OPENING REMARKS BY THE SPEAKER OF THE KWAZULU-NATAL LEGISLASTURE, THE HONOURABLE NELISWA NKONYENI MPL, AT THE WOMEN'S PARLIAMENTARY SITTING AT KWAMSANE SPORT GROUND. 7 MAY 2010

Programme Director – Honourable Mrs Zwane
Honourable Speakers
Chief Whips
Honourable Members of the Provincial Legislature
Traditional Leaders
Local Councillors
Ladies and Gentlemen

SIGUBHA IGALELO LIKABABA U-NELSON MANDELA, SIFAKA ISANDLA EKWAKHIWENI KWESIZWE

MALIBONGWE!
IGAMA LAMAKHOSIKAZI!
WATHINTA ABAFAZI, WATHINT' IMBOKODO! UZOKUFA NYA – FINISH!

Ethula inkulumo emcimbini wokugubha iminyaka engama-53 kwaba khona imashi yabesifazane bemashela ezindlini zombuso ePitoli (e-Union Buildings) eFilidi enyakatho nesiFundazwe saKwaZulu-Natali ngonyaka owedlule, uMhlonishwa uMengameli Wezwe uMnu Jacob Zuma wathi:

> "Uhulumeni uzimisele kakhulu ukuthuthukisa izindawo zasemakhaya. Sifuna nazo zibe nemigwaqo, ugesi, amanzi, izikole ezinhle, izindawo zemitholampilo nokunye okutholakala emadolobheni. Omama basemakhaya bayohlomula kulezi zinhlelo zemisebenzi yokwakha."

Yiyo le ndlela lo hulumeni ohlose ngayo ***Ukugubha Igalelo likaBaba u-Nelson Mandela Nokufaka Isandla Ekwakhiweni Kwesizwe***. Sikusho lokhu ikakhulukazi ngoba utata uMadiba wanikela ngempilo yakhe yonke ekuqinisekiseni ukuthi izimpilo zabantu abahlala

ezindaweni zasemakhaya, njengalabo abahlala esiFundeni saseMkhanyakude, zenziwa ngcono.

Mphathi Wohlelo

Umlando womzabalazo wenkululeko yase Ningizimu Afrika unothile ngobuqhawe neqhaza elabanjwa ngabantu besifazane. Kunemikhankaso eminingi yenkululeko eyaholwa ngabantu besifazane. Lapha sikhumbula iqhaza lomama emikhankasweni enjengo Potato Boycott e Mpumalanga yanga ma 1950s, imikhankaso yabesifazane yokungawaphathi amapasi (1956 Anti-Pass Laws) kanye neminye eminingi.

Ngokunjalo nangeminyaka yama 1980s abantu besifazane babamba iqhaza elikhulu ekulweleni inkululeko kanti abanye basala emakhaya bakhulisa izingane, okuyizo eseziphethe izwe namuhla.

Lapha ngikhuluma ngabantu abafana no Mama we Sizwe, u Sizakele Zuma, u MaKhumalo wase Nkandla. Siyakuhlonipha MaMntungwa ngeqhaza lakho.

We pay tribute to our fallen heroines, people like Dorothy Nyembe, Margaret Mncadi, Tryphina “MaMboxela” Njokweni, Fatima Meer, Florence “Mam Flo” Mkhize, Busi Mhlongo, Dr Manto Shabalala-Msimang and many more.

We salute all the women who are in leadership positions including the first woman president in the continent, Ellen Sirleaf of Liberia. We salute women in traditional leadership, women in politics including local mayors and local government councilors, we salute women parliamentarians in both national and provincial legislatures.

We call on you to have the strength and courage to challenge abusive patriarchal behavior. We call on girl children to abstain from sex and concentrate on education.

Since 1994, gender justice and the development of gender sensitive policies and practices have become national concerns such as racial transformation and economic justice. Our constitution calls for equality, equal protection and benefit before the law.

However in all categories of marginalized, vulnerable and socially excluded people, woman form the majority as gender inequality, discrimination and oppression continue to shape new and old forms of inequality in our society.

This year is a major milestone in the South African struggle for gender equality and improving the status of women.
This year marks the 56th year since the adoption of the Women's Charter and the 54th year since the historical march to the union Buildings.

Internationally it is the 30th anniversary of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), 15 years since the historical adoption of the Beijing Declaration and its Platform for Action and 10 years since the adoption of the Millenium Development Goals (MDGs)

It is fifteen years since the adoption of the Beijing Declaration and its Plan For Action. Beijing Declaration was adopted following a United Nations Conference in China in 1995.

Governments, including the South African government committed themselves to, among other things to:

- Review, adopt and maintain macroeconomic policies and development strategies that address the needs and efforts of women in poverty.
- Revise laws and administrative practices to ensure women's equal rights and access to economic resources.
- Provide women with access to savings and credit mechanisms and institutions.
- Develop Gender based methodologies and conduct research to address the feminization of poverty.
- Ensure equal access to education.
- Increase women's access throughout the life cycle to appropriate, affordable and quality healthcare, information and related services.
- Take integrated measures to prevent and eliminate violence against women.
- Increase the participation of women in conflict resolution at decision-making levels and protect women living in situations of armed and other conflict or under foreign occupation.
- Promote women's economic rights and independence, including access to employment and appropriate working conditions and control over economic resources.
- Take measures to ensure women's equal access to and full participation in power structures and decision making.

- Increase women's participation in and access to expression and decision-making in and through the media and new communication.
- Involve women actively in environmental decision-making at all levels.
- Eliminate all forms of discrimination against girl-child, including negative cultural attitudes and practices against girls.

Zonke lezinqumo ezathathwa e Beijing ngo 1995 zibalulekile ekukhululweni kwabantu besifazane. Siyanicela ke njengo mama, nama ntombazane ukuba niwalwele amalungelo enu. Nifake ingcindezi ku hulumeni ukuze akwenze konke lokhu avuma ukuthi uyokwenzela abesifazane e Beijing.

Kuyadabukisa ukuthi nakuba isiFunda saseMkhanyakude sizishaya isifuba ngobuhle bemvelo obufana neSimangaliso Greater Wetlands Park kanye namanye amapaki, iningi labantu abasakhele bahlwempu kakhulu. Sichazwa njengesinye sezifunda ezentula kakhulu eNingizimu Afrika ngokocwaningo lwezempilo ezifundeni (*district health barometer*).

Ngikusho konke lokhu ngoba angiqali ukufika kulesi sifunda. Ngenyanga eyedlule njengesiShayamthetho saKwaZulu-Natali sihambele zonke izifunda eziyishumi nanye kwathi esifundeni ngasinye sahambela omasipala ababili. Inhloso yalokhu kuhambela izifunda kwakuwukuzitholela amaqiniso ngokwethu bese sibona ukuthi yikuphi ukungenelela esingakwenza ukuze senze ngcono ukulethwa kwezidingo zomphakathi kulezi zindawo.

Mina ngangijutshwe kulesi sifunda saseMkhanyakude. Ngazizwa izinkinga zamanzi ezibhekene cishe nabo bonke omasipala, kanye namazinga aphezulu obubha nokwentuleka kwentuthuko.

Kuyamangaza ukuthi ukuthi isfunda sase Mkhanyakude sine damu elingelesithathu kwamakhulu kakhulu e Ningizimu Afrika, iJozini, kodwa abantu bakhona basashoda ngamanzi.

Le minininingwane, njengoba sathembisa, izodluliselwa ezinhlakeni ezifanele zikahulumeni wesifundazwe kanye nokazwelonke okunguye obe esengenelela ngokufanele ukuze kwenziwe ngcono isimo kulezi zindawo.

Ngiyazi ukuthi ngonyaka odlule sike saba nalo futhi iphalamende labesifazane lapho omama bephakamise izinto eziningi ezibahluphayo kanye nezincomo abazenza kuhleli leli phalamende. Ngiyajabula ke ukunazisa ukuthi leliphalamende aliyona nje inkundla yengxoxo

(talk shop) kodwa izinto eniziphakamisayo thina njengesiShayamtheho sizithathela phezulu kakhulu.

Ngifisa ukunibikela nje ukuthi u Ndunankulu wesifundazwe sa KwaZulu-Natal, u Mhlonishwa u Dokotela u Zweli Mkhize kanye nethimba lakhe longqongqoshe bazoba kanye nathi khona lapha kusasa lapho bezosinika umbiko wezinto asebezenzile kulokho okwakuphakamiswe ngo mama kwi Phalamende labesifazane ngonyaka odlule.

Lo hulumeni oholwa ngubaba u-Jacob Zuma, okaNxamalala, sewenze umsebenzi oncomekayo ekuqinisekiseni ukuthuthukiswa kwabesifazane jikelele, ikakhulukazi basemakhaya. Ezingeni likazwelonke uhulumeni wethu umise imithetho eyehlukene okuhloswe ngayo ukuqinisekisa ukulingana kwabesifazane kanye nokusimamisa ukubamba kwabo iqhaza kwezomnotho.

Le mithetho ifaka le elandelayo:

- UMthetho Wokukhuthaza Ukulingana Nokuvimbela Ukucwasa Okungenabulungiswa ka-2000, owamiselwa ukuqinisekisa ukuthi amalungelo akumthethosisekelo ajatshulelwa yibo bonke abantu. Lo Mthetho uqinisekisa ukuthi abesifazane bajabulele amalungelo kanye nenkululeko ngokulinganayo.
- UMthetho Wokuqasha Ngokulingana ka-1998 owamiselwa ukuqinisekisa ukuthi ukucwasana ekuqasheni, ekusebenzeni kanye nangokwamaholo ezindaweni zokusebenzela okwadalwa yimithetho yobandlululo kuyaqedwa.
- UMthetho Wodlame Lwasekhaya ojezisa abantu abahlukumeza abashade nabo.
- UMthetho Wokwemukelwa Kwemishado Yesintu ovumela abesifazane abashada ngokwesintu ukuba bakwazi ukuthola ifa uma abayeni babo beshona.
- UMthetho Wesondlo, ovumela abesifazane ukuba bathathele izinyathelo zomthetho amadoda anawo amandla kodwa enqabayo ukondla izingane zawo.
- Abesifazane abazithwele kanye nezingane ezifinyelela eminyakeni emihlanu bathola ukwelashwa mahhala.

Ukwengeza,, lo hulumeni esikhathini esingesingakanani esedlule wethule uMnyango omusha Wabesifazane, Izingane Nabantu Abakhubazekile. Iphalamende lethu likazwelonke nezishayamthetho zezifundazwe ziseqophelweni eliphezulu ezingeni lomhlaba uma kuya ngasekumelelekeni kwabesifazane.

KunoMthethosivivinywa osezithebeni zephalamende ohlose ukuchibiyela uMthetho Wosizo Lomphakathi.

Isizathu salokhu kuchibiyela sivele ngesikhathi kunokudideka mayelana nokuthi yini ngempela eyenza umuntu athathwe njengokhubazekile. Kwethenjwa ukuthi lo Mthetho ochitshiyelwayo uzoba nencazelo efanayo yokukhubazeka ezosetshenziswa ngokufanayo wumnyango wezempilo nowezokuthuthukiswa komphakathi uma kukhishwa impesheni yokukhubazeka futhi kwelashwa mahhala.

Kodwa-ke kubalulekile ukuba sikusho ukuthi nakuba lezi zinyathelo sezithathiwe ukuba zibe nomthelela omuhle ezimpilweni zabesifazane nezingane zamantombazane, kusenezinselele eziningi ezisasilele. Lezi zinselele zikhona ekuqalisweni kwemithetho ukusebenza kanye nasekuguquleni imiqondo yemiphakathi kanye nezenzo ezithunazayo ezivela ngezindlela ezingezinhle, ezilimaza ikakhulukazi abantu besifazane basemakhaya kanye nezingane zamantombazane.

Despite constitutional guarantees underpinned by groundbreaking legislative provisions, and gains on the front of political representation, access to equality and justice and freedom from discrimination remain a pipedream for the majority of women.

Patriarchal attitudes and prejudices are rife and they are demonstrated in cultural and religious practices with a devastating impact on women’s dignity and enjoyment of rights to equality and non-discrimination.

These include practices such as *ukuthwalwa kwentombi* and violation of rights of women in customary marriages.

Sifisa ukunxusa abantu besifazane bakithi, ikakhulukazi besifazane basemakhaya, ukuba bakhulume futhi bazame ukulwela amalungelo abo. Lena yinyanga yabesifazane. Lena yinyanga lapho isiFunda saseMkhanyakude kanye nesiFundazwe saKwaZulu-Natali behlanganyela nezwe lonkana ekugqamiseni osekufeziwe kanye nezinselele ezibhekene nabantu besifazane.

Sifisa futhi ukukhuthaza abesifazane ukuba babambe iqhaza ezindabeni ezisematheni kulezi zinsuku ezifana nokufakwa kwezimboni ezithile ngaphansi kukahulumeni kanye nokuguquka kwesimo sezulu.

Omunye wezishovushovu ezilwela ukongiwa kwemvelo odabuka kulo leli zwekazi lase-Afrika, owaklonyeliswa ngendondo yoxolo i-Nobel Peace Prize ngonyaka ka-2004, uWangari Maathai wake wathi:

> “Sithanda kabi ukugxeka abantu abampofu ngokucekela phansi imvelo. Kodwa esikhathini esiningi uthola ukuthi izinkampani ezinkulu nohulumeni abayimbangela enkulu yalokhu.”

Njengamanje sibona ukwanda okukhulu komhlaba ovundile othengwa yizinkampani ezinkulu kanye nohulumeni bamazwe angaphandle okubukeka sengathi ukubuya kombuso wamakoloni ezwenikazi lase-Afrika okusikhumbuza izikhathi zokuphangelana ngezwekazi lase-Afrika. Imvamisa lo mhlaba uyosetshenziselwa izivande ezahlukene okubalwa kuzo izivande lapho kutshalwa khona isitshalo esisodwa okucekela phansi imvelo.

Ukuze kufezwe ukubamba iqhaza ngokugcwele kwabantu besifazane ekuthuthukisweni komnotho wasemakhaya kumele babe yingxenye ngokugcwele futhi banikezwe amathuba okuthola ulwazi kanye namakhono kanye nokuwasebenzisa lawo makhono.

Ukuze kufezwe ukubamba iqhaza kwabantu besifazane okulinganayo nokwabesilisa ezikhungweni zikahulumeni, imifelandawonye yabesifazane kumele ithole ukwesekwa futhi ikhuthazwe.

Ukuze kufezwe le njongo, kuyobaluleka ukuba kwakhiwe uhlelo lokugudluza izingqinamba ezinqinda ukubamba iqhaza kwabantu besifazane basemakhaya ezikoleni, kwezempilo, emsebenzini kanye nasentuthukweni jikelele.

Imininingwane yezibalo ezikhombisa igalelo labesifazane basemakhaya emikhiqizweni kumele ihlanganiswe bese iyashicilelwa.

Izindlela zokukhuthaza imisebenzi yasekhaya nokunakekela izingane zehlisa amathuba okuba abesifazane basemakhaya babambe iqhaza kwezomnotho, ekuqeqeshweni kanye nakwezombusazwe.

Abesilisa basemakhaya kumele nabo baphoqeleke ukuba balekelele emisebenzini yasekhaya.

Amathuba okuqeqeshwa kwabantu besifazane abaluleke kakhulu hhayi kuphela emkhakheni wezolimo kodwa nasemikhakheni efana neyokondleka komzimba, imfundo yezingane kanye nokuhlelwa kwemindeni.

Kubalulekile ukuqinisekisa ukuthi ngesikhathi soguquko kusukwa emnothweni owejwayelekile kuyiwa kulo onobuchwepheshe besimanje iyancishiswa imithelela engemihle kwabesifazane.

Ngaleyo ndlela, ulwazi, ubuchwepheshe, izinqubomgomo, izikhungo kanye nezinhlelo kumele kuthuthukiswe ngokwenza abesifazane babe wumongo wezinhlaka nezakhiwo ezizobhekelela izidingo zabo njengabakhiqizi bokudla kanye nabengameli bemvelo ngokusebenzisa izinhlelo zokuhleleka kobulili kanye nokusimamisa abesifazane namantombazane ukuze kuvalwe igebe elikhona phakathi kwabesilisa nabesifazane.

Ukungaqondwa kanye nokushaywa indiva kwalokhu sekube nomthelela ekulahlekeni okukhulu kwamathuba kanye nasekusimamisweni kwabesifazane abangabalimi, ngaleyo ndlela kwaholela emitheleleni emikhulu ekutholakaleni kokudla kanye nokulwa nobubha. Kunokuba bathathwe njengabantu ababuthaka, ulwazi, isipiliyoni kanye namaqhaza abonakalayo abesifazane abawabambayo kwenza babe ngongoti kwezolimo kanye nasekwenganyelweni kwamagugu emvelo. Babaluleke kakhulu endleleni eya phambili entuthukweni esimeme.

Ngenkathi abesifazane basemakhaya bezwa iminjunju yobubha, kubalulekile futhi kunobulungiswa ukuba iningi lezinhlelo zethu zibhekiswe kubo. Kumele siqiniseke ukuthi nabo bayazivuna izithelo zenkululeko.

While rural women are on the receiving end of negative societal attitudes that are undermining the gains of freedom, educated and urban women are not immune to these attitudes.

In economic terms the private sector is performing worse than the state when it comes to women empowerment.

According to the survey done by the Business Women Association of South Africa in September last year, there were 73 companies listed in the Johannesburg Stock Exchange (JSE) which did not have women in their boards of directors. And 26 of these companies did not even have a woman at an executive managerial level.

Illiteracy levels and the percentage of those lacking formal education are higher among women. Maternal and infant mortality are high. Women are more affected by HIV/Aids because they are more vulnerable to infection.

Kumele sakhe izinhlelo ezibambekayo ezizobeka izindaba ezithinta abesifazane eqhulilwini lezinhlelo zethu. Ukuqinisa intando yeningi ezweni lethu kudinga ukuba kuqedwe ukungalingani kwezomnotho nasenhlalweni, ikakhulukazi lokho okwakuhlelwe yilabo ababephethe izwe phambilini.

Nakuba ezolimo zineqhaza elibalulekile ezilibambayo emiphakathini yasemakhaya, azigcini nje lapho kodwa ziyindlela yokwelekelela ekuthuthukisweni kwezindawo zasemakhaya. Zisalokhu zingezinye zezingxenye ezibalulekile ezifaka phakathi ezempilo, ezemfundo kanye nezinye izinsiza zikahulumeni. Ngakho-ke uhlelo lokulungiselela ukuthuthukiswa kwezindawo zasemakhaya kumele lubheke lezi zimo.

Nakuba sekube nenqubekela phambili ekuhleleni kabusha kanye nasekuguquleni imiphakathi nezikhungo zethu, ukungalingani okuhleliwe kanye nokucwasana okungenabulungiswa kusekhona ezinhlakeni zemiphakathi, ezenzweni nasemiqondweni okuyizinto eziphazamisa umbuso wethu wentando yeningi nomthethosisekelo. Kanti iningi labantu abazithola behlukunyezwa yilezi zenzo ngabantu besifazane ikakhulukazi abahlala ezindaweni zasemakhaya.

Ngiyabonga