

**UKUVEZWA KWENDIKIMBA
YENGCU LAZI ENOVELINI KA M. E.
WANDA, ETHI, “KUNJALO-KE”**

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**UKUVEZWA KWENDIKIMBA YENGCULAZI ENOVELINI KA M. E.
WANDA, ETHI, “KUNJALO-KE”**

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**UMQULU WOCWANINGO OWETHULWE UKUFEZA IZIMFANELO
ZEZIQU**

ZE:

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Ukufunga

Mina Thembeni Elizabeth ngiyaqiniseka ukuthi:

- i. Lolu cwaningo lungumsebenzi osungulwe waphothulwa yimina uqobo lwami, ngaphandle kwezindawo lapho okucashunwe amazwi ababhali abathile base bevezwa.
- ii. Lolu cwaningo alukaze lwethulwa kwenye inyuvesi ukufezekisa umsebenzi weziqu ezithile.
- iii. Lolu cwaningo alunalo ulwazi noma umsebenzi womunye umuntu.
- iv. Lo msebenzi awunalo ulwazi olucashunwe ku-intanethi lwananyathiselwa njengoba lunjalo.
- v. Imibono nemiqondo yababhali abathile isetshenzisiwe kulolu cwaningo
 - Ngokucaphuna amazwi enjengoba enjalo, kwavezwa ukuthi atholakale kuphi.
 - Ngokuwasebenzisa esehunyushiwe kwase kuyavezwa ukuthi athathwephi/ acashunwephi.
 - Ngokuhumusha abakushoyo kwavezwa umbhali nekhasi lencwadi.

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Isethulo

Ngethula lo msebenzi kubazali bami abangasekho emhlabeni ubaba uGoli Samuel nomama uTomkulu Maina Nkabinde, abafowethu nodadewethu ngokulamana kwabo, uMoses, uSarah, uSipho, uNonhlanhla, noGalina. Ngiwethula nakuzinyobulala wami, indodana uSibusiso Manqoba Mzwakhe Tshabalala.

Amazwi Okubonga

Uma kuthiwa ukwanda kwaliwa umthakathi, kusuke kushiwo uma ubuka emuva kubantu ababe yisibani empilweni yakho, bese uhalalisa ngokuphosa kwabo esivivaneni. Ukubonga kwami kuya kuSolwazi A. M. Maphumulo, umeluleki wami ongicathulise kunzima. Ngilapha engikhona nje namuhla amagalelo kaMashimane! Ume njalo baba!

Okunye ukubonga kuya kudadewethu uBoniwe Xaba. Odadewenu akusibona ozalwa nabo endlini kuphela. Ngibonga ukungeseka komndeni wakwaXaba wonke kusukela ekuqaleni kuze kube yimanje. Ngeswele imilomo boShwabada.

Ekugcineni ngibonga uSomandla ngempilo angiphe yona, isineke nokubekezela ekwenzeni lo msebenzi obungelula neze. Noma indlela isikhuphukela, ube nami uJehova kulo msebenzi. Imihla yonke yokuphila kwami, ngiyohlala endlini kaJehova kuze kube phakade, AMEN.

Iqoqa

Kuningi osekwenziwe uhulumeni waseNingizimu Afrika ukuqaphelisa abantu ngalesi sifo ingculazi. Imisakazo, amaphephandaba, amaphephabhuku kanye nomabonakude bahluba udlubu ekhasini beluleka ngezindlela zokugwema ukwesuleleka ngalolu bhubhane. Kubukeka sengathi imiphakathi ayikaxwayiseki ngokwanele ngoba abantu basafa okwezintuthwane yilesi sifo. Abanye bame ngokuthi kuyashiwo eBhayibhelini ku-2Tim 3:1-9 ukuthi ngezinsuku zokugcina kuyoba nezifo ezingelapheki ngakho akukho abangakwenza ukuzaphula kulo mlilo. Engani bakholelwa ekutheni yizo izinsuku zokugcina lezi esiphila kuzo.

Ababhali abaningi bemibhalo yesiZulu esikhathini esiphambilini bebenokuyishalazela indikimba yengculazi emibhalweni yabo. Kepha kamuva nje sebeke babhala ngayo ukuze abafundi bemibhalo yesiZulu bathole ukwalulekwa. UMsimang (1986: 135) uthi:

Ukushicilela umbhalo wesiZulu akusikona nje ukubhala
indaba, kepha enye indlela yokwethula isibuko
umphakathi okufanele uzibuke kuso.

Kuyiqiniso ukuthi izindikimba okubhalwa ngazo zithathelwa empilweni ephilwa imiphakathi ngaleso sikhathi. Yingakho imibhalo inendikimba eyemene nesizinda.

Nakuba isikhonyana imibhalo yesiZulu emayelana nendikimba yengculazi, kepha ayikandi kakhulu. Okunye okuphawuleka ngenkathi sifika lesi sifo ukuthi izimpawu zaso zathi azifane nogcusula okuyisifo esithelelana ngocansi naso. Kwake kwaba khona le nto yokuthi isifo sengculazi njengoba sifike siyigama lesiNgisi nje asibaphathi abantu abamnyama. Ngalezo zikhathi kwaziwa ngalesi sifo abantu abasha babethi igama elithi AIDS liyisifinyezo esimele ukuthi “*American Ideas of Discouraging Sex*”. Okungukuthi ngokwabo babebuka kuwumdlalo nje lo oshiwo ngalesi sifo.

Inoveli yethula izimo abantu ababhekana nazo nsuku zonke ezimpilweni zabo. Lokhu kuyiqiniso elingephekiswe ngoba isifo sengculazi ngisho singamphethe umuntu kodwa ngandlela thize sithinta wonke umuntu, kungaba isihlobo sakho esihaqwe yileli gciwane noma ilunga lomndeni. Isibonelo salokhu abazali bakaDumazile, bona

akuveli embhalweni kaWanda ukuthi banaso lesi sifo kodwa bayathinteka ngoba indodakazi yabo iyagula ibulawe yilesi sifo.

Okubalulekayo ukuthi abantu bangafunda ngamaphutha enziwa umlingiswa othile embhalweni ukuze bona bangabi isisulu saleyo nkinga noma saleso simo. UWanda lapha akavezi abanye abalingiswa bethola izifundo kwabanye ngengculazi okungukuthi izifundo ziqonde ngqo kubafundi benoveli.

UVan Dyk (2012:4) yena uthi:

The origin of HIV: There were many speculations and theories in the early days about the origin of Aids epidemic. Some of these theories stated that Aids was not a new disease but that it has been present for centuries in Central Africa where it remained undetected because of the lack of diagnostic facilities. Other theories blamed the polio vaccine as a cause of Aids, because Polio vaccines were produced on cell cultures from kidneys of African green monkeys in 1950's.

Kungumbuzo ojwayelekile ukuthi savelaphi sona lesi sifo? Ngalo mbuzo abantu basuke bengaqondile indawo esavela kuyo, kepha basuke befuna ukwazi ukuthi saqala kanjani. Echaza ngenhla uVan Dyk (2012) uthi kuwukufunisela nje ukuthi saqala kanjani ngoba abanye bathi satholakala ngokusebenzisa izinso zezinkawu okwakwenziwa ngazo umjovo wokugomela uvendle.

Izifinyezo nencazelo yazo

AIDS- Acquired Immuno-Deficiency Syndrome

HIV- Human Immunodeficiency Virus

UNAIDS – Joint United Nations Programme on HIV/AIDS

WHO – World Health Organisation

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IS AHLUKO 1

UKWETHULWA KOCWANINGO

1.1 Isingeniso

Lesi sahluko singenisa ucwaningo, sethule intshisekelo nezinhliso zocwaningo, indlela yokuqhuba ucwaningo, imibono yongoti ngesihloko, abazohlomula kulolu cwaningo, uhla lwezahluco, okuzuzwe umcwaningi kulesi sahluko kanye nesiphetho.

Uma kuphathwa leli gama “ingculazi” akekho ongazi ukuthi yini leyo. Nengane encane iyalazi nakuba imininingwane ngalesi sifo ingeke yayazi. Isizathu sokwaziwa kwalesi sifo ukuthi kuningi osekwenziwe uhulumeni waseNingizimu Afrika ukuqaphelisa abantu ngengculazi. Imisakazo, amaphephandaba, amaphephabhuku kanye nomabonakude bahluba udlubu ekhasini beluleka ngezindlela zokugwema ukwesuleleka ngalolu bhuhane. Yingakho abadala nabancane benolwazi ngalesi sifo.

1.2 Isethulo socwaningo

Kubukeka sengathi imiphakathi ayikaxwayiseki ngokwanele ngoba abantu basafa okwezintuthwane yilesi sifo. Abanye basemukele lesi sifo nokungelapheki kwaso ngoba beme ngokuthi kuyashiwo eBhayibhelini ku-2Tim 3:1-9 ukuthi ngezinsuku zokugcina kuyoba nezifo ezingelapheki ngakho akukho abangakwenza ukuzaphula kulo mlilo. Engani bakholelwa ekutheni yizo izinsuku zokugcina lezi esiphila kuzo.

Ababhali abaningi bemibhalo yesiZulu esikhathini esiphambilini bebenokuyishalazela indikimba yengculazi emibhalweni yabo. Kepha kamuva nje sebeke babhala ngayo ukuze abafundi bemibhalo yesiZulu bathole ukwalulekwa. UMsimg (1986: 135) echaza ngokubhalwa kwemibhalo yesiZulu uthi:

Ukushicilela umbhalo wesiZulu akusikona nje ukubhala indaba, kepha enye indlela yokwethula isibuko umphakathi okufanele uzibuke kuso.

Kuyiqiniso ukuthi izindikimba okubhalwa ngazo zithathelwa empilweni ephilwa imiphakathi ngaleso sikhathi. Yingakho imibhalo inendikimba eyemene nesizinda.

Esibukweni esiyimibhalo esishiwo uMsimang (1986) imiphakathi akulindelekile ukuthi igcine ngokuzibuka, kepha ithole izifundo kuso. UMsimang uchaza ukuthi ngaphambi kokuthi babhale izindaba ababhali basuke bebone isimo esithile emphakathini. Leso simo kungaba isimo umphakathi odinga ukuqasheliswa ngaso noma ukufunda kuso. Okuchaza ukuthi imibhalo inegalelo elikhulu ekulungiseni okonakalayo emphakathini. Phela isibuko usisebenzisa ukuzicwala ukuze uthi uphumela ngaphandle kubantu ube usunesiqiniseko sokuthi unjani, noma unesiqiniseko sokuthi uyabukeka.

UMaphumulo (1995:53) yena uchaza umbhalo oyinovele kanje:

Inovele iyindaba ende enohidehide lwezigameko zangempela, ikakhulukazi ngezigigaba zempilo yemihla ezihlanganiswe ngendlela yokuthi zonke ziphelele esicongweni esisodwa. Inovele ingachazwa ngokuthi iyingxoxo eqanjweyo esinikeza amaqiniso ngempilo eyenzeka kubantu okukhulunywa ngabo. Inobude obululiwe obuphathelene nesikhathi kanye nesisusa okuyisona esikhulisa indikimba ethile yendaba.

Izigigaba ezibalulwa uMaphumulo (1995) ezethulwa umbhali wombhalo oyinovele yizona lezi esizibona zenzeka emiphakathini mihla yonke. Umbhali ngokuzifaka enovelini uveza ubuqiniso bazo ngempilo yemiphakathi. Nendikimba njengoba echaza umbhali ngenhla ingukuziphatha komphakathi afuna ukuqaphelisa ngayo umbhali.

Njengoba indikimba ecwaningwayo iyingculazi kusho ukuthi umbhali ufuna ukuqaphelisa ngayo. Imibuzo ebuzwa yilolu cwaningo yile ethi:

- Obani abaqasheliswa?
- Kungani umbhali ebaqaphelisa?
- Yini engenziwa ukuvikela lesi sifo?

Lolu cwaningo lwenza khona impela okuchazwa uMsimang (1986) noMaphumulo (1995) ngemibhalo yesiZulu, ukuthi kungani umphakathi uqasheliswa ngale ndikimba yengculazi. Lapha kulolu cwaningo kubhekwe izembe eliyingculazi ligenca abanecala nalabo abangenacala. Uma umcwaningi ethi, 'abanecala' uqondise kulabo ababudedengu kwezocansi, abanabalingani abangaphezu koyedwa kwezocansi. Kanti

uma ekhuluma 'ngabangenacala' usho abantu abanomlingani oyedwa kwezocansi, abathembekile kulobo budlelwane ngoba belisaba igciwane lengculazi.

Laba balingiswa abacwaningiwe bahlelwe ngobulili babo, ngendlela abaziphatha ngayo kanye nezizathu ezenza sithi babudedengu noma bayizisulu zokusuleleka ngalesi sifo. Lokho kutholakala ezahlukweni eziyingqikithi yalolu cwaningo.

1.3 Izinhliso zocwaningo

Inhlosongqangi yalolu cwaningo ukufumana ulwazi olunzulu ngezizathu eziholela ekwandeni kwabantu abesuleleka ngegciwane lengculazi. Nakuba sekusatshalaliswe kangaka ulwazi ngalesi sifo, abantu basafa okwezimpukane. Yini isizathu salokho? Lolu cwaningo luthombulula leyo nzukazikeyi.

Okunye okususe umcwaningi phansi waba nogqozi lokwenza lolu cwaningo ngale noveli kaWanda yingoba enenhloso yokuhlwaya indlela imiphakathi engagwema ngayo lesi sifo. Umcwaningi uzothathela ezenzweni zabalingiswa abaphathwa ingculazi kule noveli, abheke inkambo nokuziphatha kwabo bese echaza ukuthi bebengasigwema kanjani isimo sokusuleleka ngalesi sifo.

Okwesithathu okuyinhloso yalolu cwaningo ukufundisa imiphakathi ngokwamukela labo asebehaqwe yilesi sifo. Kusekhona ukuhlukumezeka kwabaguliswa yilesi sifo, nakhona embhalweni kaWanda kuyavela. Yingakho umcwaningi ebe nentshisekelo yokweluleka isizwe ngalesi sifo, nangokunakekelwa kwalabo asebegula.

UWanda wethule okuyiqiniso okwenziwa abantu mayelana nodaba lwengculazi ngoba kuyavela kuWanda (2008:111) ukuthi abantu sebeyazi ngalesi sifo, uMaMdinsila noMaMjwara bakhuluma ngokuthi uma uthola umasihlekisane kufanele niye kohlola igazi ngaphambi kokuya ocansini. Bayaqhubeka bathi uma uhamba ubhabhalala uzisola emva kwendaba.

Lokhu abakuxoxayo kuveza ukuthi sebenalo abantu ulwazi ngalesi sifo, futhi bafundisekile ngaso. Uma abantu besifazane abazihlalela endaweni yasemaphandleni kuyona le noveli bekhuluma kanje kusho ukuthi sesicijisiwe isizwe mayelana

nokugwema ingculazi. Pho kungani abalingiswa abathile kuyo le noveli bebulawa yilesi sifo? Imibuzo enjalo iyaphenduleka ezahlukweni eziyingqikithi yocwaningo.

1.4 Izindlela zokwenza ucwaningo

Ucwaningo olwenziwayo luzokwenziwa ngendlela yekhwalithethivu, okuyindlela eyemene nempilo yabantu. Le ndlela yokucwaninga ibheka umuntu ngayedwana, umndeni kanye nomphakathi. Njengoba umcwaningi ebheka ukugasela kwalesi sifo emiphakathini, uhlaziya okwenziwa abalingiswa abasetshenziswe enovelini kaWanda, ngamunye umlingiswa ehluza ngokweminyaka yakhe, izinga lemfundo, indawo akhulele kuyo konke kuhambisana nemfundiso akhule ngayo. Lokhu umcwaningi ukwenzela ukuthola ingonyuluka mayelana nokuziphatha kwalowo mlingiswa okuholele ekutheni aze asuleleke ngegciwane lengculazi.

UBricki (2007:4) uthi le ndlela yokwenza ucwaningo ithombulula impicabadala ehambisana nendlela abantu abaziphatha ngayo. Kulolu cwaningo le ndlela ingena khaxa ngoba kubhekwa ukuziphatha kwabalingiswa okuholele ekutheni batheleleke ngesifo sengculazi. Okunye ukuthi lesi sifo abanengi abakholwa ukuthi siyabulala. KuWanda (2008:85) uMaNzimande uyakuveza ukuthi umyeni wakhe akathembekile kuye, njengoba naye uDumazile engathembekile kuSithole ethandana noMthovovo kodwa uSithole engazi. Lolu chungechunge lokungethembeki luthubeleza njalo kugcine sekugule kwafa abantu abanengi. Ukukholwa ukuthi lesi sifo siyabulala umuntu nomuntu ubona akholwe ngoba esebona esegula.

UBricki (2007:5) le ndlela iveza izinkolelo zabantu, yenza ocwaningayo aqondisise imidlinzo kanye nezivuvaba zempilo umuntu aseke wanqwamana nazo. Umcwaningi uzobheka nendlela abalingiswa abesuleleka ngegciwane lengculazi abaziphatha ngayo, indlela abacabanga ngayo, nendawo nabantu abaphila nabo. KuWanda (2008:89) uMaNzimande uyasibethela isipikili ngokungaziphathi kahle kukaSithole aze alipathe igama legciwane lengculazi imbala, asho nokuthi ukuhamba bebbhabhalala oSithole kuyogcina kubabulele. USithole ubukeka enganandaba nobungozi balesi sifo ngisho eseqasheliswa umkakhe ngaso. Le ngqondo anayo uSithole izoba ngesinye sezihloko ezingumgogodla walolu cwaningo.

Kanti ngokukaPatton (1990:152) le ndlela yokucwaninga iyisendlalelo solwazi, iphinde ibuke nendlela izinto ezisebenza ngayo emhlabeni. Lokhu kuyahambisana nesihloko somcwaningi ngoba uhlaziya okwenzeka kubantu ngqo ezimweni zabo zothando. Kuliqiniso okushiwo uPatton ngoba ukufunda nokucwaninga ngale noveli kuyisisekelo sokuxwayisa ngobungozi bokuba budedengu kwabalingiswa, okuzosetshenzelwa phezu kwaso ekuqapheliseni imiphakathi ngalesi sifo. Ngakho-ke ikhwalithethivu iyahambelana nalolu cwaningo.

Umcwaningi uzosebenzisa izincwadi eziqukethe ulwazi ngale ndikimba abheke namajenali kanye nolwazi oluthothakala ku-intanethi, bese eluhlaziya ngokuhambisana nendikimba yengculazi evezwe inoveli kaWanda.

1.4 Imibono yongoti ngalesi sihloko

Ayiminingi kakhulu imibhalo yesiZulu esike yashicilelwa ekhuluma ngesifo sengculazi. Ababhali besiZulu abavamile ukusebenzisa le ndikimba yengculazi emibhalweni yabo. Umcwaningi uzobalula imibhalo embalwa ayifundile bese echaza ukuthi ihluke ngani kulo mbhalo awucwaningile. Le mibhalo iyizincwadi zemibhalo ezinendikimba yengculazi. Imiqulu yocwaningo edingida le ndikimba iseyindlala kakhulu, ngakho umcwaningi akayisebenzisanga.

1.4.1 Indaba emfushane ethi, “Ilanga Elishonayo”

Encwadini N. G. Sibiyi(1988) enezindaba ezimfushane esihloko sithi, “Ikusasa Eliqhakazile”, kunendaba emfushane ayibhalile esihloko sithi, “Ilanga Elishonayo”. Le ndaba emfushane ikhuluma ngezithandani ezitholana emva kokuthi zikade zadukelana. Lezi zithandani okunguSibusiso noSizakele ziba nenkulu injabulo emva kokutholana.

NesiZulu siyasho ukuthi amanzi lapho ake ama khona aphinde ame futhi. Ngenxa yokuthi lushunqa uthuli uthando phakathi kukaSizakele noSibusiso bazama ukukhathula isikhathi esichitheke besadukelene. Babelibona liqhakazile ikusasa labo, bezoqala lapho ababegcine khona kanti ababuzanga elangeni, uSibusiso uzoya

kwadokotela, bese enqwamana nezindaba ezibuhlungu zokuthi unegciwane lesandulela ngculazi. Ilanga lizishonela kanjalo lezi zithandani.

Kwenzeka okuhlukile enovelini ecwaningiwe ngoba akukho namunye kubalingiswa abahlanu abagula babulawe ingculazi, oke wayohlola igazi. Lo mehluko uveza okuthile mayelana nesizinda sale noveli. Lokhu kuhluka kwezenzo zabalingiswa kule noveli kaWanda yikhona okwenze umcwaningi waba nogqozi lokucwaninga ngayo.

1.4.2 Inoveli esihloko sithi, “Ithemba Lami”

Umbhalo wesibili wesiZulu onale ndikimba yengculazi, kwaba uL. F. Mathenjwa enoveli ethi “Ithemba lami” eshicilelwe ngonyaka we-1993. Kule noveli kuvela abalingiswa begula baze bafe bebulawa yilesi sifo ngesizathu sokuthi aselapheki.

Lokhu kuyisebenzisa kanje le ndikimba kukaMathenjwa kwabe kungukuqaphelisa isizwe ngobungozi bokungazivikeli uma abantu beya ocansini. Umlingiswa osemqoka uSandanezwe uphuthuma kwabelapha ngesintu emva kokuhlathiswa yilesi sifo.

Ngalesi sikhathi kwase kudume nokuthi njengoba abelaphi besilungu bengakalitholi nje ikhambi, abelaphi bendabuko bona bayasinqoba lesi sifo. Le noveli igcizelela iqiniso lokuthi lesi sifo kaselapheki. Kubalulekile-ke lokhu kugcizelela kukaMathenjwa uma sikhumbula inkoleloze eyandile yokuthi abelaphi bendabuko bayakwazi ukwelapha leli gciwane. Nakuba uSandanezwe esebenzisa le mishanguzo yesintu ugcina eshonile.

Le noveli kaMathenjwa ihlukile kule noveli kaWanda ngoba yona iveza ukusetshenziswa kwamakhambi esintu ukwelapha ingculazi, kanti uWanda ubaveza ithemba labo kuyizibhedlela abalingiswa abagulayo. Kepha nakuzo izibhedlela akukho sizo abalutholayo ngoba imishanguzo yayingakanikezelwa uMnyango WeZempilo ngalesi sikhathi.

1.4.3 Umdlalo othi, “Ithemba Lingumanqoba”

Omunye umbhali wemibhalo uM. O. Mbatha (1997) ubhale umdlalo osihloko sithi: “Ithemba Lingumanqoba” lapho ethula khona inhlekelele yokuphambana kwamagazi, abantu bagcine bethole imiphumela okungesiyona eyabo.

Esinye isifundo esethulwa yilo mbhali ngalo mdlalo ukungemukeli komuntu oshlulelwe lesi sifo kwatholakala ukuthi unaso. Nakuwo lo mdlalo kukhona abasebenzisa amakhathakhatha abathi bayakwazi ukwelapha ingculazi. Sithola inyanga uHlela efunga egomela ukuthi imithi yakhe iyaselapha lesi sifo yehlula imithi yesilungu.

Ngokusho kwawo lo mbhalo, isizathu esenza izinyanga zibone ingathi zibukelwa phansi ukuthi abantu abamnyama sebekholelwa kakhulu ekwelapheni kwesilungu. Lokho kudala ukuthi abelapha ngesintu babone sengathi kubantu bona abasenamsebenzi.

Lo mdlalo wehlukile enovelini kaWanda ecwaningwayo ngoba kuhlolwa igazi. KwekaWanda ngisho uDumazile osefunde wagogoda kwezempilo akuveli enovelini kuthiwa uhambe wayohlulelwa ingculazi. Sizwa kukhulunywa ngezifo ezaziwa ngokuba osomathuba kumuntu owehlelwe amasosha omzimba egazini. Yizona lezi zifo ezibahlasele ezidala ukuthi abafundi bazifundele kwezabo ukuthi baguliswa ingculazi abalingiswa bale noveli kaWanda.

1.4.4 Indaba emfushane ethi, “Mhleli”

NoD. B. Z. Ntuli uphosile esivivaneni ngale ndikimba yengculazi endabeni emfushane ethi “Mhleli” eseqoqweni elithi “Isibhakabhaka” elishicilelwe ngonyaka we-1994. Lapha uxwayisa abadlwenguli ngengozi yokuthola leli gciwane uma behamba bedlwengula abesifazane. Isizathu sale ntokazi eyadlwengulwa sokubhalela uMhleli wephephandaba ukwedlulisa umlayezo kubantu besilisa abayidlwengula ngokuqiniseka ukuthi yayiqinisele uma ithi inegciwane lengculazi.

Kuyona le ncwadi eqondiswe kuMhleli, intokazi izama ukufundisa abadlwenguli ukuba nonembeza, igciwane abalithola kuyo bangahambi belifafaza kubantu abangenacala. Kule ndaba emfushane kunobuntu, unembeza, isazelo nothando

lwesizwe, esingakuboni enovelini ecwaningiwe kaWanda. Kuyona kunabalingiswa abafana noSithole, oMoloi, abaphelelwe onembeza nabangafundisekile ngegiwane lengculazi uma beqhathaniswa nabale ndaba emfushane ethi, “Mhleli”.

1.4.5 Inoveli ethi, “Kuxolelwa Abanjani?”

UN. G. Sibiyi enovelini ethi ‘Kuxolelwa Abanjani?’ eshicilelwe ngonyaka we-2002 uveza abalingiswa bethola leli gciwane ngenxa yokusebenzisa izidakamizwa. Le noveli iphinde ibuze umbuzo onzima wokuthi ngabe kulula yini ukuxolela isithandwa sakho esikuthelele ngaleli gciwane?

Inoveli ecwaningiwe kaWanda ihlukile kule kaSibiyi ngoba igciwane lengculazi kwekaWanda litholakala ngocansi. Kuyona kuvela ukungaziphathi kahle kwabaganile nabaganene okuholela ekutheni kufe nabanye abantu abangenacala.

1.4.6 Umdlalo onkundlanye osihloko sithi, “Ithunzi”

OkaMphemba yena u N.S. Ntuli ubhale umdlalo onkundlanye osihloko sithi, “Ithunzi” eseqoqweni elithi, “Amadlelo Aluhlaza”. OkaNtuli yena wethula iqhawekazi elinguNobuhle elibhala ukuhlolwa kwebanga le-12 elinalesi sifo. Le ntokazi ifisa ukubhala ukuhlolwa kwayo ikuqede futhi iphumelele kungakayigojeli ukufa.

Leli qhawekazi liyabekezela libuthaka linjalo, lize libhale ukuhlolwa kwalo kokugcina, umphefumulo uphume liqeda nje ukubhala iphepha lokugcina.

UNobuhle uyiqhawekazi ngoba usekwamukele ukuthi uzoshona ngoba ikhambi lalesi sifo alikatholakali. Siyazi ukuthi kunzima kanjani ukwamukela ukuthi izinsuku zakho sezibaliwe, kuNobuhle sibona isibindi nempokophelo. Enovelini ecwaningiwe kuzohlaziywa izenzo zabalingiswa abagulayo ngoba zinokwehluka kwezikaNobuhle.

Umlingiswa osemqoka uDumazile enovelini ecwaningiwe uphelelwa ithemba lokuphila ngoba uzwa bonke abantu ake alala nabo bemenyezelwa emsakazweni ohlelweni lwezemingcwabo. Lokho nje kukodwa kuyamqedela azibone engeke esadabula naye kulokhu kufa.

1.4.7 Umdlalo womsakazo osihloko sithi, “Kwaze Kwalukhuni!”

Kuke kwaba into edumile ukuthi umuntu onengculazi uma elala nentombi nto lesi sifo siyaphela. Abantwana bamantombazane abaziphethe kahle baphenduke isisulu semigulukudu ephethwe ukonakala. Umdlalo womsakazo obhalwe uN. G. Sibiya(1988) onesihloko esithi “Kwaze Kwalukhuni!” uyasethula lesi simo. Lapho uBongiwe noNomusa abangamantombazane ahlolelwa ubuntombi avela khona ephethandabeni esemkhosini wokuhlolwa kwezintombi.

UBongiwe ugcina ethole umfundaze wokuyofunda phesheya kwezilwandle ahambe eseyintombi ezigcinile. Isithombe sabo sasemkhosini wokuhlolwa kwezintombi esiphume ephetheni sibonwa umlisa mumbé. Lo mlisa uyamthungatha uBongiwe aze amthole maqede amdlwengule. Kufumaniseka ukuthi lo mlisa omdlwengulile unegciwane lengculazi.

Isiphetho salo mdlalo siyingwijikhwebu ngoba kufumaniseka ukuthi lo mlisa odlwengule uBongiwe, owamfakela igciwane, nguyise wakhe omzalayo qobo. Phela uBongiwe akamazi uyise ngoba waboshwa unina kaBongiwe esakhulelwe yena uBongiwe lo. Ngakho lo mntwana uzalwe wakhula uyise eboshiwe.

Inoveli ecwaningwayo kaWanda yehlukile kulo mbhalo ngoba yona ayinabo abesifazane abathola igciwane ngoba bedlwenguliwe, kodwa balithola kubantu abanobudlelwano bezothando nabo. Imbudane yokuthi liyaphela igciwane lengculazi uma ulale nentombi nto, isidale izinkinga eziningi. Okufanayo kulo mdlalo nenoveli ecwaningwayo ukuthi kuzo zombili kunabantu besilisa abadala abakhohlakele ngokuyenga izingane baziyeengele ocansini. Nakuba oSithole noMoloi bengamdlwenguli uDumazile kodwa badala kakhulu kunaye, bangamzala.

1.4.8 Umdlalo omfishane osihloko sithi “Kungcono Ngife”

Kubukeka sengathi okaSotobe usegadle kaningana ngale ndikimba engavamile. UN. G. Sibiya (1988) ubuye wagalela ngomdlalo omfishane othi ‘Kungcono Ngife!’ oseqoqweni elithi ‘Amadlelo Aluhlaza’. Kulo mdlalo ummeleli uHlengwa uthola imiphumela yegazi emazisa ukuthi unegciwane lengculazi. Ngalesi sikhathi imishuwalense yayingakhokhi uma usushonile uma kutholakele ukuthi unalesi sifo.

Ugcine ngokuthenga inkabi (isigebengu esibulala abantu ngokubadubula) umfo kaHlengwa, ezomdubula ukuze afe izingane zakhe zikwazi ukuthola okuthile. Uma sibheka le noveli ecwaniwe izimo zempilo azisafani nesizinda salo mdlalo. Imishuwalense isiyasikhokha isamba semali enavumelana ngaso mhla uwuthatha umushuwalense.

1.5 Abazhlohlomula kulolu cwano

Abafundi abasebancane nasebekhulile, abacwaniwe abasazocwaniwe ngengculazi, imindeni enezihlobo nabangani abahlukumezekile ngenxa yaleli gciwane, ikakhulukazi nabacwaniwe izindlela abantu abaziphatha ngayo emiphakathini yamaZulu.

Kulolu cwano kuvezwe nempilo eyingozi ephilwa abashadile, abangashadi, abesilisa, abesifazane, abafundile abangafundile engaholela ekubhajweni kunoxhaka oyigciwane lengculazi. Izinhlobo zikahulumeni ezilwa nezindlela zokukhalima leli gciwane nazo kuningi ezingakuhlomula kulolu cwano. Kanjalo nabantu abangenaso lesi sifo, bazofunda ngezimo ababhekene nazo labo asebeguliswa yilesi sifo.

Eqinisweni lilonke imiphakathi iyonkana izohlomula ulwazi kulo msebenzi. Izifundo zokuziphatha ukuze kugwemeke ukwanda kwaleli gciwane ziwumgogdla womhlomulo.

1.6 Ukuhlelwa kwezahloko

Lolu cwano luzoba nezahloko eziyisithupha.

Isahluko 1 - Isethulo socwano

Lesi sahluko singenisa ucwano, sethula intshisekelo nezinhloso zocwano, indlela yokuqhuba ucwano, imibono yongoti ngesihloko, abazhlohlomula kulolu cwano, uhla lwezahloko kanye nesiphetho.

Isahluko 2 – Ithiyori eyamene nengculazi

Lesi sahluko sethula ithiyori iPostmodern Theory okuyiyona eyakhe uhlaka lwalolu cwaningo. Le thiyori yiyona ucwaningo oluzokwenzelwa phezu kwayo. Umcwaningi ubuye wabhala nencazelo yamagama azosetshenziswa kulolu cwaningo.

Isahluko 3 - Ukuvezwa kwabalingiswa besilisa abahaqwa igciwane lengculazi embhalweni kaWanda

Lesi sahluko sizogxila kubalingiswa besilisa kubhekwa izenzo zabo eziholela ekutheni bagcine sebenegciwane lengculazi njengoba kuvezwa inoveli kaWanda ethi, “Kunjalo-ke”.

Isahluko 4 – Ukuvezwa kwabalingiswa besifazane abasuleleka ngegciwane lengculazi embhalweni kaWanda.

Lesi sahluko sizogxila ekuziphatheni kwabalingiswa besifazane abasenovelini kaWanda, labo abasuleleka ngegciwane lengculazi nalabo abayizihlobo zalabo abagcina beguliswa babulawe yilesi sifo.

Isahluko 5 – Ukuhlaziywa kwesizinda nomthelela waso kubalingiswa abatheleleka ngesifo sengculazi embhalweni kaWanda.

Lesi sahluko sizobheka umthelela wendawo, inkathi nesimo senhlalo ekutheni bonke laba balingiswa bagcine bebhekene nalobu bunzima bokuguliswa babulawe yilesi sifo ngokuvezwa inoveli kaWanda ethi, “Kunjalo-ke”.

Isahluko 6 – Ukuphetha ucwaningo

Kulesi sahluko umcwaningi uyalusonga ucwaningo ngokubheka isahluko ngasinye kusukela kwesokuqala kuya kwesesihlanu. Kuvela nezincomo neziphakamiso zalolu cwaningo bese kuyaphethwa.

1.7 Okuzuzwe umcwaningi kulesi sahluko

Umcwaningi uzuze ukuthi emibhalweni eminingi eveziwe emibhalweni yongoti, awukho okhuluma ngokungaziphathi kahle komuntu omdala oyisifundiswa (uthisha

uMoloi) othelela ingane yesikole yona bese ilichela leli gciwane. Kule mibhalo kuvela nezinye izinto ezifana nesibindi, ukuzinikela nokwamukela ukuthi banaso isifo.

1.8 Isiphetho

Kulesi sahluko kwethulwe ucwaningo, nezinhliso zalo. Umcwaningi uke wathi ukukha phezulu ngogqozi olwenze waba nentshisekelo yokwenza lolu cwaningo. Kuvelile ukuthi inoveli ecwaningwayo yehluka ngani kweminye imibhalo esike yabhalwa enendikimba yengculazi. Kuvezwe nohlelo oluzolandelwa izahluko. Emva kokwethula ucwaningo kulesi sahluko, isahluko sesibili kuzoba esinenjulalwazi emayelana nengculazi.

ISAHLUKO 2

INJULALWAZI I-POSTMODERNISM NOKUSETSHENZISWA KWAYO EKHULAZIYENI INOVELI

2.1 Isingeniso

Injulalwazi yakha uhlaka ucwaningo okuzosetshenzelwa phezu kwalo. Le njulalwazi yiyona ekhuluma ngendlela abantu abaphila ngayo. Imayelana nezindlela zokushintsha indlela yokuphila, izizathu zokuguqula indlela yokuphila nezingqinamba ababhekana nazo abantu emizamweni yabo yokushintsha. Empilweni abantu bayayijwayela indlela abaphila ngayo. Uma sekudingeka umuntu ayeke into asejwayele akubi lula. Abalingiswa enovelini kaWanda isimo sokuthi sebenegciwane lengculazi siyabaphoqa ukuthi bangabe besaphila impilo abakade sebeyijwayele, ngakho iPostmodernism iyahambisana nale noveli.

2.2 I-Postmodernism

Le njulalwazi imayelana nokuguquka kokucabanga kubantu, ngenxa yokuphoqwa ubunzima obulethwa isifo sengculazi. Akusiyo into elula ukuthi yenzeke le, kepha igciwane lengculazi limi ngenhla libadinga becabanga futhi benza ngokuhlukile abantu. Le nselelo yokuguqulwa kwendlela ocabanga ngayo ichazwa ababhali lapha ngezansi.

2.2.1 Iyini iPostmodernism?

Ku-intanethi www.iath.virginia.edu evakashelwe zingama-28 kuMandulo 2015 iPostmodernism uJames Morley uthi:

What is understood in art and architecture as the project of rejecting tradition in favour of going “where no man has gone before” or better: to create forms for no other purpose than novelty. Modernism was an exploration of possibilities and a perpetual search for uniqueness and its cognate-individuality.

UMorley lapha ngenhla uhlaziye le njulalwazi ukuthi ngokujwayelekile isho ukuthini. Uyichaza njengokuthola ulwazi olusha oluveza izinguquko endleleni ejwayelekile

yokuphila. Lokhu ukufanisa nokuzuzwa kolwazi nenqubo ebingakaze itholakale phambilini. Kwesinye isikhathi uthi le njulalwazi kuba nakho ukuthi ifulathela amasiko nenqubo ejwayelekile. Kule njulalwazi ubeka ngokuthi impilo yomuntu ngamunye iveza imizwa yakhe ngobuyena, angazifanisi nomunye umuntu ngoba wehlukile. Kulokhu akuchazayo ubeka ngakho impela ngoba abalingiswa enovelini bamele amalunga omphakathi ngakho-ke impilo abayiphilayo imethula njengoba enjalo yilowo nalowo mlingiswa. Lapho kubalwa impilo ayiphilayo, izinto akholelwa kuzo, konke okugqanyiswa izenzo zakhe.

Kanti ku- inthanethi www.pbs.org evakashelwe zingama-22 kuMandulo 2015 khona le njulalwazi ichaze kanje:

Postmodern is a general and wide ranging term which is applied to literature, art, philosophy, architecture, fiction, cultural and literary criticism, among others. Postmodernism is largely a reaction to the assumed certainty of scientific or objective, efforts to explain reality. In essence, it stems from a recognition that reality is not simply mirrored in human understanding of it, but rather, is constructed as the mind tries to understand its particular and personal reality.

Obhale lapha ngenhla uchaza le njulalwazi njengodangendlele osibekela imikhakha eminingi. Ngenxa yokuguquka kwezimo zempilo yabantu uthi lokho kuholela empucuzekweni. Le mpucuzeko yenza abantu izinto bazibuke ngelinye iso. Lokhu uchaza athi kuphoqwa isimo abasuke bebhekene naso. Ukufika kwesifo sengculazi kungezinye zezimo abantu ababhekana nazo bese bephoqekeka ukuguquka indlela abaphila ngayo. Ngezansi sizobheka ukuthi ngabe iPostmodernism yikuphi ekushoyo ngabalingiswa benoveli ecwaningiwe.

Ku-intanethi www.iath.virginia.edu uthi iPostmodernism yona:

While science has sought to distinguish itself from narrative knowledge in the form of tribal wisdom communicated through myths and legends, modern philosophy has sought to provide legitimate narratives for science in the form of the “dialectics

of Spirit, the hermeneutics of meaning, the emancipation of the rational or working subject, or the creation of wealth.”

Umbhali ngenhla uqonde ukuthi ulwazi lwesayensi oluveza ukudabuka kwabantu ukuthi baqhamuka ezilwaneni kuyisiqiniseko sokuthi ukuguquka kwezimo zomhlaba nokwenzeka kuwo kunomthelela ezilwaneni nakubantu. Ube esechaza ukuthi nemibhalo engamanoveli ukuthi isungulwe ithathelwa ezinganekwaneni, emzekelisweni nakuzo izinganeko nezinsumansumane. Ihamba lelo banga maqede iguquke igxile empilweni ephilwa abantu ngaleso sikhathi.

Okuphawulekayo kule njulalwazi ukuthi ithintene kakhulu nenguquko endlelani abantu abacabanga ngayo, abenza ngayo izinto, nasempilweni yabo jikelele. Ku i-inthanethi www.iath.virginia.edu kuthiwa:

Postmodernism focuses upon the moment of transition, as modern reason begins to take shape in a confluence of concepts, institutions, and practises, or, as he would say, of knowledge and power.

Leli phuzu lokushintsha kwezimo zempilo yilona impela eliyisisekelo senjulalwazi iPostmodernism ngoba yethula indlela entsha noma ehlukile endleleni obekuphilwa ngayo phambilini.

Ku i-inthanethi www.iath.virginia.edu kubekwa kuthiwe:

The full body of society is the sacred earth, which appropriates to itself all social products as their natural or divine precondition, and to whom all members of the society are bound by direct filiation.

Lokhu okuphawulwa ngenhla kusemqoka kakhulu ngale njulalwazi ezingxabo zayo zisemphakathini. Ngokulandela okwenziwa abanye kubalingiswa benoveli, akachazi ukuthi labo abanezenzo ezifanayo bakwenza lokhu ngoba bedudene. Lapha ukhuluma ngabantu abangazani, abangajwayelene, abangahlobene kodwa babonakale benezenzo ezifanayo. Umcwaningi lapha akaqonde kona ukuyamanisa ucwaningo, lokho kuzokwenziwa ngezansi, kepha uveza ukuthi abalingiswa bale noveli yiziphi izinto abazenzayo ezifanayo:

UMoloi uthandana nabesifazane abaningi.	UDumazile uthandana nabesilisa abaningi.
Kanjalo noMthovovo kuthiwa akadlulwa sikhethi.	Nangu noSithole eshiya umkakhe uMaNzimande andize noDumazile.

Laba balingiswa abahlobene, ikakhulukazi laba besilisa, yilowo nalowo uziphilelela impilo yakhe engabukeli komunye. Kepha okuphawulekayo ukuthi abaziphethe kahle bonke. Lokho kusiphindisela encazelweni kaDeleuze ngenhla yendlela eyodwa ephilwa abantu abathile emphakathini. Ngalokhu akachazi ukuthi bonke abesilisa baziphatha kanje, bakhona babethuliwe kule noveli abangabanumzane bemizi yabo abaqotho. Kubona singabala oKheswa, oMtalaselwa njalo njalo.

Nakubo abesifazane akubona bonke abenzisa okukaDumazile. Lapha kule noveli siyethulelwa isimilo ngo Miss Hlophe, intombi yakwaZungu eyatholiswa uMtalaselwa umntwana. Labo bantu besifazane akukho lapho esizwa khona kuthiwa babhanqa abesilisa abathandana nabo. Ngakho-ke lokhu okushiwo ngenhla akusho ukuthi wonke amalunga omphakathi asuke eziphatha budedengu.

2.2.2 Okushiwo yiPostmordenism mayelana nenoveli kaWanda

UKing (1999:267) usho okulandelayo ngePostmodernism:

Individual behaviour change sometimes results from witnessing the death or illness of a close friend or relative due to AIDS.

UKing lokhu akushoyo ukuthathele ekutheni iningi labantu lingoTomasi likholwa ngokubona. Ubunzima asuke edlula kubo lowo ogulayo kwenza abambonayo bathathe isinqumo sokuzivikela ukuze bangadluli esimweni esifana nesakhe. Asikuboni kwenzeka embhalweni kaWanda ocwaningwayo ukuthi kube khona umlingiswa ogcina eguqula indlela aphila ngayo ngoba ebone isihlobo noma umngani wakhe egula noma ebulawa ingculazi. Esikhundleni salokhu sethulelwa uDumazile engakunaki okushiwo uMoloi lapho ethi ukushona komkakhe okusanda kwenzeka kwamfundisa ukuba athathe isinqumo sokuba aphile impilo entsha; impilo yokuzithiba nokuzinqabela ezintweni (Wanda 2008:155).

Okumangazayo ukuthi uMoloi yena uyasithatha isinqumo sokuguqula indlela aphila ngayo, lokhu okuchazwa injulalwazi ehambisana nengculazi. Siyathola ukuthi lesi sinqumo usithathiswa ukuthi naye useyazi ukuthi unalo igciwane, ukuze lingabi namandla kakhulu kuhle azinakekele, azithibe kwezocansi uma kungenzeka. Ngakho-ke umbono kaKing uliqiniso ngokwenzeka kuMoloi. Nakuba kungenzeki njengokufisa kukaMoloi ngoba uthi uWanda (2008:155):

Ngokucelwa uDumazile ukuba bangene endlini,
wahlonipha wangena. Baxoxa-ke isikhathi eside
waze wahlwelwa.

Umlingiswa osemqoka uDumazile wuyena oyengela uMoloi esilingweni sokugcina elala endlini kaDumazile. Njengoba uWanda ethi, “wahlwelwa” kusho khona ukuthi walala khona kwaDumazile uMoloi ngalolu suku. Umbuzo ofikela umcwaningi yilona othi, “Saphelelaphi isinqumo sikaMoloi sokuphila impilo entsha?”

Okusho ukuthi le mpilo entsha eyethulwa injulalwazi yePostmodernism ayilula. Umuntu uyasithatha isinqumo sokuphila impilo entsha, kodwa ubunjalo bakhe bubuye bume ngenhla. Omunye angathi isizathu sikaMoloi sokuthi akhethe ukushintsha wabe esithathe ngokubona umkakhe egula, eze eshona ngaso isifo sengculazi. Lokhu kwenza kwakhe kufakazela uKing ocashunwe ngenhla. Hhayi ngoba wayefuna ukushintsha, wayephoqwe isimo asibone kumkakhe. Kungakho-ke ebuye akhubeke endleleni aseiyithathile.

Isenzo sikaMoloi sokuphinde awele esonweni ayethi usephumile kusona, “ukuhlwelwa kwaDumazile” sidalwa ukuthi laba bantu uMoloi noDumazile bake bathandana phambilini, ngakho inyama ivuka ogqokweni. UMoloi asimtholi eshela eqonywa kabusha, kepha amanzi ame lapho akama khona ngaphambilini. Lesi simo sichazwa uKing (1999:2) kanje:

Models of individual change generally focus on
stages that individuals pass through while trying to
change behaviour.

UKing ubeka athi kunezigaba zokushintsha okuchaza ukuthi akubi yinto esheshayo ukuguqula indlela ophila ngayo mayelana nengculazi. Sengathi angeke zaba khona izinto ezizophazamisa zidunge umqondo wakho ngenkathi usesesimweni sokuguquka.

Kanjalo nabantu abazokuphazamisa bakubuyisele emuva engathi angeke baqhamuka ngaleso sikhathi usahamba lezi zigaba zokuguquka.

Isimo abhekene naso uMoloi sichazwa njengesinzima kakhulu ngoba kuvuka amacala akhe awenza maqede wabaleka. UDumazile uwotha ubomvu, uMoloi uzama ukubhula umlilo kaDumazile osho ukumhangula kuvela ukuthi “Uyazi qiniso, kuthi angivele ngikubizele amaphoyisa azokuthatha khona manjena nje. Into owangenza yona! Wangihlekisa nezwe muntu wabantu” (Wanda, 2008:153).

Umcwaningi ubona ingekho enye indlela uMoloi ayengayisebenzisa ukuze angakhalelwa amasongo kaSigonyela. Ukuvele abhajwe kunoxhaka ayesethi usezowugwema, kwaba yisona sixazululo esisodwa ayenaso. Yingakho izigaba zokushintsha ezibekwa uKing ngenhla, zaphelela emoyeni okwezithukuthuku zenja.

Nokuchitha isikhathi nendodakazi yakhe uLerato wayekufisa uMoloi njengoba selokhu yazalwa wayengakaze ayibone. Ngakho ukuhlala nayo usuku lonke kwabe kuyisibusiso kuyena. Nothando ayenalo lukaDumazile lwabuya ngezinkani. Okunye okwamphazamisa esinqumweni sakhe yile ngane ayishiya isesiswini manje useyibona isiyigqunqela lentombi.

UKing (1999:2) lokhu kwenza kukaMoloi ukuchaza kanjena:

Self-efficacy – the belief in the ability to implement the necessary behaviour.

Ngesizathu sokuthi yena uMoloi wabe esazi ukuthi impilo yakhe isiyisimo esinjani, ukuyengwa uDumazile kwakufanele akugweme. Le njulalwazi ibuye ibheke ukuthi umuntu uyakwazi yini ukuma kuleso sinqumo asesithathile. Lokhu okufakazela ukwehluleka kukaMoloi. Zikhona-ke izizathu ezenze ukuthi uMoloi angakwazi ukuma ezinqunyweni zakhe njengoba sezichaziwe ngenhla.

IPostmodernism, le njulalwazi ngokukaSeidman (1992:50) uthi iveza ukuguquguquka kwesikhathi lapho abantu sebeshintsha indlela abaziphatha ngayo. Nangu uSithole esephenduke ibhungu elicaba indlela eya enhliziyweni kaDumazile ngemithi, njengoba enza kuMaNzimande umkakhe ngenkathi esameshela. Lokhu

wayekwenza ukuze uDumazile agcine ethobele umthetho ngenkathi sebehlala bobabili eMafezini eMlazi (Wanda 2008:96).

Ephawula uKallings (2008:4) uthi:

Civil society has a decisive role to play in raising awareness and pushing for change, for instance to radically raise the status of women and remove economic and judicial obstacles to emancipation.

UKallings imiphakathi engenalwazi lwemfundo uyibeka eceleni lapha ngoba yona inenqubo ehambisana namasiko ayo. Ubeka athi abanolwazi emphakathini yibona okumele bakhwice imikhono ekukhuthazeni inguquko yokucabanga nokwenza ukugwema ingculazi emiphakathini. Nalabo abangenalo ulwazi bangacina befundile kwabanolwazi, nabo bashintshe indlela abenza ngayo izinto. Umcwaningi uyahambisana nokushiwo uKallings ngesizathu sokuthi imiphakathi kayisoze yashintsha indlela ephila ngayo ngenxa yesifo esisha esifikile. Inqumo yabo indala, isifo sisha ngakho akwenziwe imizamo yezinqubo ezintsha ezizofundisa umphakathi ukunqanda isifo esesivele. Hhayi ukuthi kuthiwe imiphakathi ayishintshe.

Isibonelo nje salokhu okushiwo uKallings ngenhla ngenqubo yomphakathi, ukuqonywa kwendoda eganiwe. Kujwayelekile lokhu, kunzima ukuguqula imiqondo yamadoda ukuze awuyeke lo mkhuba. Okungenziwa ukuthi afundiswe ukuthi aziphathe kanjani uma eseqonywe ngaphandle.

Ukuphendula umbuzo othi, bazowufundisa kanjani umphakathi? Lowo mbuzo ungaphenduleka ngokuthi njengoba abayizifundiswa emphakathini basuke sebenolwazi ngaleso sifo, kudingeka ulwazi abanalo baludlulisele phambili kulabo olungakafinyeleli kubo. Nansi-ke inselelo umcwaningi ayitholayo kulolu cwaningo:

Umphakathi	Izifundiswa
Ukholelwa emasikweni, isibonelo: isithembu.	Ziyazi ukuthi amakhosikazi amaningi esithenjini angacina ethelelene ngegciwane. Ngakho nawo amakhosikazi esithembu awafundiswe ngokuzivikela kulesi sifo.
Umuntu wesilisa ngisho engakaganwa onezintombi eziningi ubizwa ngesoka. Okusho ukuthi kuvumelekile.	Amasoka lawo afundiswe ukuthi kufanele azinakekele kanjani ukugwema igciwane lengculazi.

Umcwaningi uzibhalile izindlela ezingasetshenziswa yilabo abanolwazi ukufundisa imiphakathi ezahlukweni eziyingqikithi yocwaningo. Lolu cwaningo njengoba lusebenzisa abalingiswa abasenovelini kaWanda abagula babulawe igciwane lesandulela ngculazi, izindlela ababengazisebenzisa ukugwema ukusuleleka nazo zididiyelwe ezahlukweni eziyingqikithi yalolu cwaningo.

USeidman (1992:51) uqhubeka athi konke lokhu bakwenza beyazi kahle imvelaphi yabo, kodwa bephoqwa yisimo esiwukushintsha kwezikhathi. Iyahambisana le njulalwazi nokucwaningwayo ngoba umlingiswa osemqoka uDumazile uthi eshintsha abantu besilisa ahlekisana nabo, kodwa akalibali ukuthi kufanele alotsholwe noma abazali bakhe oKheswa noMaNdovela bazuze okuthile ngaye. Lokho kuveza ukuthi noma ehlala noSithole bengagcagcile kepha akayikhohliwe imvelaphi yakhe kanye nosikompilo.

UDumazile uyazi nangenkomo kanina okufanele uMaNdovela ayithole. Bagcina bephikisana noSithole mayelana nokukhokhwa kwale nkomo uSithole ezihlangula ukuthi ikhokhwe nguyena. Phela umuntu owona uDumazile uMoloi ngakho nguyena okufanele ayikhokhe (Wanda, 2008:100). Okumangazayo nje ukuthi akaziphathi ngendlela elindelekile nefanele ukuze oyomthatha amenze umkakhe eyoyikhokha ngokukhululeka le nkomo kaMaNdovela.

UKing (1999:6) yena uphawula athi:

Not only is the HIV epidemic dynamic in terms of treatment options, prevention strategies and disease progression, but sexual behaviour, which remain the primary target of AIDS prevention efforts worldwide, is widely diverse and deeply embedded in individual desires, social and cultural relationships, and environmental and economic processes.

Lapha ngenhla uKing uhluba udlubu ekhasini lapho ekhuluma ngePostmodern Theory ethi ukuqhubeka kwesifo sengculazi sibhubhisa abantu akudalwa ukwehluleka ukulawula lesi sifo, noma ukungabi khona kwekhambi lokuselapha, kepha indlela abantu abaziphatha ngayo yiyona engukhiye wokulwa nalolu bhuhane. Phela ukuziphatha komuntu ngamunye kwezocansi yikona okuyisisekelo sokunqanda lokhu kufa.

Yingakho labo abangakaqali ukuzimbandakanya kwezocansi (abantu abasha) kufanele bangabe besaqala. Lokhu kulinda ngandlela thize kubandisela izinsuku zabo zokuphila. Ukusheshe balale kuholela ekutheni bazibizele noma ngithi bameme ukungenwa yilesi sifo. Ukulinda kona kungasiza ekutheni bakwazi ukwenza izinqumo ezifanele kwezocansi ngoba imiqondo yabo ngaleso sikhathi ngabe isiphusile.

Ocwaningweni kuyavela ukuthi uDumazile nakuba wayengathanda basebenzise ijazi benoMoloi ngenkathi bethandana yena uDumazile wayeseyingane yesikole kwabe kungalula ukuthi akusho lokho. UWanda uyakuveza ukuthi Moloi nguyena isoka likaDumazile lokuqala, ngakho-ke uDumazile usemusha kulezi zindaba zothando nezocansi futhi kunzima ukuthi atshele umuntu omdala ongangoyise ukuthi akenzeni uma bezimbandakanya ocansini. Ngaleli phuzu ngiveza ukuthi kusekhona nokuthithiza kokwenza into aqalayo ukuyenza. Angeke adabule-ke uma ehlangene nongqondongqondo abafana noMoloi. Phela umakadebona lona oliqhamukisa eGoli.

Okunye ngesinqumo osithathayo ngocansi ukuthi kungakuhle labo onobudlelwano nabo babe nolwazi lwaso lesi sinqumo. Lokho kungagwema ingxabano engaba khona phakathi kwenu ngoba kuxoxiswene, yilowo nalowo uyazi ukuthi umiphi mayelana nokugwema ingculazi.

Iqiniso lithi akujwayelekile-ke ukuthi kwezothando kuxoxwe ngocansi. Yilokho-ke okuyingozi ngoba uma kungaxoxiwe akusho ukuthi isifo angeke singene. Ngakho abanolwazi ngengculazi abalusabalalise ukuze lolo lwazi luzosiza nabanye. Uma kukhona othathe isinqumo esithile ngempilo yakhe ukuze agweme leli gciwane akabelane nabanye abantu ukuze bafunde kuleyo ndlela ayisebenzisayo.

2.3 Okuhambelana nenjulalwazi iPostmodernism nabalingiswa abasenovelini kaWanda

Ukuguquka kwendlela umuntu acabanga ngayo ngesifo sengculazi akusiyona into elula. Okwenza ngisho kanje indlela lesi sifo esingena ngayo kumuntu, le yocansi. Imizwa kunzima ukuyilawula. Lokho yiqiniso elingephikwe. Ngakho-ke kuyinselelo ukuguqula umqondo ngesimo esithinta imizwa.

2.3.1 IPostmodernism noMoloi

UMoloi njengothisha isifundiswa esaziyo ngegciwane lengculazi nguyena okufanele ngabe ucabela abanye indlela eya ekugwemeni ukwesuleleka ngaleli gciwane. UKalipeni (2004:20) uphawula okulandelayo ngendlela abesilisa abacabanga ngayo ngengculazi:

Some working class men believed themselves to be free of risk even while they engaged in risky behavior. For example, two garage mechanics in their twenties said that AIDS is not a danger to them, because: “we are too poor to travel to all those foreign places. Anyway, our girlfriends are young and healthy schoolgirls”.

Okokuqala nje okusemiqondweni yalawa madoda akhuluma ngawo uKalipeni (2004) ngenhla ukuthi ingculazi itholwa abantu abavakashela amazwe akude. Ngakho-ke iqhelelene kakhulu nabo. Mhlawumbe baqinisisle ukuthi ilandwa noma ifika nalabo abasuka ezindaweni abazalwa kuzo baye kwezinye izindawo. Enovelini kaWanda uMoloi usuka eGoli (Gauteng) azofundisa e-Adams (KZN).

Njengoba edabula amazwe nje, eGoli lapho asuka khona kukhona athandana nabo. Ufika e-Adams athole abanye ahlekisana nabo. Leli gciwane selihamba kanjalo lisuka kwenye indawo liya kwenye kalula kanjalo. Kungenzeka leli gciwane ulithole komunye owalithola kowayelilande kwezinye izindawo. Ngakho umqondo wokuthi ungalithola uma ulale nomuntu wakwenye indawo akulona iqiniso.

Lapha enovelini ecwaningiwe kwenzekile ukuthi uMoloi asuke eGoli azolichela lapha eMbumbulu. Vele liqale lasabalala kakhulu ezindaweni zasemadolobheni ngaphambi kokuba lifinyelele ezindaweni zasemakhaya. Okumangazayo ukuthi uMoloi usuka endaweni eyidolobha elikhulu, kanti kunenkolelo yokuthi abantu abaphuma ezindaweni zasemadolobheni yibona abazi kakhulu izinto. Ufundile lo muntu, enjalo nje unemali. Pho kungani wayengasebenzisi ijazi, awathenge nje abe maningi ngoba uyasebenza? Ayenakho emqondweni yikona lokhu kokuthi angeke alithole leli gciwane. Lingaze liphathe yena ngoba enzeni noma oneni? Bangingi abantu abenza ucansi olungaphephile, lizoze likhethe yena ngoba enjani? Bangingi abantu abanomqondo ofana nokaMoloi, kanti kusuke kungukuzidonsela amanzi ngomsele ukwenza noma ukucabanga kanjalo.

Iphuzu lesibili umcwaningi aliphawulayo kokushiwo yilawa madoda kuKalipeni (2004) ukuthi wona awasoze alithola leli gciwane ngoba anezintombi ezisencane ezingenazifo ezisafunda isikole. Umbuzo wami uthi: Lezi zintombi zabo njengoba ziqome bona nje, zingayeka kanjani ukuqoma abanye? Ngaleyo ndlela bangalithola igciwane lengculazi uma wonke umuntu wesilisa ezoba nomqondo wabo wokugijimela emantombazaneni esikole ngoba ethi wona awanalo igciwane lengculazi.

Kunjalo nasemqondweni wothisha abaqonywa izingane zesikole. Lo mqondo wokuthandana kothisha nezingane zesikole ngokwabo othisha basuke bethi bagwema lona igciwane leli. Kanti-ke uthisha onentombi eyingane yesikole iqiniso lithi usuke enayo noma enazo izintombi ezingontanga yakhe. Nakuyo inoveli ecwaningiwe kuyavela ukuthi uMoloi ushela uDumazile nje, yingoba akekho uMiss Hlophe okunguyena athandana naye usayobeletha ingane yakhe belu uMoloi (Wanda, 2008:1).

Pho kukuphi-ke ukuthi bathandana nezingane zesikole ngoba begwema isifo? Phela uMoloi nguyena owafakela uDumazile igciwane lengculazi naye wabe eselichela kubo bonke abesilisa athandana nabo.

Ekhuluma ngePostmodernism uPequegnat (2000:49) ubeka kanje:

Perceive a rank order set of strategies for changing behavior, thoughts, or emotions of others; systematically be able to implement the strategies in a flexible style.

Lapha ngenhla uPequegnat uchaza indlela izisebenzi zezempilo okufanele zisebenze ngayo uma zisebenza ngabantu abanegciwane lesandulela ngculazi nengculazi uqobo. Uphawula ukuthi ngenkathi bexoxisana nomuntu onalesi sifo kufanele bakwazi ukumguqula indlela acabanga ngayo, indlela enza ngayo kanye nendlela azizwa ngayo.

Ukhuluma nangolwazi oluhlwanyelwa emqondweni wesiguli sengculazi uthi kufanele kube ulwazi isiguli esizokwazi ukulusebenzisa ngisho sesingasekho emtholampilo sesisodwa ekhaya. Nohlobo lwendawo umuntu onegciwane lengculazi ahlala kuyo iyingxenye yohlelo lokumsiza okufanele abasebenza kwezempilo

bamcobebele ulwazi lokuthi uzophila kanjani kuyona. Isibonelo nje, uma kuyindawo yasemaphandleni lapho abantu amanzi abawakha emifuleni, umuntu ogulayo kufanele azi ukuthi lawo manzi adinga ukubiliswa ngaphambi kokuthi awaphuze.

Ngalokhu umcwaningi akachazi ukuthi labo abangenayo ingculazi abahlala kule ndawo bona bangawaphuza lawa manzi bengawabilisile, kodwa uchaza ukuthi amasosha omzimba ogulayo asuke esentekenteke ngakho kumele azigweme izinto ezizodala izifo ezingosomathuba njengesisu esihambisayo, ikholera. Phela amanzi angahlanzekile adala lesi sifo. Uma umuntu enegciwane lengculazi ehanjiswa nayisisu lokho kungadala ukuthi aphelelwe amandla bese ebambeka kanzinyana.

Ulwazi ngendlela yokuphila abanegciwane lengculazi balucobelela kubona abezempilo bese imiyalelo leyo beyenza imilozelo abaphila ngayo imihla ngemihla. Esinye isibonelo ukuyeka uphuzo oludakayo uma lowo onegciwane kade ephuza utshwala. Izinso, amaphaphu kanye nenhliziyo izitho ezibaluleke kakhulu emzimbeni womuntu. Ukuthola ulwazi lokuthi angazigcina kanjani izitho zakhe zomzimba zisebenza ngendlela, konke kuncike ekuguquleni indlela lowo osenegciwane aphila ngayo, acabanga ngayo nendlela enza ngayo izinto.

Umlingiswa onguMoloi yena kwakufanele athole usizo ngemibono yokuthi angakwazi kanjani ukuzithiba ocansini. Inkinga yakhe enkulu kwabe kungukuthanda kakhulu abantu besifazane. Ubusoka bakhe kwakufanele buphele nya ngoba wayesetholakale ukuthi unegciwane.

Abantu abanengi babanawo umqondo wokuthi kungcono basale sebelichela leli gciwane ngoba nabo sebenalo, yikhona bengezukufa bodwa. Mhlawumbe naye uMoloi wayenawo lowo mqondo, kwazi bani. Nangu uma uDumazile emcela ukuba angene endlini egcina engasahambanga alale impela emzini wenye indoda nenkosikazi yayo.

2.3.2 IPostmodernism noDumazile

Enovelini kaWanda umlingiswa osemqoka uDumazile uyingane yesikole naye uma kusaqala inoveli. Ube esethandana nothisha wakhe uMoloi. Leli isoka likaDumazile

lokuqala. Yena uDumazile akasiyona intombi kaMoloi yokuqala. Kuyafana ukucabanga kukaMoloi nokwalawa madoda ashiwo uKalipeni ngenhla.

UMoloi enovelini ecwaningwayo ufisa ubudlelwane noDumazile nje, uvele uthandana noMiss Hlophe ongekho esikoleni kulo nyaka ngoba eyobeletha ingane yakhe. EGoli khona ushiye abangaki? Ngakho leli phuzu lokuthi izingane zesikole azinazifo ngakho baphephile linobungozi obukhulu ngoba bona sebake baqonywa, futhi basazoqonywa.

Ngakho-ke ukuqonywa izingane zamantombazane ezisafunda isikole ukonakala nje kokufuna ukucekela phansi ikusasa lalawa mantombazanyana. Uma bekhona othisha abagcina ngokuzithatha bazenze amakhosikazi lezi zingane abathandana nazo, bambalwa kakhulu. Ubuye aphawule yena uKalipeni (2004:21) iphuzu elithi:

Advice to “stay faithful to one partner” was impractical for many and misleading for those whose partners were already infected. As predicted, messages for the mass campaigns created considerable awareness of AIDS, but relatively few people changed their sexual behaviour sufficiently to reduce their own risk of infection or to protect partners.

Ewu, lokhu okushiwo uKalipeni (2004) ngenhla kokuba nomlingani wezothando oyedwa, kwaba yinselelo kusahlongozwa nje, abaxegelwa izimilo bakubona kuyinganekwane yoqobo. Ngisho nabantu ababethula lo mbono akukholakali ukuthi babekwenza lokhu ababekusho. Isibonelo nje ngoMoloi osenovelini ecwaningiwe. EGoli wabe enaye athandana naye, kodwa akakwazanga ukuhlala e-Adams angabi naye umasihlekisane. Uthandana noMiss Hlophe, uma esekhaya eyobeletha uthandana noDumazile.

Enye indida ayivezayo uKalipeni ngenhla ukuthi umuntu angasithatha isinqumo sokuziqoqa abe nomlingani oyedwa, kodwa inkinga kube ukuthi lesi sinqumo usithathe emva kwendaba esenalo igciwane. Ukubiza ngendida lokhu ngoba lesi sifo siyakwazi ukucasha isikhathi eside siguduza egazini. Kwesinye isikhathi size sivele emva kwesikhathi eside lo muntu esenomlingani oyedwa, kade engeyedwa umlingani wakhe sonke lesi sikhathi. Uzozi buza umbuzo wokuthi usithole kanjani ngoba

ubehleli kulo mgomo womlingani oyedwa? Okwesibili ukuthi njengoba ebenomlingani oyedwa nje, ngabe yena uyedwa yini kulowo mlingani wakhe?

Nomlingiswa wethu osemqoka uDumazile, ekuqhubekeni nendaba akahlukani noMoloi bayadukelana ngoba uMoloi ebalekela ukuthi uDumazile usekhulelwe. Esadukelene noMoloi uthandana noSithole, uMthovovo, uMtalaselwa. Akusikho ukuba nomasihlekisane oyedwa lokho. Kanjalo noMoloi ngale akahleli uyaqhubeka uthandana nabanye, ekugcineni abuyele kuye futhi uDumazile. Lolu chungechunge lwamasoka omuntu oyedwa athandana nawo akukho lapho esizwa kuthiwa ayezivikela uma eseya naye ocansini.

2.3.3 IPostmodernism noSithole

Iphuzu likaKalipeni elingenhla lokuba nomlingani oyedwa liyashayisana nezenzo zikaSithole ongumnumzane oganiwe kule noveli kepha sinethulelwa ethi kuDumazile, “Manje Dumazile bengifisa ukuba wena ube umamncane kaMpisendlini. Ngizokwakha uhlelo lokuthi kube nguwe undlunkulu.” (Wanda, 2008:83).

Lo muzwa wokuba nesithembu anawo uSithole awumvezi engumuntu ozivikelayo kulesi sifo ngokunamathela kumkakhe uMaNzimande, kepha usafisa obunye ubudlelwane noDumazile. Ngakho akazivikeli kuleli gciwane yena uqobo, akavikeli nomkakhe.

Sisekhona lapho emazwini kaSithole okufuna ukwenza uDumazile undlunkulu, amanga aluhlaza cwe lawa. Le indlela afuna ngayo ukulala noDumazile ngoba siyathola endabeni ukuthi kwakuyihlawula ingane ayitholisa uDumazile kwaba umzukuzuku. Ngakho wayengafune kumlobola amenze unkosikazi wesibili. UDumazile wasebenzisa amacebo akhe kwakuthi uSithole wagcina ehlawulile. Ukuba nomlingani oyedwa kwezocansi kuchaza ukuthi akulula kwabaganile nabaganiwe.

UKalipeni (2009) yena ubeka athi:

For poor women Behaviour change does not simply come through education and dissemination of information. It comes through empowerment.

Le njulalwazi yePostmodern uma ithi abantu mabashintshe indlela yokucabanga, ngoba sekusatshalaliswe ulwazi, nabantu bafundiswa ngalesi sifo, ngokukaKalipeni uthi abesifazane basadinga ukufundiswa ukuzimela. Ngalawa mazwi uqonde ukuthi bakwazi ukuziphilisa, bangahlali njalo bebheke ukondliwa nokwenzelwa izinto abantu besilisa.

Ngalokhu uqinisile. UMaNzimande enovelini ecwaningwayo ukube wayeyinkosikazi ezisebenzelayo, engancikile kuSithole ngayo yonke into, wayeyothi uma ehamba emshiya uSithole, impilo ingabi nzima ngaloluya hlobo eyaba yilo. USithole wayazi kahle kamhlophe ukuthi uMaNzimande akalutho ngaphandle kwakhe.

Okuhle ngoSithole ukuthi uyamphindisela uDumazile esikoleni, afike afunde aphumelele aze ayofundela nomsebenzi wobuhlelengikazi. Ngakho lokhu kokubazuzisa bathuthuke abesifazane okushiwo uKalipeni 2009 ngenhla uyakwenza. Akukho enovelini ecwaningiwe lapho esizwa khona kuthiwa wake wazama ukusiza umkakhe uMaNzimande ngokuthi azithuthukise empilweni. UDumazile lo angashadile naye kunguyena amfundisayo.

Nakuba naye uDumazile emkhetisa ekutheni ufuna ahlawule noma ufuna amfundise. Kumina sekungathi ukumtholisa kwakhe ingane kwabe kuwukuthenga ukuthi amfundise. Phela uDumazile akadayisi umzimba, akukho akuthengayo. Yena njengomuntu omdala othathe isinqumo sokushiya umkakhe uMaNzimande akenze ubulungiswa afeze yonke imidanti ehambisana nokukhulelisa owesifazane ungagcagcile naye. Kwase kuzenza sakhondolo empilweni kaDumazile ukuthi akhuleliswe abantu abangangoyise qede bengahlawuli. Yingakho eza necebo lokumethusa uSithole ngendaba yabaphansi abathukuthele ngoba usebona ukuthi usebuye wakhuleliswa umuntu engashadile naye (Wanda, 2008:103) qede akasafuni ukuhlawula. Akakhokhanga enani uSithole?

U-Essex (2002:514) ephawula ngale njulalwazi yokuguqula indlela ophila ngayo uthi:

Behaviors to change include “ABC” (Abstinence, Being faithful, and Condom use) are widely recognised as key behaviors that reduce the risk of HIV transmission. Abstinence includes delay of first sexual experience for adolescents. Being faithful, which can apply to a monogamous or polygamous union, includes reducing the number of one’s sexual partners, an especially important effort in situations where serial monogamy is common. For maximum effectiveness, male or female Condoms must be used correctly and consistently.

Impela, lashunyayelwa leli vangeli lika “ABC” alichazayo u-Essex, futhi nanamhla lokhu lisashunyayelwa. Njengoba ehlukana kanje, okokuqala kungukuzithiba kwentsha ilinde ngaphambi kokuthi izibandakanye kwezocansi, le nselelo siyibona yangabha uDumazile enovelini ecwaningiwe. Usuka ekhaya eyaliwe uMaNdovela unina ngokuziphatha, kepha uyehluleka ukubamba isimilo uma ihuzu laseGoli eliwuMoloi selimyenga. Ngakho-ke lamehlula iphuzu lokuqala lokuzithiba uDumazile.

Lokhu kwenza kukaDumazile kujwayelekile kubantu abasha besifazane. Iningi labo aliqali ukulala nontanga yabo. Isizathu salokho ukuthanda imali nezinto ezingubucwebecwebe.

Iphuzu lesibili lokwethembeka, hhayi nalo liseyinselelo kwabaningi. Enovelini ecwaningiwe uMoloi akabi nomasihlekisane oyedwa. Sithi kade sizwa ngomlingani wakhe wezocansi uMiss Hlophe, sesizwa esefa ngokuthanda uDumazile.

USithole uzwa kokheleka inhlansi yothando lukaDumazile emva kokuthi kade esolwa ngokuthandana naye bengakathandani. Nakho lokho akusikona ukwethembeka kumkakhe uMaNzimande. Okunye engikuqaphelile kule ndaba ukuthi uSithole akamesheli isikhathi eside uDumazile. Usho kube kanye kuphela bese eqala emenzela izinto, amthengele izingubo zikanokusho, amthengele nomuzi. Mhla bengena okokuqala endlini eMafezini, uDumazile wendlala umbhede, athi angaqeda uSithole azohlala eduze kwakhe, asondeze ubuso bakhe kuDumazile (Wanda, 2008:91). Ngalesi sikhathi uDumazile akakaze asho ukuthi useyamthanda njalo uSithole

owashela kanye nje vo. Okusho ukuthi izinto lezi amthengele zona uSithole, naye uDumazile wazamukela, lokho kusho ukuthi uselwamukele nothando lukaSithole.

Lokhu kuveza ukungathembeki lokhu okufanele ngabe abantu bayakwenza ukugwema ingculazi njengoba kusho u-Essex 2002 ngenhla. UWanda ukwenze kwagqama kakhulu ukungethembeki kulaba besilisa abagula babulawe isifo sengculazi enovelini yakhe.

Okunye ukungethembeki kuvela uma uDumazile esefundiswe uSithole aze abe uqweqwe lomhlangikazi. Uqoma uMtalaselwa ebe ehlala noSithole endlini ayithengelwe uyena uSithole. Ubuyelana noyise babantwana bakhe esegane uMtalaselwa, nakho lokho ukungethembeki.

Iphuzu lesithathu lokusebenzisa ijazi (*condom*) liyinselelo futhi kwabathandanayo. Abaningi emva kokuhlolwa igazi bajabula engathi bazuze iLotto uma bezwa ukuthi abanaso lesi sifo. Yingaleso sikhathi lapho abanquma khona, bafunge bagomele ukuthi sebezozivikela uma beya ocansini.

Indaba yonakala uma isimo sokwenza ucansi sifika kumuntu engalindele. Ngenxa yokuthi ucansi luholwa imizwa kugcina belikhohlwa ijazi lelo ngisho lisesikhwameni noma ephaketheni, likhumbuleke emva kwendaba. Yingakho ngiyibona iyinselelo eyejazi ukudlula lezi ezimbili ezibalulwe ngenhla.

Enovelini ecwaningiwe akukho nakanye lapho okuvela khona abalingiswa bekhuluma ngalo ijazi noma belisebenzisa. Ukugququzela ukusebenzisa ijazi kunomthelela ikakhulukazi kubantu abasha ekwandeni kwabatheleleka ngesifo sengculazi. Lokhu ngikubalula ngoba ukunikwa kwabo amajazi, kubona kufana nokubathuma ukuthi bayokwenza ucansi. Lokho bese kushayisana nephuzu lokuqala lokulinda. Lokhu okuthathu okuchazwa u-Essex 2002 ngenhla kuneqhaza ekunciphiseni ukusabalala kwegciwane lengculazi nakuba kuba nezinselelo kwabaningi. Ngakho ukuguqulwa kwendlela abantu abaphila ngayo ebalulwa kule njulalwazi ayibonakali yenzeka.

UNiehof (2010:5) ushayela isipikili sokugcina ngekhambi lokudambisa ukubhebhethaka kwengculazi ebhekisa kule njulalwazi uma ethi:

To understand people's responses to the reality of having to live with AIDS in their communities and families, to help them mitigate the impacts of AIDS and curb the spread of HIV infection, one has to pay attention to their perceptions of its causes and the meaning they attach to it.

Akulula ukuphawula nokubeka umbono ngesimo ongakaze ubhekane naso. Ukusho kanje kukaNiehof (2010) kunqanda ukwahlulela kwabantu abaningi mayelana nodaba lokusuleleka kwabantu ngegciwane lengculazi. Njengoba echaza nje ukuthi angeke ukuqonde ukucabanga nokwenza kwabantu kufanele uthole umnyombo oholela ekwenzeni nasekucabangeni kwabo ngaleyo ndlela ngesifo sengculazi. Njengoba esho nje kuseyinsalelo enkulu kubantu ukugwema ukubhebhethaka kwalesi sifo.

Ubeka kahle impela uma esho kanje ngoba ukuphepha komphakathi kulele kuzo izinqumo zamalunga omphakathi azithathayo ngalesi sifo. Ukuziphatha kahle ngokugwema ucansi olungavikelekile kwakungayisindisa impilo zabo bonke abalingiswa abagcinwa beguliswa bebulawa isifo sengculazi kule noveli kaWanda. Abantu asebehlolwe igazi kwatholakala ukuthi banegciwane lesandulela ngculazi uma beqashwe ukuze bakhulume nabasanda kuthola ukuthi banalesi sifo, sibabona emiphakathini yethu beyethula kahle le ngwadla ngoba nabo bakuso lesi simo.

UVan Dyk (2012:139) ubeka athi:

Every behavior consist of four components; action, target, context and time. It is also important to remember that a prevention programme developed to change sexual behavior (e.g strategy to increase or decrease a specific sytle of behavior) will not necessary be effective for maintaining sexual behavior (e.g strategy for continuing to use a condom every time the person has sexual intercourse).

Mayelana nalesi sifo kufanele umuntu osenegciwane azinqumele yena qobo lwakhe ukuthi uzimisele ukuphila impilo enjani. UVan Dyk uthi akabe nesikhathi azinqumele yena ukuthi uzoshintsha ngaso. Inhloso kanye nokuthi uzoqalaphi nalolu shintsho lwakhe uthi kufanele kuvele, kwaziwe. Ukushintsha komuntu eshintsha indlela aziphatha ngayo kwezocansi akusiyo into angaphoqwa ngayo. Kufanele kube isinqumo esisuka ngaphakathi kuye. Yingakho uVan Dyk enza isibonelo somuntu

ongaphuthi ukusebenzisa ijazi uma eya ocansini. Lesi isinqumo angazithathela yena ngoba ehlose ukuzivikela nokuvikela lowo ahlekisana naye.

Umuntu owenza kanje usuke esebuka phambili lapho eya khona, enzela ukuthi kungenzeki ngisho nelincane iphutha lokuthi athole igciwane noma isifo sengculazi. Nakuba ijazi lomkhwenyana kushiwo ukuthi aliphephile ngokuphelele, kodwa egameni lokuthi uyayenza imizamo yokuzivikela, kuyancomeka lokho. Kungafani noMoloi, oSithole noMthovovo ababhukuda kwesinengwenya ngesingabo kungabi ndaba zalutho. Indaba iba khona futhi ibe nkulu ngenkathi sebegula.

Angimubali ngamabomu uMtalaselwa. Isizathu sokungamubali ukuthi bandla yena wayethi wakha umuzi wakhe naye njengabo bonke abesilisa. Wayengazi ukuthi isigemushane lesi esinguDumazile, esesithandane nabantu abadala, nabo abanontanga yabo abathandana nabo, nakubona bekungasetshenziswa jazi lomkhwenyana. Wayengeke ashade maqedane angabatholi abantwana ngoba phela wayakha umuzi kayise.

UDe Waal (2006:13) yena ubeka athi ngokushintsha indlela abantu abacabanga ngayo:

There is a missing link. People overwhelmingly acknowledge that there is AIDS epidemic, but do not take the next step of accepting consequences. This is familiar for those concerned with trying to change risky sexual behaviour: knowledge about how HIV is transmitted and dangers of certain kinds of practices does not seem to translate into behavioral change.

Okushiwo uDe Waal ngokushintsha kwesimilo somuntu kuncike ekutheni uzimisele yini ukumelana nemiphumela yokuziphatha kwakhe. Uphawula ukuthi abantu benza noma ikanjani bese beyesaba imiphumela yalokho kuziphatha kwabo. Kule noveli kaWanda esiyicwaningayo sibona uSithole ehluleka ukubhekana namaqiniso okuziphatha kwakhe. Lokhu okuchazwa yile njulalwazi yokushintsha kuyenzeka kube ukushintsha okusemva kwendaba, kungasakwazi ukuphindelwa emuva kulungiswe lokho osekonakele. Yingakho uDe Waal ethi kukhona okungahlangani phakathi kwezenzo nesikhathi.

Izenzo zokuziphatha kwabantu ukuze bagweme igciwane lengculazi ithi le njulalwazi azincikile olwazini ngegciwane lengculazi kodwa zincike ekusaseni umuntu alifisayo ngaye. Kufanele acabange ngabasondelene naye, ngomndeni wakhe azoba nawo ngokuzayo, awuhlelele isikhathi sisekude.

2.4 Ukuchazwa kwamagama

Amagama achazwa ngezansi yilawo asetshenzisiwe ocwaningweni, ayizifinyezo ezihambisana negciwane lengculazi kanye nezinhlango okukhulunywe ngazo ocwaningweni.

2.4.1 HIV

Leli gciwane liyingozi kakhulu. Selibulele inqwaba yabantu emhlabeni wonke jikelele. Uma selingenile kumuntu uba nezimpawu ezithile azibonayo emzimbeni wakhe, bese eya kohlelelwa sona. Kuhlolwa igazi, emitholampilo nasezibhedlela.

Ubeka athi uWhiteside (2000:2) ngaleli gciwane:

Human Immunodeficiency Virus is a virus which attach itself to host blood cells. It attacks a particular set of cells in the human immune system known as CD4 cells which organize the body's overall immune response to foreign bodies and infections.

Uphawula athi ngenkathi lokhu kufa kungena egazini kusuke kungakabi isifo, kepha kusuke kuseyigciwane. Leli gciwane lihlasela amasotsha omzimba atholakala egazini okuyiwona alwisana nezifo ezihlasela umzimba. Ukusabalala kwaleli gciwane kuholela ekutheni angabe esasebenza amasotsha omzimba, ngaleyo ndlela angabe esakwazi ukuvikela umzimba ezifweni.

2.4.2 AIDS

Igciwane i-HIV liyakwazi ukucasha isikhathi eside. Uma sekuyisifo sengculazi, yilapho leli gciwane elisuke selande lagcwala umzimba wonke. Yingalesi sikhathi lapho izifo ezingosomathuba zisuke sezingene ngenxeba, sezigulisa umuntu lo onalesi sifo. Zisuke seziningi engasazi ukuthi uzokwelapha siphilayeke siphilayeke.

Echaza lesi sifinyezo salesi sifo uWhiteside (2000:1) uthi:

‘A’ stands for **Acquired**. This means that the virus is not spread through casual or inadvertent contact like flu or chicken pox. In order to be infected, a person has to do something (or have something done to them) which exposes them to the virus.

Lapha ngenhla uWhiteside uveza khona ukuthi lesi sifo asitholakali ngokusihogela emoyeni. Onaso wenza okuthile emzimbeni wongenaso, noma ongenaso enze okuthile emzimbeni wonaso, bese esuleleka ngaleyo ndlela. Ukusondelana nomuntu onaso lesi sifo kodwa ningenzi lutho akwenzi ukuthi utheleleke, uchaza kanjalo uWhiteside 2000 ngenhla.

‘I’ and **‘D’** stand for **Immunodeficiency**. The virus attacks a person’s immune system and makes it less capable of fighting infections. Thus, the immune system becomes deficient.

Uqhuba athi emva kokuba lesi sifo sesingenile egazini sihlasele amasosha omzimba alwa nezifo. Lokho kudondobalisa amandla amasosha omzimba angabe esakwazi ukulwa nezifo ezingena emzimbeni. Uma amasosha esentekenteke, yingalesi sikhathi izifo lezo ezingosomathuba zisina khona zizibethele kumuntu.

‘S’ is for **Syndrome**. Aids is not just one disease but it presents itself as a number of diseases that come about as the immune system fails. Hence, it is regarded as a syndrome.

Echaza uhlamvu lokugcina lwesifinyezo esimele lesi sifo uthi umuntu onaso akabi nesifo esisodwa kepha kuba uhide lwezifo ezimhlasela kanye kanye. Isizathu salokho ukuthi amasosha omzimba asuke esekhubazekile, izifo sezizenzela umathanda.

Kule noveli ecwaningiwe kaWanda (2008:166) kuyavela ukuthi umyeni womlingiswa osemqoka uDumazile uyahlabeka ukugula okungaziwa. Kubalwa izifo ezingana ezimphethe. Lokhu okufakazela incazelo kaWhiteside engenhla. Kanjalo naye umlingiswa osemqoka uDumazile uWanda (2008:167) umveza ehlaselwe uchungechunge lwezifo ezithi azifane neziphethe umyeni wakhe.

2.4.3 Ukwesuleleka ngocansi

Litholakala kanjani leli gciwane? Kwake kwaba nongabazane ngendlela lesi sifo esitholakala ngayo, kubalwa ukusebenzisa isitsha sokudlela, indlu yangasese nokunye. Makhathaleni kwatholakala ukuthi sithelelana ngocansi negazi, yingakho nomntwana esithola kunina uma ekhulelwe enaso.

UWhiteside (2000:10) yena uthi:

The chances of infection are higher during sexual intercourse.

Ephawula ngenhla uthi maningi amathuba okwesuleleka ngegciwane lengculazi uma kwenziwa ucansi. Lapha ukhuluma ngocansi olungavikelekile. Ziningi izindlela umuntu angatheleleka ngazo ngalesi sifo, kepha umcwaningi uzobheka ukutheleleka ngocansi ngoba yikona okuvezwe uWanda embhalweni wakhe ocwaningiwe.

2.4.4 Ukuhlololwa isandulela ngculazi

Kunendlela yokuhlolwa kwegazi lihlololwa ingculazi elandelwayo. Ngokwe-intanethi ku:www.lovelife.org.za evakashelwe ziyisi-5 kuMbaso 2015 kuthiwa iyi:

It's a test that checks your blood for traces of HIV – the virus that causes Aids. The nurse will take some of your blood to check if there are any HIV antibodies in your body. If there are, then that means the virus is there. A blood test is the only way to be sure of your HIV status. Before you get tested, make sure you talk to a counsellor – it's your right! Know what to expect and think about how you will deal with the results.

Lapha ngenhla inthanethi iyakuveza ukuthi ukuhlololwa kuyilungelo lakho, okungukuthi akufanele uphoqwe ngakho. Abalingiswa enovelini ecwaningiwe akuveli lapho abahlololwa khona isifo sengculazi. Lokhu akusho ukuthi ukuhlololwa kwegazi akwenziwa ngesikhathi sale ndaba. Kuyahlololwa kepha bona abalingiswa abafisi ukwazi ukuthi banaso noma abanaso isifo.

2.4.5 Isimo sokungakhohwa

Ku-inthanethi [www. avert.org](http://www.avert.org) evakashelwe mhla ziyisi-5 kuMbasa 2015 kuphawulwa kanje ngesimo sokungakhohwa ukuthi unesifo sengculazi:

Strong feelings are a natural response to profound life-altering occasions such as being diagnosed with HIV or learning someone you love is HIV-positive. These should not be considered irrational reactions. It should be remembered that people have a right to feel the way they do, that emotions are neither 'right' nor 'wrong', that they will come and go, and also that people can choose how they deal with them.

Umbhali uthi ngenkathi ogulayo esanda kuzwa ukuthi unalesi sifo, noma ezwe ukuthi umuntu amaziyo unaso, uba nemizwa eyahlukene edalwa ukuthuka nokungakhohwa. Nakubo abalingiswa abacwaningiwe ziyavela lezi zimo zemicabango. Bonke abahlolwa kodwa izimpawu zalesi sifo bayazibona emizimbeni yabo, kodwa abakwamukeli ukuthi baguliswa yiso. Isizathu sokuthi bangabaze ukuthi lesi sifo asifani nezinye, sona sinobuhlazwana kubantu uma kuzwakala ukuthi unaso.

2.4.6 Umbulalazwe / Ubhubhane

Ilongman's Dictionary (2007:237) ichaza ithi:

Epidemic is a situation in which a lot of people have a disease.

Isichazamazwi ngenhla sibeka kucace ukuthi iningi labantu lisuke ligula uma isifo sesibizwa ngombulalazwe. Nakuyo le noveli ecwaningwayo baningi abantu abagulayo baze bashone ngenxa yengculazi. Ingculazi ikulelo zinga lokubizwa ngobhubhane ngoba ayelapheki, futhi ibulala abantu abaningi.

2.4.7 Intandane

Ecaphune incazelo ye- UNAIDS uWhiteside (2000:80) uchaza intandane athi:

An orphan is a child below the age of 15 who has lost either their mother or both their mother and father.

Njengoba echaza uWhiteside ukuthi intandane umntwana oneminyaka engaphansi kweyi-15 oshiywe unina noma oshiywe yibona bobabili abazali bakhe, lokhu kuyenzeka kubantwana bomlingiswa osemqoka enovelini ecwangingwayo. Kushona umyeni kaDumazile uMtalaselwa bese kulandela yena uDumazile izingane zisale zibe izintandane enovelini ecwangingiwe. Nengane kaSithole noMaNzimande ogama layo uMpisendlini nayo ishonelwa abazali bayo bobabili, iba intandane.

2.5 Isiphetho

Umcwangingi kulesi sahluko uhlaziye injulalwazi iPostmorden wabheka nokuthi ihambelana kanjani negciwane lesandulela ngculazi nayo ingculazi uqobo. Uphinde waveza ukuthi le njulalwazi iPostmorden ihambisana kanjani nezenzo zabalingiswa abathile benoveli ecwangingiwe. Ngasemaphethelweni esahluko ubuye wachaza amagama athile ayizifinyezo asetshenziswe kulolu cwango. Isahluko sesithathu esilandelayo sicubungula izenzo zabalingiswa besilisa abahaqwa igciwane lengculazi nengculazi enovelini ecwangingiwe kaWanda.

ISAPHLUKO 3

UKUVEZWA KWABALINGISWA BESILISA ABAHAQWA IGCIWANE LENGCULAZI ENOVELINI KAWANDA

3.1 Isingeniso

Lesi sahluko sizogxila kubalingiswa besilisa kubhekwa izenzo zabo eziholela ekutheni bagcine sebenegciwane lengculazi njengoba kuvezwa enoveli ecwaningiwe kaWanda ethi, “Kunjalo-ke”. Umcwaningi ubheka umlingiswa ngamunye ehlaziya ukuthi uvezwe njengomuntu oziphethe kanjani.

UMaphumulo (1995:65) echaza ngabalingiswa uthi:

Abalingiswa babaluleke kakhulu ekukhuliseni inoveli. Abalingiswa bangabantu abaqanjwe umbhali. Yibona abenza izinto ezenzeka enovelini.

Uyihlaba esikhonkosini okaMashimane uma echaza kanje ngabalingiswa ethi bangabantu. Lokhu kuchaza ukuthi amalunga omphakathi lawa umbhali asuke ebhala ngawo, umehluko ukuthi lawa malunga omphakathi asebhale encwadini. Naleli phuzu lokuthi bayaqanjwa abalingiswa lichaza ukuthi akusiwona amagama abantu angempela kodwa izenzo zabo ezabantu abaphilayo.

3.2 Izenzo zikaZitike Jeffrey Moloji

Uthisha uMoloji kunempilo ayeyiphila eyamenza ukuthi alitshale igciwane lengculazi kule noveli ecwaningiwe. Nakhu ayekwenza:

3.2.1 Ubusoka bukaJeffrey Moloji

Lo mlingiswa ongowokudabuka eGoli kodwa simethulelwa esebenza eZenzele High School eMbumbulu efundisa, kuvela sengathi leli gciwane lifika naye bese elichela kwabesifazane nabo abalidlulisa kwabesilisa abanye abanobudlelwano nabo. Nalabo besilisa balidlulisele kwabanye abathandana nabo. Uyisisusa sochungechunge lwengculazi kule noveli ecwaningiwe.

UKalipeni (2004:97) uthi:

Men must shoulder the responsibility for preventing the the transmission of HIV, for protecting their own health and lives as well as those of their female partners.

Amasoka angomoloi awayenzi le nto eshiwo uKalipeni yokuzivikela, avikele nabanye abesifazane azimbandakanya nabo ocansini. Esikhundleni salokho yiwona achela lolu bhuhane. Okubuhlungu ukuthi akayicheli kontanga yakhe kuphela. Nezingane zesikole nazo akazishiyi, amathishelakazi asezingeni lakhe nawo akawashiyi. Okubuhlungu nje ngasesiphethweni ukuthi ngisho unkosikazi wakhe uyafa ebulawa yiyona ingculazi.

UKalipeni ubona inganqotshwa le mpi yengculazi uma abesilisa bengakuthwala emagxalabeni abo ukuzivikela bona uqobo babuye bavikele nabesifazane abathandana nabo ukuze bangasuleleki ngalolu bhuhane. Lapho-ke ngiyavumelana nalo mbono wakhe. Owesilisa ijazi ulisebenzisa uma kuthanda yena. Uma lokhu kungaba isinqumo abesilisa abasithathayo sokuthi njalo uma beya ocansini basebenzise ijazi, baningi abantu abangasinda ekutholeni lesi sifo.

UGifford (2005:292) echaza ngokubhekana nesimo sokwazi ukuthi unegciwane lesandulela ngculazi uthi ingqondo yalowo osethole ukuthi unesandulela ngculazi ihamba amabanga ayisi-6. Nanka lawo mabanga:

- Shock – when we feel both mental and physical reactions to the initial recognition of illness.
- Denial – when we tell ourselves, “No, it cant be true, “ and proceed to act for a time as though it were not true.
- Anger – when we ask-, “Why me?”, and search for someone or something to blame.
- Bargaining – when we say to ourselves, to someone else, or to God, “I’ll never have sex again”, “I will go to church every Sunday”, if only I can get over this.
- Depression – when real awareness sets in, we fully confront the truth about our situation, and experience deep feelings of sadness and hopelessness.
- Acceptance – when we eventually recognize that we must deal with what had happened, and make up our minds to do what we have to do.

Echaza isimo asuke ekuso umuntu ohlolelwe igciwane lesandulela ngculazi, watholwa enaso lesi sifo uGifford ngenhla uthi uba nezigaba ezilandelayo:

- Ukwethuka – kuba sengqondweni kuhambisane nokuzwela komzimba uma sewuzizwile lezi zindaba zokuthi unegciwane lesandulela ngculazi.
- Ukungakholwa – emibuzweni ezungeza emqondweni kukhona nalo othi, “Ngabe iqiniso leli engilitsheliwe? Cha akukwazi. Emva kwalokhu kuziduduza umuntu ube esenza sengathi akanalutho.
- Ukuthwala umthwalo – kuleli banga uGifford uthi umuntu uze enze izethembiso nezivumelwano naye uqobo noma noNkulunkulu ukuthi ngeke aphinde alwenze ucansi kuphela nje uma kungadluliswa lesi isitsha phambi kokubuso bakhe.
- Ingcindezi – kulesi sigaba iqiniso lisuke selizikile emqondweni sekucaca ukuthi akusekho ukubuyela emuva. Ubuhlungu nokukhathazeka komphefumulo kwenza ogulayo alahlekelwe ithemba.
- Ukwamukela – kulesi sigaba ogulayo usuke esekulungele ukubhekana neqiniso, esethathe nesinqumo sokuthi uzophila kanjani.

Uqinisile uGifford uma ebeka kanje ngalezi zigaba. Inkinga eba khona ngazo ukuthi azithathi isikhathi esifanayo. Ziyehluka ukuthi kuba isikhathi esingakanani ohlolwe igazi esesigabeni esithile. Kuya ngabantu futhi ukuthi ucabanga kanjani nakangakanani ngesimo abhekene naso. Omunye kungaphela iminyaka engakafiki esigabeni sesithupha okuyisigaba sokwamukela.

Siyathola ukuthi nabalingiswa besilisa laba abagula babulawe isifo sengculazi kule noveli ukuthi basuke bengafikile esigabeni sesithupha sokwamukela. Kuze kufike isikhathi sokuthi badlule emhlabeni bengakemukeli.

Kanti uRichardson (1987:14) uchaza kanje ngokusuleleka ngegciwane lengculazi:

Most people contract HIV through having sex with someone who is already infected with virus. Vaginal or anal intercourse is known to transmit the virus.

UWanda ayikho enye indlela ayethulayo abalingiswa abatheleleka ngayo ngengculazi kule noveli ngaphandle kocansi. UMoloi umethula njengowesilisa ongakwazi ukuba

nomlingani oyedwa wezocansi. Uyilolu hlobo lwendoda oluhlala luconsa amathe uma lubona umuntu wesifazane othandekayo. Umethula njengomlingiswa ongakwazi ukuzibamba, kanti nabesifazane abeshelayo akwenzeki bangamqomi. Kukhona lo zibuthe anawo kwabesifazane uMoloi. Ugcina ngempela ezitika ngabantu besifazane njengoba kusho igama lakhe.

Izenzo zikaMoloi zimveza engowesilisa osithandayo isimame. Umuntu ongenandaba ukuthi omunye umuntu uphatheka kanjani, uma nje yena egculise imizwa yakhe. Abantu besifazane ababili abangabalingiswa kule noveli ecwaningiwe ubatholisa izingane, okuchaza ukuthi ngisho nezindlela zokuhlela imindeni ukugwema ukukhulelwa yinto angaxoxisani nathandana nabo ngayo. UDumazile ekuqaleni esamqhathulula uMoloi uyasho ukuthi abazali bakhe bamlethele ukuzofunda lapha eMbumbulu, akazelanga ukuzoqomana nothisha. Uvezwa imcika nje impela le nto ayitshelwa yilo thisha.

Umqondo wengane ungowengane-ke, kulula ukulutheka nokukhohliseka ikakhulukazi uma iqondene nomakadebona abangoZitike Moloi.

3.2.2 Uyindoda ekhohlakele

UMoloi unemidlinzo engakhombisi ubuzali njengoba ewuthisha nje. Kuzwakala kuWanda (2008:1) ethi:

“Ingane enhle kanjena! Awu, ngeke! Ngeke!
Kuzofanele ngithole ithuba elanele lokuba
ngibonane nalo mntwana sixoxe ngasese.”

Le nkulumo ayikhombisi ukukhula ngomqondo kepha iveza iso elibukhali kumuntu emdala ebuka izingane zesikole njengontanga yakhe ebe emdala. Eyokuthi babonane ngasese ikuveza obala ukuthi uyazi ukuthi yinto engalindelekile nengavumelekile ukuthi ayenze, yingakho ethi uzodinga indawo esithe azombonela kuyo uDumazile. Omunye umfundi wale noveli angathi uMoloi wabe esazi ukuthi unaleli gciwane kepha enalo mqondo wokuthi uma ulala nentombi nto leli gciwane liyaphela. Noma-ke singathi wayengazi ukuthi unesandulela ngculazi, yini le eyayimxake kontanga yakhe? Ephawula uWhiteside (2000:58) uthi:

Myth / Imbudane	Reality / Iqiniso
<i>I can be cured of AIDS if I sleep with a virgin.</i> Ngingelapheka isifo sengculazi uma ngilala nentombi nto.	<i>This is an urban legend doing the rounds in South Africa which illustrate just how desperate the epidemic has made people feel.</i> Lena inganekwane eveza ukudideka kwemiqondo yabantu abaswele ikhambi lalesi sifo eNingizimu Afrika.

Sekutholakele ukuthi ayikho le nto yokulala nentombi nto komuntu onegciwane lengculazi bese iyaphela. Kodwa abesilisa abaningi basazihlukumeza izingane zamantombazane ezisencane ngethemba lokwelapheka. Umcwaningi umbona uMoloi engumbhidlizi wesizwe, lesi okulindeleke ukuthi asakhe ngengoba enguthisha eyisibani nje emphakathini waseMbumbulu.

Abazali bahambisa izingane zabo esikoleni ukuze zifunde zikwazi ukuzimela kusasa. Esikoleni lapha akusikho emfuleni lapho izinsizwa eziya khona ziyokhuzela. Ngokwakhe uMoloi uthi bona njengoba bewothisha yibona okufanele bazikhethela omkabo kuqala ngaphambi kokuthi amanye amalunga omphakathi akhetha (Wanda, 2008:10). Kusho bani ukuthi uDumazile uzomenza umkakhe? Engani yena unonina wengane uMiss Hlophe onguntanga yakhe. Kanti yena uMoloi ubakhetha kangaki abazomgana? Akuwenzi umqondo lokhu, yikho-ke nje ukuthi wayekusho enganeni enguDumazile. Yingakho ingakwazanga ukuyihlaziya yonke le nto, imbuze nemibuzo ngakushoyo.

Nakho ukuthi othisha badala, lezi zingane zesikole abazishelayo zincane. Phela azikakhuli ngomqondo, futhi zisuke zingazi lutho ngezindaba zothando. Yingakho uhulumeni abeka umthetho ozivikelayo, lapho aboshwa izandla nezinyawo umuntu wesilisa olala nengane eneminyaka engaphansi kweyi-16. Noma ngabe bayathandana uhulumeni usuke evikela ingane ngoba lo omdala usuke eyiqinela ngokuba nolwazi nokuyilutha ngamanga. Kubaphatha kabi abazali lokhu kwenza kothisha besilisa. Bancamela khona ukuthi zimane ziqomane zodwa zingontanga. Phela lapho akekho oqinela omunye ngoba bayalingana ngeminyaka nangomqondo.

3.2.3 Akananembeza

Uma uDumazile ekhombisa ukuba nesimilo nemfundiso efanele ezokwazisa uthisha uMoloi ukuthi omemu Ngcamu nomemu Mpungose bebehleba ngabo bethi bayathandana, uMoloi uthi, “Ngithi asivele sijole ngempela, futhi siswinge into ehambayo ukuze onondaba bakhulume into abayaziyo.” (Wanda, 2008:8).

Kuyena uMoloi akuveli mqondo ophusile, uhlulwa ingane ewuDumazile eze ibe namahloni ukuzwa amazwi anje evele kumuntu omdala ongangoyise. UMoloi wenza sengathi ukuthandana kwabo kuzobe kuwukwenzela ondaba laba abakhuluma ngabo, kanti akunjalo, bekuyisifiso sakhe vele ngoba kade akhombisa ukuthi uyamthanda uDumazile.

Uthisha othembekile wayengabiza omemu Mpungose nomemu Ngcamu abahlalise phansi abuze ukuthi le nkulumo yokuthi uthandana noDumazile bayithathaphi. Emva kwalokho akwenze kucace ukuthi akazimisele ukuba nobudlelwane nezingane zesikole. Njengoba enengane noMiss Hlophe umehlisa isithunzi. Siyathola esedelelwa uDumazile uMiss Hlophe ngoba bebanga isoka.

Ebeka ngalokhu uFeldman (2008:47) ubeka kanje:

Males continued extramarital sexual relations to avoid suspicions in order to maintain their “normal” social identity as defined by their male friends and for fear of losing face.

Lokhu okushiwo uFeldman kujwayelekile ngempela. Uma owesifazane ekhala ngokuqonywa kukamyeni wakhe, kuvele kuthiwe yini entsha. Indoda iqonywa ize ife. Lapho-ke indoda isuke isikhukhumala, phela isiyaziwa ukuthi ayibambeki kwabesifazane, ithatha kwasani. Hhawu isithunzi sayo asibuyi sinani? Namanye amadoda ayayihlonipha, ngoba kuyaziwa ukuthi kuSibanibani akuyi lubuyayo. Nayo umbhali ubeka athi izizwa isiyinkunzi, kanti ingculazi ayinankunzi la.

3.2.4 Unamaqhinga

UMoloi nguhlobo lomuntu oyifuna aze ayithole into ayifunayo. Wambuka nje uDumazile epaquza esamtshela ukuthi kunamahlebezi okuthi bayathandana.

Okuphawulekayo ukuthi omemu Mpungose noNgcamu kukhona vele abase bekusolile. Phela bona badala bayakwazi ukuyifunda ivaliwe. UDumazile yena ungathola ukuthi wayengakasoli lutho ngoba ethatha ngokuthi uthisha ngumzali kuyena. Njengenjwayelo ngesikhathi senhlabakhefu, uthisha uMoloi wanikeza uDumazile ukhiye wendlu yakhe. Wamcela ukuba ayomenzela itiye, amshisashisele amavosi namaqanda. Wathi esanda kufika endlini uDumazile memfu uMoloi (Wanda, 2008:9).

Yikhona lokhu okwakusolise laba othisha besifazane. Leli kwabe kuyiqhinga likaMoloi lokuthola isikhathi ukuze axoxe noDumazile bengekho esikoleni. Lokhu kwabe kuyingozi kakhulu ngoba basendlini bobabili akekho obabonayo nobezwayo. Kwabe kuzomenza abe nethuba elanele ukudida umqondo wengane ukuze kufezeke lokhu okuyisifiso sakhe.

Uyawudida umqondo kaDumazile, uyamkhohlisa ngokumethembisa izulu nomhlaba athi, “Mina nginekusasa eliqhakazile nawe. Ngizimisele ngokukulobola, ngikuqhube nasesikoleni. Uyofunda uze ugcine lapho uthanda khona. Ungesabi.” (Wanda 2008:10). Konke lokhu kungamanga kaMoloi akhohlisa ngawo uDumazile ukuze athatheke.

3.2.5 Usebenzisa imithi / amakhathakhatha

Uma uDumazile ekhombisa ukumchitha impela engamqomi, usebenzisa imithi. Okusho ukuthi ubusoka bakhe lobu okuphawulwe ngabo ngasekuqaleni kwalesi sahluko akusikho okwemvelo kepha okokwenziwa ngamakhambi. Nakhu kuWanda (2008:10) sithola uDumazile esegula ephethwe izibhobo. Nalapho uMoloi uyamethembisa:

“Ngicela ukuba impilo yakho uyinikele kimina. Ngizokuphulukisa kulesi simo okusona. Bengingakuyisa kumuntu onolwazi ngalolu hlobo lwezifo, futhi akhokhelwe yimina.”

Enovelini kuyavela ukuthi kwasifo esasimphethe uDumazile kwabe kungesokuphonswa umuntu wesilisa. Esebonile uMoloi ukuthi uDumazile uyamehlula ngamazwi wasebenzisa amakhathakhatha. Njengoba ethi uzomelapha nje, uchaza khona ukuthi uzoyeka ukumphosa. Nawo amakhathakhatha lawa yena

uwasebenzisa ngoba mdala futhi uwasebenzisa ukufeza izinhloso zakhe zokukhohlakala.

Ngenkathi esegula uDumazile ephethwe izibhobo, kukhona abamcebisa ngokuyofuna usizo ezinyangeni nasezangomeni. Akakwenzi lokhu ngoba uyingane, yingakho eya kodokotela besilungu, agcina engasizakalanga kubo. Nolwazi nje lwezifo ezinjena uDumazile akanalo.

3.2.6 Akethembekile / udlala ngabantu besifazane

Uma iqala inoveli kuyavela ukuthi kunoMiss Hlophe okhulelwe ingane kaMoloi ongekho esikoleni ngoba eyobeletha. Lapha umcwaningi uqaphela ukungethembeki kukaMoloi kulo muntu wesifazane asebenza naye oyothola umntwana wabo.

Nangesikhathi uDumazile embikela uMoloi ukuthi ukhulelwe simthola ethi, “Eyi, madoda, le ngane isiphregi njalo? Zolo lokhu uMiss Hlophe ubenjalo naye, angikakhokhi nenhlawulo! Kanti nasedladleni eJozi nginesimoko esifanayo futhi! Ngizokwenzenjani? Ngeke ngizoshaya igelekeqe.” (Wanda, 2008:16).

Nge- ‘gelekeqe’ ayishoyo uMoloi akucaci ukuthi usho ukubaleka noma ukusiphika isisu sikaDumazile, kodwa-ke ukubaleka akwenza mhla kufika oMaNdovela esikoleni bezobika isisu, kwabe kufakazela khona ukuthi akazimisele ukuthwalisana noDumazile kulobu bunzima ayesemfake kubona. Okunye okuphawulekayo ukuthi naseGoli ukhona umuntu wesifazane amkhulelisile uMoloi.

KuWanda (2008:42) uDumazile ehanjiswe esikoleni ngenkathi esekhulelwe, uthisha uMoloi uphuma ngesamagundwane abaleke. Akakwazi ukumelana nezenzo zakhe. Lo Dumazile ayemthembise izulu nomhlaba umshiya yedwa otakwini. Kulokhu kudlala ngabesifazane kuvela nokuzicabangela yena yedwa.

UMiss Hlophe uhambe unyaka wonke wabeletha, waze wakhulisa nengane. Naye ubuya nje uneqholo elikhulu lokubuya ngoba eze esokeni lakhe. Akazi ukuthi sekungelikaDumazile. Njengoba ebaleka nje uMoloi esikoleni emva kokukhulelwa kukaDumazile kusho ukuthi noMiss Hlophe umshiya kanjalo.

No-Essex (2002: 648) ubuye aphawule athi:

People living with HIV epidemic continue to be rejected by their families and communities. The threat of this ostracism results in people not wanting to know their status, or, if aware of their infection, not wanting to disclose their information to their families or partners.

Ukubuya kukaMoloi ehlangana noDumazile emhlanganweni wabahlengikazi ezodayisa umshuwalense kwenza sazi njengabafundi ukuthi wayesazi ukuthi unegciwane lengculazi, kepha akathi vu kuDumazile ngalokho. Ngakho uma u-Essex esho kanje uqinisile. Omunye angathi wayesaba ukutshela abantu ukuthi naye useyagula, kepha wakuphawula kuDumazile ukuthi ubeganiwe umkakhe washona ezinyangeni ezedlule esengangabasemehlweni.

Lolo lwazi ayeludlulisele kuDumazile ngempilo yakhe lwalanele ngoba lesi isifo esinehlazwana kubantu, njengoba echaza u-Essex ngenhla. Ukufihla angalibeki ngembaba ukuthi umkakhe ubulawe isifo sengculazi kwenza ukuthi naye uDumazile azithele ngabandayo, ukuthi angeke esamyeka ukumchutha lo muntu owamkhulelisa wamshiya nomthwalo wabaleka. Okunye ukuthi njengoba embona manje uzibonela isigwili esihamba ngemoto ephambili esenza nomsebenzi oholela kahle. Pho angayekelani uDumazile ukuzithoba amanxeba amshiya nawo.

Ukumbambela eduzane kukaDumazile ebamba uMoloi kungokokukhokha isibhongo ngehlazo amthela ngalo kubazali bakhe oKheswa noMaNdovela nasemphakathini uqobo. Leli thuba wafuna ukulisebenzisa uDumazile, kanti yilo kanye eselifinyeza izinsuku zakhe zokuphila emhlabeni, ngoba lo muntu amsondezayo ugulelwe inkosikazi yashona.

3.3 Izenzo zikaSithole

Ubudlelwano phakathi kukaDumazile noSithole buqala ngemva kwezinsolo zoLizzy nezinye izisebenzi zasesitolo. Babona indlela uSithole amphatha ngayo uDumazile osekhushulelwe esikhundleni sokushaya isisefo esitolo. UDumazile nguyena uSithole abala naye imali ehhovisi, futhi bahamba bobabili uma beyothenga izimpahla esezishoda esitolo.

UDumazile unalo leli shwa lokuthi kuthiwe uthandana nomuntu bengakathandani. Sifunda okuthile ngaye uma lokhu sekwenzeka okwesibili. Kusho ukuthi akakwazi ukufunda umqondo wabantu besilisa, kuze kufunde abanye abantu abasuke bebukela izenzo zalaba besilisa. Omemu Mpungose noNgcamu bawusola umgqakazo, nangu noLizzy eseyithi phihli indaba kuMaNzimande ingakenzeki.

Lokhu kumvusa kukaLizzy evusa uMaNzimande kwamdonsela amanzi ngomsele ngoba wagula ephethwe isifo angasazi waze wayeka nasemsebenzini. UMaNzimande wazama ukukhipha inyoka endlini, kanti ngalokho usezonela okokugcina kuSithole. Izinsolo lezi yizona ezamdudulela kakhulu kuDumazile.

UPope (2009:62) ubeka athi:

Predicably, the inequalities that characterizes the social and economic spheres of society, in which women have less access to productive resources than men, is often mirrored in sexual interactions, creating an unequal balance of power in sexual relations. As a result, many women have less control than men over when, where, why, with whom, and how sex takes place. This inequality in sexual decision making is perpetuated by gender norms of femininity and masculinity that curtail women's autonomy and expand men's sexual privilege, place greater emphasis on male pleasure over female pleasure, and cast women on the role of passive recipient rather than active actor. The complex inter-play of social and economic gender differences and inequalities, combined with the unequal balance of power in sexual relations that favours men, significantly increases both women's and men's vulnerability to HIV.

UPope (2009) uhluba udlubu ekhasini uma esho kanje ngoba uma senza isibonelo ngaye uMondise lo, uSithole phela akakhombisi ukumthanda uDumazile eqala nje ukumbona. Kepha uma esesoliwe ukuthi uthandana naye ubona kukuhle avele ameshele. Lokho kufakazela u "when" ochazwa uPope ngenhla. Ngisho nangenkathi esemthengele umuzi eMafezini uDumazile ngalo usuku abafike ngalo useyamphuthaza. Engani sesikhona nje isidleke sabo bobabili, pho inkinga ikuphi akuzalelwe amaqanda. Umqondo kaSithole lowo. Okusafakazela u "when" oshiwo uPope ngenhla.

Umbuzo othi kungani “*why*” esefuna ucansi kuDumazile befika ngakho kodwa nje eMafezini futhi bengathandani uphenduleka ngokuthi, yingoba usemthengele izingubo zokugqoka nomuzi, ngakho kufanelele balale, “*where*” khona la endlini entsha amthengele yona. Ingani akekho la uMaNzimande. Okunye okufanele akucabange uDumazile ukuthi uMaNzimande wamxoshisa okwenja emzini wakhe, emxosha ebe engathandani noSithole. Nakho-ke yena uDumazile esenomuzi omuhle kunowakhe uMaNzimande lowo futhi uwuthengelwe yiyo indoda yakhe. “*With whom*” akekho omunye azolala naye uDumazile ngaphandle kukaSithole uzolala ngoba useshiye uMaNzimande wakhetha ukuzohlala naye lapha eMafezini.

Uyabona ukuthi konke okwenzekayo kusezandleni zikaSithole? UDumazile isichuse nje esilokhu silandela kukho konke. Akushiwongo enovelini ukuthi ubani owathi akaye kolanda amaphilisi okuhlela umndeni, kodwa kuyazicacela ukuthi kwasho yena uSithole ukuze kungezukuba khona indaba yamajazi omkhwenyana okuzothiwa akawasebenzise. Futhi-ke uSithole wayengafune ngane kuDumazile, kuphela nje uma ethole lokhu akufunayo kuye kuphelile. Akufani naye uDumazile ukuzicabangela ukuhlela umndeni, nguyena uSithole ongamtshela ukuthi akakwenze nempela naye akwenze.

Okunye akuphawulayo uPope ngenhla, uthi ucansi lubukeka lwadalelwa ukugculisa owesilisa kuphela. Uthi abesifazane abanalo izwi kwezocansi. Yingakho begcina befele phakathi okwebutho likaZulu ngezinto abazithandayo uma kwenziwa ucansi. Lokhu ngokukaPope kukapakela khona ezifweni zocansi abesifazane abazithola kalula ngoba bengenavo nambono ngezindaba zocansi.

Umusho wokugcina kaPope ngiyawuthanda ngoba uyakuveza ukuthi nabo abesilisa kubafaka engcupheni yokuthola igciwane lengculazi lokhu kuphatha izintambo kwabo bodwa kwezocansi. Abesifazane bona igciwane balithola ngoba belandela okushiwo abesilisa kubo. Uma nje kungenzeka, nabo abesifazane banikwe igunya noma ilungelo lokubeka uvo kwezocansi, bangakwazi ukugwema ukusabalala kwegciwane lengculazi.

3.3.1 Umuzwa wokuba nesithembu

Nakuba enovelini kungaveli ngqo ukuganwa kukaSithole unkosikazi wesibili onguDumazile, kodwa siyamthola esho kuDumazile ukuthi ufisa ukumenza unkosikazi wakhe wesibili, “Ngizokwakha uhlelo lokuba kube nguwenan dlunkulu, yena ngizoyibona indaba yakhe.” (Wanda 2008:83). Emqondweni kaSithole akaboni chilo kulokhu akushoyo ngoba ngokwesintu indoda iyaba namakhosikazi angaphezu kweyodwa. Lobu bundlunkulu abethembisa uDumazile uyachaza ukuthi uzobephuca uMaNzimande. Akukho lapho le ndoda eke icabange ngalesi sifo sengculazi esesishunyalwe saze saziwa nasemaphandleni kwanja kayiphume yoqobo.

Njengoba nomsebenzi wakhe uSithole uveza ukuthi unalo ulwazi ngezamabhizinisi, lokho kusho ukuthi wake walunguza esikoleni. Pho kungani engazivikeli ngisho nangejazi nje lomkhwenyana uma eya ocansini nomuntu ongeyena unkosikazi wakhe?

Izenzo zikaSithole ziphikisana no-Ostrow (1990:44) lapho ethi:

Knowledge about AIDS has been sent to play a role
motivating initial behavior change.

USithole unale nto abantu abaningi abagcina bephethwe yilesi sifo abanayo, yokuthi nakuba enalo ulwazi ngaso kodwa ngeke yena simphathe. Umqondo owubuphukuphuku lo ngoba kuyashiwo ukuthi lesi sifo sitholakala ngocansi olungaphephile futhi aselapheki.

U-Ostrow ngenhla ubeka umbono othi ulwazi ngegcwane lengculazi lusatshalaliswa ukuze abantu bashintshe indlela abaphila ngayo kwezocansi. USithole wayenalo ulwazi ngalesi sifo. Phela abezindaba bahlale bekhuluma ngaso lesi sifo emisakazweni, emaphephandabeni nakomabonakude. Le ndoda enesitolo esingenisa imali, angeke kuthiwe ayazi lutho ngengculazi. Akusiye umuntu wasemaphandleni lo ongenamsakazo, mabonakude ongafundi maphephandaba. Ukuba budedengu nje lokhu akwenza, wakatapa ukufa wayokusulela kuMaNzimande.

Yena u-Ostrow (1990: 45) uqhuba athi:

It has been noted that individuals tend to underestimate their vulnerability, operating under an “optimistic bias” regarding their health.

Ubuthatha kancane ubungozi bengculazi uSithole. Le ndlela ayecabanga ngayo uSithole yokwethemba uDumazile, ayeke ukwethemba umkakhe, yamfaka kolukhulu utaku. Impilo yakhe uSithole akanandaba nayo, kuphela nje uma anelise imizwa yakhe. Lokhu kunobungozi ikakhulukazi ngoba akazi ukuthi uthisha owakhulelisa uDumazile wayephila mpiloni. Ngakho ubungozi obushiwo ngo-Ostrow ngenhla yikona ukuba budedengu obenza agule aze abulawe isifo sengculazi.

USithole ungathola ukuthi wayengathembile uDumazile kuphela, kodwa naye uqobo wayezethemba ukuthi unempilo umzimba wakhe awusoze wathelaleka ngegciwane lengculazi. Phela iningi labantu besilisa abasebenzisa imithi yesintu njengaye uSithole lo, uma sebephuze, bagquma baphalaza bazizwa bengamelana nanoma yiluphi uhlobo lwesifo. Lokhu okunguzikhohlisa uma sesiza esifweni sengculazi. Asinamithi yesiZulu enamandla lesi sifo.

UFeldman (2008:220) ephawula ngezzenzo zabesilisa abafana noSithole uthi:

A less idealized marriage, one that shows that African marriage can be a relatively fluid concept that includes polygyny, several other arrangements that can be called “de factor polygyny”, and serial monogamy.

UFeldman ukubeka kucace ukuthi indoda uma inesithembu okuyisintu semishado yase-Afrika uthando lwayo aluxili iba manxiwanxiwa. Uqhuba athi, noma inenkosikazi eyodwa, kuba khona abanye ababa isithembu esingekho emthethweni, okungukuthi isuke naleyo inesithembu esingesithembu ngoba isuke ingagcagcile nabo. Basuke bekhona empilweni yayo, ilala nabo njengoba ilala nonkosikazi wayo.

Yikhona kanye lokhu kukaSithole kokungaganwa ingcaca uDumazile abe unkosikazi wesibili, kepha bahlale ndawonye ebe esashade noMaNzimande. Yiyona ‘*de factor polygyny*’ ayichazayo okaFeldman.

3.3.2 Uyihatha lendoda

Indoda iba yindoda ephelele emzini wayo, ngezenzo zayo. Uma uMaNzimande emxosha emzini wakhe uDumazile, uSithole uthi kuye, “UMaNzimande unezimpawana zokungakhululeki ngobukhona bakho phakathi komuzi wakhe. Manje ngibona kungcono ukuba wena uyohlala kule ndlu yami engemuva kwasesitolo. Ungethuki, ukhona uMthovovo oqaphe esitolo. Awuzukuhlala wedwa. Nami futhi ngizolokhu ngivela ngizokulunguza.” (Wanda 2008:76)

USithole indoda enomuzi wayo, kwakungafanele amazise yena uDumazile ukuthi useyahamba emzini wakhe. Wayekade eqashwe uMaNzimande kwaseMzimkhulu lapho abamthatha khona. Sasingekho isidingo sokuthi agamanxe ezindabeni zezisebenzi, ikakhulukazi ngoba lezi zindaba ezabesifazane.

Uchaza ukuthini uma ethi naye uzode emlunguza. Umlunguzani? Phela abantu abasizayo basuke bezosiza unkosikazi emsebenzini wasendlini nasezinganeni, indoda ayingene ndawo kubo. Nakho-ke ukuthi uMaNzimande wayengasebenzi yingakho ebika konke nje kuSithole. Inkosikazi ezibambele mathupha ezintweni zomuzi wayo, yayinqamuka isimtshela ukuthi isimxoshile uDumazile sekuzoqashwa omunye umsizi wasendlini.

Ukumfunela indawo esitolo kwabe kungayixazululi le nkinga ngoba uMaNzimande wayemxoshe emzini wakhe okusho ukuthi nakhona esitolo lapho kusekwakhe. Siyathola noma esebuya ekhaya uDumazile esesebenzise imithi yokuhlanza igazi kaMakhweshube uSithole ethi: “UMaNzimande unesikhwele kufanele. Muhle phela lo mntwana. Muhle uqedile! UMaNzimande ucabanga ukuthi sesiyathandana. Hhayi suka! Akudedwe mani uphondo luvele lugcwale amanzi. Mh, kepha ngizomtshela kanjani ukuthi ngiyamthanda?” (Wanda 2008:82).

Yini le entsha ngoDumazile esibonwa uSithole? Unengane yomunye umuntu, yena uSithole unoMaNzimande onengane yakhe. Pho-ke okwani lokhu kuthatheka. Lo Dumazile uza nasimanga sini? Asikho isimanga, ukuthi nje uSithole wayengazi ukuthi ufunani, walithola-ke igciwane lengculazi ngoba wayehamba elifuna.

USithole ulingana noKheswa uyise kaDumazile, le micabango iveza ukukhohlakala okuphindiwe ngengane angayizala naye. Nephuzu lokuba nemali kwendoda, linomthelela ekuziphatheni kukaSithole oshintshela uMaNzimande esiswini kuhle kotshwala. Ngenkathi indoda isapatanisa, inamathela ne kunkosikazi wayo. Ake ibe nemali! Woooo! Leyo mali eyisebenze kanzima isizwa ngunkosikazi kufanele ihambe iyoyidla nabanye, hhayi lo obewa evuka nayo.

Lokhu akusiyo imicabango yomcwaningi, kepha okwenzeka kule noveli ecwaningiwe kwenziwa nguyena uSithole lo. UMaNzimande kade ewa evuka naye. Babuya le koMzimkhulu lapho abakade beqhukuluza khona ndawonye bezama ukusimamisa leli bhizinisi lesitolo. Uma izinto sezihamba kahle useyamlaxaza uMaNzimande uhamba nezincane.

U-Ige (2012:49) uphawula ngokwashiwo ngomunye wabefundisi owathi:

Don't have extra-marital relationships and use your sexual drive for the procreation of children, but if you cant avoid having extramarital sex, then use a condom. What's more, if you have contracted HIV through extra marital relationships, take responsibility for your wife's life and the future of your children by using a condom when having sex with her.

U-Ige kule nkulumo yalo mfundisi ugqamisa ukuthi yayibheke kwabesilisa abaganiwe ngoba uphawula ngendlela okufanele owesilisa oganiwe avikele ngayo unkosikazi nezingane. Okumangazayo umfundisi lo uyakusho ukuthi kwesinye isikhathi alugwemeki ucansi olungaphandle komshado. Mhlawumbe sidinga ukubheka ukuthi siyini isizathu salokho. Lokhu ngikusho ngoba abesifazane abaningi bayakwazi ukuzibophezela emishadweni yabo, bangabi nobudlelwane bezocansi nabanye abesilisa. Pho abesilisa bahlulwa yini?

Okunye okuphawulekayo kule nkulumo ngaphandle kokwehluleka ukuziphatha kwabesilisa abaganiwe, ukuthi abesilisa banamandla angakanani okulawula ezocansi emizini yabo. Umfundisi uphawula ukuthi lo wesilisa kumele asebenzise ijazi lomkhenyana uma eselala nomkakhe ukuze amvikele egciwaneni lengculazi. Abanye besilisa bangakwenza ukuthi avele asebenzise ijazi uma elala nonkosikazi

engazange wamazisa nesizathu sokwenza lokho. Naye unkosikazi kungaba nzima ukubuza ukuthi sekushintshelwani kade ijazi lingasetshenziswa.

Uthando lwabantwana umfundisi ocashunwe ngenhla akalushiyi ngaphandle. Uthi owesilisa othole isifo sengculazi ngaphandle komshado udinga ukuvikela nabantwana bakhe. Ngalokhu uchaza ukuthi njengoba isifo sengculazi sibulala nje, kungakuhle abantwana basale nonina ongenasifo, uyise olande igciwane le ngaphandle, limbulale yedwa.

USithole enovelini ecwaningiwe akakucabanganga konke lokho ngoMaNzimande nangendodana yakhe uMpisendlini. Injabulo yakhe uSithole yangaphandle yaba uswazi olwathwansula umndeni wonke, uMaNzimande waze wahlawula nangempilo yakhe imbala (ukufa) ehlawulela izono angazazi.

Lokhu okushiwo yilo mfundisi abaningi bakubona sengathi kuyinto engafanele ngoba amabandla agqugquzela ukwethembeka emadodeni emndenini yawo. Kodwa-ke amabandla angagqugquzela kuze kube nini abesilisa belokhu beqhubeka?

U-Ige (2012:50) uqhuba athi:

Not that the priest would under normal circumstances condone sin, but through this approach, he was able to balance two important principles, protection of life and faithfulness in marriage, in a way that resonated with the present reality. When asked how this shift had happened he explained that it was informed by the practice.

Lo mfundisi ukhala ngokuthi imithetho yesonto ayivuni abesilisa ukuthi bone, kodwa usebonile ukuthi kunzima ukuyilandela nokuyigcina. Ngakho-ke kufanele kube nendlela esetshenziswayo ukufinyelela esimweni sokulungisa okonakalayo. Ukusho kanje lokhu ngoba uyabona ukuthi akwenzeki ukuthi amanye amadoda angaphumeli ngaphandle komshado.

3.3.3 Ucubuza amagade

KuWanda (2008:83) uSithole ukhithizela uDumazile izingubo zikanokusho njengophawu lokwendlalela amagama akhe okweshela. Siyathola nokuthi umthengela nemigexo namacici newashi legolide.

Imali yomndeni wakhe le okufanele ngabe wenzela ngayo uMaNzimande zonke lezi zinto ebonga ukumeseka kusimamiswa leli bhizinisi. Esikhundleni salokho, le mali udiza ngayo kuDumazile ongazi lutho ngobunzima bakhe kuleli bhizinisi lesitolo. Ngenxa yokuthi uMaNzimande uyavutha ekhaya ufuna uDumazile aphume aphele ezintweni zakwaSithole, siyezwa uSithole kuWanda (2008:88) ethi:

“Ngidlule kuNaidoo eSiphingo ngakukhulumela naye ukuba uyosebenza kuyena. Angithi uyambona lo esi-oda kuyena izimpahla zasesitolo?”.

Into nje ethinta impilo kaDumazile le ndoda iyisukumela phezulu ukwedlula izinto ezithinta umuzi wayo. Icabanga nokuthi uma ephelelwa umsebenzi la esitolo sayo ngenxa kaMaNzimande uDumazile uzoswela umsebenzi. Uma ikwazi ukutholela umuntu wesifazane umsebenzi, uhlaleleni ekhaya uMaNzimande angasebenzi? Kanti inawo umshungu ezwana nawo onezikhala zomsebenzi?

Kungakapholi maseko, naDumazile loyo engakamqomi nakumqoma usemthengela umuzi emafezini eMlazi. Impela imali uma isikhona ezandleni zomuntu iyamshisa, kuthi akayisaphaze noma ikanjani. Umthengela umuzi nje uDumazile ubeke wathi ufuna umuzi yini? Phela uMaNzimande wayesezifake yena isichitho ngokuxosha intandokazi emzini wakhe. Okubuhlungu ukuthi kwenziwa zonke lezi zinto uMaNzimande ufihlelwe. Bagcina sebehlela ndawonye khona eMafezini noDumazile kwaze kwazalwa uMtholephi.

Akagcini ngokuthela uDumazile ngemvula yezipho. UDumazile ukhala ngokuthi abanye abahlengikazi abasengamathwasa bahamba ngezimoto zikanokusho abazithengelwe amasoka abo. Angithi lapho wayehlabekisa sona isiphukuphuku lesi esiwuSithole yikhona sizomthengela imoto naso sivimbe angaze aqome abanye abazomthengela.

Uma ebona imali ingena iningi uDumazile uba necebo lokuthi isetshenziselwe izidingo zakhe yedwa. Yingakho ngelinye ilanga uSithole wasuka ekhaya waqonda egalaji ukuyokhetha uhlobo oluthile lwemoto. Nempela wayibona, wayithanda. Yayibiza yona, kodwa kwakungelutho lokho, inqobo nje uma ejabulise isithandwa sakhe, wayithenga imoto leyo kanye nomakhalekhukhwini (Wanda 2008:116).

Le mali ayibona isiphuphuma emabhangi uDumazile akayazi ukuthi ize ibe ngaka ibhizinisi lathuthuka kanjani lithuthukiswa ubani. Yingakho ukuyisaphaza ngezinto ezingenasidingo kwakulula kangaka kuye.

Zonke lezi zenzo ziveza ukuzincengela kwekhehla enganeni, ukuze ingane ingalishiya isibona ontanga bayo. Kanti akabuzanga elangeni okaJobe. UDumazile owayengakajwayeli nakushayela lokho wayishayisa imoto leyo, eyalimaza eyomlungu ngenkathi kwenzeka ingozi. Ukuzincengela kukaSithole kuyaqhubeka ngoba icala lelo lengozi ulithwala yena. Uma engasayikhokheli imoto yomlungu eyashayiswa uDumazile kuboshwa yena.

Yilesi sikhathi uDumazile abona kukuhle ukuba avele aziqomelele uMtalaselwa. Phela lokhu ayemhuhe ngakho uSithole (imali) wayengasenayo esewulamba nje ohlalela ukucela izikali kwabaphuzayo. Nesitolo sakhe sesagqezwa sashiswa nomshwalense engawukhokhelile.

Phela uSithole ubeyikho konke kuDumazile ibhizinisi lesitolo lisahamba kahle. Uma engasenalutho, uDumazile usebona abanye.

3.3.4 Akazinakekeli

Njengoba le noveli ecwaningiwe ingeyesikhathi samanje, kunezinyathelo ezithathwa abantu besilisa ukuze banciphise amathuba okuthi batheleleke ngesifo sengculazi. UKallings 2008 uthi:

Male circumcision reduces the risk of HIV transmission by approximately 60%.

USithole nakuba singezwa enovelini ukuthi ufunde kangakanani, kepha sikholelwa ekutheni njengoba enamabhizinisi ezitolo lukhona ulwazi analo ngenxa yamabanga athile anawo kwezemfundo. Okokusokwa kwakhe njengoba enobudlelwane

ngaphandle komshado nje, kumele ngabe kuyabalwa. Yingakho umcwaningi emethula njengendoda engazikakekeli kulolu cwaningo.

Akushiwo ukuthi abasokile abasuleleki ngegcwane lengculazi kepha kuthiwa amathuba awamaningi ukuthi basuleleke uma beqhathaniswa nabangasokile. USithole lo njengoba eneminyaka elinganiselwa eminyakeni engama-50, usephenduke ibhungu elincane ngoba esethandana noDumazile nje. Uma kungukuthi ebuncaneni bakhe akasokanga, kwakufanele aye esibhedlela asokwe. UDarius ephawula ngalesi sifo sengculazi kuSimpsons (2009:73) uthi:

“I am scared of AIDS. If anything that is what has made me to settle with my current wife. That is why I wouldn't move from her to another lady.”

Ukuba uSithole wayenomqondo kaDarius wokwesaba isifo, wayengeke angene ebuhlungwini bokugula kanje alinde ukufa ubusuku nemini. Ngeshwa nje ababaningi abantu abesilisa abanomqondo ofana nokaDarius, ukuba baningi ngabe lesi sifo asandile kangaka ngoba ngabe babhekana namakhosikazi abo kuphela, njengoba esho. Bese kuba ukuthi yiyona inkosikazi mhlawumbe engaganga. Kepha nawo amakhosikazi agangayo awamaningi kakhulu njengabesilisa abangathembekile.

Kunencazelo ebekwa kahle uFeldman (2008:94) ngabantu abafana noSithole lapho ethi:

Rich fools sometimes tolerate exploitation by younger women because they would like to obtain more emotional commitment from them. When asked why rich fools tolerate this kind of treatment, participants explained that they like to be seen in public with young, attractive women because it elevates their social status with peers.

Ngiyafisa ukwazi ukuthi kungani uFeldman eabiza ngeziphukuphuku ezinemali. Mhlawumbe kungenxa yezenzo zabo zobuphukuphuku. USithole uthengela uDumazile umuzi, uwubhala ngaye uDumazile. Umthengela imoto nomakhalekhukhwini. Lo muntu akakwazi nokushayela. Yingakho uma isishayisile eselithwala yena uSithole icala. Uze uyaboshwa uboshelwa amacala kaDumazile.

Ngempela ubuphukuphuku lobu. Uma ebuya ejele uDumazile esegane omunye umuntu bahlala emzini othengwe nguye sekunzima ukubakhipha. Ukubuya kukaMoloi empilweni kaDumazile kuyamcasukla kakhulu uSithole. Ucasulwa yini ngoba naye nakhu ubuyile empilweni kaDumazile kodwa esegane uMtalaselwa? Impela igama leziphukuphuku ezingomacaphuna kusale liwafanele amadoda ayilolu hlobo. UDumazile wasixhaphaza kwaze kwaba sekugcineni lesi silima esiwuSithole. Ukube wayekwakhe elokhu ahlala noMaNzimande ngabe akaphendukanga imayini kaDumazile yegolide, ayishiya yome nkwe.

Kusho ukuthi uma eseqonywe izintombi ezisencane lawa madoda nawo azizwa esehlehlwe iminyaka. Kuze kukhona nesisho esiqondiswe kwabenzisa okukaSithole kuthiwa, “omathanda ezincane ngoba ontanga bambangela ufehlane”. Kodwa-ke ezincane lezi ezimsanganisile zimcutha zimshiye enuka phu, aze ayoqashwa kwamasisipala athuthe imigqomo kadoti uSithole.

3.3.5 Uluhlaza

Nakho ukuba luhlaza kuSithole kuyavela kuSithole ezindaweni eziningana enovelini. Ngenkathi ekhuluma noDumazile okokuqala ngqa ngezindaba zothando, uDumazile uzikhalela ngokuthi uyingane kakhulu yena kuSithole. USithole umbuza ukuthi “Ikhona yini ingane enengane, musa ukuganga wena”. Uma uDumazile ethi uSithole mdala kakhulu kunaye, uSithole, uthi “Kanti ukuthandana kudinga usayizi kuyisicathulo yini?” (Wanda, 2008:83)

Akuyona indlela yokushela nokuncenga kumuntu omthandayo le. Indlela yokusheshe ufinyelele kulokhu okujahile kuye. Phela uSithole unokuthi uDumazile uzobe engaqali ukuthandana nomuntu omdala ngaye. Pho yini entsha, njengoba esezenza umuntu onesimilo nje? Uyazi ukuthi unengane akadingi ukuthi umuntu ofuna ukuba nobudlelwane naye amkhumbuze lokho. Yingakho sithi ukuba luhlaza. Naye uDumazile akabi nawo amazwi okuphendula kulokhu okushiwo uSithole ngoba uyaphoxeka. Uzibona ebheda uDumazile uma elokhu esho ukuthi uSithole mdala. Kunani vele mdala, kufanele amkhumbuze uma esezenza untanga yakhe.

Ngenkathi uDumazile exoxa naye sebethole uMtholephi, kuWanda (2008:100) uthi:

“Umama wakho angimkweleti lutho. Inkomo yenhlawulo kwakufanele ayithole kuMoloi. Ukuthi akayitholanga akudokwe ligayelwe mina lelo. Le nkomo ayivele ikhishwe nje. Futhi kuyihlazo nje ukukhokhela into ongayazi.”

Ngalawa mazwi uSithole uqonde ukuthi akusiyena owaqeda ubuntombi bukaDumazile. Ubuza ukuthi kungani kufanele akhokhe inkomo kamama ngoba yena umfice esezele ingane? Nalokhu ubuluhlaza nje kuSithole. Engani wakhombisa ukumthanda ezele ingane. Kanti yena uSithole wayehlose ukuzitholela into azoyixhaphaza ayizalise angakhokhi? Asiko isidingo sokuthi asho ukuthi uMoloi owona uDumazile akangabe esayikhokha inkomo kanina. Ukuba waphendula ngenye indlela nje, kwakungeke kube nankinga. Lapha kuvela nokuthi akasamncengile uDumazile usekutholile lokhu ayekufuna, akayeke ukumcefezela ngendaba yokuhlawula.

3.3.6 Usebenzisa imali ukuze aqonywe uDumazile

USithole wathengela uDumazile zonke lezi zinto yikhona ezobona ukuthi uyindoda ekwaziyo ukwenza izinto futhi enemali. Ukungacucuzi kwakhe ukumsiza ameseke amnike konke akudingayo, yitulo likaSithole alisebenzisa lasebenza ukungena enhliziyewni kaDumazile. Okuyaye kube inkinga ukuthi kusuke kungaselona uthando lolu lapho othandelwa khona ukuthi wenzele omunye okuthile.

Bobabili oMoloi noSithole basebenzisa imali ukuze bazuze inhliziyi kaDumazile. Isizathu salokho ukuthi bazi kahle kamhlophe ukuthi akufanele ngabe bayameshela ngoba uyingane kakhulu kubona. Ukumthengela izinto bamenzele konke akudingayo, yiyona ndlela yokumheha. Bazi kahle ukuthi lezi zinto abamthengela zona vele akanazo futhi uyazidinga.

Yingakho uma uSithole engasenamali uDumazile emlaxaza aziqomele uMtalaselwa. Phela ayisekho le nto ayemhehe ngayo. Uze abuyele kuye esesebenza kwamasipala eseshayela imoto eqoqa udoti. Yibona abafundise uDumazile ukuthi angabathandi kodwa athande izinto abamthengela zona, noma kubona athande imali.

3.4 Izenzo zikaMtalaselwa Zuma

UMtalaselwa uqala ukubona uDumazile ezofundela ubuhle ngakazi esibhedlela yena eshayela ama-ambulensi khona esibhedlela. Akamazi lo muntu wesifazane, akazi nokuthi usethandane nabantu abangaki, nokuthi uziphethe kanjani empilweni yakhe. Uyabhozomela akaziniki nesikhathi esanele sokumazi umuntu ngaphambi kokuthi azibike.

Laba bobabili basebenza esibhedlela okungukuthi emnyangweni wezempilo abawusebenzelayo, igciwane lengculazi kuxoxwa ngalo nsuku zonke, zikhathi zonke. Pho kungani bengahlolanga amagazi ngaphambi kokuba baqale ukuzibandakanya kwezocansi? Phela bona banolwazi kakhulu ngalesi sifo ukudlula abanye abantu.

3.4.1 Unothando oluningi

Le nsizwa eshayela ama-ambulensi esibhedlela ifikelwa uthando lwentokazi ewuDumazile, bobabili abazani. UDumazile uyamazisa uMtalaselwa ukuthi usenabantwana ababili, kodwa insizwa kaNxamalala le kuWanda (2008:121) ithi:

“Ngijatshuliswa ukuthi wethembekile. Wazikhulelwa, wazibeletha, wazikhulisa, zaphila. Maningi amantombazane lapha phandle angenazo izingane, kodwa lokho okungasho ukuthi ayizintombi nto. Kwenzeka ntoni ebuntombini bazo? Ziningi izisu ezihushulwayo, izingane zifakwe ezitamkokweni. Mina ngiyagculiswa yisimo sonke osungichazele sona. Ngizimisele ukukuthatha nakho konke onakho. Futhi izingane zakho kuyoba ngezami name.”

Kuyiqiniso ukuthi uthando aluboni. UMtalaselwa akazange abuze nakubuza kuDumazile ukuthi baphi oyise balezi zingane. Sewahlukana yini nabo uDumazile. Bangakanani ngeminyaka oyise balezi zingane? Wayebaqome kanjani abantu abadala kangaka? Yonke le mibuzo yayiyomnika isithombe okuyisonasona sokuthi uDumazile uluhlobo luni lomuntu wesifazane.

Yena wayejabulela ukuthola isifundiswa esiyinesi azokwakha naso umuzi. Wakhohlwa okubalulekile kakhulu, impilo yakhe, ikusasa lakhe nelabantwana bakhe. Lesi sifo siphazamisa lezi zinto esengizibalalile ngoba awube usazibona nangokhalo uma sesikuhqile lesi sifo.

Omunye angasho ukuthi uthando uMtalaselwa lumvala amehlo kanye nezindlebe. Akazange abone ngisho uDumazile esemphambanisela, ayisaphathwa-ke eyokushaya indiva izeluleko zikanina uMaShandu. Ukuhamba ekhaya eJilafohlo ngoba ezwa kusho uDumazile, aze asho nokuthi abasophinde baye khona kumveza ukuthi unobulima bokuluthwa uthando.

3.4.2 Akalaleli

Siyafunda ngezenzo zalaba balingiswa abagcina bebulawe isifo sengculazi kule noveli kaWanda ecwaningwayo. NgoMtalaselwa sifunda ukuthi kuhle ukulalela abazali uma besixwayisa. Unina kaMtalaselwa wamkhuza ephindelela ngokuganwa intombazane esizele izingane. Wayeze abeke nezizathu nzokuthi kungani engathandi ukuthi aganwe uDumazile.

KuWanda (2008:125) amantombazane asenezingane engakendi abizwa ngephulaphiko, yigqinkehli, iqhashamlenze. UMaShandu unina kaMtalaselwa uthi amaphulaphiko lawa awahlukani noyise bezingane zawo. Isifundo esitholakala ngoMtalaselwa ukuthi abantu abadala uma beshaya amakhala ngento asiboyigwema. Isaga esithi indlela ibuzwa kwabaphambili, saqanjwa ngesizathu. Kwenzekani-ke kuMtalaselwa? Wayethi uvika uSithole ngapha abe evika uMoloi ngapha. Abantu abadala banolwazi ngalezi zindaba sithanda singathandi.

3.4.3 UMtalaselwa udonswa uDumazile ngekhalala

UDumazile unuka uMaShandu unina kaMtalaselwa ukuthi uyamthakatha yena nengane yakhe uSanele. Yingakho ingane ikhala ubusuku bonke. Lokho ukuzwe ngomuntu obonayo ahambe waya kuye, (Wanda, 2008:145). Kwakulaphi lapho umfazi ahamba yedwa khona aye kubantu ababonayo, ngaphandle kwemvume yendoda? UMtalaselwa uyisiyoyoyo sendoda ngempela.

Abazali bakhe babuye bamxwayise nangokuhamba ekhaya angawakhi umuzi wakhe endaweni ababemnike yona. Unina uze akhulume amagama anzima athi, “Hamba juba bayokuchutha phambili, (Wanda 2008:148). UDumazile kwaZuma akezile ukuzokwakha umuzi kepha uzohlakaza umndeni. Uyawuhlakaza ngoba uyamkhipha uMtalaselwa ekhaya ahambe okukugcina.

Ukubuya kwakhe ekhaya uMtalaselwa usuke esegula, engasabonwa nangokhalo uDumazile owayemenze washiya abazali bakhe ebuswa uthando.

UCritzer (2004:79) ufundisa ngempilo yomuntu onesandulela ngculazi ukuthi kufanele aziphathe kanjani, lapho ethi:

Making lifestyle changes includes:

Nutrition : eating healthy (fresh vegetables/ incorporate organic food into your diet.

Vitamins and supplements: supplements assist immune system in fighting HIV/AIDS.

Exercise: Lean body mass is required to protect organs from being attacked by HIV.

Stress reduction: Deep meditation and yoga are methods that can be used to reduce stress levels for HIV patients.

Sleep: getting enough sleep every night is important on many levels.

Smoking and drinking: Quit smoking and drinking those are health risks.

Uma ucabanga impilo kaMtalaselwa njengoba esegula kusobala ukuthi nakuba igciwane lengculazi limgulisa, okumgulisa kakhulu yilokhu akubalulayo uCritzer 2004 ngenhla:

- Akadli ukudla okunempilo: Njengoba ehlala yedwa nje eMgungundlovu udla noma yini, ikakhulukazi lokhu kudla okuthoswe emafutheni (*fast foods*) okungamlungele umuntu onegciwane lengculazi.
- Azikho izakhamzimba azidlayo ukuze elekelele amasosha egazi.
- Akasuye umuntu okhonze ezemidlalo noma ozivocavocayo.
- Uhlala ekhathazekile, umoya wakhe awunakuphumula ngenxa yezingcingo azitholayo zokuthi umkakhe uDumazile ufaka amadoda emzini wabo.
- Uma umphefumulo ukhathazekile, akulaleki. Siyezwa nasenovelini kuthiwa useke afike ebusuku engashongo nokuthi uyeza. Lokhu ukwenza ukuze azibambeke yena uDumazile ephinga, (Wanda 2008:156)

- Akukaze kushiwo enovelini ukuthi uyaphuza noma uyabhema yini. Abantu ababhemayo babhema kakhulu uma bephatheke kabi. Kuyena kwakungaba yingozi lokho ngoba vele izitho zomzimba sezibuthaka ngenxa yegciwane.

Emva kwazo zonke lezi ziwombe uMtalaselwa ucabanga ngokuxwayiswa kwakhe unina ngokuganwa uDumazile. Amaphutha akhe uma ewabala asemaningi kakhulu:

- Waganwa iphulaphiko unina emkhuza.
- Wahamba ekhaya ngenxa yokuthi uDumazile uyanqaba ukwakha khona.
- Uxakwe ukuqoma kukaDumazile akubikelwa mihla namalanga.
- Isazelo sokushiya intombazane yakwaZungu eyabe isimtholele ingane.
- Ukugula lokhu angathandabuzi ukuthi ukuthole kuDumazile.

Ukungaphili kwakhe okwaqala ngokudumba izindlala, ukuphathwa amathumba umzimba wonke, ukufuthelwa izinyawo, zagcina seziphihlike izilonda, uxinwa isifuba ukhwehlela igazi. Ukudla akusadleki, nesisu asizibekile phansi (Wanda, 2008:166).

UMtalaselwa akayi emtholampilo noma esibhedlela ukuyohlola igazi ngoba lezi zimpawu ezichazwe ngenhla zikuveza ngokusobala ukuthi uphethwe sifo sini. Phela umsebenzi wale ndoda uyisondeze kakhulu kwezempilo. Nakuba singezwa enovelini ecwaningwayo ukuthi uwufundele umsebenzi wezempilo, kodwa isikhathi esiningi abashayeli bama-ambulensi banalo ulwazi lwezempilo. Ngicabanga ukuthi kudingeka kube khona abakwaziyo, ukuze uma belande isiguli besiphuthumisa esibhedlela baqale ngokwenza izaba. Kulokho kufundiswa kwabo okunolwazi olungeluningi kakhulu ngezempilo, noma kanjani bafundisiwe ngobungozi baleli gciwane. Uzazi kahle kakhlophe izimpawu zalesi sifo.

UKalipeni (2004:40) usenza sigqame isithombe sezinkolelo namasiko lapho ethi:

It shows that many still believe in traditional remedies.

Nakuba enovelini ecwaningwayo kungaveli ukuthi nabanye abaphethwe igciwane lengculazi basebenzisa imishanguzo yesintu ukuzelapha, kepha uMtalaselwa uyazanywa ngayo. Ukuphindela kwakhe ekhaya eJilafohlo emva kokuhlabeka, abazali bakhe bazama imizamo yokumelapha.

Esikhundleni sokuthola iqiniso ngesifo esimphethe, kuvela ukuthi imishanguzo yezinyanga ayibange isasebenza. Baqala ukunukana abantu. Babesho idliso, umbhulelo, omamtsotsi nokunye okungamalutha. Kwayiwa kwabamanga, kwathiwa kufanele enzelwe amagobongo. Enziwa kodwa kwaba nhlanga zimuka nomoya. Kwathiwa indaba isemsamo, kufanele kulungiswe idlozi. Zahlatshwa izinkomo, kodwa ukufa kwadlonga kwandlondlobala. Wabuna wagcina esengangabasemehlweni, (Wanda, 2008:166).

Ukuthola iqiniso ngokuthi aye kohlola ngokwakhe uMtalaselwa kwakungeke kusize ngalutho ngoba uhulumeni wayengakayikhiphi imishanguzo yokunika asebeguliswa ingculazi. Ngakho-ke umqondo wokusebenzisa ulwazi lwesintu yilona themba abantu ababenalo ngalesi sikhathi.

Ukuze oguliswa yilesi sifo engeke alokhu ecabanga ngaso, abaningi babona kungcono kona ukubheka kulezi zifo zesintu ezibalwe ngenhla. Ngichaza ukuthi bavele bazikhohlise ngokuthi idliso noma amagobongo. Bakwenza ngamabomu lokhu, bebe bazi kahle ukuthi baguliswa ingculazi. Uma umqondo ususukile ekutheni uphethwe igciwane, nokukhandleka kokwazi ukuthi alikho ikhambi laso ubuhlungu buyadamba emqondweni. Lokhu kusho ukuphila kangconywana kunokuphila ucabanga ngokufa okuza kancane kancane, nsuku zonke.

Kanti uPope (2009:260) uphawula athi:

Traditional Health Providers as sangomas, izinyangas and abathandazi devine the cause of illnesses in several ways, including communicating with ancestral spirits through dreams, visions and throwing of bones. Depending on the presumed cause of the symptoms/illness, sangomas prescribed rituals and/ or natural remedies. Inyangas prescribe traditional medicines to treat patients after consulting with them about their symptoms.

Ukuhanjiswa kukaMtalaselwa kubelaphi besintu kufakazelwa uPope (2009) ngenhla njengenye yezindlela ezisetshenziswa abansundu ukuzelapha. UWanda usho izinhlobo eziningi zezifo izinyanga, abathandazi nezangoma ezabhula zathi uMtalaselwa uphethwe yizo. Uyakucacisa ukuthi kwazanywa konke abelaphi besintu ababekusho kodwa kwanhlanga zimuka nomoya.

Okubuhlungu ngesimo esifana nesikaMtalaselwa sokungemukeli ukuthi umuntu uguliswa igciwane lengculazi ukuthi kukhishwa izimali ezishisiwe kuzanywa lokhu nalokhuya okungasizi nhlobo. Uthi ehamba emhlabeni umuntu izimali sezisetshenziswe zaphela.

Mhlawumbe omunye angathi kungcono kona lokho ukuthi kuzanywe kuhlulekwe kodwa kube kuzanyiwe. Abelaphi besintu akwenzeki bathi ababoni lutho, njalo kuhlala kukhona okuthile okungahambi kahle. Nakuye uMtalaselwa zandiswa yilokho kuphuma bengena izifo okwakuthiwa zimphethe.

UKalipeni (2004:40) ubuka nxazombili uma ethi:

Despite the severity of the HIV/AIDS epidemic, the response from the Government and the community is not commensurate with the seriousness of the problem.

Izinhlango ezimele amalungelo abantu nokwelashwa kwegciwane yingakho ngalesi sikhathi zazivuke umbhejazane. Phela abantu babefa okwezimpukane, kulokhu kuthiwa kusaxoxiswana abalinde ngokudla u-*beetroot* no-*garlic*. Abantu bawugxeka uhulumeni wangaleso sikhathi. Ukwethembela emithini yesintu kwemindeni nemiphakathi kwakwenziwa ukuthi bachayiswa uhulumeni owayebusa.

Lokho kufakazela okushiwo uKalipeni ngenhla. Umcwaningi akameseki kodwa uKalipeni kuleli phuzu lakhe elithi umphakathi nawo awububoni ubungozi begciwane lengculazi. Wawuzophephelaphi vele? Uhulumeni kanye nomnyango wezempilo babebhala becisha ngokuqalisa abantu ukudla imishanguzo, lokhu uKalipeni ukubeka ngokuthi wangaleso sikhathi uhulumeni wawungabuboni ubungozi balesi sifo.

UBor (1998:24) ukwesaba ukuthola isiqiniseko ngokuhlola igazi ukuchaza kanje:

Since most HIV-infected persons have been exposed to a societal interpretation of AIDS as a sexual transmitted disease associated with the misbehaviour, sin and shame, they avoid the risk of negative moral judgement.

Eqinisile uBor 1998 ngenhla ngesizathu sokungahloli kwabanengciwane lengculazi. Enovelini ecwaningwayo akekho ohlolwa igazi. Bayazi kahle imiphakathi abaphuma kuyo ukuthi ingabahlulela. Ngakho kuhle bafe kungaziwa ukuthi babulawe yilesi sifo. Lokho kungaphumeli obala kepha akusho ukuthi abantu basuke bengaboni ukuthi lowo muntu uguliswa yini. Bayazazi izimpawu ngakho bazokhuluma emakhoneni.

EJilafohlo sebenalo ulwazi ngalesi sifo. KuWanda (2008:167) sekwembulwa kwembeswa kuMtalaselwa uthi:

Baqala ukukhulumela phansi abantu. “Nithi kodwa le ndoda ayiphethwe yilesi sifo samagama amathathu.” Bamncisha amehlo.

Uyabona lokhu kumncisha amehlo kwabo kuncane uma kuqhathaniswa nalokho abangakusho noma bengenywa uma sebazi ukuthi ngempela yisona isifo sengculazi lesi esimphethe. Kusengcono futhi kuhle bahlale behlawumbisela kanje.

Lona kwabe kungumqondo kaMtalaselwa wokuthi kuhle kungaziwa. Ngicabanga ukuthi uzazi kahle ukuthi uphethwe yilesi sifo. Ukuba nonkosikazi oshintshanisa amadoda, maqede ugule kanje? Ukuhlola igazi wayengeke esakwenza. Futhi-ke kuyasabisa ukuthola iqiniso ngoba vele lesi sifo asilapheki. Wayezokwenzani-ke ngokuqiniseka ukuthi ngempela yisona lesi esimphethe?

EJilafohlo umphakathi wawungeke wamthanda vele uDumazile. Ingani waqhamuka esikhaleni nje wathathela intombi yendawo yakwaZungu uyise wengane onguMtalaselwa. Uma sekunuka santungwana ukuthi uyagula uMtalaselwa nezinyanga ziyahluleka kulula nje ukuthi bacabange ukuthi uphethwe yisona isifo lesi. Engani waganwa intombazane esinezingane zabanye abantu, akusiyo eyendawo, ayaziwa nesimilo sayo. Base bemehlulele bamqeda vele.

3.5 Izenzo zikaMthovovo

UMthovovo yisithipha nje sikaDumazile asisebenzisela ukuqeda inkanuko yakhe yocansi, abuye asisebenzise ezenzweni zakhe zokukhohlakala. Siyezwa enovelini ukuthi wabe engadlulwa siketi. Akukho lapho uWanda amveza khona uMthovovo eshela uthuli kuDumazile. Kuze kuzwakale ukuthi kukhona okwenzekayo phakathi kwabo bobalili kuWanda (2008:90) uSithole efika endlini ehlala uDumazile ngemuva esitolo ebuza:

“Hawu, kwanuka ugwayi sewuyabhema yini?”

“Usho ngani?”

“Ngizwa kunuka ugwayi sengathi usanda kubhenywa.”

“Nx, ayi suka, Yiphoyisa uMkhize lona obekade efikile lapha ezicela ngimenanele ngezinti zikamentshisi. Ugwayi wakhe uwokhele ngaso lesi sikhathi.” USithole wakhombisa ukungaphatheki kahle ukubona ukuthi ekuseni kangaka uMthovovo usephuma endlini kaDumazile.

Yizona zodwa lezi zinsolo esiba nazo ngobudlelwane obuphakathi kukaDumazile noMthovovo. Ubuye avele uMthovovo ebuza uDumazile ukuthi njengoba ethutha lapha esitolo, ulibhekisaphi. Esikhundleni sokuthi kuphendule uDumazile, kuphendula uSithole, athi umphindisela lapho amthatha khona (Wanda 2008:91). Engani isikhwele sesivuke indlobane kuSithole ngoba uyasola ukuthi kukhona okushaya amanzi phakathi kukaDumazile noMthovovo.

UMthovovo uba nokukhathazeka uma uDumazile esethuthwa futhi lapha esitolo. Kukhona le nto eyaziwa yibona bobalili eqhubeka phakathi kwabo. Uthi kuWanda (2008: 118) :

“Kuzofanele ngihlele nephoyisa uMkhize ukuze angaphazamisi uma sengenza izinto zami.”

Izinto zakhe akhuluma ngazo uDumazile ukuthumela izigebengu ezabe zizogqeka zishise nesitolo sikaSithole. Nalapho uMthovovo itulo uliphothula naye uDumazile bebambisene.

3.6 Izifundo ezethulwe izenzo zabalingswa besilisa abahaqwa igciwane lengculazi.

Ziningi izifundo ezethulwa uWanda kule noveli yakhe ngokusebenzisa abalingswa abenza izenzo ezithile eziholela ekutheni bathole igciwane lengculazi. Kubhekwa umlingiswa ngamunye kanje:

3.6.1 UMoloi

Ngesigebengu saseGoli esiwuMoloi sifunde ukuthi icala aliboli. Ngisho kungaphela iminyaka emingaki, izono namacala akho ukufica kusakulindile. Okunye esikufundile ukuthi amanzi lapho akama khona aphinde ame futhi. UDumazile noMoloi akuthathanga sikhathi esingakanani inyama yavuka ogqokweni, bakhohlwa izinsizi abadalelana zona ngaphambilini.

Esinye isifundo esobusoka bukaMoloi. Ukuba isoka kwakhe kwaholela ekutheni aze angenwe igciwane lengculazi. Ukuziphatha kahle kuyisidingo sowesilisa kanye nowesifazane. Okunye okubuhlungu ngalesi sifo ukuthi isigwebo saso, ithuna.

UMoloi wethulwe uWanda njengesoka lamanyala kwasekuqaleni kwenoveli. Okungukuthi asilindele njengabafundi ukuthi abe noma enze okunye. Uma bekhuluma ngaye omemu Mpungose nomemu uNgcamu uyaziwa nangomkhuba wakhe wokuthuma izingane endlini yakhe bese eyazilandela (*send and follow*). Okuchaza ukuthi uDumazile akasiye owokuqala futhi akasiye owokugcina ebantwaneni besikole ababambayo uMoloi.

3.6.2 USithole

NgoSithole kube nezifundo eziningi. Empilweni yakhe usuke waba uthathekile, wenza amaphutha amaningi. Isifundo sokuqala esithi uma kunezinsolo zobudlelwano bothando nomuntu, ungalenzi iphutha lokuyenza leyo nto osolwa ngayo. Esesibili ukuthatha isinqumo sokushiya unkosikazi ngoba usunentombi akulungile.

USithole wayemthwele ngeqoma uDumazile. Wayesho zonke izinto ezimbi ngoMaNzimande kuDumazile. Kwase kungathi uDumazile kunegolide afike nalo. Lo

mata asulela kuwo izinyawo owuMaNzimande uyawudinga ekugcineni intandokazi yakhe uDumazile isimplaxaza okwamafinyila.

USithole wenza iphutha lokukhweza uDumazile phezu kwekhanda likaMaNzimande, uDumazile wazibona engcono kakhulu kunaye. Zonke lezi zinto ayezenzela uDumazile akuzwakali endabeni kuthiwa uzenzela umkakhe. UDumazile:

- Ukhushulwa esikhundleni, akasagadi ingane, useyathathwa uyosebenza esitolo.
- Uhamba naye uma eyothenga izimpahla zasesitolo.
- Ubhala izimpahla ezishodayo ezizothengwa

- Uma uMaNzimande emxosha emzini wakhe, umthutha ngemoto uyombeka esitolo.
- Uba yisethenjwa ashaye isisefo semali esitolo.
- Uyasala ehhovisi uma sekuvaliwe abale imali noSithole.

- Umthengela izingubo zokugqoka.
- Uyamfundisa, umphindisela esikoleni.
- Umthengela umuzi awubize ngaye uDumazile.
- Umthengela imoto.
- Umthengela umakhalekhukhwini.
- Uthwala icala lemoto eshayiswe nguye.

Nempela kwabe kuwukumphathisa okweqanda uDumazile lokhu. Naye wayezizwa ephakathi komhlane nembeleko. Okokugcina esikufundile ukuthi ungabokwenza izinto usaxhoshwe uthando ngoba uma seluphelile awukwazi ukuthola izinto zakho obudiza ngazo. USithole wayefisa ukuthola umuzi wakhe, kepha akwangenzeke ngoba wayewuthenge wawubhala ngoDumazile ngenkathi esahuhwe uthando.

UFeldman (2008:46) uchaza ngendoda thizeni kanje:

An older man from Kigali sadly described his feelings of humiliation, expressing shame because he married, against the admonition of his first wife and disapproving eyes of his second, a third,

younger woman known to be “promiscuous” and whom he blamed for his infection.

OSithole noMoloi amadoda amadala aqonywa uDumazile maqede adunyelwe amakhanda. UMoloi ukhohlwa nya uMiss Hlophe ongekho esikoleni ngoba eyothola ingane yakhe. USithole ushiya uMaNzimande ngenxa kaDumazile ngoba esemncane ngeminyaka. Okubuhlungu uMaNzimande wayekwenze kwacaca ukuthi akabufuni lobu budlelwane bukaDumazile noSithole. Waphikelela uSithole, kodwa uma umhlaba usumshayile ubuya kuyena uMaNzimande esehamba kancane. Engabe wayeyobuyela kuphi emva kokushaywa umhlaba ngoba ayesezewudayisa nje umuzi ayeshiye kuwo uMaNzimande noMpisendlini. Kwanqaba inkantolo, eyabayala ukuba bangasifaki isehlukaniso ake bahlale ngokwahlukana.

3.6.3 UMtalaselwa

Sifunda okuningi ngamaphutha kaMtalaselwa. Kuhle ukulalela uma abantu abadala bekubonisa. Okunye esikufundayo ngaye ukuthi indoda akube yiyona eshaya umthetho, ingalaleli okushiwo unkosikazi wayo ikwenze ngaso lesi sikhathi. Ukuba uMtalaselwa wayehluzile ekhanda, izingane zikaDumazile kwakufanele azishiye eMzimkhulu kubo. Lokho kwakuyogwema ukuphuma kungena obaba bazo bezozibonela emzini wabo.

Sifunda nokuthi induku ayiwakhi umuzi, iyawubhidliza. UMtalaselwa uyamshaya uDumazile mhla eme noSithole emgwaqweni. Okulandela lapho usengena endlini uSithole akasagcini emgwaqweni. UDumazile wabona ukuthi umyeni wakhe akathandi uma bema emgwaqweni noSithole, kungcono amngenise endlini-ke.

Ungamshiyi umuntu okade wathandana naye ngoba usubona abangcono abafundile. UMtalaselwa wapensela intombi yakwaZungu ayesenomntwana nayo ngoba esebona inesi kanti selimlethele ukufa.

UMtalaselwa unewala. Sifunda ngaye ukuthi akulungile ukuthathela izinto phezulu. Waba newala ukuvele ashiye kanjalo ekhaya kubo, aqinisekise nokuthi akaboni ukuthi basayophinde bavakashe benoDumazile. Kwakungafanele akholwe okushiwo uDumazile lokhu kokuthi uSanele ukhala ubusuku bonke nje, yingoba ethakathwa uMaShandu unina kaMtalaselwa. Naye njengendoda kwakudingeka ake athathe

izinduku ayokuzwa, yikhona ezobona ukuthi kuliqiniso yini lokhu okushiwo uDumazile. Kepha yena wavele wamkholwa umkakhe. Simbona esitshela abazali bakhe ngenxa yomuntu asanda kumbona, asanda kumazi. Ulahla igazi lakhe ngalowo muntu.

Siyafunda ukuthi umndeni nekhaya yilapho ophephela khona uma sezikunetha ezinkalweni. Nangu naye uMtalaselwa esebuyela kubazali bakhe uma ukufa sekumhlasele. Sibona nothando lwabazali, abamxoshi noma bamkhumbuze indlela ahamba ngayo ekhaya. Bayamemukela, bazame izaba bahluleke, kwazise igciwane lase lisezingeni eliphezulu, ukufa kuze kumenele bemnakekele abakubo nabakwabo.

3.6.4 UMthovovo

NgoMkhize sithola isifundo esithi imisebenzi yobumnyama iyodalulwa ukukhanya. Konke akwenza ebumnyameni noDumazile kuvela obala uma esegula ebulawa isifo sengculazi.

Okunye esikufundile ukuthi singavumi ukusetshenziswa umuntu ukuze afeze izinhloso zakhe ngathi. UDumazile wayemsebenzisa njalo uma efuna ukufeza izinhloso zakhe, akukho nje amenzela kona ukukhombisa ukuthi uyamthanda. Mhlawumbe babenesivumelwano njalo, sokuthi abathandani kodwa bayantshontshana. Bakhona abantu abaphila leyo mpilo yokusizana uma omunye edinga okuthile komunye, bavumelane ukuthi abathandani.

Ukuze naye uMthovovo angazitholi eyinkomo edla yodwa, ukuba khona empilweni kaDumazile kwakumsiza. Wazuza ubudlelwane noma bungagqamile kakhulu, wazuza izimpahla zasesitolo ngenkathi benze itulo lokugqokeza esitolo sikaSithole.

UFeldman (2008:53) uthi:

Fear of being abandoned contributed to the desire
for secrecy similarly for both men and women.

UFeldman (2008) uphawula ukuthi izindaba zesifo sengculazi azikhulunywa. Loy osethole ukuthi unaso, uma ethanda kuba ukwazi kwakhe yedwa. Noma ngabe wayazi uMthovovo ukuthi uyagula uphethwe igciwane, kwaba ukwazi kwakhe yedwa. Angeke ahambe efafaza izindaba ezinje kubantu angenalo ulwazi lokuthi bazombheka

kanjani noma bazoluthatha kanjani udaba lwakhe. Ngakho lesi simo sokufela phakathi okwebutho laKwaZulu isinqumo sabo bonke abalingiswa abafa bebulawa igciwane lengculazi kule noveli kaWanda.

Enovelini akuveli mndeni wakubo kaMthovovo noma-ke umndeni wakhe uqobo. Lokho kwenza leli sosha eliwuMthovovo silazi liyisosha elizikhuzayo, lisebenza ukuze liziphilise lona lodwa. Umdlalo kamacashelana lo awenza noDumazile akanankinga ngawo ngoba ukwazi kwabo bobabili, futhi batholana uma bedingana, ubudlewano babo abunangcindezi. Indlela uDumazile ayefisa ngayo ukuthi abazali bakhe bathole okuthile ngaye, wayengeke alindele lokho kuMthovovo iphoyisa lasesitolo elizipataniselayo nalo.

3.7 Isiphetho

Izenzo zabalingiswa besilisa abasuleleka ngesifo sengculazi zibaveza ukuthi baluhlobo luni lwabantu. Ubunjalo babo buthathelwe ezenzweni abazenza enovelini. Umcwaningi ube esebheka nezifundo ezethulwa ngezenzo zabo. Isahluko sesine sizobheka abalingiswa besifazane abasuleleka ngegcwane lengculazi ukuthi bethulwe njengabantu abanjani nokuthi yiziphi izifundo ezitholakala ezenzweni zabo.

ISAHLUKO 4

UKUVEZWA KWABALINGISWA BESIFAZANE ABASULELEKA NGECCIWANE LENGCULAZI ENOVELINI KAWANDA

4.1 Isingeniso

Lesi sahluko sizogxila ekuziphatheni kwabalingiswa besifazane abasenovelini kaWanda, labo abasuleleka ngegciwane lengculazi nalabo abayizihlobo zalabo abagcina beguliswa babulawe yilesi sifo. UDumazile noMaNzimande yibona bobabili abesifazane abatheleleka, bagule babulawe ingculazi.

4.2 Izizathu ezenza abesifazane batheleleke kalula igciwane lesandulela ngculazi

Akekho onolwazi lokuthi uWanda ukwenzeleni ukuthi babe babili kuphela abantu besifazane ababulawa isifo sengculazi kule noveli ecwaningiwe. Abesilisa ababulawa ingculazi kule noveli bane. Nangu noCorea (1992:17) ebeka ethi:

Of the first 800 reported AIDS cases, fewer than 100 were in women. 12% of those cases in women were believed to have been acquired through heterosexual contact.

Naye uCorea ocwaningweni akhuluma ngalo uveza inani eliphansi labesifazane abatholakala benegciwane lengculazi uma inani lelo liqhathiswa nabesilisa. Lokho akusho ukuthi bambalwa abesifazane abaguliswa yilesi sifo, kepha kuchaza ukuthi ngesikhathi kwenziwa lolu cwaningo lukaCorea sasimi kanjani isibalo.

Akukholakali ukuthi bancane abesifazane ababulawa ingculazi uma beqhathaniswa nabesilisa. Lokhu kuqinisekiswa ukuthi abanye besilisa leli gciwane alibagulisi futhi alibabulali. Lolo hlobo lomuntu ngesiNgisi ubizwa nge “*HIV carrier*” okungukuthi igazi lakhe liyalinqaba leli gciwane, alingeni kulona. Okubuhlungu ukuthi igazi lakhe lilingqaba linjalo, liyakwazi ukulithulula kwabanye abesifazane. Yena lo wesilisa uba imoto ehamba ithulula leli gciwane yonke indawo.

Ochwepheshe bezempilo abahlaziya indlela lesi sifo esingena ngayo egazini babalula ukuthi kubantu besifazane kulula ukuthi batheleleke ngegciwane. Isizathu salokho ukuthi abesifazane uma kwenziwa ucansi owesilisa ungena ngaphakathi

kowesifazane endaweni emanzi, ethambile futhi enemithambo yegazi esobala. Ngenkathi owesilisa echitha, kutholeka ngaphakathi bese igciwane lihlakazeka lithubeleza ngayo le mithanjana egcwele esibeledweni (Macklin, 1989:21). Ngaleyo ndlela lifika endaweni evela ingaphakathi lapho okushisa khona. Untwentwesi olumboze imithambo lulula ngakho liyalivumela igciwane lingene emithanjeni yegazi. Ngemva kwemizuzwana embalwa lisuke selisabalele egazini.

No-Ige (2012:218) uyamfakazela uMacklin uma ethi:

Women are three times more likely than men to become infected through sexual intercourse when they have sex with an infected person because the vaginal walls are delicate and prone to abrasion, which creates pathways for the transmission of HIV.

Ngenhla naye u-Ige (2012) usho khona ukuthi ingaphakathi lowesifazane lithambile futhi linemithambo ezwelelo, konke okungenayo ngenkathi kwenziwa ucansi kuchusha kalula kule mithambo.

Kuyafakazeleka enovelini lokhu okushiwo uMacklin ngoba oDumazile noMaNzimande bahlabeka yilokhu kugula kuqala kunabesilisa. UDumazile yena ngoba wayesesheba nje kobaba bezingane zakhe, athi uma ebuyile umyeni wakhe uMtalaselwa, uyise kaSanele alale naye. Ngezinsuku engekho uMtalaselwa esemsebenzini eMgungundlovu angenise uMoloi uyise kaLerato, noma uSithole uyise kaMtholephi.

Isimo sokuthi akukhulunywa nje ngejazi lomkhwenyana elisetshenziswa yilaba balingiswa benoveli ecwaningiwe senza okushiwo uMacklin (1989) kucace ukuthi uDumazile wayethelele lo athelele lo abuye athelele futhi lo akade esemthelile. Lahamba kanjalo laze lafika nakuMaNzimande ngoba uSithole wayebuyela nakuye esuka kuDumazile abuye abuyele kuDumazile, nakuye uMaNzimande aye. Kwavele kwaba lula kakhulu ukuthi balithole bonke.

UVan Dyk (2012:31) uchaza kanje yena:

How HIV enters the body: Initially it was thought that the HIV can only enter the body when there is an opening or lesion in the skin (e.g in the vaginal

tract or mouth). Research has shown, however that HIV can even be transferred through an intact mucous membrane in the vagina or elsewhere, because of dendritic cells called Langerhans cells present in the mucous membrane.

UVan Dyk (2012) usashayela sona isipikili sokuthi isitho sangasese sowesifazane sinoketshezi oluhambisana nemithambo eminingi khona esithweni sangasese. Uthi igciwane lengculazi lingakwazi ukupulukutshela lithubeleze kulolu ketshezi lidlulele emithanjeni yegazi. Uphawula ukuthi igciwane alidingi ukuthi lize lithathwe emithanjeni yegazi ngqo, kodwa ngaphakathi uma nje likulezi zindawo ezithambile ezimanzi liyangena egazini lomuntu.

Ukungasebenzisi ijazi lomkhwenyana kukaMoloi kwadala ukuthi athelele uDumazile ngegcwane, uDumazile walifakela uSithole owalithwala walithulula kuMaNzimande. UDumazile ube esethandana isinyelela noMthovovo naye ogcina esulelekile ngalesi sifo. UDumazile uthelela noMtalaselwa osengumyeni wakhe ngalesi sifo. Ukufakazela ukuthi ijazi alisetshenziswa yilaba balingiswa, enovelini kutholwa nabantwana. Phela mancane amathuba okukhulelwa uma kusetshenziswa isivikelo. Uma kwenzekile umuntu wakhulelwa kusuke kuqhume ijazi lokhwenyana bengaboni labo abenza ucansi. Lokhu-ke yisimo esingajwayelekile ukwenzeka. Lapha enovelini ecwaningiwe asikaze sizwe kuthiwa lokhu kwenzekile.

UPope (2009:61) uchaza athi:

Findings from social science research in the late 1980's and early 1990's highlighted a variety of social, cultural, and economic factors that make it difficult for adolescents and adult women to adopt HIV prevention behaviors, namely abstinence, monogamy, and condom use, or ensure that the latter two are practiced by their partners. For an example, many women are economically dependent on men and this dependency can impede their ability to negotiate protection and to leave a relationship that they perceive to be risky.

Uqinisile uPope (2009) ngoba uDumazile kusukela engakathandani noMoloi wayemthuma ukuthi ayomenzela itiye ekhotheji lakhe ngesikhathi senhlabakhefu, nalapho wayemupha amarandi angama-R50 ngosuku. Kwalokho kwabe

kungukumdoba ngoba uMoloi wayazi ukuthi izingane zesikole ziyayidinga futhi ziyayithanda imali.

Nasesimweni sikaMaNzimande kwabe kunjalo. Yena uMaNzimande wayengasebenzi ondliwa uSithole. Kwakungeke kube lula ukuthi amphoqe ukuthi asebenzise ijazi ngoba wayencenge ukondliwa. Uzobeka uvo ngezocansi ungubani uMaNzimande? Ukuba abantu bahlala nalabo abaganene nabo, bangaqomi noma baqonywe ngaphandle komshado, bangasinda kulesi sifo.

Eqhuba ocwaningweni lwakhe uMacklin (1989:26) wathola ukuthi:

Over 80% of women with AIDS are between the ages 13 and 39, the peak childbearing ages.

Okushiwo uMacklin (1989) kuyahambisana nokwenzeka enovelini kaWanda ecwaningwayo. Inoveli iqala uDumazile eneminyaka eyi-17. Yisona kanye isikhathi lesi uDumazile aqala khona ubudlelwane bothando, wazimbandakanya kwezocansi nomuntu omdala kunaye ongaba uyise.

Uqala ngokukhulelwa ingane kaMoloi, kulandele ekaSithole, kugcine ekaMtalaselwa. Zonke lezi zingane zinobaba abahlukene, okungukuthi bonke laba bantu besilisa abasebenzisi ijazi uma beya ocansini noDumazile.

Kanti uMwale (1992:9) yena uveza ukuthi:

The age group of the women who have been infected or are at risk of infection is the childbearing age or the sexually active age of 15-45.

Uma ubhekisisa iminyaka yabantu besifazane eshiwo uMwale (1992) noMacklin (1989) ayifani. Akusho lutho lokho vele bobabili basho yona kanye iminyaka lapho izinga lokuzimbandakanya kwezocansi elisuke liphezulu ngayo.

Ngenkathi eqala ukuba nobudlelwano nomuntu wesilisa okunguthisha uMoloi uDumazile wayeneminyaka eyi-17 enza ibanga le-11. Kusho ukuthi uMwale noMacklin kuleli banga leminyaka kaDumazile bagcizelela khona ukuthi isikhathi sokukhuthala ocansini. Ngakho-ke bathi kubalulekile ukuthi uqaphele ukuthi

ukhuthala nabantu abanjani. Ukukhuthala akuhambisane nozivikela, bese umuntu ajwayele nokuyohlola igazi.

Okufakazela lokhu abakushoyo enovelini ukuthi uDumazile uneminyaka engamashumi amathathu, ushona enabantwana abathathu. Ukushona kwakhe kufika emva kokugula okwamthatha isiqubu wangeniswa esibhedlela kwaNongoma lapho agcina ephangalale khona.

UMwale (1992:54) enza ucwaningo kwenye yezindawo zasemaphandleni uyakubalula ukuthi:

Only a small number said that they did not know about the way of preventing AIDS and that is why they were asking the health workers to tell them.

Okugqanyiswa uMwale (1992) ukuthi selihlabekile ikhwelo ngobungozi bengculazi ngoba selifinyelele nasezindaweni zasemaphandleni. Okufundisiwe kubantu ngokukaMwale ulwazi ngalesi sifo bese kuba izindlela abantu abangazivikela ngazo.

OkukaDumazile-ke khona kuyamangaza ngoba wafunda wagogoda ekubeni umhlengikazi wagcina esenguSister Zuma Wanda (2008:156). Pho kungani wayengazivikeli, ikakhulukazi kuMoloi owathi ekubuyeni kwakhe (Wanda, 2008:155) akangafihla ukuthi umkakhe usanda kushona esengangabasemehlweni. Naye uMoloi emva kokushonelwa umkakhe wathatha isinqumo sokuba aphile impilo entsha, impilo yokuzithiba nokuzinqabela ezintweni ezithile.

Yena futhi uMwale (1992:56) exoxisana nabesifazane basemaphandleni kuyavela ukuthi:

Men are identified as the cause in spreading of HIV and AIDS as women brought up the issue of lack of acceptance of being faithful, and that no one accepts the blame.

Lapha abantu besifazane abasocwaningweni lukaMwale baziveza njengabathembakele kulabo abathandana nabo, inkinga ikwabesilisa abathandana nabo abangathembekile futhi abangayizwa nje indaba yokuba nomlingani oyedwa wezocansi. Uqinisile lo wesifazane uma esho kanje ngoba kuWanda kuba

nenkombankombane omunye ekhomba omunye esweni nomunye evikela iso lakhe uma kuziwa ngasekwamukeleni ukuthi igciwane lize nobani kwabathandanayo.

Into eyenzekayo ukuthi umuntu uma esehlole igazi wathola ukuthi unegciwane lesandulela ngculazi, ube esecabanga abantu aseke wathandana nabo ezama ukuhlonga ukuthi ngabe ngubani phakathi kwabo owamthelela. Omunye angathi kusuke kungasazi ukwenza nje, kepha ukwamukela okuyisigaba sokugcina kuncike ekutheni uyakwenza yini konke ingqondo yakhe ethi akakwenze.

UMwale (1992:8) uthi:

Aids is becoming an increasing global problem among women because more and more HIV is being spread by heterosexual transmissions. Worldwide, the W.H.O. estimates that over eight million adults are now infected with the HIV and that over three million are women.

UMwale (1992) ubalula ukuthi isifo sengculazi sikhula ngesivini esikhulu. Okunye akuphawulayo ukuthi abathandana nobulili obungafani abasuleleka kakhulu. Okungukuthi ukuthandana kowesilisa nowesifazane okubhebhethekisa leli gciwane uma kuqhathaniswa nokuthandana kwabobulili obufanayo. Uqhuba athi, Inhlango Yomhlaba Yezempilo ibalinganisela ezigidini eziyisishiyagalombili asebesuleleke ngalesi sifo sengculazi, abayizigidi ezintathu kubona okungabesifazane.

Abesifazane abanengi basuleleka ngesifo sengculazi ngezizathu zezinkinga eziningi ababhekene nazo. Abanye basuke bencege imali kulabo abalala nabo bengazivikele. UDumazile wazibona esemdala naye uma esethandana nothisha engumfundi. UWanda uyakusho enovelini ukuthi uMoloi ekupheleni kwenyanga wayemthatha uDumazile ayomthengela ingqephu kanokusho. Omisi nomemu base bedlela ogageni, bengagqokisi okukaDumazile (Wanda 2008:14). Umbuzo uthi ngabe uDumazile usazokwazi ukufunda uma esenguswenka edlula abafundisi? Ngabe usazokwazi khona ukubahlonipha laba abangamathishelakazi? Phela badla kudla kunye manje, lokho kusho ukuthi sebeyalingana.

Leli phuzu lokulahlekelwa inhlonipho kuDumazile liyavela uma beqagulisana ngamazwi noMiss Hlophe ngenkathi esebuyile esikoleni. KuWanda (2008:19) lapho ethi:

“Ngizwa kuthiwa wena uthandana nothisha uMoloi. Kuyiqiniso kangakanani lokho?” Aqale athule uDumazile inhliziyo ithi du du du!

“Ngiyabuza niyathandana?”

“Ukuzwe ngobani lokho?” uDumazile ebuza sakucasuka.

“Phendula umbuzo niyathandana noma cha?” umisi ebuza ngokufutheka.

“Hamba ubuze kulabo abakutshelile.”

“Lalela lapha ngikutshelile-ke mina: uJeffrey yi *boyfriend* yami. Uthi mina!” Washo wazimbambatha isifuba phezu kwamabele.

“Uyazi bengithi uzothu uwu-vrou wakhe. Kanti uyi-*girlfriend* nje?”

“Ngicela ushaye sengathi uyehlukana naye! Uyangizwa? Hlukana naye, kungenjalo kukhona okusina kukujejeza. Angikwazi ukubanga nengane yesikole mina.”

“Wangishela-ke nami uthisha njengoba nawe akushela.” Washo maqede washingila uDumazile wamshiya umisi egcwalelana ukucikeka.

Nanka amaphuzu aveza ukweyisa kukaDumazile, edelela umuntu omdala asemthathisa okukantanga yakhe ngoba babanga isoka:

- Uma beqala ukukhuluma akayiphenduli imibuzo yakhe.
- Uthi umbuzelani yena, akayobuza abamtshelile.
- Uthi akusho lutho ukuba i-*girlfriend* ngabe kungcono ukuba umtshela ukuthi ungunkosikazi.
- Uthi naye weshelwa uMoloi njengoba naye uMiss Hlophe ameshela.
- Ukusuka ahambe besakhuluma kukhombisa ukweyisa okuphindiwe.

Ngempela uMiss Hlophe wayengamazi uDumazile kodwa wayemuzwa ngendaba. Yena ucabanga ukuthi angamyekisa uMoloi bengashadile naye. Ingani nampa oMaNzimande wabathathela oSithole nje akwangaba ndaba zalutho bebe beganile. Ukusho kukaDumazile ukuthi uMiss Hlophe akasiyona ne-*vrou* kwenza ukuthi

sethembe ukuthi uma uyi-*vrou* angayeka ukukuthathela indoda, kanti cha ngeke nje ayiyeka noma iganiwe. UMoloi wamehlisa isithunzi uMiss Hlophe ngokuthi amubhanqe nengane yesikole. UDumazile umphendula inoma ikanjani nje ingoba ungumnakwabo.

Kanti u-Oppong (2006:190) yena uthi:

Young boys and girls' socio-cultural experiences in their homes, schools and communities influence their knowledge, skills and values, especially concerning the age at which they initiate sexual relationships. Too often, early sex results in complications of sexually transmitted disease, unwanted pregnancies, abortions or early parenthood and curtailment of educational and therefore job aspirations – as pregnant girls are made to drop out of school.

Ehlaziya izimo zokukhuliswa kwabantwana babafana nabamantombazane u-Oppong (2006) ngenhla uthi likhulu iqhaza lesikole, nomphakathi endleleni abantwana abaziphatha ngayo. Esikhathini esiningi uma bezimbandakanya kwezocansi bebancane abasiqedi isikole ngoba bayeka phakathi. Lokho u-Oppong ukubona njengokulimala kwekusasa lezwe nelabo bona abantwana.

Enovelini ecwaningwayo sethulelwa uDumazile ekhuliswe ngendlela efanele kubo ngoba uma sekuvalwe izikole eMbumbulu sekuphele unyaka, wayengathandi ukuphindela eMzimkhulu. Isizathu salokho wukuthi wayesaba ukuthi abazali bakhe wayeyobabhekelwa ubani? Unembeza wakhe wawumlahla, (Wanda, 2008:15).

Ukungabi ngaphansi kweso labo abazali ehlala emqashweni eMbumbulu kwadala ukuthi abe umhlambi kazalusile, akhohlwe ukuthi uyise wadayisa izinkomo zakhe zokugcina ukuze ahambise yena uDumazile ayofunda eMbumbulu. Wayengafuni kodwa uMaNdovela wamncenga waze wavuma.

Eqhuba uthi uma sebekhulelwe ezinye izisu bayazihushula. Siyathola ukuthi uDumazile wakucabanga ukusihushula isisu ngenkathi esekhuleliswe uSithole, kuWanda (2008:99) ngenkathi ethi:

“Kuzothiواني nje? Ngize ngithole ingane yesibili ngingashadile? Abazali bami bazothi ngiyabacabangela kodwa? Mh, ngaze ngaziyala ngadlala ngomlilo.” UDumazile wake wacabanga ukusihushula isisu, kodwa wabuye wazikhuza. Wasuke wakhumbula isigigaba samantombazane amathathu ayefunda nawo ashona elandelana kade ekhiphe izisu.

Ukuba akazange kufe amantombazane akade ekhipha izisu ngabe naye uDumazile wakuzama ukusikhipha esikaSithole. Wayelibona ihlazo afake kulo umndeni wakhe ngokuqhuzulwa itshe elilodwa kabili.

U-Oppong (2006:171) uthi:

Sex is a very sensitive topic and even in everyday life not much is said about it.

Kulokhu akuphawula ngenhla u-Oppong (2006) uqinisile. Ucansi ngisho abantu abadala asebenegunya lokulwenza ngeke ubezwe bexoxa ngalo esidlangaleni. Kangakanani –ke abantu abasebancane abasafunda isikole njengoDumazile? Abanye bangathi esikhathini samanje sezishintshile kakhulu izinto. Abantwana sebeyafundiswa nangalo ucansi ezikoleni

Ngalesi senzo sokuthi kube nesifundo lapho okudingidwa khona izindaba zocansi ezikoleni, uhulumeni wayethi uhlomisa abafundi ngolwazi ukuze bazi ukuthi iyiphi imiphumela yocansi. Akusho ukuthi ababekhulelwa singakabibikho lesi sifundo yingoba babengazi ngaso. Manje abantwana bagcincwa ngolwazi lwalezi zinto, ngoba negama lisho ukuthi bangabantwana bafisa ukucobhoza bezwe ukuthi lokhu abanolwazi lwakho kuyenzeka yini kubona. Phela sebenolwazi sebefuna ukwenza lokhu asebenolwazi lwakho.

Ukufunda ngocansi kudale ukuthi babe baningi abafundi bamantombazane abakhulelwayo, bangabe besasiqeda isikole njengaye uDumazile enovelini ecwaningiwe. Njengoba ucansi luyinto eyenziwa ngasese, aluhlale luyinto yangasese okungaxoxwa okungafundwa ngayo esidlangaleni, akube njalo. Izingane zingatshelwa ngento engaphezu kwazo ngokomqondo. Izindaba zothando zixaka abantu abadala beganene, kangakanani-ke izingane.

U-Oppong (2006:185) uqhuba athi:

Parents do not give their children any form of sex education.

Ekutheni abantwana bethu singakhulumi nabo ngezindaba zocansi yinto esuka emasikweni ethu. Phela ukuphela kwamaqhikiza kwashiya abazali nenkunzimalanga yenselelo. Abantwana bayabahlonipha abazali babo ngakho ngeke bakhululeke ukuthamunda izindaba zabo zobusha nabo. Uma ukhuluma nomntwana wakho ngocansi ungaqala uthini nje? Kudlalwa ngabazali lapha. Phela impilo nenqubo yabetsaphi leyo. Singazikopela nje ezinye izinto ezenziwa izinhlanga esakhelene nazo kepha le inzima kakhulu ukuyikopela.

Abelungu bayavuma noma bayawavumela amantombazanyana ukuthi alethe amasoka awo ekhaya ukuze isoka libonwe futhi laziwe. Uma selikhona intombazane isiwa nasemtholampilo iqale ukuhlela umndeni. Thina maZulu sikhuthanza ukulinda umgcagco ngaphambi kokwenza ucansi. Kuyenzeka ukuthi abantwana bethu bamantombazane bakhulelwe bengakagani, njengoba kwenzeka iziwombe ezimbili kumlingiswa osemqoka uDumazile kule noveli ecwaningiwe. Kodwa lokho akusho ukuthi intombazane isizokwenza umathanda ngoba isizele. Phela ayiganile.

Ngisho isoka lihlawulile, ukuthandana kwabo abasoze bakwenze udede. Bayoze bakhululwe ukugcagca. Kunemicikilisho eyenziwa umfana ngokukhulelisa intombazane bengashadile. Le micikilisho iqondene noyise wentombazane, unina wentombazane kanye nezintombi zendawo. Abelungu abakwenzi konke lokhu.

Yilapho-ke amasiko ethu afike angqubuzane khona. Abantwana bethu bafunda ezikoleni ezixube izinhlanga kulula ukukopela imikhuba namasiko ozakwabo abafunda nabo bezinye izinhlanga. UDumazile wayefunda esikoleni esinohlanga olulodwa, kepha wayesekuwo amabanga aphezulu lawa okufundwa kuxoxwe ngocansi esifundweni esithile. Ngakho naye uyaluthola ulwazi ngocansi kusilele ukuthi ayizwe le akade efunda ngayo.

UDumazile akayinakekeli impilo yakhe, abuye anganakekeli neyabantwana abazalayo. Lokhu siyakuthola kuKallings (2008:13) lapho echaza ethi:

Refraining from breast-feeding also reduces the risk, but the current consensus is that women with HIV should only avoid breast-feeding if there is access to a continuous and safe supply of breast milk substitute.

UWanda enovelini ecwaningwayo akukho lapho emethula khona uDumazile ethatha lezi zinyathelo ezinqala zokuphephisa abantwana bakhe uLerato, uMtholephi kanjalo noSanele ekutheni batheleleke ngesifo sengculazi. Ukuba budedengu bakhe kwenza namalunga omndeni wakhe abe sengozini, nakuba uWanda engasitshelile ukuthi isimo sabo sasimi kanjani mayelana nengculazi.

Enganeni yakhe uDumazile yokuqala, kwakunzima kakhulu ukuthi angeyincelise. Wayengayithathaphi nje imali yokuthenga ubisi lwethini njengoba aze aphuma wayosebenza esitolo sikaSithole ngoba uLerato ehlubule. Uyise kaLerato uthisha uMoloi wayemshiye notalatiya.

Mhlawumbe wayengahlala angancelisi kuMtholephi ngoba kuSithole imali yayingena esitolo. Wayengakwazi okaMondise ukuthenga ubisi lwengane. Nakumntwana wakhe wokugcina uSanele, wayengahlala angamncelisi ngoba bobabili noMtalaselwa babesebenza kahle.

Omunye umbuzo umcwaningi anawo ukuthi njengoba le noveli kaWanda iveza isikhathi samanje kwenziwa yini ukuthi kungaveli uDumazile ehlolwa igazi ngesikhathi esakhulelwe okokuqala, okwesibili nokwesithathu. Kodwa nakhona lapho abakhulelwe abaphoqwa ukuhlola igazi, kuba isinqumo somuntu nomuntu. Ngakho-ke kungenzeka ukuthi wayesho emtholampilo noma esibhedlela ukuthi akathandi ukuhlola igazi, nempela bangamhloli.

UMacklin (1989:66) ubeka athi:

Because there is much uncertainty about how or why persons with HIV develop AIDS, it is very important that persons with HIV avoid any behaviours which might further weaken their immune systems or increase their risk of infectious diseases.

Ukufakazela lokhu okuchazwa uMacklin (1989) ngenhla umuntu osekutholakale ukuthi unegciwane lengculazi uma eqhubeka nokungazivikeli uma eya ocansini amasosha akhe ehla ngesivinini esikhulu. Engani kuyafana nokuthi ubuthi balesi sifo

bulokhu buchathazeleka egazini njalo uma enza ucansi. Akafani nowatheleleka kanye noma kabili. Uqweqwe lomhlengikazi owuDumazile aluhloli gazi, luthanda uMtalaselwa lube luhlala noSithole. Uma esehlangane noMoloi futhi, ivuka ogqokweni nakuye. Akakulandeli lokhu okushiwo uMacklin (1989) ngenhla. Uzenza umuntu ongenalwazi nje kwasampela ngesifo okuthiwa umashayabhuqe, ebe enalo luluningi.

USherr (1995:95) ekhuluma ngokuthi zazizizwa kanjani izisebenzi zezempilo ngalesi sifo ngenkathi ingakabi bikho imishanguzo:

Powerlessness – a nurse states that they are not going to get better, she feels powerless in any sort of intervention that she can do as a nurse.

Uyazi uma nisemsebenzini eniwuthandayo neniwufundele, kumnandi kudelile ukuthi nibe nazo zonke izinsiza zokusebenza ukuze naneliseke ukuthi nikwenze konke obekufanele nikwenze. Abahlengikazi ngezikhathi imishanguzo ingakanikezelwa kwabaphethwe igciwane lengculazi kwakufana nokuthi abasebenzi bayazidlalela nje.

Ukhona umakhi owakha indlu kepha amathuluzi okwakha engenawo? Kwakudlalwa ngabahlengikazi nodokotela nje, umuzwa wokungabi namsebenzi esimweni esidinga ukuthi welaphe, unike usizo wawephula izinhliziyi zalezi zisebenzi ezisebenza kwezempilo.

Siyakuthola kuWanda (2008:171) umbhali uyakusho ukuthi uDumazile egulela esibhedlela nje, wayenganikwa mithi, engasanikwa maphilisi. Singakhohlwa ukuthi uDumazile ugulela ukufa nje, usewuqweqwe lukamhlengikazi. Phela usefunde waze waba usista, ngakho lesi sifo akahlawumbiseli ngaso usazi kahle ngoba umsebenzi wakhe wansuku zonke lo.

Uma u-Sherr (1995) ephawula lokhu uveza ukuthi imishanguzo njengoba ingekho nje, kwabezempilo inkunzi yayinqundeke izimpondo. Abazi bangazinika luphi usizo iziguli ezinesifo sengculazi. Isimo esinzima iNingizimu Afrika eke yabhekana naso lesi. Iziguli zabe zilala nje phansi zibuke ukufa kuza kancane kancane kuze kuzigojele.

Akusho ukuthi kuseNingizimu Afrika kuphela lapho imishanguzo eyayingakabibikho khona.. Maningi amazwe omhlaba ngalesi sikhathi ayengenayo imishanguzo. Isimo esinzima nesibuhlungu lesi imindeni, imiphakathi nezizwe zomhlaba ezazibhekene naso. Iningi imali eyayidingeka ukuze kuthengwe le mishanguzo, ngakho nezingxoxo ngamanani nokunye okuhambisana nokutholakala kwemishanguzo zabambezela kakhulu. Lasina lazibethela-ke igciwane.

Ephawula uKalipeni (2009:3) uthi:

It needs to be noted that family situations are not always risky because of traditional gender norms that promote men's sexual dalliances outside of marriages or partnerships.

Uqinisile uKalipeni uma esho kanje ngoba owesilisa uma enabantu besifazane abaningi athandana nabo kuye kuthiwe ubusoka noma yena ulisoka, nokuthi indoda enonkosikazi ithandana nomunye owesifazane kungashaywa mkhuba. Lokhu kuyalibhebhezela leli gciwane kulokhu kuvikwe ngokuthi indoda nasemandulo yayiba nesithembu. Akusikhona emandulo manje, abantu bayafa uma behamba bebbabhalala bengazivikeli, ubusoka buholelana ethuneni.

OKheswa noMaNdovela okungabazali bakaDumazile bayalibona ichilo uma uDumazile esezaliswe uSithole umuntu ongaba uyise, kodwa uma uSithole esekhipha amaheheba emali azohlawula ngayo, liyashabalala ihlazo. Ngempela imali impande yesono.

Isifiso sikaDumazile sokuthi abazali bakhe kube khona abakuzuzayo ngaye safezeka ngenkathi uSithole ezohlawula. Omunye umuntu angasho ukuthi uKheswa wayethukuthele ngokutholiswa ingane kukaDumazile eyithola kuntanga yakhe uSithole, kepha akukho ayengakwenza uma sekwenzekile.

Okwakhe kwabe sekuyikho ukugwinya itshe amukele isimo njengoba sinjalo. Ngokujwayelekile yibona abesilisa abathandana nabantu abangaphezu koyedwa, kepha kule noveli ecwaningiwe uMoloi noMthovovo abayilolo hlobo lwabantu kuphela. USithole singasho ukuthi uthandana nabantu ababili kuphela, uMaNzimande noDumazile.

Ayiphathwa-ke ekaMtalaselwa, ushiya intombi yakhe enengane, uzozifaka kwalasha kuDumazile. Owesifazane onjengoDumazile uziphathisa okwabantu besilisa. Uthi egane uMtalaselwa kepha noMoloi bayahlwelwa kwakhe. Akuyena uMoloi yedwa, noSithole uyabuya naye azoba wubaba emzini awuthengela yena uDumazile. Okumangazayo wazi kahle kamlhophe ukuthi uDumazile sewagana omunye umuntu wesilisa,uhlala naye kulo muzi, kepha naye useyingxenye yalolu chungechunge.

UCritzer (2004:1) uveza imizwa yakhe emva kokuthola ukuthi unesifo sengculazi, lapho athi khona:

I immediately started projecting my own death- a horrible, ugly lonely fate that could start at any moment. I eventually worked myself up to the point where I was thinking of ending my own life instead of waiting for that unavoidable and agonizing slow death I was visualizing. I thought I might be doing my loved ones and myself a favor. It was a frightening time.

Lokhu kugula engakaguli okuchazwa uCritzer ngenhla yikhona okwenza umuntu osehlolwe watholakala enalesi sifo sengculazi avele agule kakhulu. Ngenxa yokuthi yayingakaqali ukusetshenziswa imishanguzo (ARV's) ngesikhathi le noveli ebhalwe ngaso, lokho kwakudala ukuthi umuntu osebe nezinsolo zokuthi unalesi sifo angabe esazihlupha ngokuhlola igazi. Isizathu salokho kwakungaba ukusaba ukuzibulala inhliziyi ngokuthola isiqiniseko sokuthi unesifo esingelapheki esesibulele abantu abaningi. Umcabango wokuthi nawe uyalandela maduze abaningi asebebulawe yilesi sifo, uhlala nawo ukudle imini nobusuku.

Kwabe kungcono khona ukuhlala ungazi, ulokhu ufunisela futhi uhlawumbisela. Omunye umcabango okufikelayo uthi yisona lesi sifo omunye uthi hhayi akusona. Singaphatha wena sikukhethe kwabangingi ngoba wenzeni? Angithi aselapheki, pho uma umuntu esazi ukuthi unaso ufa nsuku zonke ngoba useyazi ukuthi asekulindlele yena usuku lokufa nje kuphela! Yingakho wawumningi umqondo wokuzibulala kuCritzer, okungukuhlangabeza ukufa kungalokhu kuza kancane kancane ekulindlele. Ekugcineni uzofa, pho akavele azisheshise.

Esikhathini samanje kukhona abeluleki abakufundele ukukhuluma nabantu abazohlolwa igciwane lengculazi. Ukwelulekwa kwenzeka ngaphambi kokuhlolwa nasemva kokuhlolwa. Okwenziwa ngaphambi kokuhlolwa kusuke kulungiswa

umqondo walowo ohlolwayo ukuze alungele noma ngabe imiphi imiphumela yegazi lakhe azoyithola.

Ukwelulekwa kwangemuva kokuhlolwa, yilokhu okumbandakanya nayo imiphumela yegazi. Uma umuntu etholakale ukuthi usenalo igciwane ufakwa ohlelweni lokwalulekwa oluqhubekayo. Mhla ezolanda imishanguzo abezempilo badinga ukwazi ukuthi imishanguzo imuphethe kanjani. Ubuzwa nemibuzo ngezindaba zothando.

Abaningi abanegciwane lengculazi bagcina bebulawa umzwangedwa ngoba bengenabo abantu abahlekisana nabo. Akwamukelekile lokhu ngoba nabo bangabantu, imizimba yaboinezidingo ezithile njengabo bonke abantu.

Aphinde uKalipeni (2009:69) athi:

Even when a woman knows that her husband has had unprotected sex with multiple partners, she desists from demanding condom use from her husband, as doing so would result in her demand being ignored or herself being beaten because of existing power inequities.

Ngokungalingani kwamandla phakathi kwawendoda nawesifazane akulula neze ukuthi owesifazane acele kusetshenziswe ijazi. UMaNzimande nje, nakuba ayethukuthele eqhuma ngenkathi ebuya uSithole, uqinisile uKalipeni, wayengakucabanga engqondweni, kepha kwabe kunzima ukukusho ngomlomo ukuthi abasebenzise ijazi. UMaNzimande uyazi kahle imikhuba kaSithole noDumazile. Uyesaba ukukhuluma ezocansi ngoba kwayena unezakhe. Kuyavela ukuthi kwabe kunezinqamu zikagwayi ekameleni likaMaNzimande, nesimehlane sikagavini phezu kwetafula kanye nezimbadada ngaphansi kombhede. Wayibuka le nto uSithole, kodwa wafela phakathi okwebutho likaZulu, (Wanda, 2008:137).

Pho-ke uma izimo zinje ubani owaziyo ukuthi ukufa kwafika nobani? Njengoba uSithole wayemshiyile waduma noDumazile naye uMaNzimande wazitholela umuntu ayezochitha naye isizungu. Nakuba uWanda engasho, kepha thina njengabafundi sinazo izinsolo zokuthi kungenzeka ukuthi uMthovovo lo ongumnikazi wezimbadada, izinqamu zikagwayi nesimehlane sikagavini. Kwazi

bani? Nguyena owasala nosizi esethathelwe uSithole uDumazile. NoMaNzimande wayesele encela isithupha ethathelwe uSithole nguDumazile. Bona bobabili uMthovovo noMaNzimande yilowo nalowo wabe elwazi usizi lomunye. Ngakho-ke kwakungaba lula ukuthi baduduzane.

UWanda akamvezi lo mlisa ukuthi ngubani obevakashela uMaNzimande uma uSithole esebuyile. Lokho kwenza abafundi babe nezinsolo zokuthi ngumuntu owayemazi umnumzane wekhaya. Wakuhlonipha ukuthi usebuyile, ngakho akanciphe emzini wakhe. Umbuzo osele manje ngothi, kazi ukufa kulo mndeni wakwaSithole kwafika nobani?

Kungaba ngelinye lamasu uWanda awasebenzisa kule noveli, isu lokuzifundela kwezakho angavezi yonke into obala. Okuyaye kube inselelo kuleli su lokubhala ukuthi akusibona bonke abafundi abakwazi ukuzicabanga izinto ezinjalo. Nokuthi uMthovovo uthandana noDumazile akuveli encwadini ngaphandle kokuthi uSithole wafica iphunga likagwayi endlini kaDumazile.

Okunye okwenzeka kwabesifazane abaganile abangasebenzi abalindele ukufunzwa abayeni babo yikhona okwenza bamelane nanoma ngabe yisiphi isimo sokuphinga kwamadoda abo. UFeldman (2008:241) ubeka athi:

Poverty influences women's vulnerability to HIV infection to the extent that a poor woman is more likely than a more affluent woman to be "stuck" with a cheating husband.

Kwakungaba lula kuMaNzimande ukumxosha uSithole mhla ebuya ezocela uxolo ngoba wayezobe engamdingi ukuze abondle benoMpisendlini. Manje kwabe kungenjalo, wahamba uSithole kwaphela wonke umbuso wokuba umedemu, baswela nokokuyisa ngaphansi kwempumulo. Ngakho-ke ukubuya kukaSithole ukubuya kwethemba kulo mndeni. Nohlobo lokudla oludliwayo okuwuphuthu olufakwe amanzi noshukela luyasiveza isimo somnotho esingesihle kulo mndeni.

Wayazi uMaNzimande ukuthi ukubuya kukaSithole kwakuzoba nomehluko empilweni yabo nakuba sasingasekho isitolo sakhe. Phela indoda iyazama ukuze yondle umndeni wayo. USithole kwakuphoqa ukuthi enze imizamo ngoba wayencengile ukuthi uMaNzimande abuye amamukele. Okumangazayo ukuthi uma

kuphinge inkosikazi, kubizwa umndeni wayo, ixoshwe iye kubo. Nakumyeni wayo asipholi isilonda sokuthi ike yaphinga.

NoDumazile owayephuma emndenini ongacebile, wathi uma ethenjiswa uMoloi izulu nomhlaba wathatheka. Wayebuka emuva eMzimkhulu lapho aphuma khona ebona ukuthi uma eqoma uthisha isimo sakhe sizoba ngcono aze enze nesakubo sibe ngcono. Lokhu kucabanga kukaDumazile yisimo esenzeka mihla namalanga emantombazaneni. Iningi lawo licabanga kanje, ukuthi ukuze liphile impilo emnandi kufanele liqome abantu besilisa abadala kakhulu futhi abanemali.

Engani labo “*bab’ shukela*” bathengela izintombi zabo ezisencane lezi okokugqoka okubizayo, izingubo, izicathulo, izinto zobuchwepheshe okungamaselula kanye namakhompuyutha. NoDumazile siyathola encwadini ukuthi wahlomula kakhulu ngokuthandana noMoloi. Kanjalo noSithole naye wayediza kuDumazile. Abanye amasoka abo lawa angangoyise abathengela izimoto. NoSithole wathenga indlu, imoto nomakhalekhukhwini ethengela uDumazile, ngakho okushiwo uFeldman (2008) komthelela wobumpofu kuyiqiniso.

4.3 Ukuziphatha kukaDumazile

UDumazile udlala ngeziyalo zikaMaNdovela. Umqhatha noKheswa kube sengathi uMaNdovela umthumile ukuba akhulelwe. Kukhona into okuthiwa isikhathi sokucasha kwegciwane lengculazi egazini (*window period*). Uma umuntu eke wahlola igazi ngalesi sikhathi, akuveli ukuthi unalo igciwane. Eyichaza uVan Dyk (2012:43) uthi:

The window period is the period between infection with HIV and detection of antibodies or virus particles by a laboratory test.

Lesi simo sitholakala uma uhlola igazi uhlolela igciwane lengculazi. UDumazile akahloli ngakho asizwa lutho ngezikhathi lapho igciwane lalisacashe khona kuye. Lesi sikhathi siyindida ngoba omunye angahlola igazi kanye bese ecabanga ukuthi uphephile. Ukuphindela emva kwezinyanga noma ezintathu yikhona okunika isiqiniseko sokuthi awunaso lesi sifo.

Uma ukufa akutapa kuMoloi besathandana esafunda uDumazile, singasho ukuthi kwahlala egazini kuye kwaze kwavela emva kwesikhathi eside. Kuyafakazeka kwabezempilo ukuthi igciwane liyahlala iminyaka eminingi egazini lingakabi ingculazi. Kuya ngokuthi lowo osenalo amasosha omzimba wakhe anamandla kangakanani. Mhlawumbe nakuye uDumazile ngoba agula emva kwesikhathi eside esehlangene noSithole, noMthovovo kanye noMtalaselwa lalikhona lisaguduza egazini. UDumazile uveza izimpawu eziningi zobudedengu ezijwayele ukwenzeka kubantu empilweni nje ejwayelekile. Ezinye zazo yilezi:

4.3.1 UDumazile unguthathekile

Siyamthola ngenkathi eshelwa uMoloi ukuthi waqala ngokucasuka, ezwa amanyala akhulunywa ngumuntu omdala kangaka kuyena ongaba uyise. Gwiqiqi simuzwa esethi “Uthisha yena uyangithanda bandla. Washo futhi ukuthi ngingaqhutshwa nguyena ezifundweni zami zesikole. Yena angakwenza ngempela lokho, unayo imali. Buka nje kuyinto elula kabi ukungishiya nephepha elibomvu uma kade ngimenzela itiye. Uma ngivuma kuthisha kuzoba nani? Mh, bakithi! Abafundi kanye nothisha bacabanga ukuthi mina ngiyathandana nothisha. Iqiniso elimsulwa wukuthi besingakathandani. Ngibona kungcono ukuba labo abangizondayo bavele bangizondele into ekhona ngempela. Ukuthandana nothisha kuzongisiza. Ngizosinda kulesi sifo esiyinkiyankiya nesesihlule odokotela. Futhi ngiyogcina senginguMehisi Moloi, ngiphathe izishaqane zemali.” (Wanda 2008:12).Uqhuba athi:

UDumazile wabona kufanele ukuba amazise uthisha ngesinqumo ayesesithathile. Wabhala ipheshana laqukatha amagama ambalwa kanje:

Thisha

Isicelo sakho samukelekile.

D.K. (Wanda, 2008:14)

Okwenza ngifake lesi siqeshana ukuthi ngiqonde ukuveza ukuthi yiziphi izizathu ezadala ukuthi uDumazile aqome uMoloi. Icebo likaMoloi lokumphosa ngemithi bese emethembisa ukumelapha, lamsebenzela. Kepha isazelo seqiniso lokuthi ayilungile le nto ayenzayo uDumazile samenza waba namahloni ukumtshela ezimpondweni zamehlo uMoloi ukuthi uyamthanda. Phela ungangoyise lo muntu,

pho iyiphi enye indlela ayengasho ngayo, ngoba ekuqaleni kwencwadi nomakhalekhukhwini babeseyindlala.

UMoloi uzifundela kwezakhe ukuthi uDumazile usedingani, akadingi ukuthi amtshela. Siyathola enovelini ukuthi akaceli ukuyolaliswa emahhotela, ukuyothengelwa izimpahla kodwa uyamenzela. Omunye angathi indlela ayeziphatha ngayo uDumazile eseqome uthisha uMoloi yenza naye wabona ukuthi udingani. Nakho-ke ukuthi abantu abadala laba abathandana nezingane zesikole bayazithengela ukuze zingabahlazi ngezinto ezizigqoka phakathi kwabantu. Okunye okwenza bathengelwe okokugqoka oDumazile, amadoda amadala lawa enzela ukuthi bangabonakali kakhulu ukuthi basezingane ngoba begqokise okwabantu abadala.

Ebeka ngesimo esinje uFeldman (2008:112) uthi:

Though it was acknowledge that a girl might signal her readiness through her body language, St Anthony's students considered verbal skills an essential aspect of persuading a girl to engage in sexual activity. In order to achieve his aim, a boy had to demonstrate that he had the courage to speak to a girl and to "convince" her to have sex with him.

Lokhu okushiwo uFeldman ngenhla kufakazelwa ukuthi uDumazile afike abeke incwadi ayibhalele uMoloi, maqede aphume ahambe. Unamahloni ukubhekana ngqo nothisha wakhe amtshela ukuthi uyamthanda. Usebenzisa izimpawu ezithile lezi ezichazwa uFeldman.

Esinye isenzo esenza uDumazile abhale incwadi ushaywa amahloni nesazelo seqiniso lokuthi akufanele ngabe uyaqoma nokwenza uthisha pho. Unembeza wakhe wawumlahla kodwa nokuganga unakho. Okwenza ukuthi amaphoyisa aseMbumbulu angavumi oMaNdovela bavulele uMoloi icala ukuthi uDumazile wayeseneminyaka engaphezu kweyi-18. Umuntu ongako ngokomthetho waseNingizimu Afrika usuke engaphoqwanga noma engaluthwanga ukwenza ucansi ngoba kukholakala ukuthi umqondo wakhe usukhule ngokwanele ukuzithathela izinqumo. Akufani nengane eneminyaka engaphansi kwaleyo. Umthethosisekelo uyabavikela abasebancane.

4.3.2 UDumazile akazinakekeli

Ukuzisola emva kwendaba akusiguquli isimo esenzekile. UDumazile ukhala uyazithulisa nje, uyalazi iqiniso. Ukhumbula amazwi kanina emyala, izinkomo zikaKheswa ezidayiselwe ubala. Phela kwase kungukuphela kwazo izinkomo ezimbili ezadayiswa ukuze kutholakale imali yokuhambisa uDumazile ayofunda eMbumbulu. Konke lokhu kwakufanele akucabange ngaphambi kokuqoma. Abazali bakhe ubakhohlisile. Nazi izehlakalo eziveza ubuqili bokukhohlisa abazali bakhe:

- Efika exoshiwe esikoleni uDumazile wafika kubo eMzimkhulu wathi babuyisiwe esikoleni ngoba kunesiteleka.
- UMaNdovela umhambisa emtholampilo ngoba esola ukuthi unomkhuhlane.
- UKheswa uyomfunela umuthi womeqo kuGubeshe, uyamgcaba.

UCritzer (2004:6) uthi:

I suspect that in your mind right now, there is plenty of blame to go around. Blame for yourself for letting this happen to you.

Esegula uDumazile eseze wabaleka nakwakhe eMafezini eMlazi wayezisola ngakho konke akwenza ngoba wacela nokuthi umfundisi akhulekele ukuze acele intethelelo. Ngalesi sikhathi kuDumazile, ikhanda laliphithene, ecabanga ngokufa. Ukuzibulala yena uqobo lokhu akwenza ngokuphanga umdaka linganile. Ngalesi sikhathi ezizwa kanje wayeseqalile ukugula vele, isifo sengculazi singamnike thuba. Lokhu kuninga ngokufa okuchazwa uCritzler (2004) kudalwa iqiniso angeke alibalekele uDumazile ukuthi wazigwaza ngowakhe. Njengoba usho umbhalo ngenhla, naye uDumazile uyazibuza ukuthi waziphoselani emlilweni ewubona. Kodwa konke lokhu kuzisola akusasizi ngalutho.

KuWanda (2008:169) uDumazile wazi kahle kamhlophe ukuthi nguMoloi owamthelela lesi sifo, uyasho nokuthi wayeshilo uMoloi ukuthi umkakhe washona esenciphile. Uqhubeka athi yena uDumazile akanakanga ngoba embona eyitubesi. Uyakuveza ukuthi usesitshale nakuyise kaSanele (Mtalaselwa) nakuyise kaMtholephi (Sithole).

UBartlett (1991:16) uchaza athi:

Women who have HIV and then become pregnant can transmit this virus to their babies.

Ukwesuleleka komntwana uma unina wakhe enegciwane lengculazi okushiwo ngenhla akuveli kahle kule noveli ecwaningwayo ngoba uWanda ugxile kakhulu esifweni esibhuqabhuqa abadala. Abantwana bakaDumazile asikaze sizwe kuthiwa bayagula nokugula.

Ngakho-ke ukungayi kohlola kukaDumazile kuveza ukungazinakekeli kwakhe aze angabe esanakekela ngisho nabantwana bakhe. Esikhathini samanje uma umama okhulelwe esebeletha uphuza iphilisi elivikela ukuthi umntwana angasuleleki ngegciwane lengculazi. Ngezikhathi zoDumazile siyazi ukuthi kwabe kungekho konke lokho.

4.3.3 UDumazile akanasimilo

UDumazile umzimba wakhe waqala kuMoloi ukuwusebenzisa kubantu abadala besilisa njengethuluzi lokuzuzisa angenakho. Wenzisa okwawo amantombazane esimanjemanje lawa ashiwo uPatterson (2005:25) athi:

For some women, especially young women, their strategy is to find one or more sponsors (sugar daddies).

Ngikusho lokhu ngoba akagcini ngoMoloi ukuqoma amadoda amadala ulandela ngoSithole naye odiza kuDumazile aze adize ngaye uqobo, eseboshwa esikhundleni sokuthi kuboshwe uDumazile. Ngakho lokhu okushiwo uPatterson kuliqiniso futhi kuyenzeka kule noveli.

Ukungaziphathi kahle kukaDumazile kugqama kahle ngenkathi kulwa amadoda emzini wakhe eMafezini eMlazi. Phakathi kwalawa madoda alwayo ayikho indoda ayiganile, obaba bezingane. Okuphula kakhulu umoya kuMtalaselwa okunguyena umyeni kaDumazile ukufunda indaba ephephandabeni ngakusasa enesihloko esithi:

AMADODA AKLINYENE EBANGA UMFAZI WOMUNTU!

Kucishe kwaphuma isidumbu esigamekweni esenzeke kwelinye lamalokishi akhele iTheku. Abayizekayo le ndaba bathi lawa madoda alwa nje abebanga unina wezingane zawo. Umnumzane uZuma, okunguyena umnikazi womuzi, ubengekho ekhaya ngesikhathi sesehlakalo lesi. Obekhulumela omakhelwane, nokho ongathandanga ukuba igama lakhe lidalulwe ngenxa yokwesabela impilo yakhe, uthe kade bayibona ukuthi le nto izokwenzeka. Wathi kufanele kubongwe iNkosi yamakhosi ngoba akuzange kuphume isidumbu. Abomndeni abathandanga ukuphawula ngalesi sehlakalo. Imizamo yokuthola uMtalaselwa Zuma, okunguyena umnikazi womuzi yehlulekile kwaze kwashaya isikhathi sokushicilelwa kwephepha(Wanda 2008:163).

Hlobo luni lukankosikazi uDumazile ayilo? UMtalaselwa umenyulile emanyaleni okuthola izingane zize zibe mbili engahlawuliwe engalotsholiwe. Kodwa futhi usabuyela koyise bezingane zakhe, emva kothando olungaka alunikwa uMtalaselwa? Umehlisa nesithunzi njengobaba wekhaya. Le ndaba esiphume emaphepheni iqhakambisa ukungabi nasimilo kukaDumazile. “Nx! Kudala sabona ukuthi lo mfazi uzoshayanisa amadoda! Elakobani nje isoka lomfazi?” Babe sebehlakazeka abantu beNkosi beshiya uDumazile nenkinga yakhe (Wanda 2008:162).

Kuningi ukuzisola okufikela uDumazile ngenkathi sekwembulwa kwembeswa esibhedlela. Uma umuntu ebona ukuthi usehlaelwe umbulalazwe ingculazi, kujwayelekile ukuthi kube sengathi usudidekile nasemqondweni. Lokhu kudalwa imicabango esuke ipheka ithulula ekhanda. Umqondo ubuyela emuva ubheke amaphutha endleleni.

Kumnyama kubomvu naye uDumazile wayebuka amahlazo akhe elinye lawo eliwukuklinyana kwamadoda emzini wenye indoda. Akushiwo ukuthi umuzi waseMafezini okaMtalaselwa ngoba awuthenga, kodwa sithi owakhe ngoba uyena inhloko, ushade noDumazile. Enye impikiswano ingathi uSithole wayenelungelo eligcwele ukufika nanoma ngabe isiphi isikhathi eMafezini, phela lo muzi owezimali zakhe. Kanti olunye uhlangothi lungathi owezimali zakhe impela kodwa awubhalisiwe ngaye, ungokaDumazile umuzi emaphepheni.

Ngesintu uma uthathwa umuntu wesilisa uyomgana, ukususa kini abazali bakho bekwenzela yonke into kunophahla phezu kwekhanda lakho. Kufanele indoda ikunike uphahla wena nkosikazi. USithole wamnikeza uphahla uDumazile okwakuyithemba lokuthi indandatho nayo iyeza. Kanti uMtalaselwa wamfaka indandatho, akangamnika uphahla. Nalapho ngeke samsola ngoba wayesemnikile uyise isiza sokwakha eJilafohlo kepha uDumazile washaya phansi ngonyawo ukuthi angeke bawakhe umuzi wabo emaphandleni.

UBartlett (1991:18) uchaza athi:

With shock and trouble eating and sleeping comes an assortment of related reactions. People blame themselves and lose their good opinion of themselves. They are frightened because they don't know what's coming next. They are agitated and anxious and entirely preoccupied with the diagnosis. They are depressed, sad, and unable to enjoy or take pleasure in things. They are afraid no one will like them any more and at the same time they isolate themselves.

KuDumazile kwenzeka khona impela lokhu okuchazwa uBartlett (1991) ngenhla. Unokwesaba akazi kumele alindelani. Uyabaleka emzini wakhe eMafezini eMlazi ushiya izingane zakhe zodwa uyohlala kwaNongoma ezihlotsheni aze angeniswe esibhedlela. Akwazi muntu ukuthi useyagula, ngisho abazali bakhe baze bezwe eseze wabambeka kakhulu.

Okwenzeka kuDumazile akufani nalokhu okushiwo uBartlett (1991) ngenhla uma ethi basuke bengazi ukuthi yini ezolandela. UDumazile wayazi ukuthi okulandelayo kuye ukufa, kanti ngenhla umbhali uchaza ukuthi abaguliswa yileli gciwane basuke bengazi ukuthi yisiphi esinye isifo esingusomathuba esizobahlasela emva kwalezi ezisuke sezibaphethe vele. Ukuhamba kukaDumazile aye kwaNongoma kuyikhona ukuzihlukanisa nabantu abamaziyo ukuze bangamehluleli. Kungcono ayofela kubantu abangamazi. Kwakuzoba njani nje eMlazi komakhelwane sekwaziwa ukuthi useyagula lo muntu okuze kwalwa amadoda embanga? Ihlazo walibona phambi kwamehlo akhe, wabe esenza njengoba echaza uBartlett ngenhla, ukuya lapho angaziwa khona.

Kwabaguliswa ingculazi kuyahluka-ke abanye yibona abangafuni ukuzihlukanisa nabantu, bahambe bayocasha njengaye uDumazile. Ngakolunye uhlangothi abanye

yibona ababalekelwa amalunga emindeni yabo, izihlobo nabangani. Nesimo somzwangedwa naso siba nomthelela ekubhehethakeni kwalesi sifo. Ukwesekwa abantu abasondelelene nogulayo, kuyawunciphisa nomthwalo emahlombe akhe. Abantu ababengameseka uDumazile okungobaba bezingane zakhe, nabo babeziphathelwe olwabo utwayi lwaso lesi sifo ngalesi sikhathi. Lesi sifo sehlukanisa izithandani kube yilowo nalowo abhekane nobunzima bakhe. Asibe sisaba khona nesikhathi sokuthi kuxoxwe kwaliwane uma sekunje.

Ngiyakholwa abalingiswa abafana noMthovovo, Sithole noMtalaselwa uma bagcina betholile ukuthi ukufa bakuthelelwa uDumazile babengafune nakumbona eduze kwabo. Ngalesi sikhathi sokuhlabeka kukaDumazile akekho umuntu oyisihlobo noma umngani wakhe ayengathulula lonke utaku lwakhe kuye. Abazali bakhe babekude le eMzimkhulu. Emzini, wayenuke uMaShandu ukuthi uyathakatha ngakho babengasalubhadi eJilafohlo kubo kaMtalaselwa. Pho ngubani ayengakhuluma naye? Umzwangedwa, usizi lwalumququda yedwa, nesifo sengculazi naso singazibekile phansi.

UKallings (2008:12) yakhe uthi:

Knowledge does not automatically lead to appropriate behaviour, however as exemplified by the recent increase of HIV amongst homosexuals.

UKalling (2008) ubeka ngokuthi ukuba nolwazi akwanele uma lungeke lwasetshenziswa abantu ukugwema ingculazi. Ulwazi alusetshenziswe lube isikhali sokulwa nalesi sifo. Kwabangingi ulwazi ngengculazi lungumhlobiso wezindonga zemitholampilo nezibhedlela. Kanjalo nakuDumazile lo mlingiswa ufundela ukuba umhlengikazi aze agogode kulo mkhakha wezempilo kepha ukuziphatha kwakhe akushintshi. Lokhu kufakazela uKallings uma ethi ulwazi ngesifo sengculazi sekunesiqiniseko sokuthi alwenzi abantu bashintshe indlela abaziphatha ngayo.

Besilindele ukuthi kube nguyena ofundisa abanye abantu ngengculazi abuye ayiphile le ndlela azobe ebfundisa yona. Ukungenzi kwakhe njengoba silindele, kuveza ubuqiniso bokungagwemeki kwesifo sengculazi. Nakubo abayizisebenzi zezempilo siyagadla lesi sifo.

Abathandana nobulili obuhlukile (owesilisa nowesifazane) ngokolwazi yibona abathelelana kakhulu ngalesi sifo. Isizathu salokho ukuthi abaningi kowesilisa nowesifazane abalisebenzisi ijazi lomkhwenyana ngenhloso yokuthola abantwana. Ngalesi sikhathi uma kukhona onalo igciwane phakathi kwabo uzosuleleka.

Khona ekhasini elilodwa uKalling (2008:12) uqhuba athi:

The fact is that doctors, nurses and AIDS counsellors are infected with HIV and die of AIDS to the same extent as the rest of the population (Kallings, 2008:12).

Ubeka khona kanye okwenzeka kuDumazile ngoba ufa engumhlengikazi, esenolwazi olungaphezu kolwabantu abangakufundele ukuba abahlengikazi. Naye ufa enolwazi olunzulu ngalesi sifo, njengabangelwazi. Lokhu ukuthi nabo abezempilo siyababulala, awukho umehluko kwabanolwazi nalabo abangenalo kwenza umphakathi uzithele ngabandayo ekuzivikeleni nasekugwemeni lesi sifo sengculazi. Uvele ulisho ligcwale umlomo umphakathi uthi siya egodini sonke ingculazi le, ayinasifundiswa.

Bekungaba isifundo esihle ukuthi iningi labantu abafundile singabaphathi lesi sifo ukuze umphakathi uyobukela kubo ekwenzeni kwabo. Manje inkinga wukuthi ukufa kudla fumuka kudle sitshodo. Ukufa akukhethi onolwazi nongenalwazi, ofundile nongakundile kuyafana. Ngenkathi uDumazile eqoma uthisha uMoloi esafunda, bekukhona lokhu kokuthi useyingane nomqondo usemncane. Manje njengoba esemdala nje, ukucabanga kwakhe akukhombisi ukuthi usekhulile ngomqondo.

Indlela adalwe ngayo uDumazile, imenza abonakale engenasimilo. Kuyena ukulala nabantu abaningi besilisa akunankinga, kuphela nje uma ezobachutha imali nezingane zakhe zithole isikhathi noyise bazo.

Kanti u-Ige (2012:168) ubeka athi:

Women as well as men can bring HIV infection home. The self-reported rate of extra-marital sex for women in Africa, relative to that for men, is low but may be underreported.

Ebeka ngenhla u-Ige (2012) usho inkolelo esinayo yokuthi abantu besilisa abaganiwe bayaqonywa bese bebuya negciwane bazothelela amakhosikazi. Uthi-ke nabo abesifazane abaganile kuyenzeka baqome ngaphandle komshado. Kanjalo nabo bangabuya negciwane bazothelela abayeni.

Lokhu akuphawulayo yikhona okwenzekayo enovelini kaWanda ecwangingiwe, lapho uDumazile ethelela uMtalaselwa ngegciwane lengculazi. Ukubuyelana kukaDumazile noMoloi esegane uMtalaselwa, kwenza sibone ukuthi kuliqiniso ukuthi nabesifazane abaganile bayaqoma bese bethola lesi sifo. U-Ige ngenhla uyakubalula ukuthi yizimo ezingavamile lezi, kodwa lokho akusho ukuthi azenzeki.

4.3.4 Ukhohliseka kalula uDumazile

Laba bantu besilisa athandana nabo uDumazile bavele basho into ethile kuyena uma besamshela avele ayikholwe. Mhlawumbe kungathiwa unomqondo omfishane noma kuthiwe uyashesha ukukhohliseka, kodwa okuphawulekayo ukuthi amadoda kulula ukuthi awuluthe umqondo kaDumazile.

KuKalipeni (2009:68) uphawula athi:

Girls also have to handle peer pressure regarding sexual activity. Most girls who are coerced into having sex with older men, particularly with teachers, fail to report the encounter to their parents or others because the teacher promises all the necessary support, or that he will marry her if she becomes pregnant.

Uqinisile uKalipeni (2009) lapha ngenhla. Ungikhumbuza izethembiso zikaMoloi azethembisa uDumazile esameshela. Uvela ethi, “Mina nginekusasa eliqhakazile nawe, ngizimisele ngokukulobola, ngikuqhube esikoleni. Uyofunda uze ugcine lapho othanda khona” (Wanda, 2008:10)

Amanga aluhlaza lawa akhulunywa uMoloi. UKalipeni uphawula ukuthi abanye othisha bazethembisa ukuzishada izingane zesikole lezi uma zingakhulelwa. Lokho kuhlukile kokukaMoloi, akafune ngane kuDumazile uMoloi. Kuyenzeka akhulelwe uDumazile, uma esezombikela uzama izindlela zokudlubulundela abaleke. Lokhu kokukhulelwa okushiwo uKalipeni kuhlukile kokukaDumazile. UMoloi wayengafune

ngane kuDumazile kodwa wayezifunela into yakhe eyithoyizana ayezixhaphazela yona ezinelisa ngocansi. Naye-ke uDumazile wavuma ukuba yilelo thoyizi.

Wayengeke ayithi vu kubazali bakhe uDumazile eyokuqoma kwakhe uthisha ngesikhathi samaholidi esekhaya eMzimkhulu. Ngakho uKalipeni uqinisile uma ethi abazali abatshelwa uma amantombazanyana lawa eseqoma othisha. Angithi naye uthisha usuke efuna kube imfihlo ngoba kuyihlazo kanti futhi kuyicala elibomvu ukuqonywa kwakhe ingane yesikole.

UKalipeni ukhuluma nangengcindezi yabangani yokududana ngokuqoma abantu besilisa abadala abasebenzayo. Akwenzeki lokhu enovelini ecwaningiwe ngoba uDumazile akanamngani adudana naye. Izinqumo ngempilo yakhe uzithathela yena uqobo engabonisansane namngani.

Lokhu akwenzayo kuchazwa uKalipeni (2009:68) lapho ethi:

The girl is typically abandoned by the teacher immediately after the child is born, leaving the girl with no support.

Yikhona kanye lokhu okwenzeka kuDumazile, usala nolaka lwabazali bakhe esebhekene nalo yedwa. Ingane uLerato akabi naye umuntu omnakekelayo ngezidingo, njengoba naye uDumazile engasebenzi nje. UKalipeni uthi babaleka emva kokuzalwa kwengane. OkukaDumazile kuhlukile, uMoloi wadla phansi esamtshela nje ukuthi uyazisola. Ukuswela kwengane izingubo zokugqoka, kwenza uDumazile agcine eya kofuna umsebenzi kwaSithole. Umsebenzi awuthola kwabe kungowokunakekela ingane kaMaNzimande uMpisendlini aphinde ahlanze nendlu.

Kuyamphinda uDumazile lokhu kukhohliseka kakula nakuSithole. Naye umethembisa ukumenza unkosikazi naye abone sengathi uqinisile. UDumazile bukhona nje ubuphukuphukwana ezenzweni zakhe. Uqhuzulwa itshe elilodwa kabili. Kwakufanele asifunde isifundo ngoMoloi, azi ukuthi abantu besilisa bayakhohlisana.

Sekukuphi ukumenza unkosikazi kuSithole ngoba esenqaba nokuyohlawula nje? Amehlo akhe aze avuleke esegulela ukufa. Nangu esevuma izono zakhe ethi, “Ngaphula umthetho wesithupha uNkulunkulu awushiya kuMose. Angazi ukuthi ngawuphula kangaki.” (Wanda, 2008:168).

Naye qobo lwakhe uyahluleka ukuzixolela ephutheni lakhe elilodwa alenza ephindelela. Okunye okufanayo kulaba bantu besilisa abadala athandana nabo, ukuthi bobabili abamshadi. Bobabili abahlawuli, uSithole uze ahlawule ngoba uDumazile esenze amacebo okuthi akhokhele abazali bakhe.

Ukulaxazwa kwawo amantombazane aqoma othisha uma esekhulelwe akuwafundisi amanye ngalobu bungozi. Uwabona efa eqathakisa okwezimpukane ebulawa igciwane lengculazi kanye nokuwohloka komzimba okwenziwa ukuthola abantwana esemancane. Okubuhlungu ukuthi laba bafundi basala kanjalo othisha laba abakade bengamasoka sebona ezinye izintombi. Lokhu kungukudicilela phansi ikusasa lezingane. Nazo izingane ziyagxekwa ngokuba othathekile. Uthando lukathisha nomfundi luvame ukuba olwesikhashana. Bambalwa othisha abagcina bezithathile izingane ezisencane abathandana nazo bazenze amakhosikazi.

Abuye abeke kanje no-Essex (2002:658):

Sexual exploitation of girls in Africa takes the form of males expecting sexual relationships with any females that receive their financial support, forced early marriages, males seeking partners in younger age groups that are perceived to have lower HIV prevalence, and erroneous prescriptions by cure AIDS.

Ukubuka kuka-Essex (2002) kuyahambelana kubuye kungahambelani nokwenzeka enovelini ecwaningwayo. Isizathu sokusho njalo ukuthi yena ubheka kakhulu lo mkhuba wokuthandana kwabantu besilisa abadala namantombazanyana asemancane bebalekela ukungatholi igciwane lengculazi. Ngapha ngasohlangothini lukaWanda oMoloi noSithole eyabo imiqondo ayikho nhlobo kulesi sifo. Abaqonywa izingane ezincane ngoba bethi azinangculazi. Abaqonywa yizona ngoba beziphathelwe ukukhohlakala nje. Asikho isiqiniseko sokuthi emiqondweni yabo kwakuke kufike ukuthi kukhona isifo okuthiwa ingculazi. Nakuba babesazi ukuthi sikhona, kodwa yinto ababengayicabangi nje leyo.

Okufanayo kulo mbono ka-Essex nokwethulwa uWanda ubuqili bukaMoloi noSithole. Laba bantu besilisa basebenzisa imali bethengela uDumazile izimpahla zokugqoka. Lokhu kuyafana nokushiwo u-Essex, lapho ethi amantombazanyana azizwa engeke

akwazi ukuphila uma engathandani nalaba bantu abadala. Uzibuthe yikhona ukuwahuha ngemali.

UDumazile akaqali ukuthandana nomuntu wesilisa ngoSithole. Kufanele ngabe isisangulukile inkungu, abe nesiqiniseko kuqala sokuthi akazifaki yini engozini yokuthola izifo kulowo muntu ngaphambi kokuthi baye ocansini. Besilindele ukuthi axoxe nomuntu athandana naye ukuthi bazozivikela kanjani egciwaneni lengculazi, noma-ke baqale ngokuyohlola igazi ngaphambi kokungena kulobu budlelwano.

UESsex (2002) uthi kungukuxhashazwa kwamantombazanyana lokhu okwenziwa abantu abadala abathandana nawo. Ngasohlangothini lwawo lawa mantombazane kugqama ukuthanda izinto. Njengoba ethengelwa izingubo zokugqoka zikanokusho, ontanga uma beqoma bona ngeke bakwazi ukwenza zonke lezi zinto kwazise abanamali. Amadoda amadala lawa izintokazi ezincane lezi azihuha ngayo imali.

Uyachaza uRichardson (1987:91) ukuthi lokho kungenziwa ngokuthi:

You should negotiate with your partner what you can do before you start having sex. Don't leave it to the last minute. For instance, you might begin by asking, "How often have you tried safe sex? Or What brand of condoms do you like the best?"

Akukho enovelini ecwaningiwe lapho ake akhulume khona ngamajazi okuzivikela asetshenziswa abalingiswa uWanda. Ngibona ethula abalingiswa ababudedengu ngempilo yabo. Lezi zingxoxo ezibekwa uRichardson abathandanayo bangaba nazo ngaphambi kokuthi balale. NgokukaRichardson uthi bangayiqalisa kanje ingxoxo ngalokhu:

- Ngabe ulisebenzisa njalo ijazi lomkhwenyana uma uya ocansini?
- Hlobo luni lwamajazi omkhwenyana oluthandayo?

NgokukaRichardson (1987) kufanele abathandanayo baxoxe ngalezi zinto kusekude ukuthi balale. Lokho kubalulekile ukuze kuthi kushaya noma kufika isikhathi sokuthi bavakashelane ukuze balale, yilowo nalowo useyazi ukuthi umlingani wakhe udingani, kanjani. Nokwazi kokuthi omunye nomunye ulindelani komunye.

UDumazile akazivikeli ocansini esikuthola kuWanda (2008:98) uzwakala ethi:

“Hhayi bo Nkosi yami! Ngoba ngangihlela nje! Pho ngingakhulelwa kanjani?” Udokotela wabuza uDumazile uhlobo lokuhlela ayelusebenzisa. UDumazile wachaza ukuthi wayehlela ngendlela yokusebenzisa amaphilisi. Udokotela wachaza ingozi umuntu engamvelela uma eke nje wakhohlwa ukuwasebenzisa amaphilisi. UDumazile wakhumbula masinyane ukuthi kwake kwamehlela lokho.

Uyabona uma uqhathanisa okushiwo uRichardson ecijisa abesifazane ukuthi bangaluqala kanjani udaba lokusebenzisa ijazi, bese ubheka izezo zikaDumazile kuWanda ngenhla, uDumazile akazivikeli futhi akanendaba nezifo zocansi kanye nengculazi angakuthola njengoba benoSithole bengalisebenzisi ijazi. Into ayikhathalele nayivikelayo ukuthi angakhulelwa, yingakho esebenzisa amaphilisi okuhlela umndeni. Nanko-ke nawo esemgila, esekhulelwa ebe ewasebenzisa. Ngokuwakhohlwa nje usuku olulodwa sahlala isisu.

Ngokubona kwami ukuhlela wakwenza vele ngoba bengazimisele benoSithole ukusebenzisa ijazi lokuzivikela. Lokhu ngikusho ngoba abantu abaningi abathandanayo basebenzisa ijazi njengesivikelo sezifo zocansi kanye nengculazi, babuye balisebenzise njengendlela yokugwema ukukhulelwa. Bona noSithole ukulalana mpumpununu kwabe kuyinhloso yabo.

Ngalesi sikhathi bobabili banalo ulwazi ngengculazi. Ukwenza kwabo kujwayelekile, lapho abantu bevikela ukukhulelwa kodwa bangalivikeli igciwane lengculazi. Izimo ezijwayelekile, ezenzeka nsuku zonke lezi ezethulwa uWanda kule noveli.

4.3.5 UDumazile usebenzisa amakhathakhatha

Enovelini kaWanda ecwaningwayo uDumazile uyavela esenza into akade engayenzi ekuqaleni kwenoveli. Kukhona enovelini lapho ayegula khona enezibhobo. Ababehlala naye emqashweni eMbumbulu bamcebisa ukuthi aye kubantu ababonayo, wanqaba. UDumazile wayengakholelwa emalutheni, (Wanda 2008:11).

Ukuqala kwakhe ukusebenzisa amakhathakhatha, yingesikhathi ebuye eMbumbulu esikoleni egula isigula kanjani. Abazali bakhe bamfunela umuthi wombhulelo kuGubeshe, abese ayagcaba.

Kanjalo uma esesebenza kwaSithole uvakashela kubo eMzimkhulu. Ekufikeni kwakhe khona uya kuMakhweshube omnika imithi yokuhlaza igazi nokuzivikela nezincweba azilengisa entanyeni nasokhalweni. Okunye okwenzekayo uti uWanda (2008:80):

Kulezo zinsuku uLizzy wabambeka kakhulu ukugula. Waphoqeka ukuba awuyeke umsebenzi. Wayephethwe ikhanda elaliqamba liphume ngamehlo. Kwathi kusenjalo wagwazwa izibhobo zamncisha umoya.

Ngokuzwa komcwaningi indaba, ukugula kukaLizzy kuhambisana nokuya kukaDumazile kuMakhweshube. Njengoba besimuzwe uDumazile esafunda ethi akayisebenzisi imithi, manje useyayisebenzisa. Omunye umuntu angasho ukuthi phela wayesehulile izinto esezibuka ngeso labantu abadala. Kanti ngesikhathi egcatshwa ekhulelwe kwabe kuyisinqumo sabazali bakhe.

Kugcina kungazwakalanga ukuthi ukugula kukaLizzy kwaphelelaphi. USithole uma esethandana noDumazile kwakufanele abuyele kuLizzy ayoxolisa ngenxa yokumsola ngendaba ayitshela uMaNzimande. Ngaleso sikhathi emtshela, siyazi ukuthi babengakathandani, kodwa uLizzy kusho ukuthi wayifunda ivaliwe. Akukho okungamagama akusho uLizzy, ugula kanjena nje ugulela ukuthi wakhuluma iqiniso. Esinye isigcwagcwa azenzela sona ukuthi wayeseke uMaNzimande.

4.3.6 UDumazile yintokazi enesibindi

Kunezindawo eziningana enovelini lapho okuvela khona ukuthi uDumazile akanayo nhlobo ingebhe. Lokhu sikuthola ngenkathi equliswa uMiss Hlophe ukuthi uqome uthisha uMoloi. Lapha uDumazile uyaqophisana naleli thishelakazi, umuntu omdala kunaye, omfundisayo.

Esikhundleni sokuthi akhombise ukuzotha nokuzisola ngesenzo sakhe sokuthandana nesoka likaMisi Hlophe nalo elinguthisha, angazibeki phansi uyaqonga nje impela, kungafungwa nje ukuthi ukhuluma nontanga yakhe. Ngaphandle kwesibindi nje, kuvela ukuba luhlaza okuxake ukwenza. Ingane uma yonile ibheka phansi ingaphenduli ngamagama aziswana njengoba enza uDumazile.

Lo thishelakazi uDumazile umthathele isoka. UDumazile mncane kuno Miss Hlophe. Ngalezi zizathu kufanele ngabe unokuzisola ngesenzo sakhe, abone nehlozo azithele ngalo wathela nomndeni wakhe.

Siyasizwa futhi isibindi sikaDumazile ku Wanda (2008:29) ngenkathi kuthiwa:

“Uthi udokotela ukhulelwe, izinyanga zinhlanu.
Uthi futhi uphelelwa igazi emzimbeni. Ngakho-ke
kufanele udle isibindi nesipinashi”.

Uyathula uDumazile akamazisi unina ukuthi udokotela uthe ukhulelwe. Yisibindi sona lesa ngoba naye uyazi ukuthi isisu siyafihleka kodwa ngezinsuku zokugcina siyobe singasafihleki. Akayibhadlazi ngani indaba icala lakhe lisheshe lithethwe lidlule. Phela ukukhohlisa abazali bakhe baze bakhathazeke ngento engelona iqiniso kuveza isibindi.

Bayakhohliseka nabazali bakhe uDumazile, kuWanda (2008: 30) uma sebethi:

“Umeqo phela lo! Awubuzwa nakubuzwa, umeqo
ngempela lona! Uma singathathi izinyathelo
ezisheshayo, igazi sizolibona liphuma ngamakhala
khona manje nje”.

Isibindi kuDumazile ukufihla iqiniso abazali bakhe besola ukuthi uzoshona ngoba umeqo uyabulala. UKheswa uphuma ngesidumo uphuthuma enyangu eyofuna amakhathakhatha okusiza uDumazile. Impela angambulala umuntu uDumazile. Akusekho nokudabukela abazali bakhe abakhathazwa into okungeyona, bakhathazwa izinyawo, indaba isesiswini.

Isibindi kuDumazile siyatholakala nalapho ethandana noSithole ebe azi kahle ukuthi ushiye uMaNzimande nengane wathengela yena umuzi eMafezini. Mudala kakhulu uSithole kuyena, ulingana noyise omzalayo. Maqedane uma esethole ingane yakhe uMtholephi uyamnxenxa nokuthi amhambise ekhaya ukuze ayobika ukuthi usemkhulelisile. Uyazi ukuthi abazali bakhe bazophoxeka ukuthi uthandana nomuntu omdala kangaka, kepha uyaqhubeka nokuyoveza uSithole kubazali bakhe.

Nalapho ebuyelana noyise babantwana bakhe, uMoloi uyise kaLerato, kanye noSithole uyise kaMtholephi ebe eseshade noMtalaselwa. Isibindi esikhulu lesa.

Ngisho uMtalaselwa embhadame noSithole emgwaqweni wamshaya, emva kwalokho uyaqhubeka nobudlelwane bakhe noyise kaMtholephi. Ngempela ukuba uDumazile wayengumuntu wesilisa wayeyoba isotsha elinesibindi esiyingqaba.

4.3.7 Umuzwa wokungaboni sidingo sesibhedlela uma unalesi sifo

Ngalesi sikhathi abantu abaguliswa isifo sengculazi babegcinwa nje esibhedlela kungekho mishanguzo abanikwa yona. Bekujwayelekile ukuthi nabo bangasiboni isidingo sokugcinwa khona esibhedlela. Ezinye iziguli bezicela ukuyophumela umphefumulo ekhaya, noma kube yibona abezempilo abeluleka umndeni ukuba asiwe ekhaya ngoba bengamsizi ngalutho.

UKalipeni (2009:231) ubhale kanje:

Benjamin Borrageiro three weeks before he died of AIDS in November 2000, he is quoted from The Inside saying:

In response to President Thabo Mbeki's insistence that HIV does not cause AIDS and that he does not know anyone infected with the disease or anyone who has died of the disease. Benjy's quote is: I'm sick of Mbeki saying HIV doesn't cause AIDS!

Iziguli eziphethwe isifo sengculazi zazingenathemba, njengaye uBenjy lo. Lokhu akushoyo kuchaza ukuthi baningi abasazokufa njengaye uma kungaqalwa ukunikezelwa kwemishanguzo kubantu, futhi kusekhona abantu abacabanga ngalolu hlobo njengoMongameli wangalesi sikhathi.

Kanti uVan Dyk (2012:11) yena ubheka kulesi sikhathi sekwethulwa imishanguzo lapho athi:

A new breath of hope spread through the country when Jacob Zuma and his new government (with Aaron Motsoaledi as Minister of Health) committed themselves to implement the five year National Strategic Plan for both Aids and TB. On World Aids Day in December 2009, Jacob Zuma announced new key interventions to improve antiretroviral therapy access to special groups (such as pregnant women and patients with HIV-TB co-infection) to

decrease the disease burden, to address maternal and child mortality and to improve life expectancy.

Ukuthatha kukaMongameli uJacob Zuma uthi uVan Dyk 2012 kwaletsa ithemba elikhulu kubantu abaphethwe isifo sengculazi. Uchaza athi lokhu kwadalwa uhlelo ayeselulalile lokunikezela imishanguzo kwabaguliswa igciwane esebenzisana noNgqongqoshe weZempilo ukuze kusizakale izingane zomama abakhulelwe nalabo abaphethwe isifo sofuba ngenxa yengculazi.

Elinye icala lokunikezwa imishanguzo singathi selidale ukuthi abantu babe budedengu ngamabomu ngoba sebeyazi ukuthi uma besithola lesi sifo bazonikwa imishanguzo ezolidodobalisa igciwane. Emiphakathini ehlwempu lapha eNingizimu Afrika ukugula uphethwe ingculazi sekuyisixazululo sokuxosha ikati eziko. Lokhu ngikusho ngoba abantu abaningi sebenza ngamabomu ukuthola lesi sifo njengoba uhulumeni esholela abagula ngezifo ezahlukene. Igciwane lengculazi esinye sezifo ezikulo uhla lwabahlomulayo zinyanga zonke.

Namantombazane asemancane, ayeka isikole athole izingane nengculazi ukuze ibe umthanyana imali ayiholelwa uhulumeni nyanga zonke. Angithi uzothola abantwana abaningana bese ethola neyakhe yokugula, isiningi leyo mali ukubaphilisa. Okulibalekayo engqondweni ukuthi lesi sifo siza nokufa. Kuyahlaluka ukuthi abantu esikhathini sanamuhla baphilela inamuhla, abanandaba nekusasa ukuthi libaphatheleni. Ikusasa libonwa selifika ukuthi liza nani.

Kuphinde kuveze ukuthi abantu bangayifaka impilo yabo engcupheni ngamabomu, kuphela nje uma bezothola imali. Kuyacaca ukuthi bathi sekobonakala sekuqoqwa. Lena ingenye yezinselelo uhulumeni abhekene nazo kweziyimiphumela yegciwane lengculazi emiphakathini yethu. Uma abantu abaningi becabanga kanje, siyalimala isizwe.

UMacklin (1989:176) uyakubalula ukuthi:

The problems created by the epidemic for individuals, families, and communities require maximum cooperation across society as a whole.

Le ndlela yokucabanga engehla yokuthola izingane eziningi kanye nengculazi ukuze bahole imali ethe xaxa, iyinkinga elethwe ukuba khona kwemali ekhokhelwa abanalesi sifo. Uma uMacklin (1989) ebeka kanje kuyahlaluka ukuthi inkinga yengculazi iqala kulowo osenayo, idlulelele emndenini wakhe, igcine isikapakele emphakathini. Akukho ukubambisana phakathi kwemiphakathi kanye nohulumeni uma abantu besacabanga ngale ndlela ngengculazi. Esikhundleni sokuthi inqotshwe inkinga yengculazi, iqhubekela phambili.

KuWanda (2008:171) kuvela ukuthi uDumazile wayenesifiso sokuphuma esibhedlela ayogulela ekhaya. Ukuba sesibhedlela kwabe kuzifanela nje nokugulela ekhaya. Wayengasani kwa maphilisi, engasani kwa mithi. UDumazile uyasho enovelini ukuthi ngesingaye ubona indodakazi yakhe uLerato ingamnakekela kangcono.

UDumazile wayengeke abe inkinga kaLerato kuphela. Nabazali bakhe bezwa ukuthi uyagula maqedane baphuthuma esibhedlela ukuyombheka. Okusho ukuthi ukugula komuntu onesifo sengculazi kugcina kungesiyo inkinga yakhe yedwa kepha namanye amalunga omndeni ayathinteka.

Amanye amazwe njenge-Uganda uPatterson (2005:46) uthi:

Unlike other countries, in Uganda the authorities made it easy for people infected with HIV/AIDS to speak out and get involved in the fight against the disease. This attitude of openness helped to remove the deadly feeling of guilt, shame, and dereliction that often accompany AIDS.

Njengoba esho ukuthi kuyaphoqa ukuthi uphumele obala uma unaledi gciwane, ukuze uqaphelise abanye usize nasekulweni nalo. Echaza uthi lokhu kuvuleleka kuyasiza ngoba nabanye abantu abangakabi nalo igciwane lengculazi abakucwasi ngoba bayezwa okushoyo, bazwelane nawe futhi bakubone ukuthi useyingxenyeyabo.

Mhlawumbe yiyona ndlela okufanele anamanye amazwe ayikopele ukuze oguliswa ingculazi ezodiliza umthwalo wokuzenyeza adilize nowabantu abasondelene naye umthwalo wokuthi usehlukile kubo.

4.3.8 Ukwesaba ukuphumela obala nokwazisa umndeni nomphakathi ukuthi unegciwane lengculazi

Emiphakathini lesi sifo siyihlazo. Akujwayelekile ukuthi uma kugula noma kushona umuntu ophethwe yisona kushiwo esidlangaleni ukuthi imbangela yokugula noma yokufa yisona. Emindenini nasemiphakathini kuyanukwana, kubikwe amashwa neminswani yabangasekho nokunye. Kuchithwa izimali ezishisiwe kuzanywa izaba ezingasiza ekwelapheni ogulayo. Kwesinye isikhathi akahlolwa negazi nakuba izimpawu zibonakala. Echaza uKalipeni (2004:19) uphawula ngezaba ezishiwo umuntu ophethwe yilesi sifo, uhlaziya kanje:

Creation of alterity, or “otherness” allows those in power to dehumanize, to scapegoat, to blame, and thus to avoid responsibility for sufferers. Accused witches, lepers and other people who are assigned the status of “dangerous others” in various times and places are believed to be morally contagious and often sexually polluting. Such people may be consigned to limbo and to social or corporeal death. The struggles of people with HIV and AIDS to resist this “othering” process were charted from the beginning of ethnographic research on AIDS.

Ukuchaza kanje kukaKalipeni (2004) kuyihlaziya kahle le ndaba yalesi sifo ukuthi ayithinti labo abagula ngalesi sifo kuphela. Neziphathimandla umsebenzi wazo okungukusiza abagulayo, zithi uma zingawenzi umsebenzi wazo, zikhohlise abantu ngokuthi baphethwe ezinye izifo, akusiyona ingculazi. Nabomndeni wogulayo ufa sebenokudideka bengasakholwa ukuthi ubulewe yiso lesi sifo. Ocwaningweni olwenziwe ngalesi sifo uthi uKalipeni kuphawuliwe ukuthi abantu bayabalekelana neqiniso ngalesi sifo.

Okubuhlungu ukuthi nokuguliswa yilesi sifo uma kulokhu kukhonjwa lokhu nalokhuya uba nethemba lokuthi akusona lesi sifo esimphethe. Nezinyanga, abathandazi, izangoma, basuke bethembisa ukuthi bazokwelapha ukufa mbumbulu lokho abasuke sebekuqagulile. UKalipeni uthi lokhu kudidisa ukubona njengendlela yokucasha yabantu abahlulwa ukusiza abaphethwe ingculazi bese besebenzisa lawa malutha ukukhohlisa abantu.

UCritzer (2004:33) uthi:

Firstly you may have the strong fear that your family will reject you once they hear the news. Your mind may be using this fear to convince you that you will get sick and die alone.

Ukuhlola igazi, khona nje kukodwa kuyinselelo. Kusuke sekungaphezu kwamandla ukuthola ukuthi unaso lesi sifo ngoba usuke usulwa nendlela ozokwazisa ngayo amalunga omndeni wakho. Khona manjalo usuke usucabanga nokuthi isimo sakho bazosithatha kanjani abomndeni.

Kuyenzeka lokhu okushiwo uCritzer ngenhla kule noveli ecwaningiwe. UDumazile kumthatha isikhathi eside ukwazisa abazali bakhe ukuthi uyagula. Incwadi uyibhala esesibhedlela esebona naye ukuthi ukhukho lumuka naye. Nakhona lapho akazisi abasemzini kwaZuma lapho agane khona kepha ubikela abazali bakhe uKheswa noMaNdovela okuyibona abatshela umndeni wakwaZuma, (Wanda 2008:171).

Impela, kulesi sifo izihlobo zakho zegazi yizona osuke unethemba lokuthi zizokweseka ukudlula ubuhlobo bokugana nokuganelwa. Isaga esithi “akusilima sindlebende kwabo” siletha incazelo eyiyo ezimweni ezinje. Engani okunye okungaba inkinga ukuthi abasemzini kaDumazile babengakhomba yena ukuthi nguyena ofike nesifo empilweni kaMtalaselwa, noma abakubo kaDumazile bakhombe yena uMtalaselwa. Okunye okuphawulekayo ukuthi ngalesi sikhathi ogulayo usuke engasayidingi le politiki yomndeni yokudonsisana ngokuthi ubani othelele omunye.

Lesi sifo siyawuhlakaza umndeni buphele nya ubuhlobo obakhiwe ngokuganiselana. Abazali bakaDumazile enovelini ecwaningiwe abakhombisanga ukumkhomba ngenjumbane uMtalaselwa, kepha abakwaMtalaselwa banakho ukuthi lesi sifo sifike noDumazile. Engani unina kaMtalaselwa wayewashayile amakhala ngokuganwa kukaMtalaselwa intombazane isinabantwana ababili kubantu abahlukene. Iphuzu lakhe liyezwakala ngoba uphawula ukuthi uxakwe yini ukuganwa intombazane yakwaZungu ngoba unengane nayo. Le ntombazane bahlala nayo endaweni eJilafohlo, bayayazi ukuthi iziphatha kanjani, uDumazile abamazi. Uma esegula kanje uMtalaselwa ubani omunye abangamkhomba?

Uyakuchaza u-Essex (2002:658) ukwenza kukaDumazile uma ethi:

Women with HIV were unwilling to inform their partners of their HIV status for fear of violence, physical harm, or even murder.

Nakuba uDumazile ebona ukuthi uphethwe ingculazi, wayengamtshela kanjani nje uMtalaselwa ukuthi uyazisola ukuthi unalesi sifo? Uyakufakazela umbhali ngenhla. Ukwesaba ukukhuluma iqiniso ngengculazi okushiwo u-Essex (2002) kuyinto eyenzekayo ngempela kwabesifazane. Kungaba owesifazane oganile nalowo ongaganile. Nesizathu sokwesaba esibekwa u-Essex siyiqiniso lokwesaba ukulwiswa, ukulinyazwa, nokubulawa. Uma sizwa enovelini ecwaningiwe kuWanda (2008:140) kuthiwa:

“Nx, demede! Uhamba ukwenza kukulungela!”
wathi lacu, wamuthi wu wu ngempama ;
wayesemuthi xhafa ngenqindi, wathi khilikithi
phansi! Wathatha ukhiye wemoto, waphuma.
Kwasuka amaphepha engasaliphuzanga netiye
uMtalaselwa. UDumazile wasala ezithulisa.
Wavuka phansi maqede wazithuntutha, waqonda
ekamelweni ukuyozibuka esibukweni.

Lesi siqeshana esicashuniwe sikuveza ngokusobala ukuthi wayenolaka kakhulu uMtalaselwa. Pho noma wayenazo izinsolo zokuthi unesifo sengculazi uDumazile wayengasho kanjani kumuntu omshayayo? Mhlawumbe ukusho kukaDumazile ukuthi usola ukuthi unesifo sengculazi kwakungaholela ekutheni uMtalaselwa ambulale esekhumbula amazwi kanina uMaShandu mhla emazisa ukuthi usefuna ukuganwa. Wakhuluma kakhulu ngentombazane enezingane ukuthi ayihlukani noyise bezingane zayo. Kwenzekani-ke nje? Kwaba njengoba ayeshilo. Ngakho-ke umbono ka-Essex ushaya emhlolweni.

NoTallis (2012:42) ushayela isipikili esifanayo uma ethi:

The fear of violence may prevent women insisting on the use of condoms or other safer methods.

Isifiso sokusebenzisa ijazi lomkhwenyana bangaba naso abesifazane, kodwa babuye basabe ukufaka lesi sicelo ngoba bengashaywa kuthiwe abaziphethe kahle. Okubuhlungu ukuthi nakuba imishanguzo isinikezwa abaguliswa ingculazi, lesi sifo

sinehlazwana kumuntu uma ezwa ukuthi unaso. Kuningi esikufundayo ngalesi sifo uma uNolen (2007:132) ethi:

ARV's could make a person well, but they did not end the shame of AIDS.

Kusho ukuthi umuntu onalesi sifo unokukhulu ukuzenyeza ngenxa yaleli gciwane. Ukuthola imishanguzo akwanele kulobu buhlungu benhliziyo anabo. Nalokhu kuseyisizathu sokungaphumeli obala kwalaba abaguliswa yilesi sifo. Basaba ukuncishwa amehlo amalunga omphakathi.

Sekushiwo konke ngemicabango nezenzo zikaDumazile ezadala ukuthi abe negciwane lengculazi, nakhu okuphawulwa uNiehof (2010:180) ocwaningweni alwenza kwabesifazane abahlala endaweni yasemakhaya, uthi:

Some women who were infected with HIV or affected by the impact of AIDS mentioned in interviews that they were happy they finally had someone to talk to.

Okushiwo uNiehof 2010 ngenhla ukuthi abesifazane abaningi abanabo abantu abacebisana nabo ngezindaba ezithinta indlela okufanele benze ngayo ukuze bagweme isifo sengculazi. Akukho nasenovelini ecwaningwayo lapho esithola khona uDumazile ebhunga nabanye noma omunye wesifazane mayelana nezifo eziphatha abesifazane, ikakhulukazi ezocansi.

Amathuba anjengalawa avezwa umbhali ngenhla ayadingeka kakhulu esikhathini sanamuhla. Ikakhulukazi njengoba isizwe sihaqwe igciwane lengculazi nje, uma kuhlonyiswe abesifazane kuyosizakala abantu abaningi njengoba kuyibona inzalabantu.

Abesifazane abanazo izindawo ezakhiwe nguhulumeni ezizoba isizinda sezinkinga ababhekene nazo empilweni yabo, emindenini yabo kanjalo nemithwalo nje abayithwele njengabantu besifazane. Angifuni ukuthi bacindezelekile ngoba okunye okubuhlungu okwenzeka ezimpilweni zabo kuvunwa amasiko. Kulezi zindawo uma uhulumeni engazakha, kungaba kuhle impela ngoba uma owesifazane esewuzwa emahlombe umthwalo, uzoya kuzona ayowugingqa, ubuya ekhaya nje sekulula emahlombe akhe.

4.3.9 Iqhaza elibanjwa inkolo yobuKrestu kophethwe yilesi sifo

KuWanda (2008:168) uDumazile uvuma izono phambi komfundisi ovakashele esibhedlela. Lapha umfundisi umnika isiqiniseko sokuthi uma ezivuma izono zakhe zonke uNkulunkulu uyamthethelela ngoba akanagqubu.

Kulokhu uCritzler (2004:10) uthi:

Sometimes you find that you can't forgive yourself or others, and that your anger towards yourself or others is too great to deal with. That results to self loathing which ends with hate, violence and self destructive behaviour.

Lapha ngenhla uCritzler (2004) uphawula ngokubaluleka kokuthola usizo komuntu ophethwe yilesi sifo. Asigqilazi umzimba kuphela lesi sifo, kodwa umoya nomphefumulo nawo uyahlukumezeka lokhu okuwukhandla kakhulu umzimba. Phela usuke ubhekene nengwadla eyilesi sifo umzimba, uma umphefumulo usuthwele nawo, wenza umzimba ukhandleke. Uthi uCritzler usuke uzisola ngokungazinakekeli uze usithole. Awukwazi ukuzixolela, awumxoleli nalowo osola ukuthi wakuthelela. Uba nentukuthelo, uzizonde nempilo yakho uyicekele phansi.

Usizo kwabaphethwe ingculazi luyatholakala emitholampilo, esibhedlela nasemaqenjini enziwa abaguliswa yilesi sifo emiphakathini. Uma umuntu esesimweni esinje uyadinga ukuba phakathi kwabantu abanesimo esifana nesakhe, yikhona ezobona ukuthi akayedwa ebunzimeni.

Indlela ayezizwa ngayo emoyeni wakhe uDumazile ngalesi sikhathi esegula nayo yabe ingalelo elikhulu ekutheni ukufa kumgojele. UNolen (2007:62) ebhala ngendaba yentombazane eyabe idayisa umzimba eyayisiguliswa ingculazi, uthi:

She could think of no other way. She refused to work in the bars, but friends brought men to her house late at night. She felt filthy, she said, full of guilt and shame and nearly crushed with the weight of her secret.

Ukufihla ungabatsheleli abantu ukuthi uyagula, kwabanye akubasizi. Imfihlo ngalesi sifo inzima ngoba iyancunzana ngaphakathi njengoba uNolen esho ngenhla. Le ntokazi axoxa ngayo uNolen ngenhla yayingasafuni ukuya emsebenzini wayo

wokudayisa umzimba, ngoba inesiqiniseko sokuthi yikhona ukudayisa umzimba okwadala ukuthi iguliswe isifo sengculazi. UDumazile esesibhedlela wayezibona engcolile, nonembeza umudla ukuthi laba bantu ake walala nabo bonke bathelelwa nguyena ngengculazi eyithathe kuMoloi.

Ephawula ngokwelashwa komphefumulo kumuntu onegciwane lengculazi uGrodeck (2003:23) uthi:

But the soul, well, that's everything else. It's outside the realm of science and intellect. The soul is the spark of life, the life force, the spirit that makes us want to love, hope for better things, honour truth, or offer compassion. In fact, observing, appreciating, and caring for one's spirit is why many people use the term spirituality. If you initially test positive for HIV, it may feel as if your spirit has been hurt.

UGrodeck ngenhla ukhuluma ngokulimala komphefumulo. Uqala ngokuchaza ukuthi umphefumulo uyini lapho awuchaza njengenhlansi yempilo. Njengoba sazi ukuthi ikloba lakhiwa inhlansi, kusho ukuthi uma le nhlansi yempilo ingekho, impilo ingalotha. Lokhu kulotha kwezimpilo zabalingswa siyakubona kuMoloi, uSithole noMthovovo. Uphawula nokuthi umphefumulo ukwenza ukuthi ufise ukuthanda. Lokhu siyakubona kuMoloi osethathe isinqumo sokuzithiba ukuthi uma ecelwa uDumazile ukuba angene endlini uyagaxela ogibeni ngenhla yomphefumulo olangazelela uthando.

Ubeka nanokuthi usuke ungazenzi ukunakekela abanye, nokubonga kodwa usuke uholwa yiwona umoya ovunguza ngaphakathi kithina othwele impilo yethu. Uchaza nokuthi uma uhlole igazi wathola imiphumela yokuthi unegciwane lengculazi kuhlubuka umphefumulo. Le ngxenye yempilo uma ilimele kunzima ukuyichibiyela. Iyodwa indlela yokuchibiyela noma ukwelapha umphefumulo, ukusebenza kwenkolo. Zihlukene-ke izinkolo, kodwa okukhulunywa ngayo enovelini kaWanda yiyona le yobuKristu.

Kukhona ukushayisana kokushiwo iNkolo yobuKristu kulabo abangamakholwa uma sebebhekene nesimo saleli gciwane. UKalipeni (2004:80) uthi:

Christianity promotes monogamy, but the message of grace and forgiveness appears to have been

misconstrued as a license for promiscuity. For a Christian, salvation is not based on deeds but on faith and belief. People are not saved by what they do, even though that is important, but by what they believe.

Akukho vele enovelini lapho esithola khona ukuthi uSithole noma uMaNzimande wayelikholwa. Ngakho-ke izenzo zabo angeke sime ngonyawo olulodwa ukuthi silindele zibe njani, kanti ngakolunye uhlangothi uSithole useyiyo indoda kaMaNzimande. Phela akazange asifake isehlukaniso. Uma ebuya uSithole ecela uxolo kwakungaba nzima ukuthi angamxoleli. Nalapho wabe esebenzisa bona ubukholwa, kanti usezidonsela amanzi ngomsele, isifo wasitapa kanjalo.

UGrodeck (2003:26) ephawula ngokukholwa enkolweni yobuKristu, ubheka osekujwayelekile ukuthi kwenzeka kwamanye amakhohla ukuthi:

What's clearly not helpful is when the religious belief conflict with appropriate medical care.

Kuyenzeka lokhu okushiwo uGrodeck (2003) ukuthi ikholwa lingabe lisayisebenzisa imithi yokudodobalisa igciwane lethembele emkhulekweni. Uthi lokhu kuyingozi kakhulu ngoba umkhuleko usuke wondla umphefumulo, ngakho nomzimba usuke ukudinga okwakho okuyimishanguzo nokunye okuvuselela amasosha omzimba. Uchaza ngokuthi umzimba usuke usuwunakekela engxenyeni yawo eyodwa.

Asikutholi lokhu kwenzeka enovelini kaWanda ngoba vele isikhathi sayo okubhalwe indaba ngaso yilesi kungakanikezelwa imishanguzo kwabaphethwe ingculazi. Ngakho-ke ukondla umzimba ngezwi leNkosi iyona yodwa indlela eyayisetshenziswa ukugcina umphefumulo wondlekile. Emzimbeni lalizidlela nje igciwane lize liwunqobe.

4.3.10 Ukuziphatha kukaDumazile lokhu okwenza asuleleke ngegcwane lengculazi

UDumazile waba neshwa lokuthi adizelwe uMoloi ngezingubo zokugqoka amkhiphele emahhotela aphambili. Lokhu kuyishwa ngoba kwafaka emqondweni wakhe ukuthi ukuze abe nezinto kumele azithole kumuntu athandana naye. Akazange afunde ukuzitholela yena zikhwepha zakhe lokho akudingayo empilweni. Omunye

angathi wayesefunde ukusebenzisa umzimba wakhe ukuze azuze akudingayo. Lokhu sikuthola kuWanda (2008:14) lapho ethi:

Kwakuye kuthi uma kuphele inyanga, uthisha amthathe uDumazile aye naye edolobheni ukuyomthengela ingqephu kanokusho. Wayegqoka aconse afake newashi legolide. Babevama ukungcebeleka ngezimpelasonto nothisha balale emahhotela agudle umtata kumbe ulwandle.

Ukwazelaphi konke lokhu uDumazile ingane yaseMzimkhulu? Kwakumhlanyisa kumenza abone umhlaba ewuphethe ngesandla. Uma engasaqhubeki nezifundo zakhe esekhulelwe, ngokwakhe yinye kuphela indlela ayezokwazi ukuphila kahle ngayo. Leyo ndlela ukuthandana nabantu abazomphilisa kahle. Phela lobu bumnandi wayeseke wabuzwa esithandweni sakhe esiwuMoloi. UDumazile akanakho ukuzethemba, impilo yakhe uyibeke kakhulu kubantu besilisa ukuba bamjabulise, bamtholele lokho angakwazi ukuzitholela khona. Ngisho abazali bakhe, ulokhu ebelesela ukuthi kufanele badle ngaye.

UKarim kuMbali (2013:84) uphawula ocwaningweni alwenza ngonyaka wezi-2000, lapho ethi:

Young women in urban and rural communities were often undergoing early sexual debuts and engaging in unprotected sex which placed them at a high risk of acquiring HIV infection.

Kuyacaca ukuthi isifo sengculazi sande ngokufana ezindaweni zasemadolobheni nakwezasemaphandleni. Omunye umuntu ubengalindela ukuthi uDumazile aziphathe ngendlela ehlukile ngoba ephuma emaphandleni. Kepha asikuboni lokho ezenzweni zakhe lokho ukuveza uma ekhuluma kuphela. Nangu laphaya kuWanda (2008:8) ethi:

“Kodwa kungathiwani nje ngithandana nothisha? Abazali bami bangangibuka njengomntwana onjani nje? Umama yena angathini nje ayengiyala kanjena? Mina uthisha ngimthatha njengomzali wami. Pho ngithandane nomzali wami? Kufanele ngivele ngiqunge isibindi ngimtshela uthisha ukuthi makakuyeke lokhu kungcola kwakhe.”

Akwaziwa ukuthi le ndlela yokucabanga iphela manini kuDumazile, okuthi kungakapholi maseko, useyamqoma uthisha. Yingakho ngithi ukucabanga kwakhe kuyashayisana nezenzo zakhe. Uyasho nokuthi uthisha ungcilile uma emqomisa. Pho wamqomelani? Izulu nomhlaba leli uMoloi amthembisa lona elenza wamqoma?

UHubert (1998:111) uchaza ngokungabi nasimilo, nokuba nabalingani abaningi kwezocansi athi:

Too little and too much interest in sex have been the subjects of clinical sexology. Usually excessive sexual behavior refers to having many sexual partners. Excessive sexuality is considered to be the result of a variety causes such as emotional tension, low self esteem, and early childhood trauma or abuse.

Indlela uWanda achaza ngayo izenzo zikaDumazile ngenkathi eqala eqoma uthisha uMoloi, uthi uDumazile wabe esekhohliseka esebona uthisha wakhe emthanda bandla nakuba akhulela emakhaya yena uMoloi eqhamuka eGoli.

Ikhona-ke le ngqondo emantombazaneni ukuthi uma uqoma umuntu oqhamuka edolobheni uba ngcono nawe. Kanjalo nokuthandana nomuntu ofundile wena ungafundile ube usuzizwa uyisifundiswa nawe. Kanti lezi zinto azithelelani zingesona isifo sengculazi. Yilowo nalowo udinga ukufinqa imikhono aziphandele ikusasa lakhe.

Ayikho inkwali ephandela enye. ODumazile badinga ukuvuka emaqandeni. Amantombazane aqoma abantu ngoba labo bantu benemali, akusiyo eyawo imali futhi angeke umuntu akunike yona yonke imali yakhe. Ngakho kudingeka umuntu nomuntu azisebenzele kanzima ukuze abe nakuzuzile empilweni. Imali wena wesifazane ozoba nayo ngoba uqome umuntu onemali iza kalula, izohamba kakula. Kungafani nemfundo yakho, lesi yisiqiniseko sokuba nokwakho uphile kahle ngezithuthuthuku zakho. Uma ufundile ungowesifazane awuncengi lutho kumuntu.

4.3.11 UDumazile iqili futhi unezenzo zokuzicabangela yena yedwa

IsiZulu sithi ukubona kanye ukubona kabili. Akasafuni kumphinde ukungahlawulwa kwengane yakhe yesibili uDumazile njengoba kwenzeka kweyokuqala uLerato. Wenza amaqhinga. Ucela uSithole amhambise eMzimkhulu, bese ephawula ukuthi

bangahle baphucwe amadlozi ingane le kaSithole uma engahlawuli (Wanda 2008:102). Akahlawulanga enani?

Uphinda enze icebo lokugqezwa kwesitolo sikaSithole kuthathwe yonke impahla sishiswe isitolo. Lokho ukwenza ngokusebenzisana noMthovovo. Liyaphumelela naleli cebo lakhe ngeshwa uSithole wabe engawukhokhelile umshwalense ngaleyo nyanga, abazange bamkhokhele abomshwalense ngokusha kwesitolo (Wanda 2008:118).

Ukubuyelana noyise bezingane zakhe esegane uMtalaselwa kumveza njengomlingiswa ozicabangela yena yedwa. Ukuphi nje unembeza wokucabanga ukuthi uzothini umyeni wakhe uMtalaselwa uma ezwa ukuthi ushintshanisa amadoda emzini wabo? Akanendaba nakho konke lokho. Ubuqili babantu besifazane ukuba nabantu abaningi othandana nabo, futhi kusuke kunokuthi uhlakaniphile ngeke bakubambe. NoDumazile unalowo mqondo, ngempilo yakhe.

4.4 Izenzo zikaMaNzimande

Amakhosikazi akulula ukuthi acele kusetshenziswe ijazi lokuvikela ocansini. Uyabeka noRichardson (1987:85) uma ethi:

Apart from access to information, the degree of control women have in sexual relationships with men will seriously affect how able they are to reduce their risk of HIV infection. For instance, a man can choose to protect himself by wearing a condom, but a woman has to ask a man to agree to this.

Ezinhlanganweni eziningi bayacijiswa abesifazane nezindlela abangazivikela ngazo kulesi sifo kepha amandla abo anqundekile njengoba uRichardson esho ukuthi ngabe kungcono ukuthi bakwazi ukuthi kube yibona abagqoka ijazi ngoba owesilisa lokhu ukwenza uma ethanda yena. Kanti owesifazane kufanele amcele owesilisa ukuthi agqoke ijazi uma engafuni akaligqoki.

Iningi lamakhosikazi lingenza njengaye uMaNzimande uma lizwa ukuthi umyeni usethandana nesisebenzi. Kuyinto ecasulayo ukuzwa ukuthi indoda iqonyiwe uma uyinkosikazi. Kuba okuphindiwe uma sewazi ukuthi inyoka uhleli nayo khona la

endlini. UMaNzimande wayeqashe uDumazile ukuthi azogada uMpisendlini, wayengamqashele ukuzogada uSithole.

Bakhona abantu besifazane okuthiwa badonsa abayeni babo ngamakhala. Angikholwa ukuthi nakubo labo, bayakwazi ukuphoqa indoda ukuba isebenzise ijazi. Lokho yisinqumo sayo indoda hhayi inkosikazi. Uma ingafuni nje ngeke ilisebenzise ijazi ngisho usukhala wena wesifazane. UTallis (2012:36) uthi:

Different sexual roles are denied for men and women: however, they are not just different, but also unequal. Almost everywhere, primacy is accorded to male desire and women are perceived to be passive recipients of male passion.

Lapha ngenhla uTallis ugqamisa ukuthi inqubo elandelwayo eyokuthi owesilisa uyayazi indawo yakhe, kanjalo nowesifazane uyayazi indawo yakhe. Nasocansini kuyaziwa ukuthi owesilisa nguyena okufanele azenelise. Umsebenzi womuntu wesifazane ukwenelisa owesilisa. Lokhu kithina abansundu kuhamba kuze kufike osikweni lwethu ukuthi luthini ngocansi.

UPatterson (2005:24) uphawula athi:

As a woman when you say “I do” you have consented to sex anytime, anyplace, anyhow. A wife who ask her husband to use a condom may be subjected to physical violence and charges of unfaithfulness. Paradoxically, all these factors mean that marriage has become a risk factor for many women.

Uqinisile uPatterson (2005) ngalokhu akusho ngenhla, ukuvuma kwasemshadweni kowesifazane kulesi sikhathi samanje sekungukunikela impilo yakhe esimweni esiyingcuphe yokufa. Ngakho umshado uyintambo yokuzikhunga oyibeka enyangeni ilinde ukudonsa ifindo. Ifindo lentambo kaMaNzimande yokuzikhunga laqala ukudonseka ngenkathi kubuya uSithole ekhaya esechayiswe uDumazile. Kancane kancane laqala lamklinya uMaNzimande umphefumulo waphuma kancane kancane.

UMaNzimande waveza izimpawu eziningi kulesi simo ayebhekene naso. Nazi izimpawu zobunjalo bakhe azivezile uMaNzimande:

4.4.1 Unolaka uMaNzimande

Ezizwa ngoLizzy lezi zindaba zokuthi kukhona okunuka santungwana phakathi komyeni wakhe uSithole noDumazile, uMaNzimande wawotha ubomvu. Kepha lokho kwafana nokuthi kumenza asondele kakhulu uSithole kuDumazile kunakuqala. Nangu uma uMaNzimande emxosha emzini wabo, yena emthatha ezomhlalisa endlini engemuva esitolo (Wanda 2008:69). Ukuba uSithole wabe eyindoda eyilalelayo inkosikazi yayo kwakufanele amthathe amhambise eMzimkhulu uDumazile lapho amthatha khona.

Ephawula u-Oppong (2006:185) uthi:

Wives are concerned about their husbands' infidelity and the possibility of their being infected with sexually transmitted diseases (including HIV/AIDS) as a result. This concern stems from the fact that culturally men have the right to have more than one sexual partner.

Kuliqiniso ukuthi uSithole wayengakasho lutho kuDumazile okuyizindaba zothando ngenkathi uMaNzimande ebhodla umlilo. Lokho kwesabela ukuthola isifo sengculazi ayenakho uMaNzimande kuyizona izinkomba ezibalulwa u-Oppong ngenhla. Okungukuthi umbono wakhe ngokuhlalela ovalweni kwamakhosikazi kuyiqiniso. Amadoda afana noSithole anawo lo mqondo wokuba nabalingani bocansi abangaphezu koyedwa. Lawa madoda, izifo azitapa kwabanye besifazane, abuye nazo kubalingani bezocansi bangaphandle komshado, azithululele kunkosikazi.

4.4.2 UMaNzimande uluhlaza / uyedelela

Uma ekhuluma noSithole sengathi ukhuluma nengane encane. Awuzwe nje: "Angikuzwa ukuthi uqondeni." Uyezwa! Wena, uzwa kahle. Ngithi wenziwa yini ukuba uqhubeke nokuhlalisa uDumazile esitolo ekubeni ngathi kuwena angimdingi yena lapha?" (Wanda, 2008:84).

Nakuba ethukuthele kakhulu, akuyona indlela yokukhuluma nosokhaya le ayekhuluma ngayo noSithole kuWanda (2008:84) uma ethi:

“Awu, uyinuku yise kaMpisendlini! Uyinuku myeni wami! Indoda enjena! Phu” esho uMaNzimande ephimisa amathe phansi.

UMaNzimande ngingamfanisa nenkanyamba, isikhukhula uqobo lwaso. Ubani nje ongasho ukuthi wayethembeni njengoba edilika uSithole ngalolu hlobo. Kulezi zinsuku amadoda awachithi sikhathi, ayawashaya amakhosikazi ngisho engenzanga lutho. Kangakanani-ke yena emdelela ngalolu hlobo, engaqali futhi engagcini. Engikuthandayo ngoSithole ukuthi akamshayi uMaNzimande phezu kokuba eluhlaza kanje. Indoda eqotho ayisibeki isandla kumuntu wesifazane.

Usagola izindwani namanje umfula, uma nje uDumazile engakaphumi aphele emzini kaMaNzimande. USithole ucela kahle kumkakhe ukuba amenzele inkomishi yetiye, nakhu akutholayo kuWanda (2008:86):

“Awu! Kwenzenjani wafuna itiye kimina namhlanjena? Akakwenzelanga yini umfazi wakho?”

Ukhuluma kanjena njalo uMaNzimande nguyena owanikezela wonke umsebenzi wokunakekela uSithole kuDumazile ngesikhathi efika ukuzosebenza lapha ekhaya. Manje sekubukeka engathi inkinga eyadalwa uSithole le. Akenzanga kahle uMaNzimande. Zikhona izinto ayengazenzelwa uDumazile, kodwa hhayi eziwukudla, nokunakekela uSithole. Njengenkosikazi kwakufanele konke okudliwa umyeni wakhe kudlule ezandleni zakhe. Waphunduleka impela kulokho.

4.4.3 UMaNzimande akasebenzi, uncengile kuSithole

UKallings (2008:147) uthi:

Information does not work for those with no possibility to choose, such as married women, prostitutes, women in dependency situations, and all those who cannot say no to unwanted sex.

Kuliqiniso elingeke liphikwe lokhu okubalulwa uKallings ngenhla. UMaNzimande enovelini ecwaningiwe ulwa ngomlomo nje kuphela. Unalo ulwazi ngesifo sengculazi. Ukhuluma kanje ngoba esesaba, kodwa lokho akusho ukuthi uSithole uma efuna ucansi kuye ngeke aluthola. Ubophezelwe ukuthi akakwazi ukuzimela njengoba engasebenzi nje, encike kuSithole ngokokusa ngaphansi kwempumulo

(Wanda 2008:68). USithole wazidoncula izikhokhwane zomnotho esemuka noDumazile beyohlala eMafezini. Ngalesi sikhathi kwakufanele athintithe amaphinifa ayofuna umsebenzi emakhishini. Yikhona lokhu akwenza isimo sesibheda.

Wayengakhuluma akhihlize amagwebu, ekugcineni kudingeka ukuthi abuye nganeno ngoba lo muntu amthethisayo nguyena omondlayo yena nengane yakhe uMpisendlini.

Aqhube wona lowo mbono uKalipeni (2004:96) athi:

Women's inability to refuse their husband's demands for sexual intercourse or to negotiate the use of condoms and their vulnerability to domestic violence impact severely on their ability to protect themselves and to practise forms of safer sex.

Kuyiqiniso futhi kuyenzeka kuMaNzimande lokhu okuchazwa uKalipeni (2004) ngenhla. Uthi kunzima ukungayi ocansini nomuntu wesilisa ogcage naye. Nokucela ukuthi nizivikele akulula. USithole wayengakaqomani noDumazile ngenkathi ebasola kanje. Ukucela kukaMaNzimande ukuba kusetshenziswe ijazi lomkhwenyana uSithole wayengakubona njengokuthukwa umkakhe ukuthi uyaphinga.

UCorea (1992:152) yena ubeka athi:

The team entitled the video AIDS Is About Secrets, the secrets including those women keep from one another about how the men in their lives treat them- for an example that women cannot discuss certain things with men without making them angry.

Kuba khona ukuhlukumezeka kwabesifazane ngenxa yalesi sifo. Ukuba yimfihlo kwaso kwenza nokuthi abesifazane bangabe besakwazi nokushiyelena ugwayi ngezindaba zocansi kanye nabayeni babo, okungadala ingozi yokuthi bagcine beshayiwe yibona abayeni. Ukuvuka kolaka kwabesilisa kwenziwa isazelo esikhathini esiningi. USithole akanalo ulaka ngoba uyazi ukuthi ayikho into ayihlanganise noDumazile ngalesi sikhathi. Kanti ukuba kukhona okushaya amanzi ubezovuka ngolaka ukuze asabise uMaNzimande.

Uma uSithole ebuya ejele amabombo uwabhekisa emzini wakhe e-Adams. UWanda (2008:137) uyayiveza imizwa kaMaNzimande lapho ethi:

“Nx hhayi suka! Mhlawumbe le nto ibuya
negciwane lengculazi nje lapho ivela khona! Awu,
Ngeke!”

Lezi zinsolo zikaMaNzimande ekugcineni ziba iqiniso, kodwa-ke siyathola enovelini ukuthi naye uMaNzimande akasindanga, wafa ebulawa igciwane lengculazi. Lokhu kusho ukuthi ekubuyeni kukaSithole baqhubeka lapho ababegcine khona nothando lwabo njengenkosikazi nendoda. Phela ekwahlukaneni kwabo abadivosanga. Wazama ukusifaka isehlukaniso uSithole, kodwa enkantolo kwatholakala ukuthi izizathu zakhe azizwakali kahle, kwabe sekuthiwa abahlale ngokuhlukana. Ngakho-ke njengomnumzane wekhaya uSithole unegunya lokulala noMaNzimande njengoba echaza uKalipeni ngenhla.

Kukhona okwakumtshela uMaNzimande ukuthi uSithole ubuya nalukhulu. Ukuba wama nje lapho, amvumele uSithole ukuthi abuye emzini wakhe, bangalali ekamelweni elilodwa noma uma belala basebenzise ijazi lomkhwenyana, mhlawumbe wayeyosinda. Lesi sifo siyesabeka, uma siphathwa nje ngegama, abantu bahlahla amehlo, babheke lowo okhuluma ngaso.

UWelbourn (2008:47) yena uphawula athi:

Even when a woman strongly suspects that her
partner may be carrying the HIV virus, she may feel
that there is a little she can do about it.

UMaNzimande uba nakho ukuthi uSithole ubuya nesifo sengculazi kepha akaceli ukuthi basebenzise ijazi. Okungukuthi lokhu okushiwo uWelbourn (2008) kuyiqiniso futhi kuyenzeka kulo mlingiswa wethu. Uyesaba, akazi ukuthi uzokuthatha kanjani uSithole lokhu uma ekucela.

Njengabesifazane kunezimo ezingaphezu kwamandla ethu. Ukungabi namandla okuthi ucele ijazi lomkhwenyana ngoba wesaba ukuphoxeka. Abanye besilisa bayishintshe inkulumo athi kusho ukuthi nguweni ongathembekile kulobu budlelwane uma ufuna kusetshenziswe ijazi.

Abantu abaningi abafuni ukubhecwa ngobende inyama bengayidlanga. Ukubalekela ukukhuluma okuningi, ungowesifazane ugcine ungasakhulumanga lutho ukuthi uzizwa kanjani.

Uqhuba athi uWelbourn (2008:48):

Women often emphasise their difficulty in persuading their husbands to use condoms.

Nalapha ngenhla usafakazela khona lokho ukuthi kunzima kangakanani kwabesifazane abaganile ukufaka isicelo sokusetshenziswa kwejazi. Okokuqala nje usuke ukubeka kucace ukuthi lo mkhwenyana wakho awumethembi. Lokho kudala ingxabano, athi umyeni kunguyena ozenzile izizathu zokuthi angethembeki, kodwa angafuni kushiwo ukuthi akathembekile. UMaNzimande akamethembi uSithole njengoba esebuyile nje. Engani uke wamshiya wandiza noDumazile, pho kungani kungafanele akuveze ukungamethembi kwakhe? Uyena uSithole owenza ukuthi umkakhe angamethembi. Mhlawumbe naye uMaNzimande useyesaba ukukugqamisa ukungamethembi ngoba usaba ukuthi uzobuye ahambe amshiye futhi.

Kuzokhumbuleka ukuthi nasekuqaleni uSithole wasolwa ngokuthandana noDumazile engakaze ameshele nokumeshela. Pho uma ephinda ekhuluma kabi naye uMaNzimande, uzobuye amshiye aye kwabanye futhi. Lokho kumvalele ekhoneni uMaNzimande athi elazi iqiniso kepha kube nzima ukulikhuluma.

UTallis (2012:37) ubeka athi yena:

Unequal power in sexual relations leads to the sexual double standard that has alarming implications for both men and women's ability to prevent the sexual transmission of HIV. There are many difficulties for women in challenging male power in the most intimate moment when the negotiation of safer sex is most necessary and when she often has the access power.

UTallis (2012) uphawula ngamandla okuphatha angafani phakathi kwabesilisa nabesifazane. Ubeka umbono wento eyenzekayo ngempela ngoba abesifazane ukuba banawo amandla ngabe bayakwazi ukuzivikela ezifweni zocansi. Akulula

nokusebenzisa ijazi lokuzivikela labesifazane. Okulula ukulisebenzisa yilona leli labantu besilisa. Okunzima ukuthi lisetshenziswa uma kuthanda bona.

4.4.4 UMaNzimande ungumuntu okwaziyo ukuzisola futhi uyaxolela

Uma indoda ihlukumeza inkosikazi ngezindaba zokuqonywa, inkosikazi igcina isizibona kuyiyo edala ukuthi indoda iqonywe. Kanti qha amadoda asuke eziphathelwe ukukhohlakala kwamadoda nje. NoMaNzimande uzinuka amakhwapha manje uma kuWanda (2008:94) ethi:

“Nkosi yami, lesi sichitho esingaka sivela kuphi phakathi komuzi wami? USithole ubengenje! Selokhu ngakhuluma noLizzy angibange ngisakuthola ukuthula phakathi komuzi wami. Ukuba uLizzy akafikanga nezindaba, ngabe ngisahleli kahle nomyeni wami! Mh.... Ngaze ngazibhidlizela umendo wami! Kuzofanele ngifunde manje ukuba ngingaqophisani noyise kaMpisendlini. Uzothi uma ebuya ntambama angifice ngiwumama omuhle wekhaya onesizotha. Ngeke ngisamqulisa amacala umyeni wami. Ngizomphekela ukudla okuhle akuthandayo, ngimenzele netiye aphuze. Ehhe kusukela namhlanje ngizomphatha kahle umyeni wami.”

Wayengazi bandla uMaNzimande ukuthi le ndoda ayethi usezoyithobela akasophinde ayibone nangokhalo. Ukuzisola kwakhe kwase kusemva kwendaba, okwakhe kwabe sekuwukuchitha amanzi, inkukhu yabe isibalekile.

Uma esebuya ejele uSithole umhlaba usumshayile ubuyela kuye uMaNzimande lo owayeseyindwangu yokwesulela izinyawo ngenkathi esendiza noDumazile. Simbona uMaNzimande emxolelela bandla umyeni wakhe. Okubuhlungu ukuthi usabuyela kuDumazile, kuMaNzimande akabuyile unomphelo. Omunye umuntu angathi phela wayenengane noDumazile, futhi umuzi uthengwe ngemali yakhe.

Okunye okwenza abesifazane batheleleke kalula ngegciwane lengculazi uWelbourn (2008:150) Ucaphune abesifazane bethi:

“We are always submissive and do not challenge those in authority”.

“When you voice your idea, your idea is not accepted because of your status”.

“Our input is not implemented, and our ideas are not taken into consideration.

“Men that are decision makers feel that women’s place is in the kitchen. We don’t feel part of the decision-making community”.

“We have organizations, but men lead them, and our issues don’t get discussed”

Laba besifazane uWelbourn (2008) abacaphune encwadini yakhe ngenhla bayakuveza ukucindezeleka kokuthi abakwazi ukubeka uvo lwabo ngezindaba ezithinta imindeni. Indawo yomuntu wesifazane ingaphansi kweyomuntu wesilisa, ngakho lelo siko liyabavimba ukuthi babe yingxenye yezinqumo ezithathwayo emndenini. Nesinqumo esithinta ngqo impilo yabo abakwazi ukusenza ngoba abalalelwa, kwesinye isikhathi abalitholi kwalona ithuba lokuphawula. Pho indaba enkulu kangaka yokusetshenziswa kwejazi lomkhwenyana uma kwenziwa ucansi bangayiqala ngaphi nje?

Abantu abaningi besifazane abaganile sebenokudideka ngendaba yengculazi. Kukhona ukungazi ukuthi yini okufanele bayenze nokuthi yini okufanele bangayenzi emishadweni yabo. Bayesaba ukucela kusetshenziswe ijazi lomkhwenyana, khona lapho bayesaba ukuphelelwa imendo yabo, ngoba abayeni babo ngeke bakuvume ukushayelwa amakhosikazi umthetho ngezindaba zocansi. Benjalo nje bayasesaba nesifo sengculazi, eqinisweni abasazi kumele benzenjani.

4.5 Izifundo ezitholakala ngabalingiswa nangesifo sengculazi

Luningi ulwazi oselusatshalalisiwe ngalesi sifo kubantu. Eqinisweni lilonke bambalwa uma kungukuthi abekho abantu abangazi ukuthi lesi sifo singena kanjani egazini kumuntu, nokuthi ungasivikela kanjani.

UTallis (2012:106) uthi:

There has been an increase in the number of male condoms distributed, distribution alone is not sufficient to promote condom usage. Distribution

must go with promotion, including education and training skills building and the creation of an environment in which condom use is made easier. For example, at traditional outlets such as clinics, the attitude of some health care workers makes it difficult for men and women , especially youth , to request condoms.

4.5.1 Izifundo ezitholakala ngabalingiswa

NgoDumazile sifunde ukuthi umvuzo wokungabi nasimilo ukufa. Uma ungowesifazane ikakhulukazi esikhathini sanamuhla udinga ukuzinakekela, ugweme ucansi olungaphephile. Lokho kusiza ekutheni ungabhajwa kunoxhaka oyokhululwa ithuna kuwona njengoDumazile.

Umcwaningi akasho ukuthi uDumazile wayekhulelwa ngamabomu kuMoloi nakuSithole kepha uma uSimpson (2009:75) ethi:

The majority of the men married their wife after they became aware of her pregnancy and usually after the birth of a child. Men often gave a future wife's pregnancy as the immediate reason for deciding to marry.

UDumazile kwakungaba iphutha ukukhulelwa kwakhe ekhuleliswa uMoloi, kodwa okwengane kaSithole ngiyakungabaza. Unaso isilonda futhi sikhulu sokuthi abazali bakhe abazange badle lutho noma bakhokhelwe ngomntwana wakhe wokuqala. Uma ekhulelwa kuSithole ufuna ukuthi akhokhe kubo ukuze kuvaleke ihlazo lakhe lasekuqaleni. Mhlawumbe nalokhu okushiwo uSimpson (2009) kuyiqiniso ngoba vele uSithole esamncenga wamethembisa ukumenza undlunkulu. Eqinisweni akalindele ukuhlawulwa uDumazile, ulindele ukulotsholwa njengoba esemtholele nendodana uMtholephi.

NgoMaNzimande sifunde ukuthi akufanelele izinto uzithathele phezulu. Waba nelukuluku lentukuthelo, izinto wazithatha ngesinxele. Njengoba thina singabafundi bale noveli ecwaningwayo sazi kahle kamhlophe ukuthi uSithole wayengakaze asho lutho ngezindaba zothando kuDumazile, kwakufanele aluphathe ngobuhlakani nangesineke uMaNzimande lolu daba.

Kwakulungile ukuthi uLizzy amlume indlebe. Izenzo zakhe ezenziwa ulaka yizona ezaqhuba uSithole zayomuthi qithi ezandleni zikaDumazile. Mina ukuba nganginguyena ngangiyobiza uDumazile ngimqinisekise ukuthi ngimthemba kangakanani ngomuzi wami. Amadoda awathembakele, uma kukhona okushiwo umyeni wami kuye, ngicela angazise ngoba yena usefana nengane yalapha ekhaya.

Kwakufanele akhunjuwe uMaNzimande izizathu ezamenza weza lapha ekhaya. Phela wayezosebenza, wayengezile ukuzofuna indoda. Ubukeya engawazi namalungelo akhe uMaNzimande uvulele kakhulu emlonyeni. Likhona ilungelo lokuvula icala ubophe umuntu ongena phakathi komndeni ahlukalise abantu abashadile. Konke lokhu kwakuzowuvula umqondo kaDumazile, ambuze nokuthi uma kungenzeka kuye ukuthathelwa umyeni, angaphatheka kanjani.

Okunye esikufundile ngoMaNzimande singabantu besifazane, yilokhu okushiwo ababhali abacashuniwe ngenhla, ukuzimela. Ukuba yena waqala kudala ukusebenza, angaqali afune amatoho ngoba eseshiywe uSithole engasenaye ozomondla. Indoda iyayihlonipha inkosikazi ezisebenzelayo, hhayi ukhamisa ngithele.

Ekubuyeni kukaSithole uMaNzimande kwakungamele amvumele aphinde azohlukumeza impilo yakhe. Kwayena uMaNzimande wayazi ngalesi sifo, futhi enakho ukusaba ukuthi le ndoda ngoba ibuya nje, kungenzeka ukuthi isithwele. Kepha uyayamukela iphinde ibe umyeni wakhe ngokugcwele alale nayo engazivikele.

Kubo kaDumazile isemakhaya. Uma ingane yentombazane isikhulile okulindeleke kuyona ukugana. UKheswa unawo lowo mqondo. Uma uMaNdovela emcela ukuthi adayise izinkomo zakhe zokugcina ukuze uDumazile ayofunda eMbumbulu, uyanqaba. Sifunda ukuthi abantu abadala basuke beqinisile. UDumazile wayichitha imali yabazali bakhe yokugcina ngoba akakwenzanga lokhu ayekuphumele ekhaya ngenkathi esefike eMbumbulu.

UKalipeni (2009:138) ubeka ngalesi simo athi:

It is also clear that young people, boys and girls are not being taught within the home about matters relating to sexuality and how to avoid HIV.

Abazali bakaDumazile bangabantu abasakholelwa esintwini kakhulu. Angibaboni nje bekhuluma noDumazile ngezindaba zocansi nesifo sengculazi. Thina maZulu asikhulumi nezingane zethu ngalezi zinto.

Ngakolunye uhlangothi kubazali bakaDumazile uma sibheka uMaNdovela siyabona ukuthi unayo inhlansi encane yolwazi lokuthi intombazane kumele ifunde ukuze iyokwazi ukuzimela kusasa. Uncenga uKheswa aze avume ukudayisa izinkomo zakhe ukuze uDumazile ezoya kofunda.

Uma ethola ukuthi uDumazile usekhulelwe ukhala ezimathonsi ngakhona ngoba ubona emqhathe nomyeni wakhe wamqeda. Nempela kwaba njalo uKheswa wabaxosha bobabili, waze waphathisa nomlayezo wokuthi akhonzelwe indaba nendatshana kuMaNdovela.

Kunjalo-nje, uma umntwana wentombazane ekhulelwe, icala lokuthi akafundisiwe ukuthi aziphathe kanjani liphoswa kunina. Lona kufanele kube umsebenzi wabo bobabili abazali. Futhi-ke izingane zamantombazane zamanje zizwana kakhulu noyise. Yibona okufanele bazicijise ukuthi abafana bangabantu abanjani, ngoba besho lokhu nabo abayikhona. Zingezwa kangcono uma zizwa ngabo abagili bemikhuba laba besilisa.

4.5.2 Isifundo esitholakala ngengculazi

Isifundo sokuqala yilesi esithi ingculazi iyabulala. Ingculazi ayelapheki. Njengoba kushiwo ukuthi imishanguzo ayiselaphi lesi sifo kepha idodobalisa ukubhebhetheka kwayo egazini. Abantu abaningi abasazinakekeli ngokuvika lesi sifo, ngoba bethembe ukuthi ikhona imishanguzo. Isifundo esitholakala kule noveli ecwaningiwe ukuthi abantu abazivikele kulesi sifo. Esinye sithi asebenaso abaqiniseke ukuthi bayazinakekela ukuze singabhebhetheki kakhulu egazini labo.

Esinye isifundo esitholakala ngalesi sifo ukuthi ingculazi iyawubhidliza umndeni. Uma sibheka kule noveli kulaba balingiswa abahlaselwa babulawe ingculazi, imindeni yabo iyalimala kakhulu. Abantwana bakaDumazile bobathathu basala bengenabazali:

- U Lerato ushonelwa uyise uMoloi kulandele unina uDumazile.

- UMtholephi ushonelwa uyise uSithole kulandele unina uDumazile
- USanele ushonelwa uyise uMtalaselwa kulandele unina uDumazile.
- UMpisendlini ushonelwa uyise uSithole kulandele unina uMaNzimande.
- Abomndeni kaMtalaselwa oZuma noMaShandu nabo bakhala bazithulise ngendodana yabo.
- Abomndeni kaDumazile oKheswa noMaNdovela nabo baphuka izinhliziyoy ngokushonelwa indodakazi yabo uDumazile.
- Abomndeni wakwaNzimande basala nesilonda ngokuhamba emhlabeni kwelunga labo lomndeni.

Lezi zintandane ezisala zincipha izithupha zingagcina zihlala emgwaqweni ngoba nezihlobo esikhathini sanamuhla akusajwayelekile ukuthi zibathathe abantwana abashonelwe abazali zibaphathe kahle. Okunye ukuthi nabo abazali bakaDumazile babengakaze bakucabange ukuthi uDumazile uyoshona kuqala kunabo. Phela ngokujwayelekile izingane zingcwaba abazali, kungaphambani abazali bangcwabe izingane zabo. Isimo esidalwa igciwane lengculazi senza ukuthi abazali babhekane nalobo buhlungu, bokufihla izingane zabo zincipha kakhulu.

Sifunda okuthile ngalesi sifo ukuthi siyayiqeda intsha esikhathini sanamuhla. Ephawula ngalokhu u-Ige (2012:116) uthi:

The people of South Africa are experiencing sickness and death on a vast scale irrespective of whether we know exactly the multiple links between the virus, opportunistic illness, the AIDS condition, poverty inequalities and past and present social inequalities.

U-Ige (2012) ubalula ukuthi ulwazi ngalesi sifo lokuthi kunezinye ezingosomathuba, yizona okufanele ziqashelwe lubalulekile. Le sifo siyadlanga lapho inhlupeko ithe bhe, akukho mehluko ngoba sidla amagalani phezu kokuthi abantu sebazi ngakho konke lokhu. U-Ige ukhuluma kanje ngoba ngalesi sikhathi ayebhala ngaso imishanguzo yayingakanikezelwa kubantu abaguliswa ingculazi lapha eNingizimu Afrika. Wayephawula kanje ngoba uhulumeni wangaleso sikhathi wawugxile ekufundiseni abantu ngengculazi, ungabaniki lutho oluzokwenza izimpilo zabo zibe ngcono, laba abase begula.

Isifundo esilandelayo esifundwe ngengculazi esokuziphatha kahle. UDumazile ukuba waziphatha kahle walandela iziyalo zabazali bakhe ngabe akangenanga kulolu gibe lokwesuleleka ngegciwane lengculazi. Phela kuyahlaluka enovelini ecwaningiwe ukuthi lolu khuvethe ulutapa kuthisha uMoloi.

Kanjalo noSithole ukuba waziphatha kahle wethembeka kumkakhe uMaNzimande ngabe akakutholanga lokhu kufa akuthatha kuDumazile. Ngakho isifundo sokwethembeka nokuziphatha kahle siyethulwa yilesi sifo. Ukuziqoqa, ukuzithiba nokwenza okufanele nokulungile singathi yikhona okuhle okufike nalesi sifo.

UKalipeni (2009:25) ubalula athi:

Disempowering sexual practices such as rape, forced prostitution, pornography, polygamy, sexual abuse in the workplace; wife beating and other forms of sexual control should be at the top of the African feminist agenda. Additionally, initiation ceremonies that reinforce the role of women as sexual objects, sexual abuse of girls by teachers and sugar daddies must be recognized as central elements of development discourse in Africa.

Ngenhlanhla enkulu akekho owesifazane odlwengulwayo kule noveli kaWanda. Abesifazane abathola igciwane balithola kubantu abanobudlelwane nabo. Okushiwo uKalipeni (2009) ukuthi kuxoxwe ngalezi zimo abesifazane base-Afrika ababhekana nazo kubalulekile. UMoloi uthuma uDumazile ekhotheji lakhe ukuba ayomenzela itiye bese emlandela, umupha amamaki ukuze aphumelele uDumazile. Konke lokhu kuveza ukukhohlakala kuthisha ohlakaniphela ingane ayikhohlise ngothando olungekho yikhona izothatheka.

Kanti uSithole umthengela umuzi, imoto nomakhalekhukhwini uDumazile. Konke lokho ukwenza ukuze angene agxile enhliziyweni kaDumazile. Angamthandi ngoba emthanda kepha amthandele izinto amenzela zona. Sifunda ukuthi uthando olunje lokwenziwa luyaphela uma imali ingasekho.

Kanjalo noMaNzimande ukuba wayekwazi ukuzimela engancikile kuSithole ngakho konke, ngabe akaphukanga umoya ngaleya ndlela ngenkathi emshiya ehamba noDumazile. Abesifazane abangazimele bayahlukumezeka ngoba ukuthola kwabo

noma yini abayidingayo incike ekutheni kulalwe nabo, lokho okuholela ekutheni basuleleke ngegciwane lengculazi. Bagcina besetshenziswa abesilisa ngezindlela ezahlukene njengoba echaza uKalipeni (2009) ngenhla.

URichardson (1987:53) ephawula ngokuba nabalingani bezocansi abaningi uthi:

Having many different sexual partners has also been suggested as a particular risk factor.

Kuyisifundo esibaluleke kakhulu lesi esiphawulwa uRichardson. Izizwe zabansundu eziningi ezikholwelwa esikweni lokuba nesithembu, zibona leli phuzu lokuba nomlingani oyedwa wezocansi lingeke lasebenza kwabesilisa abaganwe noma abafisa ukuliqhuba leli siko lokuganwa isithembu. Kubukela lapha abesilisa abalandela leli siko kufanele bakhethe phakathi kokuphila (ukuba nomlingani oyedwa) nokufa (ukuba nesithembu leso).

Umcwaningi akaqondile ukubukela phansi isiko kepha ubuka ubuqiniso beqiniso ngobungozi baleli gciwane. Mhlawumbe isithembu leso sasingenankinga kuqala leli gciwane lingakabibikho.

Isiko libambe iqhaza nasesifundweni esethulwa ngoMaNzimande esithi njengoba egane uSithole akulula ukuthi athathe izinqumo mayelana nocansi. Ephawula ngalokhu uCorea (1992:59) uthi:

Some women would come in and say that their husbands were sick. "How are you going to explain to our parents who are on us to have grandchildren that there won't be any grandchildren?, they'd ask. So it was never about AIDS, worth found. It was also about other secrets that were as stigmatizing and distancing as the disease itself.

UCorea (1992) uveza nengcindezi elethwa abantu abadala okungabazali balabo abaganene. Ngokwesiko bona abalindele ukuthi kube khona abantwana abazoba abazukulu. Kunzima ukusho kubona abadala ukuthi angeke besatholwa abazukulu

ngexa yegciwane lengculazi elihlasele emndenini. Ubuye aphawule nokuthi kukhona izimfihlo eziningi ezingahambisana nesifo sengculazi. Okubuhlungu ngaso lesi sifo ukuthi ungasifihla sona, kepha izifo lezi ezingosomathuba azifihleki, futhi ziyaziwa izifo ezingahambisana nengculazi. Ogulayo angathi ufihlile ukuthi uphethwe yisona kodwa abantu bayazi uma unaso ngenxa yezifo ezikuphethwe.

UGrodeck (2003:33) uthi:

After testing positive for HIV the vast majority of men and women eventually continue to be sexual active. However, in the first week or month, it's normal to avoid sex. Some even consider celibacy, saying they will never have sex again.

Akwenzeki lokhu okushiwo ngenhla enovelini ecwaningwayo kubalingiswa bethu, nakuba eqinisile uGrodeck (2003). Isizathu sokungezwa ngalezi zimo kubalingiswa abasenovelini ecwaningiwe ukuthi abalohloli leli gciwane. Phela kusuke kusahlangene nokwethuka ukuthatha isinqumo sokuthi ngeke uphinde uzihlanganise nocansi uma usuthole ukuthi unalo.

Engqondweni kusuke kunokuthi lesi sifo wasithola ngalo ucansi lolu. Ngakho ngokukaGrodeck usuke usaluzilile ucansi okwesikhashana. Lesi sifo sibuhlungu ngoba silwisana nemizwa. Imizwa uma isifuna okuthile ayinasifo la. Nasengqondweni kusuke kusenokukhohlwa nje ukuthi kukhona isifo. Kamuva nje imizwa isidambile ukugadula egazini, uyabuya umqondo neqiniso lihlale obala ukuthi kambe kukhona isifo esingelapheki esitholakala ngalolu hlobo. Noma umuntu esithola kwenzeka kanjalo, noma usunaso kuba yisimo esifanayo. Awuhlali ucabanga sona ubusuku nemini, nakuba impilo yakho uma unaso isuke isilawulwa yiso.

Uyachaza-ke umbhali ngenhla ukuthi lokhu kwesaba kusuke kungokwesikhashana. Kulokhu okushiwo ngenhla kunezifundo ezimbili esizitholayo ngengculazi:

- o Kubalulekile ukuhlola igazi.
- o Kubalulekile ukuthi ube nomuntu ohlekisana naye nakuba usuhlolile wathola ukuthi unalo igciwane lengculazi.

UGrodeck ufakazela khona ukuthi impilo ayimile iyaqhubeka likhona lingekho igciwane lengculazi. Asifunde ukungasabi ukuhlola nokubhekana nemiphumela

yokuhlolwa kwegazi engaba mibi noma mihle. Uchaza ngokuthi lokho kwenza wazi futhi uzibone ukuthi ume kuphi empilweni.

4.6 Ukulimala kwemindeni

Abantu besifazane asebengomama emindenini yabo, bayizinsika nezinhliziyi zemindeni. Ikhaya elingenaye umama libonakala ngombala. Igciwane lengculazi uma lisiphula izinsika okungabantu besifazane emndenini, kuyazwela kakhulu kushiye nenkebenkebe yengozi engavaleki kubantwana. Abantwana banamathelana kakhulu nonina ngenxa yemfudumalo evela kwabesifazane njengezikhukhukazi esidlekeni. uPequegnat (2000:17) ubeka athi:

Obviously, AIDS places an enormous strain on family systems. Families are called on to respond and manage an unpredictable illness while managing other chronic and acute stressors, often with little or no specialized training, guidance, or support. Given the scope and uncertainty of the challenges they face, families affected by AIDS need flexible coping skills that can be applied to a variety of circumstances.

UPequegnat (2000) uthinta indawo ebalulekile lapha yemindeni egulelwa amalunga aphethwe ingculazi. Kuyenzeka ukuthi kugule ilunga lomndeni ngengculazi kungekho noyedwa onolwazi lokuthi kufanele asizakale kanjani. Ukugulelwa kwenza ukuthi udunyelwe ikhanda. Kangakanani-ke uma ungenalo nolwazi lokuthi kufanele umsize kanjani.

Imindeni eminingi ibhekene nale nkanankana ikakhulukazi ngezikhathi lapho okwakungakanikezelwa ngemishanguzo khona kwabagulayo. Okunye okwakuwabalala inhliziyi amalunga omndeni ukuthi nasezibhedlela base bekhishwa abantu kuthiwe ababuyele emakhaya ukuze umphefumulo uphume ngokuthula besekhaya. Ekhaya uthole ukuthi akanaye nomuntu ozomnakekela. Izimfanelo zokunakekela ogulayo nazo azibonwa.

Ngalesi sikhathi amalunga amaningi omndeni owodwa ayethelelana ngesifo. Isibonelo nje lowo ogulayo onezilonda emzimbeni. Labo abamhlangayo ekhaya, ngabe bayamgeza noma bayambamba bemphendula embhedeni, babengawasebenzisi amagilavu, bebele bamthinte ngezandla zabo. Uma kwenzeka lezo zilonda zithintana

nendawo evulekile kulo onika usizo, sekuwukungena kwegciwane njalo lokho. Like labhubhisa emindenini eminingi leli gciwane lisuka komunye liye komunye ngaleyo ndlela.

Babefa ubuthaphuthaphu abantu bomndeni owodwa belandelana ngoba bethelelene ngesifo ngenxa yokungabi nalo ulwazi ngaso. Ngakho-ke umbiko kaPequegnat obika ngobunzima imindenini ehlangabezana nabo uma kukhona ilunga elinengculazi ubika okuyikhona.

4.7 Isiphetho

Abalingiswa besifazane abasuleleka ngegciwane lengculazi bagcine befile bebulawa yilona igciwane. Ziningi izinkinga abahlangabezane nazo embhalweni kaWanda ezinye zazo ziholele ekutheni bathole lesi sifo. Kulesi sahluko bahlukanisiwe laba balingiswa, babhekwa ngayedwana ukuthi wayenaziphi izinkinga, wayeziphatha kanjani futhi walithola kanjani igciwane. Nezifundo ezitholakala ngokwenza nangokudalwa kwabo zidingidiwe. Isahluko esilandelayo sizobheka isizinda nomthelela waso ekufeni kwabalingiswa bebulawa isifo sengculazi kule noveli kaWanda ecwangingiwe.

ISAPHLUKO 5

UKUHLAZIYWA KWESIZINDA NOMTHELELA WASO KUBALINGISWA ABATHELELEKA NGESIFO SENGULAZI ENOVELINI KAWANDA

5.1 Isingeniso

Lesi sahluko sizobheka umthelela wendawo, inkathi nesimo senhlalo ekutheni bonke laba balingiswa bagcine bebhekene nalobu bunzima bokuguliswa babulawe yilesi sifo ngokuvezwa inoveli kaWanda ethi, “Kunjalo-ke”.

5.2 Indawo ngaphansi kwesizinda

Njengokucabanga kwabaningi, izindawo zasemadolobheni yizona okulindeleke ukuthi zibe nesibalo esikhulu sabanegciwane lengculazi. Kodwa-ke ile mpambankwici eyenziwe uWanda enovelini ecwaningiwe. UDumazile uyingane ekhulele emakhaya eMzimkhulu. Silindele ukuthi aziphathe kahle. Phela iningi lamantombazane liyahlolwa ezindaweni zasemaphandleni. Ngithanda ukukuphawula ukuthi enovelini akukho lapho okushiwo khona ukuthi wayehlolwa kanye nezintombi zaseMzimkhulu uDumazile.

Ufika eMbumbulu angabi yilokhu esilindele ukuthi abe yikhona. Omunye angamthethelela athi wayengaziphatha kahle uDumazile, waba nebhadi nje lokuqinelwa isihlakaniphi lesi esiqhamuka eGoli. Omunye abuke ukuthi akakwazanga uDumazile ukuhlonipha isithunzi somuzi kaKheswa ngisho engekho ekhaya. Kubukeka sengathi wakhohlwa iziyalo zikaMaNdovela. Okuvelayo enovelini ukuthi uMaNdovela uyawaxwayisa amanye amakhosikazi uma esola sengathi izingane zawo zikhulelwe kodwa kuDumazile akaboni futhi akasoli lutho.

Eqinisweni lilonke akulula ukuthi umuntu abone okungalungile kuye, kanti kulula ukubona okungalungile komunye umuntu. Kunesaga esithi, ‘khipha ugongolo esweni lakho, ngaphambi kokubona ugongolo esweni lomunye umuntu.’ Lokhu kuyiqiniso, phela ingane ihlala iyingane kunina ngisho ingaba ndala kangakanani. Okunye okujwayelekile ukuthi umzali uyakukholwa akutshelwa ingane yakhe.

Nanti ithebula eliveza izindawo nabalingiswa benoveli:

Nalapho beya kwadokotela uWanda (2008:28) uthi:

Nempela kwaba njalo. Balushaya phansi baze bayongena edolobheni. Indawo le yayingekude, kwakuhambeka ngezinyawo.

Ukulushaya phansi okushiwo uWanda ukuhamba ngezinyawo. Zazingekho izinto zokuthutha ababengazisebenzisa. Yiyona ndlela yokuhamba yasemakhaya eyayisetshenziswa ngalesi sikhathi. Ngisho umuntu egulela ukufa abantu baseMzimkhulu babengakwazi ukumphuthumisa emtholampilo noma esibhedlela ukuze athole usizo lwezempilo ngokushesha. Lesi simo sokungabibikho kwezinto zokuhamba sisodwa nje siyawukhandla umzimba kumuntu.

Nezindlu lapha eMzimkhulu zihlukene, siyezwa ukuthi uMaNdovela uphekela exhibeni, bese kuba khona enye indlu esetshenziselwa ukulala.

Ukukhulisa umntwana kulezi zinsuku akusiyo into elula. Lesi sifo ngisho abazali bezingane bayasesaba. Basaba ngisho ukukhuluma ngaso. Ngaleso sikhathi ingathi naso isifo siyabona ukuthi siyesatshwa, sigalela sigalelile.

UPequegnat (2000:99) yena ubeka athi:

Parents need to have a broad grasp of HIV and associated illnesses and the ability to give many examples to their kids. In turn, as children mature, their social world becomes larger. Children have more challenges and, as they adjust to their larger world, more tools to deal with challenges are required.

UPequegnat (2000) uphosa inselelo enzima kubazali, lapho ethi kumele bafundise abantwana babo ngengculazi, Isiko lethu thina maZulu alikuvumi ukuthi umzali axoxe ngezindaba zocansi nabantwana. Uyiqalaphi-ke ungumzali indaba yengculazi ngoba phela itholakala ngocansi? Thina abantwana bethu sibafundisa ukulinda, ukuhlala ngentombi.

Ngesingaye uPequegnat uthi abazali kudingeka babe nolwazi oluningi ngengculazi abazohlomisa ngalo abantwana babo ukuze ngenkathi bekhula benqwamana

nezingqinamba empilweni bakwazi ukusebenzisa ulwazi abalucotshelwe abazali babo.

Kunzima kakhulu lokhu okwenzeka emndenini wakwaKheswa. Enovelini kuzwakala sengathi abazali bakaDumazile okheswa noMaNdovela abafunde kuyaphi. Lolu lwazi lwengculazi okulindeleke ukuthi bacijise ngalo uDumazile babezobe beluthathe kuphi? Kuyiqiniso ukuthi imisakazo yabe isikhona, mhlawumbe nabo babenawo, kepha kuyangabazeka ukuthi babenalo ulwazi olwanele ukuxoxisana noDumazile bamcijise ngalo.

Isenzo sikaKheswa sokuxosha noMaNdovela uma kuzwakala ukuthi uDumazile ukhulelwe siveza ukuthi yena akangene endabeni yokweluleka uDumazile, Yingakho uma ekhulelwe ebona sengathi uMaNdovela uhlulekile ukukhulisa uDumazile ngendlela. Phela uPequegnat uthi abazali abafundise abantwana akasho ukuthi umzali. Okuchaza ukuthi naye uKheswa uyambala ekukhulisweni kukaDumazile.

Isiko liyenziwa futhi liyagcinwa eMzimkhulu nangu uDumazile ethi kuWanda (2008:100):

“Umama wayevame ukuthi ufuna inkomo yakhe kube yimali. Kusho ukuthi uma ungase uphathe izinkulungwane ezimbili zamarandi, zingakwazi ukumenelisa. Ubaba-ke wayengakaze ayixoxe leyo”.

Bayathezisana lapha uSithole noDumazile ngendaba yenhlawulo. Sekungeyesibili le ngane ayikhulelwe engaganile. Utshela uSithole ukuthi kufanele aye kubo ayohlawula. Uyawazi amasiko esintu uDumazile futhi uyakholelwa ekutheni kumele agcinwe. Phela ukhule endaweni yasemaphandleni ngakho uyazazi izimfanelo ezikhishwa uma ukhulelise intombi ningashadile.

Njengamanje ufuna kube khona okuthile abazali bakhe abakutholayo ngoba uMoloi wadla phansi engakakhokhi amademeshe. Uyazi uDumazile ukuthi uyise uKheswa kuzomthukuthelisa kakhulu ukuzalela ekhaya okwesibili.

5.2.2. EJilafohlo

Nale indawo yasemaphandleni. UMaMbatha unina kaMtalaselwa wethulwa ekhuluma noZuma uyise kaMtalaselwa naye uMtalaselwa kuWanda (2008:125) ethi:

“Uthi kodwa intombi yakomMzimkhulu iyokwazi ukuqwala le mimango engaka nenyanda yezinkuni ekhanda mntanami”?

“Nami bengicabanga ngentokazi kaManzini lena enomntwana wakhe. Iyahlonipha kabi leya ngane yomuntu. Inyanda eyithwalayo yezinkuni angeke wena wakwazi ukuyisukumisa phansi. Yisikhukhula sikamhlola lesi, umfazi uqobo lwakhe.”

YiseJilafohlo la, intombi ibonakala ngokukhuthala, nokuba namandla. Nakhu uMaShandu ekhala ngamandla nokukhuthala kwentombi kaMtalaselwa yakwaZungu. Kule ndawo kuyathezwa izinkuni okusho ukuthi kubaswa phansi. Nezininkuni lezo zilandwa kude lapho ezithezwa khona. Unina wengane kaMtalaselwa uyaziwa lapha endaweni ukuthi ukhuthale. Kugana amantombazane akhuthale, yingakho uMaShandu ethi ubelindele ukuthi uMtalaselwa uzothatha le ntombi.

Kuyavela nangenkathi kuboniswa ngendawo okuzokwakha kuyo uMtalaselwa njengoba eseganiwe nje sekufanele aphume owakhe umuzi. “Njengoba baba bewunginike yonke leya ndawo ukuba ngakhe kuyona, sengathi akusezokuba njalo, uMakheswa ubona ngenye indlela, (Wanda, 2008:148). Okuhle ngendawo yasemakhaya ukuthi indodana ekhishwa umuzi wayo isikelwa khona lapha eduze kwasekhaya isiza ezokwakha kuso.

Kulesi sizinda esiyindawo yaseJilafohlo abantu bakhona baziphilela impilo yasemakhaya nje. Lokho akusho ukuthi abekho abantu abaguliswa isifo sengculazi, bakhona. Okuphawulekayo ukuthi asikandi kakhulu njengoba kuthukela nje kube khona obulawa yiso. Kwakwenzeka ikakhulukazi kulaba abahamba bayozebenza emadolobheni njengaye uMtalaselwa.

Abanye babebuya nalo igciwane lingakabagulisi, bafike balichele ezintombini zabo ezibalindile emakhaya. Lokho sekuyindlela elanda ngayo leli gciwane.

5.2.3 E-Adams

Nakuba kuyindawo eyethulwe isenabo ubuphandle (ukuba yisemakhaya), zikhona izinkomba zempucuzeko. KuWanda (2008:68) lapho okuvela khona ukuthi:

UMaNzimande wayeqashe nomsebenzi omenzela yonke into. Ukudla wayengasakupheki, ayisaphathwa eyokukha amanzi emfuleni, kwakungabakhwekazi labo.

Sibona uMaNzimande ephila impilo yasedolobheni ebe ehlala emakhaya. Unesisebenzi esimenzela yonke into. Khona kokucashuniwe ngenhla kuyavela ukuthi kule ndawo yase-Adams amanzi akhiwa emfuleni. Lokho kufakazela ukuthi yindawo yasemaphandleni. Ukuba bekuyisedolobheni bekuyothiwa uvule umpompi wakha amanzi. Nakhona emaphandleni kepha sebekhona ompompi, ukuthi njengamanje sekunentuthuko kodwa kuseyisemaphandleni. Ngalesi sikhathi babengakabi nabo ompompi ezindaweni zasemakhaya.

Igama lokuthi uSithole unesitolo khona e-Adams liveza ukuthi yindawo yasemakhaya. Ukuba kusedolobheni ngabe kukhulunywa ngamasuphamakethe lawa anamagama esiwajwayele. Impilo yobudolobha ikhona kule ndawo yase-Adams ngoba uMaNzimande unesisebenzi. Esikutholayo ukuthi uSithole uyilolu hlobo lomuntu wesilisa okwenzela konke uma esakuthandile. Nangu noMaNzimande engasebenzi kodwa unomuntu osizayo kwakhe.

Esitolo sikaSithole khona e-Adams kugcwala izesheli ezizoshela uDumazile kuthi kungavulwa nje zingene zizithengise ugwayi nomentshisi. Kungalesi sikhathi lapho ezazicela khona ukumbona ngenhlabakhefu. Ezinye zazifika ntambama ukuze zimbone eseshayisile emsebenzini. Ezinye zazishaya ucingo olungena ehhovisi likaSithole bese zicela ukukhuluma noDumazile, (Wanda, 2008:82).

Kusemakhaya ngempela lapha, uDumazile uyabhubha yizesheli. Phela izinsizwa uma zibona intombi zingahlala kanjani zingasheli? Okuphawulekayo ukuthi ezindaweni zasemaphandleni izesheli zigcwala emfuleni zizokweshela, kepha kule noveli sizwa kuthiwa zigcwala esitolo sikaSithole. Engani kuyaziwa ukuthi

okungamantombazanyana kugeza maqede kuyozithengisa okuthile esitolo. Yilapho izinsizwa esezilinda khona hhayi emfuleni. Lokhu sekwenze waba nesikhwele uSithole. Phela izesheli zikaDumazile ziyamphazamisa emsebenzini wakhe.

Kujwayelekile endaweni yasemaphandleni uma kufike intombazane okungeyona eyendawo izinsizwa ziyishele ngobuningi bazo ngoba zisuke zibona umuntu ezingamazi nalowo nalowo efisa kube owakhe.

5.2.4 EMafezini eMlazi

Lena indawo enobudolobha kakhulu. Izindlu zakhe umugqa. Umuzi nomuzi ubiyelwe kwaba khona isango. Ukuzwana komakhelwane akufani nasemakhaya. Umuntu nomuntu uzinakela utaku lwakhe. Kunemoto ethutha udoti ehamba njalo ngoMsombuluko. Egcekeni kutshalwe ungwengwe oluhle olugundwa kahle ngemishini yabelungu, kutshalwe nezimbali. Uma ufuna ukungena esangweni wawuthinta inkinojana maqede kuzwakale izwi liqhamuka ngaphakathi libuza ukuthi ngubani lowo. Kwesinye isikhathi inkulumo yayixoxwa ize iphelele khona lapho abantu bengabonananga mahlanze, (Wanda, 2008:98).

USithole wase enze ngawo wonke amandla ukuthi kube ikhaya langempela leli, elinomama owuDumazile, naye engusokhaya. NoDumazile wabe eselifudumezile sekungukwazi kwabo bobalili kuphela ukuthi abasiyena umfazi nendoda.

Phela lapha eMafezini uSithole wayegabe ngokuthi akekho obaziyo, ongabahlulela ngokuthi uDumazile uthathe indoda kaMaNzimande naye uSithole ushiye umfazi wandiza nengane encane.

5.3 Inkathi ngaphansi kwesizinda

Le noveli ibhalwe ngezinto ezenzeka ngesikhathi samanje. Lokhu kufakazelwa okuningi okutholakala endabeni, okuyizinto ezazingenzeki emandulo kepha esezenzeka ngesikhathi samanje. Zivezwe kanje:

5.3.1 Isifo sengculazi esibhuqabhuqa abantu, ingakabi bikho imishanguzo

Sibaqedile abantu isifo sengculazi ngenkathi uHulumeni ungakanikezeli ngemishanguzo yokusidodobalisa. Laba balingiswa oMoloi nomkakhe. uSithole nomkakhe uMaNzimande, uMtalaselwa nomkakhe uDumazile, kanye noMthovovo babulawa umashayabhuqe ngoba ikhambi alikho, nemishanguzo ingakasetshenziswa ezibhedlela zikahulumeni.

5.3.2 Ukuthandana kwabafundi nothisha besilisa

Sifunda ngakho mihla namalanga emaphephandabeni, abanye beboshwa ngoba begile imikhuba ezinganeni ezingaphansi kweminyaka eyi-16. Phela umthethosisekeleo waseNingizimu Afrika uyabavikela abantwana abangaphansi kwale minyaka. Isizathu sokubavikela yiso esokuthi kulula ukukhohlisa ingane uma umdala. KuWanda (2008:10) uMoloi ukhohlisa uDumazile:

“Angizimisele neze neze nje ukubona wena uthanda omunye umuntu. Mina nginekusasa eliqhakazile nawe. Ngizimisele ngokukulobola, ngikuqhube esikoleni. Uyofunda uze ugcine la othanda khona. Ungesabi baningi abafundi abafunda sebeshadile. Lokho kuzobe kungaqali ngawe.”

UDumazile ecabanga isimo sakubo sezimali nokuthi uyise waze wadayisa izinkomo zokugcina esibayeni ukuze eze lapha eMbumbulu ezofunda, wezwa amazwi kaMoloi wawakholwa. Wabona le ndoda izokwethula abazali bakhe umthwalo onzima wokumfundisa, kanti akabuzanga elangeni.

Uma esekhulelwe uDumazile ekhuleliswe nguyena uMoloi useshaya utshani uphindela kwelakubo eGoli. Ushiya uDumazile nomthwalo wesisu engasasiqedanga nesikole, engasamlobolile njengesethembiso sakhe. Yizinto ezenzekayo esikhathini sanamuhla lezi zokuthandana nothisha besilisa nezingane zamantombazane bazikhulelise bazishiye.

5.3.3 Amantombazane azogada izingane (abazanyana) agcina esegada namadoda alapho abasebenza khona.

Isenzo sikaDumazile sokuqomana noSithole, afika kwaSithole ezoba umzanyana kaMpisendlini kuveza isikhathi sanamuhla. Lesi simo esinje sivamile, ikakhulukazi ezindaweni ezinobudolobha njengakhona e-Adams. UMaNzimande wayengasebenzi ndawo, okungukuthi omunye umuntu wayengathi asikho isidingo sokuthi abe nomuntu ozomgadela ingane.

Wayephakathi komhlane nembeleko. Pho wayengahlala kanjani angaqashelwa isisebenzi? Kuvamile-ke lokhu kubanumzane abanezimali ezishisiwe ukuthi babe namakhosikazi angasebenzi, bese bephinda bewaqashela izisebenzi. Ngakho-ke lesi senzo sikaSithole sokuqasha uDumazile siveza sona isikhathi samanje. Imizi eminingi yabamnyama inabo abantu abasizayo, kanti lokho kwakuvame emizini yabelungu kuphela kudala.

Ukuqonywa uDumazile kukaSithole abanye bangambeka icala ngakho uMaNzimande. KuWanda (2008:68) lapho okuvela khona ukuthi:

Ngaphambi kokuthi ayoqala umsebenzi wosuku, wayevuka ekuseni apheke itiyi. Lalithi lingalunga nje, anikeze uSithole ukuba aphuze, naye futhi azithelele elakhe. UMaNzimande inkosikazi kaSithole wayengasahlupheki ukutatazelela uSithole umyeni wakhe ekuseni. Lowo msebenzi wawusuhlalele uDumazile. Yena wayezilalela avuke seliphakeme ilanga. Wayengasiboni isidingo sokuba avuke ekuseni kakhulu ngoba wayengajahe ndawo. Wayeqashe nomsebenzi omenzela yonke into. Ukudla wayengasakupheki, ayisaphathwa eyokukha amanzi emfuleni, kwakungabakhwekazi labo.

Lobu bulungu kukaMaNzimande bamlahlekisela ngendoda. Ukuba ngumesisi kwagcina kwenze ukuthi ashuywe uSithole. Kukhona imisebenzi okungafanele yenziwe abantu abasizayo enjengokunakekela umyeni wakho, kanye nokupheka. Yena wayesebusa kakhulu, kanti uDumazile usedlala indawo okumele idlalwe nguyena kuSithole.

5.3.4 Ukuphinga kwamadoda aganiwe

Imizi eminingi esikhathini samanje ibhidlikile. Isizathu yisona esokuqonywa kwamadoda aganiwe. Kuleyo engakabhidliki umendo ubanjwe ngokotini, kungonakala noma inini. Amadoda angabakhohlisi, anamanga enjalo. UWanda (2008:83) umethula esezibika uSithole kuDumazile:

“Manje Dumazile bengifisa ukuba wena ube umamncane kaMpisendlini. Ngizokwakha uhlelo lokuthi kube nguwe undlunkulu.”

Kwake kwakuphi nje ukuthi ugane kamuva, kodwa kube nguwena undlunkulu? Amanga aluhlaza lawa akhulunywa uSithole. Kuyasho ukuthi uDumazile yingane engazalwa uSithole. Umdoba ngokumthengela izingubo zokugqoka lezi amkhithizele zona, okulandela lapho umthengela umuzi. Akukho okuliqiniso uSithole akusho kuDumazile.

5.3.5 Ukuphinga kwamakhosikazi aganile

Isenzo sikaDumazile sokungami ngomlenze owodwa, ukwethembeka kuMtalaselwa, naso siveza inkathi yamanje. UMtalaselwa umphethe kahle uDumazile, umenzela yonke into ayifunayo useze wadela nabakubo ngenxa yakhe, kodwa phezu kwalokho uyamndindela. Uthando lukaMtalaselwa lweqiniso lokuthi amthathe uDumazile amenze unkosikazi esezele abantwana ababili kubantu abahlukene, kufanele ngabe umthanda ukwehlula umfo kaZuma. Akumfanele lokhu okumehlelayo uMtalaselwa.

5.3.6 Izinto ezisetshenziswa esikhathini samanje.

Umnikazi/Uhlobo lwento

Isetshenziselwani?

USithole uneveni	Lisetshenziselwa ukuthutha izimpahla zasesitolo.
USithole unesitolo	Sidayisela abantu base-Adams ngezimpahla nokudla.
UDumazile unemoto nomakhalekhukhwini	Uwusebenzisela ukushaya ucingo, imoto uhamba ngayo ukuya emsebenzini.
UMoloi unemoto, ukhokha namasheke	Uhamba ngayo izindawo azivakashelayo ethathisa abantu umshuwalense, amasheke ukhokha ngawo.
USithole	Isikhathi samanje lapho okufanele ukhokhe nyanga zonke

unomshuwalense wesitolo.	ukuze uma kukhona okwenzeka empahleni yakho, bakwazi ukukunxephezela.
USithole ushayela imoto kadoti.	Ithutha udoti emizini yabantu, ingekamasipala. Isebenzela khona eMlazi.
Kunamabhasi	Athutha abantu abasuka eMzimkhulu aye eThekwini, abese eyabuya.
Kunezibhedlela	Abaguliswa isifo sengculazi bathuthelwa kuzo, baze baphangalele khona.
Izikole	Abantwana sebeyakwazi ukuyofunda ezikoleni ezikude bahlale emiqashweni. Nezamantombazane izingane seziyafunda. Umntwana wentombazane uma ekhulelwe wayesaxoshwa esikoleni.
Kunemisakazo	UDumazile uzwa emsakazweni ngenkathi kwethulwa uhlelo lwezemingcwabo, ngabantu ababulawa ingculazi.
Amahhotela	Abantu abamnyama sebeyakwazi ukuyongcebeleka emahhotela nasemabhishi. UDumazile bazikhiphela khona noMoloi.

5.3.7 Abanye abalingiswa basabambelele emikhubeni yesintu nakuba isikhathi senoveli siveza isikhathi samanje

Isikhohlakali esinguMoloi sathi uma sibona ukuthi uDumazile akahambisani nendaba yaso yokumeshela, uDumazile waqala ukuphathwa yizibhobo. Kwakuye kuthi uma ecabanga ngothisha uMoloi, avele ashaywe uvalo, kuqhaqhazele umzimba, azizwe etubekile. Walubika lolu daba kubantu ayehlala nabo. Bamchazela ukuthi yiziphoso lezo. Bameluleka ukuba athole inyanga ezomelapha, (Wanda, 2008:11)

Ukufakazela ukuthi wayephoswa nguyena uMoloi, nakhu esethi kuWanda (2008:11)

“Uma ungase wamukele isicelo engisicelayo, uzosinda kulokhu kugula kwakho.”

Lokhu kuveza ngokusobala ukuthi uMoloi wamsukumela uDumazile ngoba wayebona ukuthi wala uyaphetha ukumqoma. Wamhlasele ngezinye izindlela. Yiyona-ke le ndlela yokusebenzisa amakhathakhatha eyamenza waphumelela.

Ngenkathi UDumazile ebuya eMbumbulu uMandovela esola ukuthi uyagula, uqala ngokumusa kodokotela. Sebebuya kwadokotela ebona sengathi akasizakalanga uDumazile sizwa kuWanda (2008:30) ethi:

“Umeqo phela lo, Awubuzwa nakubuzwa, umeqo ngempela lona. Uma singathathi izinyathelo ezisheshayo, igazi sizolibona seliza ngamakhala khona manje nje”. Kwabe sekuhamba uyise eyofuna imithi yomeqo kuGubeshe. UDumazile wakhombisa ukwesaba ukugcatshwa uyise. Yingakho kwaphoqeleka ukuba agcatshwe unina.

Kusetshenziswa imishanguzo yesintu manje ukwelapha uDumazile. Abazali bakhe basola ukuthi ubekelwe umeqo. Umeqo-ke ukuthakathwa ngokubeka umuthi endaweni ozodlula kuyona, bese lokhu kugula ukuthola ezinyaweni.

NoSithole ngokunjalo, uma ehlulwa uDumazile sebehleli bobabili eMafezini simethulelwa ecabanga ethi, “Ukuze ngizuze uMaNzimande eseyintombi, kwadingeka ukuba ngihambe ngijubalale.” KwakunguMgqibelo kusihlwa ngenkathi uSithole eqhamuka nohalakasha logedla luzoqinisa umuzi, luzobethela phela. Alugcinanga lapho, lwaqinisa naye umnimumuzi ngezindlela ezahlukeni, (Wanda 2008:96).

Hhawu lathi lingakapheli isonto, thambiyane, vumiyane uDumazile esekubale konke okuhle uSithole aseke wamenzela khona phambilini. Wayebheka ukuthi ngabe ukuthathephi konke lokhu ukuba uSithole akamenzelanga khona?

Nakuba inoveli iveza isikhathi samanje abalingiswa besifazane basacindezelekile. Lokhu uyakuveza uPatterson (2005:7) lapho akhuluma ngobungozi bokusuleleka kwabesifazane ngegciwane ethi:

Some practices deprive women of autonomy, resources, decision making power. Women often must rely on their husbands, fathers, boyfriends and

employer, a fact that may increase their exposure to HIV.

Lokhu ukuba ovumazonke kwabantu besifazane ngenxa yokungabi namandla nendlela abadalwe ngayo abesifazane kubabeka engcupheni. Bakhohliseka kalula bekhohliswa abesilisa, (uDumazile) bayashesha ukuxola (uMaNzimande) lokhu kubaphendula amathoyisi abantu besilisa. Ubeka lona impela iphuzu lezinto ezenzekayo kule noveli uPatterson (2005).

5.3.8 Ukusetshenziswa kwemithi yesintu ukwelapha ingculazi

UWanda (2008:166) uthi:

Ngenkathi uMtalaselwa efika emzini wakhe eMlazi evela eMgungundlovu wayevele esehlabekile yisifo simbe kodwa singakamqinisi. Wayesaba ukuya emtholampilo ebona ukuthi bazofike bamtshele ukuthi uguliswa isifo esingalapheki. Wabona ukuthi uyosuke agule kakhulu-ke manje esephethwe isifo sokwazi ukuthi yisifo sini. Wabona kungcono ukulokhu edla imishanguzo yezinyanga.

UWanda akathandanga ukusho amagama emishanguzo eyasetshenziswa uMtalaselwa ukuzama ukudambisa isifo sengculazi, kepha umcwaningi kunekhambi afisa ukukhuluma ngalo kulolu cwaningo ngoba selibe undaba mlonyeni kwabezindaba (imisakazo, omabonakude namaphephandaba). Leli khambi libizwa ngokuthi, “ubhejane.”

Ku-intanethi www.newyoker.com evakashelwe ziyisi-5 kuNhlolanja 2015 umcwaningi ucobele ulwazi ngomsunguli waleli khambi uZeblon Gwala okuchazwa kanje ngaye:

A few years ago, Gwala began to dream about herbs. Some nights he would see just one, on others two or three. Gwala's grandfather, who died when he was a boy, was a traditional village healer, and in his dreams he would tell Gwala which herbs to collect and where to get them. Gwala kept a list next to his bed, and eventually, when it had grown to 89, his grandfather instructed him to divide the herbs into two groups and boil each batch. The resulting

concoctions, the apparition assured him, would cure AIDS, the disease that was destroying his country.

Leli khambi likaGwala lidume kakhulu ngesikhathi imishanguzo ingakakhishwa uhulumeni waseNingizimu Afrika. Ngonyaka we-1997, waqala uGwala ukuhlanganisa leli khambi lakhe, bafika abantu balithenga ubuthaphuthaphu. Abanye babhala besho ukuthi selibasize kanjani bona kanye nezihlobo zabo.

Kwathi uma sekutholakala imishanguzo kahulumeni ama ARV's kwaba nokudideka kubantu abaphethwe yilesi sifo ukuthi baqhubeke nokuphuza uBhejane noma baqale imishanguzo. Akuchazi ukuthi leli khambi alisasetshenziswa manje njengoba sekukhona imishanguzo. Bakhona abantu abasaliphuza futhi bayasho ukuthi bayawuzwa umehluko empilweni Yabo. Abanye bakusebenzisa kokubili, imishanguzo kanye namakhambi esintu.

Abezempilo bayakugxeka ukusheba lezi zinto zokwelapha, Bayazibeka izizathu zalokho, kodwa abanye abantu abayeki. Kanti uSeeley (2015:6) uthi:

The gulf between biomedical and traditional cosmologies is undeniably wide, as are the respective approaches to diagnosis, patient care, and treatment: double –blind testing and laboratory based demonstrations of efficacy are inadequate tools for validating diagnoses acquired through communication with the spirit world.

Ezishaya isifuba uGwala ngoBhejane uyasho ukuthi nakuba engasiyena usosayensi ozokwazi ukuchaza ikhambi lakhe ngononina, elicwaninga ngaphansi kwemishini yabelungu (*laboratory*) yena ulethe impilo kubantu abagulayo. Ume ngento eyodwa ukuholwa abaphansi ekwenzeni lo msebenzi wakhe, (*spirit world*) esishiwo uSeeley. Ngakho-ke ukushayisana phakathi kwesintu nesilungu mayelana nokwelapha igciwane lengculazi kube yinto ekhona, futhi kusekhona.

Ikhambi likaGwala lathathwa layohlolwa kumalabhorethri kwabhalwa phansi konke okutholakele okungadala ukuthi abantu bagule kakhulu nokusizayo ekwelapheni igciwane. Wazishaya indiva izeluleko waqhubeka nokwenza njengoba iphupho lalimtshelile uGwala.

UWanda inoveli yakhe uyibhale selikhona ikhambi likaGwala. Akazange alifake mhlawumbe ngezizathu zakhe ezithile. Ngenkathi kugula uMtalaselwa uyasho nje ukuthi kwazanywa ukuthi elashwe ngokwesintu kodwa kwaba nhlanga zimuka nomoya.

Kanti uPope (2009:260) yena uphawula kanje ngemithi yesintu yokwelapha ingculazi:

Sangomas define the cause of illnesses in several ways, including communicating with the ancestral spirits through dreams, visions, and “Throwing of bones”

UPope (2009) ufakazela okushiwo uSeeley ngenhla ukuthi izangoma nezinyanga zisebenzisa ulwazi oluvela kubalozi, ngokuchitha amathambo, ngemibono kanye namaphupho. Yingakho-ke amaphupho kaGwala achazwe ekwethuleni leli khambi ubhejane ehambisana nokwelapha kwesintu.

Uqhuba athi uPope (2009:262):

Delays in obtaining effective treatment for disorders can also occur when patients are going back and forth between the two systems.

Ukhuluma ngoginqigonqo odalwa ukuthi abantu abagulayo abasazi ukuthi basebenzise kuphi, bayeke kuphi. Phela lokhu uPope ukusho ngoba kwathatha isikhathi eside ukuba uhulumeni waseNingizimu Afrika aqale ukwethula imishanguzo (ARV's) kwabaguliswa isifo sengculazi.

Ukwelapha isifo esifana nengculazi ngamakhambi esintu kwabe noma angithi nje kuyindlela engelula neze ngoba isifo sengculazi akuvamile ukuthi kube isifo esisodwa, kepha kuba inxanxathela yezifo eziningi ezivumbuka ngesikhathi esisodwa. Amakhambi esintu uma esetshenziswa asuke elapha uhlobo olulodwa lwesifo kweziningi ezihlasele onegciwane lengculazi bese kuba sengathi akawasebenzisanga lawo makhathakhatha kanti ezinye izifo zona azelaphekanga.

Lokhu kuchazwa uPope (2009:383) uma ecaphuna ingxoxo yophethwe isandulela ngculazi ethi:

At the hospital I was told I had syphilis. I followed the doctor's orders, but couldn't get rid of it. I thought I might die, and would never see my daughter again. My neighbours from the village came to visit me as if they were paying their last respects, with apples, oranges, and mangosteen. A month later, a hairdresser told me about a traditional herbal cure for syphilis and explained to my mother how to simmer the herbs. I drank it and the fever disappeared in a day. I drank it for a year and a half and finally recovered.

Ngibuka ukusebenza kwalawa mahlamvu emvelo achazwa yilesi siguli esikhuluma ngenhla kuPope (2009). Ezifweni ezabe zimphethe kukhona esaphela kusaphele usuku olulodwa eqalile ukuphuza lo muthi (umkhuhlane). Ugcusula lona kwathatha unyaka nohhafu ukuthi unqobeke.

Lapha kugqama ukusebenza kwalo muthi wesintu kodwa welapha izifo ezimbili ngesikahthi esingafani. Uma umuntu egula sivame ukulindela ukuthi elapheke ngesikhathi esifishane. Uma kungenzekanga lokho sibone engathi umuthi awusebenzi. Okunye esikufundayo ukubekezela uma sisebenzisa imithi yesintu singaphuthumi ukubona imiphumela ngokushesha. Nakhona lapho sifunde ukuthi kukhona ezinqobeka ngokushesha kanye nalezo eziphuzayo ukwelaphela. Okusho ukuthi isifo esinamandla sidinga isineke nesikhathi uma uselapha. Imiphumela yokuba ngcono ayisheshi ukubonakala.

Ngakho amakhambi esintu ayasiza kwezinye izifo ezingosomathuba ezihambisana nokuphathwa igciwane lengculazi. UGreen (1994:13) ukubeka athi:

Healers conceded that there are conditions for which Western biomedical treatment is superior to traditional treatment.

Abelapha ngamakhambi esintu bayakuphawula lokhu kokuthi imithi namakhambi abo abukeleka phansi uma eqhathaniswa nawesilungu. Akubaphathi kahle lokho ngoba njengoba esilungwini amakhambi ehlaziywa acutshungulwe, nabo bayakwenza lokho ngaphambi kokuwalungisela ukwelapha isifo esithile.

Abelapha ngesintu kunezinsolo zokungasebenzisi izinsiza kusebenza zabo ngendlela ehlanzekile nevikela izifo. UGreen (1994: 33) uphawula athi:

Some traditional practices are harmful, e.g. giving child enemas for child diarrhea, drinking urine or rubbing it to eyes, douching with bleach for contraception or using unsterilized razors. Dosages of herbal medicines are seldom standardized.

Ukungakhuthali kwabantu ekusebenziseni amakhathakhatha esintu ukunqanda ukusabalala ngokushesha kwegciwane lengculazi egazini akuchazi ukuthi abayethembi imithi yesintu. Kepha kuningi okwenza banqene ukuyisebenzisa, njengoba echaza ngenhla uGreen ukuthi kuyona alubhaliwe ulwazi lokuthi kwenzekani egazini okuphambene nokwelapheka (*side effects*), inani noma umthamo okufanele uwuphuze ngesikhathi (*dose*), izinsingo azihlanzwa lokho okungaholela ekutheni kusabalale igciwane lengculazi.

Iqiniso leli elishiwo uGreen lifakazelwa indawo lapho abelaphi besintu abasebenzela khona. Inakho ukungahlanzeki indawo enemithi yesintu. Eminye imithi laphaya ezinkambeni nasemagobongweni isuke isilalele ungwengwezi olukhomba ukuthi kade yenziwa. Ngabe yona ayidlulelwa isikhathi sokusetshenziswa lokhu okubizwa nge-*expiry date* ngesiNgisi?

Kubona abelaphi uma umuthi usuhlale isikhathi eside kakhulu abanye bathi usuke usunamandla amakhulu okusebenza. Lokhu akekho onesiqiniseko sakho. Ezibhedlela nasemitholampilo uma bekunike umuthi osudlulelwe isikhathi wawusebenzisa wase uyagula bangaboshwa izandla nezinyawo, kepha ngapha kokwesintu akwenzeki nje sibabone njengabantu abadale ukugula. Uma umuntu ephuze umuthi osumdala wesintu wagula kuthiwa awuzwananga negazi lakhe.

5.4 Isimo senhlalo ngaphansi kwesizinda

Imiphakathi esiphila kuyo iyathinteka kakhulu ukwanda kwesifo sengculazi. UDe Waal (2006: 21) uthi:

The World Bank's *Confronting AIDS* includes an overview of this: According to its summary, simulations show that HIV spreads most rapidly in

populations with concurrent commercial, casual and marital sex, and least rapidly if there is no concurrent partnership.

UDe Waal ubeka athi ukwanda kakhulu kwegciwane lengculazi kwenziwa ubudlelwano phakathi kwabantu ababili. Kulobu budlelwane ubala ukudayiselana umzimba, ukuganana, ukuthandana kwobulili obufanayo nobungafani. Uqhuba athi ukungabibikho kobudlelwano kwabantu abathandanayo kungalehlisa izinga lokukhula kwesibalo sabatheleleka ngaleli gciwane.

Ukufuduka kwabantu ezindaweni zasemaphandleni beza ezindaweni zasemadolobheni, nakulezo zasemakhaya kodwa ezinamathuba omsebenzi kuphoqwa amathuba omsebenzi kanye nawokuzithukisa esingabala kuwona imfundo.

Ukuhamba kukaDumazile eMzimkhulu kwadala ukuthi athole igciwane lengculazi. Omunye angasho ukuthi ukuba waqoma abantu bangakubo ekhaya le eMzimkhulu wayengaba nayo inhlanhla aqome umuntu ongenaso lesi sifo. Isizathu sokuyofuna imfundo engcono saholela ukuthi athole okunye ayengakuyele eMbumbulu.

UMtalaselwa usuka eJilafohlo azosebenza eThekwini. Isimo somsebenzi esimbeka kule ndawo sidala ukuthi athole isifo sengculazi okwakungenzeka angasitholi ukuba wayezalwe, wakhulela, wahlala waze waganwa eJilafohlo.

Nakubo kaDumazile isimo senhlalo siqala sisihle kwaKheswa eMzimkhulu. Abazali bakaDumazile bamthumela eMbumbulu ukuthi ayofunda benamathemba okuthi uyokwenza njengoba bemyalile. Uma esebuya ekhulelwe uKheswa ulwisa uMaNdovela. Isimo senhlalo siyashintsha singabi sihle. UKheswa uyamxosha uMaNdovela athi akahambe emzini wakhe, kuze kungenelele umndeni.

Isimo senhlalo phakathi kukaDumazile noMoloi siqala sisihle betetemuka emahhotela. Izinto zonakala uma emtshela ukuthi ukhulelwe, uMoloi abaleke. Siba nzima isimo senhlalo kuDumazile esesele yedwa nengane angazi uzoyinika kudla kuni, uzoyigqokisani. Icebo lokufuna umsebenzi kwakhe lilimaza isimo senhlalo kwaSithole.

Isimo senhlalo kwaSithole siqala sihamba kahle uMaNzimande ehlonishwa umyeni wakhe emenzela konke. Phela wayeqashe umuntu omgadela ingane nakuba

uMaNzimande wayengasebenzi ehlala ekhaya. Lokho kuveza uthando ayenalo uSithole kumkakhe. Izinto zonakala uma esesolwa ukuthi uthandana noDumazile.

Kuqubuka ingxabano phakathi kukaSithole noMaNzimande. Lokhu kushuba kwezimo kudala ukugqubuzana phakathi kwalaba bashadikazi. Lolu qhekeko lwaba umfantu noma umnkenke owagcina usuyigebe phakathi kwabo. Phela uSithole wayengasalubhadi emzini wakhe e-Adams. Wayefika ekuseni avule isitolo asebenze usuku lonke, athi angashayisa ntambama, avale isitolo, maqede ashaye imoto ayibhekise eMafezini eMlazi endlini ayithengela uDumazile.

Ngalesi sikhathi isimo sabe sesinzima kakhulu kulo mndeni. Siyathola khona endabeni ukuthi uSithole wake wazama nokufaka isehlukaniso, inkantolo yathi abahlale ngokuhlukana bangaqale bahlukanise. Ngokufaka isehlukaniso wayehlose ukumkhipha uMaNzimande emzini wakhe, bayoba imihambima benendodana yakhe uMpisendlini.

Isimo kulo mndeni asiphindanga salunga, ngoba noma esebuyile ekhaya uSithole emva kokuboshwa, isimo asikwazanga ukubuyela kwesijwayelekile phakathi kwabo bobabili.

5.5 Okungamaqiniso ngengculazi

Okokuqala nje okuyiqiniso ngalesi sifo ukuthi singena ngocansi. Lokhu kuhlobene nocwaningo ngoba abagula babulawe ingculazi kule noveli lesi sifo basithola ngocansi. Ebeka uVan Dyk (2012:38) uthi:

HIV infection is transmitted primarily by sexual intercourse.

Igciwane lengculazi ukuthi litholakala ngocansi akusho ukuthi alitholakali ngezinye izindlela, kodwa esikhathini esiningi abantu balithola ngocansi. Nabalingiswa enovelini ecwaningiwe leli gciwane balithola ngokulalana.

Okwesibili okuyiqiniso ngegciwane lengculazi ukuthi imishanguzo iyalidodobalisa lesi gciwane egazini ayiliqedi. Efakazela lokho uKallings (2008:18) uthi:

HIV/AIDS may never disappear from mankind.

Kwaba nokukhululeka okukhulu emiphakathini uma sekunikezwa imishanguzo. Umuntu wayengaze acabange ukuthi sekutholakele ikhambi. Abanemiqondo emincane abasazivikeli ocansini ngoba bethemba ukuthi bazogula bese benikwa imishanguzo. Uma ethi uKallings alisoze lanyamalala ebantwini, yingoba ikhambi alikho. Ukuthi umuntu udla imishanguzo akusho ukuthi lizophela.

Abalingiswa benoveli kaWanda abazange babe nayo inhlanhla yokuthola imishanguzo njengoba kwakungakaqali ukuthi isetshenziswe.

Okwesithathu ukuthi lesi sifo asikhethi uhlanga oluthile, sigulisa zonke izinhlanga. KuMwali (2013:86) kuxoxiswane nentokazi thizeni, ebeka ithi ngaleli gciwane:

The way it was presented to me it was not a black [african] man's disease at all.... They were saying it affected sex workers and I believe that not many sex workers were black because [when they were pictured] you would see white women in magazines or coloured women, pretty women so it was not you, you know.

Kuyabonakala ukuthi indaba yesifo sengculazi yonakala ekwethulweni kwayo kwasekuqaleni kusabikwa ngalesi sifo. Abantu bazicabangela okwabo, yilowo nalowo eyihlaziya ngendlela ayizwa ngayo. Abasifazane abahlalela ovalweni kakhulu yilaba abaganile, kodwa abangakendi iningi libona lesi sifo siqhelelene kakhulu nabo. Ukufakazisa yinkulumo yale ntokazi engenhla.

Kube nobuhlakani obukhulu kuWanda ukuthi ligulise libulale abaganiwe, abaganile, nabangaganiwe leli gciwane enovelini yakhe. Eqinisweni akekho ophephile uma isimo sinje.

UNolen (2007:3) ebhala ngendaba yesifo sengculazi eMelika uthi:

I knew people in North America who had been living with HIV for years, taking antiretroviral medication that does not cure AIDS but will keep a person with HIV healthy for decades. But no one in Africa had the drugs. No one was even talking about getting them the drugs. AIDS was a fully preventable illness at home. But in Africa, it was a plague.

Ngenkathi uNolen (2007) abhala ngaso le ndaba yakhe ngempela kwakunjengoba esho lapha emazweni ase-Africa. Usizo ngengculazi lwafika lwazinza emazweni aphesheya, kuleli lakithi kungekho nesilabi sosizo. Umuntu osekutholakele ukuthi unengculazi wayelala lapho alele khona ingabe isekhaya noma esibhedlela alinde usuku lokufa. Lesi sifo sabe sesiyisigwebo sentambo. Ukutholakala kwemishanguzo yesifo sengculazi kwahlumelelisa ithemba elase lishabalele, kwabuyisa isibindi sokubhekana nalesi sifo kulabo esesibaphethe.

Ukusilela emuva kwezwekazi lakithi i-Afrika ekutholeni imishanguzo kwadala ukuthi silahlekelwe imiphefumulo eminingi kakhulu, abantu bebulawa yilesi sifo. Isimo singcono kakhulu manje ngoba sekukhona imishanguzo.

Okwesine ukuthi lesi sifo asifani nezinye eziyingozi kakhulu kepha abantu basamcwasa onaso kube sengathi uzenzile. Njengoba sazi ukuthi ziningi izindlela zokusithola akufanele ngabe kusanyuswa izinhlonze uma kutholakala ukuthi ilunga lomndeni linaso.

Ephawula ngalokhu uNolen (2007:5) uthi:

By the standards of virologists, HIV is only moderately infectious bug, it is not that easy to catch, unlike tuberculosis or Ebola- you can not get it from being breathed on or shaking hands and single exposure does not guarantee infection. The problem with HIV is that its transmission, in blood and sexual fluids and breast milk, preys on our most intimate moments. It targets the subjects we least like to discuss.

Uma echaza ngenhla uNolen (2007) kuyacaca ukuthi ingculazi ingcono kakhulu uma iqhathaniswa nezinye izifo eziyingozi. Uyazibeka izizathu ezenza abone ingculazi ingcono kunezinye izifo ezifana nofuba ne-Ebola, lapho ethi:

- Awuyitholi ngokusondela nalowo onayo, ukuxhawula nokubambana.
- Akujwayelekile ukuthi utheleleke ngokulala kanye kuphela nalowo onayo.

Inkinga ngengculazi uma esho uNolen indlela otheleleka ngayo okungukuncelisa umntwana uma unayo, ukulalana, nangezazi. Iqiniso elingephikwe ukuthi ingculazi ibuthisa izinhlonze kubantu ngoba itholakala ngocansi, okuyinto esikugwemayo ukukhuluma ngayo isikhathi esiningi.

URicharson (1987:22) naye uyakuqinisekisa ukuthi:

There is currently no treatment that will destroy HIV or restore the immune system. Research on antiviral drugs is being carried out in the United States and other countries in an attempt to provide a cure.

Okwesihlanu ukuthi leli gciwane lengculazi alelapheki. Uyakuphawula nokho ukuthi kusazanywa emazweni amaningi ukuthola ikhambi lokwelapha lesi sifo. Kuleyo mizamo akukabibikho mpumelelo.

Okuphawulwa uPope (2009:263) ukuthi:

South Africans are dying from HIV in record breaking numbers. Given the complex historical and political context of HIV in South Africa, any successful response to this epidemic will need to involve every sector of the government, as well as the formal and informal health care systems. In short, any successful response will have to include Traditional Health Providers.

Isikhathi abhale ngaso lo mbono ongenhla uPope (2009) kwabe kungakanikezelwa imishanguzo, yingakho inselelo ayeyibhekise kuhulumeni ubambisene nayo yonke iminyango yawo. Ephawula nokuthi kungakuhle lusetshenziswe lonke ulwazi olungafumaneka nolwabelapha ngesintu lungabukelwa phansi. Uqinisile ngaleyo minyaka abantu babefa ubuthaphuthaphu, yingakho noWanda aze abhala le noveli ecwaningiwe eyibhala ngale ndlela ayibhala ngayo. Uma uphethwe isandulela ngculazi kwabe kungathathi sikhathi esingakanani ukuthi kuthiwe selisabalele nomzimba wonke igciwane ngakho usunengculazi uqobo.

Okwesithupha yilokhu okubalulwa uVan Dyk (2012:176) akubiza ngokuzikhohlisa uma ethi:

There is no evidence to support the belief that vaginal or anal cleansing (douching or flushing) after sex can prevent HIV infection and other sexual transmitted infections. Infact cleansing of this kind is not advised because it may actually facilitate HIV infection by washing infected semen deeper into the vagina or anus. Substances (cleaning agents) used for washing may also cause irritations or abrasions in the vagina or anus, which may give the virus easier access into the body.

Ziningi lezi zindlela abantu abakhohlisana ngazo ukuthi zivikela ukuthi ungesuleleki ngegciwane lengculazi. Ukuzivikela yikhona okugququzelwayo kunokuzama ukuzelapha usugula. Le ndlela engenhla uVan Dyk (2012) akhuluma ngayo abaningi bebeyethemba kakhulu kwaze kwenziwa ucwaningo lokuhlola ukuthi ngabe iphephile yini, kwatholakala ukuthi amampunge nje lawa, into engelona iqiniso. Le mizamo enjengalo wokugeza asikaze sizwe kuthiwa ibisetshenziswa njengendlela yokuzivikela kwabalingiswa benoveli ecwaningwayo.

Okwesikhombisa yilokhu kokuthi uma uhlala naye umuntu onegciwane, nilala njalo igciwane landa ngokushesha ngoba ukuthelela nsuku zonke. UVan Dyk (2012:177) ukuhlaziya athi:

It is important for HIV infected patients to protect themselves against re-infection with other strains of HIV. Any new infection can also cause an increase in the viral load in the blood.

Ngesizathu sokuthi ngeke balugweme ucansi abahlala ndawonye kodwa sebenegciwane, bayakhuthazwa ukuba basebenzise ijazi lomkhwenyana.

Okunye okuliqiniso ngegciwane lengculazi ukuthi liyawukhinyabeza umnotho wezwe ngoba uhulumeni uchitha izimali ezinkulu ethenga imishanguzo. Yona leyo mishanguzo ayigcini isiza abagulayo kepha iyebiwa idayiselwe abenza i-woonga.

5.6 Okwenza abantu batheleleke ngegciwane lengculazi:

Kubuhlungu ukuthola ukwazi ukuthi usunegciwane lengculazi. Kubuhlungu nakumuntu ozaziyo ukuthi ubengadlulwa sikhethi noma ubengadlulwa bhulukwe.

Kanganani-ke kunkosikazi obezigcinile wathelwa umyeni ophingayo? Ubona edayiswe ngozuka, edayiswa umuntu owathi uyamthanda, emdayisela egodini uqobo.

UGrodeck (2003:21) uphawula athi:

The belief that AIDS is easily spread and that people with AIDS should be blamed for their illness are important ingredient of stigma.

Esika kwelijikayo uGrodeck (2003) uthi sigcina sesigxila ekufuneni ulwazi olungenasizo, ulwazi lokuthi ubani okuthelwe ngegciwane. Lokhu ukubiza ngokuzingela inzondo nokufuna ukuba nomuntu ozomzondela isimo obhekene naso sokuthi usuyagula. Abalingiswa kule noveli ecwaningiwe kubukeka kungekho phakathi kwabo ongazibona emsulwa bese egxeka omunye ukuthi nguyena owamthelela ngesifo. UWanda akabavezi enovelini beqagulisana omunye esola omunye ngesifo esesimphethe. Yithina abafundi esikwazi ukuhlenganisa ukuthi igciwane lasuka kubani laya kubani.

Lokhu kungavezwa kanje:

uDumazile	Akakwazi ukugxeka uMoloi ukuthi nguyena owamthelela. Isizathu salokho ukuthi ngenkathi sebebonana okwesibili emhlanganweni womshuwalense nguyena uDumazile owayenga uMoloi ukuba babuyelane. Uma wayesindile ekutheni asuleleke kusengokokuqala (esafunda eMbumbulu) wayeyosinda ukuba akakhuzanga ibuya.
uSithole	Akakwazi ukusola uDumazile ngoba akusiye uDumazile owameshela, nguyena owaphathwa ukukhohlakala washiya unkosikazi endlini, wandiza noDumazile.
uMthovovo	Angeke akwazi ukugxeka uDumazile ngoba siyezwa enovelini ukuthi kwasa yena wayebaba ha kwabesifazane. Pho uma ecabanga ukuthi uDumazile owamthelela ngegciwane, lokho ukwazi kanjani.
uMtalaselwa	Naye akakwazi ukuma ngonyawo olulodwa athi wathelwa

	uDumazile isifo ngoba bukhona ubufakazi bokuthi uyalwenza ucansi olungaphephile, nakhu enayo ingane nentombi yakwaNgcobo yaseJilafohlo. Lokho kusho ukuthi wayengalithola ngaphambi kokwazi uDumazile.
uMaNzimande	Akukho esikwaziyo njengabafundi akushoyo uWanda ngesimilo sakhe ngaphandle kokuzwa ukuthi esehambile uSithole kukhona owesilisa owayemvakashela. Nakhu uSithole efica izinqamu zikagwayi namabhuzu endoda ngaphansi kombhede mhla ebuya esephumile ejele.

Ziningi izizathu zobudedengu ezidala ukuthi abantu basuleleke ngaleli gciwane. Kepha iningi litheleleka selinolwazi olugcwele ngalesi sifo. NgokukaVan Dyk (2012:141) ukungasetshenziswa kwejazi lomkhwenyana kunezizathu eziningi khona nje kukodwa. Uthi ezinye yilezi:

- Ijazi lomkhwenyana abaningi balibona lihambisana nokungethembani kwabathandanayo.
- Abanye bayasaba ukucela ukuba kusetshenziswe ijazi ngoba babona kuzomphatha kabi lowo othandana naye uma ulisebenzisa, mhlawumbe angase amshiye ngoba ethi usebenzisa ijazi.
- Ukungaxoxisani kwezithandani ngendaba yokuthi ucansi luzokwenziwa kanjani.
- Abanye bayesaba ukucela kusetshenziswa ijazi ngoba kungenzeka anqabe umlingani wezocansi ukulisebenzisa.
- Abaningi bagwema ukuxabana nabalingani babo bezocansi.
- Ukusetshenziswa kwezidakamizwa nakho kunomthelela.
- Amajazi kwesinye isikhathi asuke engekho eduzane ukuze asetshenziswe.
- Amanye amasiko nemikhuba ayihambisani nokusetshenziswa kwamajazi omkhwenyana.

Kulaba balingiswa abacwaningwayo cishe bonke babengaba nazo lezi zinto eziyizithiyo ezishiwo uVan Dyk (2012) ukuba kwakuxoxwa ngokusebenzisa ijazi lomkhwenyana. Ake sibuke ngaleli so:

Abalingiswa

Isizathu

UDumazile noMoloi	UMoloi wayezothi uDumazile akamethembi. Esebuya okwesibili uDumazile wayezothi uMoloi akamethembi.
UDumazile noSithole	USithole wayezothi uDumazile akamthandi ngeqiniso
UMaNzimande noSithole	USithole wayemlobolile uMaNzimande babezokulwa uma efuna uSithole asebenzise ijazi. Okunye okwakungamgwema uMaNzimande ekutsheleni uSithole ukuthi asebenzise ijazi ukuthi yena wayengasebenzi ondliwa wuye uSithole. Esebuya ejele uSithole wayezobona sengathi uMaNzimande akamxolele ngokuphelele.
UMtalaselwa noDumazile	UMtalaselwa ukhiphe izinkomo walobola uDumazile, ngakho akalindele ukuthi kuthiwe akasebenzise ijazi. Isiko ebelishiwo uVan Dyk ngenhla. Nephuzu lokushaywa elishiwo ngenhla lalingenzeka kuDumazile ngoba uMtalaselwa wayeseke wamshaya ngaphambilini.
UMthovovo noDumazile	Kwakufanele uDumazile angayiphathi eyejazi lomkhwenyana ngoba uMthovovo wayengabona ukuthi umenza isilima.

Ngakho imibono kaVan Dyk iyahambisana nabalingiswa abasenovelini ecwaningwayo.

UGreen (1994:101) ubalula ukuthi:

Married men have mistresses or casual girlfriends as well. In any case, men achieve status in part by the number of women with whom they maintain sexual relations. Women may be rewarded in cash or gifts for sexual favour, which does not necessarily make them prostitutes.

Amadoda aganiwe uGreen uthi aba nezintombi ngaphandle komshado kuze kube sengathi yinto evumelekiile noma esemthethweni. Uqinisile ngoba emphakathini lowo muntu waziwa njengenkunzi ngoba uyadiza ngezipho nezimpahla zokugqoka ezibizayo azinika izintombi zakhe.

Naye umlingiswa osemqoka lo onguDumazile siyezwa enovelini ukuthi wayesegqoka econsa edlula ngisho amathishelakazi amfundisayo. Engani uthisha uMoloi wayesemkhithizela ezikanokusho. NoSithole ngokunjalo wayemkhithizela uDumazile. Le ndlela yempilo iyathandwa kakhulu amantombazanyana asafunda isikole. Abazali uma bengenayo imali yokuzenzela izidingo ezibizayo izingane zamantombazane ziye zisebenzise imizimba yazo ukuthola lezo zidingo zazo ezimba eqolo.

5.7 Ingculazi yandisa izintandane

Baningi abantwana abasele dengwane ngenxa yengculazi. Abantwana bakaDumazile akuveli enovelini ecwaningwayo ukuthi basala kuphi nobani. Uma silandela okwakhulunywa uDumazile kuWanda (2008:171) athi khona:

UDumazile wayenesifiso sokuba aphume esibhedlela ayogulela ekhaya. Wayebona kuzifanela nje ukuhlala esibhedlela nokuhlala ekhaya. Wayenganikwa mithi, enganikwa maphilisi. Waziduduza ngokuthi ikhona indodakazi yakhe ezokumnakekela.

Uyabona yini ukuthi umthwalo osindayo wokunakekela umuntu ogulayo uDumazile wayesefuna ukuwethwesa ingane? Naye uLerato ungathola ukuthi wayevele enengcindezi yokuthi athi eyingane kodwa kube nguyena osethwele umthwalo wokunakekela ikhaya. Kangakanani sekubuye nonina esibhedlela egula, naye ezonakekelwa nguyena.

UPequegnat (2000:196) uyachaza ukuthi ogulayo uzizwa kanjani, kanti nomntwana wakhe osekhlakhulile uzizwa kanjani lapho ethi:

Parent with AIDS	Adolescent
Coping with illness	Trying to make sense of parent's illness.

Coping with fear	Dealing with fear
Coping with anger	Dealing with anger
Coping with sadness	Dealing with sadness

Kuhunyushwe kanje;

Umzali onengculazi	Umuntu omusha
Uzama ukwamulela ukuthi unengculazi.	Uzama ukwamukela ukugula komzali.
Uyafihla ukwesaba anakho.	Ulwa nokwesaba ukushiywa umzali emhlabeni.
Uzama ukudedisa intukuthelo.	Ulwa nentukuthelo edalwa isifo sengculazi.
Uzama ukudedisa usizi.	Ubhekene nosizi lokugulelwa umzali.

Ubuhlungu abuchazayo ngenhla buhlukene. Obomzali ogulayo abufani nobomntwana wakhe. Umzali usaba ukufa ashiye abantwana bakhe, kanti umntwana usaba ukusala abe intandane. Umzali ukhathazekile ngokugula kwakhe, umntwana ukhathazekile ngokugulelwa umzali. Umzali unentukuthelo mhlawumbe yomuntu owamthelela ngesifo, kanti ingane ithukuthelele isifo esihlasele umzali wayo engazi nokuthi wasitholaphi, kanjani. Mhlawumbe naye imthukuthelele umzali ngokuba budedengu, angazinaki aze athole lesi sifo esingelapheki.

ULerato ngicabanga ukuthi wayebuka nje amadoda kanina eshintshana emzini kanina eMlazi. Uma esegula usho ukuthi angeke akucabange ukuthi yimiphumela yokungaziphathi kahle kukanina? UDumazile usefisa yona ingane yakhe imnakekele? Lokhu kungaphezu kwamandla omntwana ongangoLerato. Akusho ukuthi izimo ezinje azenzeki, kodwa azinabo ubuqiniso enganeni.

Yisiphi isifundo uDumazile asishiya kuLerato ngokuziphatha? Unina unabantwana abathathu abanobaba abahlukene. Labo baba bayafika balale emzini kaDumazile. Isibonelo esinjani lesi ayiso kumntwana wakhe wentombazane uDumazile?

Nangu uNiehof (2010:50) efakazela ngokuthi:

Themba was doing grade 10 for the second time and struggling to stay in school. He occasionally missed school and did not give sufficient attention to his schoolwork because of his responsibilities as head of the household. In spite of working as a gardener in Richards Bay on Saturdays and during school holidays, he was not able to pay his school fees every term. As an orphan and still being at primary school, his brother did not have to pay school fees and was progressing well at school.

Okushiwo uNiehof ngenhla yinselelo ebhekene nabantwana abaningi emhlabeni wonke jikelele. UWanda ufundisa imiphakathi ngomthwalo abantwana abayizintandane ababhekana nawo emva kokushonelwa abazali. Nabantwana bakaDumazile babhekana nalesi simo.

Okujwayelekile ukuthi abantwana abashiywe abazali kanje bahambe bayohlala nogogo nomkhulu. AbakaDumazile ungathola ukuthi kwadingeka basuke eThekwini baphindele kuMaNdovela noKheswa eMzimkhulu. Laba abachazwa uNiehof (2010) ngenhla abanayo leyo nhlanhla yokuba nabantu abangabanakekela, bathembela kulo mfana wakwabo omdala.

Okunye okubhekwayo ngaphansi kwalesi sihlokwana kubhekwa isimo esinzima esiba khona emndenini nasemphakathini ngenxa yesifo sengculazi. Izimo ezinzima emindenini yabalingiswa bale noveli azidalwa kakhulu ingculazi kepha zidalwa indlela abalingiswa abathile abaziphethe ngayo. Le ndlela iholele ekutheni babe negciwane lesandulela ngculazi esigcina siyingculazi uqobo.

UVan Dyk (2012:9) uphawula athi:

In South Africa the initial response to HIV and Aids was very similar to the worldwide one, except that it reached new depths of denial and inaction for various ideological reasons.

Ubeka athi izwe laseNingizimu Afrika alehlukile kakhulu kwamanye amazwe omhlaba ngendlela ingculazi eyathathwa ngayo, ngaphandle kokuthi kuleli lakithi kwaba khona ukungathembi nokungakholwa ukuthi lesi sifo sikhona futhi siyabulala.

Lokhu kungathembi okushiwo uVan Dyk okokuthi abantu ngenkathi sifika lesi sifo sibikwa ukuthi aselapheki babenakho ukuthi esinjani-ke lesi okuthiwa aselapheki? Phela babebuka uchoko nezinye izifo ezinkulu neziyingozi esezike zaba khona kepha esezike zelashwa ngamakhambi esintu kanye nawesilungu.

Ukuba basheshe baya kohlola igazi oMtalaselwa, Moloi, Sithole, Mthovovo, Dumazile, noMaNzimande babeyokwazi ukuthi besuleleke ngesandulela ngenkulazi kusanda kwenzeka. UFeldman (2008:43) ocwaningweni alwenzile uthi:

The case study indicated a strong tendency, among both men and women, to wait for several months or even years before going for HIV test.

Ukungayi ukuyohlola igazi uFeldman (2008) akuthole ocwaningweni lwakhe kungumkhuba ovamile kwabesifazane kanjalo nakwabesilisa. Uze aphawule nokuthi ngisho sebegula abadlaleli ngasekuhloleni igazi. Kanti-ke ukuhlola igazi ukubona kungasiza kogulayo ukuthi abe nesiqiniseko sokuthi ngabe uguliswa yilo yini igciwane lengculazi noma cha.

Kwezimbalwa izizathu zokungayi ukuyohlola igazi, nasi esingihlabane umxhwele futhi esihambisana kakhulu nabalingiswa nesimo sempilo abayiphila kule noveli.

Uchaza athi uFeldman (2008:43):

Both men and women explicitly expressed the fear of death and suffering, and the fear of being abandoned and the ensuing solitude should their seropositive status become known. Only men directly expressed the fear of losing their dignity and social status.

Ukungalihloli igazi uthi kwabesilisa nabesifazane ukwesaba ukwazi iqiniso. Bazobulawa ukuthi sebeyazi ukuthi banegciwane lengculazi. Okunye abakwesaba okwenyoka ukuthi uma sebehlolile base beyamazisa lowo abathandana naye, uyohamba angabheki emuva. Lokhu ngikubhekisa enovelini ecwaningiwe. Kwakuyoba ukumtshela nje uMtalaselwa kukaDumazile esho ukuthi unegciwane lengculazi wayengeke aphinde azihlanganise naye. Lokho kwakuyoba ukuphela komshado wabo.

USithole yena ngenkathi esebuya ejele, wayekade emlaxaze okwamafinyila uMaNzimande wayengeke athi eseshaywe umhlaba ezoncenga afike nokuthi unegciwane lengculazi. UMaNzimande wayengagxuma ame laphaya. Bese eya kwamabani-ke uSithole?

NoMoloi akazange ayiphathe eyegciwane lengculazi ngenkathi ebuya empilweni kaDumazile. Akusho kuye uDumazile ukuthi umkakhe washona esengangabasemehlweni. Lokho akuzange kumnike uDumazile umqondo wokuthi ubulawe igciwane lengculazi. Lesi sifo siyasabeka akekho ongeke wabaleka, lisaphathwa nje igama laso.

NoMthovovo ukuba wayesazi ukuthi uDumazile wayenalolu khuvethe wayengeke nje aze adlalele ngakuyena. UWanda uyakuveza ukuthi wayengadlulwa sikhethi uMthovovo, ngakho wayeyobheka engxenye, vele wayengaswele.

Lokhu kwesithunzi okushiwo abesilisa kuFeldman ngiyakuzwisisa. Phela abantu besilisa abazwani nje nento ezobenza babukeke bentekenteke. Ukuba negciwane kwaziwe yiwona wonke umuntu ukuziphuca ubudoda ngoba ngisho ungakaguli, abantu bavele baqale bakudabukele. Ngakho uFeldman uqinisile.

5.8 Angazinakekela kanjani umuntu osenesandulela ngculazi?

Kulula ukusho kunokwenza. Uma umuntu ekweluleka ngesimo esifana nesengculazi kuba ngcono uma naye ekuso leso simo. Kuyaye kube lula kumuntu ongabazi ubuhlungu okubona ukuthi akweluleke ngoba akazi uzizwa kanjani. UDe Waal (2006:48) ubeka ngokuthi:

Treating HIV/AIDS more like other infectious disease for which early diagnosis is essential for appropriate therapeutic and preventive measures, within the requirements of informed consent and respect of confidentiality.

Kunezizathu ezidala ukuthi kungenzeki ukuthi igciwane lengculazi lithathwe njengezinye izifo ezithathelanayo. Ubunzima budalwa ukuthi lezo zifo ziyelapheka, igciwane lengculazi alelapheki. Okwesibili uma usutholile ukuthi usunalo, ingqondo

iyaqalela kancane kancane iwumbe umgod i wethuna lakho, nokufa ukunuke kuza kancane kancane.

Echaza ngenhla uDe Waal uthi ukusheshe ube nolwazi ukuthi unalo igciwane lingakabhebhetheki kakhulu kusiza ekuthatheni izinqumo ezizokwenza ugweme ukutheleleka yilona futhi, ubheke nabantu abanesifuba abazogcina imfihlo yakho futhi bakweseke.

Uma usanda kuthola imiphumela yokuhlolwa kwegazi, kwatholakala ukuthi unesandulela ngculazi uGrodeck (2003:1) ubeka indlela ocabanga ngayo athi:

Your worries may be focused on other people in your life, people close to you, those who may be less informed than you are. How partners, spouses, family members, or friends will respond to the news may be a bigger cause of worry for you.

Ubeka athi uma sewazi ukuthi unegciwane umqondo uke ume ekutheni ucabange ngawe, kepha ucabanga abanye abantu ukuthi bazozithatha kanjani lezi zindaba ezibuhlungu kanje ngempilo yakho. Uyabala-ke ukuthi ucabanga amalunga omndeni wakho, lowo ohlekisana naye, abangani nabanye. Indaba enkulu ilele ekutheni uzoluqala kanjani lolu daba. Sibuhlungu lesi sifo ngoba uthi ugula ngapha, nomphefumulo ngapha ukhathazekile ngabanye abantu, hhayi ngawe. UGrodeck (2003) usidweba sikhanye bha isithombe sobunzima bokuthola ukuthi unegciwane lengculazi.

- Kunezifo ezingosomathuba ezikuhlasela kalula uma usunegciwane lesandulela ngculazi. Lezo zifo sibona ngazo ukuthi oMtalaselwa nabanye abashonayo babulawa isifo sengculazi. UWanda (2008:166) lapho athi:

Ngemuva kwezindlebe kwakudumbe izindlala, ephethwe amathumba umzimba wonke. Kamuva wakhala ngokufutha nokutshutshutha kwezinyawo. Zaya ngokuya zivuvukala, zagcina seziphihlike izilonda. Izilonda zasabalala umzimba wonke. Izindawo ezazigqame kuzo kwakuyisezandleni, emlonyeni, nasezindaweni ezifudumalayo. Ukudla kwabe kungasangeni, kwathi kusenjalo waxinwa yisifuba, Samphatha kambana-ke sona wakhwehlela

igazi. Umoya wawunqamuka kungaphefumuleki kahle. Kwenzeka konke lokhu nje isisu asizibekile phansi, siyamluma siyamhambisa.

Uma umuntu elihlolile igazi wathola ukuthi unesandulela ngculazi zikhona izindlela angagwema ngazo ukuthi lezi zifo ezingosomathuba zimhlasele. UVan Dyk (2012:75) uthi:

Lezi zifo ezingosomathuba zingagwemeka ngokuthi:

- Uqiniseke ukuthi uphuza amanzi ahlanzekile
- Ukudla ukudla okunempilo
- Ukugwema ukuthola isifo sofuba
- Ukugwema isifo somalaleveva
- Ukusebenzisa ijazi uma uya ocansini.
- Ukuzivocavoca

Ezifweni ezichazwe ngenhla ukuthi ziphethe uMtalaselwa kungenzeka ukuthi zazidalwa ukuthi:

- Akasaphuzi amanzi ahlanzekile ngoba wayesehlala emakhaya eJilafohlo. Ngakho-ke amanzi akhiwa emfuleni ayengeke angamphathisi ngesisu esihambisayo ikholera.
- Uma kukhona abantu ayehlala nabo eMgungundlovu uMtalaselwa abanesifo sofuba ngisho bona bengenayo ingculazi wayengasithola kalula isifo sofuba yena ngoba amasosha omzimba akhe ayesentekenteke.
- Wayengasakwazi nokudla ukudla okunempilo ngoba isiqeshana esicashuniwe siyasho ukuthi ukudla kungasangeni.
- Noma esezwile uMtalaselwa ukuthi umkakhe uDumazile uyaphinga, waqhubeka nokulala naye ngaphandle kwejazi lomkhwenyana okungukuthi wayeqhubeka nokungazivikeli.

Lesi sifo wayetheleleka ngaso njalo uma elala noDumazile okwenza kubebhetheke ngokushesha nakalula. Ukusabalala kwegciwane egazini lomuntu olale kanye nomuntu onalesi sifo akufani nokomuntu otheleleka nsuku zonke. Okunye okuphawulekayo ngoMtalaselwa ukuthi nakuba wayesezwile

ngamahlebezi ukuthi uDumazile uyaphinga wayesafuna kodwa ukuzibambela oqotsheni. Yingakho wayeke afike ebusuku kwakhe engashongo ukuthi uyabuya.

Uqhuba athi yena uVan Dyk (2012:91):

Aids is an immune system disease. As the HIV infected person's immune system becomes weaker, many different diseases and symptoms may present themselves.

Nakhona lapha ngenhla ufakazela khona ukuthi izifo lezi ezaziphethe uMtalaselwa zazimngene ngoba amasosha omzimba wakhe engasaqinile. Okuchaza ukuthi njengoba lesi sifo kuthiwa siyacasha isikhathi eside egazini, kungoba amasosha omzimba asuke engakabi buthakathaka, esakwazi ukulwa egwema izifo. Kodwa-ke uma esentekenteke yilapho ezibonakala khona lezi zifo ezingosomathuba sezimngulisa onegciwane.

Kunendlela yokuhlola amasosha omzimba ebizwa ngokuthi *I CD4 count*. Le ndlela isuke ihlola ukuthi amasosha asephansi noma aphezulu. Yingakho imishanguzo inikezwa labo asebehlelwe amasosha omzimba, (*low CD4 count*). Lokhu uhulumeni ukwenze ngesizathu sokubiza kwemishanguzo. Wayebona ukuthi abantu abasengcupheni yokugula yilaba amasosha abo asehlile.

Osehlolile wathola ukuthi unalo igciwane kubhekwa amasosha akhe omzimba ukuthi asephansi yini noma aphezulu. Uma engekho engcupheni, emtholampilo noma esibhedlela bamnika izeluleko ezizosiza ukuthi amasosha akhe omzimba angehli njengalezi:

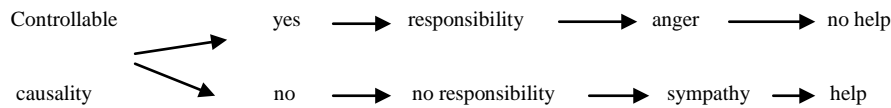
- Ukugwema ucansi olungavikelekile (okungukuthi asebenzise ijazi lomkhwenyana uma eya ocansini.)
- Ukuba nomlingani wezocansi oyedwa.
- Ukudla ukudla okunempilo (inyama emhlophe, izithelo nezitshalo, ukuphuza amanzi kakhulu, uma eshaya ezimbizeni zikaFaro ukunciphisa noma ukuyeka, uma ekhonze ukubhema ugwayi uyalulekwa ukuba awuyeke.)
- Ukunyakazisa umzimba ngokugijima nokuhamba nje. Ozwayo ukuthi umzimba usavuma angazivocavoza.
- Azame ukugwema izinto ezizomenza abe nengcindezi, nokuphatheka kabi.

Kuyenzeka ukuthi kwesinye isikhathi umuntu eseyithathe, wayenza yonke imiyalelo, agule. Yilapho aqaliswa khona ukudla imishanguzo.

5.9 Amasu okuzivikela kulesi sifo

Ulwazi olunzulu ngalesi sifo lungaba negalelo ekuguquleni indlela abantu abasibona ngayo lesi sifo. Ukuhlola igazi, umuntu abe nolwazi ukuthi usasindile noma selimngenile, kuguqula nendlela umuntu aziphatha ngayo ngoba usuke esazi ukuthi ume kuphi nempilo.

ULodder (2004:24) ocwaningweni alwenzile uhlele uhlaka kanje:



Lolu hlaka luveza ukuthi uma umuntu esazi ukuthi unegciwane lengculazi uzibeka icala (*he is responsible for the infection he exposed himself to*) bese eba nentukuthelo (*anger*) agcine engalutholi usizo. Ngezansi ohlakeni uLodder uveza ukuthi ohlolile wathola ukuthi umsulwa, uyazi akanacala angazibeka lona, (*no responsibility*) akukho kuzibophezela okusasigwebo, bese eba nozwelo kwabanaso lesi sifo, (*sympathy*), maqede abe lusizo kwabanye, (*help*). Le ndlela achaza ngayo uLodder ngenhla ugxile kakhulu kulesi sitembu onanyathiselwa sona ngabantu uma sebazi ukuthi unegciwane lesandulela ngculazi.

Kulokhu akushoyo ngalolu hlaka uLodder uqinisile ngoba iningi lalabo abathola ukuthi sebenegciwane bayazibophezela ekuvikeleni izimpilo zabo. Okuphawulekayo nokungancomeka ukuthi nalaba abathole ukuthi abanaso lesi sifo bazibophezele ngayo yonke indlela ekugwemeni ukwasuleleka.

Uma umuntu esetholile ukuthi uyagula uphethwe yileli gciwane kuba kuningi akucabangayo ngesimo akuso, acabange nabantu asuke esesola ukuthi yibona abamthelela ngalolu bhubhane. Zikhona izindlela zokuzivikela ezike zabalulwa ngaphambilini kulolu cwaningo. UCorea (1992:86) uphawula athi:

The slogan “faithfulness, abstinence, and celibacy” has been prompted worldwide as an AIDS-prevention strategy for women implying that the

women who get infected have had a large number of sexual partners.

Le ndlela yempilo uCorea (1992) uze ayibize ngesiqubulo. Lapha usho ukwethembeka, ukugwema ucansi kokuthi isikhathi asikafiki, kanye nakho ukugwema ukuba nobudlelwane. Iningi labantu uthi lisenawo lomqondo wokuthi abesifazane abasuleleka ngaleli gciwane basuke benabalingani abaningi bezocansi. Lokhu kuyavela ngoDumazile enovelini ecwaningiwe. Kanti akubi njalo ngazo zonke izikhathi. Nowesifazane onomlingani oyedwa uyasuleleka ngegciwane lengculazi. Abaningi nje abaganile, uthi ethembile kumyeni wakhe bandla, mhlawumbe wathi egana wayenesiqiniseko sokuthi akanalo igciwane, gwiqiqi esehlala nale ndoda ayiganile, usenaso lesi sifo.

Ngakolunye uhlangothi omunye wesifazane uthole ukuthi baningi abesilisa alalana nabo. Kulesi sikhathi samanje kuyazifanela nje kwabesifazane abaganile nabangaganile. Ukuziphatha noma isimilo sesiyindlala kwabesifazane. Akuthusi nje ukuziphatha kukaDumazile njengoba ubunjalo bakhe bugqama kahle esegane uMtalaselwa nje.

Okuzuzwe kule noveli ecwaningwayo ngumcwaningi ukuthi ukuziphatha kahle nokuba nesimilo akusiyo into ongayifundiswa. Yisimo esincike kakhulu ekutheni wena ufunani ngempilo yakho. Sibuye sincike nasekutheni unaso yini isimilo, uyakwazi yini ukuzithiba.

Abalingiswa bethu abagula babulawe yilesi sifo, babudedengu. UMoloi kuyala ukuthi aziphathe kahle nakuba esenalo ulwazi ukuthi umkakhe ubulawe yini. Uyasithatha isinqumo sokuphila ngendlela efanele, kodwa uma ehlangana noDumazile kuyaphela konke lokho.

UFeldman (2008:113) uthi:

Some boys have warned by elders that masturbation would lead to impotence. Among the cohort, as young men, frequency of masturbation was an issue. Once or twice a month, for some, was considered reasonable; more frequently than that was thought to lead either to a disinterest in women and or an

inability to satisfy them, often because of premature ejaculation.

Le ndlela yokuzivikela ekutholeni igciwane lengculazi echazwa uFeldman (2008) ngenhla abantu abaningi abayizwisisi kahle. Nakhu nasesiqeshini sakhe uyakuveza ukuthi abadala babethi okhonze ukushaya indlwabi ugcina engasakwazi ukuthola abantwana. Akekho owaziyo ukuthi kuliqiniso kangakanani lokho. Okunye akubekayo uFeldman ukuthi uma usuvamile ukukwenza ugcina isidingo sokuba nomuntu wesifazane ungasasiboni noma ungasakwazi ukwenelisa umuntu wesifazane ngoba usheshe uchithe.

Kuyahlaluka ukuthi lolu hlobo lokuzivikela alugqugquzelwa kubafana kwesatshwa ukwanda kwezishimane nezimpohlo. Ubudlelwane kowesilisa nowesifazane akusibo obocansi kuphela. Kuningi okuhlanganisa izithandani. Ziyaxoxa ngezinto ezithile ezihambisana nothando lwabo. Bayabambisana, benze izinto ndawonye. Uma owesilisa engasaqonywa ngoba ethi wesaba ukusuleleka ngengculazi. Engaqonywa ngoba azi ukuthi unendlela ayisebenzisayo yokuzenelisa. Angaba nesizungu enganaye umuntu axoxa naye, noma enza naye izinto ezithile ezenziwa abantu abathandanayo.

Kulesi sikhathi sanamuhla ukuqala ubudlelwane obusha bezothando budinga ukuxoxa ngakho kujulwe, kuthathwe izinqumo njengaso nje sokuhlola igazi, kuvunyelwane ngendlela okuzoqhutshwa ngayo. Ukubhukuda kwesinengwenya lokhu okwenziwa oSithole, Mthovovo noMtalaselwa kungukuziphosa eweni ubhekile.

Naye uDumazile unomqondo omfishane. Njengoba epheka ethulula nje, akusho ukuthi akabazi ubungozi azifaka kubo. Ucabangela inamuhla ikusasa useyobona sekwenzeka.

Enye indlela abayiphawulayo ababhali abafana noGreen (1994:11) yile:

Some researchers have even proposed the possibility of advocating male circumcision as a method for controlling the spread of HIV.

Njengoba laba bacwaningi akhuluma ngabo uGreen behlongoza ukwenza ukusokwa kube ngenye yezindlela zokuzivikela ingculazi. Ziningi izizathu ababhali laba

abazibalayo bechaza ukuthi ongasokiwe uhamba nokungcola asuke kulo wesifazane aye komunye. Ukugwema lokho ukuthi lisuswe ijwabu leli elingathwala amagciwane.

Hhayi-ke abanye besilisa bazikhohlisa ngokuthi uma besokiwe, bengalala ngaphandle kwejazi. Lokhu akusho ukuthi ukusokwa kuyalivimba, kuchazwa ukuthi ukuba sengcupheni kakhulu yokuthola izifo ukungasokwa.

Akungashiwo ukuthi abazali ekuyaleni kwabo izingane zabo esezikhulile abazinike amajazi omkhwenyana (amakhondomu). Ingane yingane futhi iyohlala iyingane. Uma uyinika ibhola, yazi ukuthi uthi ayidlale ngalo. Ikhondomu eyokwenza ucansi, uma uyinika kusho ukuthi uthi ayilwenze ucansi. Uma kuthiwa abazithibe, akube yilokho kuphela. Uma abazali bezinika amakhondomu, kuba sengathi baluma bephozisa okwegundwane. Bathi izingane azingazimbandakanyi nocansi, bona futhi bathi azilwenze nakhu okokuzivikela.

Lesi sifo siyihlazo emindenini eminingi. Umcwaningi ucabanga ukuthi isizathu salokho indlela esingena ngayo kumuntu. Ogula ephethwe yiso kuthiwa unelumbo, ungenwa ubungoma akenzelwe amagobongo, unombhulelo nezinye izifo zokuthakathwa. Aliphathwa igama lalesi sifo ngisho emngcwabeni wakhe.

Abalanda imishanguzo yalesi sifo, iningi labo liyilanda emitholampilo nasezibhedlela ezikude nalapho abahlala khona. Isizathu salokhu yikhona ukuthi silihlahlo, ogulayo akafuni kwaziwe emphakathini ukuthi uphethwe yisona.

Okunzima esizweni sethu sabamnyama ukuthi njengoba izindaba zokukhula izintombi nezinsizwa zazizidingida nomholi webutho kanye neqhikiza, lapho bantu ababedlala le ndawo ebaluleke kangaka abasekho emiphakathini yethu. Abantwana sebeya ezikoleni bafundiswe ngemidanti yocansi njengoba injalo esifundweni se *Life Orientation*. Negama liyasho ukuthi bayizingane, lokhu abakufundile kulesi sifundo ngezinto ezifana nokuqhanyelwa, ukuchitha uma kwenziwa ucansi nokunye, bafuna ukuzwa ukuthi kuyenzeka yini emizimbeni yabo. Lokho kufisa ukucobhoza kuholela ekutheni baqale ucansi bebancane. Njengomcwaningi ngibuka sengathi nolwazi lolu abagxishwa lona bebancane yilona olubenza bazimbandakanye nocansi (*sexual active*).

Nakuba kungaveli enovelini ukuthi uDumazile wayesifunda yini lesi sifundo, njengoba indaba iveza isikhathi samanje kungenzeka ukuthi wayeselutholile ulwazi ngocansi uDumazile. Kwase kusele khona ukuthi ayizwe le nto echazwa ezincwadini. Ukuthola isesheli esiwuthisha, futhi ekhombisa ukuthi uzomnakekela kuzo zonke izidingo wayengeke esaliyeka ithuba. Kanti lelo thuba lalihambisana nethuba lokuthola isifo sengculazi.

Into uma ungayazi ayisiyo inkinga, iqala ukuba inkinga uma usuyazi. Ukushiywa kukaDumazile uMoloi esemkhulelisile kwenza alulangazelele uthando futhi. Engani useyakwazi ukugonwa umuntu wesilisa azizwele ubumnandi bothando. Ukuncengwa uSithole ngalolu hlobo kuchukuluza imizwa yakhe. Ngaleyo ndlela igciwane seliyacheleka lingena emndenini wakwaSithole.

Izinkulumo zikaMongameli Thabo Mbeki eziveza ukungazwelani nabantu abaphethwe igciwane lengculazi zande kakhulu. Abantu bayamehlulela ngaphambi kokuthi bazwisise ayekusho ngalesi sifo. Okungukuthi bukhona ubuqiniso emibonweni yakhe. UDe Waal (2006: 98) uphawula ngalokho akusho kanje:

One memorable analogy the President has used in illustrating how one can avoid HIV infection is that of a person who keeps on poking fingers into every hole in anthills and ultimately gets beaten by snake.

Ngokomcwaningi kuliqiniso lokhu okushiwo owayenguMongameli. Bakhona abantu abathola igciwane lengculazi ngesizathu sokuba imiphiphambi bengadlulwa umuntu wesifazane, kube khona abalithola ngoba bebhekene nobunzima obuthile njengokudlwengulwa, nomntwana olithola kunina ngenkathi ezalwa.

Kulezi zinhlobo ezintathu zabantu abasuleleka ngegciwane lengculazi owayenguMongameli wayekhuluma ngalaba abazilandela bona isifo ngokuthandana nabantu besifazane abaningi, bajike bangazivikeli. Yingakho ekhuluma ngokufaka iminwe yakho emigodini yemihlwa, la okwaziwa kahle kamhlophe ukuthi kungaba khona izinyoka, bese uyabalisa uma usulunywe inyoka.

Kulolu olunye uhlobo inyoka yiyona esuke kade ikuzingela bese ikuvukela endleleni ikulimaze. Ngemigodi yomuhlwa eyingozi kubukeka sengathi wayechaza nohlobo lwabantu olala nabo. Isibonelo nje, uma uthenga ucansi kwabesifazane abadayisayo uma ungowesilisa ongalisebenzisi ijazi ulindele ukuthi ungangenwa isifo?

Uma unabesifazane/ abesilisa abaningi othandana nabo, uma nilala ningalisebenzisi ijazi lomkhwenyana ulindele ukuthi ungasitholi lesi sifo? Uma uyindoda/ inkosikazi enobudlelwano bezocansi nabanye abantu ngaphandle komshado ulindele ukuthi ungabi nalo leli gciwane?

Iphuzu elalibekwa owayenguMongameli lingenye yezindlela okungagwenywa ngayo ukwanda kwegciwane lengculazi ngoba abantu wayechaza ukuthi abaqaphele ukuthi bahamba kuphi, benzani nobani. Ukufakazela lokhu akushoyo enovelini ecwaningiwe ngabe uSithole akalitholanga igciwane lengculazi ukuba waqhubeka waba indoda eqotho kuMaNzimande. NoMaNzimande ngabe akafanga ebulawa igciwane lengculazi ngoba wayengeke abe nalo inxila leli lamagomazi nezinqamu zikagwayi ukube umyeni wakhe wayengaphephukanga noDumazile wamshiya yedwa. Umlayezo wale nkulumo kwabe kungukuziphatha kahle nokugwema ubudlelwano obungenasidingo.

Umcwaningi ubona lobu budlelwano obungaphandle komshado bungenaso kwasampela isidingo iningi labo. Isizathu sokusho kanje ukuthi uma indoda kade iphinga, uma izinswazi zempilo seziyithwansula laphaya kwahliziyongise, ayitshelwa muntu ukuthi ayiphindele emzini wayo. Lokho kuchaza ukuthi ukuntaza ezinkalweni noDumazile kwasekuqaleni kwakungenasidingo.

Kwasebancane ngeminyaka, abantu abasha bangazithiba kwezocansi abazali babuyele esikweni lokuhlolwa kwamantombazane. Lokhu omunye umuntu angasho ukuthi akuseyiso isixazululo ngoba amantombazane ahlolwayo aselalana namasoka awo ngemuva. Ngaleyo ndlela uthole ukuthi umntwana uyintombi nto kodwa unegciwane lengculazi alithole ngokulalwa ngemuva.

Nalezi zintombi ezisomayo, uketshezi oluchithwa owesilisa uma luke lwafinyelela esithweni sangasese sowesifazane noma kanjani igciwane lengculazi nezifo zocansi

ziyangena. Ngakho isixazululo kuzo zonke lezi zimo ukugwema ucansi olungavikelekile, noma ukulinda.

5.10 Isiphetho

Kulesi sahluko bekubhekwa iqhaza lesizinda okuyindawo, inkathi nesimo senhlalo ukuthi kube namthelela muni ekwethuleni indikimba yengculazi kule noveli kaWanda. Kubaluliwe okugqamisa inkathi yamanje, izindawo izigameko ezenzeka kuzo. Kubalulwe nokuthi zindawo zasemadolobheni ezinentuthuko nempucuzeko noma izindawo zasemaphandleni, kwabalulwa nesimo senhlalo esivezwa ukwenza kwabalingiswa. Esahlukweni sokucina esilandelayo ucwaningo luyasongwa.

ISAHLUKO 6

UKUSONGA UCWANINGO

6.1 Isingeniso

Mkhulu umonakalo odalwe igciwane lengculazi, emindenini, emiphakathini nasemhlabeni jikelele. Izinkinga zaleli gciwane zithi azifane, emazweni asethuthukile nakulawo asathuthuka. Ukwelapha izimo eziningi ezidalwe yileli gciwane akulula nakubona ohulumeni bamazwe. Bathi besalwa nale nkinga kube kudaleka enye.

6.2 Iqoqa lezahluko

Umcwaningi esahlukweni sokuqala wethule ucwaningo kanye nezinhliso zalo. Ubuye waveza nokuthi ucwaninga ngani okungukwethula nesihloko sakhe. Kusona lesi sahluko kushiwo nokuthi ucwaningo olwenziwe lwehluke ngani kweminye imibhalo esiyake yabhalwa. Lapha kuvelile ukuthi aluluningi ucwaningo lwesiZulu oseluke lwabhalwa ngendikimba yengculazi. Lokho kuholele ekutheni umcwaningi asebenzise imibhalo engamanoveli, izindaba ezimfushane kanye nemidlalo ekhuluma ngengculazi. Kuso lesi sahluko kubhekiwe nokuthi izahluko zizokuma kanjani, nalokho okungumongo wazo. Sibe sesigoqwa isahluko sokuqala.

Esahlukweni sesibili umcwaningi ubheke injulalwazi esetshenziswe ocwaningweni. Njengoba umbhalo wenoveli ubuka indlela umphakathi ophila ngayo, injulalwazi yokuziphatha komuntu emphakathini nezinqumo azithathayo iPostmodernism kuxoxwe kabanzi ngayo. Kuxoxiwe nangezizathu ezenze umcwaningi wakhetha le njulalwazi ukuba ibe isisekelo nensika yalolu cwano. Ngasekuqaleni kwesahluko umcwaningi wethule ukuthi iPostmodernism iyini. Kubuye kwabhekwa nokuthi injulalwazi iPostmodernism ithini ngezenzo zabalingiswa abasemqoka bale noveli ecwaningiwe. Ngasemaphethelweni esahluko kuchazwe amagama asetshenziswe ocwaningweni, maqede saphethwa isahluko.

Umcwaningi esahlukweni sesithathu wethule izenzo zabalingiswa besilisa abatheleleka bagcine bebulawe isifo sengculazi enovelini kaWanda. Lapha kuvele izenzo zabo ezibamatanisa nohlobo oluthile lwabantu. Lapha umcwaningi ubheke indima edlalwe ukudalwa kwabo, izimo abahlangabezane nazo empilweni, eziholela

ezenzweni zabo ezithile. Lokho kwenza kwabo kuveziwe ukuthi kube namthelela muni ekwesulelekeni ngesifo sengculazi. Umlingiswa ngamunye uyachazwa kucashunwe nasenovelini akwenzayo okufakazela ubunjalo bakhe obushiwo umcwaningi. Ucwanningi ukubukile nokudalwa kwabantu besilisa kanye nokuthi imvelo ibavuna kanjani uma sekuza kwezothando nocansi. Ngasemaphethelweni esahluko umcwaningi ubeke nezifundo ezethulwa uWanda ngomlingiswa ngamunye wesilisa othola igciwane lengculazi kule noveli. Ngasekugcineni kube sekuphethwa isahluko.

Esahlukweni sesine kugxilwe ekuziphatheni kwabesifazane abasuleleka ngegciwane bafe bebulawa yilona enovelini kaWanda ecwanningiwe. Kulesi sahluko esinabalingiswa ababili nje kuphela uDumazile noMaNzimande kubhekwe izezo zabo nezenzo zalabo abaseduze kwabo eziholele ekutheni bathole igciwane lengculazi. UMaNzimande njengoba eganile nje, umcwaningi uchaze nezimo abhekane nazo eziholele ekutheni athole igciwane lengculazi. Kanjalo nakuDumazile ucwanningo uhlaziye ukuziphatha kwakhe engakagani noma eseganile, kubhekwa izinto azenzile eziholele ekutheni athole lesi sifo. Umcwaningi ubuye wahlaziya nobunjalo babo ede ecaphuna abakushoyo nabakwenzayo enovelini kaWanda ecwanningiwe. Ngasemaphethelweni siphothuliwe isahluko.

Isahluko sesihlanu sethule isizinda, okuyindawo inkathi nesimo senhlalo ukuthi sona sibe namthelela muni kubalingiswa bonke abesilisa nabesifazane abafa bebulawa ingculazi enovelini kaWanda. Kuyavela okuyizinto eziveza inkathi yamanje, ukuguquka kwesimo senhlalo ngenkathi izigameko zenoveli zanda ziholela kuvuthondaba. Inoveli ukuthi yethula indawo yasedolobheni noma indawo yasemaphandleni kubaluliwe nakho. Umthelela wokuhlala kuleyo ndawo abalingiswa abazinze kuyo, uhlaziyiwe kuso lesi sahluko. Abalingiswa bahlaziyiwe nabo ukuthi ngabe baziphathisa okwezindawo abaqhamuka kuzona yini. Ukuziphatha kwabalingiswa kuhlaziyiwe nacho ukuthi kuveza isikhathi samanje yini noma isikhathi sakudala. Ezinye izezo zabalingiswa nezigameko eziveza isikhathi esiphakathi nendawo nazo ziveziwe. Sibe sesigoqwa-ke isahluko sesihlanu.

Isahluko sesithupha singukufingqa ucwanningo lonke ngokubheka izahluko ngokulandelana kwazo kamuva kwavezwa iziphakamiso nezincomo kanye nezinye

izihloko ezingacwaningwa ngokuzayo. Ucwangingo lonke lugoqiwe kwazise bese lusemaphethelweni.

6.3 Izincomo neziphakamiso

Umonakalo omkhulu awenzeki kogulayo abulawe isifo sengculazi, kepha izilonda ezibhibhayo zikulabo abangamalunga alowo mndeni osuke ushiywe ilunga lawo. Kuphawuliwe ocwaningweni ngenhla ngezintandane ezishiywa abazali, nazo izingane ezifa zisencane zishiye abazali bazo.

Imibono okungedluliswa ngayo ulwazi lokugwema nokuzivikela esifweni sengculazi kungaba:

- Umculo we HIP-HOP. Kulo mculo othandwa kakhulu abantu abasha, kungakhulunywa indaba yalesi sifo kulawa magama abasuke bewahaya. Amagama akulo mculo iningi labantu abasha liwakhumbula liwacule njengoba enjalo. Uma kuculwa ngengculazi lokhu kungaba isinkwa semihla ngemihla abasihuba zonke izinsuku, bese bexwayiseka.
- Kubhalwe izingqwembe zichonywe ezigxotsheni emigwaqweni. Ukuthola lesi sifo akusikhona ukuthi abantu abanalwazi ngaso, ukuthi bayakhohlwa ukuthi siyingozi kangakanani. Ngakho uma yonke indawo kunezexwayiso ngaso, lokho kungabakhumbuza.
- Kusetshenziswe izinkundla zokuxhumana lezi abantu abasha abazikhonze ngendlela eyisimanga. Kuzona kungasatshalaliswa ulwazi ngokugwema lesi sifo.

Ukuxwayiswa ngokulala nabantu abaningi kube ingxenye yokusabalalisa ulwazi ngalesi sifo, isibonelo: LOWO OKE WALALA NAYE, YENA WALALA NOMUNYE, LOKHO KUSHO UKUTHI NAWA USULALILE NALOWO ALALE NAYE. Lo mlayezo wethula uchungechunge lokuthelelana ngesifo sengculazi. Okuchaza ukuthi uma ulala ngaphandle kokusebenzisa ijazi nomuntu oselale nabantu abayishumi nesihlanu engasebenzisi ijazi kuyafana nokuthi nawe usulalile nalabo bantu ngoba uphuma kubo njengoba esekuwe nje.

Abantwana bamantombazane kanjalo nabafana badinga ukufundiswa kabanzi ngezindaba zokuzimbandakanya kwezocansi besebancane. Kufanele balazi iqiniso lokuthi ucansi lwakhelwa abantu abaganene, hhayi izingane. Nokubuyekezwa kwekharikhulamu efaka isifundo sempilo lesi esigcinca abantwana ngolwazi lwezocansi, sidinga ukucutshungulwa kabusha.

Alubasizi abantwana lolu lwazi kepha luyizibuko abawela ngalo sebewelela ekubeni abantu abadala kodwa beseyizingane. Kuyiqiniso elingephikwe ukuthi izingane zingakafundi ngocansi ebengamaningi kangaka amantombazane asafunda isikole akhulelwayo. Siyazi sonke ukuthi intombazane ayikhulelwa engekho umfana ozoyikhulelisa. Ngakho-ke yibona abafana abadinga ukufundiswa kabanzi ngobungozi bokuzimbandakanya ezindabeni zocansi isikhathi singakafaneleki.

Ezikhathini zakudala kuningi ababekwenza ukugwema ukukhulelwa nokuthola izifo zocansi. Kwabe kukhona ukusoma. Ngale ndlela nobuntombi bentombazane babungalimali. Yizo zonke izinto esezayekwa lezi esikhundleni sazo okuqhibuke:

- Izifo
- Izingane ezingenabo oyise
- Ukungaqhubeki nemfundo kwamantombazanyana akhulelwa esafunda
- Ukwanda koyise bezingane abangazinakekeli
- Ukuncipha kwamantombazane azigcinayo nokunye okungekuhle.

Abazali bayehluleka ukukhulisa izingane ngomthetho. Banqundwe amandla amalungelo agixabezwe izingane. Abasakwazi nokuzithusa ngoswazi, sekuwumhlambi kazalusile nje. Uhulumeni uyadinga ukuxegisa kancane amatomu okucindezela abazali ngamalungelo ezingane ukuthi bakwazi nokuzithusa ngoswazi. Kuyamangaza ngoba naye uhulumeni usujiyelwe icebo njengoba abantwana ubavuna, bakhulelwe bathole imali yeqolo, basuleleke ngegciwane lengculazi ubagixabeze imali yokugula.

Amahlongandlebe agcwele izwe lonke nakulo iphalamende akhona, nawo uhulumeni awusazi wenze njani. Impi yengculazi inganqobeka kuphela nje uma abazali bengabuyiselwa isithunzi sabo babe abazali, amasiko agcinwe njengesiko lokuhlola izintombi ukuze abasha bezozigcina bangafi besebancane bebulawa yilolu bhubhane.

Kulolu cwaningo sifunde okuningi njengemiphakathi yaseNingizimu Afrika efana nokwesekana ngezikhathi zobunzima besifo sengculazi emalungeni emindeni yethu. Sifunde nokungabacwasi sibanike ithuba lokuthulula lokho okusemiqondweni nasezinhliziyweni zabo labo abaguliswa yilesi sifo. Lolu cwaningo lubuye lwaveza nokubaluleka kokuba nothando lowabantu uma ungumongameli, inhliziyano enozwelo kanye nokukhathalela izimpilo zabanye abantu. Uma abantu bekhathalelene angeke kwaba khona abathelela abanye ngegcwane lengculazi ngamabomu ngoba bengafuni ukufa bodwa. Okunye okuvelile ukuthi ingakabibikho imishanguzo abaguliswa yilesi sifo babephela amandla nethemba ngalo usuku abathola ngalo ukuthi banegciwane.

Kulolu cwaningo kuyavela nokuthi abesifazane abaganile nasesilisa asebeganiwe bangaba seshweni lokusithola lesi sifo sengculazi ngoba bethelwa yilabo abaganene nabo. Akusho ukutyhi abagula babulawe yilesi sifo sengculazi yilabo abaziphatha budedengu kuphela.

Ukucophelela okufana nokuhlola igazi uma uthola umasihlekisane omusha, maqede kusetshenziswe ijazi kuze kube niyakuqiniseka ukwethembana kwenu, kungezinye zezifundo ezethulwa yilolu cwaningo. Okunye okuvelayo ukuthi izibopho nezifundo zomshado zingacina sezichaza ukuzibophezela ekufeni ngalesi sifo, ubulawa yilowo omganile noma okuganile esithathe ngaphandle komshazo.

Yiningi imvusamqondo kulolu cwaningo ngabesifazane, ngabesilisa, ngabancane, ngabadala, ngabafundile, ngabangafundile ngezinkinga ezilethwa yilesi sifo emphakathini. Yilowo nalowo mlingiswa wethula isifundo esithile ngalesi sifo kulowo ofunde le noveli kaWanda.

Emiphakathini kungasiza nokuthi kube khona izifundo ezenziwa amalunga omphakathi asekhulile (labo asebezimbandakanya ezindabeni zothando nocansi). Uhulumeni lokhu angakwenza ngokuthi abezempilo bahole lezo zifundo bephethe izithombe ezikhombisa abantu asebegulela ukufa. Lokhu kungabethusa abantu, kubenze baphokophele ukwenza izinto ezizovikela imindeni yabo.

Kulezo zifundo umphakathi ungethulelwa nezinkinga zemindeni ngenxa yalesi sifo sengculazi ukuze abantu bazivikele ukugwema lezo zimo. Isixazululo kulesi simo esilethwa yisifo sengculazi sikumuntu ngamunye. Ngalokho ngichaza ukuthi

isinqumo umuntu asithathayo ngempilo yakhe angazibophezela kuso ngoba esithathe yena qobo lwakhe engaphoqiwe.

6.4 Ucwaningo olungenziwa ngokuzayo

Ziningi izihloko ezithinta igciwane lesandulela ngculazi nengculazi ezisafuna ukuhlaziywa abacwaningi ukuze umphakathi uzohlumula ukuthi ungenzenjani kulesi sifo esingumashayabhuqe. Umcwaningi wenze izibonelo ezimbalwa zalezo zihloko lapha ngezansi:

- Iqhaza elibanjwe ukuhlala emadolobheni ekwandeni kwesibalo sabantu abangenwa bagule bafe bebulawa isifo sengculazi.
- Ukuxhumana phakathi kokwelashwa kwesintu nokwesilungu ekunqandeni ukubhebhetheka kwegciwane lengculazi.
- Abantu abasha, abazali, umphakathi, isizwe singenzani ukuze sizivikele egciwaneni lengculazi.
- Ukuphinga, ukungethembeki nobuhlwempu kuyizizathu zokuthola igciwane lengculazi

Ngaphandle kwalezi zihloko nje, ziningi ezinye izifundo okungabhalwa ngazo njengezindlela zokugwema igciwane lengculazi, ngendlela yokuziphatha uma umuntu esesulelekile. Nemithelela yokusatshalaliswa kolwazi ngalesi sifo kungabhalwa ngayo emikhakheni yezempilo neyemfundo ukuze abantu bazinikele ekwelulekweni nasekuhloleni igazi behlolela lesi sifo. Ngaleyo ndlela kungancipha nokwesaba ukuyohlola kubantu abaningi.

Lolu cwaningo oluthathwe enovelini ekhuluma ngombulalazwe lungena kweminingi imikhakha yempilo okubalwa kuyo eZempilo, eZemfundo, eZenhlalakahle nokuThuthukiswa Kwezimpilo Zabantu neZomnotho. Imali eningi kahulumeni isetshenziselwa ukusiza labo asebesulelekile ngaleli gciwane ngokubaholela nyanga zonke, ngokubathengela imishanguzo, ngokondla izintandane, nokunye.

6.5 Ukugoqwa kocwaningo lonke

Kuningi osekwenziwe, kwashiwo emaphephandabeni, emisakazweni, ezincwadini nakumabonakude ngokugwema igciwane lengculazi, kepha kubonakala sengathi

kungena ngapha kuyophuma ngale. Kudela owaziyo ukuthi liyotholakala nini ikhambi lokwelapha lesi sifo, ngoba ukwelapha imiqondo yabantu ukuze bangasuleleki sengathi ukuthela amanzi emhlane wedada. Abantu belapheka ngaleso sikhathi besabona ogulayo edliwa yilesi sifo, abanye baze bathathe nezinqumo. Akuhlali isikhathi lokhu emqondweni, ngokuhamba kwesikhathi bakhohlwe ukuthi kukhona lesi sifo, benze izinto budedengu.

Ikhambi lokunqoba lesi sifo yikhona ukutholakala kwekhambi lokuselapha. Mhlawumbe kuyogcina kulungile, litholakale, nakuba abantu beNkosi bayobe sebephelele. Indlela leli gciwane elitholakala ngayo, yindlela ebucayi kakhulu ngoba ithinta imizwa. Akulula ukulawula imizwa, lokho okuholela ekutheni iningi labantu lizisole emva kwendaba.

Namasiko nawo anegalelo ekwandeni kwabatheleleka ngesifo sengculazi. Phela ngesiZulu uma ungowesilisa unezintombi eziningi ubizwa ngesoka. Eseganwa futhi kuvumelekile ukuthi athathe abesifazane abangaphezu koyedwa (isithembu). Le nsila yesiko iyabalimaza abesilisa ngoba osenayo usuke esezimbela ingcwaba kulesi sikhathi sanamuhla. Okubuhlungu ukuthi usuke engazimbeli yena yedwa, kepha nomndeni wakhe wonke. Uma ethola abantwana esegula, naming amathuba okuthi nalabo bantwana babe naso lesi sifo. Kanjalo nonkosikazi akasasindile.

Umfo kaWanda uyibekile induku ebandla, wasiqaphelisa isizwe ngokwethula abalingiswa abenzisa okwawo uqobo umphakathi esiphila kuwo kulesi sikhathi sanamuhla.

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Inthanethi

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14 October 2014

Mrs TE
Tshabalala
(212558275)
School of
Arts
Pietermaritzburg
Campus

Protocol reference number: H5S/1239/014M
Project title: Ukuvezwa kwendikimba yengculazi enovelini ka M.E.

Wanda othi, "Kunjalo-ke" Dear Mrs Tshabalala,

Full Approval -No

Risk/ Exempt Application In response to your application received on 30 September 2014, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted FULL APPROVAL.

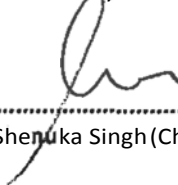
Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter ReCertification must be applied for on an annual basis.

Itake this opportunity of wishing you everything of the best with your study.

Yours faithfully



.....

Dr Shenuka Singh (Chair)

Cc Supervisor: Professor AM Maphumulo Cc Academic Leader Research:
Professor B de Meyer Cc School Administrator: Ms Debbie Bowen

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