



love passionately

stop aids

end domestic violence

break the cycle

demand justice

stop rape

Ukusebenzisana namadoda: Kubalulekile ekunciphiseni ukwanda kanye nomphumela wendlakadla ngokobulili kanye nesandulela nengculazi nengculazi emazwezi aseningizimu ne-Afrika.

“Abesifazane sebefike kumaphesenti angu-50 balabo asebenzenwe yigciwane lengculazi emhlabeni wonke. E-Afrika lesi sibalo sesifinyelele kumaphesenti angu-58. kumele sikhuthaze amadoda ukuba abambe iqhaza ekunciphiseni lobu bungozi. Kuzo zonke izigaba emphakathini, sifuna ukubona umphakathi onomdlandla ekuguquleni ubudlelwano phakathi kwabesimame namadoda”.

United Nations Secretary-General, Kofi Annan on International Women's day, 2003

Njengawo wonke amazwe e-SADC, iNingizimu Afrika njengamanje iyaqhugela ngaphansi kwezimo ezithintene nomashayabhqe wegciwane negculazi kanye nendlakadla kubantu besifazane, kokubili lokhu ngokubaluleka ngezincuzelo zobudoda ezinokulinganisa ubuwona nokuqhoqhoqobala abantu besifazane, ukuba ngongqoshishilizi kwezocansi, ukungesabi, nokwenza izinto eziwubungozi, ukugwinsa utshwala kanye nokunganaki ukusebenzisa izinsiza zezempilo.

Iningizimu Afrika inabantu abaningi kabi abaphila negciwane lengculazi emhlabeni, ngenani elilinganiselwa ezigidigidini ezingu-5.5 kuya ku – 6.5 zabantu abaphila negciwane. Umbiko wango-June 2006 we-Joint Civil Society monitoring Forum ukhombisa ukuthi phakathi kuka 2006 abantu abangu-140,000 bebedla imithi abayithatha ezikhungweni zomphakathi. Nokho-ke ngasona lesi sikhathi, abantu baseNingizimu Afrika abangu-750,000 babe negciwane lengculazi kanti bebedinga ikhambi lokudambisa igciwane ngokushesha.

Bezomthetho baseNingizimu Afrika babhekane namacala angu-55,114 okudlwengulwa okwenzeke phakathi kuka-Aphreli 2004 kuya kuMashi 2005, kube ezinye izinhlangano zikhulwa wukuthi isibalo esiyiso singaphezu ngokuphindwe ka-20.

Ukukwenza kube lula nje, izibalo zichaza ukuthi emva kweminyaka eyishumi nambili emva kwesikhathi sobandlululo, izimo ezimbili ezihambisanayo zesifo sengculazi kanye nokuhlukunyezwa kwabesifazane kunokwenzeka kwehlukhanise phakathi umphakathi bese kubukeleka phansi intando yeningi esafufusa.

Bobabili labo mashaya bhucane banobudlelwano ngandlela thile, yilowo nalowo ufunzelelwa indima edlalwa uhlobo lobulili kanye nobudlelwano bese kuba nemfunzelelo yesikhathi sobandlululo kanye nokungalingani kwezentuthuko – izinga eliphezulu labangasebenzi kanye nezinsiza zomphakathi ezingekho esimweni esigculisayo, ikakhulukazi ezindaweni zomphakathi zezempilo kanye nasezikhungweni zezemfundo.

Ukuze kube nenqubekela phambili eseqophelweni elihle, kusemqoka ukuthi uhulumeni kanye nezinhlangano zemiphakathi baqonde kahle ngokuxhumana phakathi kokungalingani kobulili kanye negciwane nesifo sengculazi – bese beba namakhono kanye nokuzinikela ekubhekaneni nakho.

Leli pheshana lokuveza okungamaqiniso liveza okuwumbono wocwaningo ebudlelwani phakathi kobulili, isidlakadla kanye negciwane nesifo sengculazi esithemba ukuthi kuxhasa uhulumeni kanye namandla omphakathi ekutheni bathathe izinyathelo ekusekeleni amadoda ukuvikela indlakadla kubantu besimame kanye nokunciphisa ukwanda kanye nomthelela wesandulela nengculazi nengculazi.

Ubulili kanye nokuvuleleka kwabesimame egciwaneni lengculazi negculazi.

- Emazweni amaningi aseNingizimu ne-Afrika, ukwanda kwe gciwane lengculazi emantombazane angaphansi kweminyaka eyishumi nesishiyagalombili kuphezulu ngamanani amane kuya kwayisikhombisa ngaphezu kwabafana abaseminyakeni efanayo, ukungalingani okuchaza ukuthi kunenani elincane lababulawa yingculazi abaneminyaka ephakathi kanjalo nezinga eliphezulu lokufa kwabesifazane kakhulu kunabesilisa. ENingizimu Afrika, abesifazane bakha esibalo esingu-77% kubantu abasebasha abangu-10% baseNingizimu Afrika abaphakathi kweminyaka engu-15 kuya ku-24 abakhungethwe yigciwane lengculazi kanye nengculazi.
- Ukuvuleleka kwabesifazane egciwaneni lengculazi kanye negculazi kuchazwe njengento eyingxenywe yokuba khona kwendima edlalwa ngokobulili okuyiyona evimbela kakhulu abesifazane ekutheni baxoxisane ngezimo zokwenziwa kocansi kanye nezinga eliphezulu lokuhlukunyezwa ngokocansi kanye nodlame lwasemndenini.
- Ucwangingo olwenziwe lwabesifazane baseNingizimu Afrika abangaphezu kuka-1,500 nalo luyaveza ukuthi “abesifazane abanabalinagni babo abanendlakadla noma ababaqhoqhobebe babhekene nobungozi bokutheleleka ngegciwane lengculazi.” Umbiko uveza ukuthi “Abesimame abashaywayo futhi baqhoqhobalwe ngabalingani babo basebungozini obungaphezu kuka 50% bokuthi bangenwe yigciwane lengculazi kunabesimame abasebudlelwaneni obungenayo indlakadla.” Ukubuyekwezwa kwemibhalo yocwangingo kusukela ngo-1996 kuya ku-2002 kwaveza ucwangingo oluyisishiyagalolunye oluveza ukuthi abesifazane ababhekana nedlakadla kwezocansi abasebungozini bokutheleleka yigciwane”.

Izindlela eziyingcosana zemithetho zokuvikela abesimame namantombazane:

- Ngokocwangingo olwenziwe wuMkhandlu weZocwangingo Ngezokwelapha ngo-2004 luveza ukuthi eNingizimu Afrika njalo emahoreni ayisithupha “owesimame ubulawa ngathandana naye. Lesi yisibalo esiphezulu okwake kwabikwa ngaso ocwangingeni noma yikuphi emhlabeni”.
- Izinga lamacala odlame lwaseemndenini nokuhlukunyezwa ngokocansi abalwa njengamabi kunawo wonke emhlabeni. ENingizimu Afrika oyedwa kuphela kwabayisishiyagalolunye wabahlukunyeziwe obika ngecala lokudlwengulwa kanti zingaphansi kuka 10% izenzo zokudlwengula eziholela ekubekweni amacala.
- Ukungabhalwa kahle kwesibalo kwenza kube nzima ukuthi kuhlonzwe ngokuyiko inani lamacala odlame lwaseemndenini kodwa ucwangingo lwakamuva nje lokubulalana kwamalunga emindenini eNingizimu Afrika luveze ukuthi inani lamacala alikho ngaphezu kuka-37.3%.
- Ngaphandle kwezinga eliphezulu lokudlwengulwa kanye negciwane lengculazi negculazi, ucwangingo luveze ukuthi akukho ngaphezu kuka-30% wabasebenzi abasiza labo abasinde ekudlwengulweni abathola ukuqeqeshelwa okuyisipesheli kwezokudlwengula.

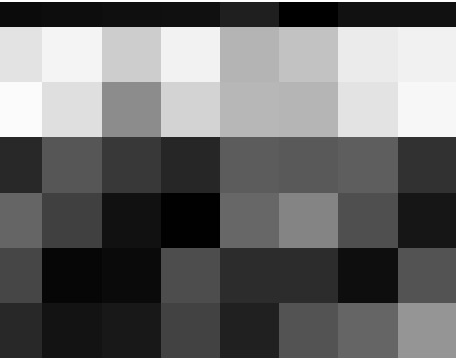
Ubulili, ingculazi kanye nomnotho:

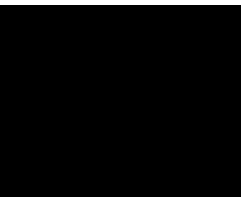
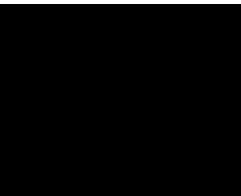
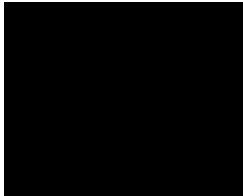
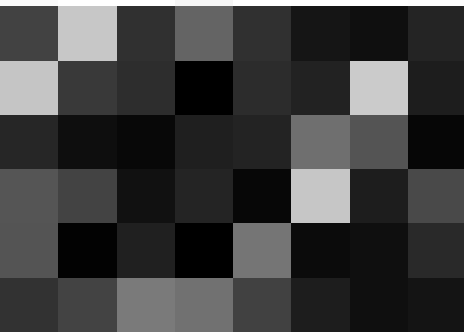
- Ukungaphephi komnotho wabesimame uwenyusa izinga labo lokuba babeke esicengeni kwezondlakadla kanye nasegciwaneni lengculazi nengculazi ngokwenza nzima ekutheni abesimame bashiye ubudlelane obunendlakadla kanye/noma nobudlelwano bezocansi obunendlakadla. Igebe lobulili kwezomholo kuye kwanda kakhulu phakathi kuka-1994 kuya 1999 kangangokuthi iholo labesifazane ngehora ngokwamaphesenti amadoda lehlile kusukela ku-77.9% kwaya ku-65.6% ngo-1999.
- Ngokungaphezu kokubili kokuthathu (68%) kwemizi, abesimame noma amantombazane yibona abanganakekeli balabo abaphethwe yizifo eziphathelele nengculazi. Ngaleso sizathu amantombazane ayayekiswa isikole ukuze anakekele labo abagulayo nabaphansi kokufa.

Ubulili, amadoda kanye negciwane lengculazi nengculazi

Amadoda nokusetshenziswa kwamakhondomu.

- Imisebenzi eyenziwa ngamadoda ngokwesiko iholele “endleleni engenyinhle ngamakhondomu kanye nokungabi nawo umdlandla wokuwasebenzisa” kanye nokwandisa “inkolelo yokuthi ubudlelwano bezocansi bubandakanya abantu abangahoshelani”.





Amadoda ne-VCT

- Amadoda awanakho ukukhuthala njengabesimame ukusebenzisa usizo lokuzikhethela ukuthola izeluleko kanye nokuhlolela isandulela ngculazi (VCT). Ucwango lwamaduze lwaseNingizimu Afrika luthole ukuthi umuntu oyedwa kuphela kwabahlanu eNingizimu Afrika abaziyo nge-VCT abaya kohlola kanti amadoda babalwe baba ngu-21% kuphela kubo bonke asebeke bathola i-VCT.

Amadoda ne-ART

- Ucwango lwakamuva olwenziwe e-Johannesburg General Hospital lukhombise ukuthi abesimame abathola ama-ARV – imithi yokudambisa isandulela ngculazi bayabedlula abesilisa ngababili koyedwa (2 to 1)”. Lo mphumela wafana nalowo okwabikwa ngawo ocwangingeni olwenziwa eKhayelitsha lapho inani elingu-70% kwakungabesimame. Amadoda avamise ukuthatha ikhambi lokudambisa isandulela ngculazi (ARV) sekunesikhathi emva kokutholakala kwesifo uma kuqhathaniswa nabesifazane abanesimo esisengcupheni samasotsha omzima kanti basengcupheni esimweni sabo sempilo.”

Amadoda notshwala

- Amadoda aseningizimu anakho ukuzikela otshwaleni kakhulu kunabantu besifazane kunamadoda aseNingizimu Afrika okuvame ukuba bacwile ezinkambeni ngokoMbiko owaziwa nge-2002 World Health Report. “Ukucwila ezinkambeni yiyona nto enobungozi endlakadleni yobulili kanye nokungenwa yisandulela ngculazi.”

Amadoda nokusokwa kwabesilisa

- Ucwango olwenziwe e-Orange Farm ngaphandle kwaseGoli luveza ukuthi ukusokwa kwabesilisa kunganciphisa ukuthola igciwane lengculazi ngamaphesenti angu-61 kanti futhi “kunganikeza amathuba okuvikeleka ekutholeni isandulela ngculazi, uma kuqhathaniswa nalokho obekungenziwa ikhambi elidambisa isandulela ngculazi. Ucwango olunzulu luphakamisa ukuthi amadoda ezigabeni ezithile ezehlukene kanye nezinto ezithinta amasiko ayaye afune ukuba basokwe uma sebazi ukuthi kunabudlelwano buni ekuzuzeni kwezempilo.
- Sekuke kwavezwa ukukhathazeka ngobungozi obunokutholakala noma ukwenyuka kobungozi bokuziphatha obudalwa yimicabango yokuncishiswa kobungozi ngenxa yokusokwa. Le micabango kumele ithathelwe phezu. Kumele kunakekelwe kakhulu ekuqwashiseni ngezokuxhumana okusetshenziselwa ukuqhakambisa ukusokwa kwabesilisa kanye nezinhlelo zokushintsha indlela yokuziphatha kwezocansi kuyohlala kuyinto esemqoka ukuvikela ukwanda kwegciwane lengculazi.

Amadoda nokunciphisa abalingani

- Ucwango luveza ukuthi ukwanda kwegciwane lengculazi likhushulwa esimweni lapho amadoda enabalingani abalala nabo abaningi bebe benza ucansi olungaphephile. Ukuncipha kwasotsha omzimba kuba sezingeni eliphezulu kakhulu uma sekungene igciwane okuholela ekutheleni abanye ngegciwane lesandulela ngculazi. Ukwelisa ukwanda kwesandulela ngculazi kanye negculazi kuzodinga ushontsho endleleni amanye amadoda alinganisa ngayo ubudoda kanye nobuqhanga kwezocansi kanye nokwenza izinto ezinobungozi.
- Inhlolovo eyenziwe ezifundeni ze-SADC iveza ukuthi ngesikhathi ukuqwashisa okwenziwa yi-IEC kuphumelela ekukhuthazeni amadoda ukunciphisa isibalo sabathandana nabo, izehlakalo kanye nesibalo kwancipha. Okwehlukile kulokhu osekudumile kokuthi amadoda ngeke futhi ngeke ashintshe izimo zawo kwezocansi noma bedinga ukwehlisa ubungozi, ucwango olunzulu lukhombisa ukuthi ukuqwashisa ngokunciphisa abalingani, kuye kwaba nomthelela omuhle ngezindlela eziningi ezehlukene kuso sonke isifunda.

Ukuphumelela kwezinhlelo ezisebenza namadoda ukuqhakambisa ukulingana kobulili:

Eminyakeni eyishumi eyedlule izingqungquthela eziningi zamazwe aphehaya kanye nezinhlelo zokuqwashisa zanxenxa ukuba abesilisa bazibandakanye kuzo – kanti nezinhlangano emhlabeni wonke zakuthakasela lokhu.

- Inqungquthela yango-1994 ebizwa ngokuthi yi-1994 International Cairo Conference and Development's (ICPD) Programme of Action yaqinisekisa ngesidingo sokuqhakambisa ukulingana ngokobulili kuyo yonke imikhakha yempilo... kanye “nokugquzela nokwenza ukuthi amadoda bakwamukele njengomthwalo

¹ Siegfried, K "Hope given by Aids drugs is snatched away by Social Services" in *Sunday Independent*, March 26th, 2006.

² Human Rights Watch (2003). Policy Paralysis: A Call for Action on HIV/AIDS-Related Human Rights Abuses Against Women and Girls in Africa.

³ Pettifor A, Rees H, Stevens, A (2004). "HIV & Sexual Behaviour Among Young South Africans: A National Survey of 15-24 Year Olds". University of the Witwatersrand.

⁴ Dunkle KL, Jewkes RK, Brown HC, Gray GE, Mclntyre JA, Harlow SD (2004). "Gender-based violence, relationship power, and risk of HIV infection in women attending antenatal clinics in South Africa". *The Lancet* 363 (9419): 1415-1421.

⁵ Manfrin-Ledet, L & Porche, D (2003). "The State of Science: Violence and HIV Infection in Women". *Journal of the Association of Nurses in AIDS Care* 14(6): 56-68.

⁶ Mathews S, Abrahams N, Martin L, Vetten L, van der Merwe L, Jewkes, R (2004). "Every six hours a woman is killed by her intimate partner: A National Study of Female Homicide in South Africa". Medical Research Council.

⁷ Vetten L (2005). "Addressing domestic violence in South Africa". UN Expert Group Meeting, May 17-20, Vienna, Austria.

⁸ Mathews S, Abrahams N, Martin L, Vetten L, van der Merwe L, Jewkes, R (2004). "Every six hours a woman is killed by her intimate partner: A National Study of Female Homicide in South Africa". Medical Research Council.

⁹ Christofides NJ, Jewkes RK, Webster N, Penn-Kekana L, Abrahams N, Martin LJ (2005). "Other patients are really in need of medical attention"—the quality of health services for rape survivors in South Africa. *Bull World Health Organ* 2005;83: 495-502

¹⁰ GenderLinks report on the PEP Talk Campaign, December 2003.

¹¹ Gelb S (2003) Inequality in South Africa: Nature, Causes and Responses. The Edge Institute

¹² Henry Kaiser Family Foundation (2002) "Hitting Home, How Households Cope with the Impact of the HIV/AIDS Epidemic". A Survey of Households Affected by HIV/AIDS in South Africa.

¹³ Desmond C, Michael K, Gow G. (2000). "The hidden battle: HIV/AIDS in the household and community". *South African Journal of International Affairs*, Vol. 7 No. 2

¹⁴ Noar SM, Morokoff PJ (2001). The Relationship between Masculinity Ideology, Condom Attitudes, and Condom Use Stage of Change: A Structural Equation Modeling Approach. *International Journal of Men's Health*, 1(1).

¹⁵ Shisana O, Simbayi L (2002) Nelson Mandela/HSRC study of HIV/AIDS: South African national HIV prevalence, behavioral risks, and mass media household survey 2002. Cape Town, South Africa: Human Sciences Research Council.

¹⁶ Magongo B, Magwaza S, Mathambo V, Makhanya N (2002). National Report on the Assessment of the Public Sector's Voluntary Counselling and Testing programme. Durban, South Africa: Health Systems Trust.

¹⁷ Hudspeth J, Venter WDF, Van Rie A, Wing J, Feldman C (2004). "Access to and early outcomes of a public South African antiretroviral clinic". *The Southern African Journal of Epidemiology and Infection* 19 (2): 48-51.

¹⁸ Coetzee D, Hildebrand K, Boule A et al (2004). "Outcomes after two years of providing antiretroviral treatment in Khayelitsha, South Africa". *AIDS* 18(6): 887-95

¹⁹ Hudspeth J, Venter WDF, Van Rie A, Wing J, Feldman C (2004). "Access to and early outcomes of a public south african antiretroviral clinic". *The Southern African Journal of Epidemiology and Infection* 19 (2): 48-51.

²⁰ WHO, 2002

²¹ Shisana O, Simbayi L (2002). Nelson Mandela/HSRC study of HIV/AIDS: South African national HIV prevalence, behavioral risks, and mass media household survey 2002. Cape Town, South Africa: Human Sciences Research Council, p. 2.

²² Zablotska IB et al (2006). "Alcohol use before sex and HIV acquisition: a longitudinal study in Rakai, Uganda". *AIDS* 20: 1191-1196.

²³ Auvert B, Taljaard D, Lagarde E, Sobngwi-Tambekou J, Sitta R, et al. (2005). "Randomized, controlled intervention trial of male circumcision for reduction of HIV infection risk: The ANRS 1265 trial". *PLoS Med* 2(11).

²⁴ Halperin DT, Fritz K, McFarland W, Woelk G (2005). "Acceptability of Adult Male Circumcision for Sexually Transmitted Disease and HIV Prevention in Zimbabwe. *Sexually Transmitted Diseases* April 2005; 32:4:238-239.

²⁵ Cassell M, Halperin D, Shelton J, Stanton D (2006). "HIV and risk behaviour: Risk compensation: the Achilles' heel of innovations in HIV prevention?". *BMJ* 332:605-607.

²⁶ Cassell et al op cit.

²⁷ Pilcher CD, Tien HC, Eron JJ, Vernazza PL, Leu SY, Stewart PM, et al. Brief but efficient: acute HIV infection and the sexual transmission of HIV. *AIDS* (in press).

²⁸ Shelton J, Halperin D, Nantulya V, Potts M, Gayle H, Holmes H (2004). "Partner reduction is crucial for balanced "ABC" approach to HIV prevention". *BMJ* 328:891-4

²⁹ Mekonnen Y et al (2003). "Evidence of changes in sexual behaviours among male factory workers in Ethiopia". *AIDS* 7(2):223-231.

³⁰ Welsh, P (2001). "Men aren't from Mars: Unlearning Machismo in Nicaragua". p38-48. Catholic Institute for International Relations, London.

³¹ Pulerwitz J, Barker G, Segundo M (2004). "Promoting Healthy Relationships and HIV/STI Prevention for Young Men: Positive Findings from an Intervention Study in Brazil. *Horizons Research Update*". Washington, DC: Population Council.

³² Kruger V. Evaluation Report: Men As Partners Program. Project Evaluation and Research Service, September 2000.

³³ Personal correspondence with Rachel Jewkes, Principal Investigator; Nov 17, 2006.

³⁴ Barker G (2006), presentation on panel titled "Engaging Men in Gender Equity and HIV/AIDS" at the Toronto International AIDS Conference, August 13, 2006.

wabo ngezeno zezocansi kanye nendlela yokwandisa inzalo kanye nemisebenzi yemiphakathi kanye neyomndeni".

• I-UNAIDS iye yaxhala kakhulu kwi-2000 – 01 World Campaign emadodeni nasebafaneni, bebona ukuthi izenzo zabo zibeka bona nabathandana nabo ebungozini bokuthola isandulela ngculazi.

• Ngo-2003, i-Commission on the Status of Women yenza uhlelo lwekomiti longoti kwezokubambisa iqhaza amadoda nabafana ekulinganisweni kobulili elaziwa ngokuthi yi-Experts Committee on Engaging Boys and Men in Gender Equality ukulungiselela ingqungquthela eyaziwa nge-2004 UN Commission on the Status of Women eyabe igxile kakhulu eqhazeni elibanjwe ngamadoda ekuphumeliseni ukulingana kobulili.

Njengoba izinhlelo ezintsha ekubambiseni abafana namadoda iqhaza sezibekiwe, umkhandlu wohlelo ozofakazela ukusebenza kwalo uye wavela. Lezi zinhlelo ziye zaqinisekisa ukuthi amadoda nabafana bazimisele ukushintsha indlela ababuka ngayo izinto kanye nezenzo kanti ngesinye isikhathi ukulwa nendlakadla yobulili kanye nokulwela ukulingana kobulili.

Inhlango yamadoda elwa nendlakadla i-Nicaraguan Men's Association Against Violence:

• Ucwangingo okwabamba kulo iqhaza cishe amadoda angu-150 e-Nicaraguan emihlanganweni yokufundisana mayela nokuqhakambisa ubulili kanye nokulingana kobulili kwaba nomphumela omuhle wendlela yokubuka izinto kanye nokushintsha kokuziphatha ngokwemibiko yezinhlangothi zombili kanye nokuzicubungula ngeso elibanzi ezintweni ebeziyizimpawu okubandakanya kuzo ukusetshenziswa kwendlakadla yezengqondo kanye neyasemzimbeni, ubudlelwano bezocansi, ukwabela ngokwenza izinqumo, izibopho zabazali kanye nemisebenzi yasemndenini.

Instituto Promundo in Brazil

• Izinguquko ezibalulekile ngokwemitheshwana yezobulili kusukela ezinyangeni eziyisithupha neziyishumi nambili, abesilisa abasebasha abanemithetho elinganayo babengaphansi phakathi kwezikhathi ezine neziyisishiyagalombili abangakwazanga ukubika ngezimpawu zezifo zocansi ezithathelanayo (STI) kanye nokwenza kangcono okwengezekile ezinyangeni eziyishumi nambili emva kokubamba iqhaza.

• Ekusetshenzisweni kwekhondomu, abantu besilisa abasebancane abanobulungiswa kwezobulili bathola amaphuzu ayizikhathi ezingu-2.4 njengalabo abasebenzisa amakhondomu kwabathandana nabo ngesikhathi benza ucansi kugcina.

Ukuxhumana kwamadoda njengabasebenzisayo eNingizimu Afrika

• Amaphesenti angu-71 e-MAP yesikhathi esidlule ababebambe iqhaza emhlanganweni yokwakhana babekholelwa ekutheni abesifazane kumele babe namalungelo afanayo nawabesilisa ekubeni abangu-25% kuphela bamadoda ababesohlangothini labaqhoqobali babona ngale ndlela nabo.

• U-82% wababebambe iqhaza babecabanga ukuthi akuyona indlela ejwayelekile kwabesilisa ukuthi ngesinye isikhathi bashaye amakhosikazi abo, kanti u-38% walabo abaqhoqobalayo wawunomuzwa onjalo.

Izinqubekela phambili

• Ukubuyezwa kwenqubekela phambili okwasungulwa kwasetshenziswa esifundeni saseMpumalanga Kapa eseNingizimu Afrika kwakhombisa ukunciphisa okubalulekile kwezendlakadla yabathandanayo eyenziwa ngamadoda ezinyangeni ezingu-12 nezingu-24 emva kokubamba iqhaza (umbiko owawumele uphume ngasekuqaleni kuka 2007 kodwa ulwazi olubikwe lapha luthathwa njengoluyilona lona.

Inhlango yezempilo yomhlaba wonke kanye nomphumela we-Instituto Promundo ekubuyezweni:

• Ukubuyezwa kwemibhalo okuqhubekayo kanye nokuhlaziywa okwenziwe ngamadoda angu-57 ayebambe iqhaza ne-WHO kanye ne-Instituto Promundo okwabikwa ukuthi amaphesenti angu 24.3 kwatholakala kube nomphumela omuhle ekuqhubezeleni phambili indlela yokubuka izinto noma ukushintsha ekuziphatheni ngokusebenzisa incazelo esetshenziswe phambilini; amaphesenti angu-38.5 bahlolwa batholakala bethembisa; kanti u-36.8 wamaphesenti bahlolwa batholwa bengekho msulwa. Labo abathathe imikhuba yezobulili – ngemiyalezo, ukuqeqeshwa kwabasebenzi, ukufundiswa kwamadoda – yikona okwasiza kakhulu ekuguquleni indlela amadoda abuka ngayo izinto kanye nokwenza kwawo.