

REDUCING STIGMA AND DISCRIMINATION RELATED TO HIV AND AIDS IN THE CHURCH

TEACHING MANUAL FOR CHURCH LEADERS AND CONGREGATIONS



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Abbreviations

AIDS	Acquired Immune-Deficiency Syndrome
HIV	Human Immunodeficiency Virus
PACANet	Pan African Christian AIDS Network
CSC	Council of Swaziland Churches
SDA	Swaziland Conference of the Seventh Day Adventists
SCC	Swaziland Conference of Churches
IT	International Tabernacle Ministries
SWANNEPHA	Swaziland National Network of People Living with HIV and AIDS
UNDP	United Nations Development Programme
VCT	Voluntary Counseling and Testing
WCC	World Council of Churches
UNAIDS	Joint United Nation Programme on HIV/AIDS

Acknowledgement

We would like to thank UNAIDS through UNDP for making this manual possible. It is our hope that this manual will help the Church in Swaziland to determine the best ways in which they can address the stigma and discrimination issues in Churches and communities. The Church Forum normally works through Churches and Christian organizations at the grassroots level and also works with many non-Christian and government partners.

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INTRODUCTION

Thembi* sat on the church steps all by herself, just after the church service. Congregants were engaged in conversations which were accompanied by occasional bursts of laughter. No one seemed to be interested in her. That didn't trouble her much. What did trouble her was the pastor's sermon that morning. He preached on God's judgment of sin. The pastor's words still rang in her ears.... "AIDS is a result of one's sinful behavior...." a statement that really troubled her; she had recently been diagnosed HIV positive and had started showing signs of AIDS. Everyone else had disowned her, including her family and friends. Her last hope was the church *'but how then is the church a place of refuge?'* The pastor's sermon and the isolation she experienced in church left her really confused, hurting and contemplating suicide.

The above story illustrates the problem of stigma and discrimination in our communities, both at family level and even at the Church. This leaves one to wonder;

- ✂ Where can one find comfort in the midst of pain and despair due to HIV and AIDS stigma?
- ✂ What is the cause of stigma?
- ✂ What does the Bible say about stigma and discrimination and what is the role of the Church in addressing stigma and discrimination issues?
- ✂ If Christ was physically here on earth, or had been there when this woman was stigmatized and discriminated, how would he have reacted and how would He relate with the woman?

* Not real name.

This manual seeks to address some of the above mentioned issues. It further argues that the Church should and must provide refuge and comfort for those hurting because Pastors, church leaders and the entire congregation have a huge responsibility to show love and compassion for the lonely, infected and the affected. Given its Biblical mandate, the Church should not only desist from stigmatizing and discriminating, but importantly, rise up to its God-given mandate to eradicate all forms and signs of stigma and discrimination. In relation to HIV and AIDS issues, asking how someone became infected must not be the issue, but rather extending a warm welcoming hand of acceptance, providing care and support for those infected is our Christ given calling. God, in His Mercy and Grace, loved us even when we were sinners. It is the same God who also sent Jesus Christ, His only Son to die for our sins. In that way He demonstrated love and compassion.

Countering stigma and discrimination in the Church and by the Church in Swaziland is not an option, but a mandate of paramount importance. The time is not tomorrow, but today. Stigma and discrimination constitute a major barrier to HIV and AIDS prevention, treatment and care and a challenge to counselling. Considering the fact that about 80% of the Swazi population is Christian, concerted efforts by the church will have far-reaching results in the fight against HIV and AIDS stigma. This manual is therefore a guide to the Church as to how best to fight stigma and discrimination, first within the Church and then by the Church in the communities.

- ✂ This manual will address issues of:
 - ✂ Stigma and discrimination
 - ✂ HIV and AIDS stigma and discrimination
 - ✂ The consequences of stigma and discrimination
 - ✂ Steps in addressing stigma and discrimination
 - ✂ Human rights and responsibilities
 - ✂ Basic facts on HIV and AIDS
 - ✂ Sexuality, Gender and stigma
 - ✂ Biblical reflections on stigma and discrimination
 - ✂ Planning, to address stigma and discrimination

PHILOSOPHY (Methodology)

Given that this is a Church-based manual on Stigma and Discrimination, not only will it discuss stigma and discrimination from Biblical perspectives, but rather, deliberate efforts shall be made at every level to reflect on and emphasize Biblical values and teachings without compromising scientific facts and evidence. At every stage of the module, we shall endeavor to emphasize and reflect on Biblical perspectives of the Church's response to issues of stigma and discrimination— this methodology shall constitute the essential ingredient and distinguishing characteristic of this manual – to be conducted in an interactive and experiential learning environment

The Manual uses several training methodologies to add variety and to engage all types of adult learners. The methodologies are demonstration; discussion; brainstorming; small group work; role-play; presentation/lecture; etc

1. DEFINING STIGMA AND DISCRIMINATION

What is stigma and discrimination?



Objectives: By the end of the session participants should be able to:

- ✂ define stigma
- ✂ define discrimination
- ✂ identify the difference between stigma and discrimination
- ✂ identify different types (forms) of stigma and discrimination

Content:

- ✂ Definitions of Stigma and discrimination
- ✂ Definitions of different forms of stigma and discrimination

Activities

- ✂ Game
- ✂ Discussions
- ✂ Story telling
- ✂ Summary

Content and activities

Game ; In the river

[Note for the facilitator] have the participants stand in a circle. Depending on the size of the group, you might want to play it outdoors.

Explain: I will say "In the river", "on the bank" and "in the bank". When I say on the bank, you don't move and if I say in the bank you take one step backward, when I say in the river you take one step forward. If you make the wrong move then you are out of the game.

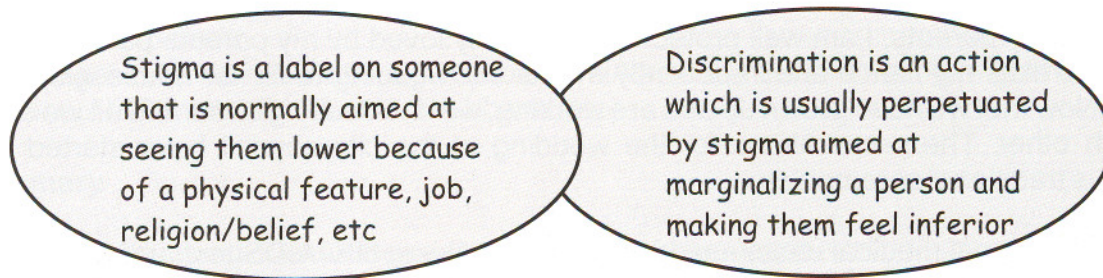
Discussions

[Note for the facilitator] Allow the game to run for 10 minutes. After the game, ask participants to sit down. In the large group, ask participants about their feelings during the game. Furthermore, ask those who made mistakes how it felt when group members laughed at or ridiculed them when they made wrong moves (feelings could be embarrassment, shame, humiliation, etc). Thereafter, introduce the topic.

Group discussions

[Note for the facilitator] Divide participants into groups of 4-5 members. In their groups, they will define stigma and discrimination. You will allow discussions to run for 10 minutes, thereafter take feedback, writing down important aspects of their definitions on flip chart paper. This will help in you giving clear definitions since you will want to refer to some key words as they give their definitions.

After feedback you then give them your definitions



The term **stigma** derives from Greek culture. In Hellenistic Greek the word *stigma* means a scar, mark or a brand indicating ownership. In the Graeco-Roman world stigma could be used on cattle and people. For people, it meant an actual physical mark, cut or burned into a person's skin designating a person's particular defect. This was a distinguishing sign so that the rest of society could recognize the marked person as disgraced and avoid contact with him/her. The reality represented by the term stigma is however not restricted to the Greek context. It is found and expressed in different ways in our societies. For example in Swazi culture it is common that livestock is branded by cutting away a piece of a cow's or goat's ear giving the animals a unique sign for each family. Branding can also be used negatively to cut off people from society.

In Setswana and Sesotho (languages of Botswana and Lesotho), there are words such as *bati* (scar), *senyama* (blemish), *sesila* (filth), *sekhobo*. A person who has all these, is marked off from others, s/he is to be dreaded or avoided. These are also groups of people that are stigmatised.

We have similar cases of stigma and stigmatisation in the Bible. The lepers, for example, were isolated. They were expected to dress in such a way that they would be easily distinguishable and therefore could be avoided (Lev. 13:1-2, 45-46).

How then would we define stigmatization? According to the Synergy Project, 'Stigma and HIV and AIDS -A Pervasive Issue' (2004:1), **stigmatization** refers to a social phenomenon or process that results in a powerful and discrediting social label that affects the way individuals view themselves and are viewed by others.

There are certain qualities or attributes in our own cultural settings that are seen by others as shameful and therefore discreditable. A person with a stigma has either marked himself/herself or has been marked by others as unacceptable as a result of his/her behaviour (being a criminal) or as a result of the attribute or attributes s/he possesses which are defined by others as discreditable.

Reference (Paul Lekholokoe Leshota, 2005, WCC Publication)

Other definitions from different contexts are as follows;

- ⌘ Deep feelings one can have, which make one feel disrespected or unloved
- ⌘ Stigma is spoilt identity.
- ⌘ To stigmatize is to label someone, to see them as inferior because of an attribute they have.

Story Telling Exercise

The story of Longcoma

I know but I have no choice. I met Fana my fiancé, a student in Law and I in Medicine. I am the only child of my parents, I am well protected and dearly loved by my parents particularly my mother who likes my fiancé and impatiently awaits our wedding to fill her house with grand children. Now that we have grown up and are working, we decided to get married as we dearly love each other. The preparations for the wedding at the city council have started after prestigious traditional ceremonies.

But during a normal medical check-up, I innocently made an HIV/AIDS test and there I was, almost collapsed, confronted with the reality: I am HIV positive. Questions run in my mind: "My religious education has prevented me from having any sexual intercourse up to now. I have then thought of the wrong use and manipulation of needles. But no need to search for the mode of infection, the reality is there. Systematically, I have a thought for Fana, should I tell him? No, I cannot. He has always condemned PLWHAs because he said it is the consequence of sexual misbehavior, therefore, the normal punishment from God. How shall I then explain it to him? He will certainly abandon me. **How? When? Why? Why me? What shall I do? Inform him about my status?**

My mother will never forgive me as I will not be able to give her grand children. Daddy will disown me as he did to the younger brother living with the virus sometime ago whom he thought, has brought shame upon his religious leader title and position in the Church.

I have made efforts to shy away from questions from people. I thought of condoms but Fana will suspect something or a problem and finally know about my status. I cannot, I have no choice and I am afraid. If I decide to cancel the wedding, everybody will know. I cannot do that. The wedding is in 2 days and I dearly love Fana and worry about his life but again **What shall I do? I have no choice.**

QUESTIONS FOR REFLECTION

1. How do you think Fana would behave or react if he is informed about his fiancé's HIV/AIDS positive status?
2. How can we negotiate sexual contact?
3. If you were HIV positive, would you inform your partner before or after marriage?
4. Is the Longcoma infected by HIV/AIDS through sex?
5. Why didn't the Longcoma inform her fiancé about her HIV/AIDS?
6. Can you imagine the reaction of the fiancé if he was informed?
7. Has the Longcoma behaved well vis-à-vis her fiancé?
8. To choose or not to choose, is it not a choice?
9. If you were the fiancé, and you were informed before, during or after the wedding, what would you do in each case?

{Note} You can either tell the story, read it together with the group, simply let them read it in their groups, or better-still, dramatize it.

Group discussions

Ask the groups to identify any stigma in the story and explain. Allow discussions to run for 5 minutes. After discussions take feedback then give them the clear definitions of the types of stigma which are;

Self stigma – self hatred, shame, blame, people feel they are marginalized by others.

Felt stigma - perceptions or feelings from other people.

Stigma by association – when one is stigmatized for being associated / related to a marginalized person.

Language – The names that are given to PLWHA are very discriminating (e.g. living life on the fast lane, NZR, Lotto, Bantfu belubhubhane, etc)

Summary

Summarize by going over all the key areas of your presentation.

Lesson outline/plan

1.	Game.....	5 minutes
2.	Reflections the large group).....	20 minutes
3.	Group discussions.....	20 minutes
4.	Story of Longcoma.....	10 minutes
5.	Group Discussions.....	20 minutes
6.	Conclusion.....	5 minutes

2. BASIC FACTS ON HIV and AIDS

Objectives: By the end of the session participants should be able to;

- ⌘ Know the difference between HIV and AIDS
- ⌘ Have an understanding on the modes of transmission
- ⌘ Understand how to manage HIV and to live positively
- ⌘ Understand preventive measures of HIV and AIDS

Contents:

Definition of HIV and AIDS

H	-	Human
I	-	Immuno-deficiency
V	-	Virus
A	-	Acquired
I	-	Immune
D	-	Deficiency
S	-	Syndrome

Modes of transmission

- ⌘ Unprotected sexual intercourse with an HIV infected person
- ⌘ Contact with infected blood
- ⌘ Mother to child transmission (MTCT), (in the uterus, during birth or during breastfeeding)

Prevention of HIV transmission

- ⌘ Abstinence
- ⌘ Being faithful
- ⌘ Correct and consistent condom use
- ⌘ Prevention of mother to child transmission (PMTCT)

“QQR”

For HIV transmission to take place, the quality of the virus must be strong, a large quantity must be present and there must be a route of transmission.

Quality

For transmission to take place, the *quality of the virus must be strong. HIV cannot survive outside the human body – it starts to die as soon as it is exposed to the air. If it is exposed to heat (for example if someone bleeds into a cooking pot) it will die. HIV does not live on the surface of the skin – it lives inside the body.

The only place the virus can survive outside the body is in a vacuum (like a syringe) where it is not exposed to air.

Quantity

For transmission to take place there must be enough quantity of the virus to pose any risk. HIV is found in large quantities in blood, semen, vaginal fluids and breast milk. It is not found in sweat or tears. It is found in tiny amounts in saliva, vomit, faeces and urine but not enough for any high risk of transmission.

Route of Transmission

For HIV transmission to take place, the virus must get inside one's bloodstream. Our body is a closed system. HIV cannot pass through unbroken skin it needs an opening for it to be transmitted.

Common sense and everyday hygiene help to prevent transmission, and relieve the concerns people may have in everyday life. For example you wouldn't share a toothbrush if it was covered in blood; you would clean and cover your wound if you cut yourself; you would wear gloves or cover your hands if you are cleaning up someone's diarrhea.

Using "QQR" you can see why HIV CANNOT be transmitted by:

- ✂ Kissing
- ✂ Hugging
- ✂ Mosquitoes
- ✂ Sharing cups and plates
- ✂ Shaking hands
- ✂ Giving blood
- ✂ Sharing toilets
- ✂ Using the same washing water
- ✂ Going to school together

Activities:

Methodology - Drama and group discussion to engage participants in discussing the modes of HIV transmission and prevention.

Invite three main characters to perform a drama on the basic facts on HIV and AIDS. There will be other role players. This activity helps to give factual information on Basic facts on HIV and AIDS and the drama shall bring up misinformation and Myths about HIV and AIDS. Group discussions on the observations about the drama (myths and basic facts on HIV and AIDS)

Summary

Facilitator will seek to address all misconceptions and bring into perspective the topics above

3. SEXUALITY, GENDER AND STIGMA

Objectives: By the end of the session participants should be able to;

- ✂ Properly define sexuality, gender and stigma
- ✂ Understand how gender inequalities perpetuate stigma
- ✂ Know about different sexual orientations
- ✂ Understand the sexual development of a human being
- ✂ Open up and discuss underlying issues on sexuality

Content:

What is sexuality?

Total significance of being male or female, sexuality begins at birth and lasts a lifetime

What is gender?

Individual's self –perception of being male or female in a specific society or culture that has socially constructed roles ascribed to women, men and boys.

What is stigma in relation to gender and sexuality?

Negative attitudes towards a particular sex group often fuelled by myths and misconceptions. These are normally deeply-rooted in cultural and traditional beliefs.

What is Gender inequality?

Compromising the rights, responsibilities and status of woman or man.

Activities:

Group discussions

- ✂ Using a participatory method (20 minutes), participants will be asked to define Sexuality Gender and stigma.
- ✂ Participants will be divided into groups to discuss the difference between Sex and Sexual intercourse.
- ✂ Presentations on discussions
- ✂ Questions and clarity.
- ✂ Using a participatory method, participants will be asked to unearth gender inequalities and how they perpetuate stigma.

Summary:

The facilitator will summarize and bring into perspective issues raised in the discussion to ensure that participants understand the topic.

5. BIBLICAL REFLECTION

Objectives: By the end of the session, participants shall be able to:

- ✂ Help members of the church understand their Christian calling in the fight against Stigma and Discrimination, in the context of HIV and AIDS
- ✂ Bring to the open the sinful nature of stigma and discrimination
- ✂ Enable church members to use the bible as a tool to fight against stigma and discrimination
- ✂ Define and discuss challenges of stigma and Discrimination on our faith

Content:

The Nature of God:

As Christians we need to see stigma and discrimination as a sin because it goes against the very nature of God. God's intentions for his creation are such that he is always caring for his people. He cannot discriminate against any of his people or allow them to be stigmatized.

Loving (John 3:16): God loves the world to such an extent that he is prepared to sacrifice himself for the sake of his people. He does this even when people are no longer living according to his will. He is prepared to give us another chance in life and this he shows by loving us even before we love him.

Forgiving (Romans 14:10): It is God's nature to forgive us when we sin against him. All we need to do is to repent from our sins and confess them to God and St John says "God is faithful and just to forgive us all of our sins and cleanse us from all unrighteousness". 1 John 1:9

Another characteristic of God is that He is ***merciful and full of compassion***

We are all created in the image of God (Genesis 1:27). This is the basic teaching on human rights in the Bible. That means we are all loved equally by God and this kind of love is unconditional, whether one is HIV positive or negative, male or female, rich or poor. This therefore makes any form of discrimination a sin against God.

Individual and communal healing (Matthew 5: 1-14):

Healing in the New Testament is not just individual and physical healing. When ever Jesus healed a person, he brought complete healing, to the person in a holistic manner. People were healed from their physical ailments, they were healed spiritually, and they were also healed socially. Jesus was aware of the illnesses that caused stigma and discrimination. These diseases led to the sick people being declared unclean, resulting in them being social outcasts. Healing to these people also meant restoration of their social status and their human dignity.

Human community (Ubuntu): The Christian church is supposed to provide a healing community where all people will feel accepted and welcomed. The early church gives us an example of what the body of Christ should be. We hear how they were able to share and to live together as one big family (Acts 2:47).

Loving your neighbor (Mark 12:31): The notion that we are different from others leads us to believe that we are better than others or that they are better than we are. Jesus gave us the commandment to love our neighbor as we love ourselves (John 13:34). That means we should stop looking at other people as being different from us, but as people who have the same feelings as we have and who need to be loved as we all need love.

A community of hope and compassion: The story of the Good Samaritan also gives us an example of the kind of community that we should have. Although there are people who seem not to care in our communities, the Good Samaritan gives us hope and assurance that there are still people who care. This story also illustrates that neighborly love which Jesus is talking about in Mark 12.

Humility of Christ (Luke 14:11) Feeling superior than other may lead you to looking down upon them and stigmatizing them. Jesus teaches us not to exalt ourselves but to always be humble. The Jesus Christ model. In Philippians 2:8 the Apostles Paul also teaches us about the humility of Christ.

Activities:

Drama (no more than 10 minutes)

The facilitator is encouraged to use drama or skits to illustrate biblical messages. For instance, the unconditional love of God, and his forgiving nature can be illustrated by the story of the Good Samaritan (Luke 10:25-37). Ask a few people to play the main characters, e.g. the man who was robbed and beaten, the priest, the Levite, the Inn keeper and the Good Samaritan. This highlights the neighborly love that Christ commands us to show to one another. The group may also dramatize the story of the prodigal son (Luke 15:11-32). The stories can be acted out without talking and then ask the participants to describe what they see.

OR

Bible Quiz (15 minutes)

This is another activity that can be used where the facilitator prepares biblical questions on the theme that he/she wants to discuss with the group. This will help the facilitator measure the knowledge of the participants and to open discussions.

6. STIGMA AND DISCRIMINATION

Objectives:

At the end of the session, participants will be able to:

- ✂ Identify stigma and discrimination
- ✂ Identify pre-existing stigma and discrimination
- ✂ Define consequences of stigma and discrimination
- ✂ Identify and discuss causes of stigma and discrimination
- ✂ Understand the implications brought about by stigma and discrimination
- ✂ Develop an understanding of the diversities of socio-cultural consequences
- ✂ Discuss in depth issues of religion and moral gaps

Content:

Stigma and discrimination may seem to mean the same thing but in essence they have different meanings. Stigma can be defined as negative thoughts or attitudes about people from particular groups with certain characteristics. Discrimination can be defined as action based on stigma and directed to a stigmatized person. People infected and affected are largely stigmatized and discriminated because of the negativity in which HIV and AIDS is being viewed by many. More-so, HIV is commonly regarded as a life threatening disease and associated with bad behavior. The church has always regarded HIV and AIDS as a moral issue and punishment from God.

This view has been strongly manifested through HIV and AIDS stigma and discrimination.

Forms of Stigma and Discrimination

In trying to define and understand HIV and AIDS stigma and discrimination, it is important to note that stigma and discrimination are natural phenomena. We shall attempt to discuss the types and forms of stigma starting with those that were there before HIV and AIDS.

Pre-existing stigma which involves the following:

- ✂ Everybody who openly talked about sex was always regarded as immoral.
- ✂ Swazi culture believes in cleansing after death as death is associated with bad luck
- ✂ Leprosy was also regarded as an unclean disease.

Internal stigma is when a person thinks that other people do not take them seriously or have low perception of self.

- ✂ Fear of disclosure: when someone is not sure how close relatives or community will accept them if they make known their status.
- ✂ Self exclusion and over compensation: the person decides not to use certain public services.
- ✂ Social withdrawal: withdraws from relationship in order to protect him/her self.
- ✂ Revenge and anger, a wish to harm others.



The relationship between pre-existing stigma and HIV and AIDS stigma and discrimination has exacerbated the situation due to existing societal norms, i.e.

- ✂ Status of women
- ✂ Homosexuals and lesbians (sexual orientations)
- ✂ Prostitution
- ✂ Fear of death

Activities:

- ✂ Facilitator will divide participants into smaller groups
- ✂ Groups will define what stigma and discrimination are

Forms of stigma and discrimination (30 minutes)

- ✂ Facilitator will help participants identify stigmatizing and discriminating practices that existed before HIV and AIDS.
- ✂ Facilitator will divide participants into smaller groups where they will discuss how these practices are related to HIV and AIDS stigma and discrimination.
- ✂ Facilitator will lead participants to the different forms of stigma and discrimination.

Causes of stigma and discrimination (25 minutes)

- ✂ Facilitator will lead participants into discussing the causes of stigma and discrimination.

Consequences of stigma and discrimination (25 minutes)

- ✂ Participants will in groups of twos share their observations on the consequences of stigma and discrimination.
- ✂ Facilitator will lead participants into the discussion on the consequences.

Experiences (25 minutes)

In groups of twos, participants will share experiences when they were stigmatized and discriminated or where they themselves stigmatized and discriminated upon.

Summary (5 minutes)

After all the sub topics under stigma and discrimination are discussed, the facilitator will give a summary that will help participants understand the diversities of stigma and discrimination, how they manifest as well as how they deter interventions in the fight against the pandemic.

7. STEPS IN ADDRESSING STIGMA AND DISCRIMINATION IN THE CHURCH

The above topics have brought to light the issues of stigma and discrimination and how they affect the individual, the community and the nation. This topic offers solutions or alternatives in addressing the problem.



Objectives: By the end of the session participants should be able to:

- ✕ Identify and discuss actions towards addressing stigma and discrimination by the church
- ✕ Discuss and resolve issues of disclosure
- ✕ Define, understand and use the 'SAVE' approach in fighting against stigma and discrimination

Contents:

Disclosure and confidentiality: - Disclosure and confidentiality will always be impaired by stigma and discrimination, and as such, those that have come out to disclose their status will always feel the effects. Our national strategies and interventions will not yield the expected results. It is therefore important that the benefits of disclosure are adequately addressed.

Benefits of disclosure:

- ✕ Support
- ✕ Relevant treatment
- ✕ Peace of mind

Challenges

- ✂ Loss of support
- ✂ Loss of job
- ✂ Rejection

Introducing the SAVE approach

The "SAVE approach" offers a holistic method that can be used in addressing matters of HIV and AIDS. In this approach issues are looked at in their totality. It also reminds us that both in the church and society there is a diversion of sexual activities. 'SAVE' also informs us of the need to openly and without prejudice discuss issues of sex.

The 'SAVE' approach

- ✂ S – Safer practices
- ✂ A – Access to treatment, care and support
- ✂ V – Voluntary counseling and routine testing
- ✂ E – Empowerment with the latest HIV and AIDS information and survival skills.

Interventions reducing the impact of stigma on PLWHA. (How can we reduce the impact of stigma and discrimination on PLWHA?)

- ✂ Education
- ✂ Support from the church
- ✂ Meaningful involvement of PLWHA
- ✂ Economic empowerment
- ✂ Care and support
- ✂ There is a need to clarify media and public messages so that they do not deepen stigma and discrimination, e.g. ABC Campaigns, "Ngitawutfolani" and the "Makhwapheni" campaigns.

Activities: (50 minutes)

- ✂ Facilitator will divide participants into smaller groups where they will identify and discuss the benefits and challenges of disclosure.
- ✂ Groups will report back in plenary.
- ✂ The facilitator will introduce and discuss the 'SAVE' approach.
- ✂ The facilitator will invite a PLWHA who will help participants;
 - ✂ identify possible interventions in the reduction of stigma and discrimination
 - ✂ identify effective strategies on care and support
 - ✂ discuss the public health and media messages on HIV and AIDS, whether they deepen stigma and discrimination e.g. ABC, NGITAWUTFOLANI, and the MAKHWAPHENI campaign.

(This discussion will be done in groups and findings will be reported at plenary)

Summary (10 minutes)

The facilitator will summarize the discussion highlighting the most relevant ideas and alternatives towards addressing stigma and discrimination.

8. HUMAN RIGHTS AND RESPONSIBILITIES

Objectives: By the end of the session participants should be able to;

- ⌘ Define issues of human rights in the context of stigma and discrimination
- ⌘ Identify issues that the church must advocate for in view of legal matters and policies e.g. Access to treatment, advocating against land and property grabbing by relatives and traditional authorities.
- ⌘ Define and discuss the involvement of PLWHA in the fight against stigma and discrimination by the church
- ⌘ Develop localized community strategies for addressing stigma and discrimination.

Contents:

Basic human rights and responsibilities are entitlements that equally belong to all people simply because they are human beings created in the image of God. Human rights do not have to be earned nor are they privileges that somebody gives to an individual. Human beings are entitled to them the moment they are born.

Identification of violated Human Rights

- ⌘ Political Rights
- ⌘ Civil Rights
- ⌘ Socio-economic and cultural rights

Political Rights

- ⌘ Lack of access to correct information
- ⌘ Rights to attend gatherings freely
- ⌘ The right to be treated as human beings

Civil Rights

- ⌘ The right to equality (after disclosure, one should not be deprived of opportunities)
- ⌘ The right not to be assaulted or tortured
- ⌘ The right not to be detained without fair trial
- ⌘ The right to marry and start a family
- ⌘ One has the responsibility to protect him/herself from infection.

Socio-economic and cultural rights

- ⌘ The right to health and adequate standard of living.
- ⌘ The right to clean water
- ⌘ The right to education
- ⌘ The right to acquire property
- ⌘ The right to employment

Environmental and developmental issues

- ⌘ The right to a safe and healthy environment
- ⌘ The right to development
- ⌘ The right to peace and security.

Responsibilities:

- ⌘ To break the silence on stigma and discrimination in the church and community.
- ⌘ To provide hope and encouragement to others
- ⌘ Representation of PLWHA in all decision making processes in the fight against HIV and
- ⌘ AIDS stigma

Activities

- ⌘ Life stories (PLWHA)
- ⌘ Group discussions
- ⌘ Lecture

9. TEN STEPS FOR MOVING INTO ACTION

Objectives: By the end of the session participants should be able to;

- ✂ Work out a detailed strategy for taking action against stigma and discrimination

Duration: 3 hours

Activities:

Action Planning

Divide into small groups (2 – 4 members) for this exercise. After each step get a quick report back and then move to the next step.

Situation Analysis

Ask “What is the current situation in the community regarding HIV and AIDS stigma? What forms of stigma are common in the community? What are some of the underlying factors?”

- ✂ Lots of secrecy and silence around sex and HIV and AIDS – people find it difficult to talk openly
- ✂ Denial that HIV and AIDS is a problem
- ✂ HIV and AIDS affected households are the target for insults, exclusion and discrimination
- ✂ Lots of hidden conflicts between different households
- ✂ High levels of fear, fatalism and hopelessness
- ✂ Lack of knowledge and fear of infection through casual contact
- ✂ Huge workload for women in HIV and AIDS affected households, including care of PLWHA
- ✂ High level of poverty and unemployment – impact on HIV and AIDS and on stigma
- ✂ Young women at high risk – coercion, poverty and limited control over sexuality
- ✂ Inefficient and ill-equipped health services

VISION

Ask “What will the situation in our community look like in two years time after our anti-stigma programme?”

- ✂ More openness in talking about sex and HIV and AIDS
- ✂ Villagers helping each other in caring for PLWHA
- ✂ Less gossip and name-calling towards families affected by HIV and AIDS
- ✂ More knowledge about transmission and less fear about casual contact
- ✂ More hope. Less feeling of fatalism and paralysis
- ✂ More use and trust in health services

ACTIVITIES

Ask "What activities will you carry out to reach that goal?"

- ⌘ Training workshops for community and peer group leaders and PLWHA
- ⌘ Community and peer group meetings and awareness raising in schools
- ⌘ Community participatory education on new facts about HIV and AIDS
- ⌘ Developing of community and peer group action plans
- ⌘ Formation and operation of PLWHA support/self-help groups
- ⌘ PRA/PLA data gathering and analysis – community mapping, stigma walk
- ⌘ Mini-campaigns on specific issues i.e. stop stigma against orphans
- ⌘ Home visits and support for HIV and AIDS affected households
- ⌘ Identify partner organizations

PRIORITY ACTIVITIES

Ask "Which activities are the most important?"

RESOURCES

Ask "What resources are needed to carry out these activities?"

- ⌘ Funds and materials for training workshops

OBSTACLES

"What things might block our activities?"

- ⌘ Resistance from faith group leaders
- ⌘ Apathy and sense of fatalism – people feeling they cannot do anything
- ⌘ Poverty – people too busy just trying to survive
- ⌘ People resorting to faith healers and other solutions

INDICATORS

Ask "What things will show that we have been successful?"

Activities:

ACTION PLANNING

Situational Analysis	Vision	Activities	Priorities	Resources	Obstacles	Indicators (Positive and negative)	Action	The frame
Where are you now? What happened in the past?	Where do you want to be?	How will you get to where you want to be?	How will you start or do it?	What do you need? (finances, human resources)	What will hinder you? Identify obstacles	How will you know whether you succeeded or you failed? How will you address issue?	Who will do what?	When?

- Divide into small groups for this exercise. After each step get quick feedback and then move to the next step
- Identify positive and negative indicators

.....**END OF DISCUSIONS**.....

MISSION STATEMENT

To provide leadership in coordinating and facilitating effective church / faith based organization's response against HIV and AIDS.

VISION

Towards an AIDS free Swaziland through an effective co-ordinated response by the church.



**KUNCIPHISA KWEWAYWA
NEKUBANDLULULWA
LOKUBANGWA YI HIV NE AIDS
EBANDLENI**

**KUFUNDZISWA KWEBAHOLI
BEMABANDLA KANYE NEMABANDLA**

LOKUCUKETFWE

Sihloko

Likhasi

Emagama lafinyetiwe	1
Singeniso	2
Kuchaza kwecwaywa nekubandlulula	4
Emaciniso nge HIV ne AIDS	8
Tekulalana, bulili kanye nekucwaywa nekubandlululwa	10
Litsini Libhayiyibheli ngekwecwaya nekubandlulula	11
Kucwaywa nekubandlululwa	13
Tinyatselo tekubhekana nekwecwaywa nekubandlululwa ebandleni	18
Emalungelo ebantfu nemsebenti	20
Tinyatselo letilishumi tekucalisa umsebenti	22
Kuhlela umsebenti	24

Emagama lafinyetiwe

HIV	Human Immunodeficiency Virus
AIDS	Acquired Immune-Deficiency Syndrome
PACANet	Pan African Christian AIDS Network
CSC	Council of Swaziland Churches
SDA	Swaziland Conference of the Seventh Day Adventists
SCC	Swaziland Conference of Churches
IT	International Tabernacle Ministries
SWANNEPHA	Swaziland National Network of People Living with HIV and AIDS
UNDP	United Nations Development Programme
VCT	Voluntary Counselling and Testing
WCC	World Council of Churches
UNAIDS	Joint United Nations Programme on HIV/AIDS

Kubonga

Sitawutsandza kubonga inhlango yakamhlaba lebukeye tindzaba teHIV neAIDS (UNAIDS) lesebentisana nenhlango yekutfufukisa yakamhlaba (UNDP) leyente kwakhiwa kwalobhukwana wekufundzisa kube yimphumelelo. Siyetsemba kutsi lobhukwana utawusita libandla eSwatini kutsi likhone kubhekana netindzaba tekwekwaywa nekubandlulula emabandleni nasemimangweni. Inhlango yenhlanganisela yemasontfo isebenta ngemabandla kanye netinhlangano tetenkholo emimangweni iphindze isebentisane netinhlangano letingesito tenkholo lokufaka ekhatsi hulumende.

Sitsandza kuphindze sendlulise kubonga kwetfu etinhlanganweni letehlukene nakubantfu labatsite ngelwati nangelusito lolwente kutsi lomsebenti ube yimphumelelo. Sitsandza kubonga uMnumzane Billy Kgosikwena lobuya enhlanganweni yema Kristu yekulwa neHIV neAIDS eAfrika (PACANet) lohole lelicembu lelihlanganise lobhukwana. Labo labanikete ngelwati bafaka ekhatsi, Inhlango yemaKristu lesebenta ngeHIV neAIDS eAfrika (PACANet), Inhlango yalabaphila neHIV kaNgwane (SWANNEPHA), Inhlango yemasontfo emhlabeni (WCC), Denise Akerman kanye nalabanye.

Sibonga kutimisela nekutinikela kwebafundisi nebaholi be League of Independent Churches, Council of Swaziland Churches, Swaziland Conference of Churches, Conference of the Seventh Day Adventist kanye ne International Tabernacle Ministries lekungubona bakhe lobhukwana.

Kubonga kwetfu lokukhulu sikubhekisa kulelicembu lelakhe lobhukwana, Umfundisi Canada Mndzebele (SDA), Mengameli Canaan Mathabela, Make Philile Dlamini (League of African Churches), Umn. Thabo Maphalala (International Tabernacle), Umfundisi Jabulani Ncongwane (Swaziland Conference of Churches), Umn. Gavin Khumalo (Council of Swaziland Churches), Make Meena Simelane (Youth for Christ), Umn. Sandile Mamba (Scripture Union), Umn. Mafika Shabalala (Evangelical Lutheran Church), Ddadze Lindiwe Simelane (SWANNEPHA), Dokotela Priscilla Dlamini (University of Swaziland) kanye na Make Tshidi Flett lobekunguyena abehlanganisa abhalela lelicembu.

1. SINGENISO

Thembi* abehleti etitebhisini tasesontfweni ayedvwa. Lisontfo belisandza kuphuma, emalunga elibandla lamanye abekadze aticocela nje lapha kashane asho ngeluhleko lolukhomba kujabula. Kute labekadze anake noma atihlupha ngaThembi. Noko bekungamhluphi loko Thembi. Lobekuhlupha Thembi kakhulu bekuyinshumayelo yeMfundisi yangalelo langa. Umfundisi washumayela ngekwehlulela kwaNkulunkulu kumuntfu lohlulwe noma lowele esonweni. Emavi eMfundisi abeseloku ahhuma enhloko yakhe,iAids ngumphumela wekuphila esonweni....” Loku bekumhlupha kakhulu Thembi njengoba phela abesandza kutjelwa kutsi naye sewunalo ligciwane leHIV, kantsi futsi abesacalile kukhombisa timphawu teAIDS. Bakubo nebangani besebacalile kumkhipha inyumbazana. Abenelitsembe lelikhulu lekutsi esontfweni utakwemukeleka, nhlanhla lembi akubanga njalo. Wasale watibuta umbuto lotsi, “kepha lisontfo lingaba yindzawo yekuphephela kanjani”. Inshumayelo yemfundisi, kunganakwa nekukhokhwa umkhuphulwane lakukhandza esontfweni kwamenta wadideka engcondvweni, weva buhlungu wate wacabanga ngisho nekutibulala.

Lendzaba lengenhla ichaza noma ikhombisa inkinga yekucwaywa nekubandlululwa ngeHIV neAIDS emimangweni, emndenini kanye nasebandleni. Loku kwenta umuntfu asale ucabanga atibuta kutsi kambe;

- ✂ Ngukuphi lapho umuntfu angatfoli khona indvudvuto uma anebuhlungu asatidzelile lokubangwa yiHIV neAIDS?
- ✂ Yini lokubanga kwecwaywa uma umuntfu asabaphila neligciwane?
- ✂ Litsini libhayibheli ngekwecwaya umuntfu nekubandlululo nekutsi nguyiphi indzima ledlalwa libandla ekukhulumiseni tindzaba tekwecewaya nekubandlulula?
- ✂ Uma Kristu ebengaba la emhlabeni noma ke kube abekhona lapho lodzadze acwaywa aphindze abandlululwa, abeyawukwenta njani yena? Abeyawuyibuka noma ayitsatse njani lentfombatana?

**Thembi akusilo libito lakhe mbamba lodzadze*

Lobhukwana ucondze kukhulumisa letinkinga leticubungulwa ngulendzatjana. Uphindze abeke insayeya yekutsi libandla libe yindzawo yekukhosela nendvudvuto kulabo labasebuhlungwini. Bafundisi, baholi bemabandla kanye nelibandla lonkhe banemsebenti lomkhulu wekukhombisa lutsandvo ne sihawu kulabo labativela babodvwa, labaphila neHIV kanye nalabo labatsintsekile. Ngemagunya leliwatfoli ebhayibhelini, libandla lifanele kutsi lingalokotsi lewaye nome libandlulule, kepha lifanele lisebentise lawomagunya ekwemukeleni wonkhe lotsintsekile ngaphandle kwekubuta kutsi uyitfole kanjani iHIV. Kristu ubheke kutsi tsine lesikholwako sinakekele siphindze sibambisane nalabo lasebanalo leligciwane. Ngemusa nesihawu sakhe Nkulunkulu wasitsandza sisetoni. Nguyena lowo Nkulunkulu lowatfumela indvodzana yakhe kutsi itewufela tono tetfu, lokwenta kutsi kubonakale ngalokusobala lutsandvo nesihawu saNkulunkulu kitsi.

Kulwa nekwecewaywa nekubandlululwa ebandleni akusiyo intfo libandla lelingayenta uma litsandza kepha, leyo yinkonzo lebalulekile kakhulu. Loku kufanele kwenteke nyalo, hhayi kusasa. Kucwaywa nekubandlulula kudale inkinga lenkhulu ekuvikeleni, ekunakekeleni, ekukhokheleni kanye nasekwelapheni iHIV neAIDS. Tibalo letitsi bantfu labangemashumi lasiphohlongo ekhulwini (80%) bangemakholwa kaNgwane tisho kutsi uma kungentiwa imitam o lengetulu kwaleyentiwe kungaba nemiphumela lemihle futsi lengangahamba umgamu lobonakalako. Ngakoke lobhukwana utawusita emabandla kutsi akhone kulwa nekwecewaywa nekubandlulula ngekhatsi ebandleni kucala kanye nangaphandle emmangweni.

Lobhukwana utawubuketa nati tihloko letilandzelako;

- ✂ Kucwaywa nekubandlululwa
- ✂ Kucwaywa nekubandlululwa kweHIV neAIDS
- ✂ Imiphumela ye kucwaywa nekubandlululwa
- ✂ Tinyatselo tekulwa ne kucwaywa nekubandlululwa
- ✂ Emalungelo ebantfu nelokufanele bakwente
- ✂ Emaciniso ngeHIV neAIDS
- ✂ Tekukhula, tasecansini nekutalana, tebulili nekwekwaywa
- ✂ Litsini libhayibheli ngekwecwaywa nekubandlululwa
- ✂ Luhlelo lekulwa ne kucwaywa nekubandlululwa

UMCONDVO MGOMO (PHILOSOPHY)

Kulandzela kutsi lobhukwana uhlelelwe kutsi usetjentiswe emabandleni, angeke ugcine nje ngekukhulumisa kwecwaywa nekubandlula ngekwelibhayibheli, kepha imitamo itokwentiwa kutsi tonkhe tihloko, imicondvo netifundziso tisime ebhayibhelini ngaphandle kwekutsikameta emacisiniso nemazibithi lavetwe bososayensi nebacwaningi. Kutotokhe tigaba tetifundvo, sitawucinisa kuveta umcondvo loletfwa libhayibheli lokuyawuniketa indlela yekubuka noma imphendvulo yemabandla endzabeni yekucwaywa nekubandlulula. Loku ngukona kuyawukhomba imvelaphi nemgogodla walobhukwana lofanele usetjentiswe lapho kufundvwa khona ngekucocisana.

Kuze kusitakale bafundzi betigaba tonkhe (ikakhulu labadzala), lobhukwana usebentisa tindlendlana letehlukene tekufundzisa. Letindlendlana tifaka ekhatsi, indlela lekhombisako (demonstration), kucocisana (discussion), kuletsa imicondvo (brainstorming), kuhlukana ngemacenjana (small group work), kudlala umfanekiso (role play), kufundzisa (lecture), kanye naletinye tindlela.

1. KUHAZA KWECWAYWA NEKUBANDLULULA

YINI KUCWAYWA NEKUBANDLULULA?



Imigomo:

Ekupheleni kwesifundvo bafundzi kubhekeke kutsi bakhone ku;

- ✧ Chaza kutsi yini kucwaywa
- ✧ Chaza kutsi yini kubandlulula
- ✧ Kuhlukanisa kwecwaywa nekubandlulula
- ✧ Kuhlukanisa tindlela tekwaywa

Lokucuketfwe nendlela yekufundzisa

✧ Umdlalo; Emfuleni

[Lofundzisako] Misa bafundzi indingilizi. Kungaba ngekhati noma ngaphandle kuye ngekutsi leyondlu labakuyo ingakanani.

Chaza: ngitakutsi, “emfuleni, ngaselusentseni kanye naselusentseni”. Uma ngitsi ngaselusentseni awunyakati. Uma ngitsi elusentseni utsatsa sinyatselo sinye uye emuva, uma ngitsi emfuleni utsatsa sinyatselo sinye uye embili. Uma kwentekile watsatsa sinyatselo lesingasiso utawukhokhwa emdlalweni.

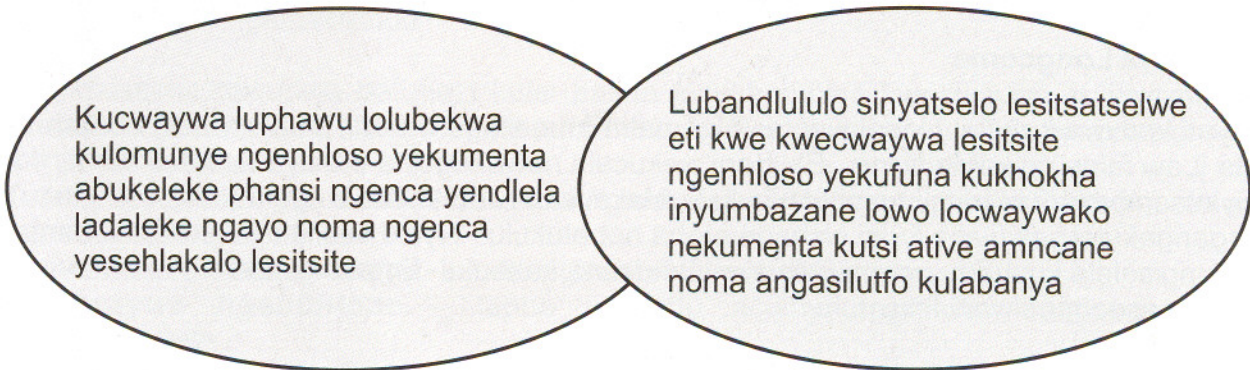
✧ Kucocisana

(Lofundzisako) Vumela umdlalo uchubeke sikhatsi lesiyimizuzu lelishumi. Emva kwaloko hlalisa bafundzi phansi bese ubabuta kitsi beve kunjani basadlala lomdlalo. Chubeka ubute labo labente tiphosiso kutsi bona beve kunjani uma bahlekwa ngalabanye emva kwekube sebente leto tiphosiso (lokungafaka ekhati emahloni, kuhlazeka, kutivela umncane kanye nalokunye). Ngemuva kwaloko ngenisa sihloko sesifundvo.

⌘ Kococisana ngemacembu

(Lofundzisako) Hlukanisa bafundzi babe bane noma babe sihlanu ecinjini. Kulawo macenjane batawuchaza kucwaywa nekubandlululwa. Vumela kutsi lokucocisana kuchubeke sikhatsi lesingaba yimizuzu lelishumi. Ngemuva kwaloko babuye batewubika ngekcocisana kwabo, babhale loko labakukhandze kubalulekile ephepheni lelikhulu. Loku kutawusita uma sewuniketa tinchazelo letifanele noma letingito utsatse leyo micondvo noma emagama labalulekile basaniketa tinchazelo tabo.

Emuva kwekuniketa noma kubika kwemacenjane unganiketa nati tinchazelo.



Ligama lelitsi **Stigma (sici)** lisuka kumasiko esiGriki. Ngekwemasiko ebuHellenistic ngesiGriki leligama lisho sibati noma luphawu lolusho buniyo. Ekusetjentisweni kwalo ngemcondvo webuRoma nesiGriki sici singasetjentiswa etinkhomeni nakubantfu. Kubantfu beculuphawu lebelubekwa ngekusikwa noma ngekushiswa lobekusho kutsi loyo muntfu abenekuchwala lokutsite. Loluphawu lolu-ke beluhlukanisa lomuntfu kulabanye bantfu emangweni kute kutsi bamgweme ngelihlazo lanalo. Lenchazelo lena ayigcini nje kuphela esikweni lwemaGriki, kepha iyatfolakala nakulamanye emasiko. Esikweni lesiSwati, timfuyo tetfu njenge tinkhomo netimbuti tisikwa timphawu emadlebeni letikhomba buniyo besibaya lesitsite. Ngakulokunye luphawu lungasetjentiswa ngendlela lembi njenge kwenta kutsi lomunye angamukeleki emangweni noma kubantfu labatsite.

Elulwimini lwebiTswana nebeSutfu, kunemagama, sibati, sinyama, insila kanye nemkhobo. Umuntfu loniketwe noma lobitwa ngalamagama akakemukeleki emangweni, kufanele agekwe futsi kungahlanganyelwa nanaye. Ngekvama labantfu laba baphindze babe ngulabo labacwaywako.

Sinato tindzaba letifanana naleti letitfolakala ebhayibhelini. Labo bebaphetfwe luchoko bebakhokhelwa eceleni bangahlangani nalabanye bantfu. Bekubhekeke kutsi bagcoke ngendlela lebetakwenta kutsi basheshe babonakale kute bantfu batewukhona kungahlanganyeli nabo. (Levi 13:1-2, 45-46)

Singakuchaza kanjani-ke kucwaywa? Ngendlela yeSynergy Project, sici neHIVneAIDS yindzaba lelichungechunge noma umlilo wemahlatsi (2004:1), kucwaywa kusho sehlakalo noma lufa loluba nemphumela lomubi lolwenta kutsi bantfu batibukele phansi noma babukelwe phansi ngulabanye emangweni.

Ngelisiko lakitsi kunetintfo letitsite noma timphawu letibonakala tilihlazo futsi tentele phansi bantfu. Umuntfu locwaywako utikhandza angemukeleki noma angemukelwa ngulabanye banfu lokungabangwa yindlela latiphetse ngayo (njengalabo labaphila imphilo

yebugebengu), noma ngetimphawu letibonakala kuloyomuntfu letingenta bantfu bambuke kabi noma bangamemukeli.

(lenchazelo iphuma ku Paul Lekholokoe Leshota, 2005, WCC Publication)

Letinye tinchazelo ngekuchazwa kuletinye timo;

- ✂ Kutiva ungahlonipheki noma ungatsandvwa
- ✂ Kwecwaywa luphawu lolungakalungi.
- ✂ Kwecwaywa kwentiwa kumuntfu ativele angemukeleki ngaloko langiko.

Kucoca indzaba

Indzaba ya Longcoma

Ngiyati kodvwa kute lengingakwenta. Ngamati Fana, singani sami, sisafundzela ekolishi enta iLaw mine ngikaMedicine. Ekubeni wekucala newekugcina ekhaya kubatali bami, ngiyintsandvokati kubatali bami ikakhulu kumake wami, lotsandza singani sami kakhulu kangangekutsi sewujake kutsi sishade atoba nebatukulu. Nyalo sesikhulile sesiyasebenta, sesilungiselela kushada ngoba vele siyatsandzana kakhulu. Emalungiselelo emshado wetfu asasecophelweni lelisetulu.

Ngatsi ngiyotihlola kuhlanteka kwemtimba wami njengenhlalayenta ngase ngihlola neligciwane le HIV kanye ne AIDS, angizange ngikukholwa lengakuva, ngineligciwane le HIV. Ngacala ngabhekana nemphilo ngingedvwa, kwacala kwazula imibuto leminyenti engcondvweni yami. Inkholo yami beyingangivumeli kulala ngingakashadi ngabe ngilitsetsephi leligciwane? Ngabuye ngacabanga kutsi ingabe kusebentisa tynyalitsi ngekunganakekeli? Kodvwa kutibuta ngitiphikisa akusebenti nyalo, licinisa linye sengiphila nalo leligciwane. Ngacala ngacabanga kutsi ngimtjele Fana ngaphindze ngatsi cha ngingeke ngobe wahlala abandlulula bantfu labaphila nalo leligciwane ngobe atsi litfolakala ngekungatiphatsi kahle ngako ke sebatfola sijeziro ku Nkulunkulu. Umangimutjela utase uyangecwaya, kona ngimutjela ngimutjela njani, nini? Ngente njani.

Make yena, akasayuze angicolele ngobe loku kusho kutsi angeke sifiso sakhe sekubanebatukulu sisaba yimphumelelo. Babe yena utawuvele angilahle njengemnaketfu lomcane lavele wamcosha ngobe bekamtsele ngelihlazo embikwelibandla walulata sigaba sakhe ebandleni.

Sengikwente konkhe ngazama kugwema imibuto yebantfu, ngacabanga kusebentisa lijazi lemkhwenyana nasesishadile naFana ngaphindze ngacabanga kutsi utawucabanga kutsi kunenkinga angigwebe angcine atile ngesimo sami. Futsi uma ngihocisa lomshado bantfu batase bayanaka kutsi kukhona lokungahambi kahle.

Kusele emalanga lamabili kuphela kutsi sishade futsi ngiyamtsandza Fana futsi ngicaphele nekuphepha kwemphilo yakhe. Kodvwa ngente njani?

IMIBUTO NGALENGOCO

1. Ucabanga kutsi utayitsatsa njani Fana indzaba yekutsi singani sakhe siphila neligciwane le HIV?
2. Silala njani ngekuphepha?
3. Uma bekunguwe lona lophila naleligciwane, bewungenta njani, bewungamtjela yini umngani wakho ngako. Bewungamtjela ningakashadi noma ngemuva kwemshado.

4. Ucabanga kutsi Longcoma walitfoli ligciwane ngekulala yini nobe cha?
5. Longcoma bekasitjeli ngani singani sakhe ngesimo sakhe?
6. Ucabanga kutsi Fana bekangeva njani kutsi singani sakhe sineligciwane?
7. Yena Longcoma uyitsetse njani lendzaba uma sicatsanisa nendlela langayitsatsa ngayo Fana?
8. Kukhetsa noma kungakhetsi, kuba neligciwane uyakukhetsa yini?
9. Uma bekunguwe singani sa Longcoma bese uva letindzaba letinjena nisengakashadi, bewutakenta njani?

[Lendzaba ungayicoca, uyifundze kanye nebafundzi noma bona bafundzi bayifundze emacenjini abo lamancane, noma bayente sikeshi.]

✂ Kucocisana ngemacembu

Lofundzisako utawucela bafundzi kutsi basho lokukhombisa kwecwaywa kulendzatjana. Kucocisana kuchubeke imizuzu lesihlanu. Emuva kwecocisana lofundzisako bese uniketa nati tinhlobo tekucwaywa;

Kutecwaya wena ngekwakho (lokusuka ngekhatsi) – kutenyanya, tinhloni, kusola, nekuva ungatsi ubukeleka phansi

Kutivela bantfu bakwecwaya - kucabanga nemuvo webantfu ngawe.

Kwecwaywa ngebuhlobo – lapho umuntfu acwaya ngekutsi usihlobo naloyo lowedzelelekile.

Lulwimi – emagama lanikwa bantfu lasebaphila neHIV lagcina sekuhlekiwa ngawo noma ente labo labaphila neHIV kutsi bativale babukeleka phansi njenganankha kuyasheshwa, bantfu belubhubhane noma uphetfwe ngusandanezwe.

Siphetfo:

Lofundzisako utawubuketa tingoni letibalulekile esifundvweni bese uyaphetsa sonkhe sifundvo.

Luhla lwesifundvo

1. Umdlalo	5 minutes
2. Kubuka kwenteka kwetintfo.....	20 minutes
3. Kucocisana kwemacembu.....	20 minutes
4. Inganekwane yaLongcoma.....	10 minutes
5. Kucocisana kwemacembu.....	20 minutes
6. Siphetfo.....	5 minutes

3. EMACINISO NGE HIV ne AIDS

Imigomo:

Ekugcineni kwesifundvo bafundzi kufanele kutsi bakhone;

- ✂ Kwati umehluko emkhatsisini weHIV ne AIDS
- ✂ Kuba nelwati ngetindlela ligciwane lelingena noma litfolakala ngato.
- ✂ Kucondza kutinakekela nekuphila nelitsemba noma umuntfu asanalo ligciwane.
- ✂ Kwati tindlela tekuvikela iHIV ne AIDS

Lokucuketfwe sifundvo:

✂ *Inchazelo ye HIV ne AIDS*

- H** - Human - *buntfu*
- I** - Immuno-deficiency – *kwehla kwemasotja ekuvikela umtimba*
- V** - Virus – *ligciwane*

- A** - Acquired – *kutfola noma kwemukela*
- I** - Immune – *emasotja ekuvikela*
- D** - Deficiency – *kwehla kwelinani*
- S** - Syndrome – *inhlanganisela yetifo*

✂ *Tindlela tekutselelana iHIV*

- Kulalana nemuntfu loneligciwane ngaphandle kwekuvikela
- Kutsintsana nengati leneligciwane
- Umntfwana angalitfoli ligciwane kumake wakhe (asesesiswini, atalwa noma ngesikhatsi amunya)

✂ *kuvikela*

- Kuhlala ungalalani namuntfu
- Kwetsembeka kuloyo lenitsetsene naye
- Kusebentisa i-condom, kungaba yebesilisa noma yebesifazane, ngalokufanele nangasosonkhe sikhatsi uma ulalana nemuntfu.
- Kuvikela umntfwana kutsi angalitfoli kumake wakhe.

“QQR” – Quality – lizinga; Quantity – linani/bunengi; Route – indlela. Kute kutsi iHIV ikhone kwendlulela kulomunye umuntfu kufanele kutsi emandla eligciwane abesetulu, linani noma buningi beligciwane kubesetulu kuphindze kubekhona indlela yekungena kweligciwane.

Lizinga/emandla

Kute kube khona kutselelana emandla eligciwane afanele kutsi abemakhulu. I-HIV angeke iphile uma ingekho ngekhati emtimbeni wemuntfu, iye ibese iyafa uma seyishaywe ngumoya. Noma isendzaweni leshisako (njengasebodweni lelisetiko) nakhona iyafa. I-HIV ayiphili uma lingaphandle kwesikhumba semuntfu, kepha liphila ngekhati emtimbeni.

Indzawo lapho ingaphila khona i-HIV ingekho emtimbeni ngulapho kungangeni lutfo khona ngisho umoya.

Linani/buningi

Kute kube khona kutselelana kufanele kutsi linani leligciwane libe liningi. Ligciwane litfolakala ngelinani lelisetulu engatini, kumakhanuka esilisa newesifazane kanye naselubisini

Iwelibele. Ligciwane alitfolakali emjulukweni nasetinyembetini. Litfolakala ngelinani leliphansi lelingeke limubeke umuntfu engotini yekutfole i-HIV ematseni, emahlanteni, emathoyeni kanye nasemchameni.

Indlela yekutselelana i-HIV

Kute kube khona kutselelana kufanele kube nendlela noma intfunja lapho ligciwane litawungena khona kuze lifinyelele emitsanjeni yengati. Imitimba yetfu ivalekile. Ligciwane ngeke selingene lapho kungekho khona sikhala emtimbeni noma esikhumbeni.

Kwenta tintfo nekuphila ngendlela lefanele kutemphilo kusesa kukhatsateka emphilweni lokuhlupha bantfu malanga onkhe. Njenge kutsi nje, ungeke usebentise sicubho salomunye umuntfu sigcwele ingati; uma ulimele uyageza umbonye silondza; uma uphipha umuntfu lophetfwe ngumsheko uyati kutsi kufanele ufake sivikelo njemagloves.

Ngalendlela lechazwe langetulu kuyabonakala kutsi kungani ligciwane lingeke litsatselwane kunati tindlela letilandzelako;

- ✂ Kucabuza
- ✂ Kwanga
- ✂ Embuzulwaneni
- ✂ Kusebentisa inkomishi noma lipulede linye nalophila ne HIV
- ✂ Kuchawulana
- ✂ Kunikela ngengati
- ✂ Kusebentisa umthoyi munye
- ✂ Kusebentisa emanti kanye kanye
- ✂ Nekuya esikolweni kanye kanye

Tindlela tekufundzisa:

- ✂ Kudlala umfanekiso
- ✂ Kococisana emacenjini bafundzi bacocisane ngetindlela tekutselelana i-HIV netindlela tekuyivikela.

Cela noma tfole labatsatfu ecenjini batekwenta umdlalo ngemaciniso eHIV neAIDS. Kutobakhona nalabanye badlali. Lomdlalo usita kutsi unikete emaciniso nge HIV ne AIDS uphindze uvete lokungasiwo emaciniso kanye nemahemuhemu nge HIV ne AIDS. Kutawubese kuba khona kucocisana emkhatsini webafundzi ngalomdlalo (emahemuhemu nemaciniso nge HIV neAIDS).

Siphetfo:

Lofundzisako utawupheta sifundvo ngekubuketa lokungesiwo emaciniso lokuvele kusacociswana, bese uniketa loko lokungemaciniso lafanele.

4. TEKULALANA, BULILI KANYE NEKUCWAYWA NEKUBANDLULULWA

Imigomo:

Ekugcineni kwesifundvo bafundzi bafanele bakhone:

- ✂ Kuchaza ngendlela lefanele tekulalana, tebulili kanye nekweywaywa.
- ✂ Kucondza kutsi kungalingani kutebulili kungayibhebhetela kanjani iHIV neAIDS
- ✂ Kwati ngetinhlobo noma tindlela lehlukene tasecansini
- ✂ Kucondza kukhula kwemutfu ngekweywaywa tekulalana
- ✂ Kubuketa ngeliso lelikhaliphile etindzabeni takeulalana

Lokucuketfwe sahluko:

✂ *Yini tekulalana?*

Kuba nebumcoka bekuba wesilisa noma wesifazane kusukela ebuncaneni kuze kube kusekugcineni kwemphilo.

✂ *Yini bulili?*

Kutati noma kucondza kwemutfu ekubeni wesilisa noma wesifazane emmangweni lotsite lonemasiko labhekeke kubesilisa, kubesifazane nakubafana.

✂ *Yini kweywaywa uma sikhuluma ngetebulili netekulalana?*

Kuba nemicabango lengasiyo lemhle ngetebulili lobutsite lokuvama kubangwa tinkholelo netinkhulumo letingesiwo emaciniso. Kuyavama-ke kutsi letitinkholelo tisime kakhulu emasikweni.

✂ *Kusho kutsini kungalingani ngetebulili?*

Kubukela phansi noma kunganakekeli emalungelo, imisebenti kanye nesigaba sabomake noma bobabe.

Tindlela tekufundzisa:

✂ *Kucocisana ngemacembu*

- ✂ Ngekusebentisa indlela letokwenta kutsi bonkhe bakhulume, lofundzisako utawucela kutsi bachaze telicansi, bulili kanye kweywaywa.
- ✂ Bafundzi batawuhlukaniswa emacenjini lamancane bese basho umehluko emkhatsini kutekulalana kanye nekulalana.
- ✂ Emacembu lamancane abuye abike ngekucocisana kwawo.
- ✂ Imibuto netimphendvulo
- ✂ Bafundzi batawuvumbulula tintfo letikhomba kungalingani kutebulili letiphindze tibange kweywaywa.
- ✂ Bafundzi batawehlukaniswa babengemacembu lehlukene bacocisane ngemehluko phakatsi kwetebulili netekulalana.

5. LITSINI LIBHAYIBHELI NGEKWECWAYA NEKUBANDLULULA

Imigomo:

Ekugcineni kwesifundvo bafundzi bafanele bakhone:

- ✂ Kusita emalunga elibandla kutsi acondze lubito lwabo ekulweni nekucwaywa nekubandlulula ku HIV neAIDS.
- ✂ Kubonakalisa sono sekwegwaya nekubandlulula.
- ✂ Kusita emalunga elibandla kutsi akhona kesebentisa libhayibheli njengelithulusi lekulwa nekwegwaya nekubandlulula.
- ✂ Kachaza kuphindze kucociswane ngetinsayeya tekwegwaywa nekubandlulula ekukholweni kwetfu.

Lokucuketfwe sahluko:

Bunguye ba Nkulunkulu

Njengemakholwa noma bazalwane, siyadzinga kutsi sibuke kwecwaya nekubandlululaici nelubandlululo njenge sono ngoba kuphikisana nebuNkulunkulu lucobo. Injongo yaNkulunkulu kutsi ahlale ngekunakekela bantfu bakhe. Nkulunkulu akababandlululi bakhe futsi akavumi nekutsi bacwaywe.

- ✂ **Unelutsandvo (John 3:16):** Nkulunkulu utsandza live kangangekutsi utimisele kutsi anikele ngaye lucobo lwakhe kute kuphephe bantfu bakhe. Loku ukwenta noma bantfu bangaphili ngekwentsandvo yakhe. Ukulungele nekutsi angaphindze asinike lelinye litfuba etimphilweni tetfu, ukukhombisa loku ngekutsi asitsandze kucala ngaphambi kwekutsi tsine simtsandze.
- ✂ **Uyasitsetselela (Romans 14:10):** Kuyindalo yakhe kutsi asitsetselele lapho senta sono. Sidzinga nje kutsi siphendvuke etonweni tetfu, sitivume kuye, Johane utsi, “Nkulunkulu wetsembekile futsi ulungile kutsi asitsetselele tono tetfu aphindze asihlante kuko konkhe kungalungi”. 1 Johane 1:9
- ✂ Lokunye lesimati ngako Nkulunkulu kutsi, “**unemusa futsi ugcwele luvelo**”.
- ✂ **Sidalwe ngemfanekiso waNkulunkulu (Genesis 1:27):** Loku nguwna mgogodla wemalungelo ebantfu ngekwelibhayibheli. Loku kusho kutsi sonkhe sitsandvwa ngendlela lefananako phambi kweMdali kantsi futsi lolutsandvo lolu lute tincabekelwane, noma ngabe lomunye uphila ne HIV nobe cha, wesilisa noma wesifazane, ucebile noma uphuyile. Loku kwenta-ke kutsi noma ngabe nguyiphi indlela lebandlululako ibe sono embikwa Nkulunkulu.
- ✂ **Kwelapheka kwemuntfu ngamunye kanye nekwelinyenti (Matthew 5:1-14)**
Etheamentini lelisha kuphilisa noma kwelapha akusiko nje kwemuntfu ayedvwa noma kumphilisa emtimbeni njengoba sonkhe sikhatsi lapho Jesu elapha khona, welapha ngalokuphelele noma ngendlela lephelele. Bantfu bebaphiliswa etifeni tabo, baphiliswe ngakamoya baphindze baphiliswe nangekwenhlalo yabo. Jesu bekatati letifo lebetibanga kwecwaywa nekubandlululwa. Leti tifo betenta kutsi labagula ngato kutsiwe bangcolile, baze babe ngulabaliwe emmangweni. Kwelapheka kulabo bantfu bekusho kubuyiselwa kwebuntfu nekuhlonipheka kwabo emmangweni.
- ✂ **Buntfu (Ubuntu):** Libandla lemaKristu lifanele linikete indzawo leyelaphako lapho bonkhe bantfu batawutivela bemukeleke khona. Libandla lekucala lisiniketa sibonelo

ngekutsi umtimba waKristu ufanele ube noma uphile njani. Siyatjelwa ngekutsi bebahlanganyela nome bahlephulelane kanjani, nekutsi bebaphila njani bangumndeni lomkhulu (Acts 2:47).

- ✝ **Kutsandza makhelwane wakho (Mark 12:31):** Umcondvo lotsi sihlukile kulabanye usenta sicabange ungazutsi sicono kunalabanye noma bona bancono kunatsi. Jesu wasiniketa umyalo wekutsandza makhelwane njengoba utitsandza wena (John 13:34). Loko-ke kusho kutsi asiyekele kubuka labanye bantfu behlukile kunatsi, kepha, asibabuke ngekutsi nabo banemizwa njengatsi nekutsi badzinga kutsandvwa njengoba natsi sidzinga kutsandvwa.
- ✝ **Indzawo yelitsemba neluvelo:** Indzaba yemSamariya lolungile, nayo isinika sibonelo sendzawo noma umndeni lesifanele sibe nguwo njengebazalwane. Noma-ke kunebantfu labaye bakhombise kunganaki etindzaweni noma emmimangweni lesihlala kuyo, umSamariya lolungile usiniketa litsemba nesiciniseko sekutsi kusekhona bantfu labanakekelako. Lenzaba ikhombisa ngalokusobala kutsandza makhelwane njengoba asho Jesu encwadzini ya Makho sahluko selishumi nakubili.
- ✝ **Kutehlisa kwaKristu (Luke 14:11):** Kutiva umkhulu kunalabanye kungakwenta kutsi ubabukele phansi labanye bantfu ugcine sewubacwaya. Kristu usifundzisa kutsi singatiphakamisi kepha sihlale ngekutehlisa sititfobe. Incwadzi yaFiliphu sahluko sesibili livesi lesiphohlongo iveta Kristu asibonelo ngekutehlisa.

Indlela yekufundzisa:

- ✝ **Umdlalo (kungabi ngetulu kwemizuzu lelishumi)**
Lofundzisako utawukhutsata kwenta umdlalo noma tikesi kuchaza tifundvo letisebhayibhelini. Singabekisa, indzaba yemSamariya lolungile ingasetjentiswa kukhombisa lutsandvo lwa Nkulunkulu lolungenatincabekelwane kanye nendalo yakhe yekutsetselela (**Luke 10:25-37**). Cela bantfu babembalwa labatawudlala indzawo yendvodza leyagebengwa yaphindze yashaywa, umPristi, umLevi, umgcini indlu yetihambi kanye nemSamariya lolungile. Lenye indzaba kungaba nguleyo yendvodzana yelulahleko (letfolakala ku Luke 15: 11-32). Letindzatjana tingadlalwa ngekulingisa ngaphandle kwekukhuluma. Bese kamuva lofundzisako abute bafundzi kutsi babonani.

NOMA

- ✝ **Imibuto lemifishane ngelibhayibheli (imizuzu lelishumi nesihlanu)**
Lena ngulenywe indlela yekufundzisa lengasetjentiswa kutsi lofundzisako alungise imibuto lephuma ebhayibhelini ngesihloko lafuna kufundzisa ngaso. Loku kungaphindze kusite lofundzisako kutsi akhone kubona kutsi bafundzi banelwati lolungakananinekutsi avule kucocisana.

6. KUCWAYWA NEKUBANDLULULWA

Imigomo:

Ekupheleni kwesifundvo, kubhekeke kutsi bafundzi bakhone

- ✂ Kubona kucwaywa nekubandlulula.
- ✂ Kubona kucwaywa nekubandlululwa lebe kuvele kukhona ingakefiki I- HIV neAIDS.
- ✂ Kuchaza imiphumela yekucwaywa nekubandlululwa.
- ✂ Kubona nekukhulumisana ngekucwaywa nekubandlululwa.
- ✂ Kucondza tintfo letingenteka letibangwa kucwaywa nekubandlululwa.
- ✂ Bacondze imiphumela tinhlangotsi tonkhe tekuphila letingabangwa kucwaywa nekubandlululwa.
- ✂ Kukhuluma ngekujula etindzabeni tenkholo nekubuketa umkhatsi lokhona uma sikhuluma ngekutiphatsa nekungatiphatsi kahle.

Lokucuketfwe sahluko:

Kucwaywa nekubandlulula ngemagama lavakala shengatsi asho intfo yinye kantsi akusinjalo. Kucwaywa kungachazwa njengemicabango lengakalungi noma imibono ngebantfu labangemacembu latsite labanesici lesitsite. Kantsi lubandlululo, ngulapho khona lomunye asakhombisa kungemukeli lomunye umuntfu ngenca yesici lesitsite. Bantfu labaphila ne HIV neAIDS kanye nalabatsintsekako bayacwaywa baphindze babandlululwe ngoba linyenti lebantfu gayibuka ngeliso lelibi iHIV ne AIDS. Kugula nge HIV neAIDS kutsatfwa ngekutsi sifo lesibulalanako lesitfolakala nekungatiphatsi kahle kwemuntfu. Libandla belisoloku libuka iHIV ngekutsi sijeziro saNkulunkulu kubantfu labangatiphatsi kahle. Kubuka ngalendlela kwente kutsi kwandze kakhulu kucwaywa nekubandlululwa kwe HIV neAIDS.

Tinhlobo tekwecwaywa nekubandlululwa

Ekuchazeni noma kuniketa kucondza uma sikhuluma ngekwecwaywa nekubandlulula nge HIV neAIDS sifanele sikhumbule kutsi, kwecwaywa nekubandlulula yintfo lebeyivele yejwayelekile futsi ikhona kubantfu. Noko sitawutama kukhulumisana ngekubuketa tinhlobo tekwecwaywa nekubandlulul, sicale ngaletto lebetikhona ngaphambilini kwekufika kwe HIV neAIDS.

✂ **Kwecwaya nekubandlulula lobekuvele kukhona**

- ✂ Wonkhe umuntu lobekakhuluma ngetindzaba tekulalana bekatsatseka njengemuntfu longatiphatsi kahle.
- ✂ NgesiSwati kuyinhlanhla lembi kufa, kungako emva kwesifo ekhaya kuye kube khona kugezwa kwemanti noma kuhlanjululwa.
- ✂ Kune tifo lebetatiwa njengetifo letikhomba kungalungi noma kungcola kuloyo letimphetse, njesifo sebulephelu kanye naletinye.
- ✂ **Kutecwaya wena** – kungesikhatsi umuntfu atibukela phansi yena ngekwakhe noma acabange kutsi bantfu bambukela phansi.
- ✂ Kwesaba kuphumela ebaleni noma kutjela labanye kutsi sewune HIV; lapho umuntfu angati kutsi batamemukela yini labo lasondzelene nabo nome ummango.
- ✂ Kutsandza kuhlala wedvwa nekwentu tintfo ngalokwecile noma lokungasejwayeleki; lapho umuntfu angasafuni kuhlanyela nalabanye.
- ✂ Kutikhipha umkhuphulwana: kutikhweshisa kulanebudlelwane nabo ngoba etama

kutiphephisa yena.

- ✂ Kutfukutsela, kufuna kuphindzisela nekulimata noma kuvisa buhlungu/kutselela labanye.



✂ **Kwecwaywa kungesikhatsi umuntfu abekwa sici ngummango nemndeni wakubo**

- ✂ Kuhleba nekwandzisa emahemuhemu ngalokungakafaneli ngemuntfu lophila ne nangekugula kwakhe ngaphandle kwemvume yakhe.
- ✂ Kukhishwa umkhuphulwana nekwaliwa: kubalekela kuhlanganyela nalabanye bantfu ngenhloso nekukhweshisa lanebudlelwane nabo noma kwakha umkhatsi phakatsi kwalabaphila neHIV nematicembu ekuhlanganyela.
- ✂ Kwesaba kutselelwa iHIV; lapho bemndeni nemmango becwaya lophila ne HIV ngoba besaba kutsi utabatsela.
- ✂ Kuhlukumeteka ngekukhuluma nekwenta tintfo letitawu visa buhlungu noma tishaye enyameni kuloyo losaneligciwane.
- ✂ Kunyantela nekwenyanya; kunganiketi lusito lapho kufanele khona kubantfu labaphila neHIV
- ✂ Kusola; kusola bantfu labaphila ne HIV ngekutsi batfole leHIV kubeshengatsi baletsa inhlanhla lembi emangweni.

- ✂ **Tinkhulumo:** ummango sewakhe emagama lacwaya bantfu labaphila neHIV , njenganankha lalandzelako.

✂ Umbulalave

✂ Imphi neligciwane lembulalave

✂ Ace, kudla, emaplastiki, umklomelo (winning lotto), kusho nje lambalwa.

✂ Imisalela (victims) yeHIV.

- ✂ **Kwecwaywa ngebudlelwane:** ngulapho sekwakhiwe tindzawo letehlukile takhelwa labaphila ne HIV noma ngesikhatsi bangani netihlobo talabaphila neHIV becwaywa babandlululwe futsi.

- ✎ Tindzawo lapho kupotjolwa khona ingati tehlukani siwe kuletinye emitfolamphilo.
- ✎ Tingani talabo labaphila neHIV bandlululwa ngummango kanye nemindeneni yabo.
- ✎ Kwecwaywa kwebantfwana labatintsandzane emmangweni labanebatali lababulawa yi HIV neAIDS.

Imbangela yekwecwaywa nekubandlululwa

Kwecwaywa nekubandlululwa kuvama kubangwa ngunaku lokulandzelako:

- ✎ Emasiko nemihambo yesiswati
- ✎ Tindzaba tebulili nekulalana atisito letikhulunya ngekukhululeka.
- ✎ Imihambo nenhlonipho yemmangweni etindzabeni tekulalana.
- ✎ Imibono yabomake kanye nebantfwana ayivakali, inekungamukeleki ngekwenchubo yesiswati.
- ✎ Kungemukeli simo nekwesaba kufa
- ✎ Kwesaba kwaliwa ngulabo losondzele kubo
- ✎ Imicabango lebanga kutsatseka kabi
- ✎ Livi noma umlayeto wekulahlwa nekwehlulelwa etinshumayelweni
- ✎ Kungabuki ngasolinye lapho kukhulunywa ngalokulungile noma lokungakalungi. Emmangweni kanye nangekhatsi emabandleni kukhona umbono lotsi asivumele kukhulumisa tindzaba teHIV neAIDS ngekunaka emalungelo ebantfu, kusetjentiswe tindlela letishiwo bodokotela. Kukhona-ke umbono lophikisa lona ngoba batsi ukhutsata buphingi nekungcola. Uma kwenteka lokukuphikisana kuvula sikhala sekukwandza kwecwaywa nwkubandlululwa bese kubhebheteleka i-HIV neAIDS.

Imiphumela yekwecwaywa nekubandlululwa

Lesikwentako noma lesikushoko kulabanye bantfu kuba nemiphumela lemibi lebangela kutsi lomunye agcine asativa kungatsi yena akasasuye umuntfu ikakhulu etindzabeni letiphatselene neHIV neAIDS. Nati tibonelo temiphumela yekwecwaywa nekubandlululwa.

- ✎ Kukhatsateka, kwehla emoyeni, kutama kutibulala nekutokhipha umkhuphulwana.
- ✎ Budlelwane lobumunyu emndenini nakubangani.
- ✎ Kuvuleka kwemkhatsi lomkhulu emkhatsini walabo labaphila ne HIV nalabo labangenayo.
- ✎ Kufihla kutsi sewuHIV noma sewati lokukubeka engotini yekuchubeka utseleke iHIV noma utselele labanye.
- ✎ Kwehla kwematfuba ekuhlangenyela nalabanye (*lokungafaka ekhatsi kulahlekelwa ngumsebenti, kubate imali, ematfuba ekutsatsa noma ekwendza, kulahlekelwa kutemnotfo nekungakhoni kuboleka imali kanye nalokunyenti*), loku kulimata kakhulu bemndeneni kanye nemmango.
- ✎ Kwesaba kuphumela ebaleni ngesimo sakho.
- ✎ Kwemukwa imphahla.

Lekwake kwenteka (Experiences)

Sonkhe singakhumbula lapho secwaywe sabandlululwa futsi noma lapho sibandlulule khona labanye. Kucocelana leti timo kutosita sibuke kutsi sativela kunjani ngesikhatsi basecwaya basibandlulula futsi nekutsi seva kunjani ngesikhatsi secwaya lomunye simubandlulula futsi.

- ✎ Lapho wecwaywa khona (weva kunjani; kuhlazeka nekutivela umncane)
- ✎ Lapho wacwaya khona lomunye (weva kunjani; kuhlazeka nekutivela umncane)



Budlelwane emkhatsini wekwecwaywa nekubandlululwa lobekukhona kungakefiki iHIV neAIDS kanye nekwecwaywa nekubandlululwa kwe – HIV neAIDS sekuebhehetele kwandza kwe HIV ngenca yemihambo lekhona emimmangweni.

- ✂ Sigaba sabomake
- ✂ Bebulili labalalana bodvwa (homosexuals and lesbians)
- ✂ Bugwadla
- ✂ Kwesaba kufa

Indlela yekufundzisa:

- ✂ Lofundzisako utawuhlukanisa bafundzi emacenjini lamancane.
- ✂ Emacembu atawuchaza kutsi ngabe kushoni kwecwaya nekubandlulula.
- ✂ Emancembu lamancane aphindze abuye ahlagane ndzawonye anikete timphendvulo noma imibono yawo ecenjini lelikhulu.

Tinhlobo tekwecwaywa nekubandlulula (30mins)

- ✂ Lofundzisako utawusita bafundzi kutsi basho tindlela letikhomba kwecwaywa nekubandlululwa lebetenteka ingakefiki iHIV neAIDS.
- ✂ Lofundzisako utawehlukana bafundzi babengemacembu lamancane bakhulumisane ngekutsi letinchubo tihlobana kanjani nekwecwaywa nekubandlululwa lokuhambelana ne HIV neAIDS.
- ✂ Lofundzisako utawufundzisa bafundzi ngetinhlobonhlobo tekwecwaywa nekubandlulula.

Imbangela yekwecwaywa nekubandlulula (25mins)

- ✂ Lofundzisako utawuhola bafundzi bacocisane ngetinhlobo tekwecwaywa nekubandlululwa lokuphatselene HIV neAIDS

Imiphumela yekwecwaywa nekubandlulula (25 minutes)

- ⌘ Bafundzi batawuhlala ngababili bakhulumisane ngalabakwatiko noma labakubonile lokuyimiphumela yekwecwaywa nekubandlululwa.
- ⌘ Lofundzisako utawuhola bafundzi bacocisane ngalemiphumela yekwecwaywa nekubandlululwa.

Lokwenteke kubo noma labake bakwenta (25 minutes)

- ⌘ Bafundzi batawuhlala ngababili bacocisane ngekutsi beva kunjani lapho bacwaywa baphindze bandlululwa khona nalapho bona bacwaya baphindze babandlulula khona.

Siphetfo (5 minutes)

Ngemuva kwekukhulumisana ngato tonkhe tihloko tekwecwaya nekubandlulula, lofundzisako utawuphetsa ngekusita bafundzi kutsi bacondze tinhlobonhlobo tekwecwaywa nekubandlululwa, nekutsi kuvela kanjani kuphindze kuvimbe njani lusito ekulweni ne HIV ne AIDS.

7. TINYATSELO TEKUBHEKANA NEKWECWAYWA NEKUBANDLULULWA EBANDLENI

Tihloko lesisuka kuto tibeke ngalokusobala tingoni tekwecwaywa nekubandlululwa nekutsi kumkhatsata njani umuntfu, ummango kanye nesive sonkhe. Lesi sihloko siniketa likhambi noma tindlela tekubhekana nalenkinga.



Imigomo:

Ekugcineni kwesifundvo, bafundzi batawukhona ku;

- ✚ Kuhlunga nekucocisana ngetinyatselo tekuhlangabetana nekucwaywa nekubandlulula ebandleni.
- ✚ Bacocisane batfole likhambi endzabeni yekuphumela ebaleni kwaloyo loneHIV Kuchaza ngekucondza indlela ye SAVE leletfwa yinhlango yemabandla emhlabeni
- ✚ (World Council of churches)

Lokucuketfwe sifundvo:

Kuphumela ebaleni nekugcina imfihlo

Kuphumela ebaleni nekugcina imfihlo kuyohlala kulukhuni ngenca yekwecwaywa nekubandlululwa, lokwenta kutsi labo labaphumele ebaleni bayohlala bakuva kwecwaywa nekubandlululwa. Loku kuhamba kutsikamete nemitamo leyentiwa live ekulweni ne HIV neAIDS. Kungako kubalulekile kutsi kucociswane kabanti ngebuhle bekuphumela ebaleni.

✚ **Buhle bekuphumela ebaleni ngesimo sakho**

- ✚ Kusekelwa
- ✚ Kwelapheka ngendlela lecondzile nalefanele
- ✚ Kuba nekuthula emcondvweni

✚ **Tinsayeya**

- ✚ Kweswela kusekelwa
- ✚ Kulahlekelwa ngumsebenti nematfuba
- ✚ kwaliwa

Kufundzisa nge SAVE

Indlela ye – SAVE yenta kutsi sibuke nhlangothi tonkhe futsi ngalokuphelele uma sikhuluma nge HIV neAIDS. Lendlela lena isita kutsi intfo siyibuke ngalokuphelele nhlangothi tonkhe. Iphindze isikhumbute kutsi ngekhatshi nangephandle ebandleni (esontfweni) kunetindlela letehlukahlukene tekulalana. Lendlela isifundzisa kutsi sikhulume ngetindzaba tekulalana ebaleni ngaphandle kwekubeka sici kulomunye.

⌘ Kufundzisa nge “SAVE”

- ⌘ **S** - Safer practices – indlela lephephile
- ⌘ **A** - Access to treatment, care and support – kutfola kwelapheka, kunakekeleka kanye nekusekeleka
- ⌘ **V** - Voluntary counselling and routine testing – kutinikela kukhokhelwa nekupopolwa ingati
- ⌘ **E** - Empowerment, latest HIV and AIDS information and survival skills – lwati lwekutitfutukisa, lwati ngetintfo letinsha ngeHIV neAIDS kanye nemachinga ekuphila

⌘ Tindlela letinganciphisa sihlungu sekwecwaywa nekubandlululwa kulabaphila neHIV (Singasinciphisa kanjani lesihlungu)

- ⌘ Kufundzisa
- ⌘ Kusekelwa lokuvela ebandleni
- ⌘ Kuhlanyanyela ngalokuphelele kwalabo labaphila neHIV etinhlelweni letihlose kucedza kwecwaywa nekubandlululwa.
- ⌘ Kutfola lwati lwekutitfutukisa kutemnotfo.
- ⌘ Kunakekelaek nekusekelwa
- ⌘ Kukhulumisa imilayeto lephuma emisakatweni nasemaphephandzabeni lengenteka ibange noma indlondlobalise kubekwa kucwaywa nekubandlululwa njenganansi lilelandzelako: Imikhankhaso letsi “ngitawutfolani, makhwapheni”.

Indlela yekufundzisa (50 minutes)

- ⌘ Lofundzisako utawuhlukanisa bafundzi ngemacembu lamancane bakhulume ngebuhle netinsayeya tekuphumela ebaleni
- ⌘ Emacembu atawubuya abike loko lakhulumisane ngako
- ⌘ Lofundzisako utawufundzisa ngendlela ye“SAVE” nekutsi isho kutsini
- ⌘ Lofundzisako utawumema lophila neHIV atewulekelela bafundzi kutsi;
 - ⌘ Bakhone kubuka tindlela tekunciphisa kwecwaywa nekubandlululwa
 - ⌘ Bakhone kubona tindlela letingasebenta ekunakekeleni kanye nasekusekeleni labo labaphila neHIV
 - ⌘ Bakhulumisane ngemilayeto lephuma kubetemphilo kanye nasemisakatweni noma kubemaphephandzaba lekhuluma nge HIV ne AIDS kutsi ingabe iyakunciphisa yini oma iyakubhebbhetela kwecwaywa nekubandlululwa. Lemilayeto ingafaka ekhatshi, iABC, ngitawutfolani kanye nemlayeto wamakhwapheni

(Bafundzi batokwehlukana bente emacembu lamancane bese bayabuya babike ngalabakutfolile)

Siphetfo (imizuzu lelishumi):

Lofundzisako utawuphetisa sifundvo ngekubuka imibono lephatsekako kanye netindlela letehlukene tekulwa nekwecwaywa nekubandlululwa.

8. EMALUNGELO EBANTFU NEMSEBENTI

Imigomo:

Ekugcineni kwesifundvo bafundzi batawukhona:

- ✘ Kuchaza tindzaba temalungelo ebantfu uma kukhulunywa ngekwecwaywa nekubandlululwa.
- ✘ Kuhlunga tindzaba noma timo libandla lelifanele kutimela emtsetfweni lokufaka ekhatsi kufinyelela kutfoli imitsi ngendlela lefanele, kumelana nekwemukwa imphahla nemhlaba lokwentiwa tihlobo kanye nebaphatsi bemimmango uma sekushone batali.
- ✘ Kuchaza nekukhulumisana ngekutsi labo labaphila neHIV bangasifaka njani nome kuphi sandla ekulweni nekwecwaywa nekubandlululwa ebandleni.
- ✘ Kwakha tindlela letingasetjentiswa emimangweni ekulweni nekucwaywa nekubandlululwa.

Lokucuketfwe sifundvo:

Emalungelo ebantfu nalokubhekeke kutsi bakwente: Leti timfanelo lekuniketwe wonkhe umuntfu ngalokulinganako njengoba wonkhe umuntfu adalwe ngemfanekiso waNkulunkulu. Emalungelo akayi ngekutsi umuntfu usebente kanganani futsi akasiwo ematfuba latfolwakonje ngekuniketwa ngulabanye. Bantfu babanemalungelo kusukela ngesikhatsi atalwa.

Kubuketa emalungelo lahlukumetekile kutembusave nasemalungelweni ebantfu.

- ✘ Emalungelo kutembusave
- ✘ Emalungelo laphatselene nekuphila
- ✘ Emalungelo kutebudlelwane kutemnotfo kanye nemasiko.

Kutembusave

- ✘ Kungakhoni kutfoli lwati lolufanele
- ✘ Kumukwa lilungelo lekuhlanganyela
- ✘ Lilungelo lekuphatfwa njengemuntfu

Emalungelweni ebuntfu

- ✘ Lilungelo lekuphatfwa kufanana nalabanye bantfu (uma umuntfu asaphumele ebaleni ngesimo sakhe akukafaneli kutsi bese uyancishwa ematfuba)
- ✘ Lilungelo lekungashaywa noma uhlukunyetwe
- ✘ Lilungelo lekungaboshwa ungakatekiswa licala ngalokusebaleni..
- ✘ Unalo lilungelo lekutsatsa noma kutsatfwa uticalele umuti
- ✘ Nguloyo naloyo unemsebenti wekutivikela noma avikele labanye kutsi bangayitfoli iHIV.

Emalungelo kutemnotfo nenhlalakahle kanye nemasiko

- ✘ Wonkhe umuntfu unelilungelo kutemphilo kanye nasezingeni lekuphila lelifanele
- ✘ Wonkhe umuntfu unelilungelo lekutfoli noma kusebentisa emanti lahlobile
- ✘ Wonkhe umuntfu unelilungelo lekutfoli imfundvo
- ✘ Wonkhe umuntfu unelilungelo lekubanemphahla
- ✘ Wonkhe umuntfu unelilungelo lekutfoli umsebenti

Kutemvelo (environment) netentfutfuko

- ✂ Wonkhe umuntu unelilungelo lekuphila endzaweni lephephile nalehlantekile
- ✂ Wonkhe umuntu unelilungelo lekutfutuka
- ✂ Wonkhe umuntu unelilungelo lekuba nekuthula nekuphepha

Lokufanele akwente umuntu

- ✂ Kucedza kwesaba kukhuluma ngekwecwaywa nekubandlululwa ebandleni nasemangweni.
- ✂ Kuniketa litsemba nekukhutsata labanye.
- ✂ Kumelelwa kwalabaphila ne HIV kutotokhe tihlangotsi tekwent tincumo ekulweni ne kwecwaywa nekubandlululwa kwe HIV ne AIDS.

Indlela yekufundzisa:

- ✂ Lofundzisako utawumema lophila neHIV akhulume ngalakubonile yena.
- ✂ Kucocisana ke bafundzi
- ✂ Lofundzisako utawuniketa bafundzi lwati lolufanele

Siphetfo:

Lofundzisako utawubuketa tihloko letibalulekile esifundweni nalokuvele kungesiwo emaciniso kusacociswana, bese uniketa bafundzi loko lokungemaciniso lafanele.

9. TINYATSELO LETILISHUMI TEKUCALISA UMSEBENTI

Imigomo:

Ekugcineni kwesifundvo bafundzi bafenele bakhone:

- ✂ Kwakha luhlelo loluphelele lwekucalisa umsebenti wekulwa nekweceywaywa nekubandlulwa.

Indlela yekufundzisa (3hrs)

Kuhlela umsebenti

Lofundzisako utakwehlukana bafundzi babe ngemacanjana ngababili noma babebane. Emacembu atawubika emvakwesinyatselo ngasinye lasasentile.

Kucwaningisisa simo

Buta "Sinjani simo emmangweni ngekwecwaywai nekubandlululwa lokuphatselene neHIV neAIDS? Ngutiphi tihlobo tekweceywaywa letivamisile? Timo tini letibanga lokweceywaywa nekubandlululwa?"

- ✂ Kunengi kufihla etindzabeni tekulalana kanye neHIV neAIDS, bantfu bakutfola kulukhuni kukhuluma ngako.
- ✂ Kungavumi noma kungemukeli kutsi iHIV neAIDS iyinkinga.
- ✂ Imindeneni letsintsekile iyetfukwa, ikhishwe umkhuphulwane iphindze ibandlululwe.
- ✂ Tingcabano letifihlakele emindeneni.
- ✂ Kuningi kakhulu kwesaba, kufa, nekulahlekelwa litsemba.
- ✂ Lwati loluncane nekwesaba kutsi uma utsintsana nemuntfu lophila neHIV utobese uyayitfolo
- ✂ Umsebenti lomningi wentiwa bomake lapho sekugulwa khona lokufaka ekhatsi kunakekela labaphila ne HIV neAIDS.
- ✂ Besifazane labasebasha basengotini lenkhulu, ngekuphokelelwa, buphuya nekuba nemandla lamancane etindzabeni tekulalana
- ✂ Kungalungeli nekubabate tintfo tekusebenta emitfolamphilo

Umbono/liphupho

Buta bafundzi kutsi, "Sitobe sinjani simo emmangweni wangakini eminyakeni lemibili emuva kwekwenta luhlelo lwekulwa nekucwaywaywa nekubandlulula?"

- ✂ Kukhuluma ngekungesabi tindzaba tekulalana kanye neHIV neAIDS
- ✂ Bantfu emmangweni basitane ekunakekeleni labo labaphila neHIV
- ✂ Kuphele inhlebo nekubitwa ngemagama lamabi kwamindeneni letsintsekako
- ✂ Kube nelwati lolunyenti ngetindlela tekutsatselana bese kuncipha kwesaba ngekutsi iHIV ingatsatselana nje ngekutsintsana
- ✂ Kwakha litsemba lelinyenti kunciphe kucabanga ngekufa nekungakhoni kutentela tintfo.
- ✂ Kuba nelitsemba nekukhula kwelizinga lekusetjentiswa kwemitfolamphilo.

Lokufanele kwentiwe

Lofundzisako abute bafundzi mayelana nalabatakwenta kuze kufenzeke leliphupho labo.

- ✂ Kuhlela imifundza sikolo emimangweni, nebaholi kubontsanga noma kubantfu betigaba letilinganako kanye nalabo labaphila neHIV.

- ✂ Imihlangano yemimamngo, etikolweni kanye nakubontsanga noma betigaba letilinganako
- ✂ Kwenta tinhlelo letifundzisako tiphindze tinikete lwati lolusha ngeHIV neAIDS emimangweni
- ✂ Kwakha tinhlelo temimango nebetigaba letilinganako letitofundzisa ngemaciniso lamasha eHIV neAIDS.
- ✂ Kucalisa nekusebenta kwalabaphila neHIV emisebentini lelusito kubo
- ✂ Kwakha tinhlangano talabaphila ne HIV ne AIDS kanye neluhlelo labatawusebenta ngalo.
- ✂ Imibutsano lecondzene netindzaba letitsite, njengekulwa noma kuvimba kwecwaywa kwetintsandzane.
- ✂ Kuvakashela nekubambisa emakhaya latsintsekako noma latsintsekile
- ✂ Kubona noma kukhomba letotinhlangano lekungabanjiswa nato.

Kuhlela nekubuketa loko lokubaluleke kakhulu kulokufanele kwenteke

Buta “ngumphi imisebenti lebaluleke kakhulu?”

Tidzingeko netindleko tekwenta umsebenti

Lofundzisako uyabuta “yini tintfo letidzingekako kute kwenteke lomsebenti?”

- ✂ Imali netidzingeko temfundzasikolwa

Lokungavimba

Yini noma tintfo tini letingavimbela kutsi umsebenti ungachubeki?

- ✂ Kubalukhuni kwebaholi bemabandla
- ✂ Kutivela uhlupheke kakhulu nekuphelelwa ngemandla uma ubuka simo lobhekene naso.
- ✂ Buphuya – bantfu beva ungatsi bafanele babuke tindlela tekutiphilisa kunekutsi banake simo seHIV neAIDS
- ✂ Bantfu labanyenti bakhetsa kuya kuba thandazi naletinye tindzawo laphe beva ungatsi batawusheshe batfole lusito khona

Tinkhomba

Lofundzisako ubuta bafundzi “yini tinkhomba letitawukhombisa imphumelelo?”

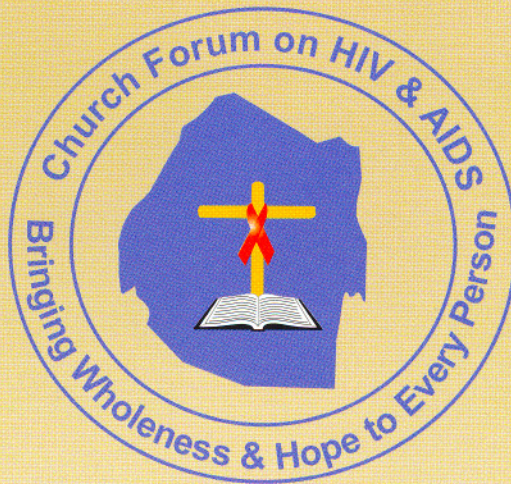
Lokufanele kwentiwe

Kuhlela umsebenti:

Kucwaninga Simo	Umbono	Umsebenti	Lokumcoka kakhulu	Lokudzingekile	Imicabo	Tinkhomba; Lokuhle nalokubi	Lokwentiwako	Sikhatsi
Nikuphi nyalo Yini Leyentekile Esikhatsini lesendlulile	Nifuna kuba kuphi?	Nitofika njani lapho nifuna kufika khona?	Nitocala njani?	Yini lenidzingile? (kungaba timali noma lokunye)	Yini lenga kuvimba? Shano leto tintfo leti ngaba ngumcabo	Nitokwati ngani uma uphumelele noma ungaka phumeleli kuloku? Nitobese nenta njani?	Ngubani lotokwenta ini?	Kwentiwa nini?

- ✓ Hlukanisa bafundzi babe ngemacenjana lamancane. Emuva kwesinyats elo ngasinye babuye batobika kutsi benteni, bangaka chubekeli kulesilandzelako
- ✓ Kubona timphawu letikhomba noma letingakhombi imphumelelo

.....**SIPHETFO SENKHULUMISWANO**.....



**KUNCIPHISA KWECWAYWA
NEKUBANDLULULWA
LOKUBANGWA YI HIV NE AIDS
EBANDLENI**

**KUFUNDZISWA KWEBAHOLI
BEMABANDLA KANYE NEMABANDLA**



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