

2007-2008
IFENDU
ANNUAL REPORT

IFENDU FOR WOMEN'S DEVELOPMENT

*Educating for Gender Equality
That all may have life and live it to the full*

ABOUT US

NAME: Ifendu for Women's Development

ACRONYM: IFENDU

MOTTO: *That women may have life and live it to the full*

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DATE OF INCORPORATION: March 3, 2004

REGISTRATION: No: 16, 525, Corporate Affairs Commission, Abuja

NATURE OF BUSINESS

Registered Trustees; Socio-Cultural and Voluntary Organisation; Education for Gender Equality

TRUSTEES

1. REV. SR. DR. ROSE N. UCHEM	EXECUTIVE DIRECTOR
2. MRS. OBY NWANKWO	MEMBER
3. REV. SR. PATRICIA NKWO	MEMBER
4. PROFESSOR MAURICE O. NDUANYA	MEMBER
5. DR. NNEKA OSAKWE	MEMBER
6. DR. STEVE NNAEMEKA C. OKOYE	MEMBER
7. REV. SR. NGOZI OKOLI	MEMBER
8. REV. SR. JULIANA OGUEKEMMA	MEMBER
9. CHIEF MRS GRACE OBAYI	MEMBER

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Please note: *All Correspondence to be addressed to the executive director*

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Message from the **DIRECTOR**

Dear Friends,

It is my pleasure to present to you *Education for Transformation*, the 2007-2008 annual report for Ifendu for Women's Development (IFENDU). It is a snapshot of our recent past activities and our way to update and encourage you and all our partners to continue to collaborate with us in the cause IFENDU stands for.

Through its various gender education programmes IFENDU aims to contribute towards bringing about a new world in which men and women enjoy equal human recognition and operate harmoniously as equal partners. It entails creating awareness; heightening the consciousness of women, men and youth about the injustices meted out against women and advocating for more positive, gender-inclusive behaviours and attitudes. In relation to these aims, we have made some significant strides since the last report.

In the course of the year, thirty three persons (men, women and youth) were sensitized on gender issues in the context of the family in Oyigbo community in Rivers State. 700 persons (men, women and youth) were sensitized on 'Nigeria and the Challenges of meeting the Millenium Development Goals;' particularly goal number three: achieve gender equality and empower women. This was done through conference paper presentation and knowledge of gender issues in our focus audience thereby increased.

Awareness is gradually growing among the beneficiaries of this ministry. For instance, a female beneficiary, Mrs G. A., reported that her husband for whom a woman previously meant nothing started changing, after reading two of my books *Beyond Veiling* and *Gender Equality from a*

Christian Perspective. He surprised and delighted her when he started doing her laundry and other things he never did previously. Their relationship has grown warmer and she feels happier.

One of the male participants reported how during his vacation he discovered the power within him with which to help women who were being trampled upon by some discriminatory traditional practices. Consequently, he used the respect people had for him to suggest that women should be part of the town hall meeting. To his utter amazement an overwhelming majority of the participating males agreed after some initial arguments. Another young man similarly shared how he suggested that proceeds from sale of his family property should be shared equally among all family members contrary to custom which benefited only males, including baby-boys. He was surprised to find that only a few insisted on the old custom of excluding women from such benefits.

There are other signs of encouragement, outcomes and break-throughs. A recent experience of a breakthrough came in the form of support received from and collaboration with the Catholic Secretariat of Nigeria, Abuja, in terms of sending their trained personnel to work with us for the training of thirty-five persons (comprising priests, religious, clergy and some lay people) on 'Gender and HIV counseling.' This in turn is an outcome of previous workshops. Sometimes, too, the executive director receives messages of encouragement. Not too long ago, a priest who had never participated in any of our programmes but probably heard or read our report sent me the following text message. "Napoleon says: "We men of power merely re-arrange the world, but it is only people of the Spirit who really change it. May all your thoughts, words and actions be guided by the Spirit, as you strive to make heaven out of our world. Thanks for allowing God to use you as a true ambassador of Christ. ..."

Among the difficulties encountered and overcome were resistance and opposition from some ultra-conservative religious people. Previously, I had a problem with transportation as the car I was using had broken down repeatedly and left me stranded on the road several times, thereby interrupting the work. Fortunately, this problem has been solved. A grant from *Misean Cara* (formerly, IMRS) has made it possible for me to get a new car and it has made all the difference. I am very happy and indeed very grateful to all our partners.

Yours sincerely

Rose Uchem, MSHR.
(Executive Director)

IFENDU PROFILE

Ifendu For Women's Development (IFENDU) is a non-profit, non-governmental organization initiated by Rev. Sister Rose Uchem in the spirit of the congregation of the Missionary Sisters of the Holy Rosary whose originating charism is the promotion of gender parity in family life by providing for African women access to the (then exclusive) world of education. IFENDU came into existence out of the realization that although many Nigerian women have received formal school education, pioneered by Holy Rosary Sisters since the 1920s, and some have acquired higher education, formal education alone without corresponding changes in society's negative attitude towards women has not lifted the cultural, social and economic burdens that women bear (Uchem, R., N., 2001, *Overcoming women's subordination*, p. 251). IFENDU came into existence to fill this gap and provide the necessary social and gender education for justice.

Character

IFENDU is a vision-driven, non-membership, NGO with a five-member board of trustees. It addresses issues of women's human identity and seeks to create the necessary awareness on women's assigned subordinate status and to change this to that of equal partnership with men.

STATUS

IFENDU has been in operation since 2002 but it gained the status of a registered charity with the Corporate Affairs Commission, Abuja, on March 3, 2004.

AIMS AND OBJECTIVES

- 1) To increase beneficiaries' awareness of their social and cultural conditioning, and how they unwittingly perpetuate the same system which oppresses them, which they otherwise condemn
- 2) To motivate all to work for change in behaviors, policies, beliefs and attitudes, which undermine women's dignity
- 3) To equip beneficiaries with the necessary skills and capacity to interpret cultural symbols and myths in ways that are more life-giving for women
- 4) To build up women's capacity to assume a fuller participation in partnership with men; to collaborate with men on an equal footing, not in subservience
- 5) To increase beneficiaries' systematic knowledge of core gender issues and how to reverse their unhealthy effects in people's lives and consequently,
- 6) To promote genuine happy family life.

MISSION

In a world where three year-old 'men' are accorded more human dignity than thirty year-old women, all in the name of culture and tradition, IFENDU seeks to educate women, men and youth to dismantle unjust cultural structures that undermine women's full human status and to promote women's full participation in all spheres of life on a basis of equal partnership with men.

VISION

IFENDU envisions a new world order in which men and women enjoy equal human recognition, operate harmoniously as equal partners, and have equal opportunities for social advancement.

AREAS OF FOCUS

- Gender, Religion and Culture
- Sexuality Education
- HIV/AIDS preventive education and stigma elimination
- Peace-building and conflict management education
- Leadership Training
- Counter-Human Trafficking Education
- Sensitization on Environment/Care of the Earth

STRATEGY

Publications

Advocacy outreach

Sensitization programmes

Documentation

Training workshops

Public Lectures and

Book presentations

FOCUS GROUP

Urban and rural youth, women, men; clergymen/women religious, laity, seminary/university professors, theology and philosophy students, secondary school staff and students.

MEMBERSHIP OF COALITIONS

Centre for Elimination of Violence against Women (CEVAW)

Global Fund for Women Grantees Network (GFWN)

Civil Societies on HIV and AIDS in Nigeria (CISHAN)

Coalition of Eastern NGOs (CENGOS)

NETWORKING PARTNERS

Women Action for Grassroots Empowerment (WAGE)

Nigeria Conference of Women Religious (NCWR)

Committee for Support of Dignity of Women (COSUDOW) and

Centre for Women's Studies and Intervention (CWSI)

Catholic Institute for Justice Development and Peace (CIDJAP)

SOURCES OF FINANCE

Social marketing of books, individual donations and grants from donor agencies

FUNDING PARTNERS

Global Fund for Women

World Council of Churches

Misean Cara (formerly IMRS)

MISSIO Aachen/Munchen

Misereor

Conrad Hilton Fund for Sisters

Ecumenical HIV and AIDS Initiative in Africa

Combined Services Third World Fund

FUTURE PLANS

- i) Drama production
- ii) Newsletter (print and electronic)
- iii) Scholarly journal (print and electronic)
- iv) Recorded lectures on DVD
- v) Media round table
- vi) Creative/visual artistic production

PUBLICATIONS

Oji-Ugo, a video movie based on the book, *Women and the Kolanut*, 2008.

Education for Empowerment: Nigeria's Challenges in Meeting the Millenium Development Goals, 2008. Enugu: Business Functions

The Youth and Human Trafficking, 2008. Enugu: Business Functions

Women and the Kolanut, 2006, Enugu: SNAAP.

Gender Equality from a Christian Perspective, 2005, Enugu: SNAAP.

Beyond Veiling: A Response to Women's Experiences in Africa Enugu: SNAAP Press, 2002 and *Overcoming women's subordination*. Enugu: SNAAP Press, 2001.

Gender Equality Interview

At the turn of the year, 2007, the *Bigard Thinker's Magazine* interviewed the executive director of Ifendu for Women's Development, Sr. Rose Uchem, on the subject of 'Gender Equality.' The interview featured among many things definitions and clarifications of concepts, ranging from the meaning of gender equality to subordination as different from marginalization; women's land inheritance rights and women's participation in Nigerian Politics.

Eradicating Domestic Violence

The executive director of Ifendu for Women's Development, Sr. Rose Uchem attended the annual conference of the Catholic Theologians Association of Nigeria (CATHAN) which took place at St Thomas Aquinas Seminary, Makurdi, Benue State April 10th to 13th, 2007. She presented a paper titled: *Violence Against Women In Marriage Rituals, A Prelude To Domestic Violence*, with the following abstract. She made the case that the marriage ritual in both African cultural and Christian contexts predisposes the male partner in the marriage relationship towards violence against the female partner by the customary emphasis on the headship of the man over and above the woman. She proposed a re-evaluation of the male headship model of marriage and an adoption of the model of equal partnership of men and women in marriage.

Youth Seminar on Sexuality and Relationships

In a one-day seminar organized by Ifendu for Women's Development, 280 youths from Immaculate Heart Parish, Aji, Enugu Ezike, were sensitized on "The Youth, Sexuality Relationships". The event which took place on Saturday 30th June, 2007 began with a holy mass

by the Youth Chaplain, Rev. Fr. Greg Omeje. It was facilitated by Rev. Sr. Rose Uchem and her team: Mrs. Apollonia Obi, Miss Josephine Amalu and Mr Felix Offor.



In his welcome remarks, Fr. Omeje expressed his deep appreciation of the positive response from the team and urged the youth to avail of the opportunity of the programme. Rev. Sr. Rose Uchem delivered the first paper, which among other things, highlighted the meaning of sex and sexuality, gender roles, and five aspects of human being, which are the social, physical, intellectual, emotional and spiritual. All of these were

explained to enable the participants to understand the nature and meaning of human sexuality as well as enable them discover the reason why they should delay sexual intercourse till marriage as a sure way to help reduce their vulnerability to HIV/AIDS and other STIs among the youths.



The other resource persons, Mrs. Apollonia Obi and Miss Josephine Amalu presented their papers respectively. The participants were enjoined to say no to early marriage, mind their dressing mode, embark on total abstinence from premarital sex.



Many questions were raised and addressed, such as: if their sexual organs would not regress if they didn't use them. They were assured that nothing would harm their sexual organs if they didn't exercise them wait to become married. On the contrary their health would be better assured. In the process, many of the sexual myths that held

the youth captive were surfaced and dispelled.

Early marriage was identified as the key problem among the youth of the area and was mainly caused by pressure from their parents. In the end, the participants expressed their deep gratitude for the seminar, and strongly suggested that a seminar of this kind be organized for their parents.

HIV/AIDS Preventive Education in Igbo-Ukwu

HIV/ AIDS Training seminar has been conducted by IFENDU for Women’s Development at Holy Family Secondary School Igbo-Ukwu, Anambra State on Friday 27th April, 2007 for 740 people. Among the participants were the students of the school, both boys and girls, members of the staff, the principal, the vice principal and the chaplain of the school. The Director of IFENDU sister Rose Uchem in her opening speech appreciated the presence of the participants and gave an overview of IFENDU as an organization. According to her, “the project IFENDU, meaning the light of life; aims at contributing towards creating a world in which men and women are valued equally and operate as equal partners in development” she admonished men to take women as themselves in all facets of life and advised women to imbibe high self-esteem so as to be respected by men and won’t be more vulnerable to HIV/AIDS as the statistics showed. The topics of the papers presented were; HIV/AIDS Basic Facts, Gender and HIV/AIDS, The Youth and HIV/AIDS, HIV/AIDS Prevention, Care and Support of Persons Living with HIV. The presenters; Mrs. Appollonia Obi, Sr. Chinyere Nwosu, Mr. Humphrey Ubani presented their papers to the comprehension of the participants. The participants in response, asked the following questions What good has retroviral drug done to the society since it doesn’t cure HIV? Is there any way to teach sex education without corrupting the children the more? Is there anything like protected and unprotected sex? Appropriate answers were given to these questions.

Gender and Priestly Formation

Gender and Priestly Formation was the theme of the workshop paper presented by Sr Rose Uchem, executive director of Ifendu for Women’s Development to the National Seminaries Commission at their invitation on 4th May, 2007 at the Pope John Paul II Major Seminary, Awka, Anambra State. This move was in response to a corporate invitation to the commission – comprising all the rectors of seminaries





throughout Nigeria – minor, major and spiritual year; to attend a gender workshop being organized by Sr Rose Uchem under the auspices of IFENDU for Women’s Development with support from Missio Aachen. The proposed workshop was to motivate and enable participants to take concrete steps towards integrating knowledge of key gender issues into their own programmes in their respective institutions and places of work in line with the recommendations of the ‘Consultation on Teaching Philosophy and Theology in Tertiary Institutions in

Africa and Madagascar,’ co-sponsored by SECAM and Missio Aachen, in Accra, Ghana, 10th to 17th June, 2002: “That Gender Issues be an integral part of our theological and philosophical reflections.” The paper aimed at motivating participants to take concrete steps towards integrating knowledge of key gender issues into their own programmes in their respective institutions and places of work.

Gender Awareness Workshop for Clergy

IFENDU organized a 4-day training workshop for clergy and seminary professors on Gender Awareness at Carmelite Conference and Retreat Centre, Tabor, Onuiyi Nsukka, Enugu State,



from 19th to 22nd May 2007. The experience of sensitization included paper/power point presentations, gallery walk, small and



large group discussions as well as ritual/prayer sessions. The facilitators/presenters were: Sr.

Catherine Asomugha, Fr. Wenceslaus Madu and Mrs. Apollonia Obi, Lady Nkechi Onah, Fr. Anthony Umoren, and Sr. Rose Uchem.

The workshop was designed to assist participants to:

- Rediscover the power of the good news of Christ in a fresh way
- Familiarize them with some official Church documents on women
- Be more gender-inclusive in their life and work
- Increase their specific knowledge of core gender issues, including HIV, and work for change





The resource persons were:
Rev. Sr. Catherine



Apollonia Obi, Lady Nkechi Umoren and Sr. Rose

Asomugha, Rev. Fr. Wenceslaus Madu, Mrs. Onah, Fr. Anthony Uchem.



The various inputs led to the bible is divinely human language and by there is need for scriptural basis for gender

the recognition that though inspired it is written in human persons. As such, interpretation. There is no inequality.

Women's Leadership Seminar

Sister Rose Uchem, the executive director of Ifendu for women's Development (IFENDU), conducted a leadership seminar for young missionary women preparing to make their solemn commitment in their order, the Missionary Sisters of the Holy Rosary. The seminar, which took place in Makurdi, lasted from the 17th to 20th July, 2007, explored women's authority, role and responsibility. It aimed at enabling the participants to gain a deeper understanding and to increase their capacity for a more Christ-centred leadership in the Church and world of the 21st century. To this end, a number of steps and processes were employed. It began with a prayerful gathering in of participants' expectations, hopes and concerns; consensus on seminar aims and objectives; methodology, context and the content. The methodology was participative and analytical, using the 'see-judge-act' model. The problems and obstacles to women's exercise of leadership were identified as complex. However, the major part consists of gender issues, which include women's obstacle to themselves in the form of internalized oppression. Internalized oppression is the cumulative impact of male oppression of women on their psyche, conditioning them to act against themselves and to take this as normal and so try to stop any attempts to change this situation. Another big obstacle to



women's leadership is rigid cultures and traditions which promote male control over females and their exclusion from vital information and decision-making processes, from many benefits, activities, rights and responsibilities that make life fully human; leaving many women in illiteracy, ignorance, and lack of formal education. All these result to inferiority complex, low self-esteem and low status of women constituting a major block to women's exercise of leadership, authority, role and responsibility in the church and society. At the end of the seminar, the participants described their experiences as enjoyable, enriching, empowering, enlightening, and an eye-opener. Their comments included the following. "I found the mode of presentation and facilitation helpful; likewise, the reflective climate in which we shared." A leadership model of 'a partnership of equals.' will lead to a radical transformation of the entire human community.

156 YOUTHS SENSITIZED ON HUMAN TRAFFICKING

Sr. Rose Uchem and her IFENDU team sensitized 156 youths on the subject of human trafficking at the invitation of the Catholic Youth Organization of Nigeria (CYON) of Our Lady of Lourdes Parish, Maryland, Enugu as they celebrated their youth week on 21st August, 2007. The exercise aimed at empowering the youths with the knowledge of the real facts on human trafficking to enable them to safeguard themselves against being trapped. Sr. Rose in her speech enlightened the youths on the meaning, the causes, the dangers and solutions to stem the scourge.



The points highlighted ranged from the trap set by family friends and relations to sexual/economic exploitations, violation of fundamental human rights, globalization of the sex industry without borders, poverty as the root cause, greed, men's demand for sex, hypocrisy on the side of many

governments, and some experiences of victims which include low self esteem.

The participants made contributions towards the solution to the problem such as government intervention by providing adequate employment opportunities in the country, possession of high self-esteem by the youths, and modest dressing. Some also asked questions, which were made clear to them by the team group. Sister Ngozi Ojih, MSHR, in answering one of the questions gave a live experience of the victims in Ethiopia from where she had returned on home leave.





The training had in attendance, 156 participants (94 girls and 64 boys). They expressed their gratitude to the director and the team for the empowerment and declared that the training was highly important to correct the escalating social evil on the globe.

Sr. Rose gave the participants the addresses and phone numbers of the National Agency for Prohibition of Traffic in Person and other Related Matters (NAPTIP) in case they should see any one committing or attempting to

commit the said crime

Conference on Woman, the Girl-child and HIV/AIDS

The 4th Pan-African Conference of the Circle of African Women Theologians took place 3rd to 8th September, 2007, in Yaounde, Cameroon on the theme, 'Woman, the Girl-child and HIV/AIDS.'

Sr. Rose Uchem, executive director of Ifendu for Women's Development, (IFENDU) was one of 250 participants at the conference. The conference featured a panel of African male theologians.

It was an opportunity to interact not only with ecumenical theologians from different parts of Africa but also development partners from various parts of the world.





Sexuality and Gender Awareness Training Workshop on at Ijebu-Ode

A workshop on Sexuality and Gender Awareness took place at the St. Patrick's Missionaries Society (SPS) Formation Centre, Ijebu-Ode, Ogun State, 12th to 15th September, 2007. It was co-facilitated by Sister Rose Uchem, MSHR, and Mrs Apollonia Obi, under the auspices of Ifendu for Women's Development (Ifendu), at the invitation of the SPS Formation Team, represented by Fr. John Roche. In attendance were young men from different states in Nigeria in their

second year of spiritual studies leading up to their seminary training for the Catholic priesthood. The workshop objective included increasing participants' understanding of the elements of human sexuality and the practical meaning of gender equality and to discover how to foster healthier and happier relationships between men and women in the church and in the society, for a more effective ministry and witnessing to God's reign in our world. The workshop featured

paper presentations, visual art gallery walk, interactive sessions, small and large group discussion sessions. Altogether four papers were presented: Human Sexuality: Distinctions Between Sex, Sexuality and Gender; and Gender Equality from A Christian Perspective – by *Sr. Rose Uchem*; Elements of Sexuality Education for Youth; and Gender Issues in Family Life – by *Mrs Apollonia Obi*. The combination of the medical/health and psychological/theological approaches of the two facilitators made the workshop all the more enriching. The last day of the workshop featured a bible study on the story of Tamar, taken from 2 Samuel 13. This reflective bible



study prayer session had such a transformative effect on the participants that by the close of the day their heightened level of awareness and sensitivity to violence against women found expression during the closing mass in a special penitential rite prepared by themselves. The young seminarians on behalf of men asked God to forgive all the violence done to women and prayed God to heal those who have been abused.

Human Rights Conference paper in New York



'21st Century Africa: Evolving Conceptions Of Human Rights' was the theme of the African Studies Association 50th Anniversary Annual Meeting And Conference, held in New York, N.Y, October 18-21, 2007. The ASA conference brought together over 1,000 Africanist scholars from around the world who were interested in issues

affecting Africa. It provided a good opportunity to meet international publishers who were very interested in either reprinting works already published or to consider entirely new works on African issues.



Gender Awareness Training for Clergy and Religious Women

Ifendu conducted a Gender Awareness Training for Clergy and Religious Women Leaders with support from Missio Aachen at Daughters of Divine Love Retreat and Conference Centre Emene-Enugu, Nigeria, November 24-27, 2007. The workshop which was organized in collaboration with the Ujamaa Centre of the University of Kwa-Zulu, Natal, South Africa. It was co-facilitated by the Ujamaa Centre and IFENDU teams and featured a dialogue of male and female participants on Gender Role, Identity and Responsibility. Bafedile Maria Makgamathe and Bongi Patricia Zengele who represented Professor Gerard West, head of department of Old Testament and Ancient Near Eastern Studies; founder and director of the Ujamaa Centre at the University of Kwa-Zulu, Natal, South Africa. The Ujamaa Centre teaches how to use bible study effectively to stop violence against women. with portfolios in justice and peace, social communications and the like. Past evaluations saw participants repeatedly requesting a follow-up training and a joint session for dialogue between male and female participants. At the end of the workshop, participants resolved to spread the message of gender equality and to work to eliminate or reduce gender-based violence and be more gender-inclusive in their life and ministries. Below is a memorandum presented for



discussion to the male participants by the female group which met a day earlier in an all-female session ahead of the arrival of the male participants for the joint workshop.



Message from Women Religious at The Training Workshop

On Gender Awareness And Responsibility

To Our Brothers, The Priests, On This Day, 25th November, World Day For The Eradication Of Violence Against Women, Held At Dracc Emene-Enugu, 24-27th November, 2007:



We, your Sisters, wish to welcome you to dialogue on some issues that have posed a great deal of problems to us in the course of collaboration with you in ministry.

We acknowledge with gratitude your position and role as priests in the church. We appreciate all your efforts at administering the sacraments, thereby assisting people on their spiritual journey to God and contributing to their development and progress socially as well.

However, we have observed:

- That some priests have settled down into comfortable and exalted positions, with all sorts of cultural back-ups and supports while neglecting to engage in the struggle for necessary transformations in the society, especially in the area of cultural challenges where justice and equity are trampled upon.
- In the face of the culture of oppression and marginalization of women, we wonder why many of our priests shy away from their responsibilities as priests who could use their position and influence to create a better social awareness and thus effect change.
- Christ gave his life for us all. He came to bring the Good News to the afflicted and the poor; to proclaim liberty to captives, give sight to the blind, help the oppressed go free, heal the sick, and proclaim the acceptable year of favour from the Lord. We wonder how many of our priests could be said to do the same, following Christ their model; in the light of our experiences.

The following areas call for serious dialogue and action:

1. Preaching the Gospel of Christ which upholds people's dignity instead of preaching the culture that degrades and dehumanizes persons, especially women.
2. Collaborating better with Women Religious in the Church and eliminating arrangements that humiliate them or undermine their professional capabilities; for example recognizing and



respecting their professional positions instead of placing priests and seminarians who are not skilled or trained in a particular field as hospital administrators, principals of girls' schools, director of catechetics, supervisor of CWO, CYWO, etc over and above the sisters who are professionals in these apostolates.

3. Studying and practicalizing, in the parishes, the Church's many inspirational documents on women in general and women in the consecrated life in particular.
4. Ensuring gender balance both in number and headship when forming committees and commissions in parishes and other areas of activity, particularly where policies and decisions which affect men and women are made.
5. Ensuring just wages/salaries and meaningful stipends for sisters engaged in institutional and parish ministries, respectively; in a manner commensurate with their qualifications and accompanied with promotions as and when due; drawing up and signing contracts between the competent authorities in keeping with the dialogue between the CBCN and the Religious Major Superiors.
6. Mobilizing financial and material support for Religious who make perpetual commitment or celebrate silver jubilee of profession as done for ordained ministers at parish and other levels.
7. Availing of and creating more opportunities for seminars and workshops to sensitize all to better awareness of issues that affect men and women adversely in families and communities and being courageous to counteract whatever creates injustice in relation to equality of persons.

Conclusion

These are some of the issues, dear brothers. How do we address them together?

We therefore urge you, as formators, parish priests, members of priests' councils, and future bishops, to do your best to begin to see us more as your sisters and truly as your equals; human persons equally made in the image and likeness of God who created us male and female. Thank you for your attention and anticipated positive action, and God bless you.

Signed: Sr. Anastasia Njoku, HHCJ (Chair), Sr. Trinitas Keke, DDL (Secretary)

Sr. Evelyn-Paula Onodingene, IHM (Member), Sr. Agatha Umeh, EHJ (Member; Assistant Secretary, NCWR) and Sr. Bernadette Ezeliora, DDL (Member).

For and on behalf of The Workshop Participating Women Religious at the Training Workshop on Gender Awareness and Responsibility.

INTERNAL CAPACITY-BUILDING



As one of its objectives of promoting capacity building of women, IFENDU for women's Development sent two of her staff for a 2-day training workshop on "Research Proposal Writing" organized by CiSGHAN in collaboration with Global Fund for Women at Barry Gold Hotel New Haven Enugu. The workshop, which ran from 26th-27th, July 2007, had 94 participants drawn from NGOs within Enugu State. Topics treated included logical project framework, development of project goals and objectives, work plan, budgeting, and common short falls that are cited by the reviewers were

discussed. The participants learnt that carrying out a successful development project in a professional way demands a lot of work before the implementation. They came to know tools that help in planning and evaluation.

Ifendu Staff Trained on Peer Education

For effective delivery of work, IFENDU sent her staff on a 4-day training workshop on 'Peer Education on sexuality, reproductive health and HIV/AIDS' at the Society for Family Health conference hall, Enugu zone. The workshop, which took place from 17th – 20th September 2007, was organized by Society for Women AIDS Africa Nigeria (SWAAN) in collaboration with Society for Family Health (SFH). It aimed at building the capacity of development workers and supporting them to train peer educators who will, after receiving the training, extend the same to their peers. Peer education builds on the experiences of the primary health programme officers, working with volunteers. It builds on networks that exist in communities and the fact that people would listen and accept information from their peers. It is a method that is particularly valuable for reaching sections of the community who are mobile and therefore difficult to reach through conventional education methods.

The workshop covered the following sub-headings: core features of peer education, sexual and reproductive health and HIV/AIDS risks; peer education plus (PEEP), PEEP checklist, key decisions in setting up a peer education process, how to do community mapping, how to prepare a budget, how to mobilize resources for PEEP intervention, how to form a partnership, how to form a CBO, overview of capacity building, participatory needs assessment (PNA), how to prepare problem solution tree (PLA), monitoring and evaluation indicators, gender mainstreaming, and financial management. The participants comprising SWAAN members and some NGO programme officers totaled 12 in number went away at the en of the workshop enriched with new knowledge. The resource person Mr. Emmanuel Ajah enjoined the participants to be role models, because anyone who wants to change somebody else's behavior must live by example.

Eradication of Violence Against Women

Ifendu contributed in the strategic session of Center for the Eradication of Violence Against Women (CEVAW). CEVAW is a network of NGOs focusing energies together to eliminate violence against women (VAW) and ensuring that their rights are recognized. The facilitator Ifeyinwa Aniuno pointed out that the issues on the ground would determine the plans. She enumerated the qualities of a good work-plan and guidelines to for formulating one. For instance, the plan must be simple, meaningful and possess clear objectives, clear focus; prioritized and deliverable. In addition, it should be realistic and implement-able at all levels of: state, local and even community. She also said that the work-plan should be life-impacting by empowering women, girls and people living with HIV/AIDS; assisting them to take good care of themselves, and live meaningful lives. There were 18 participants drawn from different NGOs belonging to the network. Issues identified were: (a) gaps in research on VAW; for example rape, girl-child trafficking, and domestic violence; (b) lack of awareness of support services; (c) stigmatization and discrimination against survivors of VAW, and (d) reviewing existing laws against VAW. The allies, indicators, desired change, and target audience were also identified. The strategies for correcting those ills were formulated as including: sensitization, advocacy visits and capacity-building for counselors. Mrs Gloria Anoliefo, Ifendu programme officer, represented the organization.



Ifendu contributes to UN research on Gender Equality

Ifendu participated in the online discussion on "Women in Leadership Roles" hosted by WomenWatch - the UN Internet Gateway on Gender Equality and Empowerment of Women, 19 November to 15 December, 2007. Below is the text contributed by Rose Uchem, MSHR (Executive Director, Ifendu for Women's Development), titled 'In Nigeria, formal education alone is not enough to empower women for leadership: Religious Women in Academia and Civil Society engage clergy men in gender advocacy.'
(Available at <http://esaconf.un.org/WB/?boardID=leadership>).

In south-eastern Nigeria, the Missionary Sisters of the Holy Rosary (MSHR) opened the then exclusive world of formal education to women in 1928. Many women have since acquired higher education. An increasing number of highly competent women have been appointed as ministers and directors general of various para-statal. Some of these, for instance Professor Dora Akunyili, Mrs Patricia Aondo-aka and others, who have graced the Nigerian public service with their excellent performance, are among the beneficiaries of the MSHR educational system. Their personal witness of integrity has burst the myth that women are incapable of public leadership. Yet, "Eliminating discrimination is still a great challenge." Situations of injustice abound where three-year-old 'men' are accorded more human recognition than thirty-year old women; all in the

name of culture and tradition. As studies reveal, formal education alone, without concomitant changes in society's negative perception of women, is not enough to empower women to participate in leadership. Consequently, an NGO, *Ifendu For Women's Development (IFENDU)* came into existence to advance the MSHR project to include advocacy for the equal recognition of women's full human identity.

IFENDU has repeatedly observed that while the male supremacy system excludes women from decision-making forums, many women tend to pull back from leadership positions when opportunities arise. Many, including those who have high academic credentials, are inclined to exclude themselves from leadership opportunities in inter-gender forums. In addition, some actively pull down or discourage others who might otherwise be ready to seize the opportunity to participate in a policy making. The insight here is that long before someone can participate meaningfully in a decision-making process, one who has long been brainwashed into thinking and believing that she has nothing worth-while to offer must first experience the affirmation that she is truly and fully human, in the first instance, and has much to contribute to society.



IFENDU considers it important to create 'safe spaces' in which women take the preliminary steps of speaking out about their experiences as women and being heard and taken seriously. As a follow-up to several of such 'safe spaces' created by IFENDU, the latest brought together Religious Women and Clergy Men in Academia and Civil Society in a gender advocacy on some pressing gender issues that call for change. To forestall possible conflicts derailing the dialogue, the men and women's groups met separately initially. The women's group arrived earlier and tried to put their house in order and had an input and interactive session on the dynamics of women's internalized oppression, among other topics. Later both groups met for joint plenary sessions for dialogue on violence against women and seek a way forward. I think this is a good practice that can be replicated to enhance the climate for greater inclusion of women in decision-making positions.



Ifendu at Global Fund for Women Grantees Network Workshop

Global Fund organized an integrated partnership sharing (IPS) South East Zonal workshop on effective strategies to end VAW for Women Grantees Network (GFWGN) on the 17th of December, 2007 at Robans Hotel Independence Layout Enugu. In her welcome address, the coordinator, Dr.

Eleanor Nwadinobi appreciated the presence of all the participants and enjoined them to avail themselves of the knowledge acquired during the workshop to join in the fight against VAW in our society. Among the participants were; Mrs Vivienne Eze, Honourable Commissioner for Gender Affairs and Social Development, Enugu State; Legal Aid Council representatives; FIDA Anambra, Imo and Abia States; as well as other NGO representatives. The commissioner, in her goodwill message, said that the violence women could be physical, psychological or sexual and is a crime against humanity. She reiterated that the mission of her ministry is to promote the full development of human resources by bringing about the acceptance of women as equal partners in the state project and to ensure full recognition of the status of women in the development of the state. Two resource persons, Nkiru Nwobodo and Patience Ekeoba of ActionAid, delivered different topics like ‘using gender budget to address the link between violence against women’ and ‘fostering network and partnership a sustainable advocacy and mobilization tools for ending violence against women and achieving lasting transformation’ respectively. The participants were enriched and in response agreed to form a network to fight VAW.

Enhancing Family Relationships

IFENDU conducted a seminar, titled ‘Enhancing Family Relationships,’ in Obigbo, Rivers State, Nigeria (Saint Paul’s Parish) March, 2008, hosted by Sacred Heart Society, Obigbo. It aimed at sensitizing participants to the gender issues that undercut women’s quality of life at the level of the family life.

Using a combination of a pedagogical animation and problem tree approach, that participants were led to brainstorm and analyze the problems that affect women disproportionately in family contexts.

Before the process went half-way, a young man identified the root problem that disrupt family life most often as *‘ejighi nwanyi kporo-ihe,’* meaning in Igbo language, ‘not valuing women.’

Participants engaged in other exercises and games that elicited partners’/spouses’ likes and dislikes, thus creating awareness of various factors that help or hinder couple harmony.



Participants expressed appreciation to the IFENDU team and promised to carry forward lessons learned into their families



CONTENTS

Highlight of the Workshop, Goal of the Training, Training overview
Introduction, Training methodology, General Workshop Evaluation

HIGHLIGHTS OF THE WORKSHOP

Training of 34 people including men and women in the parish
Participatory Needs assessment or identification of causes of problems in different homes
Group discussion and presentation
Ground rule
Expectations
Picture presentation
Participatory learning
Questions
Audio visual
Drama presentation



GOAL OF THE WORKSHOP

This is to promote genuine happy family in our society



TRAINING OVERVIEW

To effectively and efficiently address the millennium development goal number 3 "to promote gender equality and empower women". This goal re-echoes and encapsulates other goals. Expert 'pinions from knowledgeable quarters agreed that the MDG Goals on Gender Equality and the empowerment of women affects the attainment of all other Goals.

INTRODUCTION

The issue of gender inequality has been a global issue that has raised a lot of dust in democratic process and good governance. To effectively address the issue in accordance with millennium development goal number 3 'Promote gender equality and empower women', IFENDU realized that a buoyant, successful and happy family is the springboard for the nation's socio-economic development. Hence a workshop of this kind was organized.

TRAINING METHODOLOGY

Opening prayer: - the workshop started by 2.00pm with an opening prayer by Mrs. Nwabichie

Introduction: - There was introduction of both participants and resource persons.

Opening remark:- Sr. Rose Uchem, the executive director of IFENDU, in her opening remark introduced IFENDU and announced the topic. She said that IFENDU is a non - profit and non -governmental organization initiated by her in the spirit of the holy Rosary Sisters Programme of Education. The program 'Enhancing relations in family life" is organized in order to achieve one of IFENDU objectives which is 'to promote genuine happy family life'; and also to address the millennium development goal number 3 "to promote gender equality and empower women".



Expectations and concern:- The expectations of the participants were summarized as follows:

Acquire knowledge to improve family relationship to bring unity, happy and lasting marriage.

Have knowledge of God to bring up their children

Learn new things to prepare their modern youths for marriage

Relay the good message to neighbors, friends and relations.

Ground rules:

Listening attentively

No noise making/side talk

No walking about

Raise your hand if your want to talk

No sleeping

No too long statement

Put all phones on vibration

Group work presentation:

The participants were divided in fours for discussions. Each group was to elect a presenter.

Participatory Needs assessment:- In the participatory needs assessments, the participants came up with the following as the causes of problems in the families;

Too many children

Abandoning spouse

Wife beating / battering

Hot temper

Denial of girl child education
Leaving domestic work for women and children alone
Decision-making problem or not listening to women suggestion
Not valuing women
Ancient custom / culture
Hardship

Problem analysis

It was identified that the major problem behind all these issues was 'not valuing women' and the taproot which is the root cause was 'gender inequality' that is belief that men and women are not equal, that men are superior to women. The female is believed to exist to serve the needs of the male. The above was illustrated with a tree (problem tree). A family was described as a tree where the taproot is gender inequality other roots are 'causes' stem 'not valuing women while the leaves represent the issues that emanate from the causes and the root cause.



Participatory learning:

The training was a participatory one in which the resource persons and participants contributed immensely. The resource persons displayed pictures depicting violence against women while the participants watch closely analyzed together with the resource persons. Energizer and songs were used to keep the workshop alive and interesting. Audio visual on widowhood rites and women oppression was shown. The participants analyzed it and made their contributions as well.

Mrs. Gloria Anoliefoh in delivery her topic titled 'Human Person in Relationships' explained that a human person is understood to consist of body and soul. This insight has become enlarged through human sciences such as psychology and other disciplines to include at least five aspects of the human persons namely the social, physical, intellectual, emotional and spiritual. This expanded view of human being evokes the communitarian ethos of blessed Trinity in us and is keeping with African notion of human person as a social being, a communitarian, rather than a solitary individual. Hence, when we speak of a person, our operative image is not that of a solitary individual but rather that of a person understood in the context of her web relationships with other persons together with the universe and its inhabitants. She explained some terms such as; sex, sexuality, gender, gender roles, sexual abuse etc. The social context of many relationship involving man and woman are very far from being equal. As such a woman has not much say in what transpires in the



relations between herself and her male partner, whereby if she expresses her feelings, needs or views they are largely ignored, thwarted or judged negatively. It is a cultural context also in which a woman has been thoroughly indoctrinated, brainwashed and programmed to think and act secondary and subordinate to the man.

Sr. Rose Uchem delivered a paper titled "Domestic Violence". Although there are all kinds of violence, the most prevalent is violence against women and girls. The focus is on the women's case for three reasons; firstly, very little is known what happen between married couples. Very often people are so reluctant to get into domestic conflicts which they see as private family affair. Meanwhile, many women suffer in silence. Domestic violence is prevalent more than many realize or even to admit. "In Nigeria, the incidence of violence against women varies from 20% in adult relationships to 81% of all married women" (UNIFEM 2002). Whereas traditional cultures protected women the sense that the Igbo dual-sex socio



political. and cultural system, for example, provided subtle 'gender checks and balances', modern cultures does not. In this system, women had traditional institutions by which they collectively protected themselves from male violence.

Unfortunately, these positive aspects of traditions have been eroded to

the extent that nowadays people erroneously claim that wife beating and punching is part of our culture. The second reason for a focus on domestic violence against women is that it is a systematic problem. That is, it is interconnected with other issues related to the use of all kinds of power. which are not equally available to women and men alike. In present day culture, violence against women is manifestation of multi-faceted factors embedded in the social structures which form the fabric of the society and which create space for the violation and exploitation of women. 'These factors include the state with its' discriminatory laws, marriage, religious and traditional institutions and cultural practices' (UNIFEM 2002). The third reason is that women are assigned secondary status in relations to men. For example, in many settings, a three-year old 'man' is accorded more human recognition than a thirty year-old women. This is violence itself. Similarly, society severely condemns and penalizes any woman who abuses a man physically or otherwise whereas it condones violence against women. Moreover when violence towards woman is tolerated, it helps to set the stage for

violent acts against other groups as well. It becomes necessary to focus primarily on the women's situation in order to correct what is not right there because when that problem is solved both men and women benefit.

The story of Mariana was used as a case study. Mariana and Mark started their marriage normal but somewhere along the line where Mariana did not produce a male child, Mark started beating her like a sand bag till she produced a baby boy after passing through series of violence from the spouse the story changed 'he lavished affection on Mariana and called her very tender names'.

Rev. Fr. Anthony Umoren while presenting his paper on 'church document' interpreted certain Bible quotations or passages that propagate violence against women and false image of the ideal family to the conviction of the participants. Quotations like Gen 1:27: in the image of God male and female God created them. Ephesians 5:21: Husband and wives submit to one another out of reverence for Christ. Women and men are one another helper. Gen. 2:20 — 24: Practice equal importance of men and women, girls and boys. Avoid literal use of the Bible to act as proof text against women. Jesus acted against Jewish culture of discrimination against women. He did not obey their rules, therefore we should not obey our cultural rules but follow steps of Jesus Christ our master. Jesus defended women in Mark 5:25-34; women with issue of blood, Luke 7:36-50; a woman wiped Jesus feet with her hair, John 8:1-11; adulterous woman, John 12:1-11; the anointing at Bethany.

He buttressed his points with Pope John Paul II re-interpretation of deuteronomy — Pauline teaching Ephesians 5:22 and long tradition, which saw man as head of a woman. He also presented some documents of Bishop's synod that condemned subjection of women.

Drama Presentation

Three couples came out, the resource persons asked the women to stay away' while men were asked the following questions:

When is your wife's birthday?

What is your wife's favorite food?

What is the key to your wife's heart?

When the women came back it was confirmed that most answers given by their husbands were wrong.

Women were asked questions like:

1. What makes your husband sad?
2. What is the size of his shoes?
3. Does your husband appreciate your input in the family?

It was also confirmed from both that most of the answers given by their spouses were wrong. The essence of the drama was to explore those little things that matter in marriage relationship. The drama created a lot of fun and lessons to the participants.



Participants' Questions

How can I calm my hot-tempered wife?

What can I do to my wife for her to enjoy sex?
My husband enjoys too much sex, when I refuse him he goes out for another woman?
How will I start loving my husband because I know only how to submit not how to love?
What will I do since my husband is not sharing his plans with me?
My husband does not allow me to touch his phone what will I do?

Answers

Love and care for her, avoid anything that would annoy her
Read books about how to make love, ask her about the sensitive part of her body. You should do away with female genital mutilation.
There are so many ways of making love; two of you should know your safe period to avoid unwanted pregnancy.
Always think about him and the good things he does to you. Buy- gifts and celebrate yourselves and your marriage anniversary.
Please you should plan together so that things will move, know your partners income and love each other.
If he has no skeleton in his cupboard, he will not hide his phone, therefore handle him gently, love him and let him love you.
Emerging issue – sexual violence in marriage

Lessons learnt by the participants

The participants gave the following as lessons learnt;
How to love my partner
How to plan together
How to submit to each other
Not to look down on my wife
How to advice our youths
How to prepare our children for marriage
How to do away with certain cultures
Not to oppress widows
I learnt that I should not fear my husband It is good to buy gifts and celebrate our birthdays and marriage anniversary because they add joy to our marriage.
How to refer to the Bible while goin^g astray
I learnt that I am free to discuss anything with my husband
How to share pains with my spouse
There should be mutual agreement in lovemaking.
In

Remarks

The video should be very audible
Unmarried and married topics should be involved
Unmarried youths should be invited English and vernacular should be used together
There should be wider publicity next time
Advertise on time about the workshop We shall take the lessons home. Challenges
Men were few in number.

Way forward

Economic empowerment for women.

General Workshop Evaluation

The overall evaluation of the workshop showed that:

38.23% (13 persons) said that they were very satisfied with the course contents. 29.41% were satisfied, 20.59% said it was just good while 5.88% said it was fair. On the facilitation style, 15 persons which is 44.12% rated it very satisfactory, 12 persons (35.29%) said it was satisfactory, 4 persons (11.76%) said it was good while 2 persons (2.94%) are of the opinion that it was fair and one person said nothing. Participants also assess the organization of the workshop as thus: 44.12% said it was well organized, 13 persons (38.24%) said it was good, 5 persons (14.71%) said it was just good while 1 person (2.94%) said it was just fair. On whether the objectives of the workshop were met, 13 persons (38.24%) said it was well met, 29.41% (10) said it was met while 1 person (2.94%) said that the objectives were 'fairly met'. Generally, 96% of the participants said that the topics were very useful.

Book Presentation on *Women and the Kolanut*



IFENDU hosted a Book Presentation titled *Women and the Kolanut* at the National Museum of Unity, Enugu, April 2, 2008. The book, written by Rose Uchem, executive director of IFENDU, with contributions from Catherine Asomugha (Blessed Iwene Tansi Seminary, Onitsha) and Rose Acholonu (Imo State University, Owerri). It was meant to create awareness and call for change in the cultural practice which discriminates against adult women while honoring men, including younger male children. The book

presentation started by 12.00pm with an opening prayer said by the former minister of information



Chief Hon. John Nnia Nwodo who was also the chairman of the occasion. Chief Nwodo in his opening remarks encouraged Sr. Dr. Rose Uchem for her efforts towards achieving an egalitarian society.

In a welcome address by Sr. Catherine Asomugha MSHR, she introduced Ifendu for Women Development as “a non-profit, non-governmental organization founded by Rev. Sr. Rose Uchem in the spirit of the congregation of the missionary Sister of Holy Rosary whose originating charism is the uplifting of the dignity of African women.” She said it was a continuation of the Holy Rosary Sister’s programme of education, begun in Nigeria in the 1920s. Yet, in another sense, a new initiative in that it tries to deal with the women’s issue at the root level of cultural and religious beliefs, which condition many people, including women, to perpetuate women’s oppression and unconsciously work against their own goals.” IFENDU which means ‘the light of life’ aims at contributing towards creating a world in which men and women are valued equally and operate as co-equal partners”. She also enumerated some of the achievements of IFENDU since it’s inception in 2002.



Dr. Mrs. Regina Eya and Dr. Leonard I. Ugwu reviewed the book. Dr. Regina Eya in reviewing the book said that “the book focused on the roles kolanut plays in Igbo land and how it is used to demean, exclude and humiliate women. The ritual of blessing and sharing of the kola nut, which is restricted to men to the exclusion of women amounts to the subordination of women and therefore is offensive and dehumanizing to women. Alongside obnoxious marriage and burial customs, denial of inheritance rights ritual prohibition, the kolanut ritual enforces and perpetuates men’s pre-eminence and women’s subordination thereby contradicting and conflicting with all the efforts and gains of equality, development and peace promoted by the Beijing Conference, the Millennium Development Goals and above all, God’s intention of collaboration. While reviewing the book, Dr. Leonard Ugwu noted: “It is interesting to comment on a book directed at fighting the social injustice on that central plank; highlighting so feelingly the iniquities of inequity and the gender imbalances in our contemporary environment. The book evaluates points on the impact such practices could have on the psychology of women and envisions a new world order in which the breaking of kolanut could serve as a symbol of real unity.”

The author, Sr. Rose Uchem in her remarks as author, appreciated the presence of the participants. She said that her aim of writing the book was to create awareness and to motivate people to change and revise the divisive aspects of the kolanut tradition. She enjoined everybody to read the book in order to understand more the meaning and the symbol of the kolanut. She also pointed out the psychological harm caused to women during the kolanut celebration when they are passed over as if their feeling did not matter; and often the people concerned usually said “ it is our culture. It is our tradition”. She hoped for the beginning of public discussions on the kolanut saga.

Prof. Rose Acholonu, one of the contributors to the book, presented the book and urged all to read it ““because it is small but the knowledge it contains is worth more than it looks.”

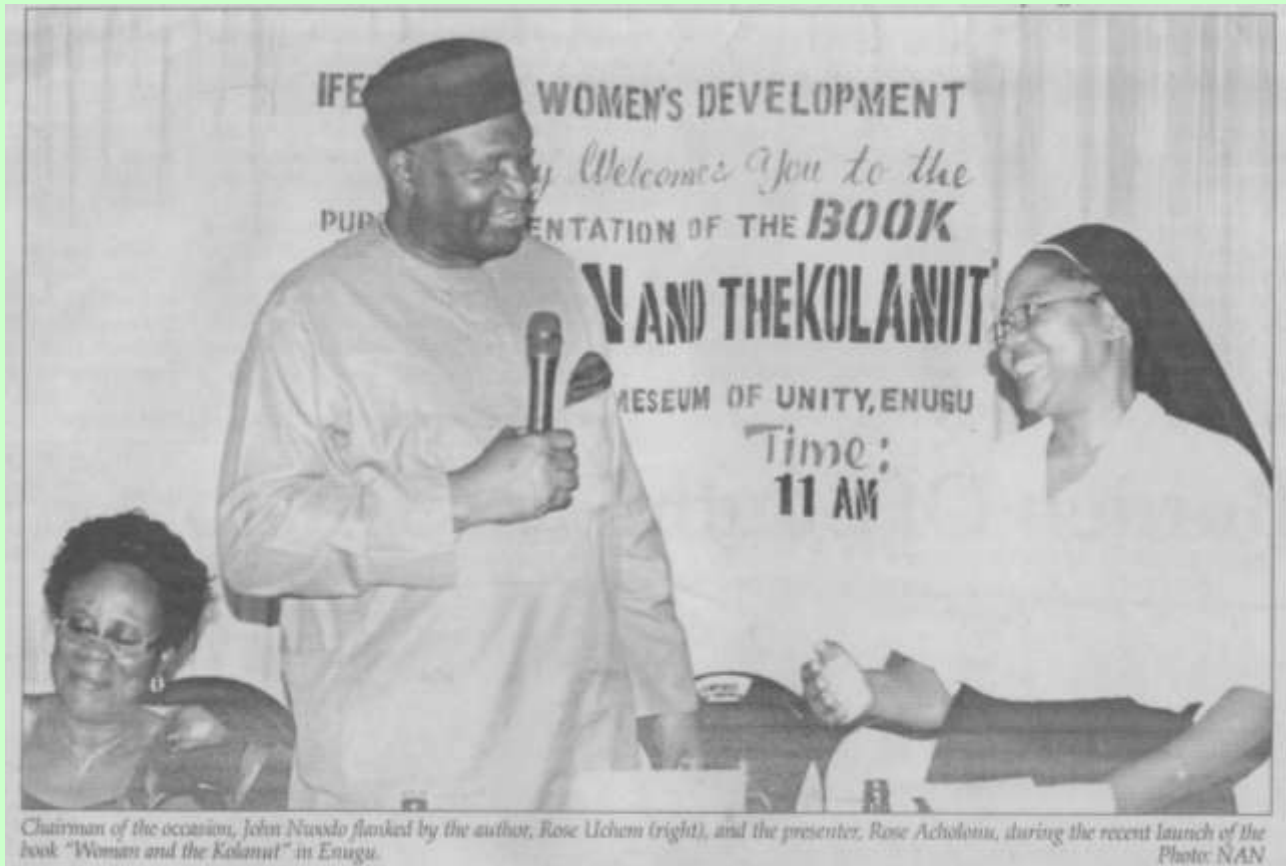
Reactions from the participants

Hon. Nnia Nwodo, who chaired the occasion, said that he did not see the kolanut ritual as a discrimination against women but rather in terms of division of labor. In his opinion, women were to be taken care of because they were the weaker sex. He, however, congratulated and encouraged the author with a sizeable donation

Mrs. Anthonia Ana-Enegwu said that women had been marginalized in so many ways in different areas in Nigeria. Thanks to the efforts of different NGOs, a lot had been achieved. Enculturation is a serious problem in our society especially in Igbo land. She deplored certain cultural practices that demeaned women and urged that they should be looked into because they lacked love and disregarded women.

Dr. Mrs. Martina Nwakoby said that in some parts of Delta State where she came from, women do break kolanut. Elderly women and titled women break kolanut and it doesn’t poison men when they eat it. This culture only exists in this part of Nigeria (East of the Niger). There is nothing wrong with women breaking the kolanut ,therefore women should be given their right.

Sr. Nkechi Ezeanyino of the DDL advised people to try to understand the origins of the certain cultures because if we should go deep into the root of certain cultural practices, it will help us abolish some oppressive cultural practices. This will help to safeguard our younger generation from their full impact.



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Sr. Bernadette Ezelora (DDL) alleged that the kolanut was an important issue to address in Igbo land. According to her, “excluding women from the kolanut ritual means a lot.” She narrated a story of an occasion where she was present and one man got up to bless the kolanut in the presence of Bishops, and said “the kolanut is a sacred; that is why women are not allowed to touch it even if it falls from the tree.” She was baffled and expected one of the Bishops to correct him; but they did not even though they did not respond ‘amen’ to this prayer. When she got home, she asked her father what made the kolanut more sacred than a woman. Her father responded that “nothing made it more sacred than a woman, only that it is just like the masquerade issue. Where women were not allowed to see masquerade formerly; but now they have been liberated to the see masquerade. Therefore, women should also be allowed to touch and bless the kolanut because they are human beings. We should refer to our Bible, men were mandated to join with their wives, but the apposite is the case.”

The event which attracted wide media coverage resulted in two book reviews, a video, and features in electronic and print media such as: the National Television Authority (NTA), Enugu; April 3rd, 2008; 8 pm; extensive weeklong coverage on Radio Nigeria network news; iii) *The Vanguard Newspaper*; Wednesday, April 9th, 2008; page 13; and *Daily Independent*; April 9th, 2008; Ndigbo page. www.independentngonline.com

Sensitization on Human Trafficking

On 15th of August, 2008, IFENDU organized a sensitization programme on human trafficking for the grass root women at Arondizogu in Ideato LGA of Imo State. Mrs. Gloria Anoliefo, in delivering her paper using the local language, brought to the fore the definition, the root causes of Human Trafficking and the experiences of the victims. She gave the definition based on that of NAP TIP, as “All acts and attempted acts involved in the recruitment, transportation within and across borders, purchases, sale, transfer, receipt or harboring of a person involving the use of deception, coercion, or debt bondage for the purpose of holding or placing the person whether for or not in voluntary servitude (domestic, sexual or reproductive) in force or bonded labour, or slavery-like condition.” She attributed the causes to; men’s demand for commercial sex, women’s increasing poverty, economic policies of international lending organizations that mandate structural adjustment programmes in developing countries like Nigeria which force countries to cut back on social services and employment, thus driving more and more women to seek for income abroad. Other causes include corruption, repressive immigration policies, military presence which generates industries in many parts of the world that are tolerated by government, racial myths and stereotypes that promote sexual exploitation, globalization of the economy, illiteracy, greed, criminal networks peer group pressure, and moral degeneracy. In addition, she gave the root causes as ‘regarding and treating women as instruments for men’s pleasure and low self esteem of many women. She urged the women to bear as many children as they can train to avoid the temptation of giving out their children to unknown persons or relations they are not sure of. She advised them to give their children sound education in morals especially their girl-children to enable them develop high self-esteem and self-reliance. She summarized the experiences of the victims as: -

exposure to hazards such as sexual harassment and rape; unwanted pregnancies; psychological order; stigma; debasement of humanity/womanhood and damage to the victim’s self-esteem; swearing an oath at a shrine; motor accident as they scout and scramble for customers; drug peddling; proneness to use of hard drugs; contracting HIV/AIDS as well as other STLs; in addition to Police harassment

The women expressed appreciation for the sensitization and narrated their own experience of Human Trafficking in occurring in their community and promised to extend the knowledge they acquired to other members of the community who were absent from the workshop.



Paper on Gender, human identity and language

Sr. Rose Uchem, MSHR, Executive Director of IFENDU, attended the 12th Quadrennial Conference of the International Association for Mission Studies (IAMS) held at Hotel Fured, Balatonfured, Hungary, 16-23 August, 2008. In the Women in Mission Study Group, she presented a paper titled: ‘Becoming all things to all persons: Gender, human identity and language; towards healing and reconciliation as

mission.’ During the Balaton Conference Sr. Rose was elected into the executive committee of IAMS as the Regional Representative for Africa (2008-2012) along with others: Jonathan J. Bonk (President, USA/Canada), Mika Vahakangas (Vice-President, Finland) Cathy Ross (General Secretary, New Zealand/UK), David Singh (Treasurer, India/UK), Lalsangkima Pachuau (Editor, *Mission Studies*, India/ USA), Gerard Goldman (Australia), Paul Kollman, CSC (USA), Ken C. Miyamoto (Japan) and Mariel Deluca Voth (Argentina). This position requires Rose to attend the executive meetings each year and to participate in teleconferences and e-mail communications for the purpose of implementing IAMS goals and keeping it going for the four-year tenure. Information on how to join IAMS can be found on the website: www.missionstudies.org. Rose has been a member since 2004. Her paper titled ‘Gender Inequality as an Obstacle to Mission’ presented in the ‘Women in Mission’ study group at the 2004 conference in Malaysia appeared in *SEDOS Bulletin* (2006/270); Abstract of the papers available on the website.

Gender and HIV/AIDS capacity-building workshop

At a gender and HIV/AIDS capacity-building workshop for clergy and religious held at the Daughters of Divine Love, Retreat and Conference Centre, Emene-Enugu, Nigeria; November 9-



15, 2008, Ifendu for Women’s Development trained 35 participants on HIV/AIDS and gender-based counseling in collaboration with the Catholic Secretariat of Nigeria and World Council of Churches. The World Council of Churches provided financial support

while the Catholic Secretariat of Nigeria, Abuja, contributed by sending their expert personnel, Ms Angela Egbe and Mr. Emma Udo, who co-facilitated the week-long workshop with the IFENDU team. The workshop was a follow-up to the gender awareness workshop the previous year co-facilitated by the Ujaama Centre team from the University of Kwa-Zulu, Natal, South-Africa and the IFENDU team in which participants requested a deepening of their knowledge and further training on gender-related trauma counseling.

Following the workshop we received some notes of appreciation from some of the beneficiaries.

I thank my rector Rev. Fr. Dr. U. I. of B. M. Seminary Enugu, who created the awareness of this workshop in me. I also thank God for endowing the organizers and the facilitators with the ability and knowledge to prepare for this to the extent that it so interesting, exciting, fascinating, and informative that one doesn't even feel the pains of seating down for hours, listening and taking notes. The type of knowledge and information I have been able to acquire within this one week, I don't think I have been able to acquire it anywhere else in my four years of studies in philosophy department. I have not even read it up as raw as I have gotten it and even watched the video show in this workshop. For instance:

1. The plight of women with regards to widowhood practices. Before now, I have never witnessed some of these practices, but I am now convinced that widowhood practices is not a myth but reality and I will use every opportunity I have to fight this evil practice.



2. The facts about HIV/AIDS. Before now I have been hearing that a mother may be living with HIV and give birth to a child who is negative. But I have been wondering how possible this could be, because I have no details. But now I have known that a couple can even be positive and their children negative. This is because the virus does not live in the spermatozoa or in the ova.

I have equally learnt how one can contract HIV easily or carelessly and how one can be careful and not contract it. In fact this workshop is fully loaded and I am very grateful for it. Thanks. (B.O.N., Bigard Memorial Seminary, Enugu).

Another beneficiary, Sr. Mary Gloria Iloka, from Immaculate Heart Hospital/Maternity Nkpor in Idemili North L.G.A Anambra State, sent in this report on the activities carried out on sensitization/awareness creation about gender issues.



Our facility celebrated the world's AIDS day on 11th Dec. 2008. In addition to other activities carried out I was invited to give a talk to a group of about three hundred girls (students) on Gender Issues and Women empowerment. I started with stories and a passage



from the Bible to bring home the lesson to them at their level. They were empowered to stand up to the challenges and to start early in life to cultivate in them the fact that women are not inferior to men and should behave as such in all they do in life. It was explained how lack of this knowledge has affected womanhood both in their younger age, in married life and even in the spread of HIV/AIDS. At the end they were asked questions and also they had time to ask their own questions. All who attempted answers to the questions were given prizes and those who got it correctly were given double prizes. They were all given snacks and drinks to celebrate. It was a big success

On the 12th Jan. 2009, I gave a talk on gender issues and equality to a group of about fifty pregnant women who came for Antenatal in our hospital and since then, I use that talk as part of the antenatal every week. I sensitized and empowered them to stand up to the challenges bearing in mind that gender issues contribute to the problem of many women and children before, during and after childbirth. It even leads to the death of many. They had time to ask questions and they were happy for that awareness creation.



Guest lecture on MDGs

Sr Rose was a guest lecturer at the Festac Town, Lagos (Rochester Garden), Inner Wheel Club of Festac Town Lagos Installation Ceremony; Education for Empowerment:



Nigeria's Challenges in Meeting the Millennium Development Goals; October 18, 2008. She pointed out factors which militate against the realization of the MGs in Nigeria as including fixed cultural

mindsets and suggested among other things gender sensitive implementation of the new basic educational curriculum.

Sr Rose also presented a paper titled ‘The Role of Women and Children in Nation Building’ at the Enugu Prison Training School, December 18, 2008; End of Year Activities.

Sensitization on Gender and the Media



IFENDU conducted a sensitization workshop on ‘gender and the media’ for members of the ‘Actors Guild of Nigeria (AGN) Enugu Chapter’ prior to the shooting of the movie, *Ojiugo*, a drama production based on



the book, *Women and the Kolanut*, written by Sr. Rose Uchem, MSHR, executive director of IFENDU at Nsukka, December 8-12, 2008. She drew their attention to gender stereotypes in the

Nigerian home movies and urged them to use their strategic position to reshape people’s negative



imagination about women and to contribute positively toward peace, progress, equality and development.



NETWORKING PARTNERS

Coalition of Eastern NGOs (CENGOS), Global Fund For Women Grantees in Nigeria, Civil Societies on HIV and AIDS in Nigeria (CISHAN), Nigeria Conference of Women Religious (NCWR) and Committee for Support of Dignity of Women (COSUDOW) and Centre for Women's Studies and Intervention (CWSI), Abuja, and Actors Guild of Nigeria (AGN) Enugu Chapter.

COLLABORATORS

Nkechi Akunyili, MSHR, Facilitator
Cathy Asomugha, MSHR, Lecturer
Kekong Bisong, Lecturer.
Regina Eya, Lecturer
Wence Madu, CMF, Lecturer.
Maurice Nduanya, Trustee
Amuluche Greg Nnamani, Lecturer
Oby Nwankwo, Trustee
Apollonia Obi, Consultant
Bonny Obiefuna, Lecturer
Ngozi Okoli, MSHR, Facilitator
Steve Okoye, Trustee

Nkechi Onah, Lecturer
Helen Onyiuke, MSHR, Lecturer.
Nneka Osakwe , Trustee
Humphrey Ubanyi, Consultant
Anthony Iffen Umoren, MSP, Lecturer.
Berna Ezeliora, DDL, Lecturer.
Josephine Amalu, Admin. Assistant
Ijeoma Anoliefo, Programme Officer
Felix Offor, Transport Officer
Cosmas Itodo, Transport Officer
Rose Uchem, Director/Lecturer

DONORS IN KIND OR CASH

Prof. Rose Acholonu
Fr. Bona Agbali, OP.
Hon. Justice and Mrs Nnaemeka-Agu
Barr. Mrs. Akpala
Mrs. Anthonia I. Ana-Enegwu
Msgr. Anthony Anijielo
Bar. C. N. O and Mrs Ngozi Anikene
Princess G. C Atueyi
Mrs. C. M Chigbo
Mrs. Caroline E nukpere
Rev. Sr. Bernardette Ezeliora (DDL)
Dr. FRCN and Mrs. Margaret
Ezemenari (KSM)
Prof. Regina and Chief Nduka Eya
Mrs. Rose Ifebighi
Msgr. Obiora Ike
Engr. and Mrs Ngwocha
Dr. Chinwe Nnam
Mrs. F. A. Nwachukwu
Mrs. Rose E. Nwachukwu
Dr. Mrs. Martina and Chief Pat
Nwakoby
Hon. John Nnia Nwodo
Mrs. Grace Obayi

Fr. Anthony Okeke
Mrs. Sylvia Okeke
Hon. Victoria and Arch. Okoro
Dr. Mrs. Omeje
Dr. Nkechi and Prof. Julius Onah
Dr. Ngozi Orjiako
Hon. Mrs. Bridget Orjiekwe
Mr. Emma Onyejekwe (KSM)
Engr. P.A. Orogbu
Mrs. Nonye Soludo
Dr. Leonard I. Ugwu
Mrs. Ifeoma Uzochukwu

CORPORATE BENEFACTORS

CIRDDOC Nigeria
CWO, Blessed Sacrament P, Enugu
CWO, St. Mulumba's Parish, N/Haven
Missionary Sisters of the Holy Rosary
National Television Authority (NTA)
News Agency of Nigeria (NAN)
Radio Nigeria, Enugu
Verbum Networks

2008 FINANCIAL STATEMENT

PHONE: 080-6381-2000, 080-4517-7771, 042-25-7347

Reference:

REPORT OF THE AUDITORS

TO THE MEMBERS OF IFENDU FOR WOMEN'S DEVELOPMENT

We have audited the financial statements of **IFENDU FOR WOMEN'S DEVELOPMENT** as at 31st December, 2008 set out on pages 4 to 9, which have been prepared on the basis of the Accounting Policies stated on page 6.

The Trustees of **IFENDU FOR WOMEN'S DEVELOPMENT** are responsible for the preparation of the financial statements and to maintain accounting records which disclose with reasonable accuracy the financial position of the organization.

The trustees also have a general responsibility of taking such steps as necessarily open to them to safeguard the assets of the organization and to prevent and detect fraud and other irregularities.


It is the responsibility of the Auditors to form an independent opinion based on our audit, on the financial statements and report our opinion to you.

We planned and performed our audit in accordance with generally accepted auditing standards. Accordingly, it includes the examination on a test basis of accounting records and such other audit procedures as we considered necessary in the circumstances to provide us with sufficient

evidence to give reasonable assurance that the financial statements are free from material misstatement, whether caused by fraud or other irregularity or error. In forming our opinion, we also evaluated the overall adequacy of the presentation of information in the financial statements and of whether the accounting policies are appropriate to the organizations circumstances, consistently applied and adequately disclosed.

In our opinion and based on the information and explanation made available to us, the financial statements which have been prepared on the basis of the accounting policies contained herein give a true and fair view of the state of affairs of the organization for the year ended 31st December, 2008 and are in agreement with the Provisions of Part C of the Companies and Allied Matters Act, 1990. (as amended).

Charles Ogburne & Co.
CHARTERED ACCOUNTANTS.
ENUGU
DATE: 3RD JUNE, 2009



IFENDU FOR WOMEN'S DEVELOPMENT

BALANCE SHEET

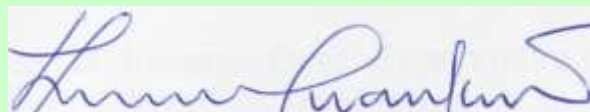
AT 31ST DECEMBER, 2008

	NOTES	<u>2008</u> N	<u>2007</u> N
RESOURCES EMPLOYED			
Fixed Assets	2	997,910	1,265,370
Net Current Assets	3	78,248	143,877
		<u>1,076,158</u>	<u>1,409,247</u>
FINANCED BY			
Accumulated Fund	4	<u>1,076,158</u>	<u>17409,247</u>



REV. SR. (DR) ROSE N. UCHEM

EXECUTIVE DIRECTOR



MRS. OBY NWANKWO

TRUSTEE

IFENDU FOR WOMEN'S DEVELOPMENT

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST DECEMBER, 2008

	NOTES	<u>2008</u>	<u>2007</u>
		N	N
GRANTS	5	5,400,502	3,801,950
Less :			
Donors Project Expenses		<u>5,324,125</u>	<u>3,708,990</u>
		76,377	92,960
Other Income	6	<u>3,651,434</u>	<u>2,452,877</u>
		3,727,811	2,545,837
Deduct:			
Administration Expenses	7	2,371,431	1,271,402
Establishment Expenses	8	566,500	463,120
Personnel Costs	9	848,800	848,800
Finance and Other Charges	10	<u>274,169</u>	<u>387,805</u>
		<u>(4,060,900)</u>	<u>(2,971,127)</u>
Excess of Income Over Expenditure for the Year Transferred to Accumulated Fund	4	<u>(333,089)</u>	<u>(425,290)</u>

IFENDU FOR WOMEN'S DEVELOPMENT

NOTES TO THE ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER, 2008

NOTE 1 ACCOUNTING POLICIES

The following are the principal accounting policies adopted in the preparation of the financial statements.

(a) Accounting Basis

The Financial Statements have been prepared under the historical cost convention. No adjustments have been made to account for the effect of inflation.

(b) Income

Income for the year represents cash receipt from funders, sale of book publications, and contributions from independent donors.

(c) Fixed Assets

Fixed Assets are stated at cost, less accumulated depreciation.

(d) Depreciation

Depreciation is calculated on a straight-line method to write-off the cost of the assets over their estimated useful lives at the following annual rates;

Office Furniture and Equipment	10%
Plant and Machinery	20%
Motor Vehicle	20%

(e) Foreign Currencies

Transactions in foreign currency are converted into Naira at rates received at the transaction dates.

IFENDU FOR WOMEN'S DEVELOPMENT

NOTES TO THE ACCOUNTS

FOR THE YEAR ENDED 31ST DECEMBER, 2008

NOTES
2:

FIXED ASSETS	Motor Vehicle	Office furniture, & Equipment	Plant & Machinery	Total
	N	N	N	N
Cost				
At 1st Jan. 2008	530,000	1,250,600	182,000	1,962,600
Addition				
	530.000	1.250.600	182.000	1.962.600
Depreciation				
At 1st Jan. 2008	318,000	306,430	72,800	697,230
For the Year	106,000	125,060	36,400	267,460
	424.000	431,490	109,200	964,690
Written Down Value				
At 31/12/08	106,000	819,110	72,800	997,910
At 31/12/09	212,000	944,170	109,200	1,265,370

NOTE 3:

NET CURRENT ASSETS	2008	2007
	N	N
Current Assets		
Prepayment (Rent)	-	80,000
Cash and Bank Balances	128,248	103,877
	128.248	183.877
Current Liabilities		
Accrued Charges	50.000	40,000
Net Current Assets	78,248	143,877

IFENDU FOR WOMEN'S DEVELOPMENT

NOTES TO THE ACCOUNTS

FOR THE YEAR ENDED 31ST DECEMBER, 2008

	2008	2007
	<u>N</u>	<u>N</u>
NOTE 4: ACCUMULATED FUND		
Opening Balance at 1st January	1,409,247	1,834,537
Surplus during the Year	<u>(333,089)</u>	<u>(425,290)</u>
Balance per Balance Sheet	<u>1,076,158</u>	<u>1,409,247</u>
	<u>2008</u>	<u>2007</u>
	N	N
NOTE 5: GRANTS AND SUBSIDIES		
Misereor		238,950
Missio Aachen		3,363,000
Misean Cara (IMRS)	4,126,877	
(MSHR) Local Contributions		200,00
World Council of Churches	<u>1,273,625</u>	
	<u>5,400,505</u>	<u>3,801,950</u>

IFENDU FOR WOMEN'S DEVELOPMENT

NOTES TO THE ACCOUNTS FOR THE YEAR ENDED 31ST DECEMBER, 2008

	<u>2008</u>	<u>2007</u>
	N	N
NOTE 6: OTHER INCOME		
Publications	167,390	217,000
Miscellaneous Income	3,484,044	2,235,877
	<u>3,651,434</u>	<u>2,452,877</u>

	<u>2008</u>	<u>2007</u>
	N	N
NOTE 7: ADMINISTRATION EXPENSES		
Transport and Traveling	277,646	215,320
Printing and Stationery	130,827	92,515
Office Expenses	138,737	78,850
Vehicle Running Cost	397,855	137,725
Postage Expenses	27,026	39,880
Mobilization, Organization & logistics	1,267,100	667,112
Audit fee	50,000	40,000
General Maintenance	82,240	-
	<u>2,371,431</u>	<u>1,271,040</u>

	<u>2008</u>	<u>2007</u>
	N	N
NOTE 8: ESTABLISHMENT EXPENSES		
Ensepa & Dues	72,000	34,600
Rent	192,000	192,000
Electricity and Lighting	211,000	146,300
Telephone Expenses	91,500	90,220
	<u>566,500</u>	<u>463,120</u>

	<u>2008</u>	<u>2007</u>
	N	N
NOTE 9: PERSONNEL COST		
Staff Salaries and Allowances	<u>848,800</u>	<u>848,800</u>

	<u>2008</u>	<u>2007</u>
	N	N
NOTE 10: FINANCE AND OTHER CHARGES		
Bank Charges	6,709	120,345
Depreciation	267,460	267,460
	<u>274,169</u>	<u>387,805</u>

