwenza inzuzo kanti kusuke kwakhiwa isizwe. Enkulumeni yayo iNgonyama iye income ukuziphatha ngobuqotho kwezintombi zakwaZulu. Phela izintombi ezigubha uMkhosi Womhlanga zisuke zihloliwe ukuthi zisaphelele yini. Ngakho-ke ukuzincoma kugqugquzela ukuthi ziqhubeke nokuziphatha kahle ukuze unyaka nonyaka zithole ithuba lokuzobukwa iNgonyama nesizwe sonke. ISilo siye sigcizelele ukubaluleka kokuziphatha kahle ukuze kunciphe ukufa kwabantu okudalwa yingculaza. Ukuphetha uMkhosi Womhlanga kwesinye isikhathi iSilo siye siqambe igama lebuthe lezintombi ebezigubha uMkhosi.

2.2.7.7 Ukubaluleka koMkhosi Womhlanga

UMkhosi Womhlanga ubamba iqhaza elibalulekile ngokugqugquzela izintombi ukuba zigcine ubuntombi bazo zize zifike esigabeni sokushada. Izifundo ezifundiswa izintombi esigodlweni ziyasiza ekuvikeleni ukukhulelwa kwezintombi nokuhaqwa yisifo sengculaza. UMkhosi Womhlanga usiza ukuvuselela amasiko esintu nokuzigqaja kwezintombi ngobuzwe nobuntombi bazo. Ukubuthwa okudalwa nguMkhosi Womhlanga negama elinikezwa ibutho lezintombi kugqugquzela ukuziphatha kahle ezintombini ngoba zingafuni igama lebuthe lithunazeke.

Ukugcizelela lokhu uKubeka-Ngobese, (2004:46) uthi:

UMkhosi Womhlanga uvuselela amasiko amahle
okuziphatha kwezintombi.

UManjele, (2007) uphawula uthi:

Ukuya eMkhosini Womhlanga kusiza ukuthi
uthole abangani abaziphethe kahle futhi
ugqugquzeleke ukuqhubeka nokucina
ubuntombi bakho.

Kuyavela engxoxweni nezintombi ezizigcinile ezihamba uMkhosi Womhlanga ukuthi ontanga bazo abazemukeli kahle. Empeleni ngisho nabanye abazali banomona ngoba ezabo izingane zingaziphethe kahle bese bezibhuqa lezi ezigcine ubuntombi bazo.

UManjele, (2007) uqhuba uthi:

Uma ukhuluma iqiniso futhi ungazenyazi
ngobuwena ontanga bakho bagcina
sebekuhlonipha.

Lokhu kuchaza ukuthi izintombi azifunde ukuzethemba zingabanaki abazigxekayo ngoba bafuna zifane nabo. Nabo laba abagxekayo bayafisa ukuzigcina beyizintombi nto kodwa bahlulwa ukumelana nengcindezi yontanga babo.

2.2.8 Isiphetho

Isiko lokugweba lalibamba iqhaza elibalulekile ukuqinisekisa ukuzithiba entsheni. Uma lingabuyiswa leli siko sekungadingeka ukuba lisingathwe uMnyango Wezempilo ngoba seziziningi izifo ezithathelwana ngokuthintana kwamagazi. Isiko lokusoma alisavamile kodwa ezindaweni zasemakhaya lisenziwa.

Ngokusatshalaliswa kolwazi lwaleli siko intsha ezimisele ngokuzigcina ingathuka isilisebenzisa bese iyasizakala.

Ukuhloniphana phakathi kwezintombi nezinsizwa kwakuyinto ebalulekile endulo. Namhlanje abanye abantu besilisa abasabahloniphi abantu besifazane. Ukuhlukunyezwa kwabantu besifazane kudla umunyu kuleli lizwe. Ingcabhayi ilele kubazali nothisha ukuba bakugxilise emiqondweni yezingane zabafana ukuthi umuntu wesifazane uyahlonishwa. Endulo izintombi zazingavunyelwa ukuba ziye emathuneni, namhlanje sekuwuthela wayeka usubona ngisho nojahidada emingcwabeni. Isiko lokugezwa ngomswani kwezintombi uma kade kushoniwe ekhaya alisanakwa. Kuhle ukuthi zibuye emasisweni, amasiko amahle ayebumba isizwe abuyiswe.

Isiko lokubalekela lalilihle linikeza izintombi ithuba lokuzikhethela. Nokho kulesi sikhathi sanamhlanje mhlawumbe selingaba nenkinga ngoba abanye abantu sebalahlekelwa ubuntu. Kungenzeka ukuthi ithi intombi ibalekela umuntu bese eyinukubeza athi izilethe yona.

Isiko lokuhlolwa kwezintombi libonakala liba nesasasa kulezi zinsuku. UMkhosi Womhlanga ubambe iqhaza elibalulekile ukugququzela leli siko. Nokho-ke kukhona ezinye izinhlaka ezigxeka leli siko, zithi zilwela amalungelo abantu besifazane. Okudingeka kwenziwe ukuba zinganakwa, kuqhutshekwe nokwakha isizwe.

ISAHLUKO SESITHATHU

3.0 INDIMA ELINYWA UMNYANGO WEMFUNDO UKUGQUGQUZELA ISIKO LOKUHLONIPHA NOKUZIPHATHA KAHLE ENTSHENI

3.1 Isingeniso

Kulesi sikhathi sanamhlanje sekucacele noma ubani ukuthi uMnyango Wezemfundo awuhambisani nokushaywa kwezingane ezikhungweni zemfundo. Bonke abafundisi bayafungiswa ukuthi ngeke bazibandakanye nokujezisa abafundi ngokubashaya. Nokho-ke akubona bodwa abafundisi abanqatshelwa ukushaya abantwana kodwa nabazali emakhaya abavunyelwe ukujezisa abantwana ngokubashaya. Uma umntwana eke wabikela aboMthetho ukuthi umzali umjezise ngokumshaya, lowo mzali uthathelwa izinyathelo zomthetho.

UJacobs, Gawe noVakalisa, (2000:352) bafakaza bathi:

Some parents too have been reported to the police by their children for beating them up, which is an offence Courts of Law classify under child abuse, or domestic violence.

Ngakho-ke abafundisi nabazali kudingeka ukuba basebenzise ezinye izindlela zokujezisa abantwana ngaphandle kokubashaya. Kulesi sahluko umcwaningi uzocubungula lezi zindlela ukuze kusizakale isizwe sonkana.

3.2 Ukuxoxisana nabantwana ngezindlela zokuziphatha ezilindeleke kubo

Kubalulekile ukuthi abazali nabafundisi baxoxisane nabantwana ngezindlela zokuziphatha ezilindeleke kubona. Abantwana nabo kufanele banikwe ithuba lokuphawula, bangavele baxakwe ngalezi zindlela kuhle kwenkomo ixakwa ngomuthi.

UJackson, (1991:30) uphawula uthi:

If pupils have a say in making the rules, they will be far more likely to obey them and see to it that their peers obey them too.

Kubalulekile ukuthi uma umntwana emukelwa esikhungweni semfundo anikezwe uhla lwemithetho yaleso sikhungo. Lolu hla lwemithetho lusuke lubhalwe isigungu esimele abazali sisizana nomphathi-sikhungo. Le mithetho akufanele ishayisane nomthethosisekelo wezwe. Kungumsebenzi kaNgqongqoshe Wezemfundo ukuthi anikeze isigungu esimele abazali imigomo okumele siyilandele ukuhlela le mithetho.

U-Anderson, Dodd noRoss, (2003:210) bathi:

The Minister of Education provides guidelines to an SGB to draft this code of conduct.

Kuyadingeka-ke ukuthi uma imithetho isibekiwe bese kuvunyelwana ngezinyathelo ezizothathwa ukujezisa izephulamthetho.

UJacobs, Gawe noVakalisa, (2000:349) bathi:

It will be a futile exercise to lay down rules if disciplinary measures are not taken when these rules have been broken.

Nokho-ke akudingekile ukuthi imithetho ekhaya noma esikhungweni semfundo ibeminingi kakhulu ukuze namathuba okuthi yephulwe abemancane. Imithetho eminingi iyadida futhi yenza kubelukhuni ukuyigcina.

UMontgomery, (1989:112) uthi:

It is particularly important to avoid petty and unnecessary rules and procedures which almost encourage the mischievous to flout them.

3.3 Isivumelwano sokuziphatha

Isivumelwano sokuziphatha singenziwa ngomlomo phakathi komntwana nomzali noma nomfundisi-zingane. Isibonelo sesivumelwano somlomo ukuthi umfundisi acele umzali ukuthi asebenzise imizuzu engamashumi amabili ngosuku ukulekelela ingane yakhe ukwenza umsebenzi wasekhaya ewunikezwe umfundisi. Esinye isivumelwano sokuziphatha yilesa esibhalwa phansi. Lesi sivumelwano singaba phakathi komntwana, umzali, umfundisi kanye noSonhlalakahle. Okubalulekile ngalesi sivumelwano ukuthi kufanele kube nokuxoxisana ngezinkinga ezikhona ezibahlukanisayo kanye nezixazululo ezifanelekile. Uma zonke izinhlaka sezifike esivumelwaneni, kuye kudingeke ukuba zishicilele phansi ukuze kube nesiqiniseko kanye nokuzibophezela esivumelwaneni.

UMontgomery, (1989:97) uthi:

The essence of a contract is that the behaviour should be discussed with the pupil so that there is an understanding of the issues and their ramifications. An agreement is entered into by all parties to remedy or bring order and some compliance into the situation.

Uma isivumelwano sesephulwa kuye kudingeke ukuba kuphinde kuxoxiswane noma labo abaphule isivumelwano bajeziswe. Kwesinye isikhathi abafundi abasezikhungweni zemfundo ephakeme baye bacelwe ukuba baphathe izigqebhezana ezizolokhu zishicilelwa abafundisi ukuqinisekisa ukuthi umfundi usaziphethe kahle. Lezi zigqebhezana ziyasiza ukugqugquzela umntwana ukuba aziphathe kahle.

UMontgomery, (1989:98) uthi:

The pupils agree to carry a card or book which teachers must sign to confirm no disruptive behaviour has occurred.

3.4 Ukwephuca umntwana amalungelo akhe athile okwesikhashana

Umzali noma umfundisi angajezisa umntwana owonile ngokuthi amphuce amalungelo akhe athile. Esikhungweni Semfundo umntwana anganqatshelwa ukuzibandakanya kwezemidlalo, umculo noma uhambo oluthile. Ekhaya umntwana anganqatshelwa ukubuka umabonakude noma asale ekhaya bonke bethatha uhambo oluthile, lokhu kungamfundisa umntwana ukuba acabangisise ngaphambi kokuba azifake esimweni esizomenza alahlekelwe amalungelo akhe. Nokho-ke kudingeka umzali kumbe umfundisi abheke ukuthi akwenzayo akushayisani nomthethosisekelo wezwe. Ukuncisha ingane ukudla, ukuyilalisa phandle ebusuku nokunye okuyizidingongqangi sekungukwephula umthetho.

UJackson, (1991:30) ugcizelela uthi:

A rule should not infringe upon the personal dignity or basic rights of pupils.

Kungakuhle ukuthi labo bantwana abenza kahle bagidlabezwe ngamalungela athe xaxa ukuze baqhubeke nokwenza kahle.

UClark noStarr, (1981) bathi:

A teacher should add some positive element on this type of punishment by combining it with a system in which good behaviour is rewarded by granting learners special privileges.

Lokhu kungenziwa ngokuthi abantwana abathile abaziphethe kahle banikwe ithuba lokuthatha uhambo oluhlelwe elinye ibanga. Kokunye bangazibandakanya nomcimbi ohlelwe elinye ibanga. Ekhaya umzali angamupha isipho esithile umntwana oziphetha kahle. Kungakuhle abheke ukuthi akudaleki uqhekeko phakathi kwezingane zakhe. Lokhu kunganqandwa ngokuthi lo mntwana ongenzi kahle uma kukhona ushintsho oluncane oluhle ekuziphatheni kwakhe lunconywe noma luklonyeliswe.

3.5 Ukukhuza ngomlomo

Ukukhuza ngomlomo kungasetshenziswa ukunqanda izingane ezenze amaphutha amancane. Uma le ndlela isetshenziswe kahle ingathela izithelo ezinhle. Akudingekile ukuthi umfundisi noma umzali akhuze ingane ngokuyibhuqa noma ayenze inhlekisa kwezinye izingane. Lokhu kungaholela ekutheni umntwana angakwamukeli ukukhuzwa futhi iphutha lakhe angaliboni kodwa acasulwe ukwehliswa isithunzi. Lokho kungabuyele kuholele ekutheni abanye abantwana bavune umntwana owonile bese behlangana bevukela umfundisi noma umzali.

UJacobs, Gawe noVakalisa, (2000:30) bathi:

When reprimanding, the teacher must consciously refrain from using sarcasm to ridicule the offending learner.

3.6 Ukuvinjelwa kwengane ukuthi ihlangane nezinye

Lokhu kusho ukuthi ingane eyonile isuswe phakathi kwezinye iyohlala endaweni ethile yodwa. Le ndlela yokujezisa idinga ukuthi umfundisi noma umzali aqaphelisise. Ingane enamahloni ingakujabulela ukuhlaliswa yodwa bese le ndlela ingabi nemiphumela emihle.

UMontgomery, (1989:59) ufakaza uthi:

For something to be truly punishing it has to be aversive and, in philosophical terms, has to be accepted by the pupils as such.

Le ndlela yokujezisa ilunge kubantwana abangonontandakubukwa. Uma laba bantwana sebehlahiswe bodwa, bayayeka ukuganga ngoba zisuke zingasekho izibukeli.

UGood noBrophy, (1991:242) bathi:

For such learners temporary exclusion from the rest of the class may serve as an effective deterrent of unacceptable behaviour.

3.7 Ukuvalelwa

Lolu hlobo lokujezisa luchaza ukuthi ingane inikezwe umsebenzi ezowenza endlini yokufundela ngesikhathi sekhefu ingayi ukuyodlala. Nokho-ke ingane iyavunyelwa ukuba idle ukudla kwayo. Umfundisi ojezisa ingane kumele ukuba abekhona naye endlini yokufundela. Uma lesi sijeziro sizokwenzeka ntambama emuva kokufunda, kudingeka ukuba uMphathisikhungo nomzali womntwana baziswe kuqala. Loluhlobo lokujezisa akufanele lusetshenziswe njalo. Umntwana kumele anikwe umsebenzi omayelana nezifundo azifundayo, kungabi nje yinto yokuchitha isikhathi. Kungangcono ukuthi umfundisi avalele izingane ezimbili noma ngaphezulu, ingabi yodwa, ikakhulukazi uma ziwubulili obungafani nobakhe. Lokhu kungavimbela izinsolo ezingase zibekhona njengoba izwe selonakala kanjena.

UKruger no-van Schalkwyk, (1993: 118) baphawula bathi:

Be careful not to organize private detentions of individual pupils, always detain more than one pupil and also in the openness of a classroom.

Kubalulekile ukuthi umntwana ovaletwe anikwe ithuba elincane lokuyozikhulula ngaphambi kokuba kukhale insimbi yokuphela kwesikhathi sekhefu. Lolu hlobo lokujezisa lungazisisa izingane ezisalele emuva ngomsebenzi ukuthi zifice lezi ezinye ezikhuthele.

UJacobs, Gawe noVakalisa, (1996:351) bathi:

Detention is one of the most detested forms of punishment as it comes at the time when the learners are physiologically and psychologically ready to break from class work.

Kudingeka umfundisi ayisebenzise le ndlela yokujezisa ngokucophelela. Kwesinye isikhathi ingane ukuvalelwa egumbini lokufunda yenze umsebenzi ingakuthatha njengomklomelo kunesijeziso ngoba vele yona ifuna ukunakwa. Lokhu kuchaza ukuthi umfundisi noma umzali izindlela zakhe zokujezisa akazishintshashintshe, ebuka ubunjalo bengane eyonile.

UMontgomery, (1989:59) uthi:

Punishment and telling off are sometimes the only attention some pupils ever receive and to those deprived of attention, any form of it is better than none at all and so they 'act up' to be noticed and become a nuisance or class clown.

3.8 Ukuziba

Amaphutha amancane enziwa abantwana kwesinye isikhathi kuye kusize ukuwaziba. Lokhu uma kwenziwe ngokuqaphela kuyasiza ukuthi lawo maphutha ashabalale ngoba enganakwe muntu. Kwesinye isikhathi izingane zenza izinto ezingemukelekile ngoba zifuna ukunakwa. Uma kungekho muntu ozinakile bese ziyayeka. Lokhu akuchazi ukuthi umfundisi noma umzali akazibe uma ingane yenza into ezofaka yona noma ezinye izingane engozini.

USafer, (1982:14) uthi:

Behaviours which are ignored tend to disappear over time.

Nokho-ke le ndlela akumele isetshenziswe njalo ngoba abantwana bangasizakala bese beqhubeka nokuganga ngoba bebona bengajeziswa.

UMontgomery, (1989:59) uthi:

The teacher cannot always afford to ignore misbehaviour, otherwise the attention seeking may become worse and other pupils around will begin to imitate the unwanted behaviour when they see one of their number 'getting away with murder.'

Akuzo zonke izinhlobo zokuganga noma ukuphazamisa okwenziwa abantwana endlini yokufundela ezingazitshwa. Kufanele kube yilezo zinhlobo zokuganga ezingaphazamisi kakhulu abanye abantwana noma umfundisi.

ULevin noNolan, (2000:159) bathi:

Planned ignoring should be used to manage only the behaviours that cause little interference to the teaching / learning act.

3.9 Ukuncoma

Ukuncoma umntwana uma kukhona into enhle ayenzile kuhamba ibanga elide ekuphuculeni indlela aziphatha ngayo. Akukuhle ukuthi kuhlale kubhekwe amaphutha enziwa abantwana kodwa okuhle abakwenzayo kuzitshwe. Ngisho umntwana angahlupha kanjani kodwa uma kukhona okuncane okuhle akwenzile kumele kuqhakanjiswa. Lokhu kungagqugquzela umntwana ukuba aqhubeke enze kahle ukuze aphinde anconywe. Kwesinye isikhathi kuye kudingeke ukuthi ukuncoma kuphelekezelwe yimiklomelo ethile.

Ukufakazela lokhu uSafer, (1982:142) uthi:

Praise is not the sole means of positively consequating encouraged behaviours. The behaviour modification literature is characterized by stronger sorts of rewards.

Ngakho-ke abazali nabafundisi kumele baqikelele ukuthi bayazincoma futhi baziklomelise ngokuthile izingane uma zenze kahle.

Lo mbono uphinde ugcizelelwe u-du Toit noKruger, (1993:120) lapho bethi:

A child of about seven to eleven years is usually eager to please his educators and his peer group. Thus he responds well to praise, recognition and encouragement.

UWorrell noStilwell, (1981:238) bayavumelana nalo mbono bathi:

If the desired behaviour is rewarded there is a greater likelihood of such behaviour being repeated. If it is not rewarded, the behaviour pattern might disappear.

Kubalulekile nokho ukuthi imiklomelo enikwa abantwana ngokwenza kahle kwabo kube yileyo abantwana abazoyijabulela.

UMontgomery, (1989:59) uthi:

In philosophical terms for something to be truly rewarding, the pupil must have cognisance of it and it has to be genuinely desirable to that individual.

Nokho kumele abazali nabafundisi baqaphele ukuthi uma benika izingane imiklomelo ukuzikhuthaza ukwenza kahle, akugcini sekuzifundise ukuthi ukuze zenze kahle kufanele bazithenge.

UMontgomery, (1989:60) uthi:

The pupil can come to learn that nothing needs to be done in the way of work unless someone is prepared to pay for it to be done and school work has no intrinsic value in itself now or even later.

NgokukaMontgomery, (1989:97) abazali nabafundisi kumele bagxile ekuncomeni izingane ngesikhathi zenza okuhle. Uma umuntu enconywa ngesikhathi into enhle esayenza, uyagqugquzeleka ukuthi aqhubekele phambili. Ukuthatha nje isibonelo, amaqembu anabalandeli abaningi abasekela abadlali ngesikhathi bedlala enkundleni, ajwayele ukuphumelela.

UMontgomery, (1989:97) uthi:

The teachers should wait until pupils settle at something and then 'catch them being good' and deliberately set out to build their self-esteem.

Kuyahlaluka-ke ukuthi isisho esithi umuntu ubongwa esefile asinandawo ekugqugquzeleni abantwana ukuba benze kahle. Ukuncoma, ukumamatheka, nokuvuma ngekhandu ngesikhathi ingane yenza kahle kugqugquzela ngaphezu kokuklomelisa ingane ekugcineni komsebenzi.

UMontgomery, (1989:97) uthi:

The 'catch them being good' strategy extends time on task and also gives the teacher information on how well the task is progressing and how effective it is.

3.10 Uthando

Esinye isizathu esidala ukuthi izingane zenze izinto ezibheke eceleni yingoba zingalutholi uthando kubazali bazo. Lokhu kuvamise ukutholakala ezinganeni eziqhamuka emakhaya angenakho ukujabula. Lokhu kungabangwa ukuhlukanisa kwabazali, ukushona komunye noma bobabili, ukuhlala ngokuhlukana kwabazali kanye nabazali abahlala ngokuxabana.

U-Van der Ross, (1972:166) uthi:

Thus a great deal of delinquency may be traced to unhappy home circumstances, the broken home caused by divorce, separation, desertion or the death of one or both parents.

Ingane enenkinga yokungalutholi uthando ingakuveza lokhu ngokuntshontsha, ukuqamba amanga, ukungahloniphi abantu abadala, ukushaya ezinye izingane, ukuthuka inhlamba, ukuphutha nokunye okuzocasula abafundisi noma abazali.

ULamson, (1983:115) uthi:

A family crisis causes some children to react badly. If such a crisis is particularly stressful, they may react by running away from home, showing resentment by engaging in acts of vandalism, or expressing their despair in violence.

Kuyahlaluka-ke ukuthi kubalulekile ukuthi abazali nabafundisi-zingane bazinike uthando izingane. Lokhu akuchazi ukuthi kufanele bazitotose kodwa kufanele bazinike isikhathi sokuxoxa nazo. Lokhu kungabasiza ukuthi bathole lapho izingane zinokunganeliseki khona futhi baziqoqe lapho sezinhlahlatha.

UVrey, (1979:94) uthi:

Pedagogical love is the most important attribute of the parent-child relationship. He further states that knowledge, care, responsibility, respect and trust are the components of pedagogical love.

3.10.1 Ulwazi

Kubalulekile ukuthi kubekhona ukwazana phakathi komzali nomntwana ukuze kwakheke uthando. Lolu thando yilona futhi oluzoholela ekutheni kube nokuhloniphana phakathi kwabo.

U-Du Toit noKruger, (1993:61) bagcizelela bathi:

This kind of knowledge leads to the mother's knowing the child in such a way that she knows when he feels unhappy without him telling her.

3.10.2 Ukunakekela

Lokhu kuchaza ukubhekela zonke izidingo zomntwana njengokuthi umduduze uma edabukile, ujabule naye lapho ejabule, umsingathe lapho egula njalonjalo.

U-Du Toit noKruger, (1993:61) bathi:

This kind of mutual knowledge implies care, which is far more than mere physical care.

3.10.3 Ukuhlonipha

Lokhu kuchaza ukwemukela umntwana enjengoba enjalo, ungabheki ubunjalo bakhe.

U-Du Toit noKruger, (1993:61) bathi:

Respect comprises an unconditional acceptance of the other as a unique person in his own right.

3.10.4 Ukuzibophezela

Lokhu kuchaza ukuthi umzali ahlale ezimisele ukuba yimpendulo ezinkingeni ingane ehlangabezana nazo nsuku zonke.

UVrey, (1979:96) uthi:

Responsibility is a person's readiness to answer another's cry of distress and to assure him that his yearnings and needs will be met.

3.10.5 Ukwethembeka

Lokhu kuchaza ukuthi umzali nomntwana banekelane imizwa nemicabango injengoba injalo, kungathukuselwana induku emqubeni.

U-Du Toit noKruger, (1993:62) bathi:

Honesty in word and deed implies openness between a person and his fellowmen with the result that the other person knows precisely what he is feeling and thinking.

3.11 Isifo sengculazi

UMnyango Wezemfundo ubambe iqhaza elibalulekile ekuqwashiseni abafundi ngobungozi besifo sengculazi. Kunezinhlelo eziningi ezisungulwe uMnyango Wezemfundo ukuzama ukuthi intsha iziphathe kahle ukuze ingahaqwa yilolu bhubhane.

I-ELRC, (2003:4-15) ithi:

Learners and students must receive education about HIV/AIDS and abstinence in the context of life skills education on an ongoing basis.

Lapha kugcizelelwa ukuthi abafundi kufanele bahlonyiswe ngolwazi ngalesi sifo, bafundiswe nokuziphatha kahle ukuze bangasuleleki ngaleli gciwane. Lokhu kusho ukuthi azibuye emasisweni, intombazane ihlale ngentombi nomfana ahlale ngensizwa. Lolu lwazi lwengculazi namaqhinga okulwa nalesi sifo sekufakwe

kuzo zonke izinhlelo zezifundo. Lokhu kusiza ukuthi abantwana bafunde ngalesi sifo nsuku zonke.

I-ELRC, (2003:4-15) ithi:

Life skills and HIV/AIDS education should not be presented as isolated learning content, but should be integrated in the whole curriculum.

UMnyango Wezemfundo uhlophise bonke othisha ngolwazi lwalesi sifo nezindlela zokulwa naso ukuze bafundise abafundi ngento nabo abayiqonda kahle.

I-ELRC, (2003:4-15) ithi:

Appropriate course content should be available for the pre-service and in-service training of educators to cope with HIV/AIDS.

UMnyango Wezemfundo ugqizelela ukuthi nabazali kufanele ukuthi bagqoquzelwe ukuthi bafundise izingane zabo ukuziphatha kahle.

I-ELRC, (2003:4-15) ithi:

... parents should be encouraged to provide their children with healthy morals, sexuality education and guidance regarding sexual abstinence until marriage and faithfulness to their partners.

UMnyango Wezemfundo uncoma ukuthi abazali nothisha basebenzisane ekwakheni izimilo zabantwana ukuze bavikeleke kulolu bhuhane. Labo bantwana asebehlulekile ukuzithiba kufanele bafundiswe ukuthi benze ucansi oluvikelekile.

I-ELRC, (2003:4-19) ithi:

Sexually active persons should be advised to practice safe sex and to use condoms.

UMnyango Wezemfundo usebenzise izimali ezinkulu ngenhloso yokusabalalisa ulwazi ngalesi sifo nezindlela zokuzivikela kuso.

I-ELRC, (2003:4-15) ithi:

Public funds should be made available to ensure the application of universal precautions and the supply of adequate information and education on HIV transmission.

UMnyango Wezemfundo wanika zonke izikole amabhokisi osizo lokuqala ngenhloso yokuvikela ukutheleleka ngaleli gciwane.

I-ELRC, (2003:4-18) ithi:

First aid kits and appropriate cleaning equipment should be stored in one or more selected rooms in the school or institution and should be accessible at all times, also by the playground supervision.

UMnyango Wezemfundo wancoma ukuba zonke izikole zihlele imicimbi yokuqwashisa izingane nabazali ngegciwane lengculazi, okungenani kanye ngonyaka. Kule micimbi kumenywa izikhulumi ezivela ezinhlakeni ezahlukene ukuba zizocobelela abafundi nabazali ngolwazi lwengculazi.

U-Atkinson, (1997:206) ufakazela lokhu:

Have a panel discussion on AIDS. Possibilities for panel members include a pastor, a medical

doctor, an AIDS patient, and/or parent or sibling of someone with AIDS.

Minyaka yonke izikole zingenela imincintiswano yezobuciko namasiko. Kuye kudingeke ukuthi othisha baqambe amaculo nezinkondlo okuzoncintiswana ngakho. La maculo nezinkondlo kuye kudingeke ukuthi kube nendikimba yengculazi kanye nokuziphatha kahle kwentsha.

I-ELRC, (2003:4-15) ithi:

Education should ensure that learners and students acquire age and context appropriate knowledge and skills in order that they may adopt and maintain behaviour that will protect them from HIV infection.

Le mincintiswano ehlelwa uMnyango Wezobuciko Namasiko iyalekelela ukuqwashisa intsha ngobungozi bengculazi, ibuye igcizelele ukuziphatha kahle. UMnyango Wezemfundo uyagcizelela ukuthi abafundi nothisha abafundiswe ukuthi akumele babandlulule abafundi asebehaqwe yileli gciwane.

I-ELRC, (2003:4-16) ithi:

To prevent discrimination, all learners, students and educators should be educated about fundamental human rights as contained in the constitution of the Republic of South Africa, 1996.

3.12 Isiphetho

Kulesi sahluko umcwaningi ucubungule izindlela ezingasetshenziswa abafundisi-zingane nabazali ekuqoqeni abantwana lapho benhlanhlatha. Kuyahlaluka ukuthi kuhle imithetho ixoxwe nabantwana, kuzwakale uvo lwabo kubuye kubekwe nezinhloso zale mithetho. Okubalulekile ngalezi zindlela ukuthi kufanele

zisetshenziswe ngokushintshashintshwa, kubukwa uhlobo lwecala elenziwe, ubunjalo besephulamthetho nezizathu eziholele ekutheni umthetho weqiwe. Ukuncoma lapho umntwana enze kahle nokunika abantwana uthando kubamba iqhaza elibalulekile ekwakhiweni kwesimilo somntwana.

ISAHLUKO SESINE

4.0 IQHAZA ELIBANJWA AMASONTO NOMPHAKATHI UKUVUSELELA ISIKO LOKUHLONIPHA ENTSHENI

4.1 Isingeniso

Amasonto nomphakathi babamba iqhaza elibalulekile ekuvuseleleni isiko lokuhlonipha entsheni. Abazali abaningi bathumela izingane zisencane emasontweni ngenhloso yokuba ziyofundiswa ngezwi leNkosi nokuziphatha kahle. Kukhona isaga esithi; “Zibanjwa zisemaphuphu.” Abazali bayaqonda ukuthi uma izingane zifundiswa ngoNkulunkulu ziyokhula zimazi zingagudluki kuye.

UTrevvett noGumede, (2004:6) bathi:

Kulula, futhi kuyintokozo enkulu ukulitshala izwi likaNkulunkulu enhliziyweni yomntwana ngoba umhlabathi usalungile. Imbewu izongena kahle, izokhula, futhi ibe nezithelo.

Kuyiqiniso ukuthi umntwana okhuliswe ngobuqotho ukhula abeqotho. IBhayibheli liyakufakazela lokhu lithi:

Khulisa umntwana ngendlela eyokuba ngeyakhe kuyokuthi lapho esekhulile angasuki kuyo.
(Izaga, 22:6).

Abazali baqhuba noma balethe abantwana esontweni ukugcwalisa isimemezelo esenziwa uJesu kudala esithi:

Vumelani abantwana beze kimi, ngokuba umbuso wezulu ungowabo.
(Mark, 10:14).

4.2 UbuNazaretha nomuntu omusha

Inkolo yobuNazaretha yakhelwe phezu kwenhlonipho. Izimfundiso zonke zikaShembe zigxile ekuhlonipheni nasekugcineni imithetho kaNkulunkulu. Inkolo yobuNazaretha ifundisa intsha ukuba izihloniphe, ihloniphe nabantu abadala.

UMpanza, (1994:45) uthi:

Abantwana babhekeke ukuthi uma bekhuluma nabantu abadala bazothe. Kutshengisa ubuluhlaza ukukhuluma nomuntu omdala umile.

Kunezinkonzo ezenziwa ebusuku lapho amaNazaretha efundiswa khona ngemithetho yobuNazaretha, inhlonipho, umgidi, ukushumayela nokunye. Ngomhla ziyi-13 kuya ziyi-14 kuba nenkonzo yamakhosikazi, ngomhla zingama-22 kuya zingama-23 kuba nenkonzo yamadoda nabafana, bese kuthi ngomhla zingama-24 kuya zingama-25 kube yinkonzo yamakhosazana.

UMpanza, (1994:30) uthi:

Le mihlangano eyenzeka njalo ngenyanga ibizwa ngokuthi u-14 eyamakhosikazi, u-23 eyamakhosana, u-25 eyamakhosazana.

Igama elithi “Nkosana” noma “Nhlalisuthi” liqondise kubo bonke abantu besilisa abangamaNazaretha kanti elithi; “Nkosazana” liqondise kuwo wonke umuntu wesifazane ongumNazaretha ongashadile futhi ongakaze abe nomntwana.

4.2.1 Umhlangano ka-23

Lo mihlangano ungena ngehora lesithupha ntambama mhla zingama-22 uphume ngehora lesine ekuseni mhla zingama-24.

UMpanza, (1994:31) uthi:

Kule mihlangano kulapho wonke umNazaretha
efunda khona ukuhlabelela, ukusina,
ukushumayela nokunye.

Kulo mihlangano kuvama ukuqalwa ngokusina bese kungena inkonzo. Uma umNazaretha ezoya kulo mihlangano kufanele alinde. Ngosuku olwandulela lo mihlangano owesilisa ulala yedwa, akahlangani nonkosikazi wakhe.

UMpanza, (1994:31) uthi:

Akuvunyelwe ahlangane nowesifazane kumbe
owesifazane ahlangane nowesilisa ngesikhathi
salo mihlangano.

Kulo mihlangano kufundiswana imithetho yobuNazaretha nokuhlonipha jikelele. Inkosana ayivunyelwe ukuba iqonywe kuleli bandla.

UMpanza, (1994:52) uthi:

Ziningi izinto ezimisa umuntu esontweni kodwa
ezijwayelekile ilezo ezihambelana nokuqoma,
ukuqonywa nokukhulelwa kwamantombazane.

Uma inkosana ikhulelisile kuleli bandla, iyamiswa ebandleni. Nokho iyavunyelwa ukuya enkonzweni kodwa ihlale ngaphandle kweThempeli. Udaba lwayo luyakhulunywa, ihlawule bese ihlanjululwa. Emva kwalokho iyavunyelwa ukungena eThempelini.

4.2.2 Amakhosazana

Amakhosazana anesango lawo wodwa lokungena eThempelini futhi ahlala wodwa, akahlangani namakhosikazi.

UMpanza, (1994:23) uthi:

Amakhosazana kumele amboze ngenansuka
ekhanda uma esesabatheni.

Kulindeleke ukuba inkosazana iguqe noma ikhothame uma ikhuluma nomuntu
wesilisa. Awavunyelwe amakhosazana ukugqoka amabhulukwe kuleli bandla.

UMpanza, (1994:23) uthi:

Umuntu wesifazane ongumNazaretha akayigqoki
ingubo yomuntu wesilisa nomuntu wesilisa
ongumNazaretha akayigqoki ingubo yomuntu
wesifazane.

Amakhosazana awavunyelwe ukugcoba ukhilimu, ukuphema izinwele, ukupenda
izinzipho nomlomo nokuzibhala umzimba.

UMpanza, (1994:57) uthi:

Umthetho wobuNazaretha awuvumi ukuba
umuntu agcobe amafutha ashintsha isikhumba,
nomuthi oshintsha izinwele awuvunyelwa.

Nokho izitayela zokuluka ezinhlobonhlobo zivunyelwe inqobo nje uma
zingamenzi umuntu abe yinto engaziwa. Umthetho wobuNazaretha awuvumi
ukuba inkosazana ishade nomuntu ongasoni kuleli bandla. Lokhu kudalwa
ukuthi imithetho yaleli bandla inzima. Lokhu kungadala izinxushunxushu
emshadweni uma omunye esehluleka ukugcina imithetho yebandla.

UMpanza, (1994:59) uthi:

Inkosazana ayivunyelwe ukushada nomuntu
ongesilo iNazaretha, nenkosana futhi

ayivunyelwe ukushada nentombazana engesilo
iNazaretha.

Amakhosazana awavunyelwe ukuba aqome kuleli bandla. Ukuya ocansini ngaphandle komshado akuvunyelwe. Ngenxa yokushintsha kwezikhathi la maphutha aseiyatholakala kuleli bandla.

UMpanza, (1994:23) uthi:

Inkosazana ebeseiphutheni lokulala nomuntu wesilisa akumele ihlangane namanye amakhosazana eSabatheni. Ngaphambi kokuba ingene emakhosazaneni kumele ihlambuluke ngenhlawulo emisiwe.

Uma inkosazana ibeseiphutheni lokukhulelwa iyamiswa, iyoze ingene eSabatheni emva kwenhlawulo emisiwe. Ayibe isahlala namakhosazana kodwa ihlala engxenyeni yamakhosikazi.

4.2.3 Umgidi

Umgidi ungumkhosi kaNkulunkulu, awusiwo owabantu. Emgidini kuvunyelwa abantu abasha abaphelele. Umgidi wamakhosazana ubizwa ngokuthi yisikoshi. Abafana abancane bagida begqoke iziketi eziyizikoshi ezibomvu namahembe amhlophe. Amabhungu wona agqoka iziketi eziyizikoshi ezimnyama, amahembe amhlophe, izigqoko ezimhlophe ezingamakhongomane namabhuzi amnyama. Bonke bagida bephethe amahawu namashoba amhlophe.

UMpanza, (1994:36) uthi:

Umgidi kusuke kushiwo ukusina kwabantu emhlanganweni bevunule ngokulawula kweNkosi yasekuPhakameni.

Amakhosazana agida ephethe izambulela ezimnyama esandleni sokudla namahawu amancane amhlophe esandleni sokunxele. Agqoka izikethi ezimnyama kuthi okhalweni agqize ngokumhlophe okuhlotshiswe ngobuhlalu, ngenhla kwamabele agqiza ngobuhlalu kuthi emakhanda anqwaze futhi ngobuhlalu. Amabele enkosazana kufanele avele obala ukuze kubonakale uma sekunomonakalo. Ayingeni emgidini inkosazana engasaphelele.

UMpanza, (1994:32) uthi:

Umuntu omisiwe esontweni angeke agide,
indoda nenkosikazi engaqhoyisile bobabili laba
bantu bangeke bagide.

Emgidini kubakhona abashaya izigubhu, izimbomu kanye namacilongo. Kwabagidayo kuba negosa elishaya impempe okuyilona elilawula umgidi. Emva komgidi iNkosi yasekuPhakameni ikhipha isibusiso kubo bonke abebegida kudume u-Amen. Umgidi uyayiqoqa intsha ingabi uvanzi. Ngesikhathi kufundelwa umgidi ku-23 no-25 intsha ifundiswa inhlonipho kanye nokuziphatha kahle.

Kukhona izinhlaka ezimbili lapho kubuthelwa khona intsha yamaNazaretha. Lezi zinhlaka yiNATESA neNABACHU.

UZulu, (2005:18) uthi:

Sinethemba ukuthi nezinhlaka ezikhona okwamanje zentsha njengoNATESA (Okuyinhlangano yabafundi abafunda emaNyuvesi naseziKhungweni Zemfundo Ephakeme) kanye neNABACHU kukhona ezikwenzayo noma ezizokwenza ekutheni intsha ibeneqhaza negalelo elinqala ekwazini ngebandla nasekuthuthukisweni kwalo.

INATESA igqugquzela intsha efunda eZikhungweni Zemfundo Ephakeme ukuthi kubekhona ekwenzayo ukuthuthukisa ibandla isebenzisa ulwazi esiluzuzile. INABACHU ihlanganisa yonke intsha yamaNazaretha efundile nengafundile. Lapha intsha ifundiswa ngenqubo yobuNazaretha kanye nokuziphatha okufanelekile.

4.3 Inkolo yobu-Islam nomuntu omusha

Inkolo yobu-Islam ngenye yezinkolo ezindala eyembulwa uNkulunkulu kuMprofethi uMohammed ethuma iNgelosi yakhe uGabriel.

U-Esack, (2005:39) uthi:

... one of the wives of the Prophet says that the first **Qur'anic** revelation occurred when the Angel Gabriel visited Muhammed and asked him to read.

Le nkolo nayo njengezinye igcizelela inhlonipho nokuziphatha ngobuqotho. Ngokwenqubo yobu-Islam kungumsebenzi womzali ikakhulukazi ubaba ukuhlelela indodana noma indodakazi umshado.

USaeed, (1997:99) uthi:

After a boy or a girl has attained maturity Islam makes it incumbent on their parents to lose no time in providing them with spouses.

Umzali akagcini nje ngokufunela umntwana wakhe umaqondana kodwa uthwala nezindleko zomshado.

USaeed, (1997:100) uthi:

Besides being shy and modest, the young man and woman do not have the material means to defray the expenses of marriage.

Umuntu omusha we-Islam akufanele akhule aze abemdala engashadile. Lokhu kusiza ngokuthi umntwana angaze angene ebubini njengokukhulelwa ngaphandle komshado. Uma umntwana engena ebubini, icala libekwa kumzali ngokungasheshi amhlelele umshado.

USaeed, (1997:100) uthi:

It is recorded in the Torah that, if a man's daughter reaches the age of twelve years and he does not get her married, any moral lapse or sin committed by the girl will be the liability of her father.

Yingakho-ke ama-Islam ehlelela abantwana bawo umshado ngesikhathi esifanele ukuze bengazitholi sebexekwa ngamaphutha enziwa abantwana. Uma ubaba ekhethela umntwana wakhe umyeni noma umakoti, akulindelekile ukuthi umntwana akuphikise lokhu.

USaeed, (1997:100) uthi:

Whereas Islam has made it a father's responsibility to arrange timely marriage of his son or daughter, the son or daughter are also required to understand its importance and not to oppose any such proposal made by the father.

Inkolo yobu-Islam ayivumi ukuthi amalungu ayo ashade nabantu abangewona ama-Islam. Ngakho-ke uma ubaba ekhethela indodana yakhe umakoti, kumele kube okhonza kwinkolo yobu-Islam.

USaeed, (1997:100) uthi:

It is the father's responsibility to make a suitable match for his son or daughter. Among other things he should have his eyes on the moral and religious sectors of prospective candidates.

Lokhu kuyawuqinisa umshado ngoba bobabili umakoti nomkhwenyana basuke beyiqonda inqubo yenkolo, engekho odonsa abheke eceleni.

U-Ali, (1934:28) uvumelana noSaeed:

Do not marry unbelieving woman (idolators), until they believe; a slave woman who believes is better than an unbelieving woman, even though she allures you.

Inkolo yobu-Islam ikhononda ngokuthi uma umuntu oyi-Islam eshada nomuntu ongakholwa, amathuba okuthi um-Islam aphambuke okholweni maningi.

USaeed, (1997:101) uthi:

If the wife or the husband is a non-Muslim polytheist, the effects of evil belief are bound to fall on the Muslim wife or husband who upholds monotheism.

Kufanele ukuthi lokhu kuyayisiza intsha yama-Islam engena emshadweni isencane ukuthi isheshe izinze emshadweni ngoba isuke ithole omaqondana abakholwayo futhi ebaqondayo.

Inkolo yobu-Islam iphinde igcizelele ukuthi kubalulekile ukuthi umuntu ashade nomuntu oqotho.

USaeed, (1997:102) uthi:

It was recognized as a working principle that a man of virtuous character may not be married to a woman of doubtful character and vice versa.

Ngakho-ke kusemahlombe abazali ukuthi uma bekhetha umakoti nomkhwenyana bangabheki ubuhle kuphela kodwa babheke kakhulu isimilo. Ubuhle kuphela abuwakhi umuzi kodwa ubuqotho obubalulekile.

U-Ali, (1934:305) ufakazela lokhu:

Marry those among you who are single or the virtuous ones among yourselves, male or female.

Inkolo yobu-Islam ayibavumeli abantu besifazane ukuba bagqoke izingubo eziveza umzimba. Umkhuba lo osuwandile wokugqoka iziketi ezimfushane okuthiwa yizigqebhe yinto engaziwa kule nkolo. Izingubo ezimpintshayo nezikhanya ngale azivunyelwe.

USaeed, (1997:201) uthi:

When the Divine injunction forbids revealing of “adornments” even by aged women, it naturally follows that young women may not put on very fine clothes which may betray the purpose of concealment.

Umthetho wenkolo yobu-Islam wokuthi abesifazane abangavezi umzimba awukhethi, ongashadile noshadile uyambophezela. NgokwesiZulu izintombi akudingekile ukuthi zifihle imizimba yazo kodwa abashadile okulindeleke ukuba bafihlisise imizimba yabo.

U-Ali, (1934:375) ufakazela lokhu:

O Prophet, tell your wives and daughters, and the believing women that they should cast their outer garments over their persons (when out of doors) that is most convenient that they should be known (as such) and not molested.

Okunye okubalulekile enkolweni yobu-Islam ukuthi uma umuntu eze emzini womunye, kufanele athole imvume yokungena endlini kumninimuzi, angavele agulukudele. Kufanele akhuleke kathathu, uma engatholi impendulo, ahambe.

USaeed, (1997:193) uthi:

The wisdom behind seeking permission is that it can be harmful for both the inmates and the outsiders if entry is forced without permission.

Lo mthetho awubophi kuphela abantu bangaphandle kodwa ngisho nabasekhaya, kufanele bacele imvume ngaphambi kokungena ezindlini zokulala.

USaeed, (1997:196) uthi:

The Holy Prophet advised companions to seek permission even from one's own mother before entering her privacy because nobody would like to see his mother with insufficient clothes on her person.

Nabantwana bakhuliswa ngawo lo mthetho ukuthi abacele imvume yokungena ezindlini ezithile emakhaya.

USaeed, (1997:197) uthi:

..., even in case of maid-servants, slaves and minor young boys, it has been considered

necessary to bind them to seek permission at specific times for entry into the private chambers of their elders.

Izingane zabafana nazo kudingekile ukuba zicele imvume yokungena emagumbini athile emakhaya ngezikhathi ezithile. Lezi zikhathi yisekuseni ngaphambi komthandazo wasekuseni, yisemini nantamabama emva komthandazo wakusihlwa. Ekuseni ngaphambi komthandazo abantu besaphethwe ubuthongo bayembuleka kuvele imizimba. Emini bayazikhumula izingubo zabo ezithile ngenxa yokushisa. Ntambama emva komthandazo bayazinciphisa izingubo lapho sebephumule emva komsebenzi wosuku.

Yilezi zikhathi lapho kulindeleke ukuba izingane zabafana zicele ngazo imvume yokungena ezindlini ezithile.

U-Ali, (1934:308) uthi:

... let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while you doff your clothes for the noon day heat; and after the late night prayer...

Uma sezithombile izingane zabafana nazo kuye kulindeleke ukuthi zicele imvume ngezikhathi zonke njengabantu abadala.

USaeed, (1997:201) uthi:

Since the boys have become aware of sexual power after attaining puberty, they are to be treated as persons outside the pole of privacy. They need to seek permission for entry as elderly persons do.

Lokhu kuyasiza ukuthi izingane zifunde zisezincane ukuhlonipha ingasese labanye abantu. Kuyenyelisa ukuthi ethi umama ekhumula kugulukudele ingane yomfana egumbini lokulala.

USaeed, (1997:197) uthi:

... nobody would like to see his mother with insufficient clothes on her person.

UNtuli, (2009) uthi:

Amakhempu entsha yama-Islam abamba iqhaza elikhulu ukuqeqesha intsha ngempilo nenqubo yobu-Islam.

La makhempu ahlelwa njalo ngamaholidi uma abantwana bevalile ezikoleni. Kuningi okufundiswa intsha kula makhempu. Ukubala nje okumbalwa singabalula ubuntu, amakhono ahlukahlukene, ukubambisana, usizo lokuqala, ukuzivikela, amakhono okuphatha njalonjalo.

4.4 Inkolo yobuKristu nomuntu omusha

Inkolo yobuKristu ngenye yezinkolo ezinkulu emhlabeni. Likhulu iqhaza elibanjwa yile nkolo ukuvuselela isiko lokuhlonipha entsheni. Lokhu kuqala abantwana besebancane kuSontosikole.

UJohanson, (1997:261) uthi:

AmaSunday Schols aqala e-England ngonyaka we-1780, eqalwa umnumzane Robert Raikes.

Umnumzane Raikes wayejwayele ukubona abantwana abaningi bedlala emgwaqeni ngamaSonto benganakiwe. Babempofu, bengafundisiwe ngoba

izikole zingakabibikho kahle. Wafisa sengathi bangasizwa. Wancenga abesifazane abathile ebaholela ngeyakhe imali, babaqoqa abantwana ngamaSonto babafundisa ukufunda incwadi. Kwathi uma sebekwazi ukufunda incwadi babapha iTestamente.

Abantwana beza ngobuningi babo kule mihlangano, yanda kakhulu ezweni lonke. Abantu bawubona umuhle lo msebenzi, bawenza nabo, anda kanjalo amaSontosikole. Kwathi ngokwanda kwezikole zokufundisa abantwana ukufunda akwabe kusadingeka ukubafundisa lokho kuSontosikole kuqiniswa ezindabeni zeBhayibheli.

Inhlosongqangi kaSontosikole ukulungisa izimilo nokugcizelelwa kwenhlonipho ezinganeni. USontosikole ubuye ufundise izingane ukuhlalisana kahle nezinye izingane.

UClark, Brubaker noZuck, (1986:274) bathi:

The major purpose of the Sunday School is to teach the Word of God in order that lives may be changed.

Ngakho-ke kuye kudingeke ukuba othisha bakaSontosikole bakhethe izifundo eBhayibhelini ezigcizelela inhlonipho, ukuziphatha kahle, ukuhlalisana kahle nabanye abantu njalonjalo.

UClark, Brubaker noZuck, (1986:274) bathi:

The choice of a Sunday School curriculum is of utmost concern. Both teachers and pupils learn Bible content and doctrine largely through this curriculum.

Imfundiso kaSontosikole iyisisekelo sempilo yomntwana ongumKristu. Ngakho-ke kusemahlombe abefundisi ukuqikelela ukuthi othisha bakaSontosikole bayaqeqeshwa. Lokhu kuyasiza ukuthi bafundise lokho okuzokwakha izimilo zabantwana.

Kubalulekile ukuthi amabandla angagcini nje ngokuhlangana nentsha emasontweni ngeSonto. Kuhle ukuthi abuye ayivakashele nasezikoleni lapho ifunda khona noma ezindaweni lapho isebenza khona.

UChalke, (1987:58) uthi:

... the church fails itself if it does not recognize its responsibility to see that young Christians are supported in their working environment throughout the week.

Lokhu kungasiza ukuqinisa ukholo lwentsha futhi yesabe ukwenza okungalungile ngoba seyaziwa ukuthi ingamakholwa.

UChalke, (1987:58) uqhubeka uthi:

Many young Christians live double lives, boldly proclaiming Jesus at the weekends but petrified of making a public stand at school during the week.

Lolu valo lokwesaba kwentsha ukuziveza kontanga bayo ezikoleni ukuthi ingamakholwa lungaqedwa ukuthi kubekhona ukusebenzisana phakathi kwezikole namaSonto. Abefundisi bangamenywa ezikoleni ukuthi bazothandazisa izingane baziphe nezwi leNkosi.

UChalke, (1987:122) uthi:

From time to time Christian teachers may invite local ministers and other Christians into their school to take assemblies or Religious studies lessons, or to speak at the Christian Union.

Lokhu kokuvakashela kwabefundisi bamabandla ezikoleni kujwayelekile. Uma abafundi behlaselwa amadimoni ezikoleni, abafundisi bayabizwa bezokhuleka, bese eyadamba amadimoni. Ukubizwa kwabefundisi ukuba bazofundisa intsha engamakholwa ezikoleni kungasiza ukuthi nentsha engakholwa iphenduke.

UZuck noBenson, (1979:359) bathi:

A college student won to Christ today may be a Christian lawyer, doctor, engineer, politician, professor or missionary tomorrow.

Lokhu kusho ukuthi uma intsha ifundiswa izwi leNkosi ezikoleni, izophothula izifundo zayo isingamakholwa, bese kwakheka isizwe esiqotho futhi esinobuntu. Ngakho-ke kumele amaSonto alekelele ekufundisweni kwevangeli ezikoleni naseZikhungweni Zemfundo Ephakeme.

UChalke, (1987:60) uthi:

Time and money invested by a local church in the support of a school Christian Union is time and money spent well.

Lokhu kuyagcizelela ukuthi amabandla anganqeni ukunikela ngesikhathi nemali yawo ezikoleni ngenhloso yokuxhasa ukufundiswa kwezingane zesikole ngezindaba zikaNkulunkulu. Nokho-ke othisha kumele baqaphele ukuthi zonke izinkolo ezivumelekile eMnyangweni Wezemfundo ziyabhekelelwa.

IGovernment Gazette no.25459, (2003:25) ithi:

This policy (Religion and Education) encourages the provision of religious instruction by religious bodies and other accredited groups outside the formal school curriculum on school premises, provided that opportunities be afforded in an equitable manner to all religious bodies represented in a school, that no denigration or caricaturing of any other religion take place, and that attendance at such instruction be voluntary.

Lokhu kugcizelela ukuthi uma othisha bemema abezenkolo ukuthi bazofundisa izingane ezikoleni bangakhethi iphela emasini. Izingane mazingaphoqwa ukwethamela lezi zifundo uma zingahambisani nenkolo yazo.

4.5 Isiphetho

Zozintathu izinkolo ezidingidwe kulesi sahluko okunguShembe nobuNazaretha, i-Islam kanye nenkolo yobuKristu zigcizelela ukubaluleka kwenhlonipho kubantu abasha. Inkolo kaShembe nobuNazaretha igxilisa imithetho nenqubo yebandla ngokuhlela imihlangano ka-23 no-25. Izinhlaka ezimbili okuyiNABACHU neNATESA zikhuthaza intsha ukuthi ibambe iqhaza elibalulekile ekuthuthukiseni inkolo yobuNazaretha.

Inkolo yobu-Islam igcizelela ukuthi intsha ivikelwe ezilingweni zobusha ngokuthi isheshe ihlelelwe imishado. Lokhu kuyayisiza intsha ukuthi ingatholeli abantwana emakhaya. Kunamakhempu ahlelwa njalo uma kuvalwe izikole lapho intsha ifundiswa khona ukuziphatha kahle, amakhono, ukubambisana nokunye.

Inkolo yobuKristu yakha isisekelo sayo ngokufundisa abantwana inqubo kanye nemithetho yobuKristu koSontosikole. Othisha bakaSontosikole bayaqeqeshwa ngokwamhlelo abo ukuze baqonde kahle umsebenzi wabo. Intsha esikhulile ihlelelwa imihlangano noma izinkonzo lapho ifundiswa khona ngokuziphatha

komuntu omusha. Izinkonzo ezifana noNkulunkulu nomuntu omusha yizo ezibamba iqhaza elibalulekile ukwakha izimilo zabantu abasha.

ISAHLUKO SESIHLANU

5.0 IQHAZA ELIBANJWA UMN YANGO WAMAPHOYISA KANYE NOMNYANGO WOKUHLUNYELELISWA KWEZIMILO EKUVUSELELENI ISIKO LOKUHLONIPHA ENTSHENI ENSUNDU

5.1 Isingeniso

Esikhathini sanamhlanje kukhona intsha esizinikele ezidakamizweni ngendlela exakile. Lezi zidakamizwa zithengwa ngenani eliphakeme. Lokhu kuholela ekutheni intsha yenze ubugebengu ukuze ithole imali yokuthenga lezi zidakamizwa. Lokhu kuqala ngokuthi intsha intshontshe izinto ezincane emakhaya igcine isiyimidlwembe ebamba inkunzi, igqekeze nemizi yabantu. Izidakamizwa zibuye zidale ukuthi intsha ibe nodlame, ilwe ilimazane iphinde ilimaze nabantu abangenacala.

UGouws noKruger, (1994:36) bathi:

The use of hallucinogens causes a wide range of reactions depending on the user's expectations and circumstances. The effects may vary from pleasant sensory experiences and euphoria to hallucinogens, paranoia and uncontrollable violent behaviour.

Kunezidakamizwa ezenza ukuthi umuntu azizwe ejabule kakhulu, abone izinto ezingabonwa muntu, kube sengathi uphanjanelwa yingqondo noma abe nodlame. Lolu hlobo lokuziphatha luholela ekutheni kungenelele amaphoyisa ukunqanda intsha edlebelekayo.

5.2 Isoni somusha

Isoni somusha ngumuntu oneminyaka engaphansi kweshumi nesishiyagalombili ozibandakanya nezenzo eziphambene nomthetho.

UGouws noKruger, (1994:134) bathi:

The term juvenile delinquent refers to the young person, usually under the age of 18 years of age, who becomes involved in activities that are punishable by law.

Abantwana abazelwe kuya kwabaneminyaka eyisithupha abakwazi ukubekwa icala ngoba abakakwazi ukuhlukanisa phakathi kokuhle nokubi.

Udu Bois, (2007:176) uthi:

At common law, children under the age of 7 years are *doli et culpae in capax*: they can under no circumstances be delictually liable where liability is based on fault whether in the form of intent (*dolus*) or negligence (*culpa*).

Lokhu kuchaza ukuthi inkantolo ayikwazi ukushushisa umntwana oneminyaka engaphansi kwesikhombisa ngoba akakakwazi ukuhlukanisa phakathi kokuhle nokubi. Inkantolo inelungelo lokushushisa umntwana oneminyaka esukela kweyisikhombisa kuya kweyishumi nesishiyagalombili.

UChampion, (2004:24) uthi:

Ordinarily, the jurisdiction of juvenile courts includes all juveniles between the ages of 7 and eighteen.

Laba bantwana sebeyakwazi ukuhlukanisa phakathi kokuhle nokubi ngakho-ke kumele balungiswe uma benza okuphambene nomthetho.

Abantwana abaneminyaka engaphansi kweyisikhombisa indaba yabo idingidwa oSonhlalakahle. Uma kukhona okuyiphutha abakwenzile, kudingeka ukuthi udaba lwabo lusingathwe oSonhlalakahle belekelelana nabazali.

UChampion, (2004:38) uthi:

Juvenile offenders who are especially young (under age 7 in most jurisdictions) are often placed within the control of community agencies such as departments of human services or social welfare.

5.3 Izinhlolo zamacala enziwa yintsha

5.3.1 Amacala obungane

Kukhona amacala enziwa yizingane okungeke kube amacala uma enziwa abantu abadala. La macala ahlanganisa ukubaleka ekhaya, ukweqa noma ukubalekela isikole, ukutholakala uthwabaza emgwaqeni ngesikhathi esingafanele njengasebusuku, ukuphuza noma ukutholakala uphethe utshwala.

UChampion, (2004:41) uthi:

Status offenses are acts committed by juveniles that would 1) bring the juveniles to the attention of the juvenile courts and (2) not be crimes when committed by adults. Typical status offences are running away from home, truancy and curfew violations.

Abantu abadala ababoshwa uma betholakala bephuza noma bephethe utshwala. Nokho bayaboshwa uma bephuzela endaweni engafanele noma uma bephuza beshayela izimoto.

5.3.2 Amacala obudala enziwa yizingane

La macala yilawo enziwa yizingane kodwa okungathi uma enziwa abantu abadala babekwe icala. La macala ahlanganisa ukugqekeza, ukulimaza, ukubulala, ukubamba inkunzi, njalo njalo.

UJansen no Rojek, (1998:32) bathi:

Delinquent act is an act committed by a juvenile for which an adult could be prosecuted in a criminal court, but when committed by a juvenile is within the jurisdiction of the juvenile court. Delinquent acts include crimes against persons, crimes against property, drug offenses, and crimes against public order when such acts are committed by juveniles.

5.4 Ukuboshwa kwentsha

Amaphoyisa aye athole izingcingo zivela emphakathini ebikelwa ngentsha ephazamisayo. Amaphoyisa aye aphuthume lapho ebizwe khona eyohlola isimo.

UKratcoski noKratcoski, (1990:217) bathi:

A citizen initiated investigation occurs when a report is made to the police (usually by telephone) that unacceptable juvenile behaviour is occurring.

Imibiko ngentsha ephazamisayo ingaqhamuka kubanikazi bezitolo, kothishanhloko ezikoleni, kubazali nasemphakathini jikelele. Uma amaphoyisa ethola ukuthi yinto engakhuzeka awayibophi intsha kodwa ayayikhuza ngomlomo bese eyidedela khona lapho.

UKratcoski noKratcoski, (1990:219) bathi:

The officer may release the young person after questioning at the site of the misbehaviour.

Nokho amaphoyisa avamise ukubhala emabhukwini awo ngalokho okwenzekile.

UChampion, (2004:224) uthi:

Since complaints were made by complainants, dispositions of those complaints are usually logged in.

Lokhu kuyawasiza amaphoyisa esikhathini esizayo uma leso senzo siphinda siqubuka. Uma isenzo sentsha esibikiwe sidinga ukuphenyisiswa amaphoyisa ayaphoqeleka ukuthi ayibophe.

UKratcoski noKratcoski, (1990:219) bathi:

The officer may transport the youth to the police station for questioning and release.

Nokho ukuboshwa kwentsha ngamaphoyisa akuchazi ukuthi leyo ntsha isibekwe icala. Kubalulekile ukuthi uma iphoyisa libopha intsha, bese lazisa abazali bayo ngokushesha.

UCox noConrad, (1996:99) bathi:

Many juvenile court acts and the Uniform Juvenile Court Act dictate that the police make an immediate and reasonable attempt to notify the juvenile's parents or guardian of his or her custody.

Ngesikhathi intsha isesitokisini kufanele yaziswe ngelungelo layo lokuthula ingaphenduli lapho ibuzwa imibuzo nelungelo lokuba nommeli.

UCox noConrad, (1996:98) bathi:

Should the police desire to question the juvenile concerning a delinquent act, the juvenile should be given a Miranda warning and, many authorities agree, should be clearly told that a decision to remain silent

will not be taken as an indication of guilt. Many police administrators, prosecutors, and juvenile court judges feel that it is best not to question the juvenile unless his or her parents or counsellor is present.

5.5 Ukwemukelwa kwabasolwa

Uma iphoyisa selimbophile umsolwa liye liphenye ukuthi uyathinteka ngempela yini ecaleni.

URegoli noHewitt, (1991:353) bathi:

The police may conduct a lengthy investigation and make a decision.

Iphoyisa linganquma ukumdedela umsolwa uma lingabutholi ubufakazi obumhlanganisa necala. Esinye isinyathelo esingathathwa yiphoyisa ukumdlulisa umsolwa eMnyangweni owemukela abasolwa.

URegoli noHewitt, (1991:353) bathi:

The process could, like the field decision lead to a termination of the case, enrolment in alternative programs, or a referral to court from formal intake.

Isinyathelo sokuqala esithathwa isikhulu esimukela abasolwa ukuthola umbiko wephoyisa elidlulise umsolwa.

URubin, (1985:162) uthi:

The first step in the intake process is to get the police report to the intake desk.

Umsebenzi Womnyango owemukela abasolwa ukucubungula imibiko yamacala adluliswe amaphoyisa. Lo Mnyango uye uhlunge amacala okudingeka aye enkantolo nalawo adinga ukunqunywa ngaphandle kwenkantolo.

UKratcoski noKratcoski, (1990:244) bathi:

The function of the intake department is to screen all referrals and determine which cases should be handled judicially (officially) and which can be given non-judicial (unofficial) treatment.

Uma isikhulu esamukela abasolwa sithola ukuthi akudingekile ukuthi umsolwa aye enkantolo siye simkhiphe esitokisini. Kwesinye isikhathi umsolwa ukhuzwa ngomlomo bese eyiswa esikhungweni somphakathi ukuze athole ukwelulekwa.

UKratcoski noKratcoski, (1990:244) bathi:

... in non-judicial handling, a formal petition is not filed and parents and youths voluntarily agree to take certain action, often in the form of referral to programs of family or individual counselling conducted by community agencies.

5.6 Isikhalo

Uma kutholakala ukuthi umsolwa unecala elidinga ukuthethwa enkantolo kuye kubhalwe isikhalo esigunyaza ukuthi aye enkantolo. Kuye kuthathwe isinqumo ukuthi umsolwa uzogcinwa esitokisini alindele usuku lwecala noma ayiswe kubazali bakhe kuze kufike usuku lwecala.

URegoli noHewitt, (1991:359) bathi:

If detention intake and court intake are combined the intake worker also makes the decision that a youth referred to court is to be placed in a secure detention,

returned home to await hearing with or without conditions or placed in other setting.

5.7 Ithuba lokukhuluma

Ngesikhathi umsolwa esesitokisini kufanele ukuthi kuhlelwe ithuba lokukhuluma.

UCox noConrad, (1996:99) bathi:

If the juvenile is not released within seventy-two hours after being placed in detention, an informal detention hearing shall be held to determine whether further detention is warranted or required.

Kufanele ukuthi umsolwa kanye nabazali bakhe baziswe ngalokhu kusenesikhathi. Okunye okubalulekile ukuthi umsolwa aziswe ngelungelo lakhe angaphenduli uma kubuzwa imibuzo.

UCox noConrad, (1996:99) bathi:

Reasonable notice of the hearing must be given to the juvenile and to the parents or guardians. In addition, notification of the right to counsel and of the juvenile's right to remain silent regarding any allegations of delinquency or unruly conduct must also be given by the court to the respondents.

Kubalulekile ukuthi abazali kanye nommeli babekhona ngesikhathi umsolwa enikwa ithuba lokukhuluma. Uma umsolwa evuma icala eyedwa engenamphелеkezeleli, inkantolo ingeke ikwamukele lokho ngoba kuzothathwa ngokuthi umsolwa uxakwe ngemibuzo waze wadideka.

UCox noConrad, (1996:99) bathi:

Any confession obtained without these safeguards might be considered invalid on grounds that the juvenile did not understand his or her rights or was frightened.

5.8 Ukuvalelwa ngaphambi kokuvela enkantolo

Ukuvalelwa esitokisini ngaphambi kokuvela enkantolo kwenziwa kuleyo ntsha enze amacala abucayi. Lokhu kwenzelwa ukuvikela yona intsha uqobo, ukuvikela umphakathi ohlukumezekile ngokuganga kwentsha kanye nokuvimbela ukuthi abasolwa bangabaleki.

URagoli noHewitt, (1991:359) bathi:

Pre-adjudicatory detention of juveniles is practiced for three reasons: (i) to protect the child, (ii) to protect society from further lawbreaking by the child, and (iii) to prevent the child from absconding.

Umsolwa angavalelwa esitokisini ukuze avikeleke kumzali omusha ohlukumezayo. Emva kwethuba lokukhuluma, uma umsolwa etholakala enecala kuye kubhalwe isikhalo esigunyaza ukuthi avele enkantolo.

UChampion, (2004:149) uthi:

For serious cases, a petition is filed with the juvenile court.

5.9 Isimemo sasenkantolo

Uma isikhalo sesibhaliwe, inkantolo iye yazise abazali bomsolwa nabo bonke abaphathelene necala mayelana nosuku lwecala, isikhathi nendawo lapho

kuzothethelwa khona icala. Inkantolo iphinde yazise bonke ngelungelo labo lokuba nommeli.

UCox noConrad, (1996:105) bathi:

Once a petition has been filed, the court will issue summons to all concerned parties informing them of the time, date and place of the adjudicatory hearing and of the right of all parties to counsel.

Kubalulekile ukuthi inkantolo yazise abathintekayo ecaleni kusenesikhathi ukuze bakwazi ukuzilungiselela.

UCox noConrad, (1996:105) bathi:

The Uniform Juvenile Court Act allows at least twenty-four hours before the hearing when the summons is personally served, and five days if certified mail or publication is used.

Uma isimemo sasenkantolo sihanjiswa ngesandla kudingeka kwenzeke lokho kusasele usuku ngaphambi kwecala. Uma sikhishwa ephepheni noma ngeposi eliqinisekisiwe kudingeka kunikezwe izinsuku eziyisihlanu ngaphambi kwecala.

5.10 Ukulalelwa kwecala enkantolo

Lapha kusuke sekuhlolwa ukuthi ubufakazi buyahambisana yini namaphuzu abhalwe esikhalweni. Uma ubufakazi buphikisana namaphuzu abalulwe esikhalweni, inkantolo iyalichitha icala, umsolwa adedelwe. Uma ubufakazi buhambisana namaphuzu abhalwe esikhalweni, imantshi imthola enecala umsolwa bese ikhipha isinqumo secala.

UChampion, (2004:153) uthi:

An adjudication is a judgement or action on the petition filed with the court by others. If the adjudicatory hearing fails to yield supporting facts for the petition filed, then the case is dismissed and the youth exits the juvenile justice system. If the adjudicatory hearing supports the allegations in the petition, then the judge must dispose the juvenile according to a range of punishments.

Enkantolo yabantwana awuvunyelwe umphakathi ukuthi uthamele ukuthethwa kwecala. Kuvunyelwa kuphela labo abaphathelene necala.

UCox noConrad, (1996:109) bathi:

The Uniform Juvenile Court Acts states that the general public shall be excluded except parties, counsel, witnesses and other persons requested by a party and approved by the court as having an interest in the case or in the work of the court. Those parties having an interest in the work of the court include members of the bar and press who may be admitted on condition that they will refrain from divulging any information that could identify the child or family involved.

Inkantolo iyabavumela abamaphephandaba ukuba bathamele icala kuphela uma behambisana nombandela wokuthi abazukubhala udaba oluzoveza igama lomsolwa nomndeni wakhe. Lokhu kwenzelwa ukuvikela ukuthi umphakathi ungakhombi umsolwa ngenjumbane.

5.11 Ithuba lokukhuluma emva kwesinqumo secala

Lapha kusuke kudingidwa izinyathelo ezizothathwa emva kokuba inkantolo isikhiphe isinqumo sokuthi umsolwa imthola enecala.

UJansen noRojek, (1998:32) bathi:

Disposition hearing is a hearing held to determine what should be done after a child has been adjudicated.

Inkantolo ngisho ingamfumanisa enecala umntwana kodwa injongo yayo kohlale kuwukulungisa isimilo sakhe noma ukuvikela umphakathi hhayi ukujezisa.

URegoli noHewitt, (1991:352) bathi:

Whatever action the court takes following a finding of delinquency is done in the name of treatment or community protection, not punishment as in the case for adult felony offenders.

5.12 Izinhlolo zezijeziso ezitholwa abasolwa abatholakale benecala

Izinhlolo zezijeziso ezitholwa abasolwa abatholakale benecala zihlukene kathathu.

5.12.1 Uhlelo lokuhlunyeleliswa kwezimilo olungenamibandela

Abantwana abenze amacala amancane baye baxwayiswe ngomlomo bese bebuyiselwa kubazali babo. Lokhu kwenziwa kubasolwa abaqalayo ukwephula umthetho futhi okukholakala ukuthi ngeke benze amanye amacala.

UChampion, (2004:155) uthi:

Nominal disposition are either verbal warnings or stern reprimands and are the least punitive dispositional options. Usually nominal dispositions are most often applied to low-risk first offenders who are the least to recidivate and commit new crimes.

5.12.2 Uhlelo lokuhlunyeleliswa kwezimilo olunemibandela

5.12.2.1 Ukuvivinywa

Lapha umsolwa uyadedelwa aye ekhaya kodwa abekelwe imibandela okufanele ayigcine.

URegoli noHewitt, (1991:368) bathi:

Probation is defined as the conditional freedom granted by a judicial officer to an alleged or adjudicated offender as long as the person meets certain conditions of behaviour.

Imibandela ijwayele ukuthi ihambisane nezidingo zomsolwa kanye nephutha alenzile.

UChampion, (2004:155) uthi:

The nature of the conditions to be fulfilled depends on the needs of the offender and the nature of the offense committed.

Izibonelo zemibandela engabekelwa umntwana ukuthi ahloniphe yonke imithetho, aye esikoleni zonke izinsuku, avakashele inkantolo ngezinsuku ezinqunyiwe, angaphumi endaweni noma esigodini lapho ehlala khona nokuthi abe sekhaya ebusuku ngesikhathi esinqunyiwe.

URegoli noHewitt, (1991:368) bathi:

Generally, there may be restrictions imposed in any given juvenile court probation order – for example, obedience to all laws, regular attendance at school, periodic visit to the probation officer, remaining

within the community, and being home at night by a set hour.

5.12.2.2 Inhlawulo

Lapha inkantolo ihlawulisa umsolwa isamba esithile semali bese icala liyaphela.

URegoli noHewitt, (1991:370) bathi:

A fine is a court requirement that the offender pay a specified sum of money to the court.

Ububi benhlawulo ukuthi iyajezisa kodwa incane indima eyilimayo ekulungiseni isimilo somntwana. Lokhu kungadalwa ukuthi inhlawulo iqhamuka kubazali hhayi kumntwana uqobo.

URegoli noHewitt, (1991:370) bathi:

Fines often bear little relationship to rehabilitation of the offender; they are clearly punitive in nature.

5.12.2.3 Imbuyiselo

Imbuyiselo yilapho inkantolo iyalela ummangalelwa ukuba abuyisele ummangali impahla yakhe ayintshontshayo noma ayilimazayo. Kwesinye isikhathi ummangalelwa angakhokhela ummangali isamba esithile semali noma kube nomsebenzi othile awenzela ummangali noma umphakathi. Lokhu kungasiza ukupholisa amanxeba kulabo abahlukumezeka.

UJansen noRojek, (1992:33) bathi:

Restitution is a plan requiring offender to return property, make monetary compensation, or provide

service to the victim and/or community to compensate for harm inflicted by the offender.

Abanye bayayigxeka imbuyiselo bathi iningi lentsha eyizigangi ayisebenzi. Ngakho-ke uma ummangalelwa kufanele akhethe phakathi kokudonsa isigwebo nokukhokha imbuyiselo, angadala elinye icala ngokuntshontsha ukuze abuyisele ummangali impahla yakhe.

URegoli noHewitt, (1991:371) bathi:

If pressed by the court to pay restitution or face incarceration many juveniles may choose to commit new crimes to generate the necessary money.

Lokhu kungahle kudalwe ukuthi intsha eyizigangi ivamise ukuba ngamavila. Yingakho ingakhetha ukuntshontsha ukuze ikhokhe imali kunokwenza umsebenzi othile ukuhlawula icala.

Nokho abanye bayahluka kulo mbono, bathi uhlelo lwembuyiselo lubamba iqhaza ekunciphiseni izinga lobugebengu entsheni. Iningi lentsha esuke ifakwe kulolu hlelo akujwayelekile ukuthi ibuye yenze amanye amacala. Ukuthwala ijoka lokubuyisela ummangali impahla yakhe entshontshiwe noma elinyaziwe kanye nokusebenza kubanika isifundo sokuthi ubugebengu abukhokheli.

UChampion, (2004:425) uthi:

Programs that use restitution and enforce it seem to have lower recidivism rates associated with their youthful clientele. This is because offenders are required to pay victims for damages they inflict and take some responsibility of their actions.

Ukuqinisekisa ukuthi abasolwa bayalugcina lolu hlelo lwembuyiselo, izinkantolo zentsha zibatholela umsebenzi abasolwa ukuze bakhokhele abamangali izimpahla zabo.

UChampion, (2004:425) uthi:

In order to assure their compliance, the juvenile court arranges for and supplies their employment at various jobs.

5.12.2.4 Ukuboshelwa ekhaya

Lapha umntwana uyadedelwa aye ekhaya kodwa inkantolo iqhubeke nokwelusa indlela aziphethe ngayo.

URegoli noHewitt, (1991:368) bathi:

Home confinement, sometimes referred to as house arrest or home detention involves the intensive supervision and monitoring of juveniles within their own home environment.

Ukuboshelwa ekhaya kuhambisana nemibandela okufanele umntwana ayigcine. Izibonelo zale mibandela yilena: ukuya esikoleni, ukulandela umthetho wewashi, ukwazisa abazali noma isikhulu senkantolo ukuthi ukuphi uma ungekho ekhaya, esikoleni noma emsebenzini, ukuzehlukanisa nezidakamizwa nokungazihlanganisi nabangani noma izindawo ezingaholela ekuphulweni komthetho.

URegoli noHewitt, (1991:369) bathi:

These rules include: attending school, observing a specified curfew, notifying parents or probation

officers as to whereabouts at all times when not at home, school or work.

Okunye okuhambisana nokuboshelwa ekhaya ukuthi umntwana afakwe umshini wokusakaza ngewayilense, oboshelwa emqaleni, eqakaleni noma esihlakaleni. Lo mshini uthumela umbiko entweni yokulalela exhunywe kutheleloni yasekhaya. Lo mshini osesihlakaleni uthumela umbiko entweni yokulalela esekhaya uma umntwana eqhela ekhaya ngamafithi angaphezulu kwayi-150. Lo mbiko uyadlula uye kwikhompiyutha yasekantolo. Ngaleyo ndlela enkantolo bayakwazi ukubona uma umntwana engekho ekhaya. Izikhathi zokuya esikoleni noma emsebenzini zisuke sezivele zihleliwe kwikhompiyutha yasekantolo.

URegoli noHewitt, (1998:369) bathi:

The youth is required to wear a transmitter attached to the ankle, neck or wrist. The transmitter sends a constant signal (allowing for movement up to 100 to 150 feet) to a receiver connected to the home telephone. The signal is then sent along to a central computer that matches the signal to pre-programmed patterns to allow for arranged absences for such activities as school and work.

Lolu hlobo lokuhlunyeleliswa kwezimilo lusetshenziswa kulabo basolwa okusolakala ukuthi bangase baphinde benze amanye amacala.

UChampion, (2004:155) uthi:

Those considered high risks for recidivism may be required to undergo electronic monitoring and house arrest as a part of their supervision by juvenile probation officers.

Nokho le ndlela yokuhlunyeleliswa kwezimilo ithola ukugxekwa ngokuthi iphendula ikhaya libe yijele iphinde iphule ilungelo lo mntwana lokuba yedwa.

URegoli noHewitt, (1991:369) bathi:

A second concern comes from a long-held belief that 'a person's home is his castle' and should not be violated by the state. The last concern focuses on the potential for extensive violations of our deeply held value of privacy.

5.12.3 Ukugcinwa kwabasolwa ezikhungweni zomphakathi nasemajele

5.12.3.1 Izikhungo zomphakathi

Lezi zikhungo zihlanganisa amakhaya ezintandane, izikole, amakhempu njalonjalo. Abantwana abagcinwe kulezi zikhungo bayakwazi ukuya ezikoleni babuye bazimbandakanye neminye imisebenzi yabantwana. Nokho kulezi zikhungo kulindeleke bahloniphe umthetho wewashi, njengokuthi akungashayi isikhathi esinqunyiwe bengakabuyi lapho beye khona.

UChampion, (2004:1390 uthi:

Non secure custody consists of placing certain juveniles into foster homes, group homes, camps, ranches, or schools. Juveniles have freedom of movement, and can generally participate in school and other youthful activities. If they are living in group homes or even on camp ranches, there are curfews to be observed.

5.12.3.2 Ukugcinwa kwabasolwa emajele

Abantwana abenze amacala abucayi baye bavalelwe emajele. Nokho akuvamile ukuthi abantwana bagcinwe emajele ngoba lokhu kudala ukuthi umphakathi ubuke laba bantwana ngamanye amehlo. Amajaji ancanela ukuthi agcine abasolwa ezikhungweni zomphakathi ngoba imiphumela yokusebenza kwazo iyabonakala.

UChampion, (2004:159) uthi:

The secure custodial option is considered by most juvenile court judges as the last resort for serious juvenile offenders. Some of the reasons for this include overcrowding in secure juvenile facilities, a general reluctance among judges to incarcerate youth because of adverse labelling effects and the potential effectiveness of certain intermediate punishments through community service agencies.

5.13 Ukukhululwa kwesiboshwa ejele ngaphambi kokuphela kwesigwebo

Lokhu kusho ukukhululwa kwesiboshwa ejele ngaphambi kokuqeda isigwebo saso.

URegoli noHewitt, (1991:372) bathi:

Parole, or aftercare, refers to the release of an individual from an institution before the period of commitment is scheduled to end.

Izizathu zokukhululwa kwentsha emajele zihlanganisa lokhu okulandelayo: ukuziphatha kahle ngesikhathi intsha iboshiwe; ukulwa nokugcwala emajele; ukuvumela intsha ukuba ibuyele emphakathini nokwengeza amandla ayo okuphenduka ekoneni; ukuvimbela intsha ukuba iqhubeke nokona ngokuqinisekisa ukuthi iyaqhubeka nokuhlala iqashelwe yize isisemakhaya.

UChampion, (2004:499) uthi:

The general purposes of parole are: to reward good behaviour while youths have been detained; to permit youths to become reintegrated back into their communities and enhance their rehabilitation potential; to alleviate overcrowding; to deter youths future offending by ensuring their continued supervision under juvenile parole officers.

Izikhulu zenkantolo eziqondene nokuxolelwa kwentsha emajele zinamandla okuhambela emakhaya entsha esixolelwe noma ingasiphi isikhathi. Lokhu kwenzelwa ukuthi uma intsha esixolelwe iqhubeka nokuphula umthetho, ibanjwe ingazelele.

UChampion, (2004:501) uthi:

This intrusion by parole officers is unrestricted so that if youths are using drugs or in possession of illegal contraband, it can be detected by surprise through an unannounced visit by an officer at any time of the day or night.

5.14 Ukunqanyulwa kokuxolelwa

Uma intsha iphula imithetho ebekelwe yona ngesikhathi, ifakwa ohlelweni lokuxolelwa ejele, uhlelo lokuxolelwa luye lunqanyulwe. Ekunqanyulweni kohlelo lokuxolelwa intsha ingabuyiselwa ejele noma ishintshelwe kolunye uhlobo lohlelo lokuxolelwa.

UChampion, (2004:503) uthi:

Parole revocation is the termination of a parole program, usually for one or more program violation. When a parole is terminated, there are several possible outcomes. One is that the offender will be returned to secure confinement. This is the most severe result. A less harsh alternative is that offenders will be shifted to different kind of a parole program.

Uma intsha iphula imithetho yesikhungo somphakathi lapho iqhuba khona uhlelo lokuxolelwa kuye kubhalwe umbiko uthunyelwe enkantolo ukuze iwucubungule. Uma inkantolo ithatha isinqumo sokunqamula uhlelo lokuxolelwa, intsha ingaboshelwa ekhaya. Lokhu kungahambisana nokufaka isigqizo esihlakaleni

noma eqakaleni esilawulwa yikhompiyutha yasenkantolo. Lesi sigqizo sisiza ukwazisa inkantolo uma intsha ideda ekhaya ngamamitha angaphezulu kwangu-150.

UChampion, (2004:503) uthi:

If a juvenile is assigned to a halfway house as a part of the parole program, the rules of a halfway house must be observed. If one or more rules are violated, report is filed with the court or the juvenile corrections authority for possible revocation action. If it is decided later that parole should be terminated, the result may be to place the offender under house or home confinement, coupled with electronic monitoring.

5.15 Ukugcinwa kwamarekhodi entsha eyimfihlo enkantolo

Amarekhodi entsha asenkantolo akufanele ahlale ndawonye nalawo abantu abadala kodwa kufanele ahlale ngokwehlukana. Akudingekile futhi ukuthi amarekhodi entsha asenkantolo anikezwe umphakathi.

URegoli noHewitt, (1991:373) bathi:

... and the vast majority of these states also insist that court and arrest records be maintained separate from those of adults and unavailable to the general public.

Inhlosongqangi yenkantolo yabantwana ukuhlumelelisa izimilo zentsha. Ngakho-ke intsha kufanele ivikelwe ekukhonjweni wumphakathi ngenjumbane.

URegoli noHewitt, (1991:373) bathi:

... the best way to prevent the stigma from touching a juvenile is to assure that the information about his or

her association with the juvenile court will remain confidential.

Amarekhodi entsha asenkantolo ayashiswa uma intsha isihlanganisa iminyaka eyishumi nesishiyagalombili. Lokhu kwenzelwa ukuthi impilo yentsha yobudala ingangcoliswa amaphutha intsha eyawenza isencane.

UChampion, (2004:230) uthi:

If such records exist in police department files after juveniles have reached their age of majority, they may have their records expunged or sealed through expungement orders.

Umthetho awuvumi ukuthi intsha engabasolwa ithathwe izithombe namanyatheliso eminwe. Izithombe namanyatheliso eminwe kungathathwa uma lokhu kwenzelwa ukuxhumanisa umsolwa nabazali bakhe. Amanyatheliso eminwe angathathwa uma etholakele endaweni yesehlakalo.

UChampion, (2004:229) uthi:

Most jurisdictions have restricted photographing and fingerprinting juveniles for purposes related solely to their identification and eventual placement with parents or guardians. Fingerprinting is also useful if property crimes have been committed and fingerprints have been left at crime scenes.

Amanyatheliso eminwe yentsha kufanele inkantolo iwashabalalise uma engahambisani noma uma umsolwa engathunyelwanga ejele lezingane.

UKratcoski noKratcoski, (1990:223) bathi:

... if they are taken they should be immediately destroyed, if the comparison is negative, if the youth

is not referred to the juvenile court, even if the comparison is positive.

Lokhu kwenzelwa ukuthi intsha ingadumi kabi emphakathini futhi nayo ingaziboni iyizigebengu.

UKratcoski noKratcoski, (1990:223) bathi:

These stringent requirements are designed to minimize the possibility of labelling youths delinquent and submitting to processes that will make them feel like criminals.

Uma umphakathi ubiza intsha engabasolwa ngezigebengu, kungaba nomthelela wokuthi nayo intsha ililandele leli gama ngoba kujwayelekile ukuthi umuntu alilandele igama lakhe.

5.16 Isiphetho

Kulesi sahluko umcwaningi ucubungule izinyathelo ezithathwa uMnyango Wamaphoyisa kanye noMnyango Wokuhlunyeleliswa kwezimilo ukuzama ukuphucula izinga lokuziphatha kwentsha. Isinyathelo sokuqala ukuthi umphakathi ubikele amaphoyisa ngobugebengu obenziwa yintsha endaweni. Amaphoyisa aphuthuma endaweni yesehlakalo afike akhuze. Uma kunesidingo abopha abasolwa abayise esiteshini samaphoyisa ukuze abaphenye. Abazali babasolwa bayabikelwa ngalesi sinyathelo. Umsolwa okutholakala ukuthi abukho ubufakazi obumhlanganisa necala uyadedelwa. Uma kunezinkomba zokuthi umsolwa uyabandakanyeka ecaleni udluliselwa esikhulwini senkantolo esimukela abasolwa. Isikhulu senkantolo siyaphenyisisa umsolwa bese sithatha isinqumo.

Uma isikhulu senkantolo singalitholi icala kumsolwa siyamdedela. Uma simthola enecala umsolwa siye sinqume ukuthi icala linqunywa ngaphandle kwenkantolo noma liyaqhubeka liyothethwa enkantolo. Uma icala lizonqunywa ngaphandle

kwenkantolo umsolwa uxwayiswa ngomlomo bese edluliselwa esikhungweni somphakathi ukuze athole ukwelulekwa. Uma icala lakhe lizothethwa enkantolo, isikhulu senkantolo siye sibhale isikhalo esigunyaza inkantolo ukuthi iqule icala. Umsolwa angadedelwa aye kubazali bakhe alindele usuku lwecala. Uma icala libucayi umsolwa uvalwelwa esitokisini alindele usuku lwecala. Uma icala selithethiwe inkantolo ikhipha isinqumo secala.

Abasolwa abenze amacala amancane futhi abaqalayo ukwephula umthetho baye baxwayiswe ngomlomo bese bebuyiselwa kubazali babo. Lolu kuthiwa uhlelo lokuhlumelelisa izimilo olungenambandela. Uhlelo lwesibili lokuhlumelelisa izimilo olunemibandela luhlanganisa izinto eziningi. Umsolwa angadedelwa aye ekhaya kodwa abekelwe imibandela azoyilandela. Kokunye umsolwa angayalelwa ukuba ahlawule ngemali kokunye angayalelwa ukuba abuyisele ummangali impahla yakhe eyalahleka noma eyalinyazwa kumbe enze umsebenzi othile emphakathini. Kwesinye isikhathi umsolwa angaboshelwa ekhaya kodwa inkantolo iqhubeke nokwelusa ukuziphatha kwakhe. Uhlelo lwesithathu lokuhlunyeleliswa kwezimilo kungaba ukuthi abasolwa bagcinwe ezikhungweni zomphakathi noma bavalelwe emajele.

ISAPHLUKO SESITHUPHA

6.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

6.1 Isihlaziyo socwaningo

Ucwaningo luveza ukuthi intsha yanamhlanje isiqoma noma iqonywe isencane, ayisalindi ukujutshwa amaqhikiza.

ULamula, (1963:29) uthi:

Noma-ke intombi ihlupheka kanjani
ngokwephulwa yizinsizwa, kayinakuqoma
ingakajutshwa ngamaqhikiza odadewabo.

Kuyavela ukuthi intsha ayibahloniphi abazali nothisha ngenxa yokuvikelwa umthetho kaHulumeni ovimbela ukuba izingane zithuswe ngoswazi. Okunye okuvelayo izinga eliphezulu lokukhulelwa kwamantombazane ezikoleni kanti umthetho kaHulumeni uyakuvimbela ukuxoshwa kwamantombazane azithwele ezikoleni. Kuyavela ukuthi intsha ayiziphathi kahle emphakathini ngokuqhuba izinkanuko zayo zothando phambi kwabantu abadala. Intsha ibukela phansi amasiko ayo, igijimele amasiko ezinye izizwe.

UNxumalo, (1969:54) uthi:

Abaningi abasha bathathekile yikho konke lokhu
okwafika nomlungu.

Ucwaningo luveza ukuthi isiko lokugweba izingane libamba iqhaza elibalulekile ekuphuculeni ukuziphatha kahle entsheni. Ingane ikhula izithibile, ingajahi ukuzimbandakanya nocansi ngoba yakhishwa igazi elibi.

UMasondo, (1940:21) uthi:

Babekholwa ngukuthi futhi uma umntwana
engagwetshwanga uyophenduka abe
yisigcwelegcwele ngoba lingaphumanga igazi
liphele elobulwane kusale elobuntu.

Ucwaningo luveza ukuthi insizwa ayinalo ilungelo lokwenza ucansi nentombi ngaphandle komshado. Kuyavela ukuthi insizwa iyasoma kuphela, ingadlaleli esitsheni sikayise wentombi. Intombi yayiyalwa amaqhikiza ukuthi kumele iziphathe kanjani uma iqhethhe nesoka. Lokhu kwakuvimbela ukukhulelwa kwezintombi ngaphandle komshado.

UKubheka, (1993:165) uthi:

Intombi nensizwa bafanele behluke ezilwaneni
uma bethandana, izilwane zidudulwa yimizwa
yenkanuko yenyama.

Ucwaningo luveza ukuthi isiko lokuhlolwa kwezintombi lilima indima ebalulekile ekufundiseni intsha ukuhlala ngentombi. Intsha ehlohlwayo ihlala izithibile ngoba yesaba ukuthi izobanjwa uma iphula umthetho. Uma intsha ingahlolwa kuba uthela wayeka bese kuvela umonakalo omkhulu. Ngaphandle kokukhulelwa kukhona nezifo zocansi ezingalopheki ezibhubhisa intsha kulezi zinsuku.

UMasondo, (1940:32) uthi:

Phela amatshitshi abengahlolwa wona nxa
engakaqomi, kwabekuhlolwa izintombi
eseziqomile, kuqashelwa ingozi engase ivezwe
ngamasoka.

Ucwaningo luveza ukuthi izinyathelo ezinzima ezazithathelwa insizwa eyone intombi endulo zaziphoka izinsizwa ukuthi zingagangeli ezintombini. Indlela

izintombi ezaziphatha ngayo intombi ehlulwe ukuzigcina yayiphoqa ukuthi izintombi zesabe ukuphula umthetho.

Ucwaningo luveza ukuthi izinga lokuhloniphana phakathi kwezintombi nezinsizwa laliphakeme kakhulu endulo. Izintombi zesigodi zazihlangana ziyithathele izinyathelo ezinzima insizwa ethuke intombi. Lokhu kwakwenza ukuthi izinsizwa ziziqoqe. Ucwaningo luveza ukuthi ngokwesiko lesiZulu intombi iyalihlonipha isoka layo kanye nabasemzini. Isoka nalo kubhekeke ukuthi lihloniphe ikhwe lalo.

UNyembezi noNxumalo, (1966:111) bathi:

Uma umuntu ezethukile izintombi, kwathi ngokuphenywa kodaba kwatholakala ukuthi inhlamba ayithuke ngayo ayisekelwa bufakazi, wayehlawula, uma engahlawuli izintombi zihlome ziyoshaya imbuzi noma inkomo ngodli, maqede uma zithanda ziyinephunephule nje khona lapho zigeze ngomswani wayo ngaphambi kokuba ziyogeza emfuleni.

Ucwaningo luveza ukuthi ngokwesiko lesiZulu intombi inelungelo lokubalekela insizwa iyodla izinkomo, beqomene noma bengaqomene. Lokhu kusiza ukunciphisa amathuba okuthi izintombi zigugele ezinsisheni.

UMsimang, (1975:263) uthi:

Intombi ebalekile imenyezwa ngezinkomo eziyisithupha. Zizobuye ziqhutshwe njalo zize zihlangane ishumi, zibe yishuminomuvo ngekanina kamakoti.

Kuyavela ukuthi uMkhosi Womhlanga ubamba iqhaza elibalulekile ukuvuselela isiko lokuzigcina ezintombini. UMkhosi Womhlanga ugqugquzela isiko

lokuhlolwa kwezintombi ngokushaya umthetho wokuthi zonke izintombi ezizowungenela azihlolwe.

Ucwaningo luveza izindlela ezinconywa uMnyango Wezemfundo ezingasetshenziswa othisha ukubuyisa isiko lokuhlonipha ezikoleni. Kuyavela ukuthi ukuxoxisana nabantwana ngezindlela zokuziphatha ezilindeleke kubo kungathela izithelo ezinhle. Uma abantwana bebamba iqhaza ekwakhweni kwemithetho kujwayelekile ukuthi bayihloniphe. Imithetho kumele ihambe nezinyathelo eziyothathwa uma kukhona oyaphulayo.

UJacobs, Gawe noVakalisa, (2000:349) bathi:

In some cases it may help to hold a short discussion with the learner(s) concerned before administering punishment.

Ucwaningo luveza ukuthi ukwenza isivumelwano sokuziphatha phakathi kukathisha nomfundi kungenza umehluko. Isivumelwano singenziwa ngomlomo noma sibhalwe phansi. Isivumelwano singaba phakathi komzali, umntwana, uthisha noSonhlalakahle.

Ucwaningo luveza ukuthi ukuncisha umntwana owonile amalungelo athize kungenza ukuthi azithibe. Nokho akulindelekile ukuthi lokhu kuphambane noMthethosisekelo wezwe. Ngakolunye uhlangothi umntwana owenza kahle anganikwa amalungelo athe xaxa ukuze agququzeleke ukwenza kahle.

UJacobs, Gawe noVakalisa, (2000:351) bathi:

Although the school offers very few privileges which the majority of learners would miss desperately, the prospect of being cut off from participating in some of these may make some learners think twice before placing themselves in a position that might invite their withdrawal.

Ucwaningo luveza ukuthi amaphutha amancane angakhuzwa ngomlomo. Nokho lokhu kukhuza akufanele kwehlise isithunzi somntwana.

UJacobs, Gawe noVakalisa, (2000:350) bathi:

When used properly, verbal punishment can be a very effective deterrent for a number of minor misbehaviour.

Kuyavela ukuthi enye indlela yokuqondisa ingane ehluphayo ukuthi isuswe phakathi kwezinye izingane, ihlaliswe lapho izoba yodwa khona.

Ucwaningo luveza ukuthi ingane ehluphayo ekilasini futhi evilaphayo ingaqondiswa ngokuthi inikwe umsebenzi ezowenza ngesikhathi sekhefu noma emva kokuphuma kwesikole. Okunye okuvezwa ucwaningo ukuthi uthisha azizibe izingane ezenza amaphutha amancane angaphazamisi ukufunda ngokungako. Kuyavela ocwaningweni ukuthi ukuncoma lapho abantwana benze kahle kujwayele ukuba nezithelo ezinhle. Kwesinye isikhathi ukuncoma kungahamba nemiklomelo ethile. Ukuncoma izingane ezijwayele ukwenza kabi lapho kukhona okuncane okuhle ezikwenzile kungaziguqula. Ucwaningo luveza ukuthi ukunikeza izingane uthando kuyalekelela ukuphucula ukuziphatha kwazo.

UJacobs, Gawe noVakalisa, (2000:345) bathi:

The key rule to bear in mind when dealing with minor misbehaviour in the classroom is: praise the good and try to ignore the misbehaviour.

Ucwaningo luveza ukuthi amasonto abamba iqhaza elibalulekile ukuvuselela isiko lokuhlonipha entsheni. Inkolo yobuNazaretha ibamba imihlangano ka-23 no-25 lapho ifundisa khona intsha ngemithetho nenqubo yebandla kanye nendlela yokuziphatha. Le nkolo ayivumi ukuthi intsha iqome noma iqonywe. Lokhu kuyayisiza intsha ukuthi ivikeleke ekukhulelweni nasezifweni zocansi.

UMpanza, (1994:51) uthi:

Abantu abaqomisa amantombazana, nabaqomile akumele bahlale emzini kaNkulunkulu kumele baphindele emakubo ukuze bangangcolisi umuzi kaNkulunkulu ngokuqonywa nokuqoma kwabo.

Ucwaningo luveza ukuthi intsha ekhulelwe noma ekhulelisile iyamiswa ebandleni. Lokhu kwenza ukuthi intsha yesabe ukuphula umthetho. Kuyavela ukuthi intsha engasaphelele ayivunyelwa ukungena emgidini. Lokhu kuyalekelela ukugqugquzela ukuziphatha kahle entsheni.

UMpanza, (1994:24) uthi:

Inkosana ekhulelise intombazana esontayo noma engasonti akumele ingene esontweni kuze kufike isikhathi lapho icela intethelelo, ihlambuluke.

Ucwaningo luveza ukuthi ngokwenkolo yobu-Islam intsha kudingeka ukuthi isheshe ishade iseneminyaka eyishuminambili. Lokhu kuyayisiza intsha ukuthi ingangeni esilingweni sokuthola abantwana ngaphandle komshado.

USaeed, (1997:99) uthi:

The chances of going astray are immense and timely marriage can save individuals from making their career.

Kuyavela ukuthi kungumsebenzi wabazali ukukhethela abantwana babo omakoti nabakhwenyana.

USaeed, (1997:100) uthi:

When a man is blessed with a child, let him give his child a good name. He should bring him up on sound moral grounds and, when attains young age, the father must get him married.

Lokhu kuyasiza ngoba abazali sebenolwazi olujulile ngempilo. Le nkolo ayivumi ukuthi umuntu ashade nomuntu ongakhonzi kuleli bandla. Lokhu kunciphisa izahlukaniso ngoba abashadile basuke beqondana kangcono.

USaeed, (1997:101) uthi:

When thinking is not alike, faith and belief is not alike, married life cannot give love and loyalty to the parties and there can be chances of frequent bitterness and temperamental differences.

Ucwaningo luveza ukuthi inkolo yobu-Islam ayibavumeli abantu besifazane ukuba bagqoke izingubo eziveza umzimba.

USaeed, (1997:201) uthi:

Many woman apparently clad in dress are in fact naked (due to the fineness of their dress). They get drawn to others and also attract others. They shall not enter Paradise nor shall they smell its fragrance.

Kuyavela ukuthi inkolo yobu-Islam ayivumi ukuthi umuntu angene emzini womunye umuntu uma kungaphenduli muntu emva kokukhuleka kathathu. Intsha yabafana esithombile nayo kumele icele imvume uma ifuna ukungena emagumbini athile omuzi. Lokhu kugcizelela ukuthi abantu bahloniphe ingasese labanye abantu.

USaeed, (1997:194) uthi:

The necessity of seeking permission has arisen from the fact that outsiders may peep into the crevices of the entrance door of a house to find out if the inmates are available.

Ucwaningo luveza ukuthi inkolo yobuKrestu ilima indima ebalulekile ekufundiseni intsha ukuhlonipha nokuziphatha kahle. Kuyavela ukuthi imfundiso kaSontosikole iyisisekelo sempilo yomntwana ongumKrestu. Ucwaningo luveza ukuthi kubalulekile ukuthi amabandla abaqeqeshe othisha bakaSontosikole ukuze banganhlanhlathi. Kuyavela ukuthi kunohlelo lwezifundo olulandelwayo ukuze othisha bakaSontosikole bakuqonde okumele bakufundise.

I-UCCSA, (1994:134) ithi:

Uma uMalusi noma umholi weSikole Sesonto elungiselela inkonzo yokudumisa yezingane, kufanele akhumbule ukuthi izimo zokukhonza noma ukuzwa okufanele kubonakaliswe, kuyafana nalokho okubonakaliswa enkonzweni yabantu abadala.

Ucwaningo luveza ukuthi kubalulekile ukuthi abefundisi bahambele intsha ekholwayo ezikoleni nasemisebenzini. Lokhu kugqugquzela ukuthi intsha izihloniphe, ibe yisibani ezikoleni nasezindaweni zokusebenza.

IGovernment Gazette No.25459, (2003:11) ithi:

Educational institutions must promote a spirit of openness in which there shall be no overt or covert attempt to indoctrinate pupils into any particular belief or religion.

Ucwaningo luveza ukuthi kubalulekile ukuthi nothisha bameme abefundisi ukuba bazothandazisa noma bathule izifundo zenkolo ezikoleni. Ucwaningo luyaveza

ukuthi ukuthamela izifundo ezethulwa abefundisi bezenkolo ezikoleni akungabi impoqo kubo bonke abafundi.

UZuck noBenson, (1979:367) bathi:

Churches should keep in contact with students studying on the campus.

Ucwaningo luveza ukuthi inkantolo ayikwazi ukubeka icala umntwana oneminyaka engaphansi kweyisikhombisa ngoba akakakwazi ukuhlukanisa phakathi kokuhle nokubi.

U-Anderson, Dodd noRoos, (2003:92) bathi:

Children younger than seven cannot distinguish between right and wrong, and their actions are immature and compulsive. Therefore they cannot be liable for damages.

Kuyavela ukuthi umntwana oneminyaka esukela kweyisikhombisa kukhuphuka useyakwazi ukwehlukanisa phakathi kokuhle nokubi. Lokhu kusho ukuthi usengathathelwa izinyathelo uma ephula umthetho.

U-Anderson noDodd, (2003:92) bathi:

If they are older than seven, the court will have to determine if they are mature enough to realize what they are doing, and they can then be liable for the damage they have caused.

Ucwaningo luveza ukuthi kukhona izenzo okuthiwa zingamacala uma zenziwa yintsha kodwa zingabi amacala uma zenziwa abantu abadala. Ukwenza nje isibonelo kuyicala uma ingane ibaleka ekhaya kodwa akusilona uma kwenziwa ngumuntu omdala.

U-Ellis noSowers, (2001:9) bathi:

Status offenses include such infractions as running away from home, skipping school, drinking alcohol and incorrigibility. These are actions for which a youth can be held accountable but for which an adult cannot be arrested.

Ucwaningo luveza ukuthi uma umuntu omusha enze icala elibucayi ubizwa ngesoni esisengumntwana ashushiswe enkantolo yabantwana. Uma icala elifanayo lenziwe umuntu omdala ubizwa ngesigebengu ashushiswe enkantolo yabadala.

UJansen noRojek, (1998:30) bathi:

Youth are also referred for offenses that are criminal for adults and make them liable to being processed as delinquent.

Lokhu akuchazi ukuthi ingane eneminyaka engaphansi kweyisikhombisa iyayekwa nje izenzele umathanda. Udaba lwayo lubaphakathi kwayo, abazali noSonhlalakahle. Nokho lokhu akusho ukuthi ngoba umntwana oneminyaka engaphezu kweyisithupha useyakwazi ukwehlukana phakathi kokuhle nokubi usezogwethwa kodwa kuyazanywa ukuthi akhiwe ukuze akhule ewumntwana oqotho.

U-du Bois, (2007:175) uthi:

The Criminal Procedure Act for example, provides that any court which convicts a person under 18 years of age may, instead of imposing a punishment upon him or her for that offense, order him or her to be placed under the supervision of a probation officer, or in the custody of any suitable person designated in the

order, or may order that he or she be sent to a reform school.

Inkantolo yabantwana iyaqikelela ukuthi isoni esisengumntwana siphathwa ngendlela ehluke kunesigebengu esidala. Lokhu kusiza ngokuthi izoni ezisengabantwana zingatholi ukhukunyezwa yizigebengu ezindala futhi zingafundi ubugebengu obujulile kulezi ezindala.

URegoli noHewitt, (1991:352) bathi:

The juvenile system is kept separate from the adult criminal justice system at every point, from detention at arrest to the identities of the officials who handle the case in court and in subsequent placements as well.

Ucwaningo luveza ukuthi akufanele umsolwa ahlonywe imibuzo noma aphenywe kungekho mzali noma umeluleki wakhe. Lokhu kusiza ngokuthi umsolwa angacindezelwa ngecala kungenasidingo namalungelo akhe anganyathelwa.

URegoli noHewitt, (1991:354) bathi:

The juvenile is entitled to counsel to protect his or her legal rights.

Ucwaningo luyaveza ukuthi isinqumo sephoyisa sokubopha umsolwa asiwona unqamulajuqu. Iphoyisa libhala umbiko bese liwudlulisela esikhulwini senkantolo esimukela abasolwa. Isikhulu senkantolo esimukela abasolwa siye siwuhlole umbiko wephoyisa sibheke ukuthi sinyathelo sini esizothathelwa umsolwa. Kungenzeka ukuthi isikhulu senkantolo simdedele umsolwa noma simxwayise ngomlomo bese simyisa esikhungweni somphakathi noma sibhale isikhalo esigunyaza ukuthi umsolwa aquliswe icala enkantolo.

UChampion, (2004:149) uthi:

In most jurisdictions, intake results in one of the five actions, depending upon the discretion of intake officers: (1) dismissal of the case, with or without a verbal or written warning; (2) remand youths to the custody of their parents; (3) remand youths to the custody of their parents, with provisions for a referrals to counseling or special services; (4) divert youths to an alternative dispute resolution program; (5) refer youths to the juvenile prosecutor for further action and possible filing of a delinquency petition.

Kuyahlaluka ukuthi isikhulu senkantolo esemukela abasolwa sinamandla okunquma amacala bese kuthi amacala abucayi siwadolulisele kumshushisi wenkantolo yabantwana. Ngamanye amazwi isikhulu senkantolo esemukela abasolwa siyawunciphisa umsebenzi wezimantshi.

URubin, (1985:160) uthi:

A related objective of the intake process is to limit the workload of judges and of probation officials who perform postintake services.

Ucwaningo luyaveza ukuthi izikhulu zenkantolo ezemukela abasolwa ziyazama ukuthi zinciphise isibalo samacala adlulela enkantolo ngoba lokhu kunomthelela omubi kuzoni ezisengabantwana.

URubin, (1985:160) uthi:

Intake officers often believe there is a stigma attached to formal court processing and that; in general, the court should not be seen as a court of first resort.

Ucwaningo luyaveza ukuthi inkantolo yabantwana iyazama ukuthi abasolwa bangagcinwa isikhathi eside esitokisini uma besalindele ukuqulwa kwamacala abo. Ukuvalelwa esitokisini kwenziwa kulabo basolwa abenze amacala abucayi. Labo basolwa abagcinwe ezitokisini baye banikwe ithuba lokukhuluma ukuze kuhlolwe ukuthi kuyadingeka yini ukuthi baqhubeke nokuhlala ezitokisini.

UChampion, (2004:149) uthi:

Theoretically, at least, only the most serious juveniles will be referred to detention to await a subsequent juvenile court appearance.

Lokhu kucacisa ukuthi injongo yenkantolo yabantwana akukhona ukuzwisa abasolwa ubuhlungu kodwa ukuhlumelelisa izimilo zabo.

Ucwaningo luveza ukuthi ukuthethwa kwecala enkantolo yabantwana akufanele kwethanyelwe umphakathi. Kuvunyelwa kuphela labo abaphathelene necala.

URegoli noHewitt, (1991:352) bathi:

What goes on in court is presumed to be the business only of juveniles and their families.

Lokhu kuveza ukuthi inkantolo iyazama ukuvikela ukuthi isithunzi sentsha singathunazeki emphakathini.

Ucwaningo luveza ukuthi uma inkantolo isithole umsolwa enecala kuye kuhlelwe ithuba lokukhuluma ukuze kucutshungulwe izinyathelo ezizothathwa.

UCox noConrad, (1996:113) bathi:

Whereas the adjudicatory hearing determines whether the allegations are supported by the

evidence, the dispositional hearing is concerned only with what alternatives are available to meet the needs of the youth.

Lokhu kusitshela ukuthi akuthi ngoba umsolwa esetholwe enecala bese ephonswa ejele kodwa kubhekwa ukuthi iziphi ezinye izindlela ezingabhekela izidingo zakhe.

Ucwaningo luveza ukuthi inkantolo yabantwana ayejwayele ukunika izoni ezisengabantwana isijeziso sokuvallelwa ejele. Isizathu ukuthi le ndlela yokuhlumelelisa izimilo ayinazo izithelo ezinhle uma iqhathaniswa nezinye izindlela ezifana nezikhungo zomphakathi.

URegoli noHewitt, (1991:366) bathi:

Generally, studies reveal that institutionalization is no more effective in reducing recidivism than alternatives that do not involve incarceration.

Ngakho-ke le ndlela yokuhlumelelisa izimilo isetshenziswa uma ezinye izindlela sezihlulekile.

UCox noConrad, (1996:114) bathi:

A general trend occurring in juvenile court acts is to refrain from committing all categories, other than delinquents, to juvenile correctional institutions unless the 'unruly' or 'in need of supervision' warrants such action after other alternatives have failed. Commitment to an institution is generally regarded as a last resort.

Lokhu kusitshela ukuthi inkantolo yabantwana inezindlela ezahlukene zokuhlumelelisa izimilo ngaphandle kokuvallela aboni abasengabantwana ejele. Uhlobo lokuvivinywa luyamsiza umntwana ngoba uthi noma kunemibandela okufanele ayilandele kodwa ebe ethola ithuba lokuqhubeka nokufunda. Ngakho-

ke asikho isikhathi sakhe esichithekayo. Lolu hlelo luyamqoqa umntwana avikeleke ezilingweni kodwa impilo yakhe ibe iqhubeka.

UChampion, (2004:158) uthi:

Obeying the law, attending school, maintaining employment, reporting to the probation officer, attending vocational training or education courses, appearing at subsequent court hearings, refraining from using drugs and alcohol, and refraining from possessing dangerous weapons are standard probation conditions.

Uhlelo lwembuyiselo luyasiza ngokuthi lufundise isoni esisengumntwana ukuhlonipha izinto zabanye abantu. Lokhu kusho ukuthi imbuyiselo ibuyisa ubuqotho emntwaneni.

URegoli noHewitt, (1991:370) bathi:

Proponents of restitution argue that it not only restores the utilitarian balance between offender and victim, it also restores the moral balance by making the offender part of the victimization experience.

Ucwaningo luveza ukuthi inkantolo yabantwana inohlelo lokuxolela izoni ezisengabantwana emajele uma bekhombisa izimpawu zokuziphatha kahle. Lolu hlelo luhle ngoba lugququzela ukuziphatha kahle kwezoni ezisengabantwana emajele kanti futhi lubuye lusize ngokuthi zingaqhubeki nokona ngesikhathi sezixolelwe. Phela izikhulu zenkantolo yabantwana zinamandla okubavakashela emakhaya noma yinini ukuze zibabhadame bengazelele uma beqhubeka nokona.

URegoli noHewitt, (1991:372) bathi:

... such discretion allows institutional officials to exercise great power over a juvenile's life for a long period of time.

Ucwaningo luveza ukuthi amarekhodi asenkantolo ezoni ezisengabantwana ayashatshalaliswa uma sezingena eminyakeni yobudala.

UKratcoski noKratcoski, (1990:223) bathi:

Even after an arrest has been made, in most states a juvenile has the opportunity to have the record expunged after a specific period of time has passed without other offenses.

Ukushabalaliswa kwamarekhodi asenkantolo kusiza ngokuthi intsha ingancintsheki amathuba emisebenzi uma isikhulile ngoba akekho umqashi ofuna ukuqasha isigebengu. Lokhu kusitshela ukuthi inkantolo yabantwana iyalikhathalela ikusasa lezoni ezisengabantwana.

6.2 Izincomo

Ucwaningo luncoma ukuthi umsebenzi owawenziwa amaqhikiza wokufundisa amantombazane ngezindaba zothando sekufanele ube semahlombe abazali, kufanele ukuba nabo babeqotho ukuze intsha ibukele kubo.

U-Atkinson, (1997:174) uthi:

The onus is on parents to model a life-style that evidences purity and wholeness in the realm of sexual behaviour.

Kuyiqiniso lokhu ngoba uma abazali behamba lugugumbe okwenkalankala nentsha izolingisa bona.

U-Atkinson, (1997:174) uthi:

Teenagers are more likely to imitate the dating and sexual practices of mother or father, rather than to follow the rules and guidelines set forth by the parents.

Amabandla nawo kumele abambe iqhaza elibonakalayo ukulekelela abazali ekufundiseni intsha ngezothando.

U-Atkinson, (1997:175) uthi:

The church or youth religious education program should also make available books or curriculum that parents would find helpful in discussing sexual issues with their adolescent children.

Lokhu kungabasiza abazali ikakhulukazi labo abakhulisa izingane ngabodwana. Amabandla kumele ayibandakanye intsha ezinhlelweni zebandla ukuze nayo izizwe ibalulekile futhi inomnikelo ebandleni.

U-Atkinson, (1997:181) uthi:

The more active teenagers are in church related activities, the less likely the possibility is of their engaging in premature sexual behaviour.

Kuyiqiniso ukuthi uma abaholi bamabandla bekhombisa ukuyethemba intsha ngokuyibandakanya ezinhlelweni zebandla nayo intsha izohamba ngokwethembeka.

UChalke, (1987:55) uvumelana nalo mbono:

The church should be giving young people a sense of security and importance by showing that it places great value on them by giving them real responsibility.

Lokhu kuyiqiniso ngoba uma intsha ingasetshenziswa ukwenza umsebenzi kaNkulunkulu, usathane uzoyisebenzisa ukwenza ukungcola. Ukumiswa kwentsha esontweni esuke ikhulelwe noma ikhulelisile kungawenza umehluko ekuziphatheni kwayo. Ukumiswa kwentsha eyonile esontweni kwenza ukuthi izisole kuthi naleyo engakangeni kulesi silingo izithibe.

UKubeka-Ngobese, (2004:148) uthi:

Ngesikhathi samanje sewuke uzwe izintombi ziqhoshelana ngokuthi sezinabantwana abangaki. Lowo ongenabo uyahlekwa naye azibone eyisiphukuphuku.

Ukumiswa kwezephulamthetho esontweni kungathumela umyalezo obalulekile kulabo abasakhulayo. Nokho-ke lokhu kungafezeka uma abazali bengathembeka, bangazifihli izingane zabo uma sezikhulelwe noma zikhulelisile. Abanye abazali banomkhuba wokuthi uma izingane zabo sezikhulelwe, bazibalekise bayozifihla ezihlotsheni.

Kungakuhle ukuthi kugququzelwe ukuthi intsha engamakholwa ishade nabantu abakholwayo. Lokhu kuyazinciphisa izinkinga emshadweni ngoba bobabili abashadile basuke bethola inkokhelo.

UZuck noBenson, (1979:445) bathi:

A Christian young person should not date a non-Christian.

Abazali bangalangazeleli ukuthi izingane zabo zishade nabantu abacebile noma abafundile kodwa mababheke ubuqotho kumkhwenyana noma umakoti. Lokhu kungalekelela ukwandisa imishado enokuthula nokuhloniphana.

Amasonto kufanele ukuba abambe iqhaza ekuqwashiseni intsha engamakholwa ngengozi yesifo sengculazi. Kungamenywa izikhulumi eziqhamuka emikhakheni eyahlukene ukuba zizofundisa intsha ngengculazi.

U-Atkinson, (1997:206) uthi:

Have a panel discussion on AIDS, possibilities for panel members include a pastor, a medical doctor, an AIDS patient and/or parent or sibling of someone with AIDS.

Lokhu kungavula amehlo entsha icacelwe ukuthi isifo sengculazi asikhethi muntu, ngisho nasesontweni siyagasela uma kungahanjwa ngobuqotho.

Kuyancomeka ukuthi minyaka yonke siyanda isibalo sezintombi ezingenela Umkhosi Womhlanga. Lokhu kuchaza ukuthi nesibalo sezintombi ezigcine ubuntombi bazo siyakhula.

UKubeka-Ngobese, (2004:153) uthi:

Izintombi ziyaluthakasela lolu suku ngokuhuba izingoma ezimnandi zizithobile.

Kungancomeka ukuthi bonke abazali bagqugquzele izingane zabo ziyohlolwa. Lokhu kungahlenga isizwe esibonakala sibutuka ngenxa yesifo sengculazi. IsiZulu sithi inkunzi isematholeni. Abaholi bakusasa bazoqhamuka kuyo intsha ngakho-ke kufanele ivikelwe.

Ucwaningo luncoma ukuthi intsha yabafana ifundiswe isencane ukuhlonipha amantombazane. Abazali kufanele baphathe izingane zabo ngokulinganayo. Izingane zabafana kufanele zinikwe umsebenzi emakhaya zingabi wuvanzi. Akufanele ukuthi kugqilazwe amantombazane odwa ngomsebenzi abafana belibele ukuzula. Ekuzuleni kwabo bafunda ukusebenzisa izidakamizwa. Kulesi sikhathi sanamhlanje abafana kufanele bakwazi ukuhlanza indlu, izingubo, ukuthwisha izingubo nokupheka.

UMsimang, (1975:95) uthi:

Namhla akushaywa mkhuba uma umfana epheka
noma intombazane ilusa.

Lokhu kubalungiselela impilo yobudala lapho sebefunda eZikhungweni Zemfundo Ephakeme nalapho sebesebenza bengasahlali emakhaya.

Othisha ezikoleni nabo kufanele babe imisebenzi yezingane ngokulinganayo. Ukuhlanza izindlu zokufundela akufanele kube ngumsebenzi wamantombazane kuphela. Izingane zabafana nazo kufanele zibambe iqhaza ekuhlanzeni izindlu zokufundela ukuze zingaziboni zingcono kunamantombazane.

UManyathi, (2002:132) uthi:

Izingane zabafana zona zikhula ziwabukela
phansi amantombazane ngoba zinenkolelo
yokuthi yizo ezingcono nezihlakaniphile
kunamantombazane.

Lo mqondo ungaphela uma abazali nothisha bengaphatha izingane zabafana namantombazane ngokungenzeleli. Okunye okungaqeda lo mcabango wukuthi abazali babe yisibonelo ezinganeni zabo.

UManyathi, (2002:132) uqhubeka athi:

Lokho zikubuka koyise bengcono kunonina.

Uma obaba bengavuka ekuseni balekelele ngemisebenzi yasekhaya, bayeke ukuhlala ematshwaleni usuku lonke, umahluko ungaba khona. Obaba bangathola nesikhathi sokukhokhela izingane zabo zabafana zikhule ziqotho.

U-Atkinson, (1997:174) uthi:

The old adage some lessons are better caught than taught certainly rings true when it comes to teaching life-style practices and behaviours to adolescents.

Abazali nothisha kufanele bafundise izingane zabafana ukuvikela amantombazane, zingawahlukumezi. Endulo wayehlonishwa umuntu wesifazane, eyokumbeka isandla yayingaphathwa nokuphathwa.

UMsimang, (1975:230) uthi:

Lapho insizwa ikhuluma nentombi yayingajwayeli kakhulu ukuyibiza ngegama kepha yayithi; nkosazana noma ithi; mntanethu.

Namhlanje ukuhlukunyezwa kwabantu besifazane sekuyinsakavukela umchilo wesidwaba. Abazali nothisha bangawenza umehluko uma bengayifaka le mfundiso ezinganeni zabafana zisencane ngoba phela kuthiwa lubunjwa luseva.

Amasonto angabamba iqhaza ekulungiseni izimilo zentsha ngokuthi ahlele izinkambu ngesikhathi abantwana bevalile ezikoleni. Uma abantwana behlangene ezinkambini, kuningi abakufundayo. Singabala nje amakhono, ukuhlalisana kahle nabanye abantu, ukuthola abangani abaqotho nokunye.

UZuck noBenson, (1979:394) bathi:

Campers learn to appreciate others whose abilities, temperaments, race and views are different from their own.

Intsha ehlala emadolobheni iyasizakala ezinkambini ngoba iyaphumula yimpilo enokuphithizela, ifunde okusha ebingakwazi.

UZuck noBenson, (1979:398) bathi:

Camp spells adventure, new skills and exploration to the young people who are a bit restless in their often-plastic cities and suburbs.

Izinkambu zigcina intsha imatasatasa ngamaholide ingangeni ezidakamizweni nasekuzimbandakanyeni ezindabeni zothando.

Ucwaningo luncoma ukuthi abazali kufanele bazejwayeze ukuveza izingane zabo uma zephula umthetho bengazivikeli. Uma bezivikela zikhula zibe yimidlwembe ngoba zingakutholanga ukuhlunyeleliswa izimilo kusenesikhathi. Abazali kufanele bacele usizo lwangaphandle uma izingane zabo zibehlula bangazenyazi ukuthi kuzothiwa bayizehluleki. Usizo lungatholakala kothishanhloko bezikole, oSonhlalakahle nabeluleki. Usizo lungatholakala nasehho visi eliseduze lakwaFAMSA. Inkantolo yabantwana nayo iyalunikeza usizo kodwa ingathintwa uma lezi ezinye izindawo sezihlulekile.

Ucwaningo luncoma ukuthi umphakathi kufanele ulekelele uma kunezingane eziyizintandane futhi ezihlwempu. Lokhu bangakwenza ngokuthi bazithole bahlale nazo. Lokhu kungasiza ukuthi lezi zingane zingangeni esilingweni sokwephula umthetho ngoba zithi zizama ukuziphilisa. Izingane zamantombazane zingaqoma zizincane noma zidayise ngomzimba uma zinganakwe muntu. Izingane zabafana zingantshontsha zibuye zizinikele

ezidakamizweni. Imvume yokuthola abantwana abayizintandane noma abahlwempu ikhishwa inkantolo yabantwana isizana noSonhlalakahle. Abazali abanegunya lokuthola abantwana abayizintandane nabahlwempu yilabo abaqotho futhi abanamandla okumelana nezidingo zabantwana. Lokhu kunganciphisa isibalo sentsha ephula umthetho ngoba intsha ngabe ikhula ngaphansi kwehlo labazali.

Ucwaningo luncoma ukuthi inkantolo yabantwana iqikelele ukuthi imbuyiselo ikhokhwa yizoni zabasha, ingakhokhwa abazali bayo. Uma imbuyiselo ikhokhwa abazali, sincane isifundo esitholwa yizoni zabasha. Lokhu kungaholela ekutheni baphinde bone. Uma izoni zabasha zizikhokhela imbuyiselo zithola ithuba lokuthwala isibophezelo sokona kwazo. Lokhu kungalekelela ekunciphiseni amathuba okuthi izoni zabasha ziphinde zenze amanye amacala.

Ucwaningo luncoma ukuthi abazali baqeqeshwe ekubeni namakhono okuxazulula izinkinga nokuthatha izinqumo. Kungenzeka ukuthi intsha idlebeleke emakhaya ngenxa yokwehluleka kwabazali, ukuxazulula izinkinga nokuthatha izinqumo. Abantu abangalekelela abazali kulo mkhakha abefundisi, othishanhloko, abameli, abeluleki noSonhlalakahle. Intsha nayo kungadingeka ukuthi ifundiswe izindlela ezinhle zokudlulisa imibono yayo. Abazali bona bangafundiswa izindlela ezinhle zokushiya imibono nabantwana. Kuyadingeka ukuthi kube nenkundla lapho abazali nabantwana bezozejwayeza khona kumakhono. Lokhu kunganciphisa amathuba okuthi intsha izithole ingabalulekile emakhaya bese ifuna ulwazi kubantu bangaphandle okungenzeka bayedukise.

6.3 Isiphetho

Kuyathokozisa ukubona ukuthi noma abantu sebaphucuzeka kodwa kukhona amasiko abonakala eqala phansi ukuba yigugu kubantu abaNsundu. Sekujwayelekile ukuthi kubonakale emaphephandabeni abanumzane bemulisa amadodakazi abo. Lokhu akukhethi izindawo zasemakhaya kuphela kodwa

nasemadolobheni kuyenzeka. Abanye abantu sebefundile ukuthi ukufundiswa akuchazi ukuthi umuntu akalahlle amasiko akhe. Isiko lokwemulisa lihle ngoba ligqugquzela ukuziphatha kahle entsheni yamantombazane. Elinye isiko elibonakala ligqama kulezi zinsuku yileli lokuhlolwa kwezintombi, yize kukhona izishosho eziphikisana naleli siko kodwa liyaqhubeka nokuchuma, selize lanabela ngisho nasezindaweni zasemadolobheni. Kuyinto ethokozisayo ukuthi nasemadolobheni ziyatholakala izintombi ezizigcinile. Ngisho ezikhungweni zemfundo ephakeme ziyatholakala izintombi nto. Lokhu kusho ukuncipha kwesibalo sezintombi ezihaqwa igciwane lengculaza.

Isibalo sezintombi ezingenela Umkhosi Womhlanga sibonakala sikhula minyaka yonke. Lokhu kuletha ithemba lokuthi isizwe sizosimama ngoba izintombi ziyigugu nomgogodla wesizwe. Ukwanda kwezintombi eMkhosini Womhlanga kuchaza ukwanda kwesizwe ngoba yilapho zithola khona izeluleko eziyisisekelo sempilo. Ngaphambi kokuthi izintombi ziye eMkhosini Womhlanga ziyafundiswa ezigodini lapho zihlala khona indlela yokuziphatha, ziphinde zihlolwe ukuthi zisaphelele yini. Lokhu kukhombisa ukuthi abantu abaNsundu sebenakho ukuzigqaja ngobuzwe babo. Lokhu kubonakala ngokuthi bagqugquzele izingane zabo ukuthi ziye eMkhosini Womhlanga. Ingcabhayi isisele nobaba ukuthi nabo baqinise isandla ezinganeni zabafana. Esikhathini sanamhlanje izwe selibuswa ngokulandela umthethosisekelo. Abazali kudingeka babe nekhono lokuxhumana nabantwana babo. Ngeke baziphoke ukuthi zenze izinto ezithile noma ngabe lezo zinto ziwusizo kanjani empilweni yazo. Ngakho-ke kudingeka abazali bazejwayeze ukuxoxisana nezingane zabo bazifake umqondo omuhle ozozenza zibe yizakhamizi eziqotho.

Elinye isiko elibalulekile kodwa eseliqala ukuncipha yileli lokusoma. Leli siko lihle ngoba livimbela ukukhulelwa nokwanda kwezifo zocansi ezithathelanayo. Uma intsha ingaxoxelwa ngaleli siko nobuhle balo, ikhona imithonselana engalisebenzisa bese iyasizakala. Isiko lokusoma libukeka lingcono kunokusebenzisa ijazi lomkhwenyana. Uma intombi isoma ayilahlekelwa

ubuntombi bayo. Ijazi lomkhwenyana ligqugquzela ukubhabhalala ngoba intombi yethembe ukuthi ngeke ikhulelwe noma isuleleke ngesifo socansi. Isiko lokusoma likhuthaza ukuzithiba entsheni. Insizwa ekhule isoma ijwayela ukuzithiba nokuzihlonipha. Ukusoma kufundisa abantu besilisa ukuhlonipha abantu besifazane. Insizwa esomayo isuke ingahloniphi intombi kuphela kodwa isuke ihlonipha ngisho abazali bentombi uqobo. Isigcino insizwa ifunda ukuhlonipha umphakathi ephila kuwo nesizwe jikelele.

Ukudlwengula umuntu wesifazane kuchaza ukungahloniphi yena uqobo, abazali bakhe kanye nomphakathi jikelele. Intombi ekhule isoma iba unkosikazi oqotho ongatholakali eseshendeza uma umyeni wakhe esebenza kude nekhaya. Yibo labo makoti ababekwazi ukuhlala balinde abayeni babo iminyaka bengekho besezimayini. Lokhu kulinda babekufunde beseyizintombi bangaphanga umdaka sengathi linile. Ukusoma yikho okugqugquzela insizwa ukuthi ilobole. Izinsizwa namuhla azisajahi ukulobola ngoba azisenalo ixhala, zinikwa isitsha sikababa zingakhiphanga ngisho eyodwa inkomo.

Isiko lokubalekela kulezi zinsuku alisandile kodwa lisekhona. Leli siko libalulekile ngoba linika izintombi ithuba lokuveza imizwa yazo. Leli siko liqeda umqondo wokuthi abantu besifazane bayimpahla yokuthengwa kodwa nabo banelungelo lokuzikhethela abakuthandayo. Nokho esikhathini sanamhlanje leli siko lidinga ukugcinwa ngokucophelela ngoba seziziningi izimpisi ezembethe izikhumba zezimvu. Isiko lokubalekela lingcono kunalo mkhuba osuwenziwa namhlanje wokuhlalisana kungashadiwe. Ukuhlalisana kwehlisa isithunzi somuntu wesifazane ngoba wenza yonke imisebenzi yobukhosikazi ebe engalotsholiwe. Nokho kwesinye isikhathi abantu besifazane bayaphumelela ngoba bagcina sebashadile kodwa imvamisa bayaxhaphazeka bagcine sebebuyela emakhaya.

Ngalesi sikhathi basuke sebeyimigodi enganukwanja ngoba basuke sebenezingane eziningi. Ukubalekela kuphephile ngoba intombi ayikutholi ukuxhaphazeka

ngokocansi. Uma insizwa ingayithandi intombi eyibalekele ikhipha inkomo yokuyigeza ukuze ingabi nesinyama bese igugela ezinsisheni. Kwesinye isikhathi isiko lokubalekela lisingathwa abazali. Kuyenzeka ukuthi umnumzane ajube indodakazi yakhe ukuthi ibalekele insizwa ukuze athole izinkomo zokulobolela indodana yakhe. Nokho kubalulekile ukuthi abazali bangaphoqi amadodakazi abo ukuthi ayogana abantu angabathandi ngoba nje bona bejahe izinkomo. Kuhle ukuthi abazali baqikelele ukuthi amadodakazi abo bawakhetela abantu abaqotho futhi nelaka lawo lilalelwe. Abazali kufanele bathathe isifundo esitholakala encwadini yomdlalo kaTamsanqa esihloko sithi: 'Buzani kubawo.' Lapha abazali baphoqa uThobeka ukuthi agane uGugulethu kanti yena uzithandela uNomampondomise.

Endulo kwakuqikelelwa ukuthi izinsizwa nezintombi zinikezana inhlonipho efanele. Kwakubonakala sengathi izintombi yizona ezinomthwalo omkhulu wokuhlonipha kodwa nezinsizwa kwakubhekeke ukuthi zizihloniphe izintombi. Endulo kwakungandile ukushaywa nokudlwengulwa kwabantu besifazane. Namhlanje sekuyinsakavukela umchilo wesidwaba ukushaywa, ukudlwengulwa ngisho nokubulawa kwabantu besifazane. Amakhosi ayeqikelela ukubeka imithetho eqinile yokuvikela abantu besifazane. Uma insizwa ithuke noma ikhulelise intombi, zonke izintombi zesigodi zazihlangana, zihambe zinqunu ziye kubo kwansizwa, zifike zigwaze inkomo ngomkhonto, zikhiphe umswani ziyogeza ngawo emfuleni.

Namhlanje uma izintombi zingenza lokhu zingaboshwa kuthiwe zizithathele umthetho ezandleni zazo. Izintombi zingaphinde ziboshelwe ukuhamba zinqunu emphakathini. Okudabukisayo ukuthi abantu abawugqizi qakala umthetho bayaqhubeka nokuhlukumeza abesifazane. Kuyadingeka ukuthi abomthetho baqinise isandla ngoba uHulumeni useyishayile imithetho yokuvikela abantu besifazane. Nokho nawo umphakathi kufanele ubambisane nabomthetho uma kukhona abaphula umthetho. Abazali kufanele bafundise izingane zabo indlela yokuziphatha. Abaphathi bamasonto kufanele bafundise izingane zabafana

ukuphatha kahle amantombazane. Othisha ezikoleni nabo kudingeka bayifake le mfundiso ezinganeni zabafana esifundweni sokuqondiswa kwempilo.

Ezikoleni othisha babhekene nengwadla yokudlebeleka kwentsha engafuni ukuthobela imithetho yesikole. UMnyango Wemfundo wavala ukusetshenziswa kwenduku ezikoleni, kunezindlela zokuqondisa izigwegwe ezinconywe uMnyango Wemfundo. Othisha bakhononda ngokuthi lezi zindlela azisizi ngoba abafundi abazishayimkhuba kunalokho bayazijabulela. Kuphakanyiswe ukuthi othisha kufanele bayixoxe nabafundi imithetho yokulawula izikole ukuze bayamukele njengeyabo. Ukuncoma abafundi uma benze kahle kulima indima enkulu ekwakhekeni kwezimilo zabo. Othisha kubalulekile ukuthi baqwashise abafundi ngengozi yegciwane lengculaza babuye babafundise ngezindlela zokuzivikela kulolu bhuhane. Kubalulekile ukuthi othisha bangathandani nezingane zesikole ngoba lokhu kubehlisa isithunzi nezingane zilahlekelwe inhlonipho. Abafundi kudingeka ukuba banake izifundo zabo, bayeke ukuthanda izinto ngoba lokhu kwenza babe yisisulu sabantu abangenanembeza.

Amasonto abamba iqhaza elibalulekile ekufundiseni intsha ukuhlonipha nokuziphatha kahle. Umyalo weNkosi yamaNazaretha othi insizwa yeNazaretha ingaqonywa uyabasiza kakhulu labo abawuhloniphayo. Lo mthetho usiza intsha ukuthi ivikeleke ezifweni zocansi nasekutholeni abantwana ngaphandle komshado. Intsha ithola ithuba elanele lokuphothula izifundo zayo, iphinde ithole imishado emhlophe. Kukhona ukuhambisana phakathi kwenkolo yobuNazaretha, i-Islam kanye nenkolo yobuKrestu lapho begqugquzela ukuthi intsha ishade nabantu abangaphansi kwenkolo yayo. Lokhu kuyasiza ukunciphisa izinkinga emshadweni ngoba umakoti nomkhwenyana basuke belawulwa umthetho owodwa. Inkolo yobuNazaretha nenkolo yobu-Islam ziyahambisana ekutheni amantombazane angagqoki amabhulukwe. Enkolweni yobuKrestu, amanye amahlelo aseyawavumela amantombazane ukuthi agqoke amabhulukwe ngisho esontweni imbala. Mhlawumbe lokhu kuyindlela yokuheha intsha ukuthi ithande isonto. Umthetho wenkolo yobu-Islam obeka ijoka kubazali ukuthi bathwale

izindleko zemishado yezingane zabo, iyasiza ukuthi intsha ingagugeli ezinsisheni. Intsha engashadile ijwayele ukutholela izingane emakhaya iphinde izinikele ezidakamizweni. Mhlawumbe kungayisiza indlu emnyama ukuthi ibuyekeze amalobolo, angambi eqolo ukuze intsha isheshe ingene emshadweni.

Inkolo yobuKrestu kubukeka sengathi iyona edla ubhedu ezikoleni. Kuvamile ukuthi abefundisi benkolo yobuKrestu bahambele izikole bayothandazisa abafundi. Ngenkathi bethandazisa baye bafundise abafundi izwi leNkosi. Nokho uMnyango Wemfundo washaya umthetho wokuthi akekho umuntu okufanele aphakamise inkolo yakhe esikoleni ngaphandle uma ekhuluma nalabo bantwana abangaphansi kwaleyo nkolo kuphela. Kuyenzeka ukuthi othisha bawephule lo mthetho, bashumayele ezikoleni.

I-Government Gazette No.25459, (2003:28) ithi:

In any event, as we have established, our schools are not in the business of preveleging, prescribing, or promoting any religion.

Umsebenzi wothisha ukugcizelela inhlonipho nokuziphatha kahle entsheni. Inkolo yobuKrestu izama ukushintsha inqubo yayo emasontweni ukuze nentsha izithole yemukelekile. Siyathola ukuthi kwamanye amahlelo umculo usujwayele ukuhambisana nokudansa kanti futhi sekuxegiswe nomthetho olawula indlela yokugqoka.

UChalke, (1987:60) ufakazela lokhu uthi:

The religious terminology which we often fondly call the language of Zion along with our styles of music, dress and preaching are all exceptionally difficult for young people to cope with.

Abefundisi abasadonsi isikhathi eside uma beshumayela kodwa bafaka nomculo kudanswe. Lokhu kwenzelwa ukuthi intsha ingaphathwa isithukuthezi bese

iyabaleka emasontweni. Nokho asekhona amahlelo enkolo yobuKrestu asadla ngoludala. Kubalulekile ukuthi amasonto abe nezinhlelo lapho intsha ibamba khona iqhaza elibalulekile. Akulindelekile ukuthi amasonto asebenzise intsha njengodobo lokuzuza abazali bayo.

UChalke, (1987:43) uthi:

Through the young it is hoped to gain access to the homes from which they come and so eventually to win their parents.

Lokhu kusho ukuthi intsha kufanele ithathwe njengamalungu ebandla aphelele, zonke izidingo zayo zibhekwe. Abefundisi akufanele kube nezihloko abazizilayo ukukhuluma ngazo, kufanele bayiphendule yonke imibuzo yentsha.

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AMAPHEPHANDABA

Isolezwe, 07 September 2007, ikhasi 18.