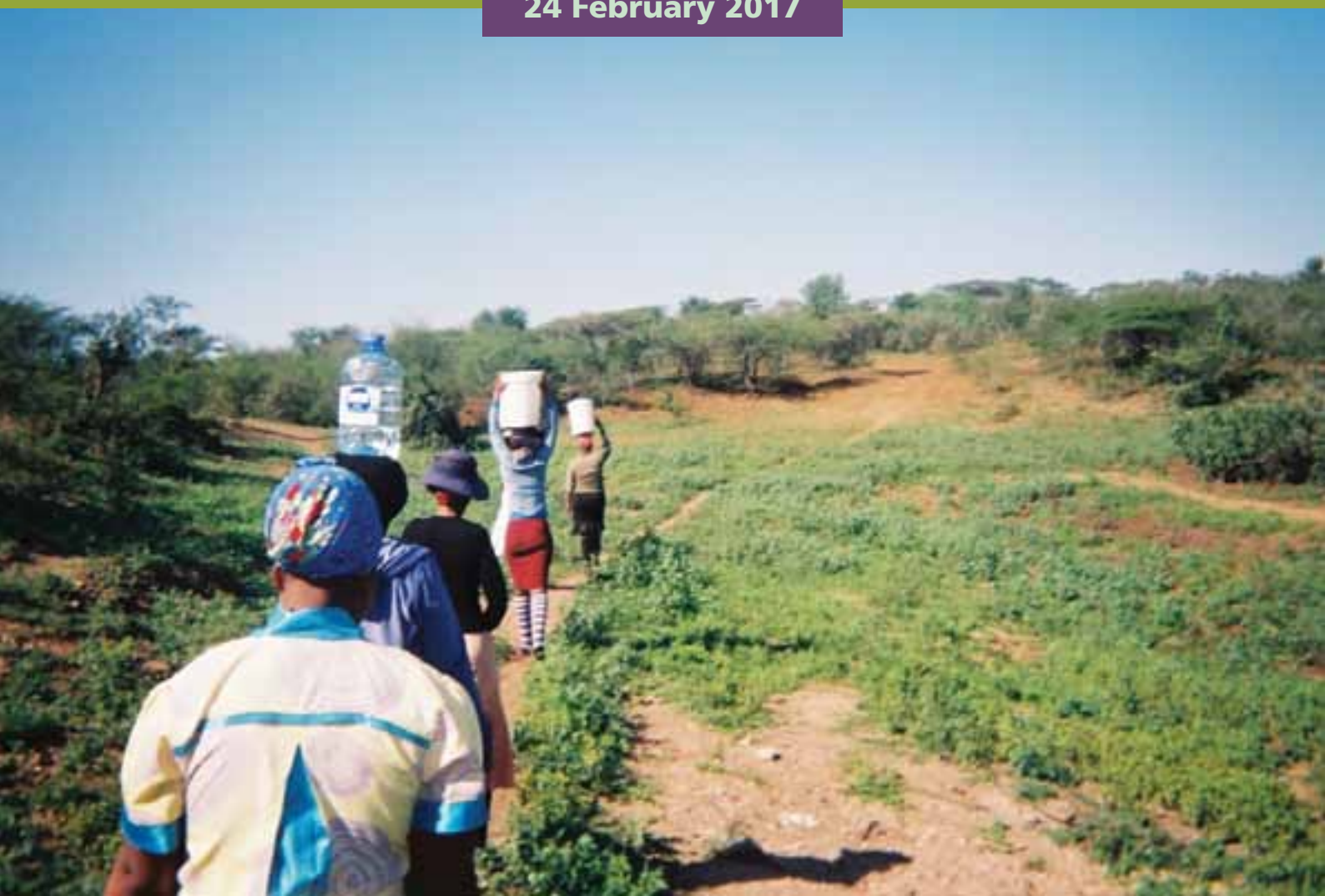
WoMin
AFRICAN WOMEN UNITE AGAINST
DESTRUCTIVE RESOURCE EXTRACTION

WOMEN BUILDING POWER

‘UKUPHILA IMPILO YOKUNCIKISELWA’

Abasifazane abaphazanyiswe ezokwembiwa phansi bekhuluma ngokusebenzisa ucwaningo oluhlangayiselwe ezindaweni zasesomkhele nasefuleni enyakatho neKwazulu-Natal eSouth Africa

24 February 2017



WoMin
AFRICAN WOMEN UNITE AGAINST DESTRUCTIVE RESOURCE EXTRACTION

IWomin iyihlangano yabesifazane baseAfrika ehlanganisa nezokumbiwa phansi. Sisebenzisana nezinhlangano ezingaphezu kwamashumi ayisihlanu emazweni ayishumi, kuhlanganisa neMpumalanga, eNingizimu naseNtshonalanga neAfrika.

Inhloso ephambili

Inhloso ephambili yeWoMin uku:

- Xhasa ukwakhiwa kombutho wabesifazane ebhekana nezokumbiwa phansi ezicekela phansi umhlaba kanye
- Ukuqhamuka nemibono yenthuthuko ehlukile nezwelana (respond) nezidingo eziningi zabesifazane baseAfrika.

Indlela yethu

Indlela yethu eyokwenza ushintsho lezenzeke okumbandakanya:

- imfundo yezombusazwe
- ucwaningo olunokuhlanganyela
- ukukhankasa okuholwa ngabesifazane basendaweni
- ukuhlanganyela kanye nokwakha umbutho wabesifazane
- ubumbano.

Esibhekene nakho

izindawo esibhekene nazo yilezi:

- amandla okubasa ezemvelo kanye nobulungiswa ngesimo sezulu
- ezokumbiwa phansi, umbutho wezempi kanye nodlame olubhekiswe kwabesifazane
- amalungelo abesifazane, ukuvumelana kanye nokwenza izinqumo ngentando yeningi ngezomnotho kanye nezenhlalakahle.

Umshicileli

Inhlanganyela Yezinhlangano Zesilili Sesifazane Kanye Nezokumbiwa Phansi yeWomin
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Lencwajana ishicilelwe ngenyanga kaNhlolanje 2017

Isetshenziswa mahala

Lolu usizo oluvulelekile olungenamalungelo malusetshenziswa. Izinhlangano ziyamenywa ukusebenzisa lolulwazi uma-nje zizokwazisa ukuthi ziluthole kuWomin.

Siyabonga

IWomin ibonga lababaxhasi kanye nabalingani: Both Ends, Bread for the World, iAfrica Groups yaseSweden, Fastnopfer kanye neNowergian People's Aid ngosizo labo kuleprojekti.

breadforthe world
FASTENOPFER ACTION DE CARÊME SACRIFICIO QUARESIMALE
Norwegian People's Aid
Afrika GRUPPERNA

Ababe ingxenye yocwaningo: Smangele Nkosi, Medical Ndziba, Nkonsingphile Mashazi, Nelisiwe Mchunu and Zandile Mzimela abaseSomkhele; kanye no Lebogang Ngobeni, Silindile Ndimande, Thobekile Dlamini, Khangeziwe Ndumisa and Nomvelo Shange abaphuma eFuleni.

Abahhumishi: Londiwe Zamalotshwa Ndwandwe and Faith ka-Manzi

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Sicela ukudlulisa ukubonga kwinhlangano ethintana namalungelo emelene nokuvikelwa kwemvelo Kanye nomhlaba wonke (Centre of Environmental Rights) ekuslekeleni kwabo ukuhlaziya nokuhlanganisa lombiko. Phezu kwalokho sibonga ukuba bamisana nempi yamanzi ebhekene nabesfazane ezindaweni zaseSomkhele naseFuleni.

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Ukufinyezwa Okukhulu

Amanzi abalulekile ukuze siphile siphnde sikwazi ukukhiqiza singabantu. Ngenxa yalesisizathu, amanzi aqinisekisiwe njengelungelo lesintu elibalulekile (section 21(1) Yomqulu Wamalungelo) kuMthethosisekelo waseNingizimu Afrika. Lemibhalo iyaqhakambhisa imibhalo efanayo emqulwini enjengesiMemezelo Somhlaba Samalungelo Esintu. Noma kunjalo, cishe izigidi ezinhlanu zabantu eNingizimu Afrika aziwatholi amanzi ngokuhlelekile futhi zithola amanzi azo okuphuza emifuleni, emithonjaneni nasemadamini.

INingizimu Afrika, njengoba sibhala-nje, ibhekene nesomiso esingakaze sibekhona eminyakeni eyikhulu. Ngonyaka ka2015, izifundazwe ezinhlanu zamemezelwa njengezindawo ezisengcupheni. Amashumi ezinkulungwane zabantu, ikakhulukazi abahlala emaphandleni, sebelahlekelwe ukuthola amanzi emifuleni, emithonjeni kanye nasemadamini ngoba omile kanti futhi imikhandlu iyahluleka ukuletha amanzi adingekayo. Lombiko uwudaba lwemiphakathi emibili - umphakathi waseSomkhele nasefuleni - enyakatho neKwaZulu-Natal ebhekene nezingxaki ezimbili zokuthathelwa amanzi umsebenzi wokumbiwa kwamalahle phansi kanye nesomiso, okuhambisana nokuguquguquka kwesimo sezulu. Kuwudaba lwengxaki yamanzi, njengokusho kwabesifazane belemiphakathi yombili. Ibona abathwala umphumela walengxaki, futhi ibona abathwala ithemba elahlukile ngekusasa elinobulungiswa.

Lombiko ugxile kwipojekti Ewucwaningo Lomnyakazo Ngokuhlanganyelwa (phecelezi Participatory Action Research (PAR)) olwenziwe emiphakathini yaseSomkhele naseFuleni esikhathini esingangezinyanga eziyisithupha phakathi kukaApril kanye noOctober ngo2016. IPAR yayiholwa yiqembu labesifazane abayizishoshsovu abayishumi, abayisihlanu kusukela kumphakathi npmphakathi. Ucwaningo olwenziwa ngabesifazane ababesho izinkinga ezibhekene nokuphucwa kwamanzi abo yimayini, isomiso esihambisana nokungabikhona kwamanzi, ukungcola kwamanzi, kanye nokuhluleka okusobala komkhandlu kanye noMnyango kaZwelonke WEzindaba Zamanzi ukulawula ukukhishwa kwemvume yamanzi, kanye nokubhekana nokuzinikela ngezomthethosisekelo, ezomthetho kanye nezomgomo mayelana namalungelo amanzi kuzozonke izakhamizi.

ISomkhele inesibalo sabantu abangu180,000 bese kuthi iFuleni iyikhaya labantu cishe abangu 16,000. Kungenzeka ukuthi amaphesenti angamashumi ayisihlanu nane emizi kulemiphakathi iphethwe ngabesifazane. Imiphakathi emibili eMfuleni uMfololozi; okuyindawo ebalulekile njengomsuka wamanzi kubantu ababalelwa kwizigidi ezimbili.

Abantu kulemiphakathi banomlando wokuzimelela kwizivuno kanye nemfuyo ukuziphilisa kanye namaholo abesilisa bendawo abasebenza emadolobheni nasezimayini kwezinye izingxenye zezwe. Kuleminyaka esikuyo, ukutshala kwehlile ngenxa yenhlanganyela yesomiso, ukuthathwa kwamanzi kanye nokungcola kwamanzi, nomoya kanye nenhlabathi okudalwe iminyakazo yezokumbiwa phansi endaweni.

Isifundazwe saKwa Zulu Natal (KZN), ikakhulukazi eSigcemeni saseMkhanyakude enyakatho neKwa Zulu Natal, isona esishayeke kakhulu ngenxa yesomiso.[1] Ngonyaka ka2015, ukuhlonzwa kokuqala

kokumosha okwenziwa yisomiso kwimfuyo kanye nasezitshalweni kwisifundazwe kwafinyelela kwizigidi ezingamakhulu amane amarandi (okungaphezu kwezigidi ezingamashumi amabili nesishaga lwesbili lamadollar ngokwezibalo kuwuDecember 2016).

Ingxaki yamanzi isiholele ekumisweni kweminyakazo yokutshala kanye nokufuya ngoba kokubili kuzimelela kakhulu ezimvuleni njengomnyombo wokuchelela. Imfuyo, lyingcebo yezakhamizi zasemaphandleni incike khona, iphelile iqedwa isomiso, nezidumbu kanye namathambo ezilwane ebonakala kuwo wonke amaqele kulendawo eyomile.

Ingxaki yamanzi iholele ekunyukeni kwendlala, impilo entekenteke, ubuphofu obudlangile kanye nokwanda kakhulu kokusebenza kwabesifazane okungakhokhelwa njengoba besuke behamba amabanga amade becinga amanzi ahlanzekile amahala okuphuza kanye nomsebenzi wokunakelela amalunga omndeni agulayo.

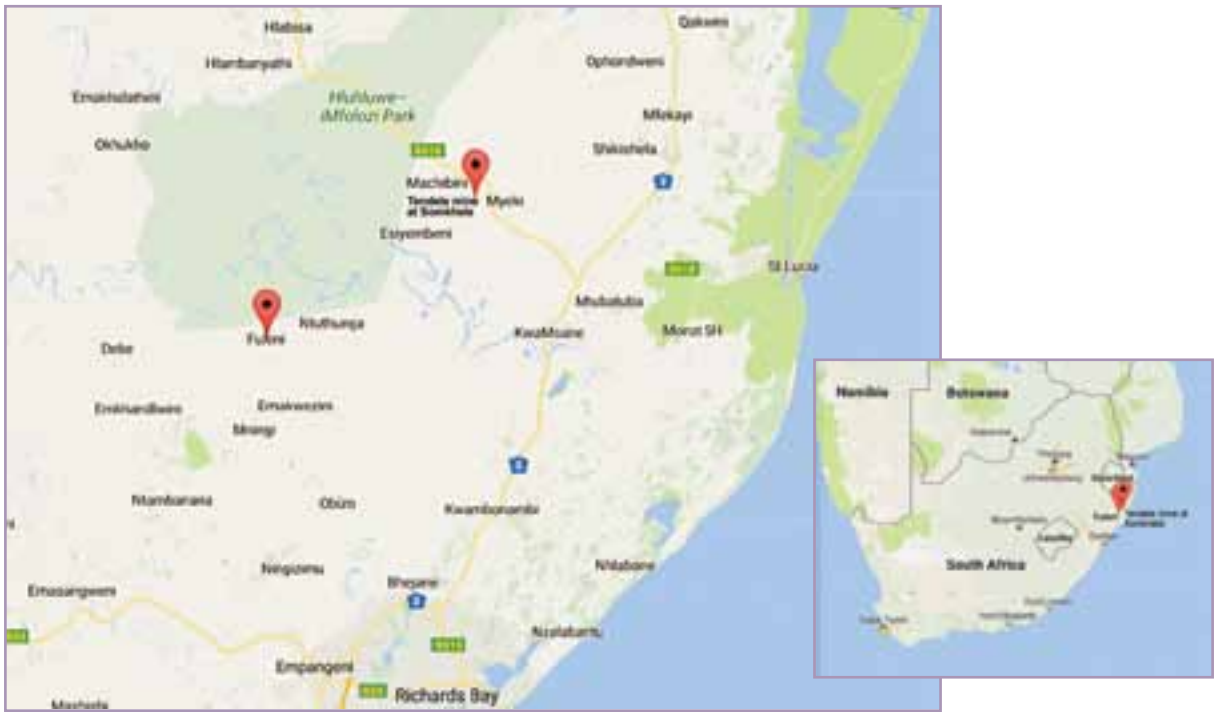
Ukumbiwa kwamalahle endaweni ilona phuzu eliqavile eliholela ezinkingeni zamanzi ezibhekene nelemiphakathi yomibili. ISomkhele iyikhaya lePetmin Group abanikazi bayo okuyiTendele Coal Mine eyaqala ukusebenza ngonyaka ka2007 futhi umangabe imvume yezokumba phansi ikhishiwe, iFuleni izokuba maduze ikhaya lendawo ebangwayo yiIbutho Coal Mine. Ngaphandle kokuthi iTendele Coal Mine isisebenze iminyaka eyisikhombisa ngaphandle kwemvume esemthethweni yamanzi, uMnyango Wezindaba Zamanzi, wanikeza lemboni imvume yamanzi ngonyaka ka2014 evumela ukuthi ixhaphaze imisuka yamanzi engaphansi kanye nengaphezulu. Umsuka ophambili wamanzi angaphezulu kwimayini vele yabeke ingcindezi kuMfula uMfolozi, futhi manje osuwomile. Futhi ikubonakala sengathi uMfula uMfolozi ilapho kubhekwe ukuthi kuqhamuke khona amanzi alemayinile Ibutho ehlongozowayo. Abesifazane ababayingxenye yocwaningo kuyona yomibili lemiphakathi bathi iTendele Coal Mine iyona eliholele ekuthathweni kwamanzi, ukungcoliswa komoya, amanzi kanye nenhlabathi, okucekele phansi izitshalo kanye nemfuyo endaweni. ESomkhele abesifazane basola ukuthi imayini imunce amanzi kuMfula uMfolozi obalulekile kakhulu, okuwuwona othelekela amanzi imiphakathi yasendaweni yaphinde yawuvalela ngaphandle ngokuwubiyela ukuze bangabe besakwazi ukuthola amanzi omphakathi.

Ukwahlukaniswa kokusebenza ngokobulili kulemiphakathi yomibili okwenziwe yimikhuba yababusi besilisa ibonakala ekunikezeni abesifazane kakhulu umsebenzi wokunakekela amakhaya okumbandakanya ukuthutha amanzi, ukukhiqiza ukudla, ukukulungisa , kanye nokunakekela umndeni. Emindenini, abesifazane ibona abathwala ingxaki yokungabikhona kwamanzi kanye nobuntekenteke kwezempilo okuhambisana nakho, futhi lokhu isona sizathu esiphambili esenza iPAR igxile kwabesifazane.

1 http://www.iol.co.za/news/south-africa/kwazulu-natal/drought-north-kzn-a-disaster-area-1968408

Isingeniso

Imiphakathi yaseSomkhele naseFuleni isenyakatho neKwaZulu-Natal okuyisikhathi esiyihora uma usuka eRichards Bay Coal Terminal, okuyiyona enkulukazi eAfrika yezokuthuthela amalahle emazweni aphesheya. ESomkhele kusheshe kwacaca ukuba khona kwemayini iTendele, abanikazi bayo okuyiPetmin Group, eyaqala ukusebenza ngonyaka ka2007, ngesikhathi umphakathi waseFuleni usagxile kakhulu empini, esithathe iminyaka manje, ukuvimba iButho Coal ukuthi yenze imayini endaweni yakhona. Ngonyaka ka2005, izifundazwe eziyisihlanu okumbandakanya neKwaZulu-Natal zabikwa njengezindawo zomonakalo ngenxa yesomiso, esibe sibi kakhulu eminyakeni eyikhulu, futhi enyakatho neKwaZulu, lapho imiphakathi ikhona, iyona ezwele kakhulu.



ISomkhele kanye neFuleni basondelene kakhulu nesiQiwi seHluhluwe-noMfolozi , indawo endala kakhulu yemvelo neyihlane evikelwe yaseAfrika, eyaqalwa njengeyokugcina obhejane eminyakeni eyikhulu neshumi edlule. Lelihlane elivikelwe liheha izivakashi eziqhamuka emhlabeni wonke unyaka wonke futhi abantu bendawo basebenzisa lendawo ukudayisa umsebenzi wabo wezandla wezobuciko. Ngaphezu kwalokho, ezinye izingxenye zalelihlane eligciniwe kwakuyindawo lapho iNkosi uShaka kanye namanye amakhosi ayezingela khona, ngaphezulu kweminyaka engamakhulu amabili namashumi ayisihlanu, ngakho-ke inokubaluleka kakhulu ngomlando wamasiko kwisizwe samaZulu. Imingcele yemayini yeTendele incike kulesisiqiwi, kanjalo neZululand Anthracite Colliery (ZAC) abanikazi bayo okuyiRio Tinto. Uma kungase kwenzeke i-Ibutho Coal ithole imvume yokuqala umsebenzi

wezokumba, isiqiwi siyobe sesizungezwe izimayini zamalahle. Umthelela walokhu uyoba mkhulu kakhulu esiqiwini kanye nobhejane, kungasabalwa-ke imiphakathi yasendaweni eFuleni engalahlekelwa amakhaya ayo, ukuthola amanzi, amadlela kanye nendawo yokutshala, izindawo ezibalulekile zemvelo (ezimbandakanya amangcwaba), kanye-ke nezinsiza zenhlalakahle njengezikole, imitholampilo, kanye nokuthola ezokuthutha. Abantu basOcilwane, endaweni yaseFuleni, bazazi kahle izingqinamba eziqhamuka ngokususwa niyiswe kwenye indawo njengoba kwenzeka baphoqwa eminyakeni engamashumi eyisithupha edlule basuswa ngenkani eMpangeni ukuze kwakhiwe iOwen Sithole Agricultural College.[2] Lokhu kuhlongozwa kweprojekti kwemayini ye-Ibutho ukuthi ingaqala emphakathini nokuthi baphinde basuswe ingethusa kakhulu kubona.

Uma abantu baseSomkhele naseFuleni sebehlangane bacela kwisibalo esingu200,000 futhi uhafu wengxenye yabo inamakhaya elawulwa ngabesifazane. Lemiphakathi yombili isendaweni ekuthelela uMfula uMfolozi futhi ngokomlando incike ekutholeni amanzi kuwo umfula uMfolozi osetshenziswa ngabantu nokucelela imfuyo kanye namasimu. UMfula uMfolozi uwumsuka obalulekile wamanzi kubantu ababalelwa ezigidini ezimbili kulendawo. Ekupheleni konyaka ka2015, uMfula uMfolozi wawusuwomile ngenxa yesizathu esihlanganisa ukwenyuka komnyakazo wemayini yamalahle enyakatho yaseKZN kanye nesomiso. Lokhu kuholele ekutheni, neminye imifudlana, namadamu, onke abencike kumama uMfolozi, nawo ome. Ngaphezulu kwalokho futhi, kwezinye izingxenye zomphakathi waseSomkhele, izinkinga zamanzi zaqhutshelwe phambili imayini iTendele ibiyela ivalela ngaphakathi imisuka yamanzi lapho amalunga omphakathi ayethembele khona.

ISomkhele neFuleni ngaphambilini, kwakuyimiphakathi eyayiphila kakhulu ngezolimo kodwa imiphumela ehlangene yesomiso, ukungcola kwamanzi kanye nomoya okudalwe iminyakazo yemayini, kanye nokuthathwa kwamanzi abo kwehlise kakhulu ukukhiqizwa kwezolimo zendawo. ESomkhele, imizi esondelene eduze nemayini - eSiyembeni, eMachibini, eDubelenkunzi, eMyeki kanye naseZimambeni – ilahlekelwe umhlaba wawo wokulima, ngaphandle kokunxeshezelwa, besala bengenazo izindlela zokukhiqiza. Konke kuhlanganyela ekujuliseni ukwanda kwendlala kanye nobuphofu kulemiphakathi.

> *“Sasingakuthengi ukudla, ngoba sasinezinqolobane zokudla. Imali yethu sasiyigcina, siyitshala `(komasingcwabisane, umshuwalense), imithi yemfuyo kanye nezimpahla zokulima. Kodwa manje ngoba ukudla esesikudla sekushintshile ngenxa yokudla okungenele, leyo mali yethu encane sesiyichitha sikhokhela ukwelashwa kanye namanzi. Ukungcola kanye nokweswela amanzi nakho kunomtheela ezifweni ezisemakhaya ethu. Kufanele manje sithole uR600 ukuthola amanzi ahlanzekile futhi akekho oqashiwe emakhaya amaningi ukuze kube khona loluhlobo lwemali” ”* – ***Kusho uMam Shange waseSomkhele***

Ukubhekana nenkinga yamanzi, umkhandlu waseMtubatuba , ikakhulukazi esigcemeni sikahulumeni waseSomkhele kanye noThungulu (kweseNkosi uCetshwayo), mayelana

2 https://saveourwilderness.org/about/fuleni-community/

neFuleni, ubuthuthela imiphakathi ngamathangi ezimoto amanzi. Lokhu kulethelwa kwamanzi akwenzeki njalo futhi ngokwanele ukuhlangabezana nezidingo zamanzi endaweni. Ababeyingxenye yocwaningo lomnyakazo ngokuhlanganyela (iPAR) badalula ukuthi amanzi asuke elethiwe avamile ukuphele ngaphambi kokuba onke amalunga omphakathi awathole amanzi.

Ukuthuthelwa amanzi ngokuphuthuma sekudale ezinye izingqinamba. Okokuqala sekuholele ekutheni abanye abantu bakhishwe inyumbazane ngenxa yokungakhonzi ubuholi bendawo - ubuholi bendabuko kanye namakhansela akhethiwe endawo - kanye nobude bokufinyelela lapho kusuke kutholakala khona amanzi. Okwesibili amanzi alethelwa umphakathi awanele, sekudaleke isikhala sokudayiswa kwamanzi kwimindeni ephofu kakhulu ewadingayo lawomanzi.

*"Singakwazi kanjani ukuphila ngaphandle kwamanzi, siyafa, izilwane zethu kanye nezitshalo ziyafa, ngeke sikwazi ukuqhubeka kanjena isikhathi eside futhi iningi lethu alisebenzi, sizoyithathaphi imali youthenga amanzi" – **kusho uZandile from Somkhele***

Ukungawatholi ngokwanele amanzi kanye nenkohlakalo kusho ukuthi imindeni eminingi eSomkhele naseFuleni ayikuthokozeli ukuthola amanzi ngokusizwa umkhandlu. Umphumela walokhu ukuthi abesifazane baphoqelekile ukuhamba amabanga amade - kwesinye isikhathi kufike kumahora amane ukuya nokubuya beyokha amanzi amalitha angamashumi amabili - behamba ezigangeni ezinobungozi befunana namanzi. KwiPAR, kuvele obala izigameko zokuxhashazwa ngocansi kwabesifazane kanti futhi noyedwa owabulawa ehamba efuna amanzi kwakhulunywa ngakho. Abesifazane kulemiphakathi yomibili sebephelelwe ulaka manje bafika lapho bephelelwa ithemba mayelana nokungabikhona kwamanzi.

Imiphakathi yaseSomkhele naseFuleni izindawo ezibuswa ngokulawulwa ngabesilisa lapho kwehlukaniswa imsebenzi ngokobulili, kunikezwa kakhulu abesifazane umthwalo wokubhekelela kanye nokunakekela ikhaya. Lokhu kusho ukuthi abesifazane, kanye namantombazane bathwele umsebenzi wokuqinisekisa ukuhlale njalo kukhona amanzi ahlanzekile emindenini yabo. Ngakho-ke ukungcoliswa kwamanzi, ukuthathwa kwamanzi abo kanye nesomiso kubanomthelela ogqilazayo kakhulu kubantu besifazane kuyona yomibili lemiphakathi.ingxaki yamanzi kanye nomthelela wayo kulemiphakathi yombili, ikakhulukazi abesifazane, yenze abesifazane ukuthi baqonde inkinga yamanzi bese benza umnyakazo, okuholele kuPAR.

*"Yebo, njengamanje sinesomiso, kodwa akukhona okuqala ukuthi sibe nesomiso kulendawo. Sakwazi ukubhekana nezomiso ezike zenzeka ngaphambilini futhi sakwazi ukutshala nokugcina imfuyo yethu. Kwakunemithombo esasiya kuyona, eyayingomi futhi eyayenza sikwazi ukuqhubeka nempilo. Inkinga ukuthi ngenxa yezokumbiwa phansi umfula usuwome kakhulu kunakuqala uma kunesomiso ngoba amanzi asetshenziswa ukugeza amalahle, sisola ukuthi lokhu kube nomthelela kwimisuka yamanzi eyayingomi kuqala." – **Owesfazane wase Somkhele***

Inqubocwaningo

IPAR indlela enamandla yocwaningo exhasa ukuzihlanganisa nomnyakazo wabantu ukushintsha izimpilo zabo. Kuyindlela yokwakha ulwazi okuhlanganyelwe, okuzinze ezimeni abantu abadlula kuzona kanye nezimpilo zabo, futhi okuhlonipha ulwazi oluphethwe ngabantu. IPAR inikeza abantu amandla ngokubasiza ukuthi baqonde umhlaba ngokuzama ukuwuguqula, ngokuhlanganyela kanye nokubhekelela. Isusa amandla ohlelo locwaningo ngokumbandakanya ngokujulile labo isikhathi esiningi okuhlale kufundwa ngabo ocaningweni. Kwindlela yeWoMin yePAR, abesifazane emiphakathini ibona abaqondisa uhlelo locwaningo, benquma ukuthi ucwaningo luzobhekana nani kanye nemibuzo okufanele kuqondanwe nayo. EPAR, "ukufuna ulwazi kanye nemnyakazo yimiphakathi kubhekana futhi kuqondane nemibuzo kanye nezindaba ezibalulekile kulabo abahlanganyele ekubeni yingxenye yabacwaningi" (Reason and Bradbury, 2008, p. 1).

IWoMin iyinhlanganyela yombuthano wamalungelo abesifazane exhasa ukuzihlanganisa kanye nokwakhiwa kombuthano wabesifazane okuthola ulwazi kwimigomo ngobushoshovu ngezindaba zabesifazane. IPAR iyingxenye ebalulekile ezintweni ezibonakala njengemqondo wobushoshovu wezindaba zabesifazane ngakho-ke kuba semnyombeni kwendlela esihlela ngayo.

IWoMin iqale ukusebenzisana nabesifazane baseSomkhele nabaseFuleni ngenyanga kaSeptemba ngonyaka ka2014 ngaphambi kwengqungquthela yabesifazane basesifundazweni saseNingizimu neAfrika mayelana namalahle okwenzeka ngenyanga kaJanuwari ngonyaka ka2015. Bheka i http://womin.org.za/images/docs/women-stand-their-ground.pdf ngesimemezelo esaqhamuka kulengqungquthela. Abesifazane balemiphakathi yombili baba yingxenye yalengqungquthela, okwalandela ukuthi iWoMin isimamise ubudlelwane obubandakanya ubumbano, ukubonisana, ukuxhasa kwiminyakazo, kanye nokuqeqesha. Ngenyanga kaSeptemba 2015 iWoMin yahlongoza iprojekti iPAR njengethuluzi lokuxhasa abesifazane ukuqinisa ukuzihlanganisa kwabo endaweni. Ingxenye yabo yokuqala yocwaningo yayibhekene ikakhulukazi ekwenzeni ibalazwe lomlando wempilo yaseSomkhele naseFuleni ngamehlo abesifazane futhi, mayelana nesimo saseSomkhele, kuphenywe umthelela kubulili ngenxa yeTendele Coal Mine. Kwabakhona ukuncipha kancane ngePAR okwalandela ukuthi abasebenzi baseWomin bengangenelelei kakhulu kwinhlangano, kodwa iWoMin iqhubekile nokusimamisa ubudlelwane bobumbano kanye nokuxhasa - izishoshsovu zabesifazane zaba yingxenye yesikhungo sesifundazwe sokwakha umbutho ngenyanga kaMarch ngo2016, kanti futhi iWoMin yaxhasa iminyakazo ebiholwa ngabesifazane kuyona yomibili lemiphakathi engxenyeni yokuqala konyaka ka2016, yase idlulela phambili kwingxenye yesibili ngenyanga kaJune 2016, lapho kwenziwe khona iPAR yesibili – imiphumela yokuqala yocwaningo yahlonzwa ngumhlangano wabesifazane abangaphezulu kwabashumi amahlanu beqhamuka kuyona lemiphakathi yombili ukuhambisa phambili 'izindaba' ezintathu ezibalulekile ukuthi ziqhubeke zicwaningwe kanye nomnyakazo: (1) ubuholi obungabhekeleli basemaphandlelni obunenkohlakalo, (2) ezinye izindlela zokuphila (ikakhulukazi mayelana nezemfuyo), kanye

(3) ingxaki yamanzi. Kwavunyelwanga ngokubhekana namanzi ngenxa yokuphuthuma kwesimo senkinga yawo kanye nokuba inkinga efanayo emiphakathini yombili. Ngalekwalokho, ngenyanga kaJuni walowonyaka izimo zengcindezi kanye nokusatshiswa kwezishoshovu ezimelene nezimayini kwanda futhi ukubhekana namanzi kwakubhekwa njengenye indlela kodwa enomthelela omncane ebungozini. Amanzi inkinga ethwelwe yibo bonke abesifazane futhi ngalokho kwakubonakala njengendlela enkulu yokuxhasa ukuzihlanganisa kwabesifazane.

Kuwona futhi lowomhlangano , iqembu labacwaningi labesifazane abayishumi, abayisihlanu kumphakathi nomphakathi, wakhethwa ukusebenza ngokusondelana neWoMin ukuhlela nokwenza iPAR. Iqembu lakhiwa nguMam Smangele Nkosi, Medical Ndziba, Nkosingiphile Mashazi, Nelisiwe Mchunu noZandile Mzimela baseSomkhele, uLebogang Ngubane, Silindile Nzimande, Thobekile Dlamini, Khangeziwe Ndumisa noNomvelo Shange baseFuleni.

Injongo ephambili kucwaningo kwakungukwenza abesifazane bahlaziye isimo sabo, banyuse ukuqonda baphinde bakhe nobumbano kumzabalazo wamalungelo amanzi okuhambisana nezokumbiwa phansi kanye nesomiso. Ucwaningo lwalunika abesifazane amandla ngamathuluzi abalulekile, ulwazi ukuthi bakwazi ukubhekana nesimo sabo futhi bakwazi nokuqoqa ubufakazi ukuze bakwazi ukubhekana nabaphathi. IPAR yayibalulekile ekuxhaseni ukuzihlanganisa kwabesifazane kanye nasekwakheni umbuthano owandile wesikhathi eside.

Ucwaningo lwenziwa ezigcemeni eziyisishagalolunye: ezine eFuleni, Ocilwane, Novunula, Ntuthunga 1 naseNtuthunga 2; nezinhlanu eSomkhele ezimbandakanya eMyeki, eMachibini, eZimambeni, eDubelenkunzi kanye nasesiyembeni. Bangaphezulu kwamakhulu amabili abesifazane ababayingxenye yocwaningo kulemiphakathi yomibili. Ucwaningo lwaqala ngokuqala kwenyanga kaJuni2016 emva kokuqeqeshwa okunzulu izinsuku ezinhlanu, kuhlelwa ucwaningo kanye nohlelo lokuhlola. Ezinsuku ezimbili zokuqala, iqembu locwaningo lwaziswa kwiPAR, lavumelana ngemibuzo ephambili okuzobhekwana nayo nokwazisa izindlela eziphambili kanye namathuluzi okufanele asetshenziswe. Izinsuku ezintathu ezilandelayo zachithwa kuhlanganwe nabesifazane, futhi kuhlanganiswa lona ucwaningo. Iqembu locwaningo lwaluhlangana njalo ntambama ukubuyekeza usuku, kubhekwana nokukade kwenziwa nokujwayela indlela ezosetshenziswa osukwini olulandelwayo. Emasontweni ayisithupha alandelayo, iqembu lokucwaninga lasendaweni ngokuzimisela laqhubeka nokucwaninga nabesifazane basezigodini eziyisisgagalolunye. Imibuzo yenziwa futhi neziphathimandla zomkhandlu waseMtubatuba ezibhekelele ukulawulwa eSomkhele, uThungulu (King Cetshwayo) kanye nendawo yaseFuleni.Lemibuzo yayenziwa ngokuhlanganyela neqembu locwaningo lasemphakathini kanye nomcwaningi weWoMin, futhi kwaveza ithuba elibalulekile lezishoshovu zasendaweni ukuthola ulwazi, ukubeka uvo lwabo nokufuna ubulungiswa kumkhandlu wasendaweni.

Ngesikhathi lusaqala ucwaningo, iqembu labuzwa ukuthi yiziphi izikhala lapho abesifazane behlanganyela khona. Lokhu kwakubalulekile ekwaziseni uhlelo locwaningo kanye nokudala isikhathi kulezozikhala. Ukuqondana nalezozikhala njengezitokofela (ukonga imali) kanye nomasingcwabisane, nalapho kuholwa khona imali yeqolo, emasontweni kanye nalapho kutholwa khona amanzi . Inqubocwaningo, kanye nendlela yocwaningo lwalusebenzisa

ukubuza umuzi nomuzi kanye nokuxoxa ngamaqembu lapho kwakutholakala khona abesifazane. Amathuluzi okucwaninga ePAR ayesetshenziswa kwakuyilawa:

- ukuchaza okwakwenzeka ngaphambili kanye nangemuva kwezokumbiwa phansi/kanye nesomiso ukuthola ukuthi amanzi ayetholakala kuphi ngalesosikhathi kanye namanje
- izikhathi zokubheka umlando wokukhula kwengxaki yamanzi kulezizindawo zombili
- ukuhlela uhambo lokubheka lapho kutholwa khona amanzi, okuhlanganisa izindawo ezikude ezithatha amahora amane ukuya nokubuya.
- ezezimali ukubona ukuthi ngabe iholo lonke lomndeni selisetshenziswa kanjani ukuthenga amanzi noma ukubhekana nomthelela wamanzi angcolisiwe kanye
- ukuhlaziya isikhathi ukubheka ukuthi ukwahlukaniswa komsebenzi (kanye nesikhathi esisetshenziswa ngabesilisa/nabesifazane kanye namantombazane /kanye nabafana) sasimi kanjani ngaphambilini kanye namanje emva kokuqala kwemayini/kanye nesomiso.

Ezinyangeni ezintathu luqalile ucwaningo, Umhlangano Wamanzi ngabesifazane wabakhona kwaMbonambi mhlazingu12 kuAgasti 2016, kumbiko wabesifazane ngabaqala bakuthola ngocwaningo kwabanye abesifazane emiphakathini yabo njengendlela yokubhekelela yeqembu locwaningo, kanye nabesifazane kwimiphakathi yomibili ukuthola ulwazi ngamalungelo amanzi kanye nemisebenzi kanye nokufanele kwenziwe nguhulumeni.

Kwahlanganwa nezingqinamba ezimbalwa ngengxenye yesibili yohlelo lwePAR kusukela ngenyanga kaJuni 2016 - okokuqala, iPAR yayingesikhathi sokhetho lwasemakhaya ngakho-ke ngaphambi kokhetho kanye nasemva kwalo kwakungelula kubesifazane ukuthi benze iPAR. Babhekana nokusolwa ngokukhankasela ‘abaphikisayo’ futhi babezizwa besebungozini yokuhlaselwa ngubuholi bendabuko, abaholi bamaqembu ezombusazwe kanye namakhansela omkhandlu. Lokhu futhi kwakusho amakhansela asendaweni kanye nobuholi bendabuko babenga babuzwe imibuzo. Okwesibili, izikhulu zomkhandlu kwakunzima ukuzithola ngaphambi kokhetho, kanye nasemva kokhetho, imikhandlu yayisishintsha kungena kobuholi obusha, okwenza ukuthi ucwaningo luthi ukubambeka.

Ezokumbiwa phansi ziwudaba oluzwela kakhulu futhi olunokuphikisana kakhulu kuyona yomibili lemiphakathi. Onyakeni odlule, kubikwe ngezingozi zodlame ebezibhebhethekiswa ngamaphoyisa amakhosi, abasha kanye nabasebenzi. Laba okwakubhekiswe kubo udlame ilabo ababenemibuzo mayelana nezokumbiwa phansi, futhi befuna kuphunyelwe obala ngobulungiswa okuvela kubaholi. Amadoda, okumbandakanya nezinduna zendawo, abekade bekhulumela abesifazane kwiNkosi yaseFuleni bajeziswa ngokukhokhiswa imali izikhathi ezimbalwa. Uhlelo locwaningo lwaqikelela kakhulu ukuvikeleka kwabesifazane ngangangokuthi ucwaningo luke lwathi ukumiswa ngesikhathi kukhankaselwa futhi kuvotelwa uhulumeni wasemakhaya. Ngaphezulu kwalokho, Ingqungquthela Yabesifazane Ngamanzi yenzeka ngaphandle kwalemiphakathi ukuvikela abesifazane. Sifihle amanye amagama kanye nezinye izithombe, sasebenzisa amagama okungewona awabo ukuvikela abanye balabo ababeyingxenye yocwaningo.

Imizabalazo yansuku zonke yabesifazane

Isomiso

Iningizimu Afrika ibhekene nesomiso esibi kakhulu emlandweni oqoshwe phansi kwezifundazwe ezinhlanu okumbandakanya iKwaZulu-Natal, iMpumalanga, iNorth West, iLimpopo kanye neFree State futhi ngo2015 kunezindawo esezibizwe ngeziyisibhicongo ngenxa yesomiso.

Isomiso sigqanyiswe njengenkinga enkulukazi ngesikhathi sePAR. Ezigcemeni eziningi, amanzi ayehlale ekhona emisukeni yamanzi yemvelo njengemithombo, imifula kanye namadamu.

Eminyakeni emibili edlule, lemisuka yamanzi isivele yoma. Ababehlanganyele kucwaningo emiphakathini lokhu bathi kungabikhona kwamanzi kudalwa isomiso kodwa futhi neTendele Mine abathi idonsa amanzi kumfula uMfolozi, okungumsuka wamanzi omkhulu, kubantu ababalelwa kwizigidi ezimbili kulendawo okuhlanganisa imiphakathi yaseSomkhele kanye naseFuleni. Ukoma koMfolozi kube nomthelela kwimithombo, amadamu okuyiwona akade ethola amanzi kulomama womfula. Ngaphezulu kwalokho, uMfula Isinjombolo waseEsiyembeni, eSomkhele kanye nemifula iKwaNovunula kanye neMtipile yaseFuleni kanye ngeminye imisuka yamanzi esivele yoma. Izizinda eziningi zemvelo, abantu abekade bethembele kuzona ukuze baphile futhi bazisimamise, nazo futhi sezivele zanyamalala ngesikhathi sesomiso. Izithelo zehlathi, izitshalo kanye notshani njengencema, ebisetshenziswa ukufulela izindlu, akusatholakali kalula. Ngaphezu kwalokho, abesifazane abaningi eSomkhele kanye naseFuleni babenza omata besebenzisa uhlobo olubalulekile lotshani manje osekunzima kakhulu ukulithola. Isomiso sibe nomthelela ekuqedeni ukufuya kanye nokulima endaweni.

Ukusweleka kwamanzi kanye nesomiso futhi sekuqede neminye imikhuba yamaZulu edinga kakhulu amanzi. Ngokwesibonelo-nje, amalunga omndeni ageza emfuleni njengengxenye yesiko uma kushone isihlobo. Futhi umuntu wesifazane osemusha ugeza emfuleni uma esefike esigabeni esithile sokukhula. Labo abayigcinile imikhuba yendabuko bavele basebenzise ibhakede lamanzi ngaphakathi egcekeni lasekhaya.

Ngenyanga kaMashi 2016, ngesikhathi sesomiso ngokwedlulele kanye nokungabibikho kakhulu kwamani, Umphathi (CEO) wePetmin wamemezela ukuthi iTendele lizosuka ukuyobheka amanzi angaphansi komhlaba ukuze 'bageze ilahle' bazo lithuthela emazweni aphesheya. Lokhu kuzovumela imayini yeTendele ukusebenza ezizindeni ezintathu kakhulu unyaka ogcwele 'ukubhekelela imakethe' ngesikhathi imiphakathi eyizungezile ihluphekela ukungabibikho kwamanzi.

➔ Umgomo kanye nolwazi lomthetho

Umthetho Kazwelonke Wokusetshenziswa Kwamanzi ka1997 (phecelezi iNational Water Services Act of 1997 (NWA) ingakulawula noma ikunqabele ukusetshenziswa kwamanzi ngesikhathi sokushoda kwawo bese ibeka imigomo indlela Amanzi Angasetshenziswa ngayo. Lomthetho uvumela ukunqatshelwa/ukulawulwa kokusetshenziswa kwamanzi ume kwenzeka isibhicongo ezweni lonke (njengesomiso) okuphazamisa ukulethwa kwawo. Imininingwane yalomthetho ayikakasetshenziswa mayelana neTendele Mine eqhubekayo nokuthola amanzi ngokugcwele okumbandakanya ukuxhashazwa amanzi ambiwa ngaphansi, ngesikhathi lapho kunesomiso esikhulu esibenomthelela omubi kakhulu enyakatho neKZN, lapho iTendele Mine isebenza khona.

Lesisomiso eside kangaka saseNingizimu Afrika simataniswa nesimo sezulu esimangalisayo iEl Nino, esiyisiphihli esidlula zonke ezinye eminyakeni engamashumi amahlanu, esidala isomiso esibi kakhulu eNingizimu Afrika kanye nakwezinye izingxenye zeNingizimu

neAfrika.[3] IEl Niño ihlanganyela nezimo ezijwayelekile zesimo sezulu, "iletha izimvula ezinkulu kanye nezomiso kwezinye izingxenye zomhlaba."[4] ongoti besayenzi babika ukuthi ngonyaka ka2015, unyaka owawushisa kakhulu emlandweni oqoshiwe, futhi wawuhambisana nezimpawu ze El Nino 'enkulu'. Ongoti besayensi bathi imiphumela yezisisi ezingcolisa umoya okudala ukushisa emhlabeni wonke okuhambisana nezenzo zoluntu, kanye nomthelela weEl Nino sekuhlangene kudale ukushisa konyaka okungakaze kuqoshwe ngaphambilini; bakholelwa ukuthi iel Nino iyona eyaba yimbangela yamaphesenti aphakathi kuka8 kuya kwangu10 ngokushisa. Amazinga anyukayo esimo sezulu sekuhlangene kokuguquguquka kwesimo sezulu kuyanda futhi kwenza ngamandla imiphumela yeEl Nino, futhi , ngakolunye uhlangothi, isifundo (14) sango2014 siletha umqondo wokuthi "iziphihli zEl Nino ezinkulukazi zingaphindaphindeka ngesikhathi esizayo ngenxa yokuguquguquka kwesimo sezulu." INingizimu Afrika izwe vele elomile elinemvula ejwayele eba ngu464mm, cishe uhafu wokujwayelekile emhlabeni ka860mm. IEl Nino isiziveze kwisomiso kwaba nomphumela oholele ekwehleni ngamaphesenti ayishumi emvula ebilindelwe ngonyaka ka2016. Lokhu kwehla kwemvula ejwayelekile kuchaza ukushoda kakhulu kwamanzi. Ngale-nje kobufakazi besayensi obusobala bobudlelwane bezokumbiwa kwezokubasa zemvelo kanye nokushisa, kanye nokuguquguquka kwesimo sezimo, uhulumeni waseNingizimu Afrika kanye nesizinda sawo samandla kagesi sisalingana nokwandiswa kwamalahle, futhi njengoba kusanda kumemezelwa kungekudala-nje ukwakhiwa kwezizinda ezintsha ezimbili zamalahle ezixhaswe yimali yangasese.

Iningizimu Africa iyizwe elinesomiso ngenxa yokuthi kuvamise ukunetha imvula engango 464 mm, okungu-hafu kalokho okwenzeka ezweni jikelele ku 860mm

464mm
IMVULA EVAMISE UKUNETHA ENINGIZIMU AFRICA

860mm
IMVULA ENETHA EMHLABENI JIKELELE

3 http://phys.org/news/2016-02-drought-el-nino-threatening-southern.html
4 http://blogs.ei.columbia.edu/2016/02/02/el-nino-and-global-warming-whats-the-connection/

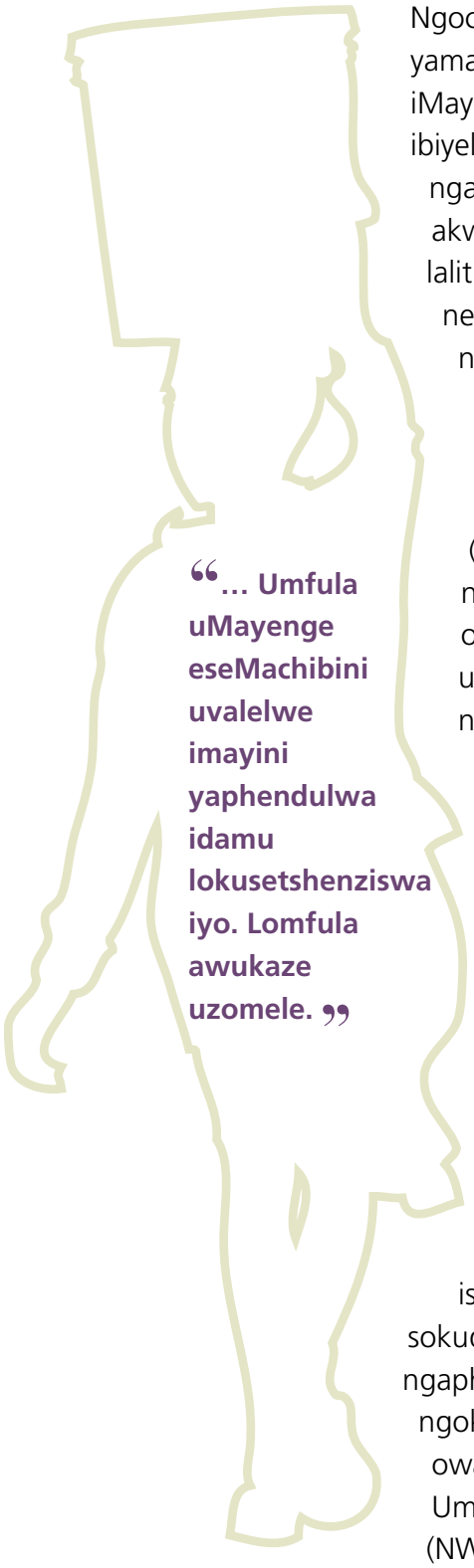
Ukwebiwa kwamanzi

Imiphakathi yaseSomkhele naseFuleni ibihlale izimelele emfuleni uMfolozi njengomsuka wawo wamanzi. Esikhathini esedlule. Imikhandlu yasendaweni yayikwazi ukuhambisela abantu amanzi eyayiwathola kumfula uMfolozi. Kodwa-ke, amalunga omphakathi ayewathola amanzi emifuleni, emithonjeni nasemadamini, futhi babuye bawakhe ngamabhakede emfuleni uMfolozi.

Itendele Mine ibilokhu impompa amanzi emfuleni kusukela ngonyaka ka2007. Izimfuno zemayini, sekuhlangene nesomiso, komise umfula uMfolozi eminyakeni emibili eyedlule, lokhu kwashiya abantu kulemiphakathi ethembele kulomfula ngaphandle komsuka obalulekile ukuziphilisa. Ababeyingxenye yocwaningo babona ukuthi amanzi antshontshwe yimayini. Itemu elisetshenziswa ngokusabalala emibhalweni ngomhlaba kanye nezinsiza zemvelo kuthiwa 'ukuphucwa izinsiza'. Ukuphucwa amanzi kusho isimo lapho abadlali abanamandla bethatha izinsiza zamanzi noma beziyisa kwenye indawo ukuze kuzuze bona behluphekisa labo abakade bewasebenzisa ngaphambili abekade bengawabhalisile basendaweni, noma lapho ezemvelo lapho absendaweni izimpilo zabo ezisuke zithembele kuzona.[5]

Ukuphucwa amanzi kulezizindawo kwenzeke ngezindlela ezimbili. Okokuqala ukumpompwa kwamanzi kuMfula uMfolozi yimayini, okuklinye nabanye abathembele kumfula kwaholela ekutheni wome. Okwesibili ukuphucwa kwamanzi kwenzeka ngesikhathi imayini ibiyelela amanzi ngaphakathi ivalela abantu amanzi ngesikhathi iqala ukusebenza.

5 https://www.tni.org/en/publication/the-global-water-grab-a-primer



"... Umfula uMayenge eseMachibini uvalelwe imayini yaphendulwa idamu lokusetshenziswa iyo. Lomfula awukaze uzomele. "

Ngocwaningo ababeyingxenye yalo bakhombisa imisuka emibili yamanzi ebiyelwe ngaphakathi yimayini – owokuqala kwakuMfula iMayenge eMachibini manje eseyoma emva kokuba ingxenye yayo ibiyelwe ngaphakathi. Imayini kuthiwa yayibiyela yase yakha idamu ngaphakathi kwayo indawo lapho amalunga omphakathi ayengeke akwazi ukuthola amanzi awo. Iningi lamalunga omphakathi lalithembele kulomfula emsebenzini yabo yansuku zonke kanye nemfuyo kanye namasimu abo. Abesifazane babuye bakhuluma ngelinye idamu elabiyelwa.

Kodwa ukuqiniseka okukhulu ngokuphucwa amanzi iTendele Mine kuqhamuka kwelinye icala: Ephalamende. Ngonyaka ka2011 okwashiwo esikhathin semibuzo nempendulo yasephalamende (phecelezi – Parliamentary Question and Reply (PQR) mayelana nezimayini ezisebenza ngaphandle kwezimvume zamanzi (WULs), owayeNgungqongqoshe Wezindaba Zamanzi neZemvelo wanika uhla lwamagama ezimayini ePhalamende, okwakuhlanganisa nemayini yaseSomkhele. Ekuqaleni kwalonyaka (2016), iLunga lasePhalamende labuza uhla lwamagama ezimayini ezazikade zinikwe ukusetshenziswa izimvume zamanzi ngeminyaka ka2013 kuya ku2014/ 2014 kuya ku2015/ 2015 kuya ku2016. Loluhla lwaluveza ukuthi imvume yamanzi kwimayini yaseSomkhele yayikhishwe kuphela ngonyaka ka2014 ngenyanga kaAgasti.

ITendele Mine ithi yaqala 'yafaka Isicelo Semvume Sokusebenzisa Amanzi' (phecelezi) Integrated Water Use Licence Application (IWULA) kuMnyango Wezindaba Zamanzi Namahlathi eKZN ngenyanga kaMeyi 2002, nesinye isicelo ngonyaka ka2006. Lezizimvume zazisahlongozwa ngesikhathi sesiqala ukusebenza ngonyaka ka2007, futhi isikhathi sethu sokuqala ngo2007, kanye nesikhathi sethu sokuqala ukusebenza kwakunokuvunyelwa ukusebenzisa amanzi ngaphansi kwemvume ekwakungeyomunye umuntu owayeyisebenzisa ngokusemthethweni" (ITendele Mine liphendula kumbhalo weWoMin owawukhiphephabhuku iamandla, ngenyaka kaSeptemba 2016). Umthetho Wezwelonke Wamanzi (phecelezi iNational Water Act (NWA) engakuvumeli ukusebenzisa amanzi "ngaphansi kwemvume esemthethweni ekungeyomunye umuntu." Umuntu nomuntu osebenzisa amanzi kufanele azitholele yena imvume yakhe. Ngakho-ke , iTendele, lona-ke alizange lihambe ngokwemigomo yomthetho wezwelonke elawula ezokumbiwa phansi, okuhlanganisa ukusetshenziswa kwamanzi. Esikhundleni, bayiphula ngokuqondile lemithetho eminyakeni yokuqala yesikhombisa.

IEsikhathini kusukela ku2007 kuya ku2014, Umnyango Wezindaba Zamanzi, obhekelele ukugunyaza izimvumezamanzi, wahluleka ukwenza umsebenzi wokuhlola nokuqinisekisa ubulungiswa ngeTendele Mine ngokuhluleka kwayo ukusebenza ngaphandle kwemvume yabo yoqobo. ngesikhathi iTendele Mine isigunyazwa imvume yamanzi ngonyaka ka2010 kanye no2014, iDWA ayikaze ibhekelele ukuba khona kokusetshenziswa kwamalungelo amanzi mayelana noMfula uMfolozi kanye neminye imisuka yamanzi yasemphakathini. IDWA manje isivumele ukusetshenziswa okungekho emthethweni kwamanzi isikhathi esiyiminyaka eyisikhombisa ngokungajezisi iTendele Mine, futhi yase inikeza imvume yamanzi ngaphandle amashumi eminyaka amaningi. IDWA ihlanganyele ngokugcwele ngokungemthetho ngokuphucwa kwamanzi kwemiphakathi yaseSomkhele naseFuleni nabanye abantu abathintekile. Izimayini zithathe amandla okwenza izinqumo ngamanzi, okumbandakanya amandla okwenza isinqumo sokuthi kufanele asetshenziswele zizathu zini amanzi manje kanye nangesikhathi esizayo.[6] Lokhu kuyisigxivizo sokuphucwa yizimboni kwezinsiza zemvelo kanye namandla omgomo ombuso, ukulawula kanye nokuhluleka ukuqaphela.

➔ Umgomo kanye nolwazi lomthetho

UHlaka 27 Lomthethosisekelo WaseNingizimu Afrika usho lokhu okulandelayo (phecelezi)Section 27 of the South African Constitution): Wonke umuntu unelungelo lokuthola ukudla okwanele kanye namanzi. Umbuso (ombandakanya izinhlaka ezintathu zokulawula - izwelonke, isifundazwe kanye nomkhandlu) kufanele uthathe izindlela ezamukelekile zomthetho, ngezinsiza onawo, ukuze ukwazi ukuhlangabezana ngokugcinwa kwalamalungelo. Umbuso usebenzisa Umnyango Wezindaba Zamanzi (DWA) onomsebenzi wokuqinisekisa ukuthi liyafezeke ilungelo lokuthola amanzi kulemiphakathi.

Abesifazane baseMachibini babalula ukuthi noma ompompi bomkhandlu sebefakiwe emphakathini ngaphezulu kweminyaka eyishumi nantathu edlule, ukulethwa kwamanzi kwakucikiza. Ukuzisiza, umphakathi, wawukha amanzi emfuleni osendaweni, lokhu abangasakwenzi manje.

Izikhulu eziqhamuka emkhandlwini lapho kulawulwa khona lemiphakathi yomibili ziyavuma ukuthi isomiso sikhombisa ingqinamba enkulu nokuthi umsebenzi wezokumbiwa phansi unyusa ukudingwa kwamanzi kumfula iMfolozi. Isikhulu esiqhamuka eMkhandlwini waseMtubatuba saqaphela ukuthi amanzi amaningi abonakalayo emfuleni uMfolozi ayesomile nokuthi umkhandlu “wawusumba” ezinye izingxenye zomfula uMfolozi ukuthola amanzi ukuze unikeze abantu basendaweni.

6 ibid

Case Study Indatshana kaPhindile: iTendele nocinfo labo oluhlabayo

KuPhindile Ndhlovu[7] ugogo oneminyaka engamashumi ayisithupha (60) waseDubelenkunzi eSomkhele, ukuphucwa amanzi kube nomthelela omkhulu empilweni yakhe. UPhindile uhlala nendodakazi yakhe kanye nabazulu bakhe ababili. Ikhaya labo liseduze kakhulu nocingo lwensimbi olunobungozi okubiye ngalo iTendele Mine. Umhlaba abahlala kuwo bekungowomndeni kaPhindile amashumi amaningi eminyaka futhi ngesikhathi eseba ngumfelokazi, weza kulendawo ukuzohlala nobaba wakhe, naye ongasekho emhlabeni. Umndeni kaPhindile unamashumi namashumi eminyaka kade uphila ngezitshalo kanye nemfuyo kwaze kube kuqala umsebenzi wezokumbiwa phansi weTendele futhi manje ingxenye yomhlaba wabo kanye namanzi abo abiyelwe ngaphakathi kwemayini. Ngesikhathi ifika imayini, ubaba kaPhindile wayesaphila futhi watshelwa imayini ukuthi uzosuswa njengoba umhlaba wakhe uyoba yongxenye yemayini. Lokhu kwakuhlanganisa nokuthi umndeni ulahlekelwa umhlaba wabo wokulima, amanzi kanye nezinsiza zemvelo njengezinkuni ababezitheza ukuze bazisebenzisele ukubasela ukupheka. Emva kwesikhathi, imayini yabiyela ngocingo eduze kakhulu nomuzi wabo uvalela ngaphakathi umhlaba wabo kakhulu ushiya-nje ngaphandle umuzi kuphela. Uma bekubuza lokhu , abazange bathole mpendulo eqhamuka enkampanini yemayini. Kwaze kwaba ubaba kaPhindile uyashona wase esala ukulwa nemayini eyayimsusa njengoba izindlela zomndeni wonke wokuziphilisa basebephuciwe zona. UPhindile uveze ukuthi umndeni awuzange uthole kunxeshezelwa.

Ucingo lwensimbi lwemayini, eduze nomuzi kaPhindile

UPhindile usebhekene nezingqinamba eziningi ukuthola amanzi kanye nokunakekela umndeni wakhe. Umzukulu omdala kaPhindile , uZanele,[8] oneminyaka eyishumi nane (14), ugula ngomqondo futhi unesifo sofuba. Amanzi abalulekile ekunakekelweni kakhle nasekuhlanzekeni kwakhe. Indodakazi kaPhindile ibisebenza kungekudala ngaphandle kwalendawo isebenza njengongqyinyanga osebenza ngokungagcwele, okusho ukuthi manje uPhindile uhlalele ukunakekela abazukulu bakhe, uZanele kanye nomzala wakhe omncane. Impilo kaPhindile kuleminyaka edlule isiqala ukucikizela njengoba enesifo samathambo futhi engeke akwazi ukuhamba amabanga amade

7 Igama elithi Phindile Ndlovu lingokuzakhela, Sifihle elakhe langampela ukuze ahlale evikelekile.

8 isivumelwano sakhishwa ngumama kanye nogogo ukuthi igama lomntwana laziwe, kodwa ngenxa yobucayi balesisimo umbiko usebenzise igama ekungelona elakhe uZanele ukuvikela igama lomntwana

ukuyokha amanzi. Noma-ke kukhona umpompi wabantu basendaweni ongekude uma usuka kwakhe, ukuphuma kwamanzi akwenzeki njalo okuphoqa ukuthi umndeni uhambe uye kude edamini (lapho ngokomlando bekuyindawo yokuphuza imfuyo) ukuthola amanzi awasebenzisala ukugeza kanye nokuwasha. Amanzi aqhamuka empompini oseduze kwekhaya lakhe usetshenziselwa ukuphuza kanye nokupheka kodwa, ngoba awusebenzi njalo, awukwazi ukuhlangabezana nezidingo zabo ngokwanele. Iningi lamalunga omphakathi bawasha izingubo zabo edamini. Amalunga omphakathi ayakhononda uma uPhindile ethatha uZanele eya naye edamini mayeyowasha izingubo - abakuqondi ukugula kukaZanele ngengqondo futhi bayakhononda uma ewasha izingubo ezingcoliswe uZanele. UPhindile ngeke akwazi ukushiya uZanele nomzala wakhe (umzukulu womfana kaPhindile) futhi indoda yasendaweni yabona ithuba lokhuthi izame ukwedlwengula uZanele. Ngenhlanhla, umzala kaZanele wamemeza ecela usizo komunye owesilisa wabe eseyabaleka. UPhindile uhlala ngokwesaba ukuthi uma eshiya uZanele ekhaya lowomlisa noma abanye besilisa komakhelwane bangase bamdlwengule.

Ngaphezu kwalokho. lolucingo lwesimbi olucijile elakhelwe eduze kwekhaya seluke lwaba umsuka wengozi kuZanele izandla zakhe kanye neminwe esike yasikwa ucingo olcijile.

> *"Siphila impilo yokuncikiselwa lapha, sengifuna ukususwa. Uma kunomoya emnyango, uZanele uvele akhwehlele ngoba kunothuli futhi kunzima kakhulu kuyena, umtholampilo ukude, kufanele ngiqashe imoto uma kunesimo esiphuthumayo futhi asihlale sinemali. Uma sihamba siye kwenye indawo njengoba kwakunjalo ekuqaleni, singaphindela emuva sitshale sikwazi ukuziphilisa" – **Said Phindile***

Kungekudala-nje uPhundile uthole ithangi lokugcina amanzi asuka empompini oosetshenziswa umphakathi. Lokhu kusho ukuthi umndeni unamanzi ahlanzekile okuphuza futhi kusho ukuthi uzoya edamini uma eyokha amanzi okugeza kanye nokuwasha izingubo. akasaziwashi edamini izingubo

ukuze engalokhi ecwaswa ngamalunga omphakathi. Isifiso sikaPhindile ukuthi ayiswe kwenye ingxenye yomhlaba lapho engaba khona nomhlaba owanele ukuze atshale futhi awathole kalula amanziomndeni wakhe nokuchelela izitshalo zakhe.

UPhindile uyisibonelo esisodwa-nje sabantu abaningi abahlala kulemiphakathi izimpilo zabo ezishayeke kakhulu ngokulahlekelwa umhlaba kanye nokusweleka kwamanzi.

Ukwesweleka kwamanzi, umsebenzi wabesifazane kanye nokuvikeleka

Amanzi angumnyombo wempilo futhi ilungelo lamanzi libonwa njengelungelo eliqavile lesintu hayi-nje kuphela kumthethosisekelo waseNingizimu Afrika kuphela kodwa ngisho kwizinhlaka zemhlaba wonke kuamalungelo esintu okumbandakanya neSimemezelo Somhlaba Samalungelo Esintu (phecelezi i-Universal Declaration of Human Rights).

➔ Umgomo nemininingwane yomthetho

Ngenyanga kaNovemba ngonyaka ka2002, iKomidi LamaLungelo ezeMnotho, Ezenhlalakahle kanye Namasiko (phecelezi i-Committee on Economic, Social and Cultural Rights (CESCR) yathatha Umbono kaWonkewonke Yeshumi Nesihlanu (phecelezi i-General Comment No. 15) ngelungelo lamanzi. Umbhalo Wokuqala (phecelezi i- Article I.1) uthi "Ilungelo lesintu lamanzi libaluleke kakhulu empilweni enesizotha. Ilona elokuqala ekufezeni amanye amalungelo esintu". Umbono kaWonkewonke Weshumi nanhlanu uchaza futhi ilungelo lamanzi njengelungelo lawo wonke umuntu ekutholeni amanzi ngokwanele, ngendlela eyamukelekile, ngokukwazi ukufinyelela lapho etholakala khona nabangakwazi ukuwakhokhela ukuwasebenzisela bona kanye nezidingo zasekhaya.

Ngaphandle-nje kwamalungelo esintu esiwanikiwe emazingeni kwezwelonke nasemhlabeni wonke, cishe izigidi eziyisihlanu zabantu baseNingizimu Afrika azinawo amanzi asempompini,

isimo esinomthelela onzima kubesifazane. Ngokwezibalo zaseNingizimu Afrika (phecelezi Abezibalo eNingizimu Africa) ngonyaka ka2011 ocwaningweni ezweni lonke imizi engamaphesenti engu89.5 yaseNingizimu Afrika athola amanzi empompini – amaphesenti angu43.3 emakhaya abo, amaphesenti angu28.6 emagcekeni abo, amaphesenti angu2.7 basebenzisa umpompi kamakhelwane bese kuthi amaphesenti angu14.9 basebenzisa umpompi womphakathi.[9]

Lapho kutholakala khona amanzi angcolile eSomkhele

ESomkhele naseFuleni, isomiso kanye nokuphucwa amanzi kudale ukusweleka kakhulu kwamanzi okwenza abesifazane bahambe amabanga amade okufike ngisho kumahora amabile kuya kwamane ngisho nayisithupha – ukuya nokubuya ngosuku ekuseni kakahulu kanye nantambama - ukuyokha amanzi. Bathwala ibhakede lamalitha angamashumi amabili nesihlanu emakhanda abo kabili kuloluhamba.

Izindlela eziya lapho kuyokhiwa khona amanzi zinamatshe, zinameva futhi ziyazungeleza. Amanzi atholakala khona avamise ukungcola, egcwele indle yezilwana kanye nezidumbu zezilwane. Amanzi awavikelekile ukuthi angaphuzwa abantu kodwa isimo sibi kakhulu okwenza abantu bangakwazi ukuzikhethela. Ababeyingxenye yocwaningo bakholelwa ukuthi amanye amadamu angcoliswa uthuli lwamalahle oluqhamuke emayini okwenza angavikeleki ngokwanele ukuthi angaphuzwa. labantu besifazane kulemiphakathi bahlalelwe nje kuphela ukuhamba amabanga amade ukuthola amanzi kodwa futhi bafaka izimpilo zabo engcupheni yobungozi beya noma sebebuya ukuyokha amanzi. Lezizindlela azivikelekile futhi abesifazane basaba ukuhlukunyezwa ngocansi. Eminyakeni emibili edlule, kwatholakala isidumbu sowesifazane silahlwe edanyni eHlathini Ebishilapho abesifazane abaningi baseNtuthunga eFuleni bekha khona amanzi. Kungekudala-nje amantombazane amabili aneminyaka eyishumi nesithupha kanye neshumi nesikhombisa adlengulwa ebuya ukuyokha amanzi kanye nokuyotheza izinkuni ehlathini eBishi.

EFuleni, amanzi athelelwa ngumkhandlu awanele ukuhlangabezana nazozonke izidingo zamanzi zasekhaya ngakho-ke asetshenziselwa ukuphuza. Amanzi nezindawo ezingavikelekile zokuthola amanzi zisetshenziselwa amanzi okugeza, nokuwasha kanye nokuhlanza. ENtuthunga 1 eFuleni, abesifazane bathi amanzi asempompini omphakathi afike kanye ngenyanga ngohafu wosuku futhi amalunga omphakathi ama emgwagqeni amahora ambalwa ukuthola amanzi ngaphambi kokuthi aphele. Amanye amanzi atholakala ngamathangi alethwa ngamavaterkanti omkhandlu kodwa futhi lokhu akwenzeki njalo futhi akuthembekile.

9 Stats SÁ 2011 General Household Survey https://africacheck.org/reports/claim-that-94-of-south-aclaim-that-94-in-sa-have-access-to-safe-drinking-water-doesnt-hold-water/

Case Study Indatshana Kazinhle : Ngicitha isikhathi sami sonke ngiyoaka amanzi

Abesifazane abafana noZinhle oneminyaka engamashumi amabili nambili ophethe ekhaya elinezingane ezincane eziyisithupha uzibona esenkingeni ngoba akekho omsizayo ukuyokha amanzi. UZinhle lokhu aqala ukunakekela ikhaya kusukela eneminyaka eyishumi nesikhombisa. Lezizingane eziyisikhombisa aziqaphayo zimbandakanya ezimbili okungezakhe ezineminyaka emithathu nenzinyanga eyishumi nesikhombisa; lezi ezinye izingane ezodadewabo eziphakathi kweminyaka emithathu neshumi nambili. Odadewabo bakaZinhle bahamba ekhaya baya eThekwini beyofuna umsebenzi abakaze babuye futhi abathumeli mali yokondla izingane. Umndeni uphila ngemali yeqolo yezingane ezimbili zikaZinhle okuyimali edlula kancane kumashumi ayisithupha amarandi ngenyanga.

Umata wotshani obuwenziwa nguZinhle

UZinhle ulinda lezi zingane ezintathu esezikhulile ziye esikoleni njalo ekuseni bese ehamba nale enezinyanga neshumi nesikhombisa emhlane edamini ehlathini eBishi, ngesikhathi omakhelwane bakhe bemgadela laba ababile abaneminyaka emithathu kulamahora amathathu engekho. Ntambama, ulinda umshana wakhe oneminyaka eyishumi nambili ukuthi abuye esikoleni ukugada izingane ukuze ahambe uhambo lwesibili ebuyela eBishi. akakwazi ukusebenza njengoba kungekho muntu ongamsiza ukunakekela izingane. Njalo ngenyanga ushiya izingane nomakhelwane ukuyolanda imali yeqolo.

*"ngangathanda ukuthola umsebenzi ukuze ngikwazi ukuxhasa umndeni wami, kodwa ngingawuthola kanjani umsebenzi? Ngichitha isikhathi sami ngikha amanzi futhi ngibheke nabantwana. noma-ke ngingawuthoal umsebenzi namhlanje ngeke lokho kungisize ngoba ngoba ngingekho ekhaya, ziyophuzani izingane zami, ziyogeza ngani, zidinga ukuya esikoleni zihlanzekile " – **kusho uZihle***

UZinhle uyiciko ekwenzeni omata ngotshani basendaweni abanedumela emicimbini yokugcina amasiko kanye nesemishadweni.

Kodwa-ke, ngoba akanayo imali yokuthenga amathuluzi kanye nezinsiza, usebenzela abanye abantu futhi bese ehola amarandi aphakathi kwamashumi amane kuya kwayisithupha ngenyanga.

Ucwaningo oluhlanganisiwe luhlangabezane namakhaya oholwa abantwana emiphakathini yombili. Okuvezwe ngoMnyango weZenhlalakahle (2010) ukuthi amakhaya aholwa abntwana alinganiswa ku24,000, lesibalo sinyukile eminyakeni eyishlanu edlulile. Lamakhaya iwona antula kakhulu futhi iwona hlukumezeke kakhulu.

Angakwenza lokhu esebenzela ekhaya futhi ngalesosikhathi, ebheka nabantwana. Utshani kodwa-ke kufanele ucwiliswe emanzini ngaphambi kokuthi ulukwe okusho ukuthi uhambo lokuya nokubuya lwamahora amathathu edamini lasehlathini eBishi. Uke wathu uma amanzi abehlale ekhona angakwazi ukwenza omata kakhulu futhi akwazi nokuhola imali ethe xaxa.

Abesifazane abaningi eSomkhele naseFuleni basebenzisa ubuciko (ucu, okwakhiwa ngobuhlali, nomata botshani njalonjalo) abakudayisela izivakashi esiqiwini sasehluhluwe naseMfolozi. Abaningi bayayihola imali ephakathi kwenkulungwane noma izinkulungwane ezintathu zamarandi ngenyanga ngezobuciko ngaphezu kwezitshalo zabo. Inkinga yamanzi icekele phansi ukuziphilisa ngezolimo kanye nangezobuciko okudinga isikhathi sabesifazane kanye namanzi. IPAR izibonele amahora abesifazane abawachithayo bekha amanzi okubenza bekwazi ukwenza eminye imisebenzi ebalethela imali. Ucwaningo lusazise ukuthi eminyakeni embalwa ezobuciko seziya ngokuncipha kanye namanani, ngokomphumela enyuka.

“Ingqinamba yamanzi isibulale imfuyo, izitshalo kanye nendlela yokuphila encike kulokhu, abesfazane bayahluleka manje ukuziphilisa ngezinto ezidinga amanzi neskhathi sabo ”

*“Akubona bonke abantu abakwazi ukwenza umsebenzi wobuciko manje futhi labo abakwaziyo sebeyawanyusa amanani ngoba amathuluzi nezinsizakusebenza sekunzima ukuzithola futhi seziyabiza kodwa nesikhathi sesisincane sokwenza lomsebenza ngenxa yokusweleka kwamanzi.”” – **Kusho uMedical waseSomkhele***

Abesifazane ababehlanganyele kucwaningo bakhuluma ngokukhathala kwabo, ukukhathazeka kwabo kanye nesipiliyono sabo ngokuhlambalazeka. Abesifazane abachitha isikhathi sabo bekha manzi futhi bebhakana nemisebenzi yasendlini, abanaso isikhathi sokuphumula, ukuhlangana noma ukujabulela impilo.

*“Sesifaniswa nezilwane manje. Izimpilo zethu azisabalulekile, ingakho kungekho onendaba ngokuhluphekela kwethu amanzi” – **Akusho abesifazane base Somkhele***

Abesifazane futhi bazizwa sengathi imikhuba yamasiko ebenza babengaphansi kwabesilisa iyona eyenza ukuthi abesifazane kube yibo ababhekene ngqo nemisebenzi yasekhaya kuphela kanye nokunakekela okwenza abesifazane bathwale kakhulu ngesikhathi sokuntuleka kwamanzi. Lemikhuba yamasiko ikhiphela ngaphandle abesifazane ukuthi babe yingxenye yokwenza izinqumo emphakathini.

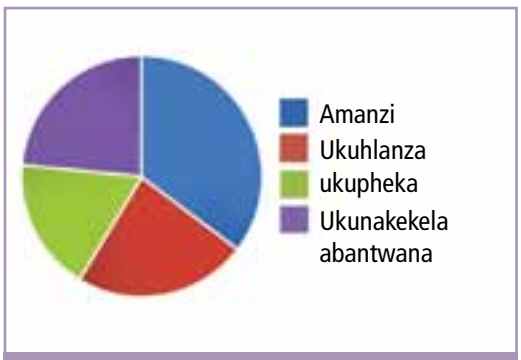
Case Study Indatshana kaNomcebe : Angifuni mina ukuba isigqila

Nomcebo (19) waseFuleni usebenza usuku oluneshumi nane losuku lokusebenza oluqala ngehora lesihlanu ekuseni futhi oluhlanganisa imisebenzi yasendlini - ukukha amanzi, ukupheka, ukuhlanza, ukuwasha – ngesikhathi umfowabo (abacishe balingane ngeminyaka) evuka ngehora lesishagalombili, adle ukudla okwenziwe ngudadewabo, ageze ngamanzi akhiwe ngudadewabo, ahambe abuye ngesikhathi asithandayo. Akudingeki ukuthi enze lutho emsebenzini yasekhaya. IPAR iveze ukuthi isimo azithola ekuso uNomcebo sikhona kuyoyonke imizi kuyona lemibili imiphakathi ngenxa yomkhuba wokulawulwa ngamadoda esikweni lesizwe samaZulu. Ingxaki yamanzi isiyunse kakhulu umthwalo womsebenzi wasendlini kubesifazane manje asebechitha amahora amane -aya kwayisithupha ngosuku bekha amanzi. Umsebenzi wabo awunakwa futhi awuxhaswa ngabesilisa emindenini yabo kanye nemiphakathi yabo. Abavunyelwe ukuba yingxenye yezinhlelo zokwenza izinqumo emiphakathini okuyiyona edala lenkinga kwasekuqaleni – ngokuvumela ezokumbiwa phansi ikakhulukazi eSomkhele – nokungavumeli ukuthi imayini kanye nomkhandlu balivume icala lokuthi izinkinga ezimayelana nokungcola kwamanzi, ukuwalethwelwa kanye nenkohliso ehambisana nakho.

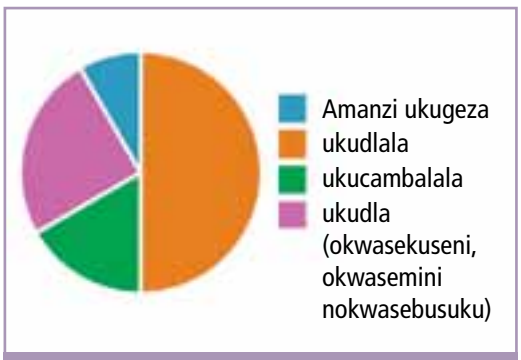
Abesifazane ababekwiPAR bathi njengoba eminye imikhuba yamasiko isishintshile futhi eminye yashabalala ngesikhathi sokuntuleka kakhulu kwamanzi, ngakho-ke kufanele neminye imikhuba yamasiko evimbela abesilisa ukuthi babe yingxenye yomsebenzi wasendlini nokunakekela emakhaya nasemphakathini iphele.

"Ngangicabanga ukuthi indlela izinto ezingayo iyona yemvelo, kodwa manje senginemibuzo. Ukungacabangelani nokungabi nabulungiswa; angifuni ukuba yisigqila samalunga abesilisa omphakathi angifuni futhi nendodakazi yami ukukhula ibe yiso. Angifuni futhi indodana yami ikhule ibe nomgqondo wokungacabangelani.Sidinga ukusizana, impilo-ke iyoba lula kuwowonke umuntu ikakhulukazi ngesimo samanzi." – ***kusho uNomcebo waseFuleni***

Isikhathi sosuku lwamahora angamashumi amabili nane lokusebenza



Ukuhlukaniswa kwesikhathi sikaNoncebo



Ukuhlukaniswa kwesikhathi sikaBhuthi kaNoncebo

Amanzi omkhandlu, inkohlakalo kanye namandla endawo ezombusazwe

Imikhandlu yaseMtubatuba naseMfolozi babhekane nengxaki yamanzi ngokuletha amanzi ngezokuthutha, lapho izakhamizi zendawo ezizibiza 'ngamavatekanti'[10] (phecelezi - water cans). Ukulethwa kwamanzi omkhandlu kugqwagqwa futhi akwanele. Ezinye izigodi zikude kakhulu eduze nalapho ukuthola khona amanzi alethwa yivatekanti ngakho-ke aziwatholi amanzi. Izikhulu zomkhandlu zivumela ukwehluleka ukuthi ukuletha amanzi ngamavatekanti kuyabiza futhi kuyindlela engasimamiseki, kodwa njangamanje yiyina ndlela kuphela yokuqinisekisa ukuthi izakhamizi zawo ziyawathola lawomanzana. Kunezinkinga ezimbalwa mayelana nokulethwa kwamanzi ngamavatekanti.

Ngokusho kwezikhulu zomkhandlu, amavatekanti asetshenziswa ukuletha amanzi akuwona omkhandlu, kodwa akwikontileka ngokusetshenziswa kwenqubo yamathenda. Umkhandlu uhlela uhlu lwamavatekanti ahambela umphakathi nomphakathi inyanga nenyanga Futhi umphakathi nomphakathi unomuntu owumele okufanele awusayinele ngokuletha okubhalwe phansi uma amanzi eselethiwe emphakathini. Umkhandlu awukhiphi imigomo yokulandelwa mayelana nokuthi umuzi nomuzi kufanele uthole amanzi angakanani ngesikhathi kufike ivatekanti.

10 Influenced by the Afrikaans language

Case Study Indatshana kaZama: Eze-Politiki zendawo ziphikisana

Imigqomo ejwayelekile yamanzi emakhaya

Ekhaya lakaZama Makhanya eNtuthunga 2 eFuleni) aliwatholitholi amanzi evatekanti njengoba bekude kakhulu nendlela lapho ihamba khona futhi ngesikhathi isifika ngakhona asuke esephelile. Umndeni wakhe unethangi iJojo[11] ukuthola amanzi emvula, kodwa namanzi emvula awamaningi, amanzi amancane kwenye inkathi angatholakali kulawa emvula. Isikhathi esiningi uZama uhlala ekhaya nabazukulu bakhe, okumenza abe kude, isimo esenza kube kubi kakhulu ngokuhlala kude kwendlu uma usuka emgaqweni osetshenziswayo. Iokhu kusho ukuthi uzwa ngemva kwesikhathi ngokufika kwevatekanti efika phakathi kwamasonto amathathu- noma mane. Ngalesosikhathi, uma esefika kwivatekanti le kude emgqeni kuyenzeka angawatholi amanzi. Ubuye futhi akhononde ngokuthi ezombusazwe zasendaweni zibhekelele imindeni ethize eminye zingawatholi.

IPAR isitshela ukuthi kunabesilisa kulemiphakathi yomibili abangabaholi kumkhandlu kanye nakwinqubo yobuholi bendabuko abasebenzisa amandla abo ukusho ukuthi amanzi kufanele ahanjiswe kanjani. Abashayeli bamavatekanti abangatsheliwe ngokuhlelekile ukuthi kufanele amanzi bawayise kuphi noma kanjani badonswa ngekhala yilabaholi. Abesifazane bathi labaholi babhekelela imindeni yabo, bese besebenzisa amanzi ukusimamisa ubudlelwalne bendawo. Labantu besilisa bese futhi bejezisa labo abahlale bengqubuzana nabo njengabaholi ngokubagodlela amanzi. Umuntu obekiwe isigodi ngesigodi ukubhala ukuthi amanzi alethiwe akajwayelwe ukukhethwa umphakathi kodwa ukhethwa ilabaholi abanamandla endaweni.

Abesifazane abanjengoZama okufanela ngabe yibona abanikwa kuqala amanzi ngenxa yeminyaka yabo kanye nesibalo semindeni yabo, bayacwaswa ngoba bona 'abekho ngaphakathi' kwalabo abenza izinqumo.

> *"Angihlobene nalamadoda amakhulu ngakho-ke kunzima kakhulu kumina nakumndeni wami ukuthi sibhekelelwe. Izihlobo zamakhansela kanye nabantu abasondelene nalo bathola amanzi amaningi kuthi uma ngabe sekufanele eze kithi asephelile."* ***– kuzikhalela uZama***

Lenkinga ayibhekene-nje kuphela noZama kanye nesigodi sakhe kodwa yenzeka kuyoyonke imiphakathi yaseSomkhele naseFuleni. Ezimambeni, eSomkhele, iqembu labesifazane laya

11 Igama elithi Jojo tanki liyigama eijwayelekile elisetsenziswela ukuchaza itanki elakiwe ngoplastiki elubutha amanzi uma lina izulu

kowayeyikhansela ukukhuluma ngokwakubakhathaza mayelana nokuntuleka kwamanzi. Bathukwa ikhansela futhi elaphinda latshela abashayeli bevatekanti ukuthi bakhiphe inyumbazane labesifazane nemindeni yabo ngokungabaniki amanzi. Labesifazane, ababili babo ababeyingxenye yeqembu locwaningo lwePAR, baphoqeleka ukuthi babheke kwezinye izindawo ukuze bathole amanzi. Amanzi asetshenziswa njengethuluzi lokujezisa kanye nelokukhonza.

*"Amanzi kanye nezinkinga ezihambisana nokungabikhona kwawo ezifana nendlala sezithathe ubuntu bethu emphakathini. Akekho osanendaba nomunye, noma ubani usezicabangela yena, Esikhathini eside ngaphambilini ngesikhathi ungenalutho wawuhlale wethembela komakhelwane, kodwa manje sekunzima kakhulu ukuthola usizo. Wonke umuntu ucabanga ukuthi uma nginikeza, kuzokwenzekani kumina? Abanye sebethathe ithuba lokusebenzisa lokukuhlupheka kwethu ukusixhaphaza. Isimo esibi kakhulu" – **Kusho uZama***

Ewadini yaseFuleni, ikhansela likahulumeni wendawo leminyaka eyishumi nesihlanu, indoda esathwa kakhulu futhi ambalwa malunga omphakathi abhekana naye. Abesifazane bathi lelikhansela akukhulumeki nalo futhi liyaziwa ngokubhebhethekisa nokuxhasa udlame kuleliwadi elilawula kulona.

*"Ingqinamba ukuthi asazi ukuthi sizobalekelaphi siyofuna usizo. Amakhosi, nezinduna kanye namakhansela balala ndawonye. Ngakho-ke uma uyokhononda noma uyocela usizo koyedwa wabo, ikakhulukazi uma ungumuntu wesifazane, babhekana kanzima nawe. Asikho isikhala sokukhononda, ukukhononda kubonwa njengokuthi umelene nababusi." – **kusho uSthoko waseFuleni***

Ukusatshiswa kanye nokuphathwa kabi bekusetshenziswa kulabo abahlanganisa abantu mayelana namalungelo amanzi, kanye nalabo abamelene nemayini. Ngokwesibonelo-nje, eSomkhele, amakhansela kahulumeni wasemakhaya, iNkosi kanye namaphoyisa endabuko kanye nomkhandu wendabuko, kanye nabanye abahwebi sebesabise, baphatha kabi futhi basebenzisa nodlame belubhekise kubantu abazihlanganisa nokumelana nemayini.

Isishoshovu sowesifazane osekhulile saseMachibini eSomkhele, esimelene kakhulu nemayini, esikhathini esidlule useke easatshiswa ngodlame, nakumndeni wakhe kanye nendawo ahlala kuyo.

Ngomhlakak 5 ngenyanga kaNhlolanje, ngonyaka ka2016, amanye amalunga omphakathi aseSomkhele, okumbandakanya isishoshovu esisebenza neWoMin, babhaxabulwa kakhulu 'ngamaphoyisa' yinduna exhasa ukuthi kube khona imayini esigodini. Amalunga esigodi ayekade ehlanganisa abantu ukuthi bamelane nenkohlakalo, izethembiso ezingagcinangwa kanye nemithelela emibi yezokumbiwa phansi.

"awukwazi ukukhuluma ngemayini. Labo abazuzayo badinwa bafe futhi ukuqinisekisa ukuthi ukhishwa inyumbazana ezintweni ezenzeka emphakathini bayakusabisa. Ngaqwashiswa ukuthi uma ngingayeki ukwenza imihlangano kwami, umndeni wami uzolinyazwa bese kuthi indlu yami ishiswe." – ***Kuzikhalela lona wesifazane osekhulile***

IPAR futhi yaveza izinkinga ezincikene nenkohlakalo mayelana nokulethwa kwamanzi kusetshenziswa amavatekanti. Abesifazane ababeyingxenye yocwaningo babalula ukuthi amavatekanti kwenye inkathi ayajika ngaphambi kokuthi amanzi aphele bese kuthi abashayeli badayise amanzi kumalunga omphakathi awadinga kakhulu amanzi. Ukulethwa kwamanzi ngumkhandlu okunganele, okuhambisana nenkohlakalo, kusho ukuthi amavatekanti okuhweba enza inzuzo ngokudayisa amanzi, isidingo esibalulekile soluntu, ukuletha amanzi kwimphakathi ewalambele. Lamavatekanti azimele adayisa amalitha amanzi ayizinkulungwane ezinhlanu ngamakhulu ayisithupha amarandi, imali enkulu uma sekubhekwane nesimo esikhulu samazinga okungabikhona kwemisebenzi kanye nobubha kulemiphakathi.

➔ Umgomo nemininingwane yomthetho

Umgomo Wamanzi Amahala (phecelezi i-Free Basic Water Policy (2001), wenzelwa ukugcwalisa ukuzinikelela komthethosisekelo mayelana namalungelo amanzi, okwakubeka obala ukuthi uhulumeni kufanele alethe amanzi angamalitha ayinkulungwane ayisithupha umuzi nomuzi ngenyanga mahala futhi atholakale kumamitha angamakhulu amabili kumuzi ngokwenqubo yeRDP. Amanye amaningi asetshenziswa ngaphezulu kwalawo angamamitha ayizinkulungwane eziyisithupha ayesedayiswa ngamanani ayebekwe ngamazinga eDWA.

Iiskhulu esasiqhamuka kuMkhandlu wasoThungulu savuma ukuthi babeyazi inkohlakalo mayelana nabashayeli bamavatekanti ababeqashwe ngenkontileka. umkhandlu kukhona osukwenzile ukubhekana nalenkinga, okumbandakanya ukuxoshwa abanye babo laba bezinkontileka, ukufakwa kwamathuluzi okulandela ukuhamba kwamavatekanti, ukwaziswa kwemibhalo mayelana nokulethwa kwamanzi okuzodala ukuqashwa kwemiphakathi ukuthi ikwazi ukubika lapho kunenkahlakalo khona kumasipala.

Isikhulu kuwona futhi lomkhandlu savuma ukuthi babe ngena mgomo mayelana nokulethwa kwamanzi ngabadayisi abangabahwebi okungukuthi, kwakungekho ukubahlola ukuthi labadayisi babahwebi bamavatekanti basebenza kanjani, bawatholaphi amanzi nokuthi avikeleke kangakanani.

➔ Umgomo nemininingwane yomthetho

Umthetho kaZwelonke Wamanzi (phecelezi i-National Water Act (Act no 36, 1998) (NWA) ithi koLetha Insiza Yamanzi kufanele amukelwe ilowo mkhandlu wasendaweni. Ukusebenza kwalona oletha amanzi kufanele kuhlolwe nguNgqongqoshe Wamanzi Nezokuhlanza. Oletha izinsiza zamanzi usebenza ngokuvunyelwa nguNgqongqoshe, imikhandlu, kanye nabanye abahlangene mayelana nalomsebenzi. Umthetho futhi uvumela Insiza Yamanzi Yesikhashana okufanele abhaliswe kuMkhandlu kuhambisana nemithetho yomkhandlu futhi ukusebenza kwakhe kanye nokwenza kahle kuhlolwa ngumkhandlu. Ngale kwalokho futhi, Insiza Yamnzi Yesikhashana iletha amanzi ngenkontileka ngaphansi kwesigaba lapho kungena khona amavatekanti, Ngakho-ke amahwebi abaletha amanzi, baphula uMgomo Wamanzi Amahala kanye neNWA.

Izinqubo Ezinzulu – ukubhekana nengxaki yamanzi

Amanzi amaningi atholwe emadamini angcolile futhi aholela ezifweni ezihambisana nezisu, njengokuphalaza, ukucinezelwa inhliziyo kanye nokuhanjiswa isisu. Kwisifundiswa esinezinga eliphezulu kakhulu legciwane lengculaza amaphesenti angu 25.8% kanye nesibalo esikhulu kakhulu sabesifazane abathelelekile okungamaphesenti angu39.5% ezweni[12], ukuphuza amanzi angcolile kwenza izifo zibhebhethe kulabo vele abasuke bethelelekile.

abesifazane babika nokuthi basebenzisa ujik ukuze bahlane amanzi. Abanye besifazane basbenzisa usemende kanye nomlotha, ngenkathi abanye bebilisa amanzi noma bawayeke ame ubusuku bonke ngaphambi kokuthi bawasebenzise, ukuze amanzi ahlanzeke. Lezizindlela zokuhlanza azikavunywa ngososayensi, futhi nangaphandle-nje kwalokho ujik unobungozi. IPAR ibike udaba lomndeni waseMachibini eSomkhele, lapho amalunga omndeni kwabikwa ukuthi agula kakhulu ekhishwa izisu futhi amukelwa esibhedlela emva kokusebenzisa amanzi asedamini eliseduze. Umndeni wawukhathazekile ngamanzi angcoliswe yimayini wawususebenzisa usemende ukuhlanza amanzi. Usemende uqukethe amakhemikhali anobungozi kakhulu angalimaza amaphaphu, acekele phansi isikhumba futhi adale ukuvukelwa izinto ezingazwani nomzimba womuntu.[13]

12 https://en.wikipedia.org/wiki/HIV/AIDS_in_South_African_townships and http://www.avert.org/professionals/hiv-around-world/sub-saharan-africa/south-africa

13 http://elcosh.org/document/1563/d000513/cement-hazards-and-controls-health-risks-and-precautions-in-using-portland-cement.html

Amanzi akhiwe eHlathini eBishi, eFuleni

Ngesikhathi abantu abaningi eNingizimu Afrika ezindaweni zokuhlala ezingcono benamadamu okubhukuda emakhaya abo, besebenzisa amanzi ahlanzekile ukuchelela izingadi zabo, nokugeza ngezikhathi abathanda ngazo, abesifazane balawula ingxaki yamanzi kulemiphakathi ngokuphinde basebenzise amanzi izinkathi ezimbili noma ezintathu – amanzi aqale asetshenziselwe ukugeza, bese kuwashwa ngawo bese kugcinwa ngokwasebenzisa ukuhlanza endlini. Abesifazane babika ukuthi lona lelibhakede elincane lamanzi okugeza lisetshenziswa nguwo wonke umuntu endlini kuqala ngezingane kugcine owesifazane wasekhaya. Amanzi awalahlwa kodwa agcinwa ubusuku bonke ukuze asetshenziselwe ukuhlanza kanye nokuwasha izingubo.

Isiyingi saseMkhanyakude iSomkhele engaphansi kwaso kumele, ngokomgomo, ukuthi ilethele abantu basendaweni:

Amanzi adingekayo amalitha angu5 umuntu nomuntu ngosuku – ibanga elingamamitha angu800 ukuhamba

ukulethwa kwamanzi omphakathi angamalitha angu25 umuntu ngosuku uhambo lwamamitha angu200

Amanzi akhiwe eHlathini eBishi, eFulenibese eyadini umpompi oletha 60L/pp/per day, umpompi owodwa egcekeni

Imindeni eminingi, lapho izimali zibavumela, bafaka amathange ukugcina amanzi. Kodwa-ke, kube khona imvula encane eminyakeni futhi abesifazane abaningi kwiPAR bayavuma ukuthi amanzi agcinwe amnyama umbala futhi angcoliswa uthuli lwamalahle. Amanzi agciniwe asetshenziswa kakhulu ngokuwasha izingubo kanye nokugeza. Abesifazane banombono wokuthi amanzi aqhamuka edamini kanye nasemathangeni asemakhaya adala izinkinga zesikhumba kanye nezifo kwisitho sabo sangasese.

Abanye besifazane ababe yingxenye yocwaningo bakholelwa ukuthi imisuka yamanzi isiyomile ngoba imimoya kanye namadlozi adiniwe ngezokumbiwa phansi okwenzeka ‘emhlabeni ongcwele’. Bakholela futhi ukuthi umhlaba awukhiqizi kanti nemfuyo iyafa ngoba ukususwa kwamathuna abekwe kwenya indawo kwenzeka ngaphambi kokuba.

ingxenye yethimba locwaningo lasesomkhele edamini elingcolile

iTendele Mine liqale ukusebenza. Amathuna abekwa ezansi kwegquma lapho amanzi engena khona ngesikhathi sezimvula. Amanzi aphusha amabhokisi ngaphandle bese kuvela amatshali kanye nezingubo zabantu abangasekho. Esikweni lamaZulu, kunenkolelo enkulu kanye nokuhlonipha imimoya yamadlozi, kanye nokungaphathwa ngokuhlelekile kwamathuna kudale ukukhlukumeza okukhulu emphefumlweni kanye nokungathokozi kumalunga omphakathi waseSomkhele.

➔ Umgomo kanye nemininingwane yomthetho

Umgomo wesithathu wokulawulwa KukaZwelonke Ngamanzi (phecelezi i-Regulation 3 of the National Water Standards Regulations (NWSR), kanyaka ka2001 ithi "amanzi abalulekile ukulethwa ngamalitha angamashumi amabili umuntu nomuntu ngalanga noma amalitha ayizinkulungwane eziyisithupha umuzi nomuzi ngenyanga okufanel abe khona. Okunye futhi, Umgomo wesine weNWSR uthi uma kwenzeka amanzi ephazamiseka, kufanele kulethwe amanzi angamalitha ayishumi umuntu emunye ngosuku futhi ukuphazamiseka akufanele kudlelue amahora angamashumi amabili nane. Kodwa imineni eminingi edlula kukho eSomkhele kanye naseFuleni kukhombisa ukuphulwa kwalemigomo ebekwe uMnyango kaZwelonke Wamanzi nokuHlanza.

Abesifazane bayazilwela

Abesifazane baseSomkhele naseFuleni sebehlangene, balwa nemayini, bafuna amalungelo abo. Abesifazane baseZimambeni, ngokwesibonelo-nje, bazihlanganisile baya emzini wekhansela ukuyokhuluma ngokubakhathazayo mayelana namanzi kanye nemithelela emibi adalwan imayini. Phezu kwempendulo eyisijeziso eyaqhamuka kwikhansela lasendaweni, abesifazane abasabanga futhi baqhubeka nokuhlanganyela nezinye izigodi. eMachibini, abesifazane bamashela amahovisi eTendele Mine, lapho bayisthela ukuthi iyona engumthelela wengxaki yokungcola kwamanzi kanye nokuntuleka kwawo, ngenyanga kaJulayi ngonyak aka2016. Besebenzisa iPAR, abesifazane bakwazile ukuhlangana neziphathimandla njengezikhulu zomkhandlu bafuna ukuthi kube khona ubulungiswa. Ngalesosikhathi sokubhalwa kombiko ngenyanga kaSeptemba 2016, isiyingi somkhandlu wasoThungulu wawuthumele usonkontileka ukuhlanza ithange oCilwane futhi baqhubeka bathi bazobuyela eFuleni ukuyokhanda Isiphehlimoya (phecelezi -windmill) esidala.

Abesifazane baseFuleni, bexoxa ngaphambi kokukha amanzi edamini laseHlathini eBishi

Ngenyanga kaAgasti 2016, abesifazane bahlangana kwiNgqungquthela Yabesifazane Yamanzi, indawo eyabanika ithuba lokujula ekuhlaziyeni inkinga yamanzi nokuthola ulwazi mayelana namalungelo abo amanzi. Sekuphela inyanga kaAgasti 2016, abesifazane baseSomkhele nabaseFuleni bafakaza eNkantolo Yabantu bemelene nokuNgahloniphi KweMboni eSwazini. Bathola lendawo inamandla yokuthi babike ngesebedlule kukho, bafunde ngeminye imizabalazo, kanye nokwakha ubumbano nezishoshsovu zaseNingizimu Afrika kanye nakwezinye izindawo eNingizimu neAfrika.

“Abesifazane bayahlangana ukuvikelana bephinde besekelane ukuvimba ukuhlaselwa”

Abesifazane balemiphakathi yombili basebenzisa ulwazi abaluthole nePAR ukuvezela obala inhlupheko yemizi ephethwe yizingane noma leyo yezingane ekhubazekile kwiminyango efanelekile kahulumeni njengoMnyango Wokunakekela Ngezenhlalakahle (phecelezi Social Welfare) kanye noMnyango Wezempilo ngokusebenzisa imitholampilo yasendaweni. Ngesikhathi sokubhala umbiko, umndeni wakwaNdhlovu wawutholela uZanele amanabukeni kumtholampilo wasendaweni.[14] Amalunga ethimba locwaningo futhi aqinisa ubudlelwane ukuxhasa imizi enezinkinga.

Abesifazane basebenza ngokuhlanganyela ukuxhasa kanye nokuvikelana ebungozini. Lokhu kuba namandla ukubhekana nokwehlukana kanye nokungazwani okulethwe imayini. Abesifazane njengokujwayelekile bahamba ngokuzivikela beyiqembu uma beyokha amanzi. EFuleni, abesifazane sebezihlanganisile bona uma beyokha amanzi ngezikhathi ezithile zosuku ngesikhathi isibalo esiningana singakwazi ukuhamba kanye kanye ukuze bavikeleke. Isikhathi abasichitha behamba beyokha amanzi sisetshenziswa ukuxoxa ngokwenzeka emphakathini nokuthi abesifazane bahlele ukuthi bangenzani kanye kanye ukwenza ngcono izimpilo zabo. Abesifazane kulemiphakathi yombili bakha ukuhlanganyela ngezwi eliyimbumba ukugqamisa izindaba zabo futhi baqale bafune izixazululo ezizohlala isikhathi eside kuhulumeni wendawo, wesifundazwe kanye nakuwezwelonke. .

14 Umtholampilo ukude kakhulu kunekhaya lakwandhlovu. Amalunga eqembu labacwaningi bePAR ibona abaxhasa umndeni ngokuwulandela amanabukeni futhi bawalethele ikhaya lwakaNdhlovu.

Okuphakanyiswe Ngabesifazane

Lombiko wenze leziziphakamiso ezilandelayo ezincike kwizimfuno ezenziwe ngabesifazane abaqhamuka kulemiphakathi yombili ngeNgqungquthela Yabesifazane Yamanzi futhi naNgesikhathi sePAR:

- UMnyango Wezindaba Zamanzi akufanele unike imvume yamanzi kwi-Ibutho Coal eFuleni lokhu kuncike ekutheni ezokumbiwa ziyokwenza ukuntuleka kwamanzi kudlulele, kanye nezingqinamba zezemvelo ezibhekene nomphakathi.
- Uhulumeni kufanele uphuce imvume yamanzi iTendele Mine futhi uvale imayini ngokungcolisa imisuka yamanzi kanye nokuxhashazwa kwamalungelo abantu kanye nokuhlukunyezwa kwezemvelo.

- Imikhandlu kufanele ngokushesha ibhekane nezingqinamba zamanzi ezihlasele imiphakathi lapho ibusa khona futhi inike abesifazane uhlelo lokuthi amanzi omkhandlu alethwa nini.
- Abesifazane kufanele bakhethwe ukuthi kube yibo abahlanganisa ezokuxhumanisa nomphakathi ukuvimbela ukuthi amanzi angahanjiswa ngobubhululu noma ngokuthi umuntu ukuliphi iqembu lezombusazwe.
- Imikhandlu kufanele idale izinqubo ezisobala zokuqinisekisa ukuthi yonke imizi, ikakhulukazi leyo esengcupheni, ithola ngobulungiswa nangokuqinisekisa isibalo sawo samanzi.
- Imikhandlu kufane idale indawo lapho abesifazane bekwazi ukuxhumana ngqo nezikhulu ukukhuluma ngokukhathazeka kwabo ngokulethwa kwezinsiza abangahlangabezana nakho futhi bangalokhu bedlula kwizinhlaka zomphakathi zamasiko zasendaweni ezilawulwa ngabesilisa.
- Umkhandlu kufanele useshe futhi uthathe umnyakazo osheshayo ukubhekana nenkohlakalo ekulethweni kwamanzi kamasipala. Umnyakazo womthetho kufanele wenziwe kulabo abaphula umthetho.
- Imikhandlu kufanele ihloniphe futhi ihambisane noMthethosisekelo kanye nomgomo wamanzi amahala oMnyango kaZwelonke Amanzi. Ukuze kuncishiswa komthwalo kwisomiso kubantu nakwimfuyo kufanele kwenziwe nguMnyango kaZwelonke Wamanzi futhi ezokubhekelela ezolimo kuxhaswe nguMnyango Wezolimo.
- Ushintsho kwinqubo yamasiko egqilaza futhi ikhiphe abesifazane inyumbazana ekwenzeni izinqumo zomphakathi.
- ezinye izinhlangano kanye namalunga omphakathi kufanele ihlanganyele ngokubambisana nemiphakathi yaseSomkhele kanye neFuleni isaqhubeka nokulwa nempi imelene neTendele Mine ne Ibutho Coal.

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Umbono kuloluthi locwaningi - Abasefazane bezakhele amandla

(a) Ngaphansi kwesihloko Sabesifazane Abazakhela Amandla ngolwazi lwabesifazane abamele amalungelo abesifazane; kuhlanganisa nezokumbiwa phansi kanye nobulungiswa obubhekene nesimo sezulu; kuzokhishwa izincwadi ezinthathu zokuqwashisa abantu;

(b) Loluthi lwezincwadi lizohlanganisa amaphepha ahamba phambili akhuluma ngemibuzo yokutholakala kwamandla angagcini nje lapha eninguzimu africa kepha afinyelela nakwe zinye indawo aphinde anike i-support nenqubela phambili

(c) Ucwaningi oluhlanganyelwe oluholela kutshintsho lubhekana nemibuzo eqavile emayelana nabesifazane emphakathini belekelelwa icampaign asebevee bekhethwe njengababalulekile kucwaningo.

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