

INTERNATIONAL FEDERATION OF RURAL ADULT CATHOLIC MOVEMENTS

VOICE OF THE RURAL WORLD

N° 85 2007/01



GENDER ISSUE

Périodique trimestriel 2007/1 • Bureau dépôt 5330 Assesse • Imprimé à tarif réduit • P505253

VRW

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Photos & dessins:
FIMARC sauf
mention spéciale

Abonnement (2007):
15 euros

Parution: 27rd year

Impression:
Impribeau
Beauplateau, 1
B-6680 Sainte-Ode
Tél.: 32/61/68 88 35
Fax: 32/61/68 86 87

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John Chrysostom MWIDU from Uganda



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*Coverpage : Participant in the
Uganda program, February 2007.*



Bobo, Burkina Faso.

In the last VRW issues, we largely dealt with the topics of good governance, participative democracy and the mechanisms to make these concepts progress. In this issue, we would like to touch upon an important topic, because even though it is clear that democracy deals with all citizens, we see that in reality women do not always benefit from the same rights as men.

We will thus deal with the gender issue, which goes way beyond the physical and sexual differences between women and men. The gender notion brings us to analyze discriminations towards women in social, historical, cultural and political contexts and to become aware of the possible ways to change these situations.

Periodical published by FIMARC in four languages. It highlights the rural world's life and activities of the member movements belonging or not to the Federation.



One moment which will allow women to reflect upon their living conditions, citizenship participation, actions to be jointly developed among women in village communities will be the 4th World Congress of Rural Women. This Congress will take place from 19th to 21st April in Durban (South Africa) and will focus on the issue of the poverty of rural women. The theme selected for this Conference is « Working together towards the total emancipation of rural women from poverty and hunger ».

We are convinced of the need to have privileged forums for women to be together, among themselves, in order to talk about their specific problems and devise strategies to be put in place. But we are also convinced that there is a similar need to work together, with both men and women, to set up common and joint actions in order to push for our demands, be it on food sovereignty, a solidarity economy or harmonious development.

Aside from this dossier, you will also find in this issue our usual columns on the movements' actions, the interview of a FIMARC coordinator from English-speaking Africa and some general information.

In the general information column, we inform about the next FIMARC Bureau and Executive Committee Meetings. These meetings will be followed by a Seminar on solidarity economy that we are jointly organizing with MIJARC, in line with the expressed General Assembly's will to work more closely with young rural people. The solidarity economy theme will also be the topic chosen for our next VRW issue.

We should like to thank MISEREROR, thanks to whom we can again publish the Voice of the Rural World, through the financial support they are granting us.

Have a good reading and do not hesitate to write us, tell us your opinions and contribute to the VRW as a tool for exchanging ideas among rural people of the world.

Daisy HERMAN
Secretary General

Actions of the Movements

Uganda

A first concrete step to create a movement was taken in Uganda. Invited by the National Office of the Lay Apostolate, some 50 representatives from 8 dioceses, the team of « young » and « adult » Lay

Apostolate leaders and the FIMARC Secretary General took part in a 4-day program to establish a concrete action plan for developing local actions within the food sovereignty framework and at national level to create a CARAM movement.



Participants in the 2007 Uganda program.



Madagascar

In December 2006, the litchi campaign mobilized nearly all farmers. This socio-economic feverishness reached nearly all the Madagascar East Coast. Per say a lucrative activity, the litchi season is mainly aimed at the European market, but the operators are increasingly receiving firm proposals from the United States. In 2006, more than 10,000 tons of litchis were sold in European food stores. But competition is fierce, as South Africa is already present in the business with a month's lead. South Africa's know-how and customer loyalty will make it hard to compete with. Proximity to Europe and maritime/air logistical support, as well as the quality/price ratio all favor South-African operators, even though Madagascar is a fully-fledged member of SADC and COMESA.

Guatemala

The emergence of Indian women in Guatemala is relatively recent. Mini-revolutions occur daily among these women who are now re-thinking their identity according to new aspirations. The approach that seems to guide a growing part of Indian Guatemalan women is to no longer let their behavior be dictated by outside forces and to turn to introspection and more self-analysis. This construction of Indian women as « subjects », though it is well on the way, is proving to be particularly complex and painful due to their identity as women and as Indians, and to the poverty level they are massively subjected to. This generates a triple oppression of class, sex and race and relegates them to the fringes of a macho-style, racist and unequal system. They suffer racism from the Guatemalan society which considers them as inferior, blocs their development opportunities and exposes them to violence.

There are also faced with sexual inequalities that they experience within their own communities, organized by a sexual division of roles, and are faced with strong macho-style behaviors and a strong social control. The emergence of these women is thus the bearer of many hopes, as it can help leading a struggle on all fronts for a radical and profound change in society. Their struggle represents the possible re-thinking for a more democratic society that respects the diversity of its members.

Mexico

The organization CEDESA celebrated its 40th anniversary last 24th February. On this occasion, a book gathering in a systematic way the experiences and alternatives taken over these last 40 years for social and human promotion in the North region of Guanajuato was presented. This work was mainly carried

out in a community spirit starting from the life in the communities themselves and their development perspectives, in the greatest respect for local cultures.

India – Vanilla Program

At the WSF, to INAG's initiative, representatives from Indian, Madagascar and Ugandan vanilla growers gathered for a two-hour meeting in order to review the vanilla market situation in their respective countries. The conclusions are similar: very low prices, which do not even cover production costs. They jointly agreed to start working on a systematic research system to calculate the real cost of production in the various countries, identify the various operators in the vanilla sector and meet again at the end of 2007 to analyze these data and see what actions to undertake in order to improve this production sector.

This is a great sorrow to announce you the decease of Jean Chrysostôme RAZAFIMANDIMBY on February 21st 2007. Jean Chrys was elected member of the FIMARC Executive Committee during the last General Assembly in South Korea.



Meeting around « Vanilla » (Nairobi, January 2007).



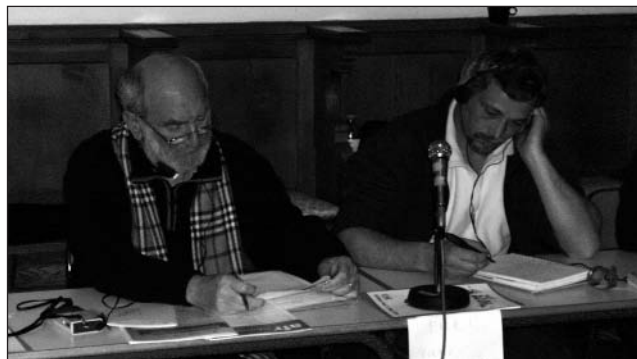
ASEAN Region

Many civil society NGOs met in Bangkok in the beginning of February to reflect on the possible consequences of Free Trade Agreement between the European Union and the ASEAN Region (the Association of Southeast Asian Nations) to be signed mid-February. It appears that the European Union seems to want to promote anti-development policies pushing for the adoption of measures already rejected by many ASEAN members in the framework of the WTO. Moreover, the disparity of situations in the region's countries is not at all taken into account in EU proposals. The NGOs who signed this text demand that peoples' needs and rights be at the heart of any economic development proposal, including the trade

agreements. The complete text of the Bangkok meeting is available upon request to the Secretariat.

Italy

Six rural organizations from the North of Italy recently created the FARI organization (Federation of Rural Italian Associations). Besides ARI, the farmers' trade union and RURE – a movement in the Reggio Emilia Region – the organization IAL Veneto also joined the federation. This group of Italian family homes harbors the peculiarity of federating the pupil's parents on actions to promote small-scale farming, networks of educational farms, etc. They acknowledge with regret that people alternate crops increasingly rarely now, due to the obligations of school programs.



The Italian delegates at the 2007 European coordination meeting.



Campaign on access to housing in rural areas.

Belgium

At the end of 2006, the ACRF movement launched a national campaign on access to housing in rural areas. Nowadays, for people with modest incomes, single-parent families, young and older people, it is almost impossible to find housing to let in the countryside. ACRF, through a campaign aimed at raising people's awareness and calling out to community authorities, wants to focus the

attention on this increasingly acute problem in Belgium, due in part to the proximity of the Great Duchy of Luxembourg, where people who used to live in cities and have more purchasing power start looking for quality housing in the country and also to an increased speculation on real estate. The campaign is going well, since all layers of the population feel concerned by this problem. The media, television and written press have largely covered the campaign.



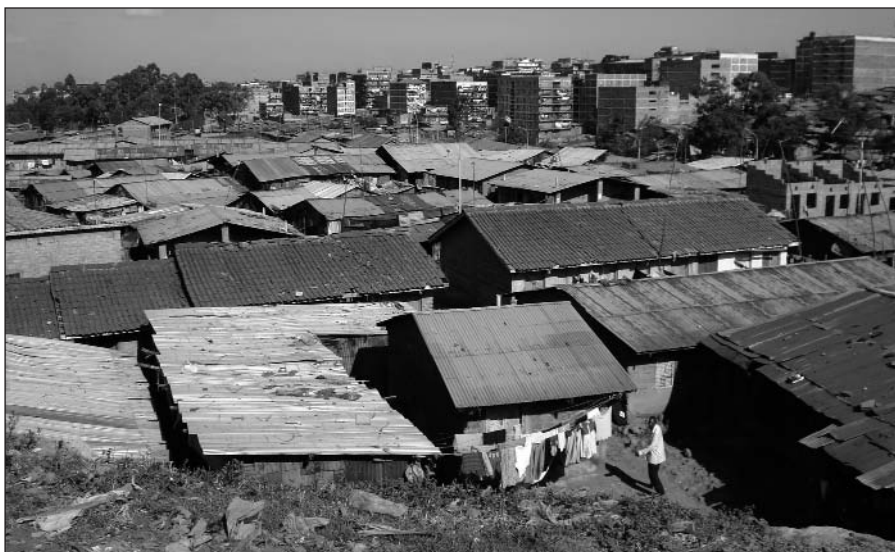
Gender and poverty

There are 1.3 billion people living in poverty, that is to say with less than one dollar a day. 70% of them are women.

Poverty is not only a matter of income, but relates to many other aspects : access to basic services such as education, healthcare, water, transport ; the right to get an income, the right to work, the right to land and capital ; security ; participation to the decision-making process.

These elements were included in the gender-specific index on human development and the GEM index of the United Nations programme for development. These indicators mirror faithfully the reality.

In all the fields related to poverty, women are disadvantaged compared with men. The legal, cultural, social, environmental and/or economic status is a source of gender inequality which leads to increasing poverty amongst women.



The biggest shanty town of East Africa.

Gender Issue Still a long way to go

The Universal Declaration of Human Rights, adopted in 1948 by the General Assembly of the United Nations states in Article 1: « All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood ». Given the reality of today's world, we are still far away from this statement. Particularly, regarding the rights of women who are too often deemed to be « inferior » to men. The notion of « gender » goes far beyond the physical and sexual differences existing between men and women. The concept of « gender » leads us to make an analysis of discriminations against women from a social, historical, cultural and political perspective and makes us aware of the possibility to change this situation. We need therefore to make the commitment to change it. It is precisely the purpose of this paper.



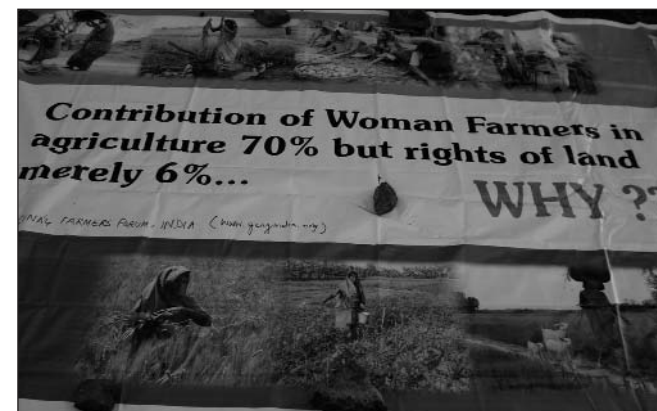
UNACCEPTABLE DISCRIMINATIONS

Esther Endalé is a chemist in Cameroon. She acknowledges that she lives in a world which is not always prone to the professional advancement of women. « But, she says, I was lucky to have access to education and to make decisions regarding what I wanted to do with my life. But do you have to come from a privileged family background, as I do, to have access to your rights, no matter whether you are a man or a woman. As a woman, in a society dominated by men, I am continuously and every day referred to my status of woman. »

Esther Endalé was lucky to have access to education, culture, which made it possible for her to make choices and to find her place as a woman in the society of her country. But how many millions of women cannot have access to a minimum of decent life, simply because they are women.



School in Purba Gata, India.



Poster of Small – Marginal Farmers Forum – India.

Promoting equality for all

« Promote gender equality and empower women » states Objective 3 of the « Millennium development goals (MDG) ». In too many countries, girls' schooling is lagging behind by comparison with boys. Some figures: in South Asia, in general, the school enrolment is of 85 girls for 100 boys. In Sub-Saharan Africa, the figure amounts to 86. Throughout the whole world, 114 million children have no access to primary school. Out of them, 113 million of girls, i.e. 55%.

There are also some discrepancies in secondary school education: for 100 boys who go to secondary school in South Asia, we only have 79 girls, just like in Sub-Saharan Africa. In all developing regions, the ratio of secondary school enrolment is of 89 girls for 100 boys.

In the case of girls and women, their extremely low representation in the political structures of their country is the result of non-schooling. In 2005, women accounted for 5 to 10% of parliamentary membership in Asia, 9% in North Africa, 14% in Sub-Saharan Africa, 19% in Latin America and the Caribbean, 21% in the so-called developed regions. The world average in terms of female MPs amounts to 16%, it is therefore a field still « reserved » to men. « Of course, says Mrs Marinova, a Bulgarian, it is important to have women sitting in the Parliament – we are very proud of our 26%, but one has to make sure they defend equality for all. »



70 % of the poor in the world are women

In the business sector, we can highlight the same discrepancies. It is important for women to get the same wage than men. At the world level, women account for 39% of wage-earners and paid workers, but only for 21% of employers. They account for 61% of unpaid family workers, mainly in the farming sector.

All over the world, women alone do account for two third of working hours. But they earn less than one half of income. In Thailand, in the fish canning industry, 90% of the labour force is made up of women and 85% in the textile sector. In Mexico, 42% of the working female population draws an income inferior to the minimum wage or sometimes nothing at all.

The absolute poverty threshold, according to the UN, is of 1 US \$ a day. Throughout the world, 1.3 billion people live below this threshold, i.e. 900 million women, that is to say 70% of the poor in the world.

Questions for the movements and groups:

- *What about gender relations in the rural and peasant world?*
- *What about the share of tasks and roles between men and women in the rural and peasant world?*
- *How does the movement care about the discriminations suffered by women?*

DEALING WITH THE ROOTS OF INEQUALITIES

Whatever the dimension of daily life reviewed, discrepancies are blatant and detrimental to women. In the industry, in the farming or trade sector or even at home, women's labour is a reality too often unrecognized. Because of economic liberalization, their life and working conditions are deteriorating due to precariousness and unequal situations. But it is not enough to take into consideration the remunerated work of women, you also need to promote « non productive » work such as household chores, family responsibilities.



Ghana, 1995.

You need to study the situation of women from a social, political, economic, cultural and religious angle. It implies the recognition and the promotion of the most basic rights, a fight waged by women and for women to remove the oppression deriving from gender related inequalities. Promotion should help women to educate themselves, to assert themselves as individuals who are fully able to manage all the facets of their life.



Changing our mental structures

Before becoming partners, companions, spouses, mothers, workers, women are full citizens. Inequalities are rooted in the political, social, economic, cultural and religious systems, in a system where a huge majority of men and women are exploited by a minority. The oppression suffered by women is the most visible expression of this domination.

It is not only a question of considering the physical (anatomical) differences between men and women but of looking at how relations between men and women are defined by society, how the roles assigned to men and women are socially and culturally defined. It is mostly because of mental structures that we do not combat the root causes of gender inequalities.

It is therefore not only a question of exploring specific actions in favour of women to increase their income, their ability to take up their role and traditional tasks. Women do not have indeed access to resources nor do they control them: land, water, credit, technologies, training, education, health, political liability for the community and the city. Two often the traditions or the cultural background serve to justify economic inequalities and unequal participation of women. It is quite tempting to turn women into a group of vulnerable people instead of combating what makes them vulnerable.

It is not always and only a matter of « money »

We need to highlight the genuine social and economic effects of gender discrimination, of women's dependency, of their real poverty, of the violence they face. While promoting the presence of men and women on a joint basis in meetings and decision places, we need to wonder: Which men? Which women? For What reasons? What about the challenges and grounds? Is it mainly the presence and participation of the elite or the notables? Or the effective participation or presence of the people concerned (men and women) and in priority the poorest people of the rural world?



Moreover, acknowledging the contribution of women to the production of wealth and the promotion of the well-being of our society urges us to go beyond the rationale of money. Family life, close social relations and friendship, household chores are many facets of the realities which give structure to societal life, but have no financial value. Taking into account non monetary activities as well as paid activities implies another requirement: struggling for a share/a division of household chores between men and women. Considering the « gender » dimension also means that men have to change their behaviour regarding household activities, education and family care.

It means that democracy has to be seen as an opportunity of participation for all. The same applies to the economy where new types of wealth distribution have to be explored whatever the form « work » might take. It is critical to strengthen the foundation of the economy and the society on a solidarity basis, where women are full citizens. It is about doing everything possible for a life in dignity for all, a life free from violence, where harmony is the ultimate goal and where democracy and peace are genuine.



Beijing Conference (China, 1995).

WOMEN BECOME « VISIBLE » STAKEHOLDERS

Everywhere, women are getting organized to have their rights acknowledged and they challenge the traditional share of roles and tasks. In Mali, a housing cooperative gathers one thousand women. « We do not rely on our husbands, say the leaders, for daily money or for housing; we must take responsibility for ourselves and take our destiny in hand ». If, unfortunately, a woman is left on her own, she does not end up in the streets, she has a dwelling. « We therefore combat social justice in our own way ».

« Aware of our strength as women »

In Cameroon, Esther Endeke, a chemist, is also facilitating as a volunteer a women's association active in her district, which does however impact a lot on women throughout the country. The association claims the right to oppose to forced marriages advocates the right to sex education in schools and pleads for the promotion of full gender equality in the code ruling family life.

Questions for the movements and groups:

- Who has the power regarding the different components of societal and community life? Who has the power to make political decisions?
- How is the society organized regarding the relations between men and women?
- What about the usual references regarding the division of roles and tasks between men and women?



« We do not want to be confined to jobs or tasks « meant for girls ». We use all freedom spaces available. We fight daily to conquer and further develop those spaces of freedom. »

In countries coping with internal conflicts, women are most often on the forefront of peace work. In Ivory Coast, women's associations claim the right to play a role in negotiations: « We cannot let men be the only ones involved in negotiations. We are women of peace. » Associations act in the field of mediation and question the parties in conflict. They work through networks with other associations to denounce abuses and to weight on political decision makers.

In Nepal, when the conflict reached a climax, women created associations to call for peace. They were on the forefront of demonstrations and facing such a level of determination, the authorities gave up and started peace negotiations. « We became aware of our strength as women said the leaders. We have to be part of the future of our country. Women are no more invisible within society. We have to be part of the future of our country. It goes through the education of girls who have the same rights than boys.



Honduras, 2000.

Taking on responsibility

In Belgium, the Mouvement d'action catholique rurale des femmes (ACRF) works towards political training of women: debates, articles in the newsletter of the movement, dissemination of analyses and actions led by women, etc. With a view to promote their political involvement, the movement sets up specific training sessions: learning how to take the floor in public, claiming publicly for women.

In Latin America, the Network of women for resistance holds the « fair and legitimate claims of women from different indigenous and peasant peoples and communities ». The Network strives to set up places of dialogue, to start consultation and negotiate about unequal living conditions.

It is critical to train and inform about the importance for men and women together to implement the foundations of genuine good governance and real democracy. We need to tackle the root causes of poverty and not only to support poor people. It is a matter of protection and promotion of human rights, men and women together.

Questions for the movements and groups:

- Which measures are taken by the movement with a view to support women's organisations as well as their claims?
- How does the movement devise programmes promoting gender equality in terms of human's rights: access to the land, water, education, health, justice, responsibilities etc.?



Right to education

Mrs Tomasevski is the special Rapporteur on the « Right to education » in the Human Rights Commission of the UN. In her report of January 2004, she states : « The right to education unlocks other rights. (...) Education is a public good because it represents the most widespread form of institutionalized socialization of children. (...) Denial of the right to education triggers exclusion from the labour market accompanied by the exclusion from the social security ».

In the same report, Mrs Tomasevski states that « Human rights obligation to Government to adequately fund education exists so that children would not have to pay for their schooling or remained deprived of it when they cannot afford the cost. »

Some facts

- 854 million adults are illiterate; 2/3 of them are women.
- 60% of the 130 million children who have no access to education are girls.
- Every minute, a woman dies because of complications which could have been avoided if her pregnancy and the delivery had taken place in better conditions.
- The number of female MPs does not even reach 14% at the world level.
- At the world level, 1% of the wealthiest people get an income equal to the total income of 60% of the poorest population (of which 2/3 of women (Atlas des femmes, 2003).

The interview is dedicated to M. John Mwidu, which has been appointed as regional coordinator in the African speaking country of Africa.

● *John, could you introduce yourself?*

○ I am John Chrysostom Mwidu. Sometimes my mother used to call me Bateganya, a name symbolic of the troubles my mother went through when I was being born. She was in coma for six hours a reason why I respect mothers so much. I was born on the 6th November 1959 at a place called Iganga in eastern Uganda among the Basoga tribe. We were born 13 and I am the 11th born. As of today, we are six remaining and I am the only male.



John Chrysostom MWIDU from Uganda.



My father worked for the east African community and retired to take up farming as a fulltime job on a seven acre land. We managed to get enough food and money for other requirements including our education. My dad died in 1974 when I was in primary seven. This was the time when life was not very easy and we had to work very hard with my mother. I completed my secondary education and thanks to the United nation who gave me scholarship that helped me qualify as certified public accountant (CPA) at Kenya polytechnic Nairobi. I got a diploma in public administration and I have done very many short courses in sustainable agriculture and environmental protection. My mother died in 1992.

● *How do you consider your role in the family?*

○ I got married to my wife Mary Immaculate in 1988 and since then we have been blessed with seven kids (5 boys and 2 girls). I grew up in a rural setting, with my mother and among girls and for the past 18 or so years I have worked with rural communities of diverse cultures. At

home, my mother trained us to do all domestic work irrespective of what sex one was. This was contrary to the Kisoga culture where they say for example that the men don't cook. This has helped shape the way I look at responsibilities in the home. In my house responsibilities are shared according to personal abilities. My children have learnt to do whatever work I do at home and at the farm.

● *Tell us something about your professional involvement.*

○ Since 1989 I have worked for the Uganda Episcopal Conference at the Uganda catholic secretariat as the National coordinator for Rural Youth programmes. My work is to develop programmes and activities to empower the rural farmers enjoy their full rights and independence. Mobilizing and sensitizing the rural people on their strength and abilities to produce their own food and improve on their house hold incomes by advocating for their cooperate production and marketing. To sensitize the rural farmers as to who determines what they should produce, in what quantities,



Team of the Uganda Catholic Secretariat.

when and at what price they should sale. It also involves sensitizing the farmers on key national policies (like land reforms, gender balance etc) that affect them as farmers. Most important is how to act in solidarity.

● *What is the situation of gender issue in Uganda?*

○ To give a very clear picture of the gender balance situation in Uganda is not an easy task, however my attempt will try to look at Culture, policy level (Government) and religion.

Culture

Uganda like any other African societies, is made up of many tribes hence varying cultures and each culture has its own way of looking at gender. Many gender issues are common to almost all cultures. For example in all the cultures in Uganda the man is the head of the family and makes all the decisions. This eliminates the idea of dialogue and all the benefits that go with it. It leaves the other members of the family to work and see themselves as « slaves ».



The biggest contradiction is the way the girl child is instructed by the mothers and the aunties that the women are supposed to be inferior to the man and there fore to always be obedient, respectful and submissive to the husband. In many cultures here, a girl child is born to be a wife, a mother and a source of wealth to the family. For example in eastern Uganda in Karamoja, a girl would be married with between 50 and 200 cows. This kind of situation has really enslaved the woman and put her at a disadvantage to the man. With such cultures, education of the girl child is a chance.

Tradition and culture have been and will still be a very big obstacle, for they are hard to change. In my own culture, the girl can not inherit property more especially land when the parents die. Men are allowed to marry more than one wife and yet no woman is allowed more than one man. In western Uganda, when a boy is born, he is taken to the farm and told that all these will be yours and if it is a girl, she is taken to the top of a hill and shown that what is beyond out there is yours. A sign of rejection from the time of birth.



Introduction to the seminar in the Masaka diocese (Uganda, February 2007).

Our cultures have a lot of elements that do not promote gender balance. There are some other cultural activities that are even beyond gender imbalance but total abuse to human nature eg. the genital mutilation of women. The families that have broken away from these bad cultures have shown a lot of progress in all aspects.

Religion

The coming of Christianity has brought a lot of changes in many areas of life most especially in the area of peoples rights and justice. What disturbs me is the way some selfish people misinterprets the

Bible to suit their own interests eg the concept of submissiveness is used by many men to oppress their wives. On the other hand, other religions oppress the woman so much.

Government

The government of Uganda has put too many policies in place to ensure that women enjoy the same rights as men. Most of these policies are very good like; integrating gender into the poverty eradication Action plan, Equal Property inheritance rights- Contained the domestic relations Bill, deliberate action to create equal opportunities for women to participate in local and national politics and economic empowerment. Policies against domestic violence, sex abuse etc. all these are very good policies that would promote gender balance but most of it remain on paper.





Personally I feel that gender balance is a prerequisite for meaningful progress. We should have a gender balance that does not erode our traditional and cultural values (the good aspects in our cultures).

Way forward

It is the responsibility of all those who have understood development,

think development, talk development and work for development to come together and put much emphasis on gender balance. These will include Donor associations, NGO, Religious bodies, legislative bodies, civil society, cultural leaders, Youth groups, women groups, farmers' groups etc. The approach should be through civic education programs targeting all groups of people.



Coffee farming in Uganda (February 2007).

General Information



Presentation of the Decree of FIMARC's canonical statutes at the PCPL (Roma, January 14th 2007).

Coordinations

The Bureau met in Rome from 15th to 18th January before going to Kenya for the World Social Forum (WSF) in Nairobi. During that meeting, the Bureau members were invited to the Pontifical Council for the Laity to receive the approved decree of FIMARC's canonical statutes, also approved by the FIMARC General Assembly in South Korea. The Bureau member also met Mgr Parolin, sub-secretary of the Second Section of the Secretariat of State to introduce

him to the new Bureau and present the FIMARC action plan for the coming years.

After the WSF, the African coordinators and the Bureau members met in a regional meeting with Kenya's neighboring countries in order to strengthen the emerging adult catholic rural movements in the region in the wake of youth movements. The participants suggested that John Mwidu coordinate the efforts in the region for establishing these movements in the neighboring countries.



Meeting of the European coordination in Assesse (Belgium, March 2007).

The European Coordination met in Belgium on 3rd and 4th March. Besides the exchange of views on common issues such as campaigns in favor of access to rural housing or immigration, the aim of that meeting was to prepare a concrete action plan for developing the relationship with Eastern and Central European countries and to accompany the burgeoning organizations in these countries.

The members of the Executive Committee will meet in Belgium from 27th April to 9th May. On their agenda, they will among other things have to choose the new international FIMARC ecclesiastic assistant, since Father Didier Lefebvre's mandate will terminate in November 2007. After the ordinary working session, the EXCO members will take part in a seminar jointly organized with MIJARC on the theme of solidarity economy.

Civil Society Events

The World Social Forum was held in Nairobi from 20th to 25th January. FIMARC and MIJARC jointly organized a workshop on the theme of access to resources, water and seeds. Besides this workshop, which proved to be success, we organized signature campaigns and street demonstrations to present our claims.

We already mentioned in the last VRW issue that the Food Sovereignty Forum was to take place from 23rd to 27th February. FIMARC was present at that forum, through Ki-hwang Chung – our President – and Andrea Tronchin from Italy. The « sovereignty-economy » proposal was presented. We will largely come back to this meeting and its follow-up in the next VRW issue.



MIJARC – FIMARC workshop, 2007 WSF.



*Ki hwan CHUNG, President of FIMARC, Théophile TRAORE,
President of JICI & Georges DIXON, President of MIJARC.*



PUBLISHED BY THE

Fédération Internationale des Mouvements d'Adultes Ruraux Catholiques
Federación Internacional de los Movimientos de Adultos Rurales Católicos
Federação Internacional de Movimentos de Adultos Rurais Católicos
International Federation of Rural Adult Catholic Movements

Ed. resp.: Daisy Herman, rue Jaumain, 15 - 5330 ASSESSE (Belgique)