



agriculture  
& rural development

Department:  
agriculture  
& rural development  
PROVINCE OF KWAZULU-NATAL

*“Asiguqule ezoLimo zibe isikompilo lethu”*

**INKULUMO EYETHULWE NGUNGQONGQOSHE WEZOLIMO  
NOKUTHUTHUKISWA KWEZINDAWO EZISEMAKHAYA KWAZULU-NATALI  
UMHLONISHWA UTHEMBA MTHEMBU EMCIMBINI WOKUKLONYELISWA  
KWABESIFAZANE ABAVELELE EMKHAKHENI WEZOLIMO NONYAKA  
OBUSOPHIKWENI LWENYUVESI YAKWAZULU-NATALI I-EDGEWOOD**

15 AGASTI 2017

Umpathi woHlelo,

UMama wesizwe, uMaKhumalo-Zuma

USihlalo wendlu yabaHoli boMdabu KwaZulu-Natali Inkosi PHD Chiliza

Omele iMeya yoMkhandlu-dolobha iTheku, uKhansela Nkosenhle Madlala

Izimeya zonke ezikhona phakathi kwethu

USihlalo weKomidi elibhekele ezoLimo eSishayamthetho sesiFundazwe, uNkk  
Nomagugu Simelane-Zulu

Amalungu onke eKomodi akhona

USihlalo woPhiko lwabesifazane ku-ANC KwaZulu-Natali, uNkk Celiwe Madlopha

UNobhala woPhiko lwabesifazane ku-ANC esiFundazweni, uNksz Nonhlanhla  
Gabela

USihlalo woPhiko lwabesifazane ku-IFP KwaZulu-Natali, uNksz Sthe Majola

Inhloko yoMnyango eBambile uMnuz Jerry Mfusi

Abaxhasi bomcimbi bakwa-Old Mutual, Total, ABSA, iThala bank ne-UKZN

Bonke ababambe iqhaza

Abalimi

Abasebenzi bakaHulumeni

Izimenywa ezikhethekile

Ngibingelele ngokukhethekile osingabo, labo-ke abaqokiwe emikhakheni eyehlukene kule miklomelo ye-provincial Female Entrepreneur Awards kulo nyaka

Bafowethu noDadewethu,

Sihlangene lapha namhlanjena ukuzobungaza ngenjabulo iqhaza eliyisimanga elibanjwe ngabesifazane abasemkhakheni wezolimo lapha esiFundazweni sakithi. Ukuba khona kwethu lapha kuwukuzobonisa injabulo enkulu nokubonga esinakho kulaba besifazane asebekwazile ukugqashula izibopho ezehlukene ukuze baziphendlele indlela eya empumelelweni kulo mkhakha wezolimo.

Abesifazane bawumgogodla wezolimo hhayi nje kuphela kulesi siFundazwe noma ezweni lakithi kodwa emhlabeni nje wonke jikelele, ikakhulukazi emazweni asathuthukayo. Kwaba yinto eyakhiwa ngabantu balo mhlaba ukuthi sibone izikhondlakhondla ezinkulu zosomabhizinisi kuyo yonke iminxa emkhakheni wezolimo kungabesilisa abamhlophe. Empeleni kufanele ngabe ngabesifazane abantu abangongqa-phambili kulo mkhakha futhi okuyibona abangabaholi nabaphathi bamabhizinisi ezolimo, abawalawulayo, uma sibheka indlela abaningi ngayo kwezolimo. gi babo kwezolimo. Kodwa-ke uma uqhathanisa cishe nazo nje zonke izimboni emhlabeni, uyabona ukuthi lapha emkhakheni wezolimo kusalawula kakhulu abesilisa. Uma ubeka eceleni labo abalima ngenhloso yokuzondla, lo mkhakha wehlukene izigaba ezimbili zabalimi abangabahwebi. Kukhona labo abasazama ukuqubuka bese kuba khona izikhondlakhondla impela nje. Zonke lezi zigaba zisaphethwe ngabantu besilisa. Ngaphezulu kwalokho, abesifazane abakutholi ukubhekeleleka kahle mayelana nokuthola umhlaba, izinto

zokulima, uqeqesho lwezolimo, ubuchwepheshe, izinsiza nezimakethe uma kuqhathaniswa nozakwabo besilisa.

Lesi simo sihlanekezela lokhu esikwaziyo okuwukuthi abesifazane basezindaweni zasemakhaya banolwazi ngezolimo futhi olwabo ulwazi luhlanganisa nalolu lwezindlela zokulima zendabuko ezazisetshenzizwa ngogogo bethu nomkhulu. Ngakho-ke ukuvulela abesifazane basezindaweni zasemakhaya amathuba kwandisa umkhiqizo, kunciphise indlala nokungondleki kahle bese kuphucula nje impilo yabantu basemakhaya.

Isikhulu senhlangano ebhekele ukudla emhlabeni i-World Food Organisation (WFO), u-Saquina Mucavele Mugede, ocwaningweni alwenzile olubhalwe ephephabhukwini i-World Farmers Organisation olusihloko sithi "Iqhaza labesifazane baseMakhaya kwezoLimo" uveza nakhu okuhlaba umxhwele:

"Ezwenikazi i-Afrika, umkhiqizo ongamaphesenti angu-80 uqhamuka kubalimi abancane iningi labo okungabesifazane. Abesifazane yibona abanesibalo esikhulu kubantu abasebenza emkhakheni wezolimo kodwa noma kunjalo abanawo amandla obunikazi noma okulawula umhlaba kanye nemithombo yemikhiqizo. Ezolimo yizona kuphela abantu besifazane abakwazi ukuziphilisa ngazo ngakho kumele bakwazi ukuthola umhlaba wokulima nezinsiza ngenjongo yokuba bavikele, bahambisane nesimo futhi behlise umthelela wokuguquguquka kwesimo semvelo. Lokhu kuhlanganisa nokufundisa abesifazane ukuthi bangabhekana kanjani nokuphikiswa okuhambisana namasiko futhi bakwazi ukumelana nezimo lapho bezithola kumele bahloniphe amasiko bese inqubekela phambili yabo inqindeka.

Ukuqaphela ukubaluleka kwabesifazane kwezolimo kuyingxenye ebalulekile ekuthuthukisweni kobudlelwano phakathi kwabesilisa nabesifazane. Emazweni amaningi, iqhaza labesifazane kwezolimo lisabukelwa phansi ngendlela yokuthi kuye kucatshangwe ukuthi "bayasiza" nje emasimini kodwa alikho iqhaza okumele balibambe lapho sekukhulunywa ngomnotho wezemikhiqizo yezolimo. Kuyiqiniso ukuthi abesifazane basemakhaya baseqhulwini ekwandiseni umkhiqizo wokudla. Nokho, lokhu akwanele ukuhlangabezana nezidingo zekusasa. Ukulwa nendlala nokungabi bikho kokudla okunomsoco ngezinye zezinyathelo okufanele zithathwe ngenjongo yokuqinisekisa ukuthi abesifazane abasezindaweni ezisemakhaya

okuyibona abasathola ukucwaswa nokubukelwa phansi bathola amaholo aphezulu futhi baphila ngaphansi kwezimo ezingcono.

Kuyiqiniso ukuthi imisebenzi yezolimo yiyona okufanele yenze abesifazane bakwazi ukuhola imali ethe xaxa. Kodwa akwenele ukuthi banikwe usizo lwezimali nje kuphela. Sikhulu isidingo sokuthi kumiswe imithetho noma ingqubomgomo engachemile nabesifazane, kodwa kugxilwe ekuqhakambisweni kweqhaza labo njengabaphembi bomnotho abasekhaleni lokuhlinzekwa kwezidingo zemiphakathi ezindaweni ezisemakhaya, kuhlanganisa ezempilo, ezemfundo nezenhlalakahle kubandakanya nokusungulwa kwenqubomgomo ezolwisana nemithetho ebeka imigoqo evimbela ukuthi kuvikelwe abesifazane ezinkingeni ezifana nokuguquguquka kwesimo sezulu. Ukuqeqeshwa kwabesifazane basezindaweni zasemakhaya kusemqoka kakhulu, ikakhulukazi njengalokhu ezobuchwepheshe sekuyizona ezihamba phambili ekuvikelweni kokunukubezeka komhlabathi wokukhiqiza futhi ziqinisekisa ukuthi kwakhiwa umnotho kodwa indawo okusetshenzwa kuyo ihlale ivikelekile ngokuba kusetshenziswe izindlela zokusebenza zemvelo.”

Inyanga ka-Agasti isho lukhulu ezweni lakithi njengoba kuyisikhathi lapho sizinika isikhathi esanele siyisizwe ukuba sicubungule iqhaza labesifazane abalibambe eminxeni eyehlukene yempilo. Lena-ke futhi yinyanga lapho sikhumbula khona iqhaza labesifazane elibalulekile abalibamba ngesikhathi somzabalazo wenkululeko lapha eNingizimu Afrika. Singewalibale amagama embokodwe eyavelela kakhulu ngaleso sikhathi njengomama uLilian Ngoyi, Sophia Williams, Bertha Mashaba, Helen Joseph nabanye abaningi ababa nesibindi sokubamba inkunzi ngezimpondo bamashela ezindlini zombuso beyozwakalisa ukungagculiseki kwabo ngendlela uhulumeni wobandlululo owawuphethe ngayo. Okunye ababekhala ngakho kwakuhlongozwa kokuchitshiyelwa komthetho i-Urban Areas Act ka-1950. Ngaleso sikhathi abantu besifazane babekwazi ukukhuluma ngazwi linye ukuze bafeze iphupho labo lokuthola intando yeningi nokulingana kubantu bonke.

Enkulumweni eyethulwa ngowayenguMengameli wezwe wokuqala kuHulumeni wentando yeningi, uTata Nelson Mandela ngesikhathi kugujwa usuku lwabesifazane ngo-1996 nanka amazwi awasho:

“Ulando wengcinxdezelo wezwela kakhulu kwabesifazane. Uma abantu besifazane besaboshwe ngamakhamandela obubha, futhi uma besabukelwa phansi, amalungelo abantu awathi shu. Uma kusekhona abantu abasenomqondo wesidala abavimbe abesifazane ukuthi baqhubekele phambili nokudlondlobala emphakathini, inqubekelaphambili iyoshaya ngelonwabu. Uma nje isizwe sisalokhu sikwenqaba ukuqaphela ukuthi abesifazane bayalingana nabanye ngokobulili isizwe siyohlale sisenkingeni.”

### **Udlame olubhekiswe kwabesifazane**

NjengoHulumeni angeke sakhuluma ngokulingana kwamathuba ezomnotho ekubeni sisakushaya indiva ukuhlukunyezwa kwabantu besifazane. Njalo emahoreni ayisishiyagalombili owesifazane uyabulawa yilowo athandana naye kanti oyedwa kwabane uyahlukunyezwa ngokomzimba. Izibalo ezikhishwe ngemuva kwenhlolovo ye-South Africa Demographics and Health Survey ngo-2016 kwavela ukuthi amaphesenti angu-21 abesifazane abaneminyaka eyevile kwengu-18 babika ukuthi baye bahlukunyezwa ngophathina babo, kanti abangamaphesenti ayisithupha abakuyo le minyaka yobudala babika ukuthi banukubezwa ngokocansi, kwathi amaphesenti angu-16 abesifazane abadivosile noma abahlala ngokwehlukana nabayeni nabangamaphesenti ayishumi abakipitile bakhala esifanayo nabo.

Okufanayo ngabo bonke laba besifazane ukuthi basesigabeni sabantu abadonsa kanzima kwezomnotho. Ukuncika kwabo emadodeni amathandana nawo kwezomnotho kwenze abangakwazi ukuba nezwi futhi bazimele ngaleyo ndlela bagcina bethola ukuhlukumezeka ebudlelwaneni futhi bakuthola kunzima nokuthi bashiye.

Ngiyathanda ukuba namuhla ngihlabe ikhwelo ngilibhekise kuwo wonke umuntu olapha, ikakhulukazi abesifazane abazothola ukuhlonishwa kulo mcimbi wethu, ukuthi badlulise lokho asebekufumbethe phambili kwabanye, futhi babachushise ngobuchule asebenakho, amava, imfundo yabo, ulwazi asebelutholile kwezobuchwepheshe basize labo abangenawo amandla okuzisiza ukuze babanike isandla abazobambelela kuso ukuze baphume enhluphekweni, ukuhlukunyezwa nokungalingani. Lokhu bangakwenza ngazo ezolimo. Uyabona isiqubulo salo nyaka ngisithola sishaya khona impela ngoba impela sekuyisikhathi sokuba sizishaye isifuba ngenqubekela phambili ekudlondlobaleni kwabesifazane.

Lokhu kuhambisana kahle kakhulu nalokho uMnyango ogxile kakhulu kukho okuwukukhiqizwa kokudla okunomsoco. Sizibophezele singuMnyango ukuthi ukuze lokhu esikubeke phezulu eqhulwini kuphumelele kumele sinikeze abantu bakithi izimbewu, ogandaganda, izimbuzi zesiZulu nezinkukhu zesiZulu, bafundiswe futhi banikwe uqeqesho kanye nolunye usizo nezinsiza ngaleyo ndlela bayokwazi ukuzisungulela amabhizinisi ezolimo. Abesifazane, intsha nabakhubazekile yibona esibabheke kakhulu ukuthi bahlomule ngazo zonke lezi zinhlelo zoMnyango futhi ukutshengisa ukuzimisela kwethu kulokhu sengimemezele ukuthi ngifuna kubuyiswe uphiko obelungaphansi kwalo mnyango obelubhekelele abesifazane, intsha nabanokukhubazeka.

Njengalokhu sibungaza le nyanga ngaphansi kwesiqubulo esithi, " The year of OR Tambo: Women United in Moving South Africa Forward" nginitusa nonke ukuba nibumbane ukuthuthukisa umkhakha wezolimo ukuze sibe nemindeni enothile, sixoshe ubumba, sakhe amathuba emisebenzi futhi sibe nokudla okwanele nokunomsoco esiFundazweni sakithi.

Ngiyabahalalisela bonke abanqobile nabo bonke labo abebeqokiwe, iqhaza enilibambile kulo mkhakha liyababazeka.

*"Emphakathini kuye kwaqhakanjiswa kwaba yinkulumo ehlabane esikhonkosini ukuthi abesifazane bantekenteke ngoba ngokwemvelo abanawo amandla alingana nawamadoda. Ingabe bukhona yini ubufakazi bale nkulumo? Bayinzalabantu! Imvelo, ngokusho kwabantu, yiyona iyadala ukuthi ubulili bowesifazane buthantwe njengento ephansi engenasithunzi... kodwa iqiniso lithi akuyona imvelo kodwa ngabantu ngenxa yokuhlukana kwamazinga empilo, yikho okwancisha abesifazane ilungelo lokuba babambe iqhaza elithe thuthu njengabanye empilweni bagcina umsebenzi wabo kuwukuzala izingane njengezilwane. Lobu belelesi babubhebhezela yingane kwane eyayiziqu zimbili. Kolunye uhlangothi ubumama buye bavezwa sengathi yinto eyingqayizivele eyenza owesifazane abe nesithunzi emphakathini futhi kwaba yinto nje enobuNkulunkulu phakathi ukuthi nje umuntu uzele izingane. Ukuze kwembozwe isiphambeko esenziwa kwabesifazane sabashiya bengumtshingo ubethwa ngubani ezweni baduduzwa ngokuthi ubumsulwa babo buyigugu ngoba bayizinsika zemizi ngenxa yobunzalabantu, batuswa ngokuba nolwazi nobuhlakani obungaphezu kwamadoda kanti bashaywa*

*ngemfe iphindiwe. Ubumsulwa nokwehliswa isithunzi yizinto nje abaye banidwa ngazo ukubavala amehlo ukubaxhophha kulo mdlalo wokushiyana kwamazinga empilo.” (Evenly Reed, 1954)*

*Wathinta abafazi, wathinta imbokodo.*

*Malibongwe igama lamakhosikazi*

Ngiyabonga