

**UKUKHUTHAZWA KOLWAZI KWESINTU, AMASIKO,
IZINKOLELO NEMIKHUTSHANA YESIZWE SAMAZULU
NEQHAZA OKUNGALIBAMBA EKUGWEMENI IZIFO
EZITHATHELWANA NGOKOCANSI, IKAKHULUKAZI
IGCIWANE LESANDULELA NGCULAZI NENGCULAZI UQOBO
LWAYO.**

Ngu

BONGINKOSI CYPRIAN KHUZWAYO

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ngu

BONGINKOSI CYPRIAN KHUZWAYO

UMSEBENZI OWETHULWA UKUFEZA IZIDINGO ZEQUHUZU :

LOBUDOKOTELA BENZULULWAZI

EMNYANGWENI WESIZULU

ENYUVESI YAKWAZULU

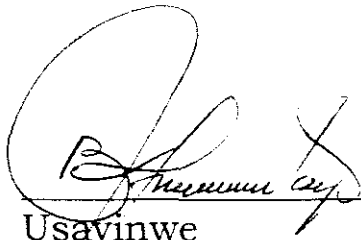
UMELULEKI : USOLWAZI L.F. MATHENJWA

INDAWO : KWADLANGEZWA

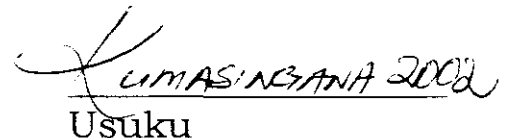
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ISIFUNGO

Mina, Bonginkosi Cyprian Khuzwayo, ngiyafunga ukuthi lo msebenzi: **“UKUKHUTHAZWA KOLWAZI KWESINTU, AMASIKO, IZINKOLELO NEMIKHUTSHANA YESIZWE SAMAZULU NEQHAZA OKUNGALIBAMBA EKUGWEMENI IZIFO EZITHATHELWANA NGOKOCANSI, IKAKHULUKAZI IGCIWANE LESANDULELA NGCULAZI NENGCULAZI UQOBO LWAYO”** ungowami kusukela uqalwa kuze kube sekupheleni kwawo. Ngiyazemukela zonke izinselelo ezingaqhamuka ngemibono equkethwe kuwo. Yonke imithombo esetshenzisiwe nakho konke ukucaphuna okukhona kuyatholakala ngasekugcineni ngaphansi kwesihloko semithombo yolwazi.



Usayinwe
B.C. Khuzwayo



Usuku

ISETHULO

Lo msebenzi ngiwethula kogogo uMaBiyela, uMaShezi noMaDube, uNkosikazi wami, uMaZondi nakubantwana bami bonke, ikakhulukazi uZamaNguni. Ngithi ngaphandle kokubekezela kwenu nokungikhuthaza, lo msebenzi ubungeke ube yimpumelelo.

AMAZWI OKUBONGA

Ngifisa ukubonga kakhulu kulabo ababenesandla kulo msebenzi kusukela uqalwa kuze kube sekupheleni:

USolwazi uL.F. Mathenjwa ngesineke sakhe sokungigqugquzela ekwenzeni lo msebenzi. Izeluleko nokungiqondisa kwakhe yikhona okudale impumelelo kulo msebenzi. Ngithi nje ume njalo Mgabadelo. Amathongo akwenu noMvelinqangi akugcine. Okwenze kimi ukwenze nakwabanye.

USolwazi Z.L.M. Khumalo ngokungikhuthalela nokunginika ugqozi lokuqhubeka nalo msebenzi. Ngithi isintu sithi ukhule uze ukhokhobe, kodwa mina ngithi ukhule ungakhokhobi ngoba ikhehla elikhokhobayo alithandeki. Mbulazi!

Ngibonga ngiyanconcoza kuNkosikazi Gabela webandla lamaKhatholika, uThandeka Khuzwayo, umntwana wami, uMnumzane uMdletshe webandla lamaLuthela, uNkosikazi Mkhwanazi webandla i-Faith Mission, uMnumzane uMkhwanazi webandla lamaNazareth, uNkosikazi Ndlovu,

uNkosikazi Ngubane webandla i-Presbyterian, uMnumzane Ntshangase, uMnumzane Zibani webandla i-Seventh Day Adventist noMnumzane Zondi abangisize kakhulu ngokungicobeleva ngolwazi ngesikhathi ngenza ucwaningo. Ngithi nje nikubekezelele ukuhlushwa yithi ngoba sakha isizwe.

Kungabe ngenza iphutha elikhulu uma ngingabongi kuNkosikazi wami,

uMaZondi. Ngaphandle kokungikhuthaza, udele isikhathi sami nawe, lo msebenzi ubungeke ube yimpumelelo. Gagashe! Nondaba! Izingane zami ngeke ngizikhohlwe. Umphumela wokungabi nasikhathi nani, ikakhulukazi uthunjana, uZamaNguni, yiwo lona.

Intombi yakwaButhelezi, uMaDube, kungabe ngenza iphutha uma ngiyikhohlwa. Ngithi nje Nzwakele, nanku umsebenzi wakho.

Ngigcine ngokubonga uMvelinqangi nezithutha zasekhaya komama nezakithi ngokungipha amandla okunqoba le ndima. Umzuliswana onzima lona.

IQOQA

Lolu cwaningo lucubungula ulwazi lwesintu, amasiko, izinkolelo nemikhutshana yesizwe samaZulu neqhaza okungalibamba ekugwemeni izifo ezithathelwana ngokocansi, ikakhulukazi igciwane lesandulela ngculazi nengculazi uqobo lwayo.

Luzama ukuthola ukuthi qhaza lini elingabanjwa umphakathi ekulweni nalesi sifo esesibhubhise izwe kangaka. Lucubungula izindlela zesintu ezazisetshenziswa ngempumelelo, esikhathini sakudala, ukunqanda izifo ezithathelwana ngokocansi. Luzama ukuthola ukuthi lezo zindlela ngeke yini zakhuthazwa ukuba zisetshenziswe esikhathini sanamuhla njengesikhali okungaliwa ngaso nalesi sifo esesiqede isizwe

Lucubungula iqhaza elingabanjwa amasiko afana nokusokwa kwabesilisa nabesifazane, ukugwetshwa kwabesilisa nabesifazane, ukuhlolwa kwezintombi nezinsizwa, ukuthomba, ukusoma, ukuyobisa, umemulo, imikhosi efana nomkhosi kaNomkhubulwane, umkhosi womhlanga, kanye neqhaza elingabanjwa amabandla ehlukeni ekulweni nokusabalala kwegciwane lesandulela ngculazi, ingculazi uqobo lwayo, ezinye izifo ezithathelwana ngokocansi, ukukhulelwa kwentsha isikhathi singakafiki kanye nokufundiswa kwentsha ngokuziphatha ngenhlanzeko.

Lolu cwaningo lunezahluko **eziyisihlanu.**

Isahluko sokuqala siyisingeniso socwaningo lapho kubhekwa khona ingqinamba yocwaningo, izinhloso zocwaningo, intshisekelo yocwaningo, indlela yokuhuba ucwaningo kanye nemithombo

enokusetshenziswa.

Isahluko sesibili sizama ukuthola umlando ngokusokwa nokugwetshwa kwabafana namantombazane, inhloso yakho, indlela eyayilandelwa ukukwenza ngesikhathi sakudala namanje kanye nemiphumela yakho kuleso sizwe okwakwenziwa nokusenziwa kuso. Kugxilwe kakhulu kumaXhosa, amaVenda, abeSuthu, amaNdebele, amaSwazi namaZulu. Kuzothi kubhekwa lokhu kube kuqaphelisiswa izinga legciwane lesandulela ngculazi nengculazi kulezo zindawo.

Isahluko sesithathu sicubungula izindlela ezehlukene zokukhuliswa nokufundiswa ngokuziphatha kwentsha. Kugxilwe kuMaZulu. Kuzothi kwenziwa lokhu kube kuqashwe ngeso -?

lokhozi ukuthi lezo zindlela zinaqhaza lini ekunqandeni ukubhebhetheka kwegciwane lesandulela ngculazi nengculazi uqobo lwayo, lokhu okubonakala kwentuleka kuMaZulu. Kuyobhekisiswa isiko lokuhlolwa kwezintombi, ukugwetshwa kwabafana namantombazane, umkhosi womhlanga, amazinga okukhula kwabafana namantombazane (ukuthomba), umemulo, ukusoma nokuyobisa. Lokhu kwenziwa ngenhloso yokuthola ukuthi yini imbangela yokwanda kwegciwane lesandulela ngculazi nengculazi. Lolu lwazi luyosiza kakhulu emizameni yokuthola ikhambi elingasetshenziswa ukulothisa lolu bhubhane oseluyede isizwe kangaka. Ngamanye amazwi kuzanywa ukuthola ukuthi kukuphi lapho konakala khona kungaze kuvuleke inkebenkebe yomsele ogeleza igciwane lesandulela ngculazi nengculazi kanje.

Isahluko sesine sicubungula iqhaza lamabandla ehlukeni ekukhuliseni intsha nasekulweni nokusabalala kwegciwane lesandulela ngculazi

nengculazi. Kubhekwa nokuthi mizamo mini ezanywa ibandla ukuhlangabezana nesiqubulo sikaMongameli wezwe esithi “Azibuye Emasweni”.

Isahluko sesihlanu siyisihlaziyo socwaningo. Kwethulwa izincomo bese kuyaphethwa.

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IS AHLUKO SOKUQALA

1.0 ISINGENISO SOCWANINGO/UKWETHULWA KOKUQUKETHWE UCWANINGO

1.1 Isingeniso

Kulesi sahluko kuzobhekisiswa kakhulu izilinganiso zezibalo ezikhishwa yimithombo eyehlukene zabantu abafa ngenxa yegciwane lesandulela ngculazi nengculazi uqobo lwayo. Kuzobhekisiswa lokhu ngenhloso yokuthola ukuthi ayikho yini eminye imizamo engenziwa ukukhalima lesi sifo esesibhubhise isizwe kangaka, ikakhulukazi isizwe esimpisholo. Lokhu kwenziwa ngokubona ukuthi imizamo eminingi esizanyiwe ibukeka ingafinyeleli ekukhalimeni nasekunqobeni lesi sifo. Ngaphandle kwalezi zibalo kuzohlhlwa izinjongo, intshisekelo, imidiyo nomklamo walolu cwaningo.

1.2 Ingqinamba yocwaningo

Kusukela onyakeni we-1981 kuze kube ngowe-2001, izigidi zabantu emhlabeni wonke jikelele ziyafa ngenxa yegciwane lesandulela ngculazi nengculazi uqobo lwayo. Izigidi ezingamashumi amathathu nesithupha (36 000 000) sezihaqwe yileli gciwane lesandulela ngculazi, kanti izinkulungwane eziyishumi nesithupha (16 000) kubikwa ukuthi zihaqwa yigciwane lesandulela ngculazi nsuku zonke. Uma sihlabela phambili kuyavela emithonjeni yezindaba ukuthi eminyakeni engamashumi amabili ezayo, izigidi ezibalelwa emashumini amahlanu anesishiyagalombili (58 million) ziyobe

sezendele koyisemkhulu. Lokhu kufakazelwa abemithombo yezindaba zikamabonakude (kuNhlangulana 05, 2001), Ababeka kanje:

Since then, 22 million people have died and 36 million more are known to be infected with the virus and the number is growing, with more than 16 000 new infections daily.

(Kusukela kuleso sikhathi abantu abayizigidi ezingamashumi amabili nambili sebefile bese kuthi abayizigidi ezingamashumi amathathu nesithupha nangaphezulu kubikwa ukuthi sezihaqwe yileli gciwane kanti futhi izibalo ziyakhula. Abangaphezu kwezinkulungwane eziyishumi nesithupha bahaqwa yileli gciwane nsuku zonke.)

Okuphawulekayo ukuthi leli gciwane nengculazi, akuhlaseli nje nakwabancane ngeminyaka. Amazwe amaningi akhungethwe yile ngwadla yenkinga yegciwane. Lezi zinhla ezilandelayo zithathwe kule mithombo, ngokulandelana kwayo: Sowetan, kuNhlangulana 22, 2001; uMnyango wezeMpilo eNingizimu Afrika, kuNhlolanja, 2001; abeNhlangano yeZizwe Ezihlangeneyo elwisana neNgculazi {Joint United Nations Program on HIV/AIDS (UNAIDS)} neNhlangano yoMhlaba yezeMpilo {World Health Organisation (WHO)}, kuZibandlela, 2000. Uma kuhlaziywa lezi zibalo namaphesenti kufike kugqame ngokusobala ukuthi le nkinga ayikhungethe nje kuphela izwe laseNingizimu Afrika kodwa cishe amazwe amaningi anayo le nkinga. Izilinganiso zezibalo ezilandelayo zihlelwe kanje: ithebhula lokuqala likhombisa ukuma kwezilinganiso zezibalo zokuphela konyaka we-1999. Ithebhula

lesibili likhombisa ezokuphela konyaka we-2000. Ithebhula lesithathu likhombisa izinga lokukhula kwesibalo sabantu abanegciwane lesandulela ngculazi ngokwezifundazwe zaseNingizimu Afrika kusukela onyakeni we-1996 kuya kowe-2000(Stannard, 2001:2).

Ithebhula 1

AMAPHESENTI NEZIBALO ZOKUPHELA KONYAKA WE-1999			
Amaphesenti abantu abadala abaphila negciwane lesandulela ngculazi	abadala	izibalo zabadala nabancane abaphila negciwane lesandulela ngculazi	abaphila
Botswana	36%	South Africa	4700 000
Swaziland	25%	India	3700 000
Zimbabwe	25%	Ethopia	3000 000
Lesotho	24%	Kenya	2100 000
South Africa	22%	Nigeria	2700 000
Zambia	20%	Zimbabwe	500 000
Namibia	20%	Tanzania	300 000
Malawi	16%	Mozambique	200 000
Kenya	14%	DRC	100 000
Central Africa	14%	Zambia	870 000
Mozambique	13%	USA	850 000
Djibouti	12%	Uganda	820 000
Burundi	11%	Malawi	800 000
Rwanda	11%	Coted'Ivoire	760 000
		Thailand	695 000

Ithebhula 2

IZIBALO EZIPHATHELENE NEGCIWANE LESANDULELA NGCULAZI NENGCULAZI ZOKUPHELA KONYAKA WE-2000
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Isifunda	Unyaka isifo esaqalanga	Abadala nabancane abaphila negciwane lengculazi	Abadala nabancane abasanda kungenwa yigciwane lengculazi	Ukusalala kwalo (*)	Amaphesenti abesifazane abadala abanegciwane	Indlela elingena ngayo (*)
Sub-Saharan Africa	Ekupheleni kweyama-70s kuya ekuqaleni kwama-80s	25.3 ezigidi	3.8 ezigidi	8.8%	55%	Ubulili obungefani
Enyakatho ne-Africa naseMpumalanga eMaphakathi	Ekupheleni kweyama-80s	400,000	80,000	0,2%	40%	Ubulili obungefani, IDU
Iningizimu neNingizimu eMaphakathi ne-Asia	Ekuqaleni kwama-80s	5.8 amamillion	780,000	0,56%	35%	Ubulili obungefani, DU
East Asia & Pacific	Ekuqaleni kwama-80s	640,000	130,000	0,07%	13%	IDU, ubulili obungefani, MSM
Latin America	Ekupheleni kwama-	1.4 million	150,000	0.5%	25%	IDU, MSM, ubulili

	70s kuya ekuqa- leni kwama- 80s					obunge- fani
Caribbean	Ekuphe- leni kwama- 70s kuya ekuqa- leni kwama- 80s	390,000	60,000	2.3%	35%	Ubulili obunge- fani, MSM
Eastern Europe & Central Asia	Ekuqa- leni kwama- 90s	700,000	250,000	0.35%	25%	IDU
Western Europe	Ekuphe- leni kwama- 70s kuya ekuqa- leni kwama- 80s	540,000	30,000	0,24%	25%	MSM, IDU
North America	Ekuphe- leni kwama- 70s kuya ekuqa- leni kwama- 80s	920,000	45,000	0.6%	20%	MSM, IDU, ubulili obunge- fani

Australia ne New Zealand	Ekuphe- leni kwama- 70s kuya ekuqa- leni kwama- 80s	15,000	500	0.13%	10%	MSM
Isamba		36.1 million	5.3 million	1.1%	47%	

(*) *Kusho ingxenye yabantu abadala (abaneminyaka esuka ku-15 kuya ku-49) ababephila negciwane lesandulela ngculazi nengculazi ngonyaka we-2000, kusetshenziswe izinombolo zenani labantu bonke ezweni.*

Ithebhula 3

Unyaka	W. Cape	E. Cape	N. Cape	Free State	KZN	Mpumalanga	Northern Province	Gauteng	North West
1996	3.1	8.1	6.5	17.5	19.9	15.8	7.9	15.5	25.1
1997	6.3	12.6	8.6	19.6	26.9	22.6	8.2	17.1	18.1
1998	5.2	15.9	9.9	22.8	32.5	30.0	11.5	22.5	21.3
1999	7.1	18.0	10.1	27.9	32.5	27.3	11.4	23.9	23.0
2000	8.7	20.2	11.1	27.9	36.2	29.7	13.2	29.3	22.9

Kumaphesenti nezibalo zonyaka we-1999, kuyacaca ukuthi izwe lase Ningizimu Afrika yilona elihlaselwe yigciwane lesandulela ngculazi, ikakhulukazi intsha. Okugqamayo ukuthi noma libukeka lingelesihlanu ngokwamaphesenti kubantu abadala abanaleli gciwane, kodwa uma sekuya ngasezibalweni kuyacaca ukuthi lihamba phambili (izwe laseNingizimu Afrika). Bheka ngoba kubantu abayizigidi ezine nezinkulungwane ezingamakhulu ayisikhombisa (4700 000) abahaqwe yigciwane lesandulela ngculazi, izigidi ezintathu namakhulu ayisithupha namashumi ayisithupha

nesithupha ezinkulungwane (3666 000), kubona yintsha. Imibiko yakamuva ikhomba ukuthi kubantu abayisishiyagalolunye eNingizimu Afrika oyedwa kubo unegciwane lesandulela ngculazi. Lokhu kufakazelwa abenhlango abenhlango yokusakaza eNingizimu Afrika (kuNhlango 05, 2001). Bona ababeka kanje:

South Africa has more people living with HIV/AIDS than anywhere else in the world and also the highest rate infection. More than one in nine South Africans is estimated to be HIV-positive.

(INingizimu Afrika inabantu abaningi abaphila negciwane lesandulela ngculazi nengculazi uqobo lwayo ukwedlula onke amanye amazwe emhlabeni jikelele, kanti nezinga labahaqwa yileli gciwane liphezulu. Kubantu abayisishiyagalolunye kwizakhamizi zase Ningizimu Afrika kuhlawumbiselwa ekuthini oyedwa wabo unegciwane lesandulela ngculazi.)

Ngakwelinye icala imibiko yokuphela konyaka we-2000 ekhishwe yiNhlango yeZizwe Ezihlangeneyo elwisana neNgculazi {Joint United Nations Program on HIV/AIDS (UNAIDS)} kanye neNhlango yoMhlaba yezeMpilo {World Health Organisation (WHO)}, njengoba ikhonjiswe ethebhuleni lesibili, ikhomba ukuthi abantu abadala ababalelwa ezigidini ezingamashumi amathathu nesithupha nengxenyana eyodwa (36.1 million) baphila negciwane lesandulela ngculazi. Abadala nezingane abasanda kungenwa yileli gciwane bayizigidi ezinhlanu nezingxenyana ezintathu (5.3 million). Abantu abadala elitholakala kubo kukhomba ukuthi yiphesenti

elilodwa nengxenyana eyodwa (1.1%). Abantu abadala besifazane abanegciwane lesandulela ngculazi bebengamaphesenti angamashumi amane anesikhombisa (47%) emhlabeni wonke jikelele, ekupheleni konyaka we-2000.

Ngaphezu kwalokhu isifo sengculazi sesishiye izinkedama ezibalelwa ezigidini ezintathu (3 million) ngonyaka we-2000 nje uwodwa. Isibalo sesisonke kusukela lesi sifo saqala babalelwa ezigidini ezingamashumi amabili nambili (22 million) abantu esesedlule nabo lesi sifo. Ngowe-2000 isibalo sezingane ezineminyaka eyi-14 noma ngaphansi eziyizinkulungwane ezingamakhulu ayisithupha (600 000) sezihaqwe yileli gciwane lengculazi. Amaphesenti angaphezu kwamashumi ayisishiyagalolunye (90%), yizingane ezazalwa komama abanegciwane lesandulela ngculazi. Kanti izigidi eziyishumi nantathu nezingxenyana ezimbili (13,2 million) izintandane. Ake sibeze bezibekela ngawabo:

According to recent estimates from the joint United Nations Program on HIV/AIDS (UNAIDS) and the World Health Organisation (WHO), 36,1 million Adults and 1,4 million children were living with HIV worldwide at the end of 2000. In addition, the epidemic has created a cumulative total of 13,2 million AIDS orphans in 2000, an estimated 600 000 children aged 14 or younger became infected with HIV. Over 90% of these were babies born to HIV-positive women, who acquired the virus before or at birth, or through their mother's breast milk.

(<http://www.loveLife.org.za>:
2001:4)

(Ngokwezilinganiso ezisanda kukhishwa ngabe Zinhlelo zeNhlango yeZizwe eziHlangeneyo neNhlango yoMhlaba yezeMpilo, babalelwa ezigidini ezingamashumi amathathu nesithupha nengxenyana eyodwa abantu abadala okutholakale ukuthi babephila negciwane lengculazi ukuphela konyaka we-2000. Izingane zona bezibalelwa esigidini esisodwa esinezingxenyana ezine. Ngaphezu kwalokho, kuwo lo nyaka zibalelwa ezigidini eziyishumi nantathu nezingxenyana ezimbili izintandane ezidaleke ngenxa yaleli gciwane onyakeni we-2000. Zilinganiselwa ezinkulungwaneni ezingamakhulu ayisithupha izingane eziseminyakeni eyishumi nane kuya phansi ezihlaselwa yigciwane lengculazi. Amaphesenti angaphezu kwamashumi ayisishiyagalolunye alezi zingane zazalwa komama abanegciwane lesandulela ngculazi, ezalithola zingazalwa noma zizalwa noma ngokuncela ubisi lwebele.)

Uma umuntu ebheka lezi zibalo nemibiko eyehlukene kuvele kucace ukuthi izwe likhungethwe inkinga enkulu. Eminyakeni engamashumi amabili eyedlule ochwepheshe kwezokuthakwa kwamakhemikhali namakhambi bebelokhu bezama ukuthola ikhambi kodwa kuze kube yimanje alikatholakali. Babonakele abelaphi bendabuko behlanganisa amakhanda kodwa babuya belambatha. Yingakho nenyanga enkulu yaseLusuthu, UMpanyane, uma ibuzwa ngalesi sifo, yavele yaphumela obala yathi:

We can heal every sexual disease but our bones
can't tell what is AIDS.
(Sowetan, kuNhlango 22, 2001)

(Sinamandla okwelapha zonke izifo eziphathelene nezocansi kodwa amathambo awasitsheli ukuthi yini ingculazi.)

Bezwakele nabanye abaholi bezinhlango ezehlukene bekhala ngalo mbhubhisazwe kodwa kunhlanga zimuka nomoya. UMongameli wezwe lase Ningizimu Afrika, uMnumzane uThabo Mbeki, naye ulihlabile ikhwela kodwa kunhlanga zimuka nomoya. Bayafa abantu. Kumanje nje kunemizamo yokusatshalaliswa kwekhambi eliyokwazi ukusiza umntwana kumama ozithwele ukuthi igciwane lesandulela ngculazi lingedluleli kulowo mntwana. Kodwa okugqamayo ngaleli khambi ukuthi asikabibikho isiqiniseko sokuthi alidali yini ezinye izifo kulowo elisuke lisetshenziswe kuye.

Kuyacaca futhi ukuthi yonke imizamo esizanyiwe kuze kube yimanje, ayikaphumeleli ukunqanda lolu bhubhane. Kunesidingo sokuthi kuke kwenziwe eminye imizamo eyehlukile kulena esenziwe. Imizamo enokwenziwa yileyo yokubheka izindlela zesintu ezazisetshenziswa kudala ukugwena izifo ezifuze lesi sengculazi nokukhulelwa kwezingane kungakabi yisikhathi. Lapha singabala, kokunye, ukukhuliswa kanye nokufundiswa kwentsha ngokuziphatha, ukusoka, ukuhlolwa kwezintombi nezinsizwa, ukukhuthazwa kwemikhosi efana noMkhosi woMhlanga, umemulo nokuvuselelwa kwemikhutshana yesizwe eyayigcinwa esikhathini sasendulo efana nokusoma, ukuyobisa, eyayisiza ekugwemeni izifo ezinhlobonhlobo. Lokhu kusho ukuzibandakanya kwawo wonke umuntu kulo mshikashika. Kuyoba nesidingo sokuthi uHulumeni

kanye neNgonyama yamaZulu babe nendlela yokukuphoqa lokhu ukuthi kwenzeke, ukuze sibe nesizwe esiqinile esikhathini esizayo nabaholi abanohlonze.

1.3 Izinhlalo zocwaningo

Lolu cwaningo kuhloswe ngalo ukucubungula ukuthi, azikho yini ezinye izindlela ezingasetshenziswa ngaphezu kwalezi ezikhona, ukunciphisa noma ukunqanda ukubhebhethaka kwegciwane lesandulela ngculazi, okunenkolelo enkulu yokuthi yilona elibangela isifo sengculazi. Luhlose ukuphenyisisa ukuthi kuyiqiniso kangakanani ukuthi ukusokwa kwabafana, njengoba sekubonakele emazweni afana nengxenye eseZansi yogwadule lwase Sahara nakwaXhosa, kuyalinciphisa izinga lokungenwa yigciwane lesandulela ngculazi. Luhlose futhi ukuthola ukuthi, njengoba izindlela ezisetshenziswayo okwamanje zokugwema ukungenwa yigciwane lesandulela ngculazi zibukeka zehluleka, ngeke yini kwavuselelwa noma kuqaliswe ngezinhlelo zesintu zokufundisa ngokuziphatha entsheni yakithi. Lapha kubhekiswe, ikakhulukazi entsheni engamaZulu, okuyiyona ebalulwe njengehaqwe kakhulu yigciwane lesandulela ngculazi.

Kuhloswe ngalo ukubheka ukuthi amasiko esintu, imikhutshana kanye nezinkolelo zesintu ezazisetshenziswa ngempumelelo enkulu kudala, ukugwema izifo ezithathelana ngokocansi nokukhulelwa kwentsha ngaphambi kwesikhathi, kungevuselelwe yini. Luhlose nokucubungula ukuthi izinhlangotho zokulinganisa ngobulili

ziwabheke ngendlela okuyiyo yini amalungelo abantu. Kucutshungulwa ukuthi zenza wona yini umsebenzi okumele ziwenze noma zenza okuphambene kakhulu nenqubo yesintu. Kuhloswe ngalo ukuthola ukuthi alikho yini iqhaza elingabanjwa uHulumeni, njengoba kwenzeka kwezinye izinhlangano ezilwisana naleli gciwane ezifana noMkhankaso Wokwazisa Ngengculazi (AIDS Awareness Campaign) ekuphoqeni ukulandelwa kwezindlela zesintu ekunqandeni ukubhebhethaka kwegciwane lesandulela ngculazi kanye nesifo sengculazi. Kuhloswe ukuthi uma lolu cwaningo seluphothuliwe ludluliselwe ezinhlakeni zikaHulumeni naseNgonyameni ngenhloso yokuthola ukuthi izincomo eziyovezwa yilo ngeke yini zasatshafaliswa emphakathini futhi kwenziwe isiqiniseko sokuthi ziyaphumeleliswa.

1.4 Intshisekelo yocwaningo

Isizwe siyaphela sibhujiswa ubhubhane lwegciwane lesandulela ngculazi nengculazi. Izibalo esezibalulwe ngenhla ziyakufakazela lokhu. Kuyavela futhi ukuthi eminyakeni engamashumi amabili kusukela manje abantu ababalelwa ezigidini ezingamashumi amahlanu anesishiyagalombili (58 million) ziyobe sezendele koyisemkhulu (kuNhlanguvana 05, 2001: Izindaba zenhlangano yokusakaza eNingizimu Afrika).

Kuningi osekuzanyiwe ukulwa negciwane lesandulela ngculazi, singabala izindlela okumele zisetshenziswe uma umuntu eya ocansini, ukusetshenziswa kwamakhondomu, ukwehlukana nocansi

sampela uma umuntu engezukusebenzisa ikhondomu kanye nemishanguzo enhlobonhlobo, kungaba eyesiLungu noma eyesintu, konke lokhu kubukeka kungayitholi indawo. Kuze kube yimanje akekho oseke wacubungula izindlela zesintu ezazisetshenziwa kudala ukugwema izifo ezithathelana ngokocansi.

Kungalezi zizathu kubonakale kunesidingo sokuthi kwenziwe lolu cwaningo, ngenhloso yokuthola ukuthi azikho yini ezinye izindlela okungazanywa ngazo ukulwa nalesi simo esibi kangaka. Lapha kubhekwa kakhulu izindlela zesintu ezingamasiko, imikhutshana yesizwe, noma izinkolelo zabantu zesintu.

1.5 Imidiyo yocwaningo

Nakuba inkinga yezifo ezithathelana ngokocansi, ikakhulukazi igciwane lesandulela ngculazi nengculazi, 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 ebatshazwa kakhulu. Nakuba zizobhekwa nezinye izindawo ezifana naseMpumalanga Koloni, isifundazwe saseNyakatho (iLimpompo), amaNdebele, amaVenda namaSwazi kodwa okuyibona bantu abazothinteka kakhulu amaZulu aKwaZulu-Natal.

1.6 Indlela yokuqhuba ucwaningo

1.6.1 Amapheshana emibuzo

Kuyosakazwa amapheshana anemibuzo eqondene nalolu cwaningo, ngenhloso yokuthola izimvo nolwazi olungashicilelwe phansi ngalesi sihloko. Okuyibona bantu beyosakazelwa la mapheshana yilabo abasebenza ezikhungweni ezikhuthaza ukubuyiswa kwamasiko esintu nabasayiqhuba imikhutshana namasiko esintu, ikakhulukazi amasiko esizwe samaZulu. Kuyothintwa abamabandla ehlukenene ngenhloso yokuthola iqhaza elibanjwe amabandla ekulweni nokusabalala kwegciwane lesandulela ngculazi nengculazi entsheni engamalungu ebandla.

1.6.2 Ukuvakashela nokuxhumana nezikhungo ezibhekele ukuqhutshwa kwamasiko esintu anhlobonhlobo.

Kuyovakashelwa izikhungo ezehlukenene ezibhekele ukuqhutshwa kwamasiko afana nokukhuliswa kwabafana namantombazane. Kuyoxhunyanwa nezikhungo zamaXhosa, amaVenda, abeSuthu, amaSwazi namaNdebele. Kuyoxhunyanwa nezikhungo ezikulezi zindawo: kwaMashu, kwaShembe, Osizweni nakwaNgcolosi, okuyizindawo noma izikhungo ezidume ngokugqugquzela amasiko ehlukenene, kuhlenganisa nelokuhlolwa kwezintombi nabafana.

1.6.3 Ukubuza imibuzo

Kuyovakashelwa abantu abehlukene abanolwazi olunzulu nasebemkantshubomvu kwezamasiko, ukwelapha kwendabuko, ukwelapha kwesilungu nabasabambebele emikhutshaneni yesintu eyinsila yomuntu, ebukeya ingaba neqhaza elibonakalayo ekulweni noma ekuvimbeleni ukuya ocansini kwentsha isikhathi singakafiki. Kuyoqoshwa konke okuyovunjululwa lapho kungcinwe njengefa eliwumlando wesizwe.

1.6.4 Ukuhlolisisa okubhaliwe ngesihloko

Konke osekushicilelwe ngalesi sihloko kuyohlolisiswa, ikakhulukazi okuthinta isizwe samaXhosa, amaVenda, abeSuthu, amaNdebele, amaSwazi namaZulu. Le mibhalo elandelayo ingeminye yaleyo eyobhekisiswa: iBhayibheli (1924), Funani (1990), Hlongwane (2000), Krige (1936), Masondo (1940), Mbiti (1975), Ntombela nabanye (1997), Msimang (1975), Nyembezi (1966), LoveLife (2001), Rabulunzi (2000), Imibiko (2000) kanye namaphephandaba (2001).

1.7 Umklamo wocwaningo

Lolu cwano luncwano eziyisihlanu.

Isahluko sokuqala siyisingeniso socwaningo lapho kubhekwa khona ingqinamba yocwaningo, izinhloso zocwaningo, intshisekelo

yocwaningo, indlela yokuqhuba ucwaningo kanye nemithombo enokusetshenziswa.

Isahluko sesibili sizama ukuthola umlando ngokusokwa kwabafana namantombazane, inhloso yakho, indlela eyayilandelwa ukukwenza ngesikhathi sakudala namanje kanye nemiphumela yakho kuleso sizwe okwakwenziwa nokusenziwa kuso. Kugxilwe kakhulu kumaXhosa, amaVenda, abeSuthu, amaNdebele, amaSwazi namaZulu. Kuzothi kubhekwa lokhu kube kuqapheliswa izinga legciwane lesandulela ngculazi nengculazi kulezo zindawo.

Isahluko sesithathu sicubungula izindlela ezehlukene zokukhuliswa nokufundiswa ngokuziphatha kwentsha. Kugxilwe kuMaZulu. Kuzothi kwenziwa lokhu kube kuqashwe ngeso lokhozi ukuthi lezo zindlela zinaqhaza lini ekunqandeni ukubhebhethaka kwegciwane lesandulela ngculazi nengculazi uqobo lwayo, lokhu okubonakala kwentuleka kuMaZulu. Kuyobhekiswa isiko lokuhlolwa kwezintombi, umkhosi womhlanga, amazinga okukhula kwabafana namantombazane (ukuthomba), umemulo, ukusoma nokuyobisa. Lokhu kwenziwa ngenhloso yokuthola ukuthi yini imbangela yokwanda kwegciwane lesandulela ngculazi nengculazi. Lolu lwazi luyosiza kakhulu emizameni yokuthola ikhambi elingasetshenziswa ukulothisa lolu bhubhane oseluqede isizwe kangaka. Ngamanye amazwi kuzanywa ukuthola ukuthi kukuphi lapho konakala khona kungaze kuvuleke inkebenkebe yomsele ogeleza igciwane lesandulela ngculazi nengculazi kanje.

Isahluko sesine sicubungula iqhaza lamabandla ehlukenekukhuliseni intsha nasekulweni nokusabalala kwegciwane lesandulela ngculazi nencgulazi. Kubhekwa nokuthi mizamo mininezanywa ibandla ukuhlangabezana nesiqubulo sikaMongameli wezwe esithi “Azibuye Emasweni”.

Isahluko sesihlanu siyisihlaziyo socwaningo. Kwethulwa izincomobese kuyaphethwa.

ISAHLUKO SESIBILI

2.0 ISIKO LOKUSOKA NJENGESIKHALI SOKUNCIPHISA UKWANDA KWEGCIWANE LESANDULELA NGCULAZI NENGCULAZI UQOBO LWAYO

2.1 Isingeniso

Kulesi sahluko kuzocutshungulwa imibiko eyehlukene ngokusokwa kwabesilisa ezizweni ezehlukene ngenhloso yokwehlisa izinga lokwedlulisela igciwane lesandulela ngculazi kowesifazane. Kuzothintwa lezo zindawo osekwenziwe ucwaningo kuzo mayelana naleli siko nesimo sengculazi. Kuhlaziywa kafushane inhloso yokusoka, inqubo yokusoka, izingqinamba ezibakhona uma kusokwa nezinga lesandulela ngculazi nengculazi uqobo lwayo kulezo zindawo. Amagama “ukusoka”, “umsokwa” azochazwa. Izizwe ezizothintwa lapha amaXhosa, amaVenda, abeSuthu, amaSwazi, amaNdebele namanye amazwe ase-Sub-Saharan ye-Afrika kanye namaZulu.

2.2 Ukuchazwa kwamagama

2.2.1 Ukusoka

Igama ‘Ukusoka’ lisho ukunquma ijwabu ebulilini bomuntu wesilisa.

URussel (2000:2) yena ukuchaza kanje ukusoka:

Circumcision is the surgical removal of the prepuce, or foreskin, the highly vascularized sheath of tissue that surrounds, lubricates and protects the tender glands, or head of the penis.

(Ukusoka kusho ukusika ijwabu eliyinyama emboze iphambili lomphambili. Leli jwabu yilona elizungeze neligcoba futhi libuye livikele ikhanda lomthondo).

UJohn (7:22), ngokwaseBhayibhelini, uchaza ukusoka kanje:

Circumcision is the removal of the prepuce, or foreskin, from the male penis. The Hebrew verb *mul* (circumcise) is used in a literal and a figurative sense. The Greek noun *pe.ri.to.me`* (circumcision) literally means “a cutting around”

(Ukusoka kusho ukususa ijwabu ebuntwini bomuntu wesilisa. Igama eliyisenzo lesiHebheru elithi *mul* lisebenza ngendlela ejwayelekile nesasingathekiso. Kanti igama lesiGiliki, ngokujwayelekile lisho “ukusika uzungeze”).

Njengoba uJohn ethi ukusoka kukabili, kukhona okokusika ijwabu bese kuba okusasingathekiso, kungakuhle sisale sesizwa ukuthi lokhu okusasingathekiso ukubeka kanjani. Sicaphuna kuDeuteronomy (10:16,30):

“You must circumcise the foreskin of your hearts and not harden your necks any longer.” Jehovah your God will have to circumcise your heart and your offspring, that you may love Jehovah your God with all your heart and all your soul for the sake of your life.”

(“Nibosoka isikhumba esingaphambili senhliziyo yakho kodwa ningaqhubeki nokuqinisa izintamo.” UJehova Unkulunkulu wakho uyosoka inhliziyu yakho kanye nesizukulwane sakho, ukuze uthande uJehova uNkulunkulu wakho ngayo yonke inhliziyu yakho nangawo wonke umoya wakho ukuze usindiswe”).

Kafushane lapha uDeuteronomy ubeka ngokuthi kumele umuntu ahlanze inhliziyu yakhe ukuze athethelelwe izono. Nakho-ke ukushumpulwa kwejwabu lokhu esintwini sakithi kubukeka kuthwele lowo mqondo kanye nenhlanzeko. Ijwabu leli kukholelwa ukuthi yilo eliwola amagciwane akhosela kulo agcine esegulisa umuntu lowo, ikakhulukazi lawo alezi zifo ezithathelwana ngokocansi. Umuntu osokiwe akulula ukuthi angenwe yilezi zifo.

2.2.2 Umsokwa

URamurunzi no Neluvhalani (2000:1) bachaza umsokwa njengomuntu osanda kuvunyelwa ukuzibandakanya neqeqeba elithile futhi okade efundiswa izinto ezithile eziyinqubomgomo ekukhulisweni kwabesilisa. babeka kanje:

An initiate is a person who has recently been allowed to join a particular group and who has been taught special things.

(Umsokwa yilowo muntu osanda kuvunyelwa ukuzihlanganisa neqoqo elithile nosefundiswe izinto ezithize eziyisipesheli).

Kanti uFunani (1990:1) uchaza abakhwetha kanje:

Initiates (abakhwetha) are young males who have been circumcised.

(Abasokwa abantu besilisa abasebancane abasokiwe).

Ngalezi zincazelo ezingenhla kuyacaca ukuthi umuntu ongumsokwa yilowo muntu ozimbandakanye nohlelo lwezifundo lapho kuqeqeshwa khona intsha esuke isiwelela kwesinye isigaba sokukhula. Lena yintsha yesilisa ebekezelele izinhlungu zokunqunywa ijwabu ngesikhathi sasebusika, ebekezelele ukusebenza kanzima ilungiselelwa ubudoda esikhathini esizayo, ebekezelele ukushaywa lapho yonile entabeni.

Kubalulekile futhi ukuthi kuphawulwe ukuthi imvamisa lokhu kusoka kwenziwa ngesikhathi sasebusika kubanda yikhona izilonda zizophola kalula, zingabhibhi. Yiwo-ke la makhaza abekezelelwa abasokwa ngesikhathi besentabeni. Ngokuya kwabo entabeni lapho kungathithi basuke beyocela futhi ukuvikelwa uMvelingqangi endleleni yabo ende yokukhula. Intaba phela ngokwesintu ithathwa njengendawo okuyindawo yemimoya yabaphansi noMvelingqangi. Yingakho nje izizwe zabaNsundu uma ziyocela imvula ngesikhathi sezomiso ziyaye zenyukele entabeni.

2.3 Ucwangingo oselwenziwe ngokusokwa kwabesilisa

Ucwangingo oselwenziwe kusukela umhlaba wonke wakhungathwa wubhubhane 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. Lokhu kuze kufakazelwe nawuRussel (2000:1) lapho simcaphuna khona ebeka kanje ngesiNgisi:

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 populations 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.

(Eminyakeni engaphezu kweshumi, abacwaningi abacubungula ngokusabalala kwengculazi kulo lonke elase-Afrika kwabamangalisa ukuthola ubufakazi bokuthi ingculazi ayibhubhisi nje isizwe ngendlela efanayo, kanti futhi ibukeka inesihluku esikhulu lapho isuke isifike khona. Ngonyaka we-1998, umMelikana ocwaninga ngabantu, uPriscilla Reining wadweba ibalazwe lamadolobha ase-Afrika ayehlushwa ukhulaselwa ngezinga eliphezulu igciwane lesandulela ngculazi, wabeka ibalazwe lamazwe lapho ukusoka kwakusalandelwa njengesiko noma kungasalandelwa. Uqhathaniso lwalushaqisa: igciwane lesandulela ngculazi lalibhebhetheka

masinyane ezindaweni lapho abesilisa bakhona ukusokwa kwakungenziwa njalo.)

Lapha kubalwa amazwe afana no-Nigeria lapho njengamanje imibiko kaHenderson (2000:9) ikhomba ukuthi bangamaphesenti amane (4%) kuphela abantu abanegciwane lesandulela ngculazi. Isizathu salokho ukuthi abesilisa bakhona bayasokwa. Emazweni aseNtshonalanga nakhona alibatshazwa kakhulu ngoba nakhona abesilisa bayasokwa. Nako-Asia nase-Philippines izinga liphansi uma liqhathaniswa nezwe elifana ne-Thailand.

Eminye imibiko ehlelwe nguye uRussel (2000 : 3) iqhuba ithi amazwe afana noBotswana, Mozambique, Uganda, Zimbabwe, Maphakathi neNtshonalanga ye-Afrika kuze kuyoshaya eNingizimu Afrika izinga lokubhebhethaka kwegciwane lesandulela ngculazi liphezulu ngoba abesilisa bakhona abasokwa. Leli gciwane lifike libatshazwe kakhulu KwaZulu-Natal. Umbiko ubeka isizathu esifanayo sokuthi yingoba abesilisa bakhona bengasokwa.

Kuyaphawuleka futhi kula mazwe abalulwe ngenhla ukuthi uma kuhlanganiswa abadala nabancane, iKwaZulu-Natal iyona ehamba phambili ngamaphesenti angu-32.5, kube i-Free State ngo-27.9 kube iMpumalanga ngo-27.3 bese kulandela nezinye izifundazwe. Nakuba ukusoka kubalulwe njengesikhali kulezi zinsuku sokukhalima ingculazi, kodwa kuyavela ukuthi kunezingqinamba ezikhona ekuqhutshweni kwako. Kungebe yisu elihle ukuthi lolu cwaningo luzishiye ngaphandle lezi zinkinga uma kuqondwe ukwakha isizwe esiqotho. Ngaphambi kokubheka izingqinamba zokusoka kungakuhle

kesibheke lawo magama angahle anikeze izingqinamba ekuqhubekeni kwalesi sahluko.

2.4 Izingqinamba ezihambisana nokusoka

Njengoba imibiko isho ukuthi le nkinga yokukhuphuka kwezinga legciwane lesandulela ngculazi ibangwa ukuthi abesilisa abasokwa, ziningi izizathu ezaholela ekutheni izinga lokusoka lehle. Okokuqala singabala ukufika kwempucuko nenkolo yobuKhristu. Ukungaqondisisi kahle inhloso yalo. Ukulamba kwabantu lapho leli siko selaphenduka uhwebo. Kuyavela ukuthi kwezinye izindawo kukhokhwa izimali ezinkulu. Lokhu akuhambi kodwa ngoba kugcina sekuphelezela imbuzi, impuphu nokunye. Konke lokhu kukhombisa ngokusobala ukuthi isiko selilahlekelwe ubumqoka, inhloso nomsoco walo. Yingakho nje usuthola abanye sebeya ezibhedlela nakodokotela noma baqome ukungaligcini isiko lokusokwa. Okunye okuyimbangela, ukuphuma kwemiphefumulo yabasokwa nokungahlanzeki. Lokhu kufakazelwa abezindaba zokusakaza zikamabonakude (kuZibandlela 22, 2000) lapho kubikwa khona abasokwa abayishumi nanye abadlula emhlabeni ngenxa yokusokwa. Abangu-40 kubikwa ukuthi bangeniswa ezibhedlela ezehlukene, abahlanu kubo besesimeni esibi kakhulu.

Kuzokhumbuleka ukuthi kwaZulu leli siko laphela ngesikhathi senkosi uShaka. Ikhona nokho imibiko ethi inkosi uDingiswayo eyaliqeda esikhundleni salo kwangena ukubuthwa kwabafana (Saint Mary's University webmaster, 2000:3). Nawo lo mbono ngeke

waphikiswa ngoba inkosi uShaka wakhula futhi wathatha ubukhosi bakwaZulu esuka kwaMthethwa. Ngaphandle kwalesi sizathu akukho okunye umuntu angabambelela kukho njengesizathu sokwehlukana naleli siko.

Ezinye izizathu eziyimbangela yokumiswa kokusokwa kwabafana kwezinye izindawo, indlela labo ababesoka ababesika ngayo ijwabu. Bekutholakala ukuthi labo abasokayo abanaso kahle isilinganiso sobungako bejwabu okumele lisikwe. Abanye bebelisika kancane abanye balisike kakhulu lokhu okubuye kudale izinkinga kumsokwa. Okunye bekuye kutholakale ukuthi ayikho imithi yokupholisa isilonda.

Enye inkinga izinto zokusika ijwabu. Ezinye zibuthuntu. Kwesinye isikhathi kusetshenziswe isikhali esisodwa kubasokwa abanengi kodwa uthole ukuthi alukho uketshezi olusetshenziswayo olubulala amagciwane ukuze angadluleli komunye. Lokhu bekudala inkinga ngoba uma kukhona onesifo esithathelana ngegazi noma yikanjani lelo gciwane lizodlulela komunye. Yingakho abazali babafana okumele basokwe bebetholakala bethanda ukuphambana nesiko lokusokwa kwabafana. Ikhona nenkolelo yokuthi igciwane lesandulela ngculazi kulula ukusuka komunye liye komunye ezimeni ezinjalo. Ngaleyso ndlela isiko lokusokwa kwabafana belingeke lingalahlekelwa ubumqoka balo, ikakhulukazi kulesi sikhathi lapho leli gciwane libhidlange khona. Kulezi zinsuku nje kukhalwa isililo sokungasebenzisi izikhali ezihlanzekile nokuyizonazona.

Nakuba zikhona lezi zinkinga, amazwe amaningi abonakala esemshikashikeni wokuvuselela nokuqhuba leli siko. Isizathu esiqinile salokhu yiso leso esibekwe uRussel esesifakazelwa ngu-Henderson (2000:9) ku-AIDS Weekly lapho bebeka ngokuthi umuntu wesilisa osokiwe wehlisa izinga lezifo ezithathelana ngokocansi ezifana no-chancroid no-syphillis (ugcunsula), okuyizifo ezithathelwana ngokocansi futhi ezingelapheki kalula. Lezi zifo zithathwa njengeziyimbangela yokudlulisela igciwane lesandulela ngculazi komunye. Bathi ukususa ijwabu kungaba nomphumela omuhle ekuvikeleni ukungenwa yigciwane lesandulela ngculazi. Ijwabu, babeka ngokuthi, linama-cells amaningi okuyiwona ehlaselwa kakhulu yigciwane lengculazi, ngaleyo ndlela lelo gciwane bese ledlulela komunye. Babeka kanje:

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.

(Ukusokwa kwabesilisa kuthathwa ngokuthi kusiza ekudluliseni izifo ezithathelana ngokocansi ezifana no-chancroid no-syphillis. Lezi zifo zithathwa njengezifo ezengezayo ekudluliseni igciwane lesandulela ngculazi, ngakho-ke ukusoka kungaba nomphumela omuhle

ekuvikeleni leli gciwane. Ngaphezu kwalokho, ukususa ijwabu kunganikeza ukuvikeleka okuqonde ngqo egciwaneni lesandulela ngculazi ngoba amagciwane ayakwazi ukuhlala kulo. Ijwabu linama-*cells* amaningi okuyiwona okukholakala ukuthi angaba yimbangela yokungena kwaleli gciwane.)

Lokhu okubikwa yilo mbiko kufakazelwa indlela izizwe eziningi eseziqale phansi ngayo ukulusukumela lolu daba lwesiko lokusokwa kwabafana ngoba amaqiniso afana nalana asefakazelekile ezindaweni eziningi lapho ucwaningo olunjengalolu selwenziwe khona. Singalinganisa ngamazwe afana nawama-Muslims, Nigeria, i-Australia eMaphakathi, i-Africa eseMpumalanga, i-Africa eseNtshonalanga, i-Philippines, namanye (Beidelman, 1980:2; Russell, 2000:3)

Lokhu kukhuthala kwamazwe kubonakala sekushukumisa namaZulu, okukade ehlukana naleli siko. Kubukeka sekunehlansana efufusayo yokuthi lingase libuyiswe nakuwo. Eqinisweni lisaqhutshwa ezindaweni ezithile khona lapha kwaZulu. Abanye sebeliqhuba ngokuba baye ezibhedlela nakodokotela. Konke lokhu okukhombisa ngokusobala ukuthi kunesidingo esikhulu sokuthi libuye leli siko ngokusemthethweni. Isizathu salokhu ukuthi kumele kuzanywe ukulwa nezifo ezithathelana ngokocansi, kuhlanganisa negciwane lesandulela ngculazi nengculazi uqobo lwayo kanye nokunciphisa izinga lokukhulelwa kwezingane ezisencane.

UMthembu eLangeni (7-9, 2001) kuNhlangulana libeka ngokuthi isiko lokusokwa kwabantu besilisa elaqedwa yiNgonyama uShaka lingahle livuselelwe KwaZulu-Natal ukuze kuzanywe ukulwa nezifo zocansi, uma kungaba khona umhlangano neSilo samabandla nabanye abaholi. Liqhuba lithi uNgqongqoshe weziMpesheni, uMntwana uGideon Zulu kuthe exoxa nesinye isazi sesilisa esingumLungu samtshela ukuthi eMpumalanga-Koloni lehlile izinga lengculazi kanti KwaZulu-Natal liphezulu. Ubeka kanjena uMntwana kulelo phepha:

“Lo mLungu ungitshele ukuthi yena ubona ukuthi okunye okwenza lehle izinga lengculazi e-Eastern Cape, yingoba amaXhosa esilisa ayasokwa. Ungibuze ukuthi yini uZulu angalivuseleli leli siko ngoba lalilihle. Ngimtshelile ukuthi phela lolu daba lungaqala lubikwe eNgonyameni iSilo samabandla bese kubonakala ukuthi bayavumelana yini nabanye abaholi”, kusho uMntwana (Ilanga: 7-9; Nhlangulana 2001).

Uma sibheka kule mibiko kuyacaca ukuthi sikhulu isidingo sokuvuselelwa kwesiko lokusokwa, ikakhulukazi lapha KwaZulu-Natal.

2.5 Ukusoka ngokwenkolo yobuKhristu.

2.5.1 Inhloso yokusokwa

Isiko lokusokwa laqalwa uNkulunkulu, walehlisela ku-Abraham nasesizukulwaneni sakhe ngeminyaka yawo-1919 B.C, unyaka ongaphambi kokuzalwa kuka-Isaac. Ukusokwa kwakuluphawu

oluyisivumelwano phakathi kukaNkulunkulu no-Abraham. Ukusokwa ngokwasebhayibhelini kwakukabili, njengoba kusho uJohn. Kukhona ukusokwa okusho ukunquma ijwabu kumuntu wesilisa bese kuba khona ukusokwa okusasifengqo, okusho ukuhlanza nokuthambisa inhliziyo ngenhloso yokuthanda uNkulunkulu ngayo yonke inhliziyo yakho nangawo wonke umoya wakho ukuze usindiswe. Lokhu okusho ukwehlukana nakho konke okungalungile okungase kube kubi emehlweni kaJehova.

UGenesis (17:1,9-14, 23-27) ukufakazela kanje lokhu:

Jehova God made circumcision mandatory for Abraham in 1919 B.C.E, a year before Isaac's birth. God said "This is my covenant that you men will keep...Every male of yours must get circumcised." Every male in Abraham's household of both his descendants and dependants was included, and so Abraham, his 13-year old son Ishmael, and his slaves took upon themselves this "a sign of the covenant." From then on, any male of the household, slave or free, was to be circumcised the eighth day after birth. Disregard for this divine requirement was punishable by death.

(UJehova uNkulunkulu wagunyaza ukusoka ku-Abrahama ngonyaka we-1919 ngaphambi kokuzalwa kukaJesu, unyaka ongaphambi kokuzalwa kuka-Issac. "lesi yisivumelwano okuyomele sigcinwe." Wonke umntwana wesilisa wesisu sakho uyakusokwa." Bonke abesilisa bendlu ka-Abrahama kuhlenganisa isizukulwane sakhe nabantwana bakhe bayabandakanyeka kulesi sivumelwano. Ngalokho u-Abrahama,

indodana yakhe u-Ishmael nezigqila zakhe bakuthatha “njengophawu lwesivumelwano lokhu.” Kusukela ngaleso sikhathi noma yimuphi umuntu wesilisa wendlu ka-Abrahama, isigqila noma okhululekile kwamele asokwe ngosuku lwesishiyagalombili ezelwe. Ukungalandeli lo myalo ongcwele isijeziso sakhona kwakuba ukufa.)

Kuyatholakala ukuthi ukusokwa lokhu kwabe sekuqhubekela nakuma Gibhithe, ama-Moabites, ama-Ammonites, ama-Edomites, ama-Samaria kuze kuyofika endodaneni yakhe uNkulunkulu, uJesu. Kuyavela ukuthi kukhona abangalilandelanga leli siko noma umyalelo, abafana nama-Assyrians, abase-Babylon, ama-Greek kanye nama-Philistine.

Esingakuphawula lapha ukuthi amaPhilistine kumanje abalulwe wucwaningo njengabantu abahaqwe yigciwane lesandulela ngculazi ukwedlula amanye amazwe ngoba abesilisa bengasokwa.

2.5.2 Inqubo yokulenza

Kwakuye kuthi ngosuku lwesishiyagalombili umntwana wesilisa ezelwe asikwe ijwabu. Lolu suku lwaluqokwa ngesizathu sokuthi uVithamini K odala ihlule usuke esezingeni eliphansi, elibalelwa kumaphesenti angama-30, enganeni ephakathi kwezinsuku eziyi-5 kuya kweziyi-7. Uma ingane isenezinsuku eziyi-8 uVithamini K usuke ususezingeni lamaphesenti ayi-110. Ngaleyo ndlela uma kusokwa ngalolu suku kugwemeka ingozi yokopha kakhulu. Lalivamise ukwenziwa inhloko yomuzi, nokho okwathi kamuva

kwasetshenziswa umuntu oqokelwe futhi waqeqeshelwa ukwenza umsebenzi wokusoka.

Uma sibheka izinga legciwane lesandulela ngculazi kulezo zindawo ezisalandela inqubo yokusoka ngokosiko lobuKhrestu liphansi kakhulu. Lapho kungasokwa khona, njengase-Phillipine, liphezulu kakhulu.

2.6 Ukusoka ngokosiko lwamaXhosa

AmaXhosa aziwa futhi adume ngenqubo yawo yokusoka abesilisa abasebancane. Lokhu bakwenza njengengxenye yokukhulisa abafana bebasusa ebufaneni beyiswa ebudodeni. Kulezi zinsuku isizwe samaXhosa sibonakala singezinye izizwe ezisembhidlangweni wokusoka abafana. Kule ngxenye yocwaningo kuzohloliswa izinhloso zokusoka, indlela yokusoka, izinkinga ezikhona kanye nokuhlolisisa izinga lokusabalala kwegciwane lesandulela ngculazi eMpumalanga Koloni.

2.6.1 Inhloso yokusoka

Ngokosiko nangenkolelo yamaXhosa umuntu wesilisa ongasokiwe akasiyona indoda futhi uhlale engesiyo, uhlale eyinkwenkwe. Umuntu ongasokiwe emaXhoseni akakwazi ukudla ifa likayise noma abe nomuzi. Ubizwa ngisho nangenja, into engahlanzekile (inqambi). Ngaleyo ndlela intombi yeXhosa ayifisi futhi ayimgani umuntu wesilisa ongasokiwe (Funani. 1990:iv).

UStewart (ku-africa:2) uyamfakazela uFunani kulokhu. Ubeka kanje:

A boy among the Xhosa is a ‘thing’ and not a person until he has been through the Tribe’s circumcision rite. This rite is known as the *ukwalusa* (circumcision) or the *abakhwetha* ritual and it is the most important event in any male’s life. The full ritual is spread over a period of about 3 months.

(Umfana emaXhoseni “uyinto” hhayi umuntu kuze kube wedlula esikweni lesizwe okuwukusoka. Leli siko laziwa ngokuthi *ukwalusa* (ukusoka) noma umcimbi *wabakhwetha* kanti kungumcimbi osemqoka empilweni yanoma yimuphi umuntu wesilisa. Umcimbi wonke uthatha cisho izinyanga ezintathu.)

Ngamanye amazwi kumaXhosa umuntu wesilisa ongasokiwe akasiyo indoda. Isikhathi lesi sokuwelela ebudodeni usuka ebufaneni. Sibukeka siyisikhathi esimnikeza amagunya namalungelo athize abekade angawatholi uma engakangeni kulesi sigaba. Lesi sigaba sibonakala sivula amasango nendlela ebanzi kuloyo osuke engena kuleli zinga lempilo entsha.

2.6.2 Inqubo yokulenza

Izinyanga zasebusika yizona ezivamise ukusetshenziswa ekusokeni abafana. Ekuqaleni kobusika ubaba womfana uyakhethwa obizwa ngokuthi uSosuthu ukuba ahlele isikole noma indawo lapho kuzohlanganela khona abasokwa (isuthu) abese eqoka ozo fundisa futhi aqeqeshe abasokwa (ikhankatha). Kudala abasokwa babechitha

isikhathi esithi asibe izinyanga ezintathu esikoleni, kodwa esikhathini sanamuhla ngenxa yemisebenzi nezinye izithiyo, sekuvamise ukuba kuthathe amasonto amathathu.

Ngosuku lokuqala besesikoleni basiwa emfuleni bafike bageze. Lokhu kwenziwa njengophawu olukhomba ukuxosha konke ukungcola. Kanti ngakolunye uhlangothi kusiza ukushwabanisa imithambo yegazi ejwabini labasokwa ngenhloso yokuvikela ukopha okunamandla.

Kusokelwa edlangaleni lelo lesikhashana elakhiwe. Isikhali sokwenza umsebenzi wokusoka kuqala kwakungumkhonto, kodwa namuhla sekusetshenziswa insingo ebukhali. Umsokwa akumele akhale kakhulu noma akhombise ukuzwa ubuhlungu. Ngesikhathi osokayo esika ijwabu ukhipha amagama athi “usuyindoda” ebese ephonsa isicubu leso esisikiwe phambi komsokwa. Umsokwa kumele naye asho amazwi afuze awomsoki athi “sengiyindoda”. Ukusho lokhu nje usesiphethe isicubu leso usifumbethe. Emva kwalokho isilonda kumsokwa ngamunye sesizonanyekwa ngobumba olumhlophe (ifutha) bese bembathiswa ingubo yokulala emhlophe. Emva kwalokho sebezothatha izindlela ezehlukene bayogqiba izicubu zabo ukuze zidliwe zintuthwane. Lokhu kwenzelwa ukuba zingaweli ezandleni ezingalungile ngoba funa ziphenduke amakhubalo abakhunkuli. Kunenkolelo yokuthi uma kuke kwenziwa umuthi ngalezi zicubu lezo zilonda ngeke ziphinde ziphole.

Ngesikhathi besedlangaleni bayakugwema ukusebenzisa amagama athile. Kudingeka basebenzise amagama okuhlonipha afana nalana: amacam (water), isirhuza (meat), inqalathi (boy) nebhengethe (dog). Abavunyelwe ukubuka noma ukubonwa abesifazane. Uma bevele obala bazimboza ngezingubo babaleke.

Uma sebeqedile sebephuma (uphumo) bagijima baye emfuleni bayogeza ubumba lolu olusemzimbeni bese bebuyela edlangaleni lapho befike bagcotshwe khona ngamafutha angenasawoti. Sekuzoshiswa idlangala bese kuyiwa emzini wenkosi noma kokamsoki (usosuthu).

Kuyenzeka abakhwetha bagule emva kokusokwa. Abanye bayafa, abanye bahanjiswe ezibhedlela, njalonjalo. Abakhwetha abayilolu hlobo babukelwa phansi. Ezikhathini eziningi kuye kuthiwe lokhu kwenzeke ngenxa yamaphutha abo abasokwa. Kuye kuthiwe kusuke kunento embi abayenzile, ngaleyo ndlela basuke bejeziswa ngalezo zenzo zabo, noma kuthiwe lokhu kwenziwa ukuthi ngesikhathi sokusokwa bakhombise ukuba lula kakhulu ukuthi bangasokwa. Ngaleyo ndlela basuke bezobhekana nobunzima empilweni yabo (Folkard, ku-africa.com : 2).

2.6.3 Izinga lengculazi eMpumalanga Koloni

EMpumalanga Koloni izinga lengculazi ekupheleni kowe-1999 belimi ku-18.0 wamaphesenti. Uma uqhathanisa nezinye izifunda iMpumalanga Koloni ingunombolo 6 ngokwezinga lokubhebhethaka

kwengculazi. Lokhu kuyisibalo esiphansi uma uqhathanisa neKwaZulu-Natali yona ebimi ku-32.5 wamaphesenti ukuphela kowe-1999. Lokhu kwenza lolu cwaningo luvumelane nalo mLungu owayekhuluma noMntwana uGideon Zulu ethi izinga lengculazi eMpumalanga Koloni lehlile njengoba abesilisa bakhona besoka nje.

2.7 Ukusoka ngokosiko lwamaSwazi

Isiko lokusoka eSwazini libukeka lingasalandelwa futhi lingasenalo isasasa. Akumangalisi iNgonyama uMswati isize yezwakalisa ilaka layo ngesifo sengculazi. Okuphawulekayo ukuthi eSwazini esikhathini esiphambili bekungelula ukukhuluma ngengculazi ngenxa yemithetho yakhona. Ngesikhathi kuvela intuba yokuphenya ngokufa kwabantu eSwazini abe-UNICEF (2000:2) bathola ukuthi kusukela ngowe-1997 kuya kowe-1999 isibalo sabantu ababalelwa emaphesentini angu-26 senyuka saye safinyelela ku-32. Kanti ngowe-1998 babalelwa ngaphezu kwenkulungwane (1000 abantu abase befile ngenxa yengculazi.

UWilliams (2000: 1) oyazi kahle indaba yengculazi eSwazini. Uyibeka kanje:

I, too, am here to see the doctor, to ask him about the AIDS epidemic in Swaziland. He agrees to meet me only if I promise not to identify him. If his name is linked to any story on AIDS in Swaziland he could lose his job, he tells me.

(Nami futhi ngizobona udokotela, ukuzozwa ngesifo sengculazi eSwazini. Uvumile ukuthi sibonane kuphela nje uma ngingeke ngimdalule. Uma igama lakhe lingaba nobudlelwane nodaba lwengculazi eSwazini angalahlekelwa umsebenzi wakhe, engixoxela.)

Uqhuba athi:

Swaziland is one of the countries worst affected by AIDS in the world. As many as one-third of its young adults are infected. And the rate is rising with depressing speed: From 1997 to 1999 alone it jumped from 26 to 32 percent.

(Indawo yaseSwazini ingenye yezindawo ezihlaselwe kakhulu isifo sengculazi emhlabeni. Okuyingxenye eyodwa kokuthathu kubantu abasebancane banegculazi. Izinga lokukhula kwayo lidlondlobala ngendlela emangalisayo: kusukela ngonyaka we-1997 kuya kowe-1999 kuphela nje lisuke kumaphesenti angamashumi amabili nesithupha kuya emaphesentini angamashumi amathathu nambili.)

Uma kuhlaziywa lezi zibalo kuyabonakala ukuthi inkinga yengculazi eSwazini inkulu kakhulu. Akumangalisi iNgonyama yamaSwazi kamuva nje isishaye umthetho wokuvuselelwa komcwasho, owagcina ukubonakala ngowe-1982, ngenhloso yokulwa nalolu bhubhane.

Kungalukhuni-ke ukuthi lolu cwaningo lungene lugxile eSwazini ngesiko lokusoka ngoba kuyabonakala ukuthi yinto esinesikhathi eside yagcina ukubonakala. Akwehlukile okwenziwa eSwazini kulokho okwenziwa amaZulu ngoba nawo kade ehlukana naleli siko.

Okugqamayo nje ukuthi isifo sengculazi siyabatshazwa eSwazini ngoba abesilisa bakhona bengasoki. Uma ubheka ithebhula 2 esahlukweni sokuqala uzobona ukuthi izwe laseSwazini likleliswe laba ngelesibili emazweni ayi-14. Lokhu kukhomba inkinga efanayo neyamaZulu.

2.8 Ukusoka ngokwenqubo yamaNdebele

2.8.1 Inhloso yokusokwa kwabafana

Inhloso enkulu yokusokwa kwabafana kumaNdebele ukuweza abafana besuswa ebufaneni besiwa ebudodeni. Enye inhloso ukubafundisa izinto eziyinsika yokuphila kwesizwe kanye nakho konke okuyimithetho yesizwe. Bafundiswa ngezindlela zokuziphatha ukuze babe ngamadoda aqinile anomthetho. Baphinde bafundiswe namaculo anhlobonhlobo ayisipesheli nezindlela zokuqhuba imicimbi ethile yesizwe, okuyimicimbi ezokhombisa ukuthi umfana lowo usedlule kuleli banga lokukhula.

2.8.2 Indlela nenqubo yokusoka

Umcimbi wokusokwa kwabafana kumaNdebele wenziwa njalo emva kweminyaka emine. Emzini ngamunye kuphuma umfana oyedwa ngesikhathi. Akukhathaleki noma ngabe abafana okudingeka basokwe bangaphezu koyedwa. Lo mcimbi ubizwa ngokuthi *iwela*, okusho ukuwelela kwesinye isigaba sokukhula.

Abafana baphuma emakhaya ukushona kwelanga, bevathe amabheshu kuphela, baye entabeni lapho okufikwe kwakhiwe khona amadlangala. Ukwevatha amabheshu kuphela babe nqunu kwesingehla kuwuphawu olukhomba ukuthi sebeyhlukana nokuba zingane, uphawu olukhombisa ibanga abaliqhelayo ukusuka ezilingweni zobufana.

Ngokuhlwa abafana sebezombozwa ngezingubo zokulala, kucashiswe ubuso ngoba phela akufanele babonwe abesimame noma abafana abangasokiwe. Ukusuka emakhaya baholwa abantu ababizwa ngokuthi amaSwazi noma kube obaba babo. Ngesikhathi behamba bagobisa amakhanda

Uma befika kule ndawo uyaqalwa umkhosi wokusokwa. Umuntu onikezwa lo msebenzi wokusoka uqokwa yinkosi. Umkhosi wenzelwa endaweni ebizwa ngokuthi indawo engcwele esemfuleni. Kule ndawo kunedwala eliyingcwele. Obaba babasokwa basuke behlome ngezizenze noma ngezibhamu ukuvimbela abafana babo ukuba bangabaleki. Bathi bengakalindeli lutho basikwe ngaphandle kokubazisa ukuthi sebeyasikwa njalo.

Umcimbi wokusokwa uthatha amasonto amabili. Ngesikhathi abakhwetha besentabeni kusuke kuyisikhathi esinzima kakhulu kobaba nomama babo. Umuzi nomuzi wenza idili ngenhloso yokucela abangasekho ukuba bavikele abafana. Ngalesi sikhathi omama bavatha ngobuhlalu kusukela ekhanda kuze kuyoshaya ezinyaweni. Lokhu kuwuphawu olukhombisa ukuthi abafana babo

basentabeni. Lobu buhlalu bubizwa ngokuthi *ilinga koba*, okusho izinyembezi ezinde, okuyizinyembezi zobuhlungu ngokulahlekelwa umfana nezinye zenjabulo ngokuba nomfana osezoba yindoda.

Kuqalwa kusokwe osekulile ongowozalo lwasebukhosini, ijwabu lakhe ligcinwe ukuze kwakhiwe ngalo umuthi. Awabanye abasokwa aphoswa emanzini. Esontweni lokuqala besokiwe bayavunyelwa ukudla ithanga eliphekiwe. Kuthi ngokuhamba kwesikhathi bavunyelwe ukudla inyama. Kula masonto ambalwa, uma kwenzekile kwakhona ofayo, lokho kusho ukuthi unegazi elibi, okubangwa ukuthi akuzilwanga mhlawumbe ezizukulwaneni ezedlule.

Uma abakhwetha sebebuya balindwa esibayeni senkosi ngoyise. Bahlala esibayeni ilanga lishona baze bethuswe yibo abakhwetha kusempondozankomo ngamahubo. Ukufika esibayeni, inkosi isizokwehla nabasizi bayo iye esibayeni ihuba ihubo lokubonga kwabaphansi. Ukuphuma nje kwemisebe yelanga abafana bazogijima bazungeze umuzi wonke, ngenhloso yokujabulisa omama nodadewabo, bephakamise izagila zabo ezintsha. Uma abakhwetha beqeda ukuzungeza isibaya babuyela esibayeni, inkosi ibanike igama lebutho labo ngokweminyaka yabo. Emva kwalokho ibandla liyahlakazeka. Abakhwetha babuyela emakhaya lapho befike bevathiswe khona ubuhlalu ngodadewabo ngenhloso yokukhombisa ukuthi sebesukile ebunganeni baya ebudodeni.

2.8.3 Imfundiso etholakala esikoleni sokusoka

Ngesikhathi abakhwetha besentabeni bafundiswa okuningi. Ngezikhathi zasebusuku bangunga iziko bothe umlilo. Ngaleso sikhathi abanewabo babafundisa okuningi abangakwazi baphinde babafundise nomthetho wesizwe sabo nowamathongo. Khona lapho kunemicikilisho okumele yenziwe abakhwetha, imicikilisho efana namaculo ayisipesheli, ukugcinwa kwemithetho eyinsika yesizwe okuyiyona eshofo ekugcineni ukuthi indoda leyo isidlule kulesi sigaba sesikole. Lokhu kumaNdebele kwenziwa ngendlela eyimfihlo. Amagama akhulunywa ahlanakezelwe. Lolu limi lusuke lufundwe ngesikhathi besentabeni, alwembulelwa abantu bokuhamba kanti ngisho abesifazane bakubo abadalulelwa lona (Sunday Times, 1998/07/19).

Uma sibheka izinga lengculazi, kuhlaluka ngokusobala ukuthi inqubo yokukhuliswa kwabafana namantombazane kumaNdebele kwenza izifo ezehlukene zingayitholi intuba yokuzenzela kubo. Bheka nje ngoba izinga lengculazi khona libalelwa kumaphesenti ayi-11.4. Lesi isibalo esiphansi kakhulu uma siqhathaniswa nezinye izifundazwe ezifana noKwaZulu-Natali, Mpumalanga, njalo njalo.

Akungabazisi ukuthi uma namaZulu engayilandela le nqubo yamaNdebele isizwe singaphepha kule ngozi yengculazi esibhubhise isizwe seSilo.

2.9 Ukusoka, ukukhuliswa nokufundiswa kwentsha ngezindlela zokuziphatha kumaVenda

Okuphawulekayo ngamaVenda ukuthi awagxilile kakhulu esikweni lokusoka noma ekwenza. Okuyikhona kugqame kakhulu ukufundiswa kwabafana namantombazane ngezindlela zokuziphatha. Lokhu kugqama kahle ezinhlelweni zezikole ezikhona. Kukhona izikole eziqeqesha abafana kanye neziqeqesha amantombazane. Sizogqala ngokubheka eziqeqesha abafana. Sizokha phezulu ngokutholakala kulezi zikole.

2.9.1 Izikole zabafana

2.9.1.1 IThondo

Okuphawulekayo ngalesi sikole ukuthi isikole sokuqala ukuhanjelwa abafana kule ndawo. Kuningi okubalulwayo okuhle okuzuzwa kulesi sikole nezinye izizwe ezingakuzuzwa. Okunye kwakho yilokhu okulandelayo:

- ngezikhathi zezimpi abafana babesebenza njengabavikeli benkosi, beyivikela kanye nenxuluma layo, ngesikhathi amadoda esempini. Lokhu okusho ukuthi babefundiswa ukuba babe nesibindi. Uma babekwazi ukuvikela inkosi bekule minyaka, lokho kwakusho ukuthi uma sebedadala bayokwazi ukuvikela imindeni yabo uma sebenayo.

- babegxishwa umoya wokukwazi ukuzimela. Befundiswa ukuba bakhule bengamadoda ayokwazi ukondla imindeni yabo uma sebekhulile
- bafundiswa ukwenza imisebenzi enhlobonhlobo.

2.9.1.2 ITshikambo

Uma abafana sebethombile babekhushulelwa kulesi sikole. Babefundiswa ukuba nesibindi, benziswe izinto ezilukhuni, ezibathwalisa kanzima zibazwise ubuhlungu. Babefundiswa inhlonipho nokuzithoba, bakhule bengamadoda aqotho. Babefundiswa izifundo eziphathelene nezocansi, belulekwe ukuthi uma kwenzeke bahlangana nomuntu wesifazane konke abakwenzayo kuphelele emathangeni, hhayi esibayeni somnumzane.

2.9.1.3 IMurundu

Lesi sasisebenza ngokufana neThondo. Abafana bafundiswa ngokuthi baziqhenye ngobudoda babo futhi bazi ukuthi umuntu wesifazane uhlale emncane endodeni ngaso sonke isikhathi. Kuyavela ukuthi kwakwenzeka kusokwe kulesi sikole noma kwakungento egqamile ngokungakanani. Ukusoka lokhu kwakwenzelwa ukuthi uma, umfana esefike ezingeni lokukhula elifanele, elala nomuntu wesifazane kungabi nabuhlungu obudalwa ukungangeni kahle komphambili ebuntwini bentombazane.

2.9.2 Izikole zamantombazane

Ake sisike elijikayo futhi ngasezikoleni zamantombazane. Njengoba sesike sasho ngenhla ukuthi amantombazane ayehambela izikole ezine, sizozibheka lezi zikole ngamafushane ukuthi zaziphetheni olungaba nomthelela kulolu cwaningo.

2.9.2.1 IMusevetho

Lesi kwakuyisikole sokuqala esasihanjelwa amantombazane amaVenda. Sasihanjelwa amantombazane aseminyakeni eyisikhombisa kuya eshumini leminyaka neminyaka emithathu (7-13).

Kulesi sikole amantombazane ayefundiswa izinto eziyimfihlo futhi engavunyelwe ukuxoxa ngokwenzeka kulesi sikole kulabo abangasihambeli. Ayefundiswa ukubekezela, ukumelana nezimo ezinzima zempilo ngenhloso yokulungiselela isikhathi esizayo. Babefundiswa ukungaxhumani futhi bangazimbandakanyi nabafana kwezocansi.

Uma isiqedile kulesi sikole intombazane yayikhushulelwa kwesinye isikole isibekwe uphawu ethangeni oluyimidwa emibili enegunquza phakathi nendawo. Lolu phawu lwalusho ukuthi isidlulile kulesi sigaba sokuqala.

2.9.2.2 IVukhomba

Uma eseqede eMusevetho amantombazane, adlulela kulesi sikole. Kuya amantombazane asekhulile aselungele ukugana. Sithatha izinsuku eziyisithupha kuphela. Usuku lokuqala ifikile izothathwa isiwe emthini itshelwe ukuthi iwugomoshele. Izothi ingakwenza amanye amantombazane akikize kakhulu njengophawu lokuyihalalisela. Ngaleyo ndlela bayakholwa ukuthi intombazane isikhule ngokwanele ukuthi isingamelana nesimo sendoda. Njalo ekuseni izovuka iyogeza emfuleni ngamanzi abandayo. Lokhu kungukuhlola ukuthi ingakwazi yini ukumelana nobunzima bempilo.

Kwesinye isikhathi ihamba iyotheza izinkuni yodwa ehlathini. Ngalokhu ifundiswa ukuba nesibindi ngoba, njengomuntu oyogana ngelinye ilanga, kuyoba nesidingo sokuthi ayosebenza yedwa emasimini. Ifundiswa ngomdanso lona otshikizisa isinqe ngenhloso yokuthi lokhu kuyisize kwezocansi, ikwazi ukuhlangabezana kalula nesimo socansi nomkhwenyana. Ifundiswa inhlanzeko, ubuqotho, ukubekezela, ukugwema abafana. Lokhu kuze kulekelelwe ukuhlolwa ubuntombi imbala. Afundiswa ukugwema izinto ezithile uma besesikhathini noma bencelisa.

2.9.2.3 ITshikanda

Lesi siyefana neVhusha. Konke okwenziwa kuVhusha kuyenziwa nalapha. Silungiselelwe amantombazane angazange alithole ithuba lesikole sokuqala elokhu ezilondile. Inhloso ukufundisa

amantombazane ngamaculo nezinto ezenziwa kuVhusha. Lesi sikole sivuleleke kuwo wonke amantombazane aseminyakeni yokuthi asengagana. Yisikole lesi esiphakathi nendawo, ngamanye amazwi isikole esiyizibuko lokuwela usuka ekuthombeni uya esikhathini sokulungiselela ukugana. Zonke izinto ezenziwa lapha zilungiselela intombazane ekutholeni ulwazi ngezocansi nokufundiswa nje jikelele.

2.9.2.4 IDomba

Esokugcina, sihanjelwa ngaphambi kokuba umuntu agane. Sihanjelwa abafana namantombazane. Onke amantombazane asedlule kulezi ezinye izikole agcina lapha. Bobabili, abafana namantombazane bafundiswa ukuthi yini elindeleke kubo emganweni. Inhlonipho iyagcizelelwa, izifundo eziphathelene nomgano onempumelelo nokuba umzali oqotho kuyafundiswa lapha. Bafundiswa izinto eziphathelene nokukhulelwa, ukuzala nokuthi umgano akusiyo into yokudlala.

Ngosuku lokugcina, onke amantombazane ayahlolwa. Uma intombazane ike yatholakala ukuthi ike yazimbandakanya nezocansi iyajeziswa. Uma iseyintombi nto izalukazi ziyayihalalisela ngokukikiza, inikwe izipho. Sekuyaganiselwana njalo ngoba phela onkabi laba sebethole umakoti wangempela. Izintombi zithola ithuba lokukhetha lapha ezinsizweni, ngokunjalo nezinsizwa zithola ithuba lokuzibika lapha ezintombini nto.

2.10 Ukusokwa kwabantu besifazane

Nakuba ukusokwa kwabesimame kungesiyo into eggamile nokukhulunywa ngayo KwaZulu, amazwe amaningi asakwenza. Okuvelayo ukuthi emazweni abalelwa emashumini amabili nesithupha leli siko lisaqhutshwa khona. Lapha kubalwa amazwe afana neMpumalanga emaPhakathi, iMpumalanga eseNingizimu ye-Asia, iNyakatho, iNtshonalanga ne-Afrika. Abalelwa ezigidini eziyikhulu namashumi amathathu (130 million) amantombazane nabesifazane asebekhulile leli siko elisaqhutshwa kubo [Nadessen, ku-Journal i- Alternation (2000: 170)].

Ngesikhathi sakudala ukusoka kwakuya ngezikhundla emphakathini noma ngesimo somnotho. Kwakusokwa abesifazane abaphuma emindenini ecebile nezihlobo zabefundisi nabaphathi. Kuthe kamuva kwabe sekusokwa wonke umuntu wesifazane ngokungabheki izinga lemfundo, inkolo, isikhundla emphathini noma umcebo.

UNadessen ku-Journal i-Alternation (2000: 171) uqhuba uthi: leli siko laliqhutshwa isinyelela kangangokuthi uma umuntu eke waxoxa ngalo lowo muzi wawungabe usahlonishwa. Akuqondakali-ke noma kungalesi sizathu yini okwenza ukuthi ngisho esikhathini sanamuhla leli siko ungezwa lutho ngalo. Lapha KwaZulu kungayinhlahla uke walamela umuntu exoxa ngalo.

Sizokuchaza ukusokwa kwabesifazane kule ngxenye elandelayo, sicubungule ukubaluleka kwakho bese sikulumbanisa nalesi sikhathi

sanamuhla lapho kudlange khona kakhulu igciwane lesandulela ngculazi nengculazi uqobo lwayo. Sizobe sicubungula ukuthi lingaba nawo yini umphumela omuhle entsheni yakithi uma lingavuselelwa.

2.10.1 Kuyini ukusokwa kwabesifazane?

Ukusokwa kwabesifazane kusho ukusika sonke noma ukuphungula isithwana esiqhoshile esithweni sangasese somuntu wesifazane esibizwa ngokuthi- *clitoris*. Igama lesizulu elalisetshenziswa ukubiza lesi sithwana elithi umsunu, kodwa ngokuthi abantu sebalijika balisebenzisa enhlambeni sekuye kube lukhuni ukulisebenzisa kodwa nje igama okuyilona lona lesizulu elithi umsunu.

2.10.2 Kubaluleke ngani ukuthi umuntu wesifazane asokwe?

UKoso-Thomas (1987) ecashunwe uNadessen (2000: 174) ku-Journal ye Centre for the study of Southern African Literature and Languages i-Volumu 7, ewunombolo 2 we-2000, uthi kunenkolelo yokuthi ukusokwa komuntu wesifazane kusiza ezintweni eziningi ezechukene. Uthi kusiza:

- Ukunciphisa inkanuko kumuntu wesifazane;
- Ekunciphiseni amathuba okuzenwaya ngaphambili ngoba ekhanyele umuntu wesilisa (masturbation)
- Ekunciphiseni amathuba okukhula kwaso lesi sitho okungajwayelekile.

- Ekwenzeni owesifazane angabi nezikhalo ngempilo ebuthaka ngaso sonke isikhathi;
- Ekudaleni inzalo eningi kumuntu wesifazane futhi abelethe kalula;
- Ekuthini owesifazane ahlale eqinile.

2.10.3 Izinkinga ezihambisana nokusokwa kwabesifazane

Nakuba ukusoka kubantu besifazane kunobuhle bakho njengoba sibonile ngenhla, kodwa kuyavela ukuthi kukhona okuyimiphumela engemihle kukho. UNadessen (2000: 174) ku-Journal ye Centre for the study of Southern African Literature and Languages i-Volumu 7, ewunombolo 2 we-2000, uyazibalula lezi zinkinga. Uzibeka kanje:

- Iningi labasoki abaqeqeshekile ngakwezempilo, kwesinye isikhathi uthola ukuthi abanalo nolwazi lwesitho sangasese somuntu wesifazane;
- Ithuluzi elisetshenziswayo alihlanjwa ngoketshezi olubulala amagciwane kanti futhi uthola ukuthi lelo thuluzi lisetshenziswa ukusika libuye lisetshenziswe ukubopha inxeba;
- Kusokelwa ngaphandle kwezindawo zezempilo, lokhu okugcine kudale ukuthi uma kunezinkinga abasokwa bangakwazi ukuthola usizo masinyane;
- Kuyenzeka umthambo ongemuva kwalesi sithwana esisuke sisikwa ulimale lokhu okugcina sekudale inkinga esithweni

sangasese sonke, okungaba inkinga yobuhlungu besikhashana noma ubuhlungu baphakade;

- Kunomunye umthambo okuyiwona uthumela igazi eliningi oxhumene nalesi sithwana, okungenzeka ukuthi igazi ulikhiphe kakhulu, lokho okungagcina kuholele ngisho ekufeni imbala;
- Ukuthelelana ngezifo ezifana nengculazi kuyinto elula njengoba kusuke kusetshenziswa ithuluzi elilodwa kubasokwa abaningi futhi lingafakwa nasoketshezini olubulala amagciwane;
- Abasokayo, izikhathi eziningi abazihlanzi izandla ngaphambi kokuqhuba umsebenzi wokusoka;
- Inxeba kuyenzeka lithintane nomchamo noma indle kwazise phela imilenze isuke iboshwe yahlanganiswa isikhathi eside;
- Ngesikhathi osokwayo esokwa uyabanjwa ngoba kusuke kungemnandi, kuthi ngokuzabalaza ephoqwa aze aklunyuke amanyonga;
- Ngokuzabalaza kosokwayo, kuyenzeka osokayo angabe esabona kahle athuke esesike lapho kungadingekile khona, ngaleyo ndlela umsokwa agcine eselimele kabi;
- Abasokwa abaningi bayafa bebulawa ukwethuka nokungabibikho kosizo oluphuthumayo;
- Kuyenzeka ukuphola kwenxeba kungasheshi lokhu okudalwa umchamo ongaphumeli ngaphandle, uthole ukuthi mhlawumbe bekunegciwane elithile noma kubangwe ukuhlangana kwemilenze okugcina sekudale ukuthi inxeba lihlale lichicha, ligcine lingapholi nhlobo;

- Ngenxa yokuthi imbobo yokuzala isuke isinciphile, lowo osokiwe, uma eya ocansini, uba nenkinga kangangokuthi umphambili womuntu wesilisa awungeni kalula, lokhu okugcina sekudale ubuhlungu, okuyinto engenzeki kongasokiwe;
- Ngesikhathi osokiwe eya ezinsukwini zakhe uvame ukuba nobuhlungu obudalwa ukuthi imbobo isuke inokuvaleka, lokhu okugcina kudale ubuhlungu besisu noma ukuvuvuka kwaso. Kwesinye isikhathi uma kumele athathe izinsuku ezintathu kuya kweziyisihlanu yena ziyaphela nje neziyishumi. Akugcini lapho ngoba ngisho nasezinsukwini zakhe zokubeletha ubeletha kanziwa ngoba imbobo isuke incane, mhlawumbe kuze kudingeke ukuba sihlizwe isitho sangasese;
- Kunenkolelo yokuthi umuntu wesifazane osokiwe uyakhubazeka kwezocansi. Isithwana lesi esisuswayo yisona esiletha injabulo kumuntu wesifazane. Ukuthinteka –ke nje kwaso kuvele kuthi akahlanye. Uma singasekho uvele angabi namizwa yomuntu wesilisa. La mafushana aphumayo esithweni sangasese athambisayo awabe esaba khona kumuntu wesifazane osokiwe.

2.10.4 Lingakhuthazwa yini leli siko kubantu besifazane njengesikhali sokulwa nokusabalala kwegciwane lesandulela ngculazi?

Okuphawulekayo kulama phuzu angenza ukuthi nakuba bukhona ubuhle kuleli siko kodwa kubukeka sengathi nobubi bukhulu kakhulu. Ukususwa kwalesi sithwana kuhle ekutheni kuyayinqanda inkanuko kumuntu wesifazane. Kuhle kakhulu entsheni kulesi sikhathi esibi kangaka sengculazi. Kumuntu osemncane

ongakakulungeli ukuzibandakanya nezocansi kuhle ukusoka. Lowo muntu wesifazane ngeke abe nenkanuko yokufisa umuntu wesilisa, ngaleyo ndlela kugwemeke ukuhlaselwa yizifo zocansi, ikakhulukazi isifo sengculazi noma igciwane laso.

Lapho kufike kube kubi khona yilapho umuntu wesifazane sekumele agane, abe nomndeni wakhe. Uma engenalo uthando locansi ngeke akwazi ukuhlalisana nendoda yakhe, ngaleyo ndlela lowo mgcagco ugcine ubhidlikile. Kuvelile phela ukuthi ukususwa kwalesi sithwana kwehlisa izinga kwezocansi kumuntu wesifazane, kwesinye isikhathi agcine engasayifuni nhlobo.

Kafushane nje lolu cwaningo, ngokuqaphelisisa izinkinga ezibukeka zingamaqiniso ezidalwa ukusokwa, lukubona kungebe yinto enhle ukukhuthazwa kwaleli siko kubantu besifazane baKwaZulu. Esikhundleni salo kubukeka kungayinto enhle ukukhuthazwa kokuhlolwa kwezintombi, zihlolwe abantu abadala futhi abanolwazi olunzulu ngokuhlolwa kwezintombi, abanenhlanzeko nabaqeqesheka kahle ngokwedlula kwegciwane lesandulela ngculazi, lisuka komunye liya komunye.

Ezinye izizathu ezidala ukuthi kuchithwe ukukhuthazwa kwaleli siko ukuthi kuyavela ukuthi ukusika lesi sithwana kumbandakanya ukuphuma kwegazi eliningi. Okwesibili, ukuthi lowo osuke esokwa sisuke singekho isiqiniseko sokuthi akanalo igciwane okungenzeka ledlulele komunye. Okwesithathu, njengoba kukhuthazwa ukuhlolwa kwezintombi singebe sisaba khona isiqiniseko sokuthi lobo buntombi

esisuke sithi siyabuvikela buyavikeleka. Lokhu kushiwo ngoba lona osuke esokwa usuke epaquza, ezabalaza, kubuhlungu, okungenzeka kugcine sekulimale nalo leli “so” esithi siyalilonda.

Ngala maphuzu lolu cwaningo lukukhaba ngazo zombili ukukhuthazwa kwaleli siko njengesikhali sokulwa nokusabalala kwegciwane lesandulela ngculazi nengculazi uqobo lwayo.

2.11 Ukugweba

2.11.1 Isingeniso

KwaZulu kwakulisiko ukugwetshwa kwabesifazane nabesilisa abasebancane. Kwakuyinto ekhuthalelwe kakhulu. Kuthe kamuva leli siko laya ngokuya lishabalala. Ngaphambi kokuba kubhekwe imidati ngaleli siko, kungakuhle kekuchazwe ukuthi kuyini khona ukugweba. Emva kwalokho kobe sekubhekwa ukuthi kugwetshwa kanjani nanokuthi leli siko lingakhuthazwa yini esikhathini sanamuhla njengesiko elingasetshenziswa njengesikhali sokulwa nokusabalala kwegciwane lesandulela ngculazi.

2.11.2 Kuyini ukugweba?

Ukugweba kusho ukuphehla umuntu wesifazane noma wesilisa osemncane, ongakafiki ezingeni lokuthomba, ngenhloso yokukhipha igazi elibi eligcina selidale impene. Leli gazi liyashisa kumuntu limenze alangazelele umuntu wesilisa uma

kungowesifazane, noma owesifazane uma kungumuntu wesilisa. Kungalesi sizathu, esikhathini sanamuhla, izingane eziningi ziye zitholakale zizimbandakanya ezenzweni zocansi, zisuke zishiselwa yileli gazi.

2.11.3 Wayegwetshwa kanjani umuntu?

UNyembezi noNxumalo (1966:104) bathi ukugwetshwa kwakwenziwa ngezindlela ezahlukene izigodi ngezigodi. Kwezinye izigodi ingane yayigwetshwa ngisho isenezinyanga ezintathu, noma kuthi lapho isindala futhi iphindwe igwetshwe. Kwezinye izigodi ingane yayigwetshwa ineminyaka elishumi kuya phezulu, kodwa ngaphambi kokuba ikhule.

Kwakugwetshwa ngothi lomsenge noma lomuzi. Lolu thi lwalufakwa ngemuva enganeni, kuphehlwe, kuze kophe kakhulu. Kwakuphuma igazi elibi elimnyama kuze kuthi uma sekuphuma elihlanzekile ibisiyayekwa. Noma kwakubukeka kukuhle lokhu, kodwa kuyatholakala ukuthi lalinabo ubungozi ngoba izingane eziningi zazifa. Nanamuhla ingane isaphehlwa uma kubonakala ukuthi ithanda ukuba nesilonda. Noma kungasasetshenziswa umuzi noma uthi lomsenge, kodwa iyaye ifakwe umuthi wokuhlaza amazinyo, i-colgate. Kanjalo nomuntu wesilisa uyachatha. Lokhu kuchatha kumsiza ekugeqeni igolo kuphinde kuvuse imizwa yobuntu bakhe.

Kuyacaca-ke ukuthi nakho lokhu kuseyikho ukugweba noma kusebenza ngezindlela ezingefani.

2.11.4 Lingakhuthazwa yini esikhathini sanamuhla lapho sekudlange khona izifo ezithathelwana ngokocansi njengengculazi?

Nakuba umphumela wokugweba ubukeka umuhle, kodwa kubukeka kungaba nobungozi ukukukhuthaza ukuthi kuvuselelwe ngoba kuyavela ukuthi kwasendulo kwakuba nobungozi, njengokuthi izingane eziningi zazendela koyisemkhulu. Ayisaphathwa phela eyokuthi abantu abaningi abasenalo kahle ulwazi lokwenza amasiko afuze leli, iningi labo selisebenzela inzuzo. Uma kungaba nabantu abanolwazi olunzulu futhi abacophelelayo ukuze kungenzeki ingozi, linganconywa leli siko ukuthi livuselelwe.

2.12 Isiphetho

Ngasohlangothini lokusokwa kwabesilisa, engxoxweni yonke engenhla kubonakele ukuthi kukhona ukuxhumana phakathi kokusoka nesifo sengculazi. Kuyavela ukuthi onke amazwe asayilandela inqubo yokusokwa kwabesilisa, lokhu kwenza ukuthi izinga lokudluliselwa kwegciwane lesandulela ngculazi kowesifazane libe phansi kakhulu. Lokhu kufakazela khona ukuthi umuntu wesilisa ongasokiwe unethuba eliningi lokubamba nokudlulisela igciwane lesandulela ngculazi kowesifazane. Izibalo ezenekwe ngasekuqaleni kwalesi sahluko zikukhombisa ngokusobala

ukuthi lawo mazwe lapho ukusoka kungasanakiwe khona, isifo sengculazi siyabhubhisa.

Kuyacaca-ke ukuthi ukuvuselelwa kwaleli siko ngokusemthethweni kungaba nomthelela omuhle ekunqandeni ukubhebhetheka kwegciwane lesandulela ngculazi. Ijwabu kuyaphawuleka ukuthi yilona elithwala amagciwane okuyiwona adala igciwane lesandulela ngculazi yona egcina isidale isifo sengculazi. Ukungasikwa kwejwabu kuhamba kuhambe kuhluphe ngoba kuyenzeka liqhume ngaleyo ndlela lidale izimfa, lezo zimfa zibambe kalula amagciwane. Lawo magciwane agcina esedlulele kumuntu wesifazane, naye agcine esewedlulisele komunye wesilisa, njalo njalo.

Ngaphandle kokuvikela ingculazi, ucwaningo luvumbulule ukuthi ukusika ijwabu kuyamsiza umuntu wesilisa ezintweni eziningi. Kubalwa lokhu okulandelayo:

- Kuvikela umdlavuza wobuntu besilisa;
- Kunciphisa izinkinga zokuhlazeka;
- Kunciphisa ubuhlungu obudalwa ijwabu ngesikhathi sezocansi;
- Kuvikela ukushesha achame umuntu wesilisa. Kunenkolelo yokuthi umuntu wesilisa ongasokiwe usheshe achame;
- Kunenkolelo yokuthi umuntu wesilisa osokiwe uyamenelisa owesifazane wakhe kwezocansi;
- Kusho ukuwelela esigabeni sobudoda usuka ebufaneni;
- Kusiza ekuthini ijwabu likwazi ukuhlehla kalula uma ulihlanza noma kwenziwa ezocansi;

- Kusiza ukuvikela ukuvuvuka, ukushisa komphambili okungagcina sekudale ukugula okuthile;
- Noma kungacaci kahle ukuthi kanjani, kukhona inkolelo yokuthi ukusoka kusiza nasekuvikeleni ukukhulelwa.

Kuyavela futhi ukuthi isikhathi sasebusika sihle ekusokeni ngesizathu sokuthi isikhathi esibandayo nesigodolisa igazi lisheshe lishuqe futhi liyashesha ukunqamuka kanti nesilonda siyashesha ukuphola ngoba kusuke kungekho ukushisa okudala ukubhibha esilondeni

Ukusokwa kwabesifazane, nakuba kubukeka kukuhle, kodwa kuyavela ukuthi mkhulu umonakalo odalekayo kumuntu wesifazane. Ngaleyo ndlela lolu cwaningo lukubona kulukhuni ukuthi leli siko lingakhuthazwa kubantu besifazane esizweni samaZulu.

Ukugweba nakho kuyavela ukuthi kungenye yezindlela ezazisetshenziswa kudala njengesikhali sokuvikela impene kubantu abasebancane. Babegwetshwa kukhishwe igazi elibi okuyilona lidala ukuthi umuntu wesifazane noma wesilisa azithole ekhanukela ukulala nomunye. Ngobungozi obuhambisana nalo kungebe yinto enhle ukunconywa kwalo entsheni ngaphamdle uma lizokwenziwa mgokucophelela futhi lenziwe abantu abanolwazi olunzulu lokulenza.

IS AHLUKO SESITHATHU

3.0 IMIKHOSI, IZINKOLELO NEMIKHUTSHANA EPHATHELENE NOKUKHULISWA NOKUPHATHWA KWENTSHA ESIZWENI SAMAZULU NGENHLOSO YOKULWA NESIFO SENGCULAZI.

3.1 Isingeniso

Kulesi sahluko kuzocutshungulwa izindlela ezehlukene ezinokusetshenziswa ukulwa nesifo sengculazi negciwane laso. Lezi zindlela, okungabalwa kuzo izinkolelo zesintu, imikhosi ebalulekile yesizwe, amasiko nemikhutshana yesizwe ebalulekile ekulweni nesifo sengculazi. Inhloso yalokhu ukuzama ukuthola ukuthi ukugqugquzelwa nokuvuselelwa kwazo ngeke yini kwaba nomphumela omuhle ekunqandeni nasekunciphiseni ukusabalala kwalesi sifo negciwane laso KwaZulu-Natali, lapho lesi sifo kubikwa ukuthi sesibhubhisile khona. Kuzothintwa nemikhosi efana nomkhosi wokuhlolwa kwezintombi nezinsizwa, umkhosi womhlanga, ukuthomba kwentombazane nomfana, umemulo nokusoma.

3.2 Ukuhlolwa kwezintombi nezinsizwa

Ngesikhathi leli siko lisalandelwa ngendlela, ukuhlolwa kwezintombi kwakuyingxenye yomkhosi omkhulukazi kaNomkhubulwane. Okuphawulekayo esikhathini sanamuhla ukuthi ukuhlolwa

kwezintombi sekwazimela njengomkhosi obukeka wehlukile kokaNomkhubulwane. Ziningi izizathu ezidala lokhu. Ezinye zazo yilezi: ukushintsha kwesikhathi sokuphila, ukungenelela kwempucuko yaseNtshonalanga ezintweni ezingamasiko esintu, ububha, lapho abantu sebezenzela inzuzo ngamasiko ethu kanye nokushabalala kolwazi lwenqubo yokwenza amasiko.

Noma isimo seshintshe kanje kubonakala kunesidingo sokuthi, ngaphambi kokucubungula ukuhlolwa kwezintombi, kesihlele sibheke lo mkhosi kaNomkhubulwane ukubaluleka kwawo esikhathini sasendulo nesimo sawo esikhathini samanje. Sizozala ngokuchaza uNomkhubulwane.

3.2.1 Uyini uNomkhubulwane?

UNyembezi noNxumalo (1966:131) bachaza uNomkhubulwane njengowayaziwa njengeNkosazana yeZulu noma indodakazi kaMvelinqangi.

Kanti uNtombela nabanye (1997:4) uNomkhubulwane bambona njengesinye sezithunywa zikaMvelinqangi, intombi engcwele, ecwengekile ngenhlanzeko nangesimilo, uysisibonelo sobuntombi, sobukhosikazi nesobuntombazane. Baqhuba bathi konke okuhle kwesifazane kuphelele kuyena. Uthi esamuntu abuye abe sanyamazane. Uyena oলেখা abesifazane amandla okuthobela abayeni babo, nokuhlekisana ngobunye nokuthula nozakwabo. Bayakuphawula nokuthi akabonwa kalula. Abanye bathi

uyinyamazane encane engangeqaqa. Kubuye kuthiwe isinqe sakhe sibomvu tebhu.

Uyena-ke uNomkhubulwane lona. Le Nkosazana itshalelwa insimu yayo, ilinywe ngamakhosazana wonke esigodi, ayilima ngamakhuba emikhono. Kwakutshalwa ingxubevange yembewu, kuthi lapho kumila khona kube yinto nje exubene, kungahlakulwa kungavunwa (Nyembezi noNxumalo, 1966: 131).

3.2.2 Ukubaluleka komkhosi kaNomkhubulwane

Njengoba uNomkhubulwane wayehlonishwa kakhulu kangaka esikhathini sawokhokho, kuningi ayehlonishwa ngakho. UMsimang (1975: 352) ubalula okuningi uNomkhubulwane ayehlonishwa ngakho. Akuzukugxilwa kakhulu kukho ngoba inhloso enkulu ukuthi kubuyiswe isithombe nje ngalesi simomondiya sentokazi. kuzothintwa okumbalwa nje.

Okungakubalulwa ukuthi kwakunenkololo esikhathini sasendulo (nanamuhla isekhona kulezo ndawo lapho lo mkhosi usagcinwa khona) yokuthi uNomkhubulwane opha isizwe imvula nenala. Okhokho babeziphilisa ngokulima. Uma izulu lomisile kwakulala ikati eziko emizini eminingi. Bekuthi kungabonakala ukuthi lomisile abaholi bomkhosi kaNomkhubulwane bakhuphukele entabeni (phela kwakunenkololo yokuthi ezicongweni zezintaba ezinde kuneziziba lapho kuhlala khona iNkosazana yeZulu kuphela) bayocela imvula. Uma umcimbi uhambe kahle lalina izulu.

Lapha phezulu entabeni kwakulima izintombi, kade futhi ziphuma zingena emizini zicela imbewu. Osake wagona ingane wayengasondeli ngisho nakancane.

Emva kwalo mcimbi selizona izulu, kulinywe, kutshalwe ukudla kuthi fihli emasimini, kube inala yodwa ezweni.

3.2.3 Lo mkhosi usuqhutshwa kanjani esikhathini sanamuhla?

Kwakungunyaka we-2000 ngesikhathi umcwaningi ehambele uMkhosi kaNomkhubulwane endaweni yaseTshelimnyama, indawo engaphandle nje kancane kwePhayindane, eThekwini. Kwakuyimpelaviki yesigamu sesithathu sokuvalwa kwezikole (uMandulo). Okwaphawuleka kulo mkhosi ukuthi ngoLwesihlanu kwatheleka amabhasi namatekisi evela ezindaweni ezehlukene. Ayekhona ayevela Empangeni kwesenkosi uDube, eMpembeni, bude buduze nelokishi laseSikhawini. Ayekhona ayeliqhamukisa e-Bulwer nakwesenkosi yakwaNgcolosi. Amatekisi ayeliqhamukisa cisho kuwo wonke amalokishi akhele iTheku. Kwakukhona akoMlazi, Mashu, Clermont, Ndengezi, Chesterville, Hammarsdale nawakwamanye amalokishi.

KwakuwuMkhosi omkhulu impela ngoba wawuhanjelwe amakhosi athile, njengenkosi yakwaNgcolosi, iziMeya zemiKhandlu yeTheku eseyaphela kanye noNdlunkulu weSilo, uMaNdlovu. Zonke lezi zinqola esezibalwe ngenhla zazithwele izintombi ezazize kulo Mkhosi, omama bazo nababezothamela.

Izintombi zonke ngokwehlukana ngokweminyaka yazo zabuthana enkundleni yezemidlalo yakule ndawo. Omama asebekhulile nabazali bezintombi benza indingilizi/isihenqo. Phakathi kwalaba asebekhulile kwakunoyedwa owayeqokelwe umsebenzi wokuhlola izintombi. Kwakulukhuni nokho ukusondela, njengomuntu wesilisa phela. Ngimbuza uThandeka, umntwana wami naye owayeyohlolwa, ngokwakwenzeka ngaphakathi esihenqweni, wathi kwakwendlalwe ishidi elimhlophe phansi, bengungiwe, kunesihenqo esincane lapho intombi yayifike ingene khona. Uthi lokhu kwakuwukuhloniphisa emehlweni omhlaba nanokuthi ohlolwayo angabi namahloni (phela uthi uThandeka kwakungeke kwenzeke ukuthi ungabi namahloni, ikakhulukazi uma uqala futhi usuneminyaka eyishumi nantathu).

Uthi ngesikhathi ingena lapha esihenqweni intombi yayiyalwa ukuba ilale ngomhlane, imise amadolo, ivule imilenze ukuze isitho sangasese sigqame kahle. Uthi lo mama ohlodayo wayengancengi, amahlonyana wayewasusa ngokupakula wona amathangana lawa. Wayezwakala esethi nje “vula wena!, kwenzani lokhu! Mpaku ngesandla emathangeni. Khona manjalo uzozwa esethi “kulungile lokhu!” Uthi emva kwalesi siwombe uzozwa ngomama sebekikiza. Uma kungasalungile uzwakala esethi “vuka uhambe!” asho ngolaka. Uthi kusuke kungasebuhlungu, sekuthule du, umama wentombi esedumele ngoba phela kusuke kungasalungile. Inyobozele ize iyoshona.

Emva kwalo mcimbi wokuhlolwa kwezintombi zabe sezibuthana izintombi nto. Phela ngalesi sikhathi ayesehlungekile amakhoba emabeleni. Kwathi ntambama wazihola lo mama ohlodayo namanye amakhosikazi asekhulile nampaya beyowela umfula, dundu entabeni. Ngenxa yokuthi umcwningi wayengakwazi ukufinyelela entabeni umcwanningi wambuza uThandeka ukuthi njengoba bebephethe izibani ezivuthayo beqombola intaba bebeyaphi? Waphendula ngokuthi babeya entabeni kaNomkhubulwane. Uthi bafika entabeni lo mama obebahola wakhuluma, kodwa bengazi ukuthi wayekhuluma nobani, okwathi kamuva bathola (izintombi) ukuthi ubekhuluma noNomkhubulwane.

Emva kwalokho bewusa intaba baye bafika emfuleni. Uthi bafike bageza emfuleni. Ngalesi sikhathi kwase kuthanda ukuhwalala. Babuyela ehholo elikule ndawo. Uthi lapha ehholo, emva kokuba sebedlile, baqala amahubo anhlobonhlobo. Elinye lala mahubo alibalula uThandeka yilelo elikuNyembezi noNxumalo (1966: 131) elithi:

Nang'uMagejana nango!
Sibiz'amabele awomame!
Wo hhaye! Buyani madoda,
Niz'ekhaya! Wo hhaye hhaye!

Uqhuba uthi kwathi besahuba, kwavalwa yonke indawo ehholo, kwaqhamuka isilwane esinomsila omude sandiza sagcwala lonke ihholo. Uthi bavika bonke lapha endlini enye yezintombi yaze yasiphunga ngesandla. Emva kwemizuzwana sanyamalala lesi

silwane. Umama lona owayebahlola futhi enabo entabeni wabatshela ukuthi bekunguyena-ke uNomkhubulwane lona obendiza. Sadlula lesi siwombe kwaze kwalalwa. Ucwangingo alulitholanga ithuba lokuxoxisana nomama kaNomkhubulwane.

Usuku lwangeSabatha kwakuwusuku olukhulu. Ukusa kwaziwa yizo izintombi nomama. Ekuseni ngovivi amabombo ayesebheke khona futhi entabeni namakhuba. Bafike balima bahlwanyela izinhlobonhlobo zezimbewu, kwabuywa.

Emini ngalolo suku kwase kunethende elikhulu enkundleni yezemidlalo sekubuthene izicukuthwane ezazizothamela uMkhosi nezinkulumo ezikhuthaza ukuvuselelwa kwamasiko esintu. Ngenhlanhla kwenzeka lokhu nje abantu abaningi base bevele sebeqalile ukwethula izinkulumo eziqwashisa ngesifo sengculazi. Izikhulumi ezehlukene zazishiyelana inkundla ngokubaluleka kokuvuselelwa kwamasiko esintu ukuze kuliwe nesifo sengculazi. Isikhulumi sasingayiqedi inkulumo yaso singakubalulanga ukubaluleka komcimbi wokuhlolwa kwezintombi. Isizathu esikhulu kwakungesokuthi intombazane eyaziyo ukuthi njalo emva kwesikhathi esithile iyahlolwa, ihlale izigcinile ubuntombi bayo ngaso sonke isikhathi. Ihlale inovalo ngaso sonke isikhathi. Uma umfana eke wakhuluma izindaba zocansi ivele ihayize ibhadi. Kwakhuthazwa izintombi nomama ukuba likhuthalelwe leli siko ngoba yisona kuphela isikhali esinganqoba ngaso inkinga yokusabalala kwegciwane lesandulela ngculazi nengculazi uqobo lwayo.

Zazidlala izintombi phambi kwezihlwele zabantu, ziziqhayisa ngobuntombi bazo, ubone nje ukuthi sezigabisela okungabafanyana abakhona ungathi zithi “ngeke nisithole”. Zazishaya nje izintombi lezi, zifake okokuhloniphisa kuphela, unomndindi. Kwakufinywa ngendololwane, utshwala bungangamanzi okuphala izikhumba. Mathambama izinqola zaqala ukuthatha imizila eyehlukene.

Inhloso yokweneka lesi sithombe bekuwukukhombisa ukuthi noma kungabukeka sengathi imikhosi enjena ayisanakekile KwaZulu kodwa kukhona izindawo lapho isaqhutshwa khona. Enye inhloso bekuwukukhombisa ukuthi sikhulu kangakanani isidingo sokuvuselelwa kwemikhosi efana nalona kulo lonke eKwaZulu, ikakhulukazi kulesi sikhathi lapho kudlange khona igciwane lesandulela ngculazi nengculazi uqobo lwayo. Ukuvuselelwa kwalo mkhosi kungasiza kakhulu ngoba intsha yakithi ingahlale ivuseleleka ngaso sonke isikhathi futhi ikhunjuzwa ngokuziphatha. Into ehlale ibeleselwa igcina isize yangena yagxila enhliziyweni, lowo egxiliswa kuye igcine isize yaba yimpilo yakhe. Kuyafakazeleka okushiwo uThandeka uma ethi lona umcimbi omuhle kakhulu kodwa kudingeka uqalwe kumuntu oyintombazane eseseminyakeni emincane. Uthi lokhu kungasiza ekuthini lowo muntu akhule nayo le nto kunokuthi intombazane iqalwe ukuhlolwa isindala ngokweminyaka. Lokhu uthi wayekushiso ukuthi kulo mkhosi kwakunamantombazane ayese khulile impela kunabo okwathi uma bexoxa kwatholakala ukuthi ayaqala ukuhlolwa. Lokhu kwakuwabangela amahloni. Kanti nokuza kwawo kwakube yimpoqo

yabazali bawo. Okwajabulisa ukuthi kwatholakala ukuthi asazilondile.

Sekuphawulekile ngoMkhosi kaNomkhubulwane, kodwa-ke kumuntu ongazi nhlobo ukuthi yini ukuhlolwa kwezintombi, kwenziwa kanjani, kuhlolwani, angakuthola kuyinkinga kakhulu lokhu okuxoxwa ngakho. Kungakuhle-ke kekuthintwe ngqo ukuhlolwa kwezintombi, ukucacisa la maphuzu. Akucaciswe futhi ukuthi nezinsizwa nazo zozibhekwa. Kuzokhumbuleka phela ukuthi nabo abafana bayahlolwa ukuthi basabulondile yini ubunsizwa babo.

3.2.4 Kuyini ukuhlolwa kwezintombi nezinsizwa?

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. Akukhathaleki noma kungabe intombazane noma umfana. Kuhle kugcizelelwe ukuhlolwa kwabafana ngoba sekuthanda ukuba kukhohlakale. Isikhathi esiningi sekugxilwa ekuhlolweni kwamantombazane kuphela.

3.2.4.1 Ukuhlolwa kwezintombi

KwaZulu umuntu wesifazane ubengafiki esikhathini sokugana singekho isiqiniseko sokuthi useyintombi nto. Ukuba yintombi nto

kwakusho ukuthi lowo muntu wesifazane akakaze ahlange nomuntu wesilisa ngokocansi. Kungephikwe ukuthi kungenzeka ukuthi lowo muntu wesifazane ubesoma nowesilisa wakhe kodwa okuyikhona kwakuhamba phambili kwakuba ukuqikelela ukuthi isibaya soMnuzane asikaze sithintwe. Kwakulisiko elaliqikelelwa kakhulu kudala izwe lisabusa. Amakhosikazi anolwazi olunzulu ngokuhlolwa kwezintombi ayehlala njalo ezihlola izintombi, ukuze zazi futhi zibe nokunakekela. Kwakwaziwa kahle kamhlophe ukuthi uma intombi ike yaphambuka izojeziswa. Umuntu ongasentombi zazimkhipha inyumbazane ezinye izintombi, aphoxeke esigodini.

3.2.4.2 Zazihlolwa kanjani?

a) Ukubheka ulwelwesana olubizwa ngokuthi “iso”

Kwakuthi nxa zihlolwa kwendlalwe isihlandla phansi bese zibizwa ngayinye. Namuhla sekwendlalwa ishidi elimhlophe lapho leli siko lisaqhutshwa khona. Intombi izothi ingafika lapha ilale esihlandleni. Yayihlolwa ngonina, njengoba sekuke kwavela ngasenhla, ngoba phela kwakunenkololelo yokuthi bona banolwazi olunzulu ekuhloleni amantombazane. Izothi ingalala ebese itshelwa ukuba ibhekise amadolo phezulu, ivule imilenze. Kumuntu wesifazane ongakahlangani nomuntu wesilisa ngokocansi kuba nolwelwesana ebuntwini bakhe olubizwa ngokuthi yiso. Lolu lwelwesana uma luke lwathinteka kabi luyalimala bese kuphuma igazi kumuntu wesifazane esithweni sakhe sangasese. UNomagugu Ngobese (2002), ucwaningo olwaxoxisana naye, ubeka ngokuthi leli gazi alifani naleli

eliphuma uma umuntu wesifazane esesesigabeni sokuthi usengathola ingane. Leli elisho ukuthi ubuntombi bakhe sebuphelile. Uthi ngisho ukushuba kwalo akufani naleli lokuthomba, lona lilula nje ngisho ulibuka. Isandla uma singene sangacophelela, naso singawudala umonakalo kumuntu ohlolwayo. Yingakho nje uNomagugu egcizelela ukuthi isitho sangasese singathintwa nakuthintwa ngoba yonke into isuke isobala. Inkinga ize ibe kulabo besifazane abazimukile ngemizimba. Yilapho umuntu ohlolayo ephoqeka khona ukuthi uze avule ngesandla. Yingakho kwakucoshelelwa ukuba kube abantu asebebadala abenza lo msebenzi ngoba futhi bona bebewazi ukulubona lolu lwelwesana ngaphandle kokuthinta isitho sangasese.

b) Ukuhlolwa komchamo

Ukuhlolwa komchamo nakho kungenye yezindlela zokuthola ukuthi lowo ohlolwayo useyiyo yini intombi nto noma insizwa nsi. Lowo ohlolwayo, okungaba intombi noma insizwa, wayeye alayelwe ukuba agcwalise isinye ngamanzi. Kuzothi angaphiswa abese eyalwa ukuba achamele emhlabathini. Okuyikhona kuqaphelisiswa lapha indlela umchamo ophuma ngayo. Kumele uphume uqonde uthi mpo. Kumuntu wesilisa kumele uphume ubheke phezulu ucisho ukwedlula ikhanda lakhe. Okwesibili, ukuthi uma umchamo ufika lapha phansi kumele uvule imbobo, ikakhulukazi umuntu wesifazane, kungabi isisefo nje wena owabona kuchelelwa isivande. Uma kwenzeke kokubili lokhu nebala lowo ohlolwayo usabugcinile ubuntombi noma ubunsizwa bakhe.

3.2.4.3 Ukuhlolwa kwezinsizwa

Ngaphandle kwalokhu osekubaliwe ngenhla, izinsizwa nazo ziyabhekisiswa izitho zangasese. Kumfana akugcini nje ngesitho sangasese kodwa kubuye kubhekisiswe namadolo. Lapha esithweni sangasese kubhekwa ijwabu. Ijwabu lomuntu wesilisa ongakalali nomuntu wesifazane liyaqina, kanti uma eseke walala nomuntu wesifazane liyathamba. Abadala bebethi nje nhla sebebonile njalo bona ukuthi sekonakele.

Okwesibili, umuntu wesilisa ubebukwa ngemuva kwamadolo. Nowesifazane naye uyabhekwa ngemuva kwamadolo. UNomagugu Ngobese (2002), ucwaningo oluxoxisane naye, ubeka ngokuthi kubhekwa iminyama. Iminyama, kungaba eyomuntu wesifazane noma wesilisa, iyaqumba, ibe mihle uma lowo muntu engakazimbandakanyi 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. Kumele kuqine kule ndawo, iminwe ingangeni kalula.

Okunye, ukuhlola umchamo esesikhulumile ngawo ngasenhla.

Okwesine, umuntu wesilisa uhlolwa umthambo ongemuva komphambili. Uma ezalwa uzalwa nalo mthambo. Abafana ekwaluseni bebewunqamula lo mthambo ngokuthi babhoboze

imbobo bese bethatha usinga lweshoba lenkomo babophe lapho bebhobose khona. Sekuzothi emva kwesikhashana bese uyaqhuma lo mthambo. Ukuqhuma kwalo mthambo kwenza ukuba kube lula kumuntu wesilisa ukwenza ezocansi ngaphandle kokuhlangabezana nezinkinga zejwabu. Ijwabu phela alivumi ukuhlela kahle, hhayi nje kuphela uma kwenziwa ezocansi, kodwa noma ngabe uyazihlanza nje. Lokhu kugcina sekudale inkinga yokuthi liqhume ngoba usuke eliphoqa ngenkani, isikhumba lesi esimboze ubuntu singavumi ukuhlela, ngaphandle uma esokiwe. Lokhu kuthi akufane nokwenzeka kumuntu wesifazane ngoba nakhona lapha uma lo mthambo uke wathinteka kabuhlungu, uyaqhuma kuphume igazi. Ngamanye amazwi lo mthambo naleli gazi kusho inhlanzeko kumuntu wesifazane nowesilisa.

Abantu abadala bebevele babuke lo mthambo ukuthi usesesimeni sawo nje noma cha. Sebezokwazi-ke bona ukuthi uma usuqhumile kuphakathi kokuthi uwunqamule wena noma unqanyulwe isimo. Uma unqanyulwe uwe bazohlola umchamo namadolo, njengoba sike sasho ngenhla.

3.2.4.4 Simi kanjani isimo esikhathini samanje?

Esikhathini samanje, lapho sekuphilwa esikhathini sentando yeningi namalungelo, kubukeka isimo singasefani naleso sakudala. Zikhona izindawo lapho leli siko lisaqhutshwa khona. Singabala eyase-Bulwer, e-Nyukhasela, KwaMashu naseMpembeni, kweseNkosi uDube, kwelaseMpangeni. Okuphawulekayo ukuthi ukuqhutshwa

kwalo kungaphansi kwengcindezi enkulu yamaKhomishana alwela amalungelo abantu. Okokuqala lokhu. Okwesibili, ukuthi ukuqhutshwa kwalo sekuthe ukwengeza ezinye izinhloso kulezo zakudala, kanti nenqubo isithe ukushintsha.

Inhloso enkulu yaleli siko kwakuwukukhuthaza izintombi nezinsizwa ukuba zigcine ubuntombi nobunsizwa bazo kuze kufike isikhathi sokugana noma ukuganwa. Lokhu kwakusiza kakhulu ekuvikeleni ukukhulelwa isikhathi singakafiki. Esikhathini samanje sekwengezwe inhloso, ebonakala isemqoka kakhulu, yokuvikela isifo sengculazi. Kunenkolelo enkulu esikhathini samanje yokuthi ukuhlolwa kwezintombi kungaba nomthelela omuhle kakhulu kuleli zwe, ikakhulukazi KwaZulu-Natali, lapho lesi sifo sibatshazwa khona kakhulu.

Intombi ehlolwayo njalo ngonyaka ihlale isovalweni ngezindaba zocansi. Kulula kakhulu kuyo ukusho u'cha' uma kukhulunywa izindaba zocansi. Intombi eyilolu hlobo iba nokuzigqaja nokuziqhenya ngobuntombi bayo. Ngisho ihamba ihamba ngokuzigqaja.

Yingakho-ke nje lolu cwaningo lugxile noma lubuka leli siko elidala KwaZulu, njengesiko elihle ukuthi lingavuselelwa ngenhloso yokulwa nalolu bhuhane oluyingculazi kanye nengciwane layo. Kubukeka kungaba yinto enhle ukuvuselelwa kwalo i-KwaZulu-Natali yonke ukuze kuliwe naleli gciwane eliyisandulela ngculazi nengculazi uqobo lwayo.

Kuke kwaphawuleka ukuthi indlela yokulenza leli siko isithanda ukushintsha. Yebo, kunjalo, uma isimo sezwe sishintsha konke okukulelo zwe kuvame ukushintsha. Abantu bayashintsha, izimo abaphila ngaphansi kwazo ziyashintsha nesimo somnotho naso siyashintsha. Kunjalo nakuleli lizwe, kuthi ngokungena kwenkululeko nangokwanda kwalesi sifo sengculazi bonke abantu babika ukuthi sebehlola izintombi. Bonke laba bantu sebenolwazi lokuhlola izintombi. Okufike kuxake, lolu lwazi luhambisana nenkokhelo, kanti kudala yayingekho indaba yenkokhelo. Okusho ukuthi noma ngabe intombi ethile iyathanda ukuhlolwa kodwa uma ingenayo imali leyo ntombi ngeke ihlolwe. Yingakho nje abanye abazali bengathandisisi ukuthi izingane zabo zihlolwe.

Okwesibili, asisekho isiqiniseko sokuthi lowo ohlodayo unalo yini ulwazi olwenele lokwenza umsebenzi. Okwesithathu, asisekho isiqiniseko senhlazeko kohlodayo nohlolwayo. Imbangela yalokhu ukuthi ohlodayo usebenzisa izivikelizandla (amagilavu) ezizodwa ezintombini eziningi. Kuzokhumbuleka ukuthi ngesikhathi izintombi zihlolwa sisuke singekho isiqiniseko sokuthi ayikho esingenwe yigciwane lesandulela ngculazi. Ukungena kwesivikelisandla kule sibuye singene kuleya kungaba yingozi enkulu kwabahlolwayo. Lokhu kunobungozi ngoba phela abamanje abasabuki ngeso kube kuphela, kodwa sebedela ngokuthinta.

Yingakho lolu cwaningo lugxile ekuthini kuhle leli siko lenziwe ngokusemthethweni. Kanjani? Ngokungenelela kwazo izinhlaka eziphathelene nokuvuselelwa kwamasiko esintu. Lapha kubalwa

isigungu seNgonyama, abathintene ngqo nezamasiko emazingeni onke kahulumeni, izinhlangano ezingekho ngaphansi kukahulumeni eziqhuba lo mshikashika wokuhlolwa kwezintombi. Leli siko lingafaniswa nomkhosi womhlanga, wona okungena ngisho noMnyango wezemfundo uqobo. Ukungena koMnyango wezemfundo phela kuhambelana nokuthi izintombi lezi, ezisuke zihlolwa, azigcini nje ngokuhlolwa kodwa ziphinde zifundiswe ngokuziphatha.

Lolu cwaningo luthi kuyobe akukakhulunywa ngokuzalwa kabusha kweNingizimu Afrika uma amasiko afana naleli lokuhlolwa kwezintombi nezinsizwa engakavuselelwa ngokuphelele.

Ucwaningo luthanda ukuvumelana noMalinga ku-Daily Mail & Guardian (1999:2) noMntwana uButhelezi (Zululand Observer, 22, 2001:12) lapho bebeka khona ngokuthi ukugqugquzela ukusetshenziswa kwamakhondomu kukhuthaza ezocansi entsheni. Uma unekhondomu kusho ukuthi yiya ocansini. Ngaphandle kokugwema igciwane lesandulela ngculazi nengculazi intsha ingaziyela nje ocansini noma ngasiphi isigaba sokukhula, inqobo nje uma inekhondomu. Ake sizwe uWiseman kaSomaqhingana Mthiyane (i-Zululand Obsever, 2001: 12) ukuthi umcaphune kanjani okaShenge:

Buthelezi also voiced his concern on the emphasis of using condoms for safer sex. 'When there is no much emphasis on condoms because of the HIV/AIDS pandemic, the other message that young

people get these days even from church luminaries, is that sex is good for you regardless of age as long as you make sure you have a condom’.

(UButhelezi ubuye wezwakalisa ilaka lakhe ngendlela okugcizelelwa ngayo ukusetshenziswa kwamakhondomu ngenhloso yokuphepha kwezocansi. “Uma kungesikho ukugcizelela ekusetshenzisweni kwamakhondomu ngenxa yegciwane lesandulela ngculazi, omunye umlayezo otholwa intsha kulezi zinsuku ngisho emaBandleni imbala ukuthi ukuya ocansini kuhle, ingakwenza, kuphela nje uma yenza isiqiniseko sokuthi isebenzisa amakhondomu”.)

Le nkulumo ikubeka ngokusobala ukuthi kuliphutha elikhulu ukukhuthaza amakhondomu entsheni ngoba lokho akubaniki imfundiso yokuthi umuntu osemncane akumele azimbandakanye nezocansi isikhathi singakafiki.

3.3 Umkhosi womhlanga

Umkhosi womhlanga ungeminye yemikhosi yaKwaZulu enewozawoza. Nakuba ngeminyaka edlule ubonakale uthanda ukufadabala, kodwa kuthe kamuva wabonakala usuthanda ukuba nenasasa elikhulu kumaZulu. Kungayisu elihle kesiwuchaze lo mkhosi ukuthi ngempela uyini.

3.3.1 Uyini umkhosi womhlanga?

Njalo ngenyanga kaMandulo onyakeni izintombi nto ziye zibuthane ebuKhosini baKwaZulu, eNyokeni ukuyogubha umkhosi

womhlanga. Injongo yalo mkhosi, ngaphandle kokuthi iNgonyama ilapho ithola khona ithuba lokukhetha uNdlunkulu omsulwa, ukugqugquzela ukuziphatha ngenhlanzeko kwezintombi nokuhlonipheka kumuntu wesifazane. Esikhathini sanamuhla umkhosi womhlanga usebenza njengesikhali sokuvika leli gciwane lesandulela ngculazi nengculazi uqobo lwayo.

Ngesikhathi somkhosi womhlanga izintombi zikha umhlanga emfuleni ziwulethe eNdlunkulu. Kungalesi sikhathi lapho iNgonyama ikhetha khona uNdlunkulu, uma ibone kunesidingo. Abantu abaningi bayawutusa lo mkhosi ngoba banenkolelo yokuthi ugqugquzela ukuziphatha okunobuntombi nto ezintombini kuze kufike isikhathi lapho intombi ikhetha khona umkhwenyana.

Umkhosi womhlanga ungumkhosi omdala kakhulu. Uyaqhutshwa eSwazini naKwaZulu. Noma wake wathi ukulahlekelwa ubumqoka bawo esikhathini esedlule kodwa kuthe kamuva wabonakala sekuwumkhosi ogqame kakhulu KwaZulu. INgonyama yamaZulu iyawugubha lo mkhosi minyaka yonke.

Ukubaluleka kwalo mkhosi kulolu cwaningo kubanzi kakhulu. Ukuba khona kwawo kuneqhaza elibanzi ezimpilweni zentsha yesifazane engamaZulu kuleli zwe. Okokuqala, kulezo zindawo lapho lo mkhosi usaqhutshwa khona, izintombi zisaziqhenya ngobuntombi bazo. Okwesibili, izinga lokukhulelwa liphansi kakhulu uma kuqhathaniswa nezindawo lapho lingaqhutshwa khona.

Okwesithathu, izifo ezithathelana ngokocansi, kuhlanganisa nengculazi, ziphansi ngendlela engakaze ibonwe.

Okwenza konke lokhu kube phansi okokuqala, kugqama ukuthi intombi nentombi eya emkhosini womhlanga iyaqikelela ukuthi ayilokothi iye ocansini nowesilisa. Okwesibili, umhlanga uqobo lwawo unesithunzi sabaphansi. Inkolelo yamaZulu ithi uMvelingqangi wadabuka ohlangeni ebe ewuHlanga kwasayena. Yingakho inkosi yoselwa ibizwa ngokuthi yinkosi yohlanga. Yingakho futhi abantu uma begcatshwa izingcabo eziluphawu oluthile kubona kuthiwe bagcatshwe inhlanga. Lolu hlanga nomhlanga kunobudlelwane obuthinta inkolo yamaZulu. Yingakho nje uma kulabo abaphethe umhlanga kunongaseyiyo intombi nto noma ekhulelwe, umhlanga uyagoba kanti kufanele uqonde uthi thwi. Yingakho futhi ezigodini eziningi ngaphambi kokuba izintombi ziye emkhosini womhlanga ziyahlolwa ubuntombi bazo. Engasakulungele ukuya emhlangeni ayibe isazihlupha nokuzihlupha.

Yingakho-ke umkhosi womhlanga ubalulekile ukuthi uthintwe kulolu cwaningo. Ukugqugquzelwa kwezintombi ngomkhosi womhlanga kusho ukuzigcina kwazo zigweme ukuya ocansini ngoba ziyazi ukuthi emkhosini womhlanga kumele noma yikanjani zihlolwe. Ngaleyo ndlela, zihlale zizigadile futhi zizilondile. Ngaleyo ndlela isifo sengculazi negciwane laso kuyagwemeka.

Khona kungakuhle ukuthi zonke izigodi zeNgonyama zikubhekele ukugqugquzelwa kokuvuselelwa kwalo mgubho nokuhambela lo

mkhosi. Noma kungesilo isiko labamhlophe namaNdiya ukuyokha umhlanga, izintombi zakhona zikwenza ngoba zibona into enhle futhi eneqhaza ekuzigcineni zilondekile izintombi, kuzwakala kuyichilo ukuthi umkhosi womhlanga uze uhanjelwe izintombi zabeLungu namaNdiya kodwa ezamaZulu zingakushayi mkhuba lokho.

3.4 Ukuthomba

Ukuthomba esikhathini esedlule kwakunakekelwa kakhulu ngoba kwakusho into enkulu kulowo othombayo. Kwakuba umcimbi omkhulu impela kuhlathshwe ngisho izimbuzi nezinkomo. Sizoke silibheke-ke leli zinga lokukhula kanye nemicikilisho yakhona nobudlelwane elinabo nesifo sengculazi negciwane laso.

3.4.1 Kuyini ukuthomba?

Ukuthomba kusho izinga elithile lokukhula kumuntu wesifazane nowesilisa. Izinga elikhomba ukuthi lowo osuke esengene kuleso sigaba sokukhula usengaba nomntwana uma engahlangana nowesifazane noma owesilisa ngokocansi olungaphephile noma olunobungozi. Ngesikhathi lowo ethomba, uma kungowesifazane, kuye kuphume igazi esithweni sangasese. Kukabili-ke ukuphuma kwegazi kumuntu wesifazane, okokuqala liphuma uma kuphazamiseke ulwelwesana olusesithweni sakhe sangasese. Singaphazamiseka ngokuthi alale nomuntu wesilisa noma kube nokuthinteka kabi ngandlela thize kwalolo lwelwesana. Yingakho nje kuye kudingeke abantu abanolwazi olunzulu ngokuhlolwa

kwezintombi ngoba kusuke kugwenywa lo monakalo. Okwesibili, liphuma ngoba lowo esesezingeni elithile lokukhula, lisho ukuthi lowo muntu usengaba nomuntu amzalayo uma kuhlanguka leli hlule nobuntu bomuntu wesilisa. Leli gazi eliphuma okokuqala lisho inhlanzeko kumuntu wesifazane. Ukuphuma kwalo kusho ukuphulukiswa. Yingakho kuye kudingeke azile, agonqe isikhathi esithile.

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 lokho ingabe izinga lesifo sengculazi liphansi kakhulu. Kufanele sikucacise ukuthi ukungagcinwa kwaleli siko sekunomthelela omubi esizweni ngoba izingane azisazitholi izeluleko ngokocansi konina noyise uma sezifike kulesi sigaba. Into egcina yenzeka kuba 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. Pho zingahlala kanjani izifo zingandi.

Kubalulekile ukuthi sikuphawule ukuthi kuyashiyana ukuthomba. Omunye uyaphuza ukuthomba kanti omunye uyashesha. Akumangalisanga ngomunye unyaka kuzwakala ukuthi ingane

eneminyaka eyisishiyagalolunye ithole umntwana. Kwakuye kuthi kungabonakala ukuthi umntwana usephuzile ukuthomba aphuziswe imithi ethile ezoshintsha lesi simo. Kwakusiza futhi ekunqandeni lento esiqala ukwanda yokuthi kube khona abafana abangamantombazane noma amantombazane angabafana. Sekuyinto ejwayelekile ukuthi uthole abantu ababukeka benobulili obufanayo bethandana. Kuyavela ukuthi labo bantu basuke benobulili obubili. Obunye buyagqama bese kuthi obunye bungagqami. Lokhu kudalwa ukuthi lowo muntu usuke engathombanga kahle. Kuqala umuntu onjalo wayefakwa imbiza ezokhulisa amahomoni. Kuyenzeka umuntu wesifazane kugqame amahomoni omuntu wesilisa kakhulu kuye kanti eqinisweni kumele kugqame awomuntu wesifazane. Ngokunjalo nakowesilisa kuyenzeka kuphambane. Ngaleyo ndlela ke bese kuphuma abantu abayilolu hlobo. Kunenkolelo ethi nalaba bantu abamhlophe kusuke kwenzeke into efanayo, kodwa ucwaningo alukuphenyisisanga lokho.

3.4.2 Ikhula kanjani intombazane?

UNyembezi benoNxumalo (1966:113) indaba yokukhula kwentombazane, bayibeka ngokuthi kwakuthi kungabonakala ukuthi intombazane isikhulile, kwakhiwe idlangala okuthiwa ngumgonqo ngoba kulapho igonqa khona. Kulo mgonqo yayihlaliswa nontanga bayo. Umuntu wesilisa wayengena kulo mgonqo ngoba ezoyipha isipho esithile.

Intombazane ekhulile yayiwazilä amasi. Ngaleyo ndlela uyise wayeyihlabela imbuzi. Yayinikwa imithi efana nomvongothi nevundisa. Le mithi iyababa. Ngalesi sikhathi intombazane ithola iziyalo, imfundiso ngokuziphatha, kugcizelelwe ubuhle negugu lokuhlala umuntu ephelele ubuntombi bakhe, atshelwe ukuthi aziphathe kanjani uma enesoka lakhe, mhla wakhomba.

Njengoba lapha emgonqweni kusuke kukhona amantombazane angontanga nabafana, kusuke kuhutshwa amahubo. Enye inhloso yokuba khona kwabafana ukuzoyihlekisa intombazane, lokhu okungafanele ikwenze. Kufanele izibambe. Nabo basuke benza njengoba nawo amantombazane esuke enza kubona.

Kwakugaywa utshwala, kuhatshwe inkabi uyise ebusisa umntanakhe, kuhutshwe amahubo, izintombi ezingontanga zibhincile. Lena ekhulile yayiphuca ekhanda, igeze nomzimba.

3.4.3 Iqhaza lamaqhikiza ekukhulisweni nasekuziphatheni kwamantombazane

Umsebenzi wamaqhikiza kungalukhuni ukuwehlukhanisa nokukhula kwamantombazane. Ingabe yayilondeka kanjani intombi ize ifike ekuganeni ingahlangabezana ngamaziko nezinkinga zokukhulelwa nezezifo zocansi? Okokuqala, sikuphawulile ukuthi zintathu izigaba zezintombi, amatshitshi, yizintombi namaqhikiza. Amaqhikiza yiwona ayephatha amatshitshi nezintombi.

Onjani umuntu obizwa ngeqhikiza? UMsimang (1975: 237) iqhikiza ulichaza njengentombazane endala phakathi kwekhaya, noma esigodini esithile. Kokunye kuyenzeka zibe mbalwa izintombi eziyintanga phakathi kwendawo bese zikhula kanye kanye zibe ngamaqhikiza kanye kanye. Uma emaningi lelo nalelo lengamele odadewabo. Kanti uma eyindlala, liba linye kepha lengamele isigodi sonke.

Intombi iba yiqhikiza emva kokuba isiqomile. Ukuze ibe iqhikiza kumele iziphathe kahle esokeni layo ihlale iminyaka kulo.

Uyini umsebenzi weqhikiza? Njengoba intombazane isuke isikhulile, isuke isiphumile ezandleni zikanina, isisezandleni zeqhikiza. Lokhu okusho ukuthi uma yona, onke lawo maphutha aseyobuzwa eqhikizeni. Eminye imisebenzi yeqhikiza kwakuwuqikelela ukuthi intombi iqoma isoka elilodwa. Uma intombazane isimqokile emthandayo, kwakubikwa emaqhikizeni. Ukona kwentombazane kwakubuzwa eqhikizeni, uma izintombi ziyokha amanzi noma ziyotheza zaziphelezela amaqhikiza, uma kunemicimbi izintombi zilawulwa amaqhikiza, uma kunezesheli imvume yokukhulumisana nezinsizwa yayitholakala emaqhikizeni. Omunye umsebenzi wamaqhikiza kwakuwukweluleka amantombazane ngobuntombi bawo, nangokuziphatha kahle ngezindlela ezingenangozi, neziphephile ngokukhula kwawo (Ngubane, 2002: 2)

Isimo esinjengalesi sasisihle kakhulu, ekugcineni amantombazane ephephile ezifeni nasezimeni zocansi. Uma lesi simo kungenziwa

imizamo yokuthi sivuselelwe, isizwe singahlengeka kulolu bhubhane oluyigciwane lesandulela ngculazi nengculazi uqobo. Isimo sinjena nje esikhathini sanamuhla yingenxa yokuthi isizwe sesiziqhelelanisile nezimo ezinjena lapho kukhona abaqaphi bamantombazane, abafundisa intsha ngezindlela zokuzilonda. Kusemandleni esizwe, amakhaya ngamakhaya, izigodi zamakhosi, emalokishini nasemadolobheni ukubhekela ukuthi amasiko nenqubo yesintu efana nalena iyavuselelwa. Uma kungaqalwa manje izigidi ezingama-58 okuhlawumbiselwayo ukuthi ziyobe sezendele koyise mkhulu eminyakeni engama-20 zingasinda.

3.4.4 Ukukhula komfana

Ukukhula komfana kwehlukile kokwentombazane. Iminyaka yokukhula komfana yehlukile kweyentombazane. Intombazane iyakhula ngisho ineminyaka eyishumi noma ngaphezulu. Noma kunjalo akuvamile ukuthi ize yeqe eminyakeni eyishumi nanhlanu, kanti umfana uvame ukukhula eseneminyaka eyishumi nanhlanu kuyaphezulu.

Ukhula kanjani umfana? Kuye kuthi elele aphuphe elele enza umkhuba nesalukazi. Kulokhu kulala kwakhe nesalukazi uye ebe eseshaywa yizibuko. Kuzothi kusempondozankomo avuke akhiphe izinkomo anyamalale. Abasekhaya sebezobona ngezinkomo ukuthi umfana usekhulile. Abafana asebakhula sebezoyomfuna entabeni. Bazothi bangamfica entabeni bamhuqe ngodaka lwenkalankala, bazungeze isisu, banqamule enkabeni bahlanganise emhlane bese futhi bemphuzisa amanzi enkalankala. Esikhathini sakudala

kwakuthi lona okhulile, ame empundwini yesibaya. Kwakuthi noma amantombazane ezama ukumhleleka angavumi ngoba lokho kwakungadala ukuba aphenyuke isilima.

Uyise usezomncindisa imithi, amdlise neminye imithi ingaxutshiwe. Eminye yale mithi liqwaningi, isikhubabedle, impila, inhlaba namakhubalo. Le mithi yayiphathwa umuntu omsulwa okade eyedwa futhi ehlanzekile ngoba kade angavakashele ndawo.

Lo mfana okhulile usezohlaliswa emsamo, endaweni yamadlozi, akhulumele phansi angamemezi. Uyise usehlaba inkomo yabiwe abafana kube yibona abaphethe. Bavunule abafana, kuphuzwa notshwala.

Njengoba ehlezi lapha emsamo umfana okhulile uyayalwa, ufundiswa ukuziphatha, ayazi yonke inqubo njengoba kufanele. Lapha ufundiswa ngokuthi azi ukuthi lolu ketshezi olumhlophe oluphuma esithweni sakhe sangasese yiwona maqanda obudoda angenza ukuthi uma ehlangana nowesifazane ngokocansi azale umuntu. Uyayalwa-ke ukuthi uma enowesifazane athandana naye aqaphele angagqokezi isibaya soMnumzane ngoba lokho kuzomdalela amacala kepha aphelele emathangeni. Konke akwenzayo kuphelela ngenhlana kwamadolo amathanga evalwe ethe phaqa. Lokhu kuthiwa ukusoma. Sekuyothi ngolunye usuku uyise aphinde ahlabe enye inkomo yokumbika emadlozini-ke manje esibayeni. Ngalesi sikhathi umfana usuke esevunule njengabanye abafana. Kulo mkhosi kuyahlatshelelwa kuyajatshulwa.

Uma kuphunywa kuyiwa ngaphandle abafana bahamba umshungu bamngunge phakathi ukuze angabonwa. Unina usezometha izibongo kwazise phela uzele umuntu ophelele.

Esikhathini sakudala kwakuqikelelwa ukuthi umfana okhulile ageze umzimba ngoba kwakunenkolelo yokuthi uma engakwenzanga lokho uyonuka umsanka ongapheli. Kwakulisiko futhi ukuthi, umfana osekhulile, eke waphupha isalukazi avuke ekuseni ngovivi ayogeza emfuleni.

Uma silandela le ndlela yokukhula komfana kuyacaca ukuthi kwakuba indaba enhle nenkulu leyo. Okugqamayo lapha ukuthi umfana okhulile wayengagcini nje ngokwenziwa imicikilisho ethile, kodwa wayefundiswa ngokuthi kusho ukuthini lokhu osekwenzekile. Wayefundiswa ngobudoda nangomuzi ukuthi uma esefikile kuleso sikhathi komele aziphathe kanjani. Esimeni esinjena yayingekho ingozi yokuthi umfana angakhulelisa noma angangenwa yizifo ezithathelana ngokocansi.

Kuyakhanya ukuthi njengoba izwe libuya nje, nabaphathi balo bethi azibuye emasisweni, izifo ezifana nengculazi negciwane layo, zingagwemeka uma kungenziwa imizamo efana nalena yokunakekela ukukhula kwabantwana nemicimbi yakhona. Kuyiqiniso ukuthi kungeze kwabuya konke, njengoba nesimo sokuphila sesashintsha nje, kodwa kukhona okungenziwa okufana nokuyala umntwana ngezinga lokukhula asekulo nanokuthi kusho ukuthi kumele

aziphathe kanjani ngaphansi kwezimo ezinjalo. Angayalwa, kube nezindlela zokukulandela lokho.

Yingakho lolu cwaningo lugxile ekuvuselelweni kwemikhutshana yesizwe eyayibalulekile ekuziphatheni kwentsha yakithi, nakumasiko nezinkolelo zabantu. Lokhu kungeminye imizamo yokwakha kabusha i-Afrika. Ukugxila ekusetshenzisweni kwezivikeli-kukhulelwa (kwamakhondomu) ngeke kusize isizwe esimpisholo ngoba yinto lena entsha kuso futhi engahambisani nesimo semvelo. Ukuba amakhondomu ayasebenza ngabe abantu abafi kangaka.

Lokhu okushiwo uMntwana uButhelezi (Zululand Observer 22, 2001:11) kufakazela ukuthi kungakhulunywa ngamakhondomu, kodwa lokho akuyinqandi inkinga yokubhebhetheka kwesifo sengculazi. Abantu bayafa, ikakhulukazi intsha okuyiyona eyikusasa laleli zwe. Into isizwe esinokuyenza ukuqinisa kulokhu kwesintu okwakusebenza kahle ngaphandle kwenkinga, ingakangeni impucuko yaseNtshonalanga.

3.5 Umemulo

Akulula ukuthi lolu cwaningo lungawubukela phansi umemulo. Umemulo ungenye yezinsika eziphase isizwe, ungenye yemicimbi ebaluleke kakhulu kulesi sikhathi sanamuhla lapho kudlange khona izifo eziningi, ikakhulukazi isifo sengculazi. Uma kungalandelwa indlela okuyiyona yona yokwenza umemulo isizwe singabuyela ekuziqhenyeni ngawo futhi sikubone ukubaluleka kwawo.

Sizowucubungula umemulo kule ngxenye yesahluko sicubungulisise ukuthi wona ngempela uyini, wenziwa uma kunjani, wenziwa ubani, kumuntu onjani, izingqinamba ezikhona esikhathini sanamuhla nanokuthi uxhumana kanjani nesihloko salolu cwaningo.

3.5.1 Uyini umemulo?

UMagwaza (1993:29) *umemulo* uwuchaza kanje:

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

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

UNtombela nabanye (1997:16) *umemulo* bawuchaza njengesiko elenzelwa ingane yentombazane ngokukhula ize ifinyelele ebangeni lokuthi isingagana.

UMsimang (1975:245) yena ubeka ngokuthi *umemulo* umkhosi omuhle kakhulu, owabe unewozawoza nelukuluku elibabazekayo. Lokho kwakwenziwa ngoba kwakungemuli uwonkewonke nje, kepha kwakwemula ozime bezintombi, nomafungwase babanumzane.

UNyembezi noNxumalo (1966: 107) babeka ngokuthi umemulo isiko namhlanje esesingalifanisa nenqubo yanamhlanje yokubonga ukuthi ingane isifike eminyakeni engamashumi amabili nanye isaziphethe kahle.

Kule ncazelo kaNyembezi noNxumalo kuyacaca ukuthi bahlanganisa inqubo yesintu neyesilungu. Kuyiqiniso ukuthi abanye abazali bayazihlanganisa lezi zinqubo. Kwesinye isikhathi kuyaqondana uthole ukuthi intombazane isuke iziphathe kahle, kanti kwesinye isikhathi uthole ukuthi bakwenza ngisho intombazane isinengane. Yilapho-ke okufike kuxake khona.

Ngamafushane nje, uma sesigoqa, incazelo okuyiyonayona yomemulo yileyo ethi 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 ihloniphe nomphakathi ewakhele yaze yahlonipha ngisho nabangasekho ngoba phela yibona ebebeyigcinile kuze kube yilesi sikhathi.

Ibongwa nguyise ngokuyihlabisa, amemezele emphakathini ukuthi indodakazi yakhe isikhulile. Akagcini ngokubonga yona, kodwa ubonga nabaphansi ngokumlondela intodakazi yakhe ize ifike ezingeni lokukhula esuke isikulo. Uyanxusa futhi kubo ukuthi njengoba isikhulile nje ingane yakhe baze bayilonde, bayiphe umendo omhlophe. Ngamanye amazwi usuke eseyikhulula ukuthi isingagana uma isithanda, useyayidedela. Nayo iyazibongela emphakathini khona lapho ibe izigqaja ezinsizweni ukuze phela ziyibone. Kuba nedili elikhulu, kugidwe, kuculwe kuphindwe kubuswe.

Intombazane ayigcini nje ngokuzigqaja, kodwa ukwenza kwayo kusuke kwexwayisa amanye amantombazane asuke engakafiki kuleli zinga. Umyalelo lona wokuthi aze aqhubeke nokuziphatha kahle. Iyakloloda kulawo mantombazane angaziphathanga kahle ekukhuleni kwawo. Konke lokhu kuvezwa ngamaculo. La maculo awagcini nje ngokukhuluma nezintombi, kodwa abuye abheke nesilili sesilisa (Ntombela, nabanye, 1997:26). Izikhalo zawo ngendlela izinsizwa eziziphethe ngayo, izezwa ngawo la maculo. Amanye njalo asuke encoma owemulayo, encoma ukuziphatha kwakhe, anconywe ngobuntombi bakhe, kuze kunconywe ngisho ukuma komzimba wakhe imbala.

Leli culo elilandelayo lingelinye lamaculo achukuluzayo futhi aklolodela amantombazane angaziphathanga kahle.

Umholi : We tshitshi elijolayo!
Izintombi : Siyobona ngesisu!
Umholi : Siyobona ngesisu!
Izintombi : Siyobona ngesisu!
Umholi : We tshitshi elilalayo!
Izintombi : Kuyokhuluma isisu!
Umholi : Kuyokhuluma isisu!
Izintombi : Kuyokhuluma isisu!

Lokhu kujola kwentombazane, ize ikhulelwe akugcini nje ngokwehlisa isithunzi sayo, kodwa ithunaza ngisho abazali bayo imbala. Unina wayo uhlale ekhala njalo ngenxa yokungabinasimilo kwengane yakhe. Lokhu kukhonjiswa ngawo amaculo. Leli elilandelayo lixwayisa amantombazane anezimilo ezixegayo:

Umholi : Uyakhala umama!
Izintombi : yaqoma isencan'ingane kababa!
 Inamadoda amahlanu!
Umholi : Uyakhala lo mama!
Izintombi : Yaqoma isencane le ngane!
 Igangile!

Amaculo awagcini ngokubheka ezintombini nakomama, kodwa abheka nasezinsizweni. Isuke idlisela ifuna ziyibuke. Iphumela obala, ithi phela ngibukeni. Insizwa ecwila ezinkambeni iba senkingeni impela. Nanti elayo iculo:

We mabhungu nibonani?
 Nansi iyadlala ingane.
 Indodakazi kaNgqukwa iyadlala.
 Ayinabhabhalazi ingane kababa.
 Senibonani?
 Mabhungu ake niyek'iSminofu!
 Nibone nayi ingane kababa wethu!

3.5.2 Okwenzekayo esikhathini sanamuhla

Okuphawulekayo kulesi sikhathi sanamuhla ukuthi ukwemulisa akusaqhutshwa njengoba kuchaziwe ngenhla kanti futhi abusekho bonke lobu buhle ememulweni. Ezindaweni eziningi awusaqhutshwa ngendlela owawuqhutshwa ngayo kudala. Sekwemuliswa noma ubani. Singabala lapha umemulo owenzelwa isalukazi, umuntu osewashona, intombazane esinengane kanye nentombazane esencane ngokweminyaka. Lokhu kusuke kulethe ukudideka kwabaningi.

Kwesinye isikhathi sekuye kuhlenganiswe umemulo nomcimbi wamashumi amabili noma oweziq. Kokunye uthole ukuthi le micimbi isithatha indawo yomemulo.

Lolu cwaningo inhloso yalo ukuthola igalelo lomemulo ekulweni nokusabalala kwegciwane lesandulela ngculazi. Kubukeka kubalulekile futhi ukuthi kesizithinte lezi zigaba ezibalulwe ngenhla ngenhloso yokubeka isithombe sosekwenzeka esikhathini sanamuhla uma kuqhathaniswa nokuchazwe ngenhla. Inhloso ngqangi yalokhu ukuzama ukubuyisela isimo somemulo endleleni okuyiyonayona ukuze sithi uma sikhuluma ngokukhuthazwa kwawo ekulweni nesifo sengculazi, kukwazi ukuthola indawo lokho esobe sikhuluma ngakho.

3.5.3 Umemulo wesalukazi

Sekuyinto evamile ukwemuliswa kwezalukazi. Ziningi izimo ezidala lokhu, eziningi zazo zisemalini. Kuye kuthi noma abazali benesifiso sokwemulisa umntwana wabo kungenzeki ngesikhathi mhlawumbe lowo okumele enze lowo memulo aze edlule emhlabeni. Umuntu onjalo kuyenza abe nayo inhlahla yomendo noma ngabe leli siko aligcinwanga. Ekukhuleni kwakhe agcine esehlangabezana nezingqinamba empilweni. Kungaba izingqinamba ezivelela izingane zabantabaso noma sona uqobo, kuthi uma kuyiwa ohlanyeni lufike lukhombe indaba yomemulo. Uma kunjalo-ke liye lenziwe leli siko. Kanjalo futhi nakumama womuzi into efana nalena iyenzeka. Okusho ukuthi akukho okubi lapha.

3.5.4 Ukwemuliswa komuntu osewashona

Enyangeni kaNhlolanja onyakeni we-2000 ucwaningo luhambele kwenye yezindawo zaseMgungundlovu lapho kwakukhona khona umemulo, lwahlangabezana nomemulo wengane yentombazane eyashona izalwa. Kulo mcimbi yayimelwe umnewabo oneminyaka eyishumi nantathu. Yona ngokuzalwa yayisineminyaka eyishumi nesithupha. Noma wawukhona umbuzo wokuthi ngabe leyo ntombazane yayisikhule ngokwanele yini ukuthi isingemula, kwabonakala ungabalulekile kakhulu ngoba esikhathini sanamuhla, ngokwesabela impilo, umnumzane useye ayemulise ingane yakhe ingakafiki ezingeni elenele lokukhula. Kwesinye isikhathi, ngoba abantu sebaba ngamagovu, okuyintombazanyana lokhu kukhona abasuke sebekubonile, umnumzane ngokujaha izinkomo zamalobolo, abese eyayemulisa ingane yakhe. Isuke phela isingagana noma yinini. Kodwa ngokosiko lwesiZulu intombazane ekule minyaka (16) isuke ingakakulungeli kahle hle ukugana. Kanti-ke futhi kulesi simo, lapho kwakukhuluma abantu abangasekho, ayikho into ayengayenza. Singekulandule ukuthi esikhathini samanje sekuyinsakavukela ukwemuliswa komuntu osewashona.

3.5.5 Ukwemuliswa kwentombazane esinengane

Sekuyinto ejwayelekile ukuthi abantu abansundu bemulisa izingane zabo esezithole abantwana zisesemakhaya. Umbuzo omkhulu yilowo wokuthi uyise ngempela usuke ebonga yiphi inhlonipho, ukuziphatha nokuhlonipha umphakathi ewakhele le ntombazane? Yikuphi lokhu

asuke ekubonga kokhokho uma ingane yakhe ingazange iziphathe kahle? Kufanele kubuzwe lokhu ngoba okuyiyona njongo enkulu ukubonga ukuziphatha kwengane ize ifinyelele ezingeni elithile lokukhula iseyintombi nto. Ngeke sathi uyise usuke ebonga ukuthi waphiwa ingane yabuye yakhula yaze yafika kuleli zinga ngoba lokho kunohlelo lwakho lodwa.

Kuyakhanya-ke ukuthi ukwenziwa kwaleli siko entombazaneni esinengane kuyanhlahlatha. Uma usuke ufunwe abaphansi, ngokwesintu, lelo dlozi siye sithi idlozi elibi, idlozi elingenanhlahla ekhaya. Kumele sikhumbule phela ukuthi nakuwo amadlozi kukhona abafa beyizixhwanguxhwangu, behlupha, bebulala abantu abanye bethakatha. Ayikho-ke into enhle engalindelwa kubantu ababeyilolu hlobo.

3.5.6 Intombazane esencane ngeminyaka

Kulesi sikhathi samanje sekwande kakhulu ukubona kwemuliswa izingane zamantombazane ezisencane ezingakazi nokuthi kusho ukuthini kuzo lokho okusuke kwenziwa. Sekuyivela kancane ukubona kwemuliswa intombazane eseyevile emashumini amabili eminyaka. Okungenani usungabona yona imigubho yamashumi amabili nanye nemigubho yeziqo noma kuhlenganiswe umemulo nale migubho. Khona ngokwesintu intombazane esikhulile esuke isiseminyakeni engamashumi amabili nesihlanu kuyaphezulu.

Uyafakazeleka umbono kaNtshangase (2000), ucwaningo olwaxoxisana naye, uma ethi: njengoba isikhathi sanamuhla singasafani nesakuqala umzali wengane useye abe novalo lokuthi ingane yakhe isingaze yonakale, ngaleyo ndlela abese eyenzela umemulo noma ingakafiki ezingeni lokukhula elanele. Kanti kwesinye isikhathi basuke bephambanisa umemulo nomhlonyane.

3.5.7 Eminye imicimbi esiyaye iqhathaniswe nomemulo

Enye into eyindida esikhathini sanamuhla yileyo lapho ubona khona imicimbi ethile isiqhathaniswa nomemulo. Lapha singabala umhlonyane, usuku lokuzalwa lwamashumi amabili nanye kanye nomcimbi owenziwa ukuhalalisela ohlabene eziqwini zemfundo ephakeme. Kuyenzeka nasebangeni leshumi wenziwe lo mcimbi. Ngaphandle kokucubungula nokuqondisisa le micimbi emithathu kungebe lula ukubona ukuthi isiko lokwemulisa lisaqhutshwa ngakho yini noma cha, nanokuthi yikuphi okumele kwenziwe uma kungukuthi akusaqhutshwa ngendlela eyiyo.

3.5.7.1 Umhlonyane

Umhlonyane umcimbi owenzelwa intombazane noma umfana uma sebefike ezingeni elithile lokukhula. ONtombela (1997:8) babeka ngokuthi ingane yomfana yenzelwa lo mcimbi uma kungukuthi ucelwe abaphansi noma yona ingane uma ifike ngephupho, emva kokuba seyashona, yacela ukwenzelwa lo mcimbi. Kodwa nje umuntu owenzelwa lo mcimbi kakhulu ingane yentombazane.

Bayakuveza futhi lapha oNtombela ukuthi intombazane eyenzelwa lo mcimbi intombazane esuke isikhule yaze yafinyelela ezingeni lokuthomba. Abazali bayo basuke bebonga abangasekho ngokuyikhulisa ize ifinyelele kulelo zinga lokukhula.

Lo mcimbi uthi awufane nomemulo kodwa lapho ufike wehluke khona kusezilwaneni ezisetshenziswayo. Kumhlonyane kusetshenziswa imbuzi kanti kumemulo kusetshenziswa imbuzi nenkomo. Kanti kwalona izinga lokukhula liyawenza umehluko ngoba kumhlonyane umuntu owenzelwa wona usuke esekhule waze wafika ezingeni lokuthomba kanti kumemulo usuke esekhule waze wafika ezingeni lokukhula lokuthi usengagana.

Kuyacaca-ke kulo mcimbi ukuthi kungakhona ukudideka ngoba umehluko mncane phakathi kwawo nomemulo. Baye bathi benza umemulo kanti sebenza umhlonyane. Ngamafushane nje umhlonyane wenzelwa ingane esuke isisezingeni lokuthomba.

3.5.7.2 Usuku lokuzalwa lwamashumi amabili nanye

Sekunendlela entsha emnyombo wayo ungasesilungwini lapho ingane iye ithi ingafika ezingeni lokukhula leminyaka engamashumi amabili nanye bese kuthiwa isikhulile. Lokhu kuye kukhonjiswe ngomcimbi omkhulu. Kuyenzeka kuhlathwe inkomo noma kosiwe. Kuba nekhekhe elikhulu ngangamandla alowo osuke enza lowo mcimbi. Kuphinde kube nesikhiye. Bese kuba ziphuzo ezinhlobonhlobo, eziphelezelwa zinsimbi. Emva kwezinkulumo kuye

kube nesikhathi lapho kusikwa khona ikhekhe. UNdlovu (2000), ucwaningo oluxoxisane naye, uthi: ikhekhe liwuphawu lokuthi lowo osuke enzelwe lowo mcimbi usuke esengaba nowesilisa athandana naye. Njengoba sekuthathwa ummese nje sekusikwa, lokho kukhombisa ukuthi intombazane isinalo ilungelo lokuba nesoka noma uma ebese inalo kodwa lingakaziwa intombazane isuke isinikwa ilungelo lokuthi isoka lelo sekungaba umuntu owaziwayo. Uthi ngesikhathi sakudala kwakusho ukuthi isibaya somnumzane sisavalekile, intombazane isagcwele futhi isamisile. Kodwa manje isimo sesashintsha ngoba sekwemuliswa namantombazane asonakele. Uthi ukhiye-ke owokuvula isibaya somnumzane. Ememulweni-ke khona intombazane inikwa umkhonto.

Ngakolunye uhlangothi uBlose (1998:89) uyibuka ngenye indlela indaba yomemulo nomcimbi wokugubha usuku lokuzalwa lwamashumi amabili nanye. Uthi ukhiye lona uwuphawu lwamandla lokulawula impilo yentombazane. Umkhonto wona uthi uwuphawu lokuthi ingane isuke inikwa amandla nguyise okukhetha umkhwenyana. Ubeka kanje:

During the umemulo ceremony, the girl is given the spear as a symbol of power granted by her father to choose her future husband. Also during the twenty-first birthday, the girl is given a key which is a symbol of the power granted by her parents to control her life.

(Ngosuku lomcimbi womemulo, intombazane inikwa umkhonto njengophawu lwamandla elunikwa uyise ukuze ikwazi ukukhetha

umkhwenyana. Nasosukwini lwamashumi amabili nanye, intombazane inikwa ukhiye owuphawu lwamandla elunikwa abazali bayo wokunqoba izinselelo zempilo.)

Kanti oNtombela (1997:23) indaba yomkhonto bayibeka ngokuthi uwuphawu lokukhombisa ukuthi intombazane isuke isikhulile, isiyibambile impi yayilwa, ngaleyo ndlela kumele iqhubeke iyilwe njalo. Umkhonto lo ukhombisa ubuqhawe. Akekho umuntu ongalwa ngaphandle kwesikhali. Lona ngumkhonto wayo wokulwa njalo njalo. Uwuphawu futhi lokuthi intombazane imhloniphile, ngaleyo ndlela uyise usethi akayibonge indodakazi. Imphathe kahle ngenhlonipho, kanjalo naye uyise wayihlonipha njengengane ngoba imhloniphile. Uyise ubonga nakwabaphansi bakubo. Lo mkhonto awugcini njalo lapho kepha iyongena nawo nasemgcagweni. Nakhona kulo mcimbi wamashumi amabili nawo ummbese lona sekuye kuthiwe intombazane kumele iwubeke kahle ngoba iyongena nawo emshadweni.

Kudala kusadliwa ngoludala umuntu wesifazane oseminyakeni engamashumi amabili nanye ubesuke engakakulungeli kahle hle ukugana. Kodwa-ke esikhathini sanamuhla sebeyagana. Kwakwenzeka ukuthi intombazane ekule minyaka uthole ukuthi isamisile, ayikaze ihlangane nomuntu wesilisa. Uthole ukuthi kungaze kuqalwe kukhulunywe ngomuntu odinga ukwemuliswa uma eseseminyakeni engamashumi amabili nesihlanu noma ngaphezudlwana. Umkhonto yiwona owuphawu olukhombisa ukuthi intombazane iseyintombi nto.

3.5.7.3 Umcimbi wokuhlalalisela ohlabane kwezemfundo

Lona ngumcimbi owenzelwa lowo osuke ehlabane kwezemfundo. Kungaba iziqu zemfundo ephakeme noma ezebanga leshumi. Lo mcimbi awugcini nje ngokwenzelwa ingane yentombazane kodwa nengane yomfana iyenzelwa. Kweminye imizi kuze kuhlatshwe ngisho inkomo imbala. Akukho-ke okubi kulokhu ngoba umzali usuke ebonga kwabaphansi ukuphumelela kwengane yakhe. Lapho kufike kushayisane khona ukubona lo mcimbi usuhlanganiswa nesiko lokwemula. Yebo singeze sakuphika ukuthi lokhu kungenzeka inqobo nje uma kwenzeka ngendlela futhi kubantu abaqondile. Esikuqaphelisisayo ukuthi lo mcimbi usuke wesekwe ngezibiliboco, iziphuzo ezinhlobonhlobo, ukosa kanye nomculo oqhuma phezulu.

Ukuxokozela kwabantu ekhaya beshaya ingoma bephakamisa umancishana kunezingqoko phambi kwabo nomhluzi kuyisibusiso kwabaphansi. Umcimbi owenziwe kanje usuke uhambe kahle kakhulu kangangoba nabaphansi baye babonge. Ukubonga kwabo bakubonakalisa ngezindlela eziningi. Pho uthi umsebenzi osuke unokuxokozela kwezigubhu phakathi usuke unaso isibusiso samathongo? Kusobala sisuke singekho isibusiso. Lokhu kukhomba ngokusobala ukuthi le micimbi emibili ayikwazi ukwenziwa kanye kanye.

Kuyacaca-ke ukuthi mukhulu umsebenzi okusamele wenziwe ukuqondisa lesi simo. Kuyacaca futhi ukuthi mukhulu umehluko phakathi kwale micimbi esibalulwe ngenhla.

3.5.8 Izinkinga ezidalwa ukungenziwa kwesiko lomemulo

Uma leli siko lingagcinwanga intombazane leyo kungase kungayihambeli kahle ngisho isiganile imbala njengoba kubekiwe ememulweni wesalukazi. UMagwaza (1993:33) uyakufakazela lokhu uma ethi: leli siko uma lingagcinwanga kungahle umntwana avelelwe zinkinga. Okunye kwakho kungaba yilokhu:

- Ukugula okungaqondakali;
- Ukungabi nabantwana ;
- Ukuhlushwa yindoda;
- Ukungezwani nabasemzini, njalonjalo.

Njengoba sebebekile oNtombela noMagwaza basika nje elijikayo ezinkingeni ezingadaleka nezijwayelekile, ikakhulukazi uma leli siko lingagcinwana. Kuyiqiso-ke nokho ukuthi umhlaba esiphila kuwo nawo sewonakala. Ngaleyo ndlela ababeka ngayo akusho ukuthi lezi zinkinga zingadalwa ukungenziwa kwaleli siko kuphela. Kungaba khona umoya wasezweni ongadunga ukuthula abantu beganene. Okunye kwakho kungaba ukuthakathwa.

Ngithanda ukuvumelana noKhumalo (2000), ucwaningo oluxoxisane naye, uma ethi: izinkinga eziningi azidalwa ukuthi umuntu usuke engenzelwanga umemulo. Uthi lezi zinkinga zidalwa ukuthi lowo muntu usuke engenzelwanga umkhehlo. Konke lokhu okubalulwa uMagwaza uthi kudalwa ukuthi intombazane isuke ingakhehlwanga. Lokhu kufakazelwa ngokugcwele ngoba abantu abaningi esikhathini samanje, ingane yabo inele ingalotsholwa ubezwe sebethi

bazoyemulisa ingane yabo. Benza umcimbi okusuke kufanele ngabe sekunesikhathi wenziwa.

Kunomehluko omkhulu phakathi kwale micimbi. Njengoba sekuchaziwe ngenhla, umemulo wenzelwa intombazane ekhule yaze yafika ezingeni elithile iziphethe kahle, ibugcinile ubuntombi bayo, ehloniphe abazali bayo, umphakathi ephila kuwo nezintombi zendawo yangaziphoxa. Kanti umkhehlo wenzelwa umuntu osezogana, oselotsholiwe noselindele ukuyokwakha umuzi wakhe. Abantu abaningi-ke bafike baphambanise lapha.

Lokhu kusibuyisela ekuthenini kunesidingo esikhulu sokuthi kesihlehle silibhekisise leli siko futhi senze izincomo zokuthi kulesi sikhathi leli siko libuyele ezimpandeni zalo. Kuyiqiniso ukuthi ngendlela izinto esezishintshe ngayo kulesi sikhathi akulula ukuthi konke kubuyele njengoba kwakunjalo. Lokho kodwa akusho ukuthi kumele sikhwixe imikhono.

3.5.9 Ukubaluleka komemulo esikhathini samanje

UNtombela nabanye (1997:16) baqinisile uma bethi ukwemulisa intombazane kuyinto ebaluleke ukwedlula ukwenza. Bathi kubalulekile futhi ukuthi umemulo wenziwe ngaphambi kokuba yende intombazane. Phela uma izokwenda ingakenzelwa umemulo, funa izinto zingayihambeli kahle emendweni.

Abehlukile embonweni kaMagwaza (1993:33), njengoba sike sakuphawula ngenhla, uma ethi izinto ezingaba yinkinga uma leli siko lingenziwanga kungaba ukugula okungaqondakali, ukungabi nabantwana, ukungaphathani kahle kwabaganene, ukungezwani nabasemzini, ukuhlukanisa kwabaganene.

Kulesi sikhathi lapho kubhidlange khona isifo sengculazi umemulo ubaluleke kakhulu ngoba wenza ukuthi amantombazane ahlale ezilondile ngaso sonke isikhathi. Ngesikhathi intombazane ifuna udumo ngokuziphatha kahle kwayo, ithokozisa abazali bayo, isigodi sangakubo, izicabela indlela yokuphila eqondile. Akulula kumuntu onjalo ukuthi angangenwa yisifo sengculazi ngoba uzilondile. Yisiko elihle kakhulu leli futhi elihambisanayo nesikhathi sokuphila sanamuhla.

3.5.10 Okumele kwenziwe ukuvuselela isiko lokwemula

Akusibo bonke abantu ababanethuba lokuhambela izindawo lapho leli siko lisuke liqhutshwa khona. Akusibona bonke futhi abantu abalalela umsakazo. Ngokunjalo futhi akusibona bonke abantu ababukela umabonwakude. Ngaleyo ndlela kungumthwalo walabo asebekhanyiselwe ukuba bakwazi ukuxhumana nazo zonke lezi zinhla esezibaluliwe, bazame ukusakaza inqubo okuyiyona yona okumele ilandelwe uma kuqhutshwa leli siko. Lapha kubhekiswe kwabasezikhungweni zemfundo ephakeme.

Kungasakazwa futhi lokhu kubo abafundi ezikhungweni zemfundo ephakeme lapho kungekho khona imicikilisho yokuthi lokho okusuke kuzokwenziwa kumele kudlule ezikhulwini ezithile zikahulumeni. Ngamanye amazwi, abafundisi kumele bakwenze kuphile lokhu ezikhungweni zabo. Kodwa nabo kudingeka benze ucwaningo olunzulu noluoqondile ukuze bazi ukuthi lokho abakudlulisela kubafundi kuyothela izithelo ezinhle. Kungenziwa imihlangano yokuqwashisana ngolwazi (workshops) ezindaweni ezehlukene nasezikoleni. Kungenziwa ngendlela esamdlalo, kungacelwa isikhala ephaphandabeni, emsakazweni noma kumabonwakude.

Engxoxweni yethu ngenhla sibekile ukuthi onjani umuntu owemuliswayo. Kuvelile ukuthi umuntu owemuliswayo intombazane esikhulile yaze yafika ezingeni lokuthi isingagana. Akunoma iyiphi nje intombazane okumele yemuliswe. Kumele kube intombi nto engakaze ihlangane nomuntu wesilisa ngokocansi, eziphathe kahle emphakathini, yahlonipha abazali bayo. Uyise usuke eyibonga ngokuziphatha kahle, eyitshela ukuthi isikhulile ngaleyo ndlela isingaba nesoka ngokusemthethweni.

Uma intombazane ingaziphathanga kahle yayisuke ingaphoxanga nje yona uqobo lwayo kodwa yayisuke ilimaze onke amantombazane esigodi, uyise nonina wayo. Intombazane etholele umntwana ekhaya ibigcina isiganiselwe ikhehla, okulihlazo elikhulu. Yingakho kwakubalulekile ukuzilonda ezintombini.

Kuyenzeka kwesinye isikhathi uthole ukuthi isuke isinalo isoka esilibonile kodwa nje isilindele usuku uyise ayoyikhulula ngalo. Usuke futhi ebonga nakoyisemkhulu ngokumgcinela ingane yakhe ize ifike kulelo zinga lokukhula. Ubonga kwabadala nje phela kufanele ngoba uma engakwenzanga lokhu ingane ingahle ibe nezinkinga. Phela yibona ebebekhulisa le ngane. ONtombela (1997:17) bayakufakazela lokhu uma bethi:

Uyise usezobonga nokhokho ukuthi bamuphe indodakazi, bese futhi eabonga ngokuyilondoloza baze bayikhulise. Baphinde bacelwe-ke abangasekho ukuba, baqhubeke njalo nokuyilondoloza ingane le.

Kwesinye isikhathi kuba lukhuni ukubona ukuthi intombazane iseyintombi nto. Ngaleyo ndlela kuyenzeka kaningi umzali azishaye isifuba athi ingane yakhe iseyintombi nto kanti kade konakala. Pho singakuqinisekisa kanjani lokhu? Isu elingcono kuseyilo lelo lokuhlolwa kwezintombi elibukeka lithanda ukugqama kulezi zinsuku. Lihle leli siko kodwa uma lizokwenziwa abantu abadala futhi abanolwazi olunzulu ngalo.

3.6 Ukusoma

Ukusoma kwakunganye yezindlela eyayisetshenziswa kudala eyayisemqoka kakhulu ekuvikeleni ukukhulelwa ngaphambi kwesikhathi kanye nokuvikela izifo ezithathelana ngokocansi.

3.6.1 Kuyini ukusoma?

Ukusoma kusho ukulalana kwabathandanayo emathangeni ngenhloso yokugwema izifo ezithathelana ngokocansi, ukugcina ubuntombi nokukhulelisana okungenasidingo. Owesilisa uchamela emathangeni owesifazane. UNgubane (2002:2) ubeka ngokuthi kunohlangothi oluthile owesifazane oyintombi abelala ngalo uma elele nesoka lakhe. Intombi yayiphambanisa imilenze yayo, ukuvikela ukukhulelwa. Kanjalo, nowesilisa wayenohlangothi alala ngalo uma elele nentombi yakhe. Uma sebelele, isoka laligcina emathangeni ngezansi kwesibaya somnumzane. Ngamanye amazwi, lokhu kusho ukumisela noma ukuzitshela emqondweni ukuthi owesilisa ulele nowesifazane, nowesifazane ulele nowesilisa, kuze kufike lapho bejabulisana baze banelisane khona. Owesilisa nowesifazane bayajabulisana baze banelisane kodwa ngaphandle kokungena esibayeni somnumzane. Kanjalo, nowesilisa noma insizwa yayiyalwa nzulu noma kabanzi ngezinye izinsizwa eziyizingqwele zayo ukuthi kufanele ilale kanjani nentombi yayo, ukuze ivikele ingozi yokuthi ikhulelise intombi yayo.

Kwakulihlazo elesabekayo ukuthi owesifazane akhulelwe engagcagcile. Kanjalo, nowesilisa wayejivazwa ukuthi ukhulelise intombazane angagcagcile nayo. Owesilisa wayethathwa njengomuntu owayengasesiyo insizwa ephelele njengoba nowesifazane wayengaseyiyo intombi ephelele. Isiko lokusoma kwakuyindlela yokuvikela ukukhulelisana kwabantu abathandanayo bengakagcagci. Leli siko lalaziwa kakhulu ekuvikeleni izifo

ezithathelwana ngokocansi. Lalibuye livikele abantu abasebasha bangabi budedengu futhi bangabi livanzi ekuziphatheni ngezindaba zocansi. Laliphinde futhi lise ekukhuthazeni nasekugquzeleni isimilo esihle ngasohlangothini lwabesilisa nabesifazane ngokufanayo.

Esikhathini sanamuhla lapho kubhidlange khona isifo sengculazi, kungayisu elihle ukuthi nalo leli siko libhekwe ukuthi ngeke yini lagquzelwa ukuthi livuselelwe, ikakhulukazi kulabo abasuke behluleke ukulinda. Kungasiza kakhulu futhi kulabo ababonakala bengathandisisi ukusebenzisa amajazi okuzivikela.

3.7 Ukuyobisa

Ukuyobisa kwakuyisiko elihle kakhulu KwaZulu. Noma libukeka sengathi selashabalala nje kodwa kuyathokozisa ukwazi ukuthi kukhona amaZulu asalilandelayo. Singeze sakulandula ukuthi ezindaweni ezithile KwaZulu lisalandelwa kodwa lolu cwaningo aziziningi izindawo oluthole ukuthi lisalandelwa kuzo ngaphandle kwaseNtshongweni, indawo ephakathi kweTheku neMpumalanga (eHammarisdale). Enye indawo evunjululwe ucwaningo i-Clermont, okuyilokishi elibude buduze nePhayindane. Emibhalweni ecutshunguliwe akuhlanganwanga naleli siko. Singekulandule ukuthi kungenzeka ibe khona imibhalo echazayo ngalo kodwa lolu cwaningo olwehlulekile ukuyithola. Ake sikuchaze ukuyobisa.

3.7.1 Kuyini ukuyobisa?

Ngenxa yokuthi imibhalo ibingakuvezi kahle lokhu ngabe sengixoxa noMnuzane Mjuda Zondi (2001) wakhona e-Clermont wawuchaza kanjena umyobiso: Uma intombazane iqala ukuhlangana nomfana wesilisa ngokocansi, lowo muntu wesilisa usuke eseyonile. Kwazibani kungenzeka nje ukuba isuke isikhulelwe. Ngesikhathi abazali bentombazane bethola ukuthi intombazane seyonakele bayayiphoka ukuthi isho ukuthi ubani oyonile. Ingalkhipha nje izwi lokuthi ubani owenze lowo mkhuba, uyise walowo mfana noma lowo ongumbheki wayo usezoyobiswa. Ngamanye amazwi ukhipha inkomo ebizwa ngokuthi umyobo. Ngamafushane nje le nkomo iyinhlawulo yokuthi lowo muntu wesilisa useqede ubuntombi baleyo ntombazane, ayisagcwele kanti futhi namalobolo ngeke esaphelela.

Lesi senzo sokuhlawula yisona esiyisibopho kulaba bantu ababili abonene. Umphakathi usuke sewazi ukuthi leyo ntombazane isiqome kosibanibani. Ngokunjalo nomfana kusuke sekwaziwa ukuthi uthandwa kosibanibani. Ngamanye amazwi imindeni yomibili isuke isihlangene sekunobuhlobo phakathi kwayo.

Uma intombazane nomfana sebewele kulesi silingo bayayalwa ngezindlela zokuziphatha, nangempilo yabo. Bayalwa ukuba bangaqhubeki nokulalana ngoba lokho kungaveza ingozi. Badonswa ngendlebe ukuthi uma kwenzekile balala basome (ukusoma kuchazwe ngenhla). Kumele bakwenze lokhu kuze kufike isikhathi lapho belobolana khona, beganana.

Uma sihlaziya leli siko libukeka lilihle kakhulu kulesi sikhathi lapho kudlange khona igciwane lesandulela ngculazi nengculazi uqobo lwayo. Sekulukhuni entsheni yakithi ukuzibamba kanti iningi layo liyabehlula abazali bayo. Uma umphakathi wehlulekile ekuhlolweni kwezintombi nezinsizwa, ungakhalela kuleli siko njengesikhali sokulwa nalolu bhuhane. Uma abathandanayo sebaziwa umphakathi kungakhona ukuziqoqa noma labo abathandanayo bahlale omunye komunye. Ngaleyo ndlela kungabe kuqiniswa esinye seziqubulo zokulwa nokusabalala kwegciwane lesandulela ngculazi nengculazi sokuthi abathandanayo abethembeke omunye komunye. Lokhu kungaba nomphumela omuhle kakhulu, ikakhulukazi ngoba laba ababili bayafundiswa ngezocansi ngoba basuke sebephumele obala.

Ngaleyo ndlela kubalulekile ukuthi leli siko ligqugquzelwe, ikakhulukazi kuleyo ntsha esuke isivele isivele esonweni, eseyehlulekile ukugcina ubuntombi bayo noma ubunsizwa bayo.

3.8 Isiphetho

Kulesi sahluko kuvelile ukuthi kubaluleke kangakanani ukukhuthazwa nokuvuselelwa kwamasiko athile esintu, imikhosi yesintu nemikhutshana yesizwe. Sikubonile ukubaluleka komkhosi kaNomkhubulwane, ukuhlolwa kwezintombi nezinsizwa. Kuvelile futhi ukuthi kulesi sikhathi sanamuhla kukhulunywa ngokuhlolwa kwezintombi kodwa kungakhulunywa lutho ngokuhlolwa kwabafana.

Kuyathokozisa ukuthi lolu cwaningo luyakuphawula lokhu futhi luyakukhuthaza ukuthi nendaba yabafana kumele ibhekwe.

Ukubaluleka komkhosi womhlanga kuphawuliwe kulesi sahluko. Sibonakele isidingo sokukhuthazwa kwezintombi ukuhambela lo mkhosi ngenxa yeqhaza lawo ekugcineni izintombi zilondekile, ziyizintombi nto. Lokhu kukhomba iqhaza lo mkhosi ongalibamba entsheni ekugwemeni ukusabalala kwegciwane lesandulela ngculazi, ingculazi nezinye izifo ezithathelwana ngokocansi.

Ukukhula kwentombazane nomfana kuthintiwe nakho kulesi sahluko. Iqhaza okungalibamba ekulweni nezifo ezithathelana ngokocansi, ikakhulukazi ingculazi, lingaba phezulu uma kungenziwa njengoba kwakwenziwa esikhathini sakudala. Kuvelile ukuthi ukukhula kuhambelana nokufundiswa ngezinga lowo osuke ekhula esekulo. Ufundiswa ngokuziphatha nangomzimba wakhe. Umuntu osuke efundiswe kanjalo akubi lula ukuthi awele esonweni socansi. Uyakwazi ukugwema izimo zomhlaba eziningi. Lokhu kukhomba ngokusobala ukuthi kulesi sikhathi, lapho kudlange khona ingculazi, intsha ethola lezi ziyalo iningi layo iyaphepha.

Imibono eyehlukene ngomemulo ikubeka ngokucace bha ukuthi indlela isiko lokwemulisa nokwemula eseliqhutshwa ngayo esikhathini samanje ayishayi emhlohlweni. Sibonile ukuthi onjani ngempela umuntu omulayo. Sabubona ubuthakathaka osebukhona kulo mcimbi. Sayibona neminye imicimbi esifike yalixova yaliqeda leli siko. Sakubona futhi nokubaluleka kwalo kule nkulungwane

yesibili yeminyaka. Sayibona futhi nenselelo esibhekene nayo ukwenza ngcono ukuqhutshwa kwaleli siko esikhathini esiphila kuso, ikakhulukazi njengoba nohulumeni esibona isidingo sokuthi kumele zibuye emasisweni. Lokhu kusho ukuthi kumele, uma sivumelana, sisukume, sibhunkule, sizibambe ziqine ukuze izingane zethu zingasifeli ngamathe zithi sasilengise amajazi amnyama, aluhlaza nabomvu ubala nje, asibantu balutho ngoba sayekelela isizwe sakhalakathela eweni sibhekile.

Ukusoma kuyavela ukuthi ukukhuthazwa kwakho kungaba nomphumela omuhle entsheni esuke seyehlulekile ukuzibamba, yalingeka, yawela esonweni socansi. Uma kungakhuthazwa kuyacaca ukuthi ikhona ingxenye yentsha engahlelwe kulolu bhubhane olusakazeke nezwe lonke.

Ukuyobisa kuvela njengenqubo enhle kakhulu ekukhuthazeni asebewele esonweni socansi ukuba bayilandele. Njengabantu abasuke sebaziwa emphakathini ukuthi bayathandana, lokho kungadala ukwethembana phakathi kwabo. Ngaleyo ndlela amathuba ezifo ezifana nengculazi angagwemeka.

ISAPHLUKO SESINE

4.0 IQHAZA LAMABANDLA EHLUKENE EKULWENI NOKUSABALALA KWEGCIWANE LESANDULELA NGCULAZI ENTSHENI ENGAMALUNGU EBANDLA

4.1 Isingeniso

Inkolo yobuKhristu yafika ezweni lase-Afrika nezinguquko eziningi kubantu abaNyama. Abantu abaNyama babemazi uMvelinqangi futhi bemhlonipha. Babenenkolelo yokuthi abangasekho sebeseduze naye, ngakho uma becela kubo ukuthi babacelele izinhlanhla, babazi ukuthi lokho kuzokwenzeka noma yikanjani. Kuthè kamuva eminyakeni yowe-1835 kwafika le nkolo yobuKhristu. Ithe uma ifika labo ababekhishwe ukuba bazoyiqhuba bakuhumusha kabi okwesintu, kwagcina sekuthatheka sengathi uma wenza khona wenza icala elibi kabi. Kancane kancane yaguquka imiqondo yabantu base-Afrika bagcina sebebona okokufika njengento elungile nefanele ukwenziwa. Lokhu kuthuntubezeka komqondo kwaqhubeka njalo izizukulwane ngezizukulwane kuze kube yimanje. Uma umuntu ehlabisa imbuzi yakhe emzini wakhe abanye bakuhumusha lokho njengento engenakho ukulunga. Abanye impela baze basho ukuthi abayidli bona inyama yamadlozi futhi abazihlanganisi nemicimbi ehlobene nalokho. Emabandleni athile uthola kushunyayelwa ngamadlozi, ebekwa njengento embi. Baze bakubeke ukuthi kukhona abakhonza amadlozi. Okuye kube kubi ukuthi usuke engekho ozabaqondisa ngokuthi akukhonzwa wona amadlozi kodwa

kusuke kunxuswa kulabo abangasekho ukuthi ngoba bona sebeseduze noMdali, basiccelele izinhlanhla. Kuxhunyanwa nabo ngempepho, ngomancishana nangeniyama.

Ngaleyo ndlela-ke kuyacaca ukuthi inkolo ayingenanga kahle kubantu abaNyama. Yasuke yahumusheka ngokuthi ithi umuntu akalahlle okwakhe anamathele kokwabezizwe, kanti akunjalo.

Nakuba kunjalo, kodwa kuyathokozisa ukwazi ukuthi kulesi sikhathi samanje amabandla amaningi aseyakubona lokhu kuthuntubezwa komqondo womuntu oNyama. Lokhu akugcini nje emabandleni ayaziwa ngokuthi awabantu abaNyama kodwa sekusabalele nakulawo ayethathwa ngokuthi awaseNtshonalanga. Atholakala esemshikashikeni wokuvuselela ubuntu, ukuziphatha entsheni engamalungu awo, ukuhlolwa kwezintombi, njengesikhali sokulwa nokusabalala kwegciwane lesandulela ngculazi.

Okuthokozisa kakhulu ukuthola ukuthi ngisho lawo mabandla adume ngokungalandeli izinto ezingamasiko esintu kodwa kuneqhaza elibonakalayo alibambile ekukhuliseni intsha ngezindlela zokuziphatha nokuyixwayisa ngesifo sengculazi, igciwane laso, bese kusho khona-ke ukuthi abantu sebawona umhlaba.

Kulesi sahluko kuzobhekwa iqhaza lamabandla ehlukene ekulweni nokusabalala kwegciwane lesandulela ngculazi entsheni engamalungu ebandla kanye naleyo engesiwo amalungu. Amabandla azothintwa yilawa: i-New Reformed Presbyterian Church in South

Africa, i-Faith Mission, ibandla lamaLuthela, lamaRoman aKatholika , ibandla lamaNazaretha kanye nebandla I-Seventh Day Adventist.

4.2 Amabandla ngokwehlukana kwawo

4.2.1 New Reformed Presbyterian Church in South Africa

Ibandla i-Presbyterian kulezi zinsuku ligqame ngokukhuthaza nokugququzela amasiko esintu. Lithi londla abazalwane ngokomphefumulo, libe lingakulibele ukuthi umuntu omnyama unamasiko akhe okumele awagcine. Lithi umuntu onsundu kunezinto ongeke wamehlukana nazo, eziwukuphila kwakhe, eziyinsila yakhe futhi eziyinsika yakhe. Lokhu lize likukhombise ngokuthi uma kunezingqungquthela zonyaka, kubuthene onke amagatsha, kuhlatshwe izinkomo kubongwa izinhlanhla kwabangasekho. Alikulibali ukuya emalibeni noma entabeni ngesikhathi sePhasika liyokhulekela abangasekho licele nezinhlanhla.

Ngithe ake ngivakashele omunye wezinsika zaleli bandla uLenna Ngubane (2001), osendaweni yase-Auckland, eThekwini. Ngesikhathi ngifakana naye umlomo mayelana neqhaza elibanjwe yibandla entsheni ekuzithibeni kwezocansi, njengoba kudlange kangaka isifo sengculazi, wangilandisa ngokuthi ngonyaka we-1971 ibandla lathatha isinyathelo sokuthi libe nezigaba ezintathu ezazizobhekela imikhakha ethile yempilo. Lezo zigaba noma izinhlango kwaba **uManyano** (okuyinhlango yomama), kwaba

uDodana (okuyinhlango yobaba namadodana) **nehlango yezintombi.**

Inhlango ngayinye inomthethosisekelo oyilawulayo nomholi wayo. Owesifazane ohola omama nohola izintombi babizwa ngokuthi ogosa. Yena ungumholi womama. Izingo zoManyano yilezi:

- Ukukhuthaza impilo yomoya wobuntu;
- Ukukhuthaza ukunikezela impilo kuJesu Khristu;
- Ukwandisa ulwazi ngobuKhristu kwabangakhulwayo, ikakhulukazi amakhosikazi nabantwana;
- Ukwalusa nokunakekela abantwana, intsha, abagugile nabakhathazekile;
- Ukubulala amasiko obuhedeni, njengokuphuza nokubhema;
- Ukusiza eminikelweni yebandla, kusizwe inhlango nezinkundla ezisiza ukwandisa ibandla.

Kulezi zingco eyangihlaba umxhwele yileyo yokwalusa nokunakekela abantwana, intsha, abagugile nabakhathazekile. Isikhathi sanamuhla lapho kwande khona izifo nobudlwembe kubantu. Kuyinto ebaluleke kakhulu ukunakekelwa kwezingane.

4.2.1.1 Kuba nezingqungquthela njalo ngonyaka

Njalo ngonyaka kuba nezingqungquthela. eyoManyana iba yodwa, yezintombi ibe yodwa neyobaba ibe yodwa. Emva kwalezi

zingqungquthela kuba neyodwa ehlanganise zonke lezi zinhlango ebizwa ngokuthi uNatali. Isuke isihlanganise onke amagatsha ebandla izindawo ngezindawo.

Engqungqutheleni yomama kusuke kushukwa izindaba eziphathele namakhaya abo, ukuhlalisana kahle nemindeneni, ukuhlonipha abakhwenyana nomakhelwane, ukuziphatha ngesizotha nangokulunga nokusebenzela ibandla ngokweqiniso nangokuzinikela.

Engqungqutheleni yoDodana kusuke kudingidwa izindaba zobaba bese kuba ezabafana. Njengoba kunezigaba zokukhula ezimbili nje kule nhlangano, obaba banomholi wabo bese kuthi abafana babe nowabo futhi ngokunjalo. Kuzo zozimbili lezi zihla kukhulunywa ngokuziphatha. Obaba bayakhunjuzwa ukuthi kumele bayiphathe kanjani imizi yabo, amakhosikazi nabantwana. Ukuhamba kukababa wekhaya, njengendoda eganiwe, kuyagcizelelwa.

Nomholi wentsha engabafana naye akazibeki phansi. Ukuziphatha komuntu ongumfana osemncane kuyagcizelelwa. Umfana ongakafiki ezingeni lokukhula elithile akalokothi athandane nentombazane. Ayisaphathwa eyokuthi alale nalowo muntu wesifazane. Uma esefike ezingeni lokuthi usengaganwa uyalwa ukuba ethembise ebandleni, futhi akukho okuyokwenziwa ngaphambi kokuthi bashade. Amazwi lana akhishwa umholi wentsha.

Izintombi nazo zinegosa lazo. Umsebenzi walo ukuqapha ukuhamba nokwenza kwezintombi. Kungumsebenzi walo ukunika izeluleko

neziyalo ezintombini. Ziyalwa ngokuziphatha, zitshelwe konke okuphathelene nemizimba yazo. Iphuzu lokungaqomi isikhathi singakafiki ligcizelelwa kakhulu ezintombini. Izintombi ziyalwa ukuba zethembise uma isikhathi sesifikile. Eyamakhondomu ayikhuthazwa nangengozi. Okungenani kuze kukhulunywe eyokuhlolwa kwezintombi. Ziyakhuthazwa ukuthi zihambele izikhungo lapho kuhlolwa khona izintombi.

4.2.1.2 Okwenziwa yibandla ukulwa nokusabalala kwegciwane lesandulela ngculazi.

Njengoba sekwande isifo sengculazi nje, umama uNgubane uthi abayiphathi ngisho ukuyiphatha eyokusetshenziswa kwamakhondomu. Into abayikhuthazayo ukungaqali ngisho ukuqala uma umuntu omusha engakaqali ukuya ocansini. Intsha engamantombazane ikhuthazwa ukuhambela izikhungo zokuhlolwa kwezintombi. Uma kwenzekile umuntu walingeka, kuye kukhuthazwe ukuthi aziqoqe ukuze agweme izifo ezithathelana ngokocansi nokukhulelwa kungakafaneli. Okuthokozisayo ukuthi kule ndawo yangakubo iningi lezintombi ziyahlolwa kanti futhi lokho zikwenza ngokuzithandela.

4.2.2 Faith Mission

Ibandla i-Faith Mission laziwa njengebandla elingakukhuthazi ukulandelwa kwamasiko athile esintu. Ukuhlaba ngenjongo yokuhlabela abangasekho, ukufaka isiphandla nokuhamba

abathandazi nezinyanga, yizinto ezingakhuthazwa kuleli bandla. Noma kunjalo kukhona okuhle okwenziwa yibandla ngasohlangothini lokufundiswa kwentsha ngokuziphatha nangamazinga okukhula. Lokhu kwenziwa ngokulandela uhlelo oluthile. UMakhosazana Mkhwanazi (2002) ubeka ngokuthi ibandla linezinhlangothini ezintathu. Kukhona inhlangothi yobaba, yezinsizwa neyobaba abashonelwe.

Inhlangothi yezinsizwa ikhuthaza ukuthi ziziphathe kahle, zingalali namantombazane, zingaphuzi, zingebhi kodwa zizigcine zihlanzekile ebusheni bazo. Ziyalwa ukuba zifunde iBhayibheli, zibheke izincwadi eziyalayo ngokuziphatha kahle. Ziqugquzelwa kakhulu ukuba zifunde izaga 1 kanye nezinye izincwadi ezifundisayo. Nobaba abadala bayabayala abafana ukuthi baziphathe kanjani.

Ngamafushane ibandla limi ekuthini abasha bonke abazigcine behlanzekile ngobusha babo. Intombazane esencane ichazelwe ukuthi ekuhlaleni kwayo kukhona isimo sokuba kwelinye izinga lokuba ithombe, lokho okusho ezinye izimpawu zokukhula futhi yilapho izinto zonakala khona. Kwenzeka izinto engazejwayele empilweni yayo yonke.

Lezo zimpawu zokuthomba zisho ukuthi uma nje lowo angase alale nomfana, nakanjani isisu siyahlala ngoba lelo qanda elisuke lihlangothi nelomfana lidala ingane, atshelwe nokuthi ukukhulelwa akufundelwa kodwa kuyenziwa nomfana. Naye umfana kudinga ayalwe ngokweqiniso lonke, ayalwe ukuthi kuyini ukuwela izibuko

nanokuthi kufanele aziphathe kanjani ukugcina ubunsizwa bakhe, ahlale eyinsizwa ehlanzekile, ezokhula ibe yindoda eqotho.

Esikhathini esidala babehlonishwa, beyihlonipha imizimba yabo nempilo yayehlukile, ihlazo lesatshwa.

Nasebandleni bakhona omama abadala abanye ababengabahlengikazi ababasizayo abasha ukuba bazigcine ubuntombi nobunsizwa babo buhlanzekile. Kodwa kusala ekutheni abekho abahlolayo, njengasekuqaleni ngokwesiko lesiZulu. Kwakuba nezikhathi zokuhlolwa kwezintombi kanti manje sebegcina ngokuziyala ukuba ziziphathe kahle. Ikhondomu alikhuthazwa. Khona kuyatuswa kakhulu ukuthi isiko lokuhlolwa kwezintombi lalilihle kakhulu.

4.2.2.1 Iqhaza lebandla ekulweni nokusabalala kwegciwane lesandulela ngculazi.

Ibandla liba nezinhlelo elizenzayo, libe nemihlangano nabasha, kubizwe isikhulumi esizochaza ukuthi liyini igciwane lesandulela ngculazi nengculazi. Bayabachazela abasha ukuthi lesi sifo siyabulala nanokuthi sisabalala kalula kangakanani. Abasha nabo baba nemibuzo abayibuzayo, leso sikhulumi siyiphendule. Abavame ukuba zikhulumi kuba abahlengikazi noma abezehlalakahle.

Umbono kaMakhosazana ngesisombululo kwingculazi, “Ngowami umbono ngibona kungakuhle kuhlangeane bonke osolwazi bamasiko ehlukenene esintu nabezinhlelo eziphathelene nokuziphatha kahle

komuntu omusha bahlangane bacobelelane ngolwazi ukuze baphume nekhambi ukunqanda lolu bhubhane”.

4.2.3 Ibandla lamaLuthela

Okuphawulekayo ngebandla lamaLuthela ukuthi akukho okungakanani elikwenzayo ukukhuthaza amasiko esintu. Liyakuvuma ukuthi akhona nokho amasiko ibandla elingaxabani nawo. Lokhu kuphawulwa u-Ernest Mdletshe (2002) waleli bandla. Uqhuba uthi ibandla linazo izinhlelo lapho kukhuthazwa khona impilo ehlanzekile kumalungu aleli bandla nasentsheni. Lokhu kugqama kahle emisebenzini yezinhlangano ezikhona kuleli bandla. Ubalula lezi zinhlangano ezilandelayo: inhlango **yobaba**. Injongo yayo ukukhuthaza ubuqotho nempilo ehlanzekile. **Eyomama**, umsebenzi wayo ngaphezu kokunakekela ubuqotho, iqwashisa ngamalungelo abesifazane. **Eyabasha**, igcizelela kakhulu ukuziphatha nokuzigcina komuntu omusha. Ngaphandle kwezinhlangano zebandla, ngokukaMdletshe, kukhona namakhomishani afana nebheke igciwane lesandulela ngculazi nengculazi uqobo lwayo.

4.2.3.1 Iqhaza lebandla ekulweni nokusabalala kwegciwane lesandulela ngculazi.

UMdletshe ubeka ngokuthi ibandla ligxile kakhulu ekufundiseni abefundisi befundiswa ngokweluleka. Kunamakomidi emazingeni onke aqondene nalo mkhakha. Bonke abanethuba lokushumayela

bakhuthazwa ukuba baluthinte lolu hlamvu umuntu engakayigoqi intshumayelo. Uyakubeka ukuthi ibandla alikukhuthazi ukusetshenziswa kwamakhondomu.

Umbono kaMnumzane Mdletshe ngesisombululo kwingculazi, “Ibandla liyazi ukuthi liphila nezombangazwe, futhi ngokwezibalo maningi amalungu aleli bandla angamalungu ePhalamende, futhi kuwo wonke amaqembu. Abasha benzelwa imihlangano yokubonisana (workshops) bathamele neminye imihlangano eyenziwa kwamanye amazwe”.

4.2.4 Ibandla lamaRoma aKhatholika

IPHEPHA LEMIBUZO

- (1) **Igama nesibongo** : Gabela M.D.
- (2) **Indawo** : KwaDlangezwa
- (3) **Igama lebandla** : Sacred Heart Catholic Church

- (4) **Limi kuphi ibandla ekuzalweni kabusha kwe-Afrika? (unganikeza umlando omfushane ngosekwenziwe yibandla ukuhlangabezana nalesi siqubulo, njengokuthi nje ibandla seliyakubhekela ukunakekelwa kwamasiko esintu ayekade enganakiwe ngesikhathi esedlule):**

Ibandla lalibona iphutha lalo lokuhlakaza amasiko abantu, izinkolelo zabo nomnyombo wempilo yabo. Njengamanje kwenziwa konke

okusemandleni ukuzama ukubuyisana phakathi kwenkolo yobuKhristu nesikompilo lakobantu (enculturation process) izibonelo: uPapa efike lapha wemukelwa ngokwesintu; kunohlelo olumiyo lokubuyisana; isigqi samaculo sinobu-Afrika; kunemicimbi ebusiswayo yabantu ebandleni, izibonelo: ukwemula, ukukhumbula abangasekho, ukudumisa oSanti base-Afrika. Ungazibonela nawe emaculweni noma ezincwadini zamaculo zebandla.

(5) Izinhlango ezikhona ebandleni (njengokuthi kunehlango yobaba, njll.)

Onke amalungu anohlelo/uhlaka ahlelelwe lona. Kukhona imihlango yobaba; yomama; kasontosikole; yabaganene abasebasha; yezintombi; izinhlango ezincane zamakholwa nekomidi lokwalusa ibandla.

(6) Izinjongo zehlango ngayinye (njengokuthi nje ikhuthaza ukuziphatha entsheni bese uyachaza ukuthi kanjani noma ikhuthaza ukuvuselelwa kwezamasiko)

Zonke lezi zinhlango zimiselwe ukubhekela izidingo zamalunga azo zonke; ezomphefumulo, umoya, inyama, nobudlelwane obuhle. Kanjalo nokusimamisa ibandla nokwakha imindeni yamakholwa esimeme. Zonke lezi zinhlango zakhelwe esisekelweni sokuthi ikholwa nekholwa linemvelaphi yalo efanele ukusekelwa ngokobukholwa bayo bobuKhristu, nangokwesintu, inqobo uma lokhu kokubili kungashayisani.

(7) Iqhaza lebandla ekulweni negciwane lesandulela ngculazi nengculazi (lapha ukufaka izinhlelo ibandla elinazo zokulwa negciwane lesandulela ngculazi, ikakhulukazi entsheni)

Sinezinhlangotho zabasha kuwawonke amazinga ebandla (kwi-Parish, Diocese ne National level), bayaqwashiswa ngalolu bhuhane. Bayelulekwa, kubizwe izikhulumani, ngisho nalabo elibaphethe igciwane leli bayafika bezokhuluma nentsha. Ibandla ezingeni leSifundabhisobhi linekomidi elibhekene nalesi sihloko. Kanjalo kunezizinda lapho begcinwa noma belashwa khona labo esebeguliswa yilesi sifo, izibonelo: ngaseHoly cross/Matigulu. Kanjalo nakuzwelonke.

Empeleni leli bandla liyaziwa ngokuba elinye lezingqalabutho ekunakekeleni izidingo zemiphakathi njengemfundo, izibhedlela.

(8) Nokunye ongafisa ukukubeka

AmaSacramente ayisikhombisa ebandla anobudlelwane obukhulu namasikompilo akobantu, izibonelo:

- a) **Umbhabhadiso**- imbeleko, ukubikwa kwabaphansi.
- b) **Umqiniso** - nakobantu iyaqiniswa ingane, inikwe imishanguzo thize, igcatshwe, yeqiswe imililo kube njeya, isokwe, ikhuliswe.
- c) **ISacramente eliyingcwele cwe laselatini** – ukufakwa ezithembeni ngokwezingalakho.

- d) **Impenduko** – inhlambuluko, ukuya esigcawini kuyothethwa icala nokukhuma umlotha.
- e) **Umgcobo wabagulayo** – ukuncamisa umuntu ogulayo uma ehlatshelwa isilwane ukuze adle isidindi apha the nomphako wendlela azoyihamba eseyohlangabezana noyisemkhulu.
- f) **UbuPristi** – ukukhetha ibizelo/umsebenzi ozovelela kuwona, ukubekwa uma uzoba yinkosi, ukuphothulwa uma uzoba yinyanga, ukunikezwa izikhwama zokwelapha ozomelama kulowo msebenzi, ukubuthwa, etc.
- g) **Umshado** – akudingi ncazelo lokhu.

4.2.5 Nazareth Baptist Church

IPHEPHA LEMIBUZO

- (1) **Igama nesibongo** : Thembinkosi Patrick Mkhwanazi
- (2) **Indawo** : KwaDlangezwa
- (3) **Igama lebandla** : Nazareth Baptist Church
- (4) **Limi kuphi ibandla ekuzalweni kabusha kwe-Afrika? (unganikeza umlando omfushane ngosekwenziwe yibandla ukuhlangabezana nalesi siqubulo, njengokuthi nje ibandla seliyakubhekela ukunakekelwa kwamasiko esintu ayekade enganakiwe ngesikhathi esedlule):**

Ibandla lamaNazaretha lihlose izwe lase-Afrika lilondoloze amasiko kanye nesithunzi sabantu, kanye nezwi labantu ukuba likhiphe

ikhambi, ukuthi izinto zonke mazenziwe enkolweni kodwa sigcine amasiko, ukuze silwe nobululwane obuhlakaza isizwe sonke.

(5) Izinhlango ezikhona ebandleni (njengokuthi kunehlango yobaba, njll.

Izinhlango zebandla kukhona omama baka Fotini, lapho bekhumbuzana ngokuqina komthetho ekhaya ngobuntu, kanye nababa bona bakhumbuzana ngokuthi uthini uJehova, nenhlonipho.

(6) Izinjongo zenhlango ngayinye (njengokuthi nje ikhuthaza ukuziphatha entsheni bese uyachaza ukuthi kanjani noma ikhuthaza ukuvuselelwa kwezamasiko)

Izinjongo zenhlango yobaba ikhuthaza ukuziphatha kwabafana nokuhlonipha isiko lenkolo, yona ehlose ukwelapha isintu. Ibuye igcizelele ngokuthi uma ungumfana noma uwubaba kumele ungafisi ukunukubeza umzimba wakho. Ubaba uMholi webandla iNkosi uShembe igcizelela ukuthi wonke amaNazaretha nezinhlangano zawo, mawabe munye kuMvelinqangi.

(7) Iqhaza lebandla ekulweni negciwane lesandulela ngculazi nengculazi(lapha ukufaka izinhlelo ibandla elinazo zokulwa negciwane lesandulela ngculazi nengculazi, ikakhulukazi entsheni)

Ibandla lamaNazaretha, njengokwenjwayelo, linamantombazane ahlolwayo ukugcina ubuntombi bawo. Uhulumeni uxoxisana nezikhulu zebandla ukuba bagququzele ukuziphatha kwentsha. Ngo-Oktoba ebuhleni eThempelini kwafika uDokotela Zweli Mkhize wancoma.

(8) Nokunye ongafisa ukukubeka

Mina njengomunye oyisakhamuzi salapha eNingizimu Afrika, ngincoma kakhulu le nqubo yocwaningo lwezenhlalakahle, nokuba silandele umthetho kaMvelinqangi, kanye nemithetho yethu njengesizwe samaciko, okufanele sicikoze emabandleni ukuze kuthukululwe isizwe ezisingeni.

4.2.6 Seventh Day Adventist Church

IPHEPHA LEMIBUZO

- (1) Igama nesibongo** : Zibani A.N.
- (2) Indawo** : Esikhawini
- (3) Igama lebandla** : Seventh Day Adventist Church
- (4) Limi kuphi ibandla ekuzalweni kabusha kwe-Afrika? (unganikeza umlando omfushane ngosekwenziwe yibandla ukuhlangabezana nalesi siqubulo, njengokuthi nje ibandla seliyakubhekela ukunakekelwa kwamasiko esintu ayekade enganakiwe ngesikhathi esedlule):**

Ibandla likhuluma ngokuzalwa kabusha ngokwenkolo yobuKhristu, umuntu abe yisidalwa esisha. Konke okudala kwedlule bese umuntu elungisa inkambo yakhe. Umuntu ufundiswa ukukwazi ukuzinaka impilo yakhe (one lives once and then dies. It is important to mind how do you live your life- Motto for the church).

(5) Izinhlango ezikhona ebandleni (njengokuthi kunenhlango yobaba, njll.

- Home and Family Life (Eyezamakhaya);
- Adventist Youth conerstone (ezolusha);
- HIV/AIDS co-ordinator.

(6) Izinjongo zenhlango ngayinye (njengokuthi nje ikhuthaza ukuziphatha entsheni bese uyachaza ukuthi kanjani noma ikhuthaza ukuvuselelwa kwezamasiko)

Ezamakhaya zivuselela ubudlelwane obuhle phakathi komndeni (Communication and family welfare). Ezolusha zididiyela zonke izinhlelo zokuziphatha komuntu omusha ekhula kuze ukuba uthola naye ithuba lokufinyelela ebudaleni (adulthood and its responsibilities).

(7) Iqhaza lebandla ekulweni negciwane lesandulela ngculazi nengculazi (lapha ukufaka izinhlelo ibandla elinazo zokulwa negciwane lesandulela ngculazi nengculazi, ikakhulukazi entsheni)

Ibandla liyisiza intsha ngokuthi lisebenzise abantu abasebandleni abaqeqeshiwe emikhakheni yezempilo njengodokotela namanesi. Laba bahlela izinhlelo zokumema abanye abagagodile noma bengekho ebandleni lama-Advebtist ukuba beze bezofundisa ulusha ngalesi sifo nezinye (Health Professionals are invited to address the youth)

(8) Okunye ongafisa ukukubeka

Kunehlangano yamaVulandlela (Pathfinders) efundisa ulusha ngokuziphatha nokukhula komuntu ukuze abe yisakhamuzi esihle. Ibandla ligcina kakhulu ukuziphatha kahle kunokusebenzisa ijazi. Umzimba uyithempeli likaMoya oyingcwele.

4.3 Isiphetho

Okuphawulekayo kulesi sahluko yilokho kokuthi inkolo yobuKhristu yafika ezweni lase-Afrika nezinguquko eziningi kubantu abamnyama. Abantu abamnyama babemazi uMvelinqangi futhi bemhlonipha. Kuthe kamuva eminyakeni yowe-1835 kwafika le nkolo yobuKhristu. Ithe uma ifika labo ababekhishwe ukuba bazoyiqhuba bakuhumusha kabi okwesintu, kwagcina sekuthatheka sengathi uma umuntu enza khona wenza icala elibi kabi. Kancane kancane yaguquka imiqondo yabantu base-Afrika bagcina sebebona okokufika njengento elungile nefanele ukulandelwa. Lokhu

kuthuntubezeka komqondo kwaqhubeka njalo izizukulwane ngezizukulwane kuze kube yimanje

Nakuba kunjalo, kuyavela ukuthi kulesi sikhathi samanje amabandla amaningi aseyakubona lokhu kuthuntubezwa komqondo womuntu omnyama. Okuthokozisayo ukuthi lokhu akugcini nje emabandleni ayaziwa ngokuthi awabantu abamnyama kodwa sekusabalele nakulawo ayethathwa ngokuthi awaseNtshonalanga. Atholakala esemshikashikeni wokuvuselela ubuntu, ukuziphatha entsheni engamalungu awo, ukuhlolwa kwezintombi, njengesikhali sokulwa nokusabalala kwegciwane lesandulela ngculazi.

Okunye okuvelayo futhi okuthokozisa kakhulu ukuthola ukuthi ngisho lawo mabandla adume ngokungalandeli izinto ezingamasiko esintu kodwa kuneqhaza elibonakalayo alibambile ekukhuliseni intsha ngezindlela zokuziphatha nokuyixwayisa ngesifo sengculazi, igciwane laso, nokuziphatha ngenhlanzeko.

Kuyaphawuleka ukuthi amabandla amaningi anezinhlelo azihlelile eziphathelene nokuvuselela amasiko esintu, ukunakekela intsha nokuyikhuthaza ngezindlela zokuziphatha, ukuyifundisa nangokuyixwayisa ngesifo sengculazi nezinye ezihlobene naso. Abantu abaningi bacabanga ukuthi ibandla lamaNazaretha kuphela elizibophezele enqubeni yesintu, kanti cha namanye amabandla asengene shi kulo mshikashika wokubheka ezamasiko nenqubo yesintu ekukhulisweni kwentsha. Singalinganisa ngamabandla afana no-Faith Mission, elingakukhuthazi ukuhlaba, ukuhamba abathandazi

nezinyanga, kodwa elingene shi emshikashikeni wokukhuthaza intsha ukuba ihlale ihlanzekile ebusheni bayo. Kuyavela ukuthi leli bandla liyayifundisa intsha esencane ngamazinga okukhula, ukuthomba nanokuthi iyiphi ingozi umuntu awela kuyo uma engaziphethe kahle esekuleli zinga, nomfana naye uyayalwa ngokweqa iziko nokuhambisana nakho.

Singalinganisa futhi ngebandla lamaKhatholika ukuthi nalo kuyavela ukuthi lingene shi emshadweni lapho kushadiswa khona amasiko namaSakhramente ayisikhombisa. Lokhu kuwuphawu olukhulu olukhombisa ukuzimbandakanya kwebandla kwezamasiko.

Mayelana neqhaza lamabandla ekulweni nokusabalala kwegciwane lesandulela ngculazi, okuphawulekayo ukuthi onke amabandla athintwe yilolu cwaningo akhombisa ngokusobala ukuba semshikashikeni wokulwa nalesi sifo. Kunezinhlelo ezikhona ezibhekele lesi simo. I-Presbyterian kuvela ukuthi ikuncoma kakhulu ukuhlolwa kwezintombi, i-Faith Mission, nakuba ingasho lutho ngokuhlolwa kwezintombi, kodwa liyakukhuthaza ukufundiswa kwentsha ngokuziphatha nangamazinga okukhula. Kuvela ukuthi ngezikhathi ezithile kuba nezinhlelo lapho kumenywa khona izikhulumu ukuze zizochazela intsha ngalesi sifo.

Okunye okuvelayo ukuthi amanye amabandla agxila ekufundiseni abefundisi ngokukhanselisa. Lokhu kusiza kakhulu kulabo abasuke sebethole ukuthi sebenalo leli gciwane. Singalinganisa ngebandla laseLuthela.

Ibandla lamaKhatholika kuvela ukuthi aligcini nje ngokuqwashisa intsha ngegciwane lesandulela ngculazi, kodwa kuze kubizwe ngisho izikhulumi nalabo eselibaphethe igciwane bazokhuluma nentsha. Ibandla leli sekuvele nokuthi selinezizinda lapho kugcinwa khona asebeguliswa yingculazi. Kulezi zizinda bayelashwa baphinde bondliwe ngokomoya.

Ibandla lamaNazaretha, ngaphandle nje kokugcizelela ukuziphatha entsheni nokuhlolwa kwezintombi, kuvela ukuthi lisemshikashikeni wokuxoxisana nezikhulu zikahulumeni ngezindlela ezingenziwa ukuxwayisa intsha ngalesi sifo. Sekuyinto ejwayelekile ukubona abaholi abaphezulu bezombusazwe behlanganyele nebandla lakwaShembe. Lokhu kuyinkomba yokuthi uhulumeni kukhona imizamo ayenzayo ukuxhumana namabandla ekulweni nalesi sifo.

Okunye okuphawulekayo ukuthi amanye amabandla anabaholi bomphakathi abafana nodokotela, amanesi nabezenhlalakahle abakhona emabandleni. Kuvela ukuthi babambe iqhaza elikhulu kakhulu ekuqwashiseni intsha ngaleli gciwane. Bayakhanselisha uma kukhona asebeguliswa noma eselibangene leli gciwane. Lokhu kubukeka kuyinto enhle kakhulu eyenziwa amabandla ehlukeni.

ISAHLUKO SESIHLANU

5.0 ISIHLAZIYO NEZINCOMO KANYE NESIPHETHO

5.1 Isihlaziyo socwaningo nezincomo

Uma sihlehla sibheka eminyakeni yowe-1981, okuyiminyaka okunenkololo yokuthi isifo sengculazi saqala ngayo, kuyacaca ukuthi kunokuba sidambe lesi sifo siya ngokuya sidlondlobala. Ekuhlaziyeni kwethu kulesi sahluko sizoqala ngokwakha isithombe esisha ngesimo sokusabalala kwegciwane lesandulela ngculazi nengculazi uqobo lwayo. Sizobeka izilinganiso zezibalo zakamuva njengalokhu zikhishwe abe-UNAIDS (United Nations Program on HIV/AIDS) bebambisene nabe WHO (World Health Organisation), kuZibandlela, we-2001. Isizathu sokweneka lesi sithombe ukuthi, njengoba isifo singanqandeki nje, siyanda isibalo sabantu abaphila naleli gciwane, elibahaqayo nsuku zonke nabafayo. Ngaleyo ndlela-ke izibalo lolu cwaningo obeluhamba ngazo sezishintshile.

Sizokweneka izilinganiso zezibalo zomhlaba wonke jikelele, sithole isamba bese seneka ezaseNingizimu Afrika.

Izibalo zomhlaba wonke jikelele zonyaka we-2001.

IZWE	ABADALA NABANCANE ABAPHILA NEGCIWANE	ELISANDA KUBANGENA	ESELIBABU- LELE
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	LESANDULELA NGCULAZI (HIV)		
Latin America	Isigidi esi-1.4 (1.4 million)	130 000	80 000
East Asia ne Pacific	Isigidi (1 million)	270 000	35 000
North Africa ne Middle East	440 000	80 000	30 000
Caribbean	420 000	60 000	30 000
Eastern Europe ne Central Asia	Isigidi (1 million)	250 000	23 000
North America	940 000	45 000	20 000
Western Europe	560 000	30 000	6 800
Australia ne New Zealand	15 000	500	120
Sub-Saharan Africa	Izigidi ezingama-28.1 (28.1 million)	Izigidi ezi-3.4 (3.4 million)	Izigidi ezi-2.3 (2.3 million)

Uma sezihlangene lezi zilinganiso umhlaba wonke zimi kanje:

- Abantu abadala nabancane abaphila negciwane lesandulela ngculazi: izigidi ezingama- 40 (40 million)
- Eselibahlasele: izigidi ezinhlanu (5 million)
- Eseledlule nabo emhlabeni: izigidi ezintathu (3 million)

Lezi ezilandelayo ezaseNingizimu Afrika ezikhomba ukwenyuka kwezinga legciwane lesandulela ngculazi unyaka nonyaka.

Unyaka	W. Cape	E. Cape	N. Cape	Free State	KZN	Mpumalanga	N. Province	Gauteng	North West
1996	3.1	8.1	6.5	17.5	19.9	15.8	7.9	15.5	25.1
1997	6.3	12.6	8.6	19.6	26.9	22.6	8.2	17.1	18.1
1998	5.2	15.9	9.9	22.8	32.5	30.0	11.5	22.5	21.3
1999	7.1	18.0	10.1	27.9	32.5	27.3	11.4	23.9	23.0
2000	8.7	20.2	11.1	27.9	36.2	29.7	13.2	29.3	22.9

Uma sihlaziya lezi zibalo ezingenhla kuyacaca ukuthi umhlaba wonke ukhungathekile ukusabalala kwaleli gciwane. Abantu ababalelwa ezigidini ezingamashumi amane akusona isibalo esincane leso. Kwazona izigidi ezintathu zabantu asebefile, ngenxa yesifo sengculazi, azizincane.

Okuhlasimulisa umzimba ukubona isibalo sabantu abanegciwane lesandulela ngculazi esibabazekayo emazweni ase-Afrika. Izigidi ezibalelwa emashumini amabili nesishiyagalombili ziyethusa.

Okushaqisa kakhulu, uma sibheka ngokwezifundazwe zaseNingizimu Afrika, ukubona izibalo ezikhula unyaka nonyaka zabantu abanegciwane lesandulela ngculazi. Ezifundazweni eziningi kunokuthi lidambe izinga laleli gciwane, liyakhula. IKwaZulu-Natali nje iyodwa, ekupheleni konyaka we-2001, izibalo zikhomba ukuthi izinga lokwenyuka kwabantu asebenegciwane lesandulela ngculazi selikhule laze layofika kumaphesenti angama-36.2. Ucwangingo luvumbulule ukuthi intsha ehlaselwa kakhulu yileli gciwane yileyo eseminyakeni esukela kweyi-14 kuya kwengama-24. Kamuva nje abezindaba zoMsakazo uKhozi (28/01/2002: 21:00) baveza ukuthi eminyakeni eyishumi ezayo, kusukela ngalesi sikhathi (2001), babalelwa ezigidini ezingamashumi ayisithupha nanhlanu (65 million) abantu abayobe sebefile uma kungenziwa imizamo enempumelelo. Akusona isibalo esincane lesi.

Kuyacaca ukuthi yonke imizamo eseyenziwe kuze kube manje ayikhombisi bungcono ekulweni nalesi sifo. Bheka ngoba

eminyakeni engamashumi amabili eyedlule ochwepheshe kwezokuthakwa kwamakhemikhali namakhambi bebelokhu bezama ukuthola ikhambi kodwa kuze kube yimanje alikatholakali. Kuyavela futhi nokuthi abelaphi bendabuko nabo bazenzile izaba kodwa babuya belambatha. Ikhambi elivikela ukungena kwegciwane lesandulela ngculazi kumntwana, kuyavela ukuthi asikabi bikho isiqiniseko sokuthi ngeke lidale ezinye izifo kunina womntwana.

Ngokubona yonke imizamo yokunqanda lo mbhubhisazwe yehluleka, kuyanconywa ukuthi kekuke kwenziwe eminye imizamo eyehlukile kulena eseyenziwe. Lolu cwaningo luncoma ukusetshenziswa kwezindlela zesintu ezazisetshenziswa kudala ukugwena izifo ezifuze lesi sengculazi nokukhulelwa kwezingane kungakabi sikhathi. Lapha singabala ukukhuliswa kanye nokufundiswa kwentsha ngokuziphatha, umkhosi womhlanga, ukuhlolwa kwezintombi nezinsizwa nokuvuselelwa kwemikhutshana yesizwe eyayigcinwa esikhathini sasendulo, eyayisiza ekugwemeni izifo ezinhlobonhlobo. Lokhu kusho ukuzibandakanya kwawo wonke umuntu kulo mshikashika. Kuyoba nesidingo sokuthi uhulumeni kanye neNgonyama yamaZulu babe nendlela yokukuphoqa lokhu ukuthi kwenzeke, ukuze sibe nesizwe esiqinile esikhathini esizayo nabaholi abanohlonze. UMnyango wezoBuciko namaSiko kufanele ukhuthaze futhi ubuye uxhase ngezimali labo abazama ukubuyisa imikhosi nemikhutshana ebalulekile ekulweni nesifo sengculazi eNingizimu Afrika.

5.1.1 Ukusokwa kwabesilisa

Okuvunjululwe wucwaningo kuveza ukuthi kusukela umhlaba wonke wakhungathwa wubhubhane lwegciwane lesandulela ngculazi amazwe lapho isiko lokusokwa kwabesilisa liqhutshwa khona izinga lezifo ezithathelana ngokocansi, ikakhulukazi igciwane lesandulela ngculazi, liphansi. Lapha kubalwa amazwe afana ne-Nigeria, iNtshonalanga ye-Asia, i-Phillipine, namanye. Kanti amazwe afana noBotswana, Mozambique, Uganda, Zimbabwe, iMaPhakathi neNtshonalanga ye-Afrika, iSwazini neNingizimu Afrika leli gciwane libatshazwa kakhulu khona.

Lokhu kusivezela kahle isithombe sokuthi kukhona ukuxhumana phakathi kokusoka nesifo sengculazi. Kuyavela ukuthi onke amazwe asayilandela inqubo yokusokwa kwabesilisa izinga lokudluliselwa kwegciwane lesandulela ngculazi kowesifazane liphansi kakhulu. Lokhu kufakazela khona ukuthi umuntu wesilisa ongasokiwe unamathuba amaningi okubamba nokudlulisela igciwane lesandulela ngculazi kowesifazane.

Lolu cwaningo luyakuncoma ukuvuselelwa ngokusemthethweni kwaleli siko ngoba kubukeka kungaba nomthelela omuhle ekunqandeni ukubhebhetheka kwezifo ezithathelana ngokocansi, ikakhulukazi igciwane lesandulela ngculazi. Kuyavela ukuthi ijwabu yilona elithwala amagciwane okuyiwona adala igciwane lesandulela ngculazi yona egcina isidale isifo sengculazi. Kuyaphawuleka ukuthi ukungasikwa kwejwabu kuhamba kuhambe kuhluphe ngoba

kuyenzeka liqhume, ngaleyo ndlela lidale izimfa, lezo zimfa zibambe kalula amagciwane. Lawo magciwane agcina esedlulele kumuntu wesifazane, naye agcine esewedlulisele komunye wesilisa, kugcine selisabalele nabantu abaningi.

Okunye okugqamayo, ngaphandle kokuthi ukusoka kunganqanda ukusabalala kwegciwane lesandulela ngculazi, ukuthi ukusika ijwabu kuyamsiza umuntu wesilisa ezintweni eziningi; njengalokhu okulandelayo:

- Kuvikela umdlavuza wobuntu besilisa;
- Kunciphisa izinkinga zokuhlazeka;
- Kunciphisa ubuhlungu obudalwa ijwabu ngesikhathi sezocansi;
- Kusiza ekuthini umuntu wesilisa angasheshi ukuqeda uma ezithokozisa kwezocansi. Kunenkolelo yokuthi umuntu wesilisa ongasokiwe usheshe achame;
- Kuvela nokuthi umuntu wesilisa osokiwe uyamenelisa owesifazane wakhe kwezocansi;
- Kuyinkomba yokuwelela esigabeni sobudoda usuka ebufaneni;
- Kusiza ekuthini ijwabu likwazi ukuhlehla kalula uma ulihlanza noma abathandanayo bezuthokozisa ngezocansi;
- Kusiza ukuvikela ukuvuvuka, ukushisa komphambili okungagcina sekudale ukugula okuthile;
- Noma kungacaci kahle ukuthi kanjani, kukhona inkolelo yokuthi ukusoka kusiza nasekuvikeleni ukukhulelwa.

Ngaleyo ndlela lolu cwaningo luncoma ukukhuthazwa kokuvuselelwa kwaleli siko kuMaZulu. Inhloso yalokhu ukugwema ukudlulisela amagciwane athwalwa yijwabu kumuntu wesifazane, ikhakhulukazi igciwane lesandulela ngculazi.

Kunconywa ukungenelela kweNgonyama yaMaZulu ngokugcwele kulolu daba, nayo ibambisene neminyango kaHulumeni ethintekayo efana noMnyango wezeMpilo, wezamaSiko, wezeNhlalakahle, wezeNdabuko nowezeMfundo. Leminyango inconywa ngoba leli siko lithinta izimpilo, inhlalakahle yabantu, amasiko, ubuntu nemfundiso. UMnyango wezeMfundo ungabamba elikhulu iqhaza lapha ngoba abasokwa, njengoba befundiswa nje ngezinga abasuke sebengene kulo, kuyoba nesidingo sokuthi bafundiswe ubungozi besifo sengculazi, negciwane laso, kanye nezifo ezihlobene nalezo.

Uma leli siko selazisiwe ngokusemthethweni, kunconywa ukuthi kubhekwele ukuthi liqhutshwa ngendlela. Kumele kube nabantu abanolwazi olunzulu nabaqeqesheke kahle ekuqhubeni leli siko. Kumele kuqikelelwe ukuthi izindawo elenzelwa kuzo ziphephile. Kuqikelelwe ukuthi amathuluzi asetshenziswayo ahlanzekile, ayafakwa izibulalamagciwane nanokuthi akusetshenziswa ithuluzi elilodwa kubasokwa amaningi, ukugwema ingozi yokuthelelana ngezifo.

Kunconywa isikhathi sasebusika njengesikhathi esihle sokusoka. Isizathu salokho ukuthi ebusika kusuke kubanda, igazi liyashesha

ukunqamuka kanti nesilonda siyashesha ukuphola ngoba kusuke kungekho ukushisa okudala ukubhibha esilondeni.

Noma kuyinto enhle ukusebenzisa izindawo zezempilo, kodwa kungenconywe

ukusokela kuzo ngoba lokho kungase kudale ukuthi isiko lilahlekelwe ubumqoka balo bokuba yisiko. Kodwa-ke kulandelwe ukuthi uma kunesidingo sezempilo zisetshenziswe lezi zindawo.

5.1.2 Ukusokwa kwabesifazane

Nakuba ukusokwa kwabesifazane kunabo ubuhle kodwa kuvelile kulolu cwaningo ukuthi kuningi okubi ngakho. Okuhle ngaleli siko kubantu besifazane kugqame lokhu:

- Kunciphisa inkanuko kumuntu wesifazane;
- Kuncipha amathuba okuzenwaya ngaphambili ngoba ekhanukele umuntu wesilisa (masturbation)
- Kuncipha amathuba okukhula kwaso lesi sitho okungajwayelekile.
- Kwenza owesifazane angabi nezikhalo ngempilo ebuthaka ngaso sonke isikhathi;
- Kudala inzalo eningi kumuntu wesifazane futhi abelethe kalula;
- Kwenza owesifazane ahlale eqinile.

Njengoba sekubekiwe, kuvelile futhi ukuthi, nakuba kukhona okuhle ngaleli siko, kodwa ububi bakhona budlulele. Okuvunjululwe wucwaningo ngalobu bubu yilokhu:

- Iningi labasoki abaqeqeshekile ngakwezempilo, kwesinye isikhathi uthola ukuthi abanalo nolwazi lwesitho sangasese somuntu wesifazane;
- Ithuluzi elisetshenziswayo alihlanzwa ngoketshezi olubulala amagciwane kanti futhi uthola ukuthi lelo thuluzi lisetshenziswa ukusika libuye lisetshenziswe ukubopha inxeba;
- Kusokelwa ngaphandle kwezindawo zezempilo, lokhu okugcina kudale ukuthi uma kunezinkinga abasokwa bangakwazi ukuthola usizo masinyane;
- Kuyenzeka umthambo ongemuva kwalesi sithwana esisuke sisikwa ulimale lokhu okugcina sekudale inkinga esithweni sangasese sonke, okungaba inkinga yobuhlungu besikhashana noma ubuhlungu baphakade;
- Kunomunye umthambo okuyiwona uthumela igazi eliningi oxhumene nalesi sithwana (artery), okungenzeka ukuthi igazi ulikhiphe kakhulu, lokho okungagcina kuholele ngisho ekufeni imbala. Ukuthelelana ngezifo ezifana nengculazi kuyinto elula njengoba kusuke kusetshenzisa ithuluzi elilodwa kubasokwa abanengi futhi lingafakwa nasoketshezini olubulala amagciwane;
- Abasokayo, izikhathi eziningi abazihlanzi izandla ngaphambi kokuqhuba umsebenzi wokusoka;

- Inxeba kuyenzeka lithintane nomchamo noma indle kwazise phela imilenze isuke iboshwe yahlanganiswa isikhathi eside;
- Ngesikhathi osokwayo esokwa uyabanjwa ngoba kusuke kungemnandi, kuthi ngokuzabalaza ephoqwa aze aklunyuke amanyonga;
- Ngokuzabalaza kosokwayo, kuyenzeka osokayo angabe esabona kahle athuke esesike lapho kungadingekile khona, ngaleyo ndlela umsokwa agcine eselimele kabi;
- Abasokwa abaningi bayafa bebulawa ukwethuka nokungabibikho kosizo oluphuthumayo;
- Kuyenzeka ukuphola kwenxeba kungasheshi lokhu okudalwa umchamo ongaphumeli ngaphandle, uthole ukuthi, mhlawumbe, bekunegciwane elithile noma kubangwe ukuhlangana kwemilenze okugcina sekudale ukuthi inxeba lihlale lichicha, ligcine lingapholi nhlobo;
- Ngenxa yokuthi imbobo yokuzala isuke isinciphile, lowo osokiwe, uma eya ocansini, uba nenkinga kangangokuthi umphambili womuntu wesilisa awungeni kalula, lokhu okugcina sekudale ubuhlungu, okuyinto engenzeki kongasokiwe;
- Ngesikhathi osokiwe eya ezinsukwini zakhe uvame ukuba nobuhlungu obudalwa ukuthi imbobo isuke inokuvalela, lokhu okugcina kudale ubuhlungu besisu noma ukuvuvuka kwaso. Kwesinye isikhathi uma kumele athathe izinsuku ezintathu kuya kweziyisihlanu yena ziyaphela nje neziyishumi. Akugcini lapho ngoba ngisho nasezinsukwini zakhe zokubeletha ubeletha kanziwa

ngoba imbobo isuke incane, mhlawumbe kuze kudingeke ukuba sihlinzwe isitho sangasese;

- Kunenkolelo yokuthi umuntu wesifazane osokiwe uyakhubazeka kwezocansi. Isithwana lesi esisuswayo yisona esiletha injabulo kumuntu wesifazane. Ukuthinteka-ke nje kwaso kuvele kuthi akahlanye. Uma singasekho uvele angabi namizwa yomuntu wesilisa. La mafushana aphumayo esithweni sangasese athambisayo awabe esaba khona kumuntu wesifazane osokiwe.

Okuphawulekayo kulama phuzu angenza ukuthi nakuba bukhona ubuhle kuleli siko kodwa kubukeka sengathi nobubi bukhulu kakhulu. Ukususwa kwalesi sithwana kuhle ekutheni kuyayinqanda inkanuko kumuntu wesifazane. Kuhle kakhulu entsheni kulesi sikhathi esibi kangaka sengculazi. Kumuntu osemncane ongakakulungeli ukuzibandakanya nezocansi kuhle ukusoka. Lowo muntu wesifazane ngeke abe nenkanuko yokufisa umuntu wesilisa, ngaleyo ndlela kugwemeke ukuhlaselwa yizifo zocansi, ikakhulukazi isifo sengculazi noma igciwane laso.

Lapho kufike kube kubi khona, ngokubona kwami, yilapho umuntu wesifazane sekumele agane, abe nomndeni wakhe. Uma engenalo uthando locansi ngeke akwazi ukuhlalisana nendoda yakhe, ngaleyo ndlela lowo mgcagco ugcine ubhidlikile. Kuvelile phela ukuthi ukususwa kwalesi sithwana kwehlisa izinga kwezocansi kumuntu wesifazane, kwesinye isikhathi agcine engasathandi nhlobo ukulala nomuntu wesilisa.

Lolu cwaningo, ngokuqaphelisisa izinkinga ezibukeka zingamaqiniso ezidalwa ukusokwa, luncoma ukuthi lingakhuthazwa leli siko kubantu besifazane baKwaZulu. Esikhundleni salo kunconywa ukuthi izintombi zikhuthazwe ukuthi zihlolwe, zihlolwe abantu abadala futhi abanolwazi olunzulu ngokuhlolwa kwezintombi, abanenhlanzeko nabaqeqesheka kahle ngokwedlula kwegciwane lesandulela ngculazi, lisuka komunye liya komunye.

Ezinye izizathu ezidala ukuthi kuchithwe ukukhuthazwa kwaleli siko ukuthi kuyavela ukuthi ukusika lesi sithwana kumbandakanya ukuphuma kwegazi eliningi. Kulowo osuke esokwa sisuke singekho isiqiniseko sokuthi akanalo igciwane okungenzeka ledlulele komunye. Okwesibili, njengoba kukhuthazwa ukuhlolwa kwezintombi singebe sisaba khona isiqiniseko sokuthi lobo buntombi esisuke sithi siyabuvikela buyavikeleka. Lokhu sikushiso ukuthi lona osuke esokwa usuke epaquza, ezabalaza, kubuhlungu, okungenzeka kugcine sekulimale nalo leli “so” esithi siyalilonda.

Ngala maphuzu lolu cwaningo lukukhaba ngazo zombili ukukhuthazwa kwaleli siko njengesikhali sokulwa nokusabalala kwegciwane lesandulela ngculazi nengculazi uqobo lwayo.

5.1.3 Ukuhlolwa kwezintombi nezinsizwa

Kuyaphawuleka ukuthi ukuhlolwa kwezintombi kungesinye sezikhali esingasetshenziswa ukunqanda ukusabalala kwegciwane lesandulela ngculazi, ingculazi, ezinye izifo ezithathelana ngokocansi

nokukhulelwa kwentsha osekuyinsakavukela kulezi zinsuku. Uma leli siko lingavuselelwa kulo lonke eKwaZulu ungakhona umehluko othile kulesi sifo esesibhubhise isizwe kangaka.

Uma sithi ukuhlehla kancane kuyavela ukuthi esikhathini samanje, lapho sekuphilwa esikhathini sentando yeningi namalungelo, kubukeka isimo singasefani naleso sakudala. Zikhona izindawo lapho leli siko lisaqhutshwa khona. Singabala eyase-Bulwer, eNyukhasela, KwaMashu naseMpembeni, kweseNkosi uDube, kwelaseMpangeni naseTshelimnyama.

Okuphawulekayo ukuthi ukuqhutshwa kwalo kungaphansi kwengcindezi enkulu yamaKhomishana alwela amalungelo abantu. Akumangalisanga uNkk. Zikalala weKhomishana yezoKulingana ngokobulili (Umsakazo Ukhozi, 27/06/2001: 11:00) ekukhaba ngazo zombili ukuhlolwa kwezintombi, ethi kuhlukumeza amalungelo abantu besifazane. Okwathokozisa kulolo hlelo ukuthi abantu abaningi ababeshaya izincingo babehambisana nalolu hlelo lokuhlolwa kwezintombi. Kubantu abashaya izincingo kwakuyilaba: Siphon Mthembu, Bukhosibakhe, Thandi Makhathini, Qondani Mthembu noNhlekelele. Babegcizelela ukuthi iKhomishana kumele ifundise intsha ngamalungelo nangamasiko ukuze kwakhiwe isizwe, uma lokhu (ukuhlolwa kwezintombi) kwakuwumkhuba lokho kusho ukuthi kwakuwumkhuba omuhle odinga ukuthi kubanjelwe kuwo kulesi sikhathi esinzima kangaka. Uthandi nje waze wabeka ukuthi njengoba kunezifo nje yilona siko elihle kakhulu leli okumele lilandelwe. Uqondani yena waze wakubeka ngokusobala ukuthi

iKhomishana iswele umsebenzi, izintombi azikaze zikhalaze ngokuhlolwa, yiyo nje ezikhulumelayo.

Kuyakhanya ukuthi njengoba izwe libuya nje, nabaphathi balo bethi azibuye emasisweni, izifo ezifana nengculazi negciwane layo, zingagwemeka uma kungenziwa imizamo efana nalena yokunakekela ukukhula kwabantwana nemicimbi yakhona. Lolu cwaningo lukuqonda kahle ukuthi kungeze kwabuya konke njengoba kwakunjalo, njengoba nesimo sokuphila sesashintsha nje, kodwa kukhona okungenziwa okufana nokuyala umntwana ngezinga lokukhula asekulo nanokuthi kusho ukuthi, kumele aziphathe kanjani ngaphansi kwezimo ezinjalo. Angayalwa, kube nezindlela zokukulandela lokho.

Yingakho lolu cwaningo lukuncoma ukuvuselelwa kwemikhutshana yesizwe eyayibalulekile ekuziphatheni kwentsha yakithi, nakumasiko nezinkolelo zabantu. Lokhu kungeminye imizamo yokwakha kabusha i-Afrika. Ukugxila ekusetshenzisweni kwamakhondomu ngeke kusisize isizwe esimpisholo ngoba yinto lena entsha kuso futhi engahambisani nesimo semvelo. Ukuba amakhondomu ayasebenza ngabe abantu abafi kangaka. Ngaleyo ndlela kuyanconywa ukuvuselelwa kwale micimbi ngenhloso yokulwa nezifo, kuhlenganisa nengculazi, nokukhulelwa kwentsha isikhathi singakafiki.

Kungasiza futhi ekunqandeni lento esiqala ukwanda yokuthi kube khona abafana abangamantombazane noma amantombazane

angabafana. Sekuyinto ejwayelekile ukuthi uthole abantu ababukeka benobulili obufanayo bethandana. Kuyavela ukuthi labo bantu basuke benobulili obubili. Obunye buyagqama bese kuthi obunye bungagqami. Lokhu kudalwa ukuthi lowo muntu usuke engathombanga kahle. Kuqala umuntu onjalo wayefakwa imbiza ezokhulisa amahomoni. Kuyenzeka umuntu wesilisa kugqame amahomoni omuntu wesilisa kakhulu kuye kanti eqinisweni kumele kugqame awomuntu wesifazane. Ngokunjalo nakowesifazane kuyenzaka kuphambane. Ngaleyo ndlela-ke bese kuphuma abantu abayilolu hlobo. Kunenkolelo ethi nalaba bantu abamhlophe kusuke kwenzeke into efanayo, kodwa ucwaningo alukuphenyisisanga lokho.

5.1.4 Umkhosi womhlanga

Kuvelile kulolu cwaningo ukuthi umkhosi womhlanga uneqhaza elibanzi olibambile ekulweni nokusabalala kwegciwane lesandulela ngculazi. Intombi ehambela umkhosi womhlanga iyazigcina ubuntombi bayo, izilonde, izigweme izilingo zocansi futhi ihlale ihlanzekile. Ngaleyo ndlela lo mkhosi unconywa kakhulu yilolu cwaningo njengomkhosi okungabanjelelwa kuwo njengesikhali sokulwa nokusabalala kwegciwane lesandulela ngculazi entsheni. Kunconywa ukuthi izigodi zonke zezinduna zeNgonyama zikukhuthaze ukuhanjelwa kwalo mkhosi minyaka yonke ngoba kuyokwenza ukuba sibe nesizwe esiqotho nesinezimilo ezinhle esikhathini esizayo.

5.1.5 Ukuthomba

Okugqamayo ngokuthomba ukuthi lowo othombayo akagcini nje ngokwenzelwa umcimbi oqondene nokuthomba kwakhe, kodwa uyafundiswa ngezinga asuke esengena kulo nanokuthi lokhu okusuke kwenzeka kuye kusuke kusho ukuthini. Umuntu owedlule kulezi zimfundiso uyalawuleka futhi akwazi ukuziphatha ngenhlanzeko. Ngaleyo ndlela izifo ezifana nesengculazi zingagwemeka. Ngeke kwagcina lapho kuphela ngoba ngisho ukukhulelwa kwentsha okungenasidingo kungagwemeka. Noma kungeke kusaba njengoba leli siko lalenziwa kodwa kukhona okungayithola indawo okufana nokuthi intsha ifundiswe ngemizimba yayo nanokuthi kumele iziphathe kanjani.

5.1.6 Umemulo

Umemulo esinye sezigaba zokukhula kwentombazane. Okutholwe wucwaningo ukuthi esikhathini sanamuhla abantu abaningi abasaqondi ngomemulo. Abanye benza imicimbi efana nomhlonyane kodwa bebebethi benza umemulo. Abanye esikhundleni somemulo benza umcimbi wesilungu okungumcimbi wamashumi amabili nanye. Kwesinye isikhathi kuhlangukubili.

Sekukaningi uthola kwenzelwa umemulo umuntu osemncane ngokweminyaka noma osenengane. Lokhu kuvele kukhombise ngokusobala ukuthi abantu sebeyaphumputha ngaleli zinga lokukhula. Kungalezi zizathu lolu cwaningo lubone kungcono ukuthi

kukhanyiswe ukuthi onjani umuntu omulayo, nanokuthi wemula uma kwenzenjani, nini. Luthole ukuthi umuntu owemuliswayo intombazane esikhulile yaze yafika ezingeni lokuthi isingagana. Akunoma iyiphi nje intombazane okumele yemuliswe. Kumele kube intombi nto engakaze ihlangane nomuntu wesilisa ngokocansi, eziphathe kahle emphakathini, yahlonipha abazali bayo. Ngamanye amazwi itshitshi elemuliswayo. Uyise usuke eyibonga ngokuziphatha kahle, eyitshela ukuthi isikhulile ngaleyo ndlela isingaba nomkhwenyana ngokusemthethweni. Kuyenzeka kwesinye isikhathi uthole ukuthi isuke isinalo isoka esilibonile kodwa nje isilindele usuku uyise ayoyikhulula ngalo. Usuke futhi ebonga nakoyisemkhulu ngokumgcinela ingane yakhe ize ifike kulelo zinga lokukhula. Ubonga kwabadala nje phela kufanele ngoba uma engakwenzanga lokhu ingane ingahle ibe nezinkinga. Phela yibona ebebekhulisa le ngane.

5.1.7 Ukusoma

Kuyaphawuleka kulolu cwaningo ukuthi kudala ukusoma kwakusebenza njengesikhali esihle kakhulu ekugwemeni nezifo ezithathelwana ngokocansi. Umuntu wesilisa osehlulekile wukuzimamba wayephelela ngenhla kwamadolo, wayengalokothi athinte isibaya somnumzane. Konke okwakwenziwa kwakuphelela emathangeni. Esikhathini sanamuhla lapho kudlange khona isifo sengculazi kungayisu elihle kakhulu ukuvuselelwa kwaleli siko.

5.1.8 Ukuyobisa

Kuvela ukuthi ukuyobisa kwakungenye yezindlela eyayidala ukwethembana kulabo ababesuke sebehlelekile ukuzibamba bawela esonweni sokulala. Inkomo yokuhlawula yiyona eyayihlanganisa futhi yenze ukuthi nomhlaba uhlale wazi ukuthi uzibanibanyana uthandana nosibanibani. Lokhu kwakwenza labo bantu bahlale bethembene futhi konke ukwenza kwabo kuhlale kunokucophelela. Kwakunconywa ukuba basome futhi bayalwe ngokuziphatha. Lokhu kukhomba ngokusobala ukuthi uma kugqugquzelwa lokhu bakhona abangazuzeka, bahlengeke kulolu bhuhane oluyisandulela ngculazi.

5.1.9 Iqhaza lamabandla ehlukeni ekulweni nokusabalala kwegciwane lesandulela ngculazi

Ababekhishwe ukuba bazoyiqhuba bakuhumusha Okuphawulekayo ngamabandla ukuthi inkolo yobuKhristu yafika ezweni lase-Afrika nezinguquko eziningi kubantu abamnyama. Abantu abamnyama babemazi uMvelinqangi futhi bemhlonipha. Kuthe kamuva eminyakeni yawo-1835 kwafika le nkolo yobuKhristu. Ithe uma ifika labokabi okwesintu, kwagcina sekuthatheka sengathi uma umuntu enza khona wenza icala elibi kabi. Kancane kancane yaguquka imiqondo yabantu base-Afrika bagcina sebebona okokufika njengento elungile nefanele ukulandelwa. Lokhu kuthuntubezeka komqondo kwaqhubeka njalo izizukulwane ngezizukulwane kuze kube yimanje

Nakuba kunjalo, kuyathokozisa ukwazi ukuthi kulesi sikhathi samanje amabandla amaningi aseyakubona lokhu kuthuntubezwa komqondo womuntu omnyama. Okuthokozisa kakhulu ukuthi lokhu akugcini nje emabandleni ayaziwa ngokuthi awabantu abamnyama kodwa sekusabalele nakulawo ayethathwa ngokuthi awaseNtshonalanga. Atholakala esemshikashikeni wokuvuselela ubuntu, ukuziphatha entsheni engamalungu awo, ukuhlolwa kwezintombi, njengesikhali sokulwa nokusabalala kwegciwane lesandulela ngculazi.

Okunye okuvelayo futhi okuthokozisa kakhulu ukuthola ukuthi ngisho lawo mabandla adume ngokungalandeli izinto ezingamasiko esintu kodwa kuneqhaza elibonakalayo alibambile ekukhuliseni intsha ngezindlela zokuziphatha nokuyixwayisa ngesifo sengculazi, igciwane laso, nokuziphatha ngenhlanzeko.

Kuyaphawuleka ukuthi amabandla amaningi anezinhlelo azihlelile eziphathelene nokuvuselela amasiko esintu, ukunakekela intsha nokuyikhuthaza ngezindlela zokuziphatha, ukuyifundisa nokuyixwayisa ngesifo sengculazi nezinye izifo ezihlobene naso.

Abantu abaningi bacabanga ukuthi ibandla lakwaShembe kuphela elizibophezelele enqubeni yesintu, kanti cha, namanye amabandla asengene shi kulo mshikashika wokubheka ezamasiko nenqubo yesintu ekukhulisweni kwentsha. Singalinganisa ngamabandla afana no-Faith Mission, elingakukhuthazi ukuhlaba, ukuhamba abathandazi nezinyanga, kodwa elingene shi emshikashikeni wokukhuthaza intsha

ukuba ihlale ihlanzekile ebusheni bayo. Kuyavela ukuthi leli bandla liyayifundisa intsha esencane ngamazinga okukhula, ukuthomba nanokuthi iyiphi ingozi umuntu awela kuyo uma engaziphethe kahle esekulelo zinga, nomfana naye uyayalwa ngokweqa iziko nokuhambisana nakho.

Singalinganisa futhi ngebandla lamaKatholika ukuthi nalo kuyavela ukuthi lisemkhankasweni wokuzama ukubuyisana phakathi kwenkolo yobuKhristu nosikompilo lwabantu. Kugqama umshado phakathi kwamasiko namaSakhramente ayisikhombisa. Lokhu kuwuphawu olukhulu olukhombisa ukuzibandakanya kwebandla kwezamasiko.

Mayelana neqhaza lamabandla ekulweni nokusabalala kwegciwane lesandulela ngculazi, okuphawulekayo ukuthi onke amabandla athintwe yilolu cwaningo akhombisa ngokusobala ukuba semshikashikeni wokulwa nalesi sifo. Kunezinhlelo ezikhona ezibhekele lesi simo. I-Presbyterian kuvela ukuthi ikuncoma kakhulu ukuhlolwa kwezintombi, ibandla i-Faith Mission, nakuba lingasho lutho ngokuhlolwa kwezintombi, kodwa liyakukhuthaza ukufundiswa kwentsha ngokuziphatha nangamazinga okukhula. Kuvela ukuthi ngezikhathi ezithile kuba nezinhlelo lapho kumenywa khona izikhulumi ukuze zizochazela intsha ngalesi sifo.

Okunye okuvelayo ukuthi amanye amabandla agxila ekufundiseni abefundisi ngokukhanselisa. Lokhu kusiza kakhulu kulabo abasuke sebethole ukuthi sebenalo leli gciwane. Singalinganisa ngebandla lamaLuthela.

Ibandla lamaKatholika kuvela ukuthi aligcini nje ngokuqwashisa intsha ngegiwane lesandulela ngculazi, kodwa kuze kubizwe ngisho izikhulumi nalabo eselibaphethe igciwane bazokhuluma nentsha. Ibandla leli sekuvele nokuthi selinezizinda lapho kugcinwa khona asebeguliswa yingculazi. Kulezi zizinda bayelashwa baphinde bondliwe ngokomoya.

Ibandla lakwaShembe, ngaphandle nje kokugcizelela ukuziphatha entsheni nokuhlolwa kwezintombi, kuvela ukuthi lisemshikashikeni wokuxoxisana nezikhulu zikaHulumeni ngezindlela ezingenziwa ukuxwayisa intsha ngalesi sifo. Sekuyinto ejwayelekile ukubona abaholi abaphezulu bezombusazwe behlanganyele nebandla lakwaShembe. Lokhu kuyinkomba yokuthi uHulumeni kukhona imizamo ayenzayo ukuxhumana namabandla ekulweni nalesi sifo.

Okunye okuphawulekayo ukuthi amanye amabandla anabaholi bomphakathi abafana nodokotela, amanesi nabezenhlalakahle abakhona emabandleni. Kuvela ukuthi babambe iqhaza elikhulu kakhulu ekuqwashiseni intsha ngaleli gciwane. Bayakhanselisha uma kukhona asebeguliswa noma eselibangene leli gciwane. Lokhu kubukeka kuyinto enhle kakhulu eyenziwa amabandla ehlukeni.

Lolu cwaningo lubuka lezi zinhlelo zamabandla ehlukeni njengezinhlelo ezinhle ukuthi zinganconywa ukuthi kuqhutshekwe nazo. Luncoma lezi zinhlelo ezilandelayo:

- Ukufundiswa kwentsha ngokuziphatha;
- Ukufundiswa kwentsha ngamazinga okukhula;
- Ukugqugquzela ukuhlolwa kwezintombi emabandleni;
- Ukukhuthaza ukuhlolwa kwezinsizwa ubunsizwa bazo;
- Ukumenywa kwezikhulumi kanye nalabo asebenalo leli gciwane ukuba bazokwethula izinkulumo emabandleni;
- Ukusebenziswa amalungu omphakathi achwepheshile, njengodokotela, abahlengikazi nabezenhlalakahle, ukuqwashisa nokukhanselisha intsha nasebeguliswa yigciwane lesandulela ngculazi; kanye
- Nokungenelela kukahulumeni kulezi zihlelo ngokuthi alekelele amabandla ngezimali ngenhloso yokusabalalisa ulwazi ngalesi sifo, njengoba enza kwezinye izinhlangano ezilwisana nalesi sifo sengculazi.

5.2 Isiphetho

Kulolu cwaningo kuyacaca ukuthi umhlaba wonke jikelele ukhungethwe yinkinga yokusabalala kwegciwane lesandulela ngculazi nengculazi uqobo lwayo. Uma abantu abadala nabancane abaphila negciwane lesandulela ngculazi bebalelwa ezigidini ezingashumi amane (40 million), abasanda kuhlaselwa yileli gciwane bebalelwa ezigidini eziyisihlanu (5 million) bese kuthi izigidi ezithi azibe ntathu (3 million) kube asebefile, kukhomba ngokusobala ukuthi inkulu inkinga ekhungethe umhlaba.

Kuyavela futhi ukuthi kusukela saqala lesi sifo sengculazi eminyakeni ye-1981, yonke imizamo esizanyiwe ayikaphumeleli ukusinqoba lesi sifo negciwane laso. Sekukhulunywe kuphindwaphindwa ngokusebenzisa izivikelikukhulelwa/izivikelizifo (amakhondomu), ukwethembeka komunye nomunye nokungazimbandakanyi nakuzimbandakanya kwezocansi, kodwa kunhlanga zimuka nomoya, bayafa abantu.

Ukwelapha kwesiLungu nokwesintu kuze kube yimanje akukakhombisi zimpawu ezinempumelelo ekunqandeni ukubhebhetheka kwegciwane lesandulela ngculazi nengculazi uqobo lwayo. Abelaphi bendabuko baze balibeka ngembaba elokuthi amathambo abo awabatsheli ukuthi iyini ingculazi. Lokhu kukhomba khona ukuthi inkulu inkinga ekhungethe izwe.

Ngokubona ukukhula ngesivini kwesibalo sabantu abafayo ngenxa yalesi sifo, yingakho kulolu cwaningo kunconywa ezinye izindlela zokulwa nalolu bhubhane, izindlela ezifana nokukhuthazwa kokuvuselelwa kwamasiko esiZulu amayelana nokuziphatha, izinkolelo nemikhutshana eyayimihle esikhathini sasendulo ekulweni nezifo ezithathelwana ngokocansi nokukhulelwa kwentsha isikhathi singakafiki. Kuyavela futhi ukuthi sekuphilwa esikhathini sempucuko, kodwa isizwe esihlakaniphile siyaqikelela ukuthi impucuko ayikushabalalisi okwesizwe. Ngaleyo ndlela kunesidingo sokujejeza emuva ngenhloso yokucinga lawo masiko angase asisize ekulweni nalolu

bhubhane kanye nokuvuselelwa kwezimilo. Lokhu kuze kufakazelwe nawuMsimang (1975: iv) lapho ebeka khona kanje:

Uma thina maZulu sithi siphucuzekile masibhekise amehlo emuva sibone ibanga esesilihambile kusukela kobabamkhulu kuze kufike kuleli qophelo esesikulo manje. Zonke izizwe eziphucuzekile zibonakala ngemiqingo yamabhuku omlando, zinokuziqhayisa ngokuningi okuhle okwenziwa ngawokhokho bazo; zinokuningi ezingakufunda ngobuhlakani bawokhokho bazo, kanti ngamaphutha ababewenza zinethuba elihle lokuba zilungise eyazo imendo.

Okushiwo uMsimang kufakazela lokhu okushiwo yilolu cwaningo ukuthi kuvuselelwe lokho okhokho ababekubona kulusizo ezimpilweni zemiphakathi ensundu. Kuyaphawuleka ukuthi amasiko afana nokuhlolwa kwezintombi nezinsizwa, ukusoma, ukuyobisa, imikhosi efana nekaNomkhubulwane nomhlanga, ukuvuselelwa kwakho kungaba nomthelela omuhle kakhulu ekulweni nesifo sengculazi negciwane laso.

Kuyavela futhi ukuthi inkulu indawo engadlalwa amabandla ehlukeni ekulweni nalesi sifo. Amaningi kuyavela ukuthi vele asesemshikashikeni wokulwa nokusabalala kwaleli gciwane. Kuyaphawuleka futhi ukuthi nalabo eselibagulisa leli gciwane amabandla anesandla esikhulu ekubasizeni. Awagcini ngalokhu ngoba kuyavela ukuthi amasiko athile njengawokukhuliswa kwentsha nokwelulekwa kwayo ngamazinga okukhula ayakhuthazwa kakhulu emabandleni amaningi.

Ukuze kube nempumelelo, lokhu okukhulunywa ngakho kuyavela kulolu cwaningo ukuthi uhulumeni kumele azibandakanye ngokugcwele ekuxhaseni izinhlelo ezikhuthaza ukuvuselelwa kwamasiko esiZulu, nalokho okwakuyimikhuba esithathwa njengamasiko esiZulu. Kuyaphawuleka ukuthi uhulumeni ubengakabonakali efaka uxhaso olubonakalayo kulezi zinhlelo. Ukufaka kwakhe uxhaso kulezi zinhlelo ngeke nje kwagwema ukusabalala kwegciwane lesandulela ngculazi kuphela, kodwa kuyosiza ekunciphiseni izinkedama ezigcwele imigwaqo ezizalwa izingane kungakabi isikhathi. Kuyosiza futhi ekunqandeni ukuphuma kwemiphefumulo ephuma nsuku zonke ngenxa yokuhushulwa kwezisu yintsha kanye nokwanda kwabantu kakhulu, okugcina sekukhubaze umnotho wezwe. Kuyosiza futhi ekwakheni abantu abanesimilo esiqotho, isizwe esinobuntu, nesilandela imithetho namasiko aso aphilayo, lesi sizwe esikhalelwa uMngadi (1980: isandulelo) uma ebeka kanjena:

Kungephikwe ukuthi uhambo olude esesiluhambile kusukela eminyakeni yawokhokho, belusihlanganisa nemithetho ethile empilweni yethu. Okuningi kuphenduphendulwe ukuguquka kwezikhathi. Noma kunjalo, iqiniso yiqiniso. Umhlaba usabomele abanesimilo esiqotho, isizwe esinobuntu, nesilandela imithetho namasiko aso aphilisayo. Isizwe njengesizwe ngesibambisanayo, sibhekane nobunzima bezwe, kube wubuzwe baso obunqoba ubutha, sizale izizukulwane ezincela iqiniso konina, zifunde ubudoda koyise.

IMITHOMBO YOLWAZI

1. Imithombo yolwazi ecashuniwe

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**7. Iqhaza lebandla ekulweni ne-HIV/AIDS (Ipha ukufaka izinhlelo ibandla
elinazo zokulwa ne-HIV/AIDS, ikakhulukazi entsheni)**

Bandla liba ne-inkululeko elizinzayo
liba ne-inkululeko ababandakanyisi kubizwa
isikhululo eziqinisekayo ukwenza
ijini HIV/AIDS futhi iyabandakanyisi ababandakanyisi
kubandakanyisi ababandakanyisi ababandakanyisi
suyiphawule ukuthi ababandakanyisi
ababandakanyisi, nababandakanyisi

Nokunye ongafisa ukukubeka

Ukwazi ukuthi ukuthi ukuthi
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NGIYATHOKOZA

IPHEPHA LEMIBUZO

1. Igama nesibongo: ERNEST MDLETSHI

2. Indawo: KWADLANGAZWA

3. Igama lebandla: LUTHERAN CHURCH

4. Limi kuphi ibandla ekuzalweni kabusha kwe-afrika? (unganikeza umlando omfushane ngosekwenziwe yibandla ukuhlangabezana nalesi siqubulo, njengokuthi nje ibandla seliyakubhekela ukunakekelwa

kwamasiko esintu ayekade enganakiwe ngesikhathi esedlule):

AKUKHO IBANDLA ELIKWENZAYO
UKUVUQELELA, FUTHI ASIWA IKHUTHAZI.
IKHONA AMASIKO ANBAXABANI
NENKOLYO BUKRISTU ESINGAWAXWAYI

5. Izinhlango ezikhona ebandleni (njengokuthi kunenzhlango yobaba, njll.) EYOBABA

EYOMAMA

EYABASHA

NGAPHANDLE KWEZINHLANGANO KUKHONA MAMAKHOMISHANI
EFANA NELE HLU/ACOS

6. Izinjongo zenhlango ngayinye (njengokuthi nje ikhuthaza ukuziphatha

entsheni bese uyachaza ukuthi kanjani noma ikhuthaza ukuvuselelwa

kwezamasiko)

EYOBABA - IKHUTHAZA URUQOTHO NEMPILO
EHLANZEKILE

EYOMAMA - NGAPHAZU KOKUNAKEKELA
URUQOTHO ISIYAQWASHISA NAMALUNGELO
ABESIFAZANE

EYABASHA - IGCIZELELA KAKHULU
UKUZIPHATHA NOKUZIGCINA KOMUNTU

DMUSA

7. Iqhaza lebandla ekulweni ne-HIV/AIDS (Iapha ukufaka izinhlelo ibandla elinazo zokulwa ne-HIV/AIDS, ikakhulukazi entsheni)

UKUFUNDISA KABANZI KUQALWE
NGABEFUNDISI BEFYNDISWA NGE-COUNSELLING
KUNAMAKOMITI EMARINGENI ONKE
AQONDENE NALOMIKHAKHA. BONKE
ABANETHUBA LOKUSHUMAYELA BAKHUTHAZWA
UKUBA BALUTHINTE COLUHLAMVU UMANU
ENGAKAYIBOQI INTSHUMAYELO. NOKHO
ASIKHUTHAZI UKUBESHENZIWA KWAMA-CONDOM.

Nokunye ongafisa ukukubeka

IBANDLA LIYAZI UKUTHI LIPHILA
NEZOMBANGAZWE; FUTHI NGOKWEZIBALO
MANINGI AMALUNGU ALELIBANDLA
ANGAMALUNGU EPHALAMENDE; FUTHI
KUWO WONKE AMAQEMBU. ABASHA
BENZELWA AMA-WORKSHOP BATHAMELE
NEMHLANGANO EYENZIWA KWAMASE
AMAZWE

NGIYATHOKOZA

IPHEPHA LEMIBUZO

Abela 11

1. Igama nesibongo: Kubaluleke ngani lokhu kuloluphenyo?
2. Indawo: Kwa-Dlangezwa
3. Igama lebandla: Sacred Heart Catholic Church
4. Limi kuphi ibandla ekuzalweni kabusha kwe-afrika? (unganikeza umlando omfushane ngosekwenziwe yibandla ukuhlangabezana nalesi siqubulo, njengokuthi nje ibandla seliyakubhekela ukunakekelwa kwamisiko esintu ayekade enganakiwe ngesikhathi esedlule):

Ibandla labona iphutha lalo lokuhlakaza amisiko abantu, izinkololo zabo nomnyombo wempilo yabo. Njengamanye kwenzi kante obusemandleni ukuzama ukubuyisana phakathi kwenkolo yobuKristo nesitso mpilo lako bantu - enculturation process - izibonela: Papa eke lapha wemukelwa ngokwesintu; kunobhelo olunye lokubuyisana enculturation: isigqi samaculo sinobuAfrika; kunemiamant obusiwayo yabantu ebandleni ngokwemuntu, ukukhumbula abangasibisi ukudumisa: Santi base Afrika etc. Ngazibonela noma emantlweni noma emantlweni zamachulo zibandla etc.

5. Izihlangano ezikhona ebandleni (njengokuthi kunenzihlangano yobaba,

njll.) zante amalunga anokhela/ubhala abelelele lona kutso imihlangano yobaba, yamama, yentsha, kasontosi kole, yabaganane abasebasha, yezintombi, izihlangano ezincane zamakhelwa, itomidi lokwalusa ibandla etc

6. Izinjongo zenhlangano ngayinye (njengokuthi nje ikhuthaza ukuziphatha entsheni bese uyachaza ukuthi kanjani noma ikhuthaza ukuvuselelwa kwezamasiko)

Zante lezizihlangano zimiselwe ukubhekela izidingo zamalunga aze zante, ezomphokhumulo, unoya, ingama, kubadlilelwan obukhaya kanyalo nokusimamisa ibandla nokwakha imindeni yanakholwa esimeme. Zante lezizihlangano zakulele esisekelweni sokuthi ukholwa netholwa linemvelaphu yalo efanele ukusekelwa ngokobukholwa bayo bebukristo nangokwesintu ingobe uma lokhu kokubili kungashayisane

7. Iqhaza lebandla ekulweni ne-HIV/AIDS (lapha ukufaka izinhlelo ibandla elinazo zokulwa ne-HIV/AIDS, ikakhulukazi entsheni)

Sinezinkhlangano zabasha kumomente amazinga ebandla (Kwi Parish, Diocese & National level) bayaqwashiswa ngababhubha Bayelulekwa, kubizwe izikhuluny, ngisho nalabo eibaphethe igamsane leli bayafika bezokubhubha nentsha. Ibandla ezingeni le diocese une komiti ebhekene nentsha. Kanjalo kuvelisa laba beganwa noma belashwa kama labo asebenziswa yulesisifo eg. Ngase Holy cross Matigulu. Kanjalo naku zvetonke.

Empeleni lelibandla liyaziwa ngokuba elinye lesingqab esingqababho ekusatekela izinga zemiplakathi eg. imfund izibhedlele

Nokunye ongafisa ukukubeka

amaSakramente ayisikombisa ebandla onubudlelwano obu khulu namasiko mpilo ako bantu e.g.

1. Umbhambadiso - imbeleko, ukubikwa kwabaphansi
2. Umqiniso - nako bantu iyagqisa ingane, inkwe imishangu ethize, igcathwe, yegiswe imilo kube nyeya
3. Isakramente eliyinqwale cue lazelatini - ukufakwa ezibhedleli ngokuzingela lakho
4. Impenduko - inkhambuluko ukuya esigcawini kuyo betula icala nokubhuma umlotsho
5. Ungcobo wabagqulayo - ukucamisa umuntu ogulayo uma ehlatselwa isilwane utize adle isibir - aphape somphako wendlala azyibamba esyohlangu abezona wayise ukhulu
6. **NGIYATHOKOZA**
6. UbuPrise - ukukhetha ibizelo/umsebenzi ozovelela kumane ukubekwa uma uzobayinkosi ukuphuthwa uma uzobayinyanga ukunikelwa izikhwama zokwelapha ozonelana ukubuthwa efc kulo yomsebenzi
7. Umshado - ukudingi ncazelo lokhulu!

IPHEPHA LEMIBUZO

1. Igama nesibongo: THEMBINKOSI PATRICK MKHWANA

2. Indawo: DLANGEZWA

3. Igama lebandla: NAZARETH BAPTIST CHURCH

4. Limi kuphi ibandla ekuzalweni kabusha kwe-afrika? (unganikeza umlando omfushane ngosekwenziwe yibandla ukuhlangabezana nalesi siqubulo, njengokuthi nje ibandla seliyakubhekela ukunakekelwa

kwamasiko esintu ayekade enganakiwe ngesikhathi esedlule):

IBandla lamana NAZARETH lihlase ukuba
lize lase AFRIKA, LiLondolozwe amasiko,
kanyenesithunzi sabantu, kanye nezwi
cabantu ukuba likhuphe ikhambi.
Ukuthi izinto zonke mazenziwe enkabeni
kodwa. Sigcine amasiko, utuze silwe
nobululwane okuhkaza isizwe. Sontke.

5. Izinhlango ezikhona ebandleni (njengokuthi kunenzelwano yobaba, njll.) izinhlango zebandla kukhona Omama
baka Fotini, Lapho bekhumbezana ngokufina
Komthetho ekhaya ngobuntu, kanye noBaba
Bona bekhumbezana ngokuthi ukhuleni uJehova, nenkhopho

6. Izingo zenhlango ngayinye (njengokuthi nje ikhuthaza ukuziphatha entsheni bese uyachaza ukuthi kanjani noma ikhuthaza ukuvuselelwa kwezamasiko)

Izingo zenhlango yobaba ikhuthaza
ukuziphatha kwa baFana, nokuhlonipha
Isiko lenkolo, yona ehlose ukwelapha
Isintu. IBuye igcizelele ngokuthi uma
ungumFana noma uwaBaba, kumele ungafiri
ukunukubeza umzimba wakho.

UBaba umhdi webandla Intosi uShembe
Iguzelela ukufhi wonke amanazgrettha
nezihlangano Bawo, mawabemunye, kuMuelingangi

7. Iqhaza lebandla ekulweni ne-HIV/AIDS (Iapha ukufaka izinhlelo ibandla
elinazo zokulwa ne-HIV/AIDS, ikakhulukazi entsheni)

Ibandla lamamazgrettha, njengokwenjwayelo,
linemantombazana ahlolwayo, ukugcina
ubuntombi bawo. UHulumeni uXoxisana
nezikhulu zebandla, ukuba Baqagquzele
ukuziphatha kwentsha, Ngo Oktober ekubleni
temple, kwafika uzwele mkhize (DR) wancoma.

Nokunye ongafisa ukukubeka

Mina njengomunye Oyisakhamuzi Salapha
Emzansi Afrika, ngincoma kakhulu, leti
lengqubo, yocwaningo, lwezehlalakanke,
nokuba silandele umthetho kaMuelingangi,
kanye nemithetho yethu njengesizwe
SamaCiko, Okufanele siciko ze emabandleni
ukuze kuthukululwe Isizwe Ezisingeni.

NGIYATHOKOZA

IPHEPHA LEMIBUZO

1. Igama nesibongo: ZIBANI AN (083 9439387)

2. Indawo: P.O BOX 2210 ESIKHAWINI 3887

3. Igama lebandla: SEVENTH DAY ADVENTIST CHURCH

4. Limi kuphi ibandla ekuzalweni kabusha kwe-afrika? (unganikeza umlando omfushane ngosekwenziwe yibandla ukuhlangabezana nalesi siqubulo, njengokuthi nje ibandla seliyakubhekela ukunakekelwa kwamasiko esintu ayekade enganakiwe ngesikhathi esedlule):

IBANDLA LIKHULUMA NGOKUZALWA KABUSHA
NGOKWENKOLD YOBUKRESTU, UMUNTY ABE YISIDALWA
ESISHA. KONKE EKUDALA KUSEDLULE BESE UMUNTY
ELUNGISA INKAMBO YAKHE. UMUNTY UFUNDISWA
UKWAZI UKUDYAKA IMPILO YAKHE (ONE LIVES
ONCE AND THEN DIES. IT IS IMPORTANT TO MIND
HOW DO YOU LIVE YOUR LIFE - MOTTO FOR THE CHURCH)

5. Izinhlango ezikhona ebandleni (njengokuthi kunenzhlango yobaba,

njll.) HOME AND FAMILY LIFE (EYEZAMAKHAYA)
ADVENTIST YOUTH CORNERSTONE (EZOLUSHA)
HIV/AIDS CO-ORINATOR

6. Izinjongo zenhlango ngayinye (njengokuthi nje ikhuthaza ukuziphatha entsheni bese uyachaza ukuthi kanjani noma ikhuthaza ukuvuselelwa

kwezamasiko)

EZAMAKHAYA ZIUSELELA UBUDLELWANO OBUHLE
PHAKATHI KOMNDENI (COMMUNICATION AND FAMILY WELFARE)
EZOLUSHA ZIDIBINELA ZONKE IZINHLALO ZOKUZIPHATHA
KOMUNTY OMUNYA EKUKA KUZE LIKUBA LITHOLA
NAYE THUBA LOKUFINHELELA EBUDALENI (ADULTHOOD
AND ITS RESPONSIBILITIES

7. Iqhaza lebandla ekulweni ne-HIV/AIDS (lapha ukufaka izinhlelo ibandla elinazo zokulwa ne-HIV/AIDS, ikakhulukazi entsheni)

IBANDLA LIJISIZA INTSHA NGOKUTHI LISEBENZISE
ABANTU ABASEBANDLENI ABABEYIWE EMIKHAKHENI
YEZEMPILO NJENGO DOKOTELA NAMANESI. LABA
BAHLE IZINHLELO ZOKUMEMA ABANYE ABAGQOQO
NDIMA BENGEYHO EBANDLENI LAMA-ADVENTIST UKUBA
BELE PROFUNDISA UKUSHA NGALESI SIFD NEZONYE
(HEALTH PROFESSIONALS ARE INVITED TO ADDRESS THE YOUTH)

Nokunye ongafisa ukukubeka

KUNENHLANGANO YAMAVULANDLELA (PATHFINDERS)
EFUNDISA UKUSHA NGOKUZIPHATHA NOKUKHULA
KOMUNDA UKUZE ABE YISAKHAMURI ESIHLE
(TEACHING THE YOUTH TO BE RESPONSIBLE CITIZENS.
IBANDLA LIGCINELA KAKHULU UKUZIPHATHA KAHLE
UKUNDKUSEBENZISA IJAZI (PROPER CONDUCT THAN CONDOM)
UNQIMBA UKHOMPHELI LIKAMOYA ONGWELE

NGIYATHOKOZA