

Uluntu lwezeNkolo oluNgabek'ibala

***Isikhokelo seNkokheli yezeNkolo
Sokuphelisa ibala leNtsholongwane esiSandulela-
Ngculaza neNgculaza***

kuJuni wonyaka wama-2013



Uluntu lwezenkolo olungabek'ibala ...

1. Luthetha elubala! nge-SANDULELA-NGCULAZA neNgculaza, kwakunye nemiba enxulumeneyo efana nokuziphatha kwezesondo nokungalingani ngokwezini!
2. Luthi gqolo lumana luvakalisa imiyalezo yovelwano, lungagwebi ngakuluntu oluphila ne-SANDULELA-NGCULAZA
3. Luchaza i-SANDULELA-NGCULAZA neNgculaza njengeemeko zempilo, hayi njengesohlwayo sokuziphatha okungendawo
4. Lubonelela ngeenyani ezingundoqo ezinge-SANDULELA-NGCULAZA neNgculaza, kuquka neendlela zokudlulisela, unyango nothintela
5. Lukhuthaza onke amalungu ukuba azibandakanye ngokupheleleyo kubomi loluntu lwezenkolo, nokuba sithini isimo se-SANDULELA-NGCULAZA
6. Luqwalasela ekuboneleleni ngokhathalelo nangenkxaso kubantu abaphila ne-SANDULELA-NGCULAZA, kunokuqwalasela kwindlela abosuleleka ngayo
7. Lukhuthaza indlela yokuphila entle ngokufundisana nangamaqela enkxaso kubantu abaphila ne-SANDULELA-NGCULAZA
8. Ngokukhuthaleyo lukhuthaza ukuvavanywa kwaamalungu onke kwaye luququzelela ufikelelo kucetyeso nakuvavanyo ngokuzithandela
9. Lungqina uxanduva loyedwa lwamalungu onke azi ngesimo sabo ze ayeke ukuziphatha ngendlela ebabeka emngciphekweni wokudluliselwa yi-SANDULELA-NGCULAZA
10. Lusebenza ngokubonakalayo neminye imibutho ukuze kuhoywe imiba ye-SANDULELA-NGCULAZA neyeNgculaza kuluntu ngokubanzi

Ingaba leNcwadana yenzelwe Wena?

Zibuze imibuzo emibini:

- Ingaba i-SANDULELA-NGCULAZA neNgculaza yimiba ebalulekileyo kuluntu lwakho lwezenkolo?
- Ingaba abantu abaphila ne-SANDULELA-NGCULAZA bathatha uluntu lwakho lwezenkolo njengendawo yethemba neyenkxaso?

Ukuba impendulo yakho ngu “Ewe” kumbuzo wokuqala ze yangu “Hayi” kowesibini, oko kuthetha ukuba ibala le-SANDULELA-NGCULAZA neNgculaza liyingxaki kuluntu lwakho lwezenkolo. Le ncwadana ibonelela ngesikhokelo esenziwayo malunga nendlela yokoyisa ibala nendlela yokwenza inguqu kuluntu lwakho lwezenkolo lube yindawo yethemba neyenkxaso kubantu abaphila nesisifo.

Ukuba impendulo yakho ngu “Ewe” no “Ewe” ungacinga ngokuthatha oku kuzihlola kwale ncwadana ukuze uqinisekise impendulo yakho, ze uqhubeke noko ukwenzayo.

Ukuba impendulo yakho ngu “Hayi” kumbuzo wokuqala, zibuze ukuba i-SANDULELA-NGCULAZA neNgculaza yimiba ebalulekileyo na kuluntu olubanzi oluyinxalenye yalo uluntu lwakho lwezenkolo. Ukuba i-SANDULELA-NGCULAZA neNgculaza yimiba ebalulekileyo kuluntu ngokubanzi, nayo mhlawumbi yimiba ebalulekileyo kwalapha eluntwini. Ukuba i-SANDULELA-NGCULAZA neNgculaza azibalulekanga kuluntu ngokubanzi, xa kunjalo yiba nombulelo. Phambi kokuba uzityeshele, khawucinge ngokuba kungathi kanti zisuka zifihlwe nje kwaye zingaxoxwa elubala. Ukuba kunjalo, le ncwadwana ingakunceda uthintele i-SANDULELA-NGCULAZA neNgculaza ingabi zingxaki ezinkulu.

Wanga ungafumana isikhokelo esihle kakhulu namandla njengoko usilwa ukuphelisa ibala le-SANDULELA-NGCULAZA neNgculaza.

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Ibala le-SANDULELA-NGCULAZA neNgculaza

Kukho ibala elayanyaniswa ne-SANDULELA-NGCULAZA neNgculaza. Kuba i-SANDULELA-NGCULAZA kuqala sidluliswa ngokwabelana ngesondo, abantu abaphila ne-SANDULELA-NGCULAZA amaxesha amaninzi bajongana nezimvo zokungafunwa nezigwebayo. Abantu bayasweleka ngenxa yefuthe leli bala. Uloyiko lokungafunwa lubangela abantu bakuphephe ukuvavanyelwa isifo kwaye balibazise unyango ebelunokwenza ukuba baphile ubomi obuneziqhamo. Ibala landile kangokuba lenza ubhubhane ubembi kakhulu – isifo sanda ngokukhawuleza ngenxa yebala.

Ibala lingapheliswa ukuba uluntu lwezenkolo lwehlabathi luthatha inyathelo ukulilwa. Ngokwembali, uluntu lwezenkolo oluninzi lubonise izimvo ezigwebayo ngamandla ngakubantu abaphila ne-SANDULELA-NGCULAZA. Kolunye uluntu, indawo yokugweba ithathwe kukuthi cwaka, kodwa oko kusomeleza ibala. Ngethamsanqa, xa uluntu lwezenkolo luthatha amanyathelo abonakalayo okulwa ibala, lungalulwa ngempumelelo, lube zindawo zethemba nenkxaso kubantu abaphila ne-SANDULELA-NGCULAZA.

Ukuphelisa ibala ngempumelelo kufuna ubunkokheli bendawo obuqinileyo. Iinkokeli zoluntu lwezenkolo zendawo zibekwe kwindawo ekhethekileyo yokuphelisa ibala phakathi kwamalungu azo nakuluntu ngokubanzi. Le ncwadana ibhalelwe ukunceda iinkokeli zoluntu lwezenkolo zendawo ziphumelele kwiinzame zazo zokuphelisa ibala le-SANDULELA-NGCULAZA neNgculaza.

Le ncwadana inezahlulo ezintathu:

- Iimpawu zoluntu lwezenkolo olungabek'ibala
- Iindlela zokwenza ezilungileyo zokuphelisa ibala
- Isikhokelo-nkqubo senguqu emana ukwanda

Ezokuqala ezimbini zibonelela ngesiseko, ngelixesha esesithathu sichaza amanyathelo amawathathwe ukuze kubekho inguqu ephumelelayo kuluntu lwezenkolo olungabek'ibala.

Iimpawu zoLuntu lwezeNkolo oluNgabek'ibala

Uluntu lwezenkolo oluphelise ngempumelelo ibala le-SANDULELA-NGCULAZA neNgculaza lubonisa iimpawu ezilishumi, ezidweliswe ngaphakathi kweqweqwe lale ncwadana, nezicaciswa ngakumbi apha encwadini phakathi . Inkqubo yokuba luluntu lwezenkolo olungabek'ibala ibandakanya ukuguqula ezi mpawu ezibuthathaka zibe zezinamandla.

Nangona kukho intsebenziswano enzima phakathi kweempawu, jikelele zingabonwa ngokulandelelana kwazo, enye yakhele kwezingaphambili:

- Uphawu lokuqala lumalunga nokuyeka ukuthi cwaka: ukuba imiba enzima engqonge i-SANDULELA-NGCULAZA neNgculaza ayinak'uxoxwa elubala, akuz'ukwazeka ukuthetha ngebala.
- Uphawu lwesibini mhlawumbi lelona lubaluleke kakhulu: izithethe zethu zeenkolo ziyasinyanzela ukuba siphathe bonke abantu gothando, ngovelwano, singabagwebi.
- Uphawu lwesithathu, olwesine nolwesihlanu athetha ngolwazi oluyinyani: I-SANDULELA-NGCULAZA sisifo; iinzululwazi ziyayiqonda indlela egqithiswa ngayo nendlela yokuthintela ugqithiso; oogqirha bayayazi indlela eyanda ngayo nokuba inyangwa njani na; akukho mfuneko yokoyika ukudibana nje nabantu abaphila ne-SANDULELA-NGCULAZA.
- Uphawu lwesithandathu nolwesixhenxe luthetha ngenkxaso: ngezinto ezinokwenziwa luluntu lwezenkolo ukubonelela ngoncedo olubonakalayo kubantu abaphila ne-SANDULELA-NGCULAZA.
- Uphawu lwesibhozo, olwesithoba, nolweshumi luthetha ngokulwa ubhubhane ngokubanzi: ukubaluleka kokuvavanya onke amalungu; imfuneko yokuphepha indlela yokuziphatha engakhuselekanga; imfuneko yokufikelela kuluntu ngokubanzi.

1. Uluntu lwezenkolo olungabek'ibala luthetha phandle nge-SANDULELA-NGCULAZA neNgculaza, kwakunye nemiba enxulumeneyo efana nokuziphatha kwezesondo nokungalingani ngokwezini.

Kubalulekile ukuba kuxoxwe ngemiba engqonge i-SANDULELA-NGCULAZA neNgculaza elubala. Kunganzima ukuba kuthethwe ngezi zihloko, kuba kungakho imiqobo yezithethe neyenzengqondo ebangela ukuba zingaxoxwa elubala. Kodwa ngaphandle kwengxoxo elubala, akusayi kwenzeka ukuba uluntu lwezenkolo luthethe ngempumelelo ngebala le-SANDULELA-NGCULAZA neNgculaza. Ngeendlela ezininzi, inyathelo lokuqala lelona linzima, lifuna ubukhalipha nokuvelana kwicala leenkokeli zoluntu lwezenkolo.

Uluntu lwezenkolo olwahlukahlukeneyo lungabonelela ngamathuba ahluukahlukeneyo okuxoxa elubala ngemiba enxulumene ne-SANDULELA-NGCULAZA neNgculaza. Kolunye uluntu lwezenkolo, iinkonzo zokunqula zingazezona zingcono. Kolunye, kungakho iiseshoni zokufundisa. Inqaku elibalulekileyo lelokuba izihloko ezinjalo zixoxwa elubala nangokubanzi phakathi kwamalungu oluntu lwezenkolo.

Umbuzo oBalulekileyo

- Zixoxwa kangaphi elubala izihloko ezinge-SANDULELA-NGCULAZA, ngeNgculaza, ezingempawu neemvakalelo zesini, ezingesini, nezifanayo ngexesha leenkonzo zokunqula nezinye iindibano zamalungu oluntu lwezenkolo?

2. Uluntu lwezenkolo olungabek'ibala luthi gqolo lumana luvakalisa imiyalezo yovelwano, lungagwebi ngakuluntu oluphila ne-SANDULELA-NGCULAZA.

Uthando novelwano lwabo bonke abantu lubalulekile ekoyiseni ibala le-SANDULELA-NGCULAZA neleNgculaza . Uthando novelwano zinkolo ezisisiseko kwizithethe ezininzi zenkolo; noko kunjalo ezi nkolo zinganzima kakhulu ukuba ziboniswe ingakumbi xa kujongenwe nayo yonke imiba yokuhlala, yezithethe neyemfundiso engoThixo ebandakanyeka kubhubhane weNgculaza .

Ukuze kuphele ibala, imiyalezo yovelwano kubantu abaphila ne-SANDULELA-NGCULAZA ibaluleke ngaphezu kwemiyalezo engoxanduva lomntu okufuneka ephephe ukosuleleka. Imiyalezo yoxanduva lomntu ibalulekile (jonga uPhawu #9), kodwa ingakhokelisa abo bosulelwe si-SANDULELA-NGCULAZA bazive benetyala okanye beneentloni, ngoko bazive bengamkelekanga kuluntu lwezenkolo. Imiyalezo yovelwano nothando kumele igxininiswe ukuze kuphetshwe ukudala iimvakalelo zobutyala okanye zeentloni.

Kuluntu oluninzi lwezenkolo, obu bubuthathaka obukhulu phakathi kwezi mpawu zilishumi zoluntu lwezenkolo olungabek'ibala. Ukuguqula obu buthathaka bube kukomelela kufuna ingqwalasela ethe gqolo nephindaphindayo, ngokuthetha nangezenzo, ukuze uluntu lwezenkolo lube yindawo yethemba nenkxaso kubantu abaphila ne-SANDULELA-NGCULAZA.

Umbuzo oBalulekileyo

- Ingaba kuqheleke ngakumbi na kwimiyalezo yokunqula ukuba igxininise kuvelwano nothando lwabo bosulelwe si-SANDULELA-NGCULAZA, kunoxanduva loyedwa lokuphepha usuleleko?

3. Uluntu lwezenkolo olungabek'ibala luchaza i-SANDULELA-NGCULAZA neNgculaza njengeemeko zempilo, hayi njengesohlwayo sokuziphatha okungendawo.

Lo ngumba obalulekileyo ekufuneka ulungiswe. Kubalulekile ukuba amalungu oluntu lwezenkolo aqonde ukuba i-SANDULELA-NGCULAZA sisifo. Nangona usulelo lungasuka kwindlela yokuziphatha engamkelekanga, nengekho sikweni ayiyontsusa yosulelo. Usulelo lwenzeka xa intsholongwane ingena emzimbeni womntu. Oku kungenzeka ngeendlela ezininzi, okunye kwenzeka ngendlela yokuziphatha enokuthathwa njengaleyo ingendawo, kodwa okunye okungenanto yakwenza nendlela eyiyo nengamkelekanga yokuziphatha.

Kubalulekile ukuba kuqondwe umahluko phakathi kweendlela ezimbini zokuziphatha komntu:

- Indlela yokuziphatha “eyiyo”, leyo yindlela ehambelana nezithethe zonqulo nezamasiko
- Indlela yokuziphatha “ekhuselekileyo”, leyo yindlela engenamngcipheko wokudlulisela i-SANDULELA-NGCULAZA

Kuya kuhlala kukhona ukungavumelani malunga nokuba yeyiphi indlela yokuziphatha “eyiyo” okanye “engamkelekanga.” Kodwa indlela “ekhuselekileyo” yinyani, emiswe ngezenzululwazi namachiza. Ukuze koyiswe ibala, kubalulekile ukuba uqondwe lo mahluko kananjalo kuqwalaselwe kukhuseleko, singaqwalaseli indlela engekho sesikweni.

Umbuzo oBalulekileyo

- Mangaphi amalungu aqondayo ukuba, ngokumayela nokudlulisela i-SANDULELA-NGCULAZA, indlela yokuziphatha “eyiyo” akuyomfuneko ukuba ibe yindlela “ekhuselekileyo” ne “ngakhuselekanga” ukuba ibe “yindlela engendawo?”

4. Uluntu lwezenkolo olungabek'ibala lubonelela ngeenyano ezingundoqo ezinge-SANDULELA-NGCULAZA neNgculaza, kuquka neendlela zokudlulisela, unyango nothintelo.

Kubalulekile ukuba amalungu oluntu lwezenkolo azi ngeenyano ezingundoqo nge-SANDULELA-NGCULAZA neNgculaza, kuquka iindlela zokudlulisela, iindlela zokuthintela, nemigaqo yonyango. Olu lwazi lomeleza ukuqonda kokuba i-SANDULELA-NGCULAZA neNgculaza yimiba yezempilo. Ukwazi iinyano kananjalo kunceda ekugxotheni amarhe onzakalisayo nezimvo ezingeyonyani ezonzakalisayo, kananjalo kwenza amalungu aqonde ukuba kokuphi okusebenzayo ikokuphi okungasebenziyo ekuthinteleni ukudlulisela i-SANDULELA-NGCULAZA.

Ezinye izihloko zingangumngeni ukuba mazixoxwe, ezifana nokusetyenziswa kwekhondom (ntsilathi). Ingakhona ingcingane yokuba ukuxoxa ngekhondom (ntsilathi) kukhuthaza indlela ethathwa enjengaleyo ingeyiyo yokuziphatha Kodwa noko kunjalo, kubalulekile ukuba wonke umntu aqonde ukuba iikhondom (iikhondom (ikhondom (intsilathi))) ziyindlela ebalulekileyo yokuthintela ukudlulisela i-SANDULELA-NGCULAZA ngexesha lokwabelana ngesondo. Ulwazi lokusetyenziswa kwekhondom (ntsilathi) yimeko nje yokuphila nokufa.

Umbuzo oBalulekileyo

- Mangaphi amalungu aqonda kwaye nathetha ngokuchanekileyo nge-SANDULELA-NGCULAZA neNgculaza, kwaneendlela zokudlulisela lentsholongwane, unyango kunye nothintelo?

5. Uluntu lwezenkolo olungabek'ibala lukhuthaza onke amalungu ukuba azibandakanye ngokupheleleyo kubomi loluntu lwezenkolo, nokuba sithini isimo sawo se-SANDULELA-NGCULAZA.

Ulwazi olungundoqo malunga nokudlulisela i-SANDULELA-NGCULAZA lubonisa ukuba akukho mngcipheko wokudlulisela ngexesha lokudibana nje nabantu abaphila ne-SANDULELA-NGCULAZA. Ngako oko, akukho nto emayoyikwe xa abantu abaphila ne-SANDULELA-NGCULAZA bethatha inxaxheba kwimisebenzi yoluntu lwezenkolo. Xa amalungu ezazi ezi nyaniso, imiyalezo yokukhuthaza yokwamkeleka ikhokelela ekuzibandakanyeni ngokupheleleyo kwabantu abaphila ne-SANDULELA-NGCULAZA kuyo yonke imisebenzi yoluntu lwezenkolo. Oku kuphinda kukhokelele amalungu oluntu lwezenkolo ukuba abone icala lomntu lwesifo nokuqonda ukuba abantu abaphila ne-SANDULELA-NGCULAZA ngabantu kuqala ze kulandela ukuphila ne-SANDULELA-NGCULAZA.

Umbuzo oBalulekileyo

- Mangaphi amalungu aphila ne-SANDULELA-NGCULAZA athatha inxaxheba ngokukhululekileyo kwimisebenzi eqhelekileyo yoluntu lwezenkolo?

6. Uluntu lwezenkolo olungabek'ibala luqwalasela ekuboneleleni ngenkathalo nangenkxaso kubantu abaphila ne-SANDULELA-NGCULAZA, kunokuqwalasela kwindlela abosuleleka ngayo.

Xa umntu echaza isimo sakhe sokuphila ne-SANDULELA-NGCULAZA, eyona nto ibaluleke kakhulu abayifunayo kukwamkelwa okungenamiqathango. Kodwa ebantwini abaninzi, imvakalelo yabo abayibonisayo yokuqala ekwazini ukuba umntu uphila ne-SANDULELA-NGCULAZA kukumangaliseka ukuba ubani wosuleleke njani na. Ephenjelelwa luvelwano, amalungu oluntu lwezenkolo akufanelanga abuze ngonobangela wosuleleko. Endaweni yoko, kufanele bavakalise ukwamkeleka komntu lowo babuze indlela abanokunceda ngayo.

Amanye amalungu angangathethi nto kuba ekhathazekile ukuba engazi indlela abazokunceda ngayo. Kodwa amaxesha amaninzi, olona ncedo lululo kukwamkela nje umntu noncedo ngemiba eyenziwayo yokuphila ne-SANDULELA-NGCULAZA.

Umbuzo oBalulekileyo

- Mangaphi amalungu achaze isimo sawo sokuphila ne-SANDULELA-NGCULAZA, nokuba oko bakwenze bucala okanye esidlangalaleni?

7. Uluntu lwezenkolo olungabek'ibala lukhuthaza indlela yokuphila entle ngokufundisana nangamaqela enkxaso kubantu abaphila ne-SANDULELA-NGCULAZA.

“Indlela entle yokuphila” ibhekisa kwimiba ethile yokuziphatha wena siqu ebangela abantu abaphila ne-SANDULELA-NGCULAZA baphile ubomi obude nobuneziqhamo. Indlela entle yokuphila ibandakanya imingeni emininzi, equka imigaqo yezonyango nesondlo, kwakunye nolungiselelo lwenkxaso yokuya ezikliniki (kwimizi yezonyango) yokuhlolwa namachiza.

Indlela entle yokuphila ikwabandakanya ukuthatha amanyathelo okulumkela afanelekileyo ukuze kuthintelwe ukudlulisela isifo kwabanye abantu. Ukuthatha amanyathelo okulumkela kubandakanya ukuqonda iinyani zokudlulisela nothintelo, kwanokuzeyisa nenkuthazo evela kwabanye.

Ukuzinceda okanye amaqela enkxaso angasebenza kakhulu ekuncedeni abantu abaphila ne-SANDULELA-NGCULAZA bajongane nayo yonke le miba. Umzekelo, abantu abakumaqela enkxaso bangakhuthazana ukuba bathathe amachiza abo rhoqo kwaye singafunda indlela abanye abantu abathe bajongana ngayo neningeni efana nale yabo.

Umbuzo oBalulekileyo

- Ingaba akhona amaqela enkxaso abantu abaphila ne-SANDULELA-NGCULAZA asebenzayo naluncedo, akuluntu lwezenkolo okanye kuluntu ngokubanzi?

8. Uluntu lwezenkolo olungabek'ibala lukhuthaza ukuvavanywa kwamalungu onke kwaye luququzelela ufikelelo kucetyiso nakuvavanyo ngokuzithandela.

Wonke ubani kufanele azi ngesimo sakhe se-SANDULELA-NGCULAZA, ngokufanayo kufanele bazi ngeminye imiba yemeko yezempilo yabo. Kukho into yokucinga ukuba kuphela ngabo babandanyeka kwindlela yokuziphatha engakhuselekanga ekufuneka bevavanyiwe, kodwa enyanisweni, wonke umntu kufuneka evavanyiwe, kuquka nabo bacinga ukuba abakho semngciphekweni. Zimbini izizathu.

Esinye izizathu sesezonyango. Zininzi iindlela ezohlukeneyo zokosuleleka si-SANDULELA-NGCULAZA kananjalo abantu kusenokwenzeka ukuba abanyanisanga xa becinga ukuba abakho semngciphekweni.

Isizathu sesibini sinxulumene nebala. Ukuba wonke umntu uyavavanywa, ukuvavanywa ibayinto nje eqhelekileyo. Akho bantu baza kukhankqulwa ngegama kuba befune ukuvavanywa, kananjalo akusekho bala linxulumaniswa nokuvavanywa.

Ukuba amalungu abuzwa ukuba ngubani ovavanyelwe i-SANDULELA-NGCULAZA, aze wonke umntu uphakamise isandla sakhe, xa kunjalo uluntu lwezenkolo lusendleleni lokungabek'ibala.

Umbuzo oBalulekileyo

- Mangaphi amalungu avavanyelwe usuleleko lwe-SANDULELA-NGCULAZA nasaziyo isimo sabo?

9. Uluntu lwezenkolo olungabek'ibala luqinisekisa uxanduva lomntu ngamnye ukuba azi ngesimo sakhe kananjalo ayeke ukuziphatha ngendlela embeka emngciphekweni wokudluliselwa kwe-SANDULELA-NGCULAZA.

Apha kugxininiswa kuxanduva lomntu ngamnye . Kukho izinto ezimele ukwenziwa zinkokeli okanye luluntu lwezenkolo luphela, kodwa umntu ngamnye unoxanduva kanjalo. Olunye uxanduva kukwazi ngesimo sabo se-SANDULELA-NGCULAZA. Kanti olunye kukuyeka ukuziphatha ngendlela engakhuselekanga ebabeka kumngcipheko wokudluliselwa kwe-SANDULELA-NGCULAZA, nokuba lusuka kubo lusiya kwabanye okanye olusuka kwabanye lusiza kubo.

Ekuxoxeni ngoxanduva lokuyeka ukuziphatha ngendlela engakhuselekanga, kuluncedo ukukhumbula umahluko phakathi kweendlela “ezizizo” ne “zikhuselekileyo” zokuziphatha komntu, njengoko kuqwalaselwe kuPhawu #3. Kwimeko yokudlulisela i-SANDULELA-NGCULAZA, uxanduva loyedwa lokuziphatha luqwalasela ekuphepheni indlela yokuziphatha engakhuselekanga.

Ekuxoxeni ngoxanduva loyedwa, kukwabalulekile ukuqonda ukuba abanye abantu basenokungakwazi ukuzikhethela malunga nendlela engakhuselekanga yokuziphatha. Umzekelo, owasetyhini odlwengulwayo akanak'unyanzela umhlaseli wakhe ukuba asebenzise ikhondom (intsilathi).

Umbuzo oBalulekileyo

- Mangaphi amalungu asiqondayo isidingo sokuthatha uxanduva lomntu ngamnye lokhuseleko kudluliselo lwe -SANDULELA-NGCULAZA?

10. Uluntu lwezenkolo olungabek'ibala lusebenza ngokubonakalayo neminye imibutho ukuze kuhoywe imiba ye-SANDULELA-NGCULAZA neyeNgculaza kuluntu ngokubanzi.

Xa uluntu lwezenkolo luphuhlisa ulwazi, uvelwano nenkxaso yokuphelisa ibala phakathi kwamalungu alo, lungangumzekelo kolunye uluntu nomthetheleli onamandla wabantu abaphila ne-SANDULELA-NGCULAZA. Uluntu lwezenkolo olungabek'ibala olunamandla lunganceda ukuphelisa ibala le-SANDULELA-NGCULAZA neNgculaza kuluntu luphela.

Umbuzo oBalulekileyo

- Ingaba uluntu lwezenkolo lwaziwa njengendawo yethemba, eyenkxaso nebathethelelayo abantu abaphila ne-SANDULELA-NGCULAZA?

Iindlela eziLungileyo zokuPhelisa iBala

A. Shumayela kananjalo ufundise ngokweyisa ibala le-SANDULELA-NGCULAZA neleNgculaza.

Iinkonzo zokunqula, iiseshoni zokufundisa, nezinye iindibano zoluntu lwezenkolo ngamaqonga abalulekileyo okuveza nokugxininisa imiyalezo emalunga nebala. Impumelelo iza kuxhomekeka kwiintshumayelo eziphindwayo nokumana zisetyenziswa namanye amathuba okufundisa – ubuncinane kanye ngenyanga.

Isiqulatho somyalezo othile ungahluka, kodwa iindidi ezibanzi ezininzi zibalulekile:

Iinkcukacha/ulwazi – Ziqwalasela kwiinyaniso ezingundoqo nge-SANDULELA-NGCULAZA neNgculaza, ukuze onke amalungu abanelwazi olupheleleyo.

Ukwamkeleka – Kugxininisa ukubaluleka komntu ngamnye, kwamkelwe bonke abantu bathathe inxaxheba ebomini boluntu lwezenkolo, nokuba sithini na isimo sabo se-SANDULELA-NGCULAZA.

Uvelwano – Luqwalasele kwisibophelelo esisiso sokunyanga bonke abantu abanothando nentlonipho, nokuba sithini isimo se-SANDULELA-NGCULAZA.

Inkuthazo – Ibijoliswe ekuqaleni kubantu abakhathezekileyo si - SANDULELA-NGCULAZA neNgculaza, beqinisekiswa ukuba uluntu lwezenkolo yindawo yethemba nenkxaso.

Isikhokelo – Siqwalasele kwindima ebalulekileyo yoluntu lwezenkolo ekukhuthazeni amalungelo abantu abaphila ne-SANDULELA-NGCULAZA kuluntu ngokubanzi, kuquka amalungelo abantu abanokucinezelwa ngokwezithethe, abafana nabasetyhini nabantwana.

Uxanduva – Lugxininisa kwisidingo sokuba amalungu ajongane ne-SANDULELA-NGCULAZA ngokunokwawo: azi ngesimo sawo se-SANDULELA-NGCULAZA kananjalo ayeke indlela yokuziphatha eyenza umngcipheko wokudlulisela i-SANDULELA-NGCULAZA. Imiyalezo yoxanduva lwesiqu kumele idluliswe ngenkathalo, ukuze kuphetshwe ukugxotha abantu abacinga ukuba bayagwetywa.

B. Ubungqina babantu abaphila ne-SANDULELA-NGCULAZA okanye abosuleleke si-SANDULELA-NGCULAZA buqu.

Ubungqina babantu abanesisifo buqu benza esisifo samkeleke njengento eyehla ebantwini, kananjalo buguqula ingqwalasela yabantu ingabiyiyo eyemfundiso ezicinezelwa yinkolo koko ibeyeyabantu abazaziyo iinzima eziyongene nabantu ebomini.

C. Qhuba iiseshoni ezifundisayo.

Ebutsheni benkqubo yenguqu, kukho isidingo esikhulu seenkcukacha eziyinyaniso nge-SANDULELA-NGCULAZA neNgculaza. Ezi zingabonelelwa ngexesha lenkonzo zonqulo okanye ngokuba neeshoni zoqeqesho ezizodwa eziqwalasela kwiinyaniso.

D. Bonelela ngemithombo efundisayo.

Kuluncedo ukubonelela ngemathiriyali efundisayo enjengeencwadi okanye iincwadana. Izihloko ezimbini zibaluleke ngokukodwa: (1) iinyaniso ezingundoqo nge-SANDULELA-NGCULAZA neNgculaza; (2) izikhokelo zokuphila ngendlela eyiyo.

E. Qhuba iiseshoni zengxoxo ngezihloko ezithile.

Iiseshoni zengxoxo zikhuthaza intsebenziswano phakathi kwamalungu oluntu lwezenkolo. Oku kuluncedo kwizihloko ezibandakanya iinyaniso nemibono, efana nezithethe zokwabelana ngesondo, okanye imiba yezesini. Kwezinye izihloko, iiseshoni ezizodwa zamadoda, zabasetyhini nezolutsha zezona zingcono. Kwezinye izihloko, amaqela axubeneyo angangcono.

F. Bonelela ngoncedo lokuvavanywa nokucetyiswa ngexesha elinye neleenkonzo zokunqula neminye imisebenzi yoluntu lwezenkolo.

Kubalulekile ukuba onke amalungu oluntu ezenkolo avavanywe. Ukufumaneka koncedo lokuvavanya kunye neenkonzo zokunqula neminye imisebenzi yoluntu lwezenkolo kuluncedo ngokubalulekileyo. Kubalulekile ukuba iziphumo zigcinwe ziyimfihlo kwaye kubekho abacebisi abaqeqeshiweyo.

G. Ququzelela amaqela enkxaso okanye okuzinceda.

Amaqela enkxaso anganceda abantu abaphila ne-SANDULELA-NGCULAZA bamelane nemeko yabo. Ngelinye ixesha kungcono ukuba namaqela enkxaso awahlukileyo amadoda, nawolutsha, maxa wambi kungangcono ukubaneqela elixubeneyo. Amaqela enkxaso ahlanguana rhoqo ukuze axoxe ngezihloko ezinxulumeneyo, ezinjengokuphila kakuhle nokuthobela izicwangciso zonyango. Akwayindlela yendalo yokubonelela ngoncedo lolungiselelo lwenkxaso (umz., ukuya kwiikliniki). Okokugqibela, angasebenza njengomsebenzi weqela lemisebenzi eyenza ingeniso. Ukusebenza kunye kumaqela enkxaso kwenza ikhonkco eliqinileyo noluntu lwezenkolo luphela.

H. Vavanya iinkokeli zoluntu lwezenkolo esidlangalaleni.

Kungasebenza kakhulu ukuba iinkokeli zoluntu lwezenkolo zivavanyelwe i-SANDULELA-NGCULAZA esidlangalaleni. Amanyathelo anjalo abonisa ukuba sikunye kule nto, ukuba akukho umoya ka “Thina Sichasa Bona.” Iziphumo kufanele zigcinwe ziyimfihlo. Ukuba inkokeli yezenkolo iphila ne-SANDULELA-NGCULAZA, ekuhambeni kwexesha angakhetha ukuthetha ngesimo sakhe, mhlawumbi njengobungqina besiqu ngexesha lonqulo, kodwa akufuneki ukuba sichazwe kwamsinya emva kovavanyo.

I. Bonisa esidlangalaleni ukuzinikela kokuphelisa ibala.

Amaphekepheke (lipowusta) adandalazisa, iimpawu neebhena zimpawu ezibonakalayo ezibonisa ukuzinikela ekupheliseni ibala le-SANDULELA-NGCULAZA neleNgculaza.

J. Qhuba imisebenzi yokwazisa neminye imibutho yoluntu.

Imisebenzi ebalulekileyo noluntu ngokubanzi iquka amaphulo afundisayo, iintsuku zokuvavanya, nokuqonda Usuku lweHlabathi lweNgculaza ngomhla woku-1 kuDisemba.

Iindlela zoKwenza eziLungileyo eziCetyiswayo

Xa uguqula iimpawu ezithile zisuka kubuthathaka zisiya emandleni, ezinye zezi ndlela zilungileyo zokwenza ziluncedo ngakumbi kunezinye. Olu luhlu lulandelayo lubonisa ukuba yeyiphi indlela elungileyo (ephawulwe ngonobumba u- A ukuya kutsho ku-J kumaphepha e-14-16) eyeyona iluncedo kweziphina iimpawu. Fumana umqolo onenombolo yophawu ukuze uqwalasele iindlela zokwenza ezilungileyo eziphawulweyo.

Umzekelo, uPhawu #5 (*“Uluntu lwezenkolo olungabek’ibala lukhuthaza onke amalungu ukuba azibandakanye ngokupheleleyo kubomi boluntu lwezenkolo, nokuba sithini isimo se-SANDULELA-NGCULAZA.”*), iindlela zoKwenza eziLungileyo A (*ukushumayela nokufundisa*), B (*ubungqina bobuqu*), H (*ukuvavanywa kweenkokeli esidlangalaleni*), no I (*ukubonisa esidlangalaleni okanye iipowusta*) zezona ziluncedo.

		Iindlela zoKwenza eziLungileyo									
		A	B	C	D	E	F	G	H	I	J
Iimpawu	1	•		•		•				•	
	2	•	•						•	•	
	3	•	•	•	•	•					
	4	•		•	•	•					
	5	•	•						•	•	
	6	•	•		•	•		•			•
	7				•		•	•			•
	8	•					•		•		•
	9	•	•			•	•	•	•		
	10				•		•	•	•	•	•

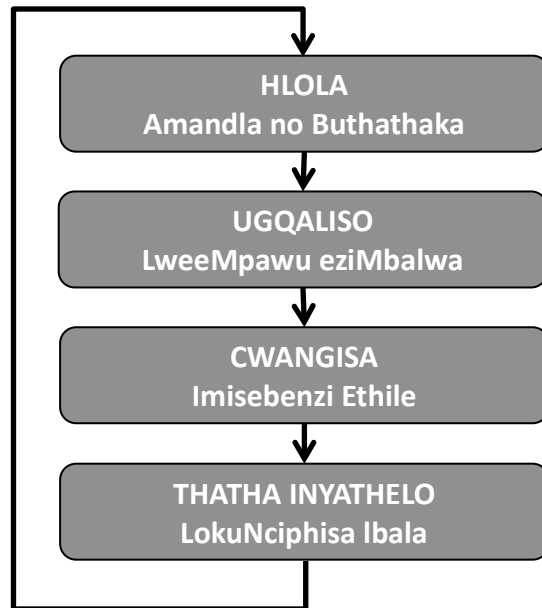
Eneneni, ezinye iindlela zokwenza zingasetyenziswa, ngoko ke le tshati ingasetyenziswa njengesikhokelo ingasetyenziswa njengomqobo.

Inguqu eYandisiweyo

Ukuphelisa ibala le-SANDULELA-NGCULAZA nelikaNeNgculaza kufuna ilinge elizinzileyo kwixesha elithile. Oku kungenziwa ngcono ngothotho lwemijikelo yenguqu, omnye uthathe malunga neenyanga ezintandathu ukuya kwezilishumi elinambini. Umjikelo ubandakanya imisebenzi emine yokuqala:

- **Hlola** – Chonga ukomelela nobuthathaka phakathi kweempawu ezilishumi
- **Ugqaliso** – Khetha iimpawu zobuthathaka ezimbalwa ugqale kuzo ngexesha lesekile
- **Isicwangciso** – Phuhlisa isicwangciso sentshukumo esifanele iimpawu zogqaliso
- **Thatha inyathelo** – Enza amanyathelo ze uguqule ubuthathaka ibe ngamandla

Ekupheleni komjikelo ngamnye, phinda uhlolo ukuze ukhangele inkqubela-phambili ze ukhetha iimpawu oza kuqwalasela kuzo kumjikelo olandelayo.



Hlola

Umjikelo wenguqu uqala ngohlolo. Injongo yohlolo kukufunda iimeko ezithile kuluntu lwezenkolo, ukuze kugxininiswe inkqubela-phambili esele yenziwe kujongwe okulandelayo okuzakwenziwa.

Enye indlela yokuhlola kukunika ingqalelo ngokulula uphawu ngalunye kwalishumi ukuze uthathe isigqibo sokuba olo phawu lungamandla okanye bubuthathaka na kuluntu lwezenkolo, okanye ngamandla okanye bubuthathaka kusini na. Buza iMibuzo eBalulekileyo ekhutshwe neenkcazelo zophawu ngalunye ukuze ikuncede uthathe isigqibo.

Iphepha lokuSebenzela elihamba nesiCwangciso seNtshukumo lingasetyenziswa ukuze kubhalwe iziphumo zohlolo.

Ugqaliso

Kubalulekile ukugqala kuphela kwiimpawu ezimbalwa ngexesha lomjikelo wenguqu ngamnye, kuba kunzima kakhulu ukwenza umsebenzi omhle ngeempawu ezininzi ngexesha elinye. Jikelele, kungcono kugqalwe kwiimpawu ezimbini okanye ezintathu. Ukhetho logqaliso lweempawu luxhomekeke kwiimeko ezithile zoluntu lwezenkolo. Iziphumo zohlolo zibonelela ngesikhokelo esihle.

Ekuqaleni, qwalasela kwiimpawu ezinamanani aphantsi ezingengomandla. Umzekelo, ukuba #1 bubuthathaka okanye uphakathi, bekufanele yingqwalasela yomjikelo wokuqala, kuba akukwazeki ukomeleza ezinye iimpawu ngaphandle kokuthetha.

Indlela yemvakalelo yovelwano ibaluleke kangokuba uPhawu #2 kufanele libeyingqwalasela kumjikelo ngamnye wenguqu de ibe ngamandla abalulekileyo.

Cwangcisa

After the focus characteristics have been selected, the next step involves planning the anti-stigma activities that will be done during the transformation cycle. The transformation cycle should generally take six to twelve months. The specific activities to pursue depend both on the focus characteristics and on the knowledge and experience of the leaders of the faith community. A number of best practices, based on several years of experience, were given earlier in this guidebook. The table on page 17 indicates which of these best practices are especially helpful for different focus characteristics. However, depending on the circumstances, other activities may also be appropriate.

Thatha inyathelo

Isahlulo sokugqibela somjikelo wenguqu sibandakanya ukwenza imisebenzi ecwangcisiweyo. Kwezinye imeko, ingabubulumko ukutshintsha indlela yesicwangciso ngomjikelo ukuze kwamkelwe imeko yokutshintsha.

Ngeendlela ezininzi, esi kuphela kwesahlulo somjikelo esibalulekileyo kuba esi sisahlulo esiza kubanefuthe kwibala le-SANDULELA-NGCULAZA nelikaNeNgculaza. Esi ikwasisahlulo esifuna unyamezelo, kuba kuza kubakho imiqobo engalindelekanga nemingeni ekufuneka kudlulwe kuyo.

Sebenzisa iphepha lokuSebenzela elihamba nesiCwangciso seNtshukumo ukuze ubhale iziphumo zesahlulo ngasinye somjikelo wenguqu.

Ukujongana neMingeni

Ukuphelisa ibala le-SANDULELA-NGCULAZA nelikaNeNGCULAZA ngumngeni.

Zininzi izizathu zoku:

- Kufanele utshintshe iindlela zokucinga ezakheka kwizizukulwana ezininzi.
- Kufanele uxoxe ngemiba yendlela yokuziphatha komntu abantu abaninzi abakufumana kunzima ukuthetha ngayo.
- Kufanele ujongane neengqikelelo zemfundiso engoThixo ezinempikiswano.
- Kufanele uhlanganise iingqwalasela zemfundiso engoThixo ngeenyaniso zobomi bomntu kwiimeko ezinzima.
- Ungadibana nenkcaso evela kumalungu oluntu lwezenkolo.

Ukuze uqubisane nemingeni, wena, njengenkokeli yezenkolo kufanele u:

- Qonde impembelelo yebala
- Zinikele ekuthatheni amanyathelo abonakalayo
- Zondelela de ibala libe loyisiwe

Kuluncedo ukukhumbula ukuba ibala le-SANDULELA-NGCULAZA nelikaneNgculaza ngumba wokuphila nokufa. Abantu abakuluntu lwakho, nabo bakuluntu olungqonge ihlabathi bayasweleka ngenxa yebala. Ngeendlela ezininzi, ibala ngumlo wokugqibela kumzabalazo wokoyisa ubhubhane weNGCULAZA . Inzululwazi yezonyango inganyanga isifo kwaye isithintele ekwandeni, kodwa kuphela ukuba abantu baziva bekhululekile ukuba bavavanywe ze bafune uncedo. Iintshukumo zeenkokeli zoluntu lwezenkolo zendawo ezifana nawe zingaqinisekisa ukuba sithatha uxanduva olupheleleyo loncedo lwezonyango olukhoyo kwaye kupheliswe ubhubhane weNgculaza.

Umzekelo woMjikelo weNguqu

1 Hlola

Uluntu lwezenkolo lugqiba ukuba uPhawu #1, #4, no#9 ngamandla, kwaye uPhawu #2 no#5 bubuthathaka. Ezinye iimpawu azinamandla zingebubo ubuthathaka.

2 Ugqaliso

Uluntu lwezenkolo lugqiba ukuba luqwalasele kuPhawu #2 no #5, ezibuthathaka, noPhawu #3, olungekabungawo amandla.

3 Isicwangciso

Uluntu lwezenkolo lukhetha iiNdlela eziLungileyo zoKwenza u- A, B no-I:

A – Imiyalezo eneenkcukacha ezingomahluko phakathi kweendlela “ezizizo” ne “zikhuselekileyo” zendlela yokuziphatha komntu (jonga uPhawu #3), kwanemiyalezo yokwamkelwa, yovelwano neyenkuthazo

B – Ubungqina bobuqu yabantu abaphila ne-SANDULELA-NGCULAZA neenkokeli zoluntu lwezenkolo eziphila ne-SANDULELA-NGCULAZA

I – Amaphekepheke (Iipowusta) eziboniswayo kwiziko lokunqula

4 Inyathelo

Uluntu lwezenkolo lwenza imisebenzi ngokwesicwangciso. Ngelixesha kwenziwa imisebenzi, kuye kwacaca ukuba umahluko phakathi kwendlela yokuziphatha eyiyo nekhuselekileyo ubunzima kakhulu ukuba wenziwe ngomyalezo omnye wokunqula, ngoko ke kuye kongezwa iNdlela eLungileyo yoKwenza engu-E:

E – Iiseshoni zengxoxo ezingomahluko phakathi kwendlela yokuziphatha eyiyo nekhuselekileyo kwimeko ye-SANDULELA-NGCULAZA

Inguqu eYandiswayo

Iincwadi zesiswanciso sokuzakwenziwa

Hlola	1 Jonga ukomelela nobuthathaka bakho				3A	IINDLELA ZOKWENZA EZILUNGILEYO A. Shumayela ze ufundise ngokweyisa ibala le-SANDULELA-NGCULAZA B. Ubungqina besiqu babantu abaphila ne-SANDULELA-NGCULAZA okanye C. Qhuba iseshoni ezifundisayo D. Bonelela ngemithombo efundisayo E. Qhuba iseshoni ezifundisayo F. Bonelela ngoncedo lokuvavanya okucuxiswa ngezisa ezinye. G. Okuzizela amaqela enkxaso okanye kwintaba H. Mazisa imkokeli zoluntu lwezenkolo ezifundisayo I. Bonisa esidlangalaleni ukuzinikela kokubelisa ibala J. Qhuba imisebenzi yokwazisa neminye imibutho yoluntu.
Gqalisela	2 Khetha impawu ozakuzisebenza					
Cwancisa	3A Khetha ezona zinto zifanele ukwenziwa					
	3B Yenza isicwanciso senyanga ezi-6 ukuya kwezili-12					
Yenza	4 Yenza izinto esicwancisiweyo					

Iimpawu	1	2											
	Ubuthathaka	Ukomelela	Gqalisela	A	B	C	D	E	F	G	H	I	J
1. Luthetha elubala! nge-SANDULELA-NGCULAZA neNgculaza, kwakunye nemiba enxulumeneyo efananokuziphatha kwezosondo nokungalingani ngokwezini!	✓	✓	✓	●	●	●	●	●	●	●	●	●	●
2. Luthi gqolo lumana luvakalisa imiyalezo yovelwano, lungagwebi ngakuluntu oluphila ne-SANDULELA-NGCULAZA	✓	✓	✓	●	●	●	●	●	●	●	●	●	●
3. Luchaza i-SANDULELA-NGCULAZA neNgculaza njengeemeko zempilo, hayi njengesohlwayo sokuziphatha okungendawo	✓	✓	✓	●	●	●	●	●	●	●	●	●	●
4. Lubonelela ngeenyani ezingundoqo ezinge-SANDULELA-NGCULAZA neNgculaza, kuquka neendlela zokudluliseka, unyango nothintela	✓	✓	✓	●	●	●	●	●	●	●	●	●	●
5. Lukhuthaza onke amalungu ukuba azibandakanye ngokupheleleyo kubomi loluntu lwezenkolo, nokuba sithini isimo se-SANDULELA-NGCULAZA	✓	✓	✓	●	●	●	●	●	●	●	●	●	●
6. Luqwalasela ekuboneleleni ngokhathalelo nangenkxaso kubantu abaphila ne-SANDULELA-NGCULAZA, kunokuqwalasela kwindlela abosuleleka ngayo	✓	✓	✓	●	●	●	●	●	●	●	●	●	●
7. Lukhuthaza indlela yokuphila entle ngokufundisana nangamaqela enkxaso kubantu abaphila ne-SANDULELA-NGCULAZA	✓	✓	✓	●	●	●	●	●	●	●	●	●	●
8. Ngokukhuthaleyo lukhuthaza ukuvavanywa kwaamalungu onke kwaye luququzelela ufakelelo kuketyeso nakuvavanyo ngokuzithandela	✓	✓	✓	●	●	●	●	●	●	●	●	●	●
9. Lungqina uxanduva loyedwa lwamalungu onke azi ngesimo sabo ze ayeke ukuziphatha ngendlela ebabeka emngciphekweni wokudluliseka yi-SANDULELA-NGCULAZA	✓	✓	✓	●	●	●	●	●	●	●	●	●	●
10. Lusebenza ngokubonakalayo neminye imibutho ukuze kuhoywe imiba ye-SANDULELA-NGCULAZA neNgculaza kuluntu ngokubanzi	✓	✓	✓	●	●	●	●	●	●	●	●	●	●

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Isicwanciso esilandelwayo

	3B	4
Inyanga	Imisebenzi eCwancisiweyo	Eyona Misebenzi
Julayi	Nqula ngomthandazo ngomahluko phakathi kwendlela yokuziphathi engeyiyi nendlela ekhuselekileyo	Nqula ngomthandazo ngomahluko phakathi kwendlela yokuziphathi engeyiyi nendlela ekhuselekileyo
Agasti	Nqulangomyalezo ongokwawakelwa	Nqulangomyalezo ongokwawakelwa Ingxoxiso eshoni ngomahlukophakathi kwendlela eyiyi yokuziphatha nendlela engakhuselekanga yokuziphatha
Septemba	Nqulangomyalezo ongovelwano	Nqulangomyalezo ongovelwano Nqulangobungqina obungobakhoubungqinaboyedwa ophila ne-SANDULELA-NGCULAZA
Octobha	Nqulangobungqina obungobakhoubungqinaboyedwa ophila ne-SANDULELA-NGCULAZA	Nqulangobungqina obungobakhoubungqinaboyedwa ophila ne-SANDULELA-NGCULAZA
Novemba	Nqulangomyalezo ongenkuthazo Xhoma ipowusta amapheke-pheke	Nqulangomyalezo ongenkuthazo Xhoma ipowusta amapheke-pheke
Disemba	Nqulangobungqina obungobakhoubungqinabokokeli yezenkolo ephila ne-SANDULELA-NGCULAZA	Nqulangobungqina obungobakhoubungqinabokokeli yezenkolo ephila ne-SANDULELA-NGCULAZA

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Eminye iMithombo

I-EMPACT Africa ibonelela ngenkxaso kwiinkokeli zenkolo zendawo ngelixesha besilwa nokuphelisa ibala le-SANDULELA-NGCULAZA neleNgculaza :

- Ukuhlolwa kwebala loluntu lwezenkolo
- Isicwangciso sentshukumo nokulandela
- Ukuhlola nokuvavanya
- Izifundo ezifundiweyo

I-EMPACT Africa ikwabonelela ngezinye iinkonzo kuluntu lwezenkolo:

- Uphando ngebala
- Uqeqesho lweenkokeli
- Amanyathelo ebala eemvaba

Ngeenkukacha ezithe vetshe, ndwendwela kuledilesi:

www.empactstigmafree.org

Mininzi eminye imithombo efumaneka kwi -intanethi, kuquka:

- UNAIDS (Joint United Nations Program on HIV/AIDS)
www.unaids.org
- CABSAs (Christian AIDS Bureau for Southern Africa)
www.cabsa.org.za
- INERELA+ (International Network of Religious Leaders Living With or Personally Affected by HIV)
www.inerela.org
- Stigma Action Network
www.stigmaactionnetwork.org
- GNP+ (Global Network of People Living with HIV/AIDS)
www.gnpplus.net
- Ecumenical Advocacy Alliance
www.e-alliance.ch
- World Council of Churches
www.wcc-coe.org

Upapasho noSasazo

Le mathiriyali ingashicilelwa kwakhona ngaphandle kokuhlawuliselwa iinjongo zorhwebo, ngemvume ebhaliweyo yakwa-EMPACT Africa.

Le mathiriyali iphuhliswe kwimboni zeKholwa elisemazantsi e-Afrika. I-EMPACT Africa inomdla wokusebenza namanye amaqela ukuze amkele le mathiriyali kwezinye izithethe zenkolo nakwezinye iingingqi ngokweendawo zazo, kananjalo yenziwe ifumaneke ngezinye iilwimi.

Ukuba unomdla ekushicileleni le mathiriyali okanye uyamkele kwezinye iindlela, nceda qhagamshela:

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Iimvume

Le mathiriyali ibonakalisa ngezifundo ezifundwe kwiminyaka emihlanu yokusebenza neenkokeli zendawo zaMakhholwa emazantsi e-Afrika. Ngela xesha, sibenentsikelelo yokusebenza nabaQuquzeleli be-SANDULELA-NGCULAZA neNgculaza beemvaba ezininzi: UMfu. Pearson Banda, uMfu. Komforce Blackie, uMfu. Buyelwa Maringa, uNksz. Andisiwe Matiwane, uMfu. Buhle Mpofu, uMfu. Teboho Motumi, uMnu. Costin Mwale, uMfu. Gerald Phiri, uNksz. Pamela Vakala. Abanye abantu abaninzi nabo abanegalelo, kuquka: UMfu. Canon uGq. Gideon Byamugisha, uMn. Joseph Collins, uMf. Paul Friesen, uMfu. Janet Guyer, uMfu. J. P. Mokgethi-Heath, uGq. Sue Parry, uNksz. Lyn van Rooyen, uGq. Joyce Statz, uMfu. Lawrence Temfwe, uGq. Douglas Tilton, uNksk. Linda Barstow, nalo lonke iqela le-EMPACT Africa e-Austin, Texas, USA.

Inguqulelo yesiXhosa yale ncwadi isisikhokelo iveliswe yi-CABSA ne-Folio Online, ngoncedo lukaMnu. Phaphile Celesi, nenkxaso ye-Fetzer Institute, nekaBud Reynolds ekhumbula uSue Reynolds.

*Gq. David Barstow
UMongameli, we-EMPACT Africa*

“Ibala lihlala lingoyena mqobo obalulekileyo owodwa kupapasho. Lisesona sizathu esibangela abantu abaninzi boyike ukuya kwagqirha ukuze bojongwe ukuba banaso kusini na isifo okanye bafune unyango ukuba kunjalo. Lincedisela ekwenzeni uNeNgculaza abe ngumbulali othe cwaka, kuba abantu boyika ihlazo lasekuhlaleni lokuthetha ngaye okanye bathathe iindlela ezilula zokulumkela. “Ibala sisizathu esikhulu esibangela ukuba iNgculaza iqhubeke ingubhubhane otshabalalisa uluntu olungqonge ihlabathi.”

uBan Ki-moon, uNobhala-Jikelele weZizwe eziManyeneyo

“Asibulalwa sisifo.

Sibulalwa kukubekwa ibala.”

ilungu eliphila ne-SANDULELA-NGCULAZA

Reformed Church in Zambia

“Ndicinga ngabo bonke abantu endibangcwabileyo kwiminyaka emininzi edlulileyo. Ukuba besiyiqale kwangethuba inkqubo ye-EMPACT, uninzi lwabo ngeluphila namhlanje.”

uMfu. Gerald Phiri, Church of Central Africa Presbyterian

I-EMPACT Africa ngumbutho wezenkolo ongajonganga nzuzo ose-Austin, eTexas, e-USA, ozinikele ekuncedeni iinkokeli zendawo kwi-Afrika ekuMazantsi ziphelise ibala le-Sandulela-Ngculaza neNgculaza kumabandla noluntu lwazo.

Ngeenkukacha ezithe vetshe, qhagamshela

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