

million.

While much of society would prefer to keep wife beating in the closet, Osarenren said the effects of physical and sexual abuse on the woman and the family are great. "The woman who suffers this kind of violence will experience permanent emotional disturbance occasioned by the presence of the man.

"The woman will have poor self-concept and low self-esteem. Children lose respect for their fathers and at times challenge their fathers. The children may become insecure and the act of violence against their mothers becomes also a stigma," said Osarenren.

Some bodies, such as Women in Nigeria (WIN), are taking a firm stand in defense of battered women. Toro Oladapo, WIN's deputy coordinator told IPS the organization had taken up the case of a woman who lost four teeth from a beating by her husband. Oladapo said the case of assault brought against the man was being handled in court in conjunction with the international federation of female lawyers.

"WIN fights any move that stands in the way of progress," said Oladapo. "We oppose any harmful practice against women and we will continue to fight for our rights as a group. In fact we are trying to set up legal departments in all our branches to handle such cases."

Dupe Ajayi, editor of the *Weekend Times*, confirmed that more women's organizations are working hard to eradicate harmful practices such as wife battering and genital mutilation.

Ajayi said in an interview with IPS: "The time has come for the reform of laws concerning the rights of women."

"Most of the women who

suffer battering are providers for their families, they fend for the children and even the husband. In most cases, these wife batterers are 'never do wells' who come home to vent their frustrations on their wives," she argued.

Source: *Inter Press Service* 29 April 1997

VIDEO SHOWS TORTURE IN EAST TIMOR

GENEVA—A blood-covered youth nailed to a wooden table was among the many gruesome images in a video presented by Nobel Peace laureate Jose Ramos-Horta to show Indonesian soldiers torturing East Timor civilians.

The self-exiled East Timor independence leader showed reporters the video of still images during a hearing of the UN Human Rights Commission and called for a full investigation into torture there.

Invaded by Indonesia in 1975 during a civil war following the end of 400 years of Portuguese colonial rule, East Timor was annexed a year later. Subsequently, Indonesia has faced a pro-independence campaign marked by low-level guerrilla warfare.

Human rights groups say Indonesian troops have tortured, beaten and killed thousands of East Timorese to stifle separatist yearnings.

Besides pictures of the crucified youth were images of a man in fatigues ramming a large metal pole down a prisoner's throat, a blindfolded victim being burned with cigarettes and choked with chains, and corpses covered by dirty banners bearing mocking messages or simply dumped in shallow graves.

The East Timorese separatist spokesperson said the pictures

had been taken in East Timor prisons in Dili in November 1996 and recently smuggled out.

"They are consistent with the Indonesian practice of documenting their own torture, executions, or soldiers taking pictures as souvenirs, like trophies," said Ramos-Horta, who shared the 1996 Nobel Peace prize with Roman Catholic Bishop Carlos Belo, the religious leader of East Timor.

Source: *Philippine Daily Inquirer*, 10 April 1997

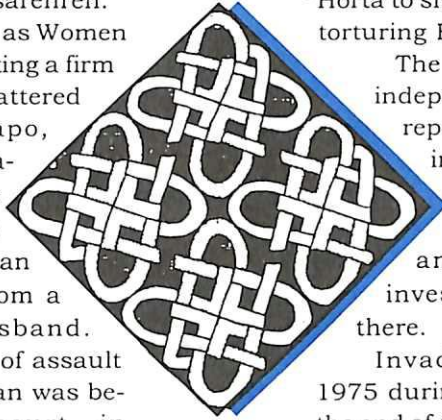
CHILD LABOR RISING IN THE SOUTH

From the brothels of Asia to the carpet factories of Pakistan, 250 million children aged five to 14, or almost twice as many as the 73 million previously thought, are employed in countries in the South. Half of them are employed full-time, according to a report by the International Labor Organization, a United Nations agency.

The ILO report, based on in-depth surveys and interviews, estimates 153 million children are working in Asia, 80 million in Africa, and 17.5 million in Latin America. The ILO also calls for a new international accord that shall ban the harshest forms of child labor: prostitution, slavery and work in hazardous industries. (The new accord would replace the 1976 child-labor convention, which has only been ratified by 49 UN member countries.)

Michael Hansenne, director-general of ILO, states that child labor only perpetuates an endless cycle of illiteracy and poverty. He added that "slavery" is still practised in parts of South Asia, Southeast Asia and West Africa, where children are "sold" by their impoverished families and forced to work in factories and as prostitutes.

The ILO notes that child



trafficking for the sex industry is increasing despite better international awareness. Purportedly this is a result of the AIDS scare causing men—many of whom are from countries in the North—to want to have unprotected sex with “pure” individuals, namely young girls and boys. The reported number of child prostitutes in Asia is about one million and rising, and the numbers are on the rise in Burkina Fasso, the Ivory Coast, Ghana, Kenya, Zambia and Zimbabwe. As well, sex networks have resulted in children being taken from their home countries to countries in Europe and the Middle East.

Source: *Kinesis*, December-January 1997

DEATH OF A POET

by Dalia Acosta

HAVANA—“I can’t stop thinking,” complained Dulce Maria Loynaz—regarded by Cubans as one of the greatest poets Cuba has produced—shortly before she died last May at the age of 94.

Toward the end of her life, she admitted that it was very difficult “to forget forgetfulness.” Stricken with liver cancer, and blind for several years, Dulce Maria still cherished the idea of writing a history of Vedado, the residential neighborhood which was founded in the year of her birth in 1902.

Loynaz’s works are considered the high point of postmodernist “intimism.” Through her novel *Jardin* she also pioneered “magic realism.” Loynaz was never interested in belonging to a stylistic school or a generation of poets.

She also wrote volumes of poetry: *Versos* (Verses, 1938),

Juegos de agua (Watergames, 1947), *Poemas sin nombre* (Untitled Poems, 1953), *Ultimos dias de una casa* (The Remaining Days of a House, 1958), *Poesias escogidas* (Selected Poems, 1984), and *Canto a la mujer esteril* (Sonnet for a Sterile Woman, 1987). Loynaz also wrote a memoir, *Un verano en Tenerife* (A Summer in Tenerife, 1959), and the novel, *Jardin* (Garden, 1951).

Cited for her precise use of Castillian Spanish, Dulce Maria was elected to the National Academy of Arts and Language in 1951. In 1959, she became a member of the Cuban Language Academy, and in 1968 was asked to join Spain’s Royal Academy. In 1992, she received the Cervantes Prize for literature.

Miguel Barnet, a Cuban novelist, poet and essayist, has written of Loynaz: “She is a woman who bequeathed the purest pages of Spanish literature to our continent, a woman in whom the diverse lineages of the fatherland converge—gunpowder, song, a woman in her garden.”

Baptized Maria Mercedes Loreto Juana Xaviera, Dulce Maria was the daughter of Enrique Loynaz del Castillo, a general in the wars of liberation waged by Cuba against colonial Spain at the end of the 19th century.

The Loynaz family tree—rich in noble Spaniards and huge fortunes—even includes a saint, San Martin de la Ascension de Loynaz, a Franciscan missionary martyred in Japan in the 16th century. Never wishing to live outside Cuba, the poet said, “There are three or four generations of Cubans behind me. I wasn’t born here by chance, as if my father were an itinerant in search of fortune, or my mother

descended from the blue by parachute.”

Dulce Maria and her three sisters never had much social life, although the family extended hospitality to the great literary figures who visited Cuba. Among these luminaries were Spain’s Juan Ramon Jimenez and Federico Garcia Lorca, and Gabriela Mistral from Chile.

As a young woman, Loynaz wrote her first poetry in 1920, publishing her work in the daily paper *La Nacion*. She completed her doctorate in law in 1927, and subsequently became a journalist. She collaborated with the cofounders of *Origenes* (Origins), one of Cuba’s most important cultural magazines during the 1950s.

Her sisters also wrote poetry but never published their work, considering it irrelevant. Dulce Maria, on the other hand, slowly abandoned poetry in the 1960s, just as her work took a stylistic turn.

Growing conflict with her editors was only one side of the coin. The other was the death of almost all her family and friends, along with the transformations wrought by Fidel Castro’s revolutionary triumph in 1959. In 1993, Loynaz commented to journalist Mariana Ramirez-Corria that “Cuba was no longer a place for taffeta gowns. The country was no longer interested in poetry. More serious, less poetic themes had taken precedence. I didn’t stop writing, but my poetry came to an end.”

In spite of great prestige in Spain and Latin America, where her work was widely circulated and roundly praised, Loynaz preferred to maintain her home in Cuba since “it is the place which claims the author, and not the other way around.”

She wrote: “My Island, my Fragrant Island: Hold me always/

