NEPAD: But what about the women?

By Susan Naa Sekyere

Women have been referred to only eight times and even then in general terms, in the latest edition of the New Partnerships for Africa’s Development (NEPAD) document. These references are a clear indication of NEPAD’s inability to adequately solve the problems of African women and other vulnerable groups.

In her paper “Popularising NEPAD among Women in Africa,” UNIFEM’s Anglophone West Africa Regional Director Florence Butegwa says: “Although women are mentioned here and there, NEPAD does not appear to deal with gender perspectives of development. It does not address how narrowing the gender gap in all sectors — not just by promoting girl education — is key to progress.” NEPAD does not bring out the element of partnership between the sexes, she adds. Besides being the majority and the prime movers in African society, women face discrimination and do not have equal access to resources.

Girls pay high price as drought takes toll

By Sibongile Ncube

Once a jovial and vibrant eight-year-old, Thandile Ndlovu is wasting away gradually. The grade three pupil at a primary school in Kezi, one of Zimbabwe’s most impoverished districts, appears dull and withdrawn — all because of hunger and starvation back home.

The Ndlovu family has not had anything to eat in five days, surviving on wild fruit known as Umvyo in the local Ndebele language. It is abundant in the dry areas to the south east of the country. Rainfall patterns here are erratic and cannot sustain viable agricultural production. The area, which receives between 400 and 600 millimetres every year, is good for ranching. Still, local people must farm for their subsistence needs.

Thandile is one of the more than 114,000 children in dire need of food aid. Statistics indicate that more girls — some barely in their puberty — than boys are dropping out of school to scavenge for food for their families. Most parents in these parts go to great lengths to educate their sons, believing that girls are not worth investing in since they will eventually leave home to get married.

The drought and subsequent famine, affecting more than 500,000 people, has exacerbated the burden of rural women, who must make sure their families have something to eat regardless of the conditions.

Sarah Ndlela, a mother of six from Nana village in Gwanda South, says life is extremely hard. She has to walk long distances in search of edible fruits to feed her hungry children. “We have not had a decent meal in weeks now and three of my children have since stopped going to school,” she says. “I have sold everything I could lay my hands on just to get food on the table.”

At one homestead, mourners at a funeral went through the burial rituals without eating anything — something taboo in local culture.

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Droughts: Children end up on city streets

From Page 1

Matabeleland South governor Stephen Nkomos says the govern- ment was put in place measures to stop the situation, which also threat- ens livestock. The drought has been declared a national disaster to enable donor organisations assist in feeding the starving people.

The government has also announced it would provide $20.7 billion for food relief to 7.8 million people affected by the drought. At- rea’s health minister, Dr. Patrick Chinamasa recently introduced stiffer penalties for those who source food, children like Thandiwe end up on city streets, where they are exposed to abuse, particularly from men taking ad- vantage of their vulnerability.

This rural-urban migration is a long-term effect of drought, with more people opting to try a new life in the cities. Zimbabwe has seen an increase in the number of children living in the streets. While there are no precise figures, the number of street children is said to have increased in the 1990s, when the country experienced some of its worst droughts in living memory.

Our next case study takes us to the streets of Bulawayo. Xolani Sibanda, only 13, has never experi- enced the warmth and the hospi- tality of a home. He alone slept on a bed. The first time she was taken in by a welfare organisation, Thuthu- ka Children’s Home, she would not get into bed but ducked under-neath it instead. While a few girls find their way to community centres for rehabilitation, scores end up being forcibly married to much older men with money to pay a price for the number of such marriages, Minister for Justice Patrick Chinamasa recently introduced stricter penalties for those...

The high price of motherhood

Why do so many mothers have to die in childbirth?

From Page 1

A t 39, Ofosua had already given birth to eight children. Five were alive and, as the wife of a poor farmer, she knew they could not afford another baby. But she fell pregnant again and her hus- band, Kwame Poku, said it was a gift from God. She visited the antenatal clinic during her sixth month of pregnancy. The midwife at the antenatal clinic chastised her for having so many children and also for making her first visit so late in the pregnancy.

It turned out that Ofosua was anaemic, and she was given a lot of medicine to take. She went for her second clinic visit a month later and was given more of the same medicine, which she stopped taking after some time. When she died, she still had some of the drugs in her bag.

During the eighth month of her pregnancy, Ofosua occasionally noticed some bleeding but could not go to hospital because she did not have the fare. Besides, she could feel the baby move and the bleeding always stopped on its own – except for the day she died.

This time, the bleeding started at night and would not stop. Four hours later, her husband decided she should go to hospital but it took another three hours to get the transport. When she finally arrived, the midwife set up an infusion and sent her colleague to get the doctor from his home with the ambulance. The hospital phone was not working. The doctor arrived 30 minutes later.

Ofosua was getting weaker and needed an emergency operation, he said. With three units of blood in hand, surgery started 20 minutes later. A healthy boy was quickly delivered. But the placenta was difficult to remove and she started bleeding profusely when it finally came out. The blood bank could only supply one more unit of blood even though she needed at least three units. The doctor wished he had an obstetrician around to help him but there was none. He eventually was able to stem the bleeding. But it was too late. She died five min- utes later.

Ofosua was a victim of pre-eclampsia and gestational diabetes. About 99 percent of these deaths occur in developing countries. The average woman in Africa or Asia attends one or two antenatal visits while women in the developed world attend at least 10 times before birth. As many as 300 million women, more than one-quarter of all adult women living in the de- veloping world, suffer from either short or long term illness and injuries related to pregnancy and childbirth.

A combination of socio-cultural factors con- tribute to these deaths: Harmful practices such as female genital mutilation, poor nutrition, low social status, frequent pregnancies with short birth intervals, early marriage, adoles- cent pregnancies, reliance on traditional medi- cines and healers, emotional abuse and vio- lence.

Ironically, death in childbirth is often accept- ed as one of those tragedies of life. In 2000, Sai, a professor at the University of Ghana Medical School, disagrees. He described it on World Health Day in 1998 as a “social injustice that reflects society’s failure to value and pro- tect women.”

He added: “Women should not die because they are women. Investing in their survival and wellbeing makes economic sense as well as being a moral imperative.”

During a symposium on the theme “Safe motherhood: The delays in seeking and receiv- ing lifesaving care” held in Accra by the White Ribbon Alliance – set up by 21 non-governmental or- ganisations led by the Safe Motherhood Initiative launched in Kenya in 1987 – Patrick Kuma-Aboagye of the Min- istry of Health painted a grim picture of the sit- uation in Ghana.

Maternal deaths in Ghana ran up to 1,895 in 2000 and 2001. Most of the women were in the prime of their lives and died as a result of abor- tion complications or haemorrhage.

Kodjo Sema, who teaches medical sociology at the University of Ghana, Lagoon, identified the four delays that cost so many women their lives: Lack of recognition of the risk factors asso- ciated with pregnancy; delay in taking ac- tion when the risk has been identified; delay in arriving at a health facility; further delay in services in the health facility.

What is to be done to put an end to these unnecessary deaths? The White Ribbon Al- liance adopted a two-pronged approach – tar- geting communities for public education and lobbying for safe motherhood.

The International Federation of Women Lawyers, in collaboration with the Centre for Reproductive Law and Policy, have done a study of national laws and policies in reproduc- tive health and women’s empowerment in An- glophone African countries. One of the propos- als is that abortion be legalised to save the lives of women. It is a part of the larger issue in African society. Whenever we debate it, we will take full commitment to end ma- ternal deaths.

Nepad marginalises women

By Elizabeth Akomnor, Ghana

Nepad has been touted as a holistic and comprehensive strate- tic framework for the socio-eco- nomic development of Africa. It sets out a vision for Africa stating the problems to be addressed and also includes a plan of action.

Despite the much vaunted all-in- clusiveness, Nepad goes on to marginalise women as it is a re- flection of the patriarchal nature of African societies. According to the African co-ordinator of OCHHR in Geneva, Tokumbo Ike, the structure and language of Nepad reflects a culture that encourages little or no female participation in its evolu- tion.

In many African societies, women are family unit heads, deci- sion-makers and leaders in devel- opment and peace building. They take part in conflict prevention and resolution. But women’s roles in initiatives like Nepad are vague. They have neither been consulted nor involved in the numerous meetings and processes nor invited to make their inputs.

Ige says Paragraph 49 of the Nepad document merely states that African leaders will take re- sponsibility for “promoting the role of women in social and economic development by, first, reinforcing their capacity in the domains of ed- ucation and training and, second, by developing revenue-generating activities through facilitating ac- cess to credit and thirdly, by assur- ing their participation in the politi- cal and economic life of African countries.”

There is no doubt about it. This is simply a token offer to African women and all other vulnerable groups. How about allowing the women themselves to make their own ini- tiatives instead of thinking for them all the time? Rather than ac- cepting this as their lot, African women must discuss possible mechanisms of engagement, input and an eventual part ownership of Nepad.

Building popular support for Nepad will require concerted ef- forts to invite national dialogue aimed at all levels of African soci- ety – especially the lower levels, where civil society, the majority of women and all other vulnerable groups belong. This calls for an analysis of Nepad as a framework for development.
**Uganda**

There’s one law for men, and another for women

By Anne Mugisa

For 10 years or so, Annette Kokunda suffered physical and psychological torment at the hands of her tycoon husband. He beat her severely every other day, sometimes leaving her unconscious. But the police would not arrest him, saying it was a domestic affair. Kokunda’s family urged her to stay, content with the presents and cash that the man gave them. In the meantime, he was threatening to kill her if she ever left him.

Kokunda finally left after another beating. She is now studying for a diploma in law and has sued him. Karagaba* was so unlucky. She is serving an eight-year jail sentence for killing her husband. She was initially charged with murder but she was eventually convicted of manslaughter.

Her story was that her husband returned home around 2 a.m. and started beating her for supposedly taking too long to open the door. She says she did not hear him knock. He followed her to the bedroom and accused her of not being courteous to his guests earlier in the day and also of being a bad housewife. He accused her of not being content with the presents and cash that the man gave them. In the meantime, he was threatening to kill her if she ever left him.

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They tolerate abuse and then fight back – with devastating results

When they come up for trial, however, the courts are rarely interested in their claims of provocation or self-defence. Causes of crime among women are hardly analysed in a legal system that is dominated by male standards.

This has led to double standards within the judicial system when it comes to handling of violent female offenders. Even where the courts acknowledge that the offender was provoked, they often go ahead and convict them – not of murder, which carries a death sentence, but of manslaughter whose maximum penalty is life imprisonment. Most of the women find it difficult to reconcile this with the fact that they have often been pushed to the very edge by the time they commit the crimes.

Interviews with women who have killed their husbands reveal that they consider themselves caged in by social norms that frown upon divorce and accept wife battering as a way of life. They end up believing they have no other means of escape but to kill.

There have been claims that violence by women is on the increase because of feminism. However facts on the ground contradict this, because the majority of the violent women offenders have little or no education and have very low status in society. Many of them have no idea of their rights and would not even dream of demanding equality.

In Ugandan society, the violence of husbands against their wives is socially accepted. A wife who does not submit to the wishes of her husband, however outlandish, can expect to be beaten.

In a survey carried out by Lillian Tibatemwa Ekirikubinza of the Legal chapter of the International Federation of Women Lawyers, only seven out of 21 men considered violence a justification for a woman leaving her marriage.

Of the 14 men who were against divorce, one argued that a woman’s foremost duty was to her children and she must tolerate abuse for the sake of her children. The rest of the men said that a man had a right to chastise his wife, arguing that women are beaten only when they do wrong. Some women have also been conditioned to accept this kind of reasoning – that women must sacrifice their self-interest for the sake of others.

While the judicial handling of the female violent offenders overlooks or refuses to take into account provocation, their male counterpart parts often seem to get away with it. Should a man kill his wife’s lover, for example, the courts will accept this as provoked or fighting to preserve the chastity of the woman. Yet a woman who kills a man for sexually abusing her will more often than not be convicted.

This discriminatory nature of the criminal justice reflects the social relations of men and women. The courts merely follow the social patterns that dictate that men and women behave differently in similar situations.

The failure of the law to reflect women’s worldview is an indication of the powerlessness of the women in society. Many aspects of Ugandan legislation sanction female subordination. A marriage law, for example, can be altered conditionally for the wife-seeking divorce and dispossesses and punishes the adulterous wife but not the adulterous husband. Is it not time for the law to be overhauled to reflect present-day realities?

* Name changed to protect her privacy

**International newsbriefs**

**UNITED STATES**

Better life, but jobs a problem

NEW YORK: Life is getting better for black, Asian and Hispanic women in management positions at US corporations. But they face a “concrete ceiling” to top jobs, a study issued recently by Catalyst, a non-profit group advocating the advancement of women in business, surveyed 358 women in the three minority groups in US organisations in 2001 and compared their progress and perceptions to answers given by the same women in 1998. 57 percent, had been promoted once in the three-year period and their average salary rose from $41,300 in 1998 to $41,700 in 2001. While most of the report was encouraging, it said the women perceive the doors to top management as sealed to them. This leads them to use the term concrete ceiling rather than glass ceiling, said Sheila Wellington, president of Catalyst. (Reuters)

**PAKISTAN**

Arrests after council ordered gang rape

ISLAMABAD: Pakistani police have arrested the alleged rapists and several members of a village council that ordered the gang rape last month of an 18-year-old girl in Meerwala village, Punjab Province, as a tribal punishment. Four men raped the teenager when the council ordered her family to kill her after her 11-year-old brother was seen walking unchaperoned with a girl belonging to a different tribe. The attack led to court order to greater central government control in Pakistan’s tribal regions, where federal laws are of little use. (AP)

**AUSTRALIA**

Women’s tennis doping claim denied

WOLLONGONG: There is no evidence that women’s tennis is under the influence of doping, two-time Wimbledon champion Evonne Goolagong Cawley said. Responding to claims by Australian Sports Drug Agency Chief Executive John Mendoza that the drug claims. “They have no other means of escape but to kill.” (AP)

They tolerate abuse and then fight back – with devastating results

When they come up for trial, however, the courts are rarely interested in their claims of provocation or self-defence. Causes of crime among women are hardly analysed in a legal system that is dominated by male standards.

This has led to double standards within the judicial system when it comes to handling of violent female offenders. Even where the courts acknowledge that the offender was provoked, they often go ahead and convict them – not of murder, which carries a death sentence, but of manslaughter whose maximum penalty is life imprisonment. Most of the women find it difficult to reconcile this with the fact that they have often been pushed to the very edge by the time they commit the crimes.

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* Name changed to protect her privacy

**NETWORKED**

The AfricaWoman team during Information Technology training in Ghana. The three-day course, on a wide range of computer skills, was designed to enable the team to manage our virtual newsroom. It was sponsored by the British Council and conducted by Dita Dang, an international IT training institute.

**Africawoman**

July 2002
African aid workers tackle Scottish poverty

African aid workers are being posted to Greenock and Port Glasgow to help deprived Scots overcome social problems.

The unique project has been put together because of the appalling deprivation of an area that has become one of the worst in the country. It will “challenge stereotypes”, according to the organisers, the Prince’s Trust and Voluntary Service Overseas (VSO), the Third World development agency.

Nine Nigerians, aged 17 to 25, will be paired with nine UK volunteers and placed with community groups in Inverclyde.

The three-month project by VSO and the Prince’s Trust, which chose Inverclyde because of its “deprivation levels”, is being paid for with Millennium Fund money.

The volunteers begin work in August, assisting charities which address problems created by unemployment and drug abuse. They will live with local families and work with the poor, children’s groups and unemployed workers, helping them to acquire new skills ranging from the basics of numeracy and literacy to computer skills.

After the three months, the volunteers will move as a group to a project in Nigeria.

Jacinta Sweeney, a Scots-born VSO worker, returned from Cameroon in West Africa to supervise the project. She said: “Nigerians arriving in Greenock will raise eyebrows. It appears as role reversal—volunteers go to Africa, Africans don’t come here. It’s the first project in Scotland and it challenges stereotypes. They will have much to offer.”

The prospect of African “missionsaries” on the Clyde was welcomed yesterday, but Tommy Graham, a former Labour MP, believes they could engender resentment.

Mr Graham, who was associated with Inverclyde for 24 years, said: “It wouldn’t be racial, but there’s little they can achieve. “For years Inverclyde has had intense, social therapy. Volunteers won’t dent the problems.” He added: “Knowing the nature of locals, the newcomers will be welcomed, but I can’t see them making a difference unless it’s going for the messages or painting someone’s house.”

This article, written by Jim Mcleth, was first published in The Scotsman newspaper.

LAGOS v GREENOCK

Lagos, Nigeria

Established: about 1500
Population: 12,744,000
Industry: Commercial port, heavy industry
Unemployment: Officially 13.6 per cent—World Bank says 50 per cent in poverty
Infant mortality: 74 deaths per 1,000 births
Life expectancy: 51 years
Literacy: 57 per cent
HIV/AIDS prevalence: 5 per cent
Football: National team made World Cup

Greenock, Scotland

Established: 1592
Population: 50,013 - down from 61,252 in 1921
Industry: Call centres, Clydeport
Unemployment: In men of working age, about 15 per cent, with 10.8 per cent permanently sick - 31 per cent poverty
Infant mortality: 94 deaths per 1,000 births
Death rate: Twice as high as East Dorset
Drug misuse: 5 in 1,000 pop. injures users
Football: Greenock Morton FC, 3rd Division

Role reversal: Ms Sweeney with some of the African volunteers coming to the aid of Greenock.
REPORT ON LEADERS

Women are brilliant – and then maybe not
By Sandra Nyaira, Zimbabwe

It is one of the most contentious issues of our time: Can women be as good, or better, leaders than men? Well, the answer remains as vexed as ever, going by a British Council study in East and Central Africa.

The research on leadership took place in eight countries – Eritrea, Ethiopia, Kenya, Malawi, Tanzania, Uganda, Zambia and Zimbabwe – in late 2001 when 800 people were interviewed in the seminal research on people's perceptions of women political leaders in particular. Effective Leaders? Views from East and Central Africa captures their sentiments succinctly: Most of the people interviewed saw no major difference between male and female leaders, saying women were just as apt as men to forget the ordinary person once elected.

"I don't see any difference – women have done nothing special," said the Rev. Violet Sampa-Breddi, general secretary of the Christian Council of Zambia. "They've been co-opted into the male structure." Her compatriot, village headman James Mukuapa, holds a different view: "Women are more effective because they go to the field more ... because they are mothers, they know what the communities need."

The cover of the British Council's report on leadership in Africa.

Despite the advantage of numbers – and this hampers their ability to hold national celebrations upon the team's return from Japan, Federation of Uganda Football Association's General Secretary General Haruna Mawanda said: "It is tough, but not the end of the world. To support Senegal was to support Africa." A fan watching the match in a nearby bar commented, "A fan watching the match in a nearby bar said: "It is tough, but not the end of the world."

Racism or brotherhood: Why Africans supported Senegal
By Margaret Ziribaggwa, Uganda

I t was cheers all over Africa when Henri Camara's golden goal took Senegal through to the World Cup quarter-finals at the expense of Sweden. Senegal became the second African nation ever to reach the last eight, Cameroon having been the first in 1990.

Senegal's hopes of advancing into the semi-finals of the World Cup turned into an African dream – were, however, shattered when Turkey beat them 2-1 across the continent, Senegal's departure from the premier football arena was met with a mix of disappointment and pride: "I am very proud of the Lions who bear the name of Senegal – they have honoured Africa," said President Abdoulaye Wade, calling on his people to rejoice and associate with their success.

Was it a gender thing? Football may be largely a man's game, but women were out there cheering as loudly and passionately as any fans – some having traveled all the way from countries such as France to support the team. All the Senegalese players are professionals in France, prompting the French to refer to them as "France B Team" or "The Africans".

For one month, football united people across race and gender, raising hopes that they can work in harmony and on an equal footing in all leadership positions. In Japan and Korea, the roles were often reversed, with women the cheerleaders as men followed.

Is this an indication of what the future holds?
I feel very close to my community and I am humbled to realise that I have served it well.

Yvonne Vera
finally finds a voice – and how it booms...

A uthor Yvonne Vera is reflecting on her life, another successful book behind her: “When I was growing up, I often felt too short for any great tasks. Too female. Too kind. Too apologetic. My voice was not loud enough. One teacher said to me in Form Two, ‘Speak loud enough. I am not your mother!’ He was a great teacher but these words were shocking to me. But the mind has its own limitless horizons and I am glad.”

The little girl who could not speak loud enough has found a way of speaking so loud and so effectively that her voice echoes and reverberates throughout the world. Now a multiple award-winning novelist of international stature, her books have been translated into Spanish, Italian, Dutch, Swedish, German, Norwegian, Catalan and Finnish.

Through her writing, Vera is speaking out on several pertinent issues and giving a voice to the downtrodden in her society, particularly women. All of her novels feature very strong female characters.

In the novel Under The Tongue, she gives a voice to the girl child through the heroine of her story, Zhiba, who is raped and killed by her father. In her latest offering, The Stone Virgins, she lends her voice to the thousands of people who lost loved ones in the genocidal killings perpetrated by the Zimbabwe National Army’s North Korean-trained Fifth Brigade against innocent civilians in Matabeleland in the 1980s. As usual, women characters are at the centre of her story telling.

It is estimated that about 20,000 unarmed villagers died between 1980 and 1986, when the army cracked down on Matabeleland, ostensibly in search of dissidents. When an amnesty was finally declared in 1987, barely 100 dissidents emerged from the bush, ending what has come to be known in the minds of the people of Matabeleland as the Gukurahundi massacres. President Robert Mugabe has since described that period as “an act of madness, never to be repeated.”

The people who lived through that horror were scarred for life, however, and it is from these people’s point of view that Vera has written her book. “I give this prize-winning book to all Zimbabweans, who lost loved ones in the 1980 to 1986 disturbances,” says the author, who believes that her voice echoes and reverberates throughout the world. Now a multiple award-winning novelist of international stature, her books have been translated into Spanish, Italian, Dutch, Swedish, German, Norwegian, Catalan and Finnish.

In case anybody is in doubt as to whether the violence was planned or just a series of sporadic, unconnected events, this what the author has to say in the book: “The team of soldiers who had congregated at Thandabantsa Store had demonstrated that anything that had happened so far had not been random or unplanned. Atrocious yes, but purposeful. They committed evil as if it was a legitimate pursuit, a ritual for their convictions.” It is no wonder therefore that Nyathi said: “This is a haunting tale of human cruelty at its worst ... If you don’t shed a tear or two after reading this book, you either have no heart or you have one of stone.”

Vera herself says it was her love for Matabeleland region and its people that spurred her to write about that period in its history (1980 to 1986), which she describes as “most senseless, most difficult to understand.”

She adds: “This is a book about love and war. I have written it with what I hope is an appropriate elegance and beauty. There is no doubt that Matabeleland has the most stunning and ferocious landscape for a writer to engage. I will always write within this environment. This book has made me love this land more than I ever imagined possible.”

The Stone Virgins has won the inaugural US$50,000 Macmillan Prize for Fiction for Africa, awarded to unpublished manuscripts from the African continent. “I am very glad that the judges of this prize were equally amazed by my words, and by the penetrating depth of our history,” says the author. “What comes out in the novel really is the conflict of the beauty of this landscape and the horror and violence of the different wars that people went through.”

She has more than seven awards to her name. She has won the Zimbabwe Book Publishers Award a record five times and, in 1999, snapped up the first Voice of Africa Award – the Commonwealth Prize for Africa – that carries a US$12,000 prize.

Although she values these prizes, Vera says it is her love for her community whose story she strives to tell, that keeps her writing. “I feel very close to my community and I am humbled to realise that I have served it well. I am very glad that Zimbabwe has won such a prestigious prize in literature and that Bulawayo, in particular, has at this stage contributed significantly to world literature. I will continue to write.”

Born in Bulawayo 37 years ago, Vera holds a doctorate in literature from Canada and rose to prominence in the early 1990s, when she published the collection of short stories Why don’t you carve other animals? A novel, Nehanda, followed. It won the Zimbabwe Book Publishers Award. In 1996, she wrote Under the Tongue, which won the Voice of Africa Award. She followed it up three years later with Butterfly Burning, a novel set in her hometown’s oldest high-density suburb, Makokoba.

The Stone Virgins is her first novel in a rural setting, inspired by the rolling landscape of Matopo and Kezi, an area that is as scenic as it is rich in history. The success of the book is a source of great pride for her – especially as it addresses a very sensitive, very emotional period in Zimbabwe’s history.

Vera is director of the National Gallery in Bulawayo. She took three months’ residency at a villa in the German City of Poldaft to write and finish The Stone Virgins. – Sifaneli Ndlovu, Zimbabwe
African politicians have much to learn from the example of Nelson Mandela and Alpha Omar Konare

By Abigail Acquaye, Ghana

A s Kenyans gear up for elections this year, President Daniel arap Moi has finally said he will step down – but not without a catch. “I will remain chairman of KANU,” said Moi of his ruling party.

Clinging to power long after they have ceased to be popular is a major problem among African leaders. Indeed, this is the main reason Africa is beset with numerous conflicts that have led to gross violations of human rights. It is to reverse this trend that a few African leaders have accepted democracy, good governance and respect for human rights. This breed of leaders has carved a new image, not only for themselves but also for the entire continent.

The latest to join this exclusive group of ex-presidents – which includes Tanzania’s Julius Nyerere, South Africa’s Nelson Mandela, Ghana’s Jerry John Rawlings and Senegal’s Abdou Diouf – is Alpha Omar Konare, immediate past president of Mali, who bowed out when his term of office ended this year after two terms spanning two decades.

Although his party put up a candidate in the April 28 presidential elections, he made no attempt whatsoever to subvert the electoral process. Last year, he called off a constitutional referendum that would have institutionalised his presidency. By his gesture, Mr Konare has demonstrated a great sense of maturity in respect for rule of law. He also showed that he can no longer treat his country as his personal fief.

Mandela was not power-drunk. Elected President in 1994, he entrusted his deputy, Thabo Mbeki, with the day-to-day business of government while he concentrated on building a new international image for South Africa. And he succeeded in persuading multi-national corporations to remain and invest in the new South Africa. He gave up the presidency of the African National Congress in December 1997 in favour of Mbeki and stepped down as president after the ANC’s landslide election victory.

In 1961, Tanzania, then Tanganyika, gained independence under Julius Nyerere. Nyerere stepped down in 1985 after 26 years in power, despite the world’s government’s plea to him to remain in power. Nyerere stepped down in 1985 after 26 years in power, despite the world’s government’s plea to him to remain in power. Nyerere stepped down in 1985 after 26 years in power, despite the world’s government’s plea to him to remain in power.

Mandela and Mandela are the only living former South African presidents who have left office peacefully. The others left in circumstances that could not be described as peaceful.

In 1979, South Africa was ruled by the white minority Apartheid regime. The black majority was denied the right to vote and was subjected to brutality and discrimination. The ANC had been outlawed and its leaders were in exile. The ANC was banned and Nelson Mandela was imprisoned for 27 years.

In 1994, after a long struggle, Mandela was released from prison and became the first black president of South Africa. He led the country to democracy and was instrumental in ending apartheid and building a new South Africa. He succeeded in persuading the world to invest in the new South Africa.

The ANC has had its share of politicians who have sought to remain in power for too long. Thabo Mbeki, for example, was elected as president in 1999 but has been criticized for his policies and corruption.

Mandela was a man of great integrity and honesty. He was a man who knew when to quit, and he did so with dignity and grace.

Mandela’s legacy lives on in the new South Africa. His policies have brought about a new era of democracy, good governance and respect for human rights. He has set an example for other African leaders to follow.

In conclusion, African leaders must learn from the example of Nelson Mandela. They must know when to quit and leave office peacefully. This is the only way to build a stable and prosperous Africa.
A reclusive Chinese official responsible for implementing the one-child policy said Wednesday that some women are trying to have abortions or undergo surgery to remove their wombs, contrary to an earlier denial made by Taiwan’s government.

Some Chinese women who are married to Taiwanese have been applying for legal abortions or undergoing surgery to remove their wombs, after being denied legal procedures in Taiwan, said Liang Xin, a member of the State Family Planning Commission.

Speaking at a news conference, Liang said that women are seeking various methods to avoid pregnancy, including using herbs or taking contraceptive pills, after they were denied abortions, under the excuse of “surgical treatment of womb disease.”

Liang said women and husbands signed agreements before marriage that they would follow the one-child policy.”If the women cannot bear children or have no children after marriage, they should not have the womb removed for the purpose of abortion.”

Liang said that the claim that Chinese women had already undergone surgery to remove their wombs to avoid bearing children was not confirmed.

China, which has a one-child policy to control population growth, has already denied claims by some Chinese women that their wombs had been surgically removed after they were denied legal abortions.

In Taiwan, which is ruled by the pro-independence Democratic Progressive Party, the government has said that it will not allow Chinese women with Taiwan husbands to have abortions or undergo surgery to remove their wombs.

Still, a spokeswoman for Taiwan’s Ministry of Justice said Wednesday that the government is “fully aware of the situation” of Chinese women who are married to Taiwanese and are trying to avoid bear- ing children.

She said while the government is “fully aware of the situation,” it is “also aware of the importance of protecting the rights of women.”

In a document released Monday, the ministry said it was “fully aware of the fact that some Chinese women married to Taiwanese have undergone surgery to remove their wombs.”

The ministry also said that “the government is fully aware of the situation” of Chinese women who are married to Taiwanese and are trying to avoid bearing children.

The document, which was signed by the ministry’s director-general, said that “the government is fully aware of the fact that some Chinese women married to Taiwanese have undergone surgery to remove their wombs.”

The ministry has also said that it will not allow Chinese women with Taiwan husbands to have abortions or undergo surgery to remove their wombs.

China asks for abortions

Some Chinese women who are married to Taiwanese have been asked to have abortions when they visit home to comply with China’s one-child policy, a Taiwanese official said Wednesday.

Taiwan’s Straits Exchange Foundation said in a statement that women with Taiwanese husbands were asked to have abortions or undergo surgery to prevent further pregnancies.

Women with children who are asked to have abortions will be given counseling or psychological support, the statement said.

It added that the government is “fully aware of the situation” of Chinese women who are married to Taiwanese and are trying to avoid bearing children.

China’s one-child policy was introduced in the late 1970s to control population growth and has been widely criticized by rights groups and international organizations.

China has said it will ease its one-child policy in the coming years to allow more couples to have children, but has not set a specific date for the easing.

The government has also said that it will gradually relax the restrictions on the one-child policy, but has not given a time frame for the easing.

China’s population is currently at 1.3 billion, making it the world’s most populous country.

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