To: GLOBAL OPERATIONS CENTRUM

Date: APRIL 9, 1979

From: AREA RIO DE JANEIRO

Re: GLOBAL WOMENS FORUM TREK REPORT

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OPERATIONS CENTRUM
CHICAGO NEXUS

GLOBAL WOMEN'S FORUM
STRATEGY PHASING 79-80

QUARTER II 79-80
OCTOBER 25, 1979

PHASE I	PHASE II	PHASE III	PHASE IV
• YWCA • NORTH DAKOTA CASE • GUARDIAN ORGANIZATIONS • HOUSE CATALYZATION • LATIN AMERICA	• STATE / PROVINCE • GOVERNOR COMMITTEES STATUS OF WOMEN	• D.C. / OTTAWA CAPITOLS • SEAPAC A • INDIA	• BPW • SEAPAC

OPERATIONS
CENTRUM
CHICAGO NEXUS

GLOBAL WOMEN'S FORUM
STRATEGY 1979 - 1980

QUARTER II, 79-80
OCTOBER 25, 1979

EQUIPPING REGIONAL IMPACT

CONTINENTAL TARGETS

ACCESSIBLE TOOLS	FACILITATORS TEAM	THE AMERICAS SIGN	MARKETING STRATEGY	DOCUMENTED TRACK RECORD
COMPREHENSIVE MANUAL	EXPERIENCED FACULTY	STATE DEMONSTRATIONS	LOCAL WORKSHOP	CENTRUM SYSTEM
MARKET FACTS	WINNING MARKETERS	SIGNAL NETWORK GLOBAL CAPITOLS	CONTINENTAL TEAM	COURSE DATA
GUILD MEETINGS	EVENTFUL TREKS	CHICAGO PEARL	GUARDIAN LEVERAGE	PARTICIPANT TESTIMONY

PLENARY SPIN

Global Women's Forum Summary Statement

Today's Global Women's Forum certainly raises the question of future direction of Global Women. It is amazing to think that we are standing on the threshold of the next century, that we have found a way to call upon everyone's participation in building the future. The style of participation is the key to the remarkable persistence demonstrated here today. You have in effect written a common declaration for the future of women.

It causes me to reflect on the cruciality of women participating directly in a form of determining the direction of society. This must begin at the local level through a corporate effort of all women. Only after this does something like Global Women's Forum become a significant global event. The awakening of women in our world today is a new beginning in thousands of local communities, whether in this country or throughout the world.

The Global Women's Forum continues to spread throughout the globe. Global Women's Forum has already re-established a way for women to point the direction for society with their own lives. What happens to women every day, what we do with our lives, is the human factor in world development. It is a local, or community initiative, which may be significant for the foundational care of communities around the globe.

In our time, it is apparent that the overwhelming complexity of the world is a tremendous burden. In a day like today, Global Women's Forum reminds us of our perpetual task of creating new ways to address the moral issues of today's world. Strangely enough, one discovers that it is not so much a matter of escaping from our responsibility as it is of responding to life itself. Perhaps this is what you have begun here today in this meeting. This is where the actual possibility of the 21st century is born.

ICA Story

The Institute of Cultural Affairs is an intra-global research and development, training and demonstration group concerned with the human factor in world development. Originally incorporated in the State of Illinois as a not-for-profit corporation, the Institute presently has headquarters in Brussels, Bombay, Chicago, Canberra, Hong Kong and Nairobi and is registered in some 23 nations. Among other enterprises, the ICA is engaged in comprehensive socio-economic development on the local level. This involves initiating and developing demonstration projects with a plan for replication built into them. Currently, the Institute has 36 such projects in 19 different nations, most located in rural villages. The overall intent of the projects is to enable the villages to become self-sustaining and self-dependent and to nurture the self-confidence necessary for both. Toward this end a staff of both nationals and extra-nationals live and work with the local people for two years, actuating the locally designed programs which cover such arenas as nutrition, sanitation, immunization, functional education, family development, community organization, intensified agriculture, light industry, and local commerce. The ICA's work is supported by private foundations, corporations, concerned individuals, and by government departments and agencies on the federal, state and municipal levels.

M.W.M. SENT OUT SPIN

This has been a great day. I have been amazed at the creativity of this group and the practical dreams you have. Those dreams are linked to those of every other woman of the world (hold up montage). This picture is a gift for you to take home. I hope you will put it in a very special place and that it will remind you of this day but even more than just the day itself; it will remind you that your whole life is going to be lived in relationship to all these faces.

REPORT ON THE WOMEN'S INSTITUTE

Maliwada, Aurangabad
Maharashtra, India
23-31 August, 1981

The Women's Institute was conceived as a way to support and widen the responsible participation of women in the development effort in communities. The women who work with the Institute of Cultural Affairs:India face many demands in working in village development projects with the focus on human development. Whatever their educational and social backgrounds they are required to develop skills that permit them to be effective in their task. The curriculum was designed to provide models for their work in the villages, to practically equip them to take more responsibility, to beckon village leadership and to deal with family demands.

Thirty-three women participated, representing all the thirteen ICA:India offices. They met together in Maliwada for eight days. The three curriculum modules focused on the Woman and her Home, the Woman and her Society and the Woman and her Family. The curriculum was a balance among participatory conversations, workshops, lectures and outside speakers.

The context for the whole event was provided by daily lectures from the Cultural Studies (CS-1) course. This detailed the dramatic changes in the twentieth century which have demanded changes in the women's lives. Reflections following each talk offered the chance for the group to push through its experience of the twwntieth century. The decor and the dinner conversations on great women were a global backdrop to the event.

The first module was on the Woman and her Home. The participants experienced the fascination of seeing ways to master aspects of life which can often be chaotic. Training was done in such skills as curriculum planning for children, budgeting and accounting, planning nenus and improving sanitation. The roles session on roles women do and could play in the home provided a vauuable opportunity for reflection.

In the module concerned with the Woman and her Society, the emphasis was on assuming responsibility in the villages. It began with reports of last year's victories in women's advancement work: planning events with the women, Mahila Mandal registrations in the cluster villages, establisinng and supporting preschools in the cluster villages and holding seminars in industry and skills training. Mrs. L. B. Londhe, the Mukhye Sevika of the Aurangabad Panchayat Samiti, reported on available schemes for women and communities. The participants went out in nine teams to plan with women in the neighbouring villages of Maliwada. This provided the experience for a reflection on the challenges in village development. A demonstration Global Women's Forum under the trees provided the chance to express the concerns and present proposals through drama. A session on leadership focused on strategies for furthering the leadership journey. This module provided the women with the chance to see how to use their experience and abilities as a part of a team working in villages.

The third module centred on the Woman and her Family. The impact of this module had to do with ways to continually sustain and recreate the individual and family. The health workshop was a serious challenge to take up the task of keeping themselves and others healthy and at work. The family planning session unravelled the facts and the alternatives of child spacing and deciding family size. Reflection on decision making in situations

emphasised how to consider all alternatives before choosing a necessary response. Hilarious role-playing of telephone conversations and appointments released women to consider their own styles. This module concluded with a celebration in which the women joined with others in games, feasting and singing.

In the evenings over dinner conversations were held about pioneering women of history. Jijabai was a woman who concentrated all her care on training her son Shivaji, who became the leader of Maharashtra in 1674. Harriet Tubman, "Grandma Moses" of the Underground Railway to free slaves in the southern United States, was a woman whose undying passion was sustained through numerous difficulties and who was not satisfied with gaining her own freedom. Supriya, an unknown young woman, took responsibility for finding a way for her community to get over the crisis of a famine. Golda Meir was a leader who kept her vision in mind through unspeakable historical tragedy and found ways to continually act upon it. In some cases the impact of these conversations came from single events in their lives, in others in seeing the whole life journey. Each of these women became a sister, a colleague in the journey.

After dinner every evening an hour and a half were set aside to learn new skills. The first evening the group listed skills they had, skills they could teach and skills they wanted to learn. Every woman selected one unfamiliar skill - cycling, cutting and sewing, knitting, plastic bag weaving, typing. From the initial "I can't learn a new skill now" or "I am not educated, so how can I learn?" the women experienced the fear and fascination of mastering something new that they had named as necessary. Four evenings were far too few to totally equip people with new skills. However sharing the journey of mastering a new skill empowered the interior decision to take charge of one's own training. The mood was one of jovial experimentation. Two women who became quite good at cycling became symbols of possibility for everyone.

The participants brought with them seventeen children two years and younger. These children took part in curriculum and child care from 6 a.m. to 9 p.m. Over the eight days they learned how to care for their bodies, sit and eat with a group and to use a toilet. To see such young children deciding to participate in curriculum events demonstrated the impact of Imaginal Education and the potential of freeing women to engage in the community with adequate care for their children. The benefits of emerging generation structures for both children and parents became clear.

At the closing feast two gifts were presented to each woman: a blue sari and blouse and a brief case printed with "Women's School, Maliwada, August 1981". These practical tools will serve to remind the women of their resolve.

The participation of the men in the whole event was one of profound honour. The rose presented to each woman at the opening feast and the exquisite settings for the concluding event were dramatic expressions of this honour. The men took the load of the enablement - of food preparation, child care and curriculum preparation. Their presence, constant participation, work in leadership preparation and translation was invaluable. The whole event needs to be cast in the perspective of people who are concerned about the critical role of communities and the radical need for the lively engagement of women in that task.

A special word needs to be said about the guests who shared their resources and expertise with the school. Dr. (Mrs.) Jyotsna Gharpure and her team

of the Family Welfare Training Centre, Aurangabad, gave a talk and showed films on sex education and family planning. Mr. Huddar and Mr. Joshi of Pressure Cookers and Appliances Pvt. Ltd., Bombay, demonstrated the use of pressure cookers and the resultant benefits in nutrition and in saving fuel and time. Mrs. P. B. Londhe, the Mukhye Sevika of the Aurangabad Panchayat Samiti detailed the schemes and services available for women's advancement. In addition 23 businesses and companies donated money and imkin goods to support this event.

The impact of the programme was in allowing women to experience new engagement and collegiality in dealing with the challenges in the villages. They also felt the demand to take on and play various roles. Every woman had an opportunity to lead the group, with assistance in preparation when needed so that the experience was one of success. Several decided to translate for the first time. Those who were experienced leaders struggled with how to share their skills and experience with others. Perhaps the most revealing indicator of the impact of theis programme can be seen in the following quotations from participants:

"I received a gift... the gift of courage to go work in the villages."

"I'm not educated but I can still take responsibility for villages. I can also learn to read and write."

"Six months ago I had never spoken to people other than my family; now I can go and talk with people."

"I must take my new knowledge to my sisters."

"We are a demonstration in how we think, talk and act."

Maliwada Training School, India

23-30 August, 1981

CURRICULUM OF THE WOMEN'S INSTITUTE

	OPENING	WOMAN AND HER HOME (ASHRAM)		WOMAN AND HER SOCIETY		WOMAN AND HER FAMILY		CLOSING
	S	M	T	W	H	F	S	S
600		Breakfast and Journal News Conversation						Evaluation & Reflection
730		CS1: Scientific Revolution	CS1: Urban Revolution	CS1: Secular Revolution	CS1:Contextual Ethics	NavaGram Prayas Movement Story	Ongoing Training Plan	
830								
900		Spin on Care	Spin on Corporateness	Spin on Courage	Spin on Creativity	Missional Family Spin	—	
1200		Exemplary Ashram / House and ashram tours; Role w/s	Finances / Building a budget; accounting	Reports on catalytic work in village clusters / (Spkr) Govt. schemes for village women	Demonstration Global Women's Forum	Male-Female Dynamics / Alternatives in a situation w/s	Health Issues w/s / First Aid demo.	Closing Feast & Commissioning
		Lunch Break						
130		Emerging Generation Structures / E.g. curriculum building	Nutrition and Sanitation / Five fingers menus	Women's Meetings in nine Cluster Villages	Pressure Cooker demo. (spkr) / Leadership spin & w/s	Family Planning talks & films (Spkr)	Style w/s / Celebration Prep	
430								
630		Break						
800	Opening Feast & Context	Conversation on Jijabai	Conversation on Harriet Tubman	Reflection on engagement	Conversation on Supriya	Conversation on Golda Meir	Celebration with Area	
900				Skills Sessions				
				Faculty Prep				

WOMEN'S ADVANCEMENT MODULES
PILOT PROJECTS REPORT

Area Bombay
April 1980

The Discerned Need

The Women's Advancement Module was created as a means to awaken and to engage the women of the 232 projects of the Maharashtra Village Development Project. During an evaluation and planning session in the autum of 1979 it was discerned that although the village women in these projects had been repeatedly encouraged to participate in village development only a few were significantly engaged. These few were mainly young women who were teaching in the preschools or a few women's industries notably the ambar charkhas in Chikale and the papad factory in Tasgaon. Even the women selected to be on the Board of Managers of the registered Community Development Associations were rarely active participants in the decisions of the Board. That this lack of involvement was becoming detrimental to the development of the villages was especially noticeable in the weakness of the social programmes of preventive health, education and welfare, and the fact that the projects were becoming increasingly focused on the economic.

The Key Questions

Two questions were raised during the course of developing the Women's Advancement Module that proved to be very helpful. The first was - What is it that isn't going to get done in the village's development if the women don't do it? The answer seemed to lie in the arenas of nutrition, sanitation, children's education, birth control and family budgeting and savings. These being the arenas of village life in which women either made the decisions for the family or were the ones who saw that they actually happened. The second question was - What are the concrete signs of women's advancement in the villages of Maharashtra? The answer to this second question seemed to be the necessity to increase the women's earning power thereby providing them with and independent income or the means to significantly contribute to their family's income; to become trained in the basic skills of literacy, mathematics, preventive health and family management; to become adept in methods of leadership, planning and action. Key to both these questions was the awakening of the women to their own ability to achieve their own advancement.

The Module Format days one and two

The model created to meet these requirements was a four-day module which was led by a team of 4-5 women from the staff of The Institute of Cultural Affairs : India. After a day of visiting with leading village men and women, a Global Women's Forum (GWF) was held on the second day. The object of the GWF was to awaken the women of the village to the fact that they live in a time of transition in which the new roles and images of what it means to be a woman are being created. A montage of women's faces from around the world was used to underscore that this is happening everywhere and allow the women to identify with their global sisters also engaged in this process of creation. The GWF was a forum in which the women discussed of their own hopes and dreams and talked about the ways in which these hopes and dreams were being frustrated. Finally, they proposed solution to these contradictions that they themselves could accomplish and looked seriously at what this would mean for their use of time.

The Module Format day three

During the third day of the module, village women visited the district city to discover what was available for them in government schemes and programmes. A team also set up an excursion for the women to visit hospitals, factories, women's industries and/or demonstrations of home management. The same day a lesson in health and sanitation was conducted and a small self-sustaining dispensary set up. One women was put in charge of distributing basic medicines, charging a small fee and keeping records. In the evening a second community wide meeting was held in which the women decided what the keystones of women's advancement for that village were. This workshop asked: What must women do to have power with themselves, their family and their community. The larger group broke into smaller groups for discussion of the questions : What can we do to increase our income?, What do we need to do to have a larger part in the decisions of the community? What must we do to improve our health, education and welfare and that of our family? The lists from each group were refined by the total group and a final list of 5-9 keystones of women's advancement decided upon.

The Module Format day four

The final day of the module was a full and busy one. Women who could get free from household or work responsibilities travelled to a nearby town for an excursion that was aimed at opening their eyes to the facilities, possibilities and requirements of advancement. At the end of the excursion the group reflected on its experience and one women was selected to report to the other women of the village on the day's events.

The excursion was especially powerful when the village women were hosted by women in the town. In the evening the women met once again. This time to take the keystones, list the basic steps required to successfully complete them and then build a timeline for putting them into action. This timeline became the next three months' programme for the local Mahila Mandal (women's organisation),or was the basis for forming a Mahila Mandal and getting it registered.

The Module Training

Once the module was finalised, a training session was held for the women staff of ICA : India. Thirty-four women participated in the training - 28 national staff, 3 international staff and 3 women from Sevagram village. The training focused on the group experiencing the module and then reflecting on and evaluating that experience. Leading the demonstration Global Women's Forum gave additional training to those staff women already adept in leadership methods. Leading the demonstartion workshops allowed the women of the Human Development Training Institute faculty to improve their workshop and translation skills. Staff with advanced training, but little leadership experience, were put in charge of small groups to assist the others in planning and thereby experiencing how to lead a group in following procedures. All the women were required to think through the procedures and respond to them out of their own experience as villagers themselves and women who work daily with village women. The group consisted of 3 college graduates, 3 women with 1 - 2 years of university training 4 Metriculate (11th grade), 5 SSC (10th grade) and 2 women with no formal schooling. The remainder had had 2 to 9 years of schooling. They represented women from villages and from cities, married and single women, with and without children. Most were in their late teens or early twenties. Only five were over thirty. From this group fifteen were chosen to participate as leaders in the pilot modules with and additional seven chosen as trainees. Fifteen of these women actually took part in leading the modules. An additional twelve women from surrounding project villages who had not taken part in the training served as participant observers making a total of twenty-seven women who have had experience in the leadership of the Women's Advancement Module.

The Pilot Modules

The five pilot modules were held in the villages of Sevagram, Temburwahi, Athwad, Vaviharsh and Pandur, at least one in each of the Divisions of Maharashtra. They showed marked consistency although the villages varied in size and composition. At the same time, adaptations were required in each module. The duration of the modules varied from two to five days with only two adhering to the four-day model. However, all components of the module were held in each village. Variations were due to the village's schedules such as market and festival days as well as the scheduling of the excursion. The most effective modules were the ones that allowed at least one day of visiting within the village prior to the first event, the GWF. This gave the team the opportunity to visit in the homes of the village women, to invite them to the module, explain what it was about and confer with the women leaders. It gave time to talk with both the official and informal male leaders of the village and to get their consent and co-operation. It also gave time for one team to go into town to set up the excursion. With this preparation the evening events could be held on the next three evenings. The most difficult components to schedule were the health and nutrition classes. Because of the women's set routines finding a time other than the time of the workshops proved virtually impossible if more than a few were to attend. In three of the five modules these classes preceded the workshops. The facilities for the modules were in "neutral" locations so that women from all castes and religions could attend. No men were allowed to attend the meetings and spying youth were kept away so that the women could speak their minds freely.

The Module Highlights

On evaluation the highlights of the Women's Advancement Module were found to be the 'Integrity of the New Woman' talk from the GWF which presented new images of what is possible for women to do and gave them the courage to risk something new. The 'Women as Pioneers' conversation challenged the women with the need to move into new arenas both as followers of these women pioneers or as pioneers themselves on behalf of others in their village. Finally the Keystone Timeline Workshop created a mood of excitement as the woman experienced their ability to plan comcretely and watched a practical plan of action emerge from their corporate effort.

The Module Statistics

The following chart presents the statistics of the five pilot modules and the keystones of women's advancement for each of these villages. One month to six weeks after the modules were held in the villages a check was made to discover whether the women were following through on their plans. In each case a regular women's organisation was meeting and working on the keystones. In the chart below the keystones that had been completed at that time are marked with a (*). The ones underway are marked with a(+).

Women's Advancement Module
PILOT PROJECTS REPORT.

		SEVAGRAM	TEMBURWAHI	ATHWAD	VAVIHARSH	PANDUR
Basic Data	District	Wardha	Chandrapur	Ahmednagar	Igatpuri	Ratnagiri
	Division	Nagpur	Nagpur	Aurangabad	Bombay	Pune
	Population	1000	1200	1200	750	1100
	Type	Mixed	Tribal	Mixed	Tribal	Mixed
Module Data	Duration	5 days	3 days	4 days	4 days	2 days
	Meeting Times	afternoon	evening	evening	evening	evening
	Excursion	Ramtek Shrine, cinema	Gram Sevaka Pipe & Brick factory	Children's home, hospital, craftshop	-	Preschool, Small Industry Complex
Keystones	Economic	Family Savings Accounts +	Family Savings Accounts + - Sewing machine & classes +	Family Savings Accounts + - Raising & selling vegetables	Papad Factory +	Papad Factory + - Repair Sewing machine classes *
	Human	Functioning Mahila Mandal *	Village Cleaning Campaign *	Functioning Mahila Mandal *	Register Mahila Mandal *	Electric Lighting for Temple Meetings *
	Social	Home Management Demonstration *	Regular Preschool Teacher * - Women's Health Camp +	Build Soak Pits * (10) - Adult Education + Home Mgt. Education	Preschool Teacher	Hold All Women's Festival +
		3	5	6	3	3

After the pilot modules a group of thirteen women met to evaluate the module and the learnings they had acquired through them. They agreed upon the following fifteen learnings.

The Module Learnings

1. Three consecutive days of meetings are the maximum women are ready to come out to, but three days are needed to allow the women to grasp the process.

2. The meetings must be no longer than 2 - 2½ hours.

3. It is effective to do the excursion on the last day with the timelining workshop in the evening.

4. The men of the village must be talked with, the module explained to them and their cooperation obtained. This includes the ICA staff men.

5. All women need to be invited personally.

6. The meetings need to be held at a time when all women can attend.

7. The meetings need to be held in a facility where all women can come.

8. The team needs to assume a style of sharing their experiences as women rather than as teachers.

9. The global presence in the montage and in the person of an extra-national team member is important to expand the women's imaginations beyond their village while concentrating on their own needs.

10. The team must be an example of women working cooperatively together.

11. The team needs to prepare both together and individually before each event and reflect on their performance afterwards.

12. The procedures are effective and each step need to be done.

13. The village women are able to think and plan as well as lead small groups and give thorough reports.

14. The excursion is most effective when it educates and introduces new ideas for action to the women.

15. A style of gracious simplicity is most effective in the decor, the serving of tea and using public transport or walking on the excursion.

Each village seemed to have one, two or three women who had transcended the limitations placed on women in rural India and were leaders for the others while remaining within the bounds of respectability. Selected descriptions of some of these women are valuable to include in such a resport as this.

Sevagram - Rajini Ugale

Rajani Ugale had been orphaned as a child and adopted along with her brothers and sisters by an exceptional village family. Her foster mother taught her to be aware of what she was doing at all times and how it affected those around her. She encouraged her to listen and to reflect on what was going on in the home. She said, "Someday you will be responsible for a family of your own and for running a house with many people - brothers, sisters-in-law, parents. When Rajani was married at the age of nineteen to the eldest son of a family these lessons became reality. Rajani soon became the spirit of the family turning everyday situations into something creative, joyful or harmonious. She was extremely fortunate to have a mother-in-law and husband who encouraged her to be active outside the home. Rajani is one of the Sevagram women who took part in Women's Advancement Module Training and helped lead two pilot modules, in Sevagram and Vaviharsh. She is scheduled to do two more in the next three months.

Athwad - Lata Warma

In Athwad, Lata Warma was married at the age of fourteen. Within four years she was the mother of three children. At this point she said "enough" and at the age of 18 had herself sterilized. At that time she was working as a day labourer for two to three rupees a day. Her husband ran a small general store and the family owned less than five acres of land. When the Dairy Society started in her village she saw an opportunity to start her own business. Each morning the men and women would come early with their milk to the collection centre near the Warma's shop. So Lata started making tea which she sold to these people who now were ready for a cup or two of tea. Today, four years later, she is getting Rs.15.25 per day from her sales. The shop has become a meeting place or mode for the women of the community. Each day during the module Lata would bring tea for the team's afternoon preparation meeting and stay to help plan. She went with the team to the Primary Health Center, a walk of two kilometers, to invite the staff to give a presentation at the evening meeting. When the women were asked on the final evening who were the three leaders who would take responsibility for their plan, Lata was the first to be named. But she refused, vociferously - unless there were others to stand alongside her and work with her, she would have nothing to do with it. Only when two others volunteered did take the plan seriously. Then she immediately launched into a discussion of strategy with them.

Vaviharsh - Laxmibai

In Vaviharsh, Laxmibai is an old women at sixty plus yet continues to exert active leadership in her small mountain community. She works as an assistant to the government nurse for fifty rupees a month. When the Women's Advancement Module team arrived, she was the first to invite them to her home to explain what they were going to do. During the module she came home early and skipped dinner to attend the workshops. She would sit

at the back forcing the younger women to move forward. When discussions lagged, she would interject a new idea, when the tension rose, she would crack a joke. She continually provoked the group with questions that made them deepen their thinking. On the final evening, the meeting conflicted with a special sports show on TV (Vaviharsh has had a television donated for its new community centre). Before anyone could stop her, she had turned off the set and was driving the men out of the centre with a stick so that the workshop and celebration could take place. And, amazingly, they went.

Global Research Assembly
Chicago

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GLOBAL WOMEN'S FORUM: AWAKENMENT

I want to talk about awakenment, the female revolution, and the moral issue of our time. "The Global Women's Forum is concerned with two billion women, their capababilities, expectations, and involvement in world development." That is the first page of our new brochure. Awakenment is a shift of images that births new consciousness. Something happens, whereby images are shifted and new consciousness is born. It is born in several ways. It is born in relationship to the final and most ultimate relationship of all, the mystery. It is born in relationship to freedom or the expectation of the future, the capability of a human being to run out and grab that future, and not wait for it. Awakenment is born when care pours out and you find you couldn't stop it if you wanted to. Awakenment is the experience of fulfillment in an event in which you discover that this mundane moment is the happiness you have always wanted.

Now, think for a moment of the events of life that have jarred the images out of which you have existed, and one by one, a montage appears. Camus has called this experience of awakenment "seeing the magic colors of life". Does it sound familiar? Awakenment is the incredible opportunity to take another human life by the hand and show that life the Other World - where there are no boundaries of race, of culture, or of religious bigotry.

We are the people who are conscious of awakenment in what we do so that images are shifted in the midst of preschools, digging ditches in the mud, weighing babies, and all the things that people are doing. We are about awakenment, and we are about engagement.

Our campaign of awakenment is not finished until that experience has been occasioned for four billion people. I am always amused when someone says that after we do 5,000 Town Meetings in the United States we will be finished. There are four billion people in the world to be awakened. In earlier times, when leaps of consciousness took place, simpler tools and forms of awakenment could be used. We have discovered that in complex and pluriform times there are many ways and many tools to awaken human beings. This has to do with the scope and rapidity of change in the twentieth century. In our missional encounters with the world, we are going to jar the consciousness of people, awaken them, and leave them with new images of possibility for doing something in response to that awakenment.

When the past patterns of life are no longer practical methods for sustaining a community's life, how does that community renew itself? How does it grasp a relationship within itself so it can take a relationship to the broader society of which it is a part? We invented Town Meeting to give new images to a local community so that its future could be different.

How does the economic community, with all its fantastic contributions to this century, sense itself as very much a part of what is happening in the world

and responsible for the total fabric of society? We invented LENS to awaken the business community across the world to this possibility, stretching their context around the world and showing them methods that could be used in their doing of the economic realm.

What about the students of today, beyond the 1960's when they said "No" to what they saw as the establishment pattern of the good life all across this world? How do they grasp a future of hope and authentic engagement? We have invented tools for student involvement that show possibility and some alternative to what they have said "No" about.

How do the women of today, as they put form on their revolution, move beyond their own self-actualization and sense themselves as key to everything that happens in the future? That is why we have invented the Global Women's Forum to awaken the women of the world.

The women of today have participated in a revolution that has been won. No one can name the date when the women's revolution really began. In our task force room we have a quote from a Vietnamese feminist. The date on it is 600 A.D. It is just as difficult to determine the female revolutions's effect on the future. I'm prepared to say today, however I may wish to change my mind in the future, that I believe when the history of our time is written, that that revolution will be called its most profound happening. It has altered for all time the historical and sociological relationship of the male and the female. Because that relationship has been jolted, every other sociological unit and every other relationship has been jolted. The family, the community, jolted and changed for all time. The female revolution has forced us back to the recovery of the ontological ground of maleness and femaleness, to the redefining of the practical manifestations of the male and female principles that we all possess, and to the rearticulation of roles that we as human beings play in our everyday lives. The movement of women in the West has focused upon issues, important as they are, which are but manifestations of a deeper intuition that beyond masculine or feminine consciousness, there must be something more.

This has caused a development in human consciousness within which the discovery of the uniquenesses of male and female are to be found. I believe my colleague described this consciousness relative to nationalism and humanness in the Opening Address of this Assembly when he said that he no longer senses himself as an Australian, though he is an Australian, and he will always be an Australian. I believe that before the women's movement becomes a battlefield for the men and women across the globe and falls into the trap of focusing upon questions whose answers lie somewhere in the future, we have the responsibility to articulate and demonstrate new images of women's co-partnership with the men of the world and collegiality with other women of the world for the future. That is why we have the Global Women's Forum.

The glory and the brilliance of the achievement of the 20th Century places it in history as an achievement beyond comprehension if you were to stand in any other time. And yet, it is a fact that most of the world still exists in darkness and does not share in that brilliance. It has been our decision as a group to address ourselves to that fact. It is the moral issue of our time. I have been trying in poetic images to say this as indicatively as my standing here.

I suspect you have that same difficulty, for it is not something that comes from the outside, as, "This is what you ought to do something about". Many of us have visited villages in this world where that fact does not come across as an imperative in any way.

One of my colleagues was working in the fields side by side with the women of Kwang Yung Il. One of the women from the village took my colleague's hand in hers, and placed her hand on the smooth skin of the American woman. My colleague said to me, "In that moment,that indicative became real, for the difference between us was that skin, and she was not as old as I,and her hands would never, ever look like mine". I hope that you are practicing your own way of talking about the unbelievable way in which 85% of the people of this world must live.

We have submitted a proposal to U.S. Aid for International Development titled "Women and Development" which includes the Global Women's Forum as a program in conjunction with the Women's Advancement Program (#34) of the Human Development Project. The sobering issue that faces the feminine revolution is the same that lies at the root of all current world developments. This tragedy is that 85% of the world's population lives in an entirely different universe than the remaining 15% of us who have and control the health, the education, the technical know-how, the resources, the money, the means of production, and the general essentials for not only the "good" life, but a human life. This means that of the four billion people in the world, 3.4 billion are suffering severe deprivation. Some 1.7 billion of these are in dire need, or at the level of what is meant by "the poorest of the poor". About 900 million of these are female who live in the worst of all circumstances, and are perhaps the most abused and mis-used humans on earth. That is why we have the Global Women's Forum.

The brochure we have been working on describes the Global Women's Forum as a one-day event that deals with the serious questions of total participation in community and nation building. It acknowledges the recent shifts that have occurred in the lives of women and explores meaningful engagement in the co-partnership of the future. Since October, 1975, we have held 63 Global Women's Forums. Maybe that surprises you. We have been in the process of testing and testing and testing this product. We have done Forums in Europe, Sub Asia, SEAPAC, and North America. One of the exciting implications for the future is that most of the Forums that we have held have been in SEAPAC. The ones we have held in India have been a combination of the urban and rural.

What we have in mind, finally, is to do something about the awakenment of the village women of the world; to reach the rural. But 2 billion people can hardly be reached with about 25 trained faculty. Our strategy therefore is to move with rapidity with the women across the world who have been advantaged and who sense that beyond their own awakenment, there is engagement for them relative to the women of the world in taking this Forum of awakenment to their sisters who are the poorest of the poor.

This spring we went to Europe, Sub Asia, and SEAPAC, placing little emphasis on North America. Sixteen hundred women attended the Global Women's Forum. It's still hard to say at this point just how many women you can expect at a Forum. We prepared for 40 women in Kwang Yung Il because the women who were the leadership in that village felt that that would be a tremendous turnout. Those women

are farmers. But it rained! And when it rains they can't go to the field. So, we stopped registration when approximately 132 women had arrived. And at one point someone counted more than 150 women.

We finally put together the form for how a Global Women's Forum can be set up in a village while we were in Nam Wai. The keys to it are very simple. It takes only three days, and there are only four steps. The first thing to do is visit the symbolic leaders who are male and tell them why you are there and what you want to do. The symbolic leader that we visited in Nam Wai shook his head and said, "Do you know, this is the first time that anyone has ever thought of having a program just for the women of this village". We didn't know if they would come. But it rained! One by one and sometimes two by two, the women started coming down the road. As they came into the school where the Forum was being held, there was much chatter. We asked, "What are they saying?" Our colleagues told us that they were wondering what was going to go on. When they walked into the room, they walked into a room very much like many rooms you have seen before; montages at each place on the table, flowers on the table, and pictures on the wall. So they knew something would happen. They filled up the places at the table and then we started putting chairs in the back to accommodate more people, and finally we lost count again. Now they didn't all stay the whole time. The lady pig farmers of Nam Wai don't have the luxury of a day off. But I think that if a woman comes to a Global Women's Forum, sings a song, and takes the montage home with her, she will have encountered what I would mean by the happening of the day.

The second thing to do in a village Forum is to visit the women who are the leaders. If the male symbolic leader has given the names of six women, even if everyone else in the village thinks that only one of them can or will help, visit all six of them and find those women who are going to spread the word around and go to the Forum themselves. Then you can tell the other women in the village who is going to be there, and they respond.

The third thing we found to do was to put up posters. We put them up in the nodes and in the trees along the road from the bus. It doesn't matter if the village women can't read. We put up posters with drawings or posters with half a montage on them. Then people who can't read simply ask someone else what the posters say.

Last, one just goes from door to door saying, "Tomorrow's the Meeting!" The best time to do this is the day before the Forum. The calendars of village women are not set for a month ahead. They live from day to day. If you had told them about it the week before, the event might not be in their consciousness.

We discovered this spring that we do, indeed, have a tool that can be used for urban and rural women. I think I believed that for a long time, but we have shown that this is the case. The stories that have come from the forums in India and Malaysia and Indonesia and the Philippines have confirmed that the women of the world, if just given a chance, are ready to move.

I have often talked about why I believe women are the key in community. To my colleagues in Social Demonstration Projects, I have often begun by noting that the first "Iron Men" of Fifth City were women. I rehearse the story of the four or five women who have been the backbone of that project. A collapsing or paralyzed community has a profound effect upon every life in that community, but it particularly scars the males of the community whose manhood is taken away. Every

image the male has had of himself, whether it is provider or warrior, or guardian, is gone. The women of a community just don't have the luxury of stopping. For one thing, they're the mothers and someone has to be there standing continuously with the children of the families. For another thing, women have the quality that I attribute to femaleness above all else (though women are not the only ones who have it): endurance, and the capacity to spring back, like a bouncing ball. Women have the capacity to take another breath and go on in a situation. I believe that the women will also move because, no matter what you might have experienced in your life or what you believe, the women of the world really do love the men of the world. The pain that women have about what has happened to their men is very obvious.

During this Summer Assembly we have dismantled and refined the construct of this day. You have seen the program with the montage on the cover which we have been using in the past. If you have seen this, and experienced the Global Women's Forum in the past, you will not be shocked with the changes. You would say it is the same day. However, our workshops have not been right, and it's with a bit of fear and trepidation that we say we're not sure if they're right yet. But we are willing to try what we have and think again. We have created a new brochure and have received word that we have another inkind gift of 5000 montages.

We have worked hard on scheduling and strategy. I guess those of you who have been working in Global Community Forum or Global Social Demonstration replication understand how numbers can be overwhelming; it drives you right out of your mind. First of all we talked about "what's possible", then talked about "what's feasible", then talked about "what's practical", and then came back to "what's symbolic". We had an unbelievable time in figuring out what our recommendation would be for the Global Women's Forum.

I'm proud to announce that on this spring's trek the trips that we took (a team in Europe, a team in N.E. Asia, a team in S.E. Asia, and a team in India, plus two forums in North America) supported themselves. They did not cost us one penny because we raised the money to do it. We are excited about that. Now, we did cheat a little bit. We allowed our other colleagues in Centrum to pay the rent, the lights, and so on. So we didn't pay the administration cost. But we have put that into a new budget to show the world what it's going to take to do this.

Our strategy is to reach 1% of the two billion women by the end of 1985. That is synchronized with the United Nations "Decade For Women". It helps our story, and it is exciting to participate in this "Decade For Women".

What we really are out to do is to awaken the women of the world, who, however unaware, are already participating in what the female revolution has accomplished and is forming, in order that every woman in the world can participate very directly in addressing her life to the moral issue of our time. We feel that the montage on the cover of the program holds what we are doing. These programs are given to everyone who attends the Global Women's Forum. At the end of the day, we say, "This is your gift. We hope that you will take this picture and put it somewhere special. Put it somewhere to remind you that you are part of something much larger than yourself and that your relationship is not just to the women of the world but to the future of all the earth".

Impact Post
Global Women's Forum Maneuvers

Quarter 111
1977 - 78

1. North American Framing Maneuver Global Trek 1

The ultimate victory of Global Women's Forum is to reach 3,000,000 women by the end of 1985, the close of the U.N. designated Decade for Women. The key to doing that victory lies first of all in reaching the women of the 15% of the globe in whose power lies the capacity to authorize, staff and fund the program for the village women of the world. Strategically moving with the Forum across the globe in the next year will require more than anything that we build credibility for it in North America, particularly in the United States. The women of America are the symbol of the Women's Movement across the globe, what ever disagreement there might be in the tactical arenas. The international headquarters of the major women's networks are located in the United States. To date, of the 109 Forums that have been held, 21 have been held in North America.

We plan a two fold attack in North America on this front. We will schedule and hold 24 Forums through coordination with the intents stated by the North American Houses relative to holding the Forums this quarter. The other attack will be upon the prestigious women of 6 targeted cities where framing for authorization and funding along with the set-up of one prestigious Forum by April in one of those cities. The style and excellence of teaching the Forum is critical to its winning the 15%. We intend to staff the 24 Forums by drawing upon the targeted list of Nexus women (see attached list) this quarter. By the end of this quarter we will have 22 Nexus Women in the category of fully trained. At the same time we will begin the training of at least one local staff in each Forum held. The work on the six targeted cities will be done by two women from the GWF Post who will plan their travel in conjunction with the 24 Forums.

To assure the priority of self-support for the Forum across the globe, this quarter we will submit three proposals in each of the North American targeted cities. At the same time each North American Forum will pay the $750.00 global fee.

2. Australia and Pacifica Breakloose Global Trek 2 Week 5 - 11

By the end of Quarter 111 the launch of the Forum will have happened in Australia. Australia is now ready to do the Forum across the country. The trek will be valuable to the country in terms of authorization and a new orbit of impact, including intensifying Community Meeting. The task of the trekker is in targetting the prestigious women of each regional city if not already done by the regional ICA staff in order to ensure authorization and funding for all the Campaigns. The YWCA is co-sponsoring the Forum in Sydney; this begins the network building task within that nation, which then will connect with the international network. At least one national Guardian and one Area house woman will be fully trained in the construct, style and stance of the Forum with the objective of each teaching at least three Forums in order to do the job. The trekker will regard the understanding of the value of cross-regional/area assignments for teaching to enable the objectivity for effective impact.

By the end of Quarter 111 breakopen of Pacifica relative to Global Women's Forum will have happened. This will involve stops in Tonga and Fiji where the New Women's Seminar visited in 1971 with the intend of having Forums there; we would push Apia to set-up two Forums in preparation for GSD planning there. Finally, this trek would stop in Majuro for a Forum in Uliga and make contacts for a future trip by a stop over in Honolulu.

3. North East Asia Expansion Global Trek 3 Week 3 - 11

The victory at the end of Quarter III will be the prestigious women in Seoul, Taipei and Hong Kong having been approached and invited to participate in Global Women's Forum. This will be done through framing by the team of the particular cities of women's clubs and building on whatever networks have already been realised by previous treks and Development. The aim is directed towards global authorization for ICA. Bilingual Pedagogy will be one of the tools utilized to breakloose these particular women to more involvement with the Staff of the ICA. In Japan, the aim is to expand nationally with full authorization and enable ICA registration in that country. The visit of Mrs. Eiko Miyaji of Osaka and the fourteen ladies with her to Chicago will prove to be a great advantage in our work there and can be followed up by the presence of one of the ICA staff who hosted them in Chicago. Many of the women had attended the Forum in Osaka and are aware of Oyubari. Each of these women are members of a variety of clubs in Japan and will be instrumental toward the saturation of the women in Japan. These women are also going to China on their next tour and their visit could be extremely helpful relative to our future plans for China, and the initiation of our programs in that country. The necessity of sending an older woman and one who is full experienced as first teacher of GWF is key relative to pedagogy throughout North East Asia, and for development and authorization relative to the leading women for the sake of the villages.

Since launching the Forums in the Philippines there has been top public authorization with endorsement from the Commission for Women in the Philippines and equal effort needs to be done with the private sector especially in Manila where courses are scheduled which can produce the funding for the courses in the Philippines. In addition new territory will be opened with Forums in Baguio, Iloilo and Bacolod.

4. <u>India Intensification</u> Global Trek 4 Week 3 -9

Our number one priority this year for Global Women's Forum is to get the Forum launched internationally to the prestigous women of the world. In India we target the top women from the major cities, it is necessary to teach the signal forums to the educated wealthy women and wives of prominent men in the private and public secot, to support the Forums. On the other hand we need the enthusiasm the endorsement and authorization along with the funding to do that. India is a signal demonstration relative to replication of villages. India has requested of all villages to enable the projects, our ultimate aim is to get to the small towns and villages of the globe on behalf of the globe, we sense the necessity to teach the villages.

The training is needed of an expanded faculty in India the staff of India have been overloaded to do teaching and the development needed for the courses in Quarter III. So global faculty will take responsibility to continue to teach courses and do training of faculty in the commoness, construct and style. It has been requested by India that two women go to India from Chicago to create two teams that will reach the villages and at the same time do the targetting of the prestigious women in other parts of India.

5. <u>European Framing Manouvre</u> Global Trek 5 Week 4 - 9

By the end of Quarter III, we will have initiated contact with the prestigious women in Europe, particularly in London, Amsterdam, Brussels and Frankfurt. Quarter II showed a growing enthusiasm about the Forum among Order members and a growing number of participants of the Forums. We have not yet however reached the prestigious women, with the exception of the French speaking women in Brussels. It is our interest, while teaching the scheduled Forums this quarter, to frame London, Amsterdam, Brussels and Frankfurt in order to schedule Forums for Quarter IV. Convinced that each Forum can pay the $750.00 global fee and that anything less than the full global fee conveys the "giving it away" image, we plan to create a written story based on a legitimate budget and on an overall plan for raising program monies to be put into the global funds. We will take this story to the Order in Europe and will, where necessary demonstrate that the fee can be raised. We will take the course refinement done during Week 1 of Quarter III to the teaching staff in Europe and intend that Marilyn Oyler, Suzanne Parker, Claudia Cramer and Sheila Clark each participate in several Forums moving them on to first teaching. At the same time Claire Whitney, Connie Widayanna, Marty Lapka, Mary Bengal, Barbara Williams, Alise du Jordan, Claire Lambert, Jenine Jansens will receive additional teaching by particpating in as many Forums as possible. The use of the common construct refined after Quarter II treks in Chicago will enable a thorough evaluation after Quarter III in prepation towards the finalizing of the construct in Summer '78 Research Assembly.

6. Ensuring the Program Momentum Week 1 - 13

The victory in this arena will be 78 Forums by the end of Quarter III, making a total of 187 Forums towards the objective of 250 Forums by the end of Quarter IV. These Forums will be taught with a co-mon revised full format, to continue the testing of the construct through Quarter III and Quarter IV. The refinement of the construct this quarter will be based on Quarter II teaching experience and will focus primarily on the flow of the day. For instance, the rational objective and existential aim of each section will be reviewed and cleaned, the workshops smoothed out for maximum impact, also classic lecture expamples which are emerging will be included. The village construct will also be reviewed and refined in accordance with the refinements of the seven hour construct. The five major mobile decor pieces to emphasize full global commonality will be decided upon, created and used in each Forum, including the existing montage program. Other course materials will be finalised and produced to communicate the "special-ness" of the day.

The support systems for this quarter will include regular calls to the North American houses to assure local sponsorship enablement and teaching the forums; more effective file systems, a telex for reporting during the treks and preparing the materials for each Forum. Critical to this arena is the creation of the Post space. Visual charts of all the forums held and scheduled across the globe will create the image of the on-going-ness and the expansion of the program in relation to the global priorities. Pedagogy will be held at the Chicago Nexus during two weekend to begin the training process for the targeted Nexus faculty.

During the quarter the intensification plan will be built for the next three years of global expansion of Global Women's Forum in relation to the Campaigns globally. Based on the track record of the past two years, a rationale of Global Women's Forum for Quarter IV will be created for the globe.

INSTITUTE OF CULTURAL AFFAIRS
CHICAGO NEXUS
GLOBAL OPERATIONS CENTRUM

GLOBAL WOMEN'S FORUM
FIELD MANEUVRES

QUARTER III
1977 - 78
JANUARY

Preparing the Future Highway	Guarding the Vulnerable Flanks	Exploding the Current Vantage
Australia/Pacifica Breakloose 1. Prestigious Women Contacts. 2. Network Penetration. 3. Faculty Training in Common Construct. 4. Pacifica Set-up.	**North American Framing** 1. 24 North American Forums. 2. 6 Target Cities Framing. 3. Area Faculty Training. 4. Self-Support for Global Program. **European Framing** 1. Target Prestigious Forums. 2. United Kingdom Authorization. 3. Bi-lingual Faculty. 4. Self-supporting Program.	**North East Asia Expansion** 1. Prestigious Women. 2. Network Webbing. 3. Private Sector Framing. 4. Bi-Lingual Pedagogy
Ensuring Program Momentum 1. Monitoring Global Treks. 2. Superb Materials Preparation. 3. Nexus Faculty Training. 4. Intentional Post Space.		**India Intensification** 1. Prestigious Women, 2. Village Coverage. 3. Staff Training. 4. Funding.