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## Editorial

### The Women's Popular Education

This issue of our newsletter, with its focus on popular education, is part of the preparations for the World Assembly in Buenos Aires, November 24-30.

"Popular Education forms part of a current in Adult Education which has often been described as education for critical consciousness. Popular Education is called popular because its priority is to work along with the many rural and urban poor who form the vast majority of the world's people, particularly in Third World countries. It is a collective, or group process where the teacher and students learn together, beginning with the concrete experience of the participants, leading to reflection on that experience in order to effect positive change." (A New nrgg)

The tools and techniques of popular education are the tools of the women's movement, a movement which validates personal experience, draws from individual realities to develop social analysis, works collectively, and insists on critical consciousness.

Popular Education is also a methodology which many women in Adult Education are using in their work with women. In this issue of the newsletter, we offer some examples of the range of popular education work being carried out by women educators.

General Assembly in Argentina

With Nairobi behind us, the Women's Program is shifting its energies to planning for the ICAE World Assembly. The gathering, with its focus on Adult Education, Development and Peace, is being organized in cooperation with the Latin American Council for Adult Education (CEAAL), the Ministry of Education and Justice of Argentina, and the Argentina Council for Popular Education (CEDAP).

The Assembly will pay particular attention to the use of "popular education" methods; the planning of international cooperation for local needs in both industrialized and non industrialized nations; direct links between Third World adult educators; and the strengthening of non governmental structures in Adult Education.

Running throughout, and integral to, all of these discussions will be an awareness of the particular role of women. The Women's Program is designing a program of activities for the Assembly to ensure that women's voices are present.

The Assembly will be a crucial step in the development of our women's program. It will give us a chance, as a network, to take stock of the past three years, and to establish priorities for future work.

As an international gathering, and following so closely on the heels of Nairobi, the Assembly offers us a unique opportunity to evaluate our own work, discuss the potential of popular education for women, and to make concrete plans for how to use our network, strengthen local work, and build the international links that can be mobilized to support the struggles of women world wide.

Thanks to CIDA for their financial support.

The Women's Program Newsletter is produced 3 times a year. Over 1000 copies are distributed internationally free of charge. Let us know if you would like to be on our mailing list. Bulk orders are available on request.

Nairobi: End of the Decade

For the women who venture to Nairobi. the challenge will be to assess. accurately. the power within the world community of women and to devise ways of harnessing that power to re-energize the movement forward. There can be no one strategy, no single alternative, because although there are common roots of women's oppression and inequality, one woman's liberating truth can be another woman's destruction. That is why consensus is not possible. Understanding can be.

Although in the last ten or fifteen years the message of liberation has extended to remote corners of this globe, it is not yet complete for the majority of the world's women. Of course it's a bitter pill! But it is medicine that some women are prepared to take, not because they believe any less in their own humanity, but because they know that "time longer than rope" and that they in time will deal with their own reality.

Poverty, liberation to be achieved: these are the constants. There are also achievements. Yes, gains have been made in these last ten years. Intensifying economic depression and failed "political solutions" have left a wake of devastation, litter and broken structure everywhere. And hand in hand with devastation has grown that resourcefulness and that hunger and thirst for survival that is the force of life and the source of empowerment. In spite of the gloomy statistical indices which are available in the world survey of women's current status worldwide, in spite of the fact that we shake our heads and rue the elusiveness of freedom and equality, we have caught a glimpse of the word "possible", and we know that we feel different, that we are different women from the women we were ten years ago.

No, not just older. Stronger, Bolder, Surer.

Nita Barrow

appropriate technology from around the  
RefleCtions world. a ten-day film festival, visits to  
nearby rural projects, and two markets  
on NaIfObl.... where Kenyan women sold crafts. The  
- large blue-and-white striped "Peace Tent"

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Well. it s over. the world s largest ever turned out to be a special highlight,

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gathering of women and the women s hosting discussions. displays and  
movement. Forum 85. Somewhere between  
12 and 15,000 women from around the world  
came to Nairobi to meet, share, and learn  
from one another to talk politics, and  
to strengthen our movement. Women of all  
colours, classes and nationalities raised  
money, begged and borrowed to get to  
Nairobi. Within Kenya, women walked  
thirty, forty, and fifty miles to get to  
Nairobi. Never has there been a meeting  
like it in the world, with twice as many  
third world women as white western  
women.

Preconference materials warned  
would-be participants not to expect a I  
"conference" conference. Forum 85 was  
there for all 12,000 of us to use in  
whatever ways we could. Not surprisingly  
the result was somewhat of a jamboree.  
The main program included over 1000  
workshops, a "Tech and Tool Fair"  
including workshops and displays of

Reflections

on Nairobi 1.... mm...

cultural activities on "peace". viewed from every conceivable angle the Middle East. South Africa. the Philippines, national liberation and world peace. They've even facilitated a controversy on censorship that arose in relation to one of the films scheduled to be shown.

The courtyard plaza of the University of Nairobi became a focal point for women's creativity and ingenuity. Anything that wasn't provided for through the official organization got worked out "on the lawn": displays of materials. impromptu workshops, informal meetings, singing, meditation, rest and relaxation.

Across town at the Kenyatta Centre, government delegations from 160 countries let in the "official" United Nations conference to assess the impact of the decade on the status of women in their country. One after the other, delegates reported on the status of women in their countries. At the same time two committees met to hammer out the wording on the main conference document. Adopted on the last day of the conference.

Forward Looking Strategies outlines the goals and strategies for women's progress to the year 2000. While its recommendations are not binding on any nation or government body, it can serve as a reference point to which nations can be held accountable.

The privilege of being in Nairobi was having the opportunity to learn from women, about their lives, their oppression, their struggles. dreams. victories and setbacks. There is nothing more powerful than hearing women weave together the reality of their personal lives and political struggles. It was an opportunity to actually experience the reality and strength of our international movement. And it's quite something to see.

Nairobi was a powerful reaffirmation of the strength of the women's movement as an educational as well as political movement. I was reminded of Marg Gayfer's statement that the women's movement was "the lost massive adult education campaign undertaken by a single world wide group half of the world's population." It's important that educators give some thought to how much we have to learn from the women's movement: about the intimate links between theory, education and political action, and between personal experience, education and practice, about the importance of a popular education in people's struggle against oppression, and about the impossibility of a neutral or uncommitted education. As educators we have a responsibility to learn about and to take a stand against injustice and oppression.

No doubt there will be many

different assessments of Nairobi--it's significance, the problems, what new possibilities it opens up. We need to hear evaluations by different groups, individuals and networks from the reference point of their priorities. Whatever our overall assessments. the challenge for all of us who were there is to translate what we learned there to strengthen our work for women.

Lynda Yanz

Nairobi: End of the Decade.

Nairobi: A Forum Participant's  
Perspective

What was Nairobi all about? For me, it was a reinforcement of my awareness that there are no women's "issues"--that everything impacts on women. I found it helpful to be reminded of that in relation to the most basic concerns of life.

It was also international recognition of the kinds of pressures that women everywhere face constantly. No more can governments say that they don't understand the impact of policies on women. Each paragraph discussed at the UN conference has impact on women, something which could be seen and heard from women at the Forum. In that way, the two events, the Forum and the UN Conference complemented each other. Unlike other conferences where subjects are examined intellectually from a distance, in Nairobi the rhetoric and the subjects of the rhetoric were a fifteen minute walk apart.

' Lisa Avedon, Past President,  
Canadian Congress on Learning  
Opportunities for Women.

Excerpted from Women's Education I  
Fall 1985.

DAWN —

DAWN was one of the most visible networks operating at the Forum. DAWN stands for Development Alternatives with Women for a New Era. The network of activists, researchers and policy makers are committed to developing alternative analyses and methods to "attain economic and social justice, peace and development free from all forms of oppression by gender, class, race and nation."

DAWN has produced a book, Development Crises and Alternative Visions. It synthesizes the experience of women with development, highlights the impact of the global crisis on women and proposes alternative visions and strategies.

Their sessions included panels on: the effects of growth-oriented development; the global political, economic and cultural crisis; alternative visions, women in publishing, writing as a subversive activity; the politics of funding and socialist feminism.

You can write Development Alternative with Women for a New Era. c/o the  
Institute of Social Studies Trust, S.M.M.  
Theatre Crafts Building, 5 Beena Dayal  
Upadhyay Marg., New Delhi 110 002, India.

ICAE Participants at Nairobi

While the ICAE did not send an "official" delegation to Nairobi, we were well represented.

It was in large part due to the efforts of Nita Barrow that the Forum came off as smoothly as it did. We are

extremely proud of her, and excited that she will continue as ICAE President for another term.

Other key members of our women's program network in Nairobi, included Rosa Paredes (Latin America), Moema Viezzar (Latin America), Gabriela Pischidda (Latin America), Pat Ellis (Caribbean), Nabila Brelr (Middle ' East). Maria Villariba (South East Asia), Thelma Akwari (Africa), Alice Nkhomo and other Executive Members of the Women's Research and Documentation Project (Africa).

. Moema Viezzar organized a very successful workshop on the links between adult education. the women's movement. We hope to have her assessment in the next issue of the newsletter.

Lynda Yanz, women's program coordinator. spent most of her time in Nairobi working in the progral office and front information desk.

The ICAE, in cooperation with the NGO Planning Committee. was able to sponsor three native Canadian women. Ivy Chaske, Doris Linkleter, and Lillian Guay, to attend the forum.

Nairobi";

Workshop Report:

Women and Health

At times when daily survival is the objective, primary health care takes different dimensions....

For ten years, Lebanon has been experiencing alternating episodes of war and relief: \_

As a result of war, we talk of more deaths, kidnappings, torture and disablings. We witness daily displacement. see massive home destruction and live in societal fragmentation...We also witness more depression. loss of hope and sometimes uncontrolled despair and violence.

Relief in its major part follows a policy of material donations and charity.

There are times when food aid helps a displaced family facing hunger, blankets give warmth to a deprived child. and sometimes water installments prevent waterborne diseases from spreading.

But did relief ever make a change? In Lebanon, relief was never challenged and its impact never studied. Does relief actually breach those acutely in need? Does it supply the real demand? What are the new health problems that result from the flood of tons of drugs, composed primarily of psychoactives, tonics and useless vitamins? How much powdered milk and bottles in massive donations contribute to the increased rate of bottle feeding - at times when mothers seeking the best for their children think that their milk is polluted because of war tensions?

How much relief humiliates individuals and encourages dependency? How much does it strengthen the growing ethnic power structure by working through them and thus contributing to more war?

But the story of Lebanon is not only that of war and relief. Like most developing countries, medicalization of society is on the increase.

Health care has been defined in terms of curative services and genuine efforts to establish primary health care units have been minimal ..... pharmaceutical usage grows totally unmonitored. Banned drugs in the West are widely sold (for example,

depoprovera as contraceptive, entervioform for stomach upset, hormonal preparations as appetizers, etc.)

Simultaneously. the medical profession grows classist and sexist with male health

doctors monopolizing care, including birthing.

Despite all of this, Lebanon is still grouped among countries of relatively low infant mortality rates, and relatively long life spans. We still do not speak of protein-calorie malnutrition or famine. and the country has not witnessed widespread epidemics.

When I first started my work as a



physician with mothers and children in popular areas in Beirut, I was impressed by the way women valued health; they knew the importance of a balanced diet and always preferred fresh food items to canned. They knew the importance of clean drinking water, they recognized early signs of abnormalities in their children and sought early attention. They prescribed a wide range of useful herbs and home remedies for common diseases. and gave their children when affected by diarrhea, lots of rice water and carrot soup.

As a result, we (a group of field health workers) focussed our efforts to sustain this self-care that we felt was threatened. Women are bombarded with factors that aim at depriving them of wisdom and confidence in their abilities.

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Workshop Report:

Women and Health

continued

When feasible, we participated in discussions and training programmes with health workers and social health assistants, always starting from felt problems and building on beneficial customs and beliefs. But women's infrastructures are unavailable or unorganized in Lebanon we further focussed attention on defining appropriate educational tools that can be used individually to promote self care and sustain health. We translated with adaptation useful books such as Warner's. "Here There Is No Doctor. and prepared books for literacy programmes.

Lately, we participated in a UNICEF regional project for health education wherein

were prepared for

modules

different audiovisual modules

the Arab world. The

build on useful traditional

customs and beliefs, stem from popular active

wisdom and proverbs. promote

learning. problem analysis and critical

awareness. In addition, they introduce

new appropriate technology (for example,

oral rehydration therapy, and water

sterilization with sunlight.) The tools

are targeted to health and social

workers. Mothers. literacy programmes and children.

He still doesn't know the value of this health strategy at times when shelling

and explosions threaten the lives of

every woman and child.... The main

strategy remains political, and has

unfortunately escaped the hands of the people.

But we still have a spark of hope.

Hay Heddad

Tanzania: 6

Women's Research

and Documentation Project

The Women's Research and Documentation Project (WRDP) was organized in 1982 to promote the study and research of women's issues in Tanzania in relation to problems and strategies of development and to encourage documentation, writing, publication, and seminars.

WRDP is inter-disciplinary and works within the framework of political economy. It critically examines relevant general theoretical materials and materials dealing concretely with Tanzania and elsewhere, with emphasis on the problems of women and socialist transformation.

Over the last couple of years, there has been an increased emphasis on popular education activities. WRDP publishes a regular newsletter in Swahili. In terms of special projects, the media sub group recently organized a series of programs on battered women which was broadcast on

Radio Tanzania. And they are currently working on a series of life histories which will be used in the rural areas. WRDP is organized as a collective with nineteen members. Within the collective there is an elected executive and coordinating committee. There are also committees working in different areas. for example on mass media women and technology and women and organizations.

Approximately half the members work at the University of Dar es Salaam and half work in other institutions. The diversity of disciplines and work experience of members has been important in deepening both the analysis and level of activity of the group.

WRDP is intested in making contact and exchanging materials with other education and research projects. For further information write Alice Nkhoma-Wamunza. Conventor, WRDP. c/o University of Dar Es Salaam. P.O. Box 35108, Dar Es Salaam. Tanzania.

Men Ask: 'Why Don't

Women Participate?

Somehow I still feel intimidated when asked to do a workshop with a group of men. It makes me annoyed when I realize that they see that I am nervous.

However, it makes me determined to show then I can do it well. Strangely, I like it when what I have to say has got to be translated in Bangla. It gives me a break to think, at least one man has to listen carefully, and my work seems to be legitimized by being put into another language.

Already I have preconceived ideas of what they think, as they've asked me to do a workshop on feminism, using art as the tool for discussion. I feel they've asked me because they feel sure they already know what I'm going to say. One of the problems they have identified in organizing landless labourers in Bangladesh is the lack of involvement by women. In this workshop there are three women who work in the office and fifteen local coordinators from the different regions of Bangladesh. It will not be easy to bring out these three women to identify the problems inherent in a male-dominated environment, especially as this particular workplace "promotes equality" for women.

Already they have shown me the extent of the difficulties of organizing women in a Muslim country. At about 9:00 one night, four of us left on motor-scooters to attend a performance of popular theatre in a village. Everything was ready when we arrived. It was dark, the makeshift stage lit with kerosene lanterns, and the audience sitting on the ground, in anticipation, in front of the stage. A bench appeared from somewhere and was placed at the side, near the front so that we would have a good view. I felt somewhat protected by the dark as I thought it wouldn't be so obvious that I was a white woman intruding in their community. Unfortunately, I was soon aware that the darkness did not mask my origins.

Instead of introducing the play at the beginning, they gave an explanation of

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who I was, and why I was there. Strange feeling to be picked out in this way. When the audience's attention was drawn to the stage, I began to look more carefully at the people attending. There were men of all ages and boys trying to unobtrusively share cigarettes. It was when I was wondering who they were hiding the cigarettes from that I realized no woman was present. Finally I saw a shelter at the back to one side under which all the women were huddled. My first response was to want to go to join them, not wanting to be an honorary male. What would that accomplish? Probably I would make them uncomfortable and nothing would be gained. I accepted

ny honorary status - in any case I wanted to have translation. Back at the workshop in Dhaka. each participant was asked to draw how they saw the structure of the organization in terms of male and female participation in the organization, female input into decision-making. and where power lay and how it was used. The first hurdle was in convincing them to draw. They came to watch we draw. I reminded them. that part of their work was to get illiterate landless peasants to create and perform their own plays. which I had seen them do with great success. It seemed a small thing to ask the coordinators to draw as a way of expressing their ideas. 4  
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Mon Ask: Thy Don't

Women Participate? continued

As each described her/his drawing. I was disappointed to find that lost of then saw no problems in the way woan participated in the organization. However. two of the wo-en spoke quietly and clearly about their feelings of being less encouraged and taken less seriously than the aen.

The next drawing in groups of three was to describe how the organization would look if it were ideal in its inclusion of woan. Sone said the structure was fine the way it was. they Just needed more woan. Others suggested lore wonen in key positions although most saw that putting a wonan in the executive directors's Job would not necessarily solve problems of women's participation; lore understanding on the part of the nen was considered more of a priority. It struck me as a little odd that the wonen's concerns were given no more weight than the nen's. Perhaps just having the opportunity to say what they felt would stir some thought.

In evaluating the method, about five aen spoke first saying they didn't feel it would be useful for their purposes. Then finally one nan disagreed saying he could see where it would be useful, and that as illiteracy was not a hindrance to popular theatre, there was no reason to think people couldn't draw. They asked me to give examples of how illiterates had responded in Canada.

As ay experience in Canada has been auch the sale as I found with this group. it was easy to lake the connection. People with higher formal education have shown greater resistance to drawing for fear of doing it badly. In relating the account of Iy visit to the village where women were not only excluded from the theatre performance, but were also hidden fro. view in the audience. I wondered aloud if under these circulstances the wonen wouldn't be lore comfortable and able to use drawing instead.

Although no response was forthcoming at that tile. about a Ionth or two after returning to Canada, I received a letter saying two of the sen had used the aethod and were encouraged by the results.

Erna Stultz

Literag 3

Zimbabwe: Women and Education

Women all over the world have been considered second-rate citizens. for centuries. In nuclear families women are considered liabilities while men and boys are seen as assets because they continue the family lineage. Yet wise parents and people with foresight have cone to recognize that while educating a nan you are developing an individual, whereas by educating a woman you can develop the woman herself, her family and so affect the growth of nations.

In Zimbabwe the history of women and education has been similar to that of other nations. Before Independence. Zimbabwean parents opposed the education of their daughters. Some felt it was enough for a girl to be educated to the point where she could write a letter. Some could not see the wisdom of educating a girl when after a few years she would marry and enrich her husband's family. She would no longer be able to support her own family because lobola (dowry) would have been paid to her parents so that everything she owned or earned now belonged to her husband.

## Zimbabwe: Women and Education

The pre Independence government also held the attitude that education was more important for boys. They developed schools for boys only. and even the Christian church organizations involved in education followed the same trend.

In the early 1920's, coeducational schools were introduced in rural and urban areas. However it took a long time for things to change. As time went by parents. began to appreciate the importance of educating a child without distinguishing sex. But by then. there was a vast difference between the educational levels of young men and women. and the gap in women's education had to be filled somehow.

Some church and voluntary organizations introduced women's clubs, Mothers' 'unions' and homecraft schools where women learned home nursing, mothercraft, laundry, basket-making, sewing, knitting, crochet, cookery, general housewifery skills, agriculture and animal husbandry, and other subjects which would contribute to making the Zimbabwean women a better wife and mother. The decision-makers behind these programmes felt that a woman's future would be in the home. and that all education should equip her for household and family duties.

Although most voluntary organizations committed to women's development at this time concentrated on skills for a limited vocation. pressure from individual women resulted in the 1960's in the development of several literacy programs. By 1970, they were coordinated under one national voluntary organization. ALOZ. Adult Literacy Organization of Zimbabwe, which catered to both women and men.

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The literacy program which finally emerged from some fifteen years of experience offered to illiterates the opportunity to become literate in their mother tongue, and subsequently learn English, combined with the basic skills of arithmetical calculation.

Although the educational system had developed to the point where girls could enter primary schools, most dropped out after completing three or four years of primary schooling, due to parental beliefs that there is no value in fully educating girls. The drop-out rate can also be attributed to the effect of the pattern of migrant labour. As men in the rural areas leave home to work in town, the woman of the family must take responsibility for the agricultural work needed to feed the family. She needs the help of young daughters to work in the home and care for toddlers and babies. When someone has become literate in primary school, but has not had reason to use her literacy and numeracy skills in



normal life these skills will be forgotten. So some of our 1.2 billion illiterate women are in fact lapsed literates. Illiteracy in women is a strong contributing factor to poor self-image, to their limited roles in the family and community. to their lack of status, to poor conditions of family health. to limited income-earning capacity. In general an illiterate woman does not see

## Zimbabwe: Women and Education

herself as a strong resource, nor does she make best use of other resources to improve her situation.

The reasons given by many illiterate women for why they want to learn show a limited perception of the problem. Most of them say "I want a better life". Some say "I want to read the bible. or letters from my husband and children." Some say "I want to read bus destinations and street signs." As the literacy programme helps them learn and raises their consciousness about problems affecting them, they change their personal goals.

. As soon as women are able to read and write. they want to use these new skills to increase their income, to participate as office bearers in their own clubs, or political meetings, and to take part in health. agricultural and other educational programmes. They want to be in touch with those who are outside their own country and to know what is happening there. However vague their initial motivation to become literate was, there is no doubt that most women are extremely conscious of their needs by the time they have become literate. There is also no doubt that literacy for Zimbabwean women is not only a need but a basic human right.

This illiterate woman can not share. as an educated woman in decision-making involving finances in her home. She is not only ignorant of financial issues, but unable to plan expenditures. She may be a victim of an unscrupulous vendor, or of her husband's attitudes. She is condemned to the role of minor in her home. although her legal status has changed since Independence. Outside her home. however capable she is, no matter what her leadership abilities are, she cannot play any decision-making role which requires literacy. She cannot fully

continued 10  
share responsibilities in her home, in her community, or in matters of national importance. She has to be protected by custom and law - and has no control over her destiny.

Women's lost traditional role is as wife. housemaker and mother. Here a lack of education affects the quality of life for others - her husband and her children. She cannot read educational material on home economics, nutrition. childcare and preventative health. She stays away or is excluded from women's clubs. and so does not come into contact with educational ideas which may improve family life. A totally uneducated woman cannot be expected to give her children much stimulation in the preschool environment. She will always have an inferiority complex when her children talk about school with other children. Misunderstandings among family members may be aggravated.

Through death or desertion of her

husband, the illiterate woman may find herself the breadwinner. It is then essential that she has income earning skills which will protect her and her family in the event of misfortune. She needs more than skills in vegetable growing and selling, making and selling of handicrafts. poultry. sewing, etc. She needs to be trained to buy in bulk, planning, management. costing, market research, feasibility studies. evaluation. simple contracts. and other relevant skills that will make her more economically independent.

Any attempt to teach such skills to woman and organize them will be difficult if they are illiterate. The Zimbabwean woman needs literacy education that is relevant to her needs and interests.

Those ideas should come from the women so that they feel the learning material was initiated by them, and belongs to them.

If they can contribute financially to a literacy project, no matter how small that contribution, they will be more likely to maintain interest in the project and take responsibility for it.

The national literacy organization.

ALOE, has been joined in recent years by other groups. The major initiative has been undertaken by the government in a Mass Literacy Campaign. due to finish in 1987. There are presently 250,000

students in the mass campaign. ALOE has approximately 25,000 students.

Zimbabwe: Women and

Education  
continued

carry out three basic functions in arithmetic. The reading material is geared initially to her role as wife and mother, while the numeracy course is based on buying and selling, budgeting, club records, and operating a savings account. Eighty percent of women leave the programme once they have completed the learning tasks outlined above. For these women, the problem will be one of lapses to semi literacy. and ALOZ therefore actively encourages literacy groups to run their own income generating projects. ,

The projects continue although the women have left the programme: they provide opportunities to take use of literacy and numeracy skills, as well as generate income that may be badly needed.

For women who want to continue their education, there are ALOZ programmes which introduce English and further numeracy up to the levels of 6th and 7th year of primary schooling. Sixty-six book titles on various subjects support the literacy and post-literacy programmes. Other opportunities for women in Zimbabwe to improve their status have opened up since Independence. The Prime Minister, Cde. Robert Mugabe, has declared that his government's policy is that there should be no discrimination based on sex for any walk of life. Many Zimbabwean women have enrolled in schools, study groups, night schools, colleges, correspondence colleges, and the University for higher education. Their aspirations are being realized. The future looks bright and there is something to look forward to. Women can now take jobs previously reserved for men - the competition is high, but merit is the criteria, and discrimination in employment on the basis of sex is now illegal.

To quote our Prime Minister on the inauguration of the Mass Literacy Campaign, "Literacy is Liberation." It is true for Zimbabwean women.

EvelyniShava

Popular Education

New Resources

Canada and Central America by Rick Arnold. Deborah Barndt and Bev Burke (CUSO and OISE. 1985. 96 pp.) \$4.95.

Materials on Women

Line: in Cgumuiggechnnggugnd.

Women's Work is a 30-minute Slide Tape show which examines the impact of microtechnology on women workers in Canada. using interviews with women in banks, libraries and at Bell Canada.

Short \_giggiti\_!omen oh the Global Agggggly\_gigg is the second in our series on women and microtechnology. This booklet analyses women's role in

the production. assembly and use of  
new technology around the world. fro.  
the Asian factory worker to the  
Canadian office worker. The  
development of the global production  
network and the corporations that it  
serves is explored as is the  
accompanying deterioration in  
workers' rights and health. It  
provokes a number of urgent questions  
about organizing women around the  
world involved in the production and  
use of new technology.

## Norway's Femlrust University Opens

On August 29th, 1985, the Norwegian Women's University. Kvinneuniversitetet, opened its doors. After five years of intensive organizing and fund-raising. 0310 is now the host city to Norway's first feminist university.

Kvinneuniversitetet is open to all women. of all ages. countries, backgrounds, and education, although it is mainly expected to serve women who have not had access to higher education. The university will work from an interdisciplinary approach, and will offer to women a very different experience than traditional institutions.

One of the founding philosophical principles of the Women's University is the abolishment of the traditional gap between theory and practical work. in a woman-positive environment that brings attention to women's efforts, increases female influence in decision-making. and recognizes and "upvalues" women's culture. Course content will focus on peace studies, physical planning and housing, literature, journalism and language and general women's studies. It's task will be to undertake and carry through cross-professional and vocational research and education about and for women .

Modelled loosely on Friend's World College, in which small groups of students travel internationally, working with local residents, the Kvinneuniversitetet will offer a similar experience to women. The university is organized on the ideal of shared responsibility, with small working groups being the actual working sites.

Organizers are actively trying to raise funds. anticipating that the Women's University will continue to experience financial difficulties. An international support group has been established, and membership is obtained through a small subscription fee. Those interested in supporting the fundraising efforts can contact: Vaekevovn, 135 B, Oslo 3, Postgirokonto 215 3443.

In addition to the perennial task of fundraising, contacts are being sought with national and regional sections. such as UMEA in Sweden, and the Women's Proletarian University in Italy. Organizers are keen to extend the network.

For more information. contact:  
Astrid Thoner  
Norwegian Association of Adult  
Education Organizations.  
Dronningens gt.17  
Postboks 560 Sentrun  
0105 Oslo 1

The Turning Point: A  
Conference for Rural  
Women

The "Turning Point". an Ontario conference "for rural women, by rural women", held November 1984 has just released its Conference Proceedings. The Proceedings are designed to be a networking tool for rural women who are concerned about the issues facing rural women today. The Proceedings package, an attractive binder, includes a workshop manual, in which each of the 19 workshops presented at the Conference is highlighted and reviewed, with material presented clearly and concisely, to permit women to either reproduce the successful format of the workshop, or to use the material in ways that are useful to their local community; a comprehensive resource listing of rural organizations in Ontario, with a special emphasis on women's groups, group structure and organization, and identification of project priorities; addresses of all participants, resource people, planning committee members, and group leaders; and a history of the Turning Point Committee, including comment on the design of the educational program and process. The history of the planning committee is perhaps the most interesting inclusion in the Proceedings package. The conference was modelled on a participatory education design, in which participants and group leaders were seen as equally skilled resources, whose experiences were valued sources of knowledge. The planning committee notes that "the decision had been taken that this would be a skill development as opposed to an issue oriented conference. Two important principles....guided the design: that we would not rely on outside experts, and that we would create an opportunity for participants to work in constant small groups for a large portion of the conference time.

At the beginning of the two day conference. participants broke into small groups which stayed together for the duration of the conference, attending workshops together. The accounts of how small groups of participants. who were usually unknown to each other. made decisions, resolved conflict, and grew to

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understand the complex nature of group dynamics are fascinating.

The Proceedings include a frank and open evaluation of the Conference, and while flaws were pointed out in the 3-811 group process, participants in general reported that the technique was unexpectedly successful. While the organizers noted that a Conference, with its emphasis on the participants themselves, and the process they would go through together was an unusual and "scary" move. the departure from the format of past conferences was highly

successful.

The Turning Point Proceedings are available by writing:

Ann Harley,  
Faculty of Part-Time and Continuing  
Education. The University of Western  
Ontario, Stevenson-Lawson Building,  
London, Ontario, N6A 588

This Newsletter Brought  
to you by...

The Women's Program Newsletter is  
produced in Toronto. under the direction  
of the Women's Program Coordinator, Lynda  
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Maureen Simpkins, Susan Prentice; and  
Marg Gayfer, Jackie Sullivan, Arlene  
Sullivan, and Amele Work from the ICAE.



Costa Rica:

Listening to Women

In Costa Rica. unlike other Latin American countries. a health. education. and legal infrastructure already exists. The country has achieved the health standards that most other developing nations hope to reach by the year 2000. Literacy rates for women are relatively high (93%) with a gender gap of just 1% in favour of men. Most Costa Ricans do not go on to high school. but of those who have the opportunity to do so, there seems little bias based on sex. Here, as at the post-secondary level, the differences appear in the courses which women choose. However, there are some signs that this is changing. Increasing numbers of Costa Rican women are choosing non-traditional careers.

The judicial system, especially the Family Code, has been called one of the most advanced in the world. and internationally Costa Rica has ratified four out of seven conventions on the rights of women. and has signed a fifth. As the Minister of Justice during the 1978-82 administration, Elizabeth Odio, pointed out, the challenge for the Costa Rican women of today is to seek the implementation of groundwork which has already been laid.

The task at hand is made difficult given the socio-economic crisis which began in earnest in 1978. While in 1977. one quarter of the Costa Rican population lived below the poverty line, over the next 7 years. the class structure was completely reversed. By 1982, nearly three quarters of all Costa Rican families were living below the poverty line. The housing situation has also reached critical levels. In this tiny country of just under 3 million, there is an officially estimated 200,000 unit deficit.

Since 1975, International Women's Year, approximately 20 "intermediary women's organizations" have come into existence. Previously, there were only 4 operating. Programs run by the 2 governmental and approximately 15 non-governmental groups are in areas such as lobbying, women's health issues, legal assistance programs, education and

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material production. and vocational training, Over the past two years women's issues have been raised within public and private organizations not previously working in the area. So, for example. the National Vocational Institute, INA. is training a group of "promotoras" whose specific target group responsibility is women from the lower socio-economic bracket. In a like manner. many community groups have begun to address women's issues.

Adult/Popular Education: Some Examples

The Rural Women's Bureau, Agrarian Development Institute (IDA) has been

involved with rural women located on government settlements. Some, but not all have been involved in production projects. After initial preparation of a four-member staff team, interviews began. Rural women were encouraged to talk about their experiences, their concerns, their joys and their vision of the future. Follow-up involved a national conference where "campesinas" from different parts of the country came together to exchange their experiences face to face. The department has just received a grant from the United Nations and has announced it will embark on more adult education work including the production of materials. Alianza de Mujeres Costarricenses is one of the oldest women's organizations, (established in the early 1950's) and has one of the largest direct grass-roots constituencies of all the non-governmental organizations. It has long offered store-front legal counselling. It is active in the organization of women's groups which address immediate issues such as daycare and housing. It supports rural women involved in agricultural production activities. Currently it is developing a literacy program, including materials for "campesina" women. One of last year's most interesting projects involved the production of a 5-booklet series which was developed by members of the psychology department of the University of Costa Rica, in cooperation with the AMC. The themes, were set out in large drawings, with clear and brief text. A first printing was distributed and ran out immediately. Unfortunately, the series will not be reprinted. The controversial volume on women and history

Costa Rica:

Listening to Women continued argued that a private property based economic system contributes to the exploitation of women. The women's bureau of the Ministry of Culture. Youth and Sports had financed the publication of the series. While AMC as well as many other women's groups supported the women's bureau, the Ministry will not approve another edition.

Centro Pro Mujeres is one of the newest women's organizations. It began work in 1979 with the translation and adaption of Jane Cottingham's Bottle Babies. Once the initial project was complete, the group continued. broadening its activities and increasing its contribution to the women's movement. The Centre produced a television programme about the country's first women's cooperative. The producer lived with the women workers, developed the script with them, and took the final programme back for them to see, and comment on. Women coop workers wanted to say more, and so a second program was developed, using similar methodology.

Another example of Centro Pro Mujeres's work was carried out in cooperation with institutions like IDA. Members of the Centre took oral histories of grass roots women. From these materials, two "agendas" or datebooks

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were published. The participants saw their own thoughts in print and were able to communicate their concerns to other sectors and parts of the country. From the oral history and photographs which have been generated over the course of this and other work, the Centre hopes to produce audio-visual materials. such as soap-opera radio programmes. They will be based on the experiences of women and be open-ended, to encourage active and positive participation in the examination of solutions to problems women face.

The University of Costa Rica. one of four national universities. is where a particularly interesting example of research with an adult/popular education component has emerged. An example is a project which explored factors which block women's full participation in the political and economic development of their nation. The members of the research team spent a great deal of time listening to grass-roots women. The music department interpreted the results by writing two songs. Printed materials were also developed and circulated. Both materials have been used in work with grass-roots groups. The feed-back has been integrated in the production of a second publication on the role domestic work plays in a women's life and steps which can be taken to reduce this becoming an insurmountable obstacle for further growth.

Costa Rica:

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Obstacles: Reaching Out

In general, most groups have a genuine committment to develop projects which will have a positive impact on women. My impression is that groups have turned to adult/popular education in the belief that it offers a more appropriate methodology, but efforts in this direction are still beginning. Groups will face ideological considerations as they grapple with building bridges between objectives and results. In addition, and in almost every case, there is a severe shortage of human and material resources. This is a limitation which is a severe threat to the very existence of some small and productive non-goVernmental groups.

Groups are dealing with their obstacles in a variety of ways. One is to make the best use of in-house expertise. Workshops are being organized by a member who is skilled in a certain area. Succeeding events will be taken up by a different person. Groups have also begun to reach out to other groups and cooperate in joint endeavors. A third way involves contact with an "expert" organization to develop specific skill building workshops for internal group education.

For more information, contact Centro Pro Mujeres, Apdo 470, San Pedro Montes de Oca, San Jose 2050, Costa Rica.

Nancy Sherman

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Book Reviews 16

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Eerspectiyy, Birgit Brock-Utne, 174  
pages, Pergamon Press, 1985

At a time of low activity and cynicism in the peace lovenent. Birgit Brock-Utne, a Norwegian social scientist, peace educator, and activist has presented us with a book filled with empowering observations, questions and ideas about felinism, peace and social change education. The underlying message presented convincingly throughout the book is that the relationship between feminism and disarmament provides hope for change.

She begins with a definition of peace. broadened to include the distribution of wealth within states. direct violence (such as war, battered women and children) and indirect or structural violence (ie, where a society is structured so that a few people make big profits fro. the work of the exploited

many.) Her basic assumption is "when the concept of peace implies that every human being regardless of sex has the right to a life in peace, and peace is defined as justice, the right to fulfillment of basic needs, to self-determination, most feminist research can be called research on women and peace.". (page 3).

In the first chapters, Birgit supports this theory with numerous studies and statistics about women as victims of structural and direct violence in terms of mortality rates. population sex ratios. working hours. distribution of resources. refugees. military spending and unemployment. social welfare, rape and battering. She also explores women's relationship to the military and describes a century of women-led peace movement activities around the world, thus making visible some of the unseen history of women and non-violent resistance.

Birgit is not afraid to raise the important questions about women and the peace movement which have been the source of much debate during the last five years -- does working in the peace movement help or hinder women's liberation? what are definitions of feminism and

W continued

feminists? Her description of the scope of women's peace work, as well as the tensions among women's and mixed gender groups gives a challenging indication of the complexity of concerns without assuming answers.

The real heart and strength of the book becomes apparent in the last three chapters as Birgit discusses her theories, experiences and ideas for peace education from a feminist perspective.

The basis of her presentation is the differing socialization of boys and girls from infancy onward, which leads to the creation of men with aggressive, war-like values.

Many interesting studies of play patterns in small children are cited, which look at levels of aggression in boys and the development of non-violent conflict resolution skills in girls. She uses primarily a social learning theory to show how aggression, competition, and oppression of women are fostered in boys.

Birgit is particularly critical of western school systems which she sees as competitive and violent, giving preferential treatment to boys. She points out that modern education presents a dichotomy between humanities and science, compartmentalizing the structure of knowledge, so that apolitical, competitive attitudes are fostered in scientists because they are removed from the social impact of their scientific innovations. Birgit calls for a combined, integrated approach to education at all levels. She believes that as educators, we can mainly do something about the environment surrounding the child, encouraging peaceful values, and beginning to "legitimize a new category of man, a non-violent man." (page 99) In asserting that we must educate not only about peace, but for peace, she says "factual information may not change attitudes and modes of thinking if the conditions surrounding the learning situation do not change simultaneously." (page 126)

Ultimately, Birgit's passion for feminist and peace research comes through in the final chapter as she pours out many provocative thoughts and questions on the links between women and peace, in terms of both research and political

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action. She reasserts that real change will only come if women first become aware of their oppressed state; and she also argues that the peace movement must learn from the women's movement to be active, angry and militant. She has a tremendous skill for offering ideas, questions and directions for future work on peace from a feminist perspective; and her style led me to want to act, and to feel capable of effecting change in personal as well as global realms.

The introduction states that the book should be used both as a textbook and to provoke actions. Usually theory and action are not so easily merged, yet Birgit seems to have succeeded in writing a book which presents good research, is well-referenced, in a style which is clear, energizing. and accessible to a variety of readers, whether activists, researchers, or both.

I look forward to consulting Educating for Peace many times over for inspiration, ideas, and resources as we continue our peace education from a feminist perspective.

Margaret Hancock

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New Futures: Changing Women's Education  
Mary Hughes, Mary Kennedy  
Routledge, Kegan, Paul, London, 1985,  
183 pages.

In New Futures: Changing Women's Education. Hughes and Kennedy present a fascinating account of the relationship between feminism and adult education in England.

The book is divided into three distinct sections. In the first, the authors offer a frank assessment of where women are at, "even in adult education, where the majority of staff and students are wo-en, the teaching and class provisions seems to be based on traditional cultural assumptions where men are the definers and doers, and wo-en like children, black people, the working class. the old and the disabled are a subnorlal species to be differently categorized, studied and provided for." In the same section they present a fascinating chapter, "Lifecycles: A Positive Model of Fragmentation". The authors argue that women's diversity of roles and relationships are undervalued and rarely recognized as positive and creative. The fragmentation in lost women's lives is a model for change and development, since it's flexibility fits changing lifecycles and the technological revolution we're living through.

"At present, educational provision. both formal and informal is based on general assulptions of what is needed by adults, or for wonen in the specific women's education programme. Little attention is paid, not only to the fragmented lifestyles and responsiblities of wo-en, but also to women's lifecycles which are different from men's. The two sexes do not synchronise at the sane time in the lifecycle.

"Wonen's lifelines tend to be criss-crossed, blurred. see-ingly confused, and although we have identified the multiplicity of women's roles, these are not separately valued. but julbled together in the sole role of homemaker. Men's life patterns tend to run in

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parallel and rarely cone together; work is separated fro. hone and home from leisure, so men's lives\_ are divided in terns of roles and status; they have space but little connection between these different parts. They are accorded more recognition, but in reality their lives can be more limiting emotionally. In fact educational provision for adults reflects the dichotomy between work and leisure (man's experience?) rather than relating to the nulti-dilensional variety of wonen's lives."

Ca(h jackson

The second section, a collection of 19 different case studies of widely varying experiences of women in adult education, is the lost uneven. It is also perhaps the weakest section of the book. Most of



the case studies, which average four pages in length. are simply too short to do anything but tantalize. While most of the accounts are a straightforward recounting of facts. others make brief stabs at analysis. I was struck by how dissatisfied I felt with the case studies. While the range and diversity - from childlinders to the Totnes Women's Centre - inspired me. fewer case studies in greater depth would have accomplished the same purpose more successfully. The final section of the book is where the author's most concrete visions of change can be found. In "What Sort Of Education? What Sort Of Culture?", an analysis of the case studies can be found, drawing seemingly disparate examples into a coherent pattern. In "Dilemmas of Innovation", we find the core of the book. While acknowledging the adverse effect on adult education that a conservative government's cutbacks and restraint has had, the authors argue convincingly for other barriers.

continued

"The notion of change, of openness. uncomfortable though it may be, has to be built into the educational structure and programme at all levels...to allow different states of consciousness and interpretation." Hughes and Kennedy argue that the formal part of adult education is too closely modelled on full-time schooling "structured, timetable, examination-conscious. and institutionally authoritarian." They believe that traditionally adult education has maintained a prescriptive and a political position within its general cultural and skills education programme. Both of these are used as mechanisms to decide and prescribe what should be available. on the seemingly rational grounds that order, continuity and variety are essential to a curriculum.

Another control mechanism, identified by Hughes and Kennedy, is not just neutralism toward. and conformity with. the prevailing ideology of society, but defense of the status quo on the grounds that education for adults should be apolitical and as 'unbiased' as possible. As they say "balance can lead to an infinite variety of provision or, it can. as is so often the case, lead to the lowest common denominator that uncritically attempts to be all things to all people at all times. It's rather like chicken as the main course at conference dinners; bland yet pleasant, and unlikely to offend many people's palates: the safe option."

Running throughout the book. present in nearly all the case studies. and acknowledged in glancing ways in the author's analysis. is the enormous barrier for women's participation posed by a lack of childcare. The failure to truly take childcare to heart despite repeated requests by mothers. must stand as one of the biggest blind spots of movements for social change. To the degree that Hughes and Kennedy don't make this demand for childcare a central one, they too do women a disservice. Despite this important omission. New Futures: Changing Women's Education is an exciting and challenging book, a state of the art assessment of women and adult

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education in Britain. Hughes' and Kennedy's clear and accessible prescriptions for change ought to be required reading for all adult educators. As they say, "a radical change in the education of adults will not of itself lead to a fundamental restructuring of society; but all the same education must be aware of its own potential for change and the ripple effect which such revision could have on other institutions and people."

Susan Prentice

Announcements a 20

MATCH Poster Call

MATCH . a Canadian agency matching women's needs and resources in Canada and the Third World, has put out a call for posters about women. MATCH, a non-governmental organization committed to the empowerment of women through overseas project funding and public education, is seeking donations of posters that depict the lives and celebrations of women throughout the developing world.

The posters will be mounted and exhibited throughout Canada to educate the public, and especially women, about the situations and actions of women overseas. Posters are a visually exciting and effective way to promote understanding and support for the common struggles facing women worldwide.

MATCH is calling for copies of posters, and/or leads on how to obtain posters. In addition to carefully packaged posters, they ask for information about the group producing the materials, as well as short statements about the issues depicted in the poster.

For more information, contact

Sherry Galey/Heather Brechin

MATCH International Centre

401-171 Nepean St.

Ottawa, Ontario

Canada K2P 084

THE TRIBUNE

WOMEN AND DEVELOPMENTAL TECHNOLOGY

AND

SMALL

BUSINESS :

WOMEN'S

PER-

SPECTIVES

NEWSLETTER 27 2nd QUARTER 1984

INTERNATIONAL WOMEN'S TRIBUNE CENT)!!! Inc.

Monograph on Women and Appropriate Technology a

Planned for 1985: some possible topics are women inventors; women and credit; women and water; women and the new technologies. Address all inquiries or contributions to:

The Approtech Asia Secretariat

4th Floor, Yutivo Building,

270 Dasmarinas St.

Binondo, Metro Manila,

Republic of the Philippines.

Sisters of Invention: Report on the Asia and Pacific Women's Small Technologies and Business Forum. Manila, Philippines, Nov. 1983. US\$3.50 (postage and handling)

One prime concern articulated in the many discussions during the Forum dealt precisely with the design of technology. Most designers do not have women in mind, despite the fact that, more often than not, women will be the end users of the technologies they design...The consensus was that there was a great need to bring women and the needs of women into the stream of economic consciousness and policy-making .....



Announcements 21

Philippines:

Women and Water

Suriago City in the Philippines comprises 53 villages. 22 of them located on offshore islands. and lack of nearby water was a serious problem. Some women had trekked five kilometres up to the mountains or travelled by boat to the neighbouring islands in search of the precious resource.

In 1981, the women decided to organize themselves into Mother's Clubs of 20-50 members for self-help in water development. Assistance was sought and obtained from the city administration. Within less than a year, the women had helped plan and implement 13 gravity-fed water systems from mountain sources. Once water was brought down to the villages, women had spare time to undertake sanitation and other village projects, including latrine construction, and garbage collection and disposal. Competitions were organized for the most healthful village which received a prize at the annual convention.

Then disaster struck: typhoon Nitang. It left several hundred people dead, and destroyed water systems, health centres, homes and other buildings in the villages. Undaunted, the Mother's Clubs requested assistance for rehabilitation. Help came from the Government and a number of bilateral and multilateral donors, including the Embassies of Australia, Canada, Federal Republic of Germany, New Zealand and Norway, and UNICEF, UNCP, and the UN Disaster Relief Organization (UNDRO).

The Mother's Clubs are now actively coordinating efforts to repair/construct 50 shallow and 10 deep wells with handpumps, and 36 piped water systems; train handpump caretakers; and promote latrine-building and improvement of environmental sanitation.

Reprinted from Decade Watch, published by the UN Development Programme.

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Equity: A Stubborn

Problem for Women

Women's participation in the labour market has increased substantially since 1979, but the pursuit of equity remains a stubborn problem across the 24 industrialized countries of the Organization for Economic Development and Cooperation.

This is one of the broad conclusions of an OECD report on "The Integration of Women into the Economy." The 184-page report notes: "while female labour force participation rates have increased substantially, higher degrees of occupational segregation persist; female unemployment rates are higher than male rates in a number of countries; and, to a greater extent than men, women are subject to involuntary part-time work and

hidden employment."

The report shows that in education. significant differences remain between the sexes; in social security and taxation, a variety of disadvantages persist -- particularly of an indirect nature -- and while migrant women represent a relatively minor proportion of the total female population. they continue to be subject to special disadvantage.

The general policy conclusion: To improve women's disadvantaged economic position, policy must go a long way beyond prohibiting direct discrimination and requiring equal pay for equal work.

"Integration of Women into the Economy", report available from Publications Division, OECD. 2 rue Andre-Pascal. 77577 Paris Cedex.

France

Margaret Gayfer

Centre for Women's  
Studies in Tehran

The Centre for Women's Studies in  
Tehran, is an independent, non-profit  
research institution. established in  
September 1984. to provide research of  
outstanding quality in social, economic.  
and political aspects of women's issues  
'in Iran. as well as at regional and  
international levels.

At this stage of its development. CWS  
sponsors the following three programmes  
of study:

a A social and political analysis of  
women's movements in advanced  
industrialized countries;

a A social and political analysis of  
women's movements in Islamic countries;

0 A theoretical analysis of women's  
social and political status in an Islamic  
framework. .

The Centre also aims to organize  
national and regional seminars to develop  
research works on the three basic  
programs of study outlined above.

The Women's Centre to date has  
'published eight papers. We would greatly  
appreciate receiving publications of  
other institutions working in similar  
areas.

For more information, contact:

Mrs. Parvin Derakshan.

Centre for Women's Studies

PO Box 1314/654

Tehran. Islamic Republic of Iran

Sri Lanka:

Barefoot Doctors

Over 400 Sri Lanka volunteers

mostly women - are providing a vital  
link between some 23,000 settler families  
and the health services in the newly  
developed lands of the Mahaweli Ganga  
river basin. Malaria and snake-bites  
particularly, compound the settlers'  
difficulties as they try to adjust to  
their new life and transport constraints  
make access to nurses and doctors  
difficult. The volunteers are able to  
provide first aid, treat malaria. and  
diarrhoeal diseases. etc.

Volunteers get basic training in such  
subjects as primary health care, health  
education, maternal and child care, the  
importance of safe water and adequate  
sanitation, etc. Refresher courses are  
provided every month. With UNICEF help,  
each volunteer is equipped with a stock  
of basic medicines - anti-malaria pills.  
aspirin, etc., a first-aid kit, oral  
rehydration salts. food supplements for  
pre-schoolers and expectant and nursing  
mothers. a bicycle, an umbrella and a  
backpack. Each is then responsible for  
approximately 50 families.

The biggest challenge, according to  
Guanawattirie. one of the volunteers is  
changing the settlers's old habits. For  
example. though she explains the link  
between impure water and intestinal  
diseases and urges them to boil their  
drinking water. they may still drink from the

muddy streals when they work in the fields. Settlers are assisted to build latrines and all but 2 or 3 of the 50 families in her charge have now done so; but they still have to be persuaded to use them because they consider then unclean.

Reprinted from Decade Watch, published by the UN Development Programme.