



**Towards  
A New  
Vision of  
Africa**

**DAWN**  
**Development Alternatives  
with Women for a New Era**

*Edited by*  
**Bene Madunagu  
and  
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# TOWARDS A NEW VISION OF AFRICA

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## Deepening African Feminist Perspectives for Social Development Strategies

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### A REPORT OF THE DAWN AFRICA REGIONAL CONSULTATIVE MEETING, ZANZIBAR, FEBRUARY 21 - 25, 2001

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DEVELOPMENT ALTERNATIVES  
WITH WOMEN FOR A NEW ERA

AGENDA

■ **DAWN** ■

**TOWARDS A NEW VISION OF AFRICA**

**OF AFRICA**

**Deepening African Feminist  
Perspectives for Social  
Development Strategies**

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AND  
GESHAMBIHIL O. DOROTHY AKENOVA**

**DEVELOPMENT ALTERNATIVES  
WITH WOMEN FOR A NEW ERA**

**• DAWN •**

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**BENE E. MADUNAGU**

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## SUMMARY / INTRODUCTION

It is worthy to note that feminists have found a vanguard in DAWN, because as world's economic production structures stand, women and girls are still being left out in the configurations of the global economic dynamics largely dominated by men. Socialised in a patriarchal context, their status has remained deplorable over the years. It has been difficult for instance, to turn their lives around, despite the immense sacrifices and hard work that has been put in by feminists in the African region. The challenges feminists and the women themselves need to surmount to bring about the desired changes are still on the increase and are becoming more complex and sophisticated by the day. There is a growing number of syndicates using the Internet, for example to penetrate our communities to recruit and traffic with our girls for sale as sex slaves and other similar exploitative jobs. The Structural Adjustment Policies have continued to take their toll on women of all ages, generating adverse impact on their health and development. The Western manipulations of our region in the name of democracy, free trade, and other policies have continued to interfere with our national and regional programmes and priorities, distracting our leaders. The region has been plagued equally with poor leadership, irresponsible governments, misappropriation of national resources, etc. These misdeeds have been summarised into "globalisation." New forms of religious fanaticism are being introduced under the cloak of globalisation to sedate the people against every drive for critical consciousness.

Globalisation has laid more burdens on women without improving their status, even though they have increasingly become breadwinners and sometimes heads of households, as a result of massive retrenchment affecting the predominantly male work force. The woman has made immense contributions towards the survival and harmony of the family and the community, but these noble contributions have not earned her any improvement in her status. She is still bogged down by low status in her family and community. She has no control over her body and her life, she is voiceless in all decision-making processes within the family and outside

the home. The possibilities of vulnerability and exposure to violence and disease, including HIV/AIDS are higher.

This unnatural situation has continued to cause feminists to ask themselves how effective they have been in their work as activists in the campaign for women's rights, health and development. It has been more than half a decade since the major world conferences, which brought women's issues to the front burner. The Beijing FWCW, the ICPD, Cairo WSSD, etc; and one may ask, what has become of CEDAW that all the countries in our region have ratified?

It was in this light that the Development Alternatives with Women for a New Era, DAWN Africa Region organised an African Regional Meeting on "Envisioning Africa in a New Way." The forum which took place in Zanzibar, Tanzania in February 2001, initiated the process for greater accountability and radical restructuring of oppressive institutions by commitment to engaging in policy-changing initiatives.

The meeting noted that much of the problems of the South, Africa in particular were largely due to globalisation which has led to the penetration of the national states by external forces compelling them to patronise Western products and life-style as well as consumption patterns, thereby destroying local production. This scenario is further compounded by the tendencies of the leaders of these nation states to accumulate and misappropriate national wealth, leading to increased incidence of poverty, especially among women. Other issues include those of the girl-child who has still not been accommodated within the context of social development policies. Lack of education, employment, early marriage and its attendant consequences as well as the various forms of gender-based violence; harmful traditional practices and gender inequality have remained her plight. Participants at the forum therefore, came up with recommendations on how to address the various issues. They also proposed new strategies and activities through which women's skills could be developed to enable them to negotiate for equity and full participation in development processes.

One major breakthrough though, was the positive debate in





## Welcome and Keynote Address

### Envisioning Africa in a New Way

By Bene Madunagu

Very distinguished Participants,

It is my great pleasure to welcome you all to Zanzibar for this consultative meeting of networks in Africa. I consider this meeting very timely as we face the contradictions of global policies of male-dominated, profit-oriented enterprises called "globalisation". As a result, large proportion of our people now live in poverty. Women are particularly disadvantaged as they face various forms of violence in addition to the adverse impact of the socio-economic and political effects of globalisation. Globalisation is characterised by the unequal players - north and south - where the south is the weaker of the players.

In the exchanges that constitute the process of globalisation, many African leaders have constituted the fans and errand boys of Europe and America the stronger of the players, and mortgaged our resources in these new forms of colonialism and imperialism. Our currencies have continued to get devalued at incredible rates with attendant inflation and deepening poverty.

While everyone here is engaged full time in various programmes within our organisations and networks at the local, national, regional and global levels towards alleviating the near barbaric conditions in which the under-privileged live and who incidentally form the majority in our communities, our leaders are negotiating away our resources and becoming experts at changing constitutions to perpetuate their rule.

Tons of funds are expended every now and then by our governments to attend various regional, sub-regional, and global meetings and conferences. In the last decade, we have had global conferences such as

the UN Conference on Environment and Development (UNCED) 1992 in Rio, World Conference on Human Rights, Vienna 1993, International Conference on Population and Development, Cairo 1995, Habitat Conference, Istanbul 1996, etc. Most leaders were signatories to the consensus documents of these meetings. The review process of the conferences tagged "+5" have been, or are being held. In these processes, progress has been made by women activists/researchers and their male allies in formulating policies to address the imbalance in social, economic and political structures that tilt in favour of men who are at the top while women are at the bottom. This is despite the fact that women's role have changed over time and most have become sole breadwinners given the spate of retrenchments of their spouses, yet they have mentally continued in their slave-like traditional status, in spite of changing empowered positions.

What has gone wrong? What strategies would make the difference? What positive results have been achieved in the various programmes we have engaged in? Are the results commensurate with our inputs? Are there things we should have done differently? Will focusing on politics, economic policies, etc. alone change the situation? What else needs to be done to enhance positive results of our work? What realities persist in the lives of our girls and women? How gender-sensitive are development data on women's issues? Do we know enough to make a difference?

#### **WOMEN'S RIGHTS AS HUMAN RIGHTS**

Even though most believe that women's rights are human rights yet the girl-child is still made to go through the painful risky and humiliating female-genital mutilation. If she survives, she gets urine retention, painful urination, painful menstruation, chronic pelvic infection, etc. And she may even end up with infertility or develop complications at childbirth that may lead to death.

As a growing youth, the girl-child is still subjected to abuses, which include trafficking, child labour, such as hawking in the streets, sexual assault and getting exposed to HIV/AIDS, etc. Abortion is out of the

question because it is illegal. Her life remains unsafe even when she chooses to keep the pregnancy to term. She may experience prolonged labour resulting in injuries such as recto or vesico vaginal fistula because she is not mature enough for pregnancy. Consequently, young girls are often left with no other choice than clandestine and unsafe abortion and this has continued to take its toll on girls in our region, manifesting in infertility and sometimes death. In Nigeria, for instance, abortion complications contribute to more than 50% cases of maternal mortality.

We must admit that women have done injustice to themselves in the process of acting out imposed patriarchal values that they have been socialised into regarding as unchangeable, natural, traditional, cultural and sometimes, religious.

Poverty resulting from harsh economic policies has continued to contribute to poor school enrolment of the girl-child. Research findings have established the direct correlation between education and employment opportunities and without education, the girl-child remains undervalued throughout her life span. For those who remain till graduation, they roam the streets year after year in search of jobs and some would end up in prostitution for survival. This happens in the face of enough resources for the government to make life better for its youths, especially, the girls. They fail to do so as a result of poor management, misprioritisation, and primitive accumulative propensity of the neo-colonialist state and globalisation. These have continued to deepen the gap between the poor, the under-privileged, most of whom are women, and the very few rich.

Crime rates are on the increase and the level of insecurity is very high. The rich in wanting to get richer continue to loot the national resources while some even become drug barons, using young people as traffickers. Young people become vulnerable because they are unemployed.

In other instances the rulers would employ divide and rule tactics to keep the poor disorganised and fighting among themselves. Ethnic, religious and political wars have become wide spread and are fuelled by the ruling class who look the other way as the killings continue. Women pay dearly with their bodies as they get raped or with their lives and their

children's when they are caught in the cross fire of wars.

It is interesting that sometimes when we talk about women's rights, we are accused of bringing foreign ideology to Africa, since African culture is supposed to exclude women's rights. But African women in our communities in their lyrics and songs continue to portray themes that border on oppression and violence against them. African women activists merely give a voice to the rich, dynamic and boundless energies that represent the realities of the lives of women in the continent.

African women have demonstrated and have been involved in diverse vibrant struggles for liberation for centuries and they have persisted in these struggles because of their lingering beliefs in the inevitability of change for the betterment of all. We draw from the strengths of poor African women and their experiences in coping with impacts of harsh policies linking political economy with the rights of women to develop alternative paradigms to those of the Bretton Woods Institutions.

The above scenario induced DAWN African Region to design strategies and involve networks within the region to share experiences and build a common front to harness our energies in a new way for a new vision for Africa. We need an integrated and collaborative approach to impact on policy and practices for more effective and sustainable changes to occur.

Development Alternatives with Women for a New Era, DAWN is a network of activists/researchers engaged in research analysis from a gender perspective and documentation, in consultation with women on various aspects of economy, politics, health, etc. Recently, DAWN has focused on four thematic issues, including globalisation and trade; sexual and reproductive health and rights and gender justice covering the health sector, restructuring as well as sustainable livelihood and political restructuring and social transformation at regional and global levels. The current priority is the linkages among these themes and hence the need for building alliances, collaboration and partnerships for more effective impact.

DAWN was inspired to hold this meeting with the vision to create

a pan-African coalition of networks to mobilise the civil societies to change inequitable social, economic, political and gender relations, towards good governance in African states. DAWN hopes to achieve this through a pan-African analysis of global, regional and national processes, developing paradigms, and also to advocate for, and influence policies towards social restructuring for gender and social justice using the outcomes of this forum.

Objectives of the meeting were, therefore:

- \* To provide a forum for African networks to share experiences and analyse the existing global environment - social, political, economic - as they affect the livelihood of African peoples, especially, poor women
- \* To create a forum for better cooperation and understanding between networks in Africa working for similar goals on good governance, socio-economic development, social and gender justice.
- \* To establish linkages between the overall policy environment/framework, including discussions on present developmental strategies and globalisation, trade liberalisation, gender discrimination, sexual and reproductive health and rights of African women

Finally, I recommend that we conscientise women by developing training activities that will assist them overcome the patriarchal values they have long internalised rather than blaming them, as has often been the case. We should build gender sensitivity in all our programmes and training. This should be an important area of focus for us, and our allies in Africa, individually and as a collective. It is my hope that this presentation will open up the debate and process that will help in a more effective way for the continent, in evolving new paradigms of development, political economy and true democracy that will engender sustainable delivery of gender and social justice.

## THE GENDER OF THE STATE AND POLICIES IN AFRICA

By

*Fatou Sow*

Since independence, the state has been the subject of debate in political, trade union, and scientific circles as well as in the press and the public. African scientific studies on the theme are rich and abundant. However, nothing much has been said on the gender of the state and the roles played by the different sexes.

During meetings organised over the last thirty years, both Anglophone and Francophone specialists have discussed the evolution of the state, from the colonial period to the independence era. Also, part of the discussions has often been that of the impact of colonisation on the power structure, social formations, conceptions, content and mode of evolution of pre-colonial, colonial and contemporary power, sociological, cultural and political implications of nation-building and the power of ideologies. The crisis facing the state in Africa was a major theme: the balance of power between the state and the social forces, the ethnic groups, democratic alternatives, political pluralism, universal suffrage, national or sub-regional integration, and, nowadays, trade imbalances and dependence, the weight of the world market, debt, resolution of armed conflicts, democracy and good governance. However, the sad truth is that, in the studies carried out essentially by men, little attention, if at all any, was paid to the major issues highlighted by the debates on women issues initiated by the United Nations.

With regard to studies on the state, politics and the challenges of democracy, many do continue to ask the question as to the need for studies, which would take account of gender issues. Many researchers agree that the state can be analysed in class terms but not in terms of gender, equality between sexes and social justice. However, feminist criticism which has generated new ideas in this area all over the world, has contributed to

reveal the origin of the inequality between the sexes and how it is extended and even strengthened within the political system. It is important to ask ourselves questions on the political nature of the unequal relations between the sexes and to redefine the concepts of state, political power, and civil society from a different point of view, taking into account the social relations between the sexes. This will enable us to define the mechanisms and to change the unequal power relations.

The different studies on the state in Africa have, as we saw earlier, opened up vast areas for investigation. They deal with the role of the state in the definition of the public sector, which is controlled by the men or of the private sector where both men and women have to struggle to control power. They are interested in the role of the welfare state and its social policies, etc. They touch on the effects of the international division of labour and the activities of multinationals on social formations and their economies, the globalisation of economies and policies.

Population policies are synonymous with political control of human reproduction and reduction in the number of births, and more directly, concerning women, their sexuality and their fertility.

In a sense, therefore, such policies constitute development strategies defined by the state, policies, which have more effects on the women since they represent political attempts to control women's sexuality and their fertility.

To what extent do the democratic process and the liberalisation of the economies, as we are witnessing them today in Senegal, Cote d'Ivoire, the Congo Democratic Republic, Algeria and Kenya, adequately take account of the peculiar needs of the women? Do human rights as defined in Africa cover the rights of the women?

The doubts cast on the policies aimed at involving women in the development process have led to the question as to the real significance of the development strategies and on their tendency to increase the inequalities between classes and the sexes. By raising questions on the relations between, and the roles of the different sexes, these strategies have led to questions being asked as to the gender of the state. And what about the

impact the structural adjustment policies and globalisation are having on women, their work, and their increasing family responsibilities, due to the pauperisation of men? The economic marginalisation of the women, the fact that a larger proportion of the poor is made of women, and that the poverty alleviation programmes have all been the subjects of heated debates within national and international women's associations, have made such questions necessary.

The states of party-states in Africa thus have a crucial role to play. In this regard, the political authorities and their administrations have, on behalf of the state, been promoting policies, strategies, plans and programmes, which involve their citizens and more particularly women. The political or religious ideologies they rely upon to design development policies have very precise ideas on the roles to be played by the two sexes. The standards and laws which the politicians depend on and which form the basis of their pronouncements illustrate how powerful ideologies can be. Is the claim by Western feminists that the state is patriarchal really true? Or is it secular or religious, as claimed by Muslims in Africa, the Arab world and Asia? The tacit or open application of Sharia law, particularly in states, which claim to be secular, is a source of concern to us. However, fundamentalism is not limited to Islam. It extends also to Christianity. The same danger resides in the more insidious cultural fundamentalism often endorsed by the state which advocates a return to so-called authentic African values. Does the African state defend the general good or the good of a particular group? Do the states defend their own interests such as equal opportunities, coeducation and mixed professional and political groups? Do they show any concern about the division of labour and responsibilities along the lines of the cultural representation of the social roles played by the sexes, making lighter the burden of women in families and the need for them to reconcile their domestic duties with their professional activities?

The contemporary state, given the way it is structured, and in view of its operations and policies, creates, encourages and reproduces inequality. Men largely dominate its institutions. Its policies reflect the male

domination of the lives of women. The African women have lost the opportunity to participate and the required degree of autonomy in the management of these aspects of their lives. They have been relegated to a social sphere, which has become private. This, however, was a sphere, which was a centre of power, a sphere where both family and social relations were regulated.

The great religions of the world and the family codes have given man every authority, making him the head both from the legal and the religious points of view. The situation is thus one in which we have a constitution which talks of equality but admits a hierarchy based on sex, hence the inequalities found in the African family codes which are supposed to protect women and children.

The example of the family has been used repeatedly in this paper because it is the framework par excellence for the sexual and power relations between its members. It hosts hierarchical relations between people of different sexes and ages, between wives in a polygamous household, between mothers-in-law and daughters-in-law, sisters-in-law and wives, parents and their children, older and younger children, etc. It is an environment where the power of the state and its politics is demonstrated most clearly. The state, which passed laws on the relations among individuals and between individuals and the society, also passes laws on family relations. The inequalities between the sexes found within the family are based on relations endorsed by the state. Such relations are only reviewed within the framework of administrative efforts to modernise the society: requirement to record marriages, births and deaths at the registry, the requirement to obtain a woman's consent before a marriage can take place, etc. When the state enacts laws on marriages, polygamy, the bride price, the father's authority, abortion, divorce as against repudiation, inheritance, etc., it either endorses or tries to reduce the inequalities between the sexes.

Reproduction is the area where the state promotes the greatest inequalities between the sexes. The right of women to control their own bodies, sexuality and fertility which has been a topic of discussion at

numerous international conferences on women and an area where considerable success was recorded at the Cairo Conference on Population and Development, (1994), still requires constant struggle by African women.

Finally, let me briefly mention the research undertaken by DAWN over the last two to three years on alternative frameworks for development; *Marketisation of Governance*. This book centres essentially round the political restructuring and social transformation that have taken place as a result of crises all over the world. It deals with issues such as structural adjustment policies, democratic transitions, effects of globalisation on our economies, politics and cultures and, let us be frank about it, on the advances made by women in these contexts.

## **MAKING HAY WHILE THE SUN SHINES**

*By*

*Fatma Alloo*

As we enter this millennium, major issues continue to confront Africa. The culture of peace remains a sloganeering symbol as we witness slaying of presidents, armed conflicts and the use of child-soldiers, sham democracy, etc. Africa has also busied itself with the issue of racism; a conference is to take place soon in South Africa on racism. Africa has been pre-occupied by globalisation and related issues as the people struggle to regain the might of the South and to rebuild the bargaining power they once had. Thus, here, in Africa, the concept of pan-Africanism refuses to die, and the Organisation of African Unity (OAU) continues to impact minor kicks here and there. The wake of the new millennium has also witnessed the attempt by the regional leaders to seek out one another in order to revamp the lost unity. Such is the case of East African Community (EAC) and the Great Lake region's peace initiatives and struggles to come together and resolve the crises in the Congo.

### **HOW DID WE GET THERE?**

In the Cold War era, the South had an identity, stature and dignity, enabling members to stand together as one bloc. They had a voice, operated as a bloc and were non-aligned. The Organisation of African Unity, the Organisation of Petroleum Exporting Countries (OPEC), Southern African Development Coordinating Committee (SADCC), were some of the economic and political blocs in Africa. There were also a few in Asia, which applied trade pressures for equity in the global economic power arena. In the mid-1970s the South reached its peak, powered up by the actions of OPEC.

This identity created a force, which made the North sensitive to the existence of the bloc and to its issues. The politics of the use of language to thrash out differences emerged in this era. Also, we began to hear terms

like the "New Economic World Order" being coined and used. In 1974, Canada and OPEC member, Venezuela convened in Paris to chart out this so-called new economic North-South order. The industrialised North had come to the realisation that they were being confronted with the need to take developing countries' agenda seriously across a range of issues. These issues included the international monetary reforms, organisation of commodity markets, voting power in the multilateral financial institutions, the assurance of an adequate transfer of adequate resources to the developing world, etc. As a result, reform bodies began to be established at the IMF headquarters in Washington.

Language changed in the development world; that is, the world of donor agencies. Terms such as partnership, co-existence, and empowerment were introduced.

These served as psychological tools to vent out pent up emotions of the people of the South who were feeling exploited. The 1979 Iranian Revolution again confronted the economic and political power of the developed world, but turned round to erode the power of the South.

In the early '80s, two factors came to play. Firstly, many developing countries borrowed heavily from the international private banks to finance their balance of payment deficits. Secondly, when these debts had accumulated, the U.S. Federal Reserve raised its interest rates to fight domestic inflation. This had a marked recession impact globally. In 1982, the Mexican payment default led to a debt crisis. Governments of the South queued up at Paris Club to seek debt relief. This debt crisis took hold and forced the South to open up their doors to direct market economy. Liberalisation was equated to demo-crafisation. Multi-partyism was pushed down the throats of the developing world. This compromised the autonomy and effectiveness of the nation states in the southern bloc, diminishing their ability to act as a body. The North lost no time. One after the other, the nation states began to fall prey to a globalised economic system controlled by U.S., a sharp contrast with their status in the early post-independence era.

With the fall of Berlin wall in 1989, the Cold War tension ended.

with it, the strategic bargaining power of the developing nations fizzled out to be replaced by a single superpower. Some tactics of co-optation were placed in order to disorient the South. A major realignment took place. Mexico was co-opted into the North American Free Trade Area (NAFTA). The Organisation of Economic Co-operation and Development (OECD) in Paris, admitted South Korea and Mexico as members on Condition that Mexico gave up its membership of G77. This was an unmistakable attempt to diffuse the South as a united force.

By the end of the '90s most of these nations, especially those with a strong political voice, including Tanzania subscribed into a ghetto, and were designated as heavily indebted poor countries or HIPC'S. Furthermore, the cold wind from North also brought with it a "bubble" economy in the name of globalisation. A demand for free trade with open borders of the South became the norm, while the North unified and continued to form solid blocs, control their borders in the form of European Union and came up with stringent policies against the immigrants from the South.

### **THIS IS WHERE WE ARE**

Today we grapple as a people to deal with rampant Coca-Cola culture, as our youths get more and more drawn to it. Our minds are continually perturbed by questions like: Are we free? Did we really throw out colonialism? What went wrong? Did our nation state take power at face value and claim legitimacy? Was the nation state in Africa born within the paradigm of rights of the Western nation and now finds itself caught up within this nozzle?

At independence, the state had assumed the responsibility to deliver justice. These rights demanded freedom of individuals against the state as procedural. And such rights often do come in direct conflict with the cultural rights embedded within a community. The state itself is unable to handle demands of these rights from its citizens, whether these demands are made by individuals or by groups.

Recent history in Africa shows how people have heralded freedom of expression and trade liberalisation and equated it with concept of

democracy. The process of globalisation has continuously put the ruling elite under pressure of depriving them of state resources as seen in the sanctions often imposed by the North. The North often uses aid as a tool for keeping the nation states in Africa in line.

Nation states in Africa also find themselves more and more alienated from their people. They seem to have had the ability to fulfil the aspiration for development on their own terms curtailed. They continue to use and deliver language of justice from above and impose it often times undemocratically on their citizens. The states also increasingly turn to the use of armed force to control forces of change. Those directly affected by the process and the nature of justice, feel excluded. As a result, some take situation into their own hands, culminating into mob violence or civil wars.

In Africa, the history of rights has depended heavily on the artificial legal formations found in wordings and interpretations of the law, resulting in intriguing contradictions. While proceedings on rights issues are going on, the state is being looted by its custodians and their allies, sometimes simultaneously. The states equate democracy only to voting, while people continue to live without education and health facilities. A lot of resources are put into political party formation, campaigns and elections when citizens are unable to feed their families. People are forced to produce what they do not consume and consume what they do not produce, all in the name of globalised economy!

#### **DO WE WANT A WAY FORWARD?**

Globally, the history of black Africa has played a major role in making and shaping ideologies. In the earlier empire-building epoch, the notion of race was comfortably adopted and practised. Slavery was legitimised by the notion of race. It was about control of a people and their exploitation which, given the right direction, were worth the effort, for they produce profit. Race was the ideology of the market economy then. That era passed and with the struggle of civil rights and anti-apartheid movement, it cannot be used in at least formal documents. As we came to

grips with the way power is distributed globally, we began to be aware of the growing centrality of culture as an explanatory tool. Differences in people were attributed in cultural forms. Race replaced culture as an ideology. People became different because they came from various cultural backgrounds. Yet when we examine the place and dignity of a local culture, it is least recognised or protected constitutionally by nation states.

The inherited state machinery as it exists now is incapable of protecting this rich heritage without fundamentally changing its constitution.

The South African Constitution, the newest in Africa for instance, has paid some attention to this fact, in terms of recognising the African customary law of the family and personal law in its constitution and in that sense, given culture a space and position formally at national level. Of course difficulties arise when these customary laws come in direct conflict with the Bill of Rights e.g. on the issue of polygamy, *lobola*-brideprices to name a few, which are classified forms of kinship and social parenthood. The nation states in Africa have inherited a Western cultural assertion of rights, while they only take assertions of rights of the people at face value and thus their failure to deliver to their own citizens. In many cases, in present day Africa, it takes a political action to create the legal space for positive social change. The political struggle presently waged in Tanzania based on constitutional reform is a case in point.

Many global social movements encompass the culture of black people as a symbol of resistance and empowerment. An example of this is the role jazz has played in the carnival culture, around the world as well as the reggae music, and other art forms. A renowned artist like Picasso used African mask to make his statements. There are the *wiggies*, rich white kids who use black rap culture to rebel against their parents in the West. The recurrent thread here is the use of black cultural forms as symbols of resistance, whereas the daunting reality is the fact that it is yet to uplift the black people themselves.

As a people we are yet to work out our own development paths within the rich cultural heritage we have. As long as we do not know our

potentials and recognise our strengths rooted in our history, we shall continue to be shuffled about. This is an epitome of the plight of a woman, with layers upon layers of oppressive forces impacting her every efforts. She remains confused and continues to suffer abuse mentally and physically. She is incapable of coming round on her own because she is preoccupied with keeping the children from starving. One day, a slap awakens her to her own dignity and her right as a person and she stops crying and awakens to the larger issue. With this comprehension, there is no holding her back. Violation of her dignity, the slap, eventually culminates into a revolt. We need to do more in order to see this day.

But then, could it be that this revolt rooted in its own identity gives rise to a bigger force? Could it be that once awakened, Africa will go full length to salvage itself, and the South, of the North and that it will also arise to its own the way the civil rights movement did?

Until then globalisation can continue to enjoy the image of a Masai in its advertisements, with a Nokia mobile phone to his ears. This image may be sexy to a global *yuppie* audience, but we are aware that sex is a potent force. If unprotected, it can devour the very existence of life, and in this sense it is short-lived! Thus, when globalisation tries to debase an indigenous culture, the awakening to cultural rights does begin, and an existence of a people in its full dignity arises as was the case of Chiapas of Mexico.

In the meantime, the North, with its globalisation flag, and its exclusion policy heavily guarded through its armed forces of the kind we saw in Davos, Switzerland at the Economic and Social Forum, can continue to make hay while the sun shines!

## **WOMEN'S HEALTH AND GENDER ISSUES: POWER RELATIONS IN THE HIV/AIDS PANDEMIC IN AFRICA**

By

*Dr Afua Hesse*

### **WHERE WE ARE COMING FROM!**

Gender awareness and sensitivity has become very topical in the last few years more so as it is now realized that the term gender, transcends the mere fact of maleness or femaleness. Gender inequity, unequal power relations start early in most African countries. In some countries, this phenomenon dates from the birth of the individual. In Ghana, when a woman has a baby, the father is asked whether he had a human or a goat. Nowadays, it is said in jest but it did have an origin. This is just the start. The female of the homo-sapiens species has been, for far too long, neglected, overlooked and evidently taken for granted. This is in spite of the fact that she is also responsible for bearing the other half of the species!

It is generally agreed that children are our future, yet gender inequalities can be seen within the socio-cultural patterns in the country. How often will the choicest part of the food not be given to the male in preference to the female? This continues right through adulthood when father often gets the choicest cuts, followed by the children, with mother usually giving herself the poor remnants.

The girl-child under these circumstances, starts off disadvantaged, her brain is poorly developed, her growth is stunted, and she is anaemic up till her reproductive year when she needs to have enough stores of iron to pass on to her developing baby. She produces children who themselves are anaemic, and the cycle continues.

In Kenya, we hear of a young male student boasting about his ability to humiliate female students. His specialty was in embracing and fondling them with or without their consent. When it was pointed out to him that this constituted harassment, he was quick to say: "I am licensed

to embrace women and every lady knows that." This kind of arrogance is unfortunately not rare. In quite a number of our countries, this would appear to be the attitude of many male students.

It is quite popular for male students to believe that when a woman says "no" she means "yes" and they are genuinely surprised when they realise that this is not so. In these settings, a woman is perceived as being 'a parasite' on the financial resources of a man. She is expected to show her appreciation to a man by giving him sexual favours, and for some women, this is an expected reward for help given by a man.

Women, who are working towards improving themselves by higher education, face a hostile social and economic environment in their civil life.

Studies have shown that female students are often depressed, lack confidence, assertiveness and self-esteem. They often lack self-management skills, negotiation skills and are often in insufficient numbers to challenge male abuse of power in institutions.

These form the basis for unequal power relations and often determine the outcome of relationships when these turn sexual. Women appear to be conditioned right from childhood to accept the male as the dominant being who takes the lead and makes the decisions. This even applies to 'educated' women. After years of conditioning to be subservient, they believe that a properly brought up girl does not argue with a man and feel powerless to change the tide.

Child sexual abuse, defilement and rape continue and many young girls do not complain because very often, the perpetrators are very familiar father figures synonymous with authority and power. These girls are subsequently confused when they are termed 'bad' when the truth eventually comes out.

Fatuma Chege of the department of education at the Kenyatta University, Kenya, says, "Girls are compromised by their naivete and trust of authority figures from babyhood right through primary secondary school... the authority figure is often male and cannot be talked at."

Culture is the often-used excuse for behaviours that are challenged.

Culture is the excuse given for polygamy being accepted for males (women are even conditioned to accept "sharing" a partner) but polyandry not being acceptable. Culture is responsible for widow inheritance being acceptable and practised in some countries. In some cultures, women are conditioned to accept male violence as the norm-even as a sign of love. The women do not see that in beating them, the man is showing his power over them. They see it as a sign of love instead.

For many women, sexual and reproductive rights have become a mirage, which they cannot exercise or claim due to dependency on men. In the Caribbean, many women have put up with this and in the end, split from relationships and have ended up heading households and bringing up their families alone.

Wars, conflicts in Africa have provided fora for sexual abuse and opportunities for men to show and exert physical power over women.

### **THE HIV/AIDS PROBLEM**

Africa is the continent, which currently has the greatest numbers of people living with AIDS and infected with HIV. In 1999 WHO estimated that out of >23 million HIV positive persons in the world, > 13 million cases are on the African continent alone and the majority of these are women. It is also the continent with the greatest infection rates. In some countries such as Botswana, the rates are over 25% and rising. Why is this so?

Among all the modes of transmission of HIV infection (Sexual intercourse; blood or blood product transfusion with infected blood; across the placenta from mother to child; infant breast feeding from an infected mother; sharing infected needles; deep French kissing where there might be mouth sores; contact with infected stool or urine on broken skin) the commonest mode of transmission in Africa however is through sexual intercourse, which is where my introduction comes in.

The power relations earlier discussed above play a very important role in the fast spread of the disease. A woman who knows that her partner's behaviour puts her at risk is unable to negotiate safer sex; this includes the

use of a male or female condom for protection. In some cases, her refusal of sex altogether in order to protect herself, results in the violation of her bodily integrity. She is either raped or battered.

Furthermore, girls and women are more vulnerable to STDs, HIV and AIDS due to their special anatomy, which facilitates infection. In addition, the lack of control they have over the sexual habits of their partners makes it difficult for them to influence the way and times they are infected by promiscuous partners. These women do not have a say and are not in a position to exercise control over their partners.

## HOW DO WE MAKE A CHANGE?

There is no easy solution for a change because ingrained and die-hard attitudes are difficult to change. Culture change needs a virtual revolution and time. These are the necessary steps to take towards a change:

### 1. Raising the debate to the public domain.

In Ghana at the very first sessional address to parliament of our new president, he talked about the need to bring discussions on sex to the public domain as one of the ways of demystifying the HIV/AIDS infection. Uganda has made strides in this regard and managed to reduce its rates steadily for a long period.

The WHO, UNFPA are now talking of male involvement recognising that the issue of unequal power relations between men and women need to be discussed in the open and addressed as a problem. Men need to be educated on women's issues, else women will continue to suffer since men remain the key decision-makers on most issues affecting women.

### 2. Sexual and reproductive health and rights education.

A combination of sexual and reproductive health rights is necessary at all levels starting very early in life.

### 3. Civic Education.

What happens in the bedroom is often a reflection of what happens in the state. Civic education on rights and duties as a citizens is very important. Most of our country constitutions guarantee equality and freedom for both men and women. This can be taken up at all levels, especially at the level of clubs in schools where the young can be caught early before they are conditioned negatively.

It can be reinforced at adult education classes, where for some women the knowledge may be enough to free them from 'bondage.'

4. Peer discussion fora.

Encouraging debate on these issues at all levels by adolescents. Girls' Power Initiative (GPI) in Nigeria is leading the way with girls. Lessons in self-esteem cannot be underplayed. I dare suggest that boys should also be roped in so that ignorance will not continue to be an excuse.

5. A change in traditional gender roles

Also needed is a change in the traditional role of men as well as the role of women in society and in the family in order to achieve full equality of men and women. Gender stereotypes must be abolished both by men and women. Cultural patterns, which have tended to define the public realm as the man's territory and confined the domestic realm to the woman, have all worked at sustaining discrimination based on sex. Culture is evolving and must be encouraged to change with time. Paradigm shifts must occur. Religion is often interpreted to favour male domination and certainly in the Christian religion, this was not the intention of God. This is why the woman was created from the rib of a man not from a foot bone. In Kenya yesterday- a widow who is HIV positive, whose husband died of AIDS has five children and has been rejected by her family and husband's family because she refuses to be inherited!! She is being penalized for refusing to spread the HIV virus. There is pressure of the lack of economic independence for her to succumb for the sake of her children's survival.

6. Advocacy and lobbying.

We need to do more advocacy and lobbying. The struggle is far from over but every little battle won is in the right direction. Men need to be enlightened on women's issues otherwise women will continue to suffer because men still remain the key decision-makers on most issues affecting women.

The social mix features include:

First discussion form

Encouraging debate on these issues at all levels by adolescents. Girls' Power Initiative (GPI) is a program that empowers girls and women in all countries to take control of their own lives. It has helped the girls to become more confident and assertive. It has also helped them to become more active in their communities. It has also helped them to become more aware of their rights and responsibilities. It has also helped them to become more organized and to work together to solve their problems.

A change in national gender roles

A change in national gender roles is a process that involves the re-examination of the traditional roles of men and women in a society. This process is often driven by social, economic, and cultural factors. In many societies, men are traditionally seen as the breadwinners and women as the caregivers. However, as societies become more developed and more egalitarian, the roles of men and women are becoming more fluid. This is leading to a more balanced and equitable society. The process of change is often slow and incremental, but it is essential for the progress of a nation. It is important to recognize the contributions of both men and women and to create an environment where they can both thrive. This requires a shift in the way we think about gender roles and a commitment to equality for all.

## **EMPOWERMENT: EXPERIENCES OF ZANZIBARI WOMEN**

*By*

*Fatma Alloo*

The basic intent is:

- To empower Zanzibari women economically, socially and politically either individually or in groups through the use of relevant information from the Internet.
- To make information accessible, computers will be made available within affordable rates. Other countries' experiences will be translated into local language and our local experts will design relevant information packages, according to women's needs.

Zanzibar is an island 30 kms off the Indian Ocean from the Tanzania mainland. It is made up of two main islands, Unguja and Pemba of which the first (Unguja) was a place where Women on the Net (WON) workshop was held. This workshop was hosted by Sustainable Advancement of Zanzibar (SAZ) at the new Zanzibar Information Technology Centre (ZITEC) on 25th and 26th September 1999. The hosts are in the stone town area of the island.

SAZ, another host of the women workshop is a locally-based non-profit Organisation in Zanzibar that deals with youth participation, environmental conservation, education and action for sustainable development. ZITEC, a site where the workshop was held is a newly established Information Technology Centre of SAZ.

The workshop was attended by a group of women from different walks of life to enlighten themselves on the use of the Internet. They were from both the islands of Zanzibar i.e Unguja and Pemba, from the rural and urban areas, and of various vocations. They included journalists,

teachers, civil servants, people from NGOs and CBOs, and communication and media professionals.

The main idea of gathering these women was to introduce them to the use of computers and to demystify the technology. It was also the intention of the workshop to enlighten the participants on the use of the Internet, and how it can help them in their daily lives. The workshop helped a lot in educating the women on the computer and its use. Zanzibar Women of the Net (ZaWON) was born out of this workshop. Before attending the seminar, they had vague ideas of the Internet and its advantages. But the workshop helped to enlighten them more, and the participating atmosphere of exchanging ideas made them realise that the use of computer and the Internet is an important tool for the development of women. They learnt that it is not only a means of quick way of communicating, but a tool which empowers women and gives them confidence and total control of their lives. They felt that the Internet could, for instance, help them in many ways, such as airing their views on fundamental issues affecting their lives and make their voices heard through the Net, without fear of being rebuked or feel ashamed.

They realised that through the Internet, they can have current information on what other women do in other parts of the world, and can have latest trade information which can put them in the world of business. Much information on education, politics, health/reproductive health, fashion and much more was made readily available to them in an amazing way. They also realised with fascination that they can also order and buy things through the Internet by having a credit card.

With the help of SAZ technical personnel, the workshop participants were able to use the computer and to surf the Net, and thus realised that women should not be left behind in information and communication technology.

The workshop decided that ZaWON should have a web page so that the outside world could know that they exist and are doing something. In designing this web site, the participants came out with beautiful ideas on how the pages should look like. These include the following:

- Design of *khanga*
- Zanzibar-Arab doors.
- *Wanawake na behedani* - Zanzibari women wear special outfit and hairstyle in *Bomu* and *Ndege* dances (Zanzibar, traditional dances)
- *Henna* designs
- *Mwanjamke na Kizoro*

These activities have consolidated the process for the empowerment of women in Zanzibar. This move by DAWN African Region at building solidarity network will further strengthen the resolve by Zanzibari women to claim their rights to be involved in decision-making about their rights.

That being a woman does not mean loss of a person

The recent success stories of TAMWA has been the Sexual Harassment and Gender Violence (SHG) awareness campaign. The campaign has been a success in a variety of ways including street theatre.

The recent success stories of TAMWA has been the Sexual Harassment and Gender Violence (SHG) awareness campaign. The campaign has been a success in a variety of ways including street theatre.

Working with women's groups: In order to achieve its objective DAWN plans to educate, encourage and attract more women to join DAWN or to initiate their own groups or at least to have DAWN active in other ways. The DAWN which is part of the Advancement of Women (AW) whose objective is to uplift the visibility of the WOD community through DAWN will assist DAWN to design the website for the various women's groups. DAWN will

## INVOLVING WOMEN IN INFORMATION TECHNOLOGY:

### ZANZIBARI WOMEN OF THE NET - ZaWoN

By

Fatma Alloo

The main objective of ZaWoN is to empower women in the use of Information Technology and establish a strong network between them so they can actively contribute in issues which concern them the most in present day Zanzibar's development.

Under this objective, the following activities could be undertaken:

1. **Design and host a web site** - ZaWoN has managed to design a web page that was to be launched by mid February 2001. This web site will have a history of ZaWoN and how ZaWoN was born, contact addresses and membership database. This website can be used as a source of information.
2. **Workshop with the founding members:** ZaWoN's members need to set the specific objectives, activities, functions, membership rules and responsibilities and strategies that will be incorporated in the web in the near future. When it was established, ZaWoN had 26 members. The plan is to call a meeting, from time to time and see if the same number can be maintained or evolve new ways to enlist more. This was to be at the time the website would be launched.
3. **Workshop with women's groups:** In order to achieve its objective ZaWoN plans to educate, encourage and attract more women, either to join ZaWoN or to initiate their own website as groups or at least to have IT access in other ways. Thus, ZITeC which is part of Sustainable Advancement of Zanzibar (SAZ) whose objective is to uplift the visibility of the NGO community through IT, will assist ZaWoN to design the websites for the various women's groups. Lots of women's

groups need their projects to be nationally and globally recognised. Websites could provide that window.

Example of NGOs that would participate in this training is UWAZI, which comprises 90 groups of women (small-scale producers), ANGOZA an umbrella NGO, SASIK a successful handicraft business group, etc.

4. **Training:** With the help of ZITeC, ZaWoN will facilitate and support the training on the use of website for the office bearers to women's groups that will be interested to have a web page. The training is planned to help women to have more skills and constantly update their web.

The above four activities are the basic ones but in the future ZaWoN will include the following:

1. **Mailing list:** Members would be on the listserve under which they can locally and internationally network with other women's organisations and NGOs in the world. Constant networking can keep the members updated on what is going on throughout the world and will help them to gain skills, knowledge, experiences and exposure by physically attending to different development and human rights issues.
2. **Research:** ZaWoN web page will be the right place to feed in information on the studies or research undertaken on women's situation in Zanzibar, especially on how far they involve themselves in the use of IT and how it influences or changes their lives.
3. **Education:** Not all ZaWoN members are educated women and not all will be interested in academic side of ZaWoN so there should be a place where these kind of groups can fit in. ZaWoN web page could provide a space whereby women can exchange and share other skills

and training. Example: cooking, hygiene, family planning and child-care, tailoring, small business skills, women's rights, etc.

4. **Marketing:** This is an important field where women have limited skills and knowledge in our part of the world. The use of IT could open up spaces and places where these groups who produce can sell their products at fairer prices if they hook up to networks that promote just prices for goods from the developing countries.
5. **Case study:** After success in operationing and managing to influence women on the use of IT, ZaWoN will assign some of the members to follow the live example of an individual or a group on how IT and ZaWoN had changed their lives. Each case study can then be put onto the website.

#### **Important points to be incorporated in the ZaWoN website:**

1. It should be in Kiswahili and English
2. Will have a link to WoN and SID
3. Linked to women's web sites with the same objective and those that have been initiated under the influence of ZaWoN.
4. Period of updating should be set and personnel responsible to be assigned.

## **WOMEN'S INVOLVEMENT THROUGH THE ARTS: ZANZIBAR INTERNATIONAL FILM FESTIVAL (ZIFF)**

*By  
Fatma Alloo*

More recently, Zanzibar has emerged as the venue for what is now the largest cultural extravaganza in East Africa: The Festival of the Dhow Culture. Since 1998 the annual festival which is in July, has grown as a unique initiative for the integrated and sustained preservation and development of the region's cultural heritage and the work of contemporary artists.

By adopting the "Dhow" as the symbol for all of the festival activities, the Zanzibar Film Festival (ZIFF) gives an ancient image a contemporary significance. The culture of the Dhow speaks about the diversity and collective memory shared by the region's people. This festival suggests a process for exploring the culture of the region and the importance of understanding and articulating the global experience and perception of national cultures.

Within the globalised world of the 21st century, it can be observed that xenophobia along with regional and ethnic differences are being reinforced as the basis for social conflict. The international recognition of the festival is therefore, an acknowledgment of the ideas of dialogue and cooperation which guides the work of ZIFF.

The organisation was formed to raise an awareness of the culture, the traditions and the present concerns of the Dhow region through the appreciation, celebration and promotion of cinema and arts in general. This NGO is rooted in an awareness of the importance of cinema in society; the challenge of film-making in Africa and East Africa in particular. ZIFF responds to the need for African audiences to have access to the work of African filmmakers, as well as the experience of quality cinema.

The festival has a women's panorama in which current issues pertinent to women in the arts and culture and cinema-making are addressed. Gender issues are also a strong component of the films shown at this festival. For more information visit <http://www.ziff.or.tz> or email: [ziff@ziff.or.tz](mailto:ziff@ziff.or.tz). Linking up with women in other parts of Africa through DAWN-Africa initiated collaborative work with other African networks would strengthen activities of Zanzibari women, increase their visibility and create the legacy for women empowerment and gender justice in Zanzibar.

## **WOMEN AND THE MEDIA: TANZANIA MEDIA WOMEN'S ASSOCIATION (TAMWA)**

By

**Fatma Alloo**

At its inception in 1987, TAMWA chose the media as a mobilizing fora on issues of concern to women. Initially, it launched a campaign on violence against women. As a result, the first Crises Centre was established in Dar es Salaam which later on spread to 15 such centres in the region. The women's magazine, *Sauti Ya Sauti*, was also launched with statement that being a woman does not mean less of a person.

During the years, TAMWA has continued to mobilise women on their rights and raised awareness over different issues, including HIV/AIDS. It applies bang-style journalism, whereby when an issue is taken on the multiplicity of media outreach is used reaching out to the public in a variety of ways including street theatre.

The recent success stories of TAMWA has been the Sexual Offence Bill for which life imprisonment for rape was passed by a male-dominated parliament and the Land Bill which gives right to women to inherit land under civil law.

For more information you can write to [tamwa@raha.com](mailto:tamwa@raha.com)

TAMWA therefore brings its advocacy and journalistic skills to share with Pan-African collaboration being initiated in this process by DAWN to link issues affecting women in Africa.

# WOMEN AND POLITICS: THE EXPERIENCE OF THE COUNCIL OF SENEGALESE WOMEN (COSEF)

By

*Aminata Diaw*

## 1. What is COSEF AND WHY WAS IT ESTABLISHED?

The Council of Senegalese Women was established on March 11, 1995, following the seminar-workshop organised by the African Institute for Democracy (AID) on the theme, "Women in Democracy: The Senegalese Experience." At the end of the meeting, the women agreed to establish a small and functional national body that would reflect the diversity of the interests of the Senegalese women. COSEF is thus a non-partisan organisation, which brings together women belonging to different political parties (PS, PDS, PIT, L.D, etc), university dons, women labour leaders, women traders, housewives, etc. COSEF has a branch office in each of the regions in Senegal.

## 2. SOME ACTIVITIES UNDERTAKEN BY COSEF

### 1) Involvement in the electoral process

COSEF became involved in the electoral process because it is an organisation, which was born as a result of the need to resolve a paradox. Women participate massively in politics but women's issues occupy only a marginal position in the manifestoes of political parties; only few elected women occupy decision-making positions. This led COSEF to embark on a campaign on the theme, "Where is the Democracy?," during the local and legislative elections in 1996 and 1998, respectively. The campaign was carried out through appeals, songs, posters, television adverts, and interviews in newspapers and on the radio.

In the run-up to the two elections, COSEF met with the General Secretaries of all the political parties in order to:

- \* see to what extent the parties were committed to the issue of female representation and encourage them to take account of aspirations and special needs of women in their programmes;

- \* let the female members of political parties know that they had strong movements and bodies that were ready to support them outside the parties.

For the April 2001 legislative elections, COSEF launched a citizen's campaign, under the framework of the "group of five" (COSEF, APAC, Siggil Jigeen Network, Civil Forum, and Association of Senegalese Jurists). The campaign will continue until the next local elections and would involve: campaign for equality, pleas-lobbying for the inclusion of women on lists of candidates for elections, publicity in the media, support for female candidates, and training of female political leaders.

All the above goes to show that COSEF intends to serve as a watchdog, closely monitoring all issues concerning the Senegalese women, and to enlighten the women on matters affecting them.

## 2) Training and enlightenment

COSEF's activities are not limited to election periods. The organization is also involved in the education and enlightenment of women. For example, it has organised three seminars in three of Senegal's main cities.

### 3) CONCLUSION

From the foregoing, it can be seen that COSEF's activities are aimed essentially at enhancing the capacity of women and ensuring that more of them participate in the decision-making process. This is reflected in the slogan for the campaign, which has just been launched and which reads: "To vote is good but to be an elected official is even better." It is for this reason that we in COSEF are convinced that, in addition to concrete action on the ground, there should be continuous reflection on the issues involved. To this end, COSEF has published a number of books: *Women and Decision-Making Circles*, *Women, Ethics and Politics*, *1998 Legislative Elections: Where is the Democracy?*

To be really effective, democracy in Senegal must take account of women's issues. There must also be close collaboration between the women leaders and the other women. This form of partnership must be defined in a democratic manner. Consequently, COSEF has directed its regional branches to initiate discussions, which will be continued at the national level. COSEF intends to promote such collaboration and to make it a continuous process because it is an attempt to change mentalities.

# **TOWARDS A NEW VISION FOR WOMEN OF AFRICA**

By

*Kingsley Ofei-Nkansah*

## **INTRODUCTION**

The political, economic and social conditions of the world today have been characterised by increasing polarism and the globalisation of economic and financial markets. More than ever before, international finance capital is posting profits at a faster rate in many more countries.

The internationalisation of capital has been going on as a phenomenon of political and economic life since the latter part of the 19th century. This fact is important because it coincides with the colonial conquests and the plunder of people of the South, particularly Africa. It is important to appreciate this so as to put into proper perspective the current internationalisation of capital and markets described as globalisation.

Globalisation has been described as the process of marketing goods, services and finances without restrictions by national borders and rules. Since 1970 globalisation has been facilitated and given greater impetus by a number of factors including:

- \* The accumulations of petrodollars by the OPEC crisis.
- \* The downsizing of production technology
- \* The revolutionary transformation of information, communication and transport technology.

The process of globalisation has been left to some invisible market forces. Multilateral institutions like the World Bank, IMF and, in more

recent times, the World Trade Organization have marketed policies and programmes, particularly to African countries that advanced corporate interests at the expense of social interests. The economic manifestation of the crisis of modern development paradigm include:

- \* Growing indebtedness
- \* Stalled real economic growth rate
- \* Debt settlement difficulties, etc.

The social manifestations include,

- \* Growing unemployment and underemployment
- \* Increasing informalisation of employment and work
- \* Declining genuine incomes
- \* Weakened access to social rights like social security, etc.

For us, it is note worthy that Africa has recorded the worse experiences than any other region. Within Africa, the growing impoverishment of the population, particularly women, has surpassed all regions noting that 40 per cent of the population in sub-Saharan Africa live below poverty line.

This sordid state of affairs stands in sharp contrast to the bountiful human and material resources and rich diverse historical and cultural heritage.

#### **ABANTU FOR DEVELOPMENT**

It is against this background that a number of African women established a pan-African NGO - ABANTU FOR DEVELOPMENT - in 1991. One of the primary motivations for founding ABANTU was to increase and enhance the participation of women in Africa in decision-making processes and policy determination at all levels. It works primarily, but not exclusively, with civil society organizations.

## Strategy

The main strategy of ABANTU is to increase the number of African women trainers and activists who are skilled in gender and policy analysis. Other approaches include training policy-makers to understand the implications of their policy and monitoring African governments' commitment to women issues.

## Vision

ABANTU has a vision of a world in which economic production is organised to meet people's needs in a sustainable manner, a world in which those who labour and produce the wealth and food are respected and can enjoy the fruits of their labour, a world in which African people control and utilize their resources and have control over their own development process. A world in which people are:

- \* Free from all injustices
- \* Free from oppression
- \* Free from discrimination, based on gender, race, class, ethnic origin, physical ability, sexual orientation or religious belief
- \* Free from exploitation
- \* Free from armed conflict

ABANTU is working for a world in which women and men are equal partners at all levels of decision-making and sustainable development.

## Purpose

The purpose of the organization is to enhance capacity of African people and women in particular, to participate in the development of political and economic structures of African countries.

## Aims

ABANTU aims to eradicate all obstacles/impediments - cultural, legal and political - to women's economic independence and equality by the law. We also aim to ensure that the advancement of women's interests benefits the entire community. Hence ABANTU's emphasis on developing women's capacities and empowering African people. This is why ABANTU uses participatory training methods to develop gender and policy skills and advocacy.

### Our programmes include:

- \* Training and capacity-building
- \* Advocacy, public awareness and networking
- \* Research, information and publications
- \* Institutional development of ABANTU

### TOWARDS A NEW VISION FOR AFRICA

Against this background of current political economic and social relations and ABANTU's agenda, the concern to envisioning Africa in a new way raises a number of questions. These include:

- \* How do we create genuine partnership between men and women?
- \* How do women, in this partnership harness the vast natural, human and cultural resources of Africa to enhance the development processes for Africans, particularly women?
- \* How do we enhance accessibility and application of techniques that are appropriate from a gender and socio-economic perspective?
- \* How do we strengthen our capacity to ensure that public policy favours social development rather than corporate interests?

ABANTU is committed to the pan-Africanist approach to liberation of the African peoples from the clutches of neo-colonialism and all forms of domination, oppression and exploitations. That women in Africa constitute a vast segment of the vulnerable groups in today's global economic relations is the reason why they should be targeted for empowerment. Continent-wide, a conscious effort is required on the part of the nation states to practise true democracy and the production sector to pursue accelerated development.

## **THE AFRICAN WOMEN'S DEVELOPMENT AND COMMUNICATION NETWORK (FEMNET)**

*By*

*L. Muthoni Wanyeki*

### **WHAT IS FEMNET?**

FEMNET was established in 1988 by national women's networks to follow up on the Nairobi forward looking strategies and provide continental coordination and facilitation in preparation for the Fourth World Conference on Women in Beijing, China. It has become a continental membership organisation, which works towards African women's development, equality and other human rights through advocacy, training and communications.

### **WHAT DOES FEMNET DO?**

#### **Advocacy**

FEMNET advocates for the implementation of the Dakar and Beijing Platforms for Action at national, regional and international levels.

#### *At the national level*

i) FEMNET follows up on the implementation of the Platforms For Action through experiences sharing and monitoring advocacy for mainstreaming gender in policy relating to the critical areas for action, covered by the PFAs

ii) Recognising the constraints to gender mainstreaming posed by the increased inability of states to put resources into areas which matter for African women ( economic and social rights such as education, health, etc.) due to external and internal indebtedness, structural adjustment, new trade and investment commitments requiring World Trade Organisation compliance, FEMNET has three new projects:

a) African women's economic and social rights project, which is due to begin this year and will review not just older debates about the justifiability of economic and social rights, but will seek to enter into newer debates about the ability of international human rights instruments to be used as a counterweight to the effects of international financing, trade and investment law on women and feed the outcomes into the gender budgeting and Poverty Reduction Strategy Process work across the continent;

b) Monitoring the PRSP in Kenya. This project is monitoring essentially the third phase of structural adjustment in Africa.

c) FEMNET will produce a report of the outcomes in the form of lessons-learnt-handbook which will be distributed across the continent; and

d) The third project is in partnership with the Law and Religion Programme of Emory University, titled "Continuing the Culture, Religion and Human Rights Work: Women and Land Projects in five African Countries." These countries include Cameroon, Ethiopia, Nigeria, Senegal and Uganda (with two, possibly three more - Kenya, Mozambique and Rwanda coming on this year). Outcomes from this include: a book on culture, religion and human rights, to be published by Zed Publishers late this year (one of a four - book series); advocacy and media packages created from the research papers in the book for all five countries; and a lessons - learnt handbook from the advocacy process in the pilot country, Ethiopia on the findings of the research; input into the African media coverage and training manual being produced by Gender Links and Inter Press Service on culture, religion and human rights.

*At the regional level*

\* FEMNET is involved at the regional level with the reform initiatives

around the Organisation of African Unity, through two new projects:

i) support for a female candidate for the post of the OAU Secretary General as a means of demonstrating the relevance of a reformed OAU to the African women's movement(s) and of the options for reform proposed, including reform in terms of gender mainstreaming;

ii) support for the work of the Special Rapporteur on Women's Rights of the African Commission on Human and Peoples' Rights (in partnership with the Special Rapporteur and Interights)

#### *At the international level*

\* The international level through coordination and facilitation of the African caucus at the Commission on the Status of Women at the United Nations (now done in partnership with other regional networks).

#### *Training*

FEMNET conducts training to support the advocacy programme. In this regard, FEMNET has two main projects:

\* A seven - country project on gender mainstreaming in partnership with the United Nations Development Programme, covering Ghana, South Africa and Uganda, for Anglophone Africa and Cameroon, Mali, Rwanda and Senegal for Francophone Africa. The outputs of this project will include: an updated FEMNET Model for Gender Mainstreaming in both English and French; the development of a sectorial gender training tool on economics in Africa, again in both English and French. FEMNET will also exploit the possibility of evolving with an annotated bibliography on gender mainstreaming resources available in Francophone Africa and the formation (or re-establishment) of FEMNET gender training data base and Gender Training Teams in each of the seven countries from the project.

\* The project is the development of a handbook on the training of refugee girls and women within refugee camps (follow up from a partnership assessment with Austcare, done last year)

### Communications

\* the review of FEMNET's internal and external communications work is on - going, and includes:

i) long overdue and urgent work on FEMNET's internal communications and related membership services (the updating of our membership database, the establishment of board, national focal point and general membership listserves facilitated in both English and French, work on more regular updates to our website and our Beijing Plus Five partnership website, Flamme, with the Association of Progressive Communicators (APC) Africa Women's Programme,

ii) the movement of our resource centre, and a computerised database online. This includes the revamping of our two bilingual newsletters, *FEMNET News* and *Our Rights*. FEMNET is also introducing a new communication package for advocacy programmes. This will be implemented in five sub-regions with a progressive print organisation, the World Association of Community Broadcasters (AMARC) - Africa for radio and a participatory video organisation. Expected outcomes include a communications for advocacy training manual in both English and French for African women's organisations and a participatory radio and video productions from the five sub-regions on the five critical areas of concern identified by African women during Beijing Plus Five. Political participation, globalisation, conflict, HIV/AIDS and women's human rights are additional identified areas for future action.

## ADDITIONAL INFORMATION ON FEMNET

FEMNET is a regional network of women's organisations which works towards African Women's development, equality and other human rights through advocacy, training and communications.

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**Jenda:** A Journal of Culture and African Women Studies-, a new online journal devoted to the study of African women in differing cultural contexts. The journal is published and hosted by Africa Resource Centre, Inc and its URL access is: <http://www.jendajournal.com>. The first volume was planned for October 2000.

The focus of the journal is the following:

- To document the relevance of gender in African social, political and economic systems as well as its historical effects on culture.
- To respond to the debates on gender and problematize its assumed effects
- To generate debate among scholars of African women's history and studies.
- To create a forum that enables African women scholars, analysts and

activists to participate on an equal footing with their contemporaries, worldwide in the debates, exchanges of ideas, and the creation and documentation of knowledge.

- To disseminate the information at no cost to consumers in order to engender wide access to information, particularly on the African continent.

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Building Capacities for Healthier Families

ABOUT INTERNATIONAL SOLIDARITY OF WOMEN  
LIVING UNDER MUSLIM LAWS - REGION WEST (AFRICA  
AND MIDDLE EAST)

By

*Sherifat Hussain-Abubakar*

FORMATION OF THE NETWORK

Women Living Under Muslim Laws (WLUML) is a network of women whose lives are shaped or conditioned by laws, (both written and unwritten) drawn from interpretation of the Qur'an tied up with local traditions. WLUML was formed in response to several incidents urgently requiring action in 1984, all of which related to Islam, laws, and women.

In Algeria, three feminists were arrested and jailed without trial. Their crime was having discussed with other women the government's proposal to introduce a new set of laws on the family that severally reduced women's rights in this field. In India, a Muslim woman filed a petition to the Supreme Court arguing that the application of religious minority law denied her rights otherwise guaranteed all citizens under the constitution of India. In Abu Dhabi, for the alleged crime of adultery, a pregnant woman was sentenced to be stoned to death two months after giving birth. Those concerned in each incident asked for international support. Starting as an action committee, WLUML coalesced into a network between 1984 and 1986 when it formulated its first plan of action with nine women from Muslim countries. And it was this committee that later evolved into the present network.

Though geographically scattered, these first incidents were symptomatic of the much wider problem confronting women in the Muslim world. Women have increasingly found that in the tussle for political pre-eminence, political forces (in and out of offices) are increasingly formulating legal, social, or administrative measure, justified by reference

to Islam that militate against women's autonomy and self-actualization.

It was against this backdrop that the network, WLUMI, was created to break women's isolation and to provide linkages and support to all women whose lives might be affected by Muslim laws.

The formulation of the network's name is an acknowledgment of the complexity and diversity of women's realities in the Muslim world. A less obvious concern that went into the choice of the name is that women affected by Muslim laws may not be Muslim, either by virtue of having a different religion or by virtue of having chosen another marker of political or personal identity. The emphasis in the title and in the group is therefore on the women themselves and their situations and not on the specific politico-religious option they may exercise. As a network, WLUMI therefore extends to women living in countries where Islam is the state religion as well as those from Muslim communities ruled by religious minority laws. Women in secular states where a rapidly expanding political presence of Islam increasingly provokes a demand for minority religious law as well as to women in migrant Muslim communities in Europe, the Americas and Australia make part of WLUMI target. The beneficiaries include non-Muslim women who may have Muslim laws applied to them directly or through their children.

#### **HOW WLUMI WORKS**

The network is divided into regions comprising the West (Africa and Middle East) and the East (Asian countries and Turkey). The network's principal aim is to increase women's autonomy over all aspects of their lives; social and economic, cultural and political, physical and psychological. This simultaneously implies respecting their autonomy and accepting that in the struggle for survival, the options exercised or strategies adopted by any one group can and will differ from those of another, even where these groups appear to be similar. Particular configuration of circumstances and the analysis that informs their choice are the principal determinants of the requirements for different strategies and options.

## **THE MEANS ADOPTED BY WLUMI**

### **INFORMATION**

WLUMI has been collecting and disseminating information on formal and customary laws in some parts of the Muslim world, as well as on women's lives, struggles, and strategies. It has collected progressive interpretations of Islam and maintains a growing roster of women's organizations, lawyers, human rights and advocacy groups, feminist Islamic scholars and individual activists. An important aspect has been collecting women's analyses of their own situations in the Muslim world and making this available to others women. Today, the WLUMI's coordination office and the regional coordination offices have evolved into valuable documentation centres.

Information from the network are circulated through:

- \* Dossiers
- \* News-sheet
- \* Newsletter
- \* Other numerous publications

### **SHARING OF TRUE LIFE EXPERIENCES THROUGH EXCHANGES**

WLUMI consciously promotes face-to-face interaction between women from the Muslim world who would normally not have a chance to travel and meet with others who live in culturally different societies. These women are brought together for the purpose of experience - sharing.

### **COMMON PROJECTS**

Common projects are identified by the people in the network and reflect their diverse concerns.

However the materialisation of any given project is dependent on the groups and individuals within the network assuming responsibility not only for conceptualization and logistics but also for sharing the task of

raising the material resources required with the coordination offices. These common projects include:

- \* Cross-cultural exchange programme of 1988 in collaboration with ISIS-WICCE

- \* Qur'anic interpretation meeting of 1990

- \* Women and Law in the Muslim World:

The Women and Law in the Muslim World investigates and documents the evolution of laws, identifying the contradictions between customary and statute laws and lacunae in implementation. An integral part of this project is the outreach programme to extend networking within each country and to promote legal literacy and awareness. The international handbook on the research of Women and Law is in the pipeline.

- \* WLUML and Global Institute

WLUML established the Feminism in the Muslim World Leadership Institute, which holds annual training for young feminists.

### SOLIDARITY AND SUPPORT

WLUML initiates and responds to appeals for support in instances of human rights violations. These range from collective issues, such as the repeal of discriminatory legislation, the end of oppressive practices, etc. Over the years, WLUML has responded to an ever-increasing number of requests for solidarity action, either through rains of alerts or otherwise.

- \* Today, the International Solidarity Network of Women Living Under Muslim Laws is a network that links over 2000 individuals in 40 countries in the Muslim world. These people have diverse professional backgrounds, organisational frameworks, and political perspectives, but share a common commitment to expand women's autonomy. Most are actively involved in the women's movement in their countries or place of residence. In addition,

many are engaged in general advocacy initiatives. We also have lawyers and social scientists, etc. WLUMI also links research groups, media groups, and training organizations, grassroots organizations, universities, scholars, and legal aid and crisis centres. This collaboration is therefore an opportunity to further strengthen the linkages towards the empowerment of women in our networks.

## DAWN'S REGIONAL CONSULTATIVE MEETING: SUMMARY OF ISSUES AND RECOMMENDATIONS

### THE CONTEXT

*"In the 1960s, we arose. In the 1970s, we continued to experiment. But in the 1980s, we began to face hard realities. And in the 1990s, we are subscribed into a ghetto."*—Fatma Alloo, DAWN East Africa

The key issues and recommendations raised from the presentations at the consultative forum are expressed below:

- What is our vision as the African women's movement under globalisation? As feminists, we know that globalisation is not a recent phenomenon—it follows on from enslavement, colonialism, and neo-imperialism. Yet, have we allowed the buzz words—globalisation, democracy, etc—to obscure the real issues? Have we lost the ability to root our struggles in the struggles of our continent?
- What is our strategy as the African women's movement under globalisation? Does our strategy put as much weight on process as it does on results? What have we gained or / and lost from the concept and strategies of gender? Are the efforts at gender mainstreaming, which entails engagement with the state, obscuring the need to expend equal efforts at fundamentally transforming the African state? Are we playing into the privatisation of development itself?
- How do we conceptualise our struggle under globalisation? What are the ideological tools of analysis that we use in that conceptualisation? What does democracy and political pluralism mean to us as African feminists? Whom are we targeting for change—the state or the communities we arise from? What is the real impact we now seek

with regard to African women's lives? And which African women are we talking about? How do we engage, despite the differences among us as well as the differences between others and us?

- What does the state now mean to us? What is the state's role and responsibilities towards the contradictory international political economy—characterised by potentially useful human rights instruments as well as by damaging financing, trade and investment instruments? What is the state's role and responsibilities towards its own internal contradictions—characterised by secular constitution and statutory laws as well as by customary and religious laws? What is our own stand on these external and internal contradictions and the conflicts they create and/or reinforce? How do we hold the state accountable—to us as African women? How does regional integration relate to these issues?
- How does the struggle for African women's health and our reproductive and sexual rights (with African women's bodies as sites of that struggle) inform and underlie our broader struggle? How is that struggle informed by culture, ethnicity, and religion? What is the role of African states in demystifying sex, particularly now, given the adverse impacts of HIV/AIDS on African women and African women's inability to negotiate for safer sex? What are the trade-offs made by African states in this respect? And thus, what are the links between violence against women and development itself?

The presentations proffered the ways forward which are summarised below:

We need a clear understanding of power relations and the resulting inequalities, marginalisation and exclusion with respect to economic production and distribution and reproduction at the community, national and international levels.

We need to know where we're coming from to know where we're

going to, particularly if we are to be able to pass on the baton to the newer generation of African feminists and enable men to engage in African feminist debates. We therefore need to work on this more deliberately, by going back to conscientisation and mobilisation as a strategy, beginning with a fundamental analysis and critique of our own history, achievements and failures

We need to revisit and reassess the ideals of pan-Africanism, as expressed through the African Charter on Human and Peoples' Rights (with the optional protocol on women's rights), the Lagos Plan of Action and the African Alternative to Structural Adjustment from an African feminist perspective.

We need a collaborative approach and new forms of organising so as to impact on policy and practice in respect of transforming the lives of African women and function as a pan-African coalition of networks.

In addition to these were more issues-specific recommendations, which resulted from the group tasks performed during the consultative forum.

## **RECOMMENDATIONS**

### **HEALTH VIOLENCE AGAINST WOMEN AND GENDER**

#### **Preliminary discussions**

Essential recommendations regarding the issue of the nature and development of networks include the need for:

- \* Development of leadership
- \* Review and evaluation of membership for continued interest in participation
- \* Dissemination of the results of this meeting.

This group also recommended that the best members in building networks are organizations not individuals

#### **ADVOCACY IN HEALTH**

Participants recommended that the following were important issues to advocate for:

- \* Advocate for the formation of consumer organizations to act as watchdogs of quality of products / food imported because of some of their negative effects on health

- \* Advocate for strengthening of institutions such as food and drug boards

- \* The state and government should be seen to involve themselves in the fight against AIDS

- \* The group recommended more activities on the production and dissemination of IEC materials on HIV / AIDS

- \* Information, education, communication (IEC) is needed for the public and for parliamentarians on relevant laws that could need revision.

#### **VIOLENCE**

- \* Participants recommended for the need to review laws on issues of violence

- \* Provide women with skills to better interpret religious laws and analyse religious practices.

#### **RESEARCH / HEALTH**

Participants submitted that for meaningful and realistic data, there was need:

\* To develop indicators on all dimensions / components of the broad definition of health e.g social, cultural, and psychological issues.

\* To survey the impact of health sector reforms

### **VIOLENCE**

Areas of research recommended by participants on the issue of violence include the following:

\* Research on impact of development on violence against women

\* The use of ethnicity and culture as a power tool in relation to violence

\* Mechanism in the culture, tradition and religion which would prevent violence against women

\* Research the misinterpretation and misapplication of religious laws

### **GENDER**

Participants recommended the following to enable feminists to network to address gender issues effectively in the region:

\* Networking with other organisations in the process of addressing gender issues

\* Need for gender audit in networks and organisations to ensure that organisations themselves are gender-sensitive and capable of mainstreaming gender issues.

### **TRAINING**

Train men and women politicians and communities in gender issues

Training in any aspects of development should include gender issues, particularly, addressing the elimination of discrimination against women.

## **POLITICS, GLOBALIZATION, TRADE / ECONOMIC ISSUES, RESOURCES, BUDGETS AND THE STATE**

Participants recognised politics, globalisation, resources, trade and economy as areas that need action in advocacy, research and training. Specifically, they recommended as follows:

### **POLITICS**

Participants recommended that there is need to advocate for participatory democracy, accountability, transparency, institutional strengthening and effective women's participation. They observed gaps in research, which need immediate responses. The need to research on what democracy is to an African and to those at the grassroots level in particular.

In the area of training, they recommended for sensitisation education of women and men, information, policy analysis, (including leadership, communication and negotiation).

### **GLOBALISATION**

In issues that relate to globalisation, participants recommended for advocacy targeting all players involved (IMF, World Bank, etc) to be accountable and transparent. They identified a need to research into all impacts of globalisation, including economic, religious, social and religious impacts on individuals and groups. They recommended training on the impact of globalisation at local and international levels.

### **TRADE AND ECONOMY**

Participants recommended advocacy for full participation of women and other vulnerable groups in the preparation of budget, trade policy at domestic and regional levels, and to target the state advocating for accountability on budget and expenditure. Research efforts are to be directed to budget analysis, impacts of globalisation on the state in Africa, the African people as well as on economic policy concerning women and the environment.

Participants recommended for training activities sensitising and educating Africans, women in particular, in networking skills.

## **LEGAL AND CONFLICT ISSUES, MEDIA, RESEARCH / TRAINING COMMUNICATIONS AND CULTURE**

### **RESEARCH**

Participants recommended for the need to research into the following:

1. Bibliography of existing research (TWN, FIDA, WILDAF, WLFA, WLSA, AAWORD, ABANTU, CODESRIA, etc.)
2. Research in terms of women
3. Research sources of interpretation and enforcement of dual laws / dualism
4. Bibliography on feminist interpretation of Islam (WLMUL) comparative research on women in Islam and in Africa
5. Research on African state and religion
6. Research on institutions / networks, their histories, constitutions and structure as well as impact (creative documentary ZIFF) .

In the area of advocacy, the group recommended for:

1. Advocacy around the findings of any gap found in the research
2. Assessment of advocacy work and government awareness of accountability to CEDAW through constitutions and statutes
3. Advocate for involvement of youths in all programmes.

**Legal and Conflict issues, Media, Research/Training Communications and Culture (Jessica, Leila, Edda, Lyne and Munira)**

**RESEARCH**

1. Bibliography of existing research (TWN, FIDA, WILDAF, WLEA, WLSA, AAWORD, ABANTU, CODESRIA etc.
2. Research in terms of women
3. Research sources of interpretation and enforcement of Dual laws/Dualism
4. Bibliography on feminist interpretation of Islam (WLMOL) Comparative research on woman in Islam and in Africa
5. Research on African state and religion
6. Research on institutions/networks their histories constitution and structure and impact creative documentary ZIFF)

1. Assessment of previous advocacy work & Governments awareness of accountability to CEDAW through constitutions and statutes

**ADVOCACY**

1. Advocacy around the findings
2. Any gap found in the research

**TRAINING**

1. Training in advocacy skills at the national regional and international level around used of relevant human rights instruments e.g (CEDAW, CRC, African Charter etc.
6. Institutional building and networking under globalization (vision, strategies and change, intergenerational transfer). Use of communication and media (Community based, Traditional media & ICT's. Indicators and monitoring

**Involvement of youth in all programmes**

1. Constitutions and statutory laws (CEDAW)
2. African Charter and Commission
3. Customary law/Dualism
4. Religious laws
5. African state
6. African women movements
7. Ethnicity
8. Conflicts causes and Resolutions etc.

Legal and Conflict Issues, Health, Research/Training Communications  
and Culture (Linda Eddle, Lyle and Monica)

1. Assessment of  
previous activities  
and a commitment  
statement of  
responsibility to  
CEDAW through  
commitment and  
action

**RESEARCH**

1. Bibliography of existing research (LW, IJDA, WILDA, WILCA, KAWOND, AFRICAN CODES) in  
2. Research in terms of women  
3. Research context of legislation and enforce-  
ment of that legislation  
4. Bibliography on feminist involvement in legis-  
(WILCO) Comparative research on women in  
Latin and in Africa  
5. Research on African laws and religion  
6. Research on institutionalization that  
promote constitution and structure and  
impact creative development, etc.

**ADVOCACY**

1. Advocacy model for  
policy  
2. For the local  
in the context

**TRAINING**

1. Training in advocacy skills at the national,  
regional and international level around and  
in various human rights instruments e.g.  
(CEDAW, CRC, African Charter etc.  
& institutional building and networking under  
globalization (vision, strategies and change  
intergovernmental transfer) Use of commu-  
cation and media (Community  
level, Technical needs & ICT,  
Indicators and monitoring

development of youth in all  
programmes  
1. Constitution and country  
law (LWCA)  
2. African Charter and  
Conventions  
3. Customary law/religion  
4. Religious law  
5. African law  
6. African women movements  
7. Theory  
8. Conflict resolution and  
mediation etc.

## AGENDA

**February 19th**  
**Monday**

Arrivals

**February 20th**  
**Tuesday**

9.00 a.m. - 9.15 a.m.

Welcome by Fatma Alloo

9.15 a.m. - 11.00 a.m.

Report by members of DAWN African  
Regional Team

11.00 a.m. - 11.30 a.m.

Tea break

11.30 a.m. - 1.30 p.m.

Reports continue

1.30 p.m. - 3 p.m.

Lunch

3 p.m. - 5 p.m.

Discussions and future plans

**February 21**

**Wednesday**

Facilitated by Fatou Sow

10.00 a.m. - 10.30 a.m.

Tea break

10.30 a.m. - 10.45 a.m.

Welcome by Fatma Alloo

10.45 a.m. - 11.00 a.m.

Opening by Bene Madunagu and  
Fatou Sow, The DAWN Regional Coordinators

11.00 a.m. - 11.30 a.m.

Introductions

11.30 a.m. - 12.00 p.m.

Overview and objectives of the meeting  
by Bene Madunagu, DAWN

12.30 p.m. - 1.00 p.m.

Gendering the State in Africa  
by Fatou Sow, DAWN

1.00 p.m. - 1.30 p.m.

General Discussions

1.30 p.m. - 3 p.m.

Lunch break

3.00 p.m. - 3.30 p.m.

Third World Network - Pauline Vande

3.30 p.m. - 4.00 p.m.

Women Living Under Muslim Law  
by Sharifat Hussein

- 4:00 p.m. - 4:30 p.m. Women and politics in Senegal  
by Aminata Diaw, Conseil Senegalais  
des Femmes (COSEF, a Network of  
Women's Association in Senegal)
- 4:30 p.m. - 4:45 p.m. Break  
4:45 p.m. - 5:15 p.m. Association of African Women on  
Research and Development (AAWORD)  
by Valerie Ndongo
- 5:15 p.m. - 5:45 p.m. Women in Law and Development in  
Africa (WILDAF) by Jessica Pukonge  
5:45 p.m. - 6:30 p.m. General Discussions
- February 22nd**  
**Thursday**
- 8:30 a.m. - 8:45 a.m. Summary of the first day, by the  
Rapporteur
- 8:45 a.m. - 9:15 a.m. Gender violence in Cameroun, by Esther  
Endale Association de Lutte contre les  
Violences faites aux Femmes (ALVF,  
Association against Gender Violence)
- 9:15 a.m. - 9:45 a.m. Reproductive Health and Rights  
by Dina Nfon Priso, DAWN/MWA
- 9:45 a.m. - 10:15 a.m. HIV/AIDS in Africa, by Afua Hesse,  
Multi-disciplinary African Women's  
Health Network (MAWHN)
- 10:15 a.m. - 10:45 a.m. Discussion on the presentations
- 10:45 a.m. - 11:00 a.m. Tea break
- 11:00 a.m. - 11:30 a.m. ABANTU - by Ofei Nkansah
- 11:30 a.m. - 12:00 noon FEMNET - by Lyne Wanyeki,
- 12:00 noon - 12:30 p.m. Tanzania Media Women's Association  
(TAMWA) by Edda Sanga/Leila Sheikh

CONTENTS

- 12.30 p.m. - 1:00 p.m. Zanzibar International Film Festival (ZIFF)  
By Munira Humuod
- 1:00 p.m. - 1:30 p.m. Discussions
- 1:30 p.m. - 3:00 p.m. Lunch
- 3:00 p.m. - 5:00 p.m. Group Work on Five Thematic Issues

**February 23rd**

**Friday**

- 9.00 a.m. - 9:30a.m. Recap of the previous day
- 9:30 a.m. - 11:00 a.m. Groups' Presentations
- 11:00 a.m. - 11:30 a.m. Tea break
- 11:30 a.m. - 1:00 p.m. Groups' Presentation continue  
and Discussions
- 1:00p.m. - 3:00p.m. Lunch
- 3:00p.m. - 4:00p.m. Consensus/Emerging issues by Lyne Wanyeki
- 4:00p.m. - 5:30p.m. Way forward
- 5:30p.m. - 6:00p.m. Evaluation of the meeting
- 6:00p.m. - 6:15p.m. Vote of Thanks and Closing  
Fatou Sow and Bene Madunagu

**February 24th 2001.**

Departures

**February 25th 2001.**

All departures

Conference Rapporteur Mohamed Mbarouk  
Translator (French/English) Ahmed Maulidi

Bene E. Madunagu	Fatou Sow	Fatma Alloo
DAWN Anglophone Coordinator	DAWN Francophone Coordinator	DAWN East African Focal Point

B) National Film Festival (NFF)

Activity	Time
Discussions	1:00 p.m. - 1:30 p.m.
Group Work on Five Thematic Issues	1:30 p.m. - 3:00 p.m.
Lunch	3:00 p.m. - 3:30 p.m.
Registration	3:30 p.m. - 5:00 p.m.
Group of the previous day	9:00 a.m. - 9:30 a.m.
Group Presentations in Hall	9:30 a.m. - 11:00 a.m.
Ten break	11:00 a.m. - 11:30 a.m.
Group Presentation continue and Discussion	11:30 a.m. - 1:00 p.m.
Lunch	1:00 p.m. - 2:00 p.m.
Comments/Meeting notes by Eric Wanyika	2:00 p.m. - 4:00 p.m.
Way forward	4:00 p.m. - 5:30 p.m.
Evaluation of the meeting	5:30 p.m. - 6:00 p.m.
Vote of Thanks and Closing	6:00 p.m. - 6:15 p.m.
Latou Sow and Boon Khambogo	February 14th 2001
Latou Sow and Boon Khambogo	February 15th 2001
All departures	February 15th 2001
Conference Rapporteur	Baso E. Madimam
Translator (French/English)	DAW/ Angophone
Armed Medals	Coordinator
Mohamed M'barik	Baso E. Madimam
Latou Sow	DAW/ Angophone
Latina Alloo	Coordinator
DAW/ Francophone	DAW/ East African
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