

SPEAK

APRIL 1993

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INSIDE

SPEAK STAFF

PEOPLE

- The Nokwe Family** 5
Singing the times
- Learning skills for life** 10
Two Khayelitsha women talk
- "I thought I had AIDS"** 24
Mandla Hlatshwayo tells his story
- Wangari Mathaai** 26
Kenya's Lion of Women

FEATURES

- Through the eyes of children** 16
Kids behind the camera
- Malibongwe Institute** 19
Training school for women
- Rape** 21
- Story of a 13-year-old
 - Rape in marriage still legal

POLITICS

- Why should women vote?** 8
- NP laws on women** 12
Are they serious?
- Women's Charter Campaign** 13
What women want

ADVICE

- You and your marriage** 14
Customary marriages

HEALTH

- Living with cancer** 29
A woman tells how she copes

WIN

- A radio cassette player 28
Books 28

REGULARS

- Readers talk back** 2
- Kwa-Sophie** 4
- As a matter of fact** 31
- Taxi Talk** 32
- Community Notice Board** 33



Women, make your voices heard page 8



Learning to use a camera page 16



Fighting AIDS together page 24

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Cover photo by

Natasha Pincus

COMMENT

Progress in negotiations has been very slow. All the same, it is clear democratic elections have to be held soon.

It is important to start preparing now because this will be the first time all South Africans have the chance to vote for the government of their choice.

The growing violence against women is shocking. If women are under threat of attack in the home and on the streets, how can they take part in building a non-racial, non-sexist, democratic South Africa?

In the Mdantsane magistrate's court in Ciskei, at least four rape cases are heard every day.

In Johannesburg it has been reported that a 14-year-old girl was gang-raped by traffic cops when she asked them for directions.

Political violence gets a lot of attention, but violence against women is usually ignored. This is because politics is still treated as a male territory.

The government has suddenly introduced new laws which it says aim to stop discrimination against women. It did not consult women and gave a ridiculously short time for people to react. SPEAK thinks this is obviously a trick to win women's votes, not a real concern for women's rights.

The Women's Charter Campaign, launched on March 8 - International Women's Day, aims to find out what women want in a new South Africa. In this campaign, women can organise and work together to win their demands.

Let's reach out and make sure every woman's voice is heard! ☛

Talk back

Wake up, women!

Your magazine touched my emotions. It left me with a mixture of hope and fear. Fear that if women can wake up and gain consciousness men will be driven into shame.

I appreciate and have a deep love for the women's world. It always breaks my heart when I see many men and even women feel misfortune when a girl is born.

When I read about Lavonia Pule in SPEAK (September 1992) I was so pleased. It is wonderful to know there is at least one woman referee on the soccer fields in Soweto! I shall be happy if all women are mobilised and become productive, the same as men.

I invite pen-pals from your readers. I am 26. My hobbies are reading and writing poems. Crocodile smile to all SPEAK staff and grins to all men readers. I call all women to be active.

*Ms Ananius Lesotho
P O Box 178
Richie
Kimberley*

I am lesbian

I am a woman who likes other women. This means I am lesbian. I am afraid to tell people I am lesbian because many of them will say I am not a proper woman.

Does SPEAK know other lesbian women? Is there an organisation I can belong to?

Please tell me. I am lonely and would like to talk to other women who feel the same as I do.

*Lonely woman
Soweto*

You can contact:

The Gay and Lesbian Organisation of the Witwatersrand (Glow)
Telephone: (011) 403 4254

Skin lightening creams

I used skin lightening creams and luckily stopped. Afterwards I developed a rash on my neck and face. For about two years I have been using ointments given by doctors but to no avail. The rash on my face would go away for a while, but it always came back. It never went away on my neck. A pharmacist told me to use aqueous cream and it helped. The rash on my face seems to have gone away but it is still on my neck. It becomes really bad when I'm in the sun. Please give me advice on how to get rid of the rash. Is aqueous cream good for my face?

*Emeleinah S Shongwe
Swaziland*

Ochronosis (the rash on your neck) is unfortunately a condition which can't be reversed. You are lucky the rash on your face has gone away. I suggest you use high factor sun block cream - anything above number 20 during the day. The sun block should be applied every four hours. Use Retin-A cream at night. It might help to peel off some of the black marks.

Wear a hat or cover your neck to avoid the sun.

Aqueous cream is an excellent moisturiser to use. - Dr Zubi Hamed

Botswana women call for support

In July 1992, the Court of Appeal of Botswana ruled in favour of Unity Dow when Dow challenged

a discriminatory provision in the Botswana Citizenship Act. The Act denied Botswana citizenship to her children because her husband is an American. The Act was discriminatory in that children of Botswana men married to foreign women were considered citizens. We have received new reports that the government plans to hold a referendum to decide the legal status of women. It is clear they want to change the court's decision so discrimination on the basis of sex is again allowed. Many in government have made it clear they are not happy with the Dow judgement.

A democratic government should not be able to ignore decisions of its courts.

The women of Botswana need your support. We ask you to write letters to the addresses below and to the Botswana Embassy in your country, expressing your concern at the course of action decided on by the Government of Botswana. The matter is of extreme urgency.

Thanks to all readers who have written. Please keep your letters flowing in. We are often forced to shorten letters because of space. Send your letters to: SPEAK, PO Box 261363, Excom, 2023 Johannesburg South Africa

Addresses to write to:

The Office of the President
Private Bag 001, Gaborone,
Botswana

The Attorney General
Private Bag 009, Gaborone,
Botswana

The Permanent Secretary
Ministry of Labour and Home
Affairs
Private Bag 002, Gaborone,
Botswana

*Women and Law in Southern
Africa Research Project (WLSA)
Botswana*

I like your style

SPEAK's unique style and approach has left me with no alternative except to subscribe to your magazine once more. In the name of 1993, I wish you all the best.

Your magazine gives me honour amongst the people I'm living with. I can surprise them with reasonable arguments I have become aware of from SPEAK in our discussions. I'm always full of interesting ideas from your magazine.

*MN Bomoyi
Bizana, Trankei*

WINNERS!

CONGRATULATIONS TO THE LUCKY WINNERS OF SPEAK'S COMPETITIONS

BATIKS LUCKY DRAW

1. **Diana Russell**
Rondebosch
2. **TNN Shigwedha**
Ondangwa
3. **John Pant**
Austerville

CHRISTMAS BOOK COMPETITION

1. **Felicity Mtuze**
Langa
2. **Gill Perry**
Pietermaritzburg
3. **LS Mahlagaume**
Chuenespoort
4. **Rebecca Moseitha**
Diepkloof
5. **Nkululeko Mtshali**
Diepkloof Extension
6. **S Mnguni**
Reitz
7. **Montle Masike**
Kwa-Thema
8. **Sinah Ramalepe**
Tzaneen
9. **Yvonne Huma**
Marikana
10. **ST Angulah**
Ondangwa

I JUST ASKED IF THERE WAS ANYTHING THEY'D LIKE ME TO MENTION IN NEGOTIATIONS



Graphic: Together Magazine

Kwa-Sophie

Women are not sex objects!

At a community radio workshop in Cape Town recently, a male delegate complained about how few women delegates there were. It all sounded very impressive till he explained why he thought it was a problem. It meant, he said, the men at the workshop had to compete for the few women present. Apparently he thinks women go to workshops only to sleep with men!

* * * * *

Freedom and pregnancy

Farouk Cassim recently left the Solidarity Party to join Inkatha. When he claimed (in a Radio 702 interview) that there is free political activity in KwaZulu, he was asked whether this means the ANC



can hold a march in Ulundi without any problems. Cassim started protesting and wanted to know why the ANC would want to hold a march when there are, according to him, much better ways for the ANC to express its political views. The interviewer got a bit impatient. He said freedom is like pregnancy - either you are or you aren't!

* * * * *

Napac leaves women out

Four new members were recently appointed to the Natal Performing Arts Council's board. The idea was to make the board more representative. This attempt to be democratic has one glaring shortcoming: all of the new board members are men!

* * * * *

Women's bodies on the screen

Lately there have been a lot of movies which openly show sex scenes. Women's bodies are seen completely naked, with the whole body exposed. With men, this is not the case. There is always a way of covering the man's genitals. Does this mean women's bodies are cheaper and more available to be exposed in public than men's bodies? ♣

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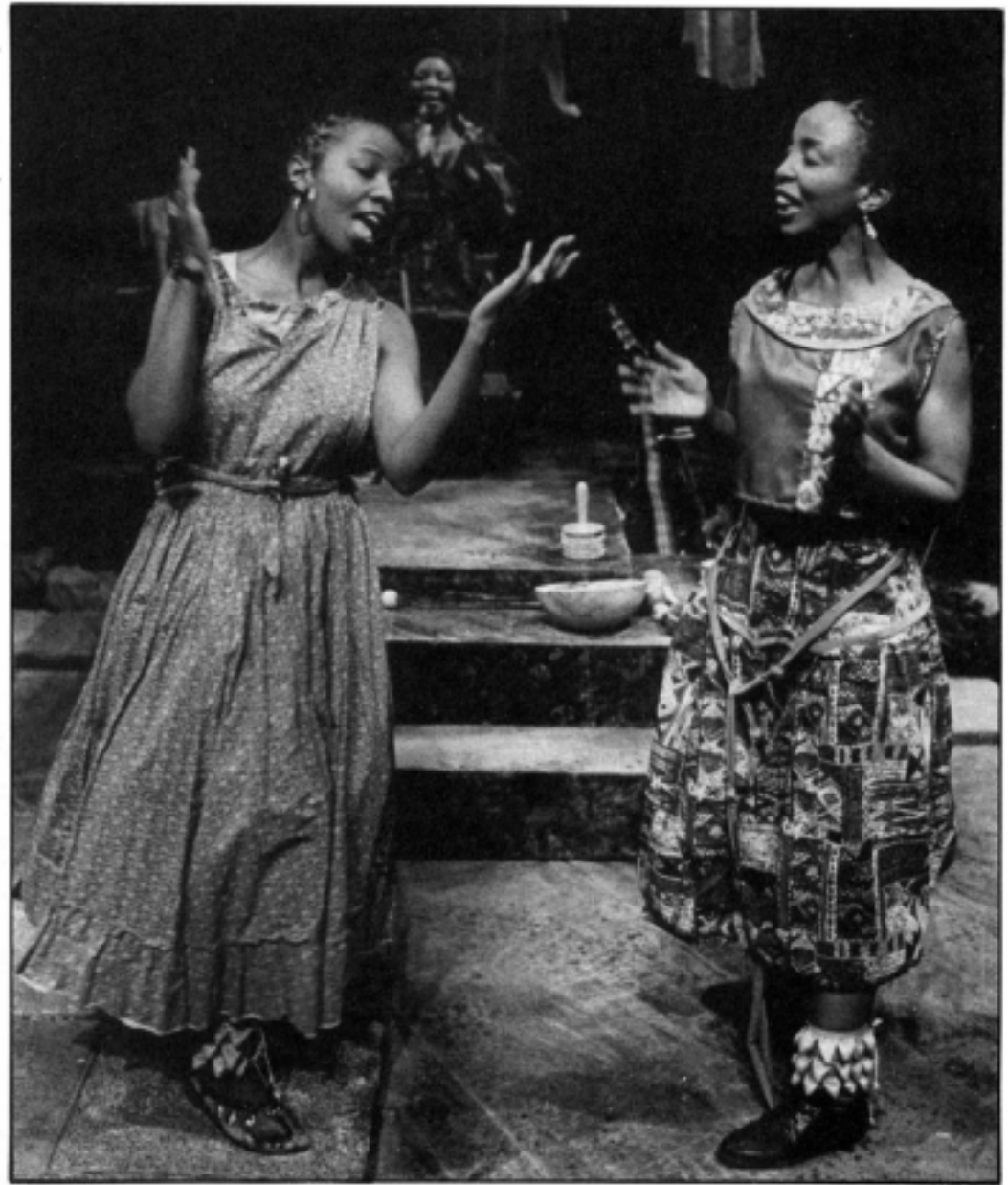
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SINGING THE TIMES

In a vibrant musical celebration, Patti Nokwe and her two daughters, Marilyn and Tu, have brought to the stage the remarkable story of Patti's life, with its hardships and successes, sorrows and joys. *Beathur Baker* spoke to them

Photo by Ruphin Coudyzer



Tu (left), Patti (at the back) and Marilyn

The sorrows and the joys...



Patti Nokwe and her daughter Tu

Photo by Ruphin Coudyzer

A hush falls over the audience in the small theatre. A large and powerful woman on stage leads two young girls sitting at her feet through the chords of a sad, stirring song.

As their voices trail out over the crowd, the tempo suddenly changes. Dancing and rejoicing to the lively strumming of the guitar, they now are singing about a big celebration in the village.

From November last year to mid-January this year at the Market Theatre in Johannesburg, Patti Nokwe and her daughters sang the story of Patti's life. For a family bound together by music, there could be no better way to tell it.

It is a moving tale of the tragedy, despair and poverty Patti had to overcome. She grew up in rural Natal. She remembers how there was always singing in their home - her father's favourite hymns, her mother's gentle voice and her own childhood chants in games with other children.

Then her father decided that she should go and stay with relatives in Durban. Her mother pleaded that Patti was her only daughter and asked her father to choose a child of one of his other wives to send away. But her father refused. He told her mother not to say anything more on the subject because his word was final.

The young girl had to leave for a strange place. Her mother advised her to turn to God for guidance. Although she was very sad to leave her home, once she settled in Durban, she enjoyed going to school. It was not long before her musical talent began to shine.

She started lessons with an Italian tutor, Madame Davi. She

could often escape from her poverty-stricken life and sing proudly to audiences all over Durban.

But she was treated very harshly by *uMakoti*, her cousin's wife. When her friends were free to play, she had to sell fatcakes. And sometimes when she came back from her lessons, *uMakoti* would beat her.

She was called back home when her mother was dying. But she had to hide her grief as best she could and soon returned to Durban.

When she was 19, she ran away and married the musician and performer Alfred Nokwe, the "man of her dreams". Patti and Alfred's children inherited their parents' musical gift.

As they grew older none of the five Nokwe children ever doubted they too would sing.

Her daughters Marilyn and Tu fondly remember Patti telling them the many stories of her life.

The show, *Singing the Times*, is the product of more than ten years Tu spent collecting information for a book about her mother's life. From the age of 12

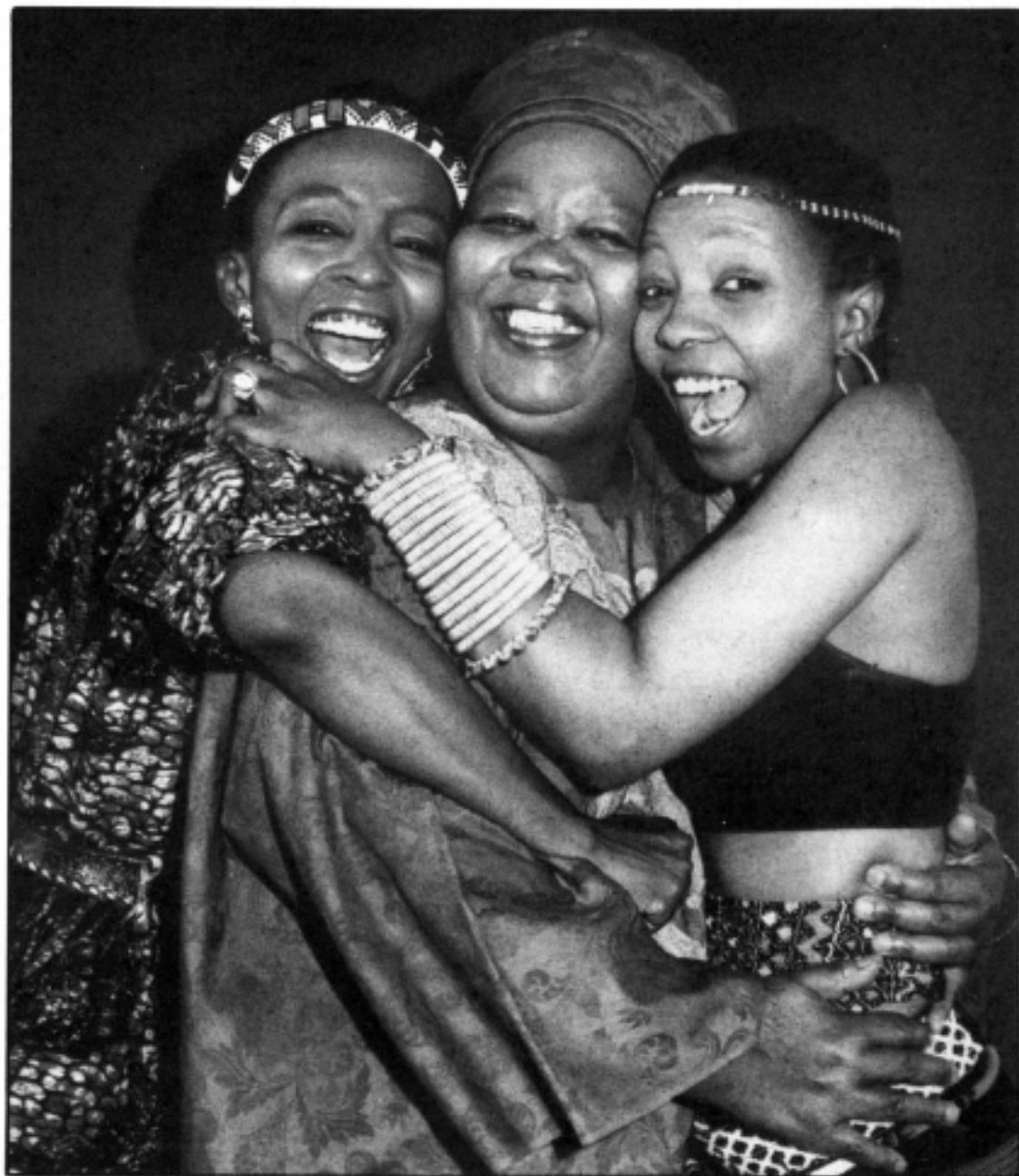


Photo by Natasha Pincus

Marilyn, Patti and Tu: mother and daughters celebrate a life of song

Despite a life of hardship, Patti Nokwe would not be defeated. Right from her childhood she could cope with any hardship life brought along because of her love of song.

she would write down all the stories her mother told her.

Later, while she was studying performing arts in the United States, Tu spent a lot of time putting the pieces of her

mother's story together. "Even now my mother still keeps on coming to me with something else she has just remembered," says Tu.

Tu says: "There are so many lessons about South African life in the story, then and now. People think my mother is a strong and courageous person, but the story is also about so many others who have suffered just like her, but whose stories have not been told."

Although not the first time on stage for any of them, Marilyn says: "It's the first time we are appearing together, and that makes the play very special for us."

The Nokwes are very excited about the possibility of going on tour with the play. There is also the possibility of a film version being made.

The mother and daughters enjoy a very close relationship. From the way they share ideas and consult each other, it is clear that each has a special place in the others' lives.

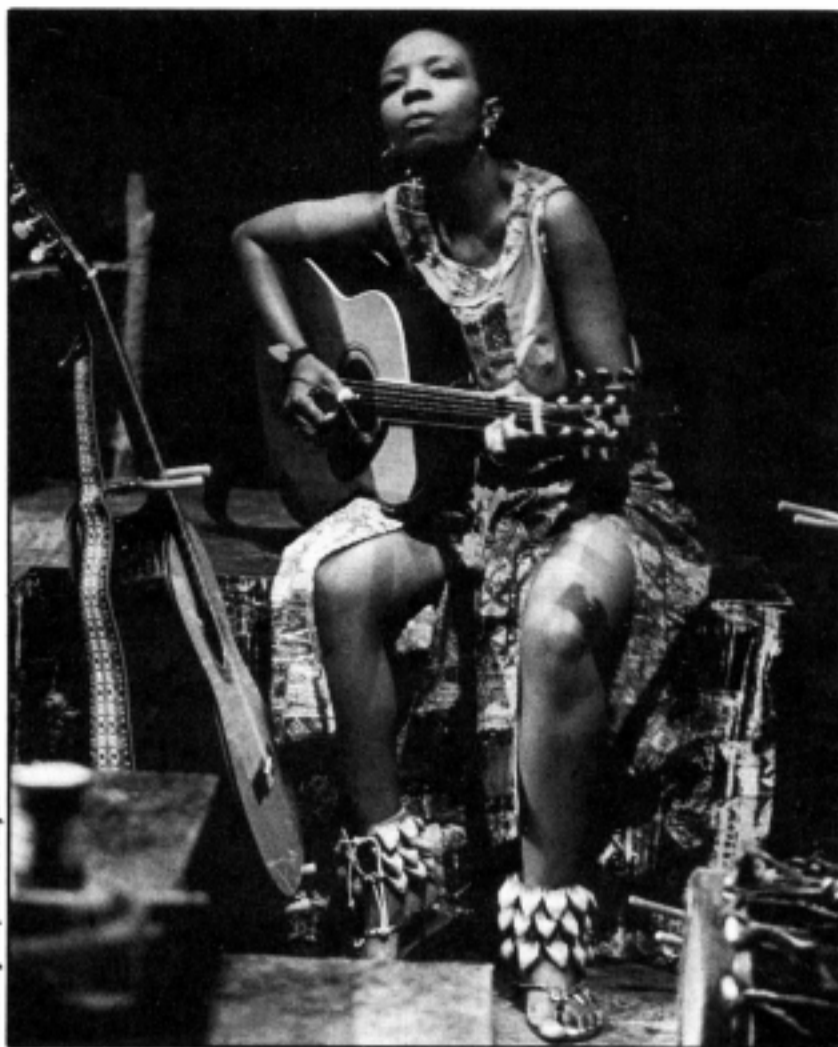


Photo by Ruphin Coudyzer

Tu on guitar

"Our mother allowed us to be open and free with her about anything that happened in our lives. Fortunately she was always there to listen as well," says Tu.

Nodding in agreement, Marilyn adds: "That is why we are able to work together so well, because, more than anything, she has inspired and encouraged us all the way."

Patti sums up their relationship: "It was difficult at times,

but each of us has different strengths. In this way we managed to stay together as a family and yet feel free to strive towards our individual goals."

Marilyn is a singer in the well-known band, Mango Groove. She has performed with many leading singers like Ray Phiri, Siphon "Hotstix" Mabuse, Letta Mbulu, Lucky Dube and Chico.

Tu started the famous Amajika Performing Arts School in Durban. This is where many talented young performers like Leleti Khumalo of *Sarafina* began their careers.

Now Tu will run a Johannesburg-based arts education project for children which she has just started up in Marilyn's backyard "for the time being", she says, laughing.

This is a family that will carry on singing the times for many years to come.

The Amajika Performing Arts Projects can be reached at: Johannesburg (011) 615 3266 and Durban (011) 503 4417 ●



Photo by Ruphin Coudyzer

Marilyn tells the story with feeling



For centuries, South Africa has been ruled by a white, male-dominated minority. Now the first non-racial, democratic elections are coming up. What does this mean? Why should women vote in the coming elections?

Unemployed worker Sibongile Maluka from Kwa-Ndebele says she plans to vote for a party which will see to the needs of people at grassroots level. She thinks women are excluded from politics because they are told their place is in the kitchen. "This must change. Women have got to get involved if change is going to be meaningful," she stresses.

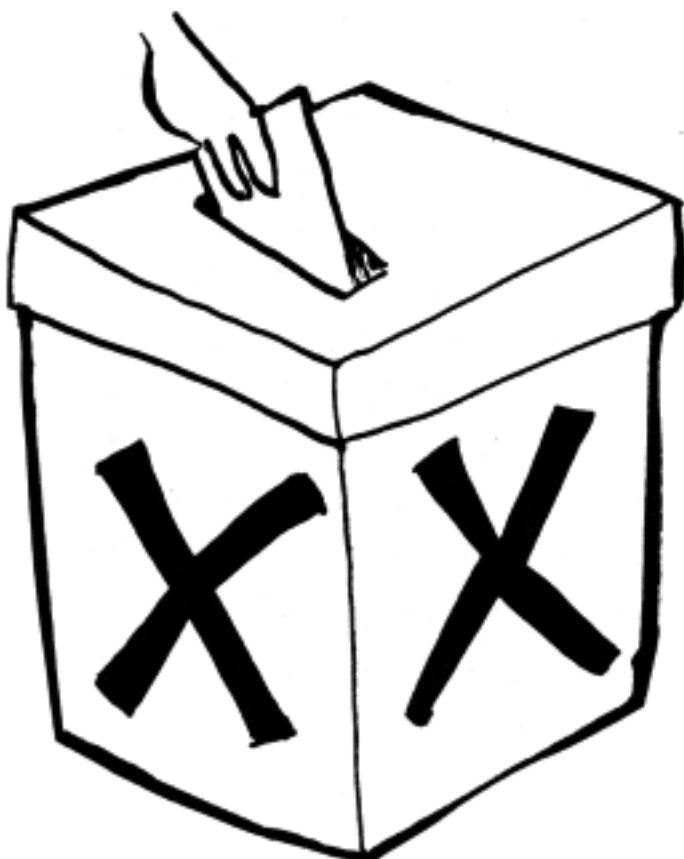
Apartheid caused misery and suffering for millions of black people, but most of all for black women.

Women must vote - not just to get rid of apartheid - but to make sure a truly democratic society is put in its place. For women, that means voting to make sure their rights are protected and they have a say in choosing the government they want.

The law in this country at the moment treats women as minors - as if they are children who cannot make independent decisions without the consent of a father, brother or husband.

In many areas women cannot own the land they work on. Although women are often the breadwinners in their families, their right to housing is not recognised.

Most of the millions of unemployed people in this country are women. Few chances for education or training are available for women. Paid maternity leave is not a right. Women are often the last to be hired and the first to be fired. The work women do is often seen as "not important" and doesn't get paid the same as men.



Women do a double shift. When they come back from work, they have to do all the housework.

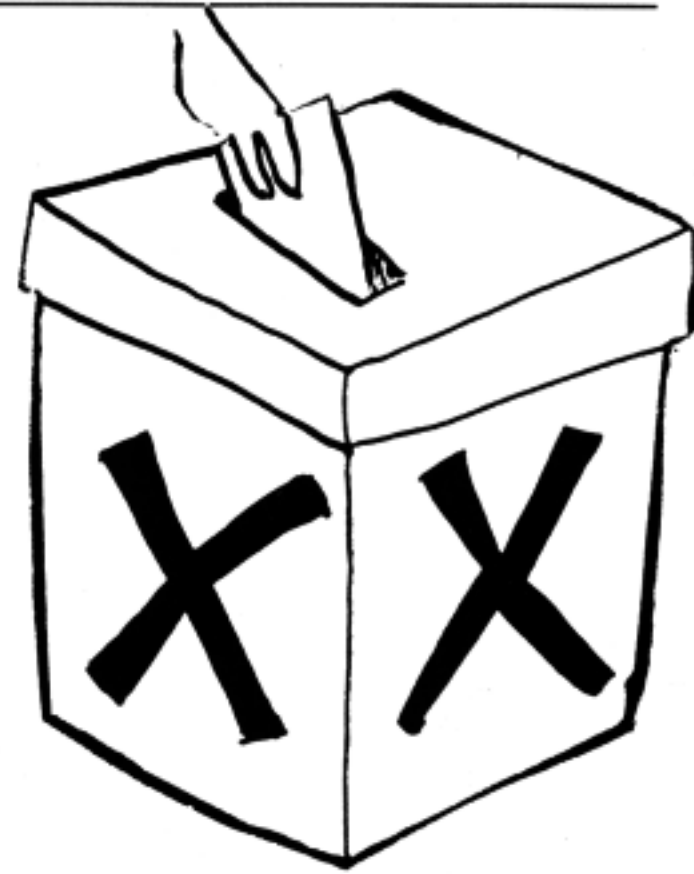
Violence against women is increasing everywhere - in the home and on the streets. What freedom of movement do women have if going out means risking rape or murder?

Now at last women have a chance to vote for changing all that. These elections mean women have some power: they can vote. Women make up slightly more than half of the voters.

"The vote will be secret. No one will know who you're voting for, not even your partner. It is one time where men cannot force us to do things we don't want to do. One of those few times where we can really make an independent decision."

If women don't use their voting power, there is a danger that after elections the main change will be black men instead of white men making all the decisions in this country!

In the past many people boycotted elections, saying they would be voting for puppet bodies without real power. This time, every woman and man must be encouraged to vote because these elections will decide the kind of democratic



society we are going to build and who will govern the country.

The new constitution and government must improve conditions for women. Women must also be part of the government. The party voted into power must be accountable to the people, especially to women.

The elections must be free and fair so everyone can vote - without fear - for the party of their choice.

Durban activist Hersheela Narsee has been involved in the struggle for women's rights for many years. She says: "The vote will be secret. No one will know who you're voting for, not even your partner. It is one time where men cannot force us to do things we don't want to do. One of those few times where we can really make an independent decision."

For the first time, all South Africans have a chance to take part in deciding what happens in our own country. We can't afford to miss this chance. Let's make sure that women's voices count when the new democratic South Africa is being built! ◉

Learning skills for life



Photo: Kate Truscott

Nosipho Kwetane and Jessie Gqozo sharing ideas about literacy work in Khayelitsha

Nosipho Kwetane is a literacy worker in Khayelitsha, 20km from Cape Town. Jessie Gqozo is a member of a literacy group there. Kate Truscott found out from them that literacy is more than learning to read and write

Jessie Gqozo says she joined a literacy group because she wanted to work in a hospital, but couldn't speak or read English.

Nosipho Kwetane says people started to come to Khayelitsha in the 1980s. It was the dumping ground for squatters who were forcibly removed from places around Cape Town like Crossroads, Langa, Gugulethu, as well as Cape Town itself. People also came from Transkei and Ciskei.

The Trust for Christian Outreach and Education started literacy groups in 1987, Kwetane says, adding that some women wanted to be able to

read the Bible, others wanted to read and write letters.

For example, she says, a woman may leave her children with her mother in the Transkei for schooling. Then a child sends her a letter, but she can't read it.

Kwetane stresses that the literacy classes are not like school.

"It is important to remember that the women are adults. There is that stored knowledge we must dig out. We start with Learners' Life Stories. These are real life stories of women we have worked with. Where they come from, why they moved here. Some of these

stories we have written into easy readers in Xhosa.

"We try to build people's confidence by taking topics they know about, and we build up their reading and writing skills from there."

Jessie Gqozo describes what happens in the class she attends.

"We talk about our lives, like our housing problems, water, toilets. We talk about our children. Sometimes the violence and the fights. And we do some dramas and singing. We have a choir. We learn many words when we sing. We like to read English."

Many women want to learn English, says Kwetane. "They



think it will help them to get a job, but it is also because they can't fill in forms at the Post Office or the clinic. For example, on forms you get words like 'marital status' or 'occupation' and people don't understand."

The classes don't just teach people to read and write, she adds. "We are teaching them how to deal with the society in which they live. We also teach people how to take minutes, chair a meeting and report back.

"Then some groups do embroidery and sewing which they sell. Some have a credit union or *umgalelo* (*stokvel*) and they contribute five rand, five rand. They use the money for when the children go back to

school, to buy books and uniforms."

Starting a new group involves meeting the residents from an area and finding out their needs. Kwetane believes most organisations decide from the outside what is needed in a community, like a clinic. They don't ask the people themselves.

She thinks people must be involved in development from the beginning.

We are training three local people to run projects and be trainers themselves. We give back to the community," she says.

"In future we want to start pre-schools with each literacy group," she continues. "We think the groups can do it

themselves. We are teaching them how to write proposals and draw up a budget, so that everyone learns these skills, not just the three people we are training. We can help get things started. When they can manage on their own, we will keep in contact.

"We are also trying to get our Learners' Life Stories printed, so more people can use them. We are giving a voice to the voiceless." ★

The Trust for Christian Outreach and Education can be contacted at:
PO Box 100,
Langa 7254
Telephone: (021) 696 6300/1

Women's rights: does the government really care?

Mavivi Manzini explains why women should get suspicious when the NP government starts claiming to support equality for women

The NP government has recently introduced three draft Bills dealing with women's rights. The aim, they say, is to:

- end discrimination against women
- promote equal opportunities
- end violence against women

For more than 40 years, the NP government treated black women as "surplus people" who could be forcibly removed and dumped in rural slums created by apartheid. Now, all of a sudden, the NP is

pretending to be a champion of women's rights. The Nats, I don't believe, have suddenly changed.

The government and the NP were against setting up the Gender Advisory Committee (GAC) at Codesa. The aim of the GAC was to ensure that women's rights were taken into account during negotiations.

Why are these Bills being introduced now? Is it not a trick to win the women's vote in the coming elections?

The government did not

consult with women before introducing these Bills. It is ignoring the Women's Charter Campaign which is collecting women's demands (see opposite page).

These Bills do not go nearly far enough to ensure women's equality. For example, they do not make maternity leave compulsory.

They do not deal with discrimination against women in taxation, medical and pension schemes or subsidies for married women. Women married under customary law will remain minors. The Bills are also silent on the issue of race.

All laws which discriminate on the basis of race or gender should be removed at one go during the transitional period. It does not make sense to change a few of these discriminatory laws while ignoring others.

Women demand far more than these Bills offer - we want real change in the lives of the majority of women. ★

Mavivi Manzini works at the Gender Research Project at the Centre for Applied Legal Studies, Wits University.



From: League of Kenyan Women Voters Handbook

What do women want?

The Women's National Coalition is preparing to go out into the field and find out what women want in the "new South Africa". That's what the Women's Charter Campaign is all about. Glenda Daniels reports



Photo: Gill de Vlieg

Transvaal Rural Women's Movement members act out their demands in a play

Nenki Matlhare of the Transvaal Rural Women's Movement explains why the Women's Charter Campaign is important: "Rural women want to be represented in parliament. We want to be equal to men. We want the power and the right to own our houses. We want the government to legalise our marriages."

Matlhare points out that husbands of rural women often get married in the cities. If the husband dies, the rural marriage is usually not recognised.

Cosatu Gender Co-ordinator, Dorothy Mokgalo, says the burning issues for women include parental rights, the

demand for child care facilities, an end to sexual harassment at work and the right to belong to trade unions.

Faith Gasa of the IFP Women's Brigade says IFP women are keen to address domestic and political violence, children's rights, polygamy (a man married to more than one wife), divorce laws and the lack of legal abortions.

The Women's National Coalition (WNC) launched the Charter Campaign on March 8, International Women's Day.

Fieldworkers will be trained and sent to find out about the conditions of women and their demands. Towards the end of the year, booklets and tapes

will be made to report back the findings of the research in all languages.

Then regional meetings and a national conference will be held to adopt the Charter. The Charter and the recommendations of the conference will be given to the body elected to draw up a new constitution for South Africa.

Women's voices must be heard in the building of a new constitution. ☪

If you want to take part in the Women's Charter Campaign, contact the Women's National Coalition at:
PO Box 62319,
Marshalltown 2107
Telephone: (011) 331 5958

YOU AND YOUR MARRIAGE



Graphic by Bridget Pitt, (IDASA)

Customary Marriages

Are you a woman married by custom? Do you know your rights? Cathi Albertyn answers some of the questions about customary marriages...

Customary marriages are recognised by the custom or religion of the husband and wife. At the moment, they are not recognised in South African law. This is because the husbands in these marriages are allowed to have more than one wife. But women in these marriages still have some rights.

What kinds of marriages are customary in South Africa?

There are two common kinds:

- African customary marriages, and
- Muslim marriages.

Are women in customary marriages independent adults in the eyes of the law?

No. If you are an African woman living with your husband (outside of KwaZulu or Natal) in a customary marriage, you are seen to be a "child" or a minor and your husband is your guardian.

If you are an African woman living in KwaZulu or

Natal, then you are not a minor and your husband is not your guardian. The law, however, gives your husband legal power (called "marital power") over you. It is almost the same as being a minor. If you are married according to the Muslim religion, then you are not a minor.

What rights do you have in the law?

If you are a woman married in African customary law, you can:

- claim your husband's pension after he dies
- claim Workman's Compensation if your husband is killed in an accident at work
- claim maintenance money from the maintenance court as long as you are married to your husband
- claim money from anyone who kills your husband if it is that person's fault.

How can a woman prove she was married by customary law?

With a certificate

To get a certificate, you must go with your husband and guardian to the Commissioner or Magistrate in the area which is the permanent home of your husband. You will be asked some questions about your marriage and you will have to pay for the certificate you get. You can get a certificate **at any time** during your marriage if *lobola* has been paid.

Without a certificate

If you do not have a certificate, you have to **prove** that you were married by customary law. You can prove this if:

- you can show *lobola* was paid
- you can show you and your husband, and your father, agreed to the marriage
- you were married in a traditional ceremony.

What happens if the husband legally marries a second wife?

Some husbands in a customary marriage later marry again - this time in a civil (legal) marriage. If your husband married again **before 2 December 1988**, then the law says your marriage ended on the day he married his second wife. If he dies, though, you can still inherit from him according to customary law. You have to share the inheritance with his civil wife.

If your husband married again **after 2 December**

1988, then your marriage does not end. The second marriage is illegal and the second wife has no rights.

What does it mean to "inherit according to customary law"?

Customary law says most of the property of the husband must go to the men in his family. A customary wife does have the right to ask the Minister of Justice to give her some of her husband's property. The best way to make sure that you inherit from your husband, is to get him to make a will.

Do women in a civil marriage have more rights than women in a customary marriage?

Yes, they do. But women in all marriages are not equal to their husbands. The law needs to change.

(Cathi Albertyn is a researcher at the Centre for Applied Legal Studies at the University of the Witwatersrand.) ●

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IT'S MORE THAN A MAGAZINE. IT'S AN EDUCATION!

THROUGH THE



Here are some pictures taken by 30 South African children, aged nine to 15. They come from Soweto, Orange Farm (in the Vaal) and Glenesk (Joburg southern suburb)

Wendy Ewald, an American, has worked with children all over the world. Late last year, together with some South African photographers, she taught the children to use Polaroid cameras. An exhibition of all the photographs was held at the Market Theatre in Johannesburg for the children and the public to see the results.

Kate Ntuli, 11, of Sweetwaters squatter camp in the Vaal says: "I enjoy watching people, and waiting to take a photograph. Like the one I took of my *gogo* (granny). I was very happy to be able to give it to her. I watch people more carefully now." Kate's *gogo* is pictured above.



Young photographers **Johannes Radebe, Kate Ntuli** and **Victor Wachele** are from Sweetwaters in the Vaal

EYES OF CHILDREN

Katherine Barry, 12, of Glenesk (Joburg southern suburb) says: "What I really liked was taking photos of half a person, or the whole person, whatever you like. It was very nice seeing the other children's photos. I saw the way they live and they could see the way I live."



Photo by Neil Spence

Natasha Prinsloo
and **Katherine Barry**
from Glenesk



Anthony Kinnear, 13, from Glenesk finds an exciting angle for his picture



Franklin Monnakgotla, 10, of Soweto shows what he can do with a camera

Zeni Mbobo, 12, of Soweto says: "Looking at all the photographs was interesting. I have never been to Orange Farm or Glenesk, but I could understand something from the photographs. I would like to continue to take photographs, but I would like to be invisible. This is because as soon as people see a camera, they make a fuss. I want to take photos of people as they live."◉



Photo by Johnny Overwacht

Zeni Mbobo and Palesa Molahloe are both 12. They were among the group of children in Soweto learning to take pictures

Women's development: *a big challenge*



A training institute for women, and run by women, has been set up in the Border area. SPEAK talked to some of the women involved

The women who run the Malibongwe National Development Institute ... from left to right: Mambele Hobana, Sigrid Pickering, Nonyameko Mabuya, Kholeka Luzi, Mpho Malaoa

"I am very excited. For a long time, even in UDF days, we have said that women must be developed without doing anything practical about it. Now it is coming true," says the Border president of the ANC Women's League (ANCWL), Sisisi Tolashe.

The Malibongwe National Development Institute (Mandi) is the first national women's training institute in the country. It was started by the ANCWL last year. Tolashe stresses it is not only for ANC women, but aims to work for the "development of all women".

Basic funding for the institute has come through the Malibongwe Trust. The trust was set up through the ANCWL after a women's conference in Holland in 1990.

Mandi is based in an old three-storey building with fields spread in front of it. The place used to be a convent.

The institute has a staff of 25 people. Only three of them are men.

The staff say Mandi is still in the planning stages. But there is already a lot to show: rows of healthy vegetables, a colourful display of traditional dress made at the institute, an educare creche for children and comfortable conference rooms.

There are three projects - agriculture, sewing and educare. Women are trained in skills, both at the institute and out in the field. It is also hoped that these projects will make some money for Mandi.

Women heading the institute include Nonyameko Mabuya, who is project co-ordinator; Mpho Malaoa, in charge of agriculture; Kholeka Luzi, head of sewing; and Mambele Hobana, the housekeeper.

The Malibongwe Children's Centre, organised by Mabuya, provides child-care facilities for women who come to Mandi for training. The centre also acts as a teaching model for pre-school training.

Malaoa has her hands full with an area the size of several soccer fields. She and eight other women have taken just two months to clear the ground and plant many different vegetables. They have made a compost heap and hope to start on the orchard next, planting new trees to replace the old ones.

"We are trying to use more organic (natural) methods of farming and less pesticides (chemicals used to protect crops against insects)," says Malaoa. She is a qualified agriculturalist with a certificate from Arizona Agricultural College in the USA. She says the soil for farming is rich.

Luzi is excited about the development of the sewing project. She coordinates a group of five women who sew "traditional clothing" to bring in money. Their bags, skirts, shirts and other garments are being sold across the country and they have many orders from other countries.

But the projects are only one side of the institute.



A member of the sewing group



Mpho Malaoa is in charge of agriculture. Rows of healthy vegetables show the work being done in this department

Mandi also holds courses for the development of women in subjects like financial management and adult literacy. Administrative secretary Sigrid Pickering says it is "aimed at giving women opportunities".

Mabuya says the institute tries to build on women's skills and encourages working together, but sometimes there are problems.

For example, some women did not want to sew clothes in a certain colour if that colour, according to traditional custom, was for married women only.

"We sit down immediately if there is something wrong to discuss it before it gets complicated," Mabuya says.

One of the problems they came across was the three men employed at the institute: a night watchman and two groundsmen.

"The problem was they did not want to be supervised by women, but we talked about how it was a place for all of us and now we work together peacefully," Mabuya says.

Nuns from the old convent (now being used by Mandi) have donated many curtains, wardrobes and other household items.

"They said they were happy to hear about women in action," Mabuya explains.

Mandi is clearly already living up to its name.

You can contact Mandi at:
50 Alfred St, Stutterheim 4930
PO Box 982, Stutterheim 4930
Telephone: (0436) 32 003
Fax: (0436) 31 982 ☎



Photo by Karen Hurt, SPEAK Magazine

RAPE IS A CRIME OF VIOLENCE

Every day there are at least four rape cases in the magistrate's court in Mdantsane in Ciskei. Often, though, it is the woman who seems to be on trial, not the rapist. *Claire Keeton* went to one of the cases

Nomsa (not her real name) stands in the witness box with clenched fists. The 13-year-old schoolgirl looks straight ahead and tells the court how she was raped.

With surprising calm, the Standard 5 girl describes the attack. She was coming back from the bus stop on 31 August last year when it was getting dark. She saw two boys near the church. One went away. The other pulled her along by her arm to a deserted bushy area.

Nomsa told him to leave her. She screamed and he took off his jersey to close her mouth. He got on top of her.

"He took out a knife from his pocket and said if I don't take off my panties he will stab me. I refused. He cut me on my thigh and pulled up my skirt. He pulled down my panties and threw them far away.

"He opened my thighs roughly and he raped me. I screamed.

"Then he heard people talking and said I should keep quiet. I did not. I cried. Then Bra Mzi saw him and asked him what he was doing. He ran away. Bra Mzi found me on the ground," Nomsa says.

Bra Mzi - Mzimkulu Mdingi - agrees with what Nomsa says: "I heard a scream," he says.

If a woman or girl is forced to have sex, it is a crime

"I met two other young men and asked them could we run down and see what was taking place. I looked around. A young man ran away and left behind this child. We tried to chase him but he ran faster than us.

"I asked what was taking place and Nomsa said she had been raped."

Madoda Dyonana, the boy accused of raping Nomsa, says she was his girlfriend. He claims she loves him and agreed to have sex.

He says he proposed love to her at a children's party a few weeks earlier and she accepted. He says they held hands.

Nomsa replies: "There was nothing between us. We never held each other's hands."

Dyonana's friend, Simphiwe,

continues on opposite page

RAPE IN MARRIAGE: *still no improvement in the law*

Last year, for the first time in South Africa, a Ciskei court found a man guilty of raping his wife. Now the Ciskei Appeal Court has decided he is not guilty of rape after all

The law in South Africa says a man cannot be found guilty of raping his wife because marriage gives the man the right to have sex with his wife, even if she doesn't want to.

Last year a Ciskei judge found businessman Raymond Ncanywa guilty of raping his wife (see SPEAK June 1992). He said in any "civilised" country, the husband and wife are equal partners with control over their own bodies. This was a breakthrough for women's rights.

But Ncanywa did not accept the court's decision and took his case to a higher court, the Appeal Court. There the judge decided that there is no law in Ciskei which makes it a crime for a man to force his wife to have sex with him.

Reacting to the Appeal Court decision, Deborah

Komose of the ANC Women's League in the Border region says: "It is high time women stand up for their rights. Women and their children are victims of rape in many homes. They have a democratic right to refuse to have sex and not be forced into it."

Nomonde Tokwana of the PAC's Azanian Women's Organisation (AWO) says: "The whole judgement is most humiliating. We in AWO call for its immediate review."

Professor Louise Tager of the Law Review Project in Johannesburg says: "The original conviction was unusual and a good sign. Now the whole thing has suffered a set-back."

She said the law about rape in marriage has not been changed yet because South African women's organisations have not fought hard enough against it. ☉

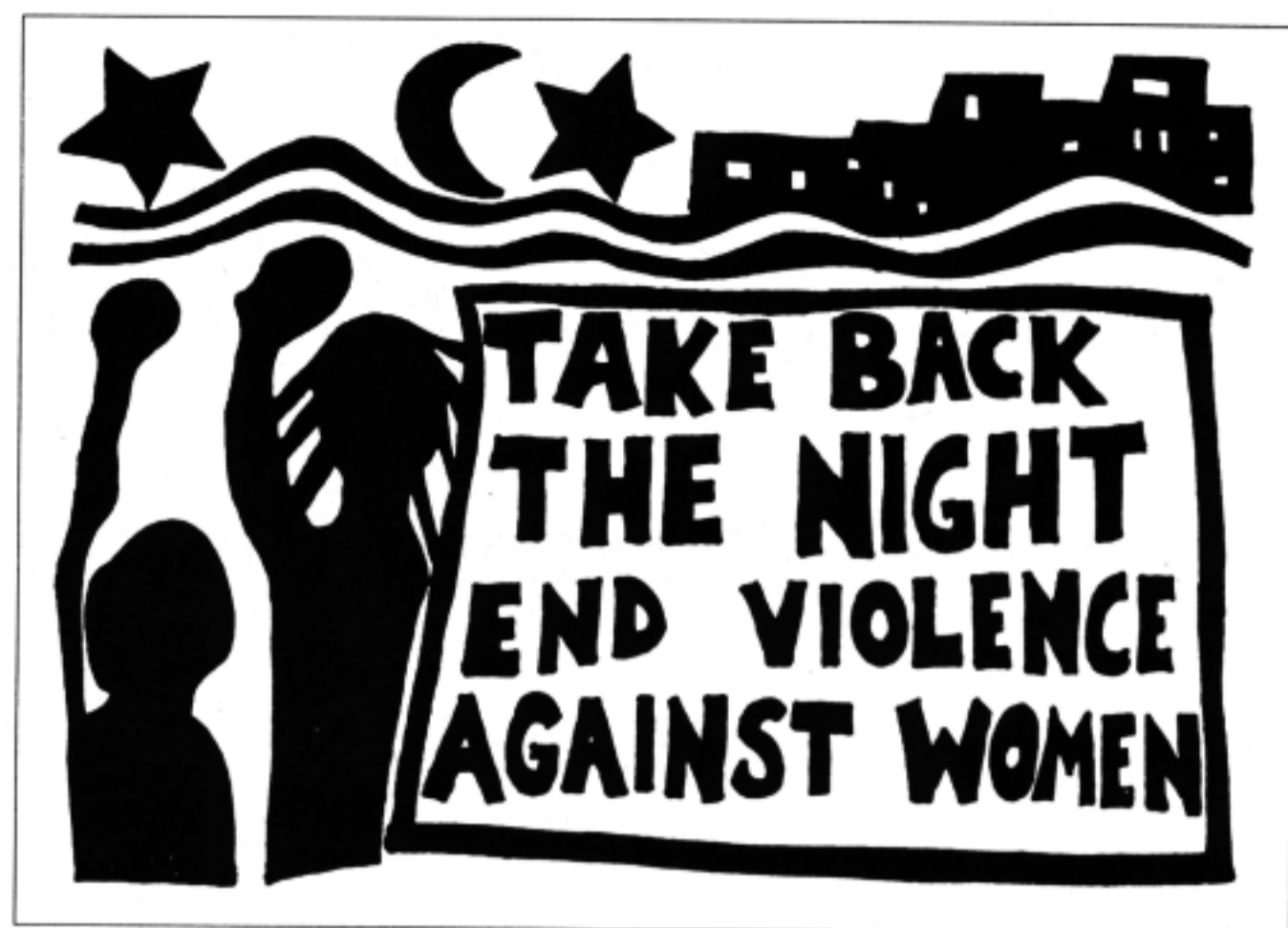
says it was clear at the party that the two had a relationship. He also says he heard Nomsa agree to sex with Dyonana.

The senior prosecutor (the state lawyer who is bringing the case against Dyonana) accuses Dyonana and Simphiwe of lying.

One of the first questions he asks Nomsa is whether she had an affair with Dyonana. "No," she says without hesitating. Asked if the act of sexual intercourse was very painful, Nomsa says yes.

Dyonana says he did not know Nomsa was so young. Asked how he could have left Nomsa behind with three men if he loved her, he said he ran away because he was afraid of being attacked.

The magistrate says: "Nomsa made a report there and then when she saw people had come to rescue her that it was rape. Now would she have done that if she had agreed to sex and was enjoying what was happening to her?" he asks.



He says Nomsa's screams also showed she did not agree to sex. He points out her story was supported by Mdingi. He says there is no way the two of them would have come together to make up evidence.

The prosecutor asks the court

to view the rape in a "serious light" since the crime is very common.

The magistrate finds Dyonana guilty of rape. He sentences him to three years in prison, because Dyonana, who is about 19, is still young.

No MEANS No!

The *Sunday Star* got criticism from several readers for quoting a sentence from a book *Why men don't get enough sex and women, enough love*. The sentence said that often when women said No to sex they meant Yes. All credit to the *Sunday Star* for publishing an apology. The *Sunday Star*'s editor says: "We plead guilty to thoughtlessness ... **NO really does mean NO**. Any man who doesn't respect this right and who then forces a woman to have sex with him in the belief she really means Yes is, simply, a rapist."

"She was shocked. She was dizzy and did not sleep so well. She was afraid of that man. Yes, he should go to prison," says Nomsa's mother.

Later that day, Nomsa is back at school. Her mother says Nomsa is glad the court found Dyonana guilty. "She was shocked [after the rape]. She was dizzy and did not sleep so well. She was afraid of that man. Yes, he should go to prison," says Nomsa's mother. ☺

“Suddenly I’m told I’m going to live ...”

Mandla Hlatshwayo tells his story

Four years ago Mandla Hlatshwayo tested HIV positive while living in exile in Zambia. Before he came back to South Africa in 1991, Hlatshwayo went for another AIDS test. The result was negative. He refused to believe it



Photos by Elmond Jiyene, Dynamic Images

Hlatshwayo said: “I ran away from the clinic when they told me I was not HIV positive. For two years I believed I was going to die and suddenly I am told I’m going to live.”

What was really painful for Hlatshwayo, when he heard he was HIV positive, was that his unborn baby would also die.

His decision, he said, to go for an HIV test was because he led a “careless sex life”.

“Even though I was married, I had many sexual partners. I wanted to destroy my marriage.

“My behaviour was stupid and when I was told I was HIV positive I could only blame myself,” said Hlatshwayo.

“It was difficult coming to terms with the fact that I was HIV positive. I was very depressed because I had destroyed my family,” he said.

Hlatshwayo thinks of himself as a lucky man because he was always with people who supported him.

“My wife was not angry when I told her. What upset her was that our unborn child would also die.

“I was very happy when she supported me and encouraged me to get involved with other people who were also HIV positive or had AIDS.

“I began to look positively at life. I started to spread the word about AIDS and met people with

AIDS through the Zambian Anti-AIDS Project.

“People with AIDS are usually discriminated against and it was comforting to share our experiences and work through our problems together,” he said.

From 1989 Hlatshwayo worked in communities in Zambia informing people about AIDS. He is carrying on campaigning around AIDS in South Africa, since his return from exile. Hlatshwayo works for a non-governmental organisation, the National Progressive Primary Health Care Network, as an AIDS worker.

He finds the work very challenging.

"South African society is still very closed up. People do not openly speak about sex or AIDS.

"Some people believe it is a government plot to get men to use condoms. It is difficult for them to accept things that are not part of their tradition," said Hlatshwayo.

"When I speak at meetings, schools or in communities, I am open from the beginning. The problem is too serious to hide things and worry about offending people," he said.

Hlatshwayo said the responses from people differ. Some, he said, speak openly about AIDS while others choose to ignore him.

"They refuse to accept that AIDS is affecting all communities."

He has a strong message for South African women and men.

"If a man refuses to wear a condom, then don't have sex with him. Rather save your life than try to please someone."

"The condom is something you must use to avoid the world-wide disaster - AIDS.

"If a man refuses to wear a condom, then don't have sex with him. Rather save your life than try to please someone," he said.

"I don't think I have survived the virus, I can still get AIDS. I have decided to live my life as someone who is HIV positive. I don't believe I have won the battle against AIDS.



Mandla Hlatshwayo, his wife, Mirriam, and their three-day-old baby, Sibongile, faced death when Mandla tested HIV positive. Even though he now knows the test was wrong, Mandla says: "I don't think I have survived the virus. I have decided to live my life as someone who is HIV positive."

"I'm eating healthily and am looking after my body. I don't sleep around any more. It has made a better person of me.

"We are working towards a new South Africa. We must make sure everyone can see that

new South Africa and does not die of AIDS," said Hlatshwayo.

If you want to know more about AIDS, telephone Lifeline-AIDS on 0800 012 322. This is a toll-free telephone number. ☎

Women and trees: growing together



Photo: courtesy of Cosmopolitan Magazine

Kenyan environmentalist and human rights activist Wangari Mathaai says thousands of women are planting trees in her country in a campaign organised by the Green Belt Movement. Thoraya Pandy talked to her

Wangari Mathaai is called the Lion of Women in Kenya. She was beaten up by police for protesting against the detention of political activists

Most poor people in the cities and rural areas in Kenya use wood for cooking and other household needs. This means trees are being chopped down faster than they can grow again and the natural environment is being destroyed. That is why Kenyan environmentalist Wangari Mathaai says planting trees is so important.

She is the director of the

Green Belt Movement which has organised a tree-planting campaign to stop this destruction.

“The campaign for planting indigenous trees (trees that naturally belong to an area) has been very successful. At the same time, women are developing a positive image of themselves because they can see the results of their efforts,” said Mathaai.

In 1977 Mathaai formed the Movement to involve people in looking after the environment. Since then thousands of people, mainly women, have become active in its campaigns.

Mathaai said the focus of the campaign was in rural areas where mostly women live.

“More than 50 000 women are planting trees all over Kenya. In the last ten years, about seven

million trees have been planted. A million school children have planted trees in over 3 000 schools," she said.

The campaign has also created employment, especially for women in rural areas.

"We are dealing with poor people - you cannot ask them to give money to look after the trees," she said.

"That is why we pay people a small amount of money for every tree they plant and care for - if the tree survives."

Mathaai explained it was difficult to raise money for this project.

"When you try to raise money for women you always run into difficulties," she added.

The Movement gained a lot of local publicity and support when it fought against a government decision to turn a public park into a parking area.

"The park is a place where people relax during their lunch hour and go for walks. It is one of the few places that makes the city beautiful. We were not going to let the government get away with it," she said.

Mathaai said one reason for the victory was the international support for the campaign.

"After the issue was raised at an environmental conference in Sweden, a lot of international pressure was placed on the government.

"This was probably the turning point in the two-year long campaign because it was then the government changed their plans," said Mathaai proudly.

"Kenyans have become much more aware and have realised that the environment is a public



Photo by Thoreya Pandey, SPEAK Magazine

Wangari Mathaai formed the Green Belt Movement in Kenya to mobilise the people to look after the environment

issue which affects them.

"You can educate people on a very basic level. One of the best ways was stopping the president from destroying the park," she added.

"The Green Belt Movement is not political. It is just that we challenge and confront the decisions politicians make about the environment."

"The Green Belt Movement is not political. It is just that we challenge and confront the

decisions politicians make about the environment," said Mathaai.

The environment is not the only issue Mathaai has challenged the government on.

When she openly protested against the detention of political activists in Kenya, she was beaten up. Mathaai lay unconscious in hospital for about two weeks.

This did not stop her. Mathaai, together with the mothers of those in detention, continued their protest until all the detainees were released.

In Kenya, she is fondly referred to as "*Simba wa Wanawake*" - which means "The Lion of Women". It is a name she continues to live up to. ♣

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Thank you to Ravan Press for the copies of
African Proverbs and Sayings on Women.



Artist Zenda Woodman

Living with cancer

When I was told I had breast cancer, I felt numb with shock. It was like being handed the death sentence. All I could think about was that my life was coming to an end soon. This seemed very unfair as I was only 42 years old.

The first thing I did was to tell my friends and family. Having to actually say the words "I have cancer" was helpful. After all, here I was, still alive, still the

Khethiwe (not her real name) tells how she reacted when she found out she had breast cancer

same person, telling the people closest to me I have cancer. Now it's more than a year later. I am still here, I feel fine, go to work and am carrying on with my life. Like thousands of others, I am living with cancer.

I found a lump in my breast in September 1991. I saw a doctor who sent me to the breast clinic at the Johannesburg General Hospital. They found I had

breast cancer. The doctors said I should have my breast removed (a mastectomy) to stop the cancer from spreading any further. Then they found the cancer had already spread to my bones. I got terrible pains in my back and couldn't walk.

Because the cancer had spread, the doctors said there was no longer any need to remove my breast. They said I should have chemotherapy (very strong drug treatment) instead. They put some very powerful chemicals into my body through my veins. These chemicals attack the cancer, but they also attack the healthy cells in the body. This causes side-effects like vomiting and losing hair. It made me very ill and weak. I had to stay in hospital for two months. I lost a lot of weight and all my hair fell out.

Lying in hospital made me question why I got cancer at an early age. My sister sent me some information about new ways of treating cancer being tried out in Britain. Other friends gave me articles about how cancer patients can help in the healing of their own bodies.

I realised I had made myself open to serious illness by the way I lived - by getting worried and depressed about life's difficulties, by working too hard and not getting enough sleep, by not eating properly and not looking after my health.

I decided if I was going to live with cancer, then I would have to change my way of life. I also



decided I was not going to be a quiet "victim", just waiting to die. I decided to care for my body and get involved in my own healing.

The next thing was to get my friends involved. They were loving and supportive and gave me great encouragement. This was very good for me, as being sick is also lonely and frightening.

My hair has now grown back and I feel almost normal. I do get tired more easily, but I am trying to make myself strong by eating very healthy food and sleeping and relaxing more.

The books I had been reading say cancer patients should try to

eat organically grown vegetables (vegetables which are not grown with chemical fertilisers or treated with poisons to kill insects). It also means cutting out food which has preservatives, like tinned food. Cancer patients should try to cut out meat (especially red meat), salt, sugar or caffeine (tea or coffee). I take lots of Vitamin C and drink fresh carrot juice every day.

I also try to spend some time on my own every day just relaxing. I sleep much better now and feel quite healthy. I am calmer and try not to let life get me down. Every day I feel lucky to be alive. My life has changed - I think for the better. ●

As a matter of fact...

Shelter for abused women set up

The Eldorado Park Violence Prevention Programme has set up a community-based women's shelter. It will provide a place of safety for women who are physically, emotionally and sexually abused by their partners.

Extend your deadline, government told!

The African Women's Organisation (AWO) - the women's section of the PAC - has called for an extension on a government deadline for comments on its proposed Women's Bill of Rights from 19 March to July or August. AWO said the time for organisations to respond was too short.

Department head sacked for sexual harassment

The head of the Natal Technikon drama department, Patrick Collyer, has been sacked from his position after serious accusations of sexual harassment. Colleagues are outraged that Collyer will

"We have studied the environmental crisis, and would like to suggest that you make serious efforts to control your population growth rate."

"We have also studied the environmental crisis and would like to suggest that you make serious efforts to curb your consumerism."

CAFRA NEWS



continue to lecture at the technikon. Affidavits signed by staff and students outline his indecent behaviour.

Zimbabwe leads the way

The use of contraceptives in Zimbabwe has tripled since 1979. Zimbabwe is leading the way in sub-Saharan Africa in dealing with AIDS. Campaigns focus on "mutually faithful, lifelong partnerships". Last year the government distributed about 65 million condoms.

New HIV-virus medicine

A Danish company said it has

developed a Chinese herb-based medicine that could fight the HIV virus. The company, Finehandle Ltd, said Milingwang (the name of the medicine) was still in its "experimental stage".

"We are forced into prostitution..."

A letter signed by 73 women pleading for help was smuggled out of a brothel in Thailand. The women say they are forced into prostitution against their will. "The brothel owners treat us like slaves.

We work from six in the morning to two at night every day," said the letter. According to a local organisation, at least 40 000 other young women and children have been kidnapped from their villages and sold into Thailand's sex industry.

Rape in marriage a criminal offence

Britain's highest appeal court ruled recently that a husband *can* be guilty of raping his wife. The decision was hailed by British women's rights campaigners.

Information from local and international publications.

TAXI TALK

Reshuffling some popular myths

By Nana Gumede

Recently I got talking with some youngsters about a subject that gives me great pain and also makes me very angry. The myths (false beliefs) that have been spread about African women and their position in society in the name of "tradition" are a sore point.

Take for example the issues of sex and fertility. Some of the claims made about traditions on these issues are completely false. We have heard from so-called experts that African women had to prove their fertility by bearing children before marriage. That was never so. Young women in the old days could not go

anywhere without an escort. When would they have had the chance to "prove" their fertility? In Zulu, also, there is a very derogatory (bad) word to describe a child born out of wedlock -

ivezandlebe. Shaka Zulu was shunned by both his parents' families because his father, Senzangakhona, did not marry his mother, Nandi.

Another disturbing claim is that traditionally, "in our culture", as it is usually put, an African man could "have" a woman if he

wanted her, even if she did not agree. This is what some African male students said in a *Cosmopolitan* magazine survey about rape on campus. Instead of helping to preserve our heritage, people who talk like this justify what racist historians say - that Africans were savages who had to be saved by European missionaries.



Graphic: courtesy of National Language Review Artist: Grant Schreiber

This is the tragic level to which some of our African men have sunk. Never have I heard of a society that prides itself on rape as a positive part of culture. ◉

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SPEAK will pay R70.00 for any Taxi Talk we publish. The article should be 300 words. Send it to SPEAK, PO Box 261363, Excom 2023, together with your name, address and phone number (if any). SPEAK reserves the right to edit contributions and will not return contributions we do not use.

NOTICES

NO ONE DESERVES TO BE ABUSED

If your partner hits you, swears at you or abuses you emotionally or sexually

REMEMBER, YOU ARE NOT THE ONLY ONE

A first attack should be considered as a danger signal

IGNORING THE BEATING IS DANGEROUS

Do not blame yourself

NO ONE DESERVES TO BE ABUSED

Here are some places you could phone, write to or visit:

Project for the Study of Violence

University of the Witwatersrand
Social Science Building
1 Jan Smuts Avenue
Braamfontein, 2017
Telephone: (011) 716 3675

People Opposing Women Abuse

PO Box 93416
Yeoville
Johannesburg
2143
Telephone: (011) 642 4345

Lifeline

Pretoria: (012) 343 8888
East Rand: (011) 54 0384
West Rand: (011) 953 4111
Western Transvaal: (018) 2 1234
Orange Free State: (0171) 221
Cape Town: (021) 461 1111
Durban: (031) 23 2323
Port Elizabeth: (041) 52 3456
East London: (0431) 22 000

Rape Crisis Centre

Room 505 Alfin House
510 Main Street
North End
Port Elizabeth
Telephone: (041) 564 905

INTERNATIONAL WOMEN'S RIGHTS PETITION

The Women's Global Network for Reproductive Rights is calling on women and women's organisations around the world to petition the United Nations to recognise women's human rights.

The UN will hold its first World Conference on Human Rights in 25 years in June this year. A coalition of women's groups is sponsoring a worldwide petition drive to urge the UN to include women's human rights and gender violence as central issues at the conference.

For more information contact:
Centre for Women's Global Leadership,
27 Clifton Avenue, Douglas College
New Brunswick, NJ 08903, USA.

IF YOU WANT TO PLACE A NOTICE
IN SPEAK, GET IT TO US BY THE
10th OF EVERY MONTH!!!

SEND IT TO US:
PO BOX 261 363, EXCOM, 2023
TELEPHONE: (011) 296166
FAX: (011) 294354

AIDS AWARENESS PACKAGE

A joint AIDS awareness package has been produced by Old Mutual and Macmillan Boleswa publishers. The package consists of books and a teacher's guide. The material has been researched and tested among students from standard four to matric.

For more information contact:
Boleswa Services Offices
PO Box 83
Sarnia 3615
Natal

INTERNATIONAL COUNCIL
OF JEWISH WOMEN

16th TRIENNIAL CONVENTION

Speakers and Topics
of interest to all
women

Date: 16 - 19 May '93
Venue: Carlton Hotel
Johannesburg

For more information
phone: 011 486 1434
ask for Shirley
Stein

WOMEN'S SHELTER

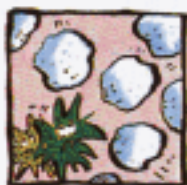
The Centre of Peace Action in Eldorado Park has set up a women's shelter for women who are physically, emotionally or sexually abused by their partners.

Contact them at:
8 Idaho Avenue
Extension 7
Eldorado Park
Telephone: (011) 342 1140
Fax: (011) 342 5302



How AIDS makes you sick.

Your body is protected by an immune system which is made up of white blood cells. These white cells kill the germs and viruses that make you sick.



So white blood cells help to keep your body healthy.

The AIDS virus or the Human Immunodeficiency Virus (HIV), lives in

Some behaviour patterns also place you in danger of becoming infected. These include having sex with more than one partner, sex without a condom if you are not in a mutually faithful relationship, and alcohol and drug abuse.

How you cannot get AIDS.

Rumours concerning many other sources of HIV infection are rife. It is

Symptoms and early signs.

HIV infection shows in a number of ways. You may suffer from prolonged fever. Your glands, especially those in the neck, armpit and groin may be continually swollen. Sometimes a change in mental behaviour, like forgetfulness



The plain and simple truth about AIDS.

blood and other body fluids. It attacks the white blood cells and destroys them. So your body is unable to fight germs and viruses. You can have AIDS for a long time before you become sick. But there is no cure for AIDS so the virus destroys the immune system and the person with AIDS eventually dies from diseases like TB, Pneumonia or any other opportunistic infection.



important to realise that you cannot get AIDS from kissing, masturbating, playing a contact sport like rugby or soccer, telephones, toilet seats, sneezing, mosquitoes, eating food prepared by persons with AIDS or sharing a communion cup.



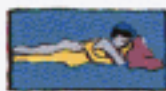
and confusion, is an indication of HIV infection. Other signs are persistent diarrhoea, loss of more than 10% body weight and sometimes even TB (Tuberculosis).

Remember these signs and symptoms are not only found in people with HIV infection. They can also be caused by other conditions.

Should you have any of these symptoms you should consult your doctor or clinic.

How you can get AIDS.

The AIDS virus is spread in three main ways. You can get it from having



unprotected sex with an infected person (female or male). Or an infected mother may pass it on to her new born or unborn baby. Sharing needles for intravenous drug use also exposes you to AIDS.



How to prevent AIDS.

We all know the surest way to prevent AIDS is to abstain from sex, but as this is not always practical, here are just a few suggestions.



Consider the risk

carefully before you have sex. Limit your sexual partners - casual and short-term sexual relationships without condom usage is regarded as high-risk behaviour.

Ideally you should be involved in a long standing relationship in which both partners are faithful and uninfected by AIDS.



If you're a habitual drug user do not share needles.

Want to know more?

For more information contact the nearest Regional Office of the Department of National Health and Population Development, the nearest AIDS Training and Information Centre (ATIC) or phone Lifeline-AIDS Line toll-free at 0800 012 322.

All enquiries will be handled in absolute confidentiality.



AIDS. Don't let it happen.