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THE EXCHANGE - NOTES

Submitted to:

Arvonne Fraser
Women in Development
Rm 3243

Agency for International Development
Washington, D.C.

by:

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The EXCHANGE

A Project of the African-American Institute

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INTRODUCTION

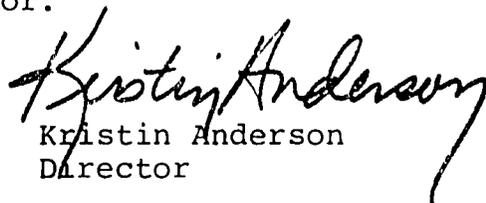
On July 14, 1980 over 8,000 women from around the world met in Copenhagen, Denmark in the conference of non-governmental organizations called the NGO Forum. Within the Forum, held at the Amager University, the Women in Development Office of the Agency for International Development was one of three governmental agencies that contributed to an ad-hoc administrative structure called The EXCHANGE. The purpose of The EXCHANGE was to provide the administrative back-up for seminars where women who shared a professional or avocational interest in the subject of women and development could meet.

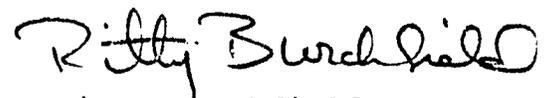
This notebook contains the roughly-edited notes taken by eight reporters from many different countries during the over seventy informal workshops held in The EXCHANGE. Many of these workshops were organized and led by women who put advance time and outside funds into well-structured discussions, seminars and workshops on important topics. Others were convened by experts in certain subjects who volunteered to run daily workshops; and some sessions grew spontaneously out of the dynamics of the ideas and interests created in situ.

The EXCHANGE had an international Advisory Board with Peggy Antrobus of Jamaica the Chairman. It was given an institutional home within the African-American Institute as well as valuable assistance and advice from their capable staff.

These notes should not be expected to be a polished document. Rather, they represent a serious effort to record what was going on in a series of dynamic and involving discussions. They remain as true to the spirit and flavor of the sessions as possible.

They introduce a wide array of experience, enthusiasms, and perspective, and occasionally, some humor!


Kristin Anderson
Director


Ritty Burchfield
Associate Director

THE EXCHANGE WORKSHOPS

- I. Education
- II. Développement Rural Intégré
- III. Income Generation
- IV. The Kenyan Experience
- V. Women's Changing Roles and Infant Feeding Practices
- VI. Women Look at Health and Family Planning Practices
- VII. Learning from Rural Women
- VIII. Working Women Organize
- IX. Small Format Video as a Tool in Development
- X. What Unites Women
- XI. Women's Bureaus and Private Organizations
- XII. Planning for Women in Development
- XIII. Assistance to Grass Roots Organizations
- XIV. Improving Development Cooperation Between the Third World and NGO's
- XV. Credit

CONVENORS AND PRINCIPAL LEADERS

1. Louise Africa, Regional Representative, African-American Institute, Lusaka, Zambia
2. Kristin Anderson, Program Associate, The Carnegie Corporation, New York, USA
3. Peggy Antrobus, Director, Women and Development Unit (WAND), University of the West Indies, Barbados, West Indies
4. Desiree Bernard, Advocate (now Judge), Guyana, West Indies
5. Kathleen Cloud, Women and World Food Systems, Boston, USA
6. Gayla Cook, Director, Women in African Development Program and Corporate Secretary, African-American Institute, New York, USA
7. Elsie Cross, Director, Institute for the Development of Resources for Change, Philadelphia, PA, USA
8. Jasleen Dhamija, ILO Consultant on Business and Small Industries, African Training and Research Centre for Women, Addis Abbaba, Ethiopia (originally from India)
9. Sira Diop, President, National Union of Malian Women, Mali
10. Sybil Francis, Director, Program on Family Life Education, Extra-Mural Department, University of the West Indies, Jamaica, West Indies
11. Eddah Gachukia, Member of Parliament, Government of Kenya, Kenya
12. Judith Heizner, Program Officer, The Pathfinder Fund, Massachusetts, USA
13. Rounaq Jahan, Researcher, Department of Political Science, University of Bangladesh, Bangladesh
14. Kirsten Jorgensen, K.U.L.U., Women and Development, Copenhagen, Denmark
15. Jane Kozlowski, Project Officer, The World Bank, Washington, D.C., USA
16. Olive Lewine, Director, Jamaica National Folk Singers, Jamaica, West Indies

17. Olivia Muchena, Researcher, Women and Development Unit,
Centre for Inter-Racial Studies, University of Zimbabwe
18. Isabel Nieves, Research Fellow, International Centre for
Research on Women (originally from Guatemala)
19. Amalia Rokotuivuna, Pacific People's Action Front, Regional
Coordinating Committee, Suva, Fiji
20. Icline Seaton, former Permanent Secretary, Ministry of
Social Development, Jamaica, West Indies
21. Martha Stuart, Martha Stuart Communications, Inc., New York,
USA
22. Rose Waruhi, Women's Bureau, Government of Kenya, Kenya

REPORTERS

1. Jill Kneerim, U.S.A.
Director of Publications, THE EXCHANGE
2. Janet Shur, U.S.A.
3. NoorJehan Bhimji, Tanzania
4. Ngozi Okonjo-Iweala, Nigeria
5. Viebeke Vaering, Denmark
6. Ursula Funk, France
7. Ann Leonard, U.S.A.
8. Sandra Baptiste, Guyana

TITLE OF WOSKSHOP SERIES:

Education

CONVENOR:

Gayla Cook, U.S.A.
African American Institute

NUMBER OF SESSIONS:

5

Session 1.

Tuesday, July 15

Leader: Prisca Malose, Zambia

Reporters: Ngozi Okonjo-Iweala
Viebeke Vaering

Session 2

Thursday, July 17, 1:30 pm

Leader: Eddah Gachukia, Kenya

Reporters: Jill Kneerim
NoorJehan Bhimji

Session 3
(Not an EXCHANGE Workshop)

Thursday, July 17, 3:30 pm
Joint Session with AAWORD

Leader: AAWORD Panel

Reporters: NoorJehan Bhimji
Ann Leonard

Session 4

Monday, July 21

Leader: Gayla Cook, U.S.A.

Reporters: Ursula Funk
Viebeke Vaering

Session 5

Tuesday, July 22

Leader: Grete Borgman, England
International Alliance of
Women

Reporter: NoorJehan Bhimji

NUMBER OF SESSIONS NOT COVERED: 0

RESOURCE PERSONS:

Prisca Malosi, Zambia

Dr. Johnson, Nigeria

Ms. Osman, Sudan

Dr. Badri, Sudan

Ms. Ismail, Somalia

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session I

TITLE: Education Priorities for Girls and Women

DATE: Tuesday, July 15

LEADER: Prisca Malosi, Zambia

REPORTER: Ngozi Okonjo-Iweala

(See also notes by S. Beke Vaering on
this session)

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Education Priorities for Girls and Women (Session 1)
DATE: Tuesday, July 15, 1980
LEADER: Gayla Cook, AAI
REPORTER: Ngozi Okonjo-Iweala
(Also see notes of VV on this session)

Slide Show: Self-actualizing Education in the Phillipines. - A Rural Education Project. (World Education)

Hypotheses for project:

1. Rural women suffer from low status and non-recognition of economic status. Can education help?
2. Educators expect rural women to come to class room at their convenience. Would they participate if education takes place where it is convenient for them? Would they participate better?
3. If rural women could take part in a project in a relaxed atmosphere where they participate in making decisions, would they participate better? Overcome their suspicions, etc. and see themselves as agents of change for their ownelves?

30 women recruited to participate. Planners tried to identify rural women's interests and work on that rather than impose their own interests. Rural women were at first suspicious but when they saw that their interests were paramount, they responded positively. The people who undertook it were with World Education.

Malosi:

Said yesterday they noted women should be motivated and also women should be able to chose rather than have things imposed. Rural women need cultural contact to know they need something. They need motivation. The Phillipines project, allowed u. gave women motivation and a chance to express what they need.

Slides Again:

Trainee surveyors and educators undertook their own interviews of women rather than relying on baseline interview. The barrio women at first mistook them for family planners and were not cooperative but later became cooperative when they saw that opinions were valued and people were educators. Women became very involved when it was clear their opinions were basis for learning experience. Trainee educators watched facilitators and participants to see process of education. It was observed women participants were more responsive to participatory approach. Use of posters, flexi-plans were used to involve women women in education decisions and real-life situations. The planners also used tapes of women's anecdotes as part of education. The women were excited by this. Planners also used posters of pigs' diseases, etc. to educate women on livestock.

Women, instead of rejecting officials as they normally would, reacted positively. More women came out to join in the sessions. Many women decided to form an association to raise and market pigs as a result of the project -- as a continuation of their educational process and as a result of it. Planners decided approaches were positive in bringing women into participation in development process.

Malosi:

Asked if people had questions to ask about slides.

U.S.A.

Project funded by World Education. UNDP found it one of the exemplary projects.

Kenya:

Said the project approach was useful and could be useful in family planning in her country. Rather than haphazard western method. Said if women could be educated to see what advantages are in family planning they would be positive.

Malosi:

Women have to be motivated. Slides as a basis of discussion in planning for women.

Second Speaker:

Realizes motivation problem. Said it is difficult to motivate women.

U.S.A.

What is starting point for this kind of program?

Second Speaker:

Ask women personal questions about why they are not interested.

U.S.A.

Women have to trust you.

Second Speaker:

Women also have to have self-confidence.

Malosi:

Motivation is a start but has to be perpetuated. How can this be done.

Third Speaker:

Women have to describe problems themselves before they can be motivated.

U.S.A.

Agreed and said in Philippines project the women not only described projects but decided on solutions.

U.S.A. (#2)

People who run projects often create problems in the way they handle projects.

Were projects people in the Philippines Filipinos?

U.S.A.

Yes.

Malosi:

Asked another woman if they had motivation problem in her project.

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East Africa:

Said leadership and continuity is a problem in project. If leader goes away from project it might die. Said they have to draw in rural women.

Malosi:

Stressed that in slides women's contributions were recognized but in most projects women's contribution is not recognized.

U.S.A.

Must build women's confidence.

Mauritius:

Said they have a project where they are trying to motivate families in an area to develop small vegetable plots. They try to motivate them through showing slides from UNDP. They are not coercing them but trying to get them involved. They buy feeds from Ministry of Agriculture and resell to families.

East Africa:

Question to Mauritian: Are you trying to teach women new farming methods?

Mauritius:

Yes, we are teaching them new methods and tools. The project is going well.

Kenya:

Why were men not involved in Philippine project?

U.S.A.

It was a woman's project. She has observed in some countries women need men's permission to participate.

Kenya:

Did women in slide have to convince their men to let them participate?

U.S.A.

Said she did not know but in some UNDP projects in Upper Volta they had to meet men and village heads for permission.

U.S.A. (#2)

Have there been problems with church in the Philippines project?

U.S.A.

I don't know.

Malosi:

In Africa, no problems from church.

Mauritius:

No problems from church.

U.S.A:

Slide approach being used by church in India.

U.S.A. (#3)

Belongs to Ethical Culture. Said she learned that in New York the Catholic Church blocked education of women. Said they should be in the home with children.

Kenya:

Why did Black American want to know about church opposition?

U.S.A (#2)

Explained as above. It is because church can block change.

U.S.A.

It depends on how modern church is.

East Africa:

Are we talking about men leaders in churches.

U.S.A. (#2)

Women now fighting to be priests in churches.

Malosi:

In Africa we need churches as a gathering focus point.

More ecumenical in Africa than in U.S.

Kenya:

Women in Kenya, Africa are so busy bickering they can't be united.

Malosi:

Said that that wasn't the point -- that she was noting that churches in Africa more united.

Trinidad:

Said that for Catholic women in her country, if church is suspicious of program, e.g. family planning, it has difficulties. But if church knows that program is not disruptive of family life, they cooperate. Programs have to be careful and go slowly and not be stridently feminist.

First Speaker:

Programs have better chance if you go right to village and involve them as in slide show.

Trinidad:

Be careful not to be too feminist at outset.

U.S.A:

In slides - asked women what do you need? They said "more money". They didn't say children is the problem - they said they needed money. And they decided to raise pigs for this.

U.S.A. (#2)

How about government's involvement and concerns vis-a-vis women's needs? How about introducing new ideas in a place - if government or other wants to do that? What process do you do?

Gives example. In Ivory Coast says government has outlawed polygamy and that man has to consult women in disposing of property. All to protect women.

Says women don't know about it. How do we let these women know?

East Africa (Zambia):

Women who know have to explain to others who don't know. Need women who know language of other women as in Zambia.

U.S.A. (#3)

How do you let other women know what they need to know?

U.S.A. (#2)

Says students in U.S. from less developed countries take back knowledge.

Trinidad:

We have to be careful about what we want women to know. Back to question. How do we really let women know? What process? "Changes have repercussions". We have to be gradual in our approach. We have to know that women may not want to exercise their rights because of the repercussions which may be unpleasant.

Denmark:

About having more than one wife. Isn't it good if you are widowed to have a co-wife to work with?

Ireland:

Ireland traditionally Catholic - very traditional role for women. In past 10 years since joining EEC, legislative changes have occurred - legal. Important problem - How do we make women aware? Irish women decided that this should be done through civics in school. But curriculum in school so tight this is difficult. Dissemination of information very difficult.

Malosi:

Problem compounded in Third World where women can't read.

Kenya:

What approach do we use to reach women?

U.S.A.

What are channels of communication in countries where women can't read?

Radio, posters?

Malosi:

One problem in Zambia is treatment of widows. Law protects them, but they don't know.

Zambia:

Said they have tried in Zambia to educate widows on this, but it is a problem. In old generation family used to protect widow but now they just grab property and run.

Efforts to change law in parliament are blocked because they fear women will murder husbands if they can inherit land.

Kenya:

"Our men are not with us". If our leaders in parliament are not with us, we can't achieve much.

Zimbabwe:

How do we reach women? I'd like to answer this. We try and find some one, man or woman in a community who is willing to come and talk to others - some one who suffered personally from the old law. They share experiences and then bring in lawyer to help point out new law and how to implement it by clan or family, etc. Then they use publicity -- newspaper. Also the government guarantees women's rights.

Malosi:

In independent countries women's rights are enshrined but often no attention paid

Nigeria:

Men understand but they benefit from exploitation so they pretend not to

understand.

Can a woman be forced to see participation and going with the law as a process which even if it doesn't benefit her will benefit their children so she will cooperate in obeying the law or fighting for her rights?

Question of reaching illiterate women. Can we communicate non-verbally? By our attitudes, by our examples, by educating our children in school who will then let their mothers know?

Ireland:

Wants point of information. Says Pope has issued statement against polygamy -- How important is polygamy in economy?

Nigeria:

Economic argument for polygamy used to be valid but not now. Women don't want polygamy now.

Malosi:

Says society is changing and in modern times women in Africa don't want polygamy.

Kenya:

Approach is changing this. Have to be careful and different in each region.

Nigeria:

Sensitivity of people in Africa has increased. People are not prepared to accept what they used to accept before.

Zimbabwe:

Men in university are for polygamy increasing.

Convenor:

Brief Summary: Public education is an important way of educating people. The person who speaks for or against a project matters.

Public education is a good way of educating people about women's rights.

Also, women must be part of deciding what they want.

Malosi:

In Third World these issues about women must be incorporated in civics classes.

Zambia:

Says man is not problem but women. If women says no to polygamy, she won't be forced.

Kenya:

We want the law to enforce this attitude.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 1

TITLE: Education Priorities for Girls and Women

DATE: Tuesday, July 15

LEADER: Prisca Malosi, Zambia

REPORTER: Viebeke Vaering
(See also notes by Ngozi Okonjo-Iweala
on this session)

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Education Priorities for Girls and Women (Session 1)
DATE: Tuesday, July 15
LEADER: Prisca Malosi, Zambia
REPORTER: Viebeke Vaering
(See also notes by Ngozi Okonjo-Iweala on this session)

Slides: Program about the Philipinian education project -
World Education Community

NOTES FROM SLIDE SHOW:

1. Rural women: Low status, without relevant education
2. Educational planners: the women must come to classrooms at times that reflect the planner's convenience.
3. Educators protective of their authority.
4. Educators decided what the rural women must learn. This is wrong. Without a part in the learning, they are sceptical - wrong.
Goal: open, relaxed, sharing education. Trainees took part in a project -- divided in 3 groups -- difficulties. Without confidence in trainees, didn't believe in the project.
Village women with high school education -- recalled to help - initial communication. Gathering of material -- anecdotes, etc. -- to serve as teaching material. Trying to obtain confidence. The trainees show interest in the women's daily life.
5. "A successful project can serve as an example".
6. Women must be motivated for self-improvement. There must be motivation among rural women for further education - they must be motivated to show interest because of the general lack of interest.

7. Importance of a good teacher: non-directive, without authority, informal. Learning materials produced by the women themselves. The women decide themselves which activity they prefer. The village women learn to see their own opinion as valuable.
8. The initial activity: Pig raising. Good choice because the women needed more money. A subject for (economic) studies -- a familiar subject that made the women show interest - motivating. Enjoyable/entertaining education -- also gives the women the opportunity to stay and get together.
9. First phase of the project finished - will be developed further in other countries. Will give the rural women an opportunity to control their own lives/more self-identity.
10. Funded by World Education - the Project. Slides produced to show women elsewhere a successful education project.

Slides finished.

Africa: What is the right way to tell about family planning? The women must have a good reason/an advantage to understand the importance of family planning. May be this way (a reference to the project described in the slides)?

Holland: Women searching their own situation in Holland -- talk about house-holding, or why they quit school -- to make women trust you. It's important to give people a feeling of self-confidence.

Informal Discussion

"Motivation is the most important thing as an initial start".

Sweden:

The most important thing: the women create the problems themselves. It is related to their everyday life.

American:

The women decide themselves/plan the education themselves.

Question: Were the educators local or international? Answer: A local cooperation -- the local people could build up the feeling of trust and confidence.

Africa:(#2)

The problem is that not everybody is born a leader. There must be a continuous training of leadership (teachers and the people).

The Slides give a feeling that each person contributes to the education by participating without predominance from any side, which is extremely important. The individual contribution is stressed.

Mauritius:

A project to develop the agricultural production (i.e. vegetables -- teach every family to improve the production of their family garden.) Give the family tools/ teach them new methods.

Kenya:

Only a woman's project? Answer: Yes, but no reason for not bringing men into the program; depends on the society concerned.

Kenya: Conflict in the home when the women leave their home? Answer: First thing to do after initiating project is to meet the chief of the village, the men. It depends on the culture, the community, etc.

Africa:

Troubles with the church?? (The church has blocked some efforts to education contending that women must stay in the home -- women protest). Answer: In most parts of Africa -- carried up by church people. Cooperation with the church, NO trouble.

Mauritius: No troubles in our country either; also more religions (Catholics, Hindus, et working together. Catholic church in Africa is changing, no longer against education for women. "We must have both women and men as priests".

Africa. In the U.S. the church is divided into too many sections.; in developing countries it is not that way - different churches can work together.

U.S.A. The big problem: suspicion against the motives of the programs. The church fears that education programs will weaken/destroy the family units - influenced by feminist propoganda from the U.S. telling women to stop taking care of their family, not to have babies. The success of the program depends on the church leaders.

Kenya: A good way to achieve the goals to go to the village/the local church. What is the value of new ideas to people? Isn't there a way to increase the awareness of their own situation. Example: The government doesn't tell women about their rights - only that men can marry more than one wife. Wives must be consulted in economic questions.

Zambia: To educate/inform women demands the cooperation of all women united. Problem: The women must identify with new laws.

Africa, Students bring back information for instance to Africa from the U.S. A big process to make women use their laws: very often they could change their whole life pattern. It takes time to make changes in women's lives.

Denmark: Having two wives -- is this negative?

Ireland: Ireland a traditional catholic country. The role of the women is very traditional, but in the past 10 years a lot of radical changes. Problem: How to make women aware of legal changes? Solution: It should be taught in school (social, human rights, etc.) A very strong woman's organization in a little country means easy communication possibilities.

Africa: Further problems in Africa: many women cannot read. Channels of communication in areas where women can't read/write: the radio, the mouth, non-verbal communication.

Zambia: Problem: the way widows are treated after their husbands' death. The law protects them, but the women are ignorant. Old generation: accept polygamy - the relatives of the man take over the responsibilities for her. Moderr generation: the relatives forget their responsibility -- the women have no right to their property after their husband's death.

Kenya: Still many politicians talk against family planning - kill projects. We must convince the leaders that our work is right.

Africa : Umbrella organization where women come to talk together about for example, suffering from unawareness of different laws. Men involved -- this is an approach that is working. "We cannot be equal to men but we want to be exemplary"

Nigeria: Men understand that it's not good for women to have too many children, but men are human beings: selfish. The men must see the advantage of reducing the number of children. It is important to get in contact with everybody to communicate information.

Ireland: The Pope went to Africa speaking against polygamy: unrealistic for economic reasons.

Polygamy: Any African woman wishes deep in her heart to have a man for herself.

People are uninformed about African countries. But African countries are not existing without influence from other parts of the world-- they are changing.

Kenya: We must work slowly not to risk breaking up the family unit.

Nigeria: Africans are today very sensitive about all information from white people.

American: Feedback: public education is an extremely important issue in the struggle for women's rights; in people understanding women's rights and women understanding themselves.

The rights of women exist in laws; but not in reality.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 2

TITLE: Initiation, Tradition and Sex Education

DATE: Thursday, July 17, 1:30 pm
(first of two on this day)

LEADER: Eddah Gachukia, Kenya
Member of Parliament

REPORTER: Jill Kneerim
(See also notes by NoorJehan Bhimji
on this session)

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Initiation Tradition and Sex Education (First of 2 consecutive sessions on circumcision; second session in Exchange education workshop series).

DATE: Thursday, July 17 - 1:30 p.m. (first of two on this day)

LEADER: Eddah Gachukia, Kenya

REPORTER: Jill Kneerim

(See also notes by NJB on this 1:30 session)

RESOURCE PERSONS:

Dr. Johnson - Nigeria

Mrs. Osman - The Director of College Nursing in Khartoum, Sudan

Dr. A. Badri - Lecturer from College for Women, Sudan

Ms. E. Ismael - Somalia

Gachukia: A wealth of experience here - in a sensitive field we want to come to with sensitivity.

How prepared are we for equality? The term sex education does not appear in the U.N. agenda.

Questions of concern: Pregnancies -- teenage; early marriages.

In some of our societies, in the initiation period - education is what will give girls an identity as to who they are.

Can we send women out as equals with men. Invites comments from her panel and anyone.

Somalia: Introduces the subject of female circumcision. Various types are done in Somalia.

A. Mildest: Mild sunna. So mild that the girl may not know it was done. Only pricking the prepuce of clitoris. If done with sharp thong or needle it is like a finger prick - leaves no scar.

B. Modified sunna - Excision of the prepuce of the clitoris.

This corresponds with male circumcision. The body of clitoris not cut.

C. Severe sunna -- Cutting away of body of the clitoris, also may be the labia minora. Scarring - pain - shock.

D. Infibulation - Pharonic female circumcision: Most severe form - Excision of body of clitoris - Excision of labia minora; Excision of inner wall of labia majora and stitching of walls together. The complications that ensue:

1. Immediate --- Pain, shock, hemorrhage.
2. Slightly later --- infection, retention of urine (because passage is restricted).
3. Later in life -- (a) Failure of the infibulation to take place. If the labia majora do not fuse -- heal together -- this this first attempt that poor girl will have it repeated.
(b) If menstration -- passage through the small opening -- ideally no larger than diameter of a grain of dura. Danger of retention of menstrual flow.
(c) At marriage the barrier -- scar -- has to be opened for intercourse. More scarring, danger, etc.
(d) At childbirth the baby has to pass through this very scarred, narrow painful passage. The elasticity of birth canal reduced - often the child has to burst through - pain and trauma.
(e) Then because of loss of elasticity there's danger of prolapse of uterus. Also because of rigidity of scars, woman has had to bear down in childbirth increasing risk of prolapse.

4. Those are the physical effects. Then there are mental/emotional complications:

- She knows about it in advance
- She has baby daughter and has to impose it on her.
- The psychological scars often do not heal.

Until 1976 it was indecent to discuss this - or anything about female genitalia. The Somalia Women's Democratic Association was formed in 1976. This opened up the possibility of talking about it. Fortunately the government has also encouraged "suicidal missions like mine" -- because in 1976 it was suicidal to tackle it as a health problem (rather than social or religious problem, which of course it also is). I am a nurse-midwife. Since that time many groups of women have shown a favorable response. Every health worker had to have a least one lecture on this subject since then. And we have coordinated with other countries.

I want this on record: I am very grateful to women of Sudan who gave me courage to stand up and speak of this. Greatest credit goes to them. The most important step was reached in Lusaka, Zambia, December 1979 - regional meeting of African women. Somalia presented a motion calling on countries where it is prevalent to support people doing research and education in this area. Only people from the country (or region) should do work in this delicate area. I welcome the support of women around the world -- but I deplore the sensationalism of the press. This really sets us back

We have shown progress - we can't go any faster. Our societies will not permit it.

N.B. At least 5 men are at this session.

Sudan:

In Sudan, the campaign began in the 30's and '40's with articles in the press by a man whose sister had been circumcised. One argument: It is not out of the Koran.

The law outlawing it was passed but unfortunately it's a social custom so we cannot solve it by passing laws. We have had conferences - but conferences usually just produce papers and recommendations and nothing happens.

Barriers:(A) The practice of circumcision is highly ingrained in Sudanese society. Many women believe girls are girls -- they get married; they get circumcised. They don't perceive the health effects on their daughters unless they have had a problem themselves.

(B) Illiteracy makes this a problem. They don't even know there is a law.

(C) Money - the midwife is paid good money to do the operation. She will oppose the loss of this income.

(D) There is a tradition in Sudan that the relatives and friends will pay parents a tribute, the girl will get presents. So you have to watch all this when you are trying to make a change. We don't have birthday parties - this is the only time they get presents, when circumcised. It's once in a lifetime. It's a big celebration - a big social gathering for the people. So you have to give them something to compensate for the loss of the social gathering.

In health problems in villages female circumcision is not the only health problem! There's infant mortality, etc. So we have to talk about all of them when we broach the subject in the villages.

Also - there is male circumcision as well as female. So when young girls hear that a male classmate is being circumcised she feels she is missing something. Educated mothers - but only an enlightened few -- sometimes persuade daughters it is not desirable.

What we can do:

1. Nationwide publicity campaign in each of our countries to reach the uneducated as well as the educated. E.G. via the radio - at least 1 family in every village will have a radio. Even T.V. or articles in papers, and stories in comic books for kids.

2. Through the formal education system.

3. We have to stimulate people to go to public health classes. Maybe connect it with education on income-generating activities. Classes on public health.

4. Involvement of women too. It is a social custom.

##

Gachukia:

We'll have more time next week to go into the details. Efforts to educate the women.

Sweden:

Question about the program in Sudan and Kenya.

We have been asked - at Save the Children in Sweden -- not to interfere in internal matters. I'm on committees on female slavery and female circumcision. We support program financially in Sudan - Income-generating program called "Children's Health through Mothers' Education". We Europeans want to keep in the background. We work through an African coordinator.

Sudan:

In schools of nursing and midwifery, circumcision was part of the curriculum. But 10 years ago it was dropped - and we checked this out 5 years ago. Nursing college has never encouraged this. Ethics course cites this as mutilation.

Sex education in the schools: The Information Education Committee has had 2 seminars on sex education under "family health". We are campaigning to include sex education, family planning, and circumcision.

Nigeria:

I haven't seen a forum that has done much work on it. Since topic has come up on international press, we learn that we don't have the same problem as Somalia and the Sudan. But maybe we haven't looked deeply enough.

Thank you to people who brought this subject to the fore.

About sex education in general - I'm impressed with our sisters from the Sudan. Big question:

1. What's the content?
2. Who's the target group? e.g. the child at school? In biology or what? It has to be done at right time and in right way. Eg. if you wait till age 13 it may be too late.

3. Who gives the education? There's a lot of informal sex education in homes. But many people don't know! They don't know how to talk about it openly.

You have to have a different plan for different groups - and especially men are important.

Many teachers don't have any special training in this. They don't have a clear point of view. Parts of the subject may be kept from them. Children know this.

Nigeria is big - 250 different ethnic groups, multiplied, this is like all Africa. But I can say: the women aren't aware of the consequences of health. One reason given for circumcision is fear for health consequences if it is not done. Child in womb might die if woman is not circumcised, people believe, if baby touches clitoris on the way out.

In Nigeria someone in the Ministry of Health is now doing the essential things: collecting data for epidemiology.

Zambia: With all things at social level there is always a reason. What are reasons. Superstition -- let's have an explanation of this.

Kenya: We have groups who practice it - the modified form, probably.
Reasons why people believe in it:

1. If you are not circumcised you have a great lust for sex and are likely to be unfaithful to husband. Both men and women believe this deeply.

2. If girls are not circumcised there is the thing of more freedom with modernization. There is a confusion of causes here - the girls are more exposed, live in towns without parental or village protection; people think they're promiscuous because they're not circumcised.

3. We've always done it! So it should be done. Some of the reasons we give (against circumcision) are not convincing, e.g. pain, scars - but we have those from other things too. Nobody looks at your genitals anyway - who cares

about scar? Or tearing at birth - but at birth it tears anyway. I'm sure 90% of people in Africa have never looked at their private parts. We have to see the issue objectively.

You can't go to a woman and tell them you're going to educate them about circumcision -- you have to be more gradual.

Discussing it at a big international forum like this is very helpful. But it is suicidal to stand up before women of your country and tell them they are doing something barbaric.

U.S.A.: The way you describe it is important. In the West -- I can't give the reason why I had my son circumcised - no health or religious reason, it is just traditional.

U.S.A. (#2)

I'm glad the cultural and religious reasons are discussed.

1. Western women should not get involved.
2. The press is very dangerous
3. For the west the thing to do is raise money for African organizations that are doing something.

Also, in some groups female genitalia are stressed and their beauty is admired. We can't look at all of Africa as one homogeneous culture.

India: The four kinds of circumcision--does one woman have to have all 4 kinds?

Somalia: No. And about reasons given why one should have a circumcision (in Somalia).

1. "Tradition
2. A religious necessity
(This is false - infibulation goes contrary to Koran)

3. It is hygenic ..There will be fewer secretions"
 4. Everyone else has it - why should my daughter be different?"
- But the real reason they do it is to preserve chastity:
- a. By limiting sexual desire
 - b. By creating a barrier that makes intercourse more difficult.

Senegal: (Prosecutor General)

Most important I think is to know what the reasons are: To preserve the virginity - this is the prime one.

It's a very delicate problem - not just economical development problem. A problem of traditional moral values. Speaking especially for Senegalese, it is delicate and Africans should handle it. We are not in favor of excision, but we are African women and we can look after our own problems. Don't want outsiders coming in and messing with them.

If circumcision is done it should be done hygenically. If this were done then it would make a chance to educate women on how bad these customs are.

The international organizations that can bring in funds for this education - that's great. But outsiders must not come in to impose their values on Africans.

Some Western practices are scandalous - e.g. the way we put our old people into ghettos - but Africans would not come in with banners and news stories to tell us how backward we are.

But as a Senegalese she appreciates what other Africans have said, because there's much to share. Especially happy to learn that it's not in the Koran.

All sympathy and help to African women to solve the problem is welcome but the actual action on the spot must be done by the Africans.

Gachukia: Let's hear what's being done on the subject.

Upper Volta: (Speaks in French)

Westerners are very shocked by the subject of excision.
We do not believe this can be discussed by those who are not circumcised themselves.

Western women cannot understand this, especially they have not been to Africa. She's very happy with this meeting today - it is reasonable meeting. The day before yesterday's meeting was shocking - a European who had never seen Africa screaming about it.

It is not a question of propoganda. Some westerners are making much of this in publicity - especially at that meeting day before yesterday.

It is a question of modesty - it is difficult to speak about. There was a meeting at Lusaka - where they decided - African women should settle it among themselves.

We are Africans - we have hunger, thirst. There are serious problems and these are the priorities.

Switzerland (Translator) --- International Federation of Women with legal careers - a meeting 2 years ago in Dacca - a man offended.

Upper Volta (#2):

I understand well my European sisters - from the Mexico meeting. All women of the world have women's problems, but Western women feel this is African problem. I want to ask the Europeans: If the subject of circumcision interests them - then they could devote themselves to collecting money to help the programs in the developing countries. Much money is needed to help the developing countries. For the African women, female circumcision is not considered a big problem. It is only a problem of generations - it will clear itself up.

Hunger, Thirst, sickness -- these are our real problems. Anyone can see these - they are getting worse. They are decimating populations. So to hear slogans in the west --- Thanks to women for their interest. Use interest in this as spearhead to raise money for the real problems. In 10, 20, 30 years I assure women of the European NGO's that it will solve itself.

Gachukia:

There is research that has gone on about the extent of problems and what the working solutions are.

Next - at 3:30 -- this meeting moves to Room 719 - for another session.

Although in other forums it is called female circumcision - we call it sex education, so it is not so sensational. We focus on the mothers in the education.

Upper Volta #2:

There you can't understand what's meant by the "Problem of water". The wells are sometimes 40 feet deep - and 15 kilometers away. And who gets the water? The mother, often one already pregnant with another child along. She has pan on her head - she walks. "This is much more important than what happens inside your pants". Other problems - men and women and children die of thirst - of hunger - because they haven't enough water. -- Employment --- Illiterary. No one hears message if she's/he's illiterate.

If you want to help us rise a little but - not be your level but instead a little - you'll help us get just a little.?? We're living in a continent that fell on the wrong way. You with the water - with enough to eat -- with enough to waste. If the food you throw away were ours -

So we appeal to you all here that you stop this propoganda against African women and you help us fill these empty stomachs "Because empty stomach has no ears."

SUMMARY:

We are perhaps a little too sensitive to this issue. If we say it concerns only us and no one should be there. But many years ago if people had sat down and people said slavery concerns us - things might have been different.

Let us leave this room feeling we are all women working together.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 2

TITLE: Initiation, Tradition and Sex Education

DATE: Thursday, July 17, 1:30 pm

LEADER: Eddah Gachukia, Kenya
Member of Parliament

REPORTER: NoorJehan Bhimji
(See also notes by Jill Kneerim
on this session)

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Initiation, Tradition and Sex Education (1st of 2 consecutive sessions on
circumcision)
DATE: Thursday, July 17, 1980
LEADER: Eddah Gachukia
REPORTER: NoorJehan Bhimji
(See also JK notes on this session)

- Panel:
1. Dr. Johnson -- Nigeria Psychiatrist
 2. Mrs. Osman -- Sudan College of Nursing
 3. Dr. Anna Badri, Sudan; works on project on women's and children's health
 4. Edna Ismail -- Somalia; 1st trained nurse.

Gachukia:

Mixed group - good mix. "African women are not deaf to this issue".
Equality, development and peace -- how prepared are key women to work for the above
issues? Need education opportunities for women - dropouts at all levels; college,
high schools; due primarily to pregnancy and early marriage. Need sex education in
schools.

Issue of circumcision/initiation closely related to sex education.
Don't want to concentrate on circumcision but broadly deal with issues of education
particularly for women. What educational priorities are we going to set?

Somalia:

Introduces the subject of female circumcision. Explains the types of
circumcision done - 4 types:

1. Mild Sunna - women may not know that the operation -
Pricking of prepuce of clitoris with pin. Analogous to finger
prick for blood. Done at birth - cord is cut, prepuce is pricked.
Symbolic.

2. Modified sunna - excision of prepuce of clitoris. Analogous to male circumcision.
3. Severe sunna - Excision of body clitoris; labia minora may be cut away scars tissue, chance of infection, shock, hemorrhage.
4. Pharonic Infibulation - Most severe type. Excision of body of clitoris, labia minora and inner walls of labia majore and suturing of labia majoria to form a barrier.

All the above 4 found in her country - Somalia. Complications associated with the types of circumcision:

1. Immediate -- pain, shock, hemorrhage;
2. Immediate -- Retention of urine (constricts/obstructs urethra) infection.
3. After 10 days -- Failure of infibulation to take place. Why complication? If labia majora does not heal together - the woman has to repeat the operation.
4. Later -- (a) Problems associated with menstration - passage for flow of urine/blood. Blood clots can pass through - dysmmenorrhea, PID's retention of blood.
(b) Problems associated with coitus - Pain, dysmmenorrhea, pain wit coitus, infection.
(c) Problems associated with delivery - Infibulation scars - lesser the elasticity of birth canal - tears, lacerations, pains associatec with birthing. Loss of elasticity on pelvic floor - risk of prolapse of uterus. Forceful bearing down during children's delivery - risk of prolapse.
(d) Mental, psychological, permanent complications - mothers have to subject their daughters to the same process. "Physical scars heal but the mental scars don't."

Tackled the problem in 1967 - thought of as taboo, not proper for women to talk about. Somalia Women Democratic Association talked about it - very few

women supported it (the practice). The government has encouraged missions to talk about circumcision and present it as a health problem. She does not want to tackle it as a religious or social problem (which it is) but more as a health problem.

Has been in the Ministry of Health and was able to introduce it unofficially to the public. Now coordinated efforts with other women from other countries.

Women from Sudan encouraged Edna in 1977 to deal with this problem. The Sudanese women helped make the Somalia women aware of the approaches they were taking.

Lusaka - December 1979 meeting of African women where Somalia presented a motion calling for countries where this practice (female circumcision) prevails to abolish it. However, recognizing that each country has its own culture and should deal with it individually. Deplores the press when they sensationalize - causes setbacks. Going very slowly, process closely tied with tradition, difficult to change but press "removes wind out of their sails". Help and assistance is needed from other nations but

Gachukia:

When the press sensationalizes these issues it hinders the progress of these issues in the less developed countries.

Sudan:

Additions to Eddah's thoughts. Efforts at National level. Campaign started in 1930 - articles in the newspapers by Sudan MD (male) who had a sister circumcised.

1945 - Sudan Medical Society -- Sudan M.D's made aware of the medical complications - put forward by two political persons and the Islamic mufti. Not present in Koran. Law passed in 1946 - prohibits the pharonic circumcision - but law not enforced and was not successful. Can't eradicate traditions by passage of laws. Many recommendations (are made) at conferences - though no follow-up.

Why is female circumcision performed? Social custom - highly informed in the society. Most women in Africa - illiterate -- do not perceive the health effects on their daughters unless they have had prior physical problems associated with circumcision; even then those problems are thought to be caused by superstitions.

1. Economic reasons - midwives paid to do it, so it's the midwives income-generating project.
2. Social custom - at marriage, circumcision - gifts/money given to the women at these events. Alternatives - birthday parties - the only time when a child receives gifts. Big ceremony for woman circumcised - analogous to a wedding. In areas where the absence of public parks/recreation facilities - these occasions are social events. Therefore need to supply the system with alternative opportunities for socializing.
3. There is male circumcision also - girls feel that they are missing something. Therefore the mothers have to convince their little girls not to do it. Enlighten the mothers how to deal with the psychological effects.

Circumcision is not the only problem, infant mortality, water, are related health problems. Explains why the custom has prevailed over the ages.

Ways to tackle problem (besides laws or recommendations from conferences

1. Media: Nationwide campaign. All villages have at least 1 radio. Also T.V. - particularly in agricultural regions. Publish articles in newspapers, information pamphlets; and
2. Formal education - teach at school level particularly to boys and effects of female circumcision on health.
3. Non-formal level -- integrate female circumcision with income-generating activities, teach a woman a skill and also teach

a woman a skill and also teach public health and enlighten them on female circumcision.

4. Involvement of men - men believe in this custom. Also include female circumcision in the illiteracy classes.

Sweden:

She is a member of Save the Children and Anti-Slavery Society; Also on WHO Geneva panel. Has traveled in Africa - told not to interfere on this sensitive issue in the Sudan and Kenya. Her organization supports financially. Can give more information on the income generating program activities "Children's health through mothers education", where they integrate information about female circumcision. Says want to stay in the background.

Sudan: Female circumcision was taught at the schools of nursing/midwifery. Now dropped from curriculum -- instead how to combat circumcision. At higher levels of nursing - it is taught under ethics.

Sex education initiated by Sudan Family Planning Association -- youth committee - held 2 seminars during the 3 years of existence. Sex education included un Family Health Education. Have curriculum which includes Family Planning and Circumcision.

Nigeria:

Until recently we did not talk about it. Since the topic has come to reach the international level - the Nigerians have looked into the issue. No pharonic exists in Nigeria. Leave the issue to the individual country/culture. The sensationalization may have adverse effects/consequences.

Nigeria (Psychiatrist) calling for sex education raises questions:

Target Groups - child at school mainly in biology and moral instruction.
Taught when they are 13 years - maybe too late.

Who gives sex education? At homes - directly/indirectly or consciously or unconsciously. Educate the public on "How the body works".

Men have to be brought in somewhere. Important people who teach sex education - teachers' teach in biology classes and in morals classes, have biases. Children cannot discuss issues with the instructors due to the instructors' biases.

Nigeria - large country with many ethnic groups, cannot speak for the whole country. One of the reasons given for circumcision (mild sunna commonest in Nigeria) is the fear that if not performed - the women when pregnant and not circumcised, the child might die. Emphasizes the understanding of culture and why it is practiced. Done mainly because of superstitions. Data collection in epidemiology - OBGYN work.

Gachukia: Invites East Africans to talk.

Zambia: We need to better understand the social/religious reasons for why it is done. Wants to know why the severe form is performed.

Kenya (#2):

Belief that circumcision reduces lust for sex. Wives will not be faithful to husbands, if not performed. Deep belief in this modified sunna performed. If women are not circumcised, the modernization process brings out an erroneous interpretation because women live in towns, work, have access to more men. Because it has been done, should be done, i.e. tradition.

Reasons given for not performing circumcision are not very convincing:

1. Pain - but many other things cause pain.
2. Scars in genitalia - nobody looks at those areas.
3. Childbirth pain - tears/lacerations present in any case.

Kenya (#3):

90% of women in Africa have not looked at their genitalia and 100% men (husbands) have not looked. Definitely cannot talk on this issue on its own - have to integrate with other projects.

U.S.A.

Discusses why her son was circumcised. Don't have religious/ health reason for it.

U.S.A. (#2)

The cultured emphasis of this discussion is good - cautions white women to be sensitive - i.e. just raise money and channel it to African women's groups on rural development projects. Disagrees with Kenyan on her comments on looking at women's genitalia. In some countries considered beautiful to look at. Africa is one culture but draw from the different African cultures.

Bangladesh: Are all 4 types performed on one woman?

Response from Eddah: No. (Reasons given for performing female circumcision)

1. Infibulation contrary to teachings of Koran
2. Health - taking away labia; secretions lower - cleaner
3. Real reason - Preservation of chastity/virginity
 - (a) limiting sexual desire of women
 - (b) barrier forms - coitus difficult
4. Social - all daughters have it, why shouldn't my daughter have it?

Nurse:

Comments on the incidence of penile cancer in men who are circumcised.

Senegal: (Prosecutor General):

1. Principal reason: to maintain virginity
2. Difficult/delicate problem to deal with because not an economic problem.
3. Thinks African women should take care of it themselves. Not in favour of infibulation.
4. Adult women can take care of themselves. African women can resolve this issue themselves.

5. We are aware of the damages of circumcision - such operations should be performed under proper hygienic conditions.
6. If performed under hygienic conditions, make an opportunity to educate the women.
7. International organizations should send funds but not impose their values on African women.
8. Personally thinks it is indecent to impose on Africans, e.g. treatment of aged people put away in homes in the west yet Africans don't carry banners on that issue to condemn their practices.
9. As Senegalese woman is grateful for what she has learnt from other African women. Contrary to Koran -- has learned this from other African women.
10. All sympathy and help is appreciated but all actual work should be left to the African women.

Upper Volta #1

Is happy that the problem is being discussed by African women - has been to meetings a couple of days ago where a French spoke out on the issue - was shocked by her passionate presentation - (the French woman had never been to Africa) Thinks it is a question of modesty - therefore the African women should speak on this issue themselves. Didn't like the French woman's comments. French woman "I will fight for this for you and against you". The priority problems of Africa are hunger, water and should be tackled first. (the 3 French speaking Africans are with a white French - legal woman).

Upper Volta (Minister of Health):

If the western women are so excited about this problem why can't they collect money for it? African women have other problems, hunger thirst, and sickness.

Circumcision is a problem of generations and things they will solve themselves over the years. Hunger, sickness and thirst are obvious problems - anyone can see them. Thanks the western women for their interest - use their interest as a spearhead. Confident that the younger generation will solve the problem of circumcision among women.

Gachukia:

Explains that the Upper Volta's position is: we have to have prioritise. Calls it sex education because wants to play down the issue.

Upper Volta (#3)

Emphasizes the problem of water in Upper Volta - the distance to get the water the women go to collect it; pregnant and other children with her to to get water. The water problem is of primary importance. Our first priority is to save the men and women who are dying from hunger. Illiteracy -- few messages pass to people who are illiterate. If you want to help us to rise up a little bit, not to the level of your living -- you are lucky to have water. You are lucky to have food and are able to waste all of this -- "The food that you could throw away with your left hand, we could take with our right hands".

Help us to feed ourselves, because an empty stomach has no ears, i.e. unless you feed us, unless we solve the hunger problem the others are not important.

Nigeria:(Psychiatrist:)

Do not want propoganda brought out to the stage where it becomes counterproductive. Appreciates the individuals that take a stand on circumcision, but wants western women to tone down. Emphasizes the unity of women - i.e. the behaviour of French women.

Session 3 - Not an EXCHANGE Workshop

TITLE: Initiation, Tradition and Sex Education

DATE: Thursday, July 17, 3:30 pm

LEADER: Association of African Women for Research
and Development (AAWORD)

REPORTER: NoorJehan Bhimji
(See also notes by Ann Leonard on
this session)

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Initiation Traditional Sex Education

DATE: Thursday July 17, 1980, 3:30 pm.

LEADER: Eddah Gachukia

REPORTER: NoorJehan Bhimji

(See also Ann Leonard notes on this session)

(This workshop was organized by Association of African Women for Research and Development and Western Feminists. This session was not sponsored by THE EXCHANGE. However, the panelists and leader from THE EXCHANGE workshop held at 1:30 were also resource persons for this discussion.)

Chairwoman summarizes the prior debate. African women have recognized this process as an oppressive phenomenon. In Africa it is not a new issue - the present sensationalism of press.

Psychologically distorted by giving foreign names like 'genital mutilation', which it is not. Legislation will do little to eradicate it overnight; eg. international campaigns will not help. In fact, international campaigns make it difficult to eradicate it. Cultural imperialism? and sense of solidarity not of imposition with the women from more developed countries. Do not want western women interfering here.

Somalia:

Summarizes the issues at EXCHANGE panel. Women present, give brief reports on what their individual countries are doing to overcome this practice. Re-emphasizes the need for only African women to deal with this issue. Appreciate the work done by western women to bring it out in the light.

Sudan:

Subject has been discussed extensively from a social and cultural point of view. Sudan has worked on this issue, since 1930's. 1946 - legislation passed yet over 80% women are still circumcised. Look at the experiences -- and where did it fail? Cannot deal with just passing laws it is an institutionalized custom. Mothers circumcise their daughters as a pre-condition for marriage. Mothers don't perceive the health consequences

of the circumcision. Utilize health education to educate the mothers. Health problems besides circumcision eg. water has higher priority; we need an integrated approach. Economic aspects of women circumcised - midwives are paid for it. Have to compensate the midwives. Enlightenment is most important for women. Economic benefits to the girls, explore alternative measures, .e.g birthday parties. Solutions for individual countries rather than a blanket solution for all countries. Educate both men and women on the detrimental effects of circumcision.

Zambia:

What level should sex education - circumcision education be introduced in the schools?

Somalia:

Taboo against sex - no sex education but in intermediate schools taught as biology. Most sex education left to mothers or grandmothers. Introduced at puberty or menstration -- further installments prior to marriage. Integrated education approach -- on childbirth, prenatal care, circumcision. Questioned women whether they would like to fight against the practice provided they receive assistance from outside - came through internationally recognized channels like UNESCO, etc. or the Somalia Women's Democratic Union. The discussion and statement prepared in Lusaka - first time problem presented beyond national border - very important.

Lusaka: Circumcision done as initiation into womanhood. 1920's missionaries almost created a civil war by trying to bar practice in "Christians".

"Circumcision taught you discipline" - mothers in the churches feel.

Over 50 groups of people who practice male and female circumcision -- leave the problem to the groups that are committed. Most governments do feel they want to deal with it at national level. "We have been accused of apathy, but we want to attack this problem from the grassroots. That's the only way it can be tackled successfully."

4A

Nigeria:

The western women feminists can help by pressing the NGO's to support financially. Must be frustrating for feminists but must tone down their action.

Another Participant:

As long as the international campaign goes on it makes it easier to work at home against the issue. The western sisters who have the machinery, the funds to reach the people can help. The international NGO's can fund programs that integrate education about female circumcision and at the national level, in-country NGO's can actually work on the campaign. Resolve to form a special fund for female circumcision eradication.

Kenya:

Laws first passed in Kenya 1920 prompted Mzee Kenyatta to write that "this is our culture". Funds from other programs should integrate circumcision education with programs for maternal/child health. Difficult to deal with because some people gain their livelihood from it.

Distorted reporting - counterproductive. Experience of Egyptian M.D. who reported on the issue clinically, yet only her personal experience was reported in western press. Leads to sensationalism and frustration.

UNICEF:

UNICEF has already had an integrated approach but maybe we need to put more emphasis on circumcision issues.

Kenya:

Disappointed at UNICEF behaviour - cites article in the NGO forum newspaper.

Nigeria:

Too much dramatization of African issues portrayed in Africa. If you care, handle the issue in ways that do not degrade us. Why does UNICEF feel the need to issue their statement on female circumcision now?

Kenya:

Why did UNICEF feel the need to issue their statement on female circumcision now?

UNICEF:

1. UNICEF had been receiving queries from Africa and Middle East offices (U.N.) about what they could do about female circumcision.

2. UNICEF felt it could not take a stand all by itself - has to work with government. Until now we couldn't do anything about female circumcision.

3. Khartoum Seminar - 14 governments told UNICEF that something has to be done. The statement is a new policy shift; decided to issue it at this time.

4. UNICEF is committed to improve lives of women and mothers and the purpose of this press release was to assist the NGO's on this matter/issue (female circumcision).

(This workshop was not an EXCHANGE workshop but was covered because it was a confirmation of the prior session. However, a lot of the material was repeated so the notes are not extensive.)

Session 3 - Not an EXCHANGE Workshop

TITLE: Initiation, Tradition and Sex Education

DATE: Thursday, July 17, 3:30 pm

LEADER: Association of African Women for Research and
Development (AAWORD)

REPORTER: Ann Leonard
(See also notes by NoorJehan Bhinji
on this session)

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Initiation Tradition and Sex Education (Session 3)
DATE: Thursday, July 17, 1980
LEADER: Eddah Gachukia
REPORTER: Ann Leonard

Continuation of Workshop 18 and AAWORD Workshop on Female Circumcision - 3:30 - 5:30pm, Room 7-1-9. (Also see notes on this session by NoorJehan Bhimji)

The session began with summaries of the two previous sessions: the Exchange Workshop on sex education and the AAWORD (Association of African Women on Research and Development) workshop.

AAWORD: The focus in their AAWORD workshop was on the international campaign against female circumcision. It was a discussion between Western feminists and African women. Western women asked questions about what they should do about it ... "We as African women have struggled with the issue .. it has been raised for years as an oppressive practice". It is not a new issue for Africa. Feel that it has been portrayed in the press today in a manner that is counterproductive -- sensationalized through use of terms such as "genital mutilation". In Africa most women's organizations have recognized it as an oppressive practice but it is part of a larger socio-cultural process. One international campaign is not going to reduce it. The way it is being conducted is going to result in a defensive attitude and therefore make it more difficult as it implies cultural imperialism. Question is how can we have solidarity instead of the imposition of a Western campaign.

Somalia:

Have to be involved in the problem in the country. (Presented brief summary of Exchange session)

Sudan: Have had a law against female circumcision since 1946, but it hasn't had any significant effect. There is no religious justification for the practice.

Mothers want to do it for their daughters (they think it assures marriageability)

so it is necessary to find ways to teach mothers through health education. It is not the only health problem and is not the first priority in the lives of women: important ones are water, education. We cannot just tell women in the villages to stop circumcision. We must have an integrated approach to get their interest. Health education should be integrated with income-generating activities; otherwise they will not attend. There is also the economic aspect: midwives are paid to perform circumcisions so they must be compensated in other ways. Also the child gets an economic reward when circumcised such as clothes, jewelry and money from friends and family. There are no things such as birthday parties in the country so this is a very important event for girls. It is important to think about all the reasons why the custom has existed and then find other alternatives. It cannot be approached by one overall solution. It must approach circumstances in each individual country. We need to educate girls and boys. If Western organizations are genuine in their support then we can make use of their help.

Sudan - 2:

Since 1979, International Year of the Child, UNICEF has been giving assistance through a book on female circumcision. It is now being tested and will be used in training programs for health workers, etc. It gives all the background and problems associated with custom.

Zambia:

Like to find out more from the women here on how they are going about this problem of sex education? In Zambia there is a big debate as to the level at which this information will be given. A lot of people think that if it is given at the primary level it could have an adverse effect on children. Traditionally it is given at puberty level or when people marry.

Somalia:

We cannot yet have sex education in schools as such. It is taboo -- that anything about genitals is indecent. In intermediate schools we include lessons on biology and there is a mention of sex organs. Education is left to mothers or grandmothers and it begins when the girl is circumcised and the next instalment when they get married.

Nigeria:

Agree that we have a message for UNICEF and there is a man from UNICEF here and maybe we should pass the message on to him.

UNICEF : I think I have the message.

Somalia:

Wants to express thanks to the women of the Sudan because it was through their experience that brought attention to the problem in Somalia. The issue can only be presented as a health issue. I can talk about it because I am a midwife. At one meeting I took a census of about 500 women asking if they thought there should be a fight against circumcision. The majority supported a movement to end the practice provided that it did not result in outside interference and that assistance is channeled through Somalian women's organizations. The resolution at the Lusaka conference by Somalia was passed and urged governments in countries where the practice exists to assist women's organizations to fight it in terms of their own cultures and traditions.

Kenya:

Sex education is very important. Circumcision is practiced in a variety of ways. It marks the person as an adult. It is different than in Somalia where it is practiced on the very young. Sex education is lacking as it is assumed that the home is looking out for it. A formal biology lesson does not tell you much about relationships between men and women. The missionaries carried out a

campaign against circumcision which almost caused a civil war, saying that it was a sin and could not be practiced if you wanted to be a Christian. Others felt that circumcision taught you discipline and it can put an end to teenage pregnancy. Controversy part of the whole problem of coping with modernization -- circumcision as a way of controlling teenage sexuality. There are over 50 different groups of people in Kenya. Some practice circumcision and some don't -- some practice circumcision of men--so it is not even a national issue. It is an issue for each group and should be left to each group to handle. Go to the government only when absolutely necessary. "We have been accused of apathy. We are not apathetic but we want to approach this problem on a grassroots level." Let the nationals do the research in each area--there are some areas where I cannot do research because I am an outsider.

Senegal: Coming back to the international level, in the first section some people asked, "What can we do?" The problem is what the international campaign has been doing. You can try to work closely with WHO and UNICEF. YOU can increase assistance to health and education efforts. We know it is frustrating for women who think they are showing solidarity.

We don't really want to stop the campaigning but it should take another form--a fund raising campaign which would support programs that include the issue in their campaigns. Propose that we still need international support but it should focus on fund raising. Pressure groups to incorporate a section dealing with female circumcision. Suggest forming a committee to start a special fund so that governments make money available for a component for circumcision in health programs. Should be a proposal from the Bella Center and from Amager. (The Forum).

We have discussed the international campaign in terms of the type of sensationalism. In Kenya this pressure caused Kenyatta to write a paper stating

that it was part of the culture and that it should be kept. The situation is the same today. No African government will accept money for anti-circumcision program alone, but it must be a concrete part of other proposals. The international campaign is going to create real problems if it continues the way it is. Example, of an Egyptian doctor who wrote an article on the subject that included her own personal experience with circumcision. The only part of that article used in the West was her personal experience and not any background or research. A law is not the answer, need something people in an area will accept.

UNICEF staff:

It is a problem of the health of young women. It is important that UNICEF take a sensitive approach in terms of health research. Already it has started an integrated approach. Thinks that women in urban areas no longer practice circumcision, so things are changing.

Senegal:

Criticism of UNICEF is due to the article in Forum 80. AAWORD is preparing a letter to the director-general of UNICEF asking that they approach the problem in a more sensible manner and a more responsible manner. Think that the article was a response of UNICEF to Western feminist groups.

Nigeria:

The whole panic over this situation results from years and years of the portrayal of African women and children. This is the ultimate projection and it is degrading. I saw the Ms. Magazine article on circumcision that showed a young girl with her legs apart--I was shocked. We are not trying to say that there are not starving children, but there is another story too. All we see are children with extended bellies. "Please, if you really care--and the questions is if you really care--then handle these things in a way that doesn't degrade us."

U.K.: I think you should first write a letter to this paper (The Forum 80) and then another letter to UNICEF. The paper has another article about UNICEF that talks about good programs and gives information. This article (circumcision) has much less information and they only printed part of a declaration and this is dishonest. Who wrote the article? We shouldn't allow the Forum newspaper to be published in the manner of a sleazy tabloid.

Senegal: Yes, I agree. But the basic question is why UNICEF felt the necessity of issuing such a statement now?

England:(UNICEF staff):

Want to give background on issuing press statement. For many years UNICEF has been pressured by African groups to do something. We cannot do anything that governments do not want to do. Therefore we could do nothing about circumcision. Because of the Khartoum seminar and because governments told WHO and UNICEF that it is OK now, they are about to do something, e.g. taking a position that UNICEF could assist. Last May the Board supported issue. It is one of the few new policies of UNICEF for women. We received requests from governments and developed guidelines for proposals. We believed that we must now make it known that governments could go to UNICEF for assistance. The purpose of the statement was to inform NGOs that it is a UNICEF policy and we would like their assistance. We are ready to assist countries.

Senegal:

To summarize the debate: for once we see that people from different cultures can sit and discuss the issue. Urge that people from developing countries that write about Third World women, know about the women about whom they are writing before they publish articles.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 4

TITLE: Education Especially for Women

DATE: Monday, July 21 1980

LEADER: Gayla Cook, U.S.A.
African American Institute

REPORTER: Ursula Funk
(See also notes of Viebeke Vaering
on this session)

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Education Especially for Women
DATE: Monday, July 21, 1980
LEADER: Gayla Cook
REPORTER: Ursula Funk
(Also see notes of Viebøke Vaering)

Gayla Cook:

Idea of the workshop is to look at what some of the different educational needs are, then set the priorities.

Concern with the fact that the research on Africa has been done and taken out without the interest of the local people at heart.

Now research priority is on rural women, general needs and agricultural research. One paper "The training needs of women in Zambia" - analyzing the problems of Zambia and the real needs of people. When the British moved in they concentrated on mining and neglected the rural areas. The government is now trying to motivate people toward agriculture. Expatriate farmers pushed off Zambians.

Another African:

The basic assumptions upon which training programs have been based were incorrect or insufficient.

For example, you need to look at marketing opportunities if you want to further and increase production. Lack of skills are not just in production but in marketing and entrepreneurial skills. YWCA, Women's Brigades, etc.

Project design is a problem in development in general. One woman discovered that in the area of village industries many experiments were failing. Governments tried to investigate why various projects had failed - especially projects which had started as cooperatives - when they collapsed money was lost - found the major problem was poor management.

Often programs began with experts from abroad who then leave without leaving substantially trained people behind.

Lack of management training. This industry is trying to reestablish what had failed. First, research why it collapsed. Find all the reasons of failure, importance of carrying on existing projects. These projects had been taken out to the people.

Problems with cooperatives - one reason was political. In one case Israelites came and provided help, but then political ties are cut. Experts are unwilling to put enough emphasis on training. Thus when experts leave, the projects collapse. The training process is questionable - we need to first train the local people before starting a project.

It is obvious that training is of utmost importance because another dependency created.

Some of the same principles of community development operate in the U.S. as abroad - the people have to be involved. An African woman going to Mississippi Delta areas found very similar problems to her own -- like how to get people to switch from one way of life to another.

In U.S. we have all levels of society and thus some of us can very well identify with developing countries. In Zambia the American Friends Service Committee had the only one project that worked, they stayed with the project and trained the people. They went there and lived there with the local Zambians to show them how it can be done with the local resources. The Quakers do their projects very well - they do it slowly, they don't waste any money - the salary they pay the people is very low so the people will show true commitment.

Designing projects is very difficult. People feel that they have to show something immediately - how projects are launched is very critical to their success. It is

critical to put off showing the results. Planning that goes on too long is problematic. How do you train women in Zambia, and in what? What are the training efforts and which have been successful? Sometimes you just have to start.

The Quaker project has been most successful. They train on an informal level rather than formal education. Experts go with them together and start teaching and then lets the student do it himself/herself.

YWCA is now training these children so that they can participate. In Zambia at grade 7 - many drop out because secondary school slots are very limited. Very selective educational system where people are cut off at various stages - children have no choice to go on because the slots are very limited. Even for primary school education the slots are limited. The only possibility then is the private school which are expensive and transfer back into public schools is difficult. Most parents cannot afford to send children to private school. Out of 21,000 children at grade 7 - only 11,500 children got into secondary school. Now a few programs are catering to the displaced children's needs - high rate of petty crime taking place because of so many children running around. Car thefts.

It is our fault as elders. Discussion of school reform - to make 10 years compulsory and learn and work -- the Cuban model, so people get trained.

1975 document for reform for universal education. Main bottleneck: lack of finances. Nigeria enacted compulsory primary education but it became extremely expensive because their censuses were incorrect.

How education is financed differs in different countries. In Nigeria the cost of education comes out of the federal budget. In Zambia also money comes out of the federal budget but it takes a much higher percentage.

In most areas of Africa not enough known about the "Cuban model". Even though Zambia is socialist-oriented people are afraid of having a system they don't know.

Early pregnancies a problem for girls - they drop out - sex education would be very useful but not encouraged by the government. Contraception not accepted. Causes problems for the young girls - leaders say that it is beautiful for a woman to have a child - so teenagers are confused.

Initially parents used to pay for school (1969), so they didn't want to waste their money to educate women. They realized that if parents have a daughter they never suffer because the girls take care of aging parents. Now no more formal discrimination against girls in attending school. However, if girls don't drop out because of exams and pregnancy they get bogged down through marriage. Case of husband preventing a wife from accepting a scholarship. Much depends on the government policy. In Zambia a woman cannot do anything without the approval of the husband. A woman cannot take a job without approval of husband. Same with citizenship application. As a foreign woman you also need his approval. Property ownership depends on whether you are born in the country. They are afraid to separate families.

Discrimination against women is strongly practiced.

One South African woman has been in Zambia for a long time working with liberation movement. Her husband has no problems as an academic but she has had terrible problems. As a single woman she would receive citizenship but because she is married she cannot unless her husband gets it. Attitude that it is women's obligation exclusively to take care of the family -- a result of socialization.

Custody of the child in the U.S. not necessarily the woman's. Difficulty of woman to leave a child because of social pressure. Society dictates that we stay or keep the children.

Women in the rural areas also dependent because they have to move to the husband's village and could not rely on her own family.

In Zululand the woman maintains her independence. Brideprice helps to instill a pride in you that he had not gotten you for nothing. The woman moves with her own things - a cow and a calf. The woman sets herself up as a woman of substance - keeps her own cattle and is also given cattle from the in-laws. The woman has always a hut to herself -- where anger can subside, or a woman can return for quiet. She has her hut where she can move to all the time.

In Zambia there is also the bride price but then it is as if men have bought you and you cannot return. So the interpretation of bride wealth/bride price differs in different countries. In town the cattle is turned into money so compromises have to be made.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 4

TITLE: Education Especially for Women

DATE: Monday, July 21, 1980

LEADER: Gayla Cook, U.S.A.
African-American Institute

REPORTER: Viebeke Vaering
(See also notes of Ursula Funk
on this session)

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Education Especially for Women
DATE: Monday, July 21, 1980
LEADER: Gayla Cook
REPORTER: viebeke Vaering
(See also Ursula Funk notes on this session)

Gayla Cook:

Wants information. Looking at different educational needs -- to share what different people know about this area.

Zambia: (#1):

Concerned about the use of research in Zambia/Africa. What are the interests of the people doing the research? We want to enlighten most women about what is going on around them.

Zambia (#2): A paper done on training women, analyzing the needs -- useful piece of research. Zambia was left by British colonialists. They concentrated on (copper) and industry (mining). Now the government tries to interest people in agriculture. The idea is to train especially rural women. The basic information for planning training programs for women has till now, often been incorrect, insufficient. There must be a usefulness in the educational training programs apart from educating - the women must learn to do agriculture, know about marketing, etc. This research has been done by Women's Brigades and by YWCA.

A new discovery: what causes the breakdown of a lot of projects? There was a period when a lot of money was poured into projects in Zambia organized by cooperatives. A lot of cooperatives collapsed. Why? The projects were led by outside experts: the outside expert stays with the group for some weeks and everything starts off very well. But the expert leaves, the group hasn't sufficient skills in managing their own project. We're now doing research on these collapsed projects. (It's not only a question of bad managing). I'm very interested in these projects, because these projects are projects done among the people in the rural areas.

Zambia (#1):

One of the reasons the projects failed: politics. (For instance a project led by Italians).

Zambia (#2):

An expert coming out leaves after that it takes too long to train the people (negative attitude). The training process is extremely important. After the project isn't completed because when the expert has to leave for political/economic reasons the training process isn't finished.

U.S.A.

Yes, government, politics have a great influence.

Cook:

Just as in your country (Zambia) we also try in American projects to train local people as leaders.

Africa:

I've been in the U.S. (in the south). Only in the Delta area did I find people who really understood me talking about project planning.

-----3

U.S.A.

In the U.S. we have all levels of society. Some of U.S. citizens really can identify with people from developing countries

Zambia (#1):

The American Friends Service Committee are the only ones who have made a successful project in our country, i.e. given women skills in vegetable gardening, fruit trees development. Reasons: the American experts have lived with the local Zambian people and stayed there for a long time. They have trained the Zambian people to continue the projects.

U.S.A.

The (Quakers) experts get a salary so low that they actually have to live as the people they are staying with do. This is an advantage. Designing a project is really difficult: I think that experts rush too much. They are too concerned with building constructing something to show some results, because they are afraid not to motivate the people participating in the project.

How do you train women?

(Talking about community-oriented projects, not higher education),

Can you think of other successful projects of this kind (apart from the Quaker one?)

Zambian #1:

The experts in the Quaker project train local trainees to do the work themselves -- a very important thing. In primary education we have a lot of drop-outs -- not because they are not bright enough but because we haven't got enough secondary schools. Several projects especially for girls who have dropped out of primary school: one to train them as nurses, one to train them as secretaries.

Zambia # 2:

Our educational system is like a pyramid, with several cut-out points. During the process of going up the pyramid, the child has no choice, there's a big lack of opportunity. In theory, all children qualify for the lowest step of the

-----4

pyramid, but in fact not all children go to primary school. Many children cannot have a place in a school, if you haven't got the money for a private school. If you cannot get your child into a regular school you're really in trouble. If you're not wealthy enough to pay for a private school, the child must wait two years to go to school (from age 6 to 8), suddenly it will be handicapped by its high age. Conclusion: it shall never go to school. A Danish volunteer action has just opened a training school (on junior college level) for more teachers, but it's not enough.

As a result of this situation we've got plenty of pocket-crime. Personal experience: I've had 2 cars of my own stolen. And it's children and young people who are doing this crime. We have discussed an educational reform for a long time; on the Cuban line, children learning and working at the same time. I'm a little disappointed, not enough action, just discussions (1978 they started talking). Main problem: finding funds.

Nigeria:

We've been working at educational reform. It proved to be too expensive. Much more children than expected. We could build a lot of primary schools, but what then.

Switzerland:

The European model (pyramid) is totally senseless. Selecting children right from the start. The European system just teaches some of the people that they are dumb., that they can be no good members of society because they didn't make it to the top of the system. I prefer something like the Cuban system.

Zambia # 2:

We know very little about Cuba.

Zambia (#3)

In Zambia pregnancy is one of the major reasons for dropping out of school (for example in high school). A controversial subject! Contraception is not really acceptable for certain members (even female) of our government.

Zambia: # 2

Yes, what can we tell young women if their leaders tell them that it's beautiful to have a baby? What shall we do in our sexual education.

Switzerland:

Is it in some rural areas both girls and boys are encouraged to go to school?

Zambia #1:

Originally, the parents considered it a waste of money to educate the girls. But today things have changed; not discrimination as such. Both girls and boys are sent to school, but girls drop out because of pregnancy, etc. Example, an African woman gets a scholarship. The husband receives the letter and destroys it. How should he and his children manage without the wife?

Africa:

The big problem is that the women always needs the approval of her husband. Even if she is elected to the government the husband must approve that she enters in the government.

U.S.A.

Can a Zambian woman own property outside the domain of her husband?

Zambia #2:

Depends on where you're born!

Reason: They don;t want to separate families and so they don't want to give the women too much independence (so they can just leave the family). Personal example: My husband and I originally come from South Africa. My husband got citizenship of Zambia right away, but I've got endless problems, because I'm somebody's wife.

Switzerland:

It's worse by us: if a woman marries a foreign man, she loses her citizenship; if a man marries a foreign woman, the foreign woman gains a citizenship.

It depends very much on the attitudes of the husbands and demands "super women" We have to create structures (child care) to help with children.

U.S.A.

There are 2 or 3 recent movies on the theme of woman/man gaining the right to the child in case of divorce. I don't believe that very many women can leave their child!

Zambia #2:

Isn't it a question of how we're brought up, what we have been told to believe (a mother never leaves her child, etc.)? It's really our society that dictates these things, and economic reasons.

Zambia # 1:

One of the reasons why many women are on the point of realizing how important economic independence is.

Zambia # 2:

Also in rural areas by us women are economically dependent on their husbands. Mostly the woman leaves her village and moves into the man's house/his structure.

Zambia: # 2:

It's different in my (original) country - Zululand. The women maintain their independence. You move with a cow (pregnant or with a calf), and for each child your parents send you a new cow: so your cattle grows independently. So if your husband leaves you, you'll have your things and a hut of your own. A woman is supported materially and your parents think very much of you.

U.S.A.

It's interesting to see how customs are similar in different countries:
The woman goes to the man's house, accepts his name, etc.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 5

TITLE: Discontinuities in Women's Education

DATE: July 22, 1980

LEADER: Grete Borgman, Chairman, International
Alliance of Women; Education Commission
UNESCO

REPORTER: NoorJehan Bhimji

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Discontinuities in Women's Education (session 5)
DATE: July 22, 1980
LEADER: Grete Borgman - Chairman of International Alliance of Women;
Education Commission, UNESCO
REPORTER: NoorJehan Bhimji

Borgman: Talks about possibilities of cooperating with UNESCO on certification program for women. Work cannot progress if international organizations do not cooperate. An NGO with UNESCO founded to meet the needs of less developed countries. Men and government delegation speak of female education in a very general way, we never get down to the specifics.

France: Reports on research that indicates women are most receptive to learning at 28 - 35 years.

Bangladesh: Recommendation to UNESCO that can be implemented.

1. Adult Education Certificates; different grades resulting in an Adult Education Diploma.
2. Reasons for adult education dropouts; no motivation; no visible effects; opposition from husbands.

India: Therefore, a visible diploma would be an incentive to learn again. Called "Continuing Education Programs -- instead of Adult Education.

Mostly geared towards women, learning on a different system, not the conventional school teaching method. Have specially trained teachers for these programs.

Borgman: Critical to have specially trained teachers for educating adult women who have been out of the system for some time.

India: Memory of women at 20-25 is not very good, lacks practice. Use association system of learning, i.e. for alphabet letter "L" identified with household familiar objects such as Lock!

Ghana or Nigeria:

Is the curriculum drawn by the Minister of Education of the country or by the United Nations NGO' s.

Borgman:

UNESCO and NGO's plan the curriculum.

Tanzania:

We have a lot of drop outs. Girls get pregnant or married. It is a loss to the government which educates them, to the girl who can't finish her education and to the parents who have high hopes for her. All education in Tanzania is free and compulsory to the Standard 7 (7th grade). For the well-off, parents send their daughters to private schools when their daughters get pregnant. Adult Education - Tanzania has an adult education but no continuing education.

- Wants:
1. Financial assistance for the dropouts, women who leave school
 2. Education for adults - wants any assistance for them so that they can continue to go to school.
 3. Technical education; i.e. Income-generating education; skills/trade-learning centers.

Borgman:

"Literacy can only function if it is functional literacy".

Find out what the women want to study in the rural areas - i.e. start out individually/volunteer then try to get assistance for Education 1 and 2. The Republic of Germany hosted a conference for UNESCO on technical assistance and the Tanzanian delegation was there. Therefore, contact your delegations before and mention your problems to them.

Zambia:

There are 3 categories of women in adult/continuing education depending on the educational level that the woman drop out.

Borgman:

We are recommending that UNESCO put out an Education Passport which when a woman has completed a level of learning, gets stamped. When all levels are completed she gets a diploma.

Kenya:

Asks the woman from less developed countries to penetrate the UNESCO organization. The National Council of Women of Kenya had a proposal/project they wanted UNESCO's help for but nothing turned up. Kenyan women had started a women's Journal and UNESCO had shown a great interest in but nothing was done.

Holland:

Agrees with Kenya that UNESCO commissions should cooperate with the national organizations/commissions.

Borgman:

Write to the Director of UNESCO directly and complain.

Kenya:

Talks about a school where girls from various levels of education are trained in technical skills and who did so well so that the Kenyan government recognized the school and issues Government School Certificates

Nigeria:

Talks about differences in governments - good and bad. Some recognize the work of NGO's. Some don't. Should find out how help from UNESCO is channelled to women's organizations -- does it go to NGO's?

Zimbabwe:

Is there a special scheme for training the teachers of adult people?
Would you take other people to be trained at your institution?

India:

Is not so sure about accepting foreign nationals in their special teachers training schools.

Borgman:

Maybe a UNESCO NGO would cooperate with women's organizations and train these special education teachers.

Zambia:

Wants to talk about "Passports" - problems associated with that system. Economic sector employers consider these certificates lower than the Government Certificates. Agrees with Kenya about upgrading the system to the government level.

India:

In India, cannot teach Adult Education, if does not have a certificate for it. Does it happen in other countries?

Borgman:

Different countries have their own resources/problems to deal with and may or may not need specially trained teachers.

Ghana:

There is a special school/vocational training institute for women -- "A" level school leavers and for women who drop out from school due to pregnancy. Critical of vocational training school - not geared for future life. Mainly women

taught sewing, cooking, typing -- but then what happens? We should attach production units to the vocational training schools, i.e. sewing classes attached to uniform factory production. We have many vocational schools in Ghana but the graduates, when they are employed by the private sector, like herself (has a factory) are not very productive. Cater to the absorption of the trained graduates by having associations with institutions such as sewing factories or for the ones in cooking classes to have cafeterias/cafes at bus stops where they can cook on large scale, or on trains and airplanes. Talks about the 'A' level leavers who do get admitted to universities: form a cooperative to learn farming skills where they could produce their own food and also learn other skills.

Nigeria:

Lack of management is the main problem. We should have regional seminars where we could teach management. We could start off with one or two projects and learn from it, i.e. get management experience from the projects.

Antigua:

President of a women's political group is going into agriculture - vegetables and cotton. Lack of management and technical assistance already a problem.

India:

Affiliated with UNESCO projects - sewing/spice-making machines for women who partially donated the cost of the machines.

Holland:

Endorses the feeling that the government should recognize the UNESCO "Passports".

Israel:

Wants to know of any women's education programs after 35-40 years?

Borgman:

French woman -- Evelyn Seibort?--- had a program to bring women over 35 years old into the mainstream of life and interaction with the outside world besides home.

1. Public versus "dialect" language -- when women home with children they talk mostly dialect but in public life need to talk public language.
2. Power language - made structured language which is also needed in the public language when dealing with people.
3. Learning how to learn-- how to learn or obtain material from T.V. or radio and digest the material.

U.S.A.:

The biggest problem is lack of confidence. Use people in the program as mentors -- i.e., a person who has already been through that program to help the newcomers.

India:

Have Continuing Education and also Open Unit but are not in all states so some people take correspondence courses but must sit for the exam with other students.

Borgman:

Agrees with mentoring idea - says in some communities called "friendship groups"-- i.e. women who have been through a program befriend and help the newcomers.

TITLE OF WORKSHOP SERIES:

Développement Rural Intégré

CONVENOR:

Mme Sira Diop, Mali
President, National Union of
Malian Women
Mme Kaboré, Upper Volta

NUMBER OF SESSIONS:

3

Session 1

Friday, July 18

Leader: Mme Diop

Reporter: Ursula Funk

Session 2

Tuesday, July 22, 1:30 pm

Leader: Mme Kaboré

Reporters: Ngozi Okonjo-Iweala
Ursula Funk

Session 3

Tuesday, July 22, 3:30 pm

Leader: Mme Kaboré

Reporter: Ursula Funk

NUMBER OF SESSIONS NOT COVERED:

0

RESOURCE PERSON:

Brooke Schoepf, U.S.A.
Tuskegee Institute

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 1

TITLE: Développement Rural Intégré

DATE: Friday, July 18

LEADER: Mme Sira Diop, Mali
President, National Union of Malian Women

REPORTER: Ursula Funk
(Notes taken in English)

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Integrated Rural Development (in French)
(Session 1)

DATE: Friday, July 18, 1980

LEADER: Madame Sira Diop, Official Delegation of Mali

(Note: This workshop was conducted in French)

Other Workshop Participants come from;

- (1) (FAO) Rome
- (2) Mali (2)
- (3) Togo
- (4) Switzerland
- (5) Upper Volta - 4
- (6) U.S.A.
- (7) Holland

All present seemed to have some knowledge of rural development or are even specialists in it and thus are here to exchange experiences. The concern of the workshop is to go beyond big theories and discuss problems and practical solutions. What actions need to be taken to achieve the results aimed for. Mme. Diop asked for contributions from the participants, to describe a project, to discuss the problems and possible solutions.

In Mali--the programs of rural development have as their objective to improve living conditions. One project is for rice management--the construction of dams, field preparation, planning, etc., for a controlled rice cultivation in the region of Segas and part of another region. About 400 families are involved in the project. The rice project involves technical, administrative and other extension services as well as marketing, training and literacy .

There are 500 development projects like this which have social extension agents. One project usually covers about 20 villages.

The agents decide with the participation of the population how their problems could be solved. Men and women work in rural areas in liaison with development centers. Women extension agents give health assistance, go into villages for vaccination, maternal care and social services. They are teaching nutrition, sanitary practices, etc., in the villages.

In villages women have been organized to produce vegetables collectively and to sell the surplus. Assistance is given to increase agricultural productivity, to organize poultry production, new breeding stocks are introduced where chickens which have been raised to the age of 3 months are given to the villages. Eggs are produced and sold. In the area of handicrafts women were learning how to do various

things such as sewing and cloth dyeing. Functional literacy campaigns are of great importance. Sanitary/health personnel are trained to teach people hygiene/sanitary practices. Midwives are trained to teach and help women. Women are learning how to filter and purify water. Wells are being drilled in the villages to make water more easily available.

These are the policies set out and are being implemented; the next step would be critical evaluation and the discussion of problems.

Logo:

A pilot project was launched, beginning with the organization of women. Women were asked to contribute to a common fund. Finally since only a little could be collected they decided to give them credit.

Project:

- (1) To increase women's knowledge and improve their techniques.
- (2) Making access to credit available.
- (3) This credit should be used to improve their standard of living.

Three years--1st credit was for 2,500 women in several groups, for oil presses, grain mills, grain storage. At the moment results are not available.

In this project, women were forced to learn to manage

credits and deal with debts. For example, a group could get 1 million CFA to enable them to buy a machine used by everyone.

Togo (#2):

The aim was to organize women into a woman's cooperative organization--to improve agricultural production

-- to ameliorate bad living conditions.

-- to value and use women's capacity and improve it-- formerly only men were trained,

Now they started with 10 women extension agents. Groups have organized a collective for the production of vegetables. The additional work was a burden for the women who were already fully busy.

Men were skeptical about women's formation of a cooperative.

Live stock raising was introduced, which was a need felt by the women, and the credit gave the potential.

The benefit from the project goes to them--they installed mills, stores, clinics, on the village level. In order that women knew how to manage loans, they had to be trained first-- now the demand for credit is very high.

Upper Volta:

To improve women's condition in the rural areas, each member of the association is charged with a special task.

Children care center, widows, orphans, the Federation is organized to educate women in all domains necessary.

Literacy campaign in the villages so that information can be passed on, how productivity can be raised, sanitary conditions can be improved.

4 extension centers: child care centers; activities for widows. To teach rural women to get prenatal consultation, to take good care of children, to teach them baby food preparation, to teach them to knit. They train rural agents animatrices --women extension agents-- also to teach hygiene. Problem: lack of latrines in the villages, which is a big problem. Teach them how to filter water. Traditional midwives in the villages were additionally trained in the dispensary and hospitals.

These women are working all day in the fields and also do all the housework--time has to be found for them--try to introduce appropriate technology. Small carts were given so water for several days could be gotten at once; the plow was introduced in collaboration with the agricultural extension agents.

Expenses are paid out of the collective fund. Women dye cloth and are making pottery, which they sell in town.

Upper Volta

Sahel solidarity: concerned with the problems of drilling wells. Men are engaged to drill wells--first to find an area with water. The "permanent" technical extension agents--then the financing has to be organized to buy the

concrete. They teach women that no soap should be put into these wells so that drinking water will not be spoiled.

Her association, SOS--Sahel Solidarité Voltaïque--is association of widows, especially to train them in literacy, help with administrative tasks, enroll children in public schools.

Trying to find intermediary solutions: grow cotton, make peanut oil.

Problem of the association is that many are illiterate and information goes slowly.

Problems of marketing or in one case, the cylinder of the oil press is there but the piston is lacking because of lack of financing. But they hope the press will be completed soon.

Theme centered on Integrated Rural Development. The objective is to integrate women into development programs.

Mali (#2)

The National Union of Malian Women. 90% of women live in the rural areas and they are an important manpower in these areas. Decided to organize the women so that they could improve their living conditions. There are several cooperatives or projects which concentrate on one area like fishing, peanuts, cotton, etc. But with development programs, women were largely ignored.

We need to help women in their assigned tasks to have an easier time--give them free time through appropriate technology. The liberation of women cannot take place against men because the structure demands that men agree. Women who participate in meetings have to report back to the husband and if he is not agreeing, he can forbid her to participate--he can threaten divorce and send her back home.

To go to Africa, to speak with women you have to start by talking to the men. If they are not in favor you cannot. You have to explain to them first and their consent has to be gained--if they feel that they are frustrated in their position and in danger of losing it, then there will be problems.

Cooperatives were then created. The first one came out of the initiative of the village. It was not the government which imposed it but the village which asked and explained what they needed. Demand for schools, clinic, female extension agents. Men were in support of the cooperatives; start with a pilot project. Initiative of women was supported by the men--it has more women than men in the villages and following democratic nations they progressively gain more influence certainly in socialization.

Mali:

Multifunctional production cooperative. They can request that government extension agents and services come to

give support. Thus women can get involved in all sorts of production--livestock, poultry, etc. Men are in the village stores; the women cooperatives employ men. But a woman is the cashier and the accountant. The man still gets a sense of value being in the store--men keep their feeling of power when really women are controlling things.

In terms of male-female relations, during a visit to the village a kerosene-powered mill was available but controlled by men (who have been technically trained first). Expenses to make the mill run--sometimes they cannot be afforded. Often the mills cannot be afforded. One possibility is to charge for milling--if women don't have the cash they will still pound by hand. This is an indirect tax on the village and the money is used for the village as a whole. Of course, we have to help everyone to gain cash first.

Certain villages received gifts from the president's wife in Mali--thus mills might be there

In another case in Senegal-- a mill was partly given by UNICEF.

Women paid an amount for milling and the mill was operated by a man who had been employed. Other women who were better off with cattle had vegetable gardens, they even did cloth dyeing--they formed a credit union.

Why was it a man who was running the mill? To give the men a feeling that they participate; to keep their cooperation. We should not be overly concerned to feminize everything.

They try to let women relax, this job is not helping her to relax. For example women have refused to sew because men are already doing it and women have plenty to do.

When extension agents taught villagers they usually focused on men. Now they demand that women also be taught. More and more women are also trained technically. In Upper Volta there is a project where they give land to couples and thereby assistance to both.

Togo:

How can women be unburdened?

- Carts to get water
- A village child care center so that women are less burdened in the field
- Drilling wells--so women don't have to carry water as far
- A water pump--
- Village stores so that they don't have to go far to buy goods.

Technical assistance again may be a sort of imperialism--so it is cooperation that we need. Europeans are learning from Africans.

Problems in educational innovation which might be opposed by men:

Cooperatives have been organized for women in fact, women have taken hold of land. The cooperative is a political organization as all organization is.

Women do have access to land, and that is less of a problem. In the case of widows who lose their land, solutions have to be sought.

Women should own their land. The best solution is to work in cooperatives and associations. This is the best way to get assistance and also to market the produce. Thus marketing cooperatives have to be created in the urban areas.

A solidarity of women's cooperatives: often the sales price is terribly low so the marketing cooperatives have to be organized to keep control. Cooperatives should not only be organized in the rural areas but be extended to the urban areas.

Practical solution:

(1) Preservation of food should be developed.

-- the quantity is not of industrial size, but a way to conserve food has to be found. What could be done is to make sauces of tomato, etc., on a small scale. People collectively could organize together and conserve it in bottles by boiling.

(2) Using solar energy

(3) Women have to have access to training and credit with low-interest rates. Interest rate in Togo is 8% up to 2 million CFA 2 years up to 25 years-- still very high rate.

OXFAM is an organization which provides funds and gives credit at 2% interest. More funds have to be organized.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 2

TITLE: Développement Rural Intégré

DATE: Tuesday, July 22, 1:30 pm

LEADER: Mme Kaboré, Upper Volta

REPORTER: Ursula Funk
(See also notes by Ngozi Okonjo-Iweala
on this session)

Notes taken in English

RESOURCE: Brooke Schoepf, U.S.A.

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Integrated Rural Development (Second Session)

DATE: Tuesday, July 22, 1:30 p.m.

LEADER : Mme. Kaboré (Upper Volta) and Brooke Schoepf

REPORTER: Ursula Funk

(Session in French, notes taken in English)

(Also see coverage of this session
by Ngozi Okonjo-Iweala)

- (1) Mme. Kaboré
- (2) U.S.A.
- (3) Senegal
- (4) "
- (5) Mauritania
- (6) Togo
- (7) Nigeria
- (8) Upper Volta
- (9) Upper Volta
- (10) Maritius
- (11) U.S.A.

Needs:

Women headed households

- Need for Technical Assistance
- Need for Cooperatives
- Networking with urban women for marketing, access to credit, lower interest rates (not more than 2%).

Basic Needs Improvement of living conditions, improved relations between rural and urban areas, services for migrant women.

In Senegal women do not receive cash but only materials for cultivation--lack of mills in the cooperatives. Credit would be needed. In order that women can participate effectively they have to be supported in terms of mills, drilling water wells, carts to carry wood--even sewing machines, etc.

Suggestions to be discussed in all the areas of need:

Health

Problems: It is not possible to have a midwife in every village. If we tell them to go to maternity clinics they are often too far away.

Get women into the clinics and teach the basics to at least one woman per village. What can we ask from UNICEF--scales, other equipment, delivery tables. Midwives should be trained as much as possible. Ask international organizations for the equipment.

Mauritius:

Traditional midwives--women deliver on the dirt floor on a piece of cloth. Lack of medical clinics, dispensaries, pharmacies. Infections are aggravated. Training centers should be put more in the rural areas to teach midwives because women do not have access to hospitals. Women prefer to deliver with a traditional midwife who takes care of the family for 10 days while the modern midwives do not do that.

Traditional midwives need to be trained better because they are preferred.

In Togo the infra structure in the rural areas is all right but if complications arise then there is a real problem. For the evacuation of the sick a solution has to be found--otherwise the traditional midwives are efficient and preferred.

More medical materials have to be made available to the rural areas. Carts and bicycles are not enough to take women to the hospitals.

What are the propositions?

In Senegal since 1972 there has been a political reform to redistribute taxes to the regions and thus let the populations decide what they need.

In 5 regions clinics were built and they were given assistance and training was extended to the villages. Materials from UNICEF. Now it is the population which has to be responsible to run the maternity centers. Certain fees are demanded from the people, the money is:

- 1/3 to replenish materials
- 1/3 to buy medicine
- 1/3 to pay midwives;

But it is often not sufficient.

Attempted to train several midwives in the villages so that they are not overburdened.

In the rural communities with clinics, ambulances were bought by the people who put it into their budget paid by the taxes.

Senegal

Since 1972 there has been an administrative reform which has allowed several problems to be resolved. Health houses established. Formerly these were village pharmacists.

Training and education is of utmost importance, especially if there are complications; midwives don't have the means to deal with that. In the reformed regions..... there is still a lack of training--the village people do not have the means to pay for the delivery--the fee may change. If we could support the salary by the community as a whole, it would be better. Many deliveries are still done in the houses by the traditional midwives--especially where women are 100 kilometers from the centers. At best they have a cart to get to the centers. The traditional midwives stick to their traditional ways of doing it but the dangers are great. Infection--hemorrhage and the woman can die. There are still great problems in terms of lack of transportation. There might be pilot regions but many regions still have many problems.

Another problem is training girls who will then not go into rural areas. (i.e., training is wasted.)

Now they insist to take people from the rural areas preferably the traditional midwives who are given additional training. Of course there are problems and the wrong people are favored.

Midwives who are trained in the capital of the region can be recruited in the hospitals among girls and women who were there but they do not want to go into the rural areas. People have to be recruited from the areas where they are needed.

Three months of training is not sufficient. If women are not well-trained they can do damage. The well-trained people do not want to go into the bush. The teachers can be found in the bush, but then a nurse needs to be provided to the rural areas.

For transportation there are some pilot regions where things have improved but we have to go out to the villages to see if things are well carried out. Does the money really go where it is planned to; it has to be supervised. Rural women have not reached the level of health needed! Lack of medication in the villages--village pharmacies decide on the price--management committees have to be set up in the villages. Clinics are too far and fees are too high so improvements are needed.

Certain women prefer to go to urban areas to get a certificate. It is now possible that certain village pharmacies are quite well stocked.

Only first aid supplies are available, not special medication because the people are not trained in pharmacology.

To evacuate a sick person to Dakar, parents have to pay and often cannot afford it. To have ambulances in the rural areas is not enough, gas has to be paid and available but it is often not possible for people to pay and the allocation was not made in the budgets on the level of the urban area.

In some regions clinics have been installed where they might be less necessary.

The pilot regions always the best conditions exist while other regions are neglected. The training given to traditional midwives is not sufficient and has to be repeated over and over again. The nurses who are sent out as well as the people in rural animation can further the training. At least the pilot region shows that it is possible and then has to be extended to the other regions. The nurse has to be forced to do further training of midwives while the agent in rural animation is less qualified in medical issues.

In evaluation we realize that not everyone has a strong enough commitment or has a lack of equipment.

Problem of coordination between governmental and nongovernmental: organizations and all the different extension services. Thus in Togo a work-group structure was installed:

Chief Doctor of the Region)
Regional Educational Inspector) Meet every
three months

Village (also work group):

Nurse

Midwife

Rural Animator

Development Committee

Primary Health Care:

Care should first be directed toward basic needs, good prenatal care, nutritional standards can be good with local goods, use local people by complementing their training. How do you pay the person in the village who is responsible for coordination? In Senegal management committees are created-- payment can be in cash or in goods, like rice. There are also collective fields which are there to feed the personnel; worked by the people. Problems are that once these people see themselves as functionaries and administrators, they start to demand a salary.

In Upper Volta there are problems--as personnel is trained they get per diem allowances from UNICEF and once they return to the villages they feel they ought to have a salary. When they are trained they discuss together and become used to getting money--but the Women's Organization does not have money. Formerly traditional midwives received goods; now they expect money and that becomes a problem. We should insist on the tradition of gifts.

During training women receive 500 CFA per day and they return to the villages with a lot of money, refuse to give it to the husband and that causes problems for the women's federation who are also training women. They need the same structure as UNESCO---the Women's NGO organization tries to do the same as the government and to support....

Because of the fact that midwives were taken to the centers and paid a per diem has caused problems. Should per diem be stopped or should NGO's also receive? Traditional midwives also work in agriculture and do other economic activities, take care of family. If they have no other ways to support themselves then they need a salary but traditionally they did not rely on that--they received gifts. Even in the urban centers the tradition of gifts exists. In Maritius where midwives are paid by the state they still get gifts. The problem has been posed. What are the suggested solutions. UNESCO's per diem is given to nourish these women who are being trained. One possibility is to guarantee these women a place to stay and give them food.

Togo: Disagrees. They did prepare food but the women, because of the taboos, refused to eat various things prepared for them. Therefore they reverted back to money. NGO's should collaborate with the government so that they can also pay their midwives. The problem is that the government is already over burdened therefore the NGO's have taken over some of the functions.

Those women are the traditional midwives who have always worked in the villages--the only thing that changes is that they receive some extra training. Some suggest suppressing the per diem but NGO's cannot ask UNESCO to change. Recruiting in the local areas--all you need to do is to feed them. Togo gives the per diem which is paid by UNESCO.

In Senegal formerly midwives were trained without pay. When UNICEF came they wanted to encourage midwives to come to the training. The need for cash had already been created--people go into town to sell things so if women go for training they should at least get the per diem, in order to be able to feed themselves and take some back. So it is not to suppress this but to ensure that all of them can get it. Besides UNICEF/UNESCO these other organizations should be asked to support the training.

500 CFA/day. The budget of the state could not possibly support this--one said--but the doctors of the region could pay them.

(This session ends but workshop continues in the next time slot.)

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 2

TITLE: Développement Rural Intégré

DATE: Tuesday, July 22, 1:30 pm

LEADER: Mme Kabore, Upper Volta

REPORTER: Ngozi Okonjo-Iweala
(See also notes taken by Ursula Funk
on this session)
(Session in French, notes taken in English)

RESOURCE: Brooke Schoepf, U.S.A.

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Integrated Rural Development (in French)

DATE: Tuesday, July 22, 1980, 1:30 p.m.

LEADER: Madame Kaboré, Upper Volta

REPORTER: Ngozi Okonjo Iweala

(Notes taken in English)

(Also see coverage of this session by UF)

Madame Kaboré:

Gave a summary of last meeting and then said that the aim of the meeting is to find practical solutions for our problems in the rural areas.

Upper Volta (# 2)

It is difficult to organize women into cooperatives to help them because they don't have time to attend the meetings. Says we must find a way to help rural women save time from all their activities.

Schoepf:

Gave a summary of what went on last time.

Upper Volta :

Time-saving technology should be introduced to help rural women, e.g., save water, to save them from spending time fetching. Some form of intermediate transport.

Madame Kaboré:

Let's discuss health and see what suggestions come up.

Upper Volta :

She says that they tell rural women to have babies in modern maternity wards, etc., but the rural women complain

that the nearest maternity wards are 12 kilometers away, and she has seen pregnant women being transported to maternity wards in carts, etc. Yet Upper Volta can't afford to send a midwife to each village so they have taken to training traditional village midwives for a period in the town to help them help rural women. She says they should now perhaps send them some equipment, e.g., scales, tables for delivery, etc.

Mauritius:

Says they have the same problem of rural women giving birth with traditional midwives sometimes in unsanitary conditions. But the village women prefer traditional midwives to trained nurses because the traditional midwives spend 14 days or so helping the whole family. If the traditional midwives could get together for some instruction to help them do their work, it might help.

Togo:

Says they have same problems as above.

Madame Kaboré:

Says that the issue is how to find a solution to the problems listed above, especially the one of how to deal with complications of women in labor through training.

Senegal:

Described a program they have in Senegal for dealing with the above problem.

Senegal (#2)

Described the problem in her region--says they have rural maternity wards but some people are still 12 kilometers or so from this maternity ward and being transported in a cart they may give birth. So there is a need for transportation to help these people--ambulances and roads, etc. Also the women can't afford to pay the fees for delivery so they prefer traditional midwives.

Senegal (#1):

They tried to train midwives from each area but the people in charge sent their relatives, etc. Also, some of the young girls trained don't want to return to the village. So they are attempting to train traditional midwives for a time.

Senegal (#2)

But can the training given to these women deal with complications at birth, etc. Is it satisfactory enough?

U.S.A: (?)

Although there are village pharmacies, there is the problem of getting the needed medicine from town.

Senegal (#2):

Sometimes only ordinary social medicines such as aspirins are available in these places because it is dangerous to have too many sophisticated medicines in these simple pharmacies.

Schoepf:

Brought up the issue of the contrast and problems between regions that have pilot projects and those that are left behind.

Togo:

Says one of their problems is coordination between local, regional and national levels. Says they have formed a regional group comprising a doctor, etc., which examines every 3 months the problems which arise within these jurisdictions and attempts to coordinate at various levels.

France:

How does a matron who is chosen by her fellow villagers or who is sent to work somewhere get paid?

Senegal:

The villagers pay however they can--with palm oil, with farm produce which is later sold, etc.

Upper Volta:

The traditional midwives need to accept chickens, etc. as presents before for their services. Now, after some training in town, they want to be paid in money which may not be possible. Also, there is the problem of discord between the midwives and their husbands as the midwives become economically independent.

Schoepf:

Do they use this money they get for trading?

Upper Volta:

Yes, sometimes.

France:

It appears that training these women creates other problems such as remuneration. Should there be other ways of training these women to avoid these problems.

Madame Kaboré:

When the traditional midwives are being trained they shouldn't be given per diem in monetary form which causes them to want money later on in the village as payment. They should be given material things such as food.

Togo:

She is not in agreement. How about if the women don't like some food, etc.

Madame Kaboré:

Can a government program deal with these problems?

Upper Volta:

But how about voluntary organizations, which have no money to pay these women?

France:

Should this per diem be suppressed?

Group: Some yes, some no.

Senegal (#2):

Says she is for suppressing per diem. How about NGO's problem of lack of funds?

Togo:

They gave per diem because their programs are financed by outside organizations such as UNICEF.

1st Senegal:

The desire for remuneration has been raised already.
How do we make it less?

TITLE OF WORKSHOP SERIES:

Planning For Women in Development

CONVENOR:

Peggy Antrobus, Jamaica, WAND

NUMBER OF SESSIONS:

Session 1

Tuesday, July 22

Leader: Peggy Antrobus

Reporters: Sandra Baptiste
Jill Kneerim

NUMBER OF SESSIONS NOT COVERED:

0

RESOURCE PERSON:

Suzanne Johnson

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 1

TITLE: Planning for Women in Development:
What Have We Learned?

DATE: July 22

LEADER : Peggy Antrobus

REPORTER : Sandra Baptiste

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Planning for Women in Development: What Have We Learned?
CONVENORS: Peggy Antrobus
Suzanne Johnson
DATE: Tuesday, July 22, 1980
REPORTER: Sandra Baptiste

(See also notes by JK on this session)

The workshop began with introductions. There are just over twenty participants at the beginning. One participant says she has learned through what is portrayed in the western world. Attendance: There is a mix of students, representatives of women's organizations, trade unionists, church groups; There are several representatives of MATCH (in Canada).

A slide show is on the program first. The impact of modernization on development is its main focus. Title: The Integrated Development Project for the woolen handloom weaving industry in Jammu and Kashmir (India). The narrator says weaving is an ancient craft. The wool is grown in the valleys. Only one crop is grown annually. In winter, many households would be without employment. 16,000 women are in the industry. 12½¢/day; four to five hours of work, 4-5 months a year.

4-5,000: pre-weaving operations.

2,700: weaving operations

Annual sales is \$3.75 million (US)

Three independent organizations . Women distribute raw wool to spinners.

There is a marketing network throughout India. Intermediate technology has been introduced to speed up productivity and income without affecting employment pattern.

By December 1977, nearly half of the number of looms had been converted to fly-shuttle looms. In 1975, women employed to do hand-weaving. Modernization Project has two components, integrated and complementary.

1. Wool utilization and development project funded by UNDP.
2. Intensive development programme funded entirely by government.

The first component included training in marketing of wool and wool products. Duration of the project is four years. Afterwards it will be a government responsibility. The long-range objective is to raise the income of weaving community. UNDP contribution (807.5)

Ministry of Commerce has control of the project. The executing agent is the F.A.C. Manpower to 80. 17 have already been employed. There is capacity for pre-loom and loom weaving. The intensive development project (training and marketing, raw materials and finance) to provide a total package of inputs for a given number of looms. The second phase started in June 1977 and is operating from 3 centers. Setting up of workshop centers will last for 5 years. Outlay of \$4 million envisaged. Control vested with Small Industries Corporation. The traditional shuttle? produced 7-8 metres per weaver, while with new shuttle? it is 10. The project envisages supply of 1,000 new looms. The main feature of new loom is replacement of home-spun yarn.

Peggy Antrobus: Explains the merger of the workshops.

People engaged in setting up national machinery should hear about the pitfalls.

There is discussion and it is agreed that the film should be stopped and discussion started.

Peggy Antrobus introduces herself and talks about her role in setting up the Women's Bureau in Jamaica.

A Canadian said a group of them were concerned about planners for development. She said the developed countries have problems and suggested a sharing of experiences. She disclosed that papers were prepared on Health, Education and Employment.

Another participant points out that there is also a problem with the adaptation of Western technology.

Gayla Cook goes back to the film and points out that as a result of the modernization programme, 16,000 women were displaced (from their jobs).

U.S.: Says that she works with a non-government organization putting pressure on the government.

She said women's programs are too marginal and in times of crisis they are ignored.

They are identifying problems. She said they are focusing on overseas problems in 3 areas:

1. post-harvest food loss
2. energy
3. water and sanitation

She notes that the women handle the food but the men discuss the post-harvest food loss. She speaks about the pressure on fuel wood.

She emphasized that cooking cannot be done without water. She points out that some of the new wells being laid down are unsanitary.

The Canadian refers to two Africans who spoke about men's involvement in rural programs. In developing countries men and women are both told of planning and its importance.

Another participant said we are essentially talking about power. She said the men who have the power don't care about women's projects. She suggests that if it is a question of sensitizing, the confrontation approach would be the best.

Sri Lanka: (Delegate) said her group was distributing milk to the poor in a village. It was pointed out that many children had left school. With funding from Match, a project was set up. 15 girls have been trained in a year in sewing, handicraft, nutrition, food processing.

Great Britain: said she lived in a village in Africa for eleven years. She said because the women walk behind the men doesn't mean they are subordinate.

Peggy Antrobus: feels that the Sri Lanka programme is important. She is, however, concerned about major rural projects, curriculum and vocational training. She said it is essential to have the development of materials to break down stereotypes. The women should get authority and income from projects.

Peggy Antrobus distinguished the difference between male and female farmers bearing in mind that women have household chores before and after farming.

Gayla Cook asks who are the planners, where are they and will they consider these points: Whom are we trying to influence, educate or change?

An African participant says she has found modernization has an adverse effect. She notes that 96% of the planners in her agency are men.

An American notes that planners ignored the fact that women were the main agricultural labourers so when the agricultural schools were set up they were designed for male students.

Another asks, where do the planners get their information? Many of them are trained in the western countries. One of the many problems is that there is no local participation. There should be a mechanism for continuation of projects. She says there is a spectrum of planners.

Another notes that mistakes are made in planning at the national level. The consideration should be the structural impact on women, e.g. food production, sewing.

One participant again points out that planning is done at several levels. The best is when planning is going on at all levels. It is good when women are involved in the planning. Planning should be done also by NGO's. The Canadian government does this. Can't talk about real development that is lasting unless there is planning at all levels.

One of the basic problems, it is felt, is integration in planning.

The UNDP participant spoke about a ten-year educational project in Upper Volta. It was conceptualized in 1969 and was multi-sector. Run by a national coordinator. At the outset, the sociologists determined health hazards, prepared educational programs. Mechanical mills were provided as well as water. The mechanical mills leave much to be desired and now what is needed is hand mills.

Development can have a positive impact when men and women plan together. Villages can learn from each other to develop projects. AID and the World Bank have financed programs in Upper Volta.

Peggy Antrobus: speaks about local intermediaries as the model in the developing countries. She says people can learn more about rural women through local participation rather than through foreign agencies.

U.K: Expresses the view that especially in Africa and Asia women should work with the men. Appropriate technology, she notes, is thought to be a man's job and when the men do a survey they misrepresent the situation. She speaks about false statistics which she has seen. Unfortunately, she points out, planning is done on false information.

The UNDP official said the policy now is for more national involvement in projects including in research.

Another participant speaks about TCDC -- Technical Cooperation among Developing Countries -- basically sharing technologies. There is a big push to promote TCDC. UNDP is in the vanguard of this development cooperation.

A participant from UN Voluntary Fund is introduced.

Canada: says one of the issues raised in Mexico City (5 years ago) was that no one was listening to women.

Complaints were:

1. too much paper work
2. small projects considered too difficult to administer
3. the money does not reach them in the end.

This was in 1975 but now in Copenhagen there are the same problems identified in Mexico. She wonders what has happened over 5 years for women to be recognized as planners. Women are planners, she emphasizes, and they have tremendous force.

Peggy Antrobus: speaks about levels of planning. She speaks about from top down and the other from the village up. She says it is a mistake to focus on one type of planning.

Peggy Antrobus speaks about evaluation within projects. People who are sensitive, the planners down the line, could provide opportunities for people to discuss the program, particularly the locals. She asks for people to identify a woman in development project by its components. What are the elements? It's not a question of the scale of the project. Women can make decisions in major energy and other projects.

One participant says it is difficult to get small sums for projects. But she says it is good that we have the UN Voluntary Fund which gives out small sums. In the bureaucracy there is very little thought given to small projects since they run against established patterns. Women should be in the right positions so much more thought can go into projects. She also touches on the impact of bureaucrats.

Another participant stresses the need for cooperation with governments in setting up projects.

When big organizations go into Sri Lanka to set up projects they ignore local technology. She says there is a Women's Bureau comprising 35 NGO's. The UNDP Voluntary Fund official agrees that women must be included as planners. One was held for men and women in UNDP in the Middle East. Has just been asked to identify women from Latin America to be trained as trainers.

A program already exists in Asia. Local organizations could approach the UNDP to get help from the Voluntary Fund. Working through indigenous agencies like WAND is suggested.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 1

TITLE: Planning for Women and Development

DATE: July 22

LEADER : Peggy Antrobus, Jamaica, WAND

REPORTER: Jill Kneerim

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Planning for Women in Development

DATE: Tuesday, July 22, 1980

CONVENOR: Peggy Antrobus

REPORTER: Jill Kneerim
(See also notes by SB on this session)

Introductions:

- (1) Sweden
- (2) Sweden
- (3) U.S.
- (4) St. Vincent
- (5) U.S.
- (6) U.S.
- (8) Denmark
- (9) Zimbabwe
- (10) Denmark
- (11) U.S.
- (12) Poland
- (13) ?
- (14) U.S.
- (15) India
- (16) India or Sri Lanka
- (17) U.S.
- (18) U.S.
- (19) Great Britain
- (20) Canada
- (21) Guyana

- (22) Denmark
- (23) Sri Lanka
- (24) U.S.
- (25) Canada
- (26) Sweden
- (27) Sierra Leone
- (28) Netherlands
- (29) Netherlands
- (30) Gayla Cook - standing in for Peggy Antrobus

Slide Show: - Development projects on women in the Kashmir Valley

"The Integrated Development Project for the Woolen Handloom Weaving Industry in Jammu and Kashmir."

Slide Show:

An ancient craft - done from one annual crop. The weaving industry fills the time between harvests. 16,000 women as hand-spinners 4-5 hours/day for 12-1/2¢ a day. (There's snow in the valley.) Weaving wages up to \$1.25 or 7-hour day--by piecework. A new loom has been brought in, doubling output of each weaver.

In 1975 the government decided to modernize the industry for the export market. Title of this show is title of the project.

Modernization: (1) The wool utilization and development project

(2) Intensive development project

(1) Long-range objective: To raise the income of the wool-producers through improved marketing.

Financed by UNDP and the state government. Control is with division of commerce. It has 17 employees in training: 63 more.

(2) Total outlay nearly \$4 million for 5 years.

Interruption of slide show:

Peggy Antrobus:

This is a combination with the Women's Bureau workshop and another, reflecting on the fact that development does not automatically benefit women. So women in the women's bureaus should be aware of development issues.

The slide show is very technical, designed for planners. Can we resume it later and meanwhile raise the big issues?

U.S.:

Irene Tinker was the first to give me the idea that development isn't necessarily beneficial to women.

Peggy Antrobus:

I set up the women's bureau in Jamaica--very concerned with close link with the government planning agency so we could review development projects as they were reviewed by the planning agency.

- (1) So when the industries began to develop their plans, the women's bureaus would have had an input.
- (2) Then you have to bring together;
 - (a) Those with primary commitment to women--to monitor the plans
 - (b) Those who are doing planning

Canada:

Before this conference we were very concerned with the planning issues. Concerned with vestiges of colonialism. Concerned that it not appear here that there's great rift between developed and developing countries. We have made many errors and there should be a chance for us to share some of our mistakes and misfortunes.

We prepared "beware" papers in Canada, focusing on education, health, and employment. We'll share this paper at 4:00--

Canada:

Also problems with inappropriate adaptation of western technologies in developing world.

Gayla Cook:

Gives end of the slide show story--it was not a success. It displaced about 16,000 women weavers because of not assessing.

Peggy Antrobus:

Any one else directly involved with planning and W.I.D.?

U.S.:

I'm with NGO in Washington. Doing women's projects for 10 years but we are small and budget is always vulnerable. So we're selecting a problem area and attacking one area. Not specifically trying to single women out. Try to draw parallel between women in the U.S. and abroad.

Our current program is in:

- (1) Post-harvest food loss
- (2) Energy
- (3) Sanitation and water.

Example #1- women handle post harvest food; but when time to discuss it, it's men on the panel.

Example #2 - household energy--kerosene. Pressure on "fuel wood" is increasing. Who does the collection of fuel and cooking?

Example #3 - These are not specifically thought of as women's issues but they directly involve women.

Canada:

African women yesterday said we always include the women in work at local level. The men ought to be made uncomfortable, but in the LDC's (less developed countries) men and women are in it together-unless they plan together and look at our models, change their modes of planning with sex stereotyping, they won't avoid our problems.

U.S.:

Essentially this is about power. The men with power often don't listen if you label something a women's project. If you're organizing you can use the confrontation model. I've seen both used.

Sri Lanka:

In a small village, we started infant feeding program. CARE milk. And so while we were establishing it some residents came in and pointed out the children who just left school and had nothing to do. So we began project to train school-leavers. Working toward self-reliance. Train in sewing, handcrafts, nutrition, child care, and food processing.

Great Britain:

We in the West underestimate the power of the woman just because she walks behind the man in the street. They have more power in the village than you would think.

Antrobus:

(On the Sri Lanka project): That is a woman's project as an isolated incident. (U.S. woman) is talking about getting away from labeling a project as being a woman's project.

What I'm into now is integrating the women's project in greater concerns--major development projects, for instance, and making sure they benefit women in various ways--and

now.

What kind of training are they getting? How are stereotypes broken down? In an agricultural program, not home economics training but something broader to give them self-esteem.

In farming: When a woman reaches the farm gate she has already done a whole day's work. So integrating women's concerns involves asking these specific questions.

Canada and Cook:

But whom do you ask?

Who are the planners?

What are they doing?

Is it a local person?

A central government person?

U.S.:

Impact of development projects on women in the Third World: it does have an adverse effect.

Who are the planners?

I've seen the figure that 96% of the planners in AID are male. Now we're trying to get women into these positions. A man sees the whole thing through different eyes. The projects AID reviews do not reflect this kind of fairer ratio.

Cook:

But just because you're a woman are you sensitive to the issues affecting women?

U.S.:

No--and this kind of conference, etc., is what's needed to tune people into the whole woman issue.

Canada:

Agricultural aid is a classic--completely ignored role of women. Trained only men. Put in the wrong kind of machinery--totally inappropriate. Didn't study the environment or the social structure.

Sweden:

Where do the planners get education? That's the key. They're usually educated in the West. Our models are often wrong. They should be trained in the locality.

Canada:

Cites imaginative project using bicycles and local unemployed boys.

U.S.:

You have to involve the local people extensively or it won't continue. Or the day the bureaucrat leaves, the project falls apart. So one way is to involve locals in planning. But not simple--sometimes the men do the planning while the women do the work! Once you've gotten the information about how a local system works, then you have to involve the locals.

A whole spectrum of planners is important--not just people at the agency level.

U.S.:

Level of national planning:

National planners look at the macro level. There's little attention paid to what will be the real impact on the people; i.e., the macro level doesn't relate to the micro level in the planning. Structural planning will turn women into the proletariat and men into the bourgeois entrepreneurs.

Then we need to look at how plans institutionalize this proletarian class of women. (An example is called for) Example: food production, family farms, sewing, training for low-class bureaucrats. It's half a step up--people like it because it is an advance. But that's the last step; it ends there.

Canada:

Planning has to go on at all levels. Our planning works at micro level--this is done by women themselves. Five years ago we were concerned it was only macro. But there's been a great change in our (Canadian) planners, especially about women. Every project has to be examined in its impact on women--first. This is a formal requirement.

But planning has to be delivered, i.e., there have to be the people who can do it. The micro level is especially reached by NGO's--good role there for them.

But everyone, e.g., at World Bank--has learned lessons from five years ago. We have a long way to go--but we've taken a real step. So development must take international, national, and local levels into account. At my Agency we focus on the real micro level.

U.S.:

What I said was mostly historical. But we still have lack of integration between the levels. There's no discipline that really teaches you how.

Peggy Antrobus:

The larger agencies have learned something-- experience. Comments?

U.S.-- (UNDP):

Re: women's project in Upper Volta:--10 years. It was conceived in mid -60's, was multi-sectional, run by national coordinator, preceded by sociological research in three parts of the country.

The planning process changed the project before it even began. For example, they originally planned to start with literacy training but then felt they had to concentrate first on lightening the work load with mechanical mills. The functional literacy classes were women -- Only in one place; in others, at women's request, they were made co-ed.

This project involved TCDC (Technical Cooperation among Developing Countries)--many neighboring countries came to visit--also neighboring zones. Learned something.

This is a well-know project. AID and World Bank financed extensions of the project.

Peggy Antrobus:

If you work through a local Ministry then that community becomes the focus for training the other people. We plan to use the model in the Caribbean. We

can learn much more about rural women--and especially the person who works with them can learn more about them. Vocational training program in Jamaica. Then after the model ends, the project remains--and also then the people themselves become the trainers. If those projects are developed with local intermediaries.

Great Britain:

I don't believe you can work without the men--in Africa and Asia.

But in the West where we are planning, you should survey for needs first. But when the subject is technological it seems like men's business and it's nearly always a man who is sent over--and ignores the women. This is especially bad when people go to Islamic countries where women retreat out of sight when men planners arrive. I've seen many false statistics due to this kind of thing.

U.S.:

(UNDP): . Government projects managed by governments-- dreadful, but we still need to insist that nationals participate in planning. We now have much more flexibility--we can local national planners.

UNDP #2:

Last year in Buenos Aires there was a long conference on TCDC.

U.S. (U.N.):

Now specifically working with technical cooperation between developing countries. What have we learned from trying to integrate women into development?

Canada:

About the planner and where the planning is done: In Mexico the concern was that no one was listening to women--in any development stream--national, bi-lateral, big development.

(Major problems):

- (1) Too much paper work/and delay
- (2) Money rarely filtered down to area of need
- (3) Small projects much too small to administer for these large agencies.

This is why MATCH was founded. Imagine my surprise to find a Canadian leader citing these same problems now being discussed in Copenhagen.

So what in these five years has happened to make it any better for women to be listened to as planners?

Women have great force as planners--why not used? There are several we know of .

- The top down
- The bottom up--this is the simple way.

But it's a two-way thing. You'll always hear women, especially in NGO forums, saying they need to be heard. But it's a mistake to focus exclusively on one or the other. Micro alone cannot do it. The other side of the coin--the major systems that are needed--this is the other extreme. These things need to happen together.

One single example to help ensure participation: Make all major projects provided for a) evaluation, b) base-line data.

The planners down the line--with responsibility to implement plans--they could provide the opportunities. These could be written into the original design, giving people the chance to keep evaluating how the the project is doing.

We must get women into the major development projects. And give opportunities to grassroots women to make decisions.

It's not a question of the scale of the project. It's the whole perception of women as able to make decisions. You can and must find the opportunities at both levels--perceiving women as capable.

U.S.:

It is a question of bureaucracy. We are dealing with bureaucracies.

- (1) One of the hardest things to get bureaucracies to do is to get money to small-scale projects for women.
- (2) Anyone who's been in a bureaucracy knows there's very little time for thinking--it's almost all paper work and meetings.

Most middle-level bureaucrats, 20 years out of college--rarely have time to step back. But they are working on their intellectual capital, and if they (we) don't internalize new ideas they forget them. I do it myself!

But women are more likely to be screamed at by women so they internalize these ideas faster. So these (women bureaucrats) might be more likely to remember.

It's too expensive to have expensive bureaucrats handing out small quantities of money.

How can you bureaucratically impact on the UN?

Bureaucracy)
) relate them
Projects)
) to each other
Self-relevance)

U.S.:

You also need cooperation of the government. In which your projects operate--and with so many activities and ministries vying for funds, women's issues are often not a high-priority concern.

Sri Lanka:

Big organization like NORAD COMES INTO Sri Lanka and puts up a training center but it's all built with modern kitchen, modern well, etc. But the staff will have to be the local women. They could have had a project for the entire village--e.g., water. The training is so inappropriate for many villages.

We now have a Women's Bureau in Sri Lanka--and we have a meeting every month with, say, 35 NGO's like my own. If I have a small project in a village and they ask for a pump, I watch out...

Peggy Antrobus:

Right--sometimes it's the local or national government who insist on the inappropriate thing.

Great Britain:

Cites doctor in UK who campaigns against "disease palaces or inappropriately expensive hospitals.

U.S. (U.N.):

On UN voluntary fund, we support workshops for training planners to;

- consider kind of data they use
- consider planning process itself: how to include women

We can and do sponsor these workshops. So you can approach UNDP and request one.

Outside (in hall) see exhibit for UN Voluntary Fund application form. It's intended for small projects, very simple.

Canada:

We talked about how difficult it is to integrate macro and micro level. I've had a recent experience in Haiti and did this. My logic: "We have to have local people integrated for when the bureaucrats leave." On this basis I was able to get small funds for community--with lots of benefits! Communities felt the change, were drawn into it and beginning to plan for it".

U.S. (UNDP):

It helps to go through an organization so a small project, the grass roots, does have a multiplier effect.

TITLE OF WORKSHOP SERIES:

Technical Assistance to Grass Roots
Organizations

CONVENOR:

Kristin Anderson, U.S.A., Carnegie
Peggy Antrobus, Jamaica, WAND
Kathleen Cloud, U.S.A.,
Women and World Food Systems

NUMBER OF SESSIONS:

3

Session 1

Tuesday, July 15

Leader: Kristin Anderson

Reporter: Janet Shur

Session 2

Wednesday, July 16

Leader: Peggy Antrobus

Reporter: Ngozi Okonjo-Iweala

Session 3

Thursday, July 17

Leader: Kathleen Cloud

Reporter: Ngozi Okonjo-Iweala

NUMBER OF SESSIONS NOT COVERED:

0

RESOURCE PERSONS:

(Session 3)

Jill McFadden, Utah State
Helen Henderson, Arizona State

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 1

TITLE: Funding Grass Roots Organizations:
Can Other Women's Organizations Help?

DATE: July 15

LEADER : Kristin Anderson, U.S.A., Carnegie Corporation

REPORTER: Janet Shur

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Funding Grass Roots Organizations: Can other Women's Organizations Help?

DATE: July 15, 1980

LEADER: Kristin Anderson

REPORTER: Janet Shur

At the beginning of the session the participants introduced themselves. Here is a list of their nationalities: Botswana, Norway, France, Sweden, Canada, Denmark (6), U.S.A., Ireland (2), St. Kitts, Barbados, Peru, Panama, Netherlands (2), Guyana, Jamaica, Thailand (3), Indonesia, Kenya (2), Sri Lanka (2). About seven participants give technical assistance; about 10 receive it.

The session turns to the question: What is a grass roots organization?

France: An organization that tackles a big problem.

Anotner woman: A small group

Denmark: It's started by the people themselves who have the problem, not by others.

Sri Lanka: Self-started. They have the knowledge, the cultural background and they know the needs, but there is a problem when working as volunteers -- they need financing.

We are trying to integrate government services into villages, by having small clinics in each village. The girls work in their own villages; they find the problems in village and get government health workers. But these girls need to live.

Development as such is flooding us - because small handicrafts are being put out by big manufacturers.

Kenya:

We have financial problems - but we also lack education. Let's say we get idea about a problem and we start collecting money. But somewhere somehow we get stuck because no one knows how to run the group, get things moving. Money can come,

but it will be useless without education. You can tell women that we want a nursery school. They will collect dollars, but all the necessities - how to build the school, run it, that they don't know".

Another Kenyan:

Many women of Kenya, they like to be working hard. They organize projects. But there is a lack of personnel.

There are many problems, for example, a rural woman needs water. If they don't have water they can't concentrate on other problems. If they don't have a nursery school, they won't come to meetings.

Anderson:

Women have too many things to do because they are women.

St. Kitts:

Our main economy is sugar - most women work in sugar. There are not any recreational activities in these rural areas. We need family planning. Because women have so many kids the older ones are left at home to take care of little ones - so they don't go to school. Need daycare - so older kids can go to school.

We need leadership - within the various groups - so they can have a leader in own village - but this doesn't happen yet. "So some of us must go night after night, village to village, to carry the message of nutrition and health. So we need leadership and management training courses.

Since we only have a 1 crop economy - when sugar is over there is no work. So try to begin income generating projects. Crafts to sell to the tourists or train women to work in hotel.

Kenya:

Women start groups and projects, but it is hard to sustain interest, reach women. No money means no way to get transportation or coordination - so the project dies and we end up doing the same things from the beginning over and over again.

France:

It is useful to identify problems, because there are general trends, for example, lack of administrative skills, lack of money. Fewer trained local people means problems of communication, coordination.

Guyana:

The grass root is the core of an organization "The strength of an organization lies in the grass roots.

The problems are so numerous - women come with a problem, let's say problem of water, or sanitary conditions, or mosquitoes. As soon as you meet them you see problem of food stuff availability. Women must spend their time going to the city, lining up, to get food, necessities.

Little money can't solve the problem; it's crumbs thrown around. We can help one child, 2 children, but we can't help the others. A piece meal approach will help fill a little gap here.

South Africa: (Lives in Zambia):

The women in the rural areas are having it the hardest. They have no water, food, their husbands are not there (husbands go to town, get arrested)
People need water, sanitation.

How long can this take place? The problem lies in what type of system is in this country. We must talk about fundamental problems.

We need teachers, where do we get teachers, how long does it take? There are problems in the cycle. We need the aid in getting rid of the government which is making us slaves.

Panama:

In our country 10 years ago, women began to participate directly in political transformation. It has been an opening to allow popular organization - The

organization helps the government reach the people. We help analyse situations and women can prepare themselves more consciously about reality in which they are living. It is the government which must have the solution - must give money to organizations. The grass roots organizations must form an agenda which is so large that government must respond.

There are big multinational organizations.

Another Speaker:

How can we mobilize the poorest group in the community. Usually the women who are active at the grass roots, usually are those with time and money. If you're going to do for example income generation, how are you going to reach the poorest? If you can organize, it is the most aggressive, the ones most able to get information from outside.

Kenya:

We must identify a project that can benefit a community, but say that finances will be allocated to specific groups. Then ask for people from community to run it. For example, a tree planting program. Ask for a person to take care of trees - ask community - but ask for person who is handicapped or aged.

Jamaica:

But unless you solve the problems of poorest they can't participate. Poorest need to get water, take care of their children. One must solve fundamental problems - water, transportation - so these women can participate. They want to.

In Jamaica, here's how we organize at grass roots. In St. Elizabeth - women make baskets. The first thing we did was to start a literacy class. The women will come because they want to learn. While in class, train to make baskets because straw grows right by the river. We set up a business. People in the community moved towards that group because they learned to read and then learned to

make baskets. But you must identify something to make women move towards the groups. They still need water in this community but they will still be drawn

Ireland:

Women have become very aware that their salvation lies in being organized. The greatest problem is to keep up momentum. The way to keep grass roots organized is to bring back evidence of success.

Peru:

She works in a national organization and tries to reach local. In order to set up first local kindergarten, must coordinate with education minister; then must get land for building which requires action from local government. Each woman in local community must get money for building. In this way a woman is working - first as a volunteer - and the kids get education. (This was an unclear translation).

Kenya:

Problems should be identified according to countries. In Kenya, women are very capable in community groups. We have classes for literacy, water projects, income generation projects. The problem of women in Kenya is finance. There is no time for training. Money buys time - if we had money we could employ local women.

Anderson now directs conversation to issues in providing assistance.

We must find local volunteers to work with their own people. Local people must understand that it is up to them. We work with men and children too. If local people need help they can go to national organization which has more power at the national government level. As for funding - we must arrange our own funds.

Guyana:

We need milk. I'm wondering whether we can get jobs; we need an industry.

Guyana: (#2)

We need cane and straw.

Canadian (from Match):

I would like to apologise as a Canadian for the shameful way in which we support exploitation. Match was formed in response to needs expressed in Mexico City. We respond to requests from small organizations, then Canadian women raise funds and the government matches 3 to 1.

U.S.A. Soroptomist International):

You should contact us for help. We are always raising funds for different things.

France:

International organizations like UNICEF cannot solve the political problems of the country. All that outside assistance can do is to be selective - not give money to certain groups or governments.

Caribbean:

These problems can't be solved by outsiders.

Match is a group of Canadian women who by mobilizing themselves have been able to tap the resources of their government.

There are some problems: How do you make contact with people at grass roots. There are intermediaries, like my organization. Also there are international organizations which have branches all over the world. So there are ways to linking without jeopardizing power of local groups to make their own decisions.

Kenya:

Women's organizations tied up to political machinery of government - they still can help. Women's organizations can put pressure on their national governments to put more money into aid for women's groups in other countries. After Mexico City, women asked their governments for breakdown of aid to Kenya, etc.

-----7

We need training. There is no substitute for developing leadership at local level. No government would ever object to putting up schools for girls.

Anderson: Grantors must make their procedures clear.

Thailand:

There are all kinds of conditions to getting grants, it's just not that easy.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 2

TITLE: Assistance to Grass Roots Organizations

DATE: July 16

LEADER : Peggy Antrobus, Jamaica, WAND

REPORTER: Ngozi Okonjo-Iweala

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Assistance to Grassroots Organizations

DATE: July 16, 1980

LEADER: Peggy Antrobus

REPORTER: Ngozi Okonjo-Iweala

Ngozi:

Grassroots organizations need

- (1) Small amounts of funding;
- (2) More leaders/more management training for existing leaders; and
- (3) Recognition of women's many roles and responsibilities.

Antrobus:

Aim of workshop is how to identify grassroots organizations and funders for them. We will hear from both donor groups and people from grassroots organizations. Objective of Exchange is to share experiences so we can all learn from each other.

Peggy made a list:

Grassroots Organizations

- (1) Working Women Forum (India)
- (2) Community Worker (Kenya)
- (3) YWCA of Nigeria
- (4) Almhut Women's Group (Sweden)
- (5) YWCA Delhi
- (6) YWCA (Zambia) and Council for Social Development

Donor Agencies

- (1) National Council of German Women's Organizations
- (2) Swansea women's Welsh Committee of United Nations
- (3) Norwegian Council of Women (N.O.R.A.D)
- (4) MATCH International Center for Canada (funding grassroots organizations for women)

Grassroots Organizations

- (7) National Council
of Women (St. Kitts)
- (8) Peru Women's
Organization

Donor Agencies

- (5) Associated Country
Women (U.K.)
- (6) SIDA (Sweden)
- (7) Delegation for
Friendship Among
Women (U.S.A.)

Sweden:

What is a grassroots organization:

India:

Grassroots is basic, small village level or even urban informal organization.

(The participants then split into 2 smaller groups of donor agencies and grassroots organizations.)

Antrobus:

Would like each group to discuss some of the problems of grassroots organizations. Should start from position that people know what they want. Now, what are problems experienced in getting assistance and from donors, what are problems experienced in giving.

India:

Problem: Donor agencies lay down rules. They do not understand economy. They define aid for poor people who really turn out to be middle class in India. Also rules are so stringent you can't redirect funds where they are needed.

Wales:

Problem of one Donor: They are too stringent. Sometimes aid can't be dispensed for a long time because of rules of bureaucracy.

England:

Sometimes donor agency has to work through less developed country government and it may be the fault of the bureaucracy there.

Germany:

Problem of donor agencies: To bypass governments and find projects they can fund.

Norway:

Can reach grassroots organizations if they are affiliated with agencies such as NORAD.

Antrobus

How do you identify groups in countries in which you serve?

Norway:

The organizations get in touch with government and request aid. The government informs Norwegian government

or NORAD and NORAD is always pressing their government for such organizations.

Zambia:

Home government makes things very difficult and lays down conditions for receiving as well.

St. Kitts:

Governments are political so often politicians want grassroots people who receive funds to put it down in their constituencies when the need is really elsewhere in rural areas.

(The second group of women now report:

Woman from India (Working Women's Forum): Explains that her organization is representing poor women in Madras, training the women themselves to lead each other, be self-reliant. They have income-generating activities so husbands are not against it since it supplements income.)

Canada: (MATCH):

Problem is getting reports from recipients. Also, fund-raising which takes some time and communication with the women's groups in getting funds to them quickly. Now Canadian government gives them an advance so they can send some right away and raise the rest later.

Also says publicity in U.S. and Canada (especially churches) depicts women in Third World as helpless whereas MATCH is trying to depict them as strong and needing aid to help them work even harder.

U.S.A.

Says governments are guilty of above too.

India:

Says her group is self reliant. They are a pressure group so they can pressure government and governments are moving towards assistance to poor. Such groups must be self-assertive in less developed countries.

Sweden: (SIDA)

Does the Indian project need technical assistance?

India:

Yes, but things have to go slowly because the women being helped are illiterate and have to be trained to some level. This has to be done before they are ready to receive technical assistance.

Kenya:

We have problems of technology. "We obtained a machine for making pots from an organization but we don't know how to use it...."

We need people from outside to help, and we also need our people to be trained in many fields."

Indonesia:

Indonesian Women's Organization is running several (20?) primary schools. They need to raise more money to expand the schools to serve 1,500 children. They separated from government so they need to raise funds privately. They separated "because they didn't want to be restricted by government's policies. Government wants to control schools but not help financially."

Antrobus:

Will put up problems from both groups and possibly the group could discuss solutions.

Problems of Grassroots Organizations:

- (1) Problems with home governments receiving funds.
Problem of channelling it to grassroots organizations.
Delays in getting funds. Also government may want you to hire more people than you need, etc. Problem is that donor agency likes to work through government because they don't know organization. Suggests that donor agency should deal directly with grassroots organization.
- (2) Conditions laid down by donor agency which grassroot cannot satisfy. So donor agency should sit with grassroots and discuss.

- (3) When funds come from NGO to NGO it is easier. When it is U.N. or other organization funds to government to grassroots, it is difficult. (Comment from woman from Zambia.)
- (4) Grassroots organizations have lack of trained personnel or leaders.
- (5) Incomplete aid--technical aid given must have the people trained to operate and repair it.
- (6) Insufficient monetary assistance
- (7) Lack of continuity of funding
- (8) Some procedures/questionnaires that grassroots are required to fill out are too complicated.
- (9) Inability to get direct assistance because some women's organizations are not registered.
- (10) Needs sometimes are so small that donors are not interested in dealing with them.
- (11) Differences in ideological perceptions between grassroots and donors.

Problems of Donors

- (1) The donor agencies don't get good breakdown of what funds will be used for.
- (2) Donor agencies don't get good reports on how funds have been used and good accounts. Has to be done so that they can continue giving funds.

- (3) Difficulty in identifying grassroots organizations to fund
- (4) Difficulty in knowing that need expressed is a priority

Solutions

- (1) Donor agencies must know countries themselves.
- (2) NGO links can be direct.
- (3) Training/Technical cooperation in preparing proposals.
- (4) Need to develop clear guidelines.
- (5) Information availability.
- (6) Need for clearing house to get together information on the various grassroots organizations in each area.
- (7) Need to resolve differences or familiarize each other with each others ideologies.

Antrobus:

Stresses need for some sort of organization that can identify grassroots organizations needing funds, e.g., MATCH, NORAD can help by giving 80-100% of funds needed.

Do donor agencies give technical assistance?

England:

Sometimes yes, but funds may be just given so that people can hire their own assistance.

Canada (MATCH):

University has technical assistance agency in Canada so donor agencies tend to work with them. But they prefer if organizations can identify their own technical assistance at home.

Zambia:

They have a small clearinghouse where grassroots organizations can go for information.

Antrobus:

Says clearinghouse can help identify groups and local resources so that sometimes it may not be necessary to go outside. Says for her she needs to know that donor agency will treat grassroots organization women with respect and dignity and know that they also have some skills. Attitudes to grassroots women are critically important. Says she would look for or like to see an agency in donor country that will help her address donor attitudes.

Peru:

Important for women's groups to get to know each other.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 3

TITLE: Women and World Food Systems

DATE: July 17

LEADER: Kathleen Cloud, U.S.A.,
Women and World Food Systems

REPORTER: Ngozi Okonjo-Iweala

THE EXCHANGE OFFICE
320 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Assistance to Grass Roots Organization:
Women & World Food Systems

DATE: Thursday, July 17, 1980

LEADER: Kathleen Cloud (Harvard)

RESOURCE PEOPLE: Jill McFadden (Utah State)

Helen Henderson (Arizona State)

Cloud:

Explanation about women and food information network.
Concern that aid given through American Universities to Third World--money, technical assistance may ignore roles and concerns of women in food systems in rural areas and may in fact hurt them. They have been making an effort to get women involved in technical assistance and consulting with the aid teams as a means of making sure of sensitivity to women's issues. Try to involve women in the countries to which the aid teams are going.

Tanzania:

Involved with cultivation with women in village in Southern Tanzania. Would like group to be major supplier of tomatoes to a new canning factory being set up.

Cloud:

Is any technical assistance being provided by any one to the group?

Tanzania:

Technical assistance is needed but the assistance is not always available when needed.

Ghana:

Runs a food canning/processing factory and advises government. Would like to set up a training center for African women to learn food preservation. Would also like to get women who are growing and selling in Ghana (?) together. Provide transportation. Says some Zimbabwe women have similar problems or concerns. Said she also advised them (Zimbabwe women) to set up a restaurant to use up food which can't be marketed right away. Wants to get together with some people who can give the type of assistance she is looking for. Says that men and women in Africa are trying to get on their feet business-wise so women can monopolize some agriculture areas, e.g., food processing.

Cloud:

Txplains interest of her network again. Explains that she is interested also in the positions of American women in the agricultural colleges and how they fit in. Thinks that women can play a role even in the highly technical areas.

Joan Mcfadden (resource person):

Explains they have been involved in nutrition education-- a project in Guatamela.

Helen Henderson (resource person):

Talked about large livestock project in Upper Volta which had not considered what interests the women might have in

live stock and how the project might affect them. She tried to do research to find out women's interest and their daily involvement with livestock cattle, goats, poultry. Noted that the village women among whom she worked articulated needs for water and health projects for themselves to they can work better with livestock themselves. Says many levels of women's organizations are needed to help instigate and articulate need for projects in less developed countries.

Zambia:

Said Zambia was copper-oriented and everyone went to the mines and they bought their own food. Little interest in agriculture. Government now trying to encourage interest in agriculture. Says problems in transport, marketing and agricultural processing exist. Says she is interested in having organizations come in to see what they can do. Says priorities go to men in the agricultural training center although women are involved in agriculture.

Cloud:

Stresses world organizations may be lax in getting small aid to women's projects and prefer large projects.

U.S.A.:

Says she is with an agency which gets government funds for granting and they have to have Third World groups who apply for funds get accreditation from their governments. Says

their funds are underused so if people can get accredited by their governments they can apply.

Cloud:

Said \$10 million at AID that must be demonstrated to have gone to women. Says group of women from Third World can exert pressure by going to AID, etc. Says women's group can either go directly to AID for money or find big project in their country that isn't doing too much for women and then can pressure AID to give money through this.

Henderson:

Says womens' groups must come in at design stage so they can get money before it is all apportioned.

U.S.A.

Says she knows of projects in countries where women have pressured.

Henderson & Cloud:

Pressure must come from the women in the country.

Ghana:

Says that it is a problem to get projects on paper so they can be funded. Says that they need young people trained in proposal writing to help women's project. Says when government gets papers on how to do this, they don't send this to private companies but only to government companies.

U.S.A.

How can women change the process of government not making training papers, e.g., UNIDO, available?

Ghana:

Says she has decided to write organizations and ask that they inform their organization when they send information so they can then chase after government.

Cloud:

Says women's group should go to Ambassador--U.S. and Missions and ask them to inform them when these pieces of information are being sent or financial training or Missions are being sent, etc.

U.S.A.

Her group (church group) interested or involved in leadership training and tries to get or provide resources or advocacy on how to get leadership training locally and visit AID to see that women's interests are being taken care of.

Ghana

Suggests that a brochure be put out on costing or on how much output you get from a given amount of land so that the women can know. The village women require this knowledge--expenditure versus output versus profit in order to motivate the women economically. Says they can attach this knowledge to their teaching in literacy classes. Says the women now

want more precise knowledge to enable them to carry out their projects.

India:

Stresses that techniques of soil preservation and using new ways should be an important part of training or assistance to women in agriculture. Says ecological concerns are important because the soil is not yielding as much as it used to

Kathleen Cloud:

Says the above affects men as well as women and needs a lot of money. What part can women play?

F.A.O.

Talks about resolution being proposed at Bella Center

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

TITLE OF WORKSHOP SERIES:

Improving Development Cooperation
Between The Third World and NGO's

CONVENOR:

Kristin Anderson, U.S.A,
Carnegie Corporation

NUMBER OF SESSIONS:

1

Session 1

Thursday, July 24, 10:00 am

Leader: Kristin Anderson

Reporter: Jill Kneerim

NUMBER OF SESSIONS NOT COVERED:

0

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Improving Development Cooperation between the Third World
and NGO's

CONVENOR: Kristin Anderson

DATE: Thursday, July 24 - 10:00 a.m.

REPORTER: Jill Kneerim

India:

Many small organizations like ours working with the villages - how can they be recognized? How can they receive money.

Germany:

Here's how: International Alliance of Women has contacts with U.N. and tries to get money to organizations affiliated with the Alliance. So this is one way.

They hold Seminars in various parts of the world, at which women talked about their small projects. Then European helpers helped them fill out forms. Then if they showed a little success then they could get funds. They have to pay a fee as members.

Guatemala:

The New Transcentury Fund in Washington sponsored a funding meeting last night. Two repeated needs arose:

1. They don't want any more intermediaries. They want quick, easy effective access to the funders themselves.

2. Agencies are cumbersome and too centralized.

Query to donors: Is it in your plans to establish offices regionally?

My experience is that a 2-month project takes 16 months to do because either agencies have to send staff to the field - very expensive - or correspond - very time-consuming.

Anderson:

Reminds us of Peggy Antrobus's stress on developing local strength middle-level talent in the countries themselves.

India:

We have to think of the psychology of the local areas. People have their own type of life. If they reject something once they may not warm to it again. So it is not just money, it is psychology.

Right now, we are losing fuel as the forests retreat. But we're still using ovens that have strong draft and require tons of fuel. We need new technology ... but if it comes in the wrong way no one will accept it.

Europe:

In Kenya I saw that UNICEF has a variety of very, very simple technologies and they have groups in to train them. (At Technology Village in Karen outside Nairobi)

India: That's helpful and also if there are local people trained.

Germany: (PVO)

Fundraising is a very big problem. We have only the fees of our members. So those of us who have seen the projects go and make speeches in Germany -- then the fee goes to the project.

U.S.: (ILO)

One thing the ILO is doing is trying to get approval from the ILO and Western countries to have a free fund for small pilot projects. (called a "Slush Fund") We don't yet have freedom for this kind of swift funding.

If the principle could be accepted by donors it would get small money in quickly. Instead of having pilot projects, we would include unspecified funds "funds to assist rural organizations" -- so local staff could respond quickly to felt needs of local women for equipment or what not.

We've got money from Dutch or German government. We've written in

unspecified funds for women's projects - which means they won't know anything about how it is spent (on advance) - whether spent on sheds or trucks or training: It's free.

Otherwise it is very difficult because you get two years lead time and government requires a pilot project unrelated to local needs.

Germany:

We worked for years in Upper Volta.

1. The country has to do something for it (It gave Land)
2. The women's organization has to do something for it - if not money, they should raise the equipment.
3. Then the organization in Germany did fund-raising for them - but we had a long time persuading our government to spend something on small women's project in Upper Volta, but then they realized they had to present something at this conference. So press your governments to present things at '85 conference.

Guatemala:

We really need an alternative to the UN Voluntary Fund - It's getting cumbersome. Their projects require that a local women's project go through local UN representative - usually a man with no idea of women's programs or their importance. Then he has to get an OK from that government. Government authorities like this can't take threatening proposals - e.g. ones that let women manage their own lives.

Germany:

Apparently it is hard to get funds to small projects, which is mostly what women need. Of course both sides deplore how much disappears on the way - but why does it? Basically because of suspicion. So what is needed is just more confidence - so what if \$2,000 disappears sometimes.

-----4

Cites National Council of Women of Kenya and the time Jane Kuriu, Chief Executive officer of NCWK, spends on writing and rewriting proposals.

Another German:

Responsibility within government for women's projects. This year about \$3 million was set aside for women's projects. The problem is - there is not enough pressing from third world women to get the money. But the men run it - they are not convinced. But the money is there. Go on pressing. Make your government present proposals again and again.

Without your pressing - I am constantly being told within "Oh that's your view of women's projects in the third world -- Let's hear from them!"

But many third world women are saying again and again they don't want to get money from governments.

India:

Yes - I don't want to because all that time spent with the paper when I want to be in the field working. So how can I do these reportings.?

U.S.: Re: NCWK

One thing besides pressuring these governments -- I think it is important to deal through intermediary organizations. They can do some of this work.

On the developed countries side, there are organizations like Pathfinder PACT, etc. - let them do the paper work. PACT gets AID money and puts together locally the machinery for evaluating.

It makes sense also for us in the developed countries to spend less time on assessment ourselves.

ATA and SETHPA are putting together local training projects but donor agencies aren't necessarily able to understand this - don't have the staff.

Guyana:

The UNICEF program that gave us appropriate technology asked first for a needs assessment. They have increased the aid recently to employ three persons in that workshop. But I thought we needed funds for additional things. There are lots of programs that can be mounted in my country that can help women. We need funding e.g. to help women produce brooms locally instead of importing them. But the organizations that go-between tend to control your funds and direct them.

Let the agencies come and see us.

Anderson: (To German woman)'

You say you need requests - but NCWK never would even think to do it -- never think of you. We ought to be thinking more imaginatively. E.g. you could put a staff person into the NCWK to document what the demands are. The more documentation the easier for women within agencies.

U.S.

It is very difficult for us - a university with a development technology program - to know what the needs are.

International Alliance of Women
5th Floor, Room 12
Parnell House
25 Wilton Road
London, SW 1V, ENGLAND

Germany:

All our organizations have changes of personnel, which makes continuity difficult. We talked over with our Upper Volta people electing a board that would last beyond the election of new officials.

U.S. (PVO)

Our gaps and frustrations: At times I have 15-20 proposals or ideas on my file for say, Latin America, because my organization doesn't have the

----6

category - so I wait. There's a file full of proposals waiting for money - there's Germany looking for projects - what a shame!

So perhaps we need more coordination between PVO's .

Anderson:

How can we improve cooperation between European and American organizations?

U.S. (PVO):

People in PVO's in their countries could get together and coordinate better. Knowing what others do; avoiding duplication.

Guyana:

A good suggestion is that someone in donor agency study the situation. I wonder if the reverse could go - e.g. someone from my organization going to donor agency.

Anderson:

Don't know that it would help to go to one agency - but maybe a tour of a number.

TITLE OF WORKSHOP SERIES:

Credit: Borrowing and Saving

COVENOR:

Jane Kozłowski,
World Bank

NUMBER OF SESSIONS:

4

Session 1

Wednesday, July 16, 1:30 pm

Leader: Jane Kozłowski

Reporter: Jill Kneerim

Session 2

Wednesday, July 16, 3:30 pm

Leader: Jane Kozłowski

Reporter: Janet Shur

Session 3

Friday, July 18, 1:30 pm

Leader: Jane Kozłowski

Reporter: Sandra Baptiste

Session 4

Friday, July 18, 3:30 pm

Leader: Jane Kozłowski

Reporter: Ann Leonard

NUMBER OF SESSIONS NOT COVERED:

0

These notes were taken during
workshops in the EXCHANGE at
the NGE Forum, Copenhagen, 1980

Session 1

TITLE: Credit: Borrowing and Saving

DATE: July 16, 1980 1:30 PM

LEADER: Jane Kozlowski

REPORTER: Jill Kneerim

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Credit: Borrowing and Saving, Session I
DATE: Wednesday, July 16
LEADER: Jane Kozlowski, (World Bank)
REPORTER: Jill Kneerim

Introduction of Participants:

Kozlowski: The Economic Development Institute is the teaching arm of the World Bank. Bank wants its own lending policy to help change client/bank policy toward lending to small people. Someone from the Chase Manhattan Bank is also here.

Singapore: In process of starting credit project for women. Singapore is a financial center but women haven't benefited - they are still housewives. Only 7% professional women in Singapore. Few women can get credit - they will get 50% of what a man can get.

Tontin: A group of housewives, maidservants, 25-100, get together to save. They make loans at very high interest rates for short-term loans. These are not legal but are a tradition - mostly for housewives and servants.

Kozlowski: Strange that women trust it!

Singapore: "My servant does. She joins because she doesn't know how to put her money in a savings bank. In Chinese culture you have to save for a splashy funeral. So I feel a credit union is the thing for housewives, servants, bankers.

we have a Council of Credit Unions. A man from Korea came to talk about it - but he couldn't persuade the women to put their money in it - They are wary.

Even we hesitate to urge them - can we be responsible to a bank if a loan is not repaid?

I am trying to start a credit union but I don't have the knowledge. That is why I am here. "How can I overcome my fear of starting one?" That is why I am here".

Case Study: Woman taxi driver with three children. One child fell ill. She got a loan from a shark - had to pay 10% interest per day - 3rd day couldn't pay. Then the syndicate came in and damaged taxi because she couldn't pay. Second child fell sick - she tried suicide.

Kozlowski: "Talk to Reno of World Council of Credit Unions before you leave.

Singapore: (Daughter of above) - Here to learn and help mother.

Puerto Rico: (Now in California) teaching housewives who are returning to work. Would like to start own business.

Sweden: Works in radio; is here to report.

Upper Volta: (#1) (French-speaking; translator provided by The Exchange). Project Manager of a Women's Credit Organization.

Upper Volta: (#2): (Works with Project manager above). These two hand out information sheet on their project (attached).

Upper volta is in West Africa - has 6 million inhabitants. It is 2/4,000 sq. kilometers; 90% agriculture; only 11% of the population goes to school. Only 1/3 of this is girls (at school). 80% of women are illiterate - but in their work, in agriculture, they are the most important. And 90% of the country are farmers. For credit organization, the women had to be organized first. Women earn less than \$200 a year.

Upper volta is divided into 11 development regions. The first task was to make the population aware of the problems - and ask them to participate. So to help them we first had to know what they were doing. There are many different activities for men and women as well as common activities.

1. Agriculture
2. Animal husbandry
3. Crafts - artisanry

- a. sleeping mats)
- b. leather) men
- c. pottery and dyeing) women

A program of improvement for the women might include:

- Education
- household goods
- Improvement of the house
- Education re: nutrition
- Sanitation education (because so much sickness)
- Feminine handwork

To do this program they needed credit, yet only the men had access to banks. So this group -- SWID (see attachment) -- got support from U.S. AID -- \$1,056,000. Their interest here: Finding more funding.

World Council of Credit Unions: Access to credit and how savings relate to borrowing and credit. These need to be examined.

kenya: For 16 years have worked with cooperatives in education training in East and Central Africa - mostly for women.

Swaziland: Now working for Ministry of Agriculture with mothers in rural area who help in UNICEF scheme for feeding.

Kozlowski: Some panelists who are here have obtained loans from banks. Let's learn what the obstacles are. Most complain there's no money for women's projects. But this isn't the problem - it's that women must get their act together. The biggest obstacle to get around: Having no collateral. How to get around it?

U.S.A. (Korean-American): It was difficult for me to get money from bank. My purpose was going into business. What reliable source? A friend. This started business. Then needed more money - still had problem with American banks. So I leaned on being Korean - I could ask Koreans who would know me.

I went to Korea, found a manufacturer and persuaded him to lend money - told him I was terrific. He lent me \$300,000 in my first year of business. So, don't just go to banks!

World Council of Credit Unions: So you have to go to someone who knows you and can vouch for your character.

Korean-American: I have a fear of rejection all my life! Don't want to go to a bank.

Singapore: What about little housewife or factory worker who wants to have an emergency fund? Most in Singapore are immigrants from rural areas - have come to earn and send money home. For work, they go to recruiting officers who require a fee. They earn \$150 a month. In Singapore that is very low. She has to send half home - that is why she came. But it is very expensive in Singapore. So she has to pay recruiting officer in instalments. So she comes to syndicate as a prostitute. They take them by the busload.

They come to us (Women's Organization in Singapore?) for protection - but we can't give it because they are foreign -- i.e. not citizens of Singapore. The question for them thus is: Where do they borrow? They have no friends here.

Korean-American: I was a foreigner in U.S. without money. I spoke no English. I had only a willingness to do something in my life. All I can say is look over the barriers. It's all individual.

Singapore: Not you. But what are the women's agencies in this country that can start the borrowing and sharing of funds? The women's agencies we are the do-gooders, we don't know how to get funds. We don't have financial expertise.

World Council of Credit Unions: How do you reach these people - after they get into debt?

----- 5

Singapore: Through the hostels where they live. But we cannot provide for all.

Korean-American: You can give them psychological help.

Singapore: But only those in our hostel.

Kenya: I'm concerned about the plight of rural women, especially in Kenya. I listened to banking people this morning. What they want before they lend is really impossible for rural women. They don't even know they can get credit. One little discouragement and they despair.

It's not just credit these groups want. When you look at the type of help that comes you wonder if it reaches the grass-roots. It reaches only those who are visible - often not the ones who need it.

These international forums -- how can they help these women?

Kozlowski: How about the example from Upper Volta? Has it really helped these women's lives?

Upper Volta: Yes. There are already women who have bought pressing machines, who are weaving, etc.

Kozlowski: What happens now that funding is running out?

Upper Volta: Now new women - others - are asking for some.

World Council of Credit Unions: So success spreads

Kozlowski: One should ask of credit projects: Aside from outside donor agencies, does it make a woman able to go to institutions in her own community? This interim step is really essential for development.

Kenya: But is there enough help in the interim stages to help them walk and then fly? I know examples where they fail because they don't get enough help.

U.S.A.: Founder of First Women's Bank in New York:

What's similar between us (women every where) is: the feeling in our souls is the same. What women need is a feeling of self esteem and entitlement to money - feeling that our work is worth money.

In 1970 at a class given by Friedan called "Women and Discrimination" - we discussed all facets of Wall Street and banking. At that time, the New York Stock Exchange did not even have a toilet for women.

Women going into banking would be trained as trust officers - or as tellers. No one was trained as a bank president.

At this class we decided to form a bank because we understood the need for it. We were the first new bank in New York City in 26 years. Had 7 women, 6 men. It took three years to do. First we had to prove women should have a bank of their own. Why?

1. Employment advancement for women within the bank
2. Getting credit for women - men used to ask intrusive questions of women borrowers, which are now illegal. It took us five years to change the law. 1975 President Ford signed Equal Credit Opportunity Act.

We raised \$3 million. We couldn't the first time - or second - but the third we made it.

Costs a lot to start a bank, but it is well worth it. Now we turn a profit. But there is much opposition still. It is different for male bankers to understand sexism - that women are a minority. I think that 75% of the problem for women in owning a business is psychology - one's feeling of entitlement. I can handle a lot of money. I will go through that fear. It's very important to get good technical advice but the will is what counts.

In 1975 the first women's bank opened. Today there are 10 women's banks in the U.S. Only one has not done well. So -- we can do it! It's possible.

Women's Council of Credit Unions: Do women's banks have a special program to lend to small borrowers?

U.S. Women's Bank: banks are not venture capital places. Go to your friends and relatives for that -- get people to back your enterprise any way you can. But banks - they do work with government loan programs. If government loan program comes in and guarantees a loan, it will facilitate loan. But banks are accountable to their stockholders. women's banks understand our lack of knowledge. They have seminars.

In New York we are classed as a minority bank, which means the percentage of government dollars earmarked for minority programs can go through us.

when we opened the bank, we needed a slogan. First considered "out of the Piggy Bank, into the Women's Bank". But we decided on "Women Mean Business". Business is commerce - that's what men are about. But it also means to be serious re something. We are able to make a profit, we are serious.

Singapore: Your customers are women who give in their small savings. But your bank must function under banking law. A woman going into small business - she has no technical know-how, can she get a loan from your bank?

How can your bank help a woman who wants to start a business without the know-how?

U.S. - Women's bank: They would advise her . Give her technical assistance. They would facilitate her finding a support system to enable her to borrow somewhere.

A bank is not a money tree. A woman must know what she wants and know what to do. Put together a board of directors. Find outside capital.

Singapore: A woman's bank is just for a few.

u.S. Women's Bank: There are 7,000 stockholders - for a \$3,000,000 bank. That's a lot!

There are a number of projects for first women's bank that got

money from us that would have been dismissed elsewhere.

We also give courses.

Kozlowski: So what's the difference? do you have a softer loan policy? What makes Women's Bank different?

U.S. women's Bank: Because first Women's Bank is new it has to survive. Doesn't have the luxury of a softer loan policy. It's not easier to get money from us than at another bank. But maybe we give more time and care to help you work up to point where you can borrow.

You see a woman as president of the bank, that's unique. We put a woman in that club with David Rockefeller.

Another Participant: Why is money in first Women's Bank better for women than the same amount in a credit union would be? (In a credit union the members pool their money to borrow.)

In Michigan and New York we have about a dozen women's credit unions around the U.S.

Kenya: In Kenya credit unions are important but with bad management it is a disaster. Now some of the big credit unions make big loans.

We used to be proud - credit unions were better run than banks. But in developing countries there is a big problem with cooperative management.

Singapore: If McDonald Hamburger can have a hamburger college surely women's credit unions could have school to train us - and give us credit! (Applause). And for training, week or two together is not enough. There must be a course for managers of credit unions.

World Council of Credit Unions: There's now a division between kinds of credit unions in the U.S. - they're more and more like big institutions. Here (at the conference) I hear that a big need is training - all over developing world.

Kenya: Most training now is for organizers and managers. But if you start a cooperative you expect the people who run it to know how! But the nature of cooperatives means that the trained people will be out next year and a new set of people will be managing it. A good idea is restricting the democratic freedom of a new co-op with rules like: keep such-and-such a percentage of personnel for so many years.

Another Participant: I've heard that in Kenya family ties are so strong that they give all stock to family. Unbusiness like?

Kenya: The tradition is to help each other. Not supposed to have destitutes in the family. We have no homes for disabled in Kenya. To parents sending children to school is an investment.

Other Participant: Does this interfere with the management of credit union?

Kenya: Family money is outside the credit union.

Another Participant: Is it hard to translate this family tie into management of a business? Isn't there a conflict of values?

Kenya: If you want to run a business successfully, the family part has to be outside because of the conflicts it would bring.

Upper Volta: There's a question about whether it's better to borrow from friends to start a business.

U.S. Women's Bank:

1. venture capital - these investors take a big chunk of your stock
2. If you know you need \$500 and find 10 friends with \$50 a piece

Upper Volta: But that's only in the U.S.: How can we get money in our country?

U.S. Women's Bank: In Upper volta there is no government? No businesses? No one to lend or invest?

These notes were taken during
workshops in the EXCHANGE at
the New Forum, Copenhagen, 1980

Session 2

TITLE: Credit: Borrowing and Saving

DATE: July 16, 1980 3:30 PM

LEADER: Jane Kozlowski

REPORTER: Janet Shur

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Credit: Borrowing and Saving, Session 2
DATE: Wednesday, July 16
CONVENOR: Jane Kozlowski, World Bank
REPORTER: Janet Shur

1. U.S.)
2. U.S.) Equitable Bank
3. Singapore - YWCA
4. Papua New Guinea - YWCA
5. Britain
6. U.S.A. - World Hunger Education Services
7. U.S.A. - World Council of Credit Unions
8. Zambia
9. Philippines
10. Nepal
11. Lesotho

Kozlowski: Describe revolving fund in El Salvador. If you give money to women, men often talk it over -- except in those situations when men are away and there are female-headed households, e.g. projects in El Salvador and Botswana.

How do you bridge gulf of information -- on where are the potential donors? People in lending agencies don't find projects.

Zambia: We have been visited by several funding agencies. We give them our proposals and that's the end of it. You just never get any feedback. You write proposal after proposal and nothing ever comes of it.

Papau: We hear this money is available. First we write up project. Two years later the answer comes back. Sorry, you have not met our criteria. You are given a 58-page questionnaire which you must fill in -- who will do this; when will you finish, etc. So it becomes their project, not the local project any more.

It takes 3 years to say no ... What happens to people's attitudes and trust during that time? "When you are trying to be an intermediary, you become the big liar in the middle.

Sometimes it's politics that holds things up: That's not what the village people are interested in, they don't care about politics, they just want the money.

Singapore: We apply, and they ask: How do you plan, what is your long and short term goals, budget? Simple women like us who are doing volunteer work can't do this. We are not trained in goals, in budgets. We know there are problems....

They come and ask us for an assessment but we haven't started, we have no money to start, so how can we have an assessment?

We must go through our government if we ask for overseas funds. We must answer their questions: Why do you need this money, why can't you get it here. How are your criteria set up?

U.S.A.: Once you get inside a donor agency, there is an incredible labyrinth of people who must deal with a proposal before it is funded. Start-up time is so long. We need to get assistance from the private sector where there may be less bureaucratic red tape than when dealing with government.

Zambia: Need money for projects on day care rural women.

Singapore: We are wary of private funding organizations. They want to control the organizations.

U.S.A. How could one person control?

Papau, New Guinea: It's a question of trust. If I want a project to be funded, I write it now for 1982.

Zambia: Are you open to fund small scale industries run by cooperatives or individuals?

Funders should make it clear that they won't fund individuals, that they only will deal with groups.

Singapore: If you gave us the funds, we would not know how to manage them. Perhaps funding agencies could train us.

Zambia: This is very important. Funds can be provided and a co-op formed but does anyone know bookkeeping?

Zambia: Once a funder offered us a "resource person", but then we would have to provide housing; it just got too expensive.

Papau, New Guinea: We don't know enough about services that are available, we are so busy with our project. Sometimes it's just a matter of asking, taking a risk.

Lesotho: We are trying to set up a project for women working with Mohair, from a co-op. Women are sole supporters of families. Men go away to work. So women do all the work in the country.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 3

TITLE: Credit: Borrowing and Savings For
Development Projects

DATE: July 18, 1980 1:30 PM

LEADER: Jane Kozlowski

REPORTER: Sandra Baptiste

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Credit: Borrowing and Savings for Development
Projects: Session 3

DATE: Friday, July 18 - 1:30 pm.

CONVENOR: Jane Kozlowski (World Bank)

REPORTER: Sandra Baptiste

This session starts out with four participants.

The discussion is devoted to a draft prepared for the (U.N.) Voluntary Fund for the U.N. Decade for Women. Kozlowski said she reviewed it and it is full of narrative - too much talk. It is expected to be used at the village level. The manual is devoted to a revolving loan fund. The handbook is basically a "How to". It is a technical report. One of the writers of the handbook said that participants could suggest ways in which the reports could be simplified.

1. Introduction:

There are examples of revolving loan funds in India, Panama, Swaziland.

2. What is a Revolving Loan Fund?

A revolving loan fund is defined as a pool of money, which literally revolves. It is used to lend money to people or groups of people to use in starting or running a business that will help them and help the communities where they live.

It is called a revolving fund because, when borrowers from the fund repay their loans, there is always money available to lend to other borrowers.

3. Running a revolving loan fund

4. Assessing the climate for a revolving loan fund.

5. Forming a Revolving Loan Fund

- a. the plan
- b. policies
- c. administrative procedures
- d. financial projections

6. The Economic Base of a Revolving Loan Fund

- a. budgeting
- b. calculating your capital requirement
- c. monitoring cash flow and liquidity
- d. controlling losses from loans
- e. measuring return on investment

The manual says in conclusion that the role of women in our society is changing rapidly throughout the world. One significant way in which it is changing is in the increasing contribution women are making to the economies and societies of their own countries.

The purpose of the manual, it was pointed out was to show that a well-managed loan fund can be a flexible tool for one to use in building on the business base, however small, that already exists among women in the community. It argues that the revolving loan can make an important contribution by offering an early step to women in use of credit to build their businesses and increase their resources.

One representative from The U.N. Voluntary Fund noted that there is an increasing interest in income-generating projects, hence the need for revolving loan funds.

She said the manual was based on surveys conducted in several countries.

The Voluntary Fund has been in operation for 2 years and is responsible for about 100 projects, some of them on revolving funds. The projects are all owned by women.

The handbook can be given out free to many countries, not necessarily through U.S. channels. The manual being discussed is only a draft and will be firmer after the debate here at the forum.

Kozlowski: It is not too technical but it is too narrative. It needs, she feels, to be more to the point. She suggests that a stripped down concise thing is more effective. She argues that people in the village do not need to read the first five pages. They know they need money but want to know how to start a revolving loan fund.

AB

The U.N. participant stressed that the U.N. is not ready to give out money but is interested in teaching people how to pool their money to start a fund.

It was suggested that the manual should be translated into various languages.

Kozlowski: Feels the best approach is to go through page by page and offer suggestions, bearing in mind it's for rural women.

It was proposed that an editor be hired to simplify the terminology so that the rural women would not be turned off.

One participant said the headings in the manual are good. Another participant said it would be a good idea to have a brochure first to distribute generally and those interested can write and then get the manual. It was also recommended that persons interested should have to ask themselves certain questions to see if they consider the revolving loan fund an appropriate mechanism.

Kozlowski: Said the manual has to be attractive and informative. It was pointed out that it would be useful to get a contact person to provide additional information for the rural people.

One African delegate said the women are experiencing difficulties in getting capital for projects. She requested information on access to funds. She explained that the women do not have collateral to get loans.

The African woman said the revolving loan fund is traditional in Africa. The African participant felt that the women ought to reach managerial positions at the banks so that women could have more access to funds.

The next session will deal with "What do you need besides money?"

Kozlowski: Said it is a psychological and attitudinal problem in terms of trying to get loans, because it's risky.

The African woman said it is hard to get anyone to guarantee the loan. She identified a leadership problem.

One Chinese woman said she was a businesswoman in New York. She stressed that money alone could not run her business.

The Chinese participant continued to say that relationship and organization was essential.

Kozlowski: Suggested that with regard the manual, two things were needed. Introductory paper: Write clear-cut manual, full of diagrams, spaces for work.

It was agreed that the introduction should be cut out and that the start should be from page 6. It was emphasized that people ought to invest their own money because they will own the project and feel personally responsible.

It was recommended that it could be feasible to have a National Revolving Loan Fund with money then channelled to various local groups. The Fund said it is so much easier to deal with group at the local level than with the U.N. regional bodies.

The U.N. official said the idea of the manual was to teach people.

Kozlowski: Said with a loan the pay-back period should be short.

One participant felt that the present draft could be used as a working document.

Kozlowski: Suggested contact Malcolm Harper who wrote "Consultants for Small Businesses". He works for a group called "Partnership for Productivity". She also suggested that when people leave they should write some comments to the U.N. official.

These notes were taken during
workshops in the EXCHANGE at
the NGO Forum, Copenhagen, 1980

Session 4

TITLE: Credit: Borrowing and Saving

DATE: July 18, 1980 3:30 P.M.

LEADER: Jane Kozlowski

REPORTER: Ann Leonard

THE EXCHANGE OFFICE
329 EAST 52nd STREET
New York City 10022
U. S. A.

TITLE: Credit Borrowing and Saving, Session 4
DATE: Friday, July 18, 1980 3:30 pm (second session)
LEADER: Jane Kozlowski
REPORTER: Ann Leonard

This session is subtitled: "What do you need besides money?"

U.S.A. (#1): Most businesses fail not from lack of money but from lack of training, lack of administrative training. Our whole program is based on that premis. Try to train women across the country in our centers, so they will know how to package their loan application.

U.S.A. (#2): Been in own business for three years. When I started I didn't know anything and I have just handled it as it comes. My skill is designing. But then I had to design, sell, ship, collect, and I went crazy. After two years I wanted to know more so I went to American Women's Economic Development group. Still don't know if my management skills are enough.

World Bank (#1): People interested in looking at this area should know that it isn't for everyone. You must have the capacity to be interested and to sustain interest over a long period of time. Also haven't heard much about the supply of funds. Even though the resources are there, the funds are not always free-flowing. These are assumptions that have to be clarified.

Kenya: You have to have a basic skill to get started. Next there is a question of markets and this is one of the greatest problems in the developing world. It isn't good to rely on tourists if you have traditional skills. Need to organize so they will be able to sell. Also question of raw materials.

U.S.A. (#2): I try to design something different so people will come to me. Can people in the developing world do this?

Kenya: Many traditional skills have no market value beyond the local area and often the market is flooded.

U.S.A.:(#2): Have to create good things and good quality and then people will buy.

Kenya and U.S.A.: Most people are ignoring the production costs. They often price articles out of the market in their effort to get more money to women. They don't understand the whole area of marketing and distribution costs. Also the problem of quality control. You need a constant size and quality.

U.S.A.:(#2): I too have had technical problems since my production is done in Korea. Need someone who can go in and tell them how to do it. All little details must be handled to meet U.S. quality.

Kenya: We don't have people to get out to help the women in the villages. Big businesses take skilled people and they are in great demand so task falls to missionaries or volunteers. Management is important for the women so they can run their business and have confidence.

U.S.A. (#2): Merchandise has no value if there is no market.

Korea: Similar things happen in all developing countries. Management is important. Comprehensive management is necessary.

Kenya: Producers must know what market demands.

U.K.: Too often women go into handicrafts. Handicrafts shouldn't be the only option but we should make use of traditional skills. Often people need help with design and acceptability so that they can be marketed. Example: in Sri Lanka women made lace, but it is now out of fashion. Someone could take this skill and introduce new designs and create a new market for the lace. Shouldn't we be giving women more opportunities in the upper echelons. "Think we often think too low and too little."

Kenya: We have tried many things in the rural areas for women. We mention handicrafts as some groups have been successful. Other activities have not always been. For example: A women's group was advised to keep pigs, but they had to keep them in a hilly area where there was no water. So they had to hire someone

to bring water to the pigs. Then the price of feed went up. By the time they were ready to sell the pigs, there was no transportation to get them to market. Finally they were able to sell them locally but at a very low price.

World Bank (#1): Field people are looking for an answer that provides security and there isn't any. There are no guarantees. There is a difference between a government program and entrepreneurship. Important to transfer skills to people. Can be through visits or video tape. It is hard to define skills and people need to see how to do it. Have groups work together.

World Bank (#2): Train women to take some risks.

World Bank (#1): Example of an Indian who developed a method of keeping records. He was brought to the U.S. to work with the U.S. crafts people's problems.

U.K.: Need for literacy.

Kenya: Important to break down management tasks and let people handle what they can handle. Do what you can do but leave what you can't do to others.

Kenya: In cooperatives, the training is built into cooperative development. Problem is with smaller groups. Need assistance from governments, but people don't know where to get these types of training.

World Bank (#1): Need someone to observe the situation and see what is needed.

U.K.: Lack of communications as to what is available.

World Bank (#1): Agriculture example or extension workers.

U.K.: Need for simple equipment and assistance in removing drudgery. Should be expanded information on simple technologies.

Kenya: It is easy to see when something isn't feasible. But when project done with voluntary assistance they don't understand market costs and profit levels fall off as costs go up.

U.S.A. (#2): When you want to do something new you just start small and if it sells then you can expand. It frightens me but I do it. I look at the market

to see what material, price and style to do.

World Bank (#1): Also need to monitor the market to see when to go forward and when to pull back. Development efforts are encouraging production of a lot of crap. Organizing women to produce things when there is no market.

World Bank (#1): To whom do you turn for expertise?

U.S.A. (#2): Buyers who come to my showroom, look at stores and travel around.

Kenya: Should groups be encouraged to produce something for the local market?

U.K.: Yes! Should produce something locally and something that can be transported and sold nearby. Want to have an on-going market. People cannot just produce on demand a large quantity, in a short time, for the export market. There is a large potential market among urban migrants who no longer can produce their own food, for example. Need to start looking a little lower down than for example your fashion business.

U.S.A. (#2): What is important is what sells.

World Bank (#1): What are sources of technical assistance? What do you need to get started and to stand on your own two feet.

Kenya: After say one year, you need to know if you are surviving on your own or only because of start-up money. Can you exist without outside funding?

U.K.: Ability to repay loans should given an idea of profitability. This should be part of a built-in viability assessment.

U.S.A. (#2): You cannot make money the first year and you are lucky to survive. They said if I eat the first five years I am lucky.

U.K.: But this is different from most development efforts.

Kenya: Rural women don't have time for experimentation.