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**Women's Rights and Right to Development: Synergy and Disconnect  
*By Patrice E. Vahard***

## **WOMEN'S RIGHTS AND THE RIGHT TO DEVELOPMENT: SYNERGY AND DISCONNECT**

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By upholding women's rights, African duty-bearers, states inclusive, will foster the right to development. The opposite is also true. Denying African women their basic rights prevents their participation in the development process, and seriously compromises the chances for a full and effective realization of the right to development in Africa, albeit the global compact to combat poverty under the auspices of the Millennium Declaration.

Identity-based (in particular gender-based) injustice and discrimination appear as a major dimension of the development equation. In other words the eradication of identity-based injustice and discrimination is both a key element of the process and a separate objective of any sustainable development effort. The removal of discrimination against women is part of and has a direct and visible impact on Africa's development. It is far from being a feminist propaganda.

Human rights are relevant to development, at both individual and collective levels. Equally, for many, human rights remain mere ideals when they do not correspond to concrete developmental achievements. The human rights based approach to development takes human rights activism from its traditional emphasis on civil and political rights, and from naming and shaming to a broader engagement, through an innovative approach, in addressing the root causes of poverty and injustice. The human rights based approach to development offers adequate tools and a framework to the realisation of development goals. It also makes participation and accountability compulsory and not optional.

For countries in the South of the Hemisphere, the right to development is not a mere intellectual venture in the comfort of lecture rooms, workshops or video conferences. Neither does it allow space for ideological divide between market-oriented economy and social reforms. The right to development is a dynamic and inclusive process rooted in equality, solidarity and the absence of discrimination and impunity.

For us Africans, the African renaissance –the rise from hopelessness, exploitation and marginalisation - will become reality when development will shift from mere economic growth to a dynamic process of freedom from poverty, discrimination, injustice and ignorance. The challenge is less about the availability of solutions than the will to apply them and the approach, the chemistry of combining available resources and knowledge to achieve relevant and sustainable development.

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### ***Starting Point***

The starting point in exploring the synergy and disconnect between women's rights and the right to development, in an African context is two folds. Firstly, The United Nations Millennium Summit, the African Union's New Partnership for Africa's Development, the US' African Growth and Opportunity Act, the European Community's Everything but Arms Initiative for the least developed countries, and the enhanced HIPC Debt Initiative, the pledge made at the Monterrey Conference by both the European Community and the United States to increase substantially their Official Development Assistance (ODA), are all built on the premises that Africa's state of development requires a robust shift. Secondly, despite the numerous conferences, declarations and pledges that have followed the review of the status of women, the preamble to CEDAW acknowledges that "*extensive discrimination against women continues to exist*", and emphasizes that such discrimination "*violates the principles of equality of rights and respect for human dignity*". On the face value, the right to development and the human rights of women seem totally separate issues requiring separate approaches. This paper will try to go beyond this first impression and explore the synergy between them as a way for their mutual reinforcement and effective realization.

### ***Structure***

**Part One** will take us through some basic concepts of human rights, poverty, development and the right to development. **Part Two** will introduce some preliminary issues relating to the synergy and disconnect between women's rights and the rights to development. **Part Three** will examine the right based approach to development a method for the realisation of the right to development.

## **PART ONE: HUMAN RIGHTS – DEVELOPMENT AND POVERTY REDUCTION: SOME BASIC CONCEPTS**

### ***Human Rights***

Human Rights are often accepted and understood as entitlement inherent to our nature as human beings. Several definitions, explanations and justifications have been offered as an attempt to capture the concept of human rights in particular. This paper will not review them. Instead, it will limit itself to the contemporary understanding which approaches human rights legitimate claims which find their legal basis in internationally agreed norms and standards. Human rights involve the right-owner duty-bearer couple. The realisation of a given right requires participation on the part of the right-owner, capacity, capability and accountability on the part of the duty-bearer.

In the context of women's rights, it seems obvious that the woman is the right-owner. It could however be argued that most of the rights being advocated as women's rights also affect others, in particular children. The description of the duty bearer calls for a paradigm shift. The emphasis on the State as the sole duty-bearer no longer reflect the

reality. On the one hand there are numerous non-states actors, third parties, individuals, families and groups responsible for unimaginable violation of human rights and who must also account for their actions or omissions. On the other hand in the era of globalisation, states, in particular African states no longer have the same control over national political and economic matters as they used to have – if they ever had – before this time. Holding states alone accountable without looking at the global picture which allows seeing multinationals, financial institutions and other states, becomes part of the problem. The duty of fulfilling human rights is a shared responsibility. This is far from exonerating States from fulfilling their treaty obligations. They should also do by opposing actions by multinationals which violate human rights. The international community which is often (and wrongly) so equated with the donor community also must uphold human rights standards.

### Poverty

The United Nations understands poverty as '*a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or a clinic to go to, not having the land on which to grow one's food or a job to earn one's living, and not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living on marginal and fragile environments, without access to clean water and sanitation*'.<sup>2</sup>

### Development

We shall limit ourselves to one of the latest definitions offered by Prof. Washington A.J. Okumu and Amartya Sen. Washington Okumu defines development as *the process of a country moving towards greater inclusion, health, opportunity, justice, freedom, fairness, forgiveness and cultural expression*<sup>3</sup>. Amartya Sen goes further and suggests that *development consists of the removal of various types of unfreedoms that leave people with little choice and little opportunity of exercising their reasoned agency*.<sup>4</sup> Sen bases his definition on the fact that, we live in a world of unprecedented opulence, of a kind that would have been hard even to imagine a century or two ago. And yet we live in a world with remarkable deprivation, destitution and oppression. There are many new problems as well as old ones, including the persistence of poverty and unfulfilled

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<sup>2</sup> See UN Doc. E/1998/73, at para 3.

<sup>3</sup> See "The African Renaissance, History, Significance and Strategy" – Washington A.J. Okumu – Africa World Press, 2002.

<sup>4</sup> According to Sen, the removal of substantial unfreedoms is constitutive of development. However, for a fuller understanding of the connection between development and freedom, we have to go beyond the basic that basic recognition. The intrinsic importance of human freedom, in general, as the pre-eminent objective of development is strongly supplemented by the instrumental effectiveness of freedom of particular kinds to promote freedoms of other kinds. See Amartya Sen - Development as freedom, Oxford University Press, 1999

elementary needs, occurrence of famines and widespread hunger, violation of elementary political freedoms as well as of basic liberties, extensive neglect of the interests and agency of women, and worsening threats to our environment and to the sustainability of our economic and social lives. Many of these deprivations can be observed, in one form or another, in rich countries as well as the poor ones. Overcoming these problems, he argues is a central part of the exercise of development.

### The Rights to Development

The UN Declaration on the Right to Development<sup>5</sup> defines it as:

*“an inalienable human rights by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized”.*

The right to development, according to this Declaration includes: (1) full sovereignty over natural resources (2) self-determination, (3) popular participation in development (3) equality of opportunity and (4) the creation of favourable conditions for the enjoyment of other civil, political, economic, social and cultural rights.

The right to development ignores the artificial and ideological barriers entertained between various rights and freedoms. It underscores their interdependence and mutual reinforcement. Beyond being an embracive concept, the right to development was recognised by the 1993 Vienna Conference on Human Rights as right on its own which should be enjoyed by both the individuals and groups of individuals. It should be added that contrary to some legal opinion, the right to development does not source its legal authority from the 1986 Declaration (a morally binding document). The principles and norms reaffirmed by this Declaration derive from internationally agreed instruments, starting with the Charter of the United Nations (a legally binding instrument) and include the twin covenants on civil and political rights and socio-economic and cultural rights and the Convention on the Elimination of All Forms of Discrimination Against Women among others. At the regional level, the African Charter on Human and Peoples Rights and its Protocol Relating to the Rights of Women also restate aspects of the principles contained in the Declaration on the Right to Development. The legal basis of the rights to development is further elaborated by Professor Shadrak Gutto<sup>6</sup> in a paper commissioned by the UN Commission on Human Rights.

### The Millennium Declaration and Goals

At the United Nations Millennium Summit in September 2000 world leaders placed development at the heart of the global agenda by adopting eight (8) Millennium

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<sup>5</sup> See article (1) of Resolution 41/128 being a Declaration on the Right to Development adopted on 4th December 1986 by the General Assembly of the United Nations Organisation.

<sup>6</sup> The legal nature of the right to development and enhancement of its binding nature” by Prof. Shadrak Gutto – UN Commission on Human Rights E/CN.4/Sub.2/2004/16.

Development Goals (MDGs), which set clear targets for reducing poverty, hunger, disease, illiteracy, environmental degradation, and discrimination against women by 2015<sup>7</sup>. Professor Jeffrey Sachs<sup>8</sup> explains that MDGs are not a comprehensive set of objectives of human society but a set of targets that relate to extreme poverty and to what the world has pledged to do about them. The millennium summit also set 6 Millennium Human Rights Goals<sup>9</sup> but their implementation was not detailed and did not lead to the setting up of a specific and comprehensive program like in the case of the 8 MDGs. Professor Sachs further argues that the existence of the MDGs does not mean that the other goals are not important or that parallel agendas are to be neglected. It means only that MDGs are issues to be taken seriously. Eighteen (18) targets and forty eight (48) indicators have been developed to guide and monitor the realization of the MDGs. The Millennium Project<sup>10</sup> was put together by the UN Secretary General to support the global effort towards the achievement of the MDGs. In 2002, the African Development Bank<sup>11</sup> and a group of reputable financial institutions released a report on the prospect for

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<sup>7</sup> The eight MDGs are (1) Eradicate extreme poverty and hunger, (2) Achieve universal primary education (3) Promote Gender Equality and Empower Women, (4) Reduce Child Mortality, (5) Reduce Maternal Death, (6) Combat HIV/AIDS, Malaria and other diseases (7) Ensure environmental sustainability and (8) Develop a Global Partnership for Development

<sup>8</sup> Professor Jeffrey Sachs is the Director of the UN Millennium Project and Special Advisor to the UN Secretary-General on the MDGs. He made this argument at a workshop organized on 11 November 2003 by the Center for Human Rights and Global Justice, NYU School of Law on the theme *Human Rights Perspective on the Millennium Development Goals*.

<sup>9</sup> The six millennium human rights goals are: (1) Strive to protect and promote all human rights, (2) Strengthen national capacity for implementing human rights, including minority rights, (3) Combat all forms of violence against women (4) Protect migrant rights and eliminate racism (5) Promote inclusive political processes and genuine participation and (6) Ensure freedom of the media and the right to information.

<sup>10</sup> To facilitate the achievement of the MDGs, UN Secretary-General Kofi Annan and the Administrator of the UN Development Programme (UNDP), Mark Malloch Brown, have launched the Millennium Project to recommend the best strategies for achieving the MDGs. Over a period of three years the Millennium Project will work to devise a recommended plan of implementation that will allow all developing countries to meet the MDGs and thereby substantially improve the human condition by 2015. While this is a bold ambition, it is both necessary and achievable. The Millennium Project's research focuses on identifying the operational priorities, organizational means of implementation, and financing structures necessary to achieve the MDGs. Ten thematically-orientated Task Forces perform the bulk of the research. They are comprised of representatives from academia, the public and private sectors, civil society organizations, and UN agencies with the majority of participants coming from outside the UN system. The 15-20 members of each Task Force are all global leaders in their area, selected on the basis of their technical expertise and practical experience.

<sup>11</sup> See *Achieving the Millennium Development Goals in Africa: Progress, Prospects and Policy Implications - Global Poverty Report 2002* – African Development Bank, in collaboration with the World Bank with contribution from the Asian Development Bank the European Bank for Reconstruction and Development - International Monetary Fund and the Inter-American Development Bank – June 2002

achieving the MDGs in Africa. This short paper does not allow a review of this report. We refer you to their findings to have a perspective of the prospect for the achievement of the MDGs in Africa.

### *The New Partnership for Africa's Development -NEPAD*

Designed as a vision and strategic framework for African renaissance, the New Partnership for Africa's Development – NEPAD pursues the following objectives: a) to eradicate poverty; b) to place African countries, both individually and collectively, on a path of sustainable growth and development; c) to halt the marginalisation of Africa in the globalisation process and enhance its full and beneficial integration into the global economy; d) To accelerate the empowerment of women.

NEPAD is a programme of the African Union designed to meet its development objectives. The highest authority of the NEPAD implementation process is the Heads of State and Government Summit of the African Union. The Heads of State and Government Implementation Committee (HSIC) comprises 3 states per AU region as mandated by the OAU Summit of July 2001 and ratified by the AU Summit of July 2002. The HSIC reports to the AU Summit on an annual basis. The Steering Committee of NEPAD comprises the Personal Representatives of the NEPAD Heads of State and Government. This Committee oversees projects and programme development. The NEPAD Secretariat coordinates implementation of projects and programmes approved by the HSIC.

NEPAD sets forth a three axis priority. It seeks to a) Establishing the Conditions for Sustainable Development (peace, security, political, economic and corporate governance, regional co-operation and integration, and capacity building) b) Foster policy reforms and increased investment in the priority sectors of Agriculture; Human development with a focus on health, education, science and technology and skills development; Building and improving infrastructure, including Information and Communication Technology (ICT), Energy, Transport, Water and Sanitation; Promoting diversification of production and exports, particularly with respect to agro-industries, manufacturing, mining, mineral beneficiation and tourism; Accelerating intra-African trade and improving access to markets of developed countries; and the environment. c) Mobilising Resources by Increasing domestic savings and investments; Improving management of public revenue and expenditure; Improving Africa's share in global trade; Attracting foreign direct investment; and increasing capital flows through further debt reduction and increase ODA flows.

NEPAD operates on the basis of eight (8) guiding principles which include good governance as a basic requirement for peace, security and sustainable

political and socio-economic development, african ownership and leadership, as well as broad and deep participation by all sectors of society; anchoring the development of Africa on its resources and resourcefulness of its people; partnership between and amongst African peoples; Acceleration of regional and continental integration; building the competitiveness of African countries and the continent; forging a new international partnership that changes the unequal relationship between Africa and the developed world; and ensuring that all Partnerships with NEPAD are linked to the Millennium Development Goals and other agreed development goals and targets.

It is important to underscore the synergy between NEPAD and the MDGs on the one hand, and the pledge on the part of African leaders to uphold women's rights. The eighth principle of NEPAD makes specific reference to its linkages with the MDGs. The synergy is also reflected in the resolve to reduce poverty and promote the advancement of women.

It goes without saying that the empowerment of women to enable them play their agency role is conditioned by the full respect of their rights. The adoption by the Summit of the African Union of the Protocol to the African Charter related to the Rights of Women in Africa, is a step towards realizing women's rights. This step is not an end in itself. African States also have to ratify and take appropriate legislative and policy measures to give a real content to the pledge to make African women full agents and beneficiaries of Africa's development.

In short the right to development draws its legal authority from several treaties and declarations, as well as from African human rights instruments. Several programs including the MDGs and NEPAD give a pragmatic content to the right to development. In some respects it has linkages with women's rights. In others it integrates or aims at realizing women's rights. This is what shall attempt to take further as explore the synergies and disconnects between these two fundamental human rights.

## **PART TWO: SYNERGY AND/OR DISCONNECT?**

In Vienna(1993) and Beijing(1995) "*women's rights are human rights*" was one of the most popular slogans. It is in place, as we prepare for Beijing + 10 to ask ourselves how much has been done to realize the plan of action set forth by these two conferences. I will limit myself to adopting this slogan as a working hypothesis. If the right to development is also a human right then it should not be difficult to find the synergy between women's rights and the right to development. They are both human rights and if we believe in the principle of invisibility and interdependence of human rights, we should not find it hard to establish the synergy between two fundamental human rights – the right to development and women's rights.

### *Synergy*

The synergy between the right to development and women's rights surpasses conventional conveniences. They are mutually reinforcing and convey similar principles. On the one hand the CEDAW gives positive affirmation to the principle of equality by requiring States parties to take *"all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men"*(article 3). On the other hand the Declaration on the Rights to Development makes popular participation in development, equality of opportunity and the creation of favourable conditions for the enjoyment of other civil, political, economic, social and cultural rights, the tenet of the realisation of the Rights to Development. It flows from this that the realization of women's human rights is a compelling component of the right to development while it must be acknowledged that the pursuit of women's rights is not meant for the single satisfaction of development imperatives. It also appears that the effectiveness of the right to development paves the way to the full realization of the rights of women

### *Disconnect*

The denial of women's rights prevents women from playing their role as agents of development. It further makes it necessary for women to mobilize and claim these rights. Issues relating to health, child-rearing, maternity protection and child-care, education, employment and marriage affect them directly and must be addressed as such.

Complications emerge in the process of extracting women's rights from global social issues such as the rights to development. The best way to draw attention on women's rights appears also to be the best way to sideline it. In many countries in the South and in Africa in particular, ministries dealing with women's rights only have turned out offer an excuse for marginalizing these rights, as they receive lesser support and are not effectively mainstreamed into other national programs. It is possible to envisage another option that can foster both the right to development and women's rights. This option is one which identifies the disconnect between these two human rights and effectively addresses it by building on their synergy. This option is the essence of the human rights based approach to development. It is an approach which also calls for rethink of development and human rights.

## **PART THREE: RETHINKING DEVELOPMENT AND HUMAN RIGHTS**

Human rights work is not restricted to counting the number of casualties of police brutality, political detainees or neglected children and abused women, to mention but a few. It goes beyond and reaches out the evils of corruption, unconstitutional changes of government, bad governance and poverty. Poverty is a violation of human rights. Poverty also erodes several other rights such as the right to a fair trial, to education, health and to food. We must to rethink our understanding of human rights as well as the methods we have been using to address human rights challenges. We must also admit that human rights alone do not make development happen and that most human rights defenders are

ignorant of developmental issues. The realisations of the Millennium Development Goals and the NEPAD compel Africans to envisage development beyond economic growth. This paradigm shift is a collective responsibility.

*Human Rights Based Approach to Development - Basics*

The UN Secretary-General Kofi Anan insists on a paradigm shift towards a human rights based approach to development. In May 2003, the UN held an inter-agency meeting and adopted a single definition for human rights based approach to development as follows:

- 1. All programmes of development cooperation, policies and technical assistance should further the realisation of human rights as laid down in the Universal Declaration of Human Rights and other international human rights instruments.*
- 2. Human rights standards contained in, the principles derived from, the Universal Declaration of Human Rights and other international human rights instruments guide all development cooperation and programming in all sectors and in all phases of the programming process.*
- 3. Development cooperation contributes to the development of capacities of 'duty-bearers' to meet their obligations and/or 'rights-holders' to claim their rights.*

*What are the merits of this approach?*

The human rights based approach is expected to inform the United Nation's support to States towards the achievement of the MDGs. The African Union also considers it's a useful tool for the realization of the NEPAD's objectives. This approach constitutes an ideal basis for building a synergy between women's rights and the right to development.

Urban Jonson<sup>12</sup> observes that human rights work is evolving from the traditional human rights interventions by the UN and some donor agencies. These interventions take the form of supporting the establishment human rights institutions including NGOs, separate human rights project and human rights training. Human Rights development involves mainstreaming human rights in diverse areas, using a rights based approach to programming, focusing on the right to development and internalizing human rights norms as benchmarks for development and peacemaking efforts. The right based approach recognizes both the outcome (traditional development approach) and the process (traditional human rights approach). It ultimately requires institutional reform to allow effective monitoring of the realization of development goals using human rights

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<sup>12</sup> See Human Rights Approach to Development Programming – Urban Jonson, UNICEF Eastern and Southern Africa Office April 2003.

instruments. It further allows an identification of the relationship between claim and duty. It ultimately leads to action based on capacity analysis and genuine cooperation.

#### *Limitations*

Professor Jeffrey Sachs<sup>13</sup> argues that while the human rights agenda is broader than the poverty agenda, it is not only a human rights issue. Not everything about poverty reduction can be resolved through a human rights approach or through empowerment, inclusion or voice. Poverty reduction entails technical, economic issues, and analytical questions about how to organise economic institutions. He acknowledges however that though all these mechanisms are distinct from the human rights agenda, there is a significant overlap of the two powerful communities and there are common objectives, such as the substantive content of access to food and health care which are simultaneously substantive economic and social right and at the heart of the MDGs.

In my view, gone are the days of "territorialism" when it comes to the development paradigm and the realisation of human rights. The inclusive approach imposes itself as most viable and appropriate. The synergy of strategies for the realisation of both human rights and development can be approached from different angles. I will mention just three

Firstly, scholars and experts including Professor Shadrak Gutto, Jeffrey Sachs, Washington Okumu, Urban Jonson and Amartya Sen all converge to the fact that human rights and development can no longer be viewed as conflicting processes. Their realisation and *raison d'être* lies in and is best measured by the extent to which they reinforce one another. The same applies to the relationship between the right to development and women's rights.

Secondly, human rights activism has, using especially the cold war as pretext, been largely dominated by an emphasis on civil and political rights and the application of a naming and shaming, and court based approach. This approach has shown its limitations as the casualties of poverty outnumber victims of political repression in any given society. Because their realisation are capacity-based and progressive, and contrary to civil and political rights, they require policy-based advocacy, claims relating to socio-economic and cultural rights often present a serious challenge to human rights defenders. It is also because human rights defenders in Africa have inherited the tools of the cold war and are yet to readjust to the paradigm shift that they remain poorly equipped to understand, internalise and articulate advocacy programs in relation to development. The rights based approach to development offer a unique opportunity to operate a convergence between the court-based and policy-based approach. Here too, there is ground for building a synergy between the way in which women's rights and the right to development can be realised.

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<sup>13</sup> Professor Jeffrey Sachs is the Director of the UN Millennium Project and Special Advisor to the UN Secretary-General on the MDGs. He made this argument at a workshop organized on 11 November 2003 by the Center for Human Rights and Global Justice, NYU School of Law on the theme *Human Rights Perspective on the Millennium Development Goals*. See also [www.unmillenniumproject.org](http://www.unmillenniumproject.org)

Lastly addressing disconnects and building synergies between rights, compel us to emancipate ourselves from exclusive knowledge systems. The paradigm shift goes beyond the long overdue convergence between human rights and development. It involves the renouncement of *la pensée unique* or the "one-size-fits-all" approach, and opening our minds, eyes and ears to other knowledge systems, including the African indigenous knowledge system.

#### **AS A WAY OF CONCLUSION: A PARADIGM SHIFT**

In the mist of abundant declarations, recommendations, studies and unfulfilled commitments reexamining our knowledge system to fully utilize its potentials is one way forward. We need an approach to the right to development which respects the merits of each knowledge systems but disregards their boundaries. An approach in which law, mathematics, statistics, sociology, biology, physics, indigenous knowledge and information and communication technology can talk to each other in so far as they all contribute to addressing present developmental challenges without comprising the future. Somehow, we all are, after all guilty of failing to bring meaningful change with our acquired knowledge. It is time human rights and development experts admit the failure of their science taken in isolation to free humankind from poverty and approach development as a unifying front for all existing knowledge systems, including the much evil-described indigenous knowledge system. Not everything in the way human being and the environment are handled in what is so called traditional Africa is useless to overcoming contemporary developmental challenges. On the contrary, as we push further the frontiers of ignorance and discover the true nature of African indigenous knowledge systems, we find more to build on. Perhaps city-based and oriented civil society organizations across Africa should seriously re-conceptualize capacity building to enhance its domestic relevance, and begin to interrogate other forms of social mobilization from within villages and communities living semi-urban settings.

Scientists establish the real power of a body by combining its actual and potential energies. Often the potential energy is higher than the actual. The actual energy is represented by those, the minority who escaped infant diseases, who are not orphans of HIV/AIDS, malaria or armed conflicts. Those who enjoyed relatively good education, secured a job with a decent, and can afford to own a house and look after their family. The potential energy of Africa lies in those deprived of education, food, shelter, health, employment, decent pay and equality. Africa's development requires both its actual and potential energy being utilized.

If statistics is anything to go by, in Africa women (including girls) represent more than 50% of the population. It requires no special skills to realize that by violating –by action or omission – women's rights, we make the (un)conscious choice of depriving ourselves of more than 50% of the resources needed to address Africa's under-development. It also follows that by so doing; we choose to increase our development challenges by another 50%. On the reverse, promoting and respecting women's rights implies releasing more than 50% Africa's potential energy for development. If we educate girls, offer women equal access to employment and respect their dignity, in private and in public, we also

develop the family, the community, the nation and the continent where women belong and the sustainable development of which we all, women and men have the shared responsibility.