



Rural Women Head CSW Agenda



WRI was well represented at the annual meeting at the 56th session of the Commission on the Status of Women held at the UN in New York this spring. Trustees Kate Young and Zarin Hainsworth organised events not only for WRI but for other organisations working to promote the human rights of women and children.

The theme at CSW this year concentrated on rural widows and it is a matter of regret that there was no agreement by member states on a final statement when the two week meeting from 27th February to 9th March ended. The priority theme of CSW this year was 'The empowerment of rural women and their role in poverty and hunger eradication, development and current challenges' and WRI sponsored an interactive panel to discuss it.

The need for more funding for organisations working with widows, as well as the positive contribution that widows can make to community building was stressed by all speakers.

The meeting was chaired by Madame Nyaradzai Gumbonzvanda, Director of the World Young Women's Christian Association based in Geneva and in her opening remarks she stressed that the time had come to shift the narrative about widows from their vulnerability and disempowerment to their resourcefulness and resilience.

Other speakers were Dr. Eleanor Nwadinobi, President of the Widows Development Organisation (WiDO), a long standing partner organisation of WRI based in Eastern Nigeria, Kate Young, Zarin Hainsworth and Rosy Singh, Community and Planning Officer of Women for Human Rights (WHR) based in Nepal.

Participants stressed the importance of working at a grass roots level, of asking widows to suggest solutions to the problems confronting them. The need for flexibility and creative ideas in the approach of NGOs to this problem was underlined.

Message from WRI Chair

Patsy Robertson



The problems which widows face in many countries are now well recognised at international and national meetings. At CSW in March, we co-sponsored many meetings which focused on how funding could be increased to organisations which are helping widows to play active roles in their communities.

WRI now has many partners in Asia and Africa and we support them in their efforts to work on behalf of widows and their children. Some of these organisations joined with us at the UN to highlight the importance of funding for these groups to enable them to promote respect for and understanding of the rights of widows. It is heartening that this work is now fully supported by men and women in the countries where cultural practices weigh most heavily on the lives of these vulnerable sections of their communities. They are working not only to end these human rights abuses but also to provide them with an income and increased social status.



Young women attend sessions at the U.N.

<http://www.meredith.edu/business/meet-our-students.htm>

Board of Trustees
 Patsy Robertson, Chair
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 Naana Otoo Oyortey
 Dr. Kate Young

WRI's Auditors
 F. W. Smith, Riches & Co
 18 Pall Mall
 London SW1Y 5LU

How to contact us:

Email:
 administrator@widowsrights.org

Write to:
 Room 405 Davina House
 137-149 Goswell Road
 London
 EC1V 7ET

Telephone:

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AFRICAN CHARTER TO PROTECT WIDOWS AND OTHER VULNERABLE WOMEN

The first international law instrument to call for an end to all forms of violence against women is the Protocol to the Rights of Women to the African Charter on Human and Peoples' Rights. The Protocol was adopted in 2003 and entered into force in 2005 and has been ratified by 30 countries out of 53 (figure accurate until May 2011).

The Protocol covers all forms of violence against women, whether in private or in public, including sexual harassment; prohibit all forms of female genital mutilation; protect women's right to seek abortion under certain conditions; prohibit forced marriages; and specify 18 years as the minimum age of marriage. The Women's Rights Protocol further provides important protections for particularly vulnerable groups of women, including widows, elderly women, disabled women, poor women, women from marginalized population groups, adolescent girls, and pregnant or nursing women in detention.



© UN Photo/Stuart Price

A Guide or Manual drafted by Equality Now, the global women's group which advocates for the human rights of women and girls around the world is aimed at both Governments and stakeholders. It urges Governments to reform their legislation in order to eradicate violence against women and protect women's rights across the African but also at all stakeholders including those who might bring cases to either the domestic or regional courts.

The Guide is divided into seven chapters which summarise the provisions and history of the Protocol; how to use the protocol to bring cases or to raise awareness at the national and regional level; how to submit complaints to the African Commission; how to submit cases to the African Court on Human and Peoples' Rights or the African Court of Justice and Human Rights. It also provides a useful guide to decisions by the African Court on Human and People's Rights which

can be used by lawyers to defend women's rights cases and finally outlines the strategies that can be used to promote awareness as well as implementation at a national level of the Protocol where it has already been ratified, and ratification in countries which have not yet adopted the Protocol.

The Guide also summarizes the rights guaranteed to women under the Women's Rights Protocol, linking these to rights guaranteed under other human rights instruments and provides sample language to use in cases involving different rights. However the African Commission can act when there have been violations of the Women's Rights Protocol and provide recommendations and/or remedies either through the reporting process, or through the complaint mechanisms.

Governments must in the biennial reports, provide information on legal reforms and other measures put in place to implement the Charter in general but also the Protocol in particular, and like in the UN system, interested NGOs with observer status at the African Commission may provide "shadow" reports on developments as they find them.

The African Commission can receive complaints from individuals or legal entities and the Guide provides useful information on who can bring a case as well as the procedures that need to be followed and a useful sample statement which can be used to take a case forward. The Guide also provides information on taking a case to the African Court of Human and Peoples' Rights and to the African Court of Justice and Human Rights which as yet has not be established due to the lack of ratifications received to the Treaty establishing the court.

The case law in Chapter six not only covers case law from the African Commission but also from ECOWAS and non-African courts such as the European Court of Human Rights, the Inter-American Commission on Human Rights, the international criminal tribunals as well as cases brought under the CEDAW convention, and other international human rights instruments.

In the final chapter, the Guide encourages those who read it, to use a variety of strategies, from advocacy to training and capacity building in order to change society's attitudes and to increase awareness of the rights of women across Africa. The Guide also contains copies of the relevant human rights instruments.

Reviewed by Dr Karen Brewer, Trustee, WRI

Published 2011, Guide to use Protocol is available from:

http://www.equalitynow.org/sites/default/files/Manual%20on%20Protocol%20on%20Women%20Rights%20in%20Africa_EN.pdf

and

<http://www.soawr.org/en/>

A SUCCESSFUL YEAR FOR Women Of Purpose



Another successful year for Women of Purpose, WRI's longstanding partner organisation in Palissa, Eastern Uganda. The 2011 annual report issued by Harriet Gimbo, Chairperson and Jane Opolot, Executive Director records a busy year covering community outreach sessions including training in life skills, participation in workshops to discuss the legal and operational framework of widows' rights and the construction of houses for widows.

The 2011 report underlines the fact that WOP is operating in a situation where extreme poverty continues to dehumanise communities, and this occurs "in areas where poverty takes on gender attributes arising from the vulnerability of certain specific gender groups such as widows and children due to years of persistent human rights abuses meted out against them." It also adds that policy and civic leaders continue to be less than knowledgeable about the gender effects of poverty and that it continues

to make efforts to increase public awareness, understanding and entrenchment of the role of human rights in eradicating poverty and spurring community development.

The situation in Eastern Uganda has been exacerbated by the country-wide draught and famine, with a consequent increase in malnutrition and disease among the communities. But the work in assisting the communities in which WOP operates continues - four additional houses under the widows' housing scheme were constructed, bringing the total number to 27. A Cow Scheme, funded by Access, a UK based charity which has been in operation since 2005, is flourishing with 110 cows donated to poor rural families.

Another scheme which enabled WOP to purchase 38 goats was funded by three women -Cherie McMurren, Cynthia Crompton and Candy Sparks of Friends of Women of Purpose, California, USA.. Other supporters of WOP include St Margaret's Church in Chipstead, UK and Marie Stopes of Mbale, Uganda.

WOP has also participated in family planning programmes and organised and participated in a number of workshops to discuss the legal and operational framework of widows rights, poverty alleviation and their application in the Ugandan context

Finally, WOP commemorates the International Widows' Day on 23rd June and last year these celebrations included drama competitions. Many widows and members of the community were present and the opportunity was taken to highlight the plight of widows and orphans and to guide the community on what is required to ensure that these vulnerable members are allowed to live dignified lives after the death of the head of the family.

BREAKING THE TABOO AGAINST RE-MARRIAGE

Changing attitudes to the question of the re-marriage of widows—a taboo in many societies — have been reported from regions as far apart as Tamil Nadu in India and Kano State, Northern Nigeria. A report from Chennai states that acquired revolution is sweeping across socially conservative Tamil Nadu. The state is witnessing an increase in re-marriages of widowed and divorced women and society appears to have become more tolerant of what was once considered taboo.



Tamil Nadu - The report states that people in the matrimonial industry say that urbanisation, financial independence of women and changing cultural values have been the primary drivers of this change. The trend started around 10 years ago and has been growing over the past decade, people said. It also added that re-marriage of widows had been promoted in Tamil Nadu for a long time, with a special assistance scheme launched in 1975 to rehabilitate widows and encourage them to re-marry.

(Picture taken from: <http://sapost.blogspot.co.uk/2011/08/grant-of-family-pension-to-widows-of.html>)

Young widows have welcomed the development. "My first husband died in an accident when I was 27 years old. After a couple of years I agreed to remarry. Life is good now. I married a man who was happy to accept me with my five-year old daughter. We are leading a meaningful family life now. I hope this change is here to stay," said K Rohini, corporate company employee.

For more details about this story, please visit:

http://articles.timesofindia.indiatimes.com/2012-03-14/chennai/31164297_1_widows-remarriage-financial-assistance

A similar report from Northern Nigeria states that widows are also being encouraged to re-marry and there is a process organised by the board which enforces Islamic law in the state which helps widows to find potential husbands.

Kano State

In Kano State, it is reported that there is a high level of divorce and it is estimated that there are over 1million divorced or widowed women. A group called the Voice of Widows, Divorcees and Orphans (VOWAN) has reported that it is working with the state religious police, HISBA, to help these women.

The process requires that an application has to be made to confirm that the decision to re-marry was made without undue influence or duress because in the Islamic religion there is no compulsion for either men or woman to re-marry.



Kano State widows and orphans attend a VOWAN workshop in Kano, Nigeria (photo courtesy of VOWAN)

<http://www.voanews.com/english/news/africa/west/Northern-Nigerian-Authorities-Come-to-the-Aid-of-Divorced-Women-143966146.html>

NEWS FROM AFRICA

No entry for widows in mourning gowns at HRC offices.

The list of restrictive practices which curtail the rights of widows in many African countries to live free and independent lives, has a new entry. It is the refusal of entry into the UN Human Rights Commission offices in Swaziland of widows wearing traditional mourning gowns.

In a report prepared by a coalition of civil society organizations in Swaziland for the Joint Universal Periodic Review Submission, by Swaziland to the UN Commissioner for Human Rights, this discrimination was acknowledged.

The report stated that "gender inequality and discrimination against women still exists despite the provisions contained in sections 20 and 28 of the Constitution which call for equality.

Section 28(1) further provides that a woman shall not be forced to undergo a custom to which she is by conscience opposed. Despite this provision, women continue to be forcefully subjected to customs and other traditional rituals which are opposed by both State and non-State actors."

An illustrative case here would be that of widows or women in mourning, who are customarily expected to wear black mourning gowns for the duration of the mourning period, which ranges from six months to two years. During this time, women wearing such gowns cannot participate in public gatherings or meetings. This hinders their involvement in community life, as well as in the political and



Picture taken from: <http://www.widowsministry.com/>

economic spheres.

The following organisations took part in two national consultations before compilation a report for the UN human rights office.

They were; The Swaziland Young Women's Network (SYMN), Women and Law in Southern Africa (WLSA), and the Foundation for Socio-Economic Justice.

Ironically a report from LOBAMBA, Swaziland confirms that this practice is still enforced and that widows in mourning gowns (tinzilo) are not allowed access to the offices of the Human Rights Commission. This makes it impossible for them to report human rights violations against them to the Commission which is a body established by the national Constitution. Its functions include receiving and investigating complaints concerning alleged violations of fundamental rights and freedoms.

By SISHO MAGAGULA on March 03 2012

Available at:

<http://www.times.co.sz/News/73122.html>

NEWS FROM AFRICA

No change - The inhumane Treatment of Widows Persists in West Africa

The Current Research Journal of Social Sciences recently included a paper by Ethel E. Idialu from the Department of Vocational and Technical Education at the Ambrose Alli University, Ekpoma, Edo State, Nigeria. Idialu reviews widowhood practices from different communities in Africa and suggests recommendations to help eradicate harmful cultural practices against widows.

The paper asserts that "in Africa or communities deaths are attributed to magico-religious factors and widows are targets of accusations of bewitchment or sorcery and as such are blamed for the death of their beloved partners". She explains that as a result of these practices the treatment of widows is very inhumane.



Picture taken from:

http://www.leadership.ng/nga/articles/4414/2011/08/27/culture_rites_and_nigerian_widows.html

Drawing on past studies of widowhood by writers who report on cases found across Africa the article gives details of widows subjected to a range of cultural practices immediately after the death of their husbands.

They include, of widows being locked away, denied sanitation - usually until the burial of her late husband and the ritual of shaving widows heads are associated with the purification process and in some cases performed for a second time to symbolise detachment from the deceased. More severe cases are also reviewed by Idialu which gives accounts of public humiliation and the cruel obligation for widows to remarry a member of her dead husbands' family.

Customary laws of disinheritance and the denial of property rights across parts of Nigeria, as well as the stigmas which force widows to dress in black, sleep on the floor, not bathe, eat with her left hand and make it necessary for carry out actions such as dance in the streets or drink the water used to bathe her dead husband are all featured in the review.

For the full paper, please visit: <http://www.maxwellsci.com/print/crjss/v4-6-11.pdf>

NEWS FROM AFRICA

NIGERIA

“There is no group more affected by the sin of omission than widows”

A recent article featured on the Leadership website reports on the exclusion of widows rights in Nigeria and the fact current legislation does not recognise their particular problem. GABRIEL EWEPU examines the difficulties widows face.

The writer Gabriel Ewepu states that widows are excluded from government policies, they have no forum or voice with which to discuss their issues and the lack of property rights for widows is noticeable by its absence in current legislation. It also claims that the media underreport the plight of widows and strong advocacy for them is sparse.



The plight of widows in Nigeria is described as pathetic and heart-breaking. The psychological torture leads to depression and related-health problems.

Unwholesome practices which discriminate, deprive and degrade widows are permitted by customary laws at the death of her husband, as she is seen as unclean and impure. According to Igbo customary law, wives do not have inheritance rights either as they are considered “property” of the late husband’s estate.

“Unfortunately, the government does not have the exact numbers of widows in the country, or particular details about them. Yet widows constitute a sizable percentage of all adult women, and among these widows many are still rearing children. ”

Despite sections of the Convention on the Elimination of All Forms of Discrimination against Women (articles 5 and 16) relating to personal status law, the government has not shown the political will to intervene in traditions and customs which abuse widows.

An example of the situation facing widows was given by the writer and it recounts the experiences of a particular widows after the death of her husband 25 years ago.

Abandoned by her husband’s family after having just given birth to her daughter, Mrs. Blessing Christopher tells how they took her husband’s cars, bank accounts and property.

For the full article please see:

http://leadership.ng/nga/articles/12335/2012/01/04/widows_voices_unheard_rights_quashed.html

NEWS FROM AFRICA

GHANA

Widowhood and Witches



Meeting to discuss widows rights in Northern Ghana
Image taken from:

http://www.akumaamazimbi.com/index.php?option=com_content&view=article&id=439:widows&catid=1:latest-news&Itemid=53

Witches and witches' camps in Northern Ghana: A development challenge

The treatment of widows and their rights in northern Ghana have been described as dehumanising and uncivilised. Widows are subjected to mental, physical and emotional torture through the belief that they are responsible for the death of their husbands and are therefore accused of being witches. Community members believe the widows bring misfortune to others—they are often blamed for poor harvests, sickness or deaths within a community, and epidemics.

As a result, widows are subjected to numerous public humiliations and banished to "witches" camps. Often accompanied by their children to the "witch" camps, widows are forced to live in mud huts in remote areas, without electricity, food, water or medical supplies.

Ghana's 1992 Constitution officially bans all cruel and inhumane aspects of cultural and traditional norms. However no section in the constitution actually defines witchcraft as a crime. Gross violations of human rights are strictly prohibited and set out in the terms of the Convention on Eliminating all form of Discrimination Against Women, to which the government of Ghana is also a signatory.

The Women and Orphans Uprising (WAOU), a widows and orphans support group based in Tamale, Northern Ghana is working tirelessly towards empowering its members to live dignified lives, and enhancing positive community attitudes towards widows and orphans.

NEWS FROM AFRICA Continued..

President of the WAOU, Amina Ibrahim, considers "the multiple human rights violations widows and their children suffer in the name of culture drives widows into extreme poverty, forced migration, and social oppression."

WAOU's work has particularly focused on: educating communities; lobbying advocacy via public lectures, and training sessions for chiefs; organising solidarity walks with alleged witches in communities; giving practical support and helping them to obtain credit from local banks and providing school fees for children of struggling widows so they can stay in school.

The efforts of WAOU and other support groups has goaded the government into exploring ways in which to support those accused of witchcraft and banished to witch camps. It is estimated that 1,500 widows and 700 children are living in 6 witches' camps in northern Ghana.

WAOU stresses the need for women and orphans to be given a fair deal and for everyone to work to improve the social and gender relations. Their strategy of approaching community chiefs, offering education and actively encouraging a just society endeavors to raise the social status of widows and women in general.

WITCH CAMP REPORT

Paula Stromberg, an NGO journalist based in Vancouver, Canada writes about women's empowerment and other NGO project around the world. She shares the experiences and efforts of THUDEG & Anti-Witchcraft Allegation Campaign Coalition through the Witch Camp Report, which looks specifically into the issue of Witch Camps and the crisis of the widows who live there.

The report (published in 2011) describes how the widows are being subjected to cruel treatment often based on unverifiable evidence.

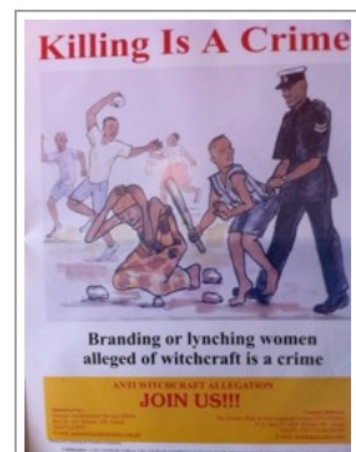


For example Stromberg quotes activist and co-ordinator of the Anti-Witchcraft Allegation Campaign Coalition, Ken Adae who informed her that "A neighbour can simply dream someone is a



witch, and without evidence or legal trial, the woman can be lynched, or banished from her village forever"

Example of campaign posters to educate local communities.



The full report is available at http://web.me.com/pstromberg78/Africa/Witch_Camp_Report_files/Witch%20Camp%20Report%202011sm.pdf

NEWS FROM ASIA

INDIA, NEPAL, BANGLADESH, AFGANISTAN

Child Widows Suffer - Unnoticed -

Margaret Owen, barrister, founder and president of Widows for Peace through Democracy recently reported on Child widows for the UN Commission on the Status of Women.

She discusses how millions of child widows (some less than ten years old) in Sub-Saharan Africa and South Asia are suffering under "traditions, customs and discriminatory interpretations of religious codes often dominate over any modern age-of-marriage legislation" and describes widowhood in these contexts is a "social death".

Margaret Owen argues that research is now revealing the hidden lives child widows, and the time has come to hold governments to account under international law. Widows are not confined to adulthood and some are girls as young as eight or nine years old.

The lack of reliable data as well as minimal attention from the UN, their governments, or international human rights monitors has failed young girls around the world.

Owen highlights that UNICEF programmes designed to reduce child marriages[†] and ensure that the Convention on the Rights of the Child (CRC) is implemented in UN member states, has failed to make the logical step to address child widowhood.

In spite of their rights under the CRC, the CEDAW and the Beijing Platform for Action agreed by almost all UN member states, young girls, widowed as children are deprived of their human rights to health, education, protection from sexual violence and economic exploitation.

According to Owen in the very poorest communities, such as those in rural Afghanistan, Ethiopia, Yemen and Tanzania, thousands of little girls have been forcibly married and widowed before they reach adulthood. They suffer physically and psychologically, are often prematurely pregnant, and give birth long before their bodies are ready.



Chuyia (Sarala) and Auntie (Vidula Javalgekar)

<http://www.wsws.org/articles/2006/may/2006/wate-m15.shtml>

The full article is available at <http://www.opendemocracy.net/5050/margaret-owen/hidden-lives-of-child-widows>

Widows' Rights International

Registered charity number: 1069142

NEWS FROM ASIA

INDIA

WIDOWS SUFFER A global phenomenon

The global interest in widows rights is underlined by recent report taken from the Caribbean Current online website considers the struggle of many widows around the world, namely from India.



The article highlights the fact that widows are not only faced with absolute turmoil at the loss of a husband, but they are unsympathetically forced to lead a life of shame and banishment, often deemed as outcasts and subject to social stigmas and violence.

The article states that there are 250 million widows residing worldwide, 115 million of them are indigent and deprived by the society in every aspect.

First they bear the brand of being cursed, they are then subjected to customary shaming and

humiliation rituals only to be followed by neglect and to be disowned by their own and their husband's families.

It is well recognised that widows usually lack training and education and as they are not entitled to their late husbands estate (in land and property rights), their extreme poverty forces them to turn to prostitution to survive. Inevitably they are exposed to health risks and are unlikely, due to their poverty levels, to get adequate health-care and advice.

The article considers widows from across the world and recognises the many variations in which women are victims of ritualistic and customary beliefs systems.

It describes how widows in Nepal have been beaten to death, how

Hindu widows are shroud in white from the day her husband dies until her very own death, never again to adorn herself or to enjoy the diet of a married woman.

The fact that this article was published in the Caribbean where widows do not face problems is indicative of the growing awareness of this human rights problem.

Full article available at:

<http://www.thecaribbeancurrent.com/light-of-widows-in-the-global-arena/>

Widows' Rights International

Registered charity number: 1069142

NEWS FROM ASIA

INDIA

Ancient India Shackles Widows

Sukhreet Kaur Sandhu, Ph.D. Scholar recently published a research study which holds economic conditions, socio-cultural and religious practices responsible for the subordinate status of women in India.

Illiteracy, child marriage and other derogatory practices affecting the life and living of women in India is deep rooted in the many ancient beliefs and perceptions of women which determine how they should live during every aspect of their life—including widowhood.

The lack of property rights is specifically damaging to widows who not only lose to their husband's family but also to their own sons. Although user rights can be established which allows widows to live on the land, widows are seldom successful in these claims and are often left with nothing after the death of their husbands.



Bride price is a custom that allows families to put a price on the head of a female before marriage. Once a woman becomes a widow no bride price is returned.

Whilst some families accept the widowed daughter or sister, it is usually that case the widow is young and still able to fetch a bride price.

Whilst in some communities such as in the Girasia, widows remain duty bound to her husband's kin and is therefore able to live in his property. It has been argued that because Hindu widows remain attached to the husband's agnatic group and remain the caretakers of his children's property, it becomes necessary to impose restrictions on widows as a means of containing property within the husband's lineage.

Image taken from: <http://www.dreamstime.com/stock-image-indian-widow-shaving-her-head-image14300771>

Widows and remarriage in Ancient India

Although widows are able to re-marry, it is mentioned in ancient texts, including the Vedic verses and the much later Mahabharata that the fittest person for re-marriage to a widow is the Devra, the younger brother of the deceased. Various other religious texts support the option of remarriage although often with the stipulation that a waiting period be imposed.

Custom of Karewa; Re-marriage

The custom of Karewa is predominant in north India, associated with the early Vedic Aryan settlement. This customary act of levirate marriage, which means

NEWS FROM ASIA

the brother of her dead husband or the next kinsman in line would take the widow as his bride.

Rejecting the custom of Sati (to burn the widow alive along with the body of her dead husband) Karewa was symbolised by the man throwing a white sheet with coloured corners over the widow's head, to express his acceptance of her as his wife. Although she does not undergo a second marriage ceremony she is granted the protection of a man once again.

Strength in Karewa

The 1956 Act granted absolute right of inheritance to widows meant that they could not be deprived of their property by any counter claims. The inheritance rights also increased the value of widows in the remarriage market.



Image taken from:

<http://www.nouse.co.uk/2011/06/22/not-seen-not-heard/>

Where Karewa fails.

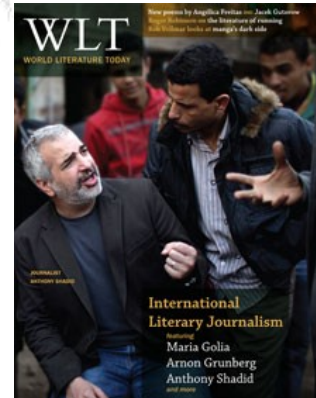
Karewa resulted in polygamy which is essentially repressive for women. Women therefore, continue to be regarded as resources like land, acquired by men.

Full paper available at:

<http://www.languageinindia.com/march2012/sukhreetwomantombfinal.pdf>

DHAKA

World Literature Today Features Short Story Based on Experience of Widows In Dhaka



Volume 86 No. 2, March 2012



Shame By Juned Subhan

Frightening dreams, rejection, and secret compromises: a middle-aged Bengali widow living in a compound struggles to maintain her dignity and independence while supporting her insolent grandson.

Widows in Dhaka

The full short story is available at:

http://www.ou.edu/wlt/03_2012/fiction-subhan.html

and

<http://www.thesamosa.co.uk/2012/03/01/1215/>

FEATURED CHARITY

Each issue of the WRI newsletter will feature Charities working for widows rights.
This edition highlights the work of The Women and Orphans Uprising in Ghana.

CHARITY DETAILS:

The Women and Orphans Uprising

Amina Ibrahim (President); Susana Ali (Secretary); and Julie Nana (Treasurer)

PROJECT:

Counteracting allegations of witchcraft

Aim: WAOU's work has particularly focused on: educating communities; lobbying advocacy via public lectures, and training sessions for chiefs; organising solidarity walks with alleged witches in communities; giving practical support and helping them to obtain credit from local banks and providing school fees for children of struggling widows so they can stay in school.

For more details, please see pages 10 and 11 of this newsletter.

CHARITY CONTACT DETAILS:

Amina Ibrahim

c/o P.O. Box 1051

Tamale

Ghana

E - mail: widowsuprising@yahoo.com

ABOUT WRI

Widows' Rights International supports organisations in sub-Saharan Africa working for social justice and human rights for widows including:

- ◆ Right to keep their home and property
 - ◆ Right to inheritance and land ownership and possession
 - ◆ Right to keep their children
 - ◆ Right not to be forcibly married to the dead husband's kin
 - ◆ Right to work outside the home
-

WRI works:

- ◆ to promote the recognition of widows' special vulnerability
 - ◆ to combat negative social attitudes which lead to their isolation, exploitation and poverty
 - ◆ to bring these practices to an end:
-

WRI mobilises action by:

- ◆ International organisations
 - ◆ National governments
 - ◆ Legal and other civil society organisations
-

PLEASE SUPPORT OUR WORK!

Go to www.widowsrights.org and press the button to help us help these disadvantaged women in their struggle for their basic human rights.





Yes, I want to support WIDOWS RIGHTS INTERNATIONAL' s struggle for social justice for widows in sub-Saharan Africa.

Name

Address

Postcode.....

Telephone e-mail:.....

I would like to give (please tick): £5 £25 £50 £100 Other £.....

Please debit my account

Bank sort code

Once Monthly Quarterly Half year Annually

Starting on (date):/...../..... Signature

YOUR bank name and address

Name

Address.....

Postcode

Gift Aid Declaration

Using Gift Aid means that, if you are a UK taxpayer, for every pound you give, we get an extra 28 pence from the Inland Revenue, helping your donation to go further. To qualify for Gift Aid, what you pay in income tax must be at least equal to the amount we will claim in the year.

Tick the box if you are a tax payer and would like us to reclaim tax on this:

Date of Declaration :/...../.....

Please return this form to:

WIDOWS RIGHTS INTERNATIONAL,
Room 405
Davina House
137-149 Goswell Road
London EC1V 7ET
Tel: 020.7253.5504
E-mail address: administrator@widowsrights.org

