

**IFENDU 2009  
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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**WEBSITE:** [www.ifendu.org](http://www.ifendu.org)

**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

**BANKERS:** Union Bank of Nigeria

**AUDITORS:** Messrs Onochie, Orabueze & Co.  
Chartered Accountants  
97, Zik Avenue, Uwani  
P.O. Box 9034, Enugu, Nigeria

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

## **I 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 nine-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.

### **REGISTRATION STATUS**

IFENDU has been in operation since 2002 but it gained the status of a registered NGO (No. 16,525) 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
- 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 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.

## **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

## Highlights of the year 2009



### **IAMS executive meeting in Oxford**

Rose Uchem, MSHR (Executive director, Ifendu) attended the executive committee meeting of the International Association for Mission Studies (IAMS) 8–11 January, 2009, in Oxford.

### **Reconciliation, Justice and Peace Seminar**

**Guest lecturer at** Provincial Conference Of Women Religious, Onitsha Ecclesiastical Province; The Prophetic Role Of Women Religious in Africa/Nigeria at Nchatancha, Enugu, Nigeria (St Bernard's Hostel); April 24 -27, 2009.

### **Guest lecturer at MMM General Chapter in Dublin**

Drumcondra, Dublin, Ireland (All Hallows College); International Conference (9<sup>th</sup> General Chapter) of Medical Missionaries of Mary; 19 March, 2009.

**Education for Empowerment** (a three-day capacity-building workshop for secondary school staff) in Gwagwalada, Abuja; 22<sup>nd</sup> to 24<sup>th</sup> October, 2009

**Round Table Meeting on the Beijing+15 Review Process** at Dannic Hotel, Enugu, 3<sup>rd</sup> to 4<sup>th</sup> December, 2009

**Pre-Public Hearing** on Constitutional Review 13<sup>th</sup> December, 2009, hosted by CIRDDOCC Nigeria at Dannic Hotel, Enugu

**South-East Zonal Public Hearing** on Constitutional Review held at the House of Assembly, Enugu, 14<sup>th</sup> an 15<sup>th</sup> December, 2009.

**Women and the Economy: United Nation's online discussion** (November -December, 2009) hosted by the World Bank as part of the review process leading up to Beijing Plus Fifteen Conference.

**'Beyond Women's Internalized Oppression:'** Tribute to Professor Rose Acholonu, an ardent supporter of Ifendu, who died in 2009

We are grateful to the Global Fund for Women for their grant which made it possible to sustain our activities for the year.

We have new members on the board of trustees

## IFENDU TRUSTEES



Rev. Sr. Rose Uchem  
Lecturer/Consultant;  
Gender and Theology)



Rev. Sr. Patricia Nkwo  
(Administrator and Nurse)



Dr. Steve Okoye  
(Retired Veterinary Surgeon)



Prof. Maurice Nduanya  
(Professor of Education)



Mrs. Oby Nwankwo  
(Retired Chief Magistrate  
Gender consultant)



Dr. Nneka Osakwe  
(Lecturer/Consultant;  
Communications skills  
and education)



Chief Mrs Grace Obayi  
(School Proprietor and  
Former commissioner for Educ )



Rev. Sr. Juliana Oguekemma  
(Administrator and accountant)



Rev. Sr. Ngozi Okoli  
(Educator and accountant)

## Report On the Workshop on Education for Empowerment Held at Holy Rosary College (HRC), Gwagwalada, Abuja, 22<sup>nd</sup>-24<sup>th</sup> October, 2009

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### INTRODUCTION

In collaboration with the Holy Rosary Sisters in Gwagwalada, Abuja, Ifendu for women's Development (Ifendu) organized a three-day capacity-building workshop for the staff of Holy Rosary College (HRC), Gwagwalada, and extended an invitation to others. There were all together twenty-five participants – fifteen from HRC, one from the Medical Missionaries of Mary Development Office, Benin City; and seven from various schools in Auchi, Edo State, and the facilitator, from Ifendu, Enugu. The training which was titled 'Education for Empowerment' lasted from 22<sup>nd</sup> to 24<sup>th</sup> October, 2009. It was aimed at equipping participants to teach cross-cutting issues reflected in the new basic education curriculum. It was expected that after the workshop the teachers would use their newly acquired skills and knowledge of gender issues to transmit to their students a quality of education that is truly empowering.



The workshop commenced with opening prayers said by Samson Yakubu. The principal, Rev. Sr. Stella Nwosu (MSHR), introduced the facilitator, Sr. Rose Uchem (MSHR), the executive director of Ifendu for Women's Development, an NGO based in Enugu, and handed over to her.



Highlights of the workshop included: Personal introductions; ground rules; expectations; pre-workshop test; workshop overview; rationale; definitions and concepts in gender awareness; gender issues in the family, in the education sector and

in the work place/marketplace; gender and HIV/AIDS; and evaluation. The methodology combined: small group sharing, exercises and assignments with plenary group sharing, input, use of pictures, music, energizers, power point presentation and problem tree analysis. The resource materials used were, among others, the book, *Beyond Veiling*; handouts on 'Basic Facts about HIV,' gender and HIV, and a CD-Rom on the new universe story, presenting the story of the evolution of the world.

The facilitator led the group to introduce themselves in pairs. Thereafter, ground rules for the seminar were established as follows: no side talks; punctuality in attendance; cell phones to be switched off or put on vibration; and being brief in asking questions or making contributions.



### **EXPECTATIONS**

Participants were asked to express their expectations and/or concerns pertaining to the workshop. The following came up: To gain new knowledge/new insights on: empowerment, education, leadership, team-building skills, teaching skills, innovations/global trends in education and office practice, focus groups that need to be empowered, how to solve students' problems and how to manage conflicts.

### **PRE-WORKSHOP TEST**

Next on the schedule was the pre-workshop test which sought to examine participants' opinions on the degree of boy/girl, men/women's participation in domestic chores and in decision-making; the extent of reflection of husband's/wife's opinions and feelings in intimate matters. The test was to be repeated at the end of the workshop.



### **OVERVIEW OF THE WORKSHOP**

The facilitator gave an overview of the workshop and explained the rationale and importance of the workshop in this way. The Ifendu project was an outcome of historical developments. The Missionary Sisters of the Holy Rosary (MSHR) was founded in 1924 by Bishop Joseph Shanahan whose evangelising strategy was education, especially for the girl-child, who at the time was relegated to the background. As his target was the promotion of God's reign through education, he founded the MSHR to produce educated Christian girls who were capable of entering into marriage on a basis of equal partnership with the boys/men who were already graduating from his existing boys' schools. The Bishop reasoned that only strong Christian families where the strengths of both (the female and the male) were combined would guarantee the foundation of a strong church. The first Holy Rosary School was established at Onitsha in 1928.

Recent awareness arising partly from a research conducted by Sr. Rose Uchem in 2000 on the experiences of women has revealed a need to integrate knowledge of gender issues into the educational process. For example, it has been noted that while an increasing number of women are gaining access to education it remains questionable the extent to which their social situation has actually been transformed. Thus emphasis on girl-child education is gradually shifting the focus from 'access' to education to the 'quality' of education received in terms of true empowerment. The spotlight is now being turned on age-old cultural practices which tend to reduce women's socio-cultural status to the

same level as that of their uneducated counterparts. This is why it is necessary to integrate gender awareness into basic education in order to empower the beneficiaries.

This workshop was designed to sensitize participants to notice how the process of education transmits gender inequalities; and to explore the prospects of transforming it into a more empowering one for the woman and for the girl-child.

Thus, the teachers at HRC are to see themselves as co-missionaries with the Sisters in the work of evangelization. It is not enough to transmit knowledge to the students. It is equally important to model for them a new humanity; a new image of what it means to be a man or to be a woman in our present society. The same goes for enriching inter-gender relationships with viable inputs from both sides. Thus, the motive for this workshop is to share and learn vital truths about gender and HIV/AIDS issues; all to be considered in the context of the millennium development goals and the national economic empowerment and development strategy (NEEDS).



The facilitator emphasized the need for participants to model to the younger generation a desirable image of a male or female in the new global community. This means that the female teacher is to present to their students the image of a well adjusted, 'emancipated' woman as different from a 'colonized' woman as part of a contribution toward realizing the MDGs (millennium development goals). This was expressed in response to participants' views and what the workshop was already doing for them. Hear them.

**THE GOALS OF THE WORKSHOP** were, in summary:

- To increase participants' knowledge of gender issues in education
- To empower participants to teach and implement gender equality
- To equip participants to teach the cross-cutting issues in the new basic education curriculum



#### **COMMITMENT**

Participants will be expected, after 3 months, to report on how they have applied their new knowledge and the results obtained.

Jean Nnabuo (Mr): "HIV/AIDS is part of the new curriculum, with emphasis on acquiring skills that help collate statistics on the pandemic. As a Mathematics teacher I have to figure out how to implement this"



Grace Ogwuche (Mrs.): "I am discovering my part in translating the MDGs to my little corner to help prepare my students for



their actualization of these realms. My task goes beyond educating the students to be literate and skilled to excel in their chosen vocations. I must enlarge their mindset to accept and focus on achieving their part in the actualization of global goals.”

A major question for participants to focus on: “Is what has HIV/AIDS got to do with HRC and with me?”

Each participant must be very familiar with the MDGs.

Participants were classified into four groups and asked to generate points on gender issues in the family, in the workplace, and in the education sector. Each group was charged to produce a report, which they presented in the plenary session. All written reports were submitted to the facilitator for collation.

The second session began at about 3.20pm following lunch. The participants, the Sisters from Auchie diocese, who arrived during the morning session, were welcomed formally and given a chance to introduce themselves. The facilitator went over the previous discussions for their benefit.



### **WHAT NEEDS TO CHANGE**

The facilitator drew a tree on newsprint, pasted it on the board and asked each group to draw the same on a piece of paper. She passed round some pictures and suggested that they should be studied in silence. Then there was sharing in a plenary session. From the pictures, the following points were raised in regard to gender: domestic violence such as wife-beating, rape, poverty (citing the former United Nations Secretary General, Dr Koffi Annan who pointed out the ‘feminization of poverty,’ noting that “Poverty wears the face of a woman”). Similarly, there is the ‘feminization of HIV/AIDS,’ lack of family planning, a man sometimes abandoning a woman with their all-female children, etc. The emergent issues from the group reports were summarized thus:

### **Gender Issues in the Family**

Women and girls do most of the domestic work while men and boys enjoy more recreational (and educational) opportunities. Women are solely responsible for baby/child care. Male and female children are not given equal treatment. When a child is behaving badly one of the parents, especially the mother, gets the blame. Most times in families decision-making is done by men. In many families, women do not get a share of the family inheritance. It is taboo for a woman to demand for sex. Wife-beating (domestic violence) is very rampant. There is much poverty. HIV is a gender issue. Grown up males sometimes experience interference from parents, especially the mothers, in their choice of marriage partner (mother in-law’s interference sometimes breaks up the partnership). Chatting up a prospective partner female is often seen as the prerogative of the male.



### **Gender Issues in Education**

Under the negative influence of teachers’ gender biases, discriminations and stereotypes, students’ imagination is often limited in their choice of subjects and career; regarding for example, male nurses, male home economics experts, female engineers, astronauts,



etc); sexual harassment of female students by male lecturers (although the reverse happens, it is noted to be rare); in co-education schools school prefects are mostly boys; dress codes enforced on female students, but not on male students; in secondary schools, girls who get pregnant are expelled, while the boys responsible for the pregnancy get only suspension. In co-education schools, different roles are assigned to boys and girls; girls sweep the floor, while boys darken the board.

### ***Gender Issues in the workplace or in the market place***

Women are looked down upon and discriminated against as far job opportunity is concerned; delegation of high authority is reserved for the men; driving of heavy trucks and hard tasks such as digging of pits for toilet are left to men. Only women get maternity leave; yet the child needs both parents for effective growth. (Note that in Nigeria now, maternity leave has been increased to four months). Many banks do not employ married women; and when they do, it is under certain conditions. Serving and tidying up is usually expected of and left to women in the workplace. Managerial positions are meant for men mostly. Men are often ridiculed when they



engage in selling articles that supposedly belong to women; for example, selling Ugu (vegetables), cooked food (restaurants) in some places, etc). Discrimination features during elections into positions of leadership of associations, for example, whereby women are only considered for posts such as secretary, treasurer, and occasionally only vice president; seldom,

president.



### **Suggestions for a way forward**

Stop gender discrimination and gender biases. Parents should try to avoid male-child preference. In school, teachers should treat all the pupils/students equally, whether boy or girl. In the workplace, respect should be accorded to whoever is in charge whether male or female. Show equal love to all

The facilitator gave an assignment to the participants to figure out ‘the main problem, the cause(s) and the effects of gender issues.’ The workshop closed for the day with a prayer said at 4.22pm by Apollonia Ojobo.

**Day two** activity started with an opening prayer followed by a recap of the previous day’s learnings. Small group work on the resource booklet, *Beyond Veiling*, gave participants a comprehensive view of gender issues. The second major Small Group exercise was: the reading and sharing on the biblical story of the rape of Tamaar, David’ daughter, by her half-brother, Ammon. It was taken from the second book of Samuel, chapter 13 verses 1- 22. This was followed by a plenary group discussion of the insights gained. For many it was their first time to read or hear such a bible story. It was an eye-opener to discover the vulnerability of the girl-child and the naivety of parents who tend to be oblivious to the fact

that most times it is familiar people who commit sexual abuse. Often it is wrongly assumed that the person who is raped invited it. This is 'blaming-the-victim syndrome.' The fact of the matter is that rape has more to do with a show of power and an expression of animosity than a quest for sexual pleasure. There are also many myths to the effect that a woman can only be raped if she consents or gives in. The sharing of some case stories by participants revealed the fallacy of this. Information was also shared on ways by which a girl/a woman facing danger can disarm the offender and protect herself. For many participants, this topic proved to be the high point of the workshop.



### **Emergent Issues and Questions**

My question is: "Why is it that men like underrating women and they have no respect for them?"

"I will like to say that not only women or girls are raped or abused but men also."

"I am often asked by girls/women: why is it that most men after having sex with a girl often leave her for another, and such acts are repeated. I could not give an answer."

**Day three**, the last day of the workshop, featured among other things, clarifications of gender concepts and definitions; small group work on gender and HIV/AIDS as well as the use of the 'problem tree' to analyze the gender issues that had been surfaced since the beginning of the workshop. These were grouped into different categories such as the cause(s) and the effects. The main problem was identified as 'not valuing girl-children; not valuing women;' in other words, subordination of the female to the male. The causes were listed as: ignorance, greed, low self-esteem, and gender bias in religious belief systems. It was noted that some of the effects were also causes. It is, sort of, cyclic like all systemic issues. The tap-root cause was picked out as 'religio-cultural myths of creation.' The way forward is a reinterpretation of the creation stories coupled with familiarization with other creation accounts such as the scientific account, the various stories from different parts of the world, including those of the ancient near east and from different parts of Nigeria/Africa. This will broaden people's perspectives and reduce the tendency toward taking the anti-women religious texts literally.

There followed a power point presentation on the new universe story which gave participants new insights.

By way of summary, there was a brief presentation to clarify some relevant terminologies and concepts in gender awareness as follows.

### **DEFINITIONS AND CONCEPTS IN GENDER AWARENESS**

**Gender** refers to the socially constructed roles that men and women are expected to perform in a given society – in the family, community and church. It includes society's expectations of how men and women should feel, look, or act; what is allowed and what is not permissible for men or for women in a particular society.



**Sex** refers to the biological attribute of being a male or a female. Sex is natural and fairly constant while gender is cultural, human-made, and changeable since it is learned and varies from one culture to another; and from one era to another. In fact gender roles are already changing in many societies today. For this reason, we talk about gender equality and not sexual equality.

**Gender equality** is a situation where men and women play roles they are gifted or trained for without any legal, cultural, political, economic, religious, or social hindrance on the basis of sex.

Gender equality is not about biological sexual sameness but rather about equal participation in and enjoyment of social, political, cultural, economic, and other opportunities for and by both men and women, based on personal giftedness and training rather than sex.

Gender equality presupposes that there is a single human nature, which occurs in two forms, namely, the male and female; and not two human natures, male and female. In such a situation, the differences (morphological, physiological, psychological) between the two sexes are recognized as sources of enrichment for the human community.

**Complementarity** is a situation whereby the male and female work together as a team; genuinely making up the strengths and weakness of each party. The male complements the female just as the female complements the male in a two-way traffic. There is no negativity attached to the female. The male and the female have equal value and equal worth in people's eyes, minds, hearts and conduct. The observable differences between the male and the female are not used as a basis for discrimination against the female but rather as the hallmark of respect for the other who brings into the human partnership a unique contribution. We do know that nowhere in the world does such a situation exist yet; and this is a marked aspect of humanity's state of imperfection and a particular manifestation of collective human sinfulness. However, the world is gradually growing in awareness of its error and is gradually growing in the direction of positive change toward gender equality and genuine complementarity.

**Gender balance** is a development concept whereby men and women's presence and participation are equally seen and felt without any party dominating. It is related to gender equality. It has been noted that the measure of gender balance in any society is the extent of women's participation in the highest echelons of its internal organisation and decision-making.



**Subordination** is a situation whereby male human beings are taken as "number one" and females as "number two" human beings and it plays out mostly in the cultural and religious aspects of everyday life around issues of human identity. It is also called subjugation. The subordination or subjugation (of women to men) can be seen very often in different situations; for example: Irrespective of personal talents, women are usually not called to be heads of committees or chairpersons of social functions.

**Marginalization** is the experience of being omitted, rejected and discriminated against in the political, economic and social spheres of life;

for example, exclusion of women from the kolanut ritual and from inheritance entitlements.

## **EVALUATION**

As the workshop gradually drew to an end, participants were given an evaluation form to fill out in order to determine the extent of achievement of the goals of the workshop. While the detailed evaluation report is to be found in the appendix here are a few highlights.



Participants' articulation of the workshop's objectives included: making us know our worth in the society; not to regret being female; liberating women; encouraging us to speak out; and to know that we are created in God image; calling attention to the inequality between boys and girls in the family and in our society; and how to practise gender equality at the level of government and religious organizations.

In terms of organization and procedure, we received the following comments, criticisms and suggestions:

The content is much and I think that is why we couldn't have time to free up for longer breaks.

To me, the time of the year in which the workshop was conducted may not be suitable for the interested groups, especially teachers. There is need for another workshop like this to pave the way for more inputs and interactions.

The presentations/activities most useful to participants were those that highlighted issues of sexual abuse using the Tamar campaign (through bible study on the rape of David's daughter); contributions on ways by which women might defend/protect themselves in face of violence; HIV/AIDS in the society; Gender issues (in education).

Many were of a similar view that: "All the presentations and activities were useful and enriching. For many the issues discussed were new. As one person put it, "They are an eye-opener to me." For another, "Certain beliefs that have been inculcated into me against women are totally wrong and needed a change."

Among the many proposals of practical actions/steps to be taken to implement insights are: "To educate other people, especially starting from my immediate family." "I will inculcate this information into my students and also share with other women, especially the villagers." "Whenever I see a woman being maltreated, I should help her and not look the other way and say that it does not concern me. I should render assistance to such women."

"After this workshop when I get back to my place of work, I will educate my colleagues on the issue of HIV/AIDS and on how to avoid or prevent it." "I will revolutionize my vocabulary and start to use inclusive language; enlighten the women around me about the prevalent issues at stake and steps we can take to change the system; be more precise and urgent in educating my children (both biological and academic) on protective strategies to adopt to prevent sexual abuse." All the participants expressed the desire to attend another of this kind "[because] there is much more to learn and I long to be exposed to all such avenues that will enhance my knowledge and growth in these issues." "Because there is a lot to know about gender issues, a workshop will not be enough for one acquire the knowledge needed for the task."

For Mr. Jean Nnabuo it is all new. “I have been attending seminars, but I have never attended this type before. Gender equality has come to stay. Certain jobs I used to think were meant for women, like cooking, laundry, and so on; I now believe that a man can equally do them. It is not only for women. Men and women are equal. I believe it’s really good. I will return to put it into practice.”

For the future, Mr. Igadi Mathew recommended: “Next time, this type of workshop, that is designed to bring change to the society, should involve the government and other non-governmental bodies.” One person spoke from the heart: “I enjoyed the input and the sharing of participants. It was open and honest. There is still much to be done but the seed has been sown in my heart.”

Yet another put it this way, “Sis. Rose, you are wonderful. I have never seen a person like you before. Sis. Rose, I appreciate your courage and effort made to impart this wonderful knowledge to us. In fact, Sis. Rose you are wonderful indeed. Thanks.

### **CLOSING CEREMONY**

The facilitator, Sr. Rose Uchem, commended the participants whom she described as a highly motivated group whom she enjoyed working with. She once again thanked the school administration for the invitation. Mrs Grace Okwuiche, on behalf of the participants, expressed a vote of thanks for the experience of the workshop. “The workshop was the exact one and I commend the effort of the Holy Rosary Sisters to organize such a workshop at this point in time. I appreciate the speaker, in the person of Rev. (Dr.) Rose Uchem for her generosity in imparting the knowledge. I thank Almighty God for you and I wish you journey mercy back home and I encourage you not to give up.”

This was followed by a closing prayer during which the facilitator handed a lighted candle to a participant who passed it on to the next person, from one to the other. This was a symbolic gesture of commissioning the participants to go into the society to dispel the darkness of ignorance and misinformation by sharing their new light of knowledge and awareness. Thus the three-day workshop came to an end. After a festive lunch and group photographs, all departed.

### **APPENDIX I:**

### **TIME-TABLE**

#### **DAY ONE**

8-30 am	REGISTRATION
9.00 am	OPENING PRAYER
9.15 am	WELCOME
9.45 am	GROUP INTRODUCTIONS
	GROUND RULES
	EXPECTATIONS
	PRE-WORKSHOP TEST
10.30 am	WORKSHOP OVERVIEW
	GOALS AND OBJECTIVES
10.45 am	TEA BREAK
11.15 am	SETTING THE CONTEXT
	WHAT TNEEDS TO CHANGE
	PROBLEM TREE
12.30 pm	GALLERY' WALK
	GROUP DISCUSSION
1.15 pm	LUNCH

## DAY TWO

8-30 am	OPENING PRAYER
8.45-9.00 am	RE-CAP OF PREVIOUS DAY
9.30 am	SMALL GROUPS ON <i>BEYOND VEILING</i>
10.30 am	PLENARY ON 'THE CRY OF TAMAAR'
10.45 am	TEA BREAK
11.15 -12.15 pm	INPUT ON DOMESTIC VIOLENCE
12.15 – 12.30 pm	DISCUSSION
12.30 -1.30 pm	INPUT ON GENDER EQUALITY
1.30-2.30 pm	LUNCH
2.30-3.30 pm	WRAP UP ON CORE GENDER ISSUES
3.30-4.00 pm	HIV/AIDS EDUCATION
4.00-4.20 pm	WRAP UP FOR THE DAY
4-20 pm	CLOSING PRAYER

## DAY THREE

9.00 am	OPENING PRAYER
9.05 am	RE-CAP OF PREVIOUS DAY
9.20 am	CONCEPTS AND DEFINITIONS
10.10 am	IN PUT
10.55 am	TEA BREAK
11.10 am	GENDER AND HIV/AIDS
12.55 pm	PLENARY
1.10 pm	PROBLEM TREE
	EVALUATION
	CLOSING CEREMONY
	LUNCH

## APPENDIX II

### WORKSHOP EVALUATION

#### Question 1: Objectives of the workshop

Participants from their own understanding, articulated the objectives of the workshop as follows:

- To make us know: our worth in the society; not to regret being female;
- To create awareness in us of gender issues in our society, affecting most especially the women
- To teach us about gender equality
- To gain self-knowledge and gender empowerment in all areas of life
- To share experiences with others;
- To empower us with knowledge of some of the gender issues on our society
- To equip us with different teaching skills;
- To liberate women or encourage us to speak out; and to know that we are created in God's image
- To create awareness about domestic violence, sexual abuse and to educate people on how to protect themselves
- To create awareness about HIV or AIDS and to teach us to show kindness to those infected with HIV.
- To provide fresh insights into the place of the teacher as a co-missionary in the achievement of the MDGs; and to equip the participants with the necessary skills to achieve the above

To create awareness on women empowerment, especially with regard to injustice against women; and to correct gender inequality

To remove marginalization of women so that there will be gender equality between men and women

To call attention to the inequality between boys and girls in the family and in our society; and how to practise gender equality at the level of government and religious organizations.

To eliminate gender discrimination; eradicate sexual harassment and transform our cultural beliefs which place women as No.2 while putting men as No.1.

## Question 2

*In the overall assessment of the workshop, the questions were rated in a scale of 1 – 5 with 1 representing very poor, 2 poor, 3 good, 4 very good, and 5 excellent. 20 participants filled the evaluation form.*

1. **Attendance:** 5% representing 1 person said that the attendance was very poor, 25% representing 5 persons said it was very good while 70% representing 14 persons said it was excellent.
2. **Facilitation:** 1 person did not say anything, 45% representing 9 persons said it was very good while 50% representing 10 persons said it was excellent.
3. **Content:** 5% representing one person said it was good, 25% representing 5 persons said it was very good, while 70% representing 14 persons said it was excellent.
4. **Resource Materials:** 5% representing 1 Person said good, 35% representing 7 persons said it was very good while 55% representing 11 persons said it was excellent
5. **Duration of Workshop:** representing 1 person said nothing, 25% persons said it was good, 30% representing 6 persons said it was very good while 35% representing 7 persons said it was excellent.
6. **Time of year:** 15% representing 3 persons said it was very poor, 20% representing 4 persons said it was good, 35% representing 7 persons said it was very good while 30% representing 6 persons said it was excellent.
7. **Time Table:** - 5% representing a person said nothing, 5% which represent 1 person said it was poor 30% which represent 6 persons said it was good, 20% which represent 4 persons said it was very good, and 45% representing 9 persons said it was excellent.  
**Organization:** 5% represent a person said good, 20% representing 5 persons said very good while 60% representing 12 persons said excellent.  
**Venue/Accommodation/Meals:** 5% representing a person said poor, 15% which represent 3 persons said good, 20% representing 4 persons said very good while 60% representing 12 persons said excellent.
8. **Achievement of Objectives:** 5% representing 1 person said that the achievement of the objectives was very poor, 25% representing 5 persons said it was very good while 70% representing 14 persons said it was excellent.

**In terms of organization and procedure, the following comments and criticisms were received:**

“The workshop was highly rich. I wish it will take place here again.”

Regarding attendance:

“I suggest that many people should be invited to this kind of workshop because if I were not privileged to attend, I might never have heard of gender equality and how to avoid rape.”

“The timetable is too tight for me as a married woman.”

“For the next workshop it will be better to extend the duration. There are many things to be discussed.”

“For this type of workshop, is there any way you can make it possible to hold in the society where more men would attend it; to help in eliminating the maltreatment of women, especially, widows in the society?”

“Sexual abuse can be eradicated through sex education. The parents have a lot to do [considering] the way children are being exposed to danger. Then even our leaders have a role to play in this aspect.”

“There is need for another workshop like this to pave the way for more inputs and interactions.”

“The content is much and I think that is why we couldn’t have time to free up for longer breaks.”

“To me, the time of year in which the workshop was conducted may not be suitable for the interested groups, especially teachers.”

“The timing of this workshop was not the best. The duration of the workshop seemed short. Time management was not wonderful. Time for meals was not that suitable.”

“In terms of food, I was well fed.”

“I appreciate all the exercises carried out in the workshop.”

“I so much appreciate the lecturer’s mode of teaching: She gives enough listening ears, understands moods, and keeps the lectures lively. I am happy for the generosity at this workshop when I observe that it is not only the Catholics that attended it. There is much consistency – very short breaks, far shorter than what used to experience. The participants were not many and not too few. It was highly optimal. I thank God for the understanding and love.”

### **Question 3: Which presentations or activities were most useful to you?**

#### **i. Most useful**

The consciousness of rape/Issues of sexual abuse (Tamar campaign) (9 respondents)

Ways by which women might defend themselves

HIV/AIDS in the society (4 respondents)

Gender issues (in education) (3 respondents)

Coming up with the problem tree

Definition of important terms

Creation through evolution/the creation story

Gender equality (2 respondents)

Educating the children about sexuality.

Women are equal to men not merely help mates

Feedback sessions/the group discussion and general sharing (2 respondents)

Individual contributions/sharing and group discussion

The creation story we watched was very helpful to create a critical mind.

All the presentations and activities were useful and enriching. They are an eye-opener to me.  
The resource materials and the objectives

**ii. Least useful**

The issue of creation of the world in not happening 6 days (2 respondents)

None. All are useful to me. (2 respondents)

None on the scale that is less useful except the duration that is 3days.

**Question 4: Mention new insights you gained (What you did not know previously that you learned)**

“The need for education to create awareness in the society through seminar, listening to radio and also reading to help reduce incidents of rape. In a case of rape keeping quiet will not solve the problem. I learnt not to blame the victim.”

“Discriminating in the society is not good especially men letting their partners down.”

“I should see women as equal to men because we are all created in the image of God and also that in the family or society, I should not discriminate against women by saying that they are to be subjugated or kept as second hand citizens.”

“Women are not made to be left behind. Women should always be allowed to speak out and not be shouted down. That women are made also made in the image of God. That we should be more careful in the ways of our dressing, whether men or women. Another insight is that women are not made to serve men; and that men and women should always render help to one another.”

“The various ways in which women are subjugated in the society. The critique on the scripture knowing that it is based on the culture of the people to whom the message was first addressed.”

“That awareness creating can start from a tender age; to protect our children from sexual harassments.”

“I learnt that some cultural practices were just created by human beings to oppress women; not that it is how God wanted women to be. Secondly, that God created man and woman equally; that I have the same right a man has.”

“Women are not to be devalued and one can help a person that has HIV.”

“My new knowledge is about the created world. I have come to know that the creation was not done in 6 days. There are certain things one can do that will expose him/her to danger and some of the things one can do without knowing the outcome or what it will result.”

“I gained knowledge that one should always regard herself as an image of God and that you can be better than a man who sees himself as superior or on top. To be a teacher is not only to impart knowledge only in academics but also in the development of the students’ character. Fear is good because fear creates awareness of danger and the urgency for escape.”

“You are either infected or affected by HIV.”

You are always teaching, even when you are not teaching. There is no middle ground in social justice and in the struggle against women oppression. Women have an inherent power to resist this oppression, if they learn their right. So they must rise up and use it. The taproot of subjugation in most oppressive cases, is the religio-cultural myths of creation. Gender equality is totally different from sexual equality (which does not exist)."

"Awareness on HIV/AIDS and sex education."

"How to empower women. How to eliminate gender inequality"

"How to prevent rape and how to defend myself from rape. Not to misinterpret the bible."

"New knowledge about gender discrimination and biblical translation. I also learnt as a teacher that classroom teaching is not only about reading and writing but also teaching the students character wise and things in the society; the realities of life."

" Rape is a show of power. Therefore I should make effort to guard myself and help others to do same. To transcend from the blame the victim syndrome."

"How widows are being maltreated in some areas. Maltreatment of women in a society: women do not talk or feel free in a mixed group of men and women. To hold leadership men will say sit down. Even a small boy in a family may have right more than a woman or a girl; even if that boy is three years old and the girl is 30yrs old. Women are excluded in decision-making even in the family."

"I have gained new insights about what gender equality means, how the issues of subordination can be eradicated and especially more on people having HIV or AIDS and the creation story and my knowledge about the creation of the world is no longer the same. I consider this to be a privilege."

"There should be inclusive language when dealing with women; not to use the word 'he' for both sexes. I learnt the creation story from the scientific point of view as projected. I learnt that I should not take anything I read in the Bible literally but to seek an interpretation, knowing that it was written based on the culture of the Jews. I should avoid the 'Blame the victim syndrome."

"The new insight on my side is that before I used to regard a woman as a baby, who should not partake in any decision-making in the society but now or from this workshop I have known that women have the same equal right with men and they were both created by God and they have the same right with men and not to be treated badly in the society."

"Men and women are equal; none is superior to the other. That women should be given opportunity to air their feelings and opinion both at home and the work/market place. That the world was not created in six days. To show love and support persons living with HIV or AIDS."

"I learnt newly that sexual abuses sometimes occur within a family setting, among members, or people of the same blood; from the stories from my fellow participants. I also newly heard about men or women who try to change their sex in order to become a woman or a man, as the case may be. Women's experiences of subjugation and subordination: The devaluation woman in our society, not giving them the opportunity to participate in decision-making. The different types of work assigned to women at home, whether men can do it or not."

“That men and women can play an equal role in the society. Certain beliefs that have been inculcated into me against women are totally wrong and needed a change. That creation did not end in six days but it is still in progress. Education about issues of life can take place at any place and it is very important.”

**Question 5: What practical actions/steps are you prepared to take to implement your insights after this?**

“To educate other people, especially starting from my immediate family. No man will use me or describe me as a thing he bought with his own money. Not blaming a rape victim because it will break her psychologically.”

“Whenever I see a woman being maltreated, I should help her and not look the other way and say that it does not concern me. I should render assistance to such women.”

“I am going to organize male and female groups and let them know that women are not made for slavery; that men should always allow women to express their feelings; to speak out their minds; that men should not be suppressing women.”

“I will inculcate this information into my students and also share with other women, especially the villagers.”

“To organize something small for the youth in my parish. To conscientize them on this issue of gender equality and the need for change.”

“At any time I am given a chance to teach in church any where, I will tell people about HIV. In the school where I am teaching, I will teach the pupils how to protect themselves against HIV.”

“After this workshop when I get back to my place of work, I will educate my colleagues on the issue of HIV/AIDS and on how to avoid or prevent it. Secondly, on the issue of women liberation, I will encourage the women to speak out in the society.”

“In fact, I will make sure that anybody around me will gain the knowledge of what I have learnt. I will make sure that as a teacher I educate my students on gender equality, rape and also about HIV and AIDS.”

“I will revolutionize my vocabulary and start to use inclusive language; enlighten the women around me about the prevalent issues at stake and steps we can take to change the system; be more precise and urgent in educating my children (both biological and academic) on protective strategies to adopt to prevent sexual abuse.”

“I would like to create awareness of the implication of a careless life in my students and other people at my reach.”

“To impart the knowledge to the younger ones.”

“To visit families and friends educating them on the effects of gender discrimination. Telling stories to the younger ones about sexual harassment both in schools and communities at large and educating the elders in the community.”

“As a school principal: to help in educating parents on some of these issues that have to do with women subordination, and to challenge them; To help them to see their potentials and to use them.”

“To take care of persons with HIV and not run away from them as I used to do previously once I heard that a patient had the virus. Instead, now I will wear gloves and take care of them. I will start telling men not to maltreat women in the society or in a family; because I used to see but I kept quiet.”

“To educate people on gender equality; that we are all human beings and no one is inferior to the other. To stand up with boldness and speak against sexual abuse which has eaten deep into the blood of human beings. To create forum where people can come together to share their opinions and feelings.”

“I will learn to respect women generally and to see them as equal as men in all aspects. When I get married, I will assist my wife and treat her with respect. In teaching, I will try to inculcate what I have gained into the students.”

“From this workshop on education for empowerment, the topic gender inequality, from here I will go straight to my home or house to practice it because I have received the theoretical part of it and to practicalize it, some issues in the family discussions where we also exclude women, I will make it compulsory that women should be involved.”

“Educating others on gender equality and practically doing those works that I used to think belonged only to women at home and in the public.”

“I became conscious of the fact that I am a missionary and co-missionary with Christ through my teaching profession. Therefore, I have to make effort to be a practical role model before my students and others.”

“I hope to try as much as possible to educate as many people as I can reach on women empowerment, sex education, HIV/AIDS, gender awareness and how to overcome or take care and safeguard oneself from sexual harassment and abuse.”

“To go out there where I work to empower women on their dignity, role and rights in the society. To be watchful over the little ones under my care against sexual harassment. To take up responsibilities that I thought that is solely for men. To educate others who will help to propagate the knowledge I have acquired on gender issues.”

### **Question 6**

#### **Would you like to be invited to another workshop on gender awareness and why?**

Yes of course. Because I know with time, some other things will be added to the one I have already heard today. For instance, I'm just hearing about the issue of breaking of kola nut for the first time; that women can also do that now.

Yes, because there is a lot to know about gender issues, a single workshop will not be enough for one to acquire the knowledge needed for the task.

Yes, because I want to know more on gender empowerment in Nigeria; and things like rape and HIV

Yes, I am interested to know more about gender issues which will help me in my part-time apostolate with the youth

Yes, I would love to be invited again because there is more to be learned and each group presents different issues that need to be explored.

Yes I will like to be invited in another workshop because it is very interesting and I am thinking there are many things yet to learn.

I will like to be invited to another workshop on gender awareness, for more knowledge.

Yes, because it will help me to equip myself with the knowledge on gender equality so that I will be able to educate others without shaking.

Yes, I believe there is much more to learn and I long to be exposed to all such avenues that will enhance my knowledge and growth in these issues.

Yes, to gain more insight in some basic facts in life.

Yes, all that I learnt seems to be an eye opener to me.

Yes, it empowered us to fight for our rights and also express our feeling over decision-making.

Yes, I will like to get more knowledge for my better living and others.

Yes, in order for me to learn more and be able to share with others who are not able to attend the workshop may be because of financial problem or any thing else.

Yes, because it makes me to learn from others' opinions and views especially from their experiences.

I would love to be invited to another gender workshop in order to gain more knowledge on the issues.

Will be very grateful if such opportunity can be given to me to have more knowledge about gender awareness and to come home and practice what I heard from the workshop. Through this ito bring about change and equal right or equality in our society.

Yes, because I desire to be an instrument of change in gender equality issues.

Yes. Because knowledge need grows everyday and the more I and you know, the more those we meet on our way know, and the more those they will meet know.

Yes I will. Because I still need to be more equipped for the task. Also, to share the experience I may encounter after this workshop.

**Question 7: What aspect of the contents of the workshop you would you like the organizers to remove or to include?**

**i) To remove:**

None; no aspects should be removed; but to include: gender inequality; domestic violence, sexual harassment especially on married women, cultural beliefs; and film show

All the aspects were good and educative; none to be removed

**ii) To include:**

Leadership in the church / society; more on gender and HIV/AIDS, education for empowerment (widen the invitation for many more people to hear, learn, and be careful);

the churches' teaching about it [the above] whether they are in support of it or not; the gender policy of Nigeria; more on the creation story; gender equality in political positions, in family, in the culture and all round; about widows; group discussions – feedback sessions – reflective thinking – plenary sessions – video clips; make a law [against] seeing women as secondary to men in the society; they should not be seen as only a help mate, needed only where necessary; current trends [whereby] women are marrying men who are younger than they; an already prepared file that should contain all the knowledge to be acquired during the workshop which should be given on arrival

**Question 8: What else would you suggest or recommend?**

How to stop Child-trafficking in the society and how to make education cheaper for the poor masses

Teaching methods should be well defined and the way instructional materials should be used

My suggestion is that it is good to organize this type of workshop for all the youth in Nigeria.

Bring in a resource person who is living positively with HIV/AIDS

I suggest that you talk more on marginalization and subjugation.

I recommend that when next this workshop is to be held, many people be invited

A prepared handout and the workshop contents to be made available during certificate presentations plus audio recordings of all participants contributions.

That it should be included in moral instructions taught in schools

I will like this type of workshop to be organized in different villages, churches, and market if possible to create more awareness. And also [to get] support from the Federal Government

My suggestion is to hold or organize this type of workshop for the youths worldwide.

I suggest that more people should be invited from different places for a workshop like this.

The workshop is educative and entertaining. I will suggest that next workshop should be organized during mid-term break so that school work will not be disrupted. To discuss in detail the new [education] curriculum and especially on how to implement it.

I, Mr. Igadi Mathew, recommend that next time, for this type of workshop that is designed to bring change to the society, the government and non-governmental bodies should be involved.

I would like some of these workshop materials to be compiled into a VCD/DVD plate next time. Those who need it may pay for it.

[Topics on] Nudity and pornography, the dangers of harlotry and homosexuality should be included

Long breaks in between sessions should be included; that is, have morning and evening sessions; likewise, a stroll or excursion as part of the entertainment.

## **9. Personal comments on the workshop**

“Thank you.”

“I am very happy to attend this workshop and I pray that the Almighty God will strengthen you and protect you from all danger in Jesus’ Name, Amen.”

“My own personal comment is to see if this workshop can be held with the youth so that they can know and be more careful with themselves. It is also good to lecture parents on gender issues; not only regarding protecting their daughters from abuse but also to educate them. Secondly, to enlighten the men to know that women too are important in the community; that they should always give women their own respect. Thirdly, that male and female are equal before God who created us.”

“I enjoyed the input and the sharing of participants. It was open and honest. There is still much to be done but the seed has been sown in my heart.”

“The workshop is highly interesting. It has opened my eyes to understand so many things I didn’t know before. I thank Rev. Sr. Rose for the energy she spent in teaching us. May God strengthen her.”

“I want to thank those who organized this workshop, especially Sr. Rose for making out time to educate us and to share her knowledge with us. Sr. may the good Lord continue to bless and strengthen you. I also thank the Srs of the MSHR for their hospitality, love the concern for providing for us and allowing us to use their house. We pray that the good Lord will reward them.”

“Sis. Rose, you are wonderful. I have never seen a person like you before. Sis. Rose, I appreciate your courage and effort made to impart this wonderful knowledge to us. In fact, Sis. Rose you are wonderful indeed. Thanks.”

“I must heartily commend the CEO of Ifendu for Women Development for the laudable work she is doing in speaking out for women and, encouraging women to speak out for themselves. I am personally challenged to sit back to analyze the present contents of my life:– have I achieved enough with the resources God has committed to me? – Do I possess enough passion for my dream(s) as I see in Rev. Sr. Rose Uchem? Do I have a holy zeal for more exploits in the name of Jesus? What am I contributing (beyond the classroom) to the betterment of God’s earth. She (the facilitator) uttered a prayer during her presentation, perhaps unconsciously. She said: *Chukwu, nyem time*” – meaning: God, give me time [I suppose], to enable her accomplish the dreams in her heart for humanity. I adopt that as my prayer, in addition to asking God to broaden my vision to attain fresh horizons for Him. Thank you for helping me to see this.”

“I enjoyed this workshop and I pray that God should help us to know more about the basic facts in life.”

“The workshop taught me so many things which I did not know before. It made me to be proud of being a woman; that I have equal right of enjoying this universe as a co-human being with men. It made me to know that I have the potentials to do what a man can do if I am given the same opportunity. But above all, the one that tickles me most is on how to eliminate gender inequality from the society.”

“I remain grateful to you Sr. Rose for carving out time to be with us. This experience will go a long way toward helping the teachers in actualizing the dreams of MSHR; that holistic formation of women. It was good. Thanks.”

“This workshop enlightened me. I learnt new things which I never knew about before; like the ways women are being maltreated in the society especially in the midst of men in any organization. I am going home with many lessons and will make it reach many people. Please try and come to Edo State and hold this type of workshop. It will touch many people, especially some men who are maltreating their wives where I live in Auchi.”

“The issues of affecting women especially concerning gender equality cannot be over-emphasized. Majority of Nigerian men and women are ignorant of this, and sometimes do it unconsciously. For me, I think every human being has a role to play in the issues of gender equality both psychologically, socially, mentally, and physically because only one woman cannot eradicate some of these norms that are not life-giving. So we all need to join hands and start this from our various homes, families, communities; and even the government is not excluded. They too have some certain functions to perform. If every person can begin from somewhere, then gradually the problem will be eradicated.”

“I will like to appreciate you (Sr. Rose) for the time you took in explaining things in detail, especially with facts. I will like to say that, you are a great orator like former president Clinton of U.S. This is my first time of meeting a woman who spoke long and accurate for hours non-stop. May God bless you richly in Jesus Name. Amen.”

“This workshop served as an eye-opener to me and also taught me about the world that I live in; not only that the creation of the world was not completed in six days but that the world is spherical. From this workshop I will go out to preach and to practice and to tell the people of my community not to maltreat widows anymore.”

“The workshop is really an eye-opener to me as far as gender equality issues are concerned. I am grateful to God, the school management and Ifendu for Women’s Development for giving me the

opportunity to be part of this workshop. This is my first time of attending a workshop like this on gender equality issues.”

“I appreciate all the exercises carried out in the workshop. I drop my cap for you, Sr. Uchem, for being a woman and tackling the issues concerning us. In fact, this workshop is an eye-opener to me and I pray that God will continue to strengthen you and keep you for this work until we all, the society, get the correct shape and ideas especially on issues concerning women marginalization and subjugation.”

### APPENDIX III: ATTENDANCE

S/N	NAME	ADDRESS
1	Sr. Cyrina Ogbebor	Medical Missionaries of Mary, Benin City, Edo State
2	Mr. Igadi Mathew	Gwagwalada Abuja
3	Sr. Catherine Nwana	Mother of Perpetual Help of the Archangels Sisters, Okpekpe, Auchi
4	Grace Ogwuche (Mrs)	Holy Rosary College, Gwagwalada Abuja
5	Sr. Constance Abara	Mother of Perpetual Help of the Archangels Sister, Auchi
6	Samson Ojochenemi Yakubu	Holy Rosary College, Dukpa Rd Gwagwalada
7	Sr. Josephine Nwosu	Mary Mother of God Nur/Pri School Okpekpe, Auchi
8	Sr. Ifeoma Osuchukwu	Mother of Perpetual Help Congregation Jattu, Auchi
9	Sr. Mary Odion	Ofei Memorial N/P School, Igarra, Auchi.
10	Ona, Mary Nkechi	Dagiri, Gwagwalada Abuja
11	Sr. Okomayin Elizabeth	Holy Rosary N/P School Jattu, Auchi
12	Ajayi Josephine O.	HRC Gwagwalada, Abuja
13	Harrison Bradford	Off J.T Husain Rd, Gwagwalada
14.	Sr. Francesca Munguti	Holy Rosary College, Gwagwalada
15	Sr. Gloria Amusi	Mother of Perpetual Help of the Archangels Sisters Ekperi, Auchi
16	Ojobo, Appolonia Chioma	HRC Gwagwalada, Abuja
17	Aniegbe Ngozi V	Holy Rosary College, Gwagwalada, Abuja
18	Sr. Stella Nwosu	Holy Rosary College, Gwagwalada, Abuja
19	Chukwudi Jean Nnabuo	Holy Rosary College, Gwagwalada, Abuja
20	Ojomah Dan Barnabas	Angwan Dodo, Gwagwalada, Abuja
21	Adinor Isaac	Opp. Sacred Heart Catholic Church, Gwagwalada
22	Enwere Cynthia	H.R.C. Gwagwalada Abuja
23	Ann Kaumbulu	H.R.C. Gwagwalada Abuja
24	Usman Amos	Angwan Dodo, Gwagwalada, Abuja
25	Rose Uchem	Ifendu for women’s Development, Enugu

## Round Table Meeting on the Beijing+15 Process

Ifendu for women's Development was one of the non-governmental organizations (NGOs) from the South-East/South-South that attended a two-day Round Table Meeting on the Beijing+15 Review Process at Dannic Hotel, Enugu, from 3<sup>rd</sup> to 4<sup>th</sup> December, 2009. The thirty-one (31) participating representatives of organizations in attendance at the meeting aimed at generating points for the Nigeria NGO Shadow Report for the forth-coming United Nations 54th Session of the Commission on the Status of Women (CSW) to be held in New York from 1-12 March 2010, to mark fifteen years after the Beijing conference (Beijing conference +15). In the course of the meeting, it was observed with pleasure that since the last review in 2004, further progress has been recorded in the advancement of women:

- ✚ Twenty-six States in Nigeria have domesticated the Child Rights Act of 2003
- ✚ The *National Gender Policy* was adopted in May 2007
- ✚ Gender and Equal Opportunities Law, Imo State (2007) (CEDAW domestication)
- ✚ Enugu State Of Nigeria, Prohibition of Infringement of a Widow's and Widower's Fundamental Rights Law No.3, 2001
- ✚ Anambra State Malpractices against Widows and Widowers (Prohibition) Law 2004
- ✚ Ebonyi State Abolition of Harmful Traditional Practices Against Women and Children Law No. 10 of 2001
- ✚ Enugu State HIV/AIDS Anti-Discrimination, Stigma and Protection Law 2007

Furthermore, women are now in the ministerial cabinet of some Traditional Rulers (Igwe-in-Council) in Enugu and Anambra States, for example.

On the other hand, it was noticed with dismay that many gaps and challenges persisted; including continued negative mindset about women and entrenched gender inequality. Cases were reported about supposedly existing laws on gender equity and equality of opportunities which had not yet been assented to (for example, Ebonyi State). It was regretted that most people were not aware of existing laws which protect and empower women. Women who know their rights, for fear of reprisals, are reluctant to seek redress in order to get justice for themselves or their kind.

The meeting, therefore, recommend that:

1) The Federal Government:

- ✚ Encourage States that have domesticated Laws by giving them a certain percentage of their total federal allocation as an additional incentive to such States; also to motivate others who are yet to do so;
- ✚ Mandate States that have not domesticated Laws on Gender Equality to do so with immediate effect

2) The Federal and State Governments:

- ✚ Adopt gender budgeting; that is to earmark specific amounts of money for various aspects on matters that concern women.
- 3) Non-governmental organizations to monitor the formulation, enforcement and implementation of all the policies that concern women's issues and rights
- 4) Donor agencies to increase their financial support of NGOs for better service delivery, especially women's increased access to justice.





# South-East Zonal Public Hearing on Constitutional Review

Sr. Rose Uchem, Executive director of Ifendu for women's development was at the South-East Zonal Public Hearing on Constitutional Review held at the House of Assembly, Enugu, 14th and 15th December, 2009. She presented the position paper on Proportional Representation on behalf of Mrs Oby Nwankwo, Executive director of CIRDDOCC Nigeria under the auspices of the 'Gender and Affirmative Action (GAA)' titled 'Women's Voices: Mainstreaming Women in Public Life through Proportional Representation' (PR). My experience was unbelievable. After preparing and condensing my presentation into points that were easy to grasp and communicate, I was not given time to make my presentation. The initial announcement was that States were allowed 30 minutes to make their presentation and civil societies five minutes. In actual fact, the States took as much time as they wanted and certain unscheduled individual speakers were given time to speak for as long as they wanted. The NGOs were called near the end of the public hearing and they were told they were allowed three



minutes; but when the time came for them to speak, the officials said they had only one minute each. I was shocked. It was obvious that they did not want to hear whatever we had to say. There was a handful of women present who had something to say and yet they were not given the time to speak. Apparently, it did not strike the organizers as odd that they were acting as though only men existed. It just showed how backward and how 'men-only consciousness' was entrenched in the people's mind; those who took such a situation as normal. They took all the time in the world listening to the presentation by groups clamoring for the creation of new States; regardless a clarification by one of the senate officials that the public hearing was not the forum for state creation.

In the one minute allotted to me, I highlighted what happened as a basis for the GAA proposal for adoption of the mixed PR System to entrench affirmative action in the Nigerian Constitutions since men do not ordinarily consider nor include women in the scheme of things. Reflecting on the whole experience, it just showed where their priorities lay; namely, the creation of new states. From what transpired, the officials did not value the contribution of civil society, incidentally, represented mostly by women. It was an experience of being marginalized. It re-enacted the continual experience of women in the wider society, where all the time women are rendered silent and compelled to listen to only men's voices. I was struck by such insensitivity.

# BEYOND WOMEN’S INTERNALIZED OPPRESSION:

## Celebrating the memory of Professor Rose Acholonu - *by Rose Uchem*

I came to know Professor Rose Acholonu in 2004 when she made contact with me and invited me to her house and to her office in Imo State University where she was Dean of the Faculty of Humanities then. She hosted me in her house over a weekend; after one of my programmes that took me to Owerri. She had read some of my publications, she told me, and felt a keen spirit with me. Her only sister is also a reverend sister. She shared with me some of her passions and publications. She invited me to co-author a book with her, which I did not manage to get done because of my many commitments. When her beloved husband died, it was a terrible blow to her. It was not easy for her to get on with life without him. She seemed to be picking up the threads of her life once again. She expressed to me her wish to get involved in the kind of workshops and conferences I used to host. So in 2005 when I was preparing a little publication on ‘women and the kolanut,’ I remembered she had given me a copy of the monograph which she had written on the same topic. I contacted her and asked if she would like me to include her article. “With all pleasure” was the response. So we came to write a book together with Sr Catherine Asomugha whose write-up was also sent into the publication. I dedicated the book to the memory of her late husband, Justice Pats Acholonu. And she came to Enugu for the occasion of the launching of the book. She stayed overnight in my convent. That was the last time I set eyes on her. “It meant so much to her,” her son, Kodizie, told me when I met him during her funeral. News of her death came to me as a big shock. It pained me that I had no opportunity to comfort her when she was sick or to bid her good bye in her last moments. All the same, I cherish her memory for the short duration of my friendship with her. I feel obliged to honour her memory. All in all, I experienced her as an honest person. What she told me about herself was also what she wrote in the funeral brochure of her husband. And what is more, it manifested in the various tributes from family, friends and well wishers. She was, by all standards, an accomplished royal woman, an academician, and yet most beautiful to note, she never lost the common touch. She did what the bible said we should all do; she was ‘an associate with the lowly;’ yet walked the corridors of power with the great ones of this earth.

A collection of essays in her honour is underway; as my own way of giving expression to my sentiments and personal appreciation of a woman who demonstrated to me that it is possible for a woman to take



time to honor and celebrate another woman she admired and to forge links of friendship with her and propose networking and all that; in spite of the tragic phenomenon of women’s legacy of internalized oppression which has women psyched up into hating other women. The theme and sub-themes of the book reflect and take up some of her concerns, as reflected in some of her publications that I have had an opportunity to read: The youth and the need for value re-orientation, Gender inclusive and empowering language, Educating for integrity and sustainable living, Empowering the next generation for peace-building, Re-positioning the African woman in a globalized world, and Women moving beyond Internalized Oppression. Scholars who are committed to gender studies are hereby invited to join in this project. Also all who have positive experiences of women or positive stories of women role models are invited to join in a new research project that collects the memories of women who honour other women, as a means of contributing to moving ‘beyond women’s internalized oppression.’

### **NETWORKING PARTNERS**

Coalition of Eastern NGOs (CENGOS), Global Fund For Women Grantees in Nigeria (GFFWN), 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, and CIRDDOC Nigeria.

### **COLLABORATORS**

Nkechi Akunyili, MSHR, Facilitator  
Catherine Asomugha, MSHR, Lecturer  
Kekong Bisong, Lecturer.  
Regina Eya, Lecturer  
Wence Madu, CMF, Lecturer.  
Amuluche Greg Nnamani, Lecturer  
Apollonia Obi, Consultant  
Bonny Obiefuna, Lecturer

Nkechi Onah, Lecturer  
Helen Onyiuke, MSHR, Lecturer.  
Humphrey Ubanyi, Consultant  
Anthony Iffen Umoren, MSP, Lecturer.  
Berna Ezeliora, DDL, Lecturer.  
Ijeoma Anoliefo, Programme Officer  
Onyekachi Christiana Odo, Admin. Assistant

### **DONORS IN CASH OR KIND**

Hon. Justice Philip and Mrs Ego Nnaemeka-Agu (Enugu)  
Dr. F.R.C and Mrs. Margaret Ezemenari (Enugu)  
Mr. Reuben Ezetaoha (Lagos)  
Mrs Chinwe and Mr. Sunny Onyenemezu (Dublin)

### **CORPORATE BENEFACTORS**

Missionary Sisters of the Holy Rosary  
Verbum Networks

### **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  
*Beyond Veiling: A Response to Women's Experiences in Africa* Enugu: SNAAP Press, 2002 and  
*Overcoming women's subordination.* Enugu: SNAAP Press, 2001.  
*Women and the Kolanut, 2006,* Enugu: SNAAP.  
*Gender Equality from a Christian Perspective, 2005,* Enugu: SNAAP.

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# **2009 FINANCIAL STATEMENT**

# **IFENDU FOR WOMEN'S DEVELOPMENT**

(R C: 16,525)

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## **CORPORATE PARTICULARS**

<b>NAME OF ORGANIZATION:</b>	IFENDU FOR WOMEN'S DEVELOPMENT
<b>DATE OF INCORPORATION</b>	3 <sup>RD</sup> MARCH, 2004
<b>REGISTERED OFFICE ADRESSS:</b>	NO. 1, IHIALA AVENUE, CITY LAYOUT, NEW HAVEN. P.O. BOX 9677, ENUGU- NIGERIA
<b>NATURE OF BUSINESS</b>	REGISTERED TRUSTEES; SOCIO- CULTURAL AND VOLUNTARY ORGANIZATION: EDUCATION FOR GENDER EQUALITY.
<b>TRUSTEES: REV. SR. (DR) ROSE N. UCHEM MRS. OBY NWANKWO REV. SR. PATRICIA NKWO PRFESSOR MAURICE O.NDUANYA DR. NNEKA N. OSAKWE DR. STEVE NNAEMEKA C. OKOYE REV 5R. NGOZI OKOLI REV. SR. JULIANA OGUEKEMMA CHIEF MRS GRACE OBAYI</b>	<b>EXECUTIVE DIRECTOR MEMBER MEMBER MEMBER MEMBER MEMBRER</b>
<b>BANKERS:</b>	UNION BANK OF NIGERIA, PLC
<b>AUDITORS</b>	MESSRS ONOCHIE, ORABUEZE & CO. Chartered Accountants 97, Zik Avenue, Uwani P.O. Box 9034 Enugu - Nigeria.

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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, 2009 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, 2009 and are in agreement with the Provisions of Part C of the Companies and Allied Matters Act, 1990 (as amended).

*Charlie Okavue & Co.*  
**CHARTERED ACCOUNTANTS.**  
**ENUGU**  
**DATED: 25<sup>TH</sup> JANUARY, 2010**




# IFENDU FOR WOMEN'S DEVELOPMENT

## BALANCE SHEET

AT 31ST DECEMBER, 2009

	NOTES	2009 N	2008 N
<b>RESOURCES EMPLOYED</b>			
Fixed Assets	2		
Net Current Assets	3	744,710	997,910
		311,573	78,248
		1,056,283	1,076,158
 <b>FINANCED BY</b>			
Accumulated Fund			
		1,056,283	1,076,158




.....

**REV. SR. (DR) ROSE N. UCHEM**

**EXECUTIVE DIRECTOR**


  



.....

**CHIEF MRS. OBY NWANKWO**

**TRUSTEE**



.....

**REV.SR. PATRICIA NKWO**

**TRUSTEE**

**IFENDU FOR WOMEN'S DEVELOPMENT**  
**INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31<sup>ST</sup> DECEMBER, 2009**

		<b>2009</b>	<b>2008</b>
	<b>NOTES</b>	<b>₦</b>	<b>₦</b>
<b>GRANTS</b>	5	1,680,000	5,400,502
<b>Less :</b>			
Donors Project Expenses		<u>1,190,790</u>	<u>5,324,125</u>
		489,210	76,377
Other Income	6	<u>2,011,482</u>	<u>3,651,434</u>
		2,500,692	3,727,811
 <b>Deduct:</b>			
Administration Expenses	7	967,912	2,371,431
Establishment Expenses	8	314,270	566,500
Personnel Costs	9	956,000	848,800
Finance and Other Charges	10	<u>282,385</u>	<u>274,169</u>
		<b><u>2,520,567</u></b>	<b><u>4,060,900</u></b>
 Excess of Income Over Expenditure for the Year Transferred to Accumulated Fund		 <b><u>(19,876)</u></b>	 <b><u>(333,089)</u></b>

# IFENDU FOR WOMEN'S DEVELOPMENT

## NOTES TO THE ACCOUNTS      FOR THE YEAR ENDED 31ST DECEMBER, 2006

### 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 FINANCIAL STATEMENT

FOR THE YEAR ENDED 31ST DECEMBER, 2009

## NOTES 2: FIXED ASSETS

	<u>Motor Vehicle</u>	<u>Office furniture, &amp; Equipment</u>	<u>Plant &amp; Machinery</u>	<u>Total</u>
<u>COST</u>	<u>₦</u>	<u>₦</u>	<u>₦</u>	<u>₦</u>
At 1st Jan. 2006	530,000	1,250,600	<u>182,000</u>	1,962,600
Addition	<u>-</u>	<u>28,500</u>	<u>-</u>	<u>395,500</u>
	<u>530,000</u>	<u>1,279,100</u>	<u>182,000</u>	<u>1,991,100</u>
 <u>DEPRECIATION</u>				
At 1st Jan. 2006	424,000	431,490	109,200	964,690
For the Year	<u>105,990</u>	<u>139,310</u>	<u>36,400</u>	<u>281,700</u>
	<u>529,990</u>	<u>570,800</u>	<u>145,600</u>	<u>1,246,390</u>
 <u>WRITTEN DOWN VALUE</u>				
At 31/12/06	<u>10</u>	<u>708,300</u>	<u>36,400</u>	<u>744,710</u>
At 31/12/05	<u>106,000</u>	<u>819,110</u>	<u>72,800</u>	<u>997,910</u>

## NOTE 3: NET CURRENT ASSETS

	<u>2009</u>	<u>2008</u>
	<u>₦</u>	<u>₦</u>
<u>Current Assets</u>		
Cash and Bank Balances	<u>361,573</u>	<u>128,248</u>
<u>Current Liabilities</u>		
Accrued Charges	50,000	50,000
Net Current Assets	<u>311,573</u>	<u>78,248</u>

# IFENDU FOR WOMEN'S DEVELOPMENT

## NOTES TO THE FINANCIAL STATEMENT FOR THE YEAR ENDED 31ST DECEMBER, 2009

2009

2008

N

N

### NOTE 4: ACCUMULATED FUND

Opening Balance at 1st January	1,076,158	1,409,247
Surplus during the Year	<u>(19,875)</u>	<u>(333,089)</u>
Balance per Balance Sheet	<u><b>1,056,283</b></u>	<u><b>1,076,158</b></u>

2009

2008

N

N

### NOTE 5: GRANTS AND SUBSIDIES

Global fund for women	1,680,000	-
Misean Cara (IMRS)	-	4,126,877
World Council Of Churches	<u>                    </u>	<u>1,273,625</u>
	<u><b>2,680,000</b></u>	<u><b>5,400,505</b></u>

## IFENDU FOR WOMEN'S DEVELOPMENT

	<u>2009</u>	<u>2008</u>
	N	N
<b>NOTE 6: <u>OTHER INCOME</u></b>		
Publications	31,692	167,390
Miscellaneous Income	1,979,790	3,484,044
	<u>2,011,482</u>	<u>3,651,434</u>
	<u>2009</u>	<u>2008</u>
	N	N
<b>NOTE 7: <u>ADMINISTRATION EXPENSES</u></b>		
Transport and Traveling	540,230	277,646
Printing and Stationery	50,550	130,827
Office Expenses	87,220	138,737
Vehicle Running Cost	96,970	397,855
Postage Expenses	10,692	27,026
Mobilization, Organization & logistics	74,000	1,267,100
Audit fee	50,000	50,000
General Maintenance	30,650	82,240
Advertisement and Publicity	27,600	-
	<u>967,912</u>	<u>2,371,431</u>
	<u>2009</u>	<u>2008</u>
	N	N
<b>NOTE 8: <u>ESTABLISHMENT EXPENSES</u></b>		
Dues and Fees	16,000	72,000
Rent	192,000	192,000
Electricity and Lighting	37,100	211,000
Telephone Expenses	69,170	91,500
	<u>314,270</u>	<u>566,500</u>
	<u>2009</u>	<u>2008</u>
	N	N
<b>NOTE 9: <u>PERSONNEL COST</u></b>		
Staff Salaries and Allowances	<u>956,000</u>	<u>848,800</u>
	<u>2009</u>	<u>2008</u>
	N	N
<b>NOTE 10: <u>FINANCE AND OTHER CHARGES</u></b>		
Bank Charges	685	7,709
Depreciation	281,700	267,460
	<u>282,385</u>	<u>274,169</u>