

INKULUMO KANGQONGQOSHE WEZOKUTHUTHA, UKUPHEPHA NOKUXHUMANISA UMPHAKATHI UMNU BHEKI NTULI ENKONZWENI YESIKHUMBUZO KWAXIMBA NGOLWESINE.

26 SEPTEMBER 2019

- Mphathi wohlelo;
- INkosi yesizwe saKwaMlaba;
- IMeya yoMkhandlu weTheku uKhansela uKaunda;
- Amakhansela wonke akhona;
- Izinduna ezikhona;
- Abefundisi;
- Ubuholi bonke obukhona ngezigaba ezahlukene emphakathini;
- Imindeni ethintekile okuyiyona esihlangene ngayo lapha;
- Umphakathi wonke;
- Ngiyanibingelela egameni leNkosi yethu uJesu Kristu.

Sithatha leli thuba ukuba siqale ngokubonga kakhulu emindenini nezihlobo ngokusinika leli thuba njengoMnyango, ikakhulukazi uHulumeni wonke waKwaZulu-Natali, ukuba sihlanganyele kule nkondo yesikhumbuzo sabafowethu abasishiye kabuhlungu ngoLwesihlanu olwedlule.

Siyabonga nakomakhelwane nomphakathi wonke oshiye konke obuzokwenza ngalolu suku wathi mawuze uzozimazisa kule nkondo sibhonge emswanini ndawonye sonke.

Siyazi ukuthi noma engekho amagama anele ukuqeda ubuhlungu abuzwayo amalungu emindeni ngoba kuwona kufana nokuthi kuxebuke inyama uqobo, kodwa njengabantu siyakholwa ukuthi uma ethola ukwesekwa noma yingayiphi indlela uma esosizini lokho kuyawenza umehluko kumuntu nasengqondweni yakhe.

Cishe sonke siyazi ukuthi ngisanda kungena njengoMphathiswa kulo Mnyango wezokuThutha. Uma umuntu enikwa lo Mnyango kunezinto ezimbalwa asuke azi kahle ukuthi kumele avivele ukubhekana nazo - ukuphepha emgwaqeni kungenye yazo lezi zinto.

Kodwa bengingakulindele ukuthi ngenyanga yokuqala nje ngiqalile umsebenzi ngizobe sengihambele inkondo yalolu hlobo, ikakhulukazi lapha KwaXimba. Besingalindele ukuthi kungaba nenhlekelele futhi lapha njengoba ngo-2017 salahlekelwa ngabantu abangu-17 engozini kuwona lo mgwaqo walapha KwaXimba.

Nokho-ke umuntu uke walithola ithuba ngoMgqibelo neMeya yeTheku sizozibonela indawo yesigameko. Ngenkathi sibheka umgwaqo, sibonile ukuthi umgwaqo uyadinga ukufakelwa izimpawu zokuxwayisa kanye nezinsimbi ama-guardrail.

Nalapho kuhlangukhona imigwaqo (intersection) okukhona irenki yamatekisi, isiteshi samaphoyisa, izitolo namahhovisi kamasipala, kuyadingeka kuqinisekwe kakhulu ukuphepha.

Sibe sesivumelana ukuthi sizosebenza ngokubambisana nehhovisi leMeya nobuholi bendawo ukubhekana nezinsalelo zokuphepha lapha KwaXimba.

Mphathi wohlelo, enye into esifuna ukuyibheka yilena yemibiko yocwaningo, esithi iforensic, uma kunengozi yomgwaqo. Siyazi ukuthi umbiko kumele udluliselwe kumphenyi wecala wakwa-SAPS ukuze ulekelele ophenyweni. Kodwa kumele sibheke futhi ukuthi lowo mbiko usilekelele kanjani thina ukuba senze ukungenelela (intervention) okufanele ngezinhlelo zokugwema ezinye izingozi kuleyo ndawo.

Isimo esibhekene naso emigwaqeni yethu sibiza ukuthi sisebenzise lonke ulwazi olutholakalayo ukuze sihlanganise amasu okulwa nezingozi zomgwaqo. Ngisho nezakhamizi ezindaweni siyazinxenxa ukuba ziqhamuke nalokho ezicabanga ukuthi kungaba yizixazululo.

Okusempeleni nje bafowethu nodadewethu enikhona lapha, uHulumeni wethu akukho ongakwenzi ukulekelela abantu ukuba baphephe emigwaqeni kodwa kujike kube yibona abangabambisani noHulumeni – bashaye indiva yona le mithetho ebekelwe ukusiza bona.

Awubheke nje ngoba ezweni lonke akekho umuntu ogunyazwa ukuba ashayele imoto engaqalanga wafunda yonke imithetho nezimpawu zomgwaqo ukuze kube nesiqiniseko sokuthi ngeke enze ingozi emgwaqeni.

Kodwa nginesiqiniseko sokuthi akekho la kithina sonke njengoba silapha ongamazi umuntu oshayela ngaphandle kwezincwadi. Lokho kusho ukuthi lowo muntu akaqeqeshekile kahle.

Eminye yale mithetho ithi awulokothi ushayele imoto uphuze utshwala. Uma umuntu esefundile waphasa wathola igunya lokushayela, ukhohlwa yiyo yonke le mithetho, ikakhulukazi lona osuqede abantu othi ungashayeli uphuzile.

UHulumeni uphinda akhe imigwaqo eminye ayifake itiyela ngemali eshisiwe, ayifake nezimpawu zokuxwayisa ngokungaba yingozi uma ushayela, kufakwe namabhodi akutshela umgomo wejubane okumele uhambe ngalo kuleyo ndawo.

Kodwa mihla namalanga singcwaba abantu abashonele emgwaqeni ngenxa yokushayela bedakiwe, ukugijima ngokweqile nokusika lapho kungaphephile khona.

Siyazi futhi ukuthi ngenxa yokwepfulwa kwemithetho, uHulumeni uphinda achithe imali eningi eqeqesha aphinde aholele amaphoyisa azogada izephulamthetho emgwaqeni.

Asazike ukuthi uma abantu belekelelwa ngale ndlela ungathi kanti yini okumele ize yenziwe futhi yenziwe ngubani.

Manje-ke ukuza kwethu lapha sekusinike ithuba lokuba sithi nakuba selidume ledlula kula bafowethu esingabo lapha, kodwa inselelo isele nathi sonke esikhona lapha.

Kumele sizibuze ukuthi ngonjani umuntu othanda kube nguyena owandisa isibalo sabantu abashonela emgwaqeni? Kungani umuntu nomuntu engazibophezeli ukuthi ngeke abe nesandla ekukhuphukeni kwezibalo zabantu abafayo emgwaqeni?

Umuntu oshonelwe angeke mhlambe azwisise ukuthi kuthiwani uma kuthiwa izingozi zomgwaqo zidla leli lizwe imali engaphezulu kuka-R140 billion minyaka yonke, ngoba yena usuke ehanjelwe umuntu omondlayo, omnakekelayo noma asabheke lukhulu kuyena kusasa.

Omunye uyazibuza ukuthi isuke yenzani yonke leyo mali?

Angithi phela kukhona imali enxephezela abantu ekhishwa u-Road Accident Fund (RAF), kubekhona okuthi ngokushiywa ngabantu ababondlayo abanye ngokukhubazeka ezingozini zomgwaqo bese kudingeka uHulumeni ababhekelele ngemali yesibonelelo.

Enye imali eningi iya kwabezimo eziphuthumayo, ama-ambulensi kokunye okuye kudingeke ngisho indiza enophephela emhlanje ezophuthumisa umuntu esibhedlela, okuyinto ebiza kakhulu leyo.

Bafowethu nodadewethu, nale nkonzo yanamhlanje sithi sengathi ibingaletha ushintsho kuthina sonke esilapha. Le nkonzo makube ngeyokushintsha indlela abantu abaziphatha ngayo nendlela abacabanga ngayo emgwaqeni.

Sithi kubefundisi bethu ake silishumayeke lelivangeli lokuphepha emgwaqeni nasemasontweni.

Siyaqonda futhi ukuthi abaphula umthetho nabanesandla ezingozini zomgwaqo bavela khona emindenini nasemiphakathini. Ngalokho-ke kusemqoka ukuba ukuphepha emgwaqeni kube yinto ekhulunywa emndenini ngenkathi uhleli udla isidlo sasebusuku noma emphakathini uma kunemicimbi yenjabulo.

Ake sikhulume naleli lunga lomndenini elihlezi lifika ebusuku liphuze utshwala kodwa libe lihamba ngemoto. Akekho umuntu okumele anikwe udumo ngokuthi uyasishaya isteringi uma esephuzile.

Ekuseni ngaphambi kokuba singene emotweni kaBaba noma ekaMama ake siyibheke ukuthi isesimweni sokuthi ingaba semgwaqeni. Lokhu kungenza umehluko omkhulu ekwehliseni isibalo sezingozi zomgwaqo.

Ekuqaleni kwalo nyaka njengoMnyango sisungule amakomiti ezokuthutha kusuka ezingeni lewadi kuya esifundeni, okube yisu elihle lokuthatha ezokuphepha ziye phansi kubantu. La makomiti sifuna ahlanganise izinhlelo zokuphepha emgwaqeni emazingeni amawadi lapho kubhekwa izinto eziqondene newadi ngqo komasipala bethu.

Sizoqhubeka futhi njengohulumeni sibambisane nezinhlelo zonke eziqinisekisa ukuphepha, okuhlenganisa nokukhuculula inkohlakalo kuzona zonke izikhungo zokuthola amalayisensi kanye nama-learners.

Sizoqhubeka futhi njengohulumeni sibheke izindlela zokusebenzisana nabe-National Prosecuting Authority (NPA) mayelana nendlela ababheka ngayo amacala athinta ukufa kwabantu emgwaqeni.

Kuyinkolelo yethu ukuthi amacala okubulala ngokungenhloso kumele athathwe njengawokubulala ngenhloso uma kubonakala ukuthi abantu babulawe ubudedengu bomshayeli okufanayo nokwenza into ngamabomu noma ngenhloso.

Ubudedengu bakho abungabi yinkinga yethu sonke silahlekelwe yizimpilo zabantu, izingane ziphenduke izintandane ngenxa yakho.

Kuthina umshayeli obudedengu, onganaki futhi ongenandaba nomphumela wezenzo zakhe emgwaqeni uyafana nje nomuntu obulale omunye umuntu ngenhloso.

Abanye abantu baphula umthetho ngoba bethembe ukuthi bazokhokha inhlawulo bese bephindela khona emgwaqeni baqhubeka nokuphula umthetho.

Abantu kumele bazi ukuthi ilayisensi ayilona ilungelo kodwa iyigunya (privilege) olinikwa nguhulumeni ukuba ushayeke emgwaqeni womphakathi. Lokhu kusho ukuthi uma ungasawulandeli umthetho kumele uhulumeni ukuphucule leyo layisensi. Yingakho silweseka futhi uhlelo i-Administrative Adjudication of Road Traffic Offences (AARTO) okuwuhlelo lokuphucwa kwamaphuzu.

Angisayiphathi-ke eyalaba abaphuza bese beshayela. Manje sesisebenzisa umshini we-breathalyser okwazi ukusitshela ngaleso sikhathi izinga lotshwala egazini.

Akusadingi ukuthi igazi lithathwe liyiswe e-laboratory lapho ebelithatha izinyanga ukubuya nemiphumela. Manje sizokubamba sikuhlale sikubophe ugwetshwe ngokushesha.

Ngakho-ke mphathi wohlelo nabazalwane bonke, sithi masiziveze lezi zinto njengohulumeni nakuba sazi ukuthi inhloso yale nkonzo, ikakhulukazi, ngokududuza imindenini elahlekelwe.

Kodwa esikugcizelelayo nje ngukuthi kumele uma siphuma la kule nkonzo, sithathe isinqumo futhi senze isifungo sokuthi phakathi kwethu akekho oyodlula emhlabeni ngenxa yengozi yomgwaqo, ngakho sonke kumele sibe ngamanxusa okuphepha emgwaqeni.

Mphathi wohlelo, sifisa ukuthi njengoba size lapha namhlanje, singaphinde sibuye ngoba kuthiwa kukhona abantu abadlule emhlabeni ngenxa yengozi yomgwaqo kodwa kube ukuthi siza ngoba sizokhuluma izinto ezithinta intuthuko.

Ngakho-ke sithi sibonga kakhulu emindenini elahlekelwe ngokusinika ithuba lokuba siveze konke lokho kule nkonzo.

Sifisa ukuthatha leli thuba sithi dudu emindenini ngokulahlekelwa ngabathandiweyo bethu u:

1. Thabiso Bethwell Mtolo (26)
2. Siphesihle Herbert Thabethe (34)
3. Zola Gungwana Mzolo (19)
4. Xolani Isaac Dlamini (36)
5. Goodenough Mfanufikile Mnyandu (35)
6. Nkosinathi Robert Mhlongo (35)
7. Dayalan Pillay

Sithi noma ngabe uphenyo luvezani mayelana nembangela yengozi, kodwa ukudlula kwabo emhlabeni kuzomele kusenze ukuthi sonke sikhulume nonembeza bethu sifunde ukuziphatha ngendlela nokuhlonipha umgwaqo.

Ukudlula kwabo emhlabeni akwenze sithathe isinqumo ngamunye ukuthi sizokwenza okufanele emgwaqeni ngisho kungekho phoyisa lomgwaqo elingibonayo.

Siyabonga kubo bonke ababambe iqhaza balekelela noma ngaluphi uhlobo kusukela kwenzeke lesi sehlo. Nathi siphinde sizibongele egameni loMnyango wezokuThutha noHulumeni wonke waKwaZulu-Natal.

Ngiyabonga