

**UCWANINGO NGOKUSOKA NOKUQEQESHA ABASOKILE
ESIZWENI SAMAZULU**

HOPEWELL RALTON THAMSANQA MAZIBUKO

2016

**UCWANINGO NGOKUSOKA NOKUQEQESHA ABASOKILE
ESIZWENI SAMAZULU**

NGU-

HOPEWELL RALTON THAMSANQA MAZIBUKO

LWETHULWA UKUFEZA IZIDINGO ZEZIQU

ZO-

**BUDOKOTELA KWENZULULWAZI
(DOCTOR OF PHILOSOPHY)**

**EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO
ENYUVESI YAKWAZULU**

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ISIFUNGO

Mina **Hopewell Ralton Thamsanqa Mazibuko**, ngiyafunga ukuthi lo msebenzi “**UCWANINGO NGOKUSOKA NOKUQEQESHA ABASOKILE ESIZWENI SAMAZULU**” ungowami kusukela ekuqaleni kuze kube sekugcineni kwawo. Ngiyazemukela zonke izinselelo ezingaqhamuka ngemibono equkethwe kulo msebenzi. Yonke imithombo esetshenzisiwe kanye nokucaphuna okukhona kuyatholakala ngasekugcineni ngaphansi kwesihloko semithombo yolwazi.

H.R.T. Mazibuko

Usuku: _____

ISETHULO

Lo msebenzi ngiwethula kuMuna uZizwe (ongasekho), umama uNaMadi, izingane zakwethu zonke, uNkosikazi wami, uMaGcabashe nakubantwana bami, uMfundo, uNomangwe, uVumani, uLami, uZamangwe kanye noThembalamangwe. Ngaphandle kwenu Mawelase lo msebenzi ubungeke ube yimpumelelo, unwele olude!

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Ngibonge kakhulu kuMnumzane Biyela webandla lamaNazaretha ngolwazi analo ngokusokwa kwabesilisa kanye nezimfundiso zakhe ezakhayo, uMnumzane Manqele webandla lamaNazaretha kanye noMnumzane Sibiya webandla lamaNazaretha ngokungilekelela ekwenzeni lo msebenzi. INkosi inibusise.

Ngibonga ngiyanconcoza kuNkosazana Mndaba, uNkosazana Ndlovu, uNkosazana Mnguni, uNkosazana Zulu kanye noMnumzane Sibiya ngokuhumusha lo msebenzi. Enikwenze kimi nikwenze nakwabanye. Ngathi iNkosi inganivulela amasango niqhubeke nezifundo zenu.

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Ngibonge kuMnumzane Ngobese we-MMC eShowe, uMnumzane Shezi ngokwelekelela ngolwazi lwezempilo. Nikhule nikhokhobe madoda.

Ngabe ngenze iphutha elikhulu ngokungabongi kuNkosikazi wami, uMaGcabashe. Ngaphandle kwakhe nokungethemba uma ngihambile ngabe angiphumelelanga. Ukudela isikhathi sethu sobumnandi nokusala nezingane ekhaya kusho lukhulu kimi, Mdudu! Mnguni! Mphengwa! Ngibonga nezingane zami ngokungenzela lo msebenzi ubelula kimi ngingazi lutho ngekhompyutha. Mwelase, Nzima, Muna (Sotobe).

Ngigcine ngokubonga uNkulunkulu ngokungipha amandla nobuhlakani bokwenza lo msebenzi.

IQQQA

Lolu cwaningo luhlolisisa ukusoka ngezindlela ezahlukene kanye nezimfundiso eziqhutshwa izinhlaka ezahlukene emphakathini wamaZulu neqhaza ekwehliseni izifo ezithathelana ngokocansi. Lubheka ukuthi iliphi iqhaza elingabanjwa umphakathi kanye neNdlunkulu ekulweni nezifo ezithathelana ngokocansi ikakhulukazi entsheni.

Lubuye lucubungule ububi nobuhle bokusoka ngokweNdabuko nangokwaseNtshonalanga ukuze kube nezincomo ezifanele ezizokwenza abesilisa bakukhuthalele ukusoka. Kubhekwa amasiko amahle angalandelwa ekunciphiseni izifo esithathelana ngokocansi kanye nemigudu elandelwayo uma owesilisa efuna ukuganwa. Lucubungula ngezindlela ezingalandelwa ekuvikeleni abantu abasha ukuba bangakhulelwa besebancane kanye nokungangenwa izifo zocansi.

Lubuye lubheke nobungozi obukhona kubantu abaphila impilo yobunkonkoni. Ucwaningo luhlolisisa izinkinga ezenze abantu baphile impilo yobunkonkoni. Ucwaningo luzolalela imibono yomphakathi ngokwehlukana kwawo mayelana nezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Lolu cwaningo lunezahluko eziyisikhombisa.

Isahluko sokuqala siyisingeniso socwaningo lapho kubhekwa khona intshisekelo yocwaningo, izinhloso zocwaningo, izindlela zokuqhuba ucwaningo, umklamo wocwaningo, imibono yongoti, abazohlomula kulolu cwaningo kanye nohlaka lwezahluko.

Isahluko sesibili sibheka umlando ngokusoka kwabesilisa, ukusoka nomthelela wokunciphisa izifo ezithathelana ngokocansi, nezimpawu ezichaza ukuthi sesikhona isifo socansi.

Isahluko sesithathu sibheka ubuhle nobubi bokusoka, ubuhle nobubi ngokwaseNtshonalanga kanjalo nokweNdabuko, ngesikhathi sokusoka nangemuva kokusoka. Kuzothi kubhekwa lokhu kube kuhlolwa okuhle okungenziwa ukuze kuphephe isizwe samaZulu, nokubi kuzobe kubhekiwe ukuze kube nezincomo

Isahluko sesine sibuka ukuqeqeshwa kwabasokiwe kanye nendlela yokuziphatha, izinhlaka ezifanele ukuqeqesha abasokile ngokuziphatha. Izinhlaka ezifana nabazali, abeZemfundo, abezeMpilo, abaholi beNdabuko kanye nabezenkolo.

Isahluko sesihlanu sibuka imiphumela yokuziphatha kosokile, abazohlomula ngokuziphatha ngendlela kosokiwe, imikhutshana ebakhona lapho kukhula intombazane njengokuthomba, umemulo, ukuhlolwa kwezintombi nezinsizwa, uMkhosi Womhlanga kanye nemigudu elandelwayo ngowesilisa kuze kube uyaganwa.

Isahluko sesithupha sicubungula sihlaziye ulwazi oluvunjululwe ezinhlakeni ezahlukene zomphakathi ngokwehlukana kwazo. Imibuzo imayelana nokusoka nokungasoki, iminyaka yobudala, abanganiwe nabanganganiwe, ukuzalwa kwabantu ngokwezindawo, inkolo yomphakathi, ukusebenza nokungasebenzi, ukufunda nokungafundi, ubukhona babazali kanye nobuzwe.

Uhlu lwemibuzo lwesibili lumayelana nokukholelwa ekususweni kwesicubu somzimba, ulwazi ngesiko lokusoka kanye nezindlela zokusoka. Sicubungula okumele kwenziwe ukwehlisa izinga locansi entsheni.

Isahluko sesikhombisa siyisihlaziyo socwaningo lapho kwethulwa izincomo bese kuyaphethwa.

SUMMARY OF THE STUDY

This research looks into details different ways of circumcision and the teachings of different Zulu communities and their role in fighting the spread of Sexually Transmitted Diseases. It also looks at the role of the society and royal house in the fight against STDs.

This research also investigates the advantages and disadvantages of cultural circumcision and medical circumcision so that there would be necessary recommendations that will make men to be willing to circumcise. It looks at good cultures that can be followed to decrease STDs and also the procedures that are followed if a man wants to get married. It looks into details the channels to be followed to prevent teenage pregnancy and prevent STDs.

It also investigates the present dangers in people who are homosexual. The research looks closely the reasons that lead people to homosexuality. The study will listen to the views of different societies in regards to STD's especially AIDS. This research has seven chapters:

Chapter one: It is the introduction where the drive of the research is looked, the purpose of the study, methods of research, scope of the study, different critics, beneficiaries of the study and organization of study.

Chapter two: Looks at the history of men circumcision, the circumcision and its role in reducing STD's and the symptoms of the STD's in a person.

Chapter three: Looks at advantages and disadvantages of cultural circumcision and medical circumcision during circumcision and after circumcision. While that is looked after there is going to be the testing of the good that can be done to save the Zulu Nation, and the bad will also be looked at so that the recommendations will be made.

Chapter four: Looks at the training of the circumcised men and their behaviour, structures that are supposed to train circumcised men about how to handle themselves. Structures like parents, education, health, traditional leaders and religion.

Chapter five: Looks at the results of good behaviour of circumcised men, those who are going to benefit by good behaviour during the first periods of a girl, coming of age, virginity testing to male and female, reed dance, and channels to be followed by men until they get married.

Chapter six: It analyses in details the information that has been taken from different structures of communities. Questions concerning circumcising and non-circumcising, age, married and single, ethnical groups, society belief, employment and unemployment, educated and not educated, patients availability and nationality.

The second list of question is about believing in removing certain body parts, information about the culture of circumcision and ways of circumcising. It analyses what can be done to reduce the rate of sex in youth.

Chapter seven: It is the analysis of research where recommendations are made and concluded.

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ISENGEZO /APPENDIX

ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Ukusoka kubukeka sengathi into entsha lapha kwaZulu-Natali kanti kwakuvele kukhona ngaphambi kweNkosi uShaka. Kwabe kulisiko kwaZulu ukuba abafana basoke. Kwakuye kuthi abafana bebanga elithile bahambe bayosoka entabeni. Babehlala khona kuze kuphole. Umfana ongasokile wayebukelwa phansi kuthiwa akandoda yalutho ngoba wesaba ukuya edwaleni lapho kusokelwa khona. Leli siko namuhla silibona lihambisana namaJuda nezinye izinhlanga. Ezinye izizwe kazidli nomuntu ongasokile.

Isiko lokusoka laqedwa iSilo uShaka kwaZulu ecasulwa ukuba abafana bayohlala entabeni kuchitheke isikhathi esiningi kade kuphole. Nokho nanamuhla abafana abaningi basawunquma umthambo baqhathe noma bengasoki.

UMsimang, (1975:218) ubeka uthi:

Ngesikhathi sasendulo, ngaphambi kokubusa kweLembe, amaZulu abe eya entabeni njengezinye izizwe eziNsundu zamaXhosa, abeSuthu, amaShangane, amaVenda kanye nezinye zisaya ngisho nanamuhla lokhu.

Lokhu kuya entabeni kufana nokusoka kwezizwe zaphesheya njengamaJuda. Kuthe ngesikhathi sikaShaka wabe eseliqeda leli siko lokuhlala izinyanga entabeni kuthiwa abafana bayalashwa, bayafundiswa nemithetho yobudoda. Yena wamisa ukuthi ubudoda buzofundiswa komkhulu ngenkathi izinsizwa sezibuthiwe.

Esikhundleni sokuya entabeni, kwakuthi lapho umfana eseneminyaka mhlawumbe elishumi, ahlangane nezingqwele ekwaluseni bese zimchumbuza umthambo lona womutsha,

ziwubophe ngosinga lwenkunzi. Emveni kwezinsukwana umthambo usuzonqamuka bese ephola njalo umfana. Ngokunqamula umthambo kwakusuke kwehlukaniwa ijwabu nomutsha ukuze umfana angahlupheki ekukhuleni kwakhe, kepha afane saka nalabo abasokile.

Umbhali lapha uyakuveza ukuthi yize leli siko lavalwa iSilo uShaka ngenxa yokuthi izinsizwa zazihlala isikhathi eside entabeni ngenxa yokungapholi kwesilonda. Kuyavela ukuthi yize kwabe sekuvaliwe ukusoka kodwa ikhona indlela abafana ababesokana ngayo ekwaluseni eyabe ishesha nokuphola. Lapha kwakunqanyulwa umthambo womutsha ngokuthi uboshwe ngosinga lwenkunzi. Umfana imithetho yobudoda wabe eyithola uma esebuthiwe kanye nezinye izinsizwa.

Lokhu kubuye kufakazelwe uMasondo, (1940:64):

Lo mkhuba waqala phakathi kwesizwe esiNsundu endulo kuleli langaneno. Endulo bonke abantu besilisa babethi bangafika kuleli banga elifanele ukusoka, bese besoka ongasokile wabe eyiseka, ebizwa ngokuthiwa ngumfana nanxa eseyindoda futhi kuthiwa livaka elesaba umkhonto ngoba engayanga edwaleni, lapho onke amadoda afike aqine khona ukhakhayi.

Nxa abafana beyosoka, bebehamba ngezigaba zokukhula kwabo, bathi abantanganye basoke langalinye, kube yileso sigodi sikhuphe abafana abantanganye bayosoka njalo. Babengayi abesifazane abasebasha endaweni lapho abafana besokela khona ngoba babephenduka izilwane babe nomoya omubi. Ukudla babekulethelwa yizalukazi, inyama beyidla baze bayibuke ngoba bayahlatselwa. Babehlala lapho ethafeni, baze babuye ngoba sebepholile.

KwaZulu lo mkhuba waqedwa uShaka ngoba efuna ukuthi bonke abantu besilisa baye empini, bangalitshaziswa ngokuhlala isikhathi eside ethafeni besasokile. Wathi ngoba engenayo indlela yokuwuqeda lo mkhuba, wabe esethi abantu

mabachumbuze izindlebe, ngoba ekubona lokho ukuthi akusichithi isikhathi abantu bethothobele ethafeni.

Lapha umbhali usivezela ukuthi ukusoka kwakwenziwa nasendulo futhi le kwabe kuyindlela yokuzibonakalisa ukuthi leyo nsizwa ayilona ivaka. Kuvela nokuthi owayesaba ukusokwa wayebizwa ngomfana noma esekhulile.

Kuyavela futhi lapha ukuthi ontanga babesoka ngesikhathi esisodwa futhi abesifazane abasebasha babengafuneki lapho kusokwa khona ngoba bengase behaqwe imimoya emibi.

ISilo uShaka sawuvala lo mkhuba wokusoka kepha sachumisa owokuthi abantu okungenani abaklekle izindlebe ngoba khona akuchithi sikhathi.

I-Treatment Action Campaign, (2011:1) ithi:

Uma ungowesilisa oya ocansini nobulili obuhlukile, ukusoka komuntu wesilisa ngokwelashwa kuzonciphisa amathuba okuthola i-HIV.

Ukuhlola kokwelashwa okuthathu, okwenziwa eKenya, eNingizimu Afrika nase-Uganda, kwakhombisa ukuthi ukusoka ngokwelashwa kunciphisa ingozi yokuthi indoda ithole i-HIV ngama-50% ukuya kuma-60%.

Kunezinye izinzuzo zezempilo ezibalulekile ezihlanganiswa nokusoka. Lokhu kubandakanya ukuncishiswa kwengozi yezinye izifo ezisatshalaliswa ngocansi njenge-herpes, ugcunsula kanye negciwane le-papilloma kubantu, (Igciwane le-papilloma kubantu landisa ingozi yesifo somdlavuza wenduku yowesilisa emadodeni kanye nesifo somdlavuza womlomo wesibelethe kwabesifazane). Ingozi yokuthola izifo zomgudu womchamo ezinganeni, i-phymosis (ukunamathela kwejwabu langaphambili endukwini yowesilisa) kanye ne-baleritis (isifo seyisti senduku yowesilisa) nazo ziyancipha.

Kubonakele ocwaningweni lwabezempilo ukuthi iSifundazwe sakwaZulu-Natali njengesinye seZifundazwe ezihamba phambili ngesifo sengculazi ngenxa yakho ukungasokwa kwabantu besilisa njengabantu okuyibo abangavikela babuye babulale isizwe.

Kuyavela ukuthi ukusoka kwehlisa amazinga okuthola izifo ezithathelana ngokocansi ngoba umuntu usuke esefundiswe indlela yokuziphatha uma umuntu esesokiwe. Ukuziphatha nenhlonipho kuwumgogodla wempilo. Ukusoka kukodwa akwanele kodwa kusho ukuzigqaja, ukuzibamba kanye nokuzithiba.

Kuyavela ukuthi ukubhebhetheka kwezifo ezithathelana ngokocansi kungehla uma abantu besoka futhi befundiswa izindlela zokuziphatha ikakhulukazi intsha ngoba yiyona ehaqwa yilolu bhubhane.

UKhuzwayo, (2002:21) uthi:

Ucwaningo oselwenziwe kusukela umhlaba wonke wakhungathwa ubhubhane lwesandulela ngculazi lukhomba ukuthi amazwe lapho isiko lokusokwa kwabesilisa liqhutshwa khona, izinga lezifo ezithathelana ngokocansi, ikakhulukazi igciwane lesandulela ngculazi, (okuyilona okwatholakala eminyakeni elinganiselwa kwengamashumi amabili eyedlule ukuthi libanga ingculazi) liphansi.

Lapha uKhuzwayo uveza ukuthi abantu abasokile izinga lokuthelelaka ngengculazi liphansi. Ubuye aveze ukuthi amazwe aqhuba leli siko lokusoka anesibalo esiphansi sokutheleleka ngengculazi.

Lokhu kufakazelwa uRussell, (2000:1):

For more than a decade, AIDS researchers studying the catastrophic spread of HIV throughout Africa have been amassing a body of evidence suggesting that the epidemic is not consuming population at a

uniform rate, but seems cruelly selective in the people and places it does most harm. In 1998, American anthropologist, Priscilla Reining drew up a map of the African cities enduring the highest HIV infection rate and superimposed upon it a map of those places where the predominant cultural practices were to circumcise or not to circumcise. The correlation was striking: HIV was spreading fast in places where male circumcision was not routinely performed.

Sekungaphezu kweminyaka eyishumi, abacwaningi besifo sengculazi abafunda ngokubhebhethaka ngokweqile kwegciwane lesandulela ngculazi ezwenikazi lonke lase-Afrika. Bahlanganisa ulwazi olunzulu oluwubufakazi okukhomba ukuthi ukusabalala kwalesi sifo akuhlaseli abantu ngendlela efanayo kodwa kubonakala kukhetha ngesihluku kubantu nasezindaweni esingazihlaseli. Ngonyaka we-1998, ucwaningo ngempilo yabantu base Melika u-Priscilla Reining wadweba ibalazwe yamadolobhakazi ase-Afrika ethwele inamba enkulu yabantu ebehaqwe yisandulela ngculazi. Wase ephinda ezeza ngaphezu kwayo ibalazwe walezo zindawo lapho khona kusasetshenziswa kakhulu amasiko okusoka noma okungasoki. Ukuhlobana kwalezo zinto bekumangaza kakhulu. Ukubhebhethaka kwesandulela ngculazi nokusabalala ngokushesha ezindaweni lapho ukusoka kwabantu besilisa bekungenziwa njalo khona.

URussell ucacisa ukuthi isifo sengculazi sibhebhethaka kalula ezindaweni lapho abesilisa bengasokile khona.

1.2 Intshisekelo yocwaningo

Intshisekelo yalolu cwaningo isuswe ukubona indlela isizwe esiphela ngayo, sibhujiswa izifo ezithathelana ngokocansi.

Ukuphangalala kwabantu ubuthaphuthaphu kuyithinta kakhulu inhliziyi yomuntu. Ukufa kwabantu kwenza umuntu abe novalo lokuthi kazi eminyakeni ezayo kuyobe kunjani uma abantu befa ngalolu hlobo.

Izibhedlela zigcwele abantu abagulayo kodwa abalutholi usizo ngenxa yazo izifo ezithathelana ngokocansi, lokhu kukhathaza kakhulu. Abanye abagulayo baze baxoshwe ezibhedlela ngoba indawo yokubagcina ingasekho.

Ugqozi lwalolu cwaningo luphinde lwasuswa ukubona abantu belahlekelwa imisebenzi ngenxa yokuphelelwa ngamandla okusebenza. Ukulahleka kwemisebenzi kwenza imindeni eminingi ibulawe indlala. Umnotho wezwe lakithi uyafadabala ngazo belu izifo ezithathelana ngokocansi.

Kuningi osekuzanyiwe ukulwa nezifo zocansi kodwa kunhlanga zimuka nomoya. Singabala izindlela okumele zisetshenziswe uma umuntu eya ocansini, ukusetshenziswa kwejazi lomkhwenyana nokusoma nokwehlukana nocansi uma umuntu engezukuthembeka kumuntu athandana naye kanye nemishanguzo ehluahlukene. Konke lokhu kubonakala kwehluleka ekuthibeni nasekudodobaliseni izifo zocansi esizweni sakithi.

Lolu cwaningo lubuye lwasuswa ukubona abazali bengasayingeni eyokufundisa izingane ngendlela okufanele ziziphathe ngayo uma zizibandakanya nocansi. Lapha kubhekwa izindlela zesiNtu nemfundiso noma izinkolelo zesiNtu ngoba ukusoka okungenayo imfundiso akuphelele.

Kungalezi zizathu ezenze kwenziwa lolu cwaningo ngenhloso yokuthola ukuthi azikho yini ezinye izindlela ezingasetshenziswa ukulwa nalezi zifo ezithathelana ngokocansi.

1.3 Izinhlalo zocwaningo

Inhloso ukucwaninga nokufundisa ngokubaluleka kokusoka kanye nokuqeqesha abasokile ngenhloso yokwakha imindeni ephilile. Inhloso ukuvimba isiNtu ekwenzeni ucansi

olungaphephile kanye nokufundisa abantu abasha ngendlela okufanele bayilandele ukuze kube nesizukulwane esikhululekile ezifweni zocansi. Ukufundisa abantu besilisa ukuthi alisekho isoka lamanyala esikhathini samanje ngoba ayafa ngenxa yezifo zocansi.

Enye inhloso yalolu cwaningo ukubuyisela isithunzi somuntu sokuphila impilo engahaqiwe izifo eziningi kodwa ebheka imvelaphi nezingxabo zomuntu lapho esuka khona nalapho kubhekwe khona. Umuntu ongayazi imvelaphi yakhe akalazi nephambili lakhe.

Inhlosongqangi yalolu cwaningo ukuveza imibono eyahlukahlukene ngokusoka nokuqeqesha abasokile esizweni sonkana.

Inhloso enkulu ngalolu cwaningo ukuvusa isizwe ngezifo ezithathelana ngokocansi nemiphumela yazo. Ukuvusa abantu abasha ngokuya ocansini singakafiki isikhathi. Ucansi lwenziwa emva komshado ukuze kube nesizwe esinempilo nesiphephile.

Inhloso yalolu cwaningo ukufundisa nokusiza abantu abasha ngokubaluleka kokusoka. Lokhu kuzosiza isizwe sonkana ngokuba yisizwe esikhululekile ezifweni ezinhlobonhlobo zocansi. Abantu abasha bangumgogodla wesizwe ngakho kubalulekile ukubafundisa ukuze isizwe sibuyelwe inhlonipho esaziwa ngayo.

Inhloso enkulu ukufundisa abantu besilisa ngendlela efanele ukuze bathole abesifazane abafanele. Abantu besifazane abavikelekile ngenxa yokuthi abesilisa abasokiwe futhi abafundisiwe ngendlela yokuziphatha. Lokhu kuyobasiza abantu besifazane ngoba bazohamba ngokukhululeka nokuziqhenya ngenxa yokuthi abesilisa bayayazi indlela yokuziphatha uma sebesokiwe.

Lokhu kusho ukuthi umuntu wesilisa unikwa isihluthulelo sempilo ngokuhlonipha umuzi kayise kanye nobuzwe bakhe. Ngokufundiseka komuntu wesilisa kusho ukuvikeleka kowesifazane ngisho ezifweni imbala. Insizwa iyaziqhenya ngobunsizwa bayo, hhayi ngamandla kodwa amandla okusoka kanye nobugagu bayo. Izintombi zizoyekwa

ukuphoqwa nokuthwalwa uma izinsizwa sezifundisiwe. Kuyovela imishado emiselwe uNkulunkulu bese isizwe siyakhululeka ezifweni ezinhlobonhlobo.

1.4 Izindlela zokuqhuba ucwaningo

Kulolu cwaningo kuzosetshenziswa izazimthetho ezinolwazi mayelana nokusoka kanye nendlela yokuziphatha kanye nalabo asebenkantsa ubomvu kwezocwaningo. Kuzosetshenziswa imithombo yolwazi olubhaliwe emtatshweni yezincwadi nangendlela yomlomo. Abanye abayosetshenziswa kulolu cwaningo uHulumeni kanye nezinkampani ezizimele ezenza ucwaningo ngokusoka kanye nezifo ezithathelana ngokocansi.

Kuzosetshenziswa abaholi bezikole, abazali emakhaya nabaholi emabandleni ezenkolo kanye nabaholi bomphakathi. Kuzosetshenziswa labo abasokile nalabo abangasokile ukuze kutholakale uvo lwabo ngemuva kokusoka nemiphumela yakho. Imibuzo edinga imibono ngokusoka iyovezwa ngasekugcineni kocwaningo.

Okunye okuzosetshenziswa kulolu cwaningo ulwazi oluyotholakala emaphephandabeni, emaphephabhukwini nakwizinkulumo lapho kwethulwa lolu hlelo lokusokwa kwabantu besilisa uHulumeni. Okokugcina imithombo yabezindaba njengemisakazo, omabonakude kanye nezinkundla zokuxhumana.

Ucwaningo luzoqhutshwa ngendlela yokuxhumana nabathintekayo ngqo kulolu siko (*Experimental Approach*). Lokhu kuzosiza ukuthola amaqiniso nezindlela eziphephile zokuqhuba lolu siko lokusoka. Kuyosetshenziswa labo abathintekayo ekusokeni abesilisa ngenhloso yokuthola ubungozi nokuphumelela kwabo abasokayo. Lokhu kuyokwenziwa ngenhloso yokunqanda labo abenza lokhu bengagunyaziwe umthetho. Lokhu kuyokwenziwa ngoba ucwaningo luveza ukuthi kukhona vele asebenazo izifo ezithathelana ngokocansi. Ngalokhu kufanele kubekhona izindlela ezilandelwayo ukuze osokwayo angaphangalali.

1.5 Umklamo wocwaningo

Ucwaningo luzogxila ekusokweni kwabesilisa nokubaqeqesha ekuziphatheni ukuze bangangenwa izifo zocansi. Ukususa ijwabu kungaba nomphumela omuhle ekuvikeleni ukungenwa yizifo zocansi.

Kubalulekile ukubheka ukuthi esikhathini samanje kube uHulumeni owenza lolu hlelo. Ukusoka ungahlolile kuyingozi ngoba ungopha kakhulu nesilonda singapholi uze ufe kanti uma kunguHulumeni ungasinda ngoba unendlela yakhe ephaphile yokwenza lo msebenzi.

Ucwaningo luveza ukuthi:

- Kukhona amanye amabandla asokayo ngenhloso ethile. Kuzozwakala kuwo amabandla akwenzayo lokhu.
- UHulumeni uqale uhlelo lokusoka abantu besilisa nokubafundisa ngendlela yokuziphatha ngenhloso yokunciphisa izifo ezithathelana ngokocansi.
- Izinhlango ezizimele zibambe iqhaza ekufundiseni abantu besilisa ngokubaluleka kokusoka ngenhloso yokunciphisa isibalo sabasuleleka ngezifo ezithathelana ngokocansi.
- ISilo SaMabandla uGoodwill Zwelithini sihlabe ikhwelo ekubuyisweni kwaleli siko lokusoka njengomzamo wokunciphisa ukudlanga kwezifo ezithathelana ngokocansi.

Lokhu kufakazelwa ngu-Henderson, (2000:9):

Male circumcision is known to reduce the risk of ulcerative sexually transmitted diseases (STD's) such as cancrroid and syphilis. These diseases are known to enhance HIV transmission and acquisition, so circumcision may have an indirect proactive effect. Furthermore, removal of the foreskin may provide direct protection through micro-traumatic lesions or mini ulcerations at this site. The foreskin also has a high density of

Langerhans cells which are a possible primary target for infections.

Ukusoka kwabesilisa kwaziwa ngokunciphisa ingozi izifo ezidluliselwa ngobulili emathunjini (ama-STD) ezifana ne-*cancroid* nogcunsula. Lezi zifo zaziwa ngokubhebhethekisa i-HIV kanye nokuzuzwa, kanjalo ukusoka kungaba nomthelela ongaqondile mathupha. Ngaphezu kwalokho, ukususwa kwejwabu kungaletha isivikelo esiqonde ngqo ezilondeni ezincane-ezibuhlungu noma kwimihuzuko kule ndawo. Ijwabu ligcwele kakhulu ama-*Langerhans cells* okuyiwo angenisa kalula izifo.

Kuzobhekwa ukuthi imfundiso kubantu besilisa abasokile iyenzeka yini? Kuzokwenziwa ucwaningo ngendlela abantu besilisa abasokiwe okufanele baziphathe ngayo emphakathini ukuze bangabhebhethekisi izifo ezithathelana ngokocansi. Ukusoka kukodwa akwanele uma umuntu engafundisiwe indlela yokuziphatha aze afike emshadweni.

Isihloko socwaningo asisabalele kodwa kubalulekile ukubheka ukuthi ezinye izizwe zona inhloso yazo yokusoka ngaphandle kokwehlisa izinga lezifo ezithathelana ngokocansi nangendlela abantu bezizwe zabo abaziphatha ngayo kwezocansi. Isizwe esihle esinyonkela okuhle kwesinye ngenhloso yokwenza okuhle kwesaso. Siyobheka kafushane isizwe samaXhosa lapho kwenziwa khona leli siko lokusoka.

Kungani sinyonkele esizweni samaXhosa na? Yingoba banolwazi olunzulu ekusokweni. Sithola izinkinga ezikhona ekusokeni ukuze isizwe samaZulu singangeni ogibeni olufanayo. Lokhu kuzosiza ekutholeni imvelaphi nenhlosongqangi yokusoka. Lokhu kuzovula amehlo nomqondo osabalele ngokusoka ngoba indlela ibuzwa kwabaphambili.

Kuzobhekwa nezindlela zokusoka, lokhu kuyosiza isizwe ekwenzeni ngendlela ephephile leli siko. Kuzonconywa indlela ephephile yokuqhuba ukusoka. Kuzobhekwa nomonakalo esizweni samaZulu odalwe ukungasoki. Kuzosiza labo abangakasoki ukuba nabo benze njalo ukuze isizwe sizophumelela.

1.6 Imibono yongoti

UMitchell, (2006:104) uthi:

Initiation age grades – boys of a similar age initiated into manhood together were recognised into the Amabutho regiments, which Shaka later deployed with great effectiveness to run his expanded empire.

Ukubuthwa ngezigaba zobudala - abafana abangontanga babengeniswa ebudodeni ngokuthi bethiwe babe amabutho, kamuva uShaka wayebatshala ngobuchule ukuqhuba nokuphatha umbuso wakhe omkhulu.

Umbono kaMitchell uyakuveza ukuthi kwakungenoma ngubani owayesoka. Kwakuba ibutho elithile elaliba sesigabeni esifanayo ngokokukhula. Lokhu kufakazela khona ukuthi ukusoka kwaqala emandulo.

UCarton nabanye, (2008:579) bathi:

Many Zulu gardeners such as Mr Gxabhashe told me that they underwent a similar rite of passage in the kitchen suit, which compared to enduring the trials of traditional African initiation schools, some of which , at least before Zulu King Shaka's reign, centred on adolescent male circumcision and humiliating tasks that taught the discipline and toughness required in manhood. Even the rite of enrolling in the Amabutho shared parallels with the Zulu young man's first employment as a new member of a team of domestic servants with a collective identity and experience of hardship.

Most important, being a gardener has turned into a ritual of attaining manly dignity (indoda enesithunzi). Certainly the most striking similarity between traditional male initiation and the trials of Abaqulusi is the emphasis on male separation

(seclusion) from all female things, from the amputation warning of the red piping on the kitchen suit to the (breast) milk taboo, symbolising the (forced) severance of young men from their mothers – in this instance their figurative ‘maternal’ miss us.

Iningi lamaZulu angabalimi njengoMnumzane Gxabhashe wangitshela ukuthi badlula esigabeni sesiko elifanayo lokukhula, lapho kuqhathaniswa ubunzima bendabuko nezikole zokusoka Afrika, ezinye zazo, okungenani ngaphambi kokubusa kweNkosi yakwaZulu uShaka, okwakugxile kukusoka kowesilisa oseyibhungu nemisebenzi elulazayo ayabe ifundisa isiyalo nobunzima obudingekayo ebudodeni. Ngisho isiko lokungena emabuthweni kwakuhambisana nokuthi insizwa yomZulu ithole umsebenzi wokuqala emasimini njengezinceku ukuze bathole ukuzazi nokwazi ubunzima.

Okubaluleke nakakhulu, ukusebenza engadini sekuyisiko lokuthola isithunzi sobudoda. Okuqinisekileyo okufana kakhulu phakathi kokusoka ngendabuko abesilisa kanye nezivivinyo zaBaqulusi ngukugcizelela ukuthi owesilisa wehlukana (kude) nazo zonke izinto zabesifazane, kusukela kwisexwayiso sokunqunywa kwepayipi elibomvu ezingutsheni zasexhibeni kuye ehlazweni obisini lwebele, efanekisela (ngenkani) ukwehlukaniswa kwezinsizwa konina – lokhu kungukususwa konina ababazalayo.

Kulesi siqeshana umbhali uveza ukuthi leli siko lidala. Lalenziwa nangaphambi kokuba kubuse iSilo uShaka.

Kuyavela nokuthi lena kwakunganye yezindlela lapho abafana babeqedwa khona ukuba iminqolo, lapha babefundiswa ngobudoda.

I-South African Medical Research Centre, (2007:1) bathi:

Male circumcision and its links to HIV prevention

According to a report, the foreskin's inner mucosal surface is more susceptible to HIV because it has more immune cells that are vulnerable to HIV infection. The presence of the foreskin acts as a physical barrier, trapping HIV next to the surface of the penis for longer periods. In this moist environment, the HI-virus can survive longer. After circumcision the penile shaft becomes less susceptible to viral infection.

Ukusoka kwabesilisa nokuxhumana nokuvikela isandulela ngculazi

Ngokusho kombiko, ingaphakathi eliswakeme lejwabu lisengozini yokungenwa isandulela-ngculazi ngoba ligcwele amasosha omzimba amaningi angenwa isifo sesandulela-ngculazi. Ukubakhona kwejwabu kuba umngcele ongokoqobo, ovalela isandulela-ngculazi esikhumbeni senduku isikhathi eside. Kule ndawo eswakamele, isandulela-ngculazi ikwazi ukuphila isikhathi eside. Emva kokusoka inkande yenduku kuba kancane ukuthi ingenwe igciwane.

Lolu cwaningo luveza ngokusobala ukuthi umuntu osokile usethubeni eliyingcosana lokwesuleleka ngengculazi kunalowo ongasokile ngoba ijwabu liyawagodla amagciwane akwazi ukuzalana ande. Lokhu kusho ukuthi abantu abasokile abafundiswe indlela yokuziphatha.

UStinson, (2003:1) uthi:

Ritual circumcision is practised across many cultures in the world and is one of the "most resilient of all traditional African practices within [the] urban industrialised environment". In South Africa, every year, young abakwetha (Xhosa: male initiates) are hospitalised or die from circumcision

wounds undergone during traditional initiation rites.

Ritual circumcision under some circumstances can put young men at risk of contracting STDs, HIV/AIDS and other blood-borne infections. Countering this, new epidemiological research demonstrates that circumcised men carry a lower risk of contracting HIV than uncircumcised men. Merely from the above, it is indisputable that ritual male circumcision is a cultural issue that is complexly linked to public health.

Umkhuba wokusoka uqhutshwa ngamasiko amaningi emhlabeni futhi ungomunye "osaqinile kunayo yonke imikhuba yamasiko e-Afrika nangaphakathi emadolobheni agcwele izimboni". ENingizimu Afrika, njalo ngonyaka, abakhwetha abancane bangena ezibhedlela noma bafe ngenxa yamanxeba abawathola ngesikhathi sokusoka ngokwendabuko.

Umkhuba wokusoka ngaphansi kwezimo ezithile kungabeka izinsizwa engozini yokuthola izifo ezithathelana ngokocansi, isandulela-ngculazi kanye nezinye izifo ezithathelana ngokwegazi. Ukulwa nalokhu, ucwaningo olusha ngokocwaningo lwezezibalo lubonisa ukuthi abantu besilisa abasokile baba sengozini encane yokutheleleka ngesandulela-ngculazi kunabesilisa abangasokile. Ukususela kokungenhla, kuba okungenakuphikwa ukuthi umkhuba wokusokwa kwabesilisa indaba exhantela esikweni kodwa encike empilweni yomphakathi.

Lapha umbhali uveza ukukhathazeka kwakhe ngobungozi obuhambisana nokwenza isiko lokusoka ngokwesiNtu. Ubuye abalule izifo okungenzeka abasokwa bathelelane ngazo. Ucwaningo lubuye luveze ukuthi ukusoka kunciphisa amathuba okutheleleka kodwa uma kusokwa ngokwesiNtu kusenobungozi.

INocirc South Africa, (2011:1) bathi:

HIV cannot be prevented by mass circumcisions

Circumcision may result in a false belief that safe-sex practices are no longer required, implying a worsening of the incidence of HIV infection. Two separate papers were presented at a conference in Brazil, claiming that male and female circumcison has the potential to reduce HIV acquisition. Such claims may conversely have negative consequences in the struggle against HIV and AIDS. At the recent congress of the Treatment Action Campaign (TAC), the findings of a study conducted amongst male South African participants were presented, suggesting that the circumcised penis is more resistant to HIV infection. TAC has been reported to be considering advocating circumcision as a result. We are encouraging them to reconsider their new strategy.

This study could dangerously mislead people into believing that if they are circumcised, they would be protected against HIV. The natural response of a circumcised male to these reports is to assume that he is more resistant to HIV infection than is the intact male. The implication being that even more circumcised men may engage in unsafe sexual practices under the false impression that they won't contract HIV. Equally troublesome is the fact that this study offers no indication on whether or not the receptive partner of the circumcised male will become more or less vulnerable to HIV infection. The female receptive partner's risk will likely increase without adequate protection.

Isandulela-ngculazi angeke sivinjwe ngokusoka kuphela

Ukusoka kungaholela kumbono oyiphutha wokuthi ukwenza ucansi oluphephile akusadingeki, okungaholela ekwenyukeni kwezibalo zokutheleleka ngesandulela-ngculazi. Amaphepha amabili ahlukene ethulwa engqungqutheleni e-*Brazil*, ayethi ukusoka owesilisa nowesifazane kunganciphisa

ukungenwa isandulela-ngculazi. Izimvo ezinjalo zingase ngakolunye uhlangothi zibe nemiphumela engemihle emzabalazweni wesandulela-ngculazi kanye nengculazi uqobo. Engqungqutheleni yakamuva ye-*Treatment Action Campaign* (TAC), imiphumela yocwaningo olwenziwe kwabesilisa eNingizimu ye-Africa yethulwa, kwavela ukuthi umthondo osokiwe awutheleleki kalula igciwane lesandulela-ngculazi. I-TAC kubikwe ukuthi izogqugquzela ukusoka ngenxa yalokho. Sikhuthaza ukuba baphinde balicubungulise isu labo elisha.

Lokhu kodwa kungaba yingozi ngokudukisa abantu ukuthi bakholwe ukuthi uma besokile bazovikeleka ekutholeni igciwane lesandulela ngculazi. Impendulo ejwayelekile etholakala kwabesilisa abasokile kule mibiko eyokuthi bakholelwa ukuthi alibangeni kalula igciwane ukunalabo abangasokile. Isiphetho salokho esokuthi abantu abasokile bangazibandakanye ocansini olungaphephile ngoba becabanga okungelona iqiniso ukuthi ngeke balithole igciwane. Okunye okuyinkinga ngokulinganayo nalokho okukuthi lolu lwazi aluvezi ukuthi umlingani walowo osokile uzoba semathubeni amaningi noma amancane okuthelelaka ngengciwane. Owesifazane olala nosokile ayanda amathuba kuye okuhaqwa yigciwane uma engazivikeli ngokwanele.

INocirc South Africa baveza ukuthi ukusoka kungaletha inkolelo yokuthi ucansi oluvikelekile alusadingeki, lokhu kungabhebhethekisa ingculazi. Kuyavela nokuthi lolu cwaningo lungadukisa abantu abaningi abasokile ngenkolelo yokuthi uma usokile awuyitholi ingculazi. Lokhu kungenza abantu abasokile bangaziphathi kahle ngalokho kudingeka ukuba bafundiswe.

I-UNAIDS/WHO, (2005:40) bathi:

A recent study in South Africa found that circumcised men were at least 60% less likely to become infected than uncircumcised men. These promising results must be confirmed in ongoing studies in Kenya and Uganda before male

circumcision can be promoted as a specific HIV prevention tool. If proven effective, male circumcision may help increase available proven options for HIV prevention, but should not cause the abandonment of existing effective strategies such as correct and consistent condom use, behavioural change and voluntary testing and counselling.

Male circumcision does not eliminate the risk of HIV for men and the effects of male circumcision on women's risk of HIV are not known. It also remains to be demonstrated whether and to what degree circumcision could reduce HIV transmission in cultures where it is not currently practiced.

Ocwaningeni lakamuva olwenziwe eNingizimu Afrika luthole ukuthi abesilisa abasokile babenamathuba ngokungamashumi ayisithupha ekhulwini -60% ngaphansi bangenwe yigciwane kunalabo abasokiwe. Le miphumela ethembisayo kumele iqinisekise olunye ucwaningo oluqhubekayo e-Kenya nase-Uganda ngaphambi kokuba kugquguzelwe ukusokwa njengendlela yokunciphisa ukwanda kwesandulela ngculazi. Uma sekuqinisekisiwe, ukusoka kwabesilisa kungasiza ukwandisa izindlela eziqinisekisiwe zokuvikela igciwane, kodwa kumele lokhu kungadali ukuthi abantu bayeke izindlela ezivele zikhona nezisebenza kahle njengokusebenzisa njalo nangendlela eyiyo i-condom, ukushintsha ukuziphatha, nokuhlola igazi ngokuzikhethela kanye nokululekwa.

Ukusokwa kwabesilisa akubasusi engcupheni yokungenwa igciwane nanomthelela okhona owenziwa abesilisa engcupheni yokuthi abesifazane bathole igciwane ayaziwa. Kusalindeleke ukuthi kuvezwe ukuthi nanokuthi kusuke kwenzenjani ukuthi ukusoka kungehliswa ukuthelelana ngegciwane emasikweni lapho kungakenziwa khona.

Abakwa-UNAIDS/WHO baveza ukuthi abasokile banamashumi ayisithupha ekhulwini - 60% okungangenwa isifo sengculazi. Bayakuveza ukuthi osokile akusho ukuthi

akangalisebenzisi ijazi lomkhwenyana. Lokhu kufakazela khona ukuthi abantu abafundiswe ngokuziphatha kanye nokusebenzisa izivikelo ezifanele uma beya ocansini.

UBennett, (2011:1) uthi:

A circumcision program in a South African township reduced the rate of new HIV infections among men who had the procedure by 76 percent, according to the first data to show the effect of circumcision in the nation with the most AIDS cases.

More than 20,000 circumcisions were performed between 2007 and 2010 in Orange Farm, near Johannesburg, according to findings presented at an AIDS conference in Rome today. The percentage of circumcised men from 15 to 49 years of age increased to 49 percent from 16 percent in the period, said Bertran Auvert, a public-health professor at the University of Versailles outside of Paris, who presented the results.

Circumcision is the surgical removal of a skin that covers the tip of the penis. Studies have shown the pocket between the foreskin and the tip of the penis gives viruses and bacteria a spot to grow, and circumcision eliminates it. The foreskin has been shown to be rich in cells that carry HIV into the body.

The researchers surveyed almost 1,200 men in Orange Farm in 2007 and the same number in 2010. There were 0.42 infections in every 100 circumcised men per year, compared with 2.86 among uncircumcised men, according to the study. After statistical adjustment, the decline worked out to 76 percent, Auvert said.

Among circumcised men in Orange Farm, 6.2 percent have HIV, compared with 20 percent of those whose foreskins are intact, today's a finding show. The researchers said they're now collecting data to measure the effect of circumcision on the transmission of HIV from men to women.

Uhlelo lokusoka olusemalokishini aseNingizimu Afrika lehlisa izinga labantu abasha abangenwa yigciwane okungabesilisa izinga labo lokuhlola esilingu-76, ngokwezibalo zokuqala okukhombisa umthelela wokusoka ezweni la khona zandile izigameko zengculazi.

Kungaphezu kuka-2000 ukusoka okwenziwe phakathi kuka-2007 no-2010 e-Orange Farm eduze naseGoli ngokusho nomphumela ovezwe kwinkomfa ese-Rome namuhla. Iphesenti labesilisa abasokwayo abaneminyaka ephakathi kweyi-15 neyi-49 lenyukile laya ku-49% kulesi sikhathi ngokuho kuka-Bertan Auvert, ongulwazi wempilo yomphakathi enyuvesi yase-Versailles ngaphandle kwase-Paris okunguyena owethule imiphumela.

Ukusoka yilapho kususwa isikhumba esingaphambili esisuke sivale isitho sangasese somuntu wesilisa. Ucwangingo seluveze indawo eyiphakethe phakathi esikhumbeni esingaphambili nasechosheni lesitho sangasese somuntu wesilisa okuyiso esihlala amagciwane bese ekhulela khona kodwa ukusoka kuyalisusa leli phakathe. Ijwabu likhombise ukuthi yilo elithwala kakhulu igciwane emzimbeni.

Abacwaningi benze ucwangingo kubantu besilisa abayi-1200 e-Orange Farm ngonyaka wezi-2007 baphinda benza ngenombolo efanayo ngonyaka wezi-2010. Bekunokutheleleka okungu-0.42 kubantu abangu-100 besilisa abasokile ngonyaka ukuqhathanisa no-2.86 phakathi kwabesilisa abangasokile ngokusho kocwangingo. Emveni kokuhlanganisa izibalo kwehle ngo-76% kusho u-Auvert.

Phakathi kwabasokiwe e-Orange Farm u-6.2 wabo unesandulela gculazi ukuqhathanisa nalabo ijwabu labo lingasusiwe, ngokocwangingo lwangamuva. Abacwaningi bathi manje sebeqoqa izibalo ukuhlola umthelela wokusoka ekudluliseleni igciwane lisuka kwabesilisa liya kwabesifazane.

Umbhali uyakuveza ukuthi isikhwama esivala ikhanda lomphambili sinika amagciwane ithuba lokukhula. Lokhu kwenza umuntu angenwe ingculazi kalula. Ucwangingo luveza

ukuthi abesilisa abasokile mancane amathuba okungenwa ingculazi ngoba akukho lapho amagciwane azohlala khona akhele.

1.7 Abazohlomula kulolu cwaningo

Isizwe esiyohlomula kulolu cwaningo ngoba ekugcineni siyoba esikhululekile ezifweni zocansi ezahlukene ikakhulukazi ingculazi. Isizwe sizoba namathuba amancane okuthola izifo zocansi. Isizwe siyohlomula kwezomnotho, kwezemfundo kanye nezentuthuko. Imindeni eyahlukene iyohlomula ngokondliwa ngamalunga ayo ngoba ayobe ephila engafile ngenxa yezifo zocansi. Imindeni iyohlomula ngokungangcwabi imihla namalanga kodwa iyohlala ngokuthula nangokuthandana.

Abanye abayohlomula abesifazane ngoba azoba mancane amathuba okutheleleka ngezifo zocansi. Bayohlomula ngokuthandwa, bahambe ngokukhululeka ngoba bazobe sebazi ukuthi abesilisa sebefundisiwe ngokuziphatha kwezocansi.

Abayohlomula kakhulu abesilisa abasokiwe ngoba bayohamba ngokulihlonipha izwe. Lokhu kuyobenza bengangeni ezilingweni zomhlaba. Bayohamba bezazi ukuthi baphephile ezifweni ezinhlobonhlobo baze bafike emshadweni. Abantwana abayozalwa bayohlomula kakhulu ngoba bayozalelwa esizweni esiphilayo esingenazo izifo ezithathelana ngokocansi. Izingane ziyohlomula ngabazali abaphilayo abayokwazi ukuzondla zikhule zakhe isizukulwane esiphilayo.

ISilo SaMabandla uGoodwill Zwelithini noHulumeni wakwaZulu-Natali bayohlomula kakhulu ngoba bayokwazi ukuhola isizwe esingahaqiwe izifo kodwa esiphephile. Bayohlomula ngokungachithi imali eningi yokwelapha abantu kanye nokondla izintandane. Ucwaningo lubeza ukuthi isizwe samaZulu esidume ngenhlonipho, siyogwema ukuya ocansini olungaphephile.

1.8 Uhlaka lwezahluko

Isahluko sokuqala: Isethulo socwaningo

Isahluko sesibili: Ukusoka njengomzamo wokunciphisa izifo ezithathelana ngokocansi

Isahluko sesithathu: Ubuhle nobubi bokusoka

Isahluko sesine: Ukuqeqesha abasokile ngendlela yokuziphatha

Isahluko sesihlanu: Imiphumela yokuziphatha kosokile

Isahluko sesithupha: Ukucutshungulwa nokuhlaziywa kolwazi oluvunjululwe ezinhlakeni zomphakathi ngokwehlukana kwazo

Isahluko sesikhombisa: Ukuhlaziya, izincomo nesiphetho

1.9 Isiphetho

Ekuphetheni isethulo socwaningo iveziwe inhloso yocwaningo ngokusoka nokuqeqesha abasokile esizweni samaZulu. Kuveziwe ukuthi ukusoka yisikhali sokuvikela izifo ezithathelana ngokocansi kumuntu ongakasitholi. Kuveziwe ukuthi ukukhulisa umuntu wesilisa ngendlela efanele kuyomenza athole umuntu wesifazane ofanele baze bashade.

Izindlela zokuqhuba ucwaningo ziyolandelwa njengoba zethuliwe esethulweni socwaningo. Kumklamo kuzobanjelwa esihlokweni nakuba kuzothiwa jeqe nakwezinye izizwe nezindlela zokusoka. Ukujejeza kwezinye izizwe kuyosetshenziswa ngenhloso yokucobelela ulwazi kulezo esezimnkantsha ubomvu kulolu khalo lokusoka. Kuyobhekwa nomonakalo osewenziwe ukungasoki esizweni samaZulu. Ukubheka umonakalo kuyokwenziwa ngenhloso yokuxwayisa labo abangakasoki ngobungozi bokungasoki nangendlela yokuziphatha esizweni.

ISAHLUKO SESIBILI

2.0 UKUSOKA NJENGOMZAMO WOKUNCIPHISA IZIFO EZITHATHELANA NGOKOCANSI

2.1 Isingeniso

Kulesi sahluko kuzobhekwa ukuthi ukusoka kunamthelela muni ekunciphiseni izifo ezithathelana ngokocansi. Kuzobuye kubhekwe ukuthi ucwaningo luhamba lugini kuphi mayelana nokusoka nemithelela yakho ezifweni zocansi ezinhlobonhlobo? Kubalulekile ukwazi ukuthi yini ekhathaza umuntu aze afune ukusoka.

- Usanda kuqala ubuhlobo bokwenza ucansi nomngani omusha
- Umngani wakhe akaziphethe kahle uyazulazula
- Ukwenza ucansi lwesikhashana nomuntu omusha ongamazi kahle
- Ukuthola ukuthi umngani wakhe unesifo socansi emva kokuhlukunyezwa ngokocansi.

2.2 Ukusoka nomthelela wokunciphisa isifo sengculazi (AIDS)

Isifo sengculazi isifo esingakalapheki esedluliseleka komunye ngokocansi noma ngokusaluketshezi komzimba njengegazi.

Isandulela-ngculazi nengculazi kuphethe izigidi zabantu bakwaZulu-Natali. Abantu abangenwe yigciwane lesandulela-ngculazi bangazizwa bephila kahle iminyaka eminingi ngaphambi kokuba baphathwe yingculazi. Abanegciwane badinga uthando nokwesekwa. Ngezinye izikhathi abangani namalungu omndeni bayakhathazeka ngokuthi bangaze bangenwe yigciwane uma benakekela umuntu onesandulela ngculazi. Ingculazi ayidluleli komunye ngokuthintana, ukusingathana, ukukhwehlela noma ukuhlanganyela izinto zokudla noma ukuhlala endlini eyodwa.

Ingculazi ingadluliselwa kuphela:

- Ngokuya ocansini olungavikelekile nomuntu onalelo gciwane.
- Ngokuthintana negazi elinegciwane lesandulela-ngculazi.
- Kumama onegciwane lesandulela-ngculazi angalidlulisela enganeni yakhe engakazalwa noma esanda kuzalwa.

Igciwane lengculazi kancane kancane lilimaza amasosha omzimba womuntu. Amasosha omzimba ayingxenye yomzimba elwa namagciwane. La magciwane enza abantu bagule. Ngokulimala kwamasosha omzimba, umzimba awusavikeleki kahle kumagciwane. Yingakho abantu abaphila nengciwane lengculazi bangagula kalula.

Izimpawu zesifo sengculazi:

- Izinhlungu zesifuba kanye nokukhwehlela okungapheli.
- Ukujuluka ebusuku kanye nemfiva.
- Ukwehla kwesisindo somzimba kanye nokuhanjiswa isisu.
- Ubuhlungu uma ugwinya kanye nezilonda emlonyeni noma ngasemlonyeni.
- Ukuphathwa yikhanda elibi.
- Ukungaboni kahle.
- Ukukhathala.

Kukhona nezindlela zokuvikela ukugula. Uma amasosha omzimba ehlala enamandla, ngeke umuntu agule njalo.

- Yidla ukudla okunempilo.
- Thola imithi evikela izifo ezejwayelekile.
- Zivocavoce umzimba njalo.
- Musa ukuphuza uphuzo oludakayo nokubhema ugwayi.
- Gcina indlu yakho kanye nawe nihlanzekile.

- Geza izandla emva kokuya endlini encane ngaphambi kokuthi udle.
- Ungasebenzisani nabanye ngezinto ozisebenzisa emzimbeni wakho.
- Thola ukwelashwa uma uqala ukugula.
- Sebenzisa ijazi lomkhwenyane uma uya ocansini.

Lapha ucwaningo lwendlalela ngesifo sengculazi, indlela isifo esitholakala ngaso nangemuva kokuba usunalo nangezindlela ongazisebenzisa uma usungenwa ingculazi. Ucwaningo lubheka ukuthi lesi sifo ongakabi naso angasivikela kanjani. Ucwaningo luyogxila ekusokeni njengekhambi lokunciphisa isifo sengculazi. Kubalulekile ukwazi ngesifo bese kukhulunywa nabangakangenwa isifo sengculazi. Ukusetshenziswa kwejazi lomkhwenyane kuyobhekwa kanye ngezinye izindlela ezingaciphisa ukutheleleka ngengculazi.

UQuazi, (2010:122) uthi:

Male circumcision has often been taken carried out for social, religious and more rarely, for medical reasons. It has been reported that men who have had a circumcision seen to contract fewer urinary tract infection. There is also evidence that circumcised men have a lower rate of penile cancer, a very rare form of cancer.

Recently, there is strong evidence to suggest that male circumcision will reduce the risk of HIV infection in men. It is now being recommended by WHO and UNAIDS as an additional HIV prevention intervention. Research is unclear about whether circumcision reduces the risk of cervical cancer in females sexual partners.

Abesilisa abasokwayo basoka ngezizathu zempilo, ngokwenkolo bese kuba kancane, ngokwezizathu zempilo. Sekuke kwabikwa ukuthi abesilisa abasokile asibahlaseli kalula isifo esibizwa nge-*Urinary tract infection*. Kunobufakazi futhi bokuthi abasokile banezinga elincane lokuhlaselwa umdlavuzi oba sesithweni sabo sangasese, okuwumdlavuzi ongajwayelekile.

Kamuva, kunobufakazi obuqinile bokuthi ukusoka abaselisa kuzonciphisa amathuba okungenwa yigciwane le-HIV kwabesilisa. Njengamanje isinconywe ukuthi isetshenziswe ngabenhlangano yezempilo emhlabeni i-WHO ne-UNAIDS njengendlela enye yokuvikela igciwane. Ucwaningo alucacisi ukuthi ukusoka kuyakuvikela yini ukuthola kalula umdlavuzwa ohlasela abesifazane abanabalingani abasokile.

Ucwaningo lunkankanya ukuthi ukusoka kwakungehloso yezenkolo nokuzithandela kungaxilile ekunciphiseni izifo zocansi. Kubikwa ukuthi osokile wayengangenwa izifo zomgudu womchamo kalula. Kuvela nokuthi osokile wayengenazo izifo ezithathelana ngokocansi njengomdlavuzwa wesitho sangasese. Lolu cwaningo luveza khona ukuthi nakuba abantu babengasokile, izifo kodwa babengenazo, okuwukuthi ukusoka kuyazinciphisa izifo ezithathelana ngokocansi. Kamuva nje kunento ephathekayo yokuthi ukusoka kunciphisa amathuba okutheleleka ngesifo sengculazi emadodeni. Kuyanconywa ukuba kusetshenziswe ukusoka njengekhambi lokunciphisa isifo sengculazi. Ucwaningo alukucacisi ukuthi ukusoka kungehlisa yini amathuba okutheleleka kowesifazane ngomdlavuzwa wesibelethe uma enomlingani wakhe.

UQuazi, (2010:269) uqhuba uthi:

Most HIV infection is via the foreskin. At the 4th international AIDS society conference in 2007 the Director of the National Institute of Allergy and Infectious Diseases and top advisor on HIV and AIDS to the president of the USA stated that the research scientific advances that the research community should be proud of, namely the finding that male circumcision substantially reduces the risk of acquiring HIV [Honey, 2007].

On 28 March 2007 the World Health Organisation and UNAIDS issued a statement endorsing circumcision in prevention of the spread of HIV [World, 2007]. This stated "the efficacy of male circumcision is reducing female to male HIV transmissions has now been proven beyond reasonable doubt. This is an important landmark in

the history of HIV prevention.” It went on to recommend circumcision for men and boys.

Abantu abaningi abangenwa yigciwane libangena ngejwabu. Engqungqutheleni yesine kazwelonke yabanegciwane (4th International AIDS Society) eyayingonyaka wezi-2007 uMqondisi weSikhungo esibizwa nge-National Institute of Allergy and AIDS wathi kuMongemeli waseMelika ucwaningo kumele baziqhenye ngokuthi umphumela ababenawo wokuthi ukusoka kwehlisa kakhulu ukuba sengcupheni yokuthola igciwane lesandulela ngculazi (Honey, 2007).

Ngonyaka wezi-2007 mhla zingama-28 kuNdasa inhlango yezempilo emhlabeni (WHO) kanye nelwa negciwane lengculazi (UNAIDS) yakhipha isitatimende lapho yayiseka ukusoka njengene yezindlela zokuvikela ukubhebhethaka kwegciwane lengculazi (World, 2007). Lokhu kufakazela ngokunganazi ukuthi ngempela ukusoka kwehlisa izinga lokudlulisa igciwane lisuka kwabesifazane liya kwabesilisa. Lokhu kungumaka obalulekile emlandweni wokuvikela igciwane lesandulela ngculazi. Iqhubeka ngokukhuthaza ukusoka kwamadoda nabafana.

Mancane amathuba okudlulisela igciwane lengculazi kusuka kowesifazane kuya kowesilisa uma benza ucansi. Kuyavela futhi ukuthi ukutheleleka ngesifo sengculazi kungena ngejwabu ngoba libutha zonke izifo. Ucwaningo luncoma ukuthi amadoda kanye nabafana abasoke ukuze kunciphe ukutheleleka ngesifo sengculazi. Le mibono emibili iyafakazelana ukuthi ngempela ukusoka kunciphisa amathuba okuthola isifo sengculazi kusuka kowesifazane kuya kowesilisa. Kuthi akucace ukuthi abantu abatheleleka ngesifo sengculazi yilabo abangasokiwe. Kunenye inkolelo ethi uyageza emizuzwini emithathu uma kade uqeda ukwenza ucansi ukuze wehlise amathuba okutheleleka ngesifo sengculazi. Ucwaningo luyakugxeka lokhu ngoba kungadukisa abantu.

Ucwaningo luncoma ukusetshenziswa kwejazi lomkhwenyana kosokile ukuze aphephe ngokuphelele.

UQuazi, (2010:195) uthi:

Sexual transmission of HIV and other STIs should be reduced by use of barrier protection such as condoms.

Ukuthelana ngokocansi i-HIV nezinye izifo zocansi ezithathelanayo kumele kuncishiswe ngokusebenzisa isivikelo esiyithiyo njengamajazi omkhwenyana.

Lolu cwaningo lukhuthaza ukuthesenziswa kwejazi lomkhwenyane nakuba usokile uma uya ocansini. Kusho ukuthi abantu abasokwayo abafundiswe ukuthi ijazi lomkhwenyana libalulekile kwezocansi.

I-World Health Organisation, (2006, 505-588) ithi:

Male circumcision is the surgical removal of all or part of the foreskin of the penis. There are several biological explanations as to why this operation may reduce the risk of HIV infection. Removal of the foreskin reduces the ability of HIV to penetrate the skin of the penis. In addition, on the underside of the foreskin are located many special immunological cells such as Langerhans cells which are prime targets for HIV.

Another possible explanation is that small tears in the delicate skin of the inner surface of the foreskin during sexual intercourse could allow a portal of entry for HIV. Men with a foreskin are more prone to have some infections, including sexually transmitted infections, which can enhance HIV transmission. Male circumcision is associated with a much lower risk of penile cancer. Several studies now suggest that female partners of circumcised men have a lower risk of cancer of the cervix. Other benefits include prevention of inflammation of the glans and foreskin (balanitis) and prevention of scar tissue causing an inability to retract the foreskin (phimosis).

Ukusoka kwabesilisa ilapho khona kususwa isikhumba esingaphambile sonke kowesilisa. Kunezizathu zempilo eziningi ezichazayo ukuthi kungani ukusoka kungehlisa izinga lokuthelelana ngegciwane lesandulela ngculazi. Ukususwa kwesikhumba esingaphambile kowesilisa kwehlisa izinga lokuthi igciwane likwazi ukuphuma kubantu wesilisa kunye futhi, kolunye uhlangothi lwesikhumba esingaphambili kowesilisa kunemithambo ebalulekile enjenge-Langerhans okuyiyo ethwala kakhulu igciwane.

Enye incazelo eyokuthi kunokuconsa okuncane okwenzakalayo esikhumbeni esithambile ngaphakathi ejwabini ngesikhathi kwenziwa ucansi olungenza kube lula ukungena kwegciwane. Abesilisa abanejwabu basengcupheni yokungenwa yizifo ezithathelana ngocansi ezingenza kube lula ukungenwa yigciwane lesandulela ngculazi. Ukusokwa kwenza kwehle ukungenwa wumdlavuzi ohlasela ingaphambili kowesilisa (*penis cancer*) ucwaningo oluningi luveza ukuthi abesifazane abanabalingani abasokile aba mancane amathuba okuthi bethole umdlavuzi wesibeletso (*cervix cancer*). Okunye futhi okuhle ukuvikeleka ukushisa kwemithambo esejwabini nokuvikela ukuqhekeka kuma-tissue okwenza kubenzima ukuhlehlisa ijwabu.

Kuthi akucace ukuthi ukusoka kungciphisa amathuba okutheleleka ngesifo sengculazi. Ukusoka kubuye kunciphisa amathuba okuthi ingculazi ingangeni ngejwabu noma ijwabu linyama eningi ingculazi engena ngayo. Abesilisa abangasokile maningi amathuba okuthi badlulisele kubantu besifazane isifo sengculazi. Kuthi akuvele ukuthi abesifazane abathandana nabesilisa abasokile mancane amathuba okuthi bangangenwa umdlavuzi wesibeletso.

2.2.1 Ukusoka ngokwezempilo

Inhlangano elwela amalungelo abantu kwezempilo, *iMedical Rights Advocacy Network (MERAN)* iveze ukuthi kayihambisani nokuqhakanjiswa kokusoka empini yokulwa nokusabalala kwengculazi.

U-De Haas we-MERAN uthi yize bevumelana nemizamo yokulwa nokubhebhetheka kwengculazi kodwa kabavumelani nokuthi kusetshenziswe ukusoka ngaphandle kokuchazela abantu ngendlela.

U-De Haas uthi ukufafazwa kwemibiko ethi abantu kumele basoke ukuze balwe nokwanda kwalesi sifo kuzokwenza abesilisa bazitshele ukuthi asisekho isidingo sokuthi basebenzise ijazi lomkhwenyana.

Lukhona ucwaningo oluthi kunomthelela omuhle ukusoka ekunqandeni ingculazi kepha lolu cwaningo ludinga ukuthi emuva kweminyaka eyi-10 luphinde lubhekwe laba bantu baphinde bahlolwe ukuze kubonakale ukuthi kubasizile yini ukusoka, ngombono ka-De Haas.

U-De Haas uthi abavumelani nokusokwa kwezingane ezincane ngoba abazali kufanele bazikhethele bona ukuthi izingane zabo zisokwe. Lokhu kulandela umbiko ovela kule nhlangano othi iyavumelana nemizamo yenhlangano elwela amalungelo abaphila negciwane lengculazi, *i-Treatment Action Campaign* (TAC) yokubhalela owayenguMvikeli Womphakathi, uMadonsela, ngodaba lokusokwa kwabesilisa nge-Tara Klamp.

U-De Haas uthi kumele abantu banikwe ithuba lokukhetha ithuluzi abafuna ukusokwa ngalo. UMdletshe we-TAC KwaZulu-Natali uthe bayakujabulela ukuthi le nhlangano ivumelana nayo ngokuthi abesilisa kumele banikwe ithuba lokukhetha uhlobo lwethuluzi abangasokwa ngalo kepha uthe le nhlangano isebenzisa udaba lwe-*Tara Klamp* ukufeza izidingo zayo.

Sekukaningi sizwa ngabantu abathi babona ukukhishwa kwemibiko ngokusoka kungadala izinkinga ezingadida abantu. Uthe bayavuma ukuthi abantu kumele banikwe lonke ulwazi ngokuvikela ingculazi. Imibiko ngokusoka kumele ihambisane nokusetshenziswa kwamajazi okhwenyane, kusho uMdletshe.

U-Sonderup, we-South African Medical Association uthe kumele kuhlonishwe ucwaningo olwaveza ukuthi ukusoka kunawo umthelela omuhle ekuvimbeni ukubhebhetheka kwegciwane lengculazi.

Lokhu okushiwo abacwaningi kuhambelana ncimishi nalolu cwaningo ngokuthi abasokwa abafundiswe izindlela zokuziphatha ukuze ukusoka bakuqonde kahle. Ukusetshenziswa kwamajazi omkhwenyane kungezinye zezindlela zokuqeqesha abasokile abahluleka ukulinda isikhathi esifanele sokuzibandakanya kwezocansi.

Lolu cwaningo lufakazela inkulumo kaMathenjwa ayethula ebuthweni leZinyosi eShowe mhla ziyi-12 kuNhlangulana onyakeni wezi-2010 wathi:

Kukhona izinselelo ezintathu zempilo – Ikhaya, isikole nesonto. Lapho izingane zithola khona imfundiso. Abantu besifazane balindele okuhle kodwa kumuntu wesilisa osesokiwe. Isitho somuntu wesilisa sangasese sibekelwe ukwandisa isizwe.

Umuntu wesilisa uma enomuntu wesifazane usuke ehlonipha isithunzi sakhe, umuzi wakubo kanye nabazali bakhe. Umuntu ophilayo nonobuntu yilowo owesaba ichilo. Ukusoka kukodwa akwanele kepha ukuziphatha okungumgogodla wokunqoba ingculazi.

Ngale nkulumo kaMathenjwa yenza ucwaningo luhambe luze luthinte indlela lezi zisekelo ezintathu zempilo ezenza ngayo ukukhulisa abantu besilisa abasha. Nokuthi yiliphi iqhaza ezilibambayo ekunciphiseni ukubhebhetheka kwegciwane lengculazi ngokusoka kowesilisa.

Kuthi akucace ukuthi ukusoka akusikho nje ukujabulisa umuntu wesifazane kwezocansi njengoba abanye becabanga kodwa kuwukwehlisa isibalo sabantu abangenwa izifo ezithathelana ngokocansi. Kuyacaca ukuthi abanye abantu besilisa abasokile babudedengu ngokuzivikela kwezocansi ngoba bakholelwa ukuthi bona sebephephile ekutholeni izifo zocansi.

UGreen, (1994:11) uthi:

Another explanation is also beginning to gain some credence. Bongaarts and his colleagues found statistical correlation between lack of male circumcision and HIV seroprevalents in the capitals of thirty seven. Some researchers have even proposed the possibility of advocating male circumcision as a method for controlling the spread of HIV.

Enye incazelo esiqalwa ukuthenjwa. U-Bongaarts nabalingani bathole izibalo ezihambisanayo phakathi kokusweleka kwabesilisa abasokwayo nabatholakala benegciwane lesandulela ngculazi. Abacwaningi abathile sebethembise ukuthi kungenzeka baseke ukusoka njengendlela yokuvikela ukusabalala kwegciwane lengculazi.

Abacwaningi abaningi bayathola ukuthi ukusoka kungaba yikhambi lokwehlisa isifo sengculazi.

UGreen, (1994:184) uqhuba uthi:

These healers advise clients from non-circumcising societies (e.g.Zulu, Swazi) to become circumcised as a way to prevent STDs and such clients apparently are complying by visiting hospitals or traditional healers to become circumcised.

Laba belaphi baluleka abantu basezindaweni ezingasoki (njengezamaZulu, Swazi) ukuthi nabo basoke njengendlela yokunqanda ukubhebhetheka kwezifo zocansi (STDs) futhi laba bantu kuthiwa bayakwenza lokhu ngokuvakashela izibhedlela nabelaphi bendabuko ukuze basoke.

Abalaphi bayeluleka abantu abaqhamuka emiphakathini engasoki njengamaZulu namaSwazi ukuba abasoke ukuze bavikele izifo ezithathelana ngokocansi. Bayayalwa ukuba bavakashele izibhedlela noma baye entabeni ukuze basizakale ngokungangenwa izifo zocansi.

Lezi zelulelo zibhekiswe kumaZulu ngqo ukuba ayosoka ukuze angangenwa izifo ezithathelwa ngokocansi. ISilo neNdlunkulu yonkana kanye noHulumeni waKwaZulu-Natali sebekhulumile, isizwe asisukume siyosoka ukuze siyoba nemindeni enganazo izifo zocansi.

UGreen, (1994:184) uqhuba uthi:

Ngemuva kwengqungquthela eyayiseGoli
kunezinqwembe ezazibhalwe ngamagama
amakhulu zeluleka zithi, *“TO CIRCUMCISE IS
THE BEST REMEDY TO REDUCE SEXUALLY
TRANSMITTED DISEASES.”*

Lokhu kucacisa ukuthi abantu abangasokile bayanxuswa ukuba bayosoka ukuze bavikeleke ezifeni zocansi ikakhulukazi amaZulu namaSwazi lapho kugcwele khona abesilisa abangasokile.

Abelaphi babefundisa babuye bacele abazali bezizwe ezingasokile ukuba basoke abantwana babo ukuze bangangenwa izifo zocansi lapho sebekhulile.

Ukusoka abesilisa kwehlisa amathuba okuthola isifo sengculazi. Kuyavela ukuthi ukusoka akumvikeli umuntu ekutholeni ingculazi ngokuphelele ngakho kufanele kwenziwe eminye imizamo yokuvikela njengokusebenzisa ijazi lomkhwenyane. Kuyavela nokuthi uma umfana esusa ijwabu elemboze ikhanda lomphambili lokho kwehlisa amathuba olungenwa isifo sengculazi. Yingakho sekunengcindezi nasesizweni samaZulu ukuba leli siko lokusoka libuye. Kuyavela ukuthi ijwabu lidala umswakama owenza ukuba amagciwane akhele khona nokudala isifo sengculazi. Ngokwenza ucansi kuyenzeka ijwabu liklayeke bese kubalula ukungena kwamagciwane ejwabini elisikekile. Lokhu kwenza owenza ucansi ezwe ubuhlungu ngenxa yezilonda zejwabu.

Kuyenzeka ukuthi ngaphansi kwejwabu kulapho kudlalela khona amagciwane. Amanzana asejwabini ngenkathi kwenziwa ucansi yiwo angaba umgudu wokungena kwegciwane

emzimbeni. Ukususwa kwejwabu kwenza ukuba ikhanda lomphambili liqine lokhu kwenza lenqabe ukuba lihlalwe amagciwane.

Nakuba induku yomphambili kanye nembobo yokuchama kuyindawo amagciwane angahlali noma angangeni kalula kodwa umuntu angayithola ingculazi ngezicubu ezikhona kulezo zindawo. Kuyavela nokuthi ngemuva kokusoka kulapho amathuba emaningi khona okungenwa isifo sengculazi noma osokiwe engaziniki isikhathi sokuthi aphole ngokwanele ngaphambi kokwenza ucansi. Njengoba kuvela ukuthi osokile akavikelekile ngokuphelele ekutholeni isifo sengculazi kufanele kusetshenziswe ezinye izindlela zokuvikela njengokuthembeka kumlingani wakho, ukusebenzisa ijazi lomkhwenyana kanye nokuqhelelana nocansi. Lezi ngezinye zezindlela ezingasetshenziswa ukuvikela ingculazi ngale kokusoka kukodwa.

Ukusoka akwehlisi amathuba okuthi indoda esinalo leli gciwane ilidlulisele kowesifazane ongenalo igciwane lengculazi. Igciwane eliyimbangela yesifo sengculazi alingeni kalula kumadoda asokile lokhu sekwenze izikhulu zezempilo ziphathwe amakhanda ngoba zicabanga ukuthi abantu bazobambeleva kule nkolelo ethi osokile akalitholi igciwane lengculazi ayeke ukuzivikela bese ayatheleleka. Osokile mancane amathuba okungenwa ingculazi ngokungamashumi ayisithupha ekhulwini – 60%. Lokho kusho ukuthi abantu abaqeqeshwe ngendlela yokuziphatha ukuze bangangenwa isifo sengculazi bethi bavikelekile bona.

U-Cleaton- Jones, (2005) waseNyuvesi yase-Witwatersrand eGoli uthi:

Circumcision is not going to prevent HIV infection in the long run. If circumcised men think they're protected against HIV, they're fooling themselves. If they don't practise safe sex, they'll still be at risk it's just a lower risk.

Ukusoka angeke kukuvikele ukuthola igciwane ngokuhamba kwesikhathi. Uma abantu abasokile becabanga ukuthi bavikelekile ekutholeni igciwane, bayazikhohlisa. Uma bengalwenzi ucansi

oluphephile, basengcupheni kuyingcuphe nje encane.

Lokhu kusho ukuthi ukusoka ngeke kuvikele ukuthola izifo ngesikhathi esizayo. Amadoda asokile acabanga ukuthi avikelekile ekutholeni isifo sengculazi ayazikhohlisa. Kufanele azivikele ukuze abe nesiqiniseko sokuthi aphephile.

I-World Health Organisation, (2015) ithi:

If male circumcision is confirmed to be an effective intervention to reduce the risk of acquiring HIV, this will not mean that men will be prevented from becoming infected with HIV during sexual intercourse through circumcision alone.

Uma ukusoka kuqinisekisiwe njengendlela esebenzayo yokusehlisa ukuthi uthole igciwane, lokhu ngeke kusho ukuthi amadoda azovikeleka ekutheni bengenwe igciwane ngesikhathi enza ucansi ngokuthi usokiwe nje kuphela.

I-World Health Organization isafakazela khona ukuthi ukusoka okuhamba ngaphandle kokuzivikela akuphephile. Abantu abasokile, abazivikele babuye bafundiswe indlela yokuziphatha ukuze bavikeleke ngokuphelele.

I-WHO/UNAIDS incoma ukuthi ukusoka kwamadoda akuphelele uma bengazivikeli ngokusebenzisa izivikelo uma beya ocansini:

WHO/UNAIDS recommendations emphasize that male circumcision should be considered an efficacious intervention for HIV prevention in countries and regions with heterosexual epidemics, high HIV and low male circumcision prevalence. Male circumcision provides only partial protection, and therefore should be only one element of a comprehensive HIV prevention package which includes; the provision of HIV testing and counselling services, treatment for sexually transmitted infections, the promotion of safer sex

practise, the provision of male and female condoms and promotion of their correct and consistent use.

Izincomo ze-WHO/UNAIDS ziyagcizelela ukuthi ukusoka kwabesilisa kumele kuthathwe njengendlela esebenzayo yokuvikela igciwane emazweni nasezindaweni lapho khona abantu abathandana nabantu bobulili obuhlukile kobabo, isibalo esiphezulu sabantu abanegciwane ilapho kunesibalo esincane sabantu abasokile. Ukusoka kuletha ukuvikelela okungaphelele ngakho ke kumele kube nendlela eyodwa ehlanganisa zonke izindlela zokuvikela igciwane okufaka ukuhlola, ukwelulekwa izinto zokulapha izifo ezithathelana ngokocansi, ukugqugquzela ukwenza ucansi oluphephile, ukusabalalisa ama-condom abesifazane nawabesilisa kuphinde kugqugquzelwe ukuthi bawasebenzise ngendlela efanele zikhathi zonke.

Lezi zeluleko zisho khona ukuthi kubalulekile ukuba abantu besilisa abasoke ikakhulukazi ezindaweni ezingaliqhubi isiko lokusoka. Kuyavela ukuthi ukusoka kufanele kuhambisane nokuhlololwa ingculazi nokwelulekwa nokusebenzisa ijazi lomkhwenyana ngendlela efanayo.

Ngesikhathi kusokwa abafana esibhedlela saseMseleni mhla zingama-26 kuNhlangulana ngonyaka wezi-2012, isihloko okwakukhulunyelwa phezu kwaso sasithi: “Kusokwa abesilisa ngenhloso yokulwa nokubhebhethaka kwegciwane lesandulela ngculazi.”

Kwakuyisikhathi sasebusika futhi izikole zazivaliwe, izikhungo zoMnyango Wezempilo eziningi KwaZulu-Natali zona zimatasatasa zigqugquzela umkhankaso wokusokwa kwabesilisa ngenhloso yokunqanda ukubhebhethaka kwegciwane lesandulela-ngculazi. Isibhedlela saseMseleni naso sasiyingxenye yalo mkhankaso njengoba phela sawenza naso amakhempu okusoka kwabesilisa ngokubambisana nobukhosi besizwe sakwaMdluli endaweni yakwaNibela eduze kwaseHluhluwe kanye nesizwe sakwaMabaso endaweni yaseMseleni ngenyanga kaNhlangulana ngonyaka wezi-2012 lapho khona okwasoka khona abesilisa abayi-175. Phela abacwaningi bakuvezile ukuthi ukusoka lokhu kuyawanciphisa

amathuba okutheleleka ngeciwane lesandulela-ngculazi ngokungamashumi ayisithupha ekhulwini - (60%).

UFakude, (2015) woMnyango weZempilo esibhedlela saseMseleni wagqugquzela abesilisa ababesoka ukuthi kubalulekile ukuqhubeka nokusebenzisa ijazi lomkhwenyana uma beya ocansini ngenxa yokuthi kunenkolelo yokuthi uma umuntu esesokile akabe esatheleleka ngeciwane lesandulela- ngculazi, okungesilo iqiniso.

Obunye ubuhle bokusoka yikho ukuthi kunciphisa amathuba okuthola umdlavuza wesibeletso kumaqondana, kunciphisa amathuba okuthola izifo zocansi. Kwenza ukuba umaqondana wosokile aluthokozele ucansi futhi kugcina owesilisa ehlanzekile. Selokhu waqalwa umkhakhaso wokusokwa kwabesilisa ngonyaka wezi-2011 esibhedlela saseMseleni sekusokwe abesilisa abalinganiselwa kwabazi-3078.

Lokho kuqhutshwa kokusoka abantu besilisa esibhedlela ezahlukene kwaZulu-Natali kukhombisa khona ukubaluleka kokusoka njengekhambi lokunciphisa isifo sengculazi. Abazempilo abagcini ngokusoka abesilisa kuphela kodwa bayabafundisa indlela yokuziphatha uma sebesokile kanye nokuzivikela ngokusebenzisa ijazi lomkhwenyana.

Abakwa-Medecins Sans Frontieres Medical Male Circumcision Team bathi, umbono wabo ukunciphisa igciwane lengculazi ngokungamashumi ayisikhombisa ekhulwini (70%) ngonyaka wezi-2019 endaweni yaseShowe. Bathi bazosoka ngokwaseNtshonalanga abesilisa abaphakathi kweminyaka eyi-12 kuya kuma-49.

Inhloso yabo ukuvikela nokugwema isifo sengculazi ngokugqugquzela abesilisa abaneminyaka esukela eminyakeni eli-12 kuya ema-49 ukuba bahlololelwe ingculazi nokuthi abantu basoke. Abahlose ukubafundisa abafundi, abamasonto, imiphakathi ehlukehlukehene, abasemakhaya, abezokuthutha nabahwebi.

UQuazi, (2010:163) uthi:

At the end of 2006, an estimated 39.5 million people were living with HIV and 4.3 million became newly infected that year. Prevention must be greatly prioritized in the response to AIDS and efforts are being made to find new prevention technologies to bolster the package of already known effective prevention methods. Male circumcision is one of these new potential methods, along with vaginal microbicides, pre-exposure prophylaxis with antiretroviral medication, herpes suppressive therapy, cervical barrier methods and HIV vaccines.

Ekupheleni konyaka wezi-2006, abantu abacishe bafinyelele kwizigidi ezingu-39.5 babephila negciwane futhi abayizigidi ezi-4.3 abasha batheleleka ngalowo nyaka. Ukuzivikela kumele khambe phambili ukulwa nengculaza futhi kumele kwenziwe imizamo emisha yobuchwepheshe bamanje ezosebenzisana nezindlela ezisebenzayo ezivele zikhona. Ukusoka kungenye yezindlela ezithembisayo ezifana ne-*vaginal microbicides, pre-exposure prophylaxis* ngemithi yokwelapha ingculazi, i-*herpes suppressive therapy, i-cervical barrier methods* kanye nemigomo yesandulela ngculazi.

Kuyavela ukuthi izibalo zabantu abaphila negciwane lengculazi nalabo abasanda kuthola ingculazi. Kuyavela ukuthi ukusoka kungaba ikhambi lokusiza abangakatheleleki ngengculazi.

UQuazi, (2010:164) uqhuba uthi:

A number of observational studies indicate that circumcised men have lower levels of HIV infection than uncircumcised men. Male circumcision should now be recognized as an efficacious intervention for HIV prevention. Promoting male circumcision should be recognized as an additional, important strategy for the prevention of heterosexually

acquired HIV infection in men. Male circumcision does not provide complete protection against HIV infection. Circumcised men can still become infected with the virus and if HIV-positive can infect their sexual partners.

Ucwaningo oluningi luveza ukuthi amadoda asokiwe anamathuba amancane okungenwa yigciwane kunalabo abangasokiwe. Ukusoka kumele kube yindlela esemthethweni yokulwa nesandulela ngculazi. Ukugqugquzelwa kokusokwa kumele kuthathwe njengenye yezindlela yokulwa nokuthelelana ngegciwane emadodeni. Ukusoka kwabesilisa akulethi ukuvukeleka okuphelele kwisifo sengculazi. Amadoda asokile asengatheleleka ngegciwane futhi uma bona benegciwane basengathelela abalingani babo ngegciwane.

Ukusokwa kwabesilisa kuthathwa njengokwengeza ezikhalini zokunciphisa ukuthathelana ngesifo sengculazi. Abesilisa abasokile mancane amathuba okutheleleka ngesifo sengculazi kunalabo abangasokile. Ukusoka akusho ukuvikeleka ngokuphelele esifweni sengculazi. Nabo abasokile bangatheleleka ngesifo kanjalo nabalingani babo bangatheleleka. Akekho ongeke angangenwa isifo sengculazi, osokiwe nongasokiwe. Ngaleyo ndlela osokile kufanele anciphise abalingani bakhe kwezocansi nokukhuthazwa ukuba asebenzise ijazi lomkhwenyana. Okubalulekile kunakho konke ukuthembeka kumlingani wakhe. Uma owesilisa esethembekile kumlingani wakhe, yilapho la mathuba okungenwa isifo socansi singasebenza khona. Okunye okuyosiza abesilisa abanenkolelo yokuthi uma usokile mancane amathuba okuthola igciwane ukuthi bafundiswe basuswe leyo nkolelo.

Abantu abasokiwe abasebenzise ezinye izindlela zokuzivikela lapho beya ocansini bangathembeli ekusokweni kuphela. Omunye usengaba nombuzo wokuthi kungani ukusoka kugqugquzelwa kanti nakho akuphephile. Impendulo ingabasobala, ukuthi ukusoka kwehlisa amathuba okutheleleka ngesifo sengculazi yingakho abasokile befundiswa ngendlela yokuziphatha. Ukusoka uma kuhambisana nokuqeqesha abafana lokho kuyosho ukuvikeleka okuphelele.

UQuazi, (2010:181) uthi:

Male circumcision is one of the most powerful interventions that is currently available in the fight against HIV, according to an article published in the Medical Journal of Australia.

Ukusoka kwabesilisa kungenye yezindlela ezinomthelela omkhulu ekhona njengamanje ekulweni negciwane, ngokusho kwendatshana eyayiphume kwi-Medical Journal yase-Australia.

Ukusoka kuseyikho okunamandla ekulweni nesifo sengculazi. Nalo lolu cwaningo luhambe luncome ezinye izindlela zokwelekelela ukusoka ekuvikelekeni ngokuphelele.

UQuazi, (2010:181) uqhuba uthi:

It should be viewed as part of a safer sex package. Condom use remains essential, with promotion of condom use plus circumcision of males being analogous to seat belts plus airbags for reducing the road toll

Kufanele ibhekwe njengengxenye yezindlela zokwenza ucansi oluphephile. Ukusetshenziswa kwejazi lomkhwenyana kusabalulekile, ngokugcizelela ukusetshenziswa kwejazi lomkhwenyana kanye nokusokwa kwabesilisa kumele kugcizelelwe ngendlela efanayo nokuthi abantu bafase amabhande ukuze kwehliswe izingozi.

Ucwaningo lwenze umzekelo wokuphepha komuntu oshayela imoto. Luveza ukuthi ucansi oluvikelekile oluhambisana nokusetshenziswa kwejazi lomkhwenyana. Ucwaningo luthi imoto vele inezivikelo zakhona ezenza ukuthi ungalimali uma kwenzeka ingozi. Lezo zivikelo zifaniswa nokusoka. Bese kuthi ukubopha ibhande emotweni kufaniswe nokusebenzisa ijazi lomkhwenyana. Lezi zinto zombili zenza umshayeli avikeleke ngokuphelele engozini. Ibhande ulifaka ngokuqeqeshwa ngoba uma ungalifakanga

nezivikelo zemoto yizo ezingaba yingozi ekuphileni komuntu. Nokusetshenziswa kwejazi lomkhwenyana kulele kumuntu ofuna ukwenza ucansi ethembele ekutheni usokile. Ukungalifaki ijazi lomkhenyane kuyokwenza ukusoka komuntu kube yize leze ngoba uyobe esengenwa isifo esithathelana ngokocansi. Ngalokho iyaphela impilo yokwethembela ekusokeni kuphela.

Lo mzekeliso wezivikelo ezisemotweni zihambisana ncimishi nalolu cwaningo olugquguzela ukusoka kanye noqeqesho okusebenzisa ezinye izindlela zokuvikela kanye nokuziphatha kosokile. Yingakho nasemgwaqeni amaphoyisa ekubopha uma ungalibophanga ibhande ngoba kunenkolelo yokuthi yilona elivikela umuntu ukuthi angalimali kakhulu uma kwenzeka ingozi. Kulo mzekelo kuyacaca ukuthi kukhona izimoto ezingenazo izivikelo, lezo zifaniswe nabantu abangasokile kodwa bangaphepha uma besebenzisa ibhande, elifaniswe nejazi lomkhwenyana. Ukuboshwa kwebhande kudinga umshayeli aqeqeshwe ukuze naye aqeqeshe abagibeli bakhe ngokuboshwa kwebhande. Kanjalo nokusetshenziswa kwejazi lomkhwenyana kudinga uqeqesho ukuze noqeqeshiwe afundise abanye ngokuzivikela. Ngokufundisa isizwe sikaPhunga noMageba kuyoletsa ithemba ekuphileni kwabantu.

2.3 Ukusoka nomthelela wokunciphisa isifo seGonoriya (Gonorrhoea)

Igonoriya isifo esidluliseleka komunye umuntu sisuka komunye ngokocansi bese sibangela ukuchinca ezithweni zangasese. Isitho sangasese somuntu wesilisa siphuma uketshezi olumhlophe oluncincayo, kwesinye isikhathi luyanuka. Kuba buhlungu kakhulu uma echama umchamo obomvu, ahluleke nokuhamba.

I-PUBMED, (1994) ithi:

New evidence linking lack of circumcision with sexually transmitted human immunodeficiency virus revives concerns about circumcision and other sexually transmitted diseases. This study was undertaken to assess the relationship between

circumcision and syphilis, gonorrhoea, chlamydial infection, genital herpes, nongonococcal urethritis, and exophytic genital warts.

A cross-sectional study of 2776 heterosexual men attending a sexually transmitted disease clinic in 1988 was used to investigate the relationship between circumcision and sexually transmitted diseases. Subjects with specific sexually transmitted diseases and those without such diseases were compared after adjustment for age, race, zip code of residence, other sexually transmitted diseases, and number of sexual partners.

A positive relationship was observed between uncircumcised status and both syphilis and gonorrhoea. A negative relationship was found between warts and lack of circumcision. No apparent relationship was noted between uncircumcised status and genital herpes, chlamydial infection, or nongonococcal urethritis.

Uncircumcised men were more likely than circumcised men to have syphilis and gonorrhoea and were less likely to have visible warts.

Ubufakazi bakamumva obuhlobanisa ukungasokwa nezifo ezithathelana ngokocansi kuletha ukukhathazeka ngokusoka nangezinye izifo ezithathelana ngokocansi. Lolu cwaningo lwalwenzelwa ukuthi kubonakale ukuhlobana phakathi kokusoka ne-syphilis, igonoriya, i-chlamydial infection, i-genital herpes, i-nongonococcal urethritis kanye ne-exophytic genital warts.

Ucwaningo lokuhlola abesilisa abanabalingani abanobulili obuhlukile kobabo abayizi-2776 abebhambele umtholampilo wezifo ezithathelana ngokocansi ngonyaka we-1988 lwasetshenziswa ukuthola ubudlelwano phakathi kokusoka nezifo ezithathelana ngokocansi. Abantu abanezifo zocansi eziqondile nalabo abangenazo lezo zifo zaqhathaniswa emumva kokubhekwa kweminyaka, ubuhlanga, indawo yokuhlala nezinye izifo zocansi kanye nezibalo zabalingani bocansi.

Ubudlelwano obuhambisanayo kwabhekwa phakathi kwabangasokiwe kanye ne-*syphilis* negonoriya. Ubudlelwano obungahambisani kwatholakala phakathi kwe-*warts* nokungasoki. Abukho ubudlelwano obucacile okwatholakala phakathi kokungasoki ne-*genital herpes*, *ichlamydial infection* okanye *i-nongonococcal urethritis*.

Amadoda angasokile ayenamathuba amaningi kunalawo angasokile ukuthi athole i-gonoriya ne-*syphilis* futhi ayesemathubeni amancane okuba ne-*warts* ebonakalayo.

Abantu besilisa abasokile mancane amathuba okungenwa izifo ezifana negonoriya nogcusula. Labo abangasokile lezi zifo ziyabonakala kalula ngoba zisuke zihlezi ejwabini ngakho abantu besilisa abagququzelwe ukuba basoke ukuze bagweme lezi zifo zocansi.

Abesilisa abasokile mancane amathuba okuthi bangenwe izifo ezithathelana ngokocansi.

UGreen, (1994:87) uthi:

Informants and participants believed in gonorrhoea. Like illness to be the most common sexually transmitted disease. It is known primarily by the symptoms of painful, burning or difficult urination and a yellowish or milky pus discharge. Symptoms mentioned less frequently by informants include "itch inside the penis, "red urine" or blood in the urine, swollen penis or pain in the genital region, stomach pain in the women and eye problems in babies of an infected person.

Izimpimpi kanye nababekhona babekholelwa kwi-gonoriya. Njengokugula okuvamile okuthathelana ngokocansi. Kuyaziwa ngokuvamile ngezimpawu ezibuhlungu noma ukuchama kanzima okanye uketshezi oluphuzi noma olasabisi esithweni sangasese. Izimpawu ezibalulwe izazi zihlanganisa "ukulunywa ngaphakathi kumthondo", umchamo obomvu" noma igazi emchamweni, umthondo ovuvukele noma ubuhlungu esithweni sangasese,

ubuhlungu esiswini kwabesifazane kanye nezinkinga zeso ezinganeni zomuntu onegciwane.

Igonoriya ithatheka njengesifo esijwayelikile futhi esivamile kwezithathelana ngokocansi. Kubakhona ubuhlungu, kushise kubenzima ngisho ukuchama, kubekhona uketshezi olumhlophe sabisi kanye nolusaqanda oluphuma esithweni sangasese kowesifazane. Kowesilisa kuyacindezeleka kumphambili wakhe, kuphume umchamo obomvu nokuvuvukala komphambili nobuhlungu besisu kowesifazane kanye nenkinga yamehlo enganeni yonesifo segonoriya.

Kunenkololo yokuthi uma wenza ucansi olungavikelekile nomuntu onaso lesi sifo sesikungene. Ukwenza ucansi nomuntu ongamazi ongahlanzekile noma othengisa ngomzimba uyasithola lesi sifo. Abalaphi bakholelwa ukuthi uma ulala nabalingani abaningi uyasithola lesi sifo segonoriya. Igonoriya uyayithola futhi uma ulale nomuntu onomchamo onegazi. Isifo ongasithola nasezindeni engcolile njengasendlini encane ikakhulukazi abesifazane nasezingutsheni nakumathawula angcolile kanye nasekushayeni indlwabu. Lokhu kwakudalwa nangabesifazane abanomona ngabanye, bayakwazi ukusidlulisela kwabanye. Owesifazane onomona ushiya amathawula engcolile uma evakashele isoka lakhe. Usuke azi ukuthi kukhona omunye ozofika asebenzise wona lawo mathawula, ngaleyo ndlela uyosithola isifo segonoriya. Nokushiya indlu yangasese ingcolile ngenhloso, lokho kusho umona kubantu besifazane asebenaso lesi sifo segonoriya. Indlela yokusilapha yiyo eyezimbiza, ukuphuza nokugeza ukuze zonke izilonda zishe ziphele.

UQuazi, (2010:260) uthi:

Chlamydia and gonorrhoea cause infertility by clogging fallopian tubes in women and the vas deferens in men, as well as being responsible for pelvic pain, pelvic inflammatory disease and ectopic pregnancy, which can lead to death of the mother [Low et al, 2006]. The link between circumcision and protection from STIs had a history going back to over 150 years. So let's walk through the research findings over time.

I-*Chlamydia* kanye negonoriya kubangela ukungazali ngokuvala imigudu yenzalo kwabesifazane kanye ne-*vas deferens* kumadoda, kanye nokudala ubuhlungu okhalo, okhalo isifo ukuvuvukala nokukhulelwa ethunjini, okungaholela ekufeni kukamama [Low nabanye, 2006]. Isixhumanisi phakathi nokusoka nokuvikela ama-STI kunomlando oya emuva eminyakeni engu-150 edlule. Ngakho asibheke okutholakele kucwaningo ngokuhamba kwesikhathi.

Igonoriya ivala amapayipi enzalo kumuntu wesifazane. Kokhulelwe kwenza kube nezinhlungu kwesingezansi kumuntu wesifazane okungenza afe. Ukuzivikela kulesi sifo ucwaningo luyancoma ukuba abesilisa basoke ukuze bavikele abesifazane bangangenwa isifo segonoriya. Kuyacaca ukuthi abantu besilisa abangasindisa abantu besifazane ekutholeni izifo ezithathelana ngokocansi. Ukuvaleka kwenzalo nokuba nenkinga kokhulelwe kungehliswa ukuthi abesilisa basoke.

2.4 Ukusoka nomthelela wokunciphisa ugcusula (*herpes*)

Ugcusula amapatshaza abuhlungu amila esithweni sangasese angadluliseka kalula komunye umuntu ngesikhathi kuyiwa ocansini. Ngakho umuntu wesilisa osokiwe wehlisa izinga lezifo ezifana nogcusula okuyizifo ezithathelana ngokocansi futhi ezingelapheki. Lezi zifo zithathwa njengembangela yokudlulisa isifo sengculazi.

UWeiss nabanye, (2006) bathi:

Male circumcision is known to reduce the risk of ulcerative sexually transmitted diseases (STD's), such as chancroid and syphilis. These diseases are known to enhance HIV transmission and acquisition, so circumcision may have an indirect protective effect. Furthermore, removal of the foreskin may provide direct protection against HIV infection as viral entry may occur through micro-traumatic lesions or mini-ulcerations at this site. The foreskin also has a high density of Langerhans

cells which are a possible primary target for infections.

Ukusoka kwabesilisa kwaziwa ngokunciphisa amathuba ezifo ezithathelana ngokocansi i-*ulcerative STDs* njenge-*chancroid* ne-*syphilis*. Lezi zifo zaziwa ngokukhuphula ukudluliselana ngegciwane lesandulela ngculaza kanye nokuyithola, ngakho ukusoka kungeza ukuvikeleka. Okunye ukuthi, ukususa ijwabu kungavikela ukuthelelana ngegciwane njengoba ukungena kwalo kakhulu kungenzeka ngokusikeka okuncane okukhona kulendawo. Ijwabu futhi ligcwele amasosha aziwa ngama-*Langerhans* okuyiwo angenwa kalula izifo.

Lokhu kusho ukuthi umuntu osokiwe akazedluliseli izifo ezithathelana ngokocansi kalula ezifana nogcusula. Ngakho ukusoka kungaba nomphumela omuhle ekuvikeleni lezi zifo zocansi kalula ngoba ukususwa kwejwabu kunganika ukuvikeleka okuqonda ngqo emagciwaneni ngoba amagciwane ayakwazi ukuhlala kwijwabu.

UGreen, (1994:60) uthi:

Gcunsula (Hilonza): symptoms for both men and women include hot; burning; painful urination. ("they may scream when they urinate"); sores or wounds on the penis or virgina, small pimples around the genitalia which eventually ooze pus, discharge from the penis, bad odors, and difficulty in walking due to clothes rubbing against genital sores.

Ugcunsula (*Hilonza*): Izimpawu zabesilisa nabesifazane zihlanganisa ukushisa, ukuluma izinhlungu uma uchama. ("bangamemeza uma bechama"); izilonda esithweni sangasese, amaqhubu amancane azungeze isitho sangasese angagcina ephuma ubomvu, uketshezi oluphuma kwinduku, iphunga elibi nobunzima obungenza kungahambeki okwenziwa ukuthi izimpahla zokugqoka zihhudla izilonda.

Izimpawu zogcusula ukuthi kowesilisa nowesifazane kuba nokushisa nobuhlungu lapho bechama. Bangabuye bamemeze uma bechama yingenxa yobuhlungu obukhona. Kuba nezilonda esithweni sangasese kubo bobabili bese kuba namapatshaza amancane abuhlungu amila esithweni sangasese, lokhu okungenza kuvuze isitho sangasese kungaba owesilisa noma owesifazane. Kubanzima-ke ukuhamba ngoba izingubo zithinta izilonda bese uyathunukala. Umuntu osenezilonda esithweni sakhe sangasese akaselula ukuba athole umntwana, uma eyomthola uyophuma enezilonda.

Kuyavela ukuthi ugcusula ulimaza ihlule ngaphakathi kwesibeletso kumuntu wesifazane. Nokho lokhu kungalapheka uma owesifazane esheshe wathola usizo lwezimbiza. Uma owesifazane engalutholanga usizo lokwelashwa, umntwana uphuma nezilonda wonke umzimba. Lokho sekuyosho ukuhlukumezeka komntwana impilo yakhe yonke. Inhloso yocwaningo ukuthi abantu abalinde kwezocansi ukuze babenemindeni ephilile ezifweni ezithathelana ngokocansi. Umntwana angaphuma enamehlo angathi iqanda angafa nokufa.

Naso lesi sifo sogcusula singadalwa ukuthi indoda isebenze umkayo bese izimbangi zithola ukufa. Kuyafuneka ukuthi isizwe sakwaZulu sifundiswe ngendlela yokuziphatha ngoba ukuhamba ubhabhalala kuyokwenza utholane nezimbila zithutha ziholwa emhlophe phambili. Okunye okudala lesi sifo ukuba nabalingani abanengi kanti abayeni babasebenzile bese abantu bayagaxela. Abantu basebenzisa amaphilisi athile okuhlana igazi noma okubulala amagciwane egazini. Ngebhadi ulale nomuntu wesifazane odle amaphilisi engaqondile ukwenza okubi, ngemuva kwalokho usuthole isifo socansi.

Indlela yokuselapha ukuthi uthole imbiza yokugeza izilonda noma amapatshaza lawo bese uthola enye yokuphuza ukuze kuhlanceke igazi. Kuyavela ukuthi uma usulaphekile uzwa ungasaphethwe ikhanda kanye nobuhlungu kwesingezansi. Kunenkolelo ethi uma uphethwe ugcusula uphathwa ikhanda elibuhlungu nesingezansi sibebuhlungu.

UQuazi, (2010: 299) uthi:

HIV-negative men who have sex with men in Lima, Peru, those who became infected with HIV were more likely to have acquired by phillis (31%) or HIV-2 (8%) and were 2.9 times less likely to be circumcised (4.2%) versus (20.6%) [Sanchez et al, 2009]. Of those who did not have syphilis or herpes, 20.5% of uncircumcised became infected, whereas none of 12 circumcised men did.

Amadoda angenalo igciwane lengculazi enza ucansi e-Lima, Peru, lawo agcine engenwe yigciwane abe namathuba amaningi okuthi angenwe yi—*phillis* (31%) noma i-HIV-2 (8%) futhi ayesemathubeni aphindwe ngoku-2.9 ukuthi asokwe (4.2%) uma uqhathanisa no-(20.6%) [Sanchez nabanye, 2009]. Kulabo abangenayo i-*syphilis* noma i-*herpes*, u-20.5 wamadoda angasokiwe atheleleka, kodwa kulawo ayi-12 asokile akekho owatheleleka.

Abesilisa abaya ocansini nabanye besilisa maningi amathuba okungenwa izifo zocansi. Usokile noma awusokile makhulu amathuba okungenwa izifo zocansi. Ucwangingo alukavezi kahle ukuthi ukusoka kunamthelela muni ekunciphiseni izifo zocansi kowesilisa nowesilisa. Kusadingeka kwenziwe ucwangingo olunzulu olumayelana nokusoka nokwehlisa ukutheleleka kwezifo zocansi kowesilisa nowesilisa.

2.5 Ukusoka nomthelela wokunciphisa umdlavuzwa wesitho sangasese somuntu wesilisa (*cancer of the penis*)

Umdlavuzwa wesitho sangasese somuntu wesilisa isifo esiyingozi kakhulu esakha izinhlumba ezingavamile uma kuyiwa ocansini.

UFunani, (1990:21) uthi:

Cancer of the penis is rare in circumcised males, but it is also rare in uncircumcised males with high standards of hygiene.

Umdlavuzwa wenduku akuvamile abesilisa asokile, kodwa liphinde ezingavamile abesilisa bengasokile kanye izindinganiso eziphakeme kwenhlanzeko.

Lo mdlavuzwa wesitho sangasese somuntu wesilisa awuvamile kwabesilisa kwabasokile kodwa nakubo abangasokile asivamile kuphela nje uma behlanzekile. Ngaleyo ndlela inhlanzeko yenza owesilisa aqhelelane nezifo zocansi. Owesilisa osokile uhlanzekile ngakho lo mdlavuzwa akulula awuthole. Kusho khona ukuthi abantu besilisa abaqeqeshwe nangenhlanzeko kungaba usokile noma akasokile.

UMorris, (2011) ufakazela lo mbono ongenhla uthi:

Penile cancer is regarded as an "emerging problem" [Micali et al., 2006]. This large review also noted that "public health measures, such as prophylactic use of circumcision, have proven successful" [Micali et al., 2006]. Neonatal circumcision virtually abolishes the risk. Penile cancer occurs almost entirely in uncircumcised men.

In fact penile cancer is so rare in a man who had been circumcised in infancy, that when it does occur it can even be the subject of a published case report [Kanik et al., 1997].

Preston established quite clearly that there was little evidence to support a relationship between lack of circumcision and penile cancer, cervical cancer, or cancer of the prostate in 1970 but he was unable to identify the causative agent at that time, while Leitch did the same in Australia.

Gellis, (1980) said there are more deaths from circumcision than from cancer of the penis.

Umdlavuzwa wenduku yowesilisa uthathwa njengenkinga ephuthumayo [Micali nabanye, 2006] lokho kubuyekwezwa okukhulu kuphinde kwabheka ukuthi izinyathelo ezithinta impilo yomphakathi, ezinjengokusetshenziswa kwe-*prophylactic* ekusokweni, iqinisekise njengephumelelayo [Micali nabanye, 2006]. Ukusoka kwabantwana kwenza isuke ingcuphe. Umdlavuzwa wenduku yabesilisa itholwa ikakhulukazi abesilisa abangasokile.

Eqinisweni umdlavuzwa wenduku awujwayelekile kakhulu kumadoda asokwa eseyizinsana, kangangokuthi uma uke wamphatha kungaba yinto okungabikelwa ngayo abantu [Kanik nabanye, 1997].

UPreston waveza ngokusobala ukuthi kunobufakazi obuncane obeseka ubudlelwane phakathi kokungasoki kanye nomdlavuzwa wenduku, umdlavuzwa wesibeletso noma umdlavuzwa we-prostrate ngonyaka we-1970 kodwa akakwazanga ukuthola imbangela ngaleso sikhathi, no-Leitch wenza okufanayo e-Australia.

UGellis, (1980) wathi kunokufa okuningi ekusokeni kunomdlavuzwa wenduku yabesilisa.

Utholakala kalula umdlavuzwa wesitho sangasese somuntu wesilisa uma engasokile. Bangingi abantu abafayo ngokusoka kunomdlavuzwa wesitho sangasese. Lokhu kusho ukuthi abantu abaqeqeshwe uma bezosokwa ngesikhathi sokusoka nangemuva kokusoka. Abukho ubudlelwano phakathi kwesifo nokusoka. Usokile noma awusokile umdlavuzwa uyawuthola. Kuhle ukusoka usemncane ukuvikela umdlavuzwa wesitho sangasese kwabesilisa.

UQuazi, (2010:133) uthi:

There is a large variation in the incidence of penile cancer among countries where most men are uncircumcised. However, one study estimates that 600 circumcisions are needed to prevent one life time case of penile cancer. Based on these data the

absolute risk reduction for preventing is less than 0.2%. In the general, careful hygiene is believed to be important in preventing penile cancer.

Kunezigameko eziningi ezahlukene zomdlavuza wenduku yowesilisa emazweni lapho khona amadoda engasokile. Kodwa ke ucwaningo olulodwa luveza ukuthi ama-600 okusoka ayadingakala ukuze kuvikeleke impilo eyodwa ekungenweni umdlavuza womthondo. Ukusukela kulezi zibalo ukususa ingcuphe okungephikiswe kungaphansi kwamaphesenti angu-0.2. Ngokujwayelekile ukuhlanzeka kukholelwa ekutheni yikho okubalulekile ekuvikeleni umdlavuza wenduku yowesilisa.

Ukusoka kuyawunciphisa umdlavuza wesitho sangasese somuntu wesilisa. Umdlavuza udalwa ukungcola okutholakala kwijwabu. Ukuhlanzeka kwesitho sangasese somuntu wesilisa nokusoka yikho okunganciphisa lo mdlavuza. Ukuba nomdlavuzo wesitho sangasese somuntu wesilisa yikho okudala ungenwe igciwane lengculazi kalula.

2.6 Ukusoka nomthelela wokunciphisa idrophu (*drop*)

Idrophu isifo esidluliseleka komunye ngokuhlangana ngokocansi esidala ukuvuza kwesitho sangasese. Lolu ketshezi olumhloshana oluphuma kowesifazane kanjalo nowesilisa luyashisa uma uchama futhi luyanuka. Kowesifazane kuyenzeka kube nezilonda esithweni sangasese.

UGreen, (1994:60) uthi:

Drop (dropu): characterised by a pus discharge from the penis and pain in the urination. A woman might have vaginal inflammation or sores. It ‘destroys the sperm’ (causes sterility) if left untreated for a month.

I-drophu: ebonakala ngoketshezi olusabomvu oluphuma esithweni sangasese sowesilisa nobuhlungu uma emchameni. Owesifazane engaba

nokushisa noma izilonda. Kubulala uketshezi lwenzalo (kubulala inzalo) uma kungalashwa esikhathini esingangenyanga.

Idrophu iwukuvuza kwesitho sangasese nokwenza ubuhlungu lapho onalesi sifo uma echama. Lesi sifo singadala umonakalo enzalweni yowesifazane uma singalashwa kungakapheli inyanga, singabuye sibulale inzalo. Inhloso yokuthola abantwana ayisafezeki uma sesinesifo socansi esizobulala inzalo kanye namaqanda obudoda. Inhloso yocwaningo ukuba abesilisa basoke, baqeqeshwe ukuze bangazitholi izifo ezithathelana ngokocansi ukuze babe nemindeni ephephile ezifweni zocansi.

UGreen, (1994:60) uthi:

Other healers explained that idrop is caused by men taking traditional blood- purifying medicines, then having intercourse before the medicines have done their job.

Abanye abelaphi bachaza bathi i-drop idalwa amadoda athatha imithi yesintu yokuhlaza igazi, bese benza ucansi ngaphambi kokuthi imithi yenze umsebenzi.

Idrophu idalwa ngabesilisa abasebenzisa imithi yesintu yokuhlaza igazi. Uthi umuthi ungakasebenzi ngendlela, owesilisa uselala nowesifazane. Ngaleyo ndlela usedala umonakalo kowesifazane, sekuyoba idrophu.

Okunye okuvelayo ukuthi idrophu ingadalwa amanzi angcolile bese kuba negazi emchameni, lokho kudala isifo. Umuntu onesichenene kuyenzeka achame igazi, lelo gazi selizodala ukufa uma elala nomuntu wesifazane ongakazelaphi.

Okunye okuvelayo uma indoda izama ukuvikela umkayo bese isebenzisa amakhambi athile ukuvikela. Lawo makhambi aphenduka idrophu komunye umuntu ozolala naleyo nkosikazi. Nakuye umyeni wakhe ingaphenduka ukufa esethi yena uyazelapha.

Kunenkolelo yokuthi lesi sifo akusona esabantu abamnyama kodwa savela emazweni aphehlaya. Ngaleyo ndlela abalaphi abawazi kahle hle umsuka wesifo kodwa bayakwazi ukuhlanganisa imithi nezimbiza umuntu asinde. Bayakwazi ukwenza izimbiza ongaziphuza kathathu ngosuku noma kane. Ngosuku lwesine ngabe usuwubona umehluko konke lokhu kudinga ukuba abantu bafundiswe indlela yokuzivikela ezifweni ezithathelana ngokocansi.

2.7 Izimpawu ezichaza ukuthi kungenzeka kube nesifo socansi

- Ukushisa kanye nokuncinza lapho uchama
- Ukuphuma koketshezi emgudwini wokuchama
- Ukuphuma koketshezi esithweni sangaphansi kumuntu wesifazane
- Ushintsho esithweni sangasese. Okufana nezilonda, amaqhubu aqinile, ukuluma noma ukuvuvukala kwemithambo kanye nesitho sangaphansi kumuntu wesifazane.
- Ushintsho oluveza izindlala, ukuvuvuka kwezindlala noma kwezilonda, uketshezi olusabomvu oluphuma ezindlaleni. Lokhu kungahambisana nobuhlungu.
- Ushintsho oluzungeze isitho sokuzikhulula
- Ubuhlungu ezindaweni ezingezansi kwesisu
- Amaqhuquhuva ayizinhlobo ezehlukene
- Ukuphatheka kwezinye izingxenye zomzimba okuhlanganisa amathambo, amalunga, inhliziyu nemithambo yegazi kanye nemizwa yonke esemzimbeni.

Abezempilo bathi kubalulekile ukuqonda ukuthi uma ngabe ukhathazekile ngokuthi mhlawumbe ungabe unesifo socansi siza ubonane noDokotela ukuze uthole usizo lokwelashwa.

2.8 Isiphetho

Kuyavela kulesi sahluko ukuthi maningi amathuba okungangenwa izifo ezithathelana ngokocansi uma usokile. Ziningi izimpawu ezivelayo kophethwe izifo zocansi. Ucwangingo luyakweseka ukuba abantu abasokile abafundiswe ngezindlela zokuvikela uma beya ocansini. Ukusoka kukodwa akumsizi umuntu ofuna ukuba nomndeni ophephile ezifweni

ezithathelana ngokocansi. Kuyavela ukuthi kukhona izifo zocansi ezibulala inzalo kowesifazane kanjalo nobudoda kowesilisa. Ngokuphela kwenzalo nobudoda kusho ukuthi izingane aziyukutholakala uma sekufike isikhathi somshado. Kubalulekile ukuthi osengenwe isifo socansi asheshe athole usizo ingakapheli inyanga ukuze asizakale. Kuyavela ukuthi ukuba khona kwezifo ezithathelana ngokocansi kwenza kube lula ukungenwa isifo sengculazi. Lokhu kuyosho ukuphela kwamaphupho okuba nomndeni ophephile ezifweni ezithathelana ngokocansi.

ISAHLUKO SESITHATHU

3.0 UBUHLE NOBUBI BOKUSOKA

3.1 Isingeniso

Kulesi sahluko kuzobhekwa ubuhle nobubi bokusoka esizweni samaZulu. Kuzovezwa kokubili ukuze ekugcineni siveze izincomo ezingasiza isizwe. Kuzobuyele kubhekwe ubuhle nobubi bokusoka ngokwaseNtshonalanga kanye nokwesiNtu. Ukuqhathanisa kuyosiza isizwe ukuba sizikhethela indlela esizohamba ngayo ekusokeni.

Kwakulisiko kwaZulu ukuba abafana basoke. Kwakuyaye kuthi abafana ngelanga elithile bahambe bayosoka entabeni. Babehlala entabeni kuze kuphole isilonda. Umfana ongasokile wayebukelwa phansi, kuthiwa akandoda yalutho ngoba wesaba ukuya edwaleni lapho kusokelwa khona. Leli siko namuhla silibona lihambisana nelamaJuda nezinye izinhlanga. Ezinye izizwe kazidli nomuntu ongasokile. Isiko lokusoka laqedwa yiNkosi uShaka kwaZulu ecasulwa ukuba abafana bayohlala entabeni kuchitheke isikhathi esiningi kade ukuphola. Nokho nanamuhla abafana abaningi basawunquma umthambo, baqhathe noma bengasokile.

Kuyavela ukuthi ngemuva kokusoka kukhona abanye abantu besilisa abangaluthokozeli ucansi. Kuyabhekwa kabanzi ukuthi ngabe yini imbangela yokungaluthokozeli ucansi kwabesilisa ngemuva kokusoka. Kunenye inkolelo yokuthi isiko lokusoka liphelelwe yisikhathi kulesi sikhathi esiphila kuso ikakhulukazi kubantu abasha abanamalungelo. Kuyobhekwa nokuthi ngabe isiko lokusoka ngokwendabuko esikhathini samanje iyafana nesikhathi esidala kanjalo nenhloso yokusoka esikhathini sakudala nesamanje iyefana.

3.2 Ubuhle bokusoka

UGumede eloba kwiSolezwe langoMgqibelo,4 kuMbaso, (2015:11) ubika uthi:

Kuningi okuzuzwa owesilisa ngokusoka ngaphandle kwenhlanzeko nokujabulela ucansi, kunciphisa namathuba ezifo. Kuyiqiniso elingephikwe ukuthi mkhulu umehluko phakathi kwendoda enejwabu kanye nendoda esokile. Abesifazane bathi indoda esokile imnandi kakhulu elawini uma iqhathanisa naleyo enejwabu. Bathi kubalula ukungena kwenduku uma kudlalwa imidlalo wokujika emajikeni kanti futhi bathi kubalula nokuyikhotha ngaphandle kokungena ukungcola okucasha ejwabini, kwazise iningi lamadoda liyazifela ngokukhothwa.

UGumede, (2015) uqhuba athi:

Abesifazane baphinde baveze ukuthi kuyenyanyisa ukukhotha indoda enejwabu futhi kubenza babe manqikanqika ikakhulukazi uma ingadlulanga emanzini ngaphambi kokuqala inkonzo yasekamelweni. Bathi kunokungcola okumhloshana saphalishi okucasha ngaphansi kwejwabu okunyanyisayo futhi okubanga inhliziyo encane kujabhise nemizwa.

Eqinisweni nje indoda engasokile esikhathini samanje ibukeka njengendoda engazithandi futhi nje iyi-“*turn off*”. Ziningi-ke izizathu ezinhle eziyimbangela yokuthi amadoda agququzela ukuyosoka. Ukuba mnandi embhedeni ezinye zalezo zizathu kanti ezibalulekile kakhulu yilezi ezilandelayo:

- **Inhlanzeko:** ukusoka kunciphisa iphunga elingelihle endukwini kuphinde kwenze kube lula ukugcina isitho sakho sangasese sihlanzekile ngoba sigezeka kalula.
- **Ukuvikeleka/ukuphepha:** ukusoka kunciphisa ubungozi bokwesuleleka ngesandulela ngculazi nobungozi bokuthola izifo ezithathelana ngocansi.

- **Ukuvikela:** kusiza ekunciphiseni amathuba okuthola izifo ezifana nomdlavuza womlomo wesibeletso kohlekisana naye.

UMaGumede, (2015) ukubeka kucace ubuhle bokusoka. Asikholwa ukuthi namanje kusekhona indoda egoloza ukuyosokwa nengazi ngokubaluleka kokusokwa. Kungakuhle nongakasoki ancengele ngakhona ukuze angazitholi esebalekelwa owakwakhe ngoba ehluleka ukubekezelela ijwabu nokungcola kwalo.

Kuyo le ngosi kaMaGumede, (2015) kunowesilisa obhale wathi:

Ngifihle MaGumede ngiyafisa ukuyosika ijwabu kodwa ngiyasaba futhi angikholelwa kuleyo nto kwazise ngiwumuntu wesiZulu futhi umkhulu wami nobaba babengazange bayenze kodwa manje ngike ngizwe amajita exoxa ngokuthi uma usokile intombi yakho ikuthanda kakhulu futhi ikuzwa umnandi. Kungabe ukungasoki kwami kuzoba namuphi umthelela othandweni engikulona?

Impendulo kaMaGumede, (2015) ithi:

Okokuqala kumele ukuqonde ukuthi ukuze usoke akudingi ukuthi uze ukholelwe kukhona okanye kuze kubekhona okwenzile kini. Kumele wazi ukuthi uzenzela wena hhayi omunye umuntu. Impela kuyiqiniso ukuthi indoda esokile ibukeka kangcono induku yayo kunendoda elenga ijwabu. Osi abaningi bayazifela ngamadoda angenawo amajwabu. Usenenhlanhla ngoba mhlawumbe umuntu wakho akakayizwa indoda esokile. Mhla wayithola uyosala unkemile. Kungakuhle uncengele ngaseMtholampilo kusakhanya, kumahhala futhi kuphephile. Ngikufisela inhlanhla.

Umbuzo wowesilisa ufakazela khona ukuthi isizwe samaZulu siyadinga ukufundiswa ngokusika ijwabu ngoba sikholelwa koyisemkhulu ababengazange basoke. Kule ngxoxo

kuyavela ukuthi abantu abaningi basasaba ukuyosoka ngenxa yezinkolelo zoyisemkhulu babo. Kuyavela ukuthi ngisho abantu besifazane bayazifela ngomuntu wesilisa osokile.

3.2.1 Ubhule bokusoka ngokwaseNtshonalanga

Lapha kuzobhekwa ubuhle bokusoka abezempilo ngesikhathi sokusoka nangemuva kokusoka. Abezempilo njengabantu abaqeqeshelwe ukwenza lo msebenzi wokusoka, kuyobaluleka ukuveza izindlela abazisebenzisayo ukuze kungaphangalali abasokwayo.

AbezeMpilo KwaZulu-Natali bayancoma ukusoka ngokwaseNtshonalanga ngoba bathi kuphephile futhi kuyashesha. Kukhona lapho babebuya khona abesilisa abasokwa uMnyango WezeMpilo ngokubaluleka kokusoka ngokomlando nangokwemibuzo abasokwayo baphendula bathi:

UQuazi, (2010:92) uthi:

According to the history and upon questioning, the patients answered as follows:

- *They were shy to talk about their problems because of traditional and cultural reasons.*
- *They were very happy with his Majesty the King Goodwill Zwelithini and the Department of Health for opening the door to restore their problems of life by circumcision.*
- *The patients have also stated that they were very happy with the MMC campaign because this programme is making them aware with information and advice to deal with the problems of HIV, STI and other relevant issues.*
- *They have also experienced their satisfaction with the Healthcare Providers.*

Ngokomlando uma ubuzwa, iziguli ziphendula kanje:

- Babesaba ukukhuluma ngezinkinga zabo ngenxa yezizathu zamasiko nezinkolelo.
- Bajabula kakhulu neNkosi uGoodwill Zwelithini kanye noMnyango wezeMpilo ngokuvula umnyango wokubuyisela izinkinga zabo zokuphila ngokusoka.
- Iziguli sezivezile ukuthi zazijabulile ngomkhankaso wokusoka kwabesilisa ngoba lolu hlelo lwenza behlale bazi ngolwazi nezeluleko zokulwa nezinkinga zegciwane lengculaza, izifo ezithathelana ngokocansi nezinye izinto ezihlobene nalokho.
- Baye bakubona ukwaneliseka kwabo kanye ngabahlinzeki bezempilo.

Kuvela okuhle okushiwo ngabantu abasokwa uMnyango WezeMpilo KwaZulu-Natali. Kuyavela ukuthi abasokwa bayasaba babuye babe namahloni ngokukhuluma ngezinkinga ngenxa yamasiko kanye nezinkolelo. Lezi zinkinga zokushayisana zingadala ukudideka kubafana abafisayo ukusoka esibhedlela nasemtholampilo. Kuyavela futhi ukuthi abasokwa babejabulile ukuthi ISilo samaBandla onke uGoodwill Zwelithini kanye noMnyango WezeMpilo bavule iminyango ngezinkinga zokusoka empilweni yabo. Baveza nokuncoma ngendlela uMnyango WezeMpilo okhankasa ngayo nokubenzela izinhlelo zokubaqeqesha nokubahlomisa ngezinkinga zesifo sengculazi kanye nezinye izifo ezithathelana ngokocansi. Bayancoma futhi badlulisa ukwaneliseka ngababasizayo kwezempilo abaqeqeshiwe nabafundisiwe ukuqhuba lo msebenzi.

Abantu baKwaZulu-Natali bayakuncoma okwenziwa uMnyango WezeMpilo ngokusoka abafana. Okuhle ngakho ukuthi kwenziwa abantu abawaziyo umsebenzi wabo nabaqeqeshwe ukuwenza ngoba akukabikwa zigameko zokufa kwabantu. Nakuba zikhona izinkinga ngemuva kokusoka kodwa bayakwazi ukunaka bazilungise ngokuphazima kweso. Ukunakekela nempilo yikho okuhamba phambili lapho uMnyango usoka abafana ngoba nangesikhathi sokusoka bayanakekela nangemuva ngokunjalo bayanakekela ukuze abafana baphile babe nemindeni yabo.

I-WHO, (2006:508-588) ithi:

Male circumcision is the surgical removal of all or part of the foreskin of the penis. There are several biological explanations as to why this operation may reduce the risk of HIV infection. Removal of the foreskin reduces the ability of HIV to penetrate the skin of the penis. In addition, on the underside of the foreskin are located many special immunological cells such as Langerhans cells which are prime targets for HIV.

Another possible explanation is that small tears in the delicate skin of the inner surface of the foreskin during sexual intercourse could allow a portal of entry for HIV. Men with a foreskin are more prone to have some infections, including sexually transmitted infections, which can enhance HIV transmission. Male circumcision is associated with a much lower risk of penile cancer. Several studies now suggest that female partners of circumcised men have a lower risk of cancer of the cervix. Other benefits include prevention of inflammation of the glans and foreskin (balanitis) and prevention of scar tissue causing an inability to retract the foreskin (phimosis).

Ukusoka kusho ukususa sonke isikhumba esisesithweni sangasese sowesilisa. Kunezincazelo eziningi ezikhona ezichazayo ukuthi yini indaba lokhu kuhlinzwa kunciphisa ingcuphe yokuthelelana ngegcwane lesandulela ngculazi. Ukususwa kwejwabu kwehlisa izinga legciwane lokuthi lingene esikhumbeni sesitho sangasese sowesilisa. Futhi ngakolunye uhlangothi lwejwabu kuhleli imithambo ebalulekile okuyi-*immunological cells* enjenge-Langerhans cells okuyiwo athandwa kakhulu igciwane lesandulela ngculazi.

Enye incazelo ukuthi ukuconsa okuncane okusesikhumbeni esithambile esingaphakathi kwijwabu ngesikhathi sokwenza ucansi singavumela ukungena kwegciwane. Abesilisa abanejwabu bangangenwa kalula yizifo, okuhlanganisa izifo ezithathelana ngokocansi

ezingenza kube lula ukungenwa yigciwane lengculazi. Ukusoka kuhambisana nokwehlisa ingcuphe yokuphathwa umdlavuza wenduku yowesilisa. Ucwangingo oluningi luveza ukuthi abesifazane abanabalingani abasokile basengcupheni encane yokungenwa umdlavuza wesibelethe. Okunye abangakuzuza ukuthi bavikelekile nasekushiseni kwama-glans nejawabu (*balanitis*) nokuvikela i-scar tissue kube nzima ukuhlehlisa ijawabu (*phimosis*).

Kuyavela ukuthi ukusoka kuyawehlisa amathuba okutheleleka ngesifo sengculazi. Okunye okuvelayo ukuthi uma kukhona ukudabuka okuncane esikhunjeni esiphakathi ejwabini, lokho kwenza kubelula ukuthi utheleleke ngesifo sengculazi uma uya ocansini. Ngokocwangingo kuyavela ukuthi osokile mancane amathuba okuthola umdlavuza wesitho sangasese sowesilisa. Abesifazane nabo bayahlomula ngokungangena umdlavuza wesibelethe ngokuba nomaqondana osokile.

AbakwaMedicins Sans Frontieres, (MSF) (2015) bathi:

Ukusoka ngokohlelo lwezempilo kususwa ijawabu ngokuphelele okwenza ikhanda lomphambili lihlale obala. Ukusokwa kuyinto elungile empilweni yakho njengoba:

- Kunciphisa ubungozi bokutheleleka ngesandulela-ngculazi njengoba kwehlisa ukudabuka nokuhuzuka okungaba umgudu wokungena kwesandulela-ngculazi.
- Kususa amatotsha athile ejwabini asebenza njengomuntu wokungena kwesandulela-ngculazi.
- Kunciphisa ubungozi bokutheleleka ngezifo zocansi ezithathelanayo ezinjengo-*chancroid*, syphilis, izinsumpa zasesithweni sangasese kanye ne-*herpes*.
- Kwenyusa izinga lenhlanzeko, kwenze nekhanda lomphambili lihlale lihlanzekile.
- Kunciphisa ubungozi bokuphathwa umdlavuza womphambili.
- Kunciphisa amathuba okuphathwa umdlavuza wesibelethe kumlingani wakho.
- Kuqeda ubuhlungu uma wenza ucansi.

Lolu cwaningo luveza okuhle okwenziwa ukusoka kwabesilisa. Kuyavela ukuthi uma usokile uyakwazi ukuvikela ngisho umlingani wakho wesifazane.

Onke amadoda anelungelo lokuzibandakanya nohlelo oluhloliwe noluhlangezile lokusokwa, olusabalele kuwo wonke umphakathi kanye nasezikhungweni zezempilo nasezibhedlela zikaHulumeni waKwaZulu-Natali. Lolu cwaningo lwenziwa esibhedlela saseMbongolwane nase-Eshowe neminye imitholampilo nezikhungo ezikhethekile zomphakathi.

a) Kusokwa kanjani ngokwelashwa?

Indlela ejwayeleke kakhulu yokusoka ngokokwelashwa kuHulumeni ukusebenzisa indlela esebenzisa izindlawu. Okungajwayelekile kodwa nakho okuphephile nokusebenza ngempumelelo, izindlela zokusoka ngokuhlinza ukuqaqa ngemuva nokusika ijwabu. Unikezwa okokubulala izinhlungu uma kwenziwa ukusoka okwenziwa ngezindlawu, bese ijwabu lidonselwa ekhanda lenduku yowesilisa ngezindlawu ezimbili bese ijwabu langaphambili lisikwa kusetshenziswa izindlawu. Kube sekuthungwa amanxeba kuzungezwe induku yowesilisa ukuze kubanjwe isikhumba ukuthi singasuki bese kufakwa ibhandeshi enomuthi. Ukusokwa komuntu wesilisa ngokokwelashwa ngenye yezinqubo ezejwayeleke kakhulu emhlabeni jikelele futhi nezingxaki azivamile kanti zivamise ukuxazululwa kalula.

b) Yiziphi izinzuzo zezempilo zokusokwa komuntu wesilisa ngokokwelashwa?

Owesilisa oya ocansini nobulili obuhlukile, ukusoka komuntu wesilisa ngokokwelashwa kuzonciphisa amathuba okuthola ingculazi. Ukuhlola kokwelashwa okuthathu, okwenziwa eKenya, eNingizimu Afrika nase-Uganda, kwakhombisa ukuthi ukusoka ngokokwelashwa kunciphisa ingozi yokuthi indoda ithole ingculazi ngama-50% ukuya kuma-60%. Kunezinye izinzuzo zezempilo ezibalulekile ezihlanganiswa nokusoka. Lokhu kubandakanya ukuncishiswa kwengozi yezinye izifo ezisatshalaliswa ngocansi njengogcusula kanye negciwane le-*papilloma* kubantu. Igciwane le-*papilloma* kubantu

landisa ingozi yesifo somdlavuza wenduku yowesilisa emadodeni kanye nesifo somdlavuza womlomo wesibeletho kwabesifazane. Ingozi yokuthola izifo zomgudu womchamo ezinganeni, i-*phymosis* (ukunamathela kwejwabu langaphambili endukwini yowesilisa) kanye ne-balanitis (isifo seyisti senduku yowesilisa) nazo ziyancipha.

c) Ubani ongasoka?

Ukusoka kwabantu besilisa ngokokwelashwa kumahhala kuHulumeni kubantwana abasandakuzalwa, entsheni engena ebudaleni nakubantu abadala. Ukusoka yinqubo yokuzithandela futhi njalo unelungelo lokwala ukusoka. Amadoda anengculazi nawo analo ilungelo lokusoka. Izingane eziphakathi kweminyaka eyi-6 kanye neminyaka eyi-7 akufanele zisokwe ngoba izibulali zinhlungu ezinikezelwa ngokuyinqubo ziyingozi kakhulu kuleli zinga lobudala. Ukusoka ngokokwelashwa komuntu wesilisa inqubo yokuhlinzwa elula eyenzelwa ukususa ijwabu langaphambili endukwini yowesilisa. Inqubo manje seyikhona engxenyeni yahulumeni mahala. Ukusokwa ngokokwelashwa kunciphisa amathuba okuthi indoda eya ocansini nobulili obehlukile kobayo ithole ingculazi kanye nezinye izifo ezithathelwana ngocansi.

d) Amajazi omkhwenyane wona?

Kubaluleke kakhulu ukuhlala uzivikela ngokusebenzisa ijazi lomkhwenyane ngendlela efanele futhi uqhubeke ungayeki emva kokusoka. Umphumela wokuvikela ukusoka ngokokwelashwa okunawo ekunciphiseni ukudlulisa ingculazi mancane kuphela futhi ungasebenza kuphela njengendlela yokuvimbela eyengezayo. Ukusoka akungeni esikhundleni samajazi omkhwenyane. Kuzodingeka ukuthi ungayi ocansini amasonto ayisithupha emva kokusoka. Lokhu kwenzelwa ukuthi unikeze inxeba isikhathi sokuphola. Ukuya ocansini ngaphambi kokuba inxeba liphole ngokugcwele kungandisa ingozi yokuthi uthole ingculazi.

3.2.1.1 Ngesikhathi sokusoka

Kubalulekile ukuthi umuntu ozosokwa alungiswe isimo-mqondo sakhe ukuze amelane nezinhlungu zokusoka. Yinazi izinto ezilandelayo osizakala ngazo osokwayo:

- Ukuhlololwa izifo ezinhlobonhlobo ngaphambi kokusoka
- Ukwelulekwa ngokomqondo
- Ukuphepha ngenxa yokwenziwa abasebenzi abaqeqeshiwe
- Iziqeda-buhlungu
- Ukufundiswa ngokunakekela isilonda nokusigeza.
- Ukufundiswa ngendlela yokuziphatha uma usokile

3.2.1.2 Ngemuva kokusoka

Kubalulekile ukulandelela umuntu osokile ubheke isimo ngemuva kokusoka. Kuzobhekwa okuzozuzwa osokile ngemuva kokusoka.

I-WebMD, (2013) ithi:

There is some evidence that circumcision has health benefits, including:

- *A decreased risk of urinary tract infections.*
- *A reduced risk of some sexually transmitted diseases in men.*
- *Protection against penile cancer and a reduced risk of cervical cancer in female sex partners.*
- *Prevention of balanitis (inflammation of the glans) and balanoposthitis (inflammation of the glans and foreskin).*
- *Prevention of phimosis (the inability to retract the foreskin) and paraphimosis (the inability to return the foreskin to its original location).*
- *Circumcision also makes it easier to keep the end of the penis clean.*

Kunobufakazi obuthile bokuthi ukuthi ukusoka kunezinzuzo zempilo, kuhlenganisa:

- Ukwehla kokungenwa izifo zomgudu womchamo.
- Ukwehla kokuba sengcupheni yokungenwa yizifo ezithathelana ngokocansi kwabesilisa.
- Ukuvikelwa kumdlavuza wenduku yowesilisa futhi ingozi encishisiwe yomdlavuza wesibelethe kwabesifazane.
- Ukuvimbela *i-balanitis* (ukuvuvukala kwe-*gland*) kanye ne-*balanoposthitis* (ukuvuvukala kwe-*gland* kanye nejwabu).
- Ukuvimbela *i-phimosis* (ukungakwazi ukuhlehlisa ijwabu) kanye ne-*paraphimosis* (ukungakwazi ukubuyela ijwabu endaweni yalo yasekuqaleni).
- Ukusoka kuphinde kwenze kube lula ukugcina isitho sangasese sihlanzekile.

Kuyavela ukuthi uma usokile ziyancipha izifo ezithathelana ngokocansi. Kuyavela nokuthi ayancipha amathuba okuphathwa izifo zomgudu wokuchama. Ukusoka kwenza ikhanda lomphambili lihlanzeke kalula.

U-Elist, (2013) uthi:

Circumcision is hygienic and prevents for diseases! Circumcision is known to reduce the risk of developing a urinary tract infection (UTI), such as a urethral or bladder infection. Furthermore, circumcision has been studied and shown to reduce the risk of acquiring some types of sexually transmitted infections such as HIV, and further complications after these infections such as cancer. In general circumcision has also been shown to reduce the risk of developing cancer of the penis.

Male circumcision has many adverse effects that do not appear until later in life. These effects usually are overlooked and ignored in most discussions of male circumcision.

Ukusoka futhi sekuhlonzwe kwaphinde kwakhonjiswa ukuthi ukusoka kwehlisa izinga lokuthola ezinye izifo ezithathelana ngokocansi njengegiwane lesandulela ngculazi, nezinye ngaphandle kwalezi njengomdlavuza. Okunye futhi okujwayelekile ukuthi ukusoka sekukhombise ukuthi kwehlisa izinga labesilisa abangenwa umdlavuza esithweni sangasese.

Ukusoka kwabesilisa kunezinto eziyingozi ezingaveli kuze kuhambe isikhathi esiningi lezi zinto azinakwa futhi zikhohlakele la khona okusuke kunezingoxo zokusoka abesilisa.

Kuyavela ukuthi ukusoka kuletha inhlanzeko kuvikele nezifo ezithathelana ngokocansi njengengculazi. Kuyavela futhi ukuthi ukusoka kowesilisa kwehlisa amathuba ngomdlavuza wesitho sangasese. Kulobu buhle obungaka bokusoka, akusho ukuthi umuntu akangazivikeli ngezinye izindlela zokuvikela.

Ngokwezempilo uyanakekelwa uma uqeda ukusoka. Nazi izinkinga ezilandelayo abezempilo abanakekela ngazo:

- **Ubuhlungu:** Bathi ubuhlungu obujwayelekile obuzwa ngemuva kokusoka. Bakunika amaphilisi noma kuqhubeka bonana nesibhedlela noma umtholampilo.
- **Ukopha komphambili:** Kuyenzeka osokile abone igazi ebhandishini emva kokuhlizwa, lokhu kujwayelekile. Uma kopha emuva kokususa amabhandishi bathi, bamba umphambili ngesandla, uthathe idwangu ehlanzekile, ucindezele ngesandla leyo ndawo eyophayo usebenzise imizuzu eyishumi kuya kwishumi-nanhlanu. Bathi bheka ukuthi ukopha sekumile yini. Uma ukopha kuqhubeka noma kuya qinisa, vakashela esibhedlela noma emtholampilo. Lokhu kuhle ngoba akekho osokile oyophangalala ngenxa yokopha kakhulu emva kokusoka.
- **Ukuvuvuka komphambili:** Lokhu kujwayelekile uma usanda kusokwa. Ukuvuvuka kumele kwehle ngokuqhubeka kwesikhathi. Uma kuqhubeka noma kuphuma ubomvu, lokho kuyobe kuyizinkomba zokuthi kunamagciwane. Abezempilo bathi, bonana nesibhedlela noma umtholampilo. Lokhu kuyasiza futhi ukuba kungashoni abantu abasokiwe isidingo singekho ngenxa yokungafundiseki.

- **Ukuqhanyelwa okubuhlungu:** Abezempilo bathi yinto ejwayelekile ukuqhanyelwa ebusuku, lokhu kuvame ukuhambisana nokuphiswa umchamo. Ukuqhanyelwa komphambili osanda kusokwa kudala ubuhlungu kanye nokungakhululeki. Abezempilo bathi ukusiza ukugwema ukuqhanyelwa, chama ngaphambi kokuba uyolala noma ebusuku. Lala ngohlangothi hhayi ngomhlane. Kuyosiza ukukhuphula amadolo eze ngasesifubeni. Lokhu kufundiswa kuhle ngoba kwehlisa izinhlungu ezidalwe imvelo.
- **Ukulangazelela ucansi/indlwabu:** Abezempilo baluleka ukuba osokiwe akahlale kuze kuphele amaviki ayisithupha engalwenzi ucansi noma indlwabu ngisho noma usebenzisa ijazi lomkhwenyana. Kuhle ukuyalwa ngokwenza ucansi ngesikhathi esifanele emuva kokusoka. Ukwenza ucansi singakapholi isilonda kungadala umonakalo omkhulu kosokiwe.

Abezempilo babuye bafundise ngokuqaqwa kwebhandishi kanye nokunakekela isilonda.

Ukuqaqwa kwebhandishi:

- Abezempilo bathi, hlanza isitsha ngamanzi abilayo.
- Geza izandla zakho.
- Gcwalisa isitsha ngamanzi angangenkomishi (250ml) esepholile ekubileni bese uncibilikisa isipuni esincane esisodwa sikasawoti.
- Cwilisa umphambili obhandishiwe emanzini antukuntuku nanosawoti, ulinde kuze kuthambe ibhandishi
- Susa ibhandishi ngokucophelela
- Ukopha uma kuqhubeka emuva kokususa amabhandishi bamba umphambili ngesandla, uthathe indwangu ehlanzekile ucindezele ngesandla leyo ndawo eyophayo usebenzise imizuzu eyishumi kuya kweyishumi nanhlanu
- Ukopha uma kunganqamuki bathi vakashela emtholampilo.

Ukunakelwa kwezilonda

- Abezempilo bathi, hlanza isilonda ngendlela efanelekile, usigcine somile.
- Gqoka izimpahla ezifanele nezihlanzekile.
- Gwema umsebenzi onzima kanye nemidlalo enhlobonhlobo.

Ukosokwa abezempilo kusifundisa ngenhlanzeko kanye nangendlela okufanele azinakekele ngayo osokiwe. Kuhle ukufundiswa ngoba kwenza sazi ukuthi ukusoka kwehlisa amathuba okutheleleka ngezifo ezithathelana ngokocansi. Kusikhumbuza nokuthi asiqhubeke nokusebenzisa ijazi lomkhwenyana.

3.2.2 Ubuhle bokusoka ngokweNdabuko

Lapha kuzobhekwa ubuhle bokusoka ngokwendabuko ngesikhathi sokusokwa nangemuva kokusokwa.

3.2.2.1 Ngesikhathi sokusoka

Kuyavela ukuthi ngesikhathi sasebusika ukusoka kwenzeka kahle ngesizathu sokuthi isikhathi esibandayo nesigodolisa igazi. Igazi liyashesha ukushwaqa futhi liyashesha ukunqamuka ngoba kusuke kubanda, ngesikhathi kushisa izilonda ziyabhibha.

Abafana bathi befika ngosuku lokuqala esikoleni basiwe emfuleni, bafike bageze ngenhloso yokuxosha konke ukungcola. Ngakolunye uhlangothi kusiza ukushwabanisa imithambo yegazi ejwabini labasokwa ngenhloso yokuvikela ukopha okunamandla.

Ngesikhathi osokwayo esikwa ijwabu uyakhuluma noma acule lokhu kumenza abe yindoda enesibindi. Isilonda somsokwa sivalwa ngodaka olumhlophe bese embathiswa ingubo yokulala ukuze angagodoli. Kuhle lokhu ngoba kumenza aqine kakhulu akwazi ukumelana nobunzima. Kusetshenziswa amagama okuhlonipha ngenkathi kusokwa ukuze naye osokwayo akwazi ukuhlonipha owesifazane wakhe ayoshada naye. Osokwayo

akumele akhale kakhulu noma akhombise ubuhlungu, lokhu kumenza akwazi ukuqina ngisho sekunzima ngesikhathi eseyindoda emzini wakhe.

3.2.2.2 Ngemuva kokusoka

Ngaphandle kokuvikela ingculazi umuntu osokiwe uyasizakala ezintweni eziningi.

- Uhlale ehlanzekile engenalo iphunga elidalwa iphalishana elimhlophe eliba sejwabini.
- Uyavikela kumdlavuza nobuntu besilisa odale inkinga ngesikhathi sokwenza ucansi.
- Kunciphisa ubuhlungu obudalwa ijwabu ngesikhathi sokwenza ucansi ngoba kuyenzeka ngenkathi ikhanda lomthondo likhukhumala ijwabu liyaklayeka bese kudala ukopha nobuhlungu, ngaleyo ndlela ucansi awusaluthandi.
- Kunenkolelo yokuthi isiza umuntu osokile ukuthi angasheshi ukuchama uma enomuntu wakhe wesifazane. Lokhu kuyosho ukuthi umuntu wesifazane uyaluthokozela ucansi losokiwe anele ngokunjalo.
- Kwabanye kusho ukuthi usuyindoda ngalokho uhambela phezulu nangokuziqhenya. Lokhu kusho ukuzethemba kosokile ngisho kontanga yakhe ukhuluma ngokuzethemba.
- Kulabo abasoke ngokusika umthambo ngaphansi kusiza ngokuthi ijwabu likwazi ukuhlehla kalula uma ulihlanza noma kwenziwa ucansi.

UGumede weSolweze, (2015:11) ubika uthi:

Likhuthaze amabutho ukuba asokwe izinyane leSilo. UMntwana uNhlanganiso ubeseMlazi ezogquguzela abesilisa ukuba basoke. Uthe ukusoka kubalulekile ngoba kunciphisa amathuba okuthi abantu bathelelekele nge-HIV nokuthi bathole izifo ezithathelana ngokocansi”

UNhlanganiso uqhuba uthi: “Angisho ukuthi uma ususokile kumele uhambe ufaka umkhonto wakho

kuyo yonke indawo ngoba lokho kungakubeka engozini yokuthi likungene igciwane lengculazi.”

Lo mbiko ufakazela khona ukuthi iNdlunkulu ngokubambisana nabezeMpilo bashumayela ivangeli lokusoka kwabesilisa ngenjongo yokunciphisa izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Kubuye kuvele ukuthi abantu abasokile abangahambi befaka imikhonto yabo noma kuphi. Ukwenza ucansi olungavikelekile kungakufaka enkingeni yokuthola izifo zocansi. Lolu qeqesho lufakazela ucwaningo ngokuthi akufundiswe abantu abasokile ngendlela yokuziphatha.

UMntwana uNhlanganiso uqhuba uthi: “isiko lokusoka lidala kwaZulu kodwa like lamiswa yiLembe ngenxa yokuthi amavaka abesevele athi asokile uma kumele kuyiwe empini”

Lokhu kufakazela ukuthi leli siko lokusoka lidala kwaZulu ngakho amaZulu awaphume ngobuningi ayosoka. Ukusokwa kwawo kuyosho ukuba nemindeneni ephiphile ezifweni ezithathelana ngokocansi

3.3 Ububi bokusoka

Kule ngxenye yocwaningo kuzobhekwa izinkinga ezidalwa ukusoka. Kuzobhekwa ububi ngesikhathi sokusoka nangemuva kokusoka. Kuzobuye kubhekwe ububi ngokwaseNtshonalanga kanjalo nangokwendabuko.

Abe-TAC, (2011) bathi:

Ukusoka kuzoyiphazamisa kanjani impilo yakho yocansi?

Kunobufakazi obehlukile ngokuthi ukusoka kukuphazamisa kanjani ukwaneliseka ngokocansi. Ngokujwayelekile, akukho ukwehla okukhulu kokwaneliseka okubikwayo. Ukuhlolwa kokusoka ngokokwelashwa kokuzithandela kwabantu besilisa e-Uganda naseKenya kwaqapha ukwaneliseka ngokocansi - akukho kuncipha okwabikwa

ngamadoda ekwanelisekeni ngokocansi. Ukuhlola kwase-Uganda futhi kwaqapha ukwaneliseka ngokocansi komlingani wesifazane: ama-3% abesifazane abika ukwaneliseka okuncane; ama-57% abika ukuthi akunashintsho ekwanelisekeni ngokocansi kanye nama-40% abika ukuba ngcono ekwanelisekeni ngokocansi emva kokuba abalingani babo besokile.

Ukusokwa ngokwendabuko kuqhathaniseka kanjani nokusoka ngokokwelashwa?

Ukusoka kwendabuko akunazo izinzuzo zokuvimbela ezifanayo nezokusoka ngokokwelashwa. Lokhu kungenxa yokuthi ukusoka kwendabuko, akufani nokusoka ngokokwelashwa, akulisusi njalo ijwabu langaphambili lonke. Amadoda esoke ngokwendabuko asangaphinda futhi abe ohlwini lokusoka ngokokwelashwa. Ukusoka ngokwendabuko kaningi akwenziwa ngokuphepha nokuhlanzeka. Okudingeka ukwazi I-TAC ixwayisa ngokusoka kusetshenziswa i-*Tara Klamp*. I-*Tara Klamp* isisetshenziswa sepulasitiki esingaphephile ngezinye izikhathi ebesisetshenziswa Umnyango Wezempilo lapho usoka. Iboshelwa endukwini yowesilisa izinsuku eziyi-7 ukuya kweziyishumi ijwabu langaphambili lize life bese liwa nayo ikilempu. Ukuhlola okwenziwe nge-*Tara Klamp* kwathola ukuthi isisetshenziswa asiphephile. Ukuhlola kwasheshe kwamiswa ngenxa yamazanga aphezulu ezehlakalo ezimbi ezazibangwa yi-*Tara Klamp*. Izehlakalo ezimbi ezibandakanya ukuvuvukala, isihlungu esingena egazini, ukopha kanye nobuhlungu obukhulayo. Uma uhlela ukusoka ngokokwelashwa, buza umnikezeli wakho wokunakekelwa kwezempilo ukuthi iyiphi indlela ezosetshenziswa. Ungayenqaba i-*Tara Klamp* futhi ucele indlela yokuhlinzwa ejwayelekile - indlela esebenzisa izindlawu. Indlela esebenzisa izindlawu yaziwa njengephephile yi-World Health Organisation (WHO). I-*Tara Klamp* ayihlonishwa yi-WHO noma ayinayo imvume yayo. I-*Tara Klamp* isetshenziswa kuphela UMnyango Wezempilo KwaZulu-Natali. Asikho esinye isifunda esisebenzisa lesi

sisetshenziswa ngenxa yokukhathazeka ngokuphepha.

3.3.1 Ububi bokusoka ngokwaseNtshonalanga

Kuyahlaluka ukuthi ukusoka esibhedlela noma emtholampilo akwamukelekile kwabendabuko ngoba ufana nongasokile. Lokhu kushayisana kungaletha ukudideka kwabasafuna ukusoka.

3.3.1.1 Ngesikhathi sokusoka

Njenganoma iyiphi inqubo yokuhlinzwa kukhona izingozi ezihambelana nokusoka. Nokho ingozi ephansi kunalokhu okujwayelekile. Izinkinga ezihambisana nokusoka zihlanganisa:

- Ubuhlungu nokopha okwenzeka endaweni yokusoka
- Ukuvuvuka komthambo ngenxa yokucosuka kwendlala yomthondo
- Ukulimala komthondo

I-WebMD, (2014) ithi:

Like any surgical procedure, there are risks associated with circumcision. However, this risk is low. Problems associated with circumcision include:

- *Pain*
- *Risk of bleeding and infection at the site of the circumcision*
- *Irritation of the glans*
- *Increased risk of meatitis (inflammation of the opening of the penis)*
- *Risk of injury to the penis*

Njenga noma iyiphi indlela yokuhlinzwa, kunobungozi obuhambisana nokusokwa. Noma ke leyo ncuphe isemazingeni aphantsi. Izinkinga ezimbandakanya ukusokwa kubalwa:

- Ubuhlungu
- Incuphe yokopha namagciwane ezindaweni zokusokwa
- Ukuvuvukala kwezindlala
- Ukulimala kwesitho sangasese sowesilisa.

Akukho soka lingenasici nakhona ekusokeni kukhona ububi bakhona. Lobu bubu abusho ukuthi abantu abangasokwa. Njenganoma iyiphi inqubo yokuhlinza kukhona izingozi ezihambelana nokusoka. Nokho ingozi iphansi kunalokhu okujwayelekile. Kubakhona ubuhlungu, ukopha, ukuvuvukalelwa imbilaphu kanye nokulimala kwesitho sangasese somuntu wesilisa.

3.3.1.2 Ngemuva kokusoka

Zikhona izinkinga ezibakhona kwabesilisa abasokile ngemuva kokusoka. Inkinga enkulu ephathelene nocansi uma sekusuke ijwabu lona elenza umuntu wesilisa aluthokozele kakhulu ucansi uma enesikhumba noma ijwabu.

Kukhona izinkinga ezibakhona kumuntu osokile uma eya ocansini ikakhulukazi kubantu abasoka besebancane. Ukususwa kwejwabu kwenza owesilisa angalujabuleli ucansi njengomuntu onejwabu. Kunenkolelo yokuthi ijwabu lisuka nendawana ethinteka ukuthi kamnandi uma kuyiwa ocansini. Lokhu kusho ukuthi osokile akaluthokozeli kahle ucansi ukudlula lowo onejwabu. Abesilisa abasoka bebancane abalujabuleli ucansi uma bengesenalo ijwabu.

Ukususwa kwejwabu kwenza izindlala zesitho sangasese sowesilisa zilahlekelwe umswakama owenza ubumnandi ngesikhathi sokwenza ucansi. Kuyenzeka omunye ahlizwe kabi, lokho kuholela ekuzibulaleni ngoba enenkolelo yokuthi akasaphelele. Lokhu kwenziwa abantu abasokwa bebancane, ngokukhula balahlekelwe ukukitazeka kamnandi ezithweni zabo zagasese. Abanye bagcina sebeyeka ukushaya indlwabu kanye nalo ucansi uqobo. Imbangela ukuthi isikhumba sesitho sabo sesiqine kakhulu okudala ezwe ubuhlungu uma eya ocansini noma eshaya indlwabu. Ukusoka kulimaza amadoda kuzo zonke izigaba zokuphila kwawo.

Abanye bafanisa ukusoka nokuthenwa kwabesilisa. Kubuye kube nemibuzo kwabanye yokuthi kungani uNkulukulu engadalanga umuntu esokile. Kunemibuzo efanayo nakubantu besifazane yokuthi uma bengasuswa ubhontshisi yini engenzeka. Kuvela ukuthi bangafana nabantu abathunjwe nababulewe ngenxa yokuthi bathathelwe ukuphila kwabo kwezocansi. Kanjalo nakubantu besilisa ukususwa kwejwabu eliphethe injabulo yomuntu wesilisa kwezocansi uyafana nomuntu othunjiwe ongalujabuleli ucansi.

Kuyavela ukuthi abantwana abasokwa abazali baba nenzondo nakubazali babo uma sebekhulile. Abanye bakubiza ngokugembula ukususwa kwejwabu kumuntu ngenxa yemiphumela kanye nezinkinga ezidaleka ngemuva kokusoka kungaba umdala noma umncane. Le mibuzo ifaka ingebhe kwabanye mayelana nokusoka.

UFunani, (1990:21) uthi:

From the physiological aspect the operatism of removing the foreskin to expose the glans penis prevents the accumulation from a number of glands, of an odoriferous cheese like substance called imagma which can cause discomfort and infection.

Ngasohlangothini lokusikwa kususwa ijwabu ukuveza ama-glans avikela ukugcwala kwezindlala ze-odoriferous cheese ezisaluketshezi ezibizwa nge-imagma ezingabangela ubuhlungu namagciwane.

Ngokususa ijwabu zikhona izinkinga ezibakhona ezindlaleni zomphambili ezingenza osokile angajabuli uma eya ocansini.

I-Doctors Opposing Circumcision, (2011) ithi:

Male circumcision has many adverse effects that do not appear until later in life. Circumcised males often feel great anxiety regarding their circumcision. van der Kolk, (1989) reports some traumatized males also have a compulsion to reenact or repeat the trauma.

Some circumcised doctors also exhibit anxiety by pushing medically unnecessary circumcision on their patients or writing medical journal articles to defend the practice.

Circumcision of the newborn usually is performed in the first week of life (the perinatal period), and, as reported above, clearly is traumatic for most boys. Several authors report that perinatal trauma causes self-destructive behavior in adult life. Circumcision is cyclic trauma. Many males, who were circumcised as infants, grow up to become circumcisers themselves, in an unending repetitive pattern of abuse.

Ukusokwa kwabantu besilisa kunemiphumela eminingi engemihle evela kamuva empilweni. Abesilisa abasokile bayaye (1989) ubika ukuthi abanye abesilisa abathukile bayaye bavame ukwethuka kuphindelela.

Abanye odokotela abasokiwe bayaye baveze ukwethuka kwabo ngokunxenxa kungenasidingo iziguli zabo ukuthi zisoke okanye babhale izincwadi zezempilo ezivikela lo mkhuba.

Ukusokwa kwengane esanda kuzalwa kuvame ukwenziwa esontweni lakhe lokuqala empilweni, futhi, njengoba kuvela ngenhla, kusobala kuyethusa kubafana abaningi. Ababhali abaningi baveza ukuthi ukwethuka kosana kudala ukungazethembi kumuntu omdala.

Ukusokwa kuwukwethuka okuphindaphindayo. Abesilisa abaningi, abasokwa beseyizinsana, bakhula babe abasokayo bona ngokwabo, okuqhubekazela ukuhlukumeza okungapheli.

Abesilisa abasokile banokuhlukumezeka emqondweni ikakhulukazi labo abasokwa beseyizingane. Kuyavela ukuthi odokotela abasokile bayaye bazame ngezindlela eziningi ukulivikela leli siko ngokuthi batuse ukusoka ngayo yonke indlela. Lokho bakwenza ngokubhala izincwadi ezikutusayo kuphela ukusoka.

I-Doctors Opposing Circumcision, (2011) ithi:

Taylor et al., (1996) report circumcision removes more than 50 percent of the normal skin and mucosa from the penis. This skin and mucosa is provided by nature to allow for the expansion of the penis during erection. There may not be enough residual foreskin and mucosal tissue after circumcision to allow the penis to expand during erection. The result not infrequently is painful erection or tearing at the scar site, as the residual tissue is stretched to the limit and beyond. The foreskin contains the areas of the penis most sensitive to fine-touch.

Removal of the nerves of the foreskin by circumcision produces a deficit in sensory input into the central, parasympathetic, and sympathetic nervous systems. One, therefore, would expect to find alteration in sexual response. Several recent studies have found this to be the case. Coursey et al., (2001) reported that adult circumcision degrades erectile function.

Thorvaldsen & Meyhoff, (2005) report that young circumcised males have more difficulty in reaching erection and orgasm. The evidence that circumcision injures human sexual response and function is now overwhelming and conclusive.

Denniston, (2004) surveyed 38 men who had experienced sexual intercourse before and after circumcision. Twenty-two of the 38 men (58%) felt that the pleasure of intercourse was lessened and they would not have circumcision again. Circumcision changes male sexual behavior.

U-Taylor nabanye, (1996) ubika ukuthi ukusokwa kukhipha amaphesenti angaphezulu kwamashumi amahlanu esikhumba esijwayelekile esithweni sangasese sowesilisa. Lesi sikhumba senzelve ukuvumela ukukhula kwesitho sangasese uma evukelwa. Kungenzeka lingabi bikho ijwabu ngesikhathi esokwa ukuvumela ukukhula kwesitho sowesilisa ngesikhathi evukelwa. Ukukhishwa

kwejwabu ngesikhathi kusokwa kwenza owesilisa engaluthokozeli ucansi. Ucwangingo oluningi luthole ukuthi abadala abasokwayo liyehla izinga lokwenza ucansi ngokuluthokozela.

U-Thoivaldsen no-Meyhoff, (2005) babika ukuthi abesilisa abasebancane abasokiwe banobunzima obukhulu ekulangazeleleni ucansi nasekufikeni kuvuthondaba. Ubufakazi buthi ukusokwa kulimaza ucansi kubantu.

U-Denniston, (2004) wenze ucwangingo wathola ukuthi amadoda angamashumi amathathu nesishiyagalombili enze ucansi ngaphambi kokusokwa nangemumva kwakho, amashumi amabili nambili athi kwaba nemiphumela engemihle awacabangi ukuphinda asokwe futhi. Kushintsha indlela abesilisa abaziphatha ngayo kwezocansi.

Ukusokwa kwabesilisa kunemiphumela emininigi engemihle engaveli, ize ivele ngokuhamba kwesikhathi empilweni. Abesilisa abasokiwe banokuthuthuka. ODokotela abasokiwe bayaye bezame ngazo zonke izindlela ukugqugquzela iziguli zabo ukuba zisokwe noma bebhale izincwadi ezikuvikelayo ukusokwa.

Ukusokwa komntwana ozelwe kujwayele ukwenziwa evikini lokuqala lempilo, kubikiwe ukuthi kuhlukumeza abafana engqondweni. Ababhali babika ukuthi ukuhlukumezeka bebancane kwenza bephazamiseke nasekukhuleni kwabo beziphathe ngendlela engeyiyo.

Abesilisa abaningi abasokwa besebancane bakhula basoke abanye nabo ngendlela ehlukekizayo. Ucwangingo luveza ukuthi ukususwa kwejwabu kuvimba ukuvikeleka kwezindlela sesitho sangasese ezingenza atheleleke nasezifweni.

Ukusokwa kususa inyama eningi esiza lapho owesilisa evukelwa ubuntu bakhe bunwebeke kalula. Ukuncipha kwenyama kwenza isitho sakhe siqingindeke ekunwebekeni ngendlela efanele neyiyo. Kuyavela ukuphuma kwenyama eningi kuncipha ubumnandi obubakhona

kumuntu wesilisa uma enza ucansi. Ukusoka kushintsha indlela yokuziphatha kowesilisa kwezocansi.

I-Doctors Opposing Circumcision, (2011) ithi:

Several studies report that male circumcision also adversely affects female sexuality. Warren and Bigelow, (1994) report the foreskin avoids problems with vaginal dryness. They reported that circumcised males are significantly less likely to use condoms because of concern about reduced penile sensitivity. In addition, the females were significantly more likely to report vaginal dryness with a circumcised partner.

Izifundo eziningi ziveza ukuthi ukusokwa kwabesilisa kubuye kuphazamise abesifazane ngakwezocacansi. U-Warren no-Bigelow, (1994) baveza ukuthi ijwabu livimbela izinkinga zokoma kwesitho sowesifazane. Baveze ukuthi abesilisa abasokiwe bavame kancane ukuthi bangasebenzisa ijazi lomkhwenyana ngenxa yokungazweli kwenduku. Ngaphezu kwalokho, abesifazane bavame ukubika ngokoma kwesitho sabo sangasese abanabesilisa abasokile.)

Kuyavela ukuthi ukusokwa kowesilisa kunomthelela ekwenzeni owesifazane ome ngesikhathi socansi. Kuphinde kuvele ukuthi abesilisa abasokile abathandi ukusebenzisa ijazi lomkhwenyana ngoba bekholelwa ukuthi ubumnandi abanele uma benza ucansi.

I-Doctors Opposing Circumcision, (2011) ithi:

Goldman (1997) suggests that men who were neonatally circumcised would be more likely to suffer from low self-esteem, to avoid intimacy in male-female relationships, and a higher incidence of divorce. Moreover, he says neonatal circumcision may cause a higher incidence of unnecessary surgery and of adult violence, including suicide, rape, and murder.

Baker (1996) argues that men harbor rage toward their mothers for their circumcision. She also identifies a connection between sexual violence, rape, and neonatal circumcision. DeMause (1996) connects perinatal circumcision trauma with increases in teenage suicide and social violence.

Circumcised men who become medical doctors have no personal experience of the foreskin and may never have seen a human foreskin. As reported above, if the doctor is circumcised himself, he is more likely to recommend circumcision to his patients.

Umbono ka-Goldman, (1997) uthi abesilisa abasokwa bebancane basemathubeni amakhulu okulahllekelwa ukuzethemba, lokhu kunyusa izinga lokuhlukanisa imishado. Ubuye athi ukusokwa kwabesilisa besebancane kungadala ukuphakama kwamazinga okuhlinzwa okungenasidingo kanye nodlame uma sebekhulile, kubalwa ukuzibulala, ukudlwengula kanye nokubulala.

UBarker, (1996) uveza ukuthi abesilisa bayaye baveze intukuthelo yabo konina ngokusokwa kwabo. Ubuye abone ubudlelwano phakathi kocansi olunodlame, ukudlwengula nokusokwa besebancane. UDemause, (1996) uxhumanisa ukusokwa nokuthuka nokunyuka kwezinga lokuzibulala kwabasha nodlame emphakathini.

Abesilisa abasokiwe base beba odokotela bayaye bagqugquzele iziguli zabo ukuthi zisokwe ngoba nabo bengalazi ijwabu empilweni yabo.

Ucwaningo oluningi lubika ukuthi owesilisa osokiwe uyalulimaza ucansi lowesifazane. U-Warrer no-Bigelons, (1994) babika ukuthi ijwabu livimba inkinga yokoma kwesitho sangasese. Baphinde baveza ukuthi abesilisa abasokiwe abathandi ukusebenzisa ijazi lomkhwenyana ngoba bakholelwa ukuthi linciphisa ukuzwa ubumnandi. Ukwengeza abesifazane basemathubeni amakhulu okuveza ukoma kwesitho sangasese uma besokiwe abesilisa babo.

Abasokwe bebancane bavama ukungazethembi kwezocansi, invamisa yabo bayaphuma emishadweni. Kuyavela ukuthi ekukhuleni kwabo bavama ukwenza izinto eziphambene njengodlame, ukuzibulala, ukudlwengula kanye nokubulala. Kuyavela ukuthi abesilisa baye baveze intukuthelo yabo konina ngokuthi basokwa besebancane. Kuphinde kuvele ukuthi odokotela abasoka bebancane bayaye bagququzele iziguli zabo ukuthi nazo mazisoke ngoba nabo abalibonanga ijwabu empilweni yabo.

I-ScienceNordic, (2011) ithi:

If a man is circumcised, he faces an increased risk of experiencing delayed orgasm, and his female partner has an increased risk of not feeling sexually fulfilled. Circumcised men are three times as likely to experience a frequent inability to reach an orgasm.

It appears that women with circumcised men are twice as likely to be sexually frustrated. They experience a three-fold risk of frequent difficulties in achieving orgasm, and an eight-fold risk of feeling pain during intercourse – also known as dyspareunia.”

The circumcised man develops a thin layer of hard skin on his penis head, which decreases the sensitivity. This means that in order to reach an orgasm, he needs to work harder at it, and that can lead to a painful experience for the woman.

When the penis enters the vagina, the foreskin is pulled back. And on its way out again, the foreskin goes back to cover the penis head. This way the foreskin stimulates both the man and the woman.

When a circumcised man moves in and out of a woman without 'the gliding movement' caused by the foreskin, it can have a painful effect on the woman's mucous membrane. This could explain the pain and the tendency towards dryness that some women with circumcised men experience.

Uma indoda isokiwe kuyithatha isikhathi eside ukufika kuvuthondaba, kanye nowesifazane wakhe uba sencupheni yokungaluzwa kahle ucansi abenekinga yokufika kuvuthondaba.

Amadoda asokiwe asenkingeni ngokuphindeke kathathu ekufikeni kuvuthondaba. Kuyavela ukuthi abesifazane abanamadoda asokiwe asenkingeni ngokuphindwe kabili ukukhathazeka ngocansi. Owesilisa osokiwe umila isikhumba esiqinile ekhanda lesitho sakhe sangasese, okwehlisa imizwa. Lokhu kusho ukuthi ukuze afike kuvuthondaba kumele asebenze kanzima. Lokhu kungaholela ebuhlungwini kowesifazane.

Uma isitho sowesilisa sangasese singena esithweni sowesifazane isikhumba esivale siyahlubeka isitho sowesilisa sibuyele emuva. Uma isitho sowesilisa sesiphuma esithweni sowesifazane isikhumba (ijwabu) esivale “mboze” isitho sowesilisa sibuye sibuyele ukumboza ikhanda lesitho sangasese sowesilisa lesi sikhumba sakha ubudlelwano kowesifazane nowesilisa.

Uma owesilisa osokiwe enyakaza engena ephuma kowesifazane ngaphandle komunyakazo owenziwe ilesi sikhumba (ijwabu), lokhu kungenza ubuhlungu esithweni sowesifazane, kumenze ome futhi.

Indoda esokile kuyithatha isikhathi eside kakhulu ukufika kuvuthondaba uma kuyiwa ocansini. Kuphinde kuvele ukuthi nabesifazane abanabantu besilisa abasokile baba nenkinga ekufikeni kuvuthondaba uma benza ucansi. Kuphinde kuvele nokuthi kuba nobuhlungu ababuzwayo ngesikhathi bezithokozisa ngocansi.

U-Elist, (2013) uthi:

Reduced Sensitivity

Due to the glans coverage by the penile foreskin an uncircumcised penis is more sensitive than a circumcised penis; that is at least what men without circumcision report. Common belief is that

circumcised men may experience less pleasure during sex.

Potential Complications of Circumcision

Circumcision is considered a minimal invasive surgical procedure which usually takes less than half an hour to perform. Circumcision can be performed under local or general anesthesia. While a relatively safe procedure, there are certain complications which may occur during or after a circumcision procedure. These may include excessive bleeding, pain, bruising, wound healing problems and post-operative infection.

Ukwehla kwezinga lemiswa

Isitho sowesilisa ongasokiwe imizwa yakhe isebenza kakhulu, kanti owesilisa osokiwe imizwa yakhe yesitho sangasese iyancipha, izinkolelo zithi engagcina engasaluthokozeli ucansi.

Izingqinamba zokusokwa

Ukusokwa kuthathwa njengendlela yokuhlinzwa ethatha imizuzu eyisigamu sehora ukwenziwa. Ukusokwa kungenziwa ngaphansi kwezinzwa eziywayelekile. Noma ikhona indlela ephephile kodwa zikhona nezingqinamba ezingenzeka emva kokusoka noma kusenziwa, lokhu kungambandakanya ukopha kakhulu, ubuhlungu, kanye nezinkinga zokungapholi kwesilonda.

Kumadoda asokile ukuzwela kuyancipha ebuntwini bakhe lokho okwenza ukuthi angaluthokozeli ucansi ngendlela efanele. Kuphinde kuvele ukuthi ukusoka noma kuyinto esheshayo uma yenziwa kodwa yize kunjalo kubakhona izingqinamba ezihambisana nokusoka. Lapha singabalula ukopha, ubuhlungu kanye nokungapholi ngendlela kwesilonda. Enye yezingqinamba izazi eziyibalulayo eyokuthi kusokwe izingane ezisencane kanti kumele umuntu asokwe uma esekwazi ukuzithathela izinqumo.

3.3.2 Ububi bokusoka ngokweNdabuko

Kuyabonakala ukuthi izinga lokusoka liyehla ezindaweni zaMakhosi. Okwenza ukuba lehle izinga ukungaqondi inhloso yokusoka. Abantu abaliqhubayo leli siko abasathembekile ngenxa yokuthi abanye baphethwe indlala, sebesebenzela imali bese isiko lokusoka lilahlekelwa isithunzi. Impucuzeko kanye nokukholwa kunawo umthelela wokuthi leli siko liphelelwe isikhathi nokunakwa. Abantu abaningi sebeyabaleka ukwenza leli siko ngokwesintu ngoba bathi aliphephile, sebalekela ezibhedlela nasemtholampilo. Abasokayo izikhathi eziningi abazihlanzi izandla ngaphambi kokwenza umsebenzi wabo wokusoka. Ngesikhathi osokwayo esokwa uyabanjwa ngoba kusuke kungemnandi lokhu kwenza asikeke kabana bese kwenza inkinga ngesikhathi esizayo. Abasokwa bayafa ngenxa yobuthaka bokuthi azikho izinto ezingaletha usizo oluphuthumayo eduze.

Abasokwayo bayakufihla ukuthi banezifo ezithathelana ngokocansi. Bakwenza lokhu ngoba benethemba lokuthi uma esesokile ngeke asabanaso isifo socansi. Ngokufihla isifo umuntu anaso kuletha inkinga yokuthi ophe kakhulu okungenzeka ukuba ashone. Bafihla nezinye izifo zikashukela kanye nesifo sokukhuphuka kwegazi (BP). Bayakhuthazwa abasoka ngokwendabuko ukuba bangafihli izifo zabo kanye nemishanguzo abayisebenzisayo. Abanye bayafihla ukuthi kade enomuntu wesifazane. Lokhu kudala ingozi ngoba igazi lisuke lehlile, kudala ukuthi ophe kakhulu. Kuhle umuntu adlulise usuku noma ezimbili ngaphambi kokusoka ngoba igazi lisuke lingasekho esithweni sangasese kakhulu.

3.3.2.1 Ngesikhathi sokusoka

Ukuphuma kwemiphefumulo ngesikhathi leli siko ngokwendabuko liqhutshwa kuyinkinga. Abantu abahlolwa ukuphila kwabo ngaphambili kokusoka. Ukungahlanzeki kwendawo kanye nezinto ezisetshenziswayo ngesikhathi kuqhutshwa leli siko kuyingxaki.

Okunye okungahambi ngendlela ngesikhathi kusokwa umfana ukuthi laba abasokayo abanaso isilinganiso sobungako bejwabu obufanele busikwe. Lokhu kungabangela ukuthi

umfana noma osokwayo alimale angasabuzwa ubumnandi bokusokwa. Kwabanye lisikeka kakhulu noma kancane bese kudala izilonda ezingenza osokwayo aphangalale. Lapho sekuvele izilonda, ayikho imithi eduze yokupholisa lesi silonda.

Ukusetshenziswa kwezinsingo ezingafanele ukusoka abafana. Ukusetshenziswa kwezinsingo ezibuthuntu kanye nokuphindaphinda kwezinsingo ezisetshenzisiwe kubafana abaningi lokhu kungandisa izifo ezithathelana ngegazi njengayo ingculazi. Ukungahlolwa kwabo isimo sabo sempilo nokungahlanganzeki yikho okungadala ukuba izifo zibhebhethoke kalula. Yingakho nabantu abaningi sebelihlelele leli siko ngokwesintu ngoba iningi labafana liyashona bese inhloso ingafezeki.

Iningi labasokayo abaqeqeshekile kahle ngakwezempilo. Kwesinye isikhathi uthola ukuthi akanalo nolwazi lokuthi uzosika ijwabu elingakanani. Kusokelwa emadlangaleni ngaphandle kwabezempilo, lokhu okwenza ukuthi noma kukhona inkinga evelayo kosokwayo engalutholi usizo masinyane aze ashone.

Abasokwayo basokelwa ehlathini lokhu okungaba yingozi. Amagciwane angena kalula kanye nokunye okungenza ukuba osokwayo angapholi masishane. Abanye abasokwayo basikeka kabi ngenxa yokwethuka. Owethukile uyaye acule noma axoxiswe ukuze aqede uvalo ukuze ezosikeka kahle engasenalo uvalo. Nosokayo uyamlibazisa ngokumxoxisa amnike isibindi ababaze induku yakhe ukuze akhuthazeke.

Ikhona ingozi engavela ngoba kukalwa ngomunwe wokukhomba. Umfana noma osokwayo uma enyekaza usikeka kakhulu bese kukhubazeka isitho sakhe sangasese. Ngokukhubazeka kwenduku kuyosho ukungalujabuleli ucansi ngoba kuyoba buhlungu. Amajwabu kowesilisa kukhona eliphezulu nelingaphansi. Elingaphezulu liphinki (*pink*). Kuyenzeka osokayo asike elingaphezulu kusale elingaphansi leli kunenkolelo yokuthi yilo elithatha izifo. Ngokusala kwalelo jwabu kungadala enkulu inkinga kosokile ngoba kungalimaza induku yosokwayo.

Ngesikhathi sokubhandisha kuvaleleka nezintuli ngenxa yokuthi kusehlathini, kungenza osokwayo angapholi ngesikhathi esifanele. Indwangu emhlophe ebopha osokwayo ingenza angapholi kahle bese kudaleka umonakalo. Osokayo nosokwayo bangangenwa izifo ezithathelana ngegazi uma benganakanga. Izinhlungu zibankulu kakhulu ngesikhathi usikwa kodwa lokho ukuqiniswa nokuba indoda ngenxa yezinhlungu. Okwenza izinhlungu ezinkulu yikho kanye okwenza owesilisa abe yindoda eqotho nehlonipha umkayo. Leyo ndoda eyovikela umkayo kanye nomndeni wayo ezifeni ezithathelana ngokocansi.

Kwinkulumo-ngxoxo ohlelweni lukamabonakude ngeSonto ziyi-12 kuNtulikazi ngonyaka wezi-2015 ngehora lesi-7:30 ntambama, lapho kwakuxoxwa ngalo isiko lokusoka ngokwendabuko kanye nomthelela onalo esizweni.

UMahlambi, (2015) wathi:

Le nto yizinkolelo mbumbulu ezenziwa izwe lonke, zenziwa ukuthi abafana bathola ingcidezi yokuthi abayenzanga inqubo yesiko lokusika ijwabu. Waqhuba wathi, abantu bakholelwa ukuthi uma umuntu esebuya entabeni kumele abuye eseyindoda, abenamandla, ahloniphe, Akwazi ukumelana nezinkinga, aqeqesheke ekubeni yindoda. Kufanele akwazi ukubhekelela umndeni wakhe njengendoda. Baya ngokuthanda kwabo, ngoba befuna ukuba amadoda futhi bathandwe umndeni kanye nomphakathi.

Kunento ethi uma ngabe ungasokile namhlanje noma usuganwa awuthathwa ngendlela elungile awubinaso isithunzi. Awukwazi nokuzibandakanya nezinye izingxoxo nemihlangano ngenxa yokuthi awusokile. Ezikoleni ezisemthethweni abafana bayaye bahlolwe kuqala isimo sempilo ngaphambi kokuya ekusokeni. Ezikoleni ezingekho emthethweni abazihluphi ngokuhlola isimo sempilo yomfana lokhu okwenza iningi liphangalale. Kubuye kubekhona ukungabaza ngalezi zikole zokusoka uma zingahloli isimo sempilo yomfana. Uhulumeni kufanele angenelele kulezi zikole ezingekho emthethweni zivalwe ukuze kunqandeke ukufa kwabafana isidingo singekho.

Ababukeli balolu hlelo baphawule ngezindlela ezingafani. Abanye bebelugxeka uhlelo lokusoka entabeni bethi uHulumeni akangenelele ngoba leli siko seliphelelwe isikhathi. Abanye bebehambisana nokuthi isiko aliqhubeke kodwa abantu abahlolwe kuqala ukuze kwazeke isimo sempilo yabo kuqala.

Ababukeli bakhala ngokuthi labo abaqhuba leli siko bengaziwa ababoshwe bathole izigwebo ezinzima ukuze kungaqhubeki ukufa kwabafana. Ekugcineni kwengxoxo kuvele ukuthi abangamashumi amahlanu ekhulwini (50%) ayahambisana nezikole zokusoka ngokwendabuko kanti amanye amashumi amahlanu ekhulwini (50%) awahambisani nezikole zokusoka ngokwendabuko. Lezi zibalo zababukeli zisho khona ukuthi abantu abakabi nalo ikhambi nezisombululo ngaleli siko lokusoka. Kusho khona ukuthi basadinga ukufundiswa ngokusoka ukuze bakuqonde kahle.

3.3.2.2 Ngemuva kokusoka

Kuyenzeka abafana bagule emva kokusoka. Abanye bayafa, abanye bayiswe ezibhedlela ezahlukene. Ongakholelwa esibhedlela uyashona. Lokhu kudalwa amaphutha enziwe abasokayo ngenkathi besoka abafana.

Indlela abaphatha ngayo izilonda zabo ibabuhlungu. Ngemuva kokusoka bayaphuma bayogeza emfuleni babuye bafake amafutha angenasawoti, lokhu abezempilo abangahambisani nakho. Ukulimala kwabasokwayo kufakazelwa isigameko lapho owesilisa elimale isitho sangasese. Lo wesilisa ugcine efakelwa isitho sangasese ngokunikelelwa.

UMjoli weSolezwe langeSonto, (2015:4) ufakazela le nkulumo enenghla uthi:

Uzoba ngubaba owafakelwa umphambili ngoDokotela. Owesilisa wokuqala ukufakelwa umphambili ngempumelelo emhlabeni jikelele, ezinyangeni eziyisihlanu ezizayo uzobe esengubaba. Ithimba longoti labacwaningi ophikweni lwezifo zithinta umgudu womchamo

eStellenbosch University eKapa, lijabule kakhulu ukuthola izindaba zokuthi indoda yase-Eastern Cape eneminyaka ewu-21 eyanqunywa umphambili owabola ngesikhathi isokwa, isizoba ngubaba.

UMjoli, (2015) uqhuba athi:

Kunesidingo esikhulu eNingizimu Afrika sokuhlinzwa okunjengalokhu ngenxa yokuthi amadoda asemancane alahlekelwa yimiphambili yawo ngenxa yezinkinga zokusokwa entabeni. Bangu-9 abanye abasalinde ukuxhunywa imiphambili, nabo abalimala ngesikhathi besokwa. Baneminyaka ephakathi – 18 no – 36.

Kulo mbiko kuyavela ukuthi sekungokwesibili kufakelwa owesilisa umphambili ngenxa yokulimala entabeni eyosoka. Okokuqala akubanga impumelelo, okusho ukuthi washona lowo owayenqunywe umphambili, kwasekuthi lokhu okwesibili kwaba impumelelo.

Nakuba lokhu kuhlinzwa kwenziwa abaseNtshonalanga kodwa umonakalo wenzeka entabeni. Kuyavela futhi nokuthi abantu besilisa abasebancane bayalimala uma besokwa entabeni. Kuyavela nokuthi bakhona nabanye abasalinde usizo lokufakelwa umphambili ngenxa yakho belu ukusoka.

Lokhu kufa kwabantu nokunqunywa kwabo imiphambili kuyasho ukuthi nakuba kunconywa ukuba abantu besilisa abasoke kodwa alikho isoka elingenasici. Okuhle ngale ndoda efakelwe umphambili ngempumelelo ukuthi isizoba ngubaba, lokhu okuyinhloso yokusoka.

Kubakhona izinhlungu ezinkulu ngenxa yokusikwa ezwa. Komunye uma opha kakhulu kwenza kuba angasheshi ukuphola. Ukungapholi ngendlela uma esokwe ehlobo ngenxa yokushisa kuyinkinga. Lokhu kwenza ukuthi isilonda sibe nobomvu obungapheli, obungenza umonakalo esithweni sangasese sosokwayo.

Ukophakakhulu aze aphelelwe ngamandla. Omunye uze ashone imbala uma abezempilo bengekho eduzane. Ukubola kwenduku ize isuswe njengalokhu sifunda emaphepheni nasemsakazweni sizwa ukuthi abesilisa bafakelwa eminye imiphambili ngakho belu ukubolelwa izinduku zabo. Lokhu kuyosho ukuphela kwempilo uma kungekho oyonikela ngesitho sakhe sangasese. Abanye baphelelwa amanzi emzimbeni okwenza ukuba baquleke kanti abanye bayashona uma engalutholanga usizo lwempilo eduze.

Abasokwayo abanikezwe okokudambisa izinhlungu njengamaphilisi nokunye. Ubuhlungu uma buqhubeka abaye emtholampilo nasesibhedlela bayabekezela ukuze babe amadoda. Lokho kungaba yingozi ngoba omunye angagcina eshona ngenxa yezinhlungu ezinkulu. Osokiwe ugwema imisebenzi enzima kodwa ngokwesintu umuntu unikwa yona le enzima ukuze aqine. Lokhu kungoba yingozi kumfana ngoba kungathatha isikhathi eside engapholi.

Abafana abafundayo bayaye basalele ezifundweni uma kade beye kosokwa. Ukuhlala kwabo entabeni kwenza bengasheshi ukuphola bese izifundo ziyabeqa. Ikakhulukazi laba abathatha isikhathi eside ukuphola, kwenza bathathe isikhathi eside behleli emakhaya bengayi esikoleni. Ngakolunye uhlangothi kuthi kuqhutshwa isiko lokusoka kodwa kulimale isiko lokufunda ezikoleni, lokhu kuyayiphazamisa kakhulu imfundo.

IWorld Health Organisation, (2006: 505-588) ithi:

Circumcision can be risky if it is performed in unsterile conditions. It can lead to infection, bleeding and permanent injury, or HIV infection from nonsterilized "instruments" and possible death if appropriate treatment is not provided. Every year the authorities in the Eastern Cape of South Africa report deaths and serious complications from botched circumcisions of young boys carried out by traditional healers

Ukusokwa kungaba ingozi uma kwenziwa ngendlela engalungile. Kungaholela ekuthelelweni ngesifo nokopha kakhulu nokulimala kwaphakade,

noma igciwane lesandulela ngculazi elithola emathuluzini asatshenziswayo angahlanzwa ngendlela efanele. Amazinga okufa akhona uma imithi ingatholakali. Yonke iminyaka ucwaningo lwaseMpumalanga Kapa naphakathi neNingizimu Afrika luveza ukuthi ukufa nemiphumela engemihle yokusokwa kwabafana abancane eyenziwa abalaphi bendabuko.

Ukusoka kuba sencupheni uma kwenziwa ngendlela engalungile futhi engekho emthethweni. Kungenza ukuthi osokayo ophe kakhulu, abuye alimale impilo yakhe yonke, aphinde athole isandulela-ngculazi. Izinkinga eziningi zivela entabeni ngesikhathi sokusoka.

I-WHO, (2007:7) bathi:

Two studies used direct observation to assess complications after traditional male circumcision. Infection and delayed wound healing were the most common complications. Excessive circumcision was reported as a primary complication after traditional male circumcision in the South African study and as a secondary result of incomplete initial circumcision in the Kenyan study. Re-circumcision resulted in excessive removal of skin and a deepened wound with prolonged wound healing, excessive scarring and loss of penile sensitivity. Delayed wound healing and keloid scarring were also associated with the use of a powder containing penicillin and talc that is used for wound care by traditional providers.

Izifundo ezimbili zenze ucwaningo oluqondile lokuhlola imiphumela engemihle eyenzeka emva kokusokwa kwabesilisa ngokwamasiko. Ukutheleka nokuthatha isikhathi eside sokuphola kwezilonda iyona miphumela engemihle ejwayelekile. Ukusokwa kwabesilisa ngokwesiko ezifundeni zaseNingizimu Afrika, libe semazingeni athe thuthu okungaqedi kahle ukusokwa ngokwesifundo sase-Kenya. Ukuphinde usokwe kwenza kususwe ngokweqile isikhumba kube nezilonda ezibanzi ezithatha isikhathi ukuphola, ziyasabisa zenze

kulahleke nemizwa. Ukuthatha kwesisikhathi eside ukuphola kwezilonda kwenza kugcine sekusetshenziswa impushana ethakwe nge-*pencillin ne-talc* okusetshenziswa ukulapha izilonda ngabelaphi bendabuko.

Lokhu kucacisa ububi obukhona ngemuva ngokusoka ngokwendabuko. Ukungapholi ngesikhathi nokutheleleka ngezifo yikhona okuvamile ukwenzeka. Ukungasoki ngokuphelele kudala ukuba osokiwe aphinde asoke. Lokho kwenza ukuba asikeke kakhulu abuye angasheshi ukuphola. Kuyavela ukuthi uma ususikeke kaningana iyaye iphele nemizwa esithweni sowesilisa sangasese.

3.4 Isiphetho

Kulesi sahluko kuyavela ukuthi kukhona okubi kanjalo nokuhle okudalwa isiko lokusoka. Okuhle okuningi kuvuma ukusoka ngokwaseNtshonalanga ngenxa yezokuphepha. Izibalo zenza ukuthi abantu abasokwe emtholampilo kanjalo nasezibhedlela abanazo izinkinga eziningi ngemuva kokusoka. Nakuba kuqhutshwa isiko lokusoka ngokwesintu nokuqeqeshwa kwabasokwayo kodwa kuyavela ukuthi izinkinga eziningi zivela kubafana abasokwe ngesintu. Ukungasheshi kwabo ukuphola kugcine sekudaleka umonakalo kwezinye izinhlelo ngenxa yengcindezi yokufuna ukuba indoda. Kuyavela nokuthi uHulumeni uyabaqeqesha abafana abasokile ngendlela yokuziphatha uma sebesokile. Okungumehluko ukuthi uhulumeni uhambisa ukusetshenziswa kwejazi lomkhwenyana kanti abendabuko bagcizelela ukuziphatha kuze kufike isikhathi somshado.

Umbuzo omkhulu ukuthi kazi abantwana besikhathi esiphila kuso manje bangakwazi ukuzithiba kuze kufike isikhathi somshado? Kunalo mbuzo obuzwa abantu abaningi wokuthi isiko lokusoka lisahambisana kanjani nabantwana besikhathi samanje? Konke kulele kumuntu ngayedwa ukuthi ufuna ukuthatha yiphi indlela yokuphila. Kuhle ukuveza womabili amacala okusoka ukuze umuntu ofuna ukuyosoka azi kahle ukuthi ufuna ukusoka ngokwaseNtshonalanga noma ngokweSintu.

ISAHLUKO SESINE

4.0 UKUQEQESHA ABASOKILE NGENDLELA YOKUZIPHATHA

4.1 Isingeniso

Kulesi sahluko kuzobhekwa ukubaluleka kokuqeqesha kwabasokile ngenhloso yokuba nomndeni ophephile ezifweni ezithathelana ngokocansi. Kuzobuye kubhekwe ukuthi ngobani okumele baqeqeshe abasokile kanye nezinhloso zokubaqeqesha.

Kunokukhathazeka mayelana nokwesuleleka ngezifo zocansi okudalwa izizathu ezimbili:

- Ukungaziphathi ngendlela kwezocansi
- Umuntu onezimpawu ezikhomba ukuthi unesifo socansi.

Lokhu kwenza ukuba abesilisa bafundiswe ngendlela yokuziphatha nakuba besokiwe. Umfana okhulile wayengagcini nje ngokwenziwa imicikilisho ethile kodwa wayefundiswa ngokuthi kusho ukuthini lokhu osekwenzekile. Wayefundiswa ngobudoda nangomuzi ukuthi uma usufikile kuleso sigaba kuyomele aziphathe kanjani. Kuleso simo yayingekho ingozi yokuthi umfana angakhulelisa noma angangenwa yizifo ezithathelana ngokocansi.

Indoda esokile kufanele yehluka kwengasokile ngendlela yokuziphatha. Ubuhlungu edlula kubo yikho okuyokwenza ukuba yehluka. Ngakho kubalulekile ukuqeqesha kwamadoda ngaphambi nangemuva kokusokwa ngoba ukusoka okuhamba kodwa akuphelele. Isizwe sakwaZulu siyobuya sihlonipheke, siphephe ezifweni ezithathelana ngokocansi uma kuqeqesha amadoda. Indoda iyakha futhi ingukhiye wempilo yomndeni. Indoda ekhethayo umuntu emthandayo nezokwakha naye umuzi ngakho yiyo nokumele ikhanyiseleke ukuze umndeni wayo uhambe ekukhanyeni. ISilo samaBandla uGoodwill Zwelithini siyohola isizwe esiphephile ezifweni zocansi, esihloniphayo, esivikelayo, esingadlwenguli, esingabulali, esingahlukumezi izingane nabantu besifazane. Izinghlaka zonke ezikhona ezizweni samaZulu kufanele zingenelele ukuze abantwana babone ukuthi

bonke abantu ngokuhlukana kwabo banentshisekelo ngokubaqeqesha ekuziphatheni. Lokhu kuqeqesha abantu besizwe samaZulu kuyokwenza ilale ubuthongo.

4.2 Ukubaluleka kokuqeqesha abasokile ngendlela yokuziphatha

UShale eloba kwiSolezwe langeSonto, (2014:11) esihlokweni esithi: “Amasiko Abuye Alandise Igciwane Lengculazi,” uloba uthi:

Kwesinye isikhathi igciwane lengculazi libhebhethaka ngenxa yamasiko esinawo eNingizimu Afrika. Isiko yinto egcinwa ngabangingi bakuleli. Sibhekene nemikhuba engemihle nje bese sithi yisiko.

Kunowesilisa okholelwa esikweni lesithembu. Unamakhosikazi amabili kanti kumanje uhlela ukuthatha owesithathu. Bonke laba bantu sebenegciwane lengculazi sekuhlangene nezinye zezingane zabo. Inkinga enkulu wukuthi akekho owaziyo ukuthi litholwe kubani leli gciwane. Obekumele akuqikelele ubaba ngaphambi kokucabanga ukuthatha isithembu ukuyohlola igazi, aqinisekise ukuthi bonke baphephile ngoba akafuni nhlobo ukusebenzisa ijazi lomkhwenyana.

Lo mbono kaShale ufakazela khona ukuthi abantu besilisa abangamaZulu abafundiswe noma abaqeqeshwe ngendlela yokuziphatha ikakhulukazi labo abasokile ngoba banenkolelo yokuthi uma usokile izifo ezithathelana ngokocansi awuzitholi.

UShale, (2014:11) uqhuba athi:

NgoLwesibili sibe nohlelo oKhozini lapho kungene khona umlaleli ongumfundi wengosi yethu okwaMhlabuyalingana. Nanka amazwi awashilo: ‘Ngineminyaka engama-22 kanti ngizalwe ngine-HIV. Njengamanje ngifunda eNyuvesi. Umama akalenzanga iphutha ngoba uhlale nami phansi ngowezi-2006 wangichazela ngesimo sami. Kumanje ngidla imishanguzo futhi ngiphila kahle.

La mazwi ayakhuthaza ikakhulukazi kubazali ukuthi kumele bahlale phansi nabantwana babo babachazele ngesimo ukuze bathole nezeluleko bakwazi nokuqhubeka nempilo. La mazwi afakazela khona ukuthi abasokile abaqeqeshwe nasezinhlakeni zomndeni.

UShale, (2014:11) uqhuba athi:

Izibalo zabaphila nesandulela ngculazi KwaZulu Natali silinganiselwa esigidini nangaphezulu kwengxenywe (15.8%). Uma ama-30% alabo bantu ene-CD4 count engama-200 noma ngaphansi, kusho ukuthi zilinganiselwa ezi-486 861 iziguli ezidinga imishanguzo yokudambisa igciwane. Lesi sifundazwe yisona esihamba phambili ngezibalo zesandulela ngculazi njengoba bezilinganiselwa ema-2.3% ngowezi-2009 uma kuqhathaniswa nama-1.8% kazwelonke.

Lezi zibalo zifakazela khona ukuthi abantu abasokile abaqeqeshwe ukuze kunciphe izifo zocansi.

UNyembezi noNxumalo, (1966:105) bathi:

Lapho umfana ekhulile kwakuba yindaba enkulu ngoba ngalokho wayesuke esephelele ubuntu. Lapho umfana ekhulile wayevuka akhiphe izinkomo zakubo nezomakhelwane azise entabeni. Kwakuthi kungabonakala ekuseni ukuthi izinkomo kazikho, abafana asebhakula bahambe bayofuna entabeni. Bathi bangamfica lo mfana okhulile bamhuqe ngodaka lwenkalankala, bazungeze isisu, banqamule enkabeni bahlanganise emhlane bese futhi bemphuzisa amanzi enkalankala.

Ngenkathi sebebuya abafana entabeni, lona okhulile wayema emphundwini esibayeni. Kwakuthi noma amantombazane ezama ukumhleka, angakuvumeli ukuhleka angaze abe yisilima. Lapho esebuya ekhaya umfana, uyise wayemncindisa imithi amudlise neminye imithi iyizishwala, ingacutshiwe. Eminye yale mithi kwakuba liqwaningi, isikhubabande, impila, inhlaba, namakhubalo. Le

mithi yayiphathwa ngumuntu omsulwa okade eyedwa futhi ehlanzekile ngoba kade engavakashele ndawo. Umfana uhlala emsamo, endaweni yamadlozi, akhulumele phansi angamemezi. Uyise womfana ubuye ahlabe inkomo yabiwe ngabafana kube yibona abaphethe. Abafana bayavunula. Kuphuzwe notshwala.

Umfana okhulile uvamise ukunikwa isithubi sibondwe ngomcaba wamabele. Lokhu kudla kufanele kuphekwe ngumuntu ongakakhuli noma isalukwazi. Njengoba ehlezi lapha-ke umfana uyayalwa ufundiswa ukuziphatha, ayazi yonke inqubo njengoba kufanele. Kuthi-ke kamuva ngolunye usuku manje ephinde ahlabe inkomo uyise. Kumhla esebikwa nasemadlozini-ke manje esibayeni. Manje-ke umfana usuke esegqoke evunule njengabanye abafana.

Lapha kuphunywa noma kuyiwa ngaphandle, abafana bahamba babe umshungu, bamfihle phakathi lo okhulile, naye akhokhobe, enzele ukungabonwa. Kulo mkhosi kuyahlatshelelwa kube yidili elikhulu kuthokoze wonke umuntu.

Mhla umfana ekhulile kuqikelelwa kakhulu ukuba ageze umzimba angaze abe nomsanka ongapheli. Njengoba-ke mfana usuke esekhulile, isiko ukuba kuthi njalo mhla ephupha isalukazi avuke ekuseni ngovivi ayogeza emfuleni.

Lokho kufakazela khona ukuthi umfana osokile akafundiswe ukuze abe nomndeni ophephile ezifweni ezithathelana ngokocansi. Umfana osokile uba indoda eqotho emndenini wakhe uma ethole iziyalo nezeluleko ngendlela efanele.

Lapha umfana uyalungiswa, uyakhuliswa, uyafundiswa ukuze amelane nezimo eziningi empilweni. Ufundiswa nokuphatha umndeni wakhe ngenhlonipho nangesizotha. Ufundiswa nangamadlozi akubo kanye nobudlelwano nomndeni wakhe. Lokhu kuyomsiza ukuba semndenini ophilile onokuthula kanye nomphakathi wonkana.

UMsimang, (1975:210) uthi:

NgesiZulu kuthiwa libunjwa liseva; kuphinde kuthiwe umuthi ugotshwa usemanzi kubuye kuthiwa zibanjwa zisemaphuphu.

Zonke lezi zaga kanye nezinye ezimqondo fana nowalezi zichaza ukuthi umntwana ufundiswa esemncane lokho abazali bakhe abafisa abeyikho esekhulile.

UMsimang, (1975:210) uqhuba athi:

Kwakubalulekile kokhokho ukuba ibumba lingabhidlikeli ezandleni ngakho abantwana babephathwa bakhuliswe ngomthetho nesiko ukuze babe izakhamuzi zangomuso, babe abantu abaqotho emphakathini, babe amabutho okuvikela inkosi nezwe, babe onina bezizukulwane ezizayo. Kwakuthiwa umntwana ongakhuliswanga ngosiko ngeke ase kahle, uyokwenza okuphambene nokulunga bese kuthiwa kazithanga chi noma kaziphelelanga.

Okwesibili ukuthi ukuphutha ukuzeze amasiko athile kwakumdalela ufakatiya omkhuhlane lowo kokunye angatholi bantwana uma mhlawumbe isiko lokuthomba lingenziwanga.

Lokhu kufakazela khona ukuthi umfana ongaqeqeshiwe ngendlela akakwazi ukuthola abantwana. Ukusoka kwakhe kuyize leze uma engakhulisiwe ngomthetho. Kuyavela ukuthi umntwana ongakhuliswanga ngosiko akabi isakhamuzi esiqotho emphakathini nasesizweni sonkana. Kufanele ukuba abantwana bakhuliswe, bafundiswe ngendlela yokuziphatha ukuze babesemshadweni ophilayo ongenazo izifo ezithathelana ngokocansi kanye nezinye izihibe ezingaba khona empilweni yabo.

UMsimang, (1975:218) uqhuba athi:

Siyafunda kwabomlandu ukuthi ngesikhathi sasendulo, ngaphambi kokubusa kweLembe,

amaZulu abe eya entabeni njengezinye izizwe eziNsundu zamaXhosa, abaSuthu amaShangane, amaVenda, kanye nezinye ezisaya ngisho nanamuhla lokhu. Lokhu kuya entabeni kufana nokusoka kwezizwe zaphesheya njengamaJuda. Kuthe ngesikhathi sikaShaka wabe eseliqeda leli siko lokuyohlala izinyanga ngezinyanga entabeni kuthiwa abafana bayalashwa, bafundiswa nemithetho yobudoda. Yena wamisa ukuthi ubudoda buzofundwa komkhulu ngenkathi izinsizwa sezibuthiwe.

Ngakho angizukulilandela leli siko lokuya entabeni ngoba akulona elesiZulu; phela isiZulu sisukela kuShaka, ngoba ngaphambi kwakhe kwakuhlonishwa abaNguni bakaMthethwa nabakaZwide kaLanga, nezinye izizwe, kepha kwakungelokothwe kuthiwe inkambiso enje noma isikothi elithile elakwaZulu noma elesiZulu.

UMsimang, (1975:218) uqhuba athi:

Esikhundleni sokuya entabeni, kwakuthi lapho umfana eseneminyaka mhlawumbe elishumi, ahlangane nezingqwele ekweluseni bese zimchumbuza umthambo lona womutsha, ziyubophe ngosinga lwenkunzi. Emveni kwezinsukwana umthambo usuzonqamuka bese ephola njalo umfana. Ngokunqamula umthambo kwakusuke kwehlukani swa ijwabu nomutsha ukuze umfana angahlupheki ekukhuleni kwakhe, kepha afane nalaba abasokile.

Lokhu kufakazela ukuthi nangaphambi kweNkosi uShaka abafana babehlala belashwe bebuye bafundiswe nemithetho yobudoda ngenkathi beyosokwa. Nangesikhathi sayo iNkosi uShaka kuyavela ukuthi abafana uma sebebuthiwe beyofundiswa koMkhulu indlela yokuziphatha. Ukufundiswa kwabasokile kwakuyobasiza ukuba baphile impilo engenazo izifo ezithathelana ngokocansi. Yingakho nalolu cwaningo lukweseka ukusokwa kwabafana okuhambisana nokuqeqeshwa ukuze bangabi nezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi.

UMakhoba, (2013:131) uthi:

Ayiminingi njengeyentombazane imicimbi eyenziwayo yokukhulisa umfana. Okuningi nokuqeqeshelwayo ukwakha indoda kumfana. Umfana akatotoswa, uhlale ekhunjuzwa ukuthi akayona intombazane. Ukwakha umfana into yansuku zonke uma kwakhiwa umfana kwakhiwa umuzi. Njengoba kuye kuthiwe kuzelwe indoda uma kuzelwe yena, sekuyaqashelwa njalo ukuthi ukhula uba indoda ngempela yini. Abanye, ikakhulukazi abesifazane, baze bacabange ukuthi umfana uyahlukunyezwa uma ephathwa dlakadlaka, kwakhiwa umuzi walapha ekhaya.

UMakhoba, (2013:131) uqhuba athi:

Umfana ukhuliswa ngoyise nawoyisemkhulu. Ngamanye amazwi, kuyabanjiswanwa ekukhuliseni umfana. Umfana kumele abekhona ukuze ume lowo muzi nosendo lwawo lume. Lokhu kuqiniswa komfana kubalulekile ngendlela eyisimanga ngoba lo mfana uyikusasa lomuzi wakwabo. Uyingxabo yokwanda komuzi. Ngakho-ke ekhanda lakhe kuyafakwa ukuthi yena unguMapholoba noma uFuze uma engowakwaNgcobo.

Ukuthi uyindoda kumele kugcizelelwe ukuze amele ubudoda bakhe. Indoda ingumvikeli kwababuthaka; abesifazane lapho. Ingumvikeli wawodadewabo, obabekazi nawonina, nesigodi sonke isibhuda. Indoda efakwa umoya wokuba ngumvikeli iyabahlonipha abesifazane. Uma abafana beqhathwa bengcweka, bedlala imidlalo enhlobonhlobo, basuke beziqiniselela ukuthi bavikele abesifazane. Basuke belungiselele ikusasa nemizi yabo nawoyisemkhulu bomfana bemetha izibongo, bemhasha basuke befaka umoya wobuqhawe kuye. Ubuqhawe yibo lobo bokuvikela ababuthaka. Phakathi kwalabo ababuthaka kukhona nabesilisa.

Ukuqeqesha esikutholile kubalulekile ngoba kusakhiwa ikhaya, njengoba kuvela ukuthi indoda iqeqeshelwa ukuvikela abesifazane nababuthaka besilisa. Kusho khona ukuthi

umuntu wesifazane uyovikelwa ngisho ezifweni ezethathelana ngokocansi uma umfana esokiwe wabuye waqeqeshwa ngendlela okufanele ahambe ngayo ebheke ekwakheni umuzi kayise ophilayo nophephile ezifweni.

UMakhoba, (2013: 137) uqhuba athi:

Zikhona nezinye “izikole” zabafana ngaphandle kwasekwaluseni. Umfana okhulele elokishini uyawathola amathuba okuba nabanye abafana. Uyaphuma nabanye abafana bayocupha izinyoni. Bayaya kobhukuda. Inkinga ngemifula yaselokishini ukuthi ingcolile. Abafana bavinjwa ngabanye, “kuliwe.” Yindlela yokuqina le. Kusuke kungeyona impi yangempela. Okunye okuhlanganisa abafana imidlalo enjengebhola likanobhutshuzwayo. Le midlalo yenza umfana aqine emzimbeni nasemqondweni nasemphefumulweni. Ngemidlalo kwakheka umuntu ophelele.

Esikoleni semfundo akufundwa izibalo nokubhala kuphela kepha nokukhulisana kukhona. Kubonakala kugqama emakolishi nasemanyuvesi.

Lokhu kufakazela ukuthi abafana basemakhaya abalusayo baqeqesheka ngendlela efanayo nalabo abahlala emalokishini nasemadolobheni. Umfana uma eqeqesheke kahle uyamvikela owesifazane akukhathalekile ukuthi uhlala kuphi.

Owesilisa osokile kufanele azibophezele ekuhlonipheni ukuze naye ahlonipheke. Ahloniphe umkakhe, umndeni kanye nomphakathi aphila kuwo. Kuba kuhle owesilisa abe nesineke nomusa emndenini wakhe. Isineke sakhe siyowusiza umndeni ukuthi ubumbane, ungalwi wodwa. Abantwana bayokhula nabo benesineke nomusa esikhathini esizayo. Umusa usho ukungathethi isidingo singekho kowesilisa.

Owesilisa osokile kumele abe nothando. Uthando lusho ukuzinikezela kowesilisa kumkakhe, angahambi ebhabhalala noma kuphi. Ukuba nothando ezinganeni zakhe ukuze nazo zizokhula ngothando. Uthando lusho ukungadlwenguli kowesilisa ngoba lokho

kuhlukumeza abantu besifazane nezingane. Owesilisa kumele athande, akhulise ingane ngendlela eyokuthokoza ukuhamba ngayo lapho isikhulile nayo. Owesilisa kufanele athande uNkulunkulu ngoba nguye owathanda izwe kangaka ngokunikela ngeNdodana yaKhe ezelwe yodwa. Owesilisa oqeqesheke kahle othanda umakhelwane wakhe njengokusho kombhalo oNgcwele, lokhu kuyonciphisa izinga lokuhlukunyezwa nokudlengulwa kwezingane nomakhelwane.

Owesilisa emuva kokusoka kumele afundiswe ngokunakekela. Ukunakekela yikhona okungumgogodla nesisekelo sempilo emndenini ophila kahle. Umndeni ophila kahle onakekelwa indoda ngokondliwa nangokumbathiswa. Izidingo zempilo zihamba phambili ekukhuliseni izingane ngoba izingane zanamhlanje zidinga ukunakekelwa. Owesilisa uyavikela umndeni wakhe ngezindlela ezahlukene. Uvikela ngokuziphatha kahle, engabuyi nokufa ekuhambeni kwakhe. Uma ehluleka ukuziphatha akasebenzise ijazi lomkhwenyana ukuze avikele umkakhe ezifweni ezithathelana ngokocansi. Uvikela umndeni wakhe ezitheni ezingabakhona ngendlela yokukhuluma. Unakekela abafana abakhe futhi abakhulise ukuze babe ngamadoda aqotho alungile esizweni.

Owesilisa oqeqesheke kahle uholo ngokuba yisibonelo ukuhamba phambi kwengane akube kuhle ngoba ingane ibonela kuyise okuhle nokubi. Owesilisa oshaya umkakhe nengane ubona kuyinto enhle ukubeka umuntu wesifazane isandla. Owesilisa ongawondli umndeni wakhe usuke ewuhlukumeza ngoba izingane zizophuma ziyoganga bese ziyaboshwa. Owesilisa odle amanzi amponjwana nogwayi wesiZulu uthumela umlayezo ongemuhle kubantwana bakhe. Owesilisa ongazani noNkulunkulu ufaka umoya omubi ekhaya, lokhu kwenza uSathane athole ithuba kulowo mndeni.

Owesilisa oqeqesheke kahle ufunela abantwana bakhe indawo elungile ukuba bakhulele kuyo. Indawo umntwana akhulela kuyo ingaba nomthelela omuhle nongemuhle ngalokho owesilisa okufanele akhethule izingane zakhe indawo elungile yokuthi zikhule. Owesilisa ohlala emndenini omkhulu ongenakho ukuthula akaphume ekhaya ayokwakhela izingane zakhe endaweni enokuthula.

Izingane zikhethelwa nguyise nezikole okufanele zifunde kuzo ukuze zithole uqeqesho nolwazi olunzulu. Nabangani uyise kufanele angenelele ngoba bahlala endaweni engafanele okwenza badudane ngezinto ezingezinhle. Lokhu kwenza bagcine beganga bese bephelela endlini emnyama.

Owesilisa wakha isisekelo sokuvikela abantu abasinda endluzuleni nasekuhlukumezekeni ukuze abuyise isithunzi nobuntu babo. Akukhona nje kuphela ukuthi owesilisa uqeqeshelwa ukwakha isisekelo somndeni wakhe kuphela kodwa ubamba iqhaza ekwakheni isisekelo somphakathi ahlala kuwo. Isizwe samaZulu kuyoba esiqotho nesiphilayo uma kungaphila abesilisa. Yingakho ngokwesintu owesilisa emuva kokusoka aphaathe ijwabu lakhe ngesandla bese enza isifungo sokuziphatha. Ngokwenza njalo usuke eqeqeshwa ukuze lapho esona ikhumbule isifungo asenza ngesandla bese eyolifaka ehlathini.

Kungcono ukusoka umuntu esemdala kunokusokwa esemncane. Lokhu kufakazela ukuthi umuntu osokile kufanele aqeqeshwe, azivumele yena ukuba akasokwe. Owesilisa oqeqeshwa esemdala uyakwazi ukuzithathela izinqumo ngempilo yakhe uma esefundisiwe. Ukuqeqeshwa ngophuzo oludakanayo, ngokushayela okuphephile, ucansi oluvikelekile, ukuziqhelelanisa nezidakwamizwa.

Kungani beqeqeshwa ngezindlela yokuziphatha. Uma umuntu esedle izidakamizwa uyaye ahluleke ukuziphatha bese egcina enze ucansi olungaphephile nabantu abaningi angabazi. Yingakho kubalulekile ukuqeqeshwa komuntu ukuze angalinge angene ezidakamizweni ezingamenza angaphephi ezifweni zocansi. Baqeqeshwa ngengcindezi ekhona kubazali kubangani kanye nasemphakathini. Abanye banegcindezi yokuthi akukho enkolweni yabo nokuthi kwabo oyisemkhulu abakaze balwenze lolu siko. Okunye okwelayo ukuthi abafana baluqala bebancane ucansi lokhu okungababeka engcupheni yokuthi bathi besoka kubevele sebehaqekile. Ukwenza ucansi usemncane noma ungakalulungeli kwenza ucansi uthole izifo zocansi kalula. Akukho nokuvikeleka komdlavuzwa wesitho sangasese noma bengafundiswa ngendlela yokuziphatha.

Kufanele beqeqeshwe ngokwamukela imiphumela yokusoka engaba mihle nemibi ukuze bangabi nayo ingcindezi ekukhuleni kwabo. Iningi labafana abafuni ukubhekana nokuhlinzwa nakuba befisa ukusoka ngenxa yokwesaba ubuhlungu. Ngakho kumele baqeqeshwe nangaphambi kokuthi basokwe ngoba uvalo lungenza umonakalo kubafana abasokwayo ikakhulukazi kwabasoka entabeni. Kumele baqeqeshwe nokwemukela ukuthi kunesikhathi esilahlekayo esikoleni kofundayo ukuze kungabi yihawu lokuvika ukuthi uyafunda.

4.3 Izinhlaka ezifanele ukuqeqesha abasokile ngokuziphatha

4.3.1 Abezempilo

Likhulu iqhaza elibanjwa abezempilo ekuqeqesheni abasokile ngaphambi nangemuva kokusoka. Ngaphambi kokusoka bayaqeqeshwa ngokubaluleka kokuhlololwa iqciwane lesandulela ngculazi. Lokhu bakwenzela ukuba umuntu azazi ukuthi impilo yakhe imi kuphi.

Abafana uma sebesokile kuyaye kumenywe asebenkantshubomvu ukuba bazobaluleka. Lapho bazoluleka abafana ngendlela yokuziphatha uma ususokile. Kubantu abaningi kunale nkolelo yokuthi uma ususokile awuzitholi izifo zocansi. Lolu qeqesho emuva kokusoka luqonde ukususa leyo micabango kubantu besilisi. Ukungafundiswa kwabo kungenza izifo zocansi zande kakhulu, kungabe kusabonakala ukubaluleka kokusoka.

Umfana ufundiswa ukuthi akahloniphe intombazane, ayivikele ezifweni kanye nasekuhlukumezeni. Umfana ohlukumezayo usuke engenalo ikusasa eliqhakazile. Babuye bafundiswe ngokuthembeka kumuntu abathandana naye, azigcine ephephile ezifweni aze angene emshadweni. Lokhu kuyomsiza esikhathini esizayo sokuba nomndenini ophephile ezifweni zocansi. Kubuye kukhuthazwe ukusetshenziswa kwejazi lomkhenyana kulabo abehlulekayo ukuzilonda balinde isikhathi esifanele sokuzimbadakanya kwezocansi. Bayakhuthazwa futhi ukuthi abasome lapho sebesothandweni nezithandwa zabo. Lokhu kufakazelwa nguMbonambi.

UMbonambi, (2010:11) uthi:

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

Lokhu kufakazela khona ukuthi abafana bayafundiswa ukuhlonipha intombi uma sekuziwa kwezocansi. Esikhathini samanje kubalulekile ukuqeqesha abafana ngezindlela zokuvikela uma benezithandwa zabo.

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 custom, though technically unlawful, is nevertheless connived at by the parents themselves. It is however tolerated between the people who have properly betrothed. It is not uncommune for children under puberty to indulge missexual intercourse and small girls when they are alone, on seeing a boy, often call out to him in a singing manner words intended as an enticement to him to come for sexual purpose.

Emva kwesikhathi cishe kwezinyanga ezintathu umfana noma owelisa osemncane osemukelekile angaya emaqhikizeni ecele imvume yokuhlobonga esome nesithandwa sakhe. Le mvume akuvamile ukuba inqatshwe ngokosiko noma kwaziwa ukuthi akulungile futhi ayiphathwa kubazali. Kugawulwa kubuywe nganeno kodwa kubantu abaqomene ngokusemthethweni. Kujwayelekile emantombazaneni asethombile uma engawodwana, ebona umfana, ezizwa enomzwangedwa agcina eyenge abafana ekuzweni ucansi nabo.

Lokhu kufakazela khona ukuthi abantu abafundisa abafana ngemuva kokusoka bayakugcizelela ukuthi abafana abasome uma sebexakekile ukuvukela izintombi zabo ukuze kufike isikhathi esifanele sokwenza ucansi.

UMsimang, (1975:242) ufakaza uthi:

Emva kwamasonswana intombi iqomile isoka laliye liyivakashele lizohlobonga. Lalifika sekunqundeke amehlo, lizobonana neqhikiza. Iqhikiza yilona elalincinza intombi ngozipho bese kuzanywa indawo lapho bengafihla khona amakhanda. Izintombi zabe zingenawo amalawu, ngakho-ke kwakuqhethelewa entabeni.

Kusho khona ukuthi uqeqesho ngokuziphatha lubalulekile kosokile. Abafana sebejaha umdaka izulu linganile yingakho kufanele babanjwe amatomu izinto zingakonakali kakhulu.

UMbonambi, (2010:13) uthi:

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

Lokhu kusho khona ukuthi abafana abaqeqeshwe ngokuhlonipha izitsha zoyise bamantombazane abathandana nawo.

UMahlambi, (2015) uthi:

Abantu abasokwe ngokukaHulumeni ngoba kuphephile kukhona nabantu abaqeqeshiwe ukubhekana nokusokwa kwabantu. Abantu bayahlolwa kuqala ngaphambi kokusokwa. Abafana abaya ezikoleni zokusoka ezisemthethweni bathola isitifiketi emtholampilo uma esibhedlela esikhombisa ukuthi bakulungele ukuba basoke.

UMahlambi ubekhipha ngisho izibalo zabafana abashonile ngenxa yokusokwa ngabantu abayizigebengu abangazi lutho ngokusoka. Lokhu kukhombisa khona ukuthi uHulumeni nabezempilo abangenelele ekwenzeni isiko lokusoka liphephe ukuze abantu bangafi. Izibalo zabasoke ngabezempilo zikhomba khona ukuthi abafana abashoni ngoba basokwa ngabantu abaqeqeshiwe futhi nezokuphepha zikhona eduze uma umfana esenkingeni.

Ukubambisana nokuzwana kuzala impumelelo. Ngakho abadala ngokuhlukana kwezinhla zabo kumele babambe iqhaza ekuqeqesheni abantu abasha ngendlela yokuziphatha ngemuva kokusoka. UHulumeni wakwaZulu-Natali eyedwa ngeke ayinqobe le mpi yokuqeqesha nokusoka abafana namadoda ngenhloso yokuphephisa isizwe ezifweni ezithathelana ngokocansi kanye nokuhlukunyezwa kwabafana nabantu besifazane.

Ukusokwa kunciphisa ubungozi bokutheleleka ngesandulela-ngculazi. Uma usokiwe:

- Qhubeka nokusebenzisa ijazi lomkhwenyane ngaso sonke isikhathi uma uya ocansini.
- Ungabi nabalingani abangaphezu koyedwa.
- Uhlolele isandulela-ngculazi zikhathi zonke ukuze uhlale wazi ngesimo sakho.

Kuyagqugquzelwa ukusebenzisa ijazi lomkhwenyane ukuziphatha komunye nokuhlololwa isandulela-ngculazi. Abasokile bayaqeqeshwa ngendlela okufanele ngemuva kokusokwa.

Abakwa-MSF, (2015) baqhuba bathi:

Uma unesandulela-ngculazi usengakwazi ukusokwa kodwa lokhu akusho ukuthi ungelidlulisele kumlingani wakhe igciwane lesandulela-gculazi. Uma imiphumela ikhombisa ukuthi unesandulela-ngculazi kuyomele kubalwe ubungako bamasosha ukuze kubonakale ukuqina kwezivikeli mzimba. Uyobe usudluliselwa kulabo abazokunakekela nabazokusiza.

Umbuzo omkhulu owokuthi kubaluleke ngani ukusoka uma vele usunaso isandulela-ngculazi? Kuyosiza uma uthola omunye umlingani ungalokothi uthole ezinye izifo zocansi.

Abesilisa asebethelelekile ngesandulela-ngculazi abe asezosokwa angaqhubeka asebenzise ijazi lomkhwenyana ngazo zonke izikhathi ukuze avikele abalingani bawo kwisandulela-ngculazi. Ukusoka akwehlisi ubungozi bokutheleleka ngesandulela-ngculazi uma uya ocansini esithweni sangasemuva ezinqeni. Kusho ukuthi owesilisa osokiwe kodwa ethandana nomunye wesilisa makhulu amathuba okungenwa izifo zocansi.

4.3.2 Abezenkolo

Kuyavela ukuthi inkolo yobuKrestu ilima indima ebalulekile ekufundisweni intsha indlela yokuziphatha kahle kanye nokuhlonipha. Kuyavela ukuthi uqeqesho lukaSontosikole luyisisekelo sempilo yomntwana ongumKrestu. Kubalulekile ukuthi abaphathi bamabandla baqeqeshe othisha bakaSontosikole ukuze bakwazi nabo ukuqeqesha abantwana ngendlela efanele. Kubalulekile ukuthi abaholi bezenkolo bahambele intsha ezikoleni naseZikhungweni Zemfundo Ephakeme kanye nasemisebenzini. Lokhu kuzosiza ukuba intsha igqugquzeleke ekuhlonipheni nasekuzihlonipheni ukuze zibe yisibani ezindaweni zemisebenzi kanye nezokufunda.

UMbonambi, (2010:120) uthi:

Amasonto abamba iqhaza elibalulekile ekufundisweni intsha ukuhlonipha nokuziphatha kahle. Umyalo weNkosi yamaNazaretha uthi insizwa yeNazaretha ingaqonywa uyabasiza kakhulu labo abawuhloniphayo. Lo mthetho usiza intsha ukuthi ivikeleke ezifweni zocansi nasekutholeni abantwana ngaphandle komshado. Intsha ithola ithuba elanele lokuphuthula 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 inkinga emshadweni ngoba umakoti womkhwenyana basuke belawulwa umthetho owodwa. Nakuba abanye bengakuthatha njengokubandlulula kodwa akunjalo. Ukuganana kwabantu abakholelwa enkolweni eyodwa kungaphephisa ngisho nemishado ebhidlikayo mihla namalanga ngenxa yokushayisana abantu abathandanayo abakholelwa kuyo.

UMbonambi, (2010:121) uqhuba athi:

Intsha engashadile ijwayele ukutholela izingane emakhaya iphinde izinikele ezidakamizweni. Mhlasimbe kungayisiza indlu emnyama ukuthi ibuyekeze amalobolo, angambi eqolo ukuze intsha isheshe ingene emshwadeni. Inkolo yobuKrestu kubukeka sengathi iyona edla ubhedu ezikoleni. Kuvamile ukuthi abafundisi benkolo yobuKrestu bahambele izikole bayothandazisa abafundi. Ngenkathi bethandazisa baye bafundise abafundi izwi leNkosi. Nokho uMnyango Wezemfundo washaya umthetho wokuthi akekho umuntu okufanele aphakamise inkolo yakhe esikoleni ngaphandle uma ekhuluma nalabo bantwana abangaphansi kwaleyo nkolo kuphela.

UMbonambi, (2010:100) uqhuba athi:

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 emagunjini athile omuzi. Lokhu kugcizelela ukuthi abantu bahloniphe ingasese labanye abantu.

Lolu cwaningo lukaMbonambi lukubeka ngokusobala ukuthi amabandla kufanele futhi kubalulekile ukuthi aqeqeshe abantu abasha ngendlela yokuziphatha. Kusho khona ukuthi abefundisi bamabandla ahlukene abahambele intsha lapho ifunda noma isebenzela khona ukuze isizakale. Kukhona amabandla afundisa noma agququzela ukuthi abantu abasha abathathane bodwa emabandleni abo ukuze kungabi nezinkinga emishadweni yabo.

Amabandla agqugquzela ukusoka kwabantu abasha kufanele abambe iqhaza ekufundiseni intsha ngokusoka nasemphakathini. Lokhu kuyosiza ekunciphiseni izifo ezithathelana ngokocansi. Ikakhulukazi ibandla lamaNazaretha ilona eliqhuba leli siko lokusoka kubantu abasha kanye noqeqesho. Ngokwenza njalo kuyoba nesizwe esingenazifo kanye nemindeni ehleli ngokuthula nobumbano.

Abantu abaningi bacabanga ukuthi ibandla lamaNazaretha kuphela elizibophezela enqubeni yesiNtu kanti cha namanye amabandla asengene kulo mshikashika wokubheka ezamasiko nenqubo yesiNtu.

Amabandla amaningi anezinhlelo azihlelile eziphathelene nokuvuselela amasiko esintu, ukunakekela intsha nokuyikhuthaza ngezindlela zokuziphatha, ukuyifundisa nangokuyixwayisa ngesifo sengculazi nezinye ezihlobene nazo.

Ibandla lamaNazaretha aligcizeleli ukuziphatha entsheni nokuhlolwa kwezintombi kuphela kodwa kuyavela ukuthi liyaxoxisana nezikhulu zikahulumeni ngezindlela ezingenziwa ukuxwayisa abantu abasha nezifo ezithelelanayo ngokocansi. Lokhu kungasho ukuthi uhulumeni kukhona imizamo yokuxhumana namabandla ekulweni nalolu bhuhane.

Emabandleni okukholelwa ukuthi awazilandeli izinto ezingamasiko esintu kodwa kuneqhaza elibonakalayo alibambile ekukhuliseni intsha ngezindlela zokuziphatha nokuyixwayisa ngezifo zengculazi nezifo ezithathelana ngokocansi kanye nokuziphatha ngenhlanzeko.

Ezinye izinkolo zikholelwa ekusokweni kwezingane zabafana kafushane ukuthi emva kokuzalwa. Lokhu kwenzelwa ukuthi ingane yomfana ingangenwa izifo zocansi njengoba izingane zamanje seziluqala zisencane ucansi. Lezi zinkolo zivimba ingozi ingakaqali.

4.3.2.1 Ukusoka - Ingabe kuwuphawu lobudoda?

Amazwe amaningi emhlabeni asoka izinsana zabafana ngenxa yezizathu zempilo. Kwamanye amazwe ngokuvamile abantu besilisa abasoki ukuphila kwabo konke. Amazwe afana namaJuda namaSulumane ukusoka akwenziwa nje ngezizathu zempilo kodwa kuhlobene nenkolo.

Nokho ezinye izizwe zisoka abafana lapho bengena ebudodeni. Lokhu kuhlanganisa ukuyisa umfana ezikoleni ezithile ezifundisa ngamasiko. Uma efika lapho uyasokwa angahlangani nomphakathi amasonto amaningana kuze kube yilapho esepholile. Phakathi nalesi sikhathi umfana kufanele enze amasiko athile futhi afundiswe ukuba yindoda. Ingabe lolu hlobo lokusoka luyadingeka ukuze kufakazelwe ukuthi umfana useyindoda?

4.3.2.2 Umbono kaNkulunkulu ngokusoka

Abantu abathile endulo njengabaseGibhithe babesoka okusho ukusika ijwabu lesitho sobulili somuntu wesilisa. Nokho u-Abrahama akazalelwanga esizweni esisokayo. Empeleni wasoka esemdala impela. Ngaphezu kwalokho, ngesikhathi engakasoki u-Abrahama wazibonakalisa eyindoda eyiqhawe. Enamadoda ambalwa nje, wajaha futhi wanqoba amabutho aMakhosi amane ayethumbe umshana wakhe uLoti. Ngemva kweminyaka eyi-14, uNkulunkulu wayala u-Abrahama ukuba asoke futhi asoke bonke abendlu yakhe. Kungani uNkulunkulu athi mabasoke?

Kwakungelona neze uphawu lokuthi u-Abrahama wayeseyindoda engaseyena umfana. Phela wayeseneminyaka engama-99 ubudala! UNkulunkulu washo isizathu somyalo wakhe:

Kumelwe nisokwe ijwabu lenu, futhi kumelwe kusebenze njengesibonakaliso sesivumelwano phakathi kwami nani (Genesis, 17:11).

Leso sivumelwano sika-Abrahama sasihlanganisa isithembiso sikaNkulunkulu sokuthi ekugcineni yonke imindeni yomhlaba yayiyothola izibusiso ezinkulu ngo-Abrahama. Ngakho emehlweni kaNkulunkulu ukusoka kwakungahlangene nhlobo nobudoda. Kwakwenziwa ngenjongo yokubonisa ukuthi umuntu wayengum-Israyeli wozalo luka-Abrahama, olwalunelungelo lokuphathiswa amazwi angcwele kaNkulunkulu.

Ngokuhamba kwesikhathi isizwe sakwa-Israyeli sazibonakalisa singalifanelekele lelo lungelo ngokwenqaba iNzalo ka-Abrahama, uJesu Kristu. Ngakho uNkulunkulu wasenqaba futhi ukuba kwaso ngesisokile akubange kusasho lutho kuNkulunkulu. Nokho amanye amaKristu ekhulwini lokuqala ama kwelokuthi ukusoka kuseyimfuneko kaNkulunkulu. Ngenxa yalokho uMphostoli uPawulu wathumela uThithu emabandleni ahlukahlukene ukuba ayolungisa izinto eziyiphutha.

UPawulu wabhalela uThithu ngenye yalezo zinto:

Kukhona abantu abaningi abangalawuleki, abakhuluma okungasizi ngalutho, nabakhohlisi, ikakhulukazi labo bantu abanamathela ekusokeni. Kudingekile ukubavala imilomo, ngoba bona laba bantu baqhubeka bechitha imizi iphelele ngokufundisa izinto ezingafanele ukuze bathole inzuzo yokungathembeki (Thithu, 1:5, 10, 11).

Iseluleko sikaPawulu sisasebenza. Kungaba yinto engqubuzana nemiBhalo uma umKristu weqiniso engasikisela ukuba ingane yomunye umuntu isokwe. Kunokuba ngugaxekile ezindabeni zabanye abantu, umKristu uzishiyela kubazali bomntwana lezi zinqumo. (1 Petru, 4:15) Ngaphezu kwalokho uPawulu waphefumulelwa ukuba abhale lokhu ngokusoka ngokuvumelana noMthetho KaMose:

Ingabe ukhona owabizwa esokile? Makangabi ongasokile. Ingabe ukhona obizwe engasokile? Makangasoki. Ukusoka akusho lutho, nokungasoki akusho lutho, kodwa ukugcinwa kwemiyalo kaNkulunkulu yikho okusho utho. Noma isiphi

isimo umuntu abizwa ekuso, makahlale kuso
(1 Korinte 7:18-20).

4.3.2.3 Kuthiwani ngokuya entabeni?

Kuthiwani uma abazali abangamaKristu benquma ukuthi amadodana abo asoke? Kungaba yinto evumelana neBhayibheli yini ukuthumela amadodana abo kulezi zindawo zokusoka ezichazwe ngenhla? Ukuya kulezi zindawo zokusoka kusho okungaphezu nje kokususa ijwabu. Umuntu olapho uchitha amasonto ngamasonto enabanye abafana nothisha abangebona abakhulekeli bakaJehova. Izinto eziningi ezifundiswa lapha ziyangqubuzana nezimiso zeBhayibheli zokuziphatha eziphakeme. IBhayibheli liyaxwayisa:

Ukuzihlanganisa nababi konakalisa imikhuba
emihle (1 Korinte, 15:33).

Ziya zanda izingozi eziba kulezi zindawo.

UNCayiyana, (2003) uxwayisa uthi:

Ukusoka kuphinde kwaba nemiphumela eshaqisayo nakulo nyaka ngoba kuye kwaba nemibiko yokufa nokucwiywa kwezitho abemithombo emikhulu yezindaba abaye bayisakaza emhlabeni wonke. Ngamafuphi nje, izindawo eziningi namuhla ezibizwa ngokuthi 'izikole zokusoka' akuzona izikole zeqiniso futhi abafana bayafa kuzo.

Ngaphandle nje kokuthi impilo yabo ingase ibe sengozini, kunengozi enkulu nakakhulu engokomoya. Izimfundiso nezinto ezenziwa kulezi zindawo zihlobene kakhulu nemimoya nokukhulekela amadlozi. Ngokwesibonelo kunokuvuma ukuthi ukulimala noma ukufa kubangelwa ubudedengu babasokayo nokuthi basebenzela endaweni engahlanzekile, abaningi bakholelwa ukuthi lokhu kubangelwa ukuthakatha noma ukungajabuli kwamadlozi. Ngokuqondene nokuzihlanganisa nenkolo yamanga iBhayibheli liyayala:

Ningaboshelwa ejokeni nabangakholwa. Ngoba kunabudlelwane buni ukulunga nokungalungi na?

Noma, ukukhanya kunasabelo sini nobumnyama? . . . ‘Ngakho-ke phumani phakathi kwabo, nizihlukanise,’ kusho uJehova, ‘futhi niyeke ukuthinta into engcolile;’ ‘ngizonamukela’ (2 Korinte 6:14-17).

Ngokwalesi seluleko kungaba ubuwula obukhulu ngabazali abangamaKristu ukuyisa amadodana abo entabeni.

4.3.2.4 Yini eyenza umKristu abe yindoda?

Indoda engumKristu isokile noma cha akuhlobene nobudoda bayo. Into amaKristu eqiniso ayikhathalela ngokuyinhloko ukujabulisa uNkulunkulu, hhayi ukubonakala emahle enyameni:

Nokho, ukuze umKristu ajabulise uNkulunkulu, kumelwe “asoke inhliziyi” (Duteronomi 10:16; 30:6; Mathewu 5:8).

Lokhu akwenziwa ngokusika ngensingo kodwa ngokwenqaba izifiso ezingalungile nemicabango yokuqhosha njengenkolelo yokuthi ukuba ngosokile kukwenza ube ngcono kunabanye. Ngokukhuthazelela ubunzima nokuzigcina ‘eqinile okholweni,’ umKristu angabonisa ukuthi uyindoda.

4.3.3 Abezefundo

Othisha kufanele bafundise izingane zabafana ukuvikela amantombazane zisencane. Kufuneka baqeqeshwe ekuziphatheni nokungabahlukumezi abantu besifazane abesebancane.

UMbonambi, (2010:114) uthi:

Namhlanje ukuhlukunyezwa kwabantu besifazane sekuyinsakavukela umchilo wesidwaba. Abazali nothisha bangawenza umehluko uma bengayifaka le

mfundiso ezinganeni zabafana zisencane ngoba phela libunjwa liseva.

Lokhu kufakazela khona ukuthi othisha likhulu iqhaza abangalibamba ekuqeqesheni abafundi babafana ngendlela abangahlonipha ngayo amantombazane. Othisha bangeluleka nangokusoka kubafundi besilisa ukuze bangangenwa izifo zocansi ezinhlobonhlobo.

UMbonambi, (2010:120) uqhuba athi:

Ezikoleni othisha babhekeni nengwadla yokudlebeleka kwentsha engafuni ukuthobela imithetho yesikole. UMnyango wezemfundo wavala ukusetshengiswa kwenduku ezikoleni, kunezindlela zokuqondisa izigwegwe ezinconyiwe uMnyango Wemfundo. Othisha bakhononda ngokuthi lezi zindlela azisizi ngoba abafundi abazishayimkhuba kunalokho bayazijabulela. Kuphakanyiswa ukuthi othisha kufanele bayixoxe nabafundi imithetho yokulawula izikole ukuze bayamukele njengeyabo. Othisha kubalulekile ukuthi baqwashise abafundi ngengozi yegciwane lengculaza babuye babafundise ngezindlela zokuzivikela kulolu bhuhane.

Lapha kuyavela kuthi othisha likhulu iqhaza abangalibamba ekufundiseni abafundi ngokusoka nangendlela efanelekile yokuziphatha. Lokhu kungabuyisa isithunzi sabantu abasha esebephelile yilolu bhuhane lwesifo sengculazi. Othisha abangabamba iqhaza elikhulu yilabo abafundisa isifundo se-*Life Orientation*, okuyisifundo sempilo yomuntu nokuthi kufanele aphile kanjani. Kukhona—ke abazali abangafuni ukuthi othisha bakhulume ngezocansi ezikoleni. Lokhu kuyofuneka ukuba nabo abazali baqeqeshwe ukuze bavume ukuthi othisha bakhulume ngokusoka kanye nezindlela ezivikelekile abangazisebenzisa abafundi uma beya ocansini. Kukhona vele abafundi asebeluqalile ucansi, kufanele ukuba nabo babuyiswe baboniswe indlela isikhathi sisekhona.

UMnyango Wezemfundo udlala ulima enkulu ekuxwayiseni abafundi ngezifo esithathelana ngocansi. Kukhona izinhlelo ezenziwa abezemfundo ukuqeqesha abafundi ngendlela yokuziphatha bangangenwa izifo.

Abafundi bayahlonyiswa ngolwazi lwezifo ikakhulukazi isifo sengculazi. Bayaqeqeshwa ukuze bengatheleleki ngaleli ngciwane lesandulela ngculazi. Kusho ukuthi abantu abasha abaziqoqe, intombi ihlale ngentombi, insizwa ihlale ngensizwa. Lokhu kusho ukuthi azibuye emasisweni.

UMnyango Wezempendo ukhuthaza ukuthi zonke izinhlaka ezithinta umfundi azisebenzisane ukuthi umfundi abe nekusasa eliqhakazile.

4.3.4 Abaholi beNdabuko

Abaholi bomphakathi kufanele babambe elikhulu iqhaza ekuqeqesheni abafana abasokile ngendlela yokuziphatha. AMakhosi neziNduna kufanele babize izimbizo lapho kuyogqugquzelwa abafana ukuba bahloniphe amantombazane.

Kusekhona izindawo la kwelikaMthaniya okusathwalwa khona izintombi. Kushadwa nezingane ezincane nakuba umthetho ungavumi. Lo mthetho unganqandwa abaholi beNdabuko. Lokhu kufakazela khona ukuthi abaholi beNdabuko abasukume babhunkule kuliwe nalesi sihlava sokuhlukunyezwa kwabantu besifazane abasebancane. AMakhosi kuyafuneka ukuba abize izimbizo zokukhuza ukungahlukunyezwa kwabantu besifazane. Ingaphela le nto yokuhlukunyezwa kwabantu besifazane uma abafana besokile babuye bafundiswe indlela yokuziphatha baze bafike emshandweni bephephile nemindeneni yabo iphephile.

Izinsizwa zazibuthwa kwaZulu kwenzelwa ukuthi ziqeqeshwe kahle ngendlela yokuziphatha. Kwakuthi kungakapheli iminyaka emibili noma emithathu abafana bakhula, baye koMkhulu beyolusa izinkomo zakhona bese bekleza. Lapho beyobuthwa koMkhulu kwakusetshenzwa kakhulu, kwakhiwa, kulinywa, beziphekela. Abafana babepathwa ngokungangcengwa, befundiswa ngenduku kungabi ndaba zalutho nje. Yilapho izinsizwa zazithola izibongo noqeqesho olunzulu mayelana nokuziphatha nokuphatha abantu besifazane kanye nokubavikela

UNyembezi noNxumalo, (1966:109) bathi:

Ukubuthwa futhi kuyindawo yemfundo, izinsizwa
zazifundiswa ukuziphatha, ukuhlonipha,
nobuqhawe.

Lokhu kufakazela khona ukuthi abafana abaqeqeshwe ngemuva kokusokwa ukuze bazokwazi ukuhlonipha bavikele abantu besifazane ezifweni ezinhlobonhlobo. Ngaphandle koqeqesho isizwe sikaZulu siyowela eweni, ukusoka kukhona noma akukho. Ukusoka okuhamba kodwa akuphelele kungenakho ukuqeqeshwa.

Ngezikhathi zezimpi abafana babesebenza njengabavikeli beNkosi, amadoda esempini. Lokhu okusho ukuthi babefundiswa ukuba nesibindi sokuvikela imindeni yabo sebedadala. Bafundiswa nokuthi bakhule bengamadoda ayokwazi ukondla imindeni yabo uma sebekhulile kanye nokwenza imisebenzi eyahlukene, okunye bafundiswa khona izifundo eziphathelene nocansi. Babefundiswa nokuthi abahlangani nomuntu wesifazane bengashadile. Abakwenzayo baphelela emathangeni, abangeni esibayeni soMnuzane. Baqeqeshwa ngokuziqhenya ngobudoda babo ukuze balujabulele ucansi uma sekufike isikhathi esifanele.

Abasokile kumele baqeqeshwe ngokusoma. Ukusoma kwakungenye yezindlela eyayisetshensiswa kudala eyayisemqoka kakhulu ekuvikeleni ukukhulelwa ngaphambi kwesikhathi kanye nokuvikela izifo ezithathelana ngokocansi.

Ukusoma kusho ukulalana kwabathandanayo emathangeni ngenhloso yokugwema izifo ezithathelanayo ngokocansi, ngokugcina ubuntombi nokukhulelwa okungenasidingo.

UKhuzwayo, (2002:102)

Ukusoma kusho ukulalana kwabathandanayo emathangeni ngenhloso yokugwema izifo ezithathelana ngokocansi, ukugcina ubuntombi nokukhulelisana okungenasidingo. Owesilisa uchamela emathangeni owesifazane.

Kuyacaca ukuthi leli siko lalaziwa kakhulu ekuvikeleni izifo ezithathelana ngokocansi nokuvikela abantu abasebasha bangabi budedengu futhi bangabi luvanzi ekuziphatheni ngezindaba zocansi. Leli siko labe ligqungquzela isimilo esihle kwabesilisa. Kungayisu elihle kulesi sikhathi sezifo ezithathelana ngokocansi ikakhulukazi kulabo abahluleka ukulinda.

Imfundiso yokuba nentombi eyodwa nokubambelela kuyo uze ungene nayo emshadweni kungathi ohamba phambili. Ukuthembana kwabantu abathandanayo ukuze bangabuyi nezifo ezithathelana ngokocansi.

Kwinkulumbo-mpendulwano eyayisoKhozini mhla ziyi-8 kuNtulikazi ngonyaka wezi-2015, ngehora lesi-6 kuya ehoreni lesi-7 ohlelweni abasikibebunda.

UMathanzima, (2015) wathi:

Isiko ngelabantu akulona elikaHulumeni ngakho uHulumeni akangaqedi isiko ngenxa yokufa kwabafana uma beyosoka. UHulumeni kufanele eze nekhambi lokunciphisa isibalo sabafana abashonela ezindaweni zokusoka.

UMathanzima, (2015) waqhuba wathi:

Abafana ngokwesiNtu bafundiswa ukuba bahloniphe imindenini kanye nokuzihlonipha bona uqobo. Abafana bayaqeqeshwa ekusokeni ukuze baphile ngesikhathi eside nemindenini yabo. Abafana baqeqeshwa ngendlela yokuziphatha uma sebesemakhaya noma emindenini yabo. Umfana uba lusizo emndenini uma kukhona inkinga. Umfana ufundiswa ukuthi umuntu wesifazane akadlwengulwa, akashaywa uyahlonishwa kanye nomndenini wakhe.

Le nkulumbo ifakazela ukubaluleka kokusoka ngokwendabuko ngenxa yezimfundiso ezitholakala khona. Lapho umfana eqeqeshwa khona ngokubaluleka komndenini nangemandla umndenini ophathwa ngayo. Umfana uqeqeshwa ukuvikela abasondelene naye

nalabo abangakwazi ukuzivikela ikakhulukazi abesifazane nezingane. Baqeqeshwa nangendlela yokukhuluma nabantu bomndeni ukuze kwakheke ubudlwelwane obuhle emndenini.

UMathanzima uphawule ngobungozi bokwenza leli siko esikhathini samanje lapho sekukhona izigebengu ezithatha kubantu abahluphekile ngenhloso yokuzizuzisa bona. Yingakho kubangathi baningi abafana abafayo uma besokwa ngokwesintu. Kuyavela futhi abafana bayahlukunywezwa uma besokwa, bancishwa amanzi nokudla kuthiwe bayaqeqeshwa kanti yilapho sebezoshona khona ngenxa yokushoda kwamanzi emzimbeni.

UMathanzima ubuye wabalula ukuthi abezenkolo nabezemfundo kanye nabaholi beNdabuko kufanele basebenzisane ukukhuthaza abafana ukuba bayosoka ukuze kube nesizwe esiphephile ngokuzayo. Lokhu kufakazelwa ukubona abantu abasha benentshisekelo yokubuyisa leli siko njengoba lalivaliwe aMakhosi phambilini ngenxa yezimpi ezazikhona. INkosi uShaka kwaZulu kanye neNkosi uFaku emaMpondweni balimisa leli siko ngokukhonza izimpi. Esikhathini samanje yibo qobo abantu abasha abalifunayo leli siko ukuba libekhona ngokubona izifo zocansi zidlondlobala, lokhu bakuxoxa ezikoleni nasemabandleni lapho behlangana khona.

Abalaleli bomsakazo uKhozi FM bakugxekile ukufa kwabantu uma beyosokwa ngokwendabuko besho nokusho ukuthi uHulumeni akangenelele ekwenzeni izindawo lapho kusokwa khona ngokwesintu zinhlanzeke. Abanye bebesho khona ukuthi abantu abaqhuba leli siko ngokungemthetho ababoshwe, badida abantu abafuna ukusoka. Abantu bagcina sebengabaza ukuyosoka ngokwendabuko ngenxa yezinto ezibikwayo ngokufa kwabafana nangendlela ebahlukunywezwa ngayo uma besokwa.

Ngokwamanye amasiko ukusokwa kuwuphawu lobudoda. Uma kusokwe ngenxa yenkolo noma yesiko kumele kuqikelelwe ukuthi ukusokwa kwenziwa ngokuphelele ukuze osokile aphale impilo ehlanzekile. ISilo uZwelithini kaBhekuzulu usegqugquzele ukubuyiswa kwaleli siko lokusokwa kwabesilisa abangamaZulu olwenziwa ngabasebenzi abaqeqeshiwe

bezeMpilo. Lokhu kusho ukubambisana kwabeNdabuko kanye nabezeMpilo kwaZulu-Natali.

4.3.5 Abazali

Kuyafuneka ukuba abazali kwabona baqeqeshwe ukuze bathole amakhono okuxazulula izingane zabantwana babo. Intsha idlebeleka kangaka nje kungenzeka ukuthi kungenxa yokuhluleka kwabazali. Abazali bafuna ukulekelelwa ekukhuliseni izingane zabo.

Kufanele noHulumeni nezinhloko zakhe angenelele ngoba kukhona abantwana abaphethe imizi ngaso belu isifo sengculazi. Abantwana abaningi sebaphenduka abazali kwezinye izingane, lokhu kwenza eziza ngemuva zingalawuleki. Eziningi sezahlala nogogo emakhaya laba abangasenamandla okukhulisa izingane nokuyiyala ngeqiniso.

UMbonambi, (2010: 116) uthi:

Abazali bona bangafundiswa izindlela ezinhle zokushiyelana imibono nabantwana. Kuyadingeka ukuthi kube nenkundla lapho abazali nabantwana bezozejwayeza khona kumakhono. Abantu abangalekelela abazali kulo mkhakha abefundisi, othishanhlolo, abameli, abeluleki Kanye noSonhlalakahle. Lokhu kunganciphisa amathuba okuthi intsha izithole ingabalulekile emakhaya bese ifuna ulwazi kubantu bangaphandle okungenzeka bayedukise.

Likhulu iqhaza okufanele libanjwe abazali emakhaya ekukhuliseni izingane zabo. Umzali olungisa noma olungiselela ingane yakhe ikusasa. Umzali kufanele akhulise ingane, ayikhombise indlela eyothokoza ukuhamba ngayo uma isikhulile. UNkulunkulu wabeka umzali njengombheki nomholi womntwana ukuze akwazi ukuzimela ngelinye ilanga udinga isandla somzali. Umndeni ophilile nophophile onomzali okwazi ukumela iqiniso, aqeqeshe ingane ngenhlonipho ukuze umntwana ahambe endleleni eqondile.

Kukhona abazali abangakakhanyiseleki ngezifo zocansi ngalokho kufanele uHulumeni angenelele. Abazali yibona abahlala nezingane isikhathi esiningi. Umzali okhululekile ezinganeni zakhe okwazi ukukhuluma nezingane ngoba indlela ibuzwa kwabaphambili. Kudala kwaZulu ogogo babeqoqa abazukulu nabantwana babaxoxele izinganekwane emakhaya. Inhloso yokuqoqwa kwezingane yayifezeka. Izingane zazingabi uvanzi, zazifundiswa indlela yokuziphatha nokuphatha umndeni ngokubanzi. Ukuxoxwa kwezinganekwane kwakwenza ingane yesabe ukwenza into eyihlazo.

Indlela imindeni ehlala ngayo emakhaya yiyona edala ukuthi izingane ziluleke zisencane ucansi. Abazali bahlala ndlu yinye nengane esikhulile, bese ibona konke okwenziwa abantu abadala. Ukubukwa komabonakude kunomthelela ngoba izingane zibuka imikhuba komakhalekhukhwini. Iqhaza elingabanjwa ngumzali ekukhuliseni ingane ngendlela efanele ukuba baqeqeshwe ngendlela yokusetshenziswa kwalezi zinto eziletha inhlophelo entsheni.

4.4 Isiphetho

Kubalulekile ukuqeqesha abafana abasokile ngoba kuyobenza abafana abaqotho. Izindlela ezazisetshenziswa kwaZulu kusadliwa ngoludala sengathi zingabuyiswa ukuze abesilisa baqeqeshwe kanzima ngenhloso yokubafundisa ukuba nothando nozwelo.

Izinhlaka ezahlukene kufanele zibambe iqhaza elikhulu ekuqeqesheni abafana ukuze babone ukubaluleka kokuziphatha. Umfana kufanele aphume ekhaya nezeluleko zikayise noma uyisemkhulu. Uyafika esikoleni ufica othisha nabo bayamfundisa ngokusoka nokuziphatha. Esontweni kushunyayelwa sona lesa, kanjalo nasemphakathini awakhele ukuphumula akakutholi, iziNduna naMakhosi benza imikhankaso yokuqeqesha. Lokhu kungasakha isizwe sikaZulu ukuze sibe nemindeni ephephile nephilile ezifweni ezithathelana ngokocansi.

Intsha yabafana kumele ithathwe njengabantu abangabuyisa isithunzi sokuhlonipheka esizweni samaZulu. Ukusokwa kwabo nokuqeqeshwa kungalima indima enkulu

ekunciphiseni izifo ezithathelana ngokocansi. Umndeni ophilile onenhloko evikela, ihloniphe, yazise umndeni wayo.

ISAHLUKO SESIHLANU

5.0 IMIPHUMELA YOKUZIPHATHA KOSOKILE

5.1 Isingeniso

Kulesi sahluko kuzobhekwa imiphumela yokuziphatha kosokile esizweni samaZulu. Kuzobuye kubhekwe okuhlonyulwe abasondelene nosokile kanye nendlela yokuziphatha kusukela esokiwe aze ayoba nomndeni ophephile ezifweni ezithathelana ngokocansi. Kuzobuye kubhekwe nemigudu elandelwayo ngowesilisa ekwakheni umndeni onesisekelo sempilo enhle. Abantu abasha abasakwazi ukuziphatha ngendlela efanele ngakho kubalulekile ukuba bakhuthazwe babuye bafundiswe inhlonipho nokuziphatha.

UNyembezi noNxumalo, (1966;124) bathi:

Inhlalo kwaZulu yayisimame ngenhlonipho. Izingane zazazi ukuthi kumele zihloniphe abadala ekhaya, zenze lokhu okufanayo kuphela ngaphandle kwalokho zitholwe yisibhansubhansu

Leli gama elithi “dala” kalipheli ngoba nobaba, sithi badala, nabo bayahlonipha “abadala” kunabo. Inhlonipho kaZulu ijulile ithatha wonke umuntu njengomzali ifakazelwa ukubiza kwethu wonke umuntu osebangele elifanele ngegama elithi “Baba noma Mama”

Kuyacaca ukuthi inhlonipho nakwaZulu yayihamba phambili, yingakho izingane kufanele zifundiswe ukuzihlonipha nokuhlonipha abantu abadala.

5.2 Umphumela omuhle kosokiwe uqobo

Owesilisa osokiwe uzophepha ezifweni ezithathelana ngokocansi. Ukungabi naso isifo kusho ukuphila isikhathi eside emhlabeni. Owesilisa osokiwe ongenaso isifo kuzokusho

ukuba nomndeni ophilile nophephile ezifweni. Ukuqeqeshwa khona kumenza abe inhloko yomuzi enokuzethemba. Kuyajabulisa ukubona umndeni uphilile, ubumbene, uthokozile ngenxa yokuziphatha kwenhloko yekhaya.

Owesilisa oqeqeshiwe uyayazi imigudu yokufuna owesifazane azokwakha naye umuzi ngoba usuke efundisiwe. Ngokuzuzwa kowesifazane oqotho nonesimilo kusho ukwakheka komndeni obumbene nofudumele. Owesilisa oqeqeshiwe uzozuza ngokuzalelwa izingane eziphilile. Kubuhlungu ukubona ingane encane ingenayo impilo ngenxa yezifo zocansi. Sekuzokwehliwa kwenyukwe noDokotela kuzanywa impilo enganeni engenacala. Ukungahambi oDokotela kuzokusho ukonga imali enhlokweni yomuzi. Izolamanisa izingane ngendlela ebona ngayo ngoba iyazi ukuthi ayinaso isifo socansi ikakhulukazi isifo sengculazi. Kunzima ukuthola izingane ngokukhululeka uma indoda yazi ukuthi isinaso isifo sengculazi.

UBiyela, (2015) uthi:

Indoda esokile ihambela phezulu ngenxa yokwazi ukuthi iphephile ezifweni ezithathelana ngokocansi. Kubalulekile ukuthi inhloko yekhaya iziphathe ngendlela efanelekile emndenini wayo. Indoda eqeqeshiwe ilandela imigudu efanele ekutholeni umaqondana kuze kufike emshadweni. Izingane ezizalelwa emndenini ophilayo, ongenazo izifo ezithathelana ngokocansi zizokhula zikhululekile, ziphila kahle nasemzimbeni.

Lokhu kucacisa ngokusobala ukuthi indoda eyakha umuzi kayise yileyo esokile, yaphinde yaqeqeshwa ngendlela yokuziphatha. Inhloso yokusoka nokuqeqeshwa kwabesilisa ukwakha ingomuso labo ukuze bathokozise imindeni yabo. Imindeni ithokoziswa ukuphathwa kahle, ukuhlonishwa, ukondliwa, ukuvikelwa kanye nokunakekelwa

Owesilisa osokiwe wabuye waqeqeshwa uzohlonishwa umndeni wakhe ngendlela azobe ephethe ngayo umkakhe kanye nezingane. Uzoba nesithunzi esifanele kanjalo nomuzi kayise uzoba nesithunzi. Ngenhlonipho anayo owesilisa oqeqeshiwe kuzomenza akhulise

izingane ngenhlonipho ezibazisayo abantu abadala kanye nomphakathi. Kubanzima ukwamukela kuyise wezingane uma zihlubuka zenza izinto ezingemukelekile emndenini nasemphakathini. Kungabalwa inhlonipho, izidakamizwa, ukutholela izingane ekhaya kanye nokuba uvanzi kwezingane zingafuni ukufunda. Izingane zowesilisa oqeqeshiwe zizohluka ngoba nazo zizoluthola lolu qeqesho bese nazo zingena endleleni efanele.

UNyembezi noNxumalo, (1966;125) baqhuba bathi :

Izingane zazingahlali lapho kukhona abadala noma zibe lokhu zigcaluza zehla zenyuka ziphuma zingena. Uma zithuke ziba sendlini zazithula zithi du zingaphenduli noma zigaxele ezindabeni zabadala.

Izingane zazingahlali endaweni yabantu abadala futhi zingadli ngezimpahla zabantu abadala. Izingane zazihloniphana zodwa ngisho nasekhaya “umnewethu kwakungumnewethu noma udadewethu” kungudadewethu.

Kuyacaca ukuthi indoda ekhulisa izingane zayo ngenhlonipho nayo izohlonishwa. Izingane zizohlonipha indawo kayise kanye nezimpahla azisebenzisayo. Kuyacaca nokuthi nezingane zizohloniphana zona zodwa kanye nabantu abadala abavakashe emzini kayise. Owesilisa akazuzi emndenini wakhe kuphela kodwa uzokwelekelela ekwenzeni izimpilo zabafowabo nodadewabo zibengcono. Ngokwenza njalo uzozuza ukuhlalisana okuhle nozalo ngoba usuke eseqeqeshiwe ngokubumba umndeni. Umndeni uzothandana, uzwane, ubambisane, uhlonishwe nangabantu bangaphandle lokhu kuzomthokozisa owesilisa oqeqeshiwe.

Ukungabi naso isifo emzimbeni kuzokusho ukuba namandla okusebenza. Oqeqeshiwe uzothola imali yokondla umndeni wakhe. Ukuphelelwa ngamandla emzimbeni ngenxa yezifo ezithathelana ngokocansi kusho ukulamba emndenini. Kuzomthokozisa ukubona umndeni wakhe wondleka ngendlela, ungathembeli ekukhangezweni uHulumeni ngenxa yokuphelelwa ngamandla. Oqeqeshiwe wabuye wangabi naso isifo ngenxa yokuziphatha uzohambela phezulu, enemali, ephila impilo esezingeni eliphezulu. Uzoba namandla

okwakha umuzi awufisayo ngenxa yempilo ayiphilayo. Kuzokusho ukuhamba ngezimoto zikanokusho ngoba uzobe ephila, enamandla engakhandlekanga yizifo zocansi.

Osokiwe waqeqeshwa uzozizwa ngendaba izibhedlela, imitholampilo kanye nabalaphi bendabuko. Uzohamba ekhululekile engenayo ingcindezi yokubona oDokotela ngenxa yezifo zocansi ikakhulukazi isifo sengculazi. Ukuhamba wehla wenyuka umdala koDokotela nezinyanga akubukeki kwehlisa isithunzi kowesilisa. Owesilisa osokiwe waqeqeshwa uzowela ngelibanzi kulezi zinkinga ezikhona zezifo ezithathelana ngokocansi nemiphumela yazo.

UBiyela, (2015) uqhuba athi:

Indoda esokile yase iqeqeshwa, iyakwazi ukuhlonipha umkayo kanye nomndeni wayo. Ukuzihlonipha kosokile kusho ukuqhelelana nezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Imfundiso ngokuziphatha izobuzwa ezinganeni zendoda eqeqesheke kahle ngokuphatha umndeni. Izifo ezenza umuntu aphelelwe ngamandla emzimbeni zizohambela kude nendoda eqeqeshwe kahle ngokuziphatha. Indoda iyosebenza yakhe umuzi kayise ngendlela efisa ngayo ngoba izobe inamandla okwakha nokulungiselela ingomuso lezingane zayo.

Izingane zendoda esokile, yaqeqeshwa zizoba isibonelo esihle emndenini nasemphakathini. Izingane zizokhula kahle zingenazo izifo ezithathelana ngokocansi. Lokho kuzozenza zisebenze zikhululekile ngoba zizoba zinemizimba ephilile.

Osokiwe waqeqeshwa uzokwazana noNkulunkulu amhloniphe, amkhonze, amdumise abuye afundise nomphakathi ngokwazana naYe. Uzobuye akwazi ukuhlonipha izinyanya zekhaya ukuze zimvikele ezitheni zakhe, zibuye zimqondise endleleni okufanele ahambe ngayo esaphila emhlabeni. Ukwazana noNkulunkulu kuzomenza oqeqeshiwe akwazi ukuhlukanisa okuhle nokubi ukuze aphile kade emhlabeni. Ukwazi ukuhlukanisa okuhle

kokubi kuzomenza athande, avikele umndeni wakhe, omakhelwane kanye nesizwe samaZulu uqobo.

Osokiwe waqeqeshwa uzokwazi ukuthi umndeni waneliswa kanjani esikhathini samanje. Isikhathi samanje esamalungelo ikakhulukazi kubantu besifazane nezingane. Owesilisa oqeqeshiwe uyazi ukuthi inkosikazi yesibili ilanyaniswa kanjani uma ekholelwa esithenjini. Kuyaye kulandelwe imigudu ethile ukuze ingahlukumezeki inkosikazi yokuqala nezingane zayo. Owesilisa onezifo ezithathelana ngokocansi angawandisa kanjani umndeni ngoba lokho kuzokusho ukwandisa inhlupheko emndenini? Owesilisa oqeqeshiwe uyazi ngokusetshenziswa kwejazi lomkhwenyana uma ehluleka ukuzithiba. Uzozuza ngokusebenzisa ijazi lomkhwenyana ngoba angeke angenwe izifo ezithathelana ngokocansi.

Osokiwe waqeqeshwa uyazi ngokuthembeka kunkosikazi wakhe. Lokhu kuzomsiza ekwakheni isisekelo sempilo yakhe kanye nesomndeni wakhe. Uzo fundisa izingane ukuze zizimele uma sezikhulile. Uzozuza ngoba naye uzokondliwa ngisho sekuphele amandla ngenxa yokugula. Osokiwe waqeqeshwa uzosinda ekuguleni aze aphishwe, lokhu kuzowuhlukumeza umndeni wakhe. Kuyichilo kubantu uma inhloko yomuza isigulela ukufa ngenxa yokungakwazi ukuziphatha.

UMathenjwa, (2010) uthi:

Umuntu wesilisa uma enomuntu wesifazane usuke ehlonipha isithunzi sakhe, umuzi wakubo kanye nabazali bakhe. Umuntu ophilayo nonobuntu yilowo owesaba ichilo. Ukusoka kukodwa akwanele kepha ukuziphatha yikhona okungumgogodla wokunqoba ingculazi. Umuntu ophilayo yilowo owazana noNkulunkulu ukuze aqondise umndeni wakhe ngesisekelo esiyiso.

Kuyahlaluka ukuthi umuntu wesilisa ohloniphayo nohlonipha uNkulunkulu uba nesithunzi. Kubalulekile ukuthi owesilisa asabe ihlazo ngoba usuke ephoxe abazali bakhe. Ukuhlukumeza izingane nabantu besifazane kungaphela uma abantu besilisa bengazi izinto

ezingamahlazo. Ukuziphatha yikho okuhamba phambili ekulweni nezifo ezithathelana ngokocansi. Abantu besilisa nabesifazane uma bengaziphatha kahle izwe lingalunga

5.3 Abazhlohlomula ngokuziphatha ngendlela kosokiwe

Kuzobhekwa osondelene nosokiwe waqeqeshwa ukuthi bazohlomula kanjani? Ukuziphatha kahle kosokiwe kuyabathinta abaphila naye, kungaba umndeni wakhe, umphakathi kanye nesizwe samaZulu. Ubudlelwano obuhle yibo obuzodlala indima enhle phakathi kosokiwe kanye nabasondelene naye. Owesilisa nguye ohlahla indlela ebheke ekwakhiweni komndeni ophephile ezifweni ezithathelana ngokocansi. Ngaleyo ndlela nguye ofanele aziphathe kahle. Ubudlelwano obuhle nobakhelwe phezu kwesisekelo esiyiso nenhlonipho kanye nokuziphatha kahle yikho okuzokusho ukubumbeka komndeni, omakhelwane, umphakathi kanye nesizwe samaZulu.

Isizwe esiphilayo esinabaholi abaqotho nabaziphethe ngendlela efanele. Isizwe samaZulu sizophila mhla kwalunga abesilisa nabesifazane, baziphatha ngendlela efanele nenenhlonipho kanye nesizotha. Ukuhlonipha kwenhloko yomuzi nomndeni wonke uzohlonipha kanjalo ukuwa kwenhloko yomuzi nomndeni wonke ufile. Kungalezi zizathu okwenze kwabhekwa ukuthi ukuziphatha ngendlela kosokiwe kuzohlomulisa abathile esizweni samaZulu.

UFakude, (2015) uthi:

Abezempilo abagcini nje ngokusoka abesilisa kuphela kodwa bayabafundisa indlela yokuziphatha uma sebesokile kanye nokuzivikela ngokusebenzisa ijazi lomkhwenyane. Lo mkhankaso wenziwa esizweni samaZulu ukuze siphile kahle ngesikhathi esizayo. Ukuphepha komuntu oyedwa esizweni samaZulu kuzokusho ukuphepha kwesizwe sonkana.

Kuyavela ukuthi iSifundazwe saKwaZulu-Natali sihamba phambili ngesifo sengculazi. Kungaleso sizathu esenza abezeMpilo kulesi Sifundazwe bagququzele abesilisa ukuba

basoke babuye bafundiswe nokuziphatha ukuze bavikele abesifazane ikakhulukazi labo abahamba uMkhosi Womhlanga.

UKhuzwayo, (2002:13) uthi:

Nakuba inkinga yezifo ezithathelana ngokocansi, ikakhulukazi igciwane lesandulela ngculazi, ibonakala isabalele umhlaba wonke kodwa lapho izibalo zifike zibatshazwe khona iseNingizimu Afrika. Nakhona eNingizimu Afrika akuyizo zonke izindawo lapho kubatshazwa khona igciwane lesandulela ngculazi kepha iKwaZulu-Natal iyona abatshazwa kakhulu.

Kuyahlaluka ukuthi isifundazwe saKwaZulu-Natali sihamba phambili ngesifo sengculazi, yingakho uHulumeni kufanele angenelele kulesi simo.

5.3.1 Owesifazane ozoganana nosokiwe

Owesifazane ozogana owesilisa osokiwe wabuye waqeqeshwa uzolala akhululeke ngasekutholeni izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Kubuhlungu kumuntu wesifazane otheleleka ngesifo socansi ekubeni eziphethe kahle. Kuyenzeka umuntu wesifazane ahlolwe ubuntombi bakhe, ahambe uMkhosi Womhlanga, ngenhlanhla yakhe athole umendo. Usezothola owesilisa ongaziphethe kahle, onezifo ezithathelana ngocansi, lokho kuzokusho ukufa olwembiza kuye. Usuke enenhlanhla owesifazane oziphethe kahle wabuye wathola owesilisa naye oziphethe kahle.

Owesifazane oganile uzohlomula ngokuzala izingane ezingenazo izifo ezithathelana ngokocansi ngoba lezi zifo zedlulela ezinganeni ezingenacala. Kubuhlungu kowesifazane ukwehla enyuka nengane igula ingalapheki ngenxa yobudedengu bomuntu wesilisa. Nalowo ongakagani uzohlomula ngokuzala izingane eziphilayo. Owesifazane uzohlomula ngokuthola indoda eqotho engezukuhamba ibhabhalala ibuye nezifo ngenxa yoqeqesho eluthole ekusokeni. Kuzoba nokuthula ekukhulumeni kwabanye abesifazane abazobe bebanga naye owesilisa wakhe.

UMathenjwa, (2010) uqhuba athi:

Abantu besifazane balindele okuhle kodwa kumuntu wesilisa osesokiwe. Isitho somuntu wesilisa sangasese sibekelwe ukwandisa isizwe. Isitho somuntu wesilisa sangasese uma sinokufa kusho khona ukuthi lowo mndeni awukho. Ngalokho ukuziphatha kahle komuntu wesilisa kubalulekile

Kuyacaca ukuthi abantu besifazane balindele okuhle kodwa kumuntu wesilisa. Ukusoka kungezinye zezinto ezinhle ezilindelwe ngowesifazane kumuntu wesilisa. Ukujatshuliswa ngokocansi ngowesilisa nokwandiswa komndeni bayakujabulela abantu besifazane. Abantu besifazane abangakazitholi izingane ikakhulukazi emshadweni baphatheka kabi ngoba besaba ukubizwa ngamagama angemahle. Ukufuna ucansi ngenkani kumuntu wesifazane kuyamlimaza emoyeni ngoba angagcina engasalujabuleli ucansi. Lokho kungenza afune ukuphuma emshadweni ohlukomezayo, ngaleyo ndlela sekuzohlukomezeka izingane.

UMathenjwa, (2010) uqhuba athi:

Isitho somuntu wesilisa sithokozisa umuntu wesifazane uma kwenziwa ucansi. Abesifazane bayaluthokozela ucansi lowesilisa osokile ngoba isitho sangasese sihlanzekile. Ukuhlanzeka kwesitho sowesilisa sangasese kusho ukwanda komndeni ophilile ongenazo izifo ezithathelana ngokocansi. Ukusoka kukodwa akusizi ekwakhiweni komndeni kepha indlela yokuziphatha yiyo ezokwenza abathandanayo bahlale isikhathi eside emshadweni wabo.

Owesifazane othandana nowesilisa osokiwe wabuye waqeqeshwa uzophila kamnandi emzini wakhe, adle akuthandayo abe nenxuluma lomuzi. Uzosebenza ngoba uzobe enamandla okusebenza ngenxa yokuthi uzobe ephila engenaso isifo esizoqeda amandla emzimbeni wakhe. Kuzoba nokubonisana uma umyeni wakhe esefuna ukuganwa ngoba owesilisa enolwazi olunzulu lokuhlonipha umuntu wesifazane aganene naye. Owesilisa

ongaqeqeshekile wenza into ayithandayo ngesikhathi asithandayo. Ukwenza kanjalo kuyamhlukumeza owesifazane bese kwanda izehlukano kwabashadile. Ukwehlukana kwabashadile kuyichilo ngisho ezidalweni zekhaya kanjalo nakuNkulunkulu. Ukwehlukana kwabashadile kudala izinkinga eziningi ezinganeni. Ngokubambisana othandweni, uyahlomula njalo owesifazane ngoba ngeke axoshwa emzini. Nalowo ongazitholi izingane uzophathwa kahle ngoba owesilisa wakhe uzomhlonipha, unozwelo ngaye, uyathandwa abuye avikelwe.

Owesifazane uzobuye aluthokozele ucansi kumyeni wakhe ngoba kunenkolelo yokuthi owesilisa osokiwe uyazoyiza kwezocansi. Ukuhlazeka kwesitho sowesilisa sangasese uzokujabulela owesifazane. Owesifazane obona inhlanzeko uba nomdlandla kwezocansi, lokhu owesifazane akujabulelayo uma enesithandwa sakhe.

UGumede, (2015) ufakazela uMathenjwa (2010) ngokuthi:

Abesifazane baphinde baveze ukuthi kuyenyanyisa ukukhutha indoda enejwabu futhi kubenza babe manqikanqika ikakhulukazi uma ingadlulanga emanzini ngaphambi kokuqala inkonzo yasekamelweni. Bathi kunokungcola okumhloshana saphalishi okucasha ngaphambi kwejwabu okunyanyisayo futhi okubanga inhliziyo encane kujabhise nemizwa. Eqinisweni nje indoda engasokile esikhathini samanje ibukeka njengendoda engazithandi.

Owesifazane ophila kahle uzobona ngisho abazukulu bakhe. Iningi labesifazane alisenabo abazukulu ngoba izingane eziningi zizalwa vele zinesifo sengculazi, lokho okwenza zingakhuli kahle. Abesifazane abaningi abakafundiseki ngesifo sengculazi ngakho maningi amaphutha enzekayo ekudluliseni isifo sengculazi ezinganeni. Lo wesifazane ogane owesilisa osokiwe noqeqeshiwe uqhelelene nazo zonke lezi zinkinga zezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Owesifazane uzokujabulela ukuba ngumakoti, umama, ugoto kanye nokuba ukhokhokazi emzini wakhe. Uzozihamba zonke lezi zigaba zempilo uma ethole owesilisa oziphethe kahle.

5.3.2 Izingane ezizalwa ngosokiwe

Izingane ezizozalwa zizohlomula kakhulu ngoba zizozalelwa esizweni esiphilayo esingenaso isifo sengculazi. Izingane zizohlomula ngabazali abaphilayo, abazokwazi ukuzondla zikhule zakhe isizukulwane esiphilayo. Kubuhlungu ukubona izingane zikhula kabuhlungu zihlushwa ukugula ngenxa yobudedengu babazali. Izingane eziningi azikwamukeli ukuthi zinesifo sengculazi ngenxa yabazali bazo. Eziningi zigcina sezithatha nempilo yazo ngenxa yengcindezi ekhona kubangani. Izingane ezingenazo izifo ezithathelana ngokocansi zizophila kahle zingenayo ingcindezi yabangani nokucwaswa umphakathi. Zizokwamukeleka njengabantu nazo emphakathini nasezikoleni. Zizobuye zihlomule ngokuthola imfundo zikhululekile nasemqondweni. Imfundo idinga umuntu onamandla nokwazi ukucabanga ngokushesha. Izingane ezikhula zinengculazi zihamba izibhedlela nemitholampilo njalo, ziyasala ezifundweni. Ukungafundi kahle kwenza zingaphumeleli bese ziba nengcindezi kubangani.

Izingane zizohlomula ngoqeqesho nazo ngenxa yokuthi zizalwa umuntu oqeqeshiwe naye ngendlela yokuziphatha. Izingane zizokhula ziwuhlonipha umhlaba nokugcwala kwawo. Zizokhula nazo zazi ukuthi zizozibandakanya nini kwezothando, zizozivikela uma ziya ocansini. Uyise uzozifundisa nemigudu elandelwayo uma sezifuna ukuba nemindeni yazo. Izingane ezifundiswe kahle ekhaya ziyakwazi ukukhetha abangani abafanele, abangafakani ehlathini. Izingane zizobalekelana nobugebengu obunhlobonhlobo kanye nezidakamizwa ezeziyinsakavukela umchilo wesidwaba entsheni yanamuhla.

Owesilisa osokiwe wabuye waqeqeshwa uzokwazi ukukhulisa izingane zakhe ngamasiko azozenza ukuba zikhule ngendlela. Izingane kungaba ezabafana noma amantombazane zizokwenzelwa isiko lokukhuliswa. Izingane zizohlomula ngeziyalo nangendlela yokuziphatha uma zibongwa ekhaya. Ukubonga kuzozikhuthaza izingane ukuba ziziphathe ngendlela efanele. Ukukhuliswa kwezingane ekhaya kusho ukungena kwelinye izinga lempilo elizokusho ukukhula nasemqondweni.

UMathenjwa, (2010) uthi:

Kukhona izinselelo ezintathu zempilo okuyikhaya, isikole kanye nesonto. Ikhaya lifundisa izingane ngesisekelo sempilo yokuziphatha ekhaya kanjalo nasemphakathini. Izingane zithola imfudumalo ekhaya lapho zenzelwa khona imikhosi yokubongwa ukuze zikhuthale ekuziphatheni.

Kuyacaca ukuthi ingane ifundiswa ukuziphatha esikoleni, ekhaya kanye nasesontweni ukuze ikhule ngendlela efanele.

5.3.2.1 Ukuthomba kowesilisa nowesifazane

Ukuthomba kusho izinga lokukhula kumuntu wesilisa nowesifazane. Izinga elikhomba ukuthi uma kuyiwa ocansini olungaphephile sekungatholakala umntwana. Kowesifazane kuphuma igazi esithweni sakhe sangasese. Leli gazi eliphuma okokuqala kusho ukuhlanzeka komuntu wesifazane.

UKhuzwayo, (2002:76), uthi:

Ukuthomba kusho izinga elithile kumuntu wesifazane nowesilisa. Izinga elikhomba ukuthi lowo osuke esengene kuleso sigaba sokukhula usengaba nomntwana uma ehlangana nowesifazane noma owesilisa ngokocansi olungaphephile noma olunobungozi. Ngesikhathi lowo ethomba, uma kungowesifazane kuye kuphume igazi esithweni sangasese.

Kuyahlaluka ukuthi ingane uma ingafundisiwe ngokuziphatha kulesi sigaba mningi umonakalo ongenzeka ikakhulukazi ukukhulelwa.

Uyise usezomenzela umhlonyane akhombise ukuthi usekhulile usengene kwelinye izinga lempilo. Intombazane iyafundiswa nangendlela yokuziphatha ngoba isisezingeni lokuthola umntwana.

UKhuzwayo, (2002:92) uthi:

Umhlonyane umcimbi owenzelwa intombazane noma umfana uma sebefike ezingeni elithile lokukhula.

Kuyacaca ukuthi kubalulekile ukuthi ingane uma ithomba ayenzelwe umhlonyane ukuze izofundiswa ngesigaba esingena kuso okungesobudala.

Umhlonyane umcimbi owenzelwa intombazane lapho abazali bayo besuke bebonga abangasekho ngokuyikhulisa ize ifinyelele kulelo zinga lokukhula.

UKhuzwayo, (2002:77) uthi:

Ukuthomba kwakuba nohlelo lwakho olwalulandelwa uma kukhona osefike kuleli banga lokukhula. Kwakubalulekile lokhu ngoba yilapho abantu abadala babethola khona ithuba lokufundisa umntwana ngezindaba zocansi nokuba inkosikazi nendoda eqotho yakusasa. Yingakho nje izinga lokukhulelwa kwamantombazane nelezifo zocansi laliphansi kangaka. Ukuba nanamuhla kusalandelwa lokhu ngabe izinga lesifo sengculaza liphansi kakhulu. Kufanele sicacise ukuthi ukungagcinwa kwaleli siko sekunomthelela omubi esizweni ngoba izingane azisazitholi izeluleko ngokocansi konina noyise uma sezifinyele kulesi sigaba. Into egcina yenzeka ukuba yinkombankombane ngokuthi ubani okufanele afundise izingane ngokuziphatha kwezocansi. Abazali bakhomba isonto, isonto likhomba isikole. Yikho-ke lokhu okugcina kubangele ukuthi intsha ifundisane iyodwa ngoba ayisenabo abelusi abangabazali namaqhikiza.

Kuyacaca ukuthi akufanele kube khona inkombankombane phakathi kwabazali, izikole kanye namasonto. Abazali ibona okufanele bafundise izingane ngendlela yokuziphatha.

Lokhu kuveza ukubaluleka kokufundisa umntwana ngezigaba zempilo lapho ekhula khona. Le mfundiso izotholwa kuphela yilezo zingane ezinobaba osokiwe, waqeqeshwa, wabuye waziphatha kahle emndenini. Lo wesilisa osokiwe wabuye waqeqeshwa naye ufundisa izingane zakhe ngendlela yokuziphatha. Ufundisa abafana namantombazane akakhethi ngalokho zonke izingane zizohlomula ngokulinganayo.

Umfana osekhulile wayevuka akhiphe izinkomo zakubo aziyise edlelweni. Wayebhekwa abanye abafana asebekhulile ukuthi ulibangisephi nezinkomo. Umfana osekhulile wayemhuqwa ngodaka lwenkalankala esiswini nasemhlane babuye bamphuzise amanzi enkalankala. Kwakuthi sebebuyile naye ekhaya lowo okhulile wayema emphundwini esibayeni, uyise wayemcindisa imithi enhlobonhlobo. Umfana wayehlala emsamo endlini yamadlozi uyise bese emhlabela inkomo bese yabelwa abafana. Umfana wayekhuthazwa ukuba ageze umzimba ukuze anganuki umsanka ongapheli. Umfana wayekhuthazwa ukuthi uma ephuphe isalukazi ahambe ayogeza emfuleni ekuseni.

UNyembezi noNxumalo, (1966:105) bathi :

Lapho umfana ekhulile wayevuka akhipha izinkomo zakubo nezakamakhelwane aziyise entabeni. Kwakuthi kungabonakala ukuthi izinkomo kazikho, abafana asebakhula bahambe bayofuna entabeni. Bathi bangamfica lo mfana osekhulile bamhuqe ngodaka lwenkalankala, bazungeze isisu, banqamule enkabeni bahlanganise emhlane bese futhi bemphuzisa amanzi enkalankala. Mhla umfana ekhulile kuqikelwa kakhulu ukuba ageze umzimba angaze ebe nomsanka ongapheli. Njengoba-ke umfana usuke esekhulile, yisiko ukuba kuthi njalo mhla ephupha isalukazi avuke ekuseni ngovivi ayogeza emfuleni.

Kuyacaca ukuthi umfana ukhuliswa ekwaluseni nokuthi ufundiswa abanye abafana esebekhulile kunaye.

UNyembezi noNxumalo, (1966:125) bathi:

Ekwaluseni abancane babehlonipha abadala.

Kuyacaca ukuthi ngaphandle kwemfundiso yasekhaya abafana abasakhula bangafundisana into engekho emthethweni.

5.3.2.2 Umemulo wentombi

Umemulo ulusiko elibalulekile kakhulu esizweni samaZulu kulesi sikhathi lapho kudlange khona isifo sengculazi. Umndeni usuke uthokozile ngendlela intombazane eziphethe ngayo uma yenzelwa umemulo.

UMsimang, (1975:245) uthi:

Umemulo umkhosi omuhle, owabe unewozawoza nelukuluku elibabazekayo. Lokho kwakwenziwa ngoba kwakungemuli uwonkewonke nje, kepha kwakwemula ozime bezintombi, nomafungwase babanumzane.

Kuyavela kule ncazelo ukuthi umemulo wawukhethelwe abathile ekhaya. Ngokujwayelekile umemulo wenziwa abazali lapho bebonga ukuthi ingane yabo isifike esigabeni esithile sempilo isaziphethe kahle. Eminye imindeni iyazihlanganisa lezi zinqubo ngoba abanye bakwenza ngisho ingane yabo isinengane.

UMagwaza, (1993:29) uthi:

This ceremony is traditionally held for a girl reaching the physical conditions necessary for the marriageable stage.

(Lo mcimbi ngokosiko wenzelwa intombazane esuke iskhule yafika ezingeni lokuthi isingagana.)

Kuyavela ukuthi ingane kuleli zinga lokukhula isuke ilungiselwa ukuba igane ngalokho abazali kufanele bayibonge ngokuziphatha kwayo.

UKhuzwayo, (2002:86) uthi:

Umemulo umcimbi owenzelwa ingane yentombazane ngokukhula ize ifinyelele ezingeni elithile iziphethe kahle isagcwele. Isuke ihloniphe abazali bayo, yalalela imiyalo yabo. Isuke ingagcinanga lapho ngoba isuke ihloniphile nasemphakathini ewakhele, yahlonipha nabangasekho ngoba phela yibona ebebeyigcinile kuze kube yilesi sikhathi. Ibongwa nguyise ngokuyihlabisa, amemezele emphakathini ukuthi indodakazi yakhe isikhulile. Akagcini ngokubonga yona, kodwa ubonga nabaphansi ngokumlondolozela indodakazi yakhe ize ifike ezingeni lokukhula esuke isikulo. Uyanxusa futhi kubo ukuthi njengoba isikhulile ingane yakhe baze bayilonde, bayiphe umendo omhlophe.

Ingane ehlozulayo ileyo eziphathe kahle yaze yafika ezingeni elithile isagcwele. Kuyavela nokuthi uyise oyenzela lo mcimbi womemulo. Lokhu kufakazela khona ukuthi ngowesilisa oqeqesheke kahle owenzela izingane zakhe umemulo ngoba ziziphethe kahle emndenini nasemphakathini.

Kunezizathu ezithile ezazenze ukuba umnumzane ayemulise ingane yakhe. Kwakungaba ukuthi uyayithanda, mhlawumbe inhle, mhlawumbe uzinyobulala, kungenzeka wayithola kuvalwe amehlo okukanye wazibona isithunzi sakhe ngaye. Ngaleyoy ndlela nengane isizojabula ingaqomi ngenhloso yokujabulisa uyise.

UNyembezi noNxumalo, (1966:106) bathi:

Lapho sekubonakala ukuthi intombazane isikhulile, kwakhiwa idlangala okuthiwa ngumgonqo ngoba kulapho igonqa khona. Intombazane le yayihlaliswa ontanga bayo lapho.

Kuyacaca ukuthi umemelo awunambandela ngoba abanye bawenza ngoba intombazane isikhulile kanti abanye bawenza ngokuthanda ngezizathu ezahlukene.

UMsimang, (1975:246) uhlukanisa umemulo kanje:

Ukungena emgonqweni: Umnumzane ubethi engahlanganisa ilanga lomemulo nabo muzi bakhe, bese kungeniswa intombazane emgonqweni. Yabe ingeniswa emgonqweni ngokuhlathiswa imbuzi kugaywe notshwala.

Kuyacaca ukuthi intombazane yayiyalwa ngendlela yokuziphatha uma inesoka layo. Uyise wentombazane wayemema umndeni wakhe ukuba uzomelulekisa intombazane egonqile.

Lokhu kufakazelwa uNyembezi noNxumalo, (1966:107) lapho bethi:

Kulapho-ke intombazane iyalwa khona ifundiswa ukuziphatha, kugcizelelwa ubuhle negugu lokuhlala umuntu ephelile ubuntombi bakhe, atshelwe ukuthi aziphathe kanjani uma enesoka lakhe mhla wakhomba.

Ukuhhoyiza: Ekupheleni kwesikhathi leso esinqunyiwe yayiphuma emgonqweni intombi iqale ukucimela ezihlotsheni yabe ihambe iphelekezelwa ngontanga bonke behuqe ibomvu ebusweni, kepha yona ibonakala ngokuhuqa ibomvu nasezithweni, nasezingalweni.

Kuyacaca ukuthi leli gama lokuhhoyiza lisho ukucimela intombi ezihlotsheni ngemuva kokuphuma emgonqweni ngesikhathi esithile esinqunyiwe.

Inkomo yomemulo: kungafika ilanga lokuba kuse kwemulwe, intombi ingena esibayeni nontanga iphethe umkhonto kayise izobona inkomo. Izothi ingayibona inkomo bese ihaya inkondlo yayo, ziyivumele izintombi nezinsizwa phela izinsizwa sezitheleke ngezinkani, zibhumbuzile.”

Kuyavela ukuthi intombi ibona inkomo ezohlatshiswa uyise iphethe umkhonto wakhe. Ukuphatha umkhonto kayise kusho ukumhlonipha kungaleso sikhathi intombi ihaya inkondlo yayo, yokuhlonipha uyise kanye nezinyanya zekhaya. Ngemuva kokusina sekuzobulawa inkomo bese intombi ithelwa ngenyongo ibuye ifakwe isikhwama senyongo esihlakaleni.

Ukungena komemulo: Ngakusasa bayaphelela abozalo, omakhelwane kanye nazo zonke izimenywa. Sekuyaphekwa, abantu bayaphuza. Emuva kokubika umntwana, uyise usezoyohlala endaweni efanele yena enhla nesibaya. Usezoqala futhi umntwana ahaye inkondlo yakhe, umvumele umthimba. Izintombi namakhosikazi sebezongena endlini. Usekhulile njalo umntwana. Okulandelayo ukuba naye ayoziphembela owakhe umuzi.

Kuyacaca ukuthi ukungena kwezintombi namakhosikazi endlini ngemumva komcimbi, basuke sebeyoyiyala intombi eyemulayo.

5.3.3 Abesifazane abangasondelene nomsokwa kwezothando

Abesifazane bazohlomula ngoba azobe esemancane kakhulu amathuba okutheleleka ngezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Abesifazane bazohamba ngokukhululeka ngoba bazobe sebazi ukuthi abesilisa sebefundisiwe ngendlela yokuziphatha.

Kuyavela ukuthi amacala amaningi awokudlwengula abesifazane. Abesifazane bazohlala ngokukhululeka ngoba bazobe sebazi ukuthi ukudlwengulwa into ekude nabo. Ukuqeqeshwa kowesilisa ngendlela yokuziphatha kuzokwenza abesifazane bangabe besamsaba umuntu wesilisa. Abesilisa abanengi badlala ngabesifazane bekhohliswa ngokuthi bayabathanda kanti bashaywa ngemfe iphindiwe. Umuntu wesilisa uthi eshadelwa kodwa ebe efuna ukulala nabanye abantu besifazane eceleni. Abesifazane bazohlomula ngokungazibandakanyi nocansi olungaphephile uma abesilisa sebeqeqeshiwe nakwezocansi. Ukuzifaka othandweni olungenasisekelo kudala izinkinga eziningi, umona

kanye nesikhwele esidala ukulwa kubantu besifazane. Ukuzithiba nokufundiswa kubantu besilisa kwezothando kuzoletha ithemba kubantu besifazane lokuthola umaqondana ofanele.

UBiyela, (2015) uthi:

Owesilisa osokile waqeqeshwa akabahlukumezi abantu besifazane, kunalokho ubapha uthando abuye athembeke kubo. Ukulala nomuntu wesifazane ngaphambi komshado akuvumelekile futhi kuyicala ngokwenkolo yamaNazaretha.

Kuyahlaluka ukuthi ukusoka kowesilisa kubalulekile ukuze akwazi ukuhlonipha abesifazane. Kuyavela ukuthi ukusoka kufanele kuhambisane nokuqeqeshwa kwabesilisa ngendlela yokuziphatha ukuze bakwazi ukuvikela abesifazane ezifweni zocansi.

Owesilisa osokiwe waqeqeshwa angabe esafika kuleli zinga lezifo ezithathelana ngokocansi, ngalokho abesifazane bazosinda kuzo zonke izinkinga ezidalwa abesilisa abangaqeqeshiwe. Abesifazane sebakhethe ukuzihlalela ngabodwana ngenxa yokuhlukunyezwa abesilisa abathandana nabo. Ukuhlukomezeka kudalwa ukungazethembi kwabo njalo abesilisa. Imibiko eminingi ebikwayo iveza ukuthi owesilisa ubulale umkakhe nezingane, wabuye wazibulala naye. Kuyavela ukuthi kwabanye kudalwa ukuba nomakhwapheni. Ngaleyo ndlela abesifazane bazosinda ukubizwa ngomakhwapheni baze babulawe ngenxa yesikhwele kubantu besilisa abathandana nabo.

Abanye besifazane sebakhethe ukuthandana nabanye besifazane ngakho belu ukuhlukunyezwa abesilisa babo. Iningi labesifazane ligcwele amajele ngokubulala abesilisa ababahlukomezayo. Lokhu kubulalana nokuhlukomezeka kuba nomthelela ongemuhle kubantwana, emndenini nasesizweni sonke samaZulu. Iningi labantu besifazane selisebenzisa imithi yentando ekubambeni izithandwa zabo ngenxa yokungathembeki kwabanye besilisa. Ukusetshenziswa kwemithi kudalwa yiyo njalo abesilisa abangathembekile kubantu besifazane. Abesifazane sebezinikele ekusetshenzisweni kophuzo oludakayo nasezidakamizweni ngenxa yokuhlukunyezwa

abesilisa othandweni. Abanye besifazane bagcina bedayisa ngemizimba ngakho ukungondliwa abayeni kanye namasoka abo. Kubantu abasha abanenkinga yothando bagcina bezibulele. Babuye bazinikele othandweni lwabantu abadala, abaganiwe bese kutholakala izingane ngokungafanele. Lezo zingane bese ziyakhishwa kudaleke umonakalo omkhulu esizweni samaZulu. Owesifazane othole owesilisa oqeqeshiwe akangeni kuzo zonke lezi zinkinga ezingenhla.

UMsimang, (1975:328) uthi:

Konke lokhu kokwenza uthando noma ukwesatshwa
noma ukuhlonishwa ngomuthi ngikubona kufana nse
nobuthakathi.

Kuyavela ukuthi khona abasebenzisa imithi ekwakheni uthando kanye nokubamba izithandwa zabo ukuthi zingabaleki. UMSimang ukubiza ngobuthakathi ukusebenzisa imithi kungabe owesilisa noma owesifazane.

5.3.4 Umndeni wosokiwe

Umndeni wosokiwe uzohlomula ngokondliwa ngoba inhloko yomuza izobe iphila ingafile ngenxa yesifo sengculazi. Umndeni uzohlomula ngokungangcwabi imihla namalanga kodwa uzohlala ngokuthula nangokuthandana.

Kunemizi evaliwe ngenxa yokuthi onke amalunga omndeni abulawe isifo sengculazi. Ukubulawa komndeni ngenxa yengcindezi ekumuntu ophila nesifo sengculazi kuzophela. Kuzobe kunobumbano emndenini wosokile wabuya waqeqeshwa ngokuphatha umndeni. Umndeni uzohlomula ngokuthola isisekelo sempilo esiyiso nesifanele. Umndeni uzohamba wesaba uNkulunkulu, ngalokho uzokwanda kuze kube nesizukulwane.

Izwi likaNkulunkulu, (Genesis 1 ivesi lika-28) lithi:

UNkulunkulu wathi kubo: zalani, nande,
nigcwalise umhlaba, niwuqonde, nibuse phezu
kwezinhlanzi ezinwabuzelayo emhlabeni.

Inkinga enkulu ukuthi bazokwanda kanjani izifo zithe bhe ezweni lonke? Ukusoka, ukuziphatha, ukuhlonipha kanye nokuqeqeshwa yikho okuzoba ikhambi lokuthi abantu abande ezweni.

Umndeni omuhle yilowo othandanayo, ozwelanayo, ohloniphanayo, owazisanayo kanye nokhulekelanayo. Lokhu okungenhla kuzokwenzeka emndenini womuntu wesilisa oziphethe kahle, waqeqeshwa ngendlela yokuphatha umndeni.

UMsimang, (1975:47) uthi:

Ukuganana kungumphumela neziqhamo zothando oluhle nolubusisekileyo, abantwana bayizithelo ezingumvuzo. Singebe nalo igunya lokuthi umuzi wesiZulu ungumuzi uma kungekho bantwana phakathi kwamasango. Kumnandi kangakanani ukuzwa uhleko lwengane ekhaya, kukuthinta kangakanani emphefumulweni bandla, ukuzwa usana lukhala seluze lwanesilokozane. iBhayibheli lisafundisa ukuthi uJesu wathi: Vumelani abantwana beze kimi ningabenqabeli ngokuba umbuso wezulu ongowabanjalo.

Kuyahlaluka ukuthi injongo yokuganana kwabantu ukwandisa umndeni. Umndeni omuhle othandanayo, ohloniphayo, owazisanayo kanye nokhulisa izingane ngokwentando kaNkulunkulu. Kuyahlaluka futhi nokuthi alikho igunya lokuthi umuzi wesiZulu ungumuzi uma kungekho bantwana phakathi kwamasango. Umndeni kufanele ukwamukele ukungabi nabo abantwana ngoba konke kuvela kuMdali.

5.3.4.1 Abazali bosokiwe

Abazali abakhulisa umuntu wesilisa oziphetha kahle bazohambela phezulu ngengane yabo. Bazozishaya isifuba ngendlela aziphetha ngayo ngoba bazochonywa uphaphelagwalagwala. Ukuziphatha kahle komuntu wesilisa kusho ukungakhulelisi amantombazane isikhathi singakafiki, ukuhlonipha abantu besifazane kanye nekhaya. Ukuhlonipha abazali kusho ukwanda kwezinsuku zomuntu ezweni. Emzini wesiZulu kuhloniswa kuze kuhloniswe nezinyanya zakhona. Bazokujabulela abazali ukubona abazukulu bephila kahle futhi bekhula ngaphandle kwezifo eziphathelana ngokocansi. Balala bengalele abazali uma bebona umzukulu wabo egula ngoba bayalwazi usizi lokugulelwa. Isikhathi esiningi ologo nomkhulu abasala nabazukulu, abazali bezingane sebeshonile. Kuyenzeka ngokushona kwabazali kube nombango wamafa emndenini, lokhu kuzokwenza ukuthi umndeni ungabhekani. Umndeni kuyenzeka ukuthi unukane ngokufa kwelinye ilunga lomndeni, lokhu okungadala ukungezwani emndenini.

UMsimang, (1975:12) uthi:

Umuzi wesiZulu sewakhiwe, nokho ukuze ube likhaya lokwakha nobumbano abantwana babe ngabantu nesizwe nemikhosi yenkosi kufanele lo muzi weluswe, uphathwe ubuswe. Ukuphathwa komuzi wesiZulu ikakhulukazi kusho intobeko nenhlonipho. Le nhlonipho singayehlukanisa izigaba ezintathu kanjena; kuhlonishwa umthetho nesiko, kuhlonishwe abaphansi, bese kuhlonishwa inhloko yomuzi nalabo ebambisene nabo.

Kuyacaca ukuthi abantwana kwaZulu babekhuliswa ngenhlonipho ukuze bahloniphe umuzi kayise. Kusuke kuhlonishwa umthetho, isiko, abaphansi kanye nenhloko yomuzi.

UMsimang, (1975:16) uchaza abaphansi uthi :

Abaphansi imimoya yabomuzi lowo asebabhubha lokuthi abaphansi igama elihloniphayo. ngesiZulu izinto ezinkulu ngokubaluleka nalezo eziyizici

kazigagulwa ngamagama kepha zizibiza ngokugigiyela sikhombisa ukuzihlonipha. Uma zimisa inkulumo abaphansi amadlozi noma amathongo. Maningi nokho amagama ababizwa ngawo abaphansi. Kubuye kuthiwe izithunzi, izithutha, izinyandezulu, amakhosi njalo njalo. Kwabe kuyinkolo yobabamkhulu ukuthi uma umuntu efa umoya noma umphefumulo wakhe kawufi kepha uya ezweni lamathongo. Uhlala lapho kuze kube isikhathi sokukhipha ihlambo lomufi bese ebuyiswa. Umsebenzi wamadlozi wukwelusa abaphilayo emzini yabo. Balwa nezifo nezitha namalumbo. Bakhulisa abantwana balethe inhlanhla inala nobuhle ekhaya.

Kuyavela ukuthi ukuhlonipha umuzi wesiZulu kubaluleke ngendlela emangalisayo ikakhulukazi izinyanya zekhaya ngoba yizona ezivikela umuzi kanye nemikhuhlane ezinganeni.

5.3.4.2 Uzalo losokiwe

Nasozalweni ngobubanzi kuzoba nokuthula ngoba ukugula komuntu kusho ukuthakathwa esikhathini samanje. Inzondo iqala ngokushona nokugula kwelunga lomndeni, umndeni uhambelana ezinyangeni nakubathandazi. Isikhathi esiningi umuntu oshone ngenxa yesifo sengculazi kuba sengathi uthakathiwe. Abantu abaningi esizweni samaZulu abakakwamukeli ukuthi isifo sengculazi sikhona futhi siyabulala. Ukusoka nokuqeqeshwa kwelunga lomndeni, kuzowenza lowo mndeni uhambele kude nokunukana ngoba uzobe ufundisiwe ngendlela yokuziphatha. Umndeni uzobe ufundisiwe ukwamukela ukuthi ilunga lomndeni uma lishone ngenxa yesifo sengculazi lizobe lingathakathiwe.

Imvamisa emndenini emikhulu kuba khona ukungezwani ngenxa yomona kanye nokubukelana phansi. Lowo mona uzoqedwa ngowesilisa oziphethe kahle noqeqeshiwe ngoba uzokwazi naye ukuqeqesha umndeni wakhe. Umona ususwa ukubona ilungu lomndeni liphumelela ezintweni. Ukuphumelela kwezinye izingane zamantombazane ekutholeni umendo kwenza ukuba umndeni uvukwe umona.

Intsha yamanje emndenini isiba luvanzi kakhulu, isizinikele kwizidakamizwa nasophuzweni oludakayo. Lokhu kuba luvanzi kudalwa ukuthi abaqeqeshwa, akekho umuntu obakhuzayo emndenini ngendlela yokuziphatha. Ubukhona bomuntu wesilisa okhanyiselekile ngokuphathwa komndeni kungalekelela ukwehlisa izinga lokuhamba izindlela zobumnyama njengokulala ngaphandle nangokufika ngesokusa.

UMsimang, (1975:210) uthi:

Kwakubalulekile kokhokho ukuba ibumba lingabhidlikeli ezandleni ngakho abantwana babephathwa bakhuliswe ngomthetho nesiko ukuze babe yizakamuzi zangomuso, babengabantu abaqotho emphakathini, babengamabutho okuvikela iNkosi nezwe, babe onina bezizukulwane ezizayo. Kwakuthiwa umntwana ongakhuliswanga ngosiko ngeke ase kahle, uyokwenza okuphambene nokulunga besekuthiwa kazithanga chi noma kaziphelelanga.

Kuyacaca ukuthi abantwana bekhuliswe ngosiko ngeke benze izinto eziphambene nokulunga njengokuzinikela ezidakamizweni kanye nokuhamba izindlela zobumnyama. Abantwana abakhuliswe kahle ababinawo umona emndenini, bayabongelana, bakhuthazane bafiselane okuhle njalo.

Ukushona komuntu wesilisa ekhaya kwenza ukuthi umndeni ushayisane ngamakhanda, lapho kufanele kuxoxwe ngesiko lokungena.

Ukungena kuwumkhuba wesiZulu wokuthi inkosikazi uma ishonelwe umnyeni wayo ingenwe ilunga lomndeni ukuze iqhubeke nokuzala izingane zesibongo esifanayo. Lowo ongena umfelokazi emndenini uzoqhubeka ondle izingane zomfowabo ongasekho. Lo mkhuba usenezinselelo eziningi esikhathini samanje ngoba ungawuqeda umndeni uma oshonile, eshone ngesifo sengculazi. Ukuqhuba lo mkhuba kuzokusho ukubhebhetheka kwalesi sifo sengculazi emndenini. Umndeni uzosinda uma kukhona ilunga lomndeni elikhanyisekile labuya laqeqeshwa nangamasiko afana naleli lokungena.

UNyembezi noNxumalo, (1966:137) bathi:

Leli siko kwakungelokuba umfowabo mufi abheke izingane nomuzi womfowabo, aze athathe inkosikazi yakhe nayo ibe kanye nowakhe. Abesifazane babekhishwa imithi kuqala leyo ababelashwe ngayo ekushoneni komyeni wabo.

Kuyahlaluka ukuthi leli siko lokungena lalihle emandulo zingekho izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Esikhathini samanje lingaqeda umndeni uma oshonile, eshone ngenxa yesifo sengculazi. Ayisaphathwa eyemithi edinga ukukhishwa kumuntu wesifazane oshonelwe ngoba ukungakhishwa kwayo ngendlela kungaqeda umndeni.

Ukuthathwa kwesithembu emndenini ngowesilisa ongaziphethe kahle nongaqeqeshiwe ngendlela efanele yokuphatha umndeni wakhe kungadala umkhuhlane. Isithembu esihle yileso esiholwa owesilisa owaziyo ukuthi umndeni uyavikelwa, amakhosikazi ayahlonishwa kanjalo nezingane ziyondliwa ngokulinganayo. Izinkinga zaleli siko lesithembu zizoncipha uma kuqeqesheke kahle owesilisa ofuna ukuliqhuba. Owesilisa okhethe ukuba nesithembu kuzofanele aziphathe kahle ngoba ukungaziphathi kahle nangendlela kuzokusho ukuthi lowo mndeni omkhulu usengozini wokungenwa yizifo ezithathelana ngokocansi. Kuyavela ukuthi izehlukano eziningi emshadweni ziqhamuka esithenjini ngenxa yabantu besilisa abangakwazi ukuziphatha nokuphatha abesifazane.

5.4 Umphakathi nokwakhelana

Omakhelwane nomphakathi yibona abazofana nomndeni. Abantu abaseduze yibona obazovala amehlo omuntu oshonile, ngaleyo ndlela kufanele ahlonishwe. Ngomakhelwane yilapho uNkulunkulu ezibona khona ukuthi umthandwa kangakanani.

Izwi likaNkulunkulu, (NgokukaMathewu, 22:39) lithi:

Owesibili ofana nawo uthi: Wothanda umakhelwane wakho njengalokhu uzithanda wena.

Ukuthanda omunye umuntu into elukhuni kwabanye. Abanye omakhelwane abakhulumisani kubangwa ingxabano yezingane, imfuyo edla amasimu kanye nomona abanawo ngempumelelo kamakhelwane.

Le nzondo ingaphela uma kunomuntu wesilisa ozoba isibani komakhelwane bakhe. Owesilisa osokiwe wabuye waqeqeshwa uzokwenza ukuthi omakhelwane bahlale ngokuthula. Isikhathi esiningi abesilisa bahlukumeza bona omakhelwane babo besifazane. Kudlwengulwa izingane nogogo emini nasebusuku ngenxa yokungahloniphi kwentsha yanamuhla. Ukudliwa kwezidakamizwa yikho okuyimbangela yokuhlukunyezwa kwezingane nabesifazane emphakathini. Abantu besilisa abakhona emphakathini abaziphethe kahle banomthelela omuhle. Ukubanjwa kwenkunzi nokugqezwa kwemizi kuzoncipha uma abesilisa bangaqeqesheka ngendlela efanele yokuziphatha nokuhlonipha umhlaba.

Ukugula kwabantu abasha emphakathini baze bashone, kwenza umphakathi usolane wodwa kuze kuthiwe kukhona abantu abadala abathakathayo. Umuntu wesifazane uma esemdala abuye angabi muhle, uyaye abizwe ngomthakathi kanti izingane zizibulawelwa isifo sengculazi. Ngaleyo ndlela umphakathi uzosinda ekubizweni ngabathakathi uma kungafundiseka abantu besilisa indlela yokuphila nabanye abantu.

Isikhathi esiningi umphakathi ususichitha ekungcwabeni kunokwenza imisebenzi ejwayelekile yansuku zonke. Abantu basemakhaya abasakwazi ukulima ngenxa yokuhlonipha oseshonile nokusho indlela kwabanye. Ngokuziphatha kahle kwentsha nabadala umphakathi uzohlomula ngoba uzobuyela emasimini kudle izingane ngokunjalo. Kwandawo yokungcwaba emakhaya ayisekho ngenxa yabantu abafa ubuthaphuthaphu.

Kutholakala ukuphazamiseka kwemikhosi ebalulekile emphakathini njengemishado, imemulo kanye neminye imikhosi yesizwe ngenxa yezifo ezibakhona. Omakhelwane kuba ngathi abahoshelani uma omunye eshadisa omunye engcwaba. Umphakathi uzohlomula ngezinto ezinhle ezenziwa emphakathini kunokuthi ulokhu uzile njalo.

UNyembezi noNxumalo, (1966:135) bathi:

Lapho kufiwe kwakuzilwa okuningi - ungathintwa
umhlabathi, kungathezwa, kungahlakulwa,
kungashaywa khwela, njalonjalo.

Kuyacaca ukuthi imisebenzi yansuku zonke izoma nse ngenxa yokuzila uma kushoniwe. Abasebenza ngomhlabathi kuzokusho ukuzila bese kulimala umsebenzi. Abantu bazobulawa indlala ngenxa yokungathezi kanjalo nasemasimini ukudla kuzosha ngoba kungahlakulwa ngakho belu ukuzila.

5.5 ISilo samaBandla nesizwe samaZulu

ISilo uZwelithini sizohlomula kowesilisa osokiwe wabuye waqeqeshwa ngendlela yokuziphatha. Owesilisa oqeqeshiwe uzovumela izingane zakhe ukuba zihambe imikhosi namasiko aphathelene nokukhuliswa nokuphathwa kwabantu abasha esizweni samaZulu ngenhloso yokulwa nesifo sengculazi. Kunabazali abangakholelwa emasikweni nemikhosi egqugquzelwa iNgonyama yamaZulu uZwelithini kanye nesizwe sonkana. Ngokuvuma komzali ukuba izingane zihlolwe lokho kuzokusho ukuthi isizwe sizosinda kulolu bhuhhane lwesifo sengculazi. Isizwe sikhathazekile ngendlela abantu abasha abafa ngayo. Ngokwenza le mikhosi yesizwe iSilo sizama ukwehlisa izinga eliphezulu lesifo sengculazi esizweni samaZulu.

UMakhoba, (2016) uthi:

Amasiko angasiza ukulwa nokukhulelwa ezikoleni.
Isibalo sezingane ezikhulelwa zizincane sikhula
iminyaka yonke. Ukukhulelwa kwezingane ngeke
kwehle uma amaphutha esemaningi kangaka

Kuyacaca ukuthi amasiko angasiza ukulwa nokukhulelwa kanye nokubhebhetheka kwesifo sengculazi entsheni. Kuyacaca nokuthi ubukhona banephutha kuzobhebhethekisa isifo

sengculazi entsheni kanye nokukhulelwa okungenasidingo. Kungaba amaphutha akuyo intsha ngqo, kungaba amaphutha akubazali kanye noHulumeni.

Imikhosi ezothintwa owokuhlolwa kwezintombi nezinsizwa kanye noWomhlanga. Le mikhosi isizwe samaZulu sizohlomula ngayo ekwehliseni ukukhulelwa kwabantu abasha nokungenwa izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi.

UBiyela, (2015) uthi:

Akuhlonishwe imikhosi ephathelene nokukhuliswa nokuphathwa kwabantu abasha. Abazali kufanele baseke iSilo uZwelithini emkhankasweni wokuhlolwa kwezintombi. Abazali abenze imikhosi yokukhuliswa kwezingane emakhaya ukuze zikhule ngendlela ziphephile ezifweni ezithathelana ngokocansi ikakhulukazi isifo sengculazi.

Kuyacaca ukuthi ukwenziwa kwemikhosi yokukhuliswa kwezingane kanye nokuhlolwa kwezintombi kungaba yikhambi ekunciphiseni ukutheleleka ngesifo sengculazi. Kuyacaca nokuthi ukukhuliswa kwezingane ngendlela yokuzibonga nokuzikhuthaza ekuziphatheni kunganciphisa ukukhulelwa isikhathi singakafiki.

5.5.1 Ukuhlolwa kwezintombi nezinsizwa

Umkhosi wokuhlolwa kwezintombi nezinsizwa kusho ukuhlola izitho zangasese zamantombazane noma abafana nenghloso yokuhlola ukuthi abakaze balwenze ucansi. Akusikho ukubhekisisa nokuqaphelisisa isitho sangasese kuphela kodwa kubhekwa ngisho echama lowo ohlolwayo, kungaba umfana noma intombazane. Owesilisa osokiwe wabuye waqeqeshwa angazihlolela yena umfana ekhaya ngoba leli siko alisemandla kubafana.

UKhuzwayo, (2002: 65) uthi:

Ukuhlolwa kwezintombi nezinsizwa kusho ukuhlola izitho zangasese zentombazane noma umfana

ngenhloso yokuthola ukuthi lowo ohlolwayo akakaze yini azibandakanye nezocansi. Ukuhlola ngeke kwasho nje kuphela ukubuka noma ukuthinta isitho sangasese, kodwa kungasho ngisho ukuqaphelisisa ukusebenza kwaso isitho lesa uma lowo ohlolwayo echama.

Kuyacaca ukuthi ukuhlolwa kwezintombi nezinsizwa kubalulekile esikhathini samanje ukuze kukhuthazwe ukuziphatha entsheni.

5.5.1.1 Ukuhlolwa kwezintombi

Esikhathini sasendulo kwaZulu umuntu wesifazane wayengangeni emshadweni singekho isiqiniseko sokuthi useyintombi nto. Umuntu wesifazane engaba nalo isoka kodwa kuyenzeka angalali nesoka lakhe kodwa asome. Lezi zinto zombili ziyahambisana, kusoma nokuhlolwa kwentombi kwenza owesifazane ahlale egcwele okuzomenza angene emshadweni eyintombi nto. Kudala yayijeziswa intombi uma ike yaphambuka yalala nomfana. Yayingakhulunywa eyokukhulelwa kwakuyichilo esizweni samaZulu. Intombazane eyayingasagcwele zaziibandlulula ezinye izintombi esigodini isale iphoxekile.

UNyembezi noNxumalo, (1966:116) bathi:

Ukufinyelela kwezintombi ebangeni lokuba iqome kwakungayinike igunya lokwenza umathanda. Amakhosikazi ayehlala njalo ezihlola izintombi, ukuze zazi zibe nokunakekela, ukuthi zizobonwa zijeziswe, lapho sezonakele. Umuntu ongasentombi zazimkhipha inyumbazane ezinye izintombi, futhi noma ezolotsholwa, amabheka angabe seva eshumini ngenkomo eyodwa.

Kuyahlaluka ukuthi ukuhlolwa kwezintombi kubalulekile ngaphambi kokuba iye emshadweni. Intombi engasagcwele zaziyimkhipha inyumbazane ezinye izintombi, yayingakhulunywa eyokukhulelwa ngoba kwakuyichilo esizweni zamaZulu.

Abantu besifazane abadala nabaqeqesheke kahle babekwazi ukubona “iso” kumuntu wesifazane osemcane ngenkathi ehlolwa. Babebuye bahlole ngisho nomchamo ngoba kwakungenye yezindlela zokubona ukuthi useyintombi nto. Umchamo wentombi uvula imbobo uma ufika emhlabathini. Abahlolayo baphinde bahlole indlela umchamo ophuma ngayo ngoba kufanele uphume uqonde, ungasabalali nokuluphawu lokuthi usaqoqekile awukenzeki umonakalo ongako esithweni sakhe. Abahlolayo babebuye bahlole iminyama kowesifazane, uma iqumbile kwakusho ukuthi akakazibandakanyi nocansi.

Iso ulwelwesana olusesithweni sangasese sowesifazane.

Iminyama imisho eba bomvu noma eba mnyama evela emabeleni noma ngemuva kwezitho ngenkathi intombazane isiqala ukuthomba. Kuyaba eyomuntu wesifazane noma wesilisa.

UMsimang, (1975:238) uthi:

Ngesikhathi intombazane isencane iba ngaphansi kwesandla nomthetho kanina. Kepha ithi ingakhula iphathwe ngamaqhikiza. Lokho kusho ukuthi uma isencane, kwenzeka yone, icala layo lize lifike kuyise, yena uzobuza unina ukuthi yimfundiso yakhe yini, ukuba ingane yone na? Kepha angaphuma phansi kukanina, emveni kokuba isikhulile, onke amaphutha ayo amaqondana nokuziphatha nobuntombi, nokuqoma, aseyobuzwa eqhikizeni.

Kuyahlaluka ukuthi intombazane yayingaphansi kwesandla sabadala ngokwehlukana kwamazinga abo. Ukuqoma kwentombazane inganikeziwe igunya kukhona ababebekwa amacala.

UMsimang, (1975:239) uqhuba athi:

Lapho izintombi ziphaphalaza ekuziphatheni zenza izinto ezizilulazayo zabe zijeziswa yilo iqhikiza.

Amazwi aziswana nenkulumo edala uthuthuvu yabe ikhuzwa yilona. Empeleni umsebenzi weqhikiza wabe ungukufundisa amantombazane ubuntombi nobuntu. Labe liwakha liwenza azothe ahloniphe, ahlonipheke. Labe lemukela izinkinga zamantombazane namasoka, lizame ukuzixazulula ngendlela ezokwenelisa. Intombi eyihlule wona yabe inikezelwa konini bayijezise. Izwi labe lingumthetho, labe lingaphikiswa.

5.5.1.2 Ukuhlolwa kwezinsizwa

Kowesilisa kubhekwa indlela umchamo uphuma ngayo, kufanele uma echama, umchamo uphume uqonde phezulu kube sengathi udlula ikhanda. Okwesibili kuhlolwa amadolo ukuthi anayo yini, iminyama uma iqumbile, imihle kusho ukuthi akakazibandakanyi nocansi.

UKhuzwayo, (2002:68) uthi:

Kumfana akugcini nje ngesitho sangasese kubuye kubhekwe namadolo. Lapho esithweni sangasese kubhekwa ijwabu. Ijwabu lomuntu wesilisa ongakalali nomuntu wesifazane liyaqina, kanti uma eseke walala nomuntu wesifazane liyathamba.

Okwesibili umuntu wesilisa ubebukwa ngemuva kwamadolo. Iminyama, kuyaba eyomuntu wesifazane noma wesilisa, iyaqumba, ibe mihle uma lowo muntu engakazibandakanyi kwezocansi.

Okwesithathu, bekubhekwa amadolo kumuntu wesilisa. Bekuye kuthi lapha ngaphezu kwamadolo kufakwe iminwe. Uma iminwe ingena, kuthambile lokho kusho ukuthi lowo ohlolwayo useyalala nomuntu wesifazane.

Okwesine, umuntu wesilisa uhlolwa umthambo ongemuva komphambili. Uma ezalwa nalo mthambo. Abafana ekwaluseni bebewunqamula lo mthambo ngokuthi babhoboze imbobo bese bethatha usinga lweshoba lenkomo babophe lapho

bebhoboze khona. Sekuzothi emumva kwesikhashana bese uyaqhuma lo mthambo. Ukuqhuma kwalo mthambo kwenza ukuba kube lula kumuntu wesilisa ukwenza ezocansi ngaphandle kokuhlangabezana nezinkinga zejwabu.

Kuyavela ukuthi leli siko lokuhlolwa kwezinsizwa kulula ukuliqhuba nokubona ukuthi izinsizwa sezizibandakanyile yini kwezocansi noma cha. Ukuhlolwa kwezinsizwa yikho okungasiza isizwe samaZulu kulolu bhubhane lwesifo sengculazi. Ukuhlolwa kwezinsizwa kwenza ukuba zihlale zihlanzekile ezithweni zazo zangasese.

Inhloso yaleli siko kwakuwukukhuthaza izintombi nezinsizwa ukuba zigcine ubuntombi nobunsizwa bazo kuze kufike isikhathi sokugana nesokuganwa. Lokhu kwakusiza kakhulu ekuvikeleni ukukhulelwa isikhathi singakafiki. Inhloso esikhathini samanje kubukeka kuwukugwema izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi.

5.5.2 UMkhosi Womhlanga

UMkhosi Womhlanga ubonakala udlondlobala esizweni samaZulu. Kukhona izinhlangano ezingawufuni nokuwubona ngenxa yamalungelo esintu. Bakhala ngokuhlukunyezwa kwezintombi ngokuhlolwa kwazo. Nokho iSilo samaBandla asipheli mandla ngisho kuvela izingozi zomgwaqo kanye nokuhayiza kwezintombi kulo Mkhosi.

Lo Mkhosi ugujwa ngenyanga kaMandulo eNyokeni, okuyisigodlo seSilo uZwelithini lapho izintombi nto ziye zibuthane khona. Izintombi zisuke zihambisa umhlanga kwiSilo samaBandla uZwelithini kaZulu. ISilo kulo Mkhosi sisuke sifundisa noma sigquguzela ukuziphatha ngenhlanzeko kwezintombi nokuhlonipheka kumuntu wesifazane. ISilo sisuke sizoqwashisa izintombi ngezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi.

UKhuzwayo, (2002:74) ubeka uthi:

Esikhathini sanamuhla uMkhosi Womhlanga usebenza njengesikhali sokuvika leli gciwane lesandulela ngculazi uqobo lwayo.

Inhloso yeSilo yokubuyisa lo Mkhosi ukulwa nezifo ezithathelana ngocansi ikakhulukazi ingculazi. Isizwe siyawutusa lo Mkhosi ngoba sinenkolelo yokuthi ugqugquzela ukuziphatha okunobuntombi nto ezintombini kuze kufike esikhathini sokukhetha umkhwenyana.

UKhuzwayo, (2002:74) uqhuba athi:

Ukuba khona kwawo kuneqhaza elibanzi ezimpilweni zentsha yesifazane engamaZulu kuleli zwe. Okokuqala, kulezo zindawo lapho lo Mkhosi usaqhutshwa khona, izintombi zisaziqhenya ngobuntombi bazo. Okwesibili isifo esithathelana ngokocansi, kuhlenganisa nengculazi, ziphansi ngendlela engakaze ibonwe.

Kunesiqiniseko sokuthi ezindaweni ezingawuqhubi lo Mkhosi zisenkingeni ngezifo ezithathelana ngokocansi kanye nezinga lokukhulelwa liphezulu entsheni.

Ongaba iSilo ngokuzayo uzohlomula ngoNdlunkulu uma izintombi ziphephile kulolu bhubhane lwesifo sengculazi. Kuyenzeka iSilo sifune ukuthatha uNdlunkulu khona emkhosini Womhlanga kungaba kubi ukuthi iSilo sithathe uNdlunkulu ongagcwele ngoba kuzokusho ukubhubha kwesizwe samaZulu. Kuyenzeka kungabi inhloso yeSilo ukuthatha uNdlunkulu kodwa Sizwe sithanda intombi. Lokho kuzokusho ukuthi intombi isizoba umama wesizwe, ngalokho nesizwe sesizohlomula.

UKhuzwayo, (2002:74) uqhuba athi:

Ngesikhathi soMkhosi Womhlanga izintombi zikha umhlanga emfuleni ziwulethe eNdlunkulu. Kungalesi sikhathi lapho iNgonyama ikhetha khona uNdlunkulu, uma ibona kunesidingo.

Kuyavela ukuthi iSilo sikhetha uNdlunkulu uma kunesidingo. Kuyacaca ukuthi isidingo esikhulu esikhathini samanje ukufundisa abantu abasha ngendlela yokuziphatha. Abantu abasha balesi sikhathi bazinikela ezidakamizweni ezenza ukuba basheshe baye ocansini olungavikelekile nolwenza bathole isifo sengculazi. Inhloso akusikho ukubafundisa kuphela kwezocansi kodwa balungiselelwa ingomuso, emshadweni wabo. ISilo kanye nesizwe samaZulu bazothokoza ukubona abantu abasha benemizi emihle nezingane eziphilile. Umuzi onesisekelo esihle sempilo uba nokuthula nemfudumalo.

5.6 UHulumeni wakwaZulu-Natali

Kuyavela ukuthi uHulumeni wakwaZulu-Natali usuchithe imali eningi ngenxa yezifo eziphathelana ngokocansi ikakhulukazi isifo sengculazi. UHulumeni uphume umkhankaso wokusoka abesilisa nokubaqeqesha ngendlela okufanele baphile ngayo. Lokhu kuyimizamo yokwehlisa isibalo sabantu abangenwa isifo sengculazi lapha KwaZulu-Natali. IKwaZulu-Natali ingesinye seZifundazwe esinesibalo esikhulu sabantu abahaqwe isifo sengculazi. Ukwehla kwezinga labantu abangenwa isifo sengculazi uHulumeni uzokwazi ukuhola lesi sifundazwe ngendlela efanele. Ukusokwa nokuqeqeshwa kwabesilisa kulesi sifundazwe sikaMthaniya yikho okungaba yikhambi lesifo sengculazi. UHulumeni uchitha eningi imali ondla izintandane ezidalwa yilolu bhuhane. UHulumeni uzokwazi ukonga imali uma kungehla isibalo sabantu abagulayo nabafayo. Imali izosebenza kwezinye izidingo zabantu balesi sifundazwe ukuze sisimame kwezomnotho. Umnotho uyafadabala ngenxa yokuthi iningi labantu liyagula, lokhu kwenza imisebenzi yansuku zonke ingahambi kahle.

UShezi, (2015) uthi:

UHulumeni uchitha imali eningi ezama ukwelapha abantu asebenzenwe isifo sengculazi. Kungcono ukuvikela kunokwelapha, ngaleyo ndlela abantu abafundiswe ngendlela yokuvikela izifo ezithathelana ngokocansi. Ukusoka yisona sikhali sokulwa nesandulela ngculazi nengculazi uqobo. UHulumeni angalekelela kubantu abantulayo ngemali kunokwelapho abantu asebegula ngenxa yesifo sengculazi.

Kuyacaca ukuthi ukwelapha abantu kuyabiza kunokubafundisa ngezindlela zokuvikela ekutholeni izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Kuyavela nokuthi ukusoka yisona sikhali sokuvimbela ukubhebhethaka kwesifo sengculazi, ngaleyo ndlela uHulumeni uzokwazi ukonga imali.

5.6.1 AbezeMpilo beSifundazwe saKwaZulu-Natali

AbazeMpilo bazohlomula kakhulu ngoba yibo abagquguzela ukusokwa kwabesilisa kanye nokuqeqeshwa kwabo ngendlela yokuziphatha. Kuzobuye kwehlise izindleko ezithwalwa izibhedlela nemitholampilo ngabantu abatheleleka ngezifo ezithathelana ngokocansi. Kungasizakala nabantu abaphethwe ngezinye izifo ngokunakekelwa okusezingeni eliphezulu. Kuyavela ukuthi abantu abagcwele ezibhedlela abaphethwe izifo ezithathelana ngokocansi. Lezi zifo ezithathelana ngokocansi ziyingozi, zenza nabantu ezibaphethe bangabukeki uma sebegula. Ukugula kwabantu ngalolu hlobo kwenza izisebenzi zezeMpilo ziphelelwe uthando lokusiza iziguli. Abanye baze bayeke nomsebenzi ngenxa yezimo abazibonayo kubantu abagulayo.

AbezeMpilo bazohlomula ngokushesha ukwelekelela abagulayo uma befundisekile. Iningi labantu abagula ngezifo ezithathelana ngokocansi bayesaba ukuya kwabezeMpilo baze bagule kakhulu. Kungehla nokugxekwa kukaHulumeni ekuhlulekeni ukusiza abantu abagulayo. Kungehla nomthamo weziguli ezivakashela ezibhedlela nasemitholampilo.

UHall, (2004:2) uthi:

HIV/AIDS is found to increase the workload of nurses because of a higher number of patients with AIDS-related diseases, the comprehensive time-consuming care that is needed by many of these patients and the lack of support that is available to them.

Ingculazi kutholakala ukuthi yandisa umthwalo kubahlengikazi ngenxa yobuningi besibalo seziguli eziphethwe izifo eziphathelene nengculazi, ukunakekelwa okunzulu okudla isikhathi okudingwa iningi lalezi ziguli kanye nokuntuleka kosizo oludingakalayo kubo.

Kungancipha nomthwalo wokushona kwezingane ezizalwayo ngenxa yesifo sengculazi kanjalo nonina bezingane kuyenzeka bashone. Kungabuye kwehle umthwalo kwabezeMpilo ukwelapha lezo zingane ezizalwa zinesifo sengculazi ngenxa yokushoda kolwazi kubazali bazo. Kungabuye kwehle umthwalo kwabezeMpilo ngokushodelwa ngoDokotela ngokwanda kweziguli ngesivini ngenxa yezifo ezithathelana ngokocansi. Ukusokwa komuntu oyedwa kusho ukuphepha kwabantu abaningi. Umthwalo uyehla uma uvikela kunokwelapha ngoba ukusoka kuwukuvikela.

UShezi, (2015) uqhuba athi:

Izibhedlela zigcwele kakhulu abantu abasakwazi ukusizakala ngendlela efanele. ODokotela bayashoda ekulekeleleni ezibhedlela nasemtholampilo ngenxa yomthamo weziguli.

Kuyahlaluka ukuthi izibhedlela nemitholampilo ithwele kanzima ngenxa yomthamo weziguli. Kuyacaca ukuthi abasebenzi bangcine sebenengcindezi yokusebenza ngenxa yokugcwala kwezibhedlela kanye nemitholampilo lokhu kwenza ukuba kufe abantu ngenxa yokungalutholi usizo oluphuthumayo.

AbezeMpilo bazohlomula kwezomnotho ngoba abasezukuluchitha imali eningi ekwakhiweni kwemitholampilo nezibhedlela ngenxa yokwanda kwabantu abagulayo. Imali izosetshenziselwa ukuthuthukisa umphakathi ngezidingo zawo usuku nosuku. Imithi ibiza kakhulu kusho ukuthi kuzokongiwa imali. UHulumeni usebenzisa ama-NGO ukusondela kubantu, lokhu kwehlisa ukwesaba nokwamukela isifo sengculazi. Endaweni yaseShowe kunama-NGO asebenzisana nabezeMpilo ekwelekeleleni umphakathi ngezifo ezithathelana ngokocansi nangendlela yokuziphatha. Kwehlisa ingcindezi kwabaphila nesifo sengculazi. UHulumeni wakwaZulu-Natali usebenzisa imitholampilo, izibhedlela kanye nezifunda (*Districts*) ukusondela emphakathini. Ukusetshenziswa kwalezi zinhlaka uHulumeni kwehlisa umthwalo ezisebenzini zoMnyango wezeMpilo.

UNgobese, (2015) uthi:

Ubukhona kwezinhlangano ezizimele ezingenzi nzuzo (NGO) emphakathini yikho okwehlisa amathuba okuthathelana ngesifo sengculazi ikakhulukazi kubantu abasha. Ama-NGO alekelela nokufundisa nokuqwashisa abantu ngezifo ezithathelana ngokocansi. Abantu abakhele izindawo zaseShowe sebeyakuqonda ukuphila nesandulela ngculazi nengculazi uqobo. Abantu asebenaso lesi sifo bayakwamukela lokho kanjalo nabangenaso bayakwazi ukwamukela asebenaso.

Kuyacaca ukuthi izinhlangano ezizimele ezingenzi nzuzo (NGO) zenza umsebenzi obalulekile emphakathini owakhele izindawo zaseShowe. Kuyavela ukuthi umphakathi uyakuqonda futhi uyamukelana uma omunye esehaqekile isifo sengculazi. Lokhu kukhuthaza abantu ukuba bahlole isimo sempilo yabo kungakonakali kakhulu.

5.6.2 AbeZemfundo KwaZulu-Natali

UMnyango weZemfundo ungumgogodla kuHulumeni wakwaZulu-Natali ngoba yiwona obhekelele abantu abasha. Imfundo idinga umuntu ophilile ukuze akwazi ukufunda ngendlela efanele. Kuyavela ukuthi izingane eziningi ezisafunda azinabo abazali, lokhu

kwenza kube nzima ukuphumelela ngendlela egculisayo ezifundweni zazo. Ezinye zalezi zingane zizalwa zihaqekile isifo sengculazi, okwenza zingafundi kahle ngenxa yokuphazanyiswa ukugula njalo.

Ukwehla kwezingane ezikoleni, nokugula kothisha ngenxa yesifo sengculazi, kwenza uMnyango weZemfundo uzivale lezo zikole. Lokhu kuhlukumeza abanye othisha ngokwehla benyuka nezindawo zokuhlala kanjalo nomsebenzi wesikole uyaphazamiseka. UMnyango weZemfundo uzohlomula ngokuthola imiphumela esezingeni eliphezulu ikakhulukazi kumatikuletsheni uma izinga lengculazi liphansi kothisha nakubafundi. Othisha kanye nezingane bazobe besebenza ngokubambisana. Izinga lokugula kothisha lizokwehla, lokho kuzosiza izingane zingabi luvanzi emgwaqeni. IZikhungo zeZemfundo ephakeme zizohlomula ngabafundi abaphilile nabakulungele ukufunda emazingeni aphezulu.

UGachuhi, (1999:2) ubeka uthi:

However, HIV/AIDS is a real threat to the education sector and thus potentially to human resource-based development. HIV/AIDS has a multiple and negative impact on education. It affects three key areas at the local, district, provincial and national levels. These are:

- *the demand for education;*
- *the supply of education;*
- *the quality and management of education*

Nokho, isifo sengculazi siyingozi kakhulu emkhakheni wezeMfundo kanjalo nasekuthuthukisweni kwamakhono abantu. Isifo sengculazi sinemphumela eminingi futhi engemihle kwezeMfundo. Kuthinteka izindawo ezintathu ezibalulekile esigodini, kwisifunda, kwisifundazwe kanye nakumazinga kazwelonke. Lapha sibalula:

- isidingo semfundo;
- ukunikezelwa kwemfundo;
- izinga nokuphathwa kwemfundo

5.7 Abezenkolo eSifundazweni saKwaZulu-Natali

Abazenkolo bazohlomula ngokushumayeza abazalwane abaphilile nabakulungele ukuzwa izwi leNkosi. Kuzokhuphuka umnotho nokweshumi ngoba abantu bazonikela bayeke ukuzelapha kanye nemindeni yabo. Amabandla azohlomula kakhulu yilawa aliqhubayo leli siko ngoba inhloso yawo izobe ifezekile, ikakhulukazi ibandla lamaNazaretha. Kuzoshunyayelwa izwi leNkosi kuyekwe ukukhulunywa ngezifo ezithathelana ngokocansi emabandleni. Kuzobuya nesithunzi samakholwa ngoba bazobe sebebhekene nomsebenzi kaNkulunkulu kuphela. Kuzophela nokubukelana phansi ngenxa yokuba nesifo sengculazi ube ulikholwa. Iningi labantu linenkolelo yokuthi osontayo akafanele ukuba nezifo ezithathelana ngokocansi. Le nkolelo iyona efaka ingcindezi kubantu abasontayo kepha bephila negciwane lengculazi.

Kubefundisi kuzokwehla umthwalo wokuhambela abagulayo emakhaya nabasezibhedlela. Okungaba lusizo kubo ekuqhubeni ivangeli hhayi labagulayo ngokwezifo kepha ngokomphefumulo. Kuzokwehla umthwalo wokungcwaba amalunga ebandla zikhathi zonke kodwa kuzoqhutshwa iMikhosi yebandla ngendlela efanelekile.

UBiyela, (2015) uthi:

Abazenkolo bangashumayela izwi leNkosi ngokukhululeka kunokushumayela ngezifo ezithathelana ngokocansi kubantu. Abantu abafundiswe ngezifo ezithathelana ngokocansi emabandleni bese abesilisa bayakhuthazwa ukuba basoke ukuze kwehle izinga lokutheleleka ngesifo sengculazi. uHulumeni makangenelele kulawo mabandla aluqhubayo lolu siko lokusoka ukuze lapho kunamaphutha khona avikeleke kungakenzeki umonakalo wokufa kwabantu.

Kuyacaca ukuthi namabandla bakhathazekile ngokufa kwabantu ngenxa yesifo sengculazi. Kuyacaca nokuthi ivangeli yilo elihamba phambili kunokufundisa abantu ngezifo ezithathelana ngokocansi. Amanye amabandla ayafundisa abuye aluqhube lolu siko

lokusoka kodwa akwanele yingakho imfundiso ibalulekile mayelana nezifo zocansi .Kuyavela nokuthi kukhona amaphutha enzekayo lapho kuqhutshwa leli siko lokusokela ehlathini yingakho nabamabandla bephakamisa ukuba uHulumeni akalwenze lolu siko lube ngcono ukuze kungashoni muntu.

5.8 Imigudu elandelwayo ngowesilisa kuze kube uyaganwa

Inhloso yokukhulisa owesilisa, asokwe abuye aqeqeshwe ngendlela yokuziphatha ukuba aganwe akhe umuzi kayise. Kunemigudu elandelwayo ngowesilisa uma sekubonwa ukuthi usezingeni lokuganwa. Kungaleso sizathu esenze ucwaningo lwangacina ekusokeni nasekuqeqesheni kepha lwedlulela phambili lephelekezela owesilisa nemigudu okufanele ayilandele kuze kube uyaganwa. Le migudu iphelelisa owesilisa ukuba indoda yomuzi ehloniphekile neqotho.

5.8.1 Ukuqomisa

Ngemuva kwemikhosi yokukhulisa nokubonga izingane, kungaba umfana noma intombazane, kulapho umfana esengena ebunsizweni, kanti nentombi ingena ebutshitshini. Umfana uma esengene ebubhungwini uzigeza ngobulawu engaphumi ukuyoqomisa. Izintombi zazilindwa emfuleni noma emthonjeni lapho zikha khona amanzi ekuseni bese kuthi ntambama zilindwe lapho zitheza khona. Intombi eyeshelwa isikhathi eside yayenza isoka layo liziqhenye ngayo kanti esheshe yaqoma kwakuthiwa ilula, ayinasimilo. Intombi yayijutshwa ngaphambi kokuqoma insizwa.

UNyembezi noNxumalo, (1966:125) bathi:

Amantombazane ayengazenzili umathanda ege umthetho wamaqhikizi. Nesiko lokujutshwa laliqikelelwa. Izintombi nezinsizwa zazihloniphana kugcinwa imithetho ethile nxazombili.

Ukujutshwa kwezintombi isigaba esifanayo nokubuthwa kwezinsizwa kepha sasingenayo imininigwane eyayenziwa lapho kubuthwa izinsizwa.

UNyembezi noNxumalo, (1966:110) bathi:

Injongo yalokhu kujutshwa kwezintombi kwakuwukwazisa izintombi ukuthi sezingaqoma. Lokhu kusho ukuthi-ke kayikho intombi eyayithanda umuntu ingajutshwanga futhi ingatshenanga muntu.

Kuyacaca ukuthi leli gama **lokujutshwa** lichaza ukuvunyelwa kwezintombi ukuba sezingaqoma. Kwakungavunyelwe ukuba intombi iqome ingatshelanga muntu ngoba lokho kwakuyichilo. Ngisho ingathanda kanjani, yayimane ifele ngaphakathi okwebutho kuze kufike isikhathi sokujutshwa. Amaqhikiza ayenikeza izintombi ilungelo lokuziphendulela ezinsizweni.

UMsimang, (1975:237) uthi:

Iqhikiza intombazane endala phakathi kwekhaya, noma esigodini esithile. Intombi iba yiqhikiza emuva kokuba isiqomile. Ukuze ibe iqhikiza kumele iziphathe kahle esokeni layo ihlale iminyaka kulo

Kuyavela ukuthi intombazane eyiqhikiza kumele iziphathe kahle esokeni layo ukuze izoba isibonelo esihle nasezintombini eziza ngemuva.

UNyembezi noNxumalo, (1966:110) baqhuba bathi:

Intombazane yayivunyelwe ukuthanda umuntu oyedwa, ngakho kubikwa kuwona lapho intombazane isimkhethile owayo. Lapho umuntu efuna ukubonana nentombazane emthandayo wayezela emaqhikizeni ukuze zonke izinto zihambe ngomthetho. Intombi ibinele ingazibika ukwehluleka kwayo, insizwa isizocela ukuthi intombi leyo iyixhawule ihlola ukuthi iyiqome ngempela. Insizwa

lapho izogxuma igelekeqeke, igiye, izibonge ngenxa yokuqonywa. Emuva kwalokho sekuzolandela ucu noma impahla ngesimanje. Intombi konke ekwenzayo isuke ilandela imithetho yeqhikiza, uma iphaphalaza ekuziphatheni iyajeziswa ngokuhlawula izintombi.

Kuyahlaluka ukuthi iqhikiza lalenza umsebenzi omangalisayo ekuphathweni kwamantombazane. Kuyahlaluka nokuthi uma intombazane ihluleka ukuziphatha nokulandela imithetho iyajeziswa ngokuhlawula amanye amantombazane.

UNyembezi noNxumalo, (1966:111) baqhuba bathi:

Zonke izintombi kwakufanele ziziqhenye ngobuntombi bazo, kuthi engabe umuntu uziphathe kabi waphelwa ubuntombi lowo osesiphosisweni azihlawule izintombi.

Emuva kwenyanga intombi iqomile, isoka libe selicela eqhikizeni ukuba kunqunywe ilanga lokubonga intombi.

Kuyacaca ukuthi izintombi zazibugcina ubuntombi bazo, zaziziqhenya ngokuba izintombi nto. Kuyavela nokuthi izintombi zazilesaba ihlazo ngoba zazizojeziswa kanzima uma sezonile, ingakho izintombi zazihlala ngentombi.

UMsimang, (1975:239) uthi:

Namuhla sekubongelwa emakhaya, kanti kuqala izintombi zazihlangana entabeni kubongwe khona.

Ukubonga intombi kusho ukuyihlonipha kanye nomndeni wayo. Izikhathi azifani lapho kwakubongwa khona intombi, kungaba sentabeni noma ekhaya inqubo uma ibongiwe intombi.

Emuva kwesikhathi esingangonyaka kuthandanwa, intombi yayihamba iyobona umuzi, iphelekezelwa izimpelesi zayo ezizophatha impahla. Emuva kwalokho isizohlonipha

abasemzini lapho iqome khona. Kunemithetho eyayilandelwa abaqomene ngenkathi kuqhutshwa uthando. Bobabili abaqomene babefundiswa ukuthi akungenwa esibayeni sendoda ngakho kufanele basome. Abaqomene uma bephathene kahle bangalingeka kwaze kwangavela ngane umnumzane ube esebonga ingane yakhe ngokuyemulisa .

UMsimang, (1975:92) uthi:

Isiko lokuhlonipha bandla. Kwakuhlonipha ikakhulukazi abesifazane. Phela lokhu kuhlonipha kusho ukungagaguli ngegama into ebiza ngegama umuntu ohloniphekile. Kwabe kuhlonishwa abasemzini lapho umlobokazi ende khona noma lapho intombi iqome khona. Ngenxa yokuthi intombi ihlonipha nala ingeyikwendela khona, cishe kwakuhlonishwa nje yonke imizi. Abesilisa nabesifazane babehlonipha futhi amagama amakhosi.

Kuyahlaluka ukuthi ukuhlonipha kuyisiko lakwaZulu ngoba nakhu kuvela ukuthi intombi yayithi uma isiqomile bese ihlonipha isoka kanye nabasemzini. Kwaze kwavela nesaga esithi “intombi ihlonipha nalapho ingeyikwendela khona”. Okuchaza ukuthi umuntu wesifazane uhlonipha wonke umuntu ngoba akalazi ikusasa limphatheleni

5.8.2 Ukuganwa

Ukuganwa kuyingxenye yosikompilo lakwaZulu lapho kusuke kwakhiwa isisekelo sempilo emndenini. Umndeni olandele yonke imigudu efanele awubinazo izinkinga, ikakhulukazi kubantwana balelo khaya. Abantwana abazalwa emndenini olandele imigudu efanele, ababizwa ngawo wonke amagama angafanele. Ukubaluleka kokuganwa kwenza isisekelo esihle kubantwana ngoba ngisho ezelwe kuyaye kuthiwe uzitholela unina umalokazana uma kungumfana. Lokhu kusho khona ukuthi isiphetho somuntu ozelwe ukuba agane noma aganwe bese efa emuva kwalokho. Ongaganile futhi engaganiwe akahlonishwa emndenini nasemphakathini. Owesilisa ongaganiwe emdala uma kuhlangene amadoda uhlala nabafana kanjalo nowesifazane osemdala ongacolile akavumelekile ukwangamela izithebe.

UMsimang, (1975:249) uveza ukuthi:

Ukuganana nokuganwa kungukuphelela kwalawo mabanga okukhula. Ongaganiwe kakapheleli ebuntwini, ngesiko owesilisa waziwa ngokuthi ungumfana kungakhathaleki noma useneminyaka emingaki yobudala futhi ngeke ahlala ebandla aphendulane namadoda ngisho angaze abempunga ekhanda. Ngokunjalo owesifazane ongendanga uyintombazane aze afe, angeke ahlale esithebeni namakhosikazi, ngeke asike ivenge kanye nawo.

Kuyacaca ukuthi indoda engaganiwe nowesifazane ongaganile akakutholi ukuhlonipheka emndenini nasemphakathini. Kuyavela ukuthi owesilisa angaze abempunga ekhanda kodwa akaziphawuli izindaba zamadoda aganiwe kanjalo nowesifazane ongashadile akahlali esithebeni namanye amakhosikazi. Kubalulekile ukuthi umuntu azifeze zonke izidingo zokugana nokuganwa.

UMsimang, (1975:249) uqhuba athi:

Abangamagagu okukhuluma bathi izinsuku zomuntu ezibalulekile zintathu vo empilweni yakhe; olokuqala usuku azalwa ngalo, olwesibili usuku agana noma aganwa ngalo, olwesithathu usuku afa ngalo.

Kuyavela ukuthi ukugana kanye nokuganwa kubalulekile ngendlela eyisimanga. Ezinsukwini ezintathu ezibalulwe uMsimang, olwesibili, elokugana nokuganwa. Ngaleyo ndlela osokile, wafundiswa indlela yokuziphatha usuke elungiselela usuku lwakhe lwesibili empilweni oluwukuganwa. Ukusoka okungenazo izithelo kuyingozi kubantu besilisa. Inhloso yokuganana ukubumba imindeni kanye nobuhlobo. Umshado ongahlanganisi imindeni uvame ukuchitheka, yingakho umshado ubikwa nakokhokho ukuze ungabhidliki.

Imindeni ihlanganiswa ukuba umnumzane wekhaya athumele abakhongi ukuba bayolobola intombi. Ukulobola kulisiko kwaZulu elikhombisa uthando nokwakha ubuhlobo obuhle emndenini eganiselanayo.

UMsimang, (1975:265) ulichaza kanje:

Ilobolo liyindlela yokuthi izandla ziyagezana. Ngokuphuma kwentombazane ekhaya abazali bayo bayalahlekelwa. Balahlekelwa isiqu sayo baphinde balahlekelwe usizo ebiyilo phakathi kwekhaya. Ilobolo lizama ukugcwalisa lesi sikhala ngendlela yokukhalelana. Okwesibili ilobolo liyindlela yokubonga ukukhuliselwa intombi ibe ngumuntu ogcwele lona oseyokwakha umuzi kobani.

Kuyavela ukuthi ilobolo liyingxenye ebalulekile emindenini eganiselanayo. Libonga ukuziphatha kwentombi kanye nokukhuliswa kwayo ekhaya lapho izalwa khona. Intombi uma ingasagcwele nelobolo liyehla lokhu kusho khona ukuthi ukuziphatha kahle kubalulekile ngoba kunomvuzo omuhle ekugcineni.

UNyembezi noNxumalo, (1966:116) bathi:

Umuntu ongasantombi zazimkipha inyumbazane ezinye izintombi, futhi noma eselotsholwa, amabheka angabe eseva eshumini nenkomo eyodwa.

Kuyahlaluka ukuthi ilobola liyalimala ngesimo sokungaziphathi kahle kwentombazane. Ilobola lilimala kakhulu uma intombazane isize yathola umntwana inganile.

UNyembezi noNxumalo, (1966:117) baqhuba bathi:

Endulo ilobolo lalinganqunyiwe. Umuntu wayekhipha nje lokho anako. Kuyothi lapho abasekweni sebhuluphekile bayozikhalela kumkhwenyana okwaze kwenza isaga esithi umkhwenyana isigodo sokuqhuzula.

Kuyahlaluka ukuthi umkhwenyana akaphoqelekile ukuqeda ilobolo uma amandla engekho ngaleso sikhathi. Ngelokho akekho owesilisa ongathi akaganiwe ngenxa yelobolo elingaphelele.

Umkhongi ukwenza konke okulindelekile ekhweni njengokuhambisa izibizo zomama. Kuseyikho ukubonga ukukhuliselwa ingane ize ibe yintombi. Ukubonwa kwezinkomo nakho kwakha ubudlelwane emindenini yomibili. Lokhu kusho khona ukuthi umshado akuyona into yabaganana kuphela kodwa eyemindenini ukuze izophilelana. Kuyahlatshiselwana, umukhwe unendlakudla kanjalo nomkhwenyana uneyakhe. Le mikhosi eqhutshwayo ingeyokwamukelana emindenini. Emuva kwemikhosi yezindlakudla umkhongi uzobe esecela ukukhehla intombi. Lolu siko luwuphawu olukhombisayo ukuthi intombi isiyingoduso yomuntu, nokuthi kusuke kungumkhosi wesethembiso sokuthathwa kwentombi ibe umakoti wakulowo muzi.

UNyembezi noNxumalo, (1966:118) bathi:

Lapho umuntu eseyingoduso wayekhehla, ngokwesimanje singathi kwakufana nokuthi usethenjisiwe. Abanye abanumzane babezihlabela izinkomo izingane zabo, ingane ithunge isidwaba ngaleyo nkomo.”

Kuyavela ukuthi kudala kwakwenziwa umkhosi wokukhehla kanti esikhathini samanje umkhosi usuphenduke umkhosi wesithembiso sokuthathwa kwentombi ibe umakhoti.

Emuva komkhosi wokukhehla sekuzolandela umkhosi wabayeni kanye nowokucimela kukamakoti. Umakoti ezovalelisa ezihlotsheni zakhe ikakhulukazi komalume bakhe. Kuzobe sekulandela umncamo lapho sekusondele khona izinsuku zokusina kwakhe. Umakoti ngaleso sikhathi somncamo usuke esebanjiswe insika yakwabo, ephakathi nendawo, kuthiwa uzothola kuyo amandla okubhekana nekusasa. Kuyavela ukuthi yiyo yonke imigudu elandelwayo kanye nezinkolelo zokwakha umuzi oqotho. Kuzobe sekungena udwendwe nayo yonke imininingwane yalo kuze kufike lapho kwabiwa khona. Nakho ukwaba kuwukuhlanganisa umndeni, abaphilayo nabangasekho bayabelwa. Ekugcineni sekuphele konke waze wafakwa nasemndenini umakoti kuzobe sekuba umbondo. Lo mkhosi wenziwa emuva kwawo wonke umsebenzi wokuganiselana. Lapho umakoti esesinile, wakha nesihlobo esihle, kwachuma umendo wabuye wathola nabantwana. Lo mbondo uwukubonga konke okwenzekile kwaba yimpumelelo.

Akusiwona wodwa lo mbondo ngoba ukhona owandulela ukuphuma kwamabheka eya ekhweni.

Abaganene bazohlalisana kahle uma belandele yonke imigudu efanele yokuganiselana. Ukusoka, ukukhuliswa ngendlela efanele kanye nokuqeqeshwa kwenza abaganene baphile kahle futhi baphile kade emhlabeni. Ukugwema izifo ezithathelana ngokocansi kusho ukwanda kwesizwe samaZulu. Inhloso yokusoka nokuqeqeshwa akungabi ukuvikela izifo ezithathelana ngokocansi kuphela kodwa akube ukufinyelela ekuganweni.

Ngokuganiselana imindeni izohlomula. Umkhwenyana uhlomula ngomakoti ophilile kanjalo nomakoti uhlomula ngomkhwenyana ophilile ongenazo izifo zocansi. Noyise kamakoti uhlomula ngelobolo eliphelele ngoba ingane yakhe isagcwele.

Omama bahlomula ngezimpahla ngesikhathi somembeso kanjalo nomndeni womkhwenyana uhlomula ngezingubo namacansi ngesikhathi somabo. Izingane ezizozalwa emuva kwale migudu yokuganiselana zizophepha ezifweni ezithathelana ngokocansi

5.9 Isiphetho

Kulesi sahluko kuyavela ukuthi ukuziphatha nokuqeqeshwa kosokile kungaba yikhambi lokunciphisa izifo ezithathelana ngokocansi. Kuvelile nokuthi baningi abahlomulayo ngokuziphatha kosokile ebheke ekwakheni umndeni wakhe ophephile ezifweni ezithathelana ngokocansi. Kuyavela ukuthi kusizakala yena uqobo esokile, kuhambe kuze kufike esizweni sonke samaZulu. Isizwe samaZulu sihle ngemikhosi eqhutshwayo nevuselela ukuziphatha entsheni. Kubonakele ukuthi ukukhuthazwa kwemikhosi efana nokukhuliswa kanye nokubongwa kwabantwana ekhaya ingabamba elikhulu iqhaza ekunciphiseni izifo ezithathelana ngokocansi. Kuvelile nokuthi osokiwe kumele alandele imigudu efanele ukuze aganwe.

Esikhathini samanje abantu sebevele bahlale ndawonye, bazale izingane kungazange kulandelwe imigudu efanele yokulobola. Intsha isikuthatha njengesiko ukuhlala ndawonye ngaphandle kwesibusiso sabazali. Ukungabi bikho kwesibusiso sabazali kubantu abathandanayo, babuye bahlala ndawonye njengabashadakazi kudala izinkinga ezinganeni ezizozalwa kulowo 'mshado,' ongemshado. Azibuye emasisweni, kwenziwe konke okuyimikhosi efanele emndenini, emphakathini kanye nasesizweni sonke samaZulu. Isizwe samaZulu sizolunga uma singabuyela ezimpandeni zokhokho.

ISAPHLUKO SESITHUPHA

6.0 UKUCUTSHUNGULWA NOKUHLAZIYWA KOLWAZI OLUVUNJULULWE EZINHLAKENI ZOMPHAKATHI NGOKWEHLUKANA KWAZO

6.1 Isingeniso

Okuzotholakala ezimpendulweni kuzosiza ekutholeni izindlela zokwenza noma zokuqhuba leli siko lokusoka. Kuzobuyele kusize ekutholeni amandla okufundisa abantu ngendlela yokuziphatha. Kuzokhanyiswa nangezinombolo okuvunjululwe ucwaningo ezimpendulweni zababuziwe mayelana nesiko lokusoka. Ucwaningo lwenziwe endaweni emzini oyidoloba laseShowe nasesigodini saseMlalazi kubantu abahlukahlukene nangokweminyaka. Inhloso kube wukuthola ukuthi abantu besilisa baliqonda kangakanani isiko lokusoka. Abantu abaphendule uhlu lwemibuzo babengamashumi amahlanu (50).

Imibono yomphakathi mayelana nokusoka izovezwa kulesi sahluko. Kuzosetshenziswa izimpendulo ezizotholaka ohlwini lwemibuzo ngenhloso yokuveza obala ukuthi umphakathi ucabanga ini ngesiko lokusoka. Uhlu lwemibuzo luhlelelwe abathintekayo ekwenzeni leli siko, abasokile kanye nabangasokile. Umkhakha wokuqala othinta imininingwane emayelana nobuzwayo, owesibili omayelana nesiko lokusoka.

Uhlobo lwemibuzo ezobuzwa ihlukaniswe izigaba ezimbili. Kukhona isigaba sokuqala esiphathelene nababuzwa imibuzo. Esesibili esiphathelene nesiko lokusoka ngqo.

Umbuzo uphathelene nokuthi usokile noma awusokile. Lo mbuzo wenzelwa ukuhlola ukuthi endaweni yaseShowe lingakanani izinga labantu abangasokile ukuze basizakale nabo. Umbuzo ophathelene neminyaka wenzelwe ukubona ukuthi iningi labesilisa abasokiwe likumiphi iminyaka. Umbuzo ophathelene nokuganwa kanye nokungaganwa, lo mbuzo uhlose ukuthola ukuthi abaganiwe bona bacabangani ngesiko lokusoka kanjalo nabaganiwe. Kukhona umbuzo ophathelene nokukhonza kanye namabandla abakhonza

kuwo kanye nalabo abangakhnzi. Ngalokhu kuhloswe ukubona iqhaza elibanjwe amabandla esikweni lokusoka. Kukhona nombuzo ophathelene nokufunda nokungafundi, lo mbuzo ufuna ukubheka ukuthi abafundi njengabantu asebeluqalile ucansi bazilungiselele kanjani ngokuphathelene nesiko lokusoka.

Kukhona nombuzo ophathelene nezindawo abahlala kuzo ngenhloso yokubona ukuthi yiziphi izindawo ezikhuthalele leli siko lokusoka. Kuzothi lezo ezingakukhuthalele ukusoka bese ziyakhuthazwa.

Kukhona nesigaba sesibili semibuzo ephathelene nesiko lokusoka. Umbuzo umayelana nokususwa kwesicubu somzimba. Lo mbuzo uhlose ukubheka ukuthi ngabe bakhona yini abesilisa abangakholelwa ekususweni kwesicubu somzimba. Ukungasuswa kwesicubu somzimba kweminye imizi kungenza kube nzima ukukhuthazwa kwesiko lokusoka ngoba kuzobe sekuphambana nesikompilo lalowo muzi. Kukhona umbuzo obuza ngezindawo okufanele kusokwe kuzo, lo mbuzo ubheka ukuthi abesilisa bancoma ukusoka ngokweNdabuko noma ngokwaseNtshonalanga. Kukhona nombuzo ophathelene nokuthi obani abazohlomula ngesiko lokusoka. Lo mbuzo uzosiza ucwaningo ekuvezeni ukuthi kubaluleke ngani ukusoka.

6.2 Ukuhlaziywa kokuvunjululwe ucwaningo emphakathini waseShowe (Emzini oyidolobha laseShowe nasesigodini saseMlalazi)

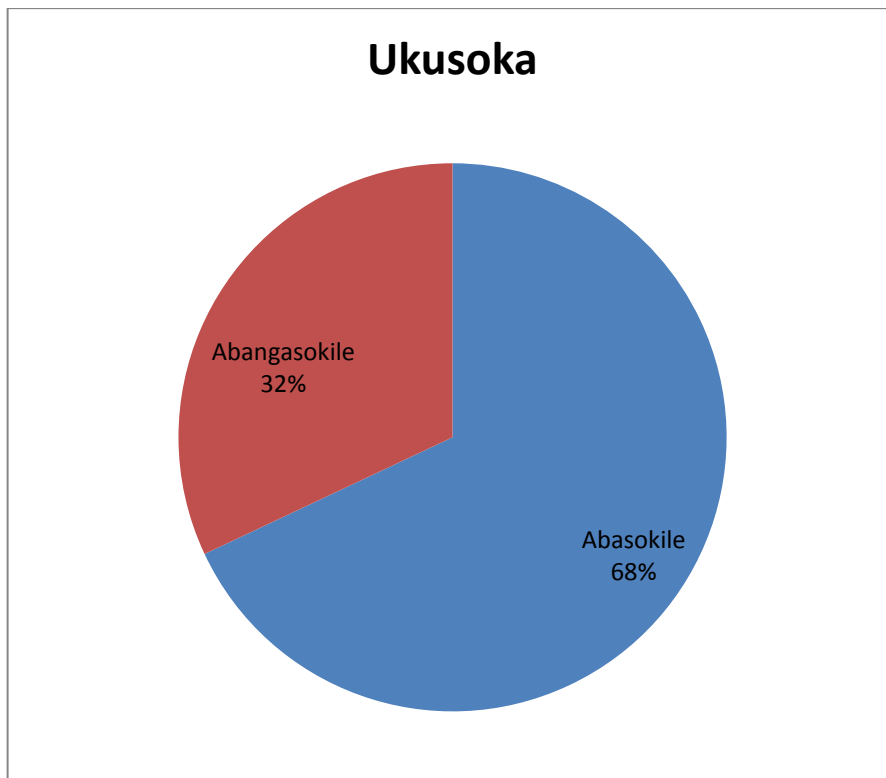
Kusetshenziswe uhla lwemibuzo kwabanye bekuyingxoxo lapho kuvela khona ukuthi umphakathi wale ndawo uyasiqonda isimo sengculazi. Ubukhona bama-NGO (*Non-Governmental Organisation*) endaweni yaseShowe kusiza kakhulu ngoba ayawuhambela umphakathi ngenhloso yokuwufundisa ngezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Kuyavela nokuthi umphakathi uyakuqonda ukubaluleka kokusoka.

Ucwaningo lukwazile ukuthola abathintekayo ekuqhubeni leli siko lokusoka, emkhakheni weNdabuko nangokwelashwa kuvelile kubo ukuthi ngempela leli siko lokusoka liyasiza

ekwehliseni amathuba okutheleleka ngezifo ezithathelana ngokocansi. Ucwangingo luhlulekile ukuthola abantu bolunye uhlanga.

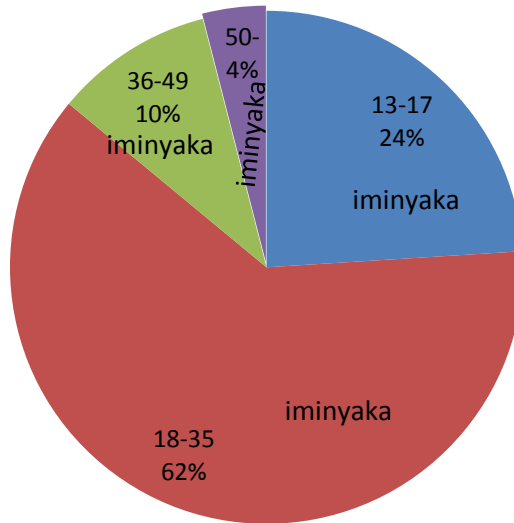
6.3 Isimo-mfanekiso sohlu lwembuzo

6.3.1 Ishadi elijwayelekile (Inkomba ngokwekhulu)



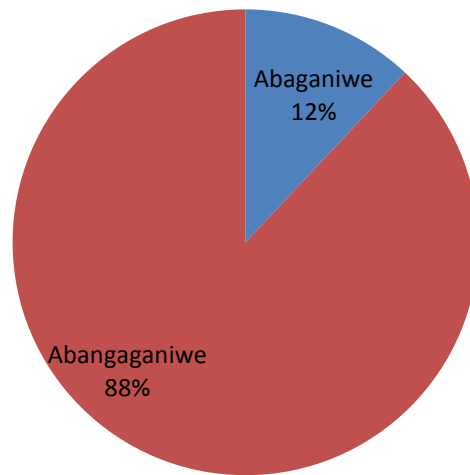
Kubantu abangamashumi amahlanu abaphendule uhla lwembuzo abasokile babengamashumi amathathu nane (34) - (ngokungamashumi ayisithupha nesishiyagalombili ekhulwini - 68%) kwathi abangasokile babeyishumi nesithupha - 16 (ngokungamashumi amathathu nambili ekhulwini- 32%). Izinombolo zifakazela khona ukuthi kule ndawo kuyaliwa nesifo sengculazi ngokuqhutshwa kwaleli siko lokusoka. Abantu ababambe iqhaza kulolu cwango bonke bangamaZulu.

Iminyaka yobudala



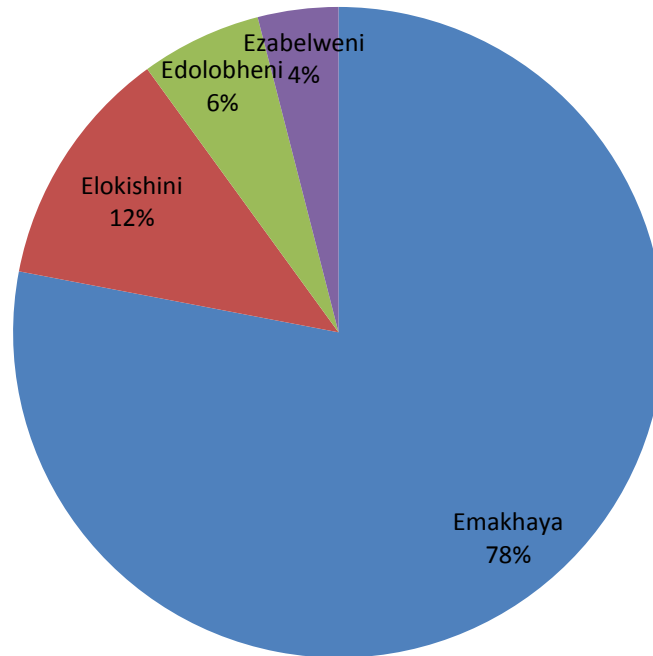
Iningi labantu abaphendule imibuzo iphakathi kweshumi nesishagalombili neminyaka kuya emashumini amathathu nanhlano. – (18-35) - labo babe ngamashumi amathathu nanye - (31) -. (okungamashumi ayisithupha nambili ekhulwini - 62%). Kwathi abaphakathi kweshumi nantathu kuya eshumini nesikhombisa (13-17) babayishumi nambili (12) okungamashumi amabili nane ekhulwini - 24%). Abaphakathi kweminyaka engamashumi amathathu nesithupha kuya emashumini amane nesishiyagalolunye (36-49) babe bahlanu (5)- (okuyishumi ekhulwini - 10%). Kwathi abangamashumi amahlanu kuya phezulu (50+) babe babili (2) – (okune ekhulwini – 4%). Okuthokozisayo ngalezi zibalo ukuthi abesilisa asebeluqalile ucansi yibo abakuqonda kahle ukusoka njengesikhali sokunciphisa ukubhebhetheka kwesifo sengculazi.

Abaganiwe nabangaganiwe



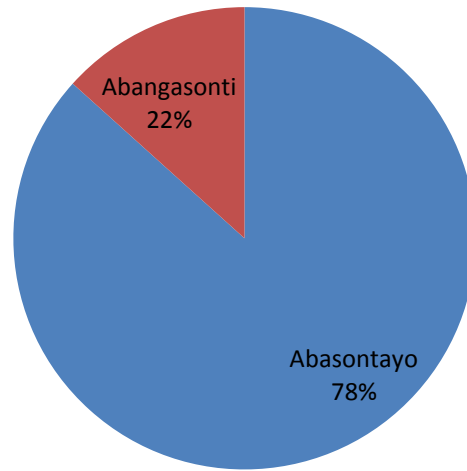
Abaganiwe babe yisithupha (6) – (okuyishumi nambili ekhulwini- 12%) kwathi abangaganiwe babengamashumi amane nane (44)- (okungamashumi ayisishiyigalombili nesishiyagalombili ekhulwini – 88%) . Kuyavela ukuthi labo abangakaganwa bazongena emshadweni beziqonda kahle izinselelo abazobhekana nazo.

Ukuzalwa kwabantu ngokwezindawo



Abazalelwe emakhaya babengamashumi amathathu nesishigalolunye (39)- (okungamashumi ayisikhombisa nesishiyagalombili ekhulwini – 78%), abazalelwe elokishini baba yisithupha (6)- (okuyishumi nambili ekhulwini- 12%), abazalelwe edolobheni babebathathu (3)- (okuyisithupha ekhulwini – 6%) abazalelwe ezabelweni baba babili (2)- (okune ekhulwini- 4%). Lezi zibalo zisho khona ukuthi usemkhulu umsebenzi ofanele wenziwe kubantu abahlala emalokishini nasemadolobheni kanye nasezabelweni.

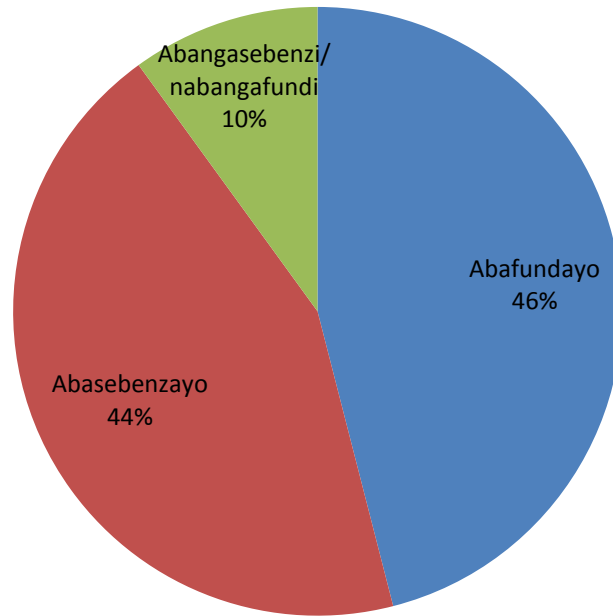
Inkolo yomphakathi



Abasontayo babengamashumi amathathu nesishiyagalolunye (39)- (okungamashumi ayisikhombisa nesishiyagalombili ekhulwini-78%) kwathi abangasonti babe yishumi nanye (11)- (okungamashumi amabili ekhulwini- 22%). Kuvela ukuthi nasemabandleni liyashunyayelwa leli vangeli lokusoka kanye nokuziphatha kahle. Kusho khona ukuthi abantu abasondele ezinkonzweni ukuze isizwe sisizakale.

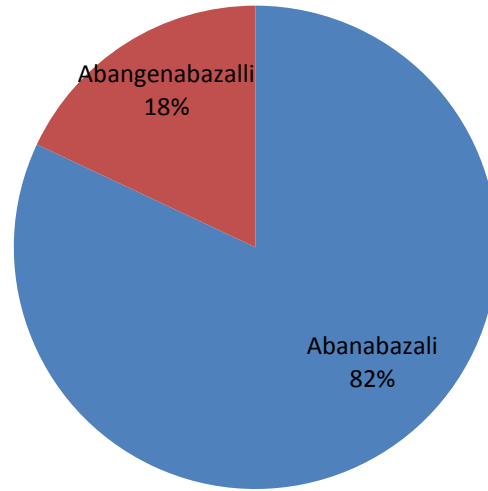
Kwabasontayo amaNazaretha babe okungamashumi amane nane ekhulwini- 44%, kwathi amanye amabandla angabazalwane ngokwehlukana kwawo babe okungamashumi amathathu nane ekhulwini - 34%). Abasontayo babe okungamashumi ayisikhombisa nesishiyagalombili ekhulwini - 78%). Kwathi abangasonti baba okungamashumi amabili nambili ekhulwini – 22%)

Ukusebenza



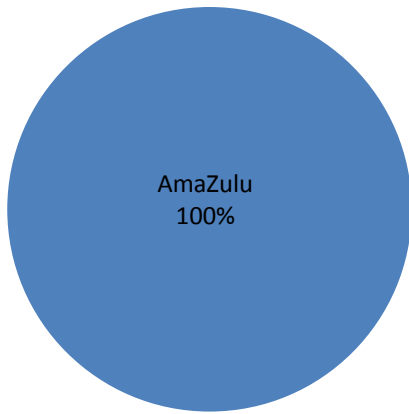
Abafundayo babe okungamashumi amane nesithupha ekhulwini – (46%) abasebenzayo babe ngamashumi amane nane ekhulwini - (44%), bese kuthi abangasebenzi /abangafundi babe okuyishumi ekhulwini - (10%) kuphela. Kuyasho ukuthi nabafundi bakhanyiselekile ngalolu bhuhane lwesifo sengculazi kanye nokusoka.

Ubukhona babazali



Abanabazali babe okungamashumi ayisishiyagalombili nambili ekhulwini -(82%) bese kuthi abangenabo abazali babe okuyishumi nesishiyagalombili ekhulwini-(18%). Lezi zibalo zisho khona ukuthi kule ndawo yaseShowe umphakathi usuyakuqonda ukuphila nesifo sengculazi kanye nokuphila nomuntu osenaso lesi sifo. Iningi labantu abafundayo kanjalo nabasebenzayo basenabo abazali, lokhu kusho ukuthi izinga lokufa kwabazali ngenxa yezifo ezithathelana ngokocansi lisephansi uma liqhathaniswa nakwezinye izindawo. Lokhu kusizwe ukuba khona kwama-NGO (*Non- Governmental Organisation*), alekelela umphakathi ngokusoka kanye nezifo ezithathelana ngokocansi.

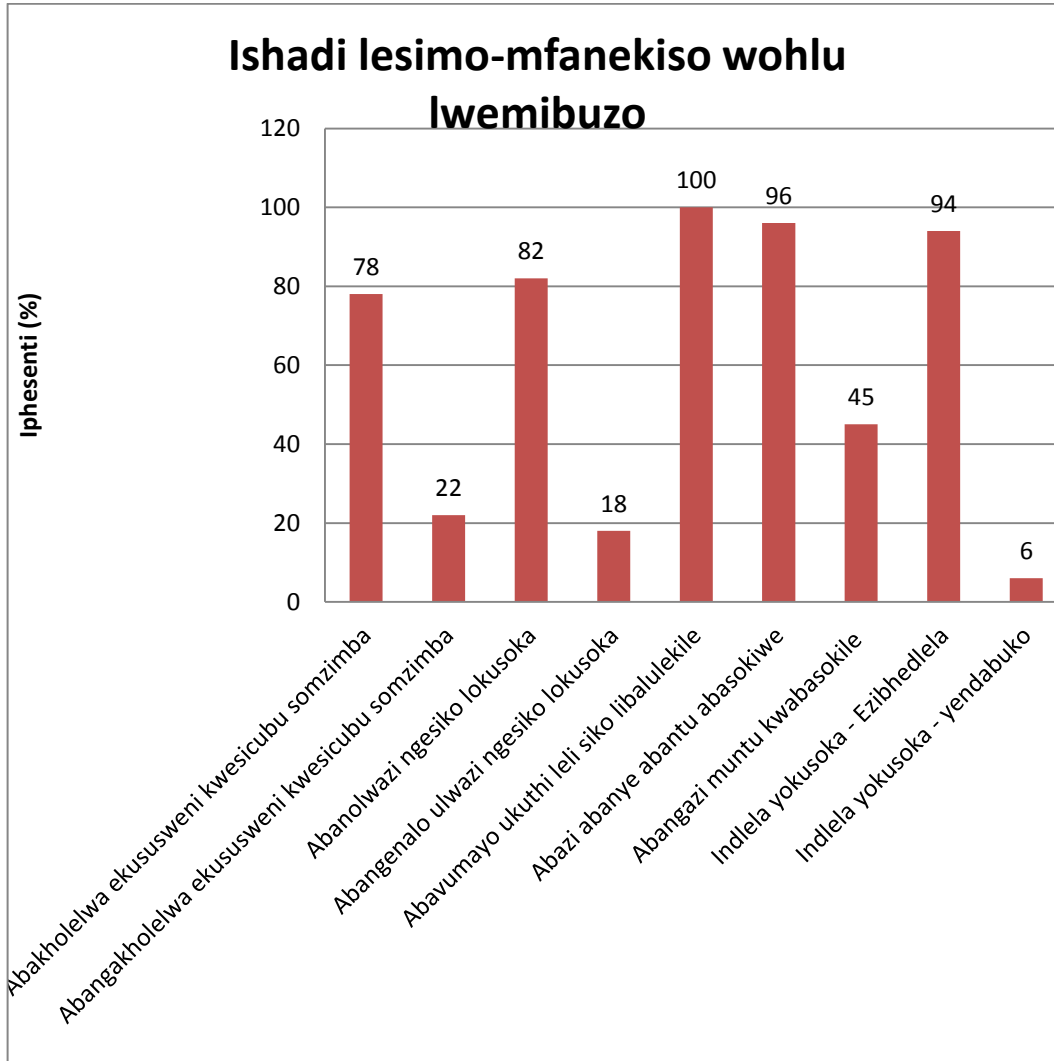
Isizwe esicwaningiwe



Lolu cwaningo lwenziwe emzini oyidoloba laseShowe kanye nasesigodini saseMlalazi kubantu abangamaZulu kuphela. Lokhu kwenziwe ngoba vele ucwaningo luthinta isizwe samaZulu kuphela.

6.4 Isimo-mfanekiso sohlu lwemibuzo

6.4.1 Ishadi lesimo-mfanekiso wohlu lwemibuzo (Structured interviews)



1. Abakholelwa ekususweni kwesicuba somzimba-78%
2. Abangakholelwa ekususweni kwesicubu somzimba-22%
3. Abanolwazi ngesiko lokusoka-82%
4. Abangenalo ulwazi ngesiko lokusoka-18%
5. Abavumayo ukuthi leli siko libalulekile-100%
6. Abazi abanye abantu abasokile-96%

7. Abangazi muntu kwabasokile-45%
8. Indlela yokusoka : ezibhedlela-94%
9. Eyendabuko -6%

Abesilisa abaphendule uhla lwemibuzo bayakholelwa ekususweni kwezicubu zomzimba. Abanye baze bakholelwe ekukleleni nasekugcabeni. Babe okungamashumi ayisikhombisa nesishiyagalombili ekhulwini-(78%) bayakholelwa ekususweni kwesicubu somzimba kanti babe okungamashumi amabili nambili ekhulwini-(22%) abakholelwa ekususweni kwesicubu somzimba. Iningi lithi ukususwa kwesicubu somzimba kwakha indoda eqotho nekwaziyo ukumela ubunzima.

Kuyavela ukuthi abesilisa banalo ulwazi mayelana nokusoka ngoba babeka ubuhle nobubi balo isiko. Kuyavela ukuthi bayazazi nezindlela ezisetshenziswayo ekuqhubeni leli siko. Iningi lithi, leli siko livikela ekutholeni izifo ezithathelana ngokocansi ngoba inhlanzeko ivikela izifo. Babalula nokuthi leli siko lidala ngakho kufanele lenziwe ukuze kuhlonishwe okhokho. Kuyavela nokuthi bayazana bebodwa ngesimo sabo sokusoka ngakho bathi akugqugquzelwe abantu abasha ukuthi abasoke ukuze kwehle izinga lengculazi.

Kuyavela ukuthi iningi labesilisa lincoma ukusoka esibhedlela kunokusoka ehlathini. Babe okungamashumi ayisishiyagalolunye nane ekhulwini - (94%) abancoma ukusoka ngokwasesibhedlela. Babe okuyisithupha ekhulwini - (6%) abancoma okwendabuko. Okubaluliwe kulolu cwaningo ukuthi baningi abantu besilisa abasonta kumaNazaretha kodwa sebeyingcosana abancoma indlela yokusoka ngokweNdabuko. Lokhu kusitshela ukuthi nakuba bengamaNazaretha kodwa abanye bayasoka ezibhedlela. Iningi libeka ukuthi kuphephile ezibhedlela ngoba kunoDokotela abaqeqeshiwe ukuqhuba leli siko lokusoka. Bathi osokwayo uyasizakala masinyane uma opha kakhulu noma kubuhlungu. Abanye baqhathanisa indlela yeNdabuko naleyo yaseNtshonalanga ngokuthi eyeNdabuko ephephile futhi iqeqesha umuntu wesilisa ezintweni eziningi. Babe okuyisithupha ekhulwini - (6%) kuphela abahambisana nokusoka ehlathini abangamaNazaretha. Laba bathi osoke ezibhedlela uyefana nongasokile ngoba akabuzwanga ubuhlungu obuzomenza

indoda eqotho. Bathi eyeNdabuko ikunika umthetho wokuziphatha kahle uze uganwe kuyima uzibandakanya kwezocansi.



1. Ongakanani okufanele asokwe? – 13 -weminyaka ukuyaphezulu = 46%
 - kusuka kozelwe = 34%
 - Omncane nomdala = 20%

Kuyavela nokuthi okungamashumi amane nesithupha ekhulwini - (46%) bancoma ukuthi abantu okufanele basoke abasukela eminyakeni eyishumi nantathu kuyaphezulu - (13+), okungamashumi amathathu nane ekhulwini - (34%) bancoma ukuthi osokwayo akube ozelwe kanti okungamashumi amabili - (20%) bancoma ukuthi akube omncane noma omdala kuyefana.

Kubuye kwathintwa izeluleko abangazisho kubantu abasafuna ukusoka. Bakuvezile ukuthi akulula ukweluleka omunye umuntu mayelana nokususwa kwesicubu somzimba. Nakhu okunye okuvelile kulolu cwaningo okushiwo umphakathi:

- Ubuhle bokusoka.
- Akabe nesibindi ngoba oDokotela banolwazi ngeke alimale kanjalo nabahlengikazi baqeqeshiwe.
- Kuvikela izifo zocansi kanti nobuhlungu obesikhashana.
- Akenze uphenyo ngokusoka bese eyokwenza noma eyosoka uma ehambisana nakutholile.
- Ukuyothola ulwazi lokusoka ezibhedlela.
- Ababukele kwabanye abasokile.
- Ukumsabisa ngezifo ezithathelana ngokocansi.
- Kubalulekile ukusoka ngoba kuvikela osokayo uqobo kanye nomndeni.
- Akazikhethele indlela elula kanye nephephile yokusoka.

Kubuye kwabhekwa ukuthi obani abazohlomula ngokusoka kanye nokuqeqesha osokile. Nakhu okuvelile kubantu obekuqhutshwa kubo lolu cwaningo:

- Abantu besilisa ngoba izitho zabo zangasese zizohlala zihlanzekile.
- Abesifazane ngoba bazobe sebephephile ekuthelelekeni ngezifo ezithathelana ngokocansi.
- Osokile uqobo lwakhe akasezukulwetha onke amagciwane ngesikhathi kuyiwa ocansini.
- Abantu abasha bazovikeleka ezifweni ezithathelana ngokocansi ngoba yibo abamandla ekwenzeni ucansi.
- Isizukulwane sizophila impilo ehlanzekile nezogwema izifo ezithathelana ngokocansi.
- Abasokayo ngoba bazojatshuliswa ukubona izithelo ezinhle zezandla zabo.
- Umphakathi uzobe usuphephile ekungcwabeni mihla namalanga.
- Umndeni wosokile kanye nesizwe samaZulu ngoba kuzophela ukuxabana nokunukana emndenini kanye nasekutholeni izifo. Isizwe sizophila impilo

ehlanzekile ezifweni ezithathelana ngokocansi. Izingane zizozalwa zingenazo izifo zocansi ikakhulukazi isifo sengculazi.

- AbezeMpilo kanye noDokotela bazosizakala ngoba kuzokwehla umthwalo ababhekene nawo. Abantu abanegciwane lesandulela ngculazi nengculazi uqobo bazoncipha ngalokho kuzokwehlisa umthwalo emahlombe oDokotela nabahlengikazi ezibhedlela nasemitholampilo.
- UHulumeni wesifundazwe kanye noHulumeni omkhulu ngoba izindleko zokuthenga imithi yokwelapha zizokwehla. Ukwehla kwezindleko zokwelapha kusho intuthuko emphakathini.
- Inhlangothi i-WHO izohlomula ngoba inhloso yayo yokunciphisa isibalo sabantu abangenwa isifo sengculazi izobe ifezekile.

Kuyavela ukuthi kuzohlomula wonke umuntu emhlabeni, kusukela kosokile kuye ezinhlangothini zomhlaba. Okungavelanga kulolu hla lwemibuzo, isimo sothando kobulili obufanayo. Ababuziwe ngalesi simo bathi abafuni ukukhuluma ngesimo sobulili obufanayo. Ucwaningo luthole abantu ababili (2) abaqhuba leli siko lokusoka endaweni yaseShowe, oyedwa (1) uluqhuba ngokweNdabuko kanti omunye uluqhuba ngokwaseNtshonalanga esibhedlela saseShowe. Laba abaqhuba lolu siko bakugcizelele ukuthi ukusoka kubalulekile futhi kwehlisa isibalo sabantu abatheleleka ngezifo zocansi. Bancome ukuthi uHulumeni akasondele kubantu abaqhuba leli siko ngokweNdabuko ukuze kunciphe izinkinga ezikhona.

6.5 Ukucutshungulwa kolwazi lwabasokwe ezibhedlela

Kuvakashelwe abesilisa abasokile esibhedlela saseShowe. Kuyavela ukuthi abasokwayo abesilisa, abancane nabadala. Ucwaningo luqoke ukuhambela izikhungo lapho kusokwa khona abesilisa ngenhloso yokuthola ukuthi bona bakubona kanjani ukususwa kwejwabu. Kuvelile ukuthi abaningi abakafundiseki mayelana nesiko lokusoka. Iningi labesilisa lisajabulela ukususwa kwejwabu ngenhloso yokujabulisa abesifazane ngokocansi. Abanye basoka ngoba bebone abangani babo besoka kepha bengenayo inhloso yokusoka. Kuyavela nokuthi kunenkolelo yokungangenwa izifo ezithathelana ngokocansi uma ususokile.

Kuyavela nokuthi ukusetshenziswa kwejazi lomkhwenyana kuyagxekwa ngabanye abasokile ngayo le nkolelo yokungangenwa izifo zocansi uma ususokile.

Ngabesilisa esebekhulile abakuqonda kahle ukusoka nokusetshenziswa kwejazi lomkhwenyane. Kulaba abasokwayo kukhona asebeluqalile ucansi ngenxa yezinkinga bakhetha ukuyosoka. Kwabanye kuvela ukuthi baphoqwe abazali ukuba basoke. Ngokoqeqesho bayakhala ngokuthi alwanele ngoba kuba usuku olulodwa. Kuyavela ukuthi abesilisa abasokwa ezibhedlela abalutholi uqeqesho olwanele ngaphandle kokufundiswa ngokunakekelwa kwesilonda nokuqaqwa kwebhandishi. Ulwazi olutholakale ngenkathi kuqhutshwa lolu cwaningo kubantu besilisa abasokwayo luyosiza ekuvuleni amehlo izinhlaka eziqhuba lolu siko ukuze kungabi nazo izinkinga.

6.6 Ukucutshungulwa kolwazi kwabasokwe ngokweNdabuko

Ucwaningo luvakashele abesilisa abasokwe ngokweNdabuko, ibandla lamaNazaretha. Abasokwa bayayincoma le ndlela ngoba bathi iyaqeqesha ukuze ube ngowesilisa ophelele. Kuyavela ukuthi ukusikwa ijwabu uzwa, yikho okwenza owesilisa abe yindoda eqotho emndenini nasemphakathini. Kuyavela ukuthi inhloso yokusoka akusikho nje ukuvikela izifo ezithathelana ngokocansi kuphela kodwa ukwakha indoda yangomuso. Kunemigomo emihle elandelwa ibandla lamaNazaretha ngemuva kokusoka owesilisa, wokuthi alwenziwa ucansi kuze kuba umuntu uyaganwa.

6.7 Izimiso zomphakathi

Ucwaningo luthole ukuthi umphakathi waseShowe usuyakuqonda ukuba negciwane lesandulela ngculazi nengculazi uqobo ngenxa yemfundiso abayithola kuma-NGO. Abanalo baphumela obala basho ngokukhululeka ukuthi banalo leli gciwane futhi bayazivikela. Umphakathi uyaqonda nokuthi isiko lokusoka yilona elinganciphisa ukusabalala kwegciwane lengculazi emphakathini. Inkinga enkulu evezwa umphakathi ukusetshenziswa kophuzo oludakayo ikakhulukazi entsheni. Bakhala ngokuthi umuntu ngisho angasoka kodwa uyakhohlwa yikho konke akufundisiwe uma esedle amanzi

amponjwana. Ukuhamba amagigi yikho okunomthelele omkhulu ekusabalaleni kwesifo sengculazi, ikakhulukazi amantombazane asemancane. Abantu abasha uma sebedle izidakamizwa bayakhohlwa nokusebenzisa ijazi lomkhwenyane lapho beya ocansini. Okukhathaza umphakathi kakhulu ukuthi amantombazane ahamba ubumnandi alala noma nobani inqobo uma ezothola utshwala. Lokhu kwehlisa isithunzi sabantu besifazane endaweni. Umphakathi uphakamisa ukuthi akufundiswe intsha ngobungozi bezidakamizwa, lezo mfundiso zingabuyisa ukuzethemba kubantu abasha ikakhulukazi abesifazane.

Umphakathi ubuye wakhala nangokuthengiswa kwemizimba kwezinye izindawo ngenxa yobubha. Kuyavela nokuthi abantu abasha besifazane bathandana nabantu abadala ngenhloso yokuthola imali, lokhu kuyafana nokudayisa umzimba kubantu besifazane. Umphakathi uyakuncoma ubukhona bama-NGO emphakathini kanye nokusondela kwabeZempilo, bezofundisa ngokubaluleka kokusoka kanye nokuziphatha kosokile.

Umphakathi ubuye wakhala ngobugebengu obenziwa abantu abasha endaweni. Lobu bugebengu buholela endlini emnyama, lapho kunenkolelo yokwenza konke ukonakala kwezocansi. Imigilingwane eyenziwa emajele yenza abantu bangakwazi ukuhlonipha umphakathi abaphila kuwo uma sebebuya emajele. Amacala okudlwengula abikwayo adalwa yizo izidakamizwa ezidliwa abantu abasha. Umphakathi ukhala ngokuthi osokile nongasokile bayefana uma sebedle izidakamizwa.

Umcwaningi wabuye wavakashela nasezikoleni zendawo lapho kuphawuleke ukuthi ama-NGO ayavakasha ukuzokweluleka abantu abasha ngendlela yokuziphatha. Abafundi bayahlololwa isandulela ngculazi nengculazi uqobo, lokhu kuyabasiza abafundi ukuba bazi isimo sabo sempilo ukuze basheshe bathole nosizo uma sekonakele. Kuyahlololwa igciwane lengculazi ngoba abasenayo ingcindezi yokuba nengculazi. Iningi labafundi lihambela ezibhedlela ukuyosoka ngoba sebeyakuqonda ukubaluleka kwale nqubo. Kuyavela ukuthi othisha babambe elikhulu iqhaza ekufundiseni abafundi ngesimo sempilo kanye nokuziphatha. Inkinga evelayo nasezikoleni yikho ukusetshenziswa

kwezidakamizwa. Othisha bancoma ukuba uHulumeni angenelele ngasohlangothini lokufundiswa ngokusetshenziswa kwezidakamizwa ngoba ingathi kusemfashinini.

Umcwaningi wabuye wahambela emabandleni lapho abefundisi bekhala khona nabo ngokusetshenziswa kwezidakamizwa ngabantu abasha. Lokhu bakubeke njengento eqhutshwa nguSathane entsheni. Ngalokho bancoma ukuthi abantu abasha abakhulekelwe ngamandla, babuye bafundiswe nabo ukukhuleka. Izinga lokukhulelwa entsheni esontayo yikho okukhombisa ukuthi nayo iyazibandakanya ocansini olungaphephile. Kukhona amabandla anemigomo yokuthi umuntu akayi ocansini engakashadi kodwa abantu abasha badlubulundela kunjalo bakhulelwe, babuye bathole nezifo zocansi.

Umphakathi wasemakhaya wona ukhale ngokungabibikho kwezinhlaka ezizofundisa abantu abasha ngokuziphatha. Izinhlaka ezifana nobukhona bamaqhikizi naba khokheli abazobona ukuthi intombi isifanele yini ukuqoma nokugana. Kuvele ukuthi izingane zicelwa zisencane kakhulu futhi lokhu kwenziwa abantu abadala kunazo. Izingane zamantombazane ziyahlukumezeka ngoba zisuke zisafunda bese kuqhamuka umuntu omdala efuna ukuba zizogana. Ezinye izingane zamantombazane kuyavela ukuthi zize zibaleke ngisho emakhaya. Kwenziwa isiko lokuthwala izintombi. UHulumeni uyangenelela kulo mkhuba ukuze kuboshwe abantu abenza lo mkhuba. Kuyavela nokuthi ngenxa yenhlupheko abazali baganisa izingane zabo ngokungafanele.

UNyembezi noNxumalo, (1966:115) bathi:

Kwakulisiko lakwaZulu ukuba intombi ithwalwe yisoka nezihlobo zalo noma abangani. Lokhu kwakuvame ukuba kwenziwe uma kulukhuni ukuba umuntu agcagce nentombi ayithandayo ngendlela efanele. Mhlawumbe kwakungavimba abakubo kantombazane beqhikiza ukuyiganisa intombi yabo.

Kuyavela ukuthi intombi yayithalwa ngenkani uma yayingathandi ukushada nensizwa eyishelayo. Abesilisa abasathwala intombi ngenhloso yokuyiganisa ngenkani bayaboshwa.

Abanye abazali bayazithengisa izingane zabo ngenxa yenhlupheko. Abazali kufanele bazihloniphe izingane zabo, bazifundise babuye bazikhulise ngendlela efanele.

6.8 Imbangela yokuzibandakanya kwabantu abasha ocansini

Umphakathi uveze ezinye zezinto ezenza ukuba abantu abasha bazibandakanye ocansini olungaphephile besebancane.

- Ukuthanda izinto zabantu abadala.
- Ukuhlala kwezingane zodwa ngaphandle komuntu omdala obhekile
- Izidakamizwa abazisebenzisayo ikakhulukazi utshwala newunga.
- Ukuba luvanzi bangahlali emakhaya
- Ukubukela omabonakude ebusuku kanye nokudlala izinkundla zokuxhumana komakhalekhukhwini.
- Izicoficofi ezidliwa izingane esikhathini samanje yizo ezenza ukuba zikhule masinyane bese zijaha ukwenza ucansi.
- Ukuhlala endlini eyodwa nabazali lapho bezokwenza ucansi phambi kwezingane.
- Inhlupheko ekhona emakhaya nokungasebenzi kwabantu abasha.
- Ukungenziwa kwemikhosi lapho kufundiswa abantu abasha ngokuziphatha.
- Ukungabibikho kwamaqhikiza nabantu abadala abazokhomba indlela entsheni.
- Amalungelo abawanikezwa uHulumeni besebancane, njengokwenza ucansi, uma ekhulelwa akhiphe isisu ngaphandle kokwazisa abazali.
- Ukungasokwa kwabesilisa nabesifazane.
- Ukungaphehlwa kwamantombazane, akhishwe igazi elibi besebancane.
- Ukwenqena ukusebenzisa ijazi lomkhwenyane ngenhloso yokuthola abantwana ukuze bathole imali yesibonelelo sikaHulumeni esibizwa ngemali yeqolo.
- Ingcindezi yabangani.
- Ukungahlolwa kwamantombazane kanjalo nabafana.

6.9 Okumele kwenziwe ukwehlisa izinga locansi entsheni

Ucwaningo lube seluthola ithuba lokuxoxisana nomphakathi owehlukahlukene ngokwezinhlaka zawo ngenhloso yokuthola isisombululo ngale nkinga yocansi oludla lubi entsheni.

6.9.1 Abantu abasha

- Bakhala ngabantu abadala ababaheha ngemali ekwenzeni ucansi. Abantu abadala abazihloniphe babahloniphe njengezingane zabo. Abantu abadala abafuna ukuganwa bacela ukuba babalinde baze bakulungele ukugana, bangaphangi umdaka linganile. Bacele ukuba abantu abadala abangenzi ucansi phambi kwezingane.
- Bakhala ngoHulumeni ngemali yeqolo kanye namalungelo abagixabezwe ngawo. Bacela uHulumeni anike abafanele le mali nabahlupheke ngempela. Abanye bakhala ngokuvalwa kwenduku emakhaya nasezikoleni lokhu okwenza ukuba bazibuse benze into abayithandayo ngesikhathi abasithandayo.
- Bakhala ngokusetshenziswa budedengu kwezinkundla zokuxhumana. Bacela abazali bangabathengeli omakhalekhukhwini nakuba benengcindezi kubangani. Izinkundla zokuxhumana bathi yizo ezinomthelela omkhulu ekwenzeni ucansi besebancane.
- Bakhala ngokunganakwa ubuholi bomphakathi. Bacela amakhosi, amakhansela, izinduna ukuba bandise izinkundla zokudlala ezindaweni abahlala kuzo. Baqede izindawo ezicima ukoma eziseduze kwezikhungo zemfundo ngoba bathi yizo ezenza ukuba badle izidakamizwa. Bacela ukuba bagqugquzelwe ekuhambeni uMkhosi Womhlanga nokuhlolwa ukuze babuyise ukuzethemba. Abesilisa nabo bakhuthazwe ngokubuyiswa kokuhlolwa kwezinsizwa ukuze bangazibandakanyi kwezocansi besebancane. Bacela ukugqugquzelwa ekusokweni kwabesilisa ukuze kunciphe izifo zocansi ikakhulukazi isifo sengculazi.
- Bakhala nangothisha ababacekela phansi ngokwenza nabo ucansi besebancane ikakhulukazi amantombazane. Bacela uMnyango Wemfundo ungenelele ukubavikela ngokuthi uthisha ozotholakala elele noma ethandana nengane yesikole aboshwe

noma axoshwe emsebenzini. Lokhu kuzokwenza ukuba bafunde ngokukhululeka ngaphandle kokwenza ucansi.

6.9.2 Abantu abadala

Kuyavela ukuthi ngenxa yokusebenza kude kwabazali kwenza ukuba izingane zibe uvanzi emakhaya. Umcwangingi ukwazile ukuthola uvo lwabazali abahlala nazo izingane zabo kodwa ezihlubukile:

- Abazali bakhale ngazo izingane ngokungahloniphi, zihamba lapho zithanda khona. Bacele ukuba izingane zihloniphe njengokusho kombhalo ongcwele wokuhlonipha abazali ukuze kwande izinsuku zomuntu ezweni.
- Bakhala ngezidakamizwa esezibhubhise isizwe sonke. Bacela ukuthi abantu abasha balinde kuze kufike isikhathi esifanele sokwenza ucansi. Bakhala ngokuthi amantombazane ayenzisa okonina kudala manje asenzisa okoyise ngotshwala. Bayacela ukuthi amantombazane awahlukane nezidakamizwa nokuhamba ebusuku.
- Bakhala ngoHulumeni ngokubaphuca amandla ekukhuliseni izingane zabo. Bacela uHulumeni abuyise isithunzi kubazali ukuze bakwazi ukuzikhulisela izingane ngendlela efanele. Bakhala nangokuvalwa kwenduku ezikoleni sekwenze ukuba izingane zibe luvanzi zibuye zibe amahlongandlebe. Bakhala nangokufakwa kwamajazi omkhwenyana ezikoleni, lokho kwenza izingane zenze ucansi.
- Abazali bakhuleke kwiSilo uZwelithini ukuba akhuthaze amanye amakhosi ngemikhosi yakomkhulu. Babone ukuthi ukuhlonishwa kwemikhosi efana nokuhlolwa kwezintombi nokuhambela uMkhosi Womhlanga kungabuyisa isithunzi sikaZulu.
- Othisha bakhala esifanayo nabazali ngenhlonipho kubafundi. Bacela abazali babenomthetho ezinganeni zabo ukuze bakwazi ukuzifundisa. Bakhala ngezidakamizwa okwenza abafundi baphuthe ezikoleni, beqe babuye bangawenzi umsebenzi ngendlela. Babuye bakhala ngokusetshenziswa komakhalekhukhwini emagunjini okufunda ngesikhathi sokufunda. Abafundi ngaleso sikhathi basuke

bekhombisana ukwenziwa kocansi, lokho kuyimbangela yokwenza ucansi bebancane.

Ucwaningo luhlulekile ukuthola abantu bobulili obufanayo. Lapho beluzobheka ukuthi bona bacabanga ini ngokusoka kanye nokusetshenziswa kwejazi lomkhwenyana ikakhulukazi kwabesilisa. Luhlulekile futhi ukufinyelela emajele lapho beluzobheka impilo ephilwa ngaphakathi nomthelela wokubhebhethekisa isifo sengculazi.

6.10 Abantu bobulili obufanayo

Kuyavela ukuthi ebudlelwaneni bobulili obufanayo zikhona izinkinga eziphathelene nezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Kuyavela ukuthi amathuba amaningi okutheleleka ngesifo sengculazi kulabo abangabesilisa.

UBiyela, (2015) uthi:

Kunemikhakha emithathu kwabesilisa abathandana bodwa. Kukhona (*i-Top*) owesilisa oba ngaphezulu ngoba kusuke kunguye owenzayo. Kubekhona (*i-Bottom*) owesilisa oba ngaphansi ngoba usuke enziwa. Kube khona (*i-Vears*) owesilisa okwenza konke ngoba usuke enziwa abuye enze naye. Lo wesilisa ubuye athandane nabantu besifazane.

Ngaleyo ndlela maningi amathuba okutheleleka ngesifo sengculazi kubantu besilisa uma benza ucansi. Kuyenzeka owenziwayo aqhume la ngemuva ngoba indawo engadalelwanga ukwenziwa. Ukuqhuma ngemuva kwandisa amathuba okutheleleka ngesifo sengculazi. Amathuba okutheleleka ngesifo sengculazi okungamashumi ayisikhombisa ekhulwini (+70%). Kufanele kusetshenziswe ijazi lomkhwenyane ngenkathi kwenziwa ucansi Kanye nokusetshenziswa koketshezi oluzothambisa ngemuva ukuze owenziwayo angaqhumi.

Kuyahlaluka ukuthi amathuba okutheleleka ngesifo sengculazi makhulu kwabesilisa abenza ucansi ngemuva. Kuyahlaluka nokuthi amazinga okutheleleka kowesilisa nowesilisa makhulu ukudlula owesilisa nowesifazane ngenxa yokuthi le mbobo engemuva ayidalelwanga ukwenza ucansi ngalokho kulula ukuba iqhume bese kungena igciwane.

Kuyavela nokuthi nakwabesifazane zikhona izinkinga uma benza ucansi. Ukulimala iminwe esetshenziswayo kanye nokuba nomncishanja. **Umnncishanja** uchaza inkohlisa noma izilonda eziba ngemuva kwezinzapho ezandleni.

UNzuzwa, (2015) uthi:

Kunemikhakha emine kwabesifazane abathandana bodwa. Kukhona (*i-Butch*), owesifazane ongamazi umuntu wesilisa kodwa uthanda amantombazane. Kubekhona (*i-Bisexual*) owesifazane othanda amantombazane amantombazane kanjalo nabafana. Kukhona (ama-*Femme*), amantombazane athanda amanye amantombazane, awaxubi. Kukhona (ama-*Tomboy*), amantombazane agqokisa okwabafana kodwa imizwa ayishintshile, ingeyamantombazane aqondile.

Kubantu besifazane abenza ucansi ngeminwe abakhona amathuba okutheleleka ngesifo sengculazi. Owesifazane ofaka iminwe angazithola etheleleka sengculazi uma iminwe yakhe inemincishanja noma isilonda. Amathuba okutheleleka ngesifo sengculazi kungaba okungamashumi amabili ekhulwini (+-20%). Kuzokusho ukuthi uHulumeni akenze izivikelizandla (ama-*gloves*) lapho kwenziwa ucansi ukuze kungabhebhetheki isifo sengculazi.

Kuyacaca ukuthi nakuba ephansi amathuba okutheleleka ngesifo sengculazi kubantu besifazane ababulili obufanayo, ziyadingeka nakhona izivikelo zeminwe.

Kubuye kwavela nokuthi kungani abantu bakhethe ukuba ngongqingili noma izinkonkoni esikhathini samanje.

UBiyela noNzuza, (2015) bavumelana ngokuthi:

- Abanye bazalwa benemizwa ephikisa indalo kaNkulunkulu.
- Kwabesifazane kudalwa ukuhlukunyezwa ngabesilisa ngokuqonywa kakhulu.
- Ukwandwa kwesifo sengculazi othandweni lowesilisa nowesifazane.
- Ukuzivikela ezithathelana ngokocansi ikakhulukazi isifo sengculazi Kanye nokungashelwa.
- Ukudlwengulwa kwabesifazane nokwenza ucansi nowesilisa ngenhloso yokujabulisa abazali.
- Ukuhlala ejele isikhathi eside.

Kuyacaca ukuthi ukwanda kwabantu bobulili obufanayo kwezothando kudalwa ukuhlukumezeka okunhlobonhlobo. Kuyavela nokuthi isifo sengculazi sinomthelela omkhulu ekubeni ungqingili noma inkonkoni. Ukuhlala ejele isikhathi eside nakho kunomthelela.

Kuyavela nokuthi abantu bobulili obufanayo bayaqhubeka nokuhlukunyezwa uma sebekhethe ukuphumela obala ngabayikho.

UBiyela noNzuza, (2015) baqhuba bathi:

- Ukucwasana okubakhona emasontweni ngamavesi athile angahambisani nobungqingili kanye nobunkonkoni.
- Ukungamukelwa emakhaya kanye nasemphakathini
- Ukubulawa nokubizwa ngamadimoni.
- Abazali bafaka ingcindezi ngokufuna abazukulu
- Imibuzo ebuzwa umphakathi ngesimo socansi:
- Isibonelo:
 - Kulalwa kanjani?
 - Yini emnandi ekwenzeni lolu hlobo locansi?
 - Ngabe iBhayibheli liyakuvumela ukuthi owesilisa alale nowesilisa kanjalo nowesifazane alale nowesifazane?
 - Kungenzeka ukuthi kusuke kungene uSathane?

Kuyacaca ukuthi abantu bobulili obufanayo kwezothando banengcindezi evela emakhaya, emasontweni kanye nasemphekathini. Kuyahlaluka ukuthi imibuzo ababuzwa yona mayelana nesimo ababhekene naso senza bazenyeze nokuya emasontweni. Lokhu kwenza bayifihle imizwa yabo ngisho nabasemshadweni imbala.

6.11 Isiphetho

Lolu cwaningo beluhlose ukuthola okushiwo isizwe samaZulu mayelana nokusoka kanye nemiphumela yokusoka. Ucwanningo belufuna ukutshengisa umphakathi ngokubaluleka kokusoka kanye nokuziphatha. Okuphawulekile ukuthi umphakathi ufundisekile ngezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi ngenxa yobukhona kwama-NGO.

Kuvelile ukukhathazeka komphakathi ngokusetshenziswa kophuzo oludakayo ikakhulukazi entsheni. Kuvele ukuthi ukusoka akutheli zithelo ezinhle uma abasokile besebenzisa izidakamizwa budedengu. Ukusoka kuzofana nokuthela amanzi emhlane wedada ngenxa yezidakamizwa. Ucwanningo luthole ukuthi abazali bakhathazekile ngabantu abasha abaqala ucansi besabancane ngenxa yezinkinga ezinhlobonhlobo ezivelile ngenkathi ucwaningi exoxa nabo.

Uhla lwemibuzo lunikeza isithombe sokuthi umphakathi uyakuqonda ukubaluleka kokusoka kanye nokuziphatha ikakhulukazi entsheni. Kuyavela nokuthi bakhona abazohlomula ngokusoka koyedwa emndenini. Nabo abantu abasha bayayibona inkinga ababhekene nayo yezidakamizwa.

IS AHLUKO SESIKHOMBISA

7.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

7.1 Isingeniso

Lesi sahluko esokugcina kulolu cwaningo. Kulesi sahluko kuzohlaziywa imibono yongoti ngokuhlukana kwabo mayelana nezifo ezithathelana ngokocansi. Kuzobhekwa ukusoka nokuziphatha kosokile njengekhambi lokunciphisa izifo ezithathelana ngokocansi. Kuzobuye kwenziwe nezincomo ngezinto ezivunjululwe yilolu cwaningo ngemibono yabantu abahlukene mayelana nesiko lokusoka kanye nemiphumela yalo. Lezi zincomo zizosiza isizwe sonke samaZulu ukuba sizikhethele indlela okufanele sihambe ngayo ukuze kube nemindeni ephaphile ezifweni ezithathelana ngokocansi. Ekugcineni kuzobe sekuphethwa ucwaningo.

7.2 Isihlaziyo

Ucwaningo luveza ukuthi ukusoka isiko elidala kwaZulu. ISilo uShaka saliqeda leli siko sicasulwa ukuthi abafana baya entabeni isikhathi eside kuchitheke isikhathi. Lokhu kuvezwe uMsimang, (1975:218) kanye noMasondo, (1940:64). Kuyavela ukuthi inhloso yaleso sikhathi sokusoka kowesilisa kwabe kungukuzibonakalisa ukuthi akalona ivaka.

UKhuzwayo, (2002:18) uthi:

Igama “ukusoka” lisho ukunquma ijwabu ebulilini
bomuntu wesilisa

Lokhu kusivezela ukuthi leli siko lokusoka lidala esizweni samaZulu. Ukuqedwa kwaleli siko iSilo uShaka akuchazi ukuthi wayesekhohliwe yilo kepha wathi abesilisa mabachumbuze izindlebe babuye bachumbuze umthambo womutsha. Ukuchumbuzwa umthambo womutsha kanye nokuklekla izindlebe kwabe kuwukwakha indoda eqotho.

Kuyavela nokuthi abafana babefundiswa imithetho yobudoda. Ngenkathi selimiswa leli siko lokusoka abesilisa babefundiselwa komkhulu ubudoda. Kulolu cwaningo kuvela iSilo uShaka sasingakhulumi ngezifo zocansi kepha sasakha indoda yangomuso. Yingakho owesilisa owayengasokile wabukelwa phansi kuthiwe akandoda yalutho ngoba esaba ukuya edwaleni lapho kusokelwa khona. Kuyiqiniso ukuthi osokile uba yindoda eqotho nefundisekile.

Kubonakele ocwaningweni lwabezeMpilo ukuthi iSifundazwe saKwaZulu-Natali sihamba phambili ngezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Kubuye kwenziwe ucwaningo mayelana nezinto ezingenziwa ukuthi kuncishiswe izifo ezithathelana ngokocansi. Ucwaningo luveza ukuthi ukusoka kwehlisa amazinga okuthola izifo ezithathelana ngokocansi ngokungamashumi ayisithupha ekhulwini. Ongoti abaningi abathintekayo kulolu cwaningo bayakuveza ukuthi owesilisa osokiwe ayehla amathuba okungenwa izifo ezithathelana ngokocansi. Kungaleso sizathu iSilo uZwelithini sahlaba ikhwela ukuba abesilisa abayosoka ukuze izifo ezithathelana ngokocansi zingabhebhetheki njengomlilo wequbula.

Kuningi osekuzanyiwe ukulwa nezifo ezithathelana ngokocansi kodwa kunhlanga zimuka nomoya. Kungabalwa izindlela okumele zisetshenziswe uma umuntu eya ocansini, ukusetshenziswa kwejazi lomkhwenyana, ukwehlukana nokwenza ucansi isikhathi singakafiki kanye nokuthembeka kubantu abathandanayo. Yonke le mizamo ihlulekile yingakho kuzanywa indlela yesiko lokusoka.

Kuyavela kulolu cwaningo ukuthi iSilo uZwelithini sisuswe ukubona isizwe siphela ngenxa yesifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Umehluko okhona kwiSilo uShaka neSilo uZwelithini ukuthi kuqala yayingekho ingcindezi yokufa kanye nokugula kwabantu kanti iSilo uZwelithini sibhekene nenkinga yokuthi isizwe siyabhubha izifo ezithathelana ngokocansi.

Kuyavela nokuthi iSilo uZwelithini sibhekene nenkinga yokuthi isizwe siyabhubha izifo ezithathelana ngokocansi. Kuyavela nokuthi iSilo uZwelithini sincoma ukuthi abantu

abaye ezibhedlela nasemitholampilo. Lo mbono weSilo uZwelithini uhambisana nesikhathi esiphila kuso, isikhathi sezifo. Owesilisa sekuyingozi ukusoka engahlolanga isimo sempilo yakhe.

I-Treatment Action Campaign, (2011:1) bakhombisa ngokusobala ukuthi owesilisa osokile uma eya ocansini nobulili obuhlukile mancane amathuba okutheleleka ngesifo sengculazi. Bakhuthaza ukusoka komuntu wesilisa ngokwelashwa. Lokhu kufakazelwa uKhuzwayo, (2002:21) u-Weiss nabanye, (2006) kanye no-Russell, (2000:1). Lapho bekuveza ngokusobala ukuthi ukusoka kuyalehlisa izinga lokutheleleka ngesifo sengculazi.

UMitchell, (2006:104) no-Carton nabanye, (2008:579) bayafakazelana ukuthi leli siko lidala kwaZulu nangaphambili kokubusa kweSilo uShaka. Lokhu abakuvezayo kusho khona ukuthi alibuyiswe ukuze isizwe samaZulu sisizakale kulolu bhuhane lwengculazi. I-South African Medical Research Centre, (2007:1) no-Stinson, (2003:1) bayafakazela ngokubaluleka kokusoka. Babuye bakhombise ukukhathazeka ngendlela leli siko eliqhutshwa ngayo ngokwendabuko. Baveza ubungozi obungabakhona ngesikhathi kuqhutshwa leli siko kanye nenhlanzeko ukuze kunciphe ukuthelelana ngezinye izifo ezingaba khona ngenkathi kuqhutshwa leli siko.

I-Nocirc South Africa, (2011:1) ayihambisani nokuthi ukusoka kunciphisa amathuba okutheleleka ngesifo sengculazi. Ithi le nkolelo ingadukisa abantu, lokho kungenza kubhebhetheke isifo sengculazi ngoba abantu bengasafuni ukusebenzisa izivikelo njengejazi lomkhwenyana.

I-Joint United Nations Programme on HIV and AIDS/World Health Organization (UNAIDS/WHO), (2005:40) izeza ukuthi ucwaningo oselwenziwe eNingizimu Afrika lufakazela ukuthi abasokile mancane amathuba okuthola isifo sengculazi ngokungamashumi ayisithupha ekhulwini. Ngaphezu kwalokho bayaphika ukuthi ukusoka kunciphisa amathuba okutheleleka ngesifo sengculazi. Kuyavela ukuthi ayaziwa imiphumela yokuthi umuntu osokile uyatheleleka ngesifo sengculazi noma cha.

UBennett, (2011:11) ukhuluma ngocwaningo olwenziwa e-*Orange Farm* eGoli lapho kuvela khona izibalo zokwehla kokutheleleka ngesifo sengculazi kwabasokile. Kuyavela nokuthi kukhona okuyisithupha nengxenye embili ekhulwini (6.2%) abantu abasokile kodwa abatholakala ukuthi banesifo sengculazi. Lolu cwaningo luveza ukuthi nakuba kungafani nokuba nejwabu.

7.2.1 Ezinye izifo ezithathelana ngokocansi

Kuyavela kulolu cwaningo ukuthi kunezifo ezithathelana ngokocansi ezidala ukuba abantu bangenwe isifo sengculazi.

7.2.1.1 Igonoriya

Ucwaningo luveza ukuthi isifo seGonoriya sithatheka njengesifo esijwayelekile. Kubakhona ukushisa kubenzima ngisho ukuchama, kube khona uketshezi olumhlophe sabisi kanye nolusaqanda oluphuma esithweni sangasese kowesifazane. Lesi sifo singavala inzalo kowesifazane. Isitho sangasese somuntu wesilisa siphuma uketshezi olumhlophe oluchincayo lubuye lunuke. Lolu cwaningo luvezwe i-PUBMED (1994), u-Green, (1994:87) kanye no-Quazi, (2010:260) lapho befakazelana khona ukuthi mancane amathuba okungenwa isifo seGonoriya kabantu besilisa abasokile.

7.2.1.2 Ugcusula

Ucwaningo luveza ukuthi ugcusula, amapatshaza abuhlungu amila esithweni sangasese adluliseka kalula komunye umuntu ngesikhathi kuyiwa ocansini. Ucwaningo luveza ukuthi maningi amathuba okungenwa ugcusula kowesilisa oya ocansini nabanye abesilisa. Lokhu kuvezwe u-Quazi, (2010:299) lapho kuvela khona ukuthi maningi amathuba okungenwa ugcusula phakathi kwabesilisa bodwa.

U-Weiss nabanye, (2006) noGreen, (1994:60) bona abakuvezi ukutheleleka kwesifo sikagcusula kwabesilisa bodwa kodwa baveza ugcusula kowesilisa nowesifazane.

Bagcizelela ukumila kwehlule kowesifazane ngaphakathi esibeletweni sowesifazane, okwenza umntwana aphume enezilonda uma loyo wesifazane engasheshanga waluthola usizo. Nabo ongoti bancoma ukuthi abesisila abasoke ukuze bandedluliseli isifo sikagcusula.

7.2.1.3 Umdlavuzwa wesitho sangasese somuntu wesilisa

UFunani, (1990:21) uMorris, (2013) kanye no-Quazi, (2010:133) bayakuveza ukuthi isifo somdlavuzwa wesifo sangasese somuntu wesilisa sivame ikakhulukazi kubantu besilisa abangasokile. Labo ongoti bayafakazelana lapho bekhuluma ngokusoka njengekhambi lokunciphisa umdlavuzwa wesitho sangasese somuntu wesilisa.

Okuhlukile ukuthi uGellis, (1980) kanye noMorris, (2013) usho okuhlukile ngokusoka nokuncipha komdlavuzwa wesitho sangasese somuntu wesilisa.

UGellis, (1980) uthi:

There are more deaths from circumcision there from the cancer of the penis.

Baningi abafayo ngesikhathi sokusoka kunabafa ngomdlavuzwa wesitho sangasese sowesilisa.

Kuyavela ukuthi baningi abantu abafayo ngokusoka kunomdlavuzwa wesitho sangasese somuntu wesilisa. Lokhu kukodwa kusho ukuthi kunobungozi kubantu abasokwayo nangemuva kokusoka.

7.2.1.4 IDrophu

Ucwaningo luveza ukuthi i-drophu iyisifo esidluliseka kalula komunye ngokuhlangana ngokocansi esidala ukuvuzwa kwesitho sangasese. UGreen, (1994:60) uveza ukuthi i-drophu idalwa ngabesilisa abasebenzisa imithi yesintu ukuzihlanza ngayo. Kuvela ukuthi, uthi umuthi ungakasebenzi egazini, owesilisa uselala nowesifazane ngalokho owesifazane

usezoba nedrophu. Okunye okwenza i-drophu amanzi angcolile bese kuba negazi kumuntu wesilisa uma echama.

7.2.2 Ubhle nobubi bokusoka

Ucwaningo luveza ukuthi kukhona okuhle nokubi okwenzeka ngesikhathi nangemuva kokuqhutshwa kwaleli siko lokusoka. Ucwaningo luveza okuhle nokubi okwenzeka ngokweNdabuko nangokwaseNtshonalanga.

7.2.2.1 Ubhle bokusoka

Kuyavela ukuthi kuningi okuzuzwa umuntu wesilisa osokiwe ngaphandle kwenhlanzeko nokujabulela ucansi kodwa kunciphisa amathuba okutheleleka ngezifo ezithathelana ngokocansi.

UGumede, (2015) uveza isimo sabantu besifazane nokuthi baluthokozela kanjani ucansi lomuntu wesilisa osokiwe.

AbezeMpilo KwaZulu-Natali bayakuncoma ukusoka ngokwaseNtshonalanga ngoba kuphephile futhi kuyashesha. UQuazi, (2010:92); i-WHO, (2006:508-588); i-*Medicine San Frontieres* MSF, (2015); i-WEBMD, (2013); u-Elist, (2013) bavumelana ngokusokwa ngokwaseNtshonalanga ngoba bethi kuphephile. Bavumelana nabezeMpilo ukuthi ukusoka kunciphisa amathuba okuhlaselwa izifo ezithathelana ngokucansi.

Ucwaningo luveza ukuthi ukusoka ngokweNdabuko kuhle ngoqeqesho olutholakala ekusokeni. Ucwaningo luveza ukuthi osokwayo ngenkathi esikwa ijwabu uyakhuluma noma acule, lokhu kumenza abe yindoda enesibindi. Kuyavela nokuthi kusetshenziswa amagama okuhlonipha ukuze osokwayo akwazi ukuhlonipha owesifazane azoshada naye.

7.2.2.2 Ububi bokusoka

I-TAC, (2011) iqhathanisa ukusokwa ngokweNdabuko naleyo yaseNtshonalanga, lapho kuvela ukuthi ukusoka kwendabuko, akufani nokusoka ngokwelashwa, okwendabuko akulisusi njalo ijwabu langaphambili lonke. Kuyavela ukuthi amadoda asoke ngokwendabuko asangaphinda futhi abe sohlwini lokusoka ngokwelashwa. Bakhala ngokuthi ukusokwa ngokweNdabuko kuqhathaniswa kanjani nokusoka ngokwelashwa?

I-WebMD, (2014); uFunani, (1990:21); i-Doctors Opposing Circumcision, (2011); i-Science Nordic, (2011) kanye no-Elist, (2013) bakhuluma ngezinkinga ezibakhona ngesikhathi sokusoka nangemuva kokusoka. Lokhu kuletha inselelo mayelana nokusoka nemiphumela yakho.

Abantu abaletha uvalo ngokusoka yilaba abazibiza ngokuthi ngoDokotela abangahambisani nokusoka. Baveza okuningi okungekuhle ngemuva kokusoka. Lokhu kungaletha uvalo kulaba abafuna ukusoka. Kuyavela ukuthi owesilisa ususwa inyama eningi esithweni sakhe sangasese ngenkathi esokwa. Lokhu kwenza ukuba isitho sakhe sangasese sivimbeke ukunwebeka ngendlela efanele neyiyo. Kuyavela nokuthi ukuphuma kwenyama eningi kunciphisa ubumnandi obubakhona kumuntu wesilisa uma enza ucansi.

Ucwaningo luphinde lwaveza ukuthi ukusokwa kowesilisa kwenza owesifazane ome esithweni sakhe sangasese ngesikhathi socansi. Kuyavela nokuthi abesilisa abathandi ukusebenzisa ijazi lomkhwenyana ngoba bekholelwa ukuthi ubumnandi abenele uma benza ucansi. Ucwaningo luveza ukuthi abesilisa abasokwe bebancane bavame ukungazethembi ocansini futhi bayashesha ukuphuma emshadweni. Kuyavela ukuthi indoda esokile kuyithatha isikhathi eside kakhulu ukufika kuvuthondaba, lokho kwenza kugcine sekubuhlungu ukwenza ucansi.

Kuyavela kulolu cwano ukuthi abantu abaqhuba leli siko ngokweNdabuko abasathembekile ngenxa yokuthi abanye baphethwe indlala. Lokhu kwenza ukuba leli siko lehlelwe isasasa esizweni samaZulu. Kuyavela kulolu cwano ukuthi ayikho inhlanzeko,

bayakufihla ukuthi banazo ezinye izifo ezingadala ukuba baphangalale ngesikhathi kuqhutshwa isiko lokusoka. Babuye bakufihle nanokuthi kade benomuntu wesifazane, lokhu kudala ingozi ngenxa yokuthi igazi lisuke lehlile, okungenza ukuba ophe kakhulu uma esesikwa. Kuyavela ukuthi bayafa abesilisa abasokwayo ngezinye izikhathi.

Abe–World Health Organisation, (2006) kanye ne-WHO, (2007) bakubeke kwacaca ukuthi zikhona izinkinga ezibakhona ngemuva kokusoka ngokweNdabuko. Baveza ukuthi abesilisa abapholi ngesikhathi uma leli siko lingaqhuthswanga ngendlela.

7.2.3 Ukuqeqesha abasokile ngendlela yokuziphatha

Owesilisa osokiwe kufanele ehluke kowesilisa ongasokiwe ngendlela yokuziphatha. UShale, (2014); uNyembezi noNxumalo, (1966:105); uMsimang, (1975:210) kanye noMakhoba, (2013:131) bakhuthaza ukuthi owesilisa osokiwe akaqeqeshwe, akhuliswe ngendlela efanele. Kuyavela kulolu cwaningo ukuthi owesilisa uyalungiswa, uyakhuliswa abuye afundiswe ukuze amelane nezimo eziningi empilweni. Ufundiswa nokuphatha umndeni wakhe ngenhlonipho nangesizotha, ufundiswa nangamadlozi akubo kanye nobudlelwano nomndeni wakhe.

7.2.3.1 Izinhlaka ezifanele ukuqeqesha abasokile ngokuziphatha

Kuyavela kulolu cwaningo ukuthi zonke izinhlaka ezithintekayo ekukhuliseni abantwana kufanele zibambe iqhaza ekuqeqesheni abantwana kuze kufike isikhathi esifanele sokuba nomndeni. Kuyavela ukuthi abantwana baqalwa bebancane bakhule nawo wonke amazanga empilo. Kulawo mazinga empilo bayayalwa bafundiswe babuye baqeqeshwe ngendlela okufanele baziphathe ngayo bebheke ekwakheni umndeni wabo ophilile.

UMbonambi, (2010:11); uKrige, (1936:105); uMsimango, (1975:242); uMbonambi (2010:13) kanye noNyembezi noNxumalo, (1966:106) bakhuluma ngazwi linye lokuthi abantwana bayaqeqeshwa ngezindlela ezahlukene ukuze bakhule ngendlela efanele.

Abantwana uma bezalwa babhekwa abazali yibo futhi ababaqeqeshayo ukukhula kwabo, bangene esikoleni baqeqeshwe othisha.

UMakhoba, (2016) uthi:

Umfana wami eqala esikoleni wathi ngelinye ilanga: “mina sengiyazi ukuthi ingane izalwa kanjani!” Unina wakhumbula ukuthi ubengakamtsheli ukuthi ingane ifika ngebhanoyi, wamtshela. Akamphendulanga. Waqonda eskhwameni sakhe wabuya nesithombe sowesifazane ozalayo. Ngethuka ngoma. Noma ngazi ukuthi ingane iphuma kuphi, kepha ngangigazi ukuthi izalwa kanjani.

Kubuhlungu ukuzisika insumpa kepha kuyadingeka. UMnyango weMfundo kudingeka uzisike izinsumpa. Angiyazi kahle inhloso yokutshela izingane ezincane yonke into, engikwaziyo ukuthi “ziyafa” ngolwazi olungaphezu kweminyaka yazo. Kuningi okwakubuhlungu ngesikhathi sobandlululo kepha kwakudala ukwesaba. Indaba yokuvumela ingane ekhulelwe esikoleni, ize izalele khona, idinga ukubhekwa ngamanye amehlo. Ake uMnyango ubheke ukuthi lokhu akuzikhuthazi yini izingane ukuba zikhulelwe.

Kusobala ukuthi uMnyango Wezemfundo kufanele ubuyekeze izinto ozifundisa abafundi esikoleni. Kuyavela nokuthi kuyenzeka abafundi bafundiswe ngolwazi olungaphezu kweminyaka yabo.

Babuye ngempelasonto baye emasontweni ahlukahlukene, baqeqeshwe abaholi bezenkolo. Kwezenkolo yilapho ucwaningo luthole izinkinga ezikhona ekuqhubeni isiko lokusoka, ikakhulukazi inkolo yobuKristu. Kuyavela ukuthi abanye basoka izinsana zabafana ngezizathu zempilo. Abanye basoka abesilisa ukuphila kwabo konke. Kwamanye amazwe, njengamazwe amaJuda namaSulumane, ukusoka akwenziwa nje ngezizathu zempilo kodwa kuhlobene nenkolo. Nokubela encwadini engcwele kaNkulunkulu kushiya imibuzo kubantu abangamaKristu ukuthi bazisoke izingane zabo noma bangazisoki. Lokhu kuletha ukudideka kumaKristu. Abantwana bazothi bangabuya emasontweni baye emphakathini

ngokwezinga lokukhula kwabo. Ucwangingo luveza ukuthi bazofica abaholi bendabuko nabo abazobaqeqesha ngendlela yesintu ehlukile kunale abayifice emasontweni. Ekugcineni bazotholana nabezeMpilo lapho sebelungiselela ukwakha imindeni yabo.

7.2.4 Umphumela wokuziphatha kosokiwe

Kuyavela kulolu cwangingo ukuthi kubakhona umphumela omuhle kubantu abasondelene nowesilisa osokiwe. Kuyavela nokuthi kwayena uqobo uyahlomula ngokusokwa kanye nokuqeqeshwa kwakhe.

7.2.4.1 Abazohlomula ngokuziphatha ngendlela kosokiwe

Kuyavela ukuthi owesifazane othandana nomuntu wesilisa osokile uzohlomula. Uzohlomula ngothando, ukuvikelwa kanye nokuzala izingane eziphephile ezifweni ezithathelana ngokocansi.

Kuyavela nokuthi umndeni uzohlomula kakhulu ngoba imindeni eminingi iyanukana ngokuthakatha. Lokhu kudalwa ukuthi imizi iyavalwa ngenxa yesifo sengculazi bese umndeni uthi uthakathiwe. Ukuxabana komndeni kuzokusho ukuthi nozalo luzoba senkingeni ngoba kuzofuneka bathathe uhlangothi. Kuzochitheka igazi emindenini nasozalweni ngenxa yokungethembani.

UKhuzwayo, (2002:77) noMsimang, (1995:245) bayavumelana ngale mikhosi emibili yokukhulisa izingane zamantombazane. Kuyavela ukuthi le mikhosi ingasethsenziswa ekufundisweni abantu besifazane indlela yokuziphatha.

Kuyavela nokuthi umphakathi oseduze uyahlukumezeka uma kungcwatshwa usuku nosuku. Imikhosi ebaluleke njengemishado nokunye okubalulekile, ayisahambi ngendlela ngenxa yezifo. Abalimayo emakhaya bayahlukumezeka ngoba behlonipha isifo, lokhu kuzodala ukungahlonishwa kwesifo emakhaya ngenxa yokuthi umphakathi awuphumuli ukungcwaba endaweni.

Kuyavela nokuthi iSilo uZwelithini sizohlomula ngokuhola isizwe esingakhungethwe izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Kuyavela nokuthi iSilo uZwelithini sigquqguzela ukuthi akwenziwe isiko lokuhlolwa kwezintombi nezinsizwa kanye nesiko loMkhosi Womhlanga. UKhuzwayo, (2002:74) ukhuthaza le mikhosi ukuba ibuyiswe njengekhambi lokudambisa isifo sengculazi esizweni samaZulu. Kuyavela ukuthi izintombi okujwayeleke ukuba zihlolwe bese ziya eMkhosini Womhlanga.

Kuyavela nokuthi uHulumeni wakwaZulu-Natali uyohlomula ngoba awuzukuchitha imali eningi welapha abantu asebenzenge isifo sengculazi. Umnotho weSifundazwe ubonakala ushona phansi ngenxa yabantu abagulayo ngenxa yokuphelelwa amandla ngaso belu isifo sengculazi. AbezeMpilo banengcindezi ngokubona abantu begula ngale ndlela abagula ngayo futhi bengasindi. Abanye babasebenzi sebephelelwe uthando lomsebenzi ngenxa yokubona abantu befa phambi kwabo. Kuyavela nokuthi nakweZemfundo kukhona izinkinga uma othisha begula izingane zizosala dengwane kanjalo nazo izingane uma zigula akufundiseki kahle. Kanjalo nezimboni ezizimele zehlelwa umnotho ngakho belu ukuthi abasebenzi bayagula.

7.2.5 Uhla lwemibuzo

Ucwaningo luveza ukuthi abantu abaningi bayakuncoma ukuba abesilisa abasoke. Kuyavela nokuthi ukusoka bakuthatha njengekhambi ekunciphiseni izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Abasokile nabangasokile, abadala nabancane bakhuluma ngazwi linye elokusoka.

Kuyavela ukuthi umphakathi owakhele idolobha laseShowe usuyasiqonda isimo sengculazi. Kuyavela nokuthi umphakathi waseShowe uyakuqonda ukubaluleka kokusoka lokhu kudalwa ubukhona kwama-NGO ahambela umphakathi, lapho efundisa ngokusoka kanye nokukhanyisa ngesifo sengculazi.

Kuyavela ukuthi iningi labantu okwenziwe kubo izingxoxo basokile. Lokhu kufakazelwa ukuthi abantu baseShowe abamucwasi umuntu osenegculazi. Kwabasokile iningi labo

basukela eminyakeni eyishumi nesishiyagalombili (18) kuya eminyakeni engamashumi amathatha nanhlanu (35).

Kuyabonakala ukuthi abantu abaningi abasokile yilabo abangaganiwe. Lokhu kusho ukuthi bazongena emshadweni sebezazi kahle izinselelo abazobhekana nazo zezifo ezithathelana ngokocansi. Izibalo zikhomba ukuthi iningi labantu abasokile abasemakhaya.

Kuyahlaluka ukuthi iningi labantu abasokile bayasonta, ikakhulukazi bebandla lamaNazaretha. Lokhu kukhombisa ukuthi leli bandla liyakukhuthaza ukusoka ngaphakathi ebandleni. Inkinga evelayo ukuthi iningi lamaNazaretha ikakhulukazi intsha isoka emitholampilo nasezibhedlela, ingalandeli isiko lasentabeni. Lokhu kwenziwa ukuba abasokwayo bayashona ezindaweni okusokelwa kuzo.

Kuyasho ukuthi abafundi nalabo abasebenzayo bakhanyiselekile ngesiko lokusoka kanye nokuziphatha. Kuyacaca ukuthi abangafundi nabangasebenzi bazithokozisa ngocansi ngoba benesizungu emakhaya. Lokho kwenza kube nomonakalo wokuthola izifo ezithathelana ngokocansi kanye nokuthola abantwana isidingo singekho.

Kubuye kwabonakala ukuthi iningi labantu abasha basenabo abazali. Ubukhona babazali kusho ukuthi izinga lesifo sengculazi liphansi kule ndawo. Indawo enezinga eliphezulu lesifo sengculazi ibonakala ngezintandane eziningi. Kusize khona ukuthi ama-NGO ayawufundisa umphakathi owakhele indawo yaseShowe ngezifo zocansi kanye nokubaluleka kokusoka.

Kuyavela ukuthi inkinga yokungasoki kwabanye besilisa ukuthi kabakholelwa ekususeni isicubu somzimba ngenxa yokhokho ababengakholelwa kuleli siko lokusoka. Kubaluliwe ukuthi bonke abantu banelungelo lokusoka kusukela kozelwe kuye phezulu.

Kuyaphawuleka ukuthi abantu abasha bajabulela ukusoka ukuze bajabulise abesifazane abathandana nabo kwezocansi. Inhloso yokuthokozisa abesifazane ocansini iphenduka inhloso yokuvikela izifo ezithathelana ngokocansi benganakile.

Kuyahlaluka ukuthi inkinga enkulu ukusetshenziswa kophuzo oludakayo ikakhulukazi kubantu abasha. Kuyavela nokuthi ezikoleni, emasontweni kanye nasezindaweni zemisebenzi izidakamizwa zidla lubi. Umphakathi ubuye waveza nezinto ezibangela ukuba abantu abasha bazibandakanye nocansi olungaphephile. Okuhamba phambili yikho ukungahlolwa kwamantombazane kanye nabafana ukuthi sebeluqalile yini ucansi? Okwesibili okuvelayo ingcindezi evela kubangani ehambisana nokungahloniphi abantu abadala, olwenziwa amalungelo athe chithi saka nezwe lonke.

Kubonakele nokuthi zikhona izinkinga kubantu bobulili obufanayo. Ukusoka nokungasoki kubantu besilisa abathandana bodwa, kubukeka kufana ngoba imbobo engemuva ayidalelwanga ucansi. Ngaleyo ndlela iyashesha ukuqhuma bese iba negazi, lelo gazi selizodala umonakalo uma omunye enesifo sengculazi kwabesifazane nakuba ubungozi bungebukhulu ngoba bona basebenzisa iminwe ukwenza ucansi. Kuyenzeka iminwe ibe nemincishanja lokho kungadala inkinga ekungenweni yisifo sengculazi.

7.3 Izincomo zocwaningo

Ucwaningo luncoma ukuthi abesilisa abahambe bayosoka ukuze babe ngamadoda aqotho nangokwezempilo. Ucwaningo lugqugquzela abesilisa ukuba bayosoka ukuze baphephe ezifweni ezithathelana ngokocansi. Isizwe sakwaZulu siyisizwe esihloniphayo, njengoba iSilo uZwelithini sesikhulumile, kufanele abesilisa baphume ngobuningi babo bayosoka ngokuhlonipha iSilo.

Kungakuhle abesilisa basebenzise ijazi lomkhwenyana lapho beya ocansini uma behluleka ukulinda isikhathi sokwenza ucansi. Ukusetshenziswa kwejazi lomkhwenyana kuvikela ukukhulelwa kanye nokuthola izifo ezithathelana ngokocansi singekho isidingo. Ucwaningo luncoma ukuthi abesilisa abasoke lapho bebona khona ukuthi baphephile futhi bayoluthola uqeqesho olunzulu ngokuziphatha.

Ucwaningo luncoma ukuthi abesilisa abasokile njengoba ucwaningo oluveza ukuthi mancane amathuba okungenwa izifo ezithathelana ngokocansi, ikakhulukazi isifo

sengculazi. Kuyoba kuhle kakhulu uma ukusoka kungahambisana nokusetshenziswa kwejazi lomkhwenyana kuyiwa ocansini.

Ucwaningo luphakamisa ukuthi abantu abasoke babuye bafundiswe ngokusetshenziwa kwezinye izindlela zokuvikela ezifweni zocansi. Ucwaningo luncoma ukuthi abesilisa abasoke, baqeqeshwa ngokuziphatha babuye basebenzise ijazi lomkhwenyana uma beya ocansini. Ukwenza njalo kuyosusa ungabazane ngesifo sengculazi kanye nokusoka.

Kungakuhle kakhulu ukuthi abesilisa bakubambe konke okufanele bakwenze ukuze kuthiwe baphephe ngokugcwele ekutholeni izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi.

Kuyancomeka ukuba kwandiswe ama-NGO eSifundazweni sonke sakwaZulu- Natali ukuze akwazi ukuhambela imiphakathi eyahlukahlukene. Kuyancomeka nokuthi izinhlaka zobuholi beNdabuko azingenele ekugqugquzeleni uHulumeni ukuba andisa ama-NGO emiphakathini.

Kungakuhle ukuthi imikhankaso yokulwa nezifo ezithathelana ngokocansi yenziwe ezikoleni ngoba kuyabonakala ukuthi iningi labantu abasha bayakuthokozela ukusoka. Kuhle ukubona abantu bekwamukela ukuthi sebenesifo sengculazi lokho kwenza ukuba bangazenyenzi.

Kungakuhle ukuthi abantu abangakaluqali ucansi bangabe besaluqali uma besafuna ukungena emshadweni. Kunconywa ukusetshenziswa kwejazi lomkhenyane uma behluleka ukuzithiba aze bafike emshadweni. Kungaba mnandi ukuthi lo mkhankaso wokusoka ufinyelele nasemalokishini, emadolobeni kanye nasezabelweni.

Kuyancomeka ukuthi akuphuculwe izindawo ezisoka ngokweNdabuko ukuze abasokwa ngokweNkolo balandele inkolo yabo ukuze bakule bengamadoda aqotho adlule ebunzimeni. Ayakhuthazwa namanye amabandla ukuthi awafundise ngokusoka kanye nokuziphatha entsheni.

Ngaleyo ndlela abantu abagqugquzelwe ukuba bayosoka nakuba izinhloso zingafani. Kufanele bafundiswe ngobungozi bokwenza ucansi besebancane kanye nobungozi bokuba nabalingani abanengi ngoba yilokho abantu abakujabulelayo esikhathini samanje.

Kungaba nomphumela omuhle uma kungafundiswa intsha ngobungozi bokusetshenziswa kwezidakamizwa, ikakhulukazi abantu besifazane. Kuyakhuthazwa ukuba abantu abasha akube khona abakwenzayo emasontweni kuye nasezikoleni bangasongi izandla belindele ukufunzwa.

Kungakuhle kubuyiswe amasiko, imikhosi kuye nemikhutshana eyayenziwa kudala. Ubukhona beqhikiza eduze kwentombazane esencane esafuna ukuyalwa kungasiza kakhulu. Abazali kungakuhle banciphise ukuthungela izingane amakhala ekhukhwini zisafunda ngoba yilapho khona kuqala imikhuba yocansi. Lokhu kusho khona ukuthi iqhikiza lesikhathi samanje umakhela ekhukhwini ngoba abantu abasha bafunda konke abakufunayo.

Kungakuhle ukuthi abesilisa abangenana ngemuva basebenzise ijazi lomkhwenyana noma bafake uketshezi oluthambisayo ukuze owenziwayo angaqhumi kunalokho kushelelele. Kuyancomeka ukuthi abathenge izinto zabelilisa zangasese ezisebenza ngogesi ukuze bazenelise ocansini, kunalokho abakhandelwe izivikelazandla.

7.3.1 Ezinye izifo ezithathelana ngokocansi

7.3.1.1 Igonoriya

Ucwaningo luncoma ukuthi abantu besilisa abasoke ukuze bavikele abesifazane babo ekutholeni lesi sifo. Ukuvikela lesi sifo ucwaningo lubuye luncome owesilisa ukuthi akalale nomlingani oyedwa naye ohlanzekile. Abelaphi bendabuko njengabantu abasizayo lesi sifo ukungenwa kwaso kanye nokwelashwa kwaso, yibo okumele babambe iqhaza elikhulu ekwelekeleleni isizwe ngalesi sifo. Kuyavela nokuthi lesi sifo asitholakali

ngokocansi kuphela, sibuye sidalwe ukungcola. Kuyancomeka ukuba abantu bafundiswe ngenhlanzeko lapho beya ocansini.

7.3.1.2 Ugcusula

Lolu cwaningo luyakuncoma ukususwa kwejwabu ngoba yilona elithwala amagciwane okuyiwona adala igciwane lesandulela ngculazi yona egcina isidale isifo sengculazi. Kuyaphawuleka ukuthi ukungasikwa kwejwabu kuhamba kuhluphe ngoba liba nezimfa lezo zimfa zibamba kalula amagciwane. Kwabesilisa abalalana bodwa kunconywa ukuba basebenzise ijazi lomkwenyana ngoba ukusoka nokungasoki akuzukubasiza. Kuyanconywa futhi kwabesilisa abathandana bodwana ukuba basome ngoba vele inhloso yocansi ukuthokozisana akusikho ukuthola abantwana.

7.3.1.3 Umdlavuzwa wesitho sangasese somuntu wesilisa

Kuyiqiniso ukuthi umuntu wesilisa osokiwe mancane amathuba okungenwa umdlavuzwa wesitho sangasese somuntu wesilisa. Ngakolunye uhlangothi kukhona ongoti abangakhokhelwa ekusokeni njengekhambi lokunciphisa umdlavuzwa wesitho sangasese. Ucwanningo luncoma ukuthi abafundiswe ngokusoka ukuze kungafi abantu besilisa ngesikhathi sokusoka. Abasokiwe abafundiswe ngezifo ezithathelana ngokocansi nendlela yokuziphatha.

7.3.1.4 IDrophu

Kungakuhle ukuthi abesilisa bagade izindawo ababhukuda kuzo, kungabi amanzi amile angcolile kulabo abasebenzisa imithi yokuhlaza ukuba bazilinde isikhashana ukuze imithi yabo ingaphenduki ukufa kumuntu wesifazane. Kuyancomeka ukuthi owesilisa ohluleka ukuzibamba ngenxa yembiza ayisebenzisile akasome noma asebenzise ijazi lomkwenyana ukuvikela owesifazane ekutholeni idrophu.

Kuyancomeka nokuthi umuntu osolayo ukuthi unesifo esithathelana ngokocansi akabonane nabezempilo kungaze kwenzeke umonakalo omkhulu empilweni yakhe.

UQuazi, (2010:181) uthi:

It should be viewed as part of a safer sex package. Condom use remains essential, with promotion of condom use plus circumcision of males being analogous to seat belts plus airbags for reducing the road toll

Lo mzekelo kaQuazi, (2010) ungasetshenziswa ezindaweni eziningi zokufundiswa nokuqeqeshwa kwabasokiwe indlela yokuziphatha. Ucwangingo luphakamisa ukuthi kwenziwe ucwangingo mayelana nezingozi zomgwaqo ezidalwa ukungalibophi ibhande lemoto kanye nokushayela imoto engenazo izivikelo (*airbags*).

Lokhu kungashiya abaningi abangakholelwa ekusetshenzisweni kwejazi lomkhwenyane bevuleke amehlo. Kungahlenga isizwe samaZulu kulolu bhuhane lwesifo sengculazi. Lokhu kuhamba ngemoto engenazo izivikelo, umshayeli abuye angalibophi ibhande kufana ncimishi nokulala nomuntu wesifazane onesifo sengculazi owesilisa engasokile futhi engalisebenzisi ijazi lomkhwenyana.

7.3.2 Ubuhle bokusoka

Ucwangingo luncoma ukuthi abezempilo abaphume umkhankaso wokusoka abantu besilisa kungaba semakhaya nasemalokishini. Kuyancomeka nokuthi abafune abantu abazoqeqesha abesilisa ngemuva kokusoka. Kungabi usuku olulodwa kodwa kube izinsukwana ukuze baphephe ngokuphelele ezifweni ezithathelana ngokocansi ikakhulukazi isifo sengculazi.

Kuyoncomeka ukuthi abesilisa abasokwe ngokweNdabuko uma benesibindi sokumelana nobuhlungu. UZulu, (2015) uyakuncoma ukusokwa ngokweNdabuko ngoba leli siko lalivele likhona emandulo.

7.3.3 Ububi bokusoka

Ucwaningo luncoma ukuthi akwenziwe ngcono izindlela ezilandelayo ngesikhathi sokusoka, kungaba okwaseNtshonalanga noma okweNdabuko. Lokhu kuyonciphisa ukungabaza kwabanye ngendlela ukusoka okuqhutshwa ngayo. Kuyancomeka ukuthi abaqhuba lolu hlelo lokusoka abeNdabuko kanye nabaseNtshonalanga abasebenzisane ukuze kunciphe izinkinga ezibakhona ngesikhathi sokusoka nangemuva kokusoka.

Ukugwema ukususa inyama eningi, ucwaningo luncoma ukuthi akusethsenziswe isilinganiso esifanele ekususweni kwejwabu ikakhulukazi ngokweNdabuko. Kuyancomeka nokuthi abesifazane abaqeqeshwe ngokufanele bakulindele kubantu labo abesilisa abasokiwe, kungaba ubuhlungu noma ubumnandi. Lokhu kuyobenza baluthokozele ucansi bangaphumi emshwadweni yabo. Abasokiwe abafundisiwe ngokusethsenziswa kwejazi lomkwenyana ngoba yibo abanenkolelo engafanele yokungasebenzisi ijazi lomkwenyana. Kuyavela kulolu cwano ukuthi abesilisa abasokwa besebancane babanezinkinga bese bevukela abazali babo. Abazali ukuze baphume enkingeni ababayeke uma besebancane ukuze bazithathele bona izinqumo ngokusoka. Kubuye kuvele kulolu cwano ukuthi oDokotela abasokwa besebancane ababakhuthazi abesilisa ukuba basoke ngoba kwabona abalibonanga ijwabu. Kubalulekile ukuthi umuntu osokwayo alibone ijwabu azi futhi nokuthi lisuselwa ini.

Ucwaningo lukhuthaza abaqhuba leli siko ngokweNdabuko ukuba babenokuhlazeka. Kuyakhuthazwa nokuthi ababe nesilinganiso abasisebenzisayo uma beqhuba leli siko. Kuyakhuthazwa ukuba abesilisa abasokwayo abadalule izifo abanazo ukuze bengophi kakhulu. Kuyanconywa nokuthi abezeMpilo abangenelele ngokuhlolwa kwabasokwayo ngaphambi kokuba basokwe. Kufanele bakhuthazwe ukuba badalule uma bebe nabantu babo besifazane ngokocansi. Kunenkolelo yokuthi uma kade wenza ucansi, igazi liyehla okungenza ukuthi ophe kakhulu.

Ucwaningo luncoma ukuthi leli siko lokusoka ngokweNdabuko aliqhutshwe ebusika ngoba kusuke kubanda. Abesilisa bazoshesha ukuphola ebusika ngoba akushisi.

7.3.4 Ukuqeqesha abasokile ngendlela yokuziphatha

Kuyancomeka ukuthi abasokile ababuyele emasikweni obabamkhulu ukuze sibe nesizwe esiphilile. Ucwangingo luncoma ukuthi akuvulwe izikole ezizoqeqesha abasokile kungaba okweNdabuko noma okwaseNtshonalanga ukuze bafundiswe indlela yokuphatha abantu besifazane. Indoda esokile kumele ibe nothando. Ucwangingo luveza izinto eziningi ezinhle ezenziwa owesilisa osokiwe. Kuyancomeka nokuthi kuvulwe izikhungo zokuqeqesha nalabo abanenkinga yezidakamizwa. Izikhungo zokuqeqesha abaphuzayo ingahlenga isizwe sakwaZulu. Ukufundiswa kwabesilisa ngophuzo oludakanayo kuyokwenza isizwe siphephe ezifweni ezithathelana ngokocansi. Ukusoka nokungasoki kuyefana uma abesilisa bazohlala otshwaleni beyeke ukwakha imindeni ephephile nephilayo. Kungakuhle kube yinto eqhubekayo emiphakathini abaphila kuyo ukuze belokhu bekhunjuzwa ngokuziphatha. Ukubambisana kwamakhosi, izinduna kanye namakhansela ekuqeqesheni abesilisa abasokiwe, kuyokwenza nongasokiwe akulangazelele ukusoka ukuze kubuye ukuzethemba.

7.3.5 Izinhlaka ezifanele ukuqeqesha abasokile ngokuziphatha

Ucwangingo luncoma ukuthi zonke lezi zinhlaka ezithintekayo ukukhuliswa nokwakha abantwana azisebenzisane ukuze kungabibikho ukushayisana. Ngokubambisana kwazo zonke izinhlaka kuzokwenza abantwana bakhule ngendlela efanele abazoyithokozela ngesikhathi seabodala babo. Kuyancomeka ukuthi ezinhlakeni zomphakathi akubuyiswe abaqhikiza ukuze izintombi zizofundiswa indlela yokuziphatha uma isifuna isoka. Ukufundiswa kwezintombi kuzolekelela isizwe ekugwemeni izifo ezithathelana nokocansi. Kulapho amaqhikiza azothola khona ithuba lokufundisa amantombazane ngokusoma uma eseqomile kulapho nomama bazofundisa khona izintombi ngosiko lokuhlolwa kwezintombi.

Ucwangingo luyancoma nasezikoleni ukuthi kubekhona isikhathi lapho kuzofundiswa khona abantwana ngendlela yokuziphatha. Isifundo (*se-Life Orientation*) asanele ekufezeni iphupho nendlela okufanele abantwana bahambe ngayo.

UMakhoba, (2016:8) uthi:

Ukukhulelwa kwezingane ngeke kwehle uma amaphutha esemangingi kangaka. Nami ngaze ngavulwa yizitshudeni amehlo. Ngangithe njengabafundi bobugugu ababeke uvo lwabo ngokukhulelwa kwezingane. Zithi izitshudeni:

1. Siyabonga ngokufundiswe ngobugugu. Nakuba lesi sifundo sisithole selishona, sivuleke amehlo. Ukuba safundiswa sibancane sasingeke singene eziseleni esingene kuzona.
2. Ubugugu kumele bufundiswe ezikoleni njengesifundo esigcwele nesibhalwayo ekupheleni konyaka.
3. Zonke izingane mazifundiswe ngamasiko azo.
4. Ukuhlolwa kwezintombi akube yingxenye yezifundo.
5. Akungagcinwa ngokuthi kufundiswe ukuhlolwa kwezintombi kepha makwenziwe. Uma kungaba yinto eyenziwa ikhaya nekhaya le yokuhlolwa kwezintombi, lingehla izinga lokukhulelwa kwezingane.
6. Makube khona imiklomelo etholwa yizintombi ezizigcine isikhathi eside.
7. Akuholelwe amantombazane azigcine aze abaneminyaka engu-25 engenangane.
8. Awasuswe amakhondomu ezikoleni. Uma kunikwa izingane amakhondomu kuthiwa aziwabekephi? Amakhondomu asho ukuthi kuvumekile ukulalana kwezingane, okungavumelekile ukukhulelwa. Ngakho-ke abhebhezela ukukhulelwa.
9. Akwehliswe ukugcizelelwa kwamalungelo ezingane. Mahle amalungelo kepha awahambisane neqhaza, nomsebenzi welungelo lelo.
10. Kunokhondolo lokuthi izingane ezizalelwa ekhaya nazo zizalele ekhaya.

Kwangethusa ukuphendula kwezitshudeni ngalolu hlobo. Ngakhumbula ngemuva ukuthi nazo zinezingane ezizithole zisesikoleni. Iningi lazo likhala ngokuthi alifundiswanga lutho ngemizimba yalo. Zithi sikhona isifundo se-*Life Orientation*, kepha asizisizi ngalutho. Siyadingeka isifundo esibhekene ngqo nesiko lengane. Uma ingumZulu mayifundiswe ngobuZulu. Ayingathi ingumZulu kodwa ifundiswe ngempilo yesiLungu.

Kuyahlaluka ukuthi amasiko angasiza ukulwa nokukhulelwa kwentsha ezikoleni kanye naseZikhungweni Zemfundo Ephakeme. Kuyahlaluka nokuthi ukugququzelwa kwamasiko esizweni samaZulu kungawanciphisa amathuba okungenwa isifo sengculazi.

7.3.6 Umphumela wokuziphatha kosokiwe

Ucwaningo luncoma ukuthi abesilisa abasokwe babuye baqeqeshwe ukuze baziphathe kahle endleleni ebheke ekwakheni imindeni ephephile. Kubonakele ukuthi ukusoka okuhamba kodwa akwanele kubantu besilisa besikhathi samanje. Kungakuhle kakhulu ukuthi kwandiswe izikole ezizoqeqesha abesilisa ngendlela yokuziphatha emuva kokusoka. Into egqama kakhulu kulolu cwanningo inhlonipho eyisikhali sempilo ikakhulukazi kubantu abasha. Ngalokho ucwaningo lukhuthaza abazali kanye nezinhlaka zomphakathi ukuthi azibhunkule zifundise izingane inhlonipho. Owesilisa ozihlonipha yena, uyokwazi ukuhlonipha umkakhe, umndeni kanye nomphakathi awakhele.

UMakhoba, (2016:8) uthi:

Izitshudeni zikhala kakhulu ngokuthi abesilisa kabafundisekile kahle ekuhlonipheni “odadewabo.” Alusekho uthando lokwazisana phakathi kwabesilisa nabesifazane. Abesilisa banomoya wokucekela phansi. Abanye abamethembi owesifazane. Namantombazane kawayiboni into azoyigcinela ubuntombi bawo uma onina bengazinakanga futhi bengazinakanga futhi bawatholela emakhaya. Amanye amantombazane awalutholi uthando konina

nabo abawazondiswa ukuthi bawazala bengahlelile, bephikwa.

Emveni kokuthola inkululeko, izingane ezimnyama kumele zifundiswe ngobuzona. Siphuma esikhathini esinzima sobandlululo, olwasihlakaza lwahlakaza namasiko ethu. Ubandlululo lwaqeda ukuzethemba nokuzigabisa njengesizwe. Ingane ngayinye mayifundiswe ukuzethemba nokuzigqaja ngobuyona. Akulona iphutha ukuqhakambisa ubuzwe enganeni; izazi ukuze izethembe. Isizwe sakithi sizazi ukuthi asilutho futhi asinalutho. Umuntu ozazi ukuthi akanalutho ulutheka ayengeke kalula. Iziqubulo ezinjengokuthi *“ngimnyama futhi ngimuhle,” “akekho onelungelo lokuthinta Ubuntu bami,”* mazigxishwe emakhanda ezingane.

Ukubaluleka kokuzigcina kuthandwa ngisho nanguMdali. Uyayithanda intombi. Inkosikazi egane iyintombi ithembekile njalo kumyeni wayo. Kepha eyagana seyephukile yenza iphutha elincane umyeni wayo athi sekuvuka okudala. Izingane mazitshelwe njalo ngokubaluleka kokuzigcina. Nakubafana kubalulekile ukuzigcina,

Kuyacaca ukuthi abesilisa abafundisekile kahle ekuhlonipheni abesifazane abaphila nabo emakhaya kanye nasemphakathini. Kuyavela nokuthi inhloso yabesilisa ukucekela phansi abesifazane. Kuyavela nokuthi amantombazane azicekela phansi ngoba engalutholi uthando kubazali.

7.3.7 Abazohlomula ngokuziphatha ngendlela kosokiwe

Kungakuhle ukubona nabo abesifazane beziphethe kahle ukuze kuzalwe izingane eziphilile. Kuyenzeka uthole owesifazane eziphethe kahle bese kuthi owesifazane kube nguye ozohambe eqoqa izifo ezithathelana ngokocansi ngaphandle. Kuyancomeka ukuthi abantu besifazane abalinde umshado ngaphambi kokuthola abantwana. Kuyavela nokuthi izingane ezizozalwa emndenini ephilayo nazo zizophila. Kungakuhle izingane zikhonjiswe indlela ezizoyithokozela ukuhamba ngayo uma sezikhulile.

Kuyavela nokuthi abesifazane bazohamba ngokukhululeka uma bebona owesilisa oziphethe kahle. Bazovikeleka ekudlwengulweni nasekuhlukumezekeni kungaba kusemini noma ebusuku. Bazovikeleka kuphela uma kuqeqeshwa abesilisa ngendlela okufanele beziphathe ngayo. Kuyancomeka ukuthi izingane nogogo abahlala ngabodwana uHulumeni sengathi angabaqoqa ababeke endaweni ephephile. Kuyavela ukuthi yibo ababayizisulu zokudlwengulwa nokuhlukunyezwa.

Kuyancomeka ukuthi imindeneni kanye nozalo bafundiswe ngesifo sengculazi ukuze baqonde ukuthi lesi sifo sikhona. Ukuqonda komndeneni ukuthi lesi sifo siyabulala kuyonciphisa ukungathembani nokukholelwa ekuthakatheni. Kuyavela nokuthi abazali abakhulise izingane zabo ngesiko. Kuyavela ukuthi izingane ikakhulukazi zamantombazane azikhuliswe uma sezithomba bese ziyemuliswa ngendlela efanele.

Ucwaningo luncoma ukuthi le mikhosi ayibuyiswe ukuze kunqandwe ukuba wuvanzi kwamantombazane. Kungakuhle nokuthi abantu abahlala emalokishini nasemadolobheni bangakhanyiseleka ngale mikhosi ukuthi izingane zifundiswe. Kuvamile emalokishini ukuthi ingane uma isineminyaka engama-21 yenzelwe umcimbi wokubonga ukuthi iziphathe kahle. Namanje kuyancomeka ukuthi abazali abazincome, bazibonge izingane uma sezikhulile zaze zafika emashumini engaphezulu kwamabili eminyaka ziziphethe kahle. Ukubongwa kungakhuthaza neziza ngemuva ukuthi aziziphathe kahle ukuze nazo zizobongwa.

Ucwaningo lukhuthaza umphakathi ukuthi awugqugquzele abantu abasha ekuziphatheni ukuze bangangenwa isifo sengculazi. Ucwaningo luphakamisa ukuba umphakathi awakhe izindawo lapho intsha izochitha khona isizungu ngezinkundla zemidlalo. Ukudlala imidlalo enhlobonhlobo kungagwema ukuthi intsha ebe luvanzi kanye nokudla izidakamizwa.

Ucwaningo luncoma ukuthi iSilo uZwelithini neNdlunkulu asikhuthaze ukuhlolwa kwezinsizwa ngoba ikhona indlela ebalulekile kulolu cwano yokuhlola izinsizwa. Ukuhlolwa kwezinsizwa kungabamba elikhulu iqhaza ekunciphiseni izinga lokutheleleka ngesifo sengculazi esizweni. Kanjalo nokuphehlwa kwabantu besifazane kuyonconywa

nakuba kungavelanga kulolu cwaningo. Ukuphehlwa kwabesifazane kuyosiza nakho ngoba kungehlisa negazi elibi elenza balangazelele ucansi isikhathi salo singakafiki. Kuyancomeka ukuthi iSilo uZwelithini asisebenzisane noHulumeni kanye nabamalungelo esintu ekuqhubeni leli siko lokuhlolwa kwezintombi nezinsizwa. Ukubambisana kwazo zonke izinhlaka kuyokusho ukuphumelela kwesizwe ngoba wonke umuntu uyobe esekhuthaza ukuthi aliqhubeke leli siko.

Kumanje iSilo uZwelithini sigxekwa ngapha nangapha ngokuqhuba leli siko lokuhlolwa kwezintombi. Kuyancomeka nokuthi abamabandla nabo babambe iqhaza ekuqhutshweni kwalo. Ucwanningo luncoma ukubuyiswa kwemikhosi eyayenziwa emandulo engahle ilekelele ekwakhiweni kwabantu abasha. Nakuba ingabaluliwe kulolu cwaningo kodwa ayibuyiswe ukuze isizwe sethu sibuyele endleleni yokuziphatha endala. Kungakuhle kakhulu nokuthi isizwe samaZulu sisukume silekelele iSilo ekwakheni lesi sizwe esihle kangaka. Ukubambisana kweSilo nesizwe kuzokusho ukunqotshwa kwezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi.

Lolu cwaningo luncoma ukuthi akuvinjwe kubantu abasha ukufa kungaze konakale kakhulu.

7.3.8 Uhla lwemibuzo

Ucwanningo luncoma ukuthi abantu besilisa abakhuthazwe emiphakathini ukuba bayosoka. Kuyavela ukuthi abanye besilisa abanalo ulwazi olwanele mayelana nobudlelwano nomphakathi ngesifo sengculazi kanye nesiko lokusoka. Izibalo ezifanele zemibono yabantu abahlukahlukene ziyavela esahlukweni sesithupha. Kulesi sahluko sesithupha yilapho kuvele khona imizwa yabantu ngesiko lokusoka njengekhambi lokunciphisa izifo ezithathelana ngokocansi. Ucwanningo luncoma ukuthi kwandiswe ama-NGO eSifundazweni sakwaZulu-Natali ukuze alekelele abantu ekuqondeni isifo sengculazi.

7.4 Isiphetho

Kuyahlaluka kulolu cwaningo ukuthi ukusoka kuyikhambi lokunciphisa izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Zikhona nezinye izindlela ezingalekelela ekuvikeleni isifo sengculazi. Imizamo seyenziwe ukudambisa ukubhebhethaka kwezifo zocansi, ngalokho sekuyoba kumuntu nomuntu ukuthi uziphatha kanjani. Ucwaningo luhlose ukuxwayisa abantu ikakhulukazi abantu abasha ngendlela okufanele baziphathe ngayo. Ucwaningo luhlose ukuhamba nomuntu wesilisa eqala ekhula, aze afike esigabeni sokuba nomuzi ophephile ezifweni zocansi.

Kuyavela kulolu cwaningo ukuthi ukusoka nakuba kuwanciphisa amathuba okutheleleka ngezifo ezithathelana ngokocansi akwanele ngaphandle kokuqeqeshwa kwabesilisa abasokile. Kuyavela nokuthi uqeqesho luyenziwa ngokweNdabuko kanye nangokwelashwa. Kuvelile ezincomeni ukuthi ukubambisana kwalezi zinhlela ekulweni nezifo ezithathelana ngokocansi kungaba into enhle kakhulu. AbezeMpilo uma bengasondela kwabendabuko ngolwazi abanalo ekuqhubeni isiko lokusoka, lokhu kunganciphisa ngisho nokufa kwabesilisa entabeni. Kanjalo nabeNdabuko uma bengeza kwabezeMpilo noqeqesho abakwenza entabeni, kungenza abasokwayo baziphathe kahle.

Kuyaphawuleka nokuthi ukusoka akuvikeli esifo sengculazi kuphela kodwa nezinye izifo eziyingozi ezithathelana ngokocansi ziyavikeleka. Lezi zifo ziyingozi kakhulu kubantu besifazane kanye nasezinganeni ezizozalwa ngoba zizokhula kanzima ngokuhlala zigula njalo. Kuyavela nokuthi yibo bonke abesilisa, ngokwehlukana kweminyaka abanelungelo lokusoka nakuba kunezinkinga ezikhona ngokwehlukana kweminyaka yabo.

Kulolu cwaningo kubuye kuvele ububi nobuhle bokusoka. Lokhu kwenziwe ngenhloso yokuxwayisa abesilisa abasokwayo nabasafuna ukusoka. Ukuvezwa kokubi kwenzelwe ukuba kulungiswe kulokho okungahambi kahle ukuze isiko lokusoka lihambe kahle. Ukuvezwa kokuhle kwenzelwe ukukhuthaza abesilisa ukuba bahambe bayosoka ukuze sibe nemindeni ephhephile.

Kubonakele kulolu cwaningo ukuthi inhloso yokusoka akusikho nje ukujabulisa abesifazane ocansini njengoba abanye becabanga kodwa ukunciphisa izifo ezithathelana ngokocansi. Ukuncipha kwezifo ezithathelana ngokocansi kuzokusho ukuba nomndeni ophephile ezifweni zocansi ikakhulukazi isifo sengculazi.

Kulolu cwaningo kuyacaca kuthi iSifundazwe saKwaZulu-Natali sikhungethwe yinkinga yokusabalala kwegciwane lesandulela ngculazi nengculazi uqobo. Ngokubona ukukhula ngesivini kwesibalo sabantu abafayo ngenxa yezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi yingakho kulolu cwaningo kunconywa ezinye izindlela zokulwa nezifo ezithathelana ngokocansi ezifana nokukhuthazwa kokuvuselelwa kwamasiko esintu amayelana nokuziphatha, izinkolelo nemikhutshana eyayenziwa emandulo ekulweni nezifo ezithathelana ngokocansi kanye nokukhulelwa kwamantombazane isikhathi singakafiki.

Kuyavela nokuthi sesiphila esikhathini samalungelo lapho abantwana benamalungelo abhebhethekisa ukungahloniphi nokuba ngamahlongandlebe. Nakuba kunjalo isizwe esihlakaniphile siyaqaphelisisa ukuthi amalungelo kanye nempucuko ayakushabalalisa okwesizwe. Ngezinkinga ezikhona ezidalwa amalungelo asekhona entsheni, kunesidingo sokubuyela kokwakwenziwa obabamkhulu ngenhloso yokuvundulula lawo masiko angasiza ekulweni nendlela yokuziphatha entsheni.

Lokhu kufakazelwa uMsimang, (1975:iv):

Uma thina maZulu sithi siphucuzekile masibhekise amehlo emuva sibone ibanga esisilihambile kusukela kobabamkhulu kuze kufike kuleli qophelo esesikulo manje. Zonke izizwe eziphucuzekile zibonakala ngemiqingo yamabhuku omlando, zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo, kanti ngamaphutha ababewenza zinethemba elihle lokuba zilungise eyazo imendo.

UMsimang lapho ufakazela lolu cwaningo ngokusulelwa kwamasiko akwaZulu amahle angenza ukuba abantu abasha baziphathe kahle. ISilo uZwelithini siyazama ukuvuselela

amasiko kaZulu amahle angenza ukuziphatha okuhle entsheni kepha ngenxa yamalungelo akhona sizithola sesigxekwa abamalungelo esintu. Kuyavela ukuthi iSilo uZwelithini senza uMkhosi Womhlanga eNyokeni, lapho sikhuthaza khona izintombi ngendlela yokuziphatha. Lezi zimfundiso zakha isizwe ekuziphatheni kwabantu abasha. Ukukhuthazwa kokuhlolwa kwezintombi kanye nezinsizwa kubuyisa isithunzi sikaZulu.

Kuyavela nokuthi abazali babamba elikhulu iqhaza ngokwenzela izingane zabo imikhosi efana nomemulo lapho kukhuliswa izingane zamantombazane ngendlela eziziphethe ngayo zize zifike eminyakeni engamashumi amabili kuya ngaphezulu ngisho kwamathathu.

UNtombela, uMathenjwa noDonda, (1997:16) bathi:

Umemulo yisiko elenzelwa ingane yentombazane ngokukhulu ize ifinyelele ebangeni lokuthi isingagana. Kubalulekile futhi ukuthi umemulo wenziwe ngaphambi kokuba yende intombazane. Ngokuyenzela umemulo uyise wengane uzobonga emphakathini phambi kwezihlwele zabantu. Ubonga ingane yakhe ngokuziphatha kahle, ihloniphe abantu, ihloniphe umhlaba. Ingabi luhlaza kubantu, ikakhulukazi entsheni yanamuhla, esiyazisa ukuthi omunye umuntu ongayizali, akasiyena umzali wayo.

Kuyavela ukuthi inhloso yokwenza lo mcimbi ukubonga ingane ngendlela eziphethwe ngayo. Kuyacaca ukuthi leli siko liyikhambi ekuvimbeleni izingane zingabi luvanzi zingabi luhlaza kodwa zihloniphe emphakathini eziwakhele.

Ukubongwa kukodwa kuyamenza umuntu ukuthi aziphathe kahle nabeza ngemuva kuyabakhuthaza ngoba nabo basuke befuna ukubongwa ngalokhu isizwe sizosizakala ngokwehla kwesibalo sabantu abangenwa isifo esithathelana ngokocansi. Kuyavela ukuthi ukwenzela izingane zamantombazane umhlonyana kungaba umthelela omuhle ekuziphatheni kwentsha. Kulo mkhosi amantombazane asuke exwayiswa ngokukhulelwa kanye nokuthola izifo ezithathelana ngokocansi.

UNtombela, uMathenjwa noDonda, (1997:8) bathi:

Umhlonyane uthi awufuze umemeulo. Nokho lezi zinto ezimbili azifani. Umhlonyana wenzelwa intombazane. Umfana uye enzelwe uma efunwe abaphansi kanti kuyenzeka umfana owashona esemncane kakhulu aziveze ngephupho noma avezwe abanamanga esekhulile. Uye adinge ukwenzelwa naye umhlonyane uma ewucela. Empeleni umfana angenzelwa naye umhlonyane, inqubo nje uma uyise ezimele kahle. Inhlosongqangi yomhlonyane kusuke kuwukubonga ukukhula kwengane ize ifinyelele esigabeni esithile.

Ukukhula komfana akufani ncimishi nalokho kwentombazane. Uma umfana ekhulu usuke esethomba, esengena ebunsizweni. Ufunda ekwaluseni ezingqweleni ukuthi mhla washaywa yizibuko kuyomele enzenjani. Cishe ngalesi sikhathi usuke esiqhume izinduna, nezwi lakhe seliqala ukundondandonda. Uyothi angaphupha isalukazi bese evusa abanewabo, bavuke bakhiphe izinkomo.

Kuyacaca ukuthi umhlonyane wenzelwa intombazane nakuba nomfana enzelwe kodwa kusuke kunesimo eziphoqayo. Kuyacaca ukuthi inhloso yale micimbi ukubonga izingane ngendlela eziziphathe ngayo zaze zafika ebangeni elithile lempilo. Kungakuhle abazali bazikhuthaze izingane zabo ngokuzibonga uma zenze kahle.

Kuyavela nokuthi ukuqeqeshwa kwabantu besilisa kusiza ekunciphiseni ukukhulelwa kanye nokungenwa izifo ezithathelana ngokocansi kubantu abasha. Ukukhuthazwa kwabantu abasha ukuba bangazibandakanyi nocansi kuze kufike isikhathi esifanele, yikho okubonakele kungaba yikhambi kule nkinga yezifo ezithathelana ngokocansi. Abantu besifazane nabesilisa abahlulekayo ukulinda, kuyavela ukuthi abasome ukuze bahloniphe isithebe somnumzane wekhaya. Kuyavela nokuthi ukubuya kwamaqhikiza kubamba elikhulu iqhaza ekuhlonipheni abantu besifazane ekwenzeni ucansi. Ngaphandle kwemikhutshana namasiko ayenziwa kusadliwa ngoludala, kuyavela ukuthi izikhali zesikhathi samanje, ukusetshenziswa kwamajazi omkhwenyana kanye nezinye izinsiza ezisetshenziswayo ekuvimbeleni ukukhulelwa kwamantombazane asemancane.

Kuyavela nokuthi inkulu indima elinywa amabandla ahlukeni ekulweni nezifo ezithathelana ngokocansi. Amabandla azinikele ekufundiseni intsha ngokusoka kanye nokuziphatha. Kuyavela ukuthi emabandleni kumenywa ochwepheshe, oDokotela, abahlengikazi kanye nabezenhlalakahle ukuxwayisa intsha ngezifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Kubuye kumenywe bona laba abaphila negciwane lengculazi ukuba bezoxwayisa intsha engakangenwa yilolu bhubhane. Ibandla okuvela ukuthi libambe iqhaza elikhulu ekusokweni kwabesilisa elamaNazareth. Leli bandla liqhuba isiko lokusoka njalo uma lihlangene entabeni iNhlalakazi. Abaqhuba leli siko babuye baqeqeshe abesilisa ngendlela yokuziphatha ukuze bafike emshadweni bephephile ezifweni ezithathelana ngokocansi. Kuyavela nokuthi ibandla likhuthaza ukuthi abantu abasha abangene emshadweni kuqala ngaphambi kokuba benze ucansi. Empeleni le mfundiso yokungena emshadweni kuqala ikhuthazwa yiwo wonke amabandla.

Kuyaphawuleka ukuthi umphakathi ikakhulukazi owaseShowe unakho ukuqonda ngezifo ezithathelana ngokocansi. Lokhu kwenziwa ukubakhona kwama-NGO ahambela umphakathi. Ama-NGO afundisa abantu ngokubaluleka kokusoka kanye nokwamukelana kwabahaqwe isifo sengculazi. Kuyavela ukuthi umphakathi omningi uyakholelwa ekususweni kwesicubu somzimba yingakho bekuncoma ukusoka. Kuyavela nokuthi abesilisa abaningi bakuthaza ukuba kusokwe ezibhedlela ngoba kuphephile. Kunabantu abaqeqeshiwe ukusiza abasokwayo babuye bathole usizo eduze ngakho mancane amathuba okuthi baphangalale. Kuyavela ukuthi umphakathi ukhala ngophuzo oludakanayo, ekudlondlobaliseni isifo sengculazi. Ukudla izidakamizwa kwentsha ikhona okwenza ingahloniphi, ihambe lapho ithanda khona bese ibuya nesifo sengculazi ekuhambeni kwayo. Kuyavela nokuthi umphakathi unxusa uHulumani kanye nezinhlaka zomphakathi ukuba ungenelele kule nkinga abantu abasha ababhekene nayo.

Kuyahlaluka ukuthi maningi amathuba okuthetheleka ngesifo sengculazi kubantu bobulili obufanayo ikakhulukazi kwabesilisa. Abantu besilisa bobulili obufanayo kuyadingeka ukuba baqeqeshwe ngendlela yokuziphatha kwezocansi. Kuyacaca nokuthi abantu bobulili obufanayo bayabandlululwa emphakathini, ngakho kufanele bamukelwe, bathandwe ukuze bathole ithuba lokuqeqeshwa mayelana nezifo ezithathelana ngokocansi.

Kuyacaca ukuthi leli siko lokusoka lenza omkhulu umsebenzi ekwakheni isizwe. Amabhungu asedlule kulesi sigaba sokusoka aba izinsizwa nsi kanye namadoda aqotho. Kuyacaca nokuthi abashadikazi bahlalisana kahle emshadweni uma kuhlonishwa leli siko lokusoka. Kuleyo mishado kuzalwa isizukulwane esihambela phezulu ngokungabi nazo izifo ezithathelana ngokocansi ikakhulukazi isifo sengculazi. Leli siko lokusoka libonakala liyikhambi lokunciphisa isifo sengculazi ikakhulukazi kubantu abasha, okuzimpawu zokuthi emhleni embalwa ezayo isizwe sakwaZulu singahle sibe isizwe esimsulwa su, isizwe esingasalandelwa mpukane nazimpethu.

Kuyacaca nokuthi amasiko okubonga ukuziphatha kwabantu abasha anomthelela omuhle ekunciphiseni isifo sengculazi ezweni. Ukunciphisa kwezifo ezithathelana ngokocansi kuzichaza ngokusobala ukuthi kwanda umndeni kanye nesizwe esiphile saka.

Ngomuso kuyacaca ukuthi aliseyukuphathwa nakuphathwa igama lokuthathelana kwezifo zocansi ngoba isizwe sonke sobe sesakhelwe esisekelweni esiyinqanawe. Leso sisekelo, inhlonipho, ubuqotho, ukwethembeka, uthando, intobeko, ukuzithiba, unembeza kanye nobuntu.

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