

ukufudumala, umfaniswano, ukuzivikela elangeni nasemvuleni, isizathu okuyisonasona esimqoka umuntu kungakhathalekile ukuthi owabuphi ubulili akasembathelayo wukufihla **ihlazo lobunqunu** afakwa kulo wusathane ensimini yase edeni.

**Uma isizathu sokwembatha kumuntu ikakhulukazi kowesifazane phezu kwakho konke singafezanga inhloso yokufihla ihlazo lokuba nqunu, lowo muntu uyafana no dayisa ngomzimba kungakhathalekile ukuthi uyakhokhelwa ngalokho noma qha.**

Kunezitho zangasese eziwumgomo wokuqala wokwembatha ukuze umuntu angabonakali njengo nqunu; lezo zifaka phakathi **amakhwapha, amabele, nezitho zangasese nezindawo ezakhelene nazo njengamathanga ingxenye engaphambili noma engemumva**. Iningi labantu besilisa balawulwa yizo lezizingxenye ukuthi bazithole sebeba kwingcindezi yokwenza

ubuhlobo abahlose kakhulu ucansi kunobuhlobo bomshado.

Umuntu wesifazane ogqoke washiya amabele engagqibekile ngokuphelele, kanjalo namathanga engagqibekile ngokuphelele, noma isembatho akesembethe senze kube lula ukuthi umumo (*shape*) wamathanga ubonakale njengokugqoka izikhinjana zangaphansi (amadilozi) okwenziwa abantu besifazane asebephelwe wunembeza, izimbeko, ukuzihlonipha, nokuhlonipha abantu abaphila nabo emphakathini.

Lowo muntu ukhomba ukuthi unesifiso sokuveza nalengxenye okusale kancane ukuthi ivele nakuba embethe. Nalezi akazigqoke wazipaqaza ukuze kungabi namehluko uma egqokile noma engagqokile.

Lokho kwenza owesilisa obukayo anyanye uma kunyanyisa, noma ayengeke uma kuyenga njengoba kuvamise kanjalo isikhathi esiningi ebese egcina ezithola ekwingcindezi yokwenza ubuhlobo akahlose kakhulu ngabo ucansi.

Kunezizingxenye zomzimba ezishiywa zisobala noma zingambathisiwe ngokuphele ngumuntu wesifazane odayisa ngomzimba noma **amayenga ndoda** ukuze kuyengeke abantu besilisa akabadayisela umzimba ngenxa yokubazi abantu besilisa ukuthi babuthakathaka uma bevezelwe lezongxenye zomzimba noma ngabe kusale kancane ukuthi zivele lezongxenye zomzimba.

Abantu besifazane kade bekwazisa ukwembatha bafihle lezizingxenye zomzimba eziveza ubunqunu babo, kodwa **ukufika kwentando yeningi yafike yaqeda unembeza, izimbeko, ukuzihlonipha kanye nokuhlonipha abanye abantu ngezembatho abazembathayo**. Into ebadukise bababangingi, cishe bonke bazi ukuthi bahle uma beveze lezizingxenye ezivezwa ngamayengandoda uma efuna ukuyenga abantu besilisa balale nabo bathole imali ngalokho. Kubuye kube nezinsolo futhi zokuthi iningi labo laba abangqoka ngaloluhlobo olwenza bengahluki kumayenga ndoda, kusuke kuwukuyenganga wona madoda, kodwa bewayengela ukwenza ubuhlobo nawo,



ngoba cishe bonke abantu besifazane bagqoka njengawo amayengandoda okwenza ukuthi abantu besilisa begcine besengcinezini yokwenza ubuhlobo bezocansi nabobonke abaseduze nabo yize bazi kakhe kamlhophe ukuthi ngeke babashade.

**Lesisenzo sokwembatha ngaloluhlobo kwabesifazane, lunomthelela omkhulu lokuncipha kwemishado, ukushiya ezikoleni kungaqediwe, nokwanda**

**kwesifo sesandulela ngculazi kanye negculazi uqobo lwayo.** Abantu besilisa bazithola besengcinezini enkulu efanayo nokuthi basesiswini lapho begaywa ngoketshezi (*gastric juices*) lokugaya ukudla bengenayo indlela yokubalekela lesosimo abazithola bekuso ngaphandle kokuthi

belandele ukuthi bayengelwa ukuthi benze ini ngoba vele nemizwa isuke ivuma ukuthi benze lokhu abasuke beyengelwa ukuthi bakwenze.

Lesisenzo singachazeka ngeminye yemithetho yokuhlalisana nabanye abantu ngokuthi ukuhlukunyezwa

ngokocansi (*sexual harassment*).

Kodwa into ebuhlungu , eyenza kuvuke ungabazane neqeda ithemba kubuholi obukhona njengamanje isenzo esihlasimulisa umzimba esenziwe abanye bongqongqoshe abasebuholini obukhona wukuthi babonakale nabo begqoke ngendlela yokuyenga amadoda lokho bekwenzela ukugqogquzela abantu besifazane ukuthi bakhululekile ukuqhubeka nokugqoka ngaleyondlela ehlukumeza abantu besilisa nephoxa isizwe, iphinde iqede isimilo nokuziphatha.



**abantu besilisa bezwakalise indlela abahlukomezeka ngayo uma abantu besifazane begqoke ngalendlela ngokuthi bathuse omunye obegqoke kanjalo ngoswazi oluncane, obekuyinto ebingasaqali nokho.**

Lesisenzo songqongqoshe sithumele imibiko eminingi ngesikhathi esisodwa njenga lena elandelayo:

- Umthetho wentando yeningi wenzelwe ukukhulula umuntu wesifazane nezingane, ukuze kucindezeleke owesilisa.
- Ukwanda kwengculazi kwengculazi kuyinto ethakaselwayo wubuholi bezwe.
- Ukulahleka kwezimilo entsheni kuyinto engenye yamaphupho kahulumeni ophetheyo.
- Ukudayiswa komzimba kusekelwe kuwo umbuso noma uhulumeni ophetheyo, ngenxa yokubonakala kongqongqoshe bephumela obala ngokusekela ukugqoka kwabesifazane okungahluke nakancane nomuntu wesifazane

oyenga amadoda ewayengela ukulala nawo ukuze athole isinkwa sokuphila

*Noma uhulumeni angalatha yiphi umthetho, kodwa lokhu kuyiswelele uma esathola indlela yokubhubhala, nokugqoka imitha nezizwe unembeza, isimilo, ukuzibhambisa nokubhambisa bayo abantu.*

Ubukhona bukalohulumeni wentando yeningi bubukeka buzosibhambisa isizwe lusebenzisa amandla nobuchule bokuthi benze sengathi bayasisebenzela isizwe kanti baletha intuthuko yembozwe noma igqokiswe ngokufa.

Liya nokuya liphela ithemba ngokulunga kwezinto kulohumeni ophetheyo njenga manje, okwenza kube kubi kakhulu, wukuthi kusentshenziswa abantu besifazane nezingane kanjengoba baziwa ukuthi basheshe bakholwe kalula yinoma yini, konke kwenziwa ngenxeba lokuthi bayavikelwa.

Lokhu kusenza sibe sencupheni yokulahlekelwa yikusasa, ngoba lelinxeba

akangena ngalo kubantu besifazane nezingane uhulumeni lokubonisa ukubavikela nokubakhulula, lokhu kukhombisa ngokusobala ukuthi umiswe yivoti lalabantu ngenxa yezinto okubonakala sengathi zinhle emehlweni abo kodwa ezibabhubhisayo ngisho nokubhubha kwanguna phakade.

Sikhuluma nje isililo sabazali bezingane asikapheli ngemithetho ede ilethwa unyaka nonyaka okubukakala kuhloswe ngayo ukubhujiswa isizwe ngayo.

Leyo mithetho yile eyaqeda ukusentshenziswa koswazi ezikoleni (*corporal punishment*), nokuqedwa kwemithandazo khona njalo belu ezikoleni, okuyinto eholele ekutheni intsha eningi ikhulelweni ezikoleni, ukungena kwezikhali zingena nabafundi ukuze zibulale othisha nabanye abafundi ngazo ezikoleni, kanye nezidakamizwa, kuphindwe kuthiwe azingakhuthuzwa izingane uma zingena esangweni okuyinto eletha isithombe esicacile ukuthi mukhulu umthwalo uhulumeni akanawo wokuqeda ikusasa nezimpilo zabantu abasha. Okubuhlungu kakhulu wukuthi usebenzisa

besifazane, kanjalo nezingane , ngoba zingakwazi ukuzithathela izinqumo eziphusile ngekusasa nezimpilo zazo.

Akukakapheli minyaka yena lohulumeni enikele isizwe kwi ngculazi ngokuthi abeke imithetho ethi intsha inelungelo lokuyohlela umndeni ngaphandle kwemvume yomzali , emveni kwalokho waqinisa amaxhama alokho ngokuthi akhiphe neminye imithetho efana nayo lena ethi :

ōintsha ingahamba iyocela ukubulawelwa izingane zazo eyizikhululwe ngaphandle kokuxoxisa nomzali ngalokho, **qaphela** ukuthi lokho ukusho kumuntu ongakwazi ukuzithathela izinqumo eziphusileyo ngoba usemncane, okuwukuthi ngisho engesemncane ngeminyaka kodwa kuyinto engququzela ukufa kukanembeza nokungamesabi uNkulunkulu.

Amaxhama okwandisa ingculazi abonakele futhi uhulumeni ekhipha imali edume ngokuthi

ōeyeqoloö, akayibiza ngokuthi eyesondlo sabantwana , akayinikeza izingane ezizele,

lokho osekuze kwagcina isizwe sesisebenzisa lelo thuba ukuthi intsha izale kakhulu ukuthi ithole imali eningi , ngenkathi kwenzeka konke lokho, nengculazi ayizibekile phansi, nayo iyadla, nezikole ziyashiywa ngenxa yokuzala nokugula, nokungaphatheki ngoba indlela yokuqondisa izigwegwe ngoswazi kayisavunyelwe.

Kunzima nokukhala, nokungamvoteli lohulumeni wentando yeningi kubantu ngoba baphonselwe iqatha elizwakalimndani kanti ngaphakathi linobuthi obubulalayo.

Uma umuntu engaphawula ngezenzo zikahulumuneni eziholela izwe ophathe

Angeke aze aqede, ngoba ngikhuluma nje intsha encane nendala ifa usuku nosuku iphinde ibhuqabhuqwe yizifo nezinkinga ngenxa yezidakamizwa ezisuke ziqale kancane ngalesisidakamizwa esikugwayi okuthiwa yi *nocortine*, uphuzo olunamandla konke osekuveze isithombe esiphelele ukuthi akunankinga ukuthi kungena , kuphinde kufe abantu abangakanani bebulawa yizidakamizwa

notshwala inqobo nje uma uhulumeni esadla ngalokho. Lokho nabo abantu abakuboni ngoba bathumbekile. Abantu bafa bephele beluthwe egameni lentuthuko baphinde befe baphele beluthwe yizinto ezibizwa ngokuthi ziyi *entertainment*.

Konke lokhu kusibuyisela ekutheni kwakuncono ukuphila ngesikhathi sombuso wengcindezelo ngoba noma ngabe sasikhona isihluku, kodwa, sasingazikhiphile isisekelo nezikhonkwane ezivikela ikusasa nokusimama kwesizwe, okufaka phakathi uNkulunkulu, isimilo, ukuziphatha, ukuzihlonipha nokuhlonipha abanye abantu.

Alingabazeki ukuphuma ngomlomo igama elithi ; abantu abaphephile neze kulohulumeni wentando yeningi uma uwuqhathanisa nohulumeni wencindezelo. Lokhu kucaciswa yisimo sencindezelo ebhikiswe esizweni ngenkathi kushicilelwa imithetho egunyaza ukubulawa kwezingane zisesezibelwethweni zonina bazo, ukunikelwa kwentsha ezidakamizweni, ukuqedwa kwezimilo nokunye okuningi .

isanda kuphumela obala ngokuthi ifuna kwenziwe kube semthethweni ukudayisa ngomzimba ,lokho bekusho bengena ngenxeba lokuthi bavikela abasifazane okusuke kuthengwa kubo umzimba. Lokhu kumele kumxwayise kakhulu okholwayo ebese kumkhumbuza izwi elithi:

“...*maye kuwe mhlaba nakuwe lulwandle, ngokuba uSathane wehlele kini enolaka olukhulu, azi ukuthi unesikhathi esifushane!*” *Isambulo 12:12*

Lelivesi lenza kube sobala ukuthi kahle kahle lesi yisenzo sika Sathane sokwenza isiqiniseko sokuthi kufa abantu abaningi ngesikhathi esifishane beqedwa yingculazi nezidakamizwa. Kuyimanje nje kunemikhankaso eminingi eqhutshwayo ye *circumcision* nayo ekwenza ubone ngokusobala ukuthi kuphuthunywa isibalo sabantu abaningi abafa bebulawa yingculaza bengazani neNkosi uJesu.

Isizathu esisentshenziswayo uma kwenziwa yona I *circumcision* wukuthi

amathuba okuthola ingciwane aba mancane.

Ngenkathi abantu abasha begijimela ekulaleni bengashadile begququzelwa yithemba lokuthi azoba mancane amathuba okuthola igciwane, umbuzo osalayo yilo othi bangaki abebezama ukuzibamba benede bezwa isethembiso samathuba amancane okuthola ingculazi nabo baqala bazibandakanya ezenzweni zoncansi.

Into esala ingachazekile ngalamathuba amancane okuthola ingculazi wukuthi

**“ Kunini lapho umuntu ozibandakanya kwezocansi akabona khona uma ithuba lona leli elincane selifikile ukuthi selifikile ebese engalwenzi ucansi ngalelolonga”**

Cishe abantu abathanda ukuqwashiseka bengaqwashiseka babone ukuthi uyazuza ozuzayo ngenkathi bona befa bebulawa yizifo nezinkinga.

Lokhu kusho kwe *ANCWL* ukuthi bafuna kube semthethweni ukudayiswa

ngomzimba kubantu besifazane kuletha isithombe esisobala ukuthi cishe izinga ingculazi ebulala ngayo abantu ayikafiki lapho ifuneka khona.

Uma sekusemthethweni kusobala ukuthi kuzoba nezakhiwo noma angabe yikuphi lapho abantu bezodayisela khona begunyazwe wumthetho. Nama bizinisi okudayisa umzimba asemthethweni azoba maningi kanjalo negciwane nalo lizoyifeza inhloso ngqangi yakho konke.

Yonke lenkululeko abantu abanikezwa yona yokuzifaka ekufeni bebhokile ibenza beye bemagange ukuyovotela bona lababantu abababeka encupheni yokufa besebenzisa igama lokuthi bayabavikela.

Lokho ke kusibeka ekutheni nabo laba abavotayo ngeke nabo besale esijezisweni esizayo. Nabaqhubeka bemise ngamavoti lombuso esingawuchaza ngokuthi ochitha igazi labantu , nabo bazibeka encupheni yokuthola isijeziso esifanayo nalabo ababavotelayo. Linye ikhambi kukho konke lokhu: “ *ukwemukela uJesu njengeNkosi noMsindiso kube ukuhlengwa!*”



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