



ISAZISO NGESIHLOKO SIKA 2013

16 DAYS OF ACTIVISM AGAINST GENDER-BASED VIOLENCE
16 DÍAS DE ACTIVISMO CONTRA LA VIOLENCIA DE GÉNERO
16 JOURS D'ACTIVISME CONTRE LA VIOLENCE DE GENRE
25 NOV - 10 DEC <http://16dayscwg.rutgers.edu>



Uxolo Emakhaya Naselizweni: Masiwulwe Ubundlobongela Siphelise Nya Ukuxhatshazwa Nokulinyazwa Kabasetyhini!

Iphulo leentsuku ezilishumi elinesithandathu elilwa nobundlobongela obujoliswe kwisiniliyaqhubeka nesihloko “**Uxolo Emakhaya Naselizweni: Masiwulwe Ubundlobongela Siphelise Nya Ukuxhatshazwa Nokulinyazwa Kabasetyhini!**” Ngalo nyaka ka2013. Emva kokucela ngokubanzi kwintlangano nakwabo bathabatha inxaxheba ukulwela malungelo oluntu kwihlabathi jikelele nemiba ejongene nobulungisa entlalweni sifumane inkxaso engazenzisiyo.

Eli phulo leentsuku ezi 16 lika 2013 lixhasa yaye lithatha amanyathelo kwimiba eyahlukahlukeneyo kubundlobongela nogonyamelo ngesini iphuhlisa kananjalo unxibelelwano nemibandela yezoqoqosho nezentlalo ijonge ukuphelisa nya ubu bundlobongela nogonyamelo ngesini. Isihloko sigxininisa kumba wogonyamelo owenza kuqheleke isimo sokoyika ngokuthi sixhaswe kukusetyenziswa kobundlobongela, ubukrwada nogonyamelo ukusombulula iimeko zopolitiko nezentlalo okanye ukunyanzelisa ezoqoqosho nopolitiko lwabathile.¹ Ugonyamelo yimo yobundlobongela ethi **inyhashe amalungelo oluntu isidima ukhuseleko nokuphepha kwabasetyhini, amadoda nabantwana** phantse kuwo onke amazwe ehlabathi². Ithi ke le mo izibonakalise kwiindlela zolwabiwo-mali olunikwa amasebe ezempilo, emfundo, nendawo zikawonke-wonke xa kuqhathaniswa nengxenywe yemali ethi inikwe umkhosi; imithetho meniqaqathango ethi ibeke abasetyhini esichengeni; kunye nendlela othi umkhosi ungenelele ngayo kwimiba yepolitiki nezentlalo kungasetyenziswa amatyathanga ozakuzo.

Eli phulo ligxininisa ekubeni **amalungelo abasetyhini ikwa ngamalungelo oluntu**, futhi iyiqonda indima izithethe mamasiko athile athi abeke amadoda kumgangatho ophezulu zinto ezo ezenza kube yinto eqhelekayo yokuxhatshazwa kwabasetyhini, yenze abasetyhini baphulukane nelungelo labo lobomi nesidima.

Undoqo womsebenzi:

Eli phulo liza kugxininisa **kwimiba emithathu ephambili** yaye kwanjalo iluthathela **ingqalelo unxulumano lwamalungelo ezoqoqosho nentlalo:**

1. Ubundlobongela obunikwa inkuthazo ngabasemagunyeni borhulumente: **Abasemagunyeni oburhulumente bathi basebenzise ugrogriso okanye izenzo zogonyamelo ukuxhasa nokufumana amandla namagunya.** Bathi bakwenze oko phantsi kwetyholo lokukhusela ilizwe ngokuvulela ugonyamelo kwabo babonwa njengabagrogrisi; bathi babaxhaphaze ngokwesondo babethe Abazabalazi Basetyhini abalwela Amalungelo oLuntu (Women Human Rights Defenders –WHRDs), abaqhankqalazi, nabaxhaxhi abalwela amalungelo ezopolitiko, uzoqoqosho, intlalo, kanye nesini. Amapolisa, ijaji, nabatshutshisi badlakazelisa abasetyhini abathe bafumana uxhatshazo ngokwesondo ukuba mabathule tu cwaka. Kuthi kwezinye iindawo, abasetyhini bafumane izoluleko ezingezizo xa bethe baxhatshazwa ngokwesondo. Ukungohlwayeki kwabasemagunyeni norhulumente ngezenzo ezigwenxa kubantu bazo, loo mazwe, nabantu abangena buzwe **yingxaki enkulu kakhulu leyo ekupheliseni ubundlobongela ngokwesini nogonyamelo nokuthi kuphuhlise amalungelo abasetyhini.**

Izizwe zinikwe uxanduva lokuba zihloniphe, zikhusele, ziphuhlise amalungelo abo bonke abantu. Kodwa, **abasetyhini namantombazana** kuwo wonke umhlaba **bayaqhubeleka ukuvinjwa ukuthabatha inxaxheba kwezoqoqosho namalungelo ezentlalo** (umzekelo, ilungelo lokusebenza, imfundo, ukutya, amanzi), ngexa Abasetyhini Abalwela Amalungelo Oluntu (WHRDs) belwela la malungelo bexhatshazwa, babethwe okanye babulawe ngamasebe agunyaziwe oko ngabasemthethweni. Bathi babonwe njengabanxaxhi kwezesondo nesini ithi ke loo nto iphazamisane naloo mfihlo yamasiko abanikwe wona ekuhlaleni nasezizweni Abasetyhini Abalwela Amalungelo Oluntu (**WHRDs**) **bahlala bengamaxhoba okuxhatshazwa ngabasemagunyeni bavalelwe nasezintolongweni.** Ejiphethe kuqhankqalazo lwakutsha nje WHRs bathi baxhatsazwa kananjalo baxhatshazwa ngokwesondo babethwa kanobom ezandleni zamadoda

ayeqhankqalaza, amajoni, namapolisa, baye banyanzelwa ukuba babajongwe ubuntombi babo ngexesha besentolngweni. EHonduras, Abasetyhini (WHRDs) abanesini esimbaxa bathi bajongane nokubandlululwa ngezoqoqosho, politico, nentlalo, futhi kukho nokubulawa kwabo okuthi kungasiwa so ngabasemagunyeni³. E-Iran, Abasetyhini (WHRDs) basoloko bebekwe esweni ngabasemagunyeni, abaye bathi olu hlobo lwabasetyhini aluhambisani nesimilo sobumi emphakathini okanye basebenza nabarhubuluzi abanxa mnye norhulumente.

WHRDs, ingakumbi abasetyhini abomngquba, balwa bafe bekhusele amahlathi, amanzi, nomhlaba zinto ezo ezingundoqo eluntwini kwezoqoqosho nasentlalweni eyiyo⁴. Balwela ukuvika balondolozwe umhlaba wookhokho babo ukuba ungathathwa ngamanyangazaa okanye utyhatyalaliswe ngabasemagunyeni orhulumente nabezoshishino⁵, bathibaze kananjalo ukusetyenziswa ngokungemthetho amalungelo omoya, amanzi, izimbiwa, amashishini okugawula⁶, nezabasebenzi.

- 2. Ubundlobongela emakhaya nendima edlalwa zizixhobo ezincinane:** ubundlobongela emakhaya buyaqhubeleka njalo kuzo zonke iziphiluka zehlabathi, ingabasetyhini abathi bazifumane bekuxhaphazeko nokugonyamelwa ngabalingane babo kumanqanaba athile ebomini. Izibalo zibonakalisa ukuba **ukuba nesabham ekhaya kunyusa izinga lokugetyengwa kothile ngomyinge okwisine ekhulwini (41%)**, ngelilixa **kwabasetyhini** kwimo yobundlobongela yekhaya/umlingane lithi **izinga linyuke ngamakhulu amabini anamashumi asixhenxe nesibini ekhulwini (272%)**⁷. Unyebeleziso kwezabham ezincinane, ethi ibandakanye imipu, ocelemba, imela, lunyusa ugrogriso lokwenzakala okanye ukubulawa kwabasetyhini nabantwana luthi lwanze ngathi kukuko ubudoda obunezenzo zobundlobongela. Amazwe amaninzi athe enza imithetho nenguqulo ngemiba enxamnye nobundlobongela ekhaya/namaqabane, kodwa ukuthabatha amanyathelo okhuselo nokunceda abasindileyo kubundlobongela, futhi neguqulo ezoqatha kunyebeleziso lweibham kusekukhulu ekufuneka kwenziwe. **Uxhomekeko ngezoqoqosho nokuxhaphazeka kuthi kudlale indima ekubeni kutheni abasetyhini besoloko bekwimeko nesimo sokuxhatsazwa ngobundlobongela.** Ukuzimela kwabasetyhini ngokwezoqoqosho kubalulekile ukubanika amandla okulawula ubomi babo baxhamle ubuncwane bamalungelo oluntu.
- 3. Ukuxhatshazwa ngokwesondo ngexa longquzulwano nasemva kongquzulwano:** Ungquzulwano olumandla lobundlobongela luthi lunyuse ukuba semngciphekweni kwabasetyhini namantombazana, apho udlwengulo, ukuba sisicaka sesondo, usiko, ukumitha ngokungavumelanangwa, ukutshatiswa ngenkani kuyenzeka kubo ngokugqithileyo ngexesha longquzulwano kunaxa kuluxolo⁸. Ukuba sesichengeni kuye nyuka ingakumbi kwabasetyhini nasemantombazaneni abaye bayo kukha amanzi okanye ukuya kutheza iinkuni, ukulima amasimi, ukuhlala kwinkampu zabangcuchalazi, inkampu zangaphakathi zabangenamakhaya, okanye kwiindawo ezigutyungelwe yimilo phakathi kwabavukeli okanye imikhosi yorhulumente. Ubundlobongela ngokwesondo, ntlobo zonke, isetyenziswa njengesixhobo sokoyikisa nokugrogrisa nokugcina ugonyamelo kuluntu ngabavukeli abaxhobileyo kunye namajoni oorhulumente. Kananjalo, amajoni, kwanabo abajongene nocwangco, nabo bayachaphazeleka benetyala kanjalo ngokuyhasha okanye ukudlwengula abasetyhini namantombazana kwinkampu zabangcuchalazi⁹. Abasetyhini abasebenza nabahlala kufutshane neenkampu zamajoni bathi bazifumane bekuxhatshazo lwesondo ezandleni zemikhosi yokhuselo evela ngaphandle kwamanye amazwe abathe bagxumeka iintente zabo kuloo mimandla¹⁰.

Abanizi abasetyhini bayaqhubeka ukuziva iimpemelelo zokuxhatshazwa ngokwasengqondweni, emzimbeni, nasentlalweni ekupheleni kwezongquzulwano. Izithethe namasiko amaninzi awakunanzi ekwaphatha gadalala abasetyhini abathe bazifumana bexhatsazwe ngokwesondo. Endaweni yenkxaso, bazifumana bekhutshelwa ecaleni zizalamane zabo noluntu ngokubanzi emveni kokuxhatshazwa ngokwesondo. Kwindawo apho kukho ukungaboni ngasonye ngabasemagunyeni, abasetyhini namantombazana basesichengeni sokuxhatshazwa nogubethwa okange bathengiswe ukuhlawula iyantlukwano, amatyala, ukuba mhle entlalweni ngezepolitiki, nobudlelwane bezoshishino¹¹.

Zabalaza nathi:

Njengesiqhelo, iphulo lomzabalazo lwentsuku ezi 16 lukhuthaza abo bathatha inxaxheba ukujolisa kulo miba enesakhono ngokwendawo bakuzo. Abathathi-nxaxheba bangake baqwalasele ukuba bangabandakanya njani oorhulumente bendawo zabo noluntu ngokubanzi ukufaka umngeni notshintsho ngendlela ephuculayo kwimimiselo ehambisela phambili ubundlobongela ngesini.

Izixhobo sokusebenza 2013:

Icandelo Lenkokheli Labasetyhini Likazwelonke (CWGL) lakha izinto ezizixhobo zokusetyenziswa kwiphulo 2013 Thatha Inxaxheba (TAK), enezixhobo zokuncedisa ukuphuhlisa ngexesha Lephulo Lentsuku ezi-16. I CWGL iza kuzenza ezi zixhobo zifumaneke ngeelwimi ezahlukeneyo ngeyeThupa (Agasti). Abathatha inxaxheba bangaya kule websayithi (<http://16days.cwgl.rutgers.edu>) ukuzifumanela Izixhobo Zokusebenza 2013 okanye bangabhala bacele ikopi ebhaliweyo.

Nxulumana Nathi Uze ufunde kabanzi:

- Iwebsayithi Yeziko elisemthethweni lephulo lentsuku ezi-16: <http://16daycwgl.rutgers.edu>
- Bhala futhi ujonge izinto ezenzekayo kwiCalender yephulo: <http://16dayscwgl.rutgers.edu/campaign-calender>
- Joyina uluhlu lwephulo lentsuku ezi- 16 : https://email.rutgers.edu/mailman/listinfo/16days_discussion
- Facebook: <https://www.facebook.com/16DaysCampaign>
- Flickr: <http://www.flickr.com/photos/16dayscampaign>
- Twitter: [@16DaysCampaign](https://twitter.com/16DaysCampaign)
- I6 Days Twitter hashtag: #16days
- YouTube: <http://www.yuotube.com/user/CWGLRutgers>
- Email us anytime! : 16days@cwgl.rutgers.edu

Imibandela ngephulo leentsuku ezi-16:

Kule minyaka ingamashumi amabini anesbini, **iphulo leentsuku ezi-16 kazwelonke elwa ubundlobongela** ngesini okoko izinikezele ukuthetha phandle onunxulumanisa umsebenzi ukuphuhlisa kupheliwe nya ubundlobongela obujoliswe kwabasetyhini koorhulumente basekhaya nakwilizwe jikelele. Iintsuku **EyeNkanga (Novemba) 25 (Usuku Lukazwelonke oluchasene nobundlobongela kwabasetyhini)** kunye **EyoMnga (Disemba)10 (Usuku lukazwelonke lamaLungelo oLuntu)** zakhethwa ukuze ngazo kugxininiswe unxibelelwano phakathi kokupheliswa kobundlobongela kwabasetyhini kunye nanalungelo oluntu kananjalo kucaciswe ukuba ubundlobongela kwabasetyhini kukunyahashwa kwamalungelo kazwelonke. Ngoko ke ezintsuku zi-16 zephulo zisetyenziswa ukucwangcisa ngedlela eyiyo **kuhlatywe ikhwelo lokupheliswa kususwe neengcambu ndlela zonke zobondlobongela kwabasetyhini** ngabantu nezintlu kulo lonke ilizwe. **Icandelo Lenkokheli Labasetyhini Likazwelonke (CWGL)** licandelo likazwe lonke elinoxanduva lonxulumaniso ngeli phulo.

Translated by Seni Mzenze

¹ Center for Women's Global Leadership. "Intersections of Violence Against Women and Militarism Meeting Report". 2011. <http://www.cwgl.rutgers.edu/resources/publications/gender-based-violence/388-intersections-of-violence-against-women-and-militarism-meeting-report-2011>. [accessed 7 May 2013]

² Caprioli, M. "Primed for Violence: The Role of Gender Inequality in Predicting Internal Conflict". *International Studies Quarterly* (2005) 49, 161-178. <http://onlinelibrary.wiley.com/doi/10.1111/j.0020-8833.2005.00340.x/pdf> [accessed 7 May 2013]

³ International Federation for Human Rights. "Iran: Ongoing Judicial Harassment Against Women Human Rights Defenders". 21 April 2009. *RefWorld*. <http://www.refworld.org/docid/4a2cd0cd23.html> [accessed 9 May 2013]; Mackey, Robert. "One Year Later, Egyptian Women Subjected to 'Virginity Tests' Await Justice". 9 March 2012. *The New York Times*. <http://thelede.blogs.nytimes.com/2012/03/09/one-year-later-egyptian-women-subjected-to-virginity-tests-await-justice/> [accessed 8 March 2013]; REDLACTRANS & the International HIV/AIDS Alliance. "The night is another country: Violence and impunity against transgender women human rights defenders in Latin America." 12 December 2012. http://issuu.com/aids_alliance/docs/thenightisanothercountry#download [accessed 9 May 2013]

⁴ Wilkson, Tracey. "Environmental activist and her son slain in Mexico". 29 November 2012. *The Los Angeles Times*. <http://articles.latimes.com/2012/nov/29/world/la-fg-wn-activist-murdered-mexico-20121129> [accessed 9 May 2013]

⁵ Pasimio, Judy A. "Philippines: An Encounter - The Killing Of Three B'laan Tribal People". 23 October 2012. http://indigenouspeoplesissues.com/index.php?option=com_content&view=article&id=16567:philippines-an-encounter-the-killing-of-three-b-laan-tribal-people&catid=32:southeast-asia-indigenous-peoples&Itemid=65 [accessed 7 May 2013]

⁶ Smith, Jennifer E. "Indigenous Communities in Mexico Fight Corporate Wind". 1 November 2012. <http://upsidedownworld.org/main/mexico-archives-79/3952-indigenous-communities-in-mexico-fight-corporate-wind-farms> [accessed 9 May 2013]; Asia Pacific Forum on Women, Law and Development (APWLD). "Mining and Women in Asia: Experiences of women protecting their communities and human rights against corporate mining". http://www.apwld.org/pdf/Mining%20with%20cover_opt.pdf. [accessed 7 May 2013]; Jarroud, Mariana. "Mining and logging companies

'leaving all of Chile without water". 24 April 2013. *The Guardian*. <http://www.guardian.co.uk/global-development/2013/apr/24/mining-logging-chile-without-water?INTCMP=ILCNETTXT3487> [accessed 7 May 2013]

⁷ Amnesty International, the International Action Network on Small Arms (IANSA) and Oxfam International. "The Impact of guns on Women's Lives". 2005. <http://iansa-women.org/sites/default/files/newsviews/en-impact-guns-women.pdf> [accessed 13 May 2013]

⁸ Shannon, Lisa. "The rape of Somalia's women is being ignored". *The Guardian*. 11 October 2011.

<http://www.guardian.co.uk/commentisfree/2011/oct/11/rape-somalia-women-famine> [accessed 13 May 2013]; *UN Sub-Commission on the Promotion and Protection of Human Rights*. "Systematic rape, sexual slavery and slavery-like practices during armed conflict". Gay J. McDougall, Special Rapporteur, 22 June 1998, E/CN.4/Sub.2/1998/13: <http://www.refworld.org/docid/3b00f44114.html> [accessed 13 May 2013]; Fisher, Siobhán, K. "Occupation of the Womb: Forced Impregnation as Genocide". *Duke Law Journal* Vol. 46, No. 1 (Oct., 1996), pp. 91-133 Published by: Duke University School of Law. <http://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=3320&context=dlj> [accessed 12 May 2013]; Bunting, Annie. "Forced Marriage in Conflict Situations: Researching and Prosecuting Old Harms and New Crimes". *Canadian Journal of Human Rights* 1:1 165-185 (2012) <http://cjhr.ca/wp-content/uploads/2012/05/Bunting-Forced-Marriage-in-Conflict-Situations.pdf> [accessed 12 May 2013]

⁹ Valladaras, Danillo. "Army's former sex slaves testify in Guatemala". *Inter Press News Agency*. 28 September 2012.

<http://www.ipsnews.net/2012/09/armys-former-sex-slaves-testify-in-guatemala/> [accessed 13 May 2013]; *BBC News*. "Peacekeepers 'abusing children'". 27 May 2008. http://news.bbc.co.uk/2/hi/in_depth/7420798.stm [accessed 12 May 2013]; Nichols, Michelle. "Girls as young as six raped by Congolese soldiers: U.N". 8 May 2013. *Reuters*. <http://www.reuters.com/article/2013/05/08/us-congo-democratic-un-idUSBRE9470Z520130508> [accessed 12 May 2013];

¹⁰ Fackler, Martin. "Japan Sentences 2 U.S. Sailors to Prison for Rape on Okinawa". 1 March 2013. *The New York Times*.

http://www.nytimes.com/2013/03/02/world/asia/japanese-court-convicts-2-us-sailors-in-okinawa-rape.html?_r=0 [accessed 12 May 2013]; Watanabe, Teresa. "Okinawa Rape Suspect's Lawyer Gives Dark Account: Japan: Attorney of accused Marine says co-defendant admitted assaulting 12-year-old girl 'just for fun'". *Los Angeles Times*. 28 October 1995 http://articles.latimes.com/1995-10-28/news/mn-62075_1_japanese-girl [accessed 12 May 2013]

¹¹ Tang, Alisha. "Afghan girls traded for debts, blood feuds". 10 July 2007. *USA Today*. http://usatoday30.usatoday.com/news/world/2007-07-09-afghan-girls_N.htm?csp=34 [accessed 12 May 2013]; RFE/RL's Radio Mashaal. "Swat Jirga Forces Family To Marry Off 6-Year-Old Girl To Settle Feud". 7 November 2012. *Radio Free Europe/Radio Liberty*. <http://www.rferl.org/content/pakistan-swat-jirga-marry-off-6-year-old-girl-feud/24764045.html> [accessed 12 May 2013]