

A monarch butterfly is shown in the process of emerging from its chrysalis. The chrysalis is attached to a thin, light-brown tree branch. The butterfly's wings are a vibrant yellow with black veins and a black border with white spots. The background is a lush, green forest with sunlight filtering through the leaves, creating a bright and natural atmosphere.

SIVUKA EMAQANDENI

when women break
out of their shells

Sivuka Emaqandeni

When Women Break Out of Their Shells

A collection of short stories published by the
Women's Leadership and Training Programme
with translations in English and isiMpondo

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Sivuka Emaqandeni -
When Women Break Out of Their Shells

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When Women Break Out of Their Shells

An Empowered Woman Empowers Women: a Lost Seed Grows into a Seed of Hope

Nobuhle Mbothwe

I'M NOBUHLE MBOHWWE, A MOTHER of 1 daughter. I am 34 years old and live in Madzikane area in Centocow.

In 2007, I was neither employed nor studying. I spent my time keeping my home tidy, cooking and chilling with friends and neighbours. I did not feel able to contribute to the community or other people's lives, because I felt I had nothing to offer.

My cousin told me about the workshops she was attending. Those workshops were organised by the Women's Leadership and Training Programme. I became interested and asked her to invite me when she next went to a workshop. I was amazed when I got there. I realised how naked and ignorant I was, information-wise. I was introduced to the method which helped me to discover Nobuhle.

The method challenged and allowed me to explore my thinking capacity, physical strength and

reflect more on my inner being. The topics that were addressed there were about all aspects of life, and were related to the following themes: Leadership and Life skills, Strategic Gender Analysis, Culture and Heritage, Environment, Economic Literacy, Women's Health, and Ethics and Morality. I wish that we had been taught in that way at school too, then I wouldn't have made all the mistakes I did, like being pregnant without any job.

That workshop changed my attitude towards life. I became interested in different things like community projects. I started attending community meetings, contributed very good ideas and asked important questions. My leadership skills have slowly grown.

These skills have been recognized by community members. In 2009 I was elected as an additional member in the community Project Steering Committee (PSC). In 2010 I was appointed to be a teacher for Early Childhood Development at Siyethemba Creche. In April this year 2013 I was elected as the secretary for the Community Policing Forum (CPF) in the Ngwangwane area. I am the only woman in this committee. I have been involved with a rape case as part of the Community Policing

Forum – and we are tracking why the case has been dropped and the perpetrator has been released.

Although I am now employed by WLTP, in the past I did all this work on a voluntary basis because I understand the power of knowledge and that, though money is important in our lives, it's worthless if my mind is not capacitated and enriched. Therefore I volunteered in many places just to enrich and arm my mind with the unbreakable weapon of knowledge. While I was doing this, without realising it, I empowered and educated many youth and elders too. My leadership skills and enthusiasm have recently been recognised by Women's Leadership and Training Programme and I am employed in their LAW (Legal Advancement of Women) Project. I am the fruit of WLTP's seed that was sowed, planted, transplanted, nourished, weeded, irrigated and now I am a second if not first grade harvest.

I recently went to Ntsikeni court to familiarize myself with the court procedures when cases are being heard. I went to one police official in the office and explained what I was there for. He told me to go home, come back next time to make an appointment and then come back again to meet the Station Commissioner. I wasn't satisfied with that response

and I thought that would be a waste of time. I went to a security guard and she took me to a group who were standing together – it was two court officials – one was the interpreter and the other the prosecutor. I introduced myself and informed them that I was there to observe how the courts deal with gender based violence cases.

They immediately saw the importance of this topic, and invited me to do a presentation in the court to the people waiting for the court to start hearing the cases. Without any preparation I successfully did the presentation to the 45 people present. There were many questions. People were so interested that they asked me to leave my phone number on the notice board at the police station and the courts.

I felt like 'Yes, that is what WLTP has been nourishing me for, to be always prepared, to be assertive and speak my story from my heart'. And so I have been able to use what I have learnt to help others become stronger and improve their lives.

Breaking the Chains

Buyelaphi Sibiya

Buyelaphi Sibiya is 33 years old and has been in the young women's group. She is a staff member of the Women's Leadership and Training Programme.

I HAD ALREADY SPENT 15 years in the relationship. It was like a prison, but even worse, because if I had committed a crime I would have been sentenced, have served my sentence and have paid for my sins by this time. But in that relationship "prison" I was always pleading "Guilty" because pleading "Not Guilty" was UNACCEPTABLE. I was always accused of having affairs and of being a loose woman. That affected me emotionally, and I believe mentally too. I couldn't have friends because even with a woman, if he didn't like her, he would say she was the one who was teaching me to be a bitch and was bringing boyfriends to me. I was so shy and reserved, I would never have had men friends. I have never thought of having an affair with anyone besides my boyfriend but he never trusted me, even for a single day.

I sacrificed my happiness and compromised whatever I had to make him believe me. I always hoped that he would realise that I loved him and would grow to trust me as the years passed. My sacrifice did not change his attitude and I believe now that he won't change. It has been a long time and it is too late to expect any change now. I gave up on him. I even obtained a Protection Order against him but the Protection Order process shocked him so much that he started to act strangely like a mentally disturbed person. He went to be healed by traditional healers. That was enough to convince anyone that witches have made him mentally disturbed.

Enough is enough! I don't want to be hooked in this relationship anymore. I went through a lot. He did whatever he could to hurt me. He even tried to put me in jail, accusing me of stealing his belongings. It is still painful for my family because he threatened them several times, swearing at my mother with many evil words and accusing her of being the one who taught me to be a useless woman. I ended up running away from my own home in fear and sleeping with neighbours. He told many people that I am rude and that since I started working, I

don't respect him. He told them that he would stop me from working.

He has given up trying to make me return to him, but still harasses me and my family to repay the ilobola (bride price) he paid for me. However, I feel better now because I know I am fighting for my own life and rights. According to our culture, he will be repaid his ilobola when I marry another man who pays ilobola for me. I don't know what will be next, but what I do know is that I am prepared to die for my freedom. This is because, since I have been involved in my work project, I have started to question my situation for the first time and every time I do that I become very aware that I was not being true to myself. I am now studying without problems at UNISA to be a teacher. In the past, when I was with him, my studies were very threatening to him and he even prevented me from writing my exams. Now my studies give me hope of becoming the woman I have dreamt of being since I was a little girl.

“I have no cows, only beautiful daughters”

Thomas Masuku

MY NAME IS THOMAS MASUKU. I have six daughters. I am 67 years old. My wife has been going to WLTP workshops and meetings to try to stop abduction and *umhayizo* (bewitching of girls and young women using traditional *muthi*) in our area. I did not know what they were talking about until the day I saw about 15 women meeting in the rondavel of my house. I heard women crying very loudly. I was shocked and left what I was doing to go to help them. It was only then that I realized that they were doing a short drama on how *umhayizo* happens and how it disturbs education. They told me they were going to use the drama to raise the issue of *umhayizo* in schools and amongst their group.

I was impressed. I cannot imagine how parents can allow their children's futures to die, just because they want cattle. I have no cows and would love to have some, but not at the expense of my beautiful daughters. I would rather remain poor. I love all of

them. There is not even one that I would send away to get married while still young, in order for me to get cattle. The only wish I have for them is to get educated and support themselves. I have got three boys. Not one of them will ever bring an abducted girl into my house while I am still alive.

“Asithwali. Asithwalwa” Campaign Against Abduction

A GROUP OF YOUNG WOMEN, girls, boys and young men came together in August 2012 to celebrate National Women’s Day. People and representatives of all ages came from Centocow, Madzikane, AmaKhuze, Marhambeni and Msingaphansi Tribal Authorities, Hlokozi and the Underberg area. The theme was “*Asithwali. Asithwalwa*”, meaning: “We do not abduct. We do not get abducted”. Young people led by either a girl or a boy danced all the way to the hall singing the slogan.

The South African Police Services, the Commission on Gender Equality, teachers, representatives from the Nelson Mandela Children’s Fund, parents of children who attend WLTP workshops, and church groups were present. Children from different schools also attended. The message of the day was: “Let us review our cultural practices so that our young ones are healthy and safe”.

A drama performed by boys, young men, girls and young women was used to start the day and discussions. It told the story of a young man who

went to the city and came back with money and clothing. He asked his friends to help him abduct a girl for a wife and she was forced to leave school. He went back to the city and the girl had two children who were starving and sick with HIV and AIDS. She never heard from him again until they received the news of his death. The lament of the girl about her parents, the community and the schools that did not understand her rights brought many people to tears. After the drama, a number of women stood up and said that they had been abducted. Two stated that they had managed to escape being abducted.

The parents supported their children and accepted scarves (made by the girls' and boys' groups) from their children as a way of showing solidarity with their children in the fight to end abduction.

One woman from the traditional council stated that this was the first time that action like this had been taken and led by young people from the area. She said that they would support this action until abduction is no longer a danger. A teacher talked about her concerns surrounding the abduction of children. She promised to report missing children to the police.

Longing for the Love of my Life

I GREW UP IN THE Madzikane Tribal Authority in an area called Bhobhoyi. It was normal practice to have your first boyfriend when you turned 18. I already had a boyfriend. This was a very nice thing for me as a young girl in the village where every single stage of life involves the community. All of the other girls and young women knew who my boyfriend was and participated in the process of me saying 'yes' to him. The elders also got to know as 'news' went around the village. I had dreams for myself and my boyfriend. I wanted to marry him and he wanted to marry me too. He went to work in the mines so that he could save, in order to have enough cows and money to pay dowry to my parents. We were not in a hurry, so we took our time getting to know each other and enjoying the purity and innocence of being in love.

One day, I was going to the river to fetch water. I saw a group of young men near the water. That was no surprise to me, as it was commonplace to find young men waiting for the girls and young women to come. This was the place of showing confidence

and creating your own identity as a young woman, making sure that the young man understands that you have self-worth and are not cheap. But this day, something was different. When I started fetching water, these young men grabbed me and forced me onto the horse nearby, shoving a cloth in my mouth. They tied my hands together and ran away with me. It happened so suddenly. I was screaming and kicking, but those young men were stronger than me, and determined to take me.

When I got into the house I was told that I was going to be a wife to one of their men. He became my husband. I struggled to accept this reality because my heart was still with my boyfriend. A young girl was called in the morning to write a letter 'for me' to my parents, agreeing to the marriage. They took the letter home and I was married.

I have got children, grandchildren and great grandchildren now. There is nothing I can do about what happened to me, but I would not condone the abduction of my grandchildren. The biggest secret I have, one that I have never shared with anyone, is that, although I am 76 years old now, if my first boyfriend could wake up from his grave, I would continue loving him. In my heart, I am still longing

for the love of my life. I have never stopped loving him and imagining how life would have been if I had married the man I truly loved.

“Please bring back the man I married”

Noluthando Nzimande

“WHY DID YOU STAY?” I asked.

“I didn’t want to disappoint my family, especially my father. The community would have called me names, telling me that I had failed my marriage. I will never forget my father’s words. He told me that the woman who married your grandfather would suffer a lot. He told me and my mother that the boy was filled with hatred and cruelty”.

This is the conversation I have had with my grandmother since I was 12 years old. My grandmother married the boy that her father disliked because of the situation in the Nzimande homestead (my grandfather’s family). They were very poor and all alcoholics. Apparently, my grandfather used to sit next to his drunk mother and beg for food when he was still a boy.

When my grandmother heard this story from her father, she thought he was just being ridiculous and that her boyfriend was perfectly fine – a very good man, a man that all the people in the community

encouraged her to marry. He didn't drink or smoke and he was a very quiet man who really cared about his family. In 1971 they got married after my grandmother's father passed away.

It turned out that my grandfather's family had a house full of alcoholics, everyone except my grandfather, that is. But it didn't last long, because my grandfather started drinking as well. "He was a very cruel man indeed. He hated many people, blaming them for the way things turned out for his family," my grandmother told me. "He was known for fighting. He had bad friends who accompanied him to beat people up, steal or destroy their property."

1973 was when the beatings started. My mother was only a year old when my grandfather pushed his wife against the wall with the baby on her back. She fell and the baby started crying because of the pain. My mother grew up knowing that her mother would be beaten and that she wouldn't fight back. "Mother stood by him, even in the toughest times, when his whole family had abandoned him," my mother told me. She also told me that the beatings were for anyone who didn't listen. She hated her father for the hardships he had caused them. "When I was 4 years old," she said, "Mother and I almost drowned

trying to run away from his family. They wanted to kill us.”

I never understood why my mother was so disrespectful to her father, always siding with her mother. I felt it was unfair. As a five year old, I enjoyed my grandfather’s singing when he was drunk, not knowing it meant trouble. He came home one day, obviously intoxicated. He asked my mother to turn off the television, but she refused. I can remember the shouting and screaming. Then I saw that big stick landing on my grandmother’s thigh. I screamed and ran out. That was the day we started adopting the style of not sleeping at home, running away from the monster, and asking family members and friends to talk to him before we went back home. I hated everything that had to do with alcohol and I still do.

If it wasn’t for the pain that my grandfather kept inside him, we would be a big happy family. Well, at least no one would be beating anyone. He transformed his pain into hatred and cruelty and we all felt it, the 5 year old and even the youngest 6 month old baby. We all felt the chill of not sleeping at home. Now that I’m older, I always try to calm them down when they start quarrelling, make them talk

about their pain by telling me stories like this one. It's not easy, but it does heal.

My grandfather doesn't drink now as a consequence of my grandmother crying every day, pleading for the man she married to come back; and we cry along too, from the pain that the man my grandmother married made us feel.

Transforming personal pain into a passion for helping all rape victims

Xolisile Gombela

“WHEN I WAS 10 YEARS old, my family and I moved to a new area, which meant changing schools and making new friends. For me, this was very exciting, since I wouldn't have to walk long distances any more through dangerous forests to get to school. This was indeed a life changing event. I liked my new neighbours. They were friendly, and we went to the same school and played together.

“One day, I planned to visit some of my family in the area. As we walked with the other children, an older boy called me. He held me down and raped me. I still remember his smell, his face and everything. It was the most painful thing I have ever felt. I went back home and told my mother what had happened and she took me to the police station.

“The case was opened and I went to the doctor. All the evidence was there, except the boy who had raped me, the boy who had destroyed my life. This was very strange for me. I had lived in the most

dangerous places, with forest surrounding us and without neighbours. Then, when my family moved to find a safer area, I got raped there. I hated the whole area, the people, the school. Everything!

“Apparently the boy was told to run away where the police could not find him. The charges were dropped and the file was rumoured to have been destroyed. After some years, the boy returned to the area. It was like I was going through the whole rape again. When I saw him, all the memories were still crystal clear. He would greet me and pretend not to know me.

“As I bury the pain inside, I ask God to forgive him and give me strength not to hate him. The only way I can heal from all this is to make sure that justice is delivered to all children that are raped. I must help those who need help.”

An expert told Xolisile that her case could still be followed up, but she refused to do that, saying that she has buried that incident and her duty is now to fight for justice for those who are in the same situation.

In September 2013 Xolisile noticed, without any training to read the signs of abuse, that one of her nieces had been raped. She asked the 13 year

old what had happened. The young girl told her that she had spent the night at a friend's house, and an uncle had come into the room while they were sleeping, but she didn't mention the rape. Xolisile contacted one of her colleagues and told her the story. The story was transferred to Debbie Rowe of the Sunflower Project. The following day, the school social worker came to the school and talked to the girl who then told her the story, admitting that she had been raped.

They went to the police station and a case was opened. The suspect is now awaiting trial. The family of the perpetrator came to the Gombela homestead and asked if the matter could be kept quiet, and in return, they would give compensation for what had happened. But Xolisile successfully persuaded her mother not to accept the bribe.

Xolisile is now succeeding in helping other abused girls in the community. She has the reputation of being the "break-up artist", and "a well-educated girl who destroys the families" of perpetrators by ensuring that they are charged and sent to jail.

She has transformed her pain into passion and she is always thankful to WLTP for giving her the platform she needed to do this.

Creating a new me

Nobuhle Mbanjwa

AS A CHILD, NOBUHLE WAS never happy. She didn't stay with her parents. She kept moving from family to family, trying to find a place to settle but the situation only became worse. She would be accused of stealing, and be beaten for not doing the chores that anyone could have done. She went to school under difficult circumstances, walking barefoot for a long distance, and having to do chores before and after school. To escape the life she was living and create her own better life, she got married, had 3 children and now has her own house. Just what she wanted.

In 2010 she started attending WLTP workshops, where there were discussions about how abuse destroys people emotionally and mentally. She listened to it all, but never told the story that at home she was beaten by her husband. He would shout at her but she did not defend herself. She didn't want to leave her children with their father, so she just piled the pain up inside her.

As her relationship with WLTP grew and support and trust developed, one of the facilitators saw that she had bruises and asked if she had a problem. She claimed that she had fallen. The beatings carried on for a long time, until she realised that she needed to do something. She eventually admitted to the staff member that she was being abused. She took the advice she was given and tried applying for a protection order, but that was too complicated. So she left home, leaving her children confused and abused.

WLTP helped her to get to a safe house in Pietermaritzburg, where she stayed for a while and then went back home to her mother's house. For the entire time away from home, she lived in fear and stress. Her husband was a taxi driver, so she couldn't travel freely without being terrified that she might see him and that he would beat her up. Her husband told WLTP to fire her, because since she had begun working, she had become 'rude'. He threatened the family of other staff members and abused the 3 children verbally. When the teachers started complaining about the performance of the children at school, Nobuhle unsuccessfully started looking for a new school for her children, but then

there was the problem of separating them in such a difficult time.

After a short time, her husband begged her to come back home, asking for forgiveness and promising that he had changed and wouldn't hit her anymore. At the same time, her family was also pushing her back to the painful house she had left.

Eventually, she surrendered and went back home to her husband. She is helping people who are in the same situation and is trusted by women in the community, even those who are the same age as her mother, to whom she gives advice and support.

She is in the process of building a new self-image. People who know her witness to her growth and transformation. She carries on telling her story to others, so that they can relate to it and learn from her experiences.

Discovering the Real Zanele

ZANELE NGCOBO WAS A COMMUNITY Trainer in WLTP's project against *ukuthwala* (abduction for marriage) and *umhayizo* (bewitching of girls) as causes of HIV and AIDS. She became the star of the programme, telling the story over and over again, of her own abduction. She condemned it so movingly that she had men in tears as they listened to her during the WLTP campaigns.

"I was fourteen years old when I got abducted. It was 10 o'clock at night when my cousin came home and asked my mother to allow me to go to his home. Outside, five men grabbed me and took me with them. I was screaming and fighting, but they sang very loudly so that no one could hear me. They promised not to kill me and told me not to cry. I didn't sleep that night. I was shocked and traumatised. My husband-to-be sent people to my home with *ilobolo* (bride price). I hoped that my father would refuse, but to my great disappointment he accepted the offer, without even hearing my point of view. Since that day I have regretted being with that man's family but it didn't help. It took me two

years to accept my husband. I was too young to differentiate between love and acceptance. I felt so humiliated and powerless as if I was nothing but an object for my family's income generation and to fulfil other people's happiness.

"I had dreamed of being a professional nurse and helping my family, especially my mother who had worked very hard to provide for us. I hated the thought of being like her. She was always sad. I wanted to be a very happy woman, but my dream was smashed. I didn't finish my Grade 12 final school year. I have struggled to bring my children up after the death of their father a few years back. That has made me hate what happened to me even more.

"I'm still struggling to bridge the gaps in my education and to be healed emotionally, spiritually and mentally. I still want the best for my kids and I would fight to the death if anyone abducted my daughter, or if my son abducted a girl. I am aware of women's rights, so I would charge the perpetrator regardless of what people said. I want my 15 year old son to be a real man, not like the men in my society who are irresponsible. He will never abduct a girl like his father did. I will fight to make sure that he does things in the proper way. The difficulties I

went through taught me to be independent. I will fight not only for my own children, but for all the girls in my community."

Zanele conscientised many people, both men and women, who had been involved in some way in *ukuthwala* in the past, and she gave hope to girls and young women by reporting their cases to the police, and rescuing them when they had been abducted.

In March 2012, Zanele had the opportunity to study for the first time in her life.

"When I had an opportunity to go to Training for Transformation (TFT) at the Grail Centre in Kleinmond in the Western Cape, I was very happy, but at the same time scared because I did not know what was awaiting me. My role in the community was to facilitate community sessions. I was using the Paulo Freire approach, trying to understand the principles and working hard to grow my knowledge. At work they told me I was doing very well. When I was at TFT I learnt to understand Paulo Freire's theory better. I found it difficult to look for the root causes. The TFT facilitators helped me dig deeper. When we were placed in teams to practise the methodology I felt that I had new wings to fly in my

work. I am now very confident and I can see that I am going to be very effective. The TFT team affirmed me and pushed me to find my talents and the best in myself."

Training for Transformation for Whom?

"Back home I was surprised to find a group of people who told me, 'We are very proud of you. No one in this community has achieved what you have, given your background. Five years ago no-one would have imagined you studying.' Another one said, 'You have given me hope that I can be someone after all my struggles. No one in this community has suffered like you and managed to rise above it the way you have done. Because of you I have hope for my future. I won't give up. I will do something to improve my education and my life.'

"A school principal told me, 'We have told the children that you have gone to improve your education. They were very happy and told us that they know that you are clever. You will be a valuable asset for this community.' Someone from the Municipality told me I was an inspiration for women and girls in my community. My church leaders and members were very pleased to have a 'never give up'

woman amongst them. These encouraging words brought me to tears, knowing that my community values my actions and what I stand for. I can now see that I did not go to Training for Transformation for myself and my organisation only. I went there for my people that love me so much. I want to become a role model in the place where my umbilical cord is buried and has become the soil of that community. They will never be the same after I have shared my new skills with them."

Zanele did so well in the Certificate Course in Training for Transformation (Paulo Freire Course) that she was given a bursary and began the Diploma course towards the end of 2012.

"I decided this was also my time to reflect on the gender stereotypes that I had inherited from my culture and religion and to transform myself. As a 34 year old married person I was raised to understand that I would never ever wear jeans. I went to a shop and bought some jeans for my trip to TFT. When I met my colleagues at the airport in Durban they were surprised, 'Wow, Zanele, you look very beautiful! Why have you been hiding your figure all these years?' They fired questions at me and

continued to look at me as we pushed our trolleys. I told myself I was going to enjoy this interesting change. My children loved me in my jeans and I now want to wear them in my community when I have enough courage."

Zanele, the student.

The TFT Director, Ntombi Nyathi, talked of Zanele interacting as an equal with men and women who had Masters degrees. She said, "In all my 30 years as a community development animator, I have never worked with anyone who was **so hungry** in her search for knowledge as Zanele was. She could barely write good English when she first arrived in Kleinmond in March 2012, but by the time she left she was achieving Bs for her assignments. One day Zanele told me, '**I have found her. I have discovered who Zanele really is. All these years I had no sense of who I was.**'"

"Zanele, do you know how much you mean to the 2012-2013 Class? You must come and lead us in the singing Zanele, with your sweet voice, your ever-smiling face, your sense of humour. Come on, dear sister, rise up from that bed and continue the journey

until you reach your destiny! ARISE ZANELE, SEE AND FOLLOW YOUR STAR! *Violet – Zambia*

During the WLTP final project evaluation workshop in January 2013, many people paid tribute to Zanele for the role she had played in making the project a success, but Zanele was not there to hear the accolades. She was in a hospital nearby, dying of AIDS. She died on 5 February 2013 at the age of 34, from the disease she got from being abducted. What a tragic loss!

Zanele's death was devastating for all who knew her. The large number of people who attended her funeral testified eloquently to what Zanele had accomplished in 3 years of educating about practices that violate women's and girls' rights. The Rev Gugu Shelembe, a woman minister on the staff of TFT, was one of the people officiating at Zanele's funeral. She said, "As I stood above her grave in the yard outside her own house, I felt honoured to have been part of such a great woman's life. I want to congratulate WLTP for discovering such a jewel. You brushed off all the dust of pain, suffering and worthlessness that had been put on her over the years. You helped her discover her self-worth. As we celebrate that life, we

are assured that when such a seed has been sown, it will grow and bear manifold fruit. We must go out and find other Zaneles to journey with.”

The Headman at the funeral said, “There is a lot of work to be done by the traditional leadership working with the law to stop the abuse of girl children and women.”

As the coffin was laid to rest, a black eagle circled slowly overhead before flying off into the distance, and the nearby stream and grassland were covered in a hue “beautiful beyond the singing of it.”

(Quotation from *Cry the Beloved Country* by Alan Paton)

Sivuka
Emaqandeni
(isiZulu)

Anginazinkomo. Nginamadodakazi amahle kuphela

Ngu Thomas Masuku

IGAMA LAMI NGINGU THOMAS MASUKU. Nginadodakazi ayisithupha. Ngineminyaka engu 67 yobudala. Umkami ubelokhu eya ezifundweni zoqeqesho nemihlangano obekuhlelwa yinhlangano u-WLTP ukuzama ukuqeda ukuthwalwa nokuhayiziswa kwamantombazane nezintombi endaweni yakithi. Ngangingazi ukuthi bakhuluma ngani, kwaze kwathi ngelinye ilanga abesifazane abayishumi nanhlanu behlanganele endlini yakwami, ngezwa sekuqhuma isililo. Ngethuka ngashaqeka, ngashiya phansi engangikwenza ngaphuthuma ukuyosiza lapho. Kwathi sengifika kubo kwayikhona ngibona ukuthi babenza umdlalo olingisa ukwenzeza komhayizo, nokuthi uyithikameza kanjani imfundo. Bangitshela nokuthi bazosebenzisa lomdlalo ukuqwashisa ngalesisenzeko sokuhayiza ezikoleni nakweminye imibuthano.

Ngachazeka emoyeni ngalemizamo. Angazi ukuthi abazali bangavumela kanjani ukuthi ikusasa

lezingane zabo lidicilelwe phansi, lishabalaliswe ngoba nje befuna izinkomo. Anginazo izinkomo, futhi ngingafisa ukuba nazo, kodwa hhayi uma ngizodayisa ngamadodakazi ami amahle. Ngingancama ukuhlala ngimpofu. Ngibathanda bonke. Akekho noyedwa enginga mkhipha ayogana esemncane ukuze ngithole izinkomo. Engikufisela amadodakazi ami, ukuthi athole imfundo ukuze akwazi ukuzondla. Nginamadodana amathathu. Akekho noyedwa kubo oyoke alethe intombazane ethwaliwe emzini wami ngisaphila

“Asithwali Asithwalwa!”
Umkhankaso Olwisa Ukuthwalwa
Kwamantombazane

Abesilisa be Nhlabamkhosi namantombazane
ase Mthonjeni

IDLANZI LEZINTOMBI, AMANTOMBAZANE, ABAFANA. NAMABHUNGU, babuthana ukuzogubha usuku lweSizwe lwabesiFazane ngo August 2012. Abantu abamele izigaba ngezigaba zobudala babeqhamuka ezindaweni zase Centocow, Madzikane, Amakhuze, Marhambeni. esifundeni sase Msingaphansi, Hlokozi naso Khahlamba (Underberg). Isiqubulo sasithi, **“Asithwali, Asithwalwa”!** Abantu abasha beholwa intombazane noma umfana, bagida yonke indlela ukuya ehholo becula lesiqubulo.

Ababekhona kulomcimbi kwakuyilaba:

- Amaphoyisa esizwe asendaweni (SAPS)
- Izithunywa zomnyango omele ukuLingana ngoBulili (Commission for Gender Equality)
- Othishela bezikole,
- Abamele isiKhwama seZingane sikaMandela

- Abazali bezingane ezihambela izinhlelo zoqeqesho luka – WLTP.
- Izingane ezifunda ezikoleni ezahlukene
- Abezinkonzo zamabandla ahlukahlukene.

Umbiko obalulekile wosuku wawuthi; “ Asibuyekeze amasiko ethu ukuze intsha yethu iphile kahhle, iphephe futhi. ”

Umdlalo wokulingisa owawudlalwa abafana namabhungu, amntombazane nezintombi, wasetshenziswa ukuvula usuku nezingxoxo. Lomdlalo wawubeka udaba lensizwa eyahamba yaya edolobheni, yabuya nemali nezingubo. Yacela abangani bayo ukuba bayisize ekuthwaleni intombazane ukuze ibe umkayo. Yase iphoqeka intombazane ukuyeka isikole. Yabuyela edolobheni insizwa, intombazane izingane ezmbili, ezazilamba zigula zinesandulela – Ngculaza neNgculaza. Ayiphindanga yezwa ngoyise wazingane intombazane, kwathi emva kwesikhathi bathola ukuthi useshonile. Intombazane yakkhala isililo esikhulu ngabazali, umphakathi, nesikole, bonke abangaqondanga ngamalungelo akhe.

Loku kwaletsa izinyembezi kwabaningi. Emva kwalomdlalo, abesifazane abambalwa basukuma

baphumela obala ukuthi nabo baganiswa ngokuthwalwa. Ababili babeka ukuthi bathwalwa kodwa bakwazi ukuphunyula kulokokuthwalwa.

Abazali bazwakalisa ukweseka izingane zabo. Base abazali bemukeliswa izikhafu ezazenziwe abafana namantombazane. Bakhombisa ukubamisa nabo abantababo ekulweni nokuqeda ukuthwalwa kwamantombaza ayoganiswa.

Omunye wabesifazane osemkhandlwini wabholi bemvelo, wabeka ukuthi kuyaqala ukuthi kubekhona isinyathelo esinjengalesi siholwa ulusha lwendawo. Wathi bazosiseka lesisezo kuze kube iphela nya ingozi yokuthwalwa. Uthisha wakhuluma ngakhathazeka ngako njengothisha ngokuthwalwa kwezingane. Wethembisa ukubika izingane ezinyamalele emaphoyiseni.

Ngilangazelela sithandwa Sempilo Yami

Ngu gogo oneminyaka eya ku 80

NGAKHULELA ESIFUNDENI SASE MADZIKANE, ENDAWENI ebizwa ngeBhobhoyi. Kwakuyinto ejwayelekile ukuba nesoka lakho lokuqala uma usuneminyaka eyishumi nesishiyagalombili. Ngasenginaloke isoka. Lento yayimnandi kakhulu kimi njentombazana enhle endaweni, lapho isigaba nesigaba sempilo sasibandakanya umphakathi. Wonke amanye amantombazana nezintombi babenolwazi ukuthi ubani isoka lami, babamba futhi iqhaza uma sengimvuma ukuba sithandane. Nabadala babazi ngoba indaba yagcwala yonke indawo emphakathini. Nganginamaphupho ngami nesoka lami. Sasifisa sobabili ukuba sishadane. Wahamba wayosebenza emgodini wezimbiwa ukuza akwazi ukubeka imali yelobolo azokhokha kubazali bami. Sasingajahile, ngakhoke sazinika isikhathi sokwazana sijabulela ubumsulwa bothando lwethu

Ngolunye usuku ngangiya emfuleni ngiyokha amanzi. Ngabona idlanzana lezinsizwa eduze nomfula. Akungimangalisanga loko ngoba kwakujwayelekile ukufica izinsizwa zilinde amantombazane nezintombi emfuleni. Kwakuyindawo yokukhombisa ukuzethemba nokwakha ubuwena uqobo, nokuqiniseka ukuthi insizwa iyaqonda ngokubaluleka kwakho nokuthi awuyona into eshibhile ngesimilo. Kodwa ngalolusuku kukhona okwakuhlukile. Ngathi ngiqala ukukha amanzi, lezinsizwa zangibhozomela zangiphogela ukugibela ihhashi elalime eduzane, zafucela indwangu emlonyeni wami. Ngaboshwa izandla zahlanganiswa, zase zibaleka nami njalo lezinsizwa. Kwenzeka ngokushesha okukhulu loku. Ngangikhala ngikhahlela, kodwa lezozinsizwa zazinamandla ngaphezu kwami zisophile futhi ukungithatha.

Kwathi uma ngifika endlini, ngatshelwa ukuthi ngizoba umfazi wenye yalezinsizwa. Wayeseba umyeni wami. Ngashikashikeka ukwamukela ingqikithi yalesisimo esingehlele ngoba inhliziyo yami yayisele othandweni lwesoka lami. Intombazanyana yabizwa ekuseni ukuthi ingibhalele incwadi eya kubazali bami ukuvuma

ukuthi ngishade. Bayithatha incwadi bayihambisa ekhaya. Ngase ngishadiswa njalo.

Nginabantwana, nabazukulu, nabazukulwane manje. Akukho engangingakwenza ngeshlo esangivelela, kodwa angisoze ngayekela ukuthwalwa kwabazukulu bami. Imfihlo enkulu enginayo, engingakaze ngiyixoxele muntu wukuthi, noma kungabe sengineminyaka engu 76 yobudala (amashumi ayisikhombisa nesithupha) manje, uma isoka lami lokuqala lingavuka engcwabeni lalo, ngisenokuqhubeka nokulithanda. Enhliziyweni yami ngisalangazela isithandwa sempilo yami. Angikaze ngipheze ukumthanda nokucabanga ukuthi impilo yayiyoba njani ukuba ngangishade nomuntu engangimthanda ngeqiniso.

“Ngicela kubuye indoda engayishada ”

Ngu Noluthando Nzimande

“WAHLALELANI?” NGABUZA.

“Ngangingafuni ukuphoxa umndeni wami, ikakhulu ubaba. Umphakathi wawuzongisho izici, ungitshela ukuthi ngihlulwe umendo. Angisoze ngawakhohlwa amazwi kababa. Wangitshela ukuthi umuntu oyoshada uyihlomkhulu uyohlupheka kakhulu. Wangitshela mina nomama wami ukuthi lomfana wayegcwele inzondo nolunya.”

Yingxoxo le engangiba nayo noKhulu wami kusukela ngineminyaka elishumi nambili (12). UKhulu wami washada nomfana owaye ngathandwa ubaba wakhe ngenxa yesimo esasikhona emndenini waka Nzimande (umndeni ka mKhulu wami.) Babempofu kakhulu futhi beyizidakwa bonke. Kuthiwa umKhulu wami esewumfana, wayevame ukuhlala eduze kukamama wakhe odakiwe acele ukudla. Uma uKhulu ezwa lendaba kubaba wakhe wayecabanga ukuthi uyagcona nje, ezitshela ukuthi isoka lakhe likahle alinankinga, liyinsizwa ekahle, indoda bonke emphakathini abamkhuthaza ukuthi

ashade nayo. Wayengaphuzi engabhemi, ewumuntu othulayo, owayebonakala ewunakekela umndeni wakhe. Ngo 1971 bashada emva kokushona kukababa kaKhulu.

Emva kwesikhathi kwacaca ukuthi umndeni kamKhulu wawuyindlu egcwekle izidakwa zodwa, ngaphandle kwakhe umKhulu, kodwa akubanga sikhathi eside naye waqala ukuphuza adakwe. Wayeyindoda enolunya impela. "Wayezonda abantu abaningi, ebabeka icala ngokwenzeka emndenini wakhe. Wayenabangane ababi ababemphelezela ukuyoshaya abantu, kuntshontshwe noma konakaliswe impahla yabo", kusho uKhulu engixoxela.

Ngo 1973 waqala ukuthi ashaye uKhulu. Umama wami wayenonyaka kuphela umKhulu edudula uKhulu, – unkosikazi wakhe – emhlanganisa nodonga ebelethe ingane. Wawela phansi, ingane yakhala izwa ubuhlungu. Umama wakhula enokwazi ukuthi umama wakhe uzoshaywa kodwa angabuyiseli. "Umama wayemeseka ubaba ngisho ezikhathini ezinzima lapho umndeni wawusumshiye ngaphandle," ngixoxelwa umama wami. Wangitshela futhi ukuthi noma ubani owayengamlaleli umKhulu

wayeshaywa. Wayemzonda uyise ngobunzima abazwisa bona.

Ngathi sengineminyaka emine (4) sacishe saminza emfuleni sizama ukubaleka emndenini kamKhulu. Babefuna ukusibulala.

Ngangingaqondi ukuthi yini umama wami wayengamhloniphi kangaka ubaba wakhe, eseka umama wakhe njalo. Ngangibona kungalungile. Ngisaneminyaka emihlanu ngangijabulela ukucula kukamKhulu esedakiwe, ngingazi ukuthi kusho inkathazo. Wafika ekhaya ngelinye ilanga edakiwe, watshela umama ukuthi akacishe i TV (umabonakude), kodwa umama wenqaba. Ngisakhumbulaumsindo owavukayo lapho. Ngabona induku enkuku idilikela ethangeni likaKhulu. Ngamemeza ngabaleka ngaphuma ngomnyango. Saqala kusukela lapho ukuba nohlelo lokungalali ekhaya, sibalekela lesilwane, sicela unmdeni nabangane ukuthi bakhulume naye ngaphambi kokuba sibuyele ekhaya. Ngangizonda yonke into ehambelana notshwala, ngisayizonda namanje.

Ukuba kwakungebona ubuhlungu umKhulu abugcina ngaphakathi, ngabe siwumndeni omkhulu ojabulile. Ngabe akekho oshaya omunye. Waguqula ubuhlungu bakhe wabenza inzondo nesihluku

esathinta thina sonke, ingane eneminyaka emihlanu nenezinyanga eziyisithupha. Sonke sasikuzwa ukuqhaqhazela kokungalali ekhaya. Njengba sesikhulile, ngiye ngizame ukubathulisa uma sebexabana, ngibenze baxoxe ngobuhlungu abanabo, bangixoxele izindaba njenganalena. Akulula, kodwa kuyapholisa.

UmKhulu akasaphuzi manje ngenxa yokuthi uKhulu wayekhala nsuku zonke ecela kubuye indoda ayeyishadile, nathi sasikhala naye ngobuhlungu esasibuzwiswa yilendoda ayengashadanga nayo uKhulu.

“Owesifazane onikezwe amandla, unika abanye besifazane amandla, imbewu elahlekile ibe yimbewu yethemba”

Ngu Nobuhle Mbothwe

NGINGUNOBUHLE MBOHWWE, UMAMA WENDODAKAZI EYODWA. Ngineminyaka engu 34, ngihlala endaweni yase Madzikane eduze kwase Centocow. Ngo 2007 ngangingasebenzi, ngingafundi futhi. Ngangichitha isikhathi sami ngokulungisa ikhaya lami, ngipheka, ngizichithele esinye isikhathi nabangane nomakhelwane. Ngangingaziboni kukhona engingakwenzela umphakathi noma izimpilo zabanye abantu, ngoba ngangizibona ngingenalutho enginganikela ngalo.

Umzala wami wangitshela ngezifundo zoqeqesho ezazihlelwa yi – WLTP (Inhlangano eQeqesha abesiFazane kumakhono obuHoli) Ngathanda ukuya kulezozifundo, ngamcela umzala ukuthi angimeme uma esephinda eya khona. Ngamangala uma ngifika khona. Ngaqonnda kabusha ukuthi ngingqunu kangakanani ngasolwazini. Ngangeniswa endleleni

yokuqeqeshwa eyangisiza ukuthi ngivumbulule ngifumane uNobuhle.

Lendlela yokuqeqesha yangiphonsela inselelo eyangenza ngakwazi ukuhlolisisa amandla enginawo okucabanga, nokwenza, ngithole nokucabanga ngokujula ngobumina. Izihloko ezaziphethwe zazithinta yonke imikhakha yempilo, ziphathelene nalamaphuzu:

- Ubuholi namakhono okuphila
- Ukuhlaziya ezobulili ngokuhlekile
- Amasiko namafa esinawo
- Impilo yabesifazane
- Umhlaba nemvelo
- Ukufunda ngezomnotho.
- Inkambo elungileyo nokuziphatha ngobuqotho.

Ngifisa sengathi kungabe sasifundiswe ngalendlela esikoleni, ngoba ngangingeke ngiwenze wonke lamaphutha engawenza, njengokukhulelwa ngingasebenzi ndawo.

Loluqeqesho engaya kulo lwayishintsha indlela engibheka ngayo impilo.

Ngaqala ukuba nentshisekelo ezintweni eziningi, njengamasu okuthuthukisa umphakathi.

Ngaqala ukuhambela imihlangano yomphakathi, ngiphakamisa imibono emihle kakhulu, ngibuza nemibuzo ebalulekile kakhulu. Amakhono ami obuholi aya ekhula kancane kancane.

Lamakhono aseze abonwa nangamalunga omphakathi. Ngo2009 ngakhethwa ukuba ngibe yilunga lokwengeza ekomidini loku "Qondisa Imisebezi yomPhakathi", (Community Projects Steering Committee). Ngo2010 ngaqokwa ukuba ngibe uthisha wase Nkulisa (Early Childhood Development) e Siyethemba Creche. Ngo April 2013 ngakhethwa ukuba ngibe umabhalane wesigungu esibheke ezokuphepha (Community Policing Forum – " CPF") endaweni yase Ngwangwane. Yimi kuphela owesifazane kulesigungu. Ngibambe iqhaza odabeni lokudlwengula njengelunga lesigungu sezokuphepha, siyalandela ukuthi kungani icala lichithiwe neselelesi sidedelwe.

Nomake sengisebenzela u-WLTP, ngaphambili kwaloku ngangiwenza lomsebenzi ngokuzinikela ngoba ngiyaqonda ngamandla olwazi, nokuthi noma imali ibalulekile, kodwa ayisho lutho uma ingqondo yami ingaphakelwe yanotha. Ngakhoke ngiyazinikela ukusiza ezindaweni eziningi ukuze nginothise futhi ngihlomise ingqondo yami ngesikhali esingaphukiyo,

esiwulwazi. Ngesikhathi ngenza loku, ngaphandle kokuqonda okwenzekayo, nganika amandla olwazi kubantu abasha abaningi kanye nakwabadala. Amakhono ami obuholi nomdlandla enginawo, kusanda kubonwa nokwaziswa u – WLTP njengoba ngifakwe ukusebenza ohlelweni olubizwaa ngolu “Ohubela Phambili ngokoMthetho ezabesiFazane,” (Legal Advancement of Women project – “LAW”) Ngiyisithelo sembewu ka – WLTP eyahlwanyelwa, yatshalwa, yabuye yagxunyekwa kabusha, yondliwa ngesikhuthaza, yahlakulelwa, yachelelwa manje ngiyisithelo esisezingeni lesibili noma lokuqala esivunweni.

Ngisanda kuya enkantolo eNtsikeni ukuzijwayeza ngokwenziwayo uma kuthethwa amacala. Ngakhuluma nelinye lamaphoyisa ehhovisi, ngachaza ukuthi ngize ngani. Langitshela ukuthi angigoduke, ngibuye ngokuzayo ngizocela usuku abangalunquma ukuthi ngibonane no Khomishani wesiteshi. Angenelisekanga yilempendulo, ngacabanga futhi ukuthi loku kuzongichithela isikhathi. Ngaya kunogada wesifazaze owangithatha wangiyisa edlanzaneni lababemi bexoxa ndawonye, ababili babo kwakungabasenzi basenkantolo, oyedwa engutolika, omunye engumshushisi.

Ngazethula kubo ngabatshela ukuthi ngilapha ukuzobona ukuthi inkantolo iwaqhuba kanjani amacala ahambelana nokuhlukumezeka ngezobulili.

Nokushesha babona ukubaluleka kwalesihloko, bangimema ukuba ngizokwethula inkulumo kubantu abalinde ukungena kwamacala abazowalalela. Ngaphandle kokulungisela, ngaphumelela ukwethula inkulumo kubantu abangamashumi amane nesihlanu (45) ababekhona lapho. Yaba miningi imibuzo. Abantu bashisekeleka yilenkulumo baze bacela ukuthi ngibashiyele inombolo yocingo lwami, isale ixhonywe ebhodini lezimemezelo esiteshini samaphoyisa nasezinkantolo.

Ngazizwa ngithi ngaphakathi “Yebo!, yiko loku u – WLTP abengikhulisela kona, ukuthi ngihlale ngilindele, ngizethembe, ngikhulume indaba isuke enhliziyweni. Ngakhoke ngikwazile ukusenzisa engakufunda, ukusiza abanye baqine, babe namandla, benze ngcono izimpilo zabo.”

Ukuguqula Umzwangedwa ube ugqozi lokusiza abanye Abadlwenguliwe

Ngu Xolisile Gombela

NGANINEMINYAKA EYISHUMI LAPHO UMNDENI WAMI waya kohlala kwenye indawo. Lokho kwasho ukuthi ngashintsha izikole ngathola nabangani abasha. Lolushintsho ngalujabulela kakhulu ngoba ngangingasezuhamba indlela ende enqamula emahlathini esabekayo uma ngiya eskoleni. Lolushintsho lwayiguqula ngempela impilo yami. Ngabathanda omakhelwane bami. Sasihambisana uma siya esikoleni futhi sasidlala ndawonye.

Ngelinye ilanga ngavakashela abanye bomndeni ababehlala kulendawo. Ngangihambisana nezinye izingane, ngabizwa umfana omdala kunami wangicindezela phansiwangidlwengula. Iphunga lakhe nobuso bakhe nacho konke okunye ngaye ngeke ngikukhohlwe nanini. Angikaze futhi angisoze ngabuzwa ubuhlungu obufana nalobo engabuzwa. Ngahamba ngaya ekhaya ngafike ngatshela umama konke okungehlele. Umama wangithatha wangisa emaphoyiseni.

Kwavulwa icala ngaya kohlolwa udokotela baphelela bonke ubufakazi. Lokhu okwenzeka kwaba yindida: Eskhathini esingaphambili ngangihlala endaweni eyayinamahlathi anobungozi, bengekho nomakhelwane. Sekuzothi lapho umndeni wami usuhlala endaweni eyayibukeka iphephile, sengehlelwa isigameko sokudlwengulwa? Ngaqala ukuyizonda lendawo. Ngazonda nabantu bakhona. Ngazonda kwasikole, konke nje.

Sabe sesithole ukuthi umfana ndini wabaleka wayofihlwa lapho ayengeke atholwe khona amaphoyisa khona. Icala lesulwa ngoba kwalahleka amafayela. Emva kweminyaka wabuya wabuya umfanalowoendaweni. Umangimbonangangiphinde ngivukelwe yiyo yonke imizwa yokudlwengulwa. Isithombe sako konke okwenzeka sasingasuki emqondweni wami. Wayethi uma ehlangana name angibingelele njengomuntu angakaze amazi.

Njengoba ngiphila nalobuhlungu bokudlwengulwa ngiyamcela uNkulunkulu ukuba amthethelele lomfana nokuthi angiphe amandla okuba ngingamzondi. Ngabona ukuthi indlela engingazelapha ngayo eyokuba ngisebenzele ukuthi umthetho usebenze ubulungiswa bufinyelele kuzo

zonke izingane ezidlwengulwayo – ngibasize labo abadinga usizo.

Omunye usolwazi wangeluleka ngokuthi sengingalivusa icala lakhe. Kodwa angithandanga ukwenza njalo. Ngathi konke okwenzeke kimi ngiyakucima ngokwenza umsebenzi oqinisekisa ukuthi bonke abadlwengulwayo bathola ukuvikeleka ngokufaneleyo yilabo abaphethe umthetho.

Ngo September ka 2013 ngabona ngezimpawu engizaziyo ukuthi umshana wami owayeneminyaka eyishumi nantathu wayedlwenguliwe emva kokuvakasha kwakhe kwamngani wakhe. Ngambuza ukuthi kwenzekeni waphendula ngokuthi kwangena umalume ebusuku belele kodwa akaze asho lutho ngokudlwengulwa.

Ngaxoxela omunye engisebenza naye ngalesi sehlakalo. Indaba yaze yafinyelela kuDebbie Rowes we Creighton HELP. Ngosuku olulandelayo kwafika uSonhlalakahle esikoleni izoxoxisana nomshana. Umshana wabhoboka wamtshela uSonhlalakahle ukuthi wadlwengulwa ngalobu busuku. Kwavulwa icala emaphoyiseni. Umsolwa uselindele isigwebo sakhe. Umndeni kamsolwa wacela kwabasekhaya ukuthi balesule icala bemukele isinxephezelo ngaloko okwenziwa umsolwa. Nganxenxa umama

umama womshana wami ukuthi angayamukeli lemvalamlomo ebizwa ngesinxephezelo. Nginyaqhubeka ngisiza amanye amantombazane adlwenguliwe emphakathini wangakithi. Ngilwela njalo ukuguqula ubuhlungu ngifake ugqozi lwami lonke ekulweleni ubulungiswa. Ngiyayibonga iWomen's Leadership and Training Programme (WLTP) engivulele inkundla yokwenza lomsebenzi emphakathini wakithi.

Ngadaleka Kabusha

ngu Nobuhle Mbanjwa

ANGIKAKAZE NGIBUZWE UBUMNANDI BOKUBA
YINGANE. Ngangingahlali nabazali bami.
Ngangiphilela ukusuka komunye umndeni ngiye
komunye. Kuko konke loko kuhambe ngihlala
ngangiyitholi inhlalakahle. Ngangithwaliswa
amacala okuntshontsha, ngishayelwe ukuthi
angiyenzanga imisebenzi yasekhaya. Ngangifunda
ngaphansi kwesimo esilukhuni. Ngangihamba
ibanga elide ngezinyawo ngingenazicathulo.
Ngangimelwe ukufeza imisebenzi yasekhaya
ngaphambi kokuba ngiye nokma sengibuya
esikoleni. Ukuze ngiziphaphise kulenhlalo enzima
futhi ngibe nekusasa elingcono, ngashada ngathola
abantwana abathathu. Kumanje nginomuzi wami
okuyinto engingayifuna.

Ngonyaka ka 2010 ngaqala ukuhambela
amaworkshop akwa WLTP lapho ngafunda ngokuthi
kuyini ukuhlukumezeka nokuthi kumbulala
kanjani umuntu emoyeni nasengqondweni.
Ngalalelisisa zonke izingxoxo kwi workshop kodwa

angiluxoxanga udaba lwenhlalo yami yasekhaya; ukuthi umyeni wami wayengishaya angishawode ngingakwazi ukuzivikela. Angishongo ukuthi ngangingakhululekile ukushiya izingane zami noyise wazo. Ubuhlungu balempilo baqgibelana kimi.

Bakhula ubudlelwano bami noWLTP ngazizwa sengilekelelekile ngathemba nabasebenzi base WLTP. Omunye u'facilitator' wabona imihuzuko enganginayo wayesengibuza ukuthi nganginenkinga yini. Ngaphendula ngathi ngangiwiile.. kwaqhubeka isikhathi eside ngibekezelele ukushaywa ekhaya kwaze kwafika isikhathi lapho nginquma khona ukuthi kumele kube khona engikwenzayo. Ngagcina ngibhobokile kulo 'facilitator' owayeke wangibuza ngemihuzuko ekuqaleni. Ngathatha iseluleko sokuthi ngifune I'Protection Order', kodwa nako loko akuhambanga kahle. Ngagcina ngokushiya umuzi wami owawuyikhaya lami. Ngashiya nabantwana bedidekile behlukumezekile.

UWLTP wangisiza ngokungitholela indawo emzini wokuphepha ePietermaritzburg. Ngahlala lapho isikhashana. Ngangibuyela ekhaya lapho umama ongizalayo ayehlala khona. Ngangihlala nginovalo ngoba ngangishiye abantwana kwami. Ngangivokwesaba ngoba umyeni wami wayeshayela

amatekisi. Nganginivalo ukuthi lapho eyongibona khona uyongishaya. Wayesetshela noWLTPp ukuthi angixoshwe emsebenzini ngoba lokusebenza kwami kwakungenza ngidelele. Wasongela imindeni yalabo ababesebenza nami. Izingane zakhe ezintantu wayezihlukumeza ngokuzithethisa ngokweqile. Othisha baqala ukubika ukuthi umsebenzi wesikole wehlile kubantwana. Ngehluleka ukubatholela esinye isikole ngalapho kwakuhlala khona umama nakwezinye izindawo.

Emva kwesikhashana umyeni wami wangincenga ukuthi ngibuyele ekhaya ngimxolele. Wethembisa ukuthi usephendukile ngeke esaphinde angishaye. Nomndeni kamama wami wabe usungidudula ukuba ngibuyele kulobuya buhlungu bomuzi wami engasengibushiyile. Ngagcina ngibuyele kumyeni wami. Kumanje ngiyakwazi ukusiza abantu ababhekene nesimo esifana nalesi engangibhekene nasonami. Izeluleko zami ziyathenjwa ngabesifazane emphakathini, kulabo abangontanga ngisho nalabo abayintanga kamama ongizalayo. Umphakathi usuqala ukungibuka ngamanye amehlo ngoba bebona indlela esengikhule ngayo nenguquko empilweni yami. Ngihlale ngibaxoxela nabanye ngenhloso yokuthi bathole okungaba usizo.

Ukugqashula Amaketanga

Ngu Buyelaphi Sibiya

NGABA YINGXENYE YE WLTP EMINYAKENI eyedlule. Manje sengisebenza khona. Yaphela iminyaka eyishumi nanhlanu ngihleli phansi kobudlelwano (ngiyingoduso) okwabe kungihlukumeza. Ngangifananesiboshwa–futhisonasasingconongoba siyanikezwa isigwebo seminyaka enqunyiwe, sijeze siphela. Kulelizele ngangihlala njalo ngilivuma icala engingalazi ngoba ukuliphika kwakungamukelekile. Ngangihlala ngiqula amacala okuba umuntu wesifazane ongaziphethe kahle, othanda amanye amadoda. Loku kwakungihlukumeza kakhulu emoyeni nasengqondweni yami. Ngangingakwazi nokuba nabangani besifazane ngoba owayezoba ngumyeni wami wayehlala ethi abangani yibona abangifundisa imikhuba nokuthi yibona abangilethela amadoda. kuleso sikhathi nganginamahloni ngingumahlala yedwana. Yayingekho indlela engangingaba nobuhlobo ngayo nabantu besilisa futhi yinto engangingakaze ngiyicamange nokuyicamanga. Ukuphela komuntu

engake ngathandana naye yilo owayezongishada. Kodwa wayengakaze angithembe.

Ngadela konke okwakungangithokozisa ngizama ukuthi angethembe. Ngangethemba ukuthi uzobona ukuthi ngiyamthanda bese ekhula akwazi ukungethemba. Konke ukuzinukela kwami akumshintshanga. Sasesiside isikhathi. Ngageza izandla ngaye. Ngathola 'Protection Order'. Yamethusa kakhulu kwangathi uhanjelwa umqondo. Waya kolashwa abalaphi bendabuko. Bonke abantu bakholwa ukuthi uthakathiwe.

Ngathi 'Sekwanele'. Angisafuni ukuqhubeka nobuhlobo naye. Kwabe sekukuningi engikubekezelele kodwa yena enza noma yini engangilimaza. Wake wazama nokungivalele ejele ethi ngebe izimpahla zakhe. Uhlala esongela umndeni wami ethuka umama nganoma yiyiphi inhlamba angayicamanga. Wayeze athi umama wayengikhulisa ukuba ngingabi umfazi walutho. Ngagcina sengilala komakhelwane ngoba ngesaba ukulala ekhaya. Wayetshela abantu nomakhelwane ukuthi seloku ngaqala ukusebenza angisamhloniphi ngiluhlaza. Wayethi uzongiyekisa ukusebenza. Utshela abazali bami ukuthi bambuyisele ilobolo.

Ngokwesiko liyabuyela ilobolo lakhe uma ngingalotsholwa enye indoda.

Manje ngizizwa ngingcono kakhulu ngoba sengilwela impilo yami namalungelo ami. Engikwaziyo ukuthi ngingancama ukufa kunokwehlukana nenkululeko yami. Ukusebenza kwaWLTP kungenze ngaqala ukubuka isimoisiko sami ngenye indlela. Sengiyabona ukuthi angizange ngiphile ngokweqiniso yonke impilo yami. Bengingalaleli loko engadalelwa ukuba ngibe yikona. Manje sengifundela ukuba yithishelakazi eUNISA. Ngesikhathi ngisahleli nowayezoba wumyeni wami wayengafuni engihlukumeza uma ngithi ngiqhubeka nemfundo. Ngangithi noma sengizohlalela ukuhlolwa angivimbele. Manje ukuqhubeka nokufunda kunginika ithemba lokufeza iphupho ngempilo yami enganginalo ngisemncane.

UZanele umbulula uthola ubuyena bangempela

Ngu Zanele Ngcobo no WLTP

UZANELENGCOBOWAYENGUMQEQESHIWOMPHAKATHI kwa WLTP ngaphansi kohlelo lokulwa nokuthwala nomhayizo. Wagcina engumpetha kuloluhlelo ngokungaphelimandla kwakhe ukuphendula udaba lokuthwalwa kwakhe. Wayebuzwakalisa ububi balomkhuba ngendlela eyayinamandla kakhulu kangangokuthi namadoda amadala ayekhala izinyembezi lapho emlalela.

“Ngangineminyaka eyishumi nane (14) ngamhla ngithwalwa. Kwakuyihora leshumi ebusuku, kwafika umzala wami wangicela kumama ukuba ngivakashele kubo. Sathi ukuba siphumele ngaphandle ngabhozonyelwa amadoda ayisihlanu emukla name. ngangikhala ngimemeza kodwa lamadoda ayevuma ingoma ngamaphimbo aphezulu ayekwemboza ukukhala kwami kungezwakali. Bathi mangiyeke ukukhala ngoba ngeke bangibulale.

Angilalanga ngalobo busuku ngangishaqekile futhi ngihlukumezekile. Lona engangizoganiselwa yena wathumela ilobolo kwethu. Ngangethemba ngithi ubaba uzolenqaba. Ngadumala uma elamukela engasezwanga nokuthi mina ngithini. Kusukela ngalelo langa angikwamukelanga ukuba yingxenye yalomndeni. Kwangithatha iminyaka emibili ukuthi owayengithwalile ngimamukele njengom

Wami. Ngangisemncane kakhulu ngingakwazi ukwehlukana uthandonokuvuma okuphoqwa yisimo. Ngangizizwa ngingelutho futhi ngingenamandla, ngiyinto nje yokudayiswa ukuze umndeni wami uthole imali, abanye abantu bajabule ngami.

Ngikhula ngangifuna ukuba usomaqhuzu woMhlengikazi ngikwazi ukusiza umndeni wami ikakhulukazi umama owayesikhulise ngokusebenza kanzima. Ngangingafuni ukuthi uma sengikhulile ngishikashikeke njengaye. Wayengakwazi ukujabula. Mina ngangifuna ukuba ngihlale ngokujabula uma sengikhulile. Kodwa lelophupho lami laphahlaka/ lashabalala ngomzuzwana. Angibange ngisaliqeda ibanga leshumi eskoleni. Ngizabalazile ngikhulisa abantwana bami ababili nomyeni wami eseshonile.

Loku kwangenza ngasizonda kakhulu isehlo sokuthwalwa kwami.

Namanje ngisazama ukuqhubeka nemfundo yami. Ngizama nokuthi ngilapheke emoyeni/emphefumulweni nasengqonweni. Ngizabalazela ukuhti izingane zami zize ziphile impilo engcono. Ngingafa uma indodana yami ithwalwe noma indodana yami ithwale ingane yabantu. Sengiyawazi amalungelo abantu besifazane ngakhoke othwalile ngingamnikela kwabomthetho ngingaphiki nokuthi abantu bathini. Umfana wami lo oneminyaka ewu 15 ngifuna akhule abe yindoda yangempela angafani namadoda angakwazi ukubhekana nemithwalo eqondene nawo. Ngeke akhule athwale intombazane njengoyise. Ngilwela ukuthi enze zonke izinto ngokomthetho. Ubunzima engidlule kubona bungifundise ukuzimela. Ngizolwela abantwana bami ngilwele nawo wonke amantombazane emphakathini wangakithi.”

Manje ngivuselela unembeza ebantwini abaningi besilisa nabesifazane abake bathinteka ezehlakalweni zokuthwala. Ngihlumelelisa ithemba kumantombazane ngokubika izigameko zokuthwala emaphoyiseni ngisize ukuze babuye kuleyomizi abaganiswe kuyo ngempopo.

Ngo Ndasa ka201 uZanele wathola ithuba lokuya kofunda elabe lingelokuqala empilweni yakhe. “Ngathi uma ngithola ithuba lokuya kwa Training For Transformation (TFT) ngajabula kakhulu. Kodwa futhi ngaba nokwesabangoba angazanaga ukuthi yini engangizohlangabezana nayo. Ngathi uma ngifika kwa TFT ngazikhandla ukuze ngiqonde kahle engizokufunda. Engangikwenza ngangizama ngamandlaami wonke ukuqonda nokusebenzisa ama ‘Principles’ Imigomo ka Paulo Freire emsebenzini wami womphakathi. Kwakunzima kimi ukufika ezimpandeni (Root Causes) njengokufundiswa ezifundweni, kodwa ngangizama ngize ngifikelele. UWLTP wawuncoma kakhulu umsebenzi wami.

Ngazizwangimila izimpikolaphosesinikwaithuba lokusebenza njengamaqenjana amancane ukuze sihlele ukuthi singayisebenzisa kanjani lendlela yokufundisa. Manje ngasengizwa nginokuzethemba ngikuqonda kahle okwakulindeleke kithi njenganeqenjana. Iqembu labaqeqeshi lakwa FTF langikhuthazalanganika inselelo yokuvumbulula izipho enginazo ngize ngifinyelele ezingeni eliphezulu lokusebenzisa lendlela.

Obani Laba Engangiqeqeshelwa Bona kwa Training for Transformation?

Sengibuyile ekhaya ngamangala ngizwa abantu bethi “siyaziqhenya kakhulu ngawe. Kulomphakathi wakithi akekho oseke wafika ezingeni lakho ikakhulu uma sibheka emuva lapho uphuma khona. Eminyakeni emihlanu eyedlule akekho owake wacamanga ukuthi ungabuyela esikoleni” omunye wathi kimi “Usunginike ithemba lokuthi ngisenako ukuba umuntu ebantwini emuva kwawo wonke umzabalazo wami wempilo. Kulomphakathi akekho oseke wahlupheka njenganawe kodwa wakwazi ukuphumelela njengoba wenzile. Ngenxa yakho senginalo ithemba ngekusasa lami. Ngeke ngisakhathala emzabalazweni wempilo. Ngizolwela ukwenza ngcono imfundo yami nempilo yami. Omunye uThishanhloko wathi kimi “ Sabazisa abantwana ukuthi usahambile uyoqhuba izifundo zakho. Bajabula kakhulu bathi bayazi ukuthi uhlakaniphile kakhulu nokuthi uma usubuya uyoba usizo olukhulu kulomphakathi”

Omunye wakaMasipala wathi nginikeza ugqozi kwabesifazane emphakathini. Abaholi bebandla engikhonza kulo bathi kuyisibusiso ukuba nowesifazane onjengami ongadikibaliswa yilutho. Lamazwi okungikhuthaza angilethela izinyembezi uma sengizwa ukuthi umphakathi

uyakwazisa engikwenzayo nalokho engikumeleyo. Sengiyabona ukuthi kwa TFT ngangingayele mina no WLTP kuphela kodwa nabantu bomphakathi engiwuthandayo. Ngifuna ukuba isibonelo esihle emphakathini lapho inkaba yami eyagqitshwa khona, lapho seyaphenduka yaba ngumhlabathi wakhona. Uma sengisebenzisa amakhono amasha esenginawo umphakathi wakithi uyoguquka ube esinye isimo esingcono.

Umsebenzi kaZanele fwa TFT kwi Certificate Course wabamuhle kakhulu waze wamzuzela iBusary yokwenza iDiploma Course. Wayiqala iDiploma yakhe ekupheleni kuka 2012. Ngabona sekuyisikhathi esihle sokuba ngibhekane nesikompilo maqondana nezobulili (gender) engalithola liyifa lezizukulwane kanjalo nezenkolo ziphile ngalo lelisikompilo. Ngabona kufanele ngiguqule eyami impilo. Njengowesifazane oshadile oneminyaka enga34, ngakhula ngazi ukuthi angikwazi ukuthi ngingagqoka amabhulukwe (jeans). Ngazinqumela ukuya esitolo ngithenge ama jeans engangizowagqoka uma sengiya kwa TFT. Enagngisebenza nabo bamangala kakhulu bengibona ngiwagqokile e Airport. Bathi "Zanele ave ekufanela amajeans futhi umuhle. Kade

wawuwufuhleleni umzimba wakho omuhle isikhathi eside kangaka” Babengibuka bengibuza nemibuzo eminingi ngesikhathi siqhuba izikhwama. Ngaqala ukulujabulela lolushintsho engangilwenzile empilweni yami. Izingane zami zathi ziyangithanda uma ngigqoke ama jeans. Osekusele manje ukuba ngibe nesibindi sokuwafaka emphakathini wangakithi.

Umlando ngoZanele engumfundi. Ngumphathi we TFT uNtombi Nyathi.

UZanele wayengenankinga ukuxoxisana nokusebenzisana nabesilisa nabesifazane ababe no Masters Degree. “Eminyakeni engu 30 ngingumqeqeshi wezentuthuko yomphakathi, angikakaze ngihlangane nomfundi owayelambebe ulwazi njengoZanele. Efika ngo March 2012 wayengakwazi ukubhala isingisi esihle kodwa ekupheleni kwalesisigaba sokufunda wayesethola osymbol B emsebenzini obhalwayo ayenikwa wona. UZanele wathi kimi ngelinye ilanga ‘Sengimtholile. Sengimtholile ukuthi uZanele ungubani. Kuyo yonke leminyaka bengingazazi ukuthi ngingubani’. UViolet wase Zambia wathi kuZanele “uyabona ukuthi usemqoka kangakanani ekilasini lika 2012-2013?

Siyakudinga uzosihola ngomculo, ngezwi lakho elimnandi nobuso bakho obuhlale bumamathekile, nekhono lakho lokukuzwa nokukujabulela lokho okuyihlaya enkulumweni yabanye abantu. Woza dadewethu. Siyakuthanda, qhubeka nendlela oyihambayo uze ufike ekupheleni kwayo. **Vuka Zanele. Yilandele lenkanyezi ekuholayo”**

Ngo January 2013 sasibheka ngokokugcina ukuthi iProject ye WLTP isebenze kanjani. Abantu abaningi balincoma kakhulu iqhaza elalibanjwe uZanele ukuze lomsebenzi ube yimpumelelo. UZanele wayengekho yena ukuze azizwele lezi zincomo. Wayelele esibhedlela esiseduze egula okokufa yi AIDS. Washona ngo 15 February 2013 eneminyaka engu 34. Wabulawa igciwane alihabula ngamhla ethwalwa. Saze salahlekelwa webakithi!

Ukudlula emhlabeni kuka Zanele kubashaqisa bonke ababemazi.

Abantu abaningi ababesemngcwabeni kaZanele babefakaza ngomsebenzi uZanele awenzile eminyakeni emithathu efundisa umphakathi ngezindlela ezihlukumeza amalungelo amantombazane namakhosikazi. uMfundisi uGugu Shelembe ungomunye wababefundisa kwa TFT futhi

wayengomunye walabo ababephethe umngcwabo kaZanele. Nakhu akusho “Ngathi sengimi phambi kwethuna lakhe elangaphandle komuzi ngazizwa ngihloniphekile kakhulu ngokuthi ngaba yingxenye yempilo yowesifazane owayemkhulu njengoZanele. Ngihalalisela uWLTP ngokuvumbulula leligolide emphakathini. UWLTP wasusa zonke izintuli zobuhlungu nokuhlupheka ayekuzwa, waqeda ukuzizwa engelutho okwakuyingxenye yempilo yakhe akhula nayo. UWLTP wamsiza ukuthi athole ubuyena obuphelele. Njengoba sigubha impilo yakhe sineqiniso lokuthi lokho akutshalile kuzokhula kuthele izithelo eziningi. Umsebenzi osele nathi ukuthi sigubhulule abanye oZanele esizohambisana nabo”

“Mukhulu umsebenzi osasisalele thina baholi bendabuko. Lomsebenzi owokubambisana nabomthetho siqede ukuhlukunyezwa kwamakhosikazi namantombazane. Zulu wakwa Msingaphansi.

Ngesikhathi kwehliswa ibhokisi, ukhozi olumnyama lwazungeza kancane ngaphezulu ngaphambi kokuba lundize luyosithela lapho amehlo ayephelela khona, eduze nalapho imihosha

notshani babembozwe ubuhle obuyisimangaliso,
"ubuhle obungaphezu kwemiculo yemizwilili".

(Kucashunwe encwadini *Cry the Beloved Country*
ebhalwe ngu Alan Paton.)

Sivuka
Emaqandeni
(isiMpondo)

Umfazi onamandla, uyabanika abanye Amandla, imbewu elahlekileyo ibe yimbewu yethemba

Ngu Nobuhle Mbothwe

NDINGU NOBUHLE MBOTHWE, UMAMA WEN-TOMBAZANA enye. Ndineminyaka eyi-34 ubudala futhi ndihlala kwisithili sase Madzikane e Centocow.

Ngonyaka ka – 2007, ndandinga phangeli futhi ndingafundi. Ndilichithe ixesha lam ekugcineni ikhaya lam lihlanzekile, ndipheka futhi ndizihlalela nabangani kunye nomakhelwane. Zange ndizive ndifanele ukufaka isandla ekuhlaleni okanye kwiimpilo zabanye abantu ngenxa yokuba ndaziva ndingenanto ndingayenza. Umzala wam wandixelela ngentlanganiso yomsebenzi zeyibamba. Ezo ntlanganiso zezilungiselelwa yi-Women's Leadership ne Training Programme. Ndabanomdla ndamcela ukuba andimeme xa ephinda esiya. Ndandi mangalisekile ukuya kwam. Ndaziqaphela uba ndilahlakile futhi andinalwazi. Ndaziswa kwinto eyathi yandinceda ndazi u-Nobuhle. Oluhlobo lwalunzima futhi landinceda ekunyuseni

izinga lam lokucinga, ukudlamka futhi nobu mna. Kwakuthethwa ngazo zonke izinto ezingo bomi futhi zazibhekiswe kwezi zinto zilandelayo: leadership and life skills, strategic gender analysis, culture and heritage, environment, economic literacy, women's health and ethics and morality.

Ndingqwenela ukuba sasititshwe ngeyandlela nathi esikolweni, ndandingazange ndiwenze lamaphutha ndawenzayo afana nokumitha ndingaphangeli. La ntlanganiso yanditshintsha indlela endiyiyo ngobomi. Ndabanomdla kwizinto ezohluka-hlukeneyo ezifana nemisebenzi eyenziwa ekuhlaleni. Ndaqala ukuhamba iintlanganiso zasekuhlaleni, ndiveza imibono emihle ndibuza nemibuzo ebalulekileyo. Ulwazi lwam luye lukhula kancinci kancinci. Obubuchule buqatshelwe ngabahlali. Ngo – 2009 ndonyulwa njengelineye lamalungu ekuhlaleni kwi – Project steering committee (PSC). Ngo – 2010 ndonyulwa ukuba ngibengu titshela ekukhuliseni abantwana eSiyethemba creche. Ngo-April kulo nyaka ka 2013 ndonyulwa njengonobhala we-Community Policing Forum (CPF), e Ngwangwane ndim kuphela umfazi kule – komiti. Ndike ndakwityala lodwengulo njenge lungu le Community Policing Forum-Sisephanda

isizathu sokuba ityala liyekwe nokuyekwa ko mdlwenguli.

Nangona ndiqeshiwe nje ngoku yi WLTP, ndake ndawenza lomsebenzi njenge volontiya ngoba ndiyawaqonda amandla olwazi futhi nokubaluleka kwemaliezimpilwenizethu. Ayinaxabiso into yokuba ingqondo yam ingahlaziyeki futhi ingatyetyiswa. Ngoko ke ndivolontiyile kwindawo ezininzi ukutyebisa ingqondo yam ngesixhobo solwazi esinga sokuze sophuke. Ngexesha ndisenza lento, ndingayboni, ndilufundisile ulutsha kunye nabantu abadala. Ubuchule bam bobunkokheli nomdla ziye zaqatshelwa yi Women's Leadership and Training Programme futhi ndiqashwe kwi LAW yabo (Legal Advancement of Women).

Ndike ndaya kwinkundla yamatyala eNtshikeni ukuziqhelanisa nemigaqo siseko xa kuviwe amatyala. Ndiye kwelinye lamapolisa e-offisini ndalichazela isizathu sokubakho kwam phaya. Undixelelele ukuba mandigoduke, ngibuye kwixa elizayo ndizokwenza isicelo, ndiphinde ndibuye ndizodibana nesikhulu sabo. Zange ndoneliseka yimpendulo kangange ntoba ndayo ndabona ukuba kuzobayi ngcitha xesha. Ngaya kunogada wandithatha wandisa kwiqela elalime lonke-

kwakunga mapolisa amabini elinye liyitoliki elinye liliqwetha. Ndazazisa ndibaxelela ukuba bendilapha ngokuzojonga ukuba inkhundla isebenza njani namatyala obundlobongela obubhekiselele kwi sini. Bakhawleza bakubona ukubaluleka koludaba bandithathabandisaenkundleniaphoabantubalinda ukumamela amatyala. Ndingazilungiselelanga ndinjalo ndikwazile ukuthetha nabantu abayi-45 ababekhona. Yayimininzi imibuzo. Abantu babenomdla kakhulu kungange ntoba bandicela ukuba mandishiye iinombolo zami zefoni ebhodini yasemapoliseni.

Naziva ndinovuyo ndizixelela ukuba yilento – IWLTP ibindikhulusela yona le, ukusoloko ndizilungiselele, ndizithembe ndibalise ibali lam eliphuma entliziyweni. Ndibenakho ukusebenzisa oko ndandifundile ukunceda abantu bomelele futhi baphucule impilo zabo.

Ndawaqhathulula amaketanga

Ngu Buyelaphi Sbiya

SENDICHITE IMINYAKA EYI-15 EBUDLELWANENI. KWAKUFANA nejele okanye ingcono ijele ngoba ukuba ndandenze ububi ngendafumana esona sohlwayo, ndidontse ndizibhatalele izono zam ngaloxesha. Kodwa konobudlelwane buyi “jele” ndandisoloko ndivuma ukuba ndimoshile ngoba kwakungavumelekanga ukungavumi. Ndandisoloko ndisolwa ngokufeba nangokubalula ekuhlaleni namadoda. Yandikhathaza lonto emphefumleni, futhi nasengqondweni.

Ndandingena bahlobo nditsho nongumfazi, ukuba akamthandanga, wayesithi nguyey owayemfundisa ukufeba. Ndandinentloni futhi ndazixelela ukuba andisokuze ndiphinde ndibena bahlobo abangamadoda. Zange ndakhe ndayinga into yokuba ndithandane nomunye umuntungaphandle kwendoda yam eyayinguye, kodwa zange wandithemba nangenye imini.

Ndalunikezela uvuyo lwam ndenza yonke into endandifanele ukuyenza ukuze andikholelwe.

Ndandisolokho ndinethemba lokuba uzoba abone ukuba ndyamthanda futhi uzode andithembe ngokuhamba kweminyaka. Ukuzinikela kwami zange kumtshinsthe futhi ndyakholwa ukuba soze atshintshe. Sekukudala futhi sekukude ukuba ndilindele utshintsho ngoku. Ndincamile. Ndenze I-Protection Order kodwa yamothusa kakhulu lonto kungange ntoba waqala ukwenza izinto ezingaqhelekanga ingathi ngumuntu lo uphazamisekileyo engqondweni. Wahamba hamba amaxhwele. Abantu bakholelwa ukuba ngamagqwirha la amphazamisileyo.

Kwande! Andisafuni kuqhubeka nakukuthanda. Sekukudala kakade. Ukwenze konke ebenokukwenze ukundivisa ubuhlungu. Uzamile ukundibophisa, wandityola ngokweba izinto zakhe. Kusebuhlungu ebantwini basekhaya kuba kudala ebangcungcuthekisa, ethuka umama ngamagama amabi futhi ekwathi nguyey ondifundise ukba ndibesisiyoyoyo somfazi.

Ndiphele ndibaleka ekhaya ndisoyika ndilala komakhelwane. Uxelelel abantu abanizni ukuba ndikwrada futhi soloko ndaqala ukusbenza andimhloniphi. Ukwabaxelele ukuba uzondiyekisa umsebenzi. Uzame wancama ukuba mandibuyele

kuye, kodwa usayimele into yokuba masibuyise ilobola yakhe. Ngaphaya koko ndiziva ngcono ngoku kuba ndilwela ubom nam namalungelo am. Ngokwesiko lethu, uzoyibhatalwa ilobola yakhe xa nditshata neny indoda azobe ibhatele ilobola nayo.

Andiyazi ezolandela, kodwa endiyaziyo yeyokuba ndikulungele ukufela inkululeko yam. Kungenxa yoba soloko ndazibandakanya nomsebenzi wam, ndaqala ukuzibuza ukuba ithini na into yam okokuqala nokukugqibela ndiyenza lo nto ndabona ukuba bendinganyanisekanga kum. Ndifundela ukubanguthitshela ngoku e-Unisa ngaphandle kwengxaki kudala ngoko ndandesenaye ebangathandi ukuba ndifunde engafuni nokuba ngiyobhala iimviwo. Ngoku izifundo zam zindinika ithemba lokuba ngulomfazi ndandifuna ukubanguye ndiseyintombazana.

“Andinankomo ndinentombi ezintle”

ngu Thomas Masuku

IGAMA LAM Ndingu THOMAS MASUKU. Ndineentombi ezintandathu. Nginemyinyaka engama-67 ubudala. Umfazi wam uhamba iintlanganiso ukuzama ukuphelisa umhayizonokuthwalwakwindawoyethu. Ndandingazi ukuba bathetha ngantoni de ngolunye usuku ndabona oomama ababelishumi elinesihlanu ku-ronta wendlu yam. Ndeva owasetyhini owakhala kakhula. Ndothuka ndayeka lonto ndandiyenza ndayobanceda. Ndabona ngoko ukuba benza-idrama emfutshane ebonisa ukuba umhayizo wenzeka njani futhi uyiphazamisa njani imfundo. Bandixelela ukuba bazosebenzisa i-drama ukukhulisa lengxwaba-ngxwaba yo-mhayizo ezikoleni nakwi gela labo. Ndandonwabile ndandingaboni ukuba abazali bangawayeka njani amakanva abantwana abo afe ngenxa yoba befuna iinkomo. Andinankomo kodwa ndingathanda ukuba nazo kodwa hhayi ngokuthengisa ngeentombi zam ezintle. Ingase ndihlale ndihlupheka. Ndibathanda bonke. Akukho nomnye endingamyeka ayotshata esemncinci,

ukuze ndifumane iinkomo. Into endibanqwanelele yona yeyokuba bafunde futhi bakwazi ukuzixhasa. Ndinamakhwenkwe amathathu. Akekho nomnye owabo ongazisa intombazane ethwelweyo emzini wam ndisaphila.

Umkhankaso Olwisa Ukuthwalwa Kwamantombazane

IQELA LABANTU ABANGOMAMA, AMAKHWENKWE NAMADODANA beze bonke ngo-August 2012 ukuzonwabela usuku lomama. Abantu kwakunye nezithethi zeminyaka yonke zazisuka e Centocow, Madzikane, amaKhuze, Marhambeni, nase Msingaphansi tribal authorities, Hlokozi nase Underberg. Isihloko kwakungu "Asithwali. Asithwalwa". Ulutsha lalukhokhelwa yintombazana okanye ikhwenkwe idanisa ukuya eholweni icula i-slogan.

Abakwantsasana, umthetho womasilingane, ootitshala, izithethi kwi – Nelson Mandela children's Fund, abazali babantwana abahamba iintlanganiso ze-WLTP, namagqala ecawe ayekhona. Abantwana bezikolo ezahluka-hlukaneyo babekhona. Umyalezo wosuku wawusithi: 'Masijonge indlela esenza ngayo amasiko ethu ukuze abasakhulayo bondleke futhi bakhuliseke'.

I-drama eyayisenziwa ngamakhwenkwe, amadodana, amantombazana kwakunye nomama abasula yayisetyenziswa ukuqala usuku kwakunye

neengxongxo. Indaba yayibalisa ibali lomfanyana owaya edolophini wabuya nemali neempahla wacela abahlobo bakhe ukuba mabamncede bamthwalise intombazana oweyefuna ukuyenza umfazi. Lontombazana yanyanzeliswa ukuba mayisishiye isikolo. Wabuyela emuva edolophini intombazana yayinabantwana ababini abasifa yindlala bekwagula ugawulayo. Zange waphinde weva endodeni de waba ufumana iindaba zokuba isutywe kukufa. Ingingqi, nesikolo ezazingawaqondi amalungelo akhe. Zezihla iinyemzezi abantwini abaninzi emva kwe-drama. Iqaqobana labantu abangomama lasukuma lema nge nyawo lathi lizolwa nokuthwala. Ababini bathi bakwazile ukuphunyuka ekuthwalweni.

Abazali babaxhasile abantwana babo bazamkela nezikhafu (ezazisakhiwa iqela lamakhwenkwe namantombazana) ezisuka kubo ezibonisa ubumbano kubo ukulwa ukuphelisa ukuthwala. Omnye umama wathi yaqaleka ukwenzweka iintshukumo enje futhi iqhutywa lulutsha lasekuhlaleni. Uthe bazoyixhasa lentshukumo kube ukuthwalwa kuyaphela utitshala uthethe ngovelwano lwakhe olungqonge ukuthwala kwabantwana. Uthembise ngokuxela abantwana abalahlekileyo emapoliseni.

Ndinqwenela uthando lobom bam

Ngu gogo oneminyaka eya ku 80

NDIKHULELE eMADZIKANE TRIBAL AUTHORITY ENDAWENI ebizwa ngokuba yi Bhobhoi. Ibiyinto eqhelekileyo ukubane nkwenkwe xa uneminyaka eyi-18. Ndandihleli ndinayo inkwenkwe. Kwakuyinto emnandi kum njenge ntwazana engingqini apho kwanqaba lobomi lalibandakanya ukuhlala wonke abanye amantombazana nabanye oomama babesazi ukuba ngubani isinqanda mathe sam. Abadala nabo bude bayazi ngokuhamba kweendaba ekuhlaleni. Ndandinamaphupho ngam nesinqanda mathe sam. Ndandifuna ukumtshata kwaye naye wayezimisele ukunditshata. Waye wayosebenza emgodini ukuze onge, akwazi ukuba nenkomo ezaneleyo nemali yokubhatala i-lobola ebazalini bam. Sasingangxamanga, sathatha ixesha lethu ukwazana futhi nokonwabela ukusulungeka nokubamsulwa kothando lwethu.

Ngenye imini, ndandiyokha amanzi emlanjeni. Ndabona iqela labafanyana phambi komlambo. Kwakungeyonto yothusayo leyo kum, njengoko

kwayindawo eqhelekileyo kum ukufumana abafana belinde amantomazana ukuba makeze. Kwakuyindawo yokubonakalisa ukuzithemba uzenzela ubuwena njenge ntokazi uqinisekisa ukuba abafana bayayiqonda into yokuba unexabiso futhi alikho phantsi. Kodwa ngolusuku, into yayohlukile. Xa ndandiqala ndisikha amanzi, ababafana bandithi hlasi bandinyanzelisa ukuba mandiye kwihashi elalikufutshane, bendoqhuma ngesiziba emlonyeni. Babopha izandla zam zozibini babaleka nam. Yenzeka ngesaquphe.

Ndandigxwala ndikhabalaza, kodwa abobafana babomelele kunam; futhi bezixelele ukuba bayandithatha. Xa ndifika endlini bandixelele ukuba ndizobangumfazi womunye wabo. Wabangumyeni wam. Ndasokola ukwamkela lenyaniso ngoba intliziyo yam yayisahleli kwisinqanda mathe sam. Kwabizwa intombazana encinci ekuseni ukuba mayindibhalele incwadi eya ebazalini bam evumelana lo nomtshato. Bayisa incwadi ekhaya futhi ndatshata. Ndinabantwana, abazukulwana, nezizukuzuku ngoku. Akukho nto ndingayenza ngalento yandlehlayo kodwa ngeke ndikonyusele ukuthwalwa kwabazukulwana bam.

Imfihlo enkulu endinayo endingazange ndiyincokolele namnye umntu yeyokuba nangona ngineminyaka eyi – 76 ubudala ngoku, ukuba isinqanda mathe sam sokuqala singavuka engcwabeni laso, ndingaqhubeka ngisithande entliziyweni yam. Ndisasikhalela isithandwa sam sobomi. Zange ndayeka ukumthanda nokucinga indlela ubomi obobunga ukuba ndandtshate indoda endiythanda kunene.

“Ndicela kubuye lendoda ndaytshatayo”

nguNoluthando Nzimande

“WAWUHLALELENI?” NDABUZA

“Ndandingafuni kuphoxa i-famili yam, ngakumbi utata. Ekuhlaleni ngebandibiza ngamaga obudikazi, bendixelele ukuba ndingumabuya emendweni owohlulwa umtshato. Asokuze ndiwalibale amazwi katata. Wandixelela ukuba umfazi owayetshate utatomkhulu wasokola kakhulu, waxelela mna nomama ukuba umfana wayegcwele yinzondo nokukhohlakala.”

Yingxoxo endandinayo nomama sukela ndineminyaka elishumi elinesibini. Umakhulu watshata inkwenkwe utata wakhe wayengayithandi ngenxa ye-simo kwi famili yakwa Nzimande. Babehlopheka kakhulu futhi bonke bengotywaleni. Utatomkhulu wayedla ngokuhlala ngakumama wakhe onxilileyo acele ukutya ngexesha eseyinkwenkwe.

Mhla uMakhulu weva elibali kutata wakhe wacinga ukuba uyabhanxa futhi indoda yakhe

yayingu mqaba-qaba-indoda eyayilungile, indoda owayekhuthazwa nguwo wonke umutnu ekuhlaleni ukuba mayitshate.

Wayengaseli engatshayi, eyindoda ethulayo eyayikhathalela usapho lwayo. Ngo-1971 batshata emva kokusweleka kukatata ka makhulu. Kwavakala ukuba usapho luka tat'omkhulu belunendla yamanxila, umntu wonke ngaphandle kuka tat'omkhulu, zange kuhlaleka xesha lide utat'omkhulu naye waqala ukusela. Wayeyindoda ekhohlakeleyo. Wayebacaphukela abantu abaninzi ebasola ngezinto ezenzakayo kusapho lakhe", umakhulu wandixelela. Wayesaziwa ngokulwa. Ebenabahlobo ababi ababemncedisa ukubetha abantu, ukweba nokutshabalalisa izinto zabo.

Kwakungu 1973 ukuqala kokubetha. Umama wayenomnyaka omnye ubudala xa utat'omkhulu wayetyilizela umfazi wakhe edongeni ebeleke umntwana. Waye wayowa umntwana wakhala kuba kubuhlungu. Umama ukhule eyazi ukuba umama wakhe uzobethwa futhi akazulwa. Umama wayengaku tata wakhe nangamaxesha anzima, xa lonke usapho lakhe lalumlahlele izandla".

Umama wandixelela, wandixelela nokuba kwakubethwa wonke umntu ongamameliyo.

Wayemcaphukela utata wakhe ngokunzima owabenzeya. Xa ndandineminyaka emine ubudala. Sazama ukubaleka kusapho lakhe sinomama. Babefuna ukusibulala. Ndandingazi ukuba kwakutheni umama emdele kangaka utata wakhe. Esoloko kwicala lika mama wakhe. Ndandingayithandi lonto. Nje ngoba ndandineminyaka emihlanu, ndandikonwabela ukucula kuta tat'omkhulu xa enxilile, ndingazi ukuba kuchaza ingxwaba-ngxwaba. Wafika ekhaya ngolunye usuku, eyilonto. Wathi kumama makacime umabonakude, umama akafuna. Ndisakukhumbula okokukhwazelana ndanona lo ntonga yayinkulu ihlala emathangeni laMakhulu. Ndakhala ngaphuma phandle. Lolosuku sathi saziqhelanisa nokungalali ekhaya sibaleka igagu, sicela amalungu osapho nabahlobo ukuba basithethele naye phambi kokuba sibuyele ekhaya.

Ndandicaphula kwanto inokwenza notywala futhi na ngoku ukuba kwakungeyiyo lo ntlungu wayeyigcine ngaphathi utat'omkhulu ngesilusapho olukhulu noko ngekungekho mntu obetha omnye. Wayitshintshela kwinzondo nakwinkohlakalo intlungu yakhe futhi sayiva, umntwana oneminyaka emihlanu nomncinci ongaphansi

kweenyanga ezintandathu ubudala. Sonke sasikuva ukungakhululeki kokungalali ekhaya. Nje ngoko ndimdala ndisoloko ndizama ukupholisa xa beqala bebuza, ndibenze bathethe ngeentlungu zabo ngokundibalisela amabali akumile kunje. Akho lula, kodwa kuyapholisa.

Utat'omkhulu akaseli ngoku ngesizathu sokuba umakhulu ekhala yonke imihla enomnqweno woba ibuyi indodoewayeyitshatile. Salilanathi, kwintlungu yendoda umakhulu wayengayitshatanga, yasenza savakalelwa.

Ndaye Ndamfumana uZanele wokwenene

U ZANELE NGCOBO WAYENGU – trainer wasekuhlaleni kwi WLTP elwa ukuthwala nomhayizo njengo nobangela bakaGawulayo. Wabayingcutshe yetheko, ebalisa ibali ngokuphinda-phindeneyo, ngokuthwala kwakhe.

“ndandineminyaka elishumi elinesine (14) ubudala ukuthwalwa kwam. Kwakungentshimbi yeshumi ebusuku xa umzala wam wayefika ekhaya ezondicela kumama ukuba mandiye kowabo. Ngaphandle, amadoda amahlanu andibamba andithatha ndahamba nawo. Ndandigxala ndisilwa, babeculela phezulu ukuze kungabikho namnye umntu onokundiva. Bandithembisa ngokuba abazundibulala bandixelela ukuba, mandingakhali. Zange ndilale kobobusuku. Ndandothukile ndikhathazekile. Umnyeni wam wayezothumela abantu ekhaya bayobhatala ilobola. Ndandinethemba lokuba utata uzokwala, kodwa ndaphoxeka kuba wasamkhela isicelo, engavanga nakum ukuba ndithini. Ukusukela ngalomini ndazisola ndokubano sapho lo ndoda kodwa zange

incede lonto. Kwandithatha iminyaka emibini ukumamkela umyeni wam. Ndandiselula kakhulu ukuba ndingohlule phakathi ko thando nokwamkela. Ndaziva ndihlazekile futhi ndingenamandla ngokungathi andinto.

Ndandinephupho lokubangu nesi ukunceda usapho lwami ingakummbi umama osebenze nzima esebenzela thina. Ndandiyicaphukela ingcinga yokufana naye. Wayesolokhu equmbile. Ndandifuna ukubangu mama osdoko onwabile, kodwa iphupho lam lakhukhuliseka. Zange ndiligqibe ibanga lam likugqibela umatikiletsheni. Ngasokola ukukhulisa abantwana bam emva kokusweleka kuka tata wabo kwiminyaka embalwa edlulileyo. Lonto yandeza ndakucaphukela kakhulu okwenzeka kum.

Ndisasokola ukungqiba izikhewu kwimfundo yam nokuxola emphefumulweni, emoyeni nasegqondweni. Ndisafuna okubafaneleyo bantwana bam futhi ndingalwa ndide ndife kukho umntu ongayithwala intombi yam, okanye ukuba unyana wam angathwala intombazana. Ndiyawazi amalungelo omama ngoko ke ndingamohlwaya umenzi wobubi ngokutsho kwabantu. Ndifuna unyana wam oneshumi elinesihlanu leminyaka ubudala abeyindoda yokwenyani angafani

namadoda aselalini anganasingqi. Akasokuze athwala intombi njengo tata wakhe. Ndizoyilwela into yokuba enze izinto ngendlela eyiyo. Ubunzima endihambe kubo kundifundise ukungaxhomekeki. Andizulwela bantwana bam kuphela ndizolwela onke amantombazana asendaweni yam.”

Ngo March-2012, uZanele wabanethuba lokufunda okokuqala ebomini bakhe. “Xa ndandifumana ithuba lokuya – Training For Transformation (TFT) E Grail center e – Kleinmont e – Western cape. Ndandonwabe kakhulu, kodwa kwelinye icala ndisoyika ngoba ndandingazi ukuba ndandilindwe yintoni. Umsebenzi wam kwakukujongana nezinto zasekuhlaleni ukuba ndenza kakuhle. Xa ndandikwi TFT ndafunda ukuqonda ngcono i – theory ka Paulo Freire. Ndayifumana inzima ukuba ndijonge kwintsusa yayo i-TFT yandifundisa ukwemba nzima.

Training For Transformation for who?

Ekhaya ndandimangalisekile ukufumana iqela labantu elandixelela, “siyazidla ngawe.” Kwiminyaka emihlanu edluleyo akekho nomnye owayenombono wakho ufunda”. Omunye wathi, undinika ithuba lokuba ndingangumntu emva kweentlupheko zam.

Akukho namnye kulengingqi oke wahlupheka nje ngawe futhi wakwazi ukuphumelela nje ngawe. Asokuze ndixhome. Ndizokwenza into ukuphucula imfundo yam nobomi bam”

Inqununu yesikolo yandixelela ukuba, “sibaxelele abantwana ukuba uhambile uyophucula imfundo yakho. Babonwabe kakhulu futhi basixelela ukuba bayakwazi ukuba ukelekele. Uzobayintsika yalengingqi.” Omnye wakwa masipala wandixelela ukuba ndibeyi nkuthazo ko mama nakumantombazana asekuhlaleni. Iinkokheli zecawa yam namalungu ayithanda into yokuba abenowasetyini ongancamiyo phakathi kwabo.

La mazwi enkuthazo andizisela ngeenyembezi ndisazi ukuba abantubayayiphakamisela intshukumo yam nento endiyimeleyo. Ndiyabona ngoku ukuba bendingayeli isiqu sam naqumrhu lam kuphela kwi-TFT. Ndiyele abantu bam abandithandayo kakhulu. Ndifuna ukubangu mzekelo kulo ndawo ndizobe ndibekwe kuyo yangumhlaba wabantu. Asoze baphinde bafana emva kokuba ndibohlulele ulwazi lwam olutsha.

uZanele wenza kakuhle kwi-course ye –certificate kwi – TFT.(Paulo Freire course) wanikwa i-bursary waqala i-course ye-Dilpoma ekupheleni ko-2012.

"ndagqiba kwelokuba ixesha lam neli likuba ndijongane nocalucalulo ngokwesimo endasifumana kwisiko lam nakwi nkolo yam ukuzitshinstha. Nje mgomntu owayetshatile eneminyaka eyi-34 ndakhuliselwa ukuba ndiyoqonde into yokuba andisokuze ndizinxibe i-jeans. Ndaya evenkileni ndathenga ii-jeans kuhambo olwalusiya e TFT. Xa ndandidibana no-gxa bam esikhululweni e-Durban babemangalisekile, "wow Zanele umhle kakhulu! Bekutheni uzifihla yonke leminyaka?" bandiqhoqha ngemibuzo bengayekaka ukundijonga. Ndazixelela ukuba ndizolonwabela olutshintsho. Aban twana bam bandithanda futhi ndazixelela ukuba ndizoqhubeka ndizinxiba ndisofumana inkuthazo eyaneleyo."

UZanele, umfundi. U-Director we-TFT. uNtombi Nyathi wathetha ngoZanele nje ngomntu omele omama namadoda one-Masters Degrees. "kwiminyaka yam yonke eyi-30 njenge community development animator, zange ndasebenza nomntu owayelulambe njengo Zanele ulwazi. Wayenza lula into yokubhala ngolwimi lwasemzini xa wayefika okokuqala e-Kleinmond ngo March-2012. Ngenye imini uZanele wandixelela ukuba, "Ndimfumene.

Ndimufumene ukuba ngubani uZanele wakwenyani. Yonke leminyaka ndandingazazi ukuba ndingubani."

"Zanele uyazazi ukuba ubaluleke ngangkanani kwi class ka 2012-2013? Funeka uze uzosikhokhela emculweni Zanele, ilizwi lakho elimnandi ubuso bakho obunoncumo, ukonwabisa kwakho. Yiza sisi vuka kulobhedi uzoqhubeka nohambo lakho ude ufike ekugqibeleni. Phakama Zanele, bona ulandele inkwenkwezi yakho." Violet-Zambia

Nge-Project evaluations yokugqibela ye-WLTP ngo-January 2013, abantu abaninzi banika imbeko kuZanele kwi nxaxheba ayidlalileyo ekwenzeni i-project impumelele, kodwa uZanele wayengekho ukuva lo mazwi. Wayekwisibhedlela esikufutshane, esifa yi-AIDS. Wasweleka nge-5 ka February 2013 eneminyaka eyi-34, wasifumana ekutwalweni isifo.

UkufakukaZanelekothusakubobonkeabamaziyo. Inani labantu abaninzi ababesemngcwabeni bathetha kakhulu ngowakwenzayo uZanele kwiminyaka emithathu elwela amalungelo amantombazana.

uRev Gugu Shelembe, umama oyi minitser ye-Staff se TFT, wayengomnye wabantu abaphambile emngcwabeni la Zanele. Wathi "Nje ngoba ndime phezulu kwengcwaba lakhe egardini engaphandle

kwekhaya lakhe, ndiziva ndihloniphekile ngokubayinxalenye yobomi balentombazana. Ndifuna ukubulela i-WLTP ngokufumana ubuwenye obunje. Ulususe lonke uthili lentlungu, nentlupheko ibimongamele iminyaka. Umncede wazibona ubuyena nje ngoko sibhiyozela obobomi, siqinisekile ukuba xa kutyalwa imbewu ebumila kunje, izokhula imile iziqhamo. Kufuneka siphume siyokhangela abanye oo Zanele esizohambisana nabo.”

Usibonda esingcwabeni uthe, “mninzi umsebenzi osafanele wenziwe zinkokheli zakwantu zisebenzisana nomthetho ukuphelisa ukuhlukunyezwa kwamantombazana nomama.”

Nje ngoko ibhokisi yayisehla, ukhozi olumnyama lwajikeleza phezulu kwentloko phambi kokuba lubhabhazelele kude, imifula eseduze nengca yayembethe inkazimulo “nobuhle obungelinganiswe nemihlabelo emihle”.

(Kucaphunwe ku *Cry the Beloved Country* ngu Alan Paton.)

Ndakha ubumina obutsha

Ngu Nobuhle Mbanjwa

NJENGOMNTWANA UNOBUHKE ZUNGE WANWABA. WAYENGAHLAI banazali bakhe. Wayesiya kwiintsapho ngeentsapho ezama indawo yokuzinza kodwa isimo sasike sabuchayi. Wayesolwa ngokweba, abethelwe ukungenzi into ebekufanele ukuba yenziwe ngomnye umntu. Waya eskolweni phambi kweemeko ezinzima ebetha ngezika tshiwo umgama omde. Ukohluka nobomi owebuphila nokuqala obungcono, watshata, wanabantwana abathathu futhi ngoku unendlu yakhe. Into ewayeyifuna.

Ngo-2010 waqal ukuhamna iintlanganiso, apho kwakukho iingxoxo zokuba intlukumezo ilutshabalisa njani uluntu emphefum; weni nangokwasengqondweni. Wayimamela yonke lonto kodwa zange alibalise ibali lokuba wayebethwa ngumyeni wakhe. Wakhwazelwa akakwazi nokuzixhasa. Wangafuni ukushiya abanantwana bakhe notata wabo. Koko ke usuke wayigcina ngaphaki intlungu yakhe.

Njengoko ubudlelwane bakhe ne WLTP bukhulile futhi nengxaso nokuthembeka zinukile, elinye lamalungu e-WLTP limbonile ukuba imamadyunguza ukuba unengxaki na. Uthe ephendula uwile, ukubethwakuqhubeka ixesha elide, de wabona ukuba kufanele enze into. Ude wafuma kwelilungu ukuba ebhlukunyezwa. Ulithathie icebiso lakhe wazama indlela yokuzikhusela, kodwa yayinobungcangcazu kakhulu lonto. Wawushiya umzi wakhe, eshiya abantwana bakhe bexakiwe futhi behlukumezekile.

I-WLTP yomnceda ukufumana indlu ekhuselekileyo e-Pietermaritzburg, apho wahlala ithutyana waphinda kowabo kwa mama wakhe. Ngalolonke ixesha ekowabo, wayehleli eloyikweni nasekukhathazekeni. Umyeni wakhe wayenguno-taxi, wayengahambi ekhululekile esoyika ukuba uzothi ambone futhi ukumbona kwakhe ambethe. Umnyeni wakhe waxelela i-WLTP ukuba mayingxothe ngoba sukela wasebenza phaya waba krwata. Wasongela iintshapho zezinye zamalungu e-WLTP wakhukumeza nabantwana abathathu ngokubathuka. Xa ootishela babethetha ngokuzimisela kwabantwana esikolweni, uNobuhle zange akwazi ukubafumanela esinye isikole

abantwana bakhe kodwa yayikhona ingxaki yokubohlukanisa kwixesha elalinzima kangakaya.

Emva kwexesha umyeni wakhe wancela ukuba makabuye ekhaya, ecela uxolo ethembisa nokuba akasayi kumbetha futhi. Kwangelixesha usapho lwakhe lalifuna ubuyele kwelokhaya lentlungu walishiyayo. Ekugqibeleni wazinikezela wabuyela emnyenini wakhe. Unceda bantu abakwi simo esifana nesakhe futhi utheniwe ngomama basekuhlaleni nabo balingana nomama wakhe la amnika ingcebiso nenkxaso. Uzama ukubangu mzekelo. Abantu abamaziyo bayangqina ukukhula kwakhe nokutshinstha kwakhe. Usaqhubeka abalisa ibali lakhe kwabanye, ukuze bazinxulumanise nabo futhi bafunde kokumenzekeleyo.

Ukutshintsha intlungu yam ukuze ndince abanye

ngu Xolisile Gombela

“XA NDANDINEMINYAKA ELISHUMI UBUDALA, USAPHO law nam sayohlala kwenye indawo, into ethetha ukuthi ndatshintsha nesokolo ndaqala nabahlobo abatsha. Yandonwabisa lento kuba andisazihamba imigama emide emahlathini ukuya esoklweni. Kwakukutshintsha kobomi. Ndabathanda abamelwane bam abatsha. Babelungile futhi sasifunda esokolweni esinye sidlala sonke.

Ngenye imini ndazixelela ngokuvakashela olunye usapho lwasekhaya kwenye indawo. Nje ngoko sihamba nabane abantwana, ndabizwa ngumfana omdala. Wandibamba wandiwisa phantsi wandidwengula. Ndisakhumbula ivumba lakhe, ubuso bakhe futhi kwanto. Kwakuyeyona nto yake yabuhlungu ndakhe ndayiva. Ndabuyela ekhaya ndayochazela umama ngokwenzekileyo wandithatha wandisa emapoliseni.

Ityala lavulwa ndabe sendiya kugqirha. Bonke ubuungqina babukhona, ngaphandle komfana

lo wandidlwengulayo, umfana owatshabalalisa ubomi bam. Yayingaqhelekanga lento kum. Ndakhe ndahlala kwiindawo ezinobungozi kakhulu sijikelezwe ihlathi kungekho bamelwane. Xa usapho lwam luhamba luyofuna indawo ekhuselekileyo, ndadlwengulwa, ndayicaphukela yonke landawo, abantu, isikolo. Kwanto!

Umfana waxelelwa ukuba makabalekele apho amapolisa angeke amfumane khona. Ityal laphelisa nencwadi kwevakala ukuba itshatyalalisiwe.

Emva kweminyaka. Lomfana wabuya. Kwabangathi ndisaqhubeka nokudlwengulwa futhi. Xa ndimbna zazibuya iinkumbulo wayendibulisa ezenza ingathi akandazi. Nje ngoko ndiyigcina ngaphakathi intlungu. Ndandicela uMdali ukuba amxolele andinike amandla okubandingamzondi. Eyona ndlela ndingazixolisa ngayo kukuqinisekisa ukuba wonke umntwana ukhe wadlwengulwa uyabufumana ubulungisa. Kufunrka ndincede abo badinga uncedo."

Uxolisile waxelelwa ukuba ityala lakhe lingalandelwela futhi, kodwa wathi maliyekwe, esithi wasingcwaba esosehlo futhi okwakhe kukulwela ubulungisa kwabo bakwi simo esifana nesakhe.

Ngayo Msintsi ngo-2012, uXolisile waqaphela ngaphandle kokuvuvunywa ukufunda iindlela zokuhlukunyezwa omnye wabatshana bakhe wadlwengulwa. Emva kokuchitha ubusuku endlwini yetshomi yakhe. Ubuze lentwazana iminyala ilishumi elinesithathu ukuba kwenzeke ntoni. Intwazana yabalisa ibali lika malume owafika endlwini ngwexsha belele. Kodwa zange ayiphathe eyokudlwengulwa. uXolisile wafonela omnye wo-gxa bakhe wambalisela lonke ibali. Ibali ledluliselwa ku Debbie Rowe we Sunflower project. Ngosuku olulandelayo, unontlalo ntle wafika esikolweni wathetha nentombazana eyambalisela ibali, ivuma ukuba yadlwengulwa.

Baya emapoliseni futhi ityala lavulwa. Umsolwa ngoku ulinde ityala. Usapho lomdlwenguli lutyelele kusapho lwakwa Gombela ukuyocela ukuba makuthulwe ngalento, ekubuyeni bazobhatalela umonakalo. Kodwa uXolisile ukwazile ukuthetha nomama wakhe ukuba angavumi ukunkalwa.

Uxolisile ngoku uyaphumelela ekuncedeni amnaye amantombazana ahlukumezekileyo ekuhlaleni. Uyintombazana efundileyo etshabalalisa iintsapho zabadlwenguli ngokuqinisekisa ukuba zithunyelwa ejele.

Uyitshintshile intlungu yakhe wayisa
eluthandweni futhi usoloko ebulela i-WLTP
ngokumnika intluva ebeyidinga ukwenza lento.

SIVUKA EMAQANDENI

stories of women
overcoming adversity

These stories tell of young women and girls in the Centocow and Hlokozi area of KwaZulu-Natal, South Africa, who have risen above their harrowing experiences and gender oppressive situations to lead normal healthy lives.

" I don't know what will be next. What I do know is that I am prepared to die for my freedom. Through my work, I started to question my situation for the first time. I have become very aware that I was not being true to myself. "

Buyelaphi Sibiya

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