

1/2024

# Kutheni utshintsho lwemisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini kufuna indlela yabaxhasi nabaxhobisa abasetyhini – IUrban commons njengento enokuthathelwa ingqalelo kuzingatia

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## Isicatshulwa

Siphakamisa ingxoxo ngombono wabaxhasi nabaxhobisi babasetyhini kutshintsho lwemisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini, sigxininisa indima ebalulekileyo abasetyhini, ingakumbi abo bavela kwiindawo ezingasiwa so, abayidlalayo ekulawuleni intlekele nokufumaneka kokutya. Nangaphandle kwamagalelo abo abalulekileyo, abasetyhini ixesha elininzi bajongana nemiqobo eyandeleyo nocalulo kulawulo lokutya ezidolophini, eyenziwa mandundu kukungabonwa komsebenzi wokhathalelo kwimisebenzi yokuveliswa kuye ekutyiweni kokutya Sigxininisa imfuno yokufaka umsebenzi wokhathalelo kuyilo lwemisebenzi yokuveliswa kuye ekutyiweni kokutya kunye nokuseka izithuba zobuqu ekubandakanyeni kunye nasekuhlenganeni koluntu. Sixoxa ngempikiso ye-CFS leyo ingxelo ye-HLPE-FSN 19 "Ukomeleza imisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini kunye nezo ndawo zisabudolophu ukuphuneza ukufumaneka kokutya kunye nesondlo, kumxholo wokwenziwa iidolophu kunye notshintsho lwamaphandle" ishiya isikhewu sokuba kuthathelwa ingqalelo ngokungaphaya ukungasiwa so kwabasetyhini kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini kunye noko kungekho sikweni kunye negalelo labo kutshintsho kunye nokuba oku kufuneka kuqakwe ngamandla kwiziphakamiso zomgaqonkqubo ekuxoxwe ngazo ngexa le-CFS 2024. Siphakamisa ukuba iurban commons—izithuba ezilawulwa luluntu ukuze kwabelwane ngemithombo kwaye kwenziwe nezigqibo—zibe nokwenza umsebenzi wokhathalelo ongabonwayo ukuba ubonwe ngokungaphaya kwaye uxatyiswe. Ngokujolisa ekudibaneni kwisini, ukhathalelo kunye nokufumaneka kokutya, sicela utshintsho olwandleyo kunye nenkxaso yolwakheko kumaphulo oluntu akhokelwa ngabasetyhini, ayimfuneko ekuthatheleni ingqalelo ukungafumaneki kokutya kunye nemingeni enxulumene nako kwimixholo yasezidolophini.



Abafazi ababhikishayo ngokuchasene nobundlobongela ngokwesini (GBV) kubo kwizitrato zaseKapa. © FACT

## Intshayelelo

Umbono wabaxhasi nabaxhobisi babasetyhini kutshintsho lwemisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini ugxininisa imfuno yokujongana nokungalingani okudibeneyo okukhoyo kwizixeko. Umbono wabaxhasi nabaxhobisi babasetyhini awuvumi nje kuphela iindima ezibalulekileyo abazidlalayo abasetyhini, ingakumbi abo bakwiindawo zoluntu ezingasiwa so, ekulawuleni intlekele, uqaqambisa kananjalo imingeni eyandeleyo abajongene nayo kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini eyilwe phantsi koongxowankulu kunye nezithethe zokuba amadoda ngoosolusapho (Kern, 2021). Ngaphandle kwegalelo labo elibalulekileyo, aba basetyhini bahlangabezana nemiqobo ebonakalayo kunye nocalulo rhoqo xa befuna ukuba neempembelelo kwiinkqubo zolawulo ezichaphazela ngqo ubomi babo (Tripp, 2013). Intlekele yehlabathi - efana neemfazwe, iimbambano ezinxulumene nejografi nezopolitiko, ukwehla kwezoqoqosho, kunye notshintsho lwemozulu - ziwisela izithunzi zazo ezide, abantu bayaqhuba behlupheka ngemiba yasekuhlaleni eyenza bube mandundu nangakumbi ubuhlwempu kunye nokungakhuseleki (OXFAM, 2023). Ukuphonononga le mingcipheko yehlabathi ngesilanga senkxaso nokuxhotyiswa kwabasetyhini kuveza indlela imiba edibeneyo efana nesini, uhlanga, inkolo, udidi, nendawo ziphembelela ngayo ukufumaneka kokutya.

Uphando lweUrban Food Futures luveza ukuba abasetyhini kunye noluntu olungasiwa abathwali nje owona mthwalo wentlekele yehlabathi, kodwa bayachatshazelwa nguwo kananjalo (Paganini & Khan, 2023). Ukungafumaneki kokutya kuphezulu phakathi kwabasetyhini abasetyhini kufuneka kananjalo basebenzise izicwangciso zokumelana nemeko ukubeka ukutya etafileni kwaye ngaxeshanye, kufuneka basebenze njengabazibopheleleyo kunye

neenkokeli kwiindawo abahlala kuzo, besiba ngabanini khathalelo abaphambili kwabo bafuna inkxaso kumakhitshi oluntu, kwiindawo zokutya, kwizitoli zasesitalatweni, kumaziko okhathalelo kunye nakumaziko okusabela kwi-GBV (Paganini & Weigelt, 2023).

Olu luvo lusisishwankathelo alusondeli nakancinci kwimfuno ebalulekileyo kumbono wabaxhasi nabaxhobisi babasetyhini kunye nokumacandelo amaninzi ekutshintsheni imisebenzi yokuveliswa kuye ekutyiweni kokutya engaphambi kweKomiti ekuFumanekeni kokuTya kwiHlabathi (World Food Security)(CFS) 52 ngoSeptemba ka-2024. INkqubo yophando ye-TMG yeUrban Food Futures iqale uthotho lweengxoxo zesicwangciso, iqokelela amaqabane kwiphulo lethu lotshintsho kwiNgxoxo yoMmandla eKapa (Februwari 2024) kunye ne-UNCSW eNew York (Matshi 2024) ukutshintsha ingxoxo kwi-CFS yalo nyaka ekomelezeni imisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini.

Sixhasa ukuba:

- ▶ Kuhlangukane umbono wabaxhasi nabaxhobisi babasetyhini ukuba kuvezwe ukungalingani kulwakheko okungahoywanga kwaye kwenziwe utshintsho luhlangukane kutshintsho lwemisebenzi yokuveliswa kuye ekutyiweni kokutya.
- ▶ Ukuquka ngokucacileyo nokuxhasa izibonelelo zomsebenzi wokhathalelo zobuqu kuyilo kwemisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini. Ukufaka amazwi abagcini kwinkqubo zolawulo lokutya ukuqinisekisa ukuba amagalelo abo axatyisiwe, kuba bahlangene kakhulu kuthungelwano lwengingqi, lwesizwe, nolwehlabathi.
- ▶ Ukuqonda nokuxhasa amaphulo asezantsi afana namakhitshi oluntu eKapa kunye neendawo zokutya eNairobi, kakhulu eziqhutywa ngabasetyhini. Ukuhlangukane noorhulumente kwaye banike inkxaso efanelekileyo ukuqinisekisa ukuba la maphulo anokuthathela ingqalelo ngokuzinzileyo ukungafumaneki kokutya kunye neemfuno zenkxaso yasekuhlaleni kwiimo zasekuhlaleni ezithwaxwa yintlekele.
- ▶ Ukwakha nokuxhasa amaziko agxile eluntwini ukuba alawule imisebenzi yokuveliswa kuye ekutyiweni kokutya kwaye kujongwane nokungalingani kulwakheko. Ukwakha abasetyhini ebebenombono, ukwakha, kunye nokugcina ezi ndawo ngemithombo yokwakha kunye neyemali

Eli phepha lithathela ingqalelo iziphakamiso ezithathwe kwingxelo ye-HLPE 2024 "Ukomeleza imisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini kunye nezo ndawo zisabudolophu ukuphuneza ukufumaneka kokutya kunye nesondlo, kumxholo wokwenziwa iidolophu kunye notshintsho lwamaphandle." (FAO, 2024) Siphikisa ngokuba kukho isikhewu Phakathi kwemimandla emibini engundoqo:

- ▶ Okokuqala, alithatheli ngqalelo ukudibana jikelele kunye nokungabonwa kwabasetyhini kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini, okungcambu zako kunzulu ekungalinganini kwiindawo esihlala kuzo.
- ▶ Okwesibini, alinaso isiphakamiso esomeleleyo sokonyusa abasetyhini njengabantu abeza notshintsho kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ngokuba kwiinkqubo zolawulo kunye nangokuxhasa ngokufanelekileyo iindima zabo zokugcina oko kusenziwa ngenkxaso yezemali, kunokuzithatha nje njengezingabalulekanga iindima zabo.

**Umbuzo ovelayo: ingaba umsebenzi ongabonakaliyo ukuze bazenze babonwe okanye ingaba abo basemagunyeni bayakuvuma ukungabonwa kwaye bazivulele iinzame zabo?**

Esi sishwankathelo sishwankathela ukuqonda i-HLPE ekungalinganini ngokwesini, sivuma indima ebalulekileyo edlalwa ngamaqela angasiwa so enesandla ngayo ekomeleleni kwiintlekele. Size ke sisuke siye kumbono wasekhaya ukuya kwihlabathi kunye nowokusuka kwihlabathi ukuza ekhaya, usithi thaca imizekeliso emibini esebenzisa umbono wabaxhasi nabaxhobisi babasetyhini kutshintsho lwemisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini. Okokugqibela, siphonononga imiqobo abajongene nayo abaziinkokeli zabasetyhini kwaye siphakamisa iurban commons njengenqubosikhokelo enokwenziwa nenokusetyenziswa ukoyisa ukungabonakali kwaye iphumeze utshintsho oluqhutywa ngabaxhasi nabaxhobisi babasetyhini.



Amavolontiya aphekayo ekhitshini loluntu eGugulethu, eKapa. © Sanelisiwe Nyaba

# Kutheni kufuneka siye ngaphaya kweziphakamiso ze-HLPE

Iingxelo ze-HLPE-FSNs, njengoko zyaalelwe yiPlenari neQumrhu le-CFS, zicebisa iKomiti ekuFumanekeni kokuTya kwiHlabathi (World Food Security) (CFS), elilona qonga liphambili likarhulumente nelehlabathi ekujonganeni nokufumaneka kokutya nesondlo. Ingxelo iqulunqwe ziingcali kwaye iquka iqela lemijikelo yokudibana namahlakani amaninzi.

Njengeqonga lehlabathi elilodwa, i-CFS ihlanganisa oorhulumente, uluntu ekuhlaleni, kunye necandelo labucala ekukhuthazeni iinzame ezilungelelanisiweyo ekulweni indlala nokungondleki. Ngexa ingxelo ikuqonda ukungalingani ngokwesini, iyasilela ekunikeni izicwangciso eziluhlilima zokuthathela ingqalelo imiba eyandeleyo enzulu ephembelela oku kungalingani kwaye ayiniki ndlela icacileyo yokuseka ulwakheko lolawulo olunokuxhasa iinkqubo zokhathalelo lwenkxaso—iinkqubo ezibonise ukusabela kwiintlekele.

Ingxelo ayiyichukumisi imiba enxulumene nesini, iqaqambise indlela amaqela asesichengeni, ingakumbi abasetyhini namantombazana kwimimandla yasezidolophini, bajongene ngayo nemingeni eyenyukayo ngenxa yokudibana ekwenziweni iidolophu, utshintsho lwemozulu, kunye nembambano, ezo zonke ziphazamisa ukufumaneka kokutya kwaye kwandise ukungalingani kwezempilo nakwisondlo (HLPE, 2024, p. 29). Inakana indima ebalulekileyo abayidlalayo abasetyhini kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini, ingakumbi ukukovelisa, ukukuhambisa, kunye nokukuthengisa, kodwa iqaphela ukuba la magalelo ixesha elininzi awaxatyiswanga, ngabasetyhini befumana iinzuzo kunye namathuba ambalwa kunoogxa babo abangamadoda (HLPE, 2024, p. 34). Umzekelo, kumacandelo okusebenza ngokutya, abasetyhini ixesha elininzi behliselwe kwimivuzo esezantsi, izikhundla ezingenakhuselo, ngexa amadoda ongamele kwiindima ezihlawula ngokuphezulu, zokuphatha (HLPE, 2024, p. 42). Ukongeza, kwimijikelo epheleleyo yokuvelisa eqhelekileyo kunye nokuthengiswa kokutya ezitalatweni, isahleli ingabasetyhini abaninzi abangaqukwayo kwiinkqubo zokwenziwa kwezigqibo, abafumana imivuzo esezantsi, kwaye ngabona basesichengeni sokuxhatshazwa kunye nobundlobongela (HLPE, 2024, p. 45, p. 49).

Ngexa i-HLPE iwanakana amacala esini singathanda ukuzizisa ngokungaphaya ezi kwi-CFS kwaye sibubandakanye ngokunzulu ubulungisa kwisini, ingakumbi imfuno yokufaka umbono wokhathalelo kulawulo kunye nasekwenziweni kwemigaqonkqubo.

**Kumbono wokuxhasa nokuxhobisa abasetyhini okudibeneyo, yimfuneko ukuya ngaphaya kokuchonga nje ngokulula ukungalingani ngokwesini kunye nakokubhekisele ekuthatheleni ingqalelo oonobangela abayingcambu yoku kungalingani, okuquka ukungaxatyiswa komsebenzi wokukhathalela kunye nokusasazwa okungaliniyo kwamaxanduva okuhamba neenkqubo zenkxaso ezibuthathaka kubagcini, abo kumaxesha amaninzi bakwaziinkokeli kwiindawo abahlala kuzo.**

Umbono wokhathalelo unokufuna ukuba ulawulo neenkqubo zikhokelo zomgaqonkqubo zinganakani nje kuphela kodwa zifake umsebenzi wokhathalelo njengecandelo elingundoqo leenkqubo zokutya kunye nocwangciso lweedolophu. Oku kubandakanya ukuyicinga kwakhona indlela imigaqonkqubo eyilwe yaze yaphunyezwa ngayo ukuqinisekisa ukuba ixhasa umsebenzi wokhathalelo ongahlawulelwayo nohlawulelwa kancinci owela kakhulu kwabasetyhini. Kuthetha kananjalo ukuxhasa imigaqonkqubo enabisa amaxanduva okhathalelo ngokulinganayo ngokungaphaya phakathi kwamadoda nabasetyhini, kunye naphakathi kukarhulumente nabantu.

Ngaphaya koko, ukuthathethela ingqalelo indlela abacalulwa ngayo abasetyhini kufanele kuqondwe ekubeni zininzi kangakanani izinto ezichongiweyo—ezifana nohlanga, udidi, nobuzwe—zidibanela ukuyila amava awohlukeneyo okungasiwa so. Umbhalo wengxelo yeedolophu ye-HLPE unokugxekwa ngokungani ngqalelo le miba idibanayo, enokuyenza ibe nzima imingeni abajongene nayo abasetyhini kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini. Sicebisa ukusetyenziswa kokubaluleka kwengxelo ukuba idibanise imfuno yotshintsho kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini njengoko ichazile i-HLPE 2024 kwaye yadityaniswa nokuqonda ekuxhaseni nasekuxhobiseni abasetyhini okudibeneyo.

# liNtlekele eziFihliweyo: UkuDibana kokungaFumaneki kokuTya kunye nobuNdlombongela obuSekelwe kwiSini

Ihlabathi lijongene neentlekele ezidibeneyo ngokunyukayo, kuquka amaxabiso anyukayo okutya kunye nokungalingani kwezoqoqosho okuya kusiba banzi. Ukulingana ngokwesini yidemokrasi ebalulekileyo, ngelo xesha iziseko zedemokrasi kwihlabathi jikelele ziphantsi kwentsongelo ngenxa yokungalingani okukhulayo kwezoqoqosho, ukohlukana kuluntu nakwezopolitiko, kunye nezithuba ezinciphayo zoluntu. Ukuba iyazinga le mizila, ulingano ngokwesini lwehlabathi lunokungaphunyezwa de ibe yinkulungwane yama-22. Phakathi kuka-2019 no-2022, phantse ngama-40% amazwe, amakhaya kwi-1.1 yezigidi zezigidi zabasetyhini namantombazana, abone ukuma okanye ukwehla kulingano ngokwesini (Equal Measure, 2024). Xa sisondeza ingxoxo yehlabathi eqalwe yingxelo ye-HLPE kwi-CFS 2024 kwimixholo yasekhaya yaseNairobi naseKapa, siyaqonda ukuba umba ongahoywayo ixesha elininzi kwiingxoxo nakumgaqonkqubo kukudibana okumacala maninzi phakathi kokutya nobundlobongela—ngokwasemzimbeni, engqondweni, nangokucwangcisiweyo. Imiba edibeneyo yendlala, ubundlobongela obusekelwe kwisini, nomonzakalo zidala iwebhu ebanzi eyenza kuqhubeka ukungalingani okwendeleyo kwaye ithulise intsokolo yoluntu olungasiwa so. Amava abasetyhini okungafumaneki kokutya adibene nobudlobongela obusekelwe kwisini, andiswa ziintlekele ezifana nobhubhane we-COVID-19, iintlekele zombane eKapa okanye ukukhutshwa kwiidawo zokuhlala eNairobi, oko okunyanzelele abasetyhini kwiimeko eziyingozi.

Abasetyhini namantombazana ixesha elininzi baxhomekeke ngokwezoqoqosho kumalungu osapho angamadoda oko okonyusa ukungangqinelani emandleni xa amadoda efaka ulawulo kwimithombo efana nokutya nemali. Abasetyhini banamandla othethathethwano anomda kwaye banokunyanzelwa okanye baphathwe gadalala xa becala umngeni kulwabiwo lwemithombo. Njengoko kukhankanyiwe ephepheni abasetyhini ngokwenkcubeko ixesha elininzi banoxanduva lokutya kunye nokulawula imithombo yomzi Ukukhathazeka kwabasetyhini ngokungayidlali le ndima kunokukhokelela ekusoleni kwaye kuthiwe mbende bubundlobongela. Uxinzelelo emizini engenako ukutya lunokuba nesandla kumsindo wamadoda obhekiswe kwindawo engeyiyo kunye nokukhuphela umsindo wawo kwabasetyhini nasebantwaneni ekhaya (Duhaney, 2021; Goodman et al., 2009). Oku kugcwele nangakumbi kwindawo ezinoobusolusapho obuphezulu.

Uhlalutyo lwemeko oluqhutywe yiTrasti yoNcedo ngoTshintsho ekuHlalani (Social Change Assistance Trust) (SCAT) kumNtla Koloni, eMzantsi Afrika, lubonise ukuba abasetyhini kwaye ingakumbi amantombazana banyanzeliswa kulwabelwano ngesondo lokurhweba kunye nobunye ubudlelwane obubi ukuze babe nofikelelo ekutyeni nasemalini. Oku kucacile kwimimandla leyo kukho kuyo amadoda anemali okanye akwizikhundla ezinamandla. Ukungafumaneki kokutya kungazenza zifuduke iintsapho ziyokukhangela iimeko zokuphila ezingcono. Oku kucacile ngenxa yotshintsho lwemozulu oluye lwaneempembelelo kuluntu lwasemaphandleni ekukwazini kwalo ukuphila emhlabeni walo. Ukungabikho kwamava okuhlala ezixekweni kwenze abasetyhini namantombazana basesichengeni kundlobongela kunye nokuthutyeleziswa kwabantu.

Okufunyanisiweyo kuphando oluqhutywe yi-TMG ne-FACT kubonise, ukuba xa sithlekise idatha kubundlobongela obusekelwe kwisini kunye nokungafumaneki kokutya, kuye kwavela ukudibana okucacileyo: abantu abajongene nokungafumaneki kokutya kwakunokwenzeka kakhulu ukuba behlelwe bubundlobongela obusekelwe kwisini kunabo bakufumana kakhulu ukutya. NgoSeptemba ka-2023, ama-61.34% abaphenduli axela ukwehlelwa lulo naluphi uhlobo lobundlobongela obusekelwe kwisini babevela kwimizi ethwaxwa kanobom kukungafumaneki kokutya, oko okonyuka ngama-68.6% ngoJanuwari ka-2024. Okukhona kungamandla ukungafumaneki kokutya, kokukhona kunokwenzeka bube phezulu ubundlobongela obusekelwe kwisini. Kuba isibini esithathweini semizi yayingenako ukutya ngo-2023, oku kudibana kuqaqambisa intlekele engxamisekileyo.

Uloyiko lwelahleko yokutya nokuxhomekeka emadodeni inokuba ngumqobo kwabasetyhini abafuna uncedo. Oku kuthetha ukuba iinkcukacha manani ze-GBV azimelanga imeko yokwenyani. Oku kukho jikelele kananjalo kukho kwimimadla leyo iinkonzo zinomda kuyo okanye zingafikelekiyo. Iinkonzo ezisabela kwi-GBV ixesha elininzi ziqhutywa ngabasetyhini abehlelwe bubundlobongela ngokwabo. Ngexa oku kuthetha ukuba banobuntununtunu kwimiba kunokuba neempembelelo kumonzakalo wabo. Ixesha elininzi umsebenzi wab awubonwa okanye uvunywe, kwaye bakwenza oku ngenkxasomali okanye inkxaso engephi.

## AmaKhitshi oluNtu eKapa

Omye wemizekelo enjalo yendlela abawenza ngayo umsebenzi ongahlawulelwayo wokhathalelo abasetyhini ukumelana neentlekele ezothusayo ngamakhitshi oluntu eKapa. Kwiindawo ezingaphandle esixekweni, iintlekele zehlabathi—ezifana ne-COVID-19, amaxabiso anyukayo okutya, kunye noshintsho lwemozulu—ziyaqhuba zisiba neempembelelo kwimida yoluntu, ngazo zombini indawo buqu kunye nemeko enxulumene nezozoqosho nezentlalo. Ukongeza kwezi, kukho iintlekele ezingaphaya ezingqalene ngqo noMzantsi Afrika kuquka amazinga aphezulu entswelangqesho, ubundlobongela obusekelwe kwisini, uqhankqalazo nokucinywa kombane kuba ulondolozwa. Ezi ntlekele mhlawumbi zandise ukungafumaneki kokutya okanye zandise kukungafumaneki kokutya, kwaye zinxulumene enye kwenye. Kukho ubudlelwane obumacala mabini phakathi kobundlobongela obusekelwe kwisini nokungafumaneki kokutya, uqhankqalazo eMzantsi Afrika kuba abo bakwishishini leeteki baphazamisa imijikeko oyokuveliswa kokutya kwaye benze kube nzima ukuba ukutya kufike kolona luntu lusesichengeni kakhulu, kwaye ukucinywa kombane kuba ulondolozwa kutshintsha indlela yokuthenga kunye neepateni zokutya ebantwini nasemizini, ingakumbi kwimizi engakwaziyo ukuzikhusela kwiimpembelelo zokucinywa kombane kuba ulondolozwa. Ngaphandle kwezinga eliphezulu lolwaphulomthetho kwisizwe, iKapa likwajongene namanqanaba aphezulu obundlobongela bamaqela emigewu kunye nolwaphulomthetho olunxulumene nemigewu

Amakhitshi amaninzi oluntu aveli eKapa njengendlela yokumelana nendlala kunye nokungafumaneki kokutya okwaba khona emva kukabhubhane we-COVID-19 (Nyaba et al., 2024). Banika ukutya okushushu nokubandayo (amaqebengwana) emadodeni, kwabasetyhini nabantwana ngaphakathi kunye nangaphandle kweendawo abahlala kuzo. Uninzi lwamakhitshi lunika ubuncinane isidlo esinye ngemini kwaye amanye anika ukutya ukusuka ngoMvulo ukuya kuLwesihlanu, kwaye banokunika amawaka esidlo ngemini. Amakhitshi athile asebenza kwiindawo zawo zoluntu njengasabela kuqala kumaxhoba obundlobongela obusekelwe kwisini, abonelela ngekhushi kwaye azibandakanye kwezinye iinkqubo zoqeqesho zokunika ulwazi. Amakhitshi oluntu avala isikhewu esashiywa ngurhulumente ngokudlala eyona ndima ibalulekileyo yokhathalelo oko ekwenza ngeenkqubo ezingekho sikweni zokhuselo ngokubonelela ngokutya, imfundo, ukugcinwa kwabantwana, kunye nekhushi kwabo balifunayo. Nakuba kunjalo, awuhambi ungenayo imingeni lo msebenzi. Omnye wemingeni engundoqo ajongene nayo amakhitshi yimithombo enyiniweyo



Amavolontiya aphekayo ekhithshini loluntu eBridgetown, eKapa. © Sanelisiwe Nyaba

nenciphayo yezemali eye ke ikhokelele ekubeni amavolontiyi nabaqhubi nabamakhitshi basebenze ngaphandle kwembuyekezo ngexesha labo. Omnye umngeni sisithuba, njengoko amakhitshi oluntu amaninzi esebenza kumakhaya awo abucala (Paganini & Weigelt, 2023).

Ithiyori yethu yotshintsho lwamakhitshi oluntu kunye norhulumente ngeke isebenze iyodwa, oko kukuthi, ukuhlangana phakathi kukarhulumente kunye namakhitshi oluntu kuya kuba nempumelelo enkulu ekwehliseni indlela kunye nokungafumaneki kokutya ngenxa yokuba bobabini ukuza kuthi ga ngoku basebenze ukuya kufika kwindawo ethile kuphela. Ngaphaya koko, amakhitshi ayaziqonda iinkathazo zeentlekele kwiindawo zawo zoluntu eziwabeka kwesona sikhundla sigqwesileyo sokuzithathela ingqalelo (Nyaba et al., 2024). Lo mzekelo usibuyisela emva kumbuzo obalulekileyo: ingaba umthwalo wokubonakala uwela kwabangabonakaliyo, okanye kufanele abo basemagunyeni baziqonde kwaye bazixhase iinzame zabo? Uthungelwano lwamakhitshi oluntu luquka lo mnqa, luphakamisa umbuzo wokuba ingaba ujoliso kufuneka lube sekwenzeni umsebenzi ubonakale na okanye ube sekomelezeni ngobuchule uthungelwano ukuxhasa umsebenzi wokhathalelo obalulekileyo oluwunikayo.

Imizekeliso emibini echaziweyo, isebenzisa iindlela zenkxaso nokuxhobisa abasetyhini ukutshabalalisa ukungalingani okwendeleyo okungcambu zaku kukwiinkqubo zengcinezelo Kuzo zombini iimeko – ukubonakala nenkqubo yokufumana ilizwi ukuthathela ingqalelo ezi, ibe linyathelo lokuqala kwinto eza kuba yindlela yotshintsho.



Ivenkile yokutya eMathare, eNairobi. © William Onura

## Iindawo zokutya zoluntu eNairobi

I-Nairobi, idolophu eyintloko yaseKenya, ijongene nemingeni edibeneyo, kuquka ingxinano engamandla yetrafiki, izindlu ezingonelanga, kunye nolawulo lwenkunkuma olulambathayo. Intswelanguqesho ephezulu, ingakumbi phakathi kolutsha, ikhokelela ekungalinganini ngokwezoqoqosho kunye nezidubedube ekuhlaleni, oko okunegalelo kulwaphulomthetho nokungakhuseleki (Omboi, 2021) Imiba yempilo karhulumente yenziwa mandundu kukunqongophala kwamanzi kunye nokungafumaneki kokutya, ngenxa utshintsho lwemozulu namaxabiso okutya anyukayo kuyenza nzima le mingeni. Uqhankqalazo lukazwelonke ngo-2024 luphazamse ufikelelo kwiinkonzo eziyimfuneko oko kusenyusa ukuthakruthwano esixekweni (Accessnow, 2024), kukhokelela ekonyukeni kwamaxabiso okutya ngokungaphaya. Izithethe zenkcubeko ezondeleyo kunye nokungalingani okunxulumene nezentlalo noqoqosho zikhokele kubundlobongela obusekelwe kwisini, oko kukhokelela kumonzakalo obonakalayo wasemzimbeni nasengqondweni, uchaphazela nangakumbi abasetyhini. Imfuduko yokusuka ezilalini kusiyiwa ezidolophini ihamba neqela lale mingeni, ingakumbi izindlu ezingonelanga ziwandise ngokukhawuleza amatyotyombe, afana nawaseMathare, amatyotyombe esibini ngobukhulu eKenya. Imiba yorhwapshilo nolawulo zilibazisa unikezo lweenkonzo, kuyenza ibe mandundu le mingeni. i (Dasgupta & Robinson, 2021). EMathare, olu nyino lwashiya abasetyhini ababthembele kumsebenzi wobukhesela kwisikhululo sezokubhabha esisebumelelwaneni bengenanguqesho Ukongeza, ubuhlwenmpu kunye neemeko ezinzima zokuphila ezinxulemeneyo zinyanzela amantombazana ukuba arhwebe ngemizimba ixesha elininzi namadoda amadala ukuze aphile

(Kanyi, 2019) oko kufaka isandla ekukhulelweni okungafunwayo kwaye okulandelayo ibe ziintsapho eziphethwe ngabasetyhini. Izikhukula zakutsha nje zizenze mandundu nangakumbi iimeko zokuphila ebezihleli zimbi zabahlali baseMathare ngenxa yokususwa kwiindawo zabo zokuhlala kunye nokutshabalala kweepropati zabo.

(Malowa, 2024; Sonntag et al., 2024). Kwimo engqongileyo ecela umngeni, indawo zokutya zoluntu zivele zaba ngabasindisi ababalulekileyo kubahlali baseMathare. Eziqhutywa kakhulu ngabasetyhini, indawo yokutya sisakhiwo esincinci sokutya esingekho sikweni esiqhutywa kwindawo yoluntu. Iindawo zokutya zingaphezlu nje kweendawo ezithengisa ukutya kuba zisebenza kananjalo njengeendawo zenkxaso eziyimfuneko ekuhlaleni kubantu abasesichengeni kuluntu. Zinika izidlo ezifikelekayo kwabo bangakwaziyo ukupheka emakhaya ngenxa yemiqobo yezemali, ukunqongophala kwezibonelelo zokupheka. Ukongeza, banika ukhuselo olungekho sikweni ngokunika ukutya ngetyala kwaye bazibandakanye nemisebenzi yabagcini. Zimi ecaleni kwendlela nakufutshane nemimandla yokuhlala, izikolo kunye neendawo zorhwebo, iindawo zokutya zifikeleleka kuluhlu olubanzi lwabemi, kuquka iintsapho ezinengeniso esezantsi nabafundi.

Ukubaluleka kweendawo zokutya zoluntu kuqatshelwa ngakumbi ngenxa lezi ntlekele. Njengokuba, ngexesha likabhubhane we-COVID-19, iindawo zokutya zazibalulekile hayi nje kuphela njengemithombo yempilo kodwa zaziqinisekisa ukuba amalungu oluntu asesichengeni, kuquka anabantwana banofikelelo ekutyeni. Zidlala indima kananjalo ekwehliseni iziphumo zokonyuka kwamaxabiso okutya ngokubonelela ngokhetho lokutya okufikelekayo okulungiselelwe iinyani zezoqoqosho kubahlali baseMathare.

Ithiyori yethu yotshintsho yile, ukuba abasetyhini abaqhuba iindawo zokutya eMathare bayaxhaswa ukuba boyise imingeni ebonakalayo abajongene nayo, efana nemiqobo yezemali, izithintelo zolawulo, kunye nokunganeli kwiziseko zophuhliso la mashishini ke aya kubekwa kwindawo engcono ukuba abe negalelo ekuthatheleni ingqalelo ukungafumaneki kokutya kunye nokuphucula iimeko ezinxulumene nezentlalo nezozoqoqosho kuluntu. Okwangoku, ezi ndawo zokutya zisebenza kwimida yenzuzo emincinci, zinofikelelo oluncinci ematyaleni ngenxa yokungabikho kwesibambiso.

Ukongeza, imingeni yomthetho ynyolawulo ithintela ukukwazi kwazo ukuthobela imingangatho yempilo neyokhuseleko, oko ixesha elininzi kukhokelela kukruthakruthwano neziphathamandla ezinyanzelisa umthetho Imiba efana nokungabikho kokhuselo, iziseko ezehla zenyuka zabaxhasi, kunye neziseko zophuhliso ezilambathayo zizenza zibe mandundu nangakumbi ezi ngxaki (Ahmed et al., 2019).

Ngokubonelela ngokuqondwa kweziko, ukuphucula ufikelelo kwimithombo yezemali, kunye nokunyusa iziseko zophuhliso, la mashishini anokuxhotyiswa ukuba asebenze ngokuzinzileyo nangempumelelo ngokungaphaya. Oku, ngenye indlela, kuza kukhokelela ekufumanekeni kokutya okukhulu kunye nobomi obuphucukileyo kuluntu lwaseMathare, ekugqibeleni kufaka uphuhliso olunxulumene nezentlalo noqoqosho olubanzi.

## Ukusuka kubaGcini ukuya kuBenzi boTshintsho

Kubalulekie ukuzisa umbono omtsha, ingakumbi ngokwesilanga somxhasi nomxhobisi wabasetyhini, kutshintsho lwemisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini kwaye kuziswe ezi mbono kwiingxoxo zehlabathi ezifana ne-UNCSW69 okanye i-CFS ngo-2024. Njengoko ibonisa le mizekeliso yaseKapa naseNairobi, abasetyhini badlala indima engundoqo kuyo yomibini imisebenzi eyokugcina nenxulumene nokutya, nakuba kunjalo igalelo labo ixesha elininzi alixatyiswanga kwaye lingaxhaswa.

Umxholo waseAfrika ubonisa umzekelo onamandla wabagcini abangabasetyhini ngenxa yamasiko abo enkubeko awomeleleyo osapho kunye nenkxaso yoluntu, apho abasetyhini badlale indima engundoqo ixesha elide kuzo zombini – ukukhathala nokukhokela. Ezi nzame zibeke abasetyhini kwiindima zobunkokeli, zitshintsha amaqela abagcini babe ngabenzeli abanamandla botshintsho ekuhlaleni. OonoMpilo beShibuye (Shibuye Community Health Workers) ngumbutho okhokelwa ngabasetyhini wabantu nje abaqhelekileyo ojolise kakhulu ekunikeni ukhathalelo kuluntu oluchatshazelwa ziintlekele zempilo kodwa othathela ingqalelo kanaanjalo imingeni ebanzi, kuquka ukuxhotyiswa kwabasetyhini, ukhathalelo lwempilo, ukufumaneka kokutya, kunye nokumelana nokulawula iimpembelelo zemozulu Umzekelo weShibuye ubonisa indlela ukuqonda kunye nokuxabisa umsebenzi wokhathalelo unokuthathela ngayo ingqalelo ukungabikho kobulungisa kwisini ngokuqonda abasetyhini njengabagcini kunye neenkokeli kwiindawo abahlala kuzo Kwimizi yaseAfrika, abasetyhini banoxanduva lokunika ukhathalelo olusisiseko kuquka ukondla iintsapho kunye nokuhlangabezana neemfuno ezisisiseko (Ene-Obong et al., 2017). Abasetyhini badlala

indima engundoqo kanaanjalo kwiindawo abahlala kuzo, kumatyotyombe amaninzi, abasetyhini baphethe amakhitshi oluntu, iinkqubo zentlalontle, kunye namaphulo entsebenziswano. Baqondwa njengeenkokeli kulawulo lwentlekele kwaye bangundoqo ekwakheni ukomelela kuluntu olungasiwa so, nangaphandle kwemthombo enyiniweyo. Ezi nokokeli zengingqi ixesha elininzi zidibene kwisizwe kunye nakwilizwekazi. Ngaphaya koko, ubunkokeli babasetyhini baseAfrika kuluntu ekuhlaleni bunabela kanaanjalo ekuphembeleleni umgaqonkqubo. Uthungelwano olufana neKomishoni kaHuairou okanye i-FEMNET (UPhuhliso lwabaseTyhini baseAfrika noThungelwano loNxibelelwano) kunye namanye amaqumrhu ommandla axhasa amalungelo abasetyhini kwiinkqubo zikhokelo zeManyano yaseAfrika (African Union) (AU) kwaye aphembelela izigqibo zomgaqonkqubo wesizwe. Zityhalele izabelo zesini kwezopolitiko, ukuphunyezwa kweProtokoli yaseMaputo kumalungelo abasetyhini, kunye nolwakheko lolawulo olungcono oluquka amazwi abasetyhini kwiinkqubo zokwenziwa kwezigqibo. IProtokoli yaseMaputo, ngokusemthethweni eyaziwa njengeProtokoli yeTshatha yaseAfrika kumaLungelo oluNtu nawabaNtu kumaLungelo abaseTyhini eAfrika luxwebhu lwehlabathi olusemthethweni olwamkelwa yiManyano yaseAfrika (African Union) (AU) ngo-2003. Ithathela ngokukhethekileyo amalungelo abasetyhini namantombazana eAfrika kwaye ijolise ekukhuthazeni ulingano ngokwesini, ukukhusela amalungelo abasetyhini, kunye nokuluncothula neengcambu ucalulo nobundlobongela obubhekiswe kwabasetyhini kwilizwekazi. Abagxeki baphikisa ngokuba nangaphandle kokwamkelwa kweprotokoli, uninzi lwamazwe aseAfrika aliukawaphumezi ngempumelelo amagatya ayo

Kukho ukunqongophala kwentando yezopolitiko, imithombo engonelanga, kunye namandla angonelanga okunyanzelisa imithethosiseko yeprotokoli ukuze ithathele ingqalelo ngempumelelo imiba efana nobundlobongela obusekelwe kwisini, kunye nokuxhotyiswa ngokwezoqoqosho kwabasetyhini. Izithethe ezifakwe koosolusapho kwinkqubo yezopolitiko, zidibene nokungabikho kweendlela zeziko ezihlanganisa ukunika ukhathalelo ekwenziweni kwezigqibo, kuthetha Nakuzo na iimeko ezo abasetyhini bafumana izikhundla ezineempembelelo, iinkqubo zolawulo ezisebenzayo aziwuhoyi ixesha elininzi umsebenzi wokukhathalela, ziwuthatha njengomba wasekuhlaleni kunokuba ibe yinkxalabo ebalulekileyo yezoqoqosho neyezopolitiko.

Ngaphandle kokuyichitha ngenkuthalo le miqobo kwaye kudalwe izithuba eziqokayo eziqonda ixabiso lomsebenzi wokhathalelo, abasetyhini basahleli bsesiphelweni solwakheko lolawulo, ubunkokeli babo bogqunywa yimida yolwakheko. Kwinqanaba lehlabathi, ukuqonda abagcini kufuna utshintsho kwindlela ababonwa ngayo. Abagcini,

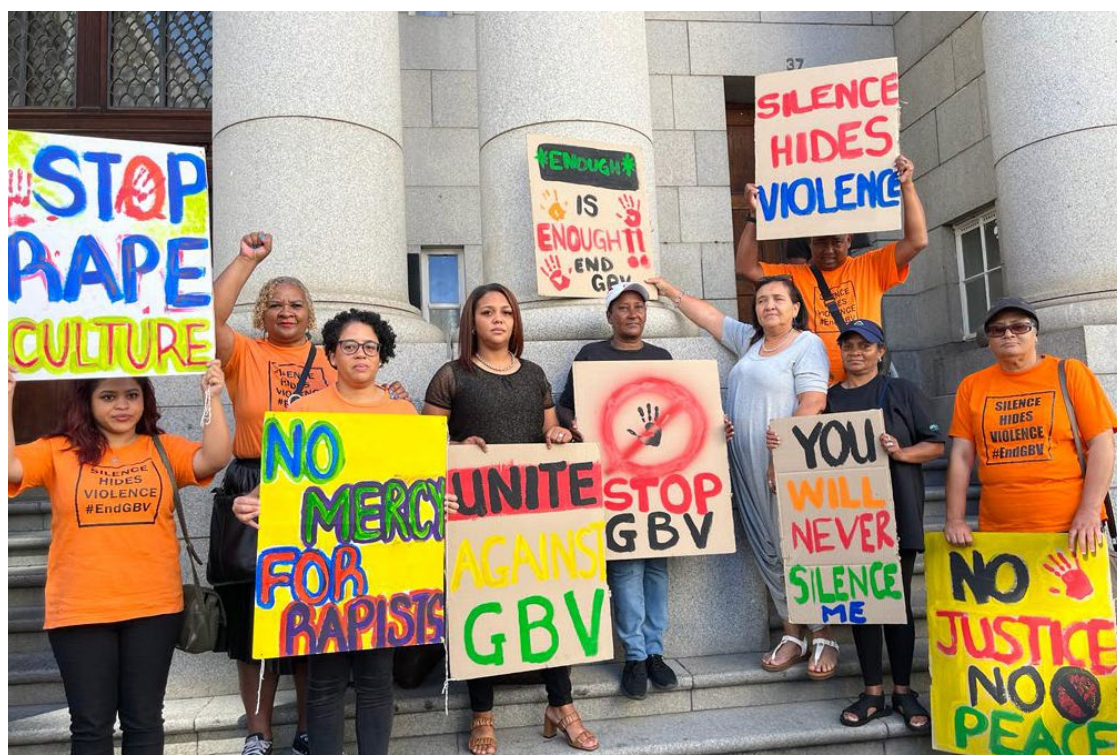
ingakumbi abasetyhini, babonwa njengabaxhamli ixesha elininzi, hayi njengabanegalelo abangundoqo kwizisombululo.

Ukutshintsha oku, iingxoxo zehlabathi kufuneka ziquke abagcini njengebathathi nxaxheba abakhutheleyo ekubumbeni iinkqubo nemigaqonkqubo yokhathalelo. Umzekelo woku yindlela uThungelwano lweHlabathi lokuGcina oluzise ngayo umbono wabagcini basetyhini ingakumbi njengabanegalelo abangundoqo kwi-UNCSW 2024. Nangaphandle kwegalelo elibalulekileyo labagcini basetyhini kwimpilontle yoluntu, kunqabile ukuba bamenywe kwizithuba ezo kubunjwa kuzo imigaqonkqubo echaphazela umsebenzi wabo. Oku kungabonakali kwiinkqubo zokwenziwa kwezigqibo akubonakalisi nje ukukhetha ekuhlaleni koko ngumba owondeleyo ogcina obo inokuba bubunkokeli babo bugcinwe kwizithuba ezingekho sikweni, ixesha elininzi bungaxatyiswanga. Naxa abasetyhini bethatha iindima zobunkokeli kwimibutho yoluntu okanye yoluntu ekuhlaleni, bajiongana nemiqobo ixesha elininzi xa bezama ukuphembelela ulwakheko lolawulo olukwinqanaba eliphezulu. Isiphumo kwinqanaba lengingqi, iphondo nelesizwe yinkqubo karhulumente engavumiyo ukunakana ulwazi kunye namava abo babandakanyeka ngamandla ekugcineni iwebhu zasekuhlaleni zokhathalelo, ukusabela kwiintlekele nokwakha uluntu.

## Ngokubhekisele kwiUrban Commons

Ukwenza ucinge ngamandla kwesi sishwankathelo, singathanda ukubuyela kumbuzo wokuba ingaba abo bangahoywayo ixesha elininzi kufuneka benze iinzame zokubonwa na, okanye ngumsebenzi wabo basemagunyeni ukuqonda ubukho babo kwaye baxhase iinzame zabo. Sazisa umba weurban commons apha njengendlela yokuwucinga kwakhona umsebenzi wemisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini. IUrban commons icamngcwa njengezithuba ezo amalungu oluntu alawula kunye imithombo, enze izigqibo, kwaye axhasane, ebonakalisa ukuba umsebenzi wokhathalelo uyimfuneko kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini – ukusuka kwezolimo ezidolophini, ukuya kumakhitshi oluntu, ukuya ekuthengiseni ngokungekho sikweni, ukuya kwiindawo zokutyela, ukuya kulungiselelo lokutya emakhaya.

IUrban commons ke inika inkqubosikhokelo yethiyori kunye negalelo lethu kwingxoxo lokwenza umsebenzi wokhathalelo owenziwa ngabasetyhini ubonakale ngokungaphaya, uxatyiswe, kwaye uxhaswe kakhulu. Ukongeza, ingxoxo yeurban commons inika leyo inokuba yindlela yokuthathela ingqalelo ukungalingani okwendeleyo okufakwe kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini. Njengengcamango, icommons jikelele icela umngeni kulwakheko loongxowankulu noosolusapho, ixhasa endaweni yezo indlela egxile ngokungaphaya kuluntu nelinganayo kulawulo lwemithombo (Ostrom, 1990).



Iikhithi zoluntu ezikhokela umkhankaso wokulwa nobundlobongela ngokwesini (GBV) eKapa. © Callas Foundation



Uphando lukaSilvia Federici kumbono wabaxhasi nabaxhobisi babasetyhini wecommons (2018) luqaqambisa umsebenzi ongaxatyiswanga obandakanya ukhathalelo kunye nemfuno yokuququzelela ngokutsha kunye nokukusasaza ngokutsha oku. Ukudibanisa ezi zimvo zikaFederici kunokuyenza nzulu ingxoxo kwindlela umsebenzi wokhathalelo osoloko ungabonwa kwaye uxatyiswe ngayo kwimisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini, kunye nendlela ezinokulungiswa ngayo ezi nkqubo ngezilanga zecommons kunokuthathwa ingqalelo ngayo le miba.

UFederici (2018) uphikisa ngokuba, amaphulo aqhutywa kwiindawo zoluntu asekelwe ekutyeni, njengemakhitshi oluntu kunye namaziko okhathalelo awaqinisekisi nje kuphela ukuba amalungu oluntu anokuba nofikelelo ekutyeni okunempilo nokunesondlo ngendlela enesidima, kodwa zenza ukuba amalungu oluntu ewonke kananjalo enze izigqibo ekubeni oku kutya kuveliswa njani, kufunyanwe, kulungiswe, kwabelwane ngako kwaye, xa kusenzeka, kuhanjiswa. Amalungu oluntu anolawulo kwiinkqubo zokusebenza ngokuvelisa nokuhanjiswa kokutya, kunokuba abe akufumana ngesisa kungekho nto ayenzileyo(Federici, 2018). Ke ngoko, amakhitshi oluntu neendawo zokutyela zizithuba ezo uluvo lokutya njengecommons luvuka khona luphile, ngazo zombini njengomthombo kunye nenkqubo yolawulo yecommoning. Kwithiyori yotshintsho yenkqubo yeUrban Food Futures, sinombono weurban commons hayi injengeehabhu nje ezingashukumiyi kodwa ibe zizithuba kunye neewebhu zasekuhlaleni ezidlula kwiinkqubo ezitshintshayo zecommoning, njengoku, ukuxoxa, ukutshintsha nokuziqhelanisa. ICommons, ke ngoko, ayibhekiseli kuhlobo lomthombo kuphela, kodwa nakwindlela kananjalo elawulwa ngayo nge “commoning”, inkqubo leyo uluntu luseka ngayo imithetho yalo kunye namaziko oluza kuwasebenzisa kwaye lulawule ngawo imithombo ekwabelwana ngayo kunye nokwabelana ngokulinganayo ngeenzuzo ezithathwe kule mithombo ngokunjalo namaxanduva anxulumene nokuyikhusela kunye nokuyikhathalela. (Vivero Pol, 2013).

IUrban commons ixesha elininzi iyilwa kwaye ixhaswe ngabantu abavinjwe imithombo eyimfuneko kwaye bagqibe ekubeni bayilandele behlangene kunokuba babe ngabodwa,uphawu ekwabelwana ngalo luninzi lweurban commons (Anastasopoulos, 2021). Commons in urban areas emerge in reaction to and in struggle with multiple factors: firstly, they are enacted in saturated spaces, densely packed with people, competing uses, and capitalist investment (Huron, 2015). Umzekelo omnye ziindawo zokutya zoluntu eMathare, apho abasetyhini bagxumeke

iziseko zokutya ezingekho sikweni besabela ekungalinganini ngokoqoqosho, ukungafumaneki kokutya, nentswelangqesho. Ezi ndawo zokutya zibonelela ngezidlo ezifikelelekayo, zisebenza njengeendawo zenkxaso ekuhlaleni, kwaye zinceda abahlali bamelane neempembelelo zentlekele ye- COVID-19, amaxabiso anyukayo okutya, kunye nezikhukula, konke oku kuqhutywa kwimo engqongileyo yedolophu exineneyo nengafanelekanga.

Uphando lwethu lubonise ukuba nokusebenza kweehabhu namaziko apho siye sanethamsanqa lokuyila ulwazi sihlangene kule minyaka idlulileyo. Ukujika izicwangciso zokumelana kunye namaphulo aqhutywa luluntu abe ziihabhu zexesha elide lotshintsho, kufuneka sivume, ukuba, iurban commons inokuba yeyokwenene kuphela ukuba iyiwebhu yobudlelwane basekuhlaleni. Ayi “yonto” inokubangwa ngokutsha, kodwa yinkqubo yasekuhlaleni ekufuneka yomelezwe. IUrban commons ayizizo “iicommons zendalo” ezimi kwizixeko kodwa ziinkqubo zasekuhlaleni, iihabhu zokuhlanganyelana okanye ezikho buqu ezivele kuphela kwizithuba zasezidolophini apho abantu abanezimvo, ukukhuphisana nabavelisa izinto ezintsa abahlangana khona. Umsebenzi wokugcina ogcina imisebenzi yokuveliswa kuye ekutyiweni kokutya isebenza kwaye iphila kwiindawo zoluntu ezingasiwa ngumsebenzi ongabonakaliyo, kwaye ngumsebenzi, apho abasetyhini badinwa ngokugqithisileyo. Ingxoxo yethu ephuhliswe ngokuhlanganyelana kukuba utshintsho kulwakheko, lunokwenzeka kuphela ukuba inkxaso karhulumente ibhekiswe kula maphulo Ayingomsebenzi wabo bagcine iurban commons ukwenza umsebenzi wabo, ukungabikho kobulungisa kulwakheko kunye nenkqubo ekhathalayo ibonakale, ligunya labo basemagunyeni, ukwenza njalo.

## Malunga ne

Urban Food Futures iyiNzululwazi eneNkqubo yasekuHlaleni. EneeHabhu eNairobi naseKapa, uphando lwethu lujolise ematyotyombeni kunye nakubumelwane basezidolophini obunengeniso esezantsi kakhulu obuvallelweyo kulungisele lweenkonzo olusesikweni kunye nolwakheko lolawulo. Ngokungabikho sikweni ingumsonto ohlanganisayo, siphonononga iindlela zokutshintsha imisebenzi yokuveliswa kuye ekutyiweni kokutya ezidolophini kwaye siphumeze ilungelo lokutya kubo bonke.

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Ngokubambisana ne



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Le mveliso ibingasakwazi ukwenzeka ngaphandle koxhaso lwezimali oluvela kwi German Federal Ministry.

