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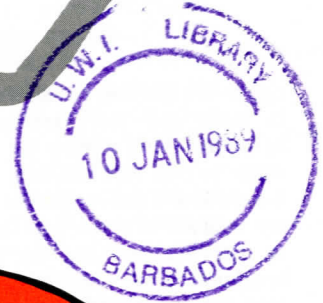
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WOMAN SPEAK!

No. 24, NOVEMBER 1988

10TH ANNIVERSARY ISSUE

WOMEN AND DEVELOPMENT UNIT/UWI



"PLUGGING IN THE KETTLE"

— WAND ON WAND



The first thing I do in the morning is plug in the kettle.

Mona H.

What do you do to prepare for work?

I meditate a little before I go to the kitchen to put the kettle on.

Norma

I go to the stove and put on the kettle. Then I look out at the trees. If they are still there I can smile and the day begins.

Nan

I go to the kitchen, put on water to make tea, start preparing breakfast while waiting for the water to boil. I go and take out the children's and my clothes for my husband to press. I go back to the kitchen and do the breakfast. When I am finished I feed the youngest baby who is one year old, then I bathe both children and myself and get dressed for work. I also dress the children. I leave home around 7.30. Sometimes I drop the children off at day nursery and then come to work.

Terry

I get up and say my prayers, make my coffee, start cleaning the yard and everything. When I am finished I get ready to come to work. I get to work around 7.15 a.m. I start taking out the waste baskets, then start mopping. When I finish I make coffee for everyone and then I go home. I do this everyday.

Doreen

I get up, say my prayers sometimes, I go straight to the kitchen to see about preparing lunch and breakfast. Usually I do this and then go into the shower, dress and leave for work.

Veronica

Sometimes later in the day I wonder how my equilibrium could be so disturbed after such serenity early in the morning.

Clarice

I get up each morning between five and five thirty a.m. and go for a walk. I then put the dog outside, shower and make breakfast for my daughter. I press something to wear for the day and get ready for work. I wash the dishes and put them away because I hate to have dirty dishes when I reach home. I leave home around 7.30 a.m. and drop my daughter to school before coming to the office.

Pat

On mornings when I come in, first thing you socialize for about five minutes, make sure everybody is okay. I make a lot of noises so everybody knows that I am there.

Diane

The first thing I do is put on the kettle. Afterwards I prepare breakfast then prepare the children for school: bathe them, dress Anya sometimes, comb Anya's hair, make sure they are ready — then I get dressed for work.

Debbie

Of course, we have our breakfast. We have to include that. We need some kind of physical energy to move. So we have our breakfast which is a rich moment. I enjoy that because those of us who have got children and rush off in the mornings and only manage to down a cup of tea, by the time you reach the office after coping with the traffic like I have to you are ready for a big meal.

Joyce B.

I live a life of sheltered bliss because of my mother, therefore I don't do none of the things you other women do.

Wanda

Sometimes I go straight to class or home to get something to eat from my mother. At home, other times, I read, sew, crochet . . . whatever is there to relax my nerves.

Cheryl

I get home about 5.30. If the weather is good I go back to gardening 'til about 6.30. Later I listen to the news, watch 'Days of Our Lives', do some sewing or reading.

Jeanette

After work I pick up my two children from the day nursery; go home and make dinner; play with the kids; try to get the youngest to sleep and then start washing. Usually after this it is so late that I am tired and sleepy so I go straight to bed.

Terry

Weekends are spent catching up on housework; cleaning the car, the windows; baking coconut bread; visiting relatives — very routine.

Jeanette

Sometimes I listen to music and do the washing and ironing.

Norma

Last night eleven o'clock caught me over a tub of clothes.

Mona H.

Generally at the end of the day I feel dog tired.

Mona H.

What's an average day at WAND?

Sometimes it's cool, calm, collected, other times it's go, go, go, go, go, get, get, get, get, get. Everything is now.

Mona H.

Hectic. You might come in with your plan. There's always something to disrupt the plan that you've had.

Brenda

Chaos. Absolute chaos in WAND. We do cool out, yes, cool out or chill out but the chilling out is when we are sort of getting our batteries energized. Is when I sit down in Nan's office and talk a little nonsense or tell her some stories that are happening because it is there that I am bouncing things with her and she is asking questions that keep the mind ticking over. And she may ask questions that I never thought about asking, about what is happening out there. That is what happens in those chill out moments.

Joyce B.

WAND is sometimes trying to do things that take whole agencies to do, and we don't have a quarter of the manpower, womanpower, size or resources to do these things.

Joyce B.

Because of the kind of organisation WAND is you tend to be dealing with a whole set of new elements each day as things are unfolding in the erratic way they do.

Nan

Usually the way WAND goes there's a meeting of some kind. And the fifth thing that always pops up in the day is some kind of emergency.

Joyce B.

WAND deals in all kinds of hurry stuff — and then everybody gets all flustered and emotional.

Wanda

There is so much to be done because every person you talk to, every person is an experience in something wonderful that can happen and that must happen. Every person we come in contact with in that WAND office has some mechanism within that person to create it, even if it's an idea or some activity — and that's the beauty about working in WAND too.

Joyce B.

Well, my days are spent writing, writing and writing.

Sheila

Sometimes people just walk in. They might not have an appointment and hope and pray, I guess, they do. Well, I hope and pray I have time when I see them and usually I will make the time because if a person takes the time out to come and take a chance I think we are there for that. Sometimes you'll be on the phone for over an hour because somebody's really, really, really depressed, you know, all because of this unemployment thing. When you talk to them sometimes it is more than the unemployment. Unemployment adds to whatever the situation is. But most of the time for a lot of young people it is that they don't have the self-confidence.

Wanda



WOMAN SPEAK!

Editor: Nan Peacocke

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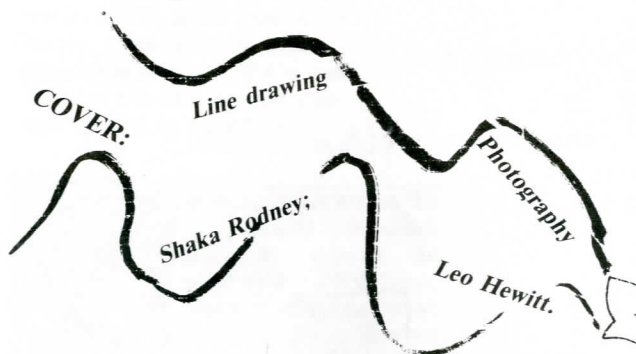
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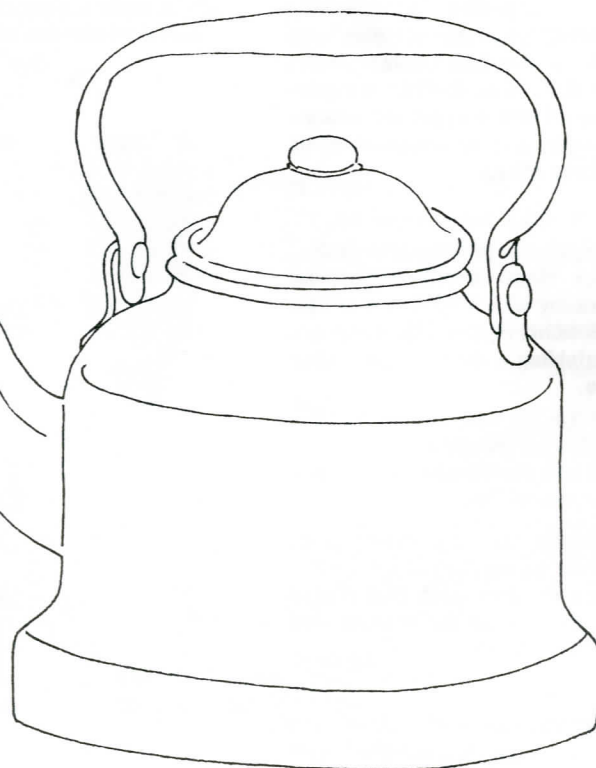
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EDITORIAL

WAND is ten years old! In this birthday issue of *WOMAN SPEAK!* WAND staff marks the event by speaking to you our readers, about the work we do and by expressing something of what we think and feel about that experience.

The editorial team for this issue (Andaiye, Cornelia and Nan) comes from the Planning Committee for WAND's Tenth Anniversary. In fact, the creation of "Plugging in the Kettle" required the efforts of all WAND staff, and everyone gave them. However, we three would like to thank the following great hearts: Norma, for the idea of featuring WAND staff; Mona Harvey and Doreen for the title of the issue; Veronica for thoughtful observations; Jeanette and Sheila for bravery and attention to detail; Wanda, for being frank; Nancy, Cheryl and Terry for helping the process along when we got stuck; Leo for camera work; Joyce Harris for keeping our finances on track; Brenda for staying cool; Clarice, Pat, Mona Barrow and Peggy for the reconnection workshop; Debbie, who keeps shining and Joyce Bynoe for never giving up. Thanks also to Gladys Hadley and Mini Minor.

These acknowledgements would not be complete without special thanks to Andaiye who guided the editing of this issue with creativity, humour and old-fashioned love for the semi-colon.

The entire process through which "Plugging in the Kettle" was created began with a series of interviews with WAND staff by Cornelia Frettlöh, who also transcribed the tapes. Her interviews brought WAND's programme into closer view. Thoughts on WAND's mandate, institutional mechanisms, the political realities of the region emerged. But in reflecting upon our programme, the habits and patterns of our internal relationships kept appearing.

"The whole of WAND's work" meant different things to different members of staff, but collectively suggested that the WAND programme is in fact a setting for two areas of activity. WAND's office work is those functions and systems which prepare the space which WAND's field work then fills with ideas and actions.

Though everyone agreed that each of these activities was essential to the life of the programme, so clearly did their conflicting concerns emerge that they became pivotal to the form of the issue.

The editorial committee chose the symbol "Plugging in the Kettle" because of a point which emerged during a "reconnecting" workshop held to welcome the return of Peggy, after two years, and Pat, after one of study leave.

For each of us to "go out and earn a living" at WAND, a whole personal organisation of time and tasks is managed by each of us within her/his household unit. What is the relationship between these public and private (or paid and unpaid) areas of work? The division which has defined them as separate is the very basis of women's subordinate position in all cultures.

Jeanette asks whether in our work we can challenge the myths at the core of the Caribbean psyche. We have prepared this issue as a starting point for our own reflection and for the challenge we must make first to ourselves so that, as Debbie said, "we can see what our future will be".

Nan

Quite early on, WAND's Anniversary Committee decided that the unit should mark its 10th anniversary by initiating a process through which Caribbean women's organisations could make a critical review of their work, in the context of an analysis of the regional situation which Caribbean women have been developing over the last few years. The idea was not to review and analyse behind closed doors, but to open both review and analysis to examination and debate by the people of the Caribbean, in the first place, by the women of the Caribbean who (as Clarice says) have voices which are not heard.

This issue of *Woman Speak!* is the first of three or four issues which, over the next year, will be part of that whole process; and so, in it, WAND staff members speak, from their locations in WAND and in Caribbean society, taking pride in what they have achieved; acknowledging limitations in their strategy, programmes, structure and functioning where they exist; looking seriously at their future and ours — and this while not losing sight of the need for us to connect the personal and the public and to laugh at what is funny in both. It's not the usual way for institutions to celebrate anniversaries in the Caribbean: we prefer rituals of self congratulation and mutual congratulation. But from these, nothing at all grows.

Andaiye

What are the enjoyable parts and

My greatest pain comes when a young person is reacted to in some negative way, as though their presence is an imposition.

Wanda

I prefer my field work. I find that is more exciting and more interesting to me because it is a realization of what WAND is about or has been trying to do.

Jeanette

You're coming back to a situation where people may not understand the pressure you have been under by travelling. I think this is true not just for the people you work with but sometimes for your own family or friends who think that travelling is glamorous and that it's nice island-hopping . . . I don't think there is an appreciation for the emotional energy that is put into the travelling and also the preparation for doing a workshop.

Pat

I don't feel that I am very organized. I don't consider myself on top of my job. I always feel there's something lacking. I can't tell you why that is. I like to be in a job where I know everything.

Brenda

To tell you the truth, I don't really have any low points as such. The only thing that might bug me is when the machine doesn't work as it should. When I can't get things done, then I get upset.

Debbie

I enjoy what I do to the fullest. I enjoy every bit of it. The only low points I have in my work are when things are not done the right way, the right procedures are not followed. We must follow procedures.

Joyce H.

The most reaching thing is to see when a person who would have come to you first as a mouse, don't say anything, and in a couple of months you see they're giving advice to others and moving on.

Wanda

When I come back to WAND's office I feel lost because I would prefer to be relating to women in the communities. The real action is out there in the communities.

Clarice

I love when I have researchers. When a serious person comes into the documentation centre, you have to get up and look for material. Sometimes you find material that you didn't even know was there and I think this is one of the greatest joys to me. That is why I always stress doing research in the library because that person helps you also to really know the book stock. My low points? I hate newspaper clippings, dusty things!

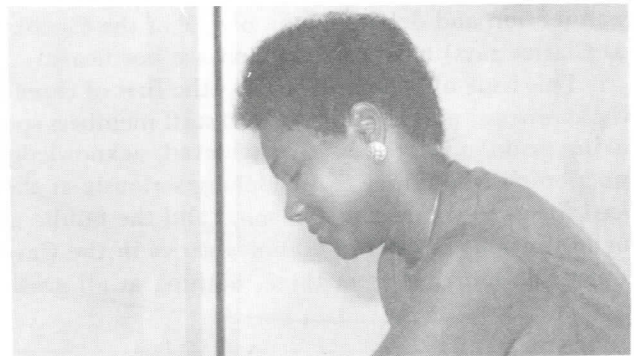
Diana

I communicate well to people and have a vibrant and stimulating personality.

Norma

The satisfaction I receive after I have worked on a budget for a proposal and that proposal has been accepted and approved.

Mona B.



the low points of your work?

WAND is an office. It has its ups and downs. But I think that generally people are concerned. I'm not sure if it's because we are all women. For instance a birthday comes around and there's one big bash at WAND. There's cake. They care about you. They make you feel that it is good to be there. You are sick and people call you up to find out how you are.

Veronica

The less satisfying parts have only to do with WAND's own limitations, the limitations historically of "us" and individually as Caribbean people to deal with certain things. We have ways of operating, of dealing with one another that are stultifying. So the low points are recognizing that because you can see where your own work is being limited by what you carry around with you and which you see in other people as well. So yes, those are the low points but I would say that's why we're here in the first place. That's why we're having this struggle.

Nan

You can really call it a challenge, because it combines for me so many rich experiences and things I will never forget, never forget along with a lot of frustration that really sometimes you think "God, I cannot stand another day of this place." So it's the beautifulness of it all and the wonderful experiences and the day to day struggle and frustration of organisations trying to come to grips with themselves and their environment, trying to function and trying to stay sane.

Jeanette

WAND is flexible and for me personally that is an incentive. It's not an office where you come to work and people breathe down your neck to get things done. We are all adults here.

Veronica

The opportunity in WAND to respond in the way that this little creature that I know that I am is best able to respond. That is to work with people and to respond to needs in a very creative way. When it gets too big for us to handle. One of the things we have to learn in WAND is that to be open one has to have a certain measure of closure.

Joyce B.



WAND is a regional does this mean

Nan

It's like being the property of the whole region. Everybody has a say. Everybody knows best what WAND is supposed to do. We get a lot of cussing. We cause it though, by the perception we create. It's not a false perception, not even a deliberate one on our part.

What happens is that "WAND" is one of the makers of a new analysis — an essential analysis of the appropriation and exploitation of women's labour and sexuality — being made by many Caribbean women in different places of knowing. But WAND is the only regional programme of its kind — a women's programme, relatively autonomous institutionally and possessing the power to be shaped by women's insights and demands. These are being articulated by Caribbean women from a new understanding about an old and familiar space: the space where women question what is left over after doing our part for the existing social relations in which we are central to the present order and to the coming global management system.

The very notion of a category "women" and the vagueness of the term is an indication of the size of the task of the new analysis and the area of work. WAND is immediately recognisable as having the commitment to that task, and therefore WAND's inadequacies, limitations too, are most quickly recognised and bewailed.

Jeanette

There is a need for WAND in the region.

Clarice

I think people listen to you more when you come in from a regional organisation. There're some people whose thinking permits them to respond to you in a kind of way. Whereas if you're working as a local agency they might not listen to you as readily, particularly as most of the ideas, concepts that WAND tries to project are quite challenging and are to a certain extent radical and it's much better to have the protection of an organisation like this. I think that I have more opportunity to say things that I would have really liked to say. The audience becomes much wider.

Pat

I think that a regional programme has more scope to do the kind of work that we are expected to do and to give the national organisations some support and technical assistance that they may not be able to access as national organisations. Because WAND is a regional body, a lot of our funding comes from international funding agencies. So we are able to access funds and to provide those funds in some technical way to national organisations. My point is that national organisations are not able to access funds in that way so they are not able to carry out the programmes that they want. WAND has the advantage of being able to provide the kind of support that allows national organisations to survive and to be creative.

Diana

WAND's work is concerned regionally, but there should be something done internally also because that would be of great help to the staff. It's alright to say WAND is a regional organisation, but the staff is made up of regional people and you should also look at the staff and see what you can do to help the staff.

programme — what to you?

Joyce B.

All the work, even what goes into People of Tomorrow* comes from what is happening in the region. What is happening in Barbados cannot happen in isolation. People of Tomorrow is strong, I think, because that outside community that we are part of, that Caribbean community that keeps feeding into WAND through the various bits of material that come in, the information that comes in, the contact that we have with people is what helps us to realize this project, this programme, this problem is real.

Mona H.

Sometimes you get people coming into the office from overseas and you're typing these names and addresses for years and you never do get to meet the person. Sometimes when you see the person you wonder "Wait! I was looking for a bigger person."

Debbie

WAND made me aware of what women are doing in the Caribbean, the potential they have.

Wanda

In working with WAND and being exposed to WAND it gives me the sense of reaching the region, of understanding, knowing my Caribbean. I believe in Caribbean unity and working at WAND has aided and strengthened my belief.

Clarice

When I go into Grenada people would meet me all over the place and shout 'Clarice' as if I'm in Montserrat. I have several mothers in Dominica, several brothers and sisters. I feel very, very comfortable in all of the islands in which I work. I don't see myself now as Clarice of Montserrat, although I am fiercely nationalistic, I see myself as Clarice of the region. And I would not hesitate to say sometimes, I'm Dominican or Grenadian. The feeling was there before but the work has made that feeling a reality.

Nan

The singular important thing to me about WAND is that it is a regional organisation. The Caribbean needs to build its regionalism. We are losing ground regionally. We are divided and fragmented for all these reasons and it requires a conscious activity on the part of the people in this region to take the possibility as a direction, to carry that somewhere rather than be divided because that is, in fact, what is happening more and more. I think that the process of discovering our differences and commonalities is the essence of being anything. I think we are ready now to look at those differences and commonalities rather than paying lip service to some idea of regionalism.

*See page 22.

Norma, Acting Tutor/Coordinator.

MAKING AND SHAPING — THE ORIGINS OF WAND/UWI

WAND gets its funds from international agencies. The difficulty for WAND as for other development agencies that are grant-funded, is that this creates a lot of stress. Other departments of the University don't have to worry about funding at one level. They just tell the University "This is what we need" and the University says "You can have it" or "You can't have it". They have the stress of figuring out what to do if they can't get the funds they need; we have the stress of going out to seek the funds we identify ourselves as needing.

We have been very fortunate in having some funders who've been very supportive of our work — Carnegie Foundation, Ford, Inter-American Foundation and the UN Voluntary Fund which is now UNIFEM. Carnegie was the core funder; the others have each supported us for at least six years.

What we have always tried to do is expand our funding base. When WAND started, we used to get grants for one or two years. When you get a one year grant a third of the way into the year and then you have to write a six month report, spend the money by the end of the year and send in a report — that's too much hassle; and we made a decision very early on to aim for two year and three year grants, unless the one year grant was preliminary to a bigger one.

The difficulty in structuring the proposal around the programme needs so much in advance is that by the time the programme starts the needs have changed. So you have to write the proposal in a flexible way so that you can respond to the needs as they develop while still remaining faithful to the objectives as you stated them. We've been fortunate enough to have funders who've been aware of this problem.

The funders like to give their money for very concrete things, things that they can see. In WAND's case it's things like the publications which they can see, project support work which they know is ongoing. It's more difficult to get funds for salaries or the administrative costs of keeping the office itself going. And it is a contradiction because if you want the work to be done at one level you have to pay people to do it. So that has been one of our main stumbling blocks.

Sheila

Who pays WAND's salaries?

The salaries come from our grant funds.

In other words, you have to go out and seek your own salaries?

Yes. Because we're a grant-funded organisation, this creates a level of insecurity among staff. We get only one year contracts and sometimes we can't even have that. But we have faith that we will get the funds we need, and usually do.

Everyone who knows that WAND is part of the Extra Mural Department of UWI would assume that you're being paid by the University.

The only salary that's covered by the University is the Tutor Coordinator's and that has only happened within the last five years. They started paying a third, then two thirds, then the full amount in the last three years.

WAND is a specialist department of the UWI. The Extra Mural department has two arms. It has the regular resident tutors who run the continuing education programme and it has specialist departments like WAND; the Social Welfare Training Centre; the Human Resources Development Unit; the Trade Union Institute. These are specialist departments who have to find their own funding.

Why the decision to be part of the University?

That was taken in 1977. International Women's Year was in 1975. The Decade for Women started in 1976. And when the UN was planning its plan of action for the regions of the world, the Caribbean women said "We cannot let Latin America swamp us. We need to set our own agenda before we go to the Latin America meeting." So they met in Jamaica prior to that meeting in Havana in 1977 and made a plan of action for what needed to happen in the Caribbean to ensure that women were better integrated into development, which was the goal at that time; they looked at all areas — social, economic, cultural, political — and they identified specific types of activities that needed to take place. But you can't move a plan forward unless you have a structure to do that and at that time there were no appropriate regional structures: there were national councils of women under the regional voluntary association, CARIWA, there were one or two women's bureaux, CARICOM didn't have a women's desk yet, ECLAC didn't have a women's desk either. The Steering Committee explored the options and made the decision that it would be best to have a body within the University since its Extra Mural Department had outreach branches in all the Caribbean territories. So the decision was to link with the University, because it

We wanted to locate something, some unit, some programme within the Extra Mural Department with its flexibility, its autonomy and its presence in the islands that would respond to women's needs. We wanted a place that would allow us to shape the programme according to the way women were thinking and what women were needing. So we saw a network of regional institutions.

Peggy

would give us the opportunity to work with both government and non-governmental organisations as well as a legitimate presence in every CARICOM territory.

Subsequent to that, there was a women's desk formed in the CARICOM Secretariat and ECLAC, so in fact in part of the early years the agenda was to clarify WAND's role vis a vis CARICOM and ECLAC. It took a little while before everybody was clear what were the limitations of their particular activity.

The difficulties are: number one, that the University has a different salary scale from other development agencies and two, that we have to pay the University ten percent of our grants. On the other hand, the University provides institutional credibility, including financial management and personnel policies.

Which offers a kind of security to the funders?

Yes.

After 10 years of existence should the relationship be reviewed?

We in fact reviewed it at the end of the Decade in 1985; and the decision of the WAND Advisory Committee was that given this period of insecurity in the region the advantages of staying with the University outweighed the disadvantages.

You are heavily dependent on funding agencies. How do you ensure that you are not selling your integrity, that you are keeping up your mandate?

How we ensure it is something that I think is a credit to Peggy and the programme staff. Peggy has made the point to some people "Listen" — in fact that is how she sold the programme to some agencies, I'm sure she's told you this — "Listen. We have a fantastic programme. I am sure you would wish to be identified with it!" They bought it, because she has a tremendous vision which people respect, and I think the track record we developed even within the first few years told people "Hey. This is an agency which is very serious about being faithful to the commitments that they have." What is very important is that we develop our agenda and then seek funding for it; we're not going to get into something just because there's money available for it. The other thing is that we made a policy decision not to seek

funding from certain agencies because the kind of scrutiny they subjected us to would compromise our integrity and mandate. We said, "We will maintain the direction that we want to go in."

How is WAND's programme made? Who or what determines it?

The needs of the territories, the needs of the groups and agencies we work with and the programme staff. What is very exciting about WAND is that the particular type of outreach in a particular country will depend on the style of the programme officer; so although the institution has a general policy, how that policy is moved forward is very much dependent on the skills, the capabilities and the approach of the programme officer.

WAND's programme is such that it is very difficult to project what is happening five years down the road. I'm responsible for helping devise a programme of activities along with the programme staff. Even they find it difficult, because they know that the kind of organisation WAND is, it's difficult to plan in an exact way because a lot of our work is based on requests coming from people. It's based on a lot of personal contacts as well. A lot of women's organisations that WAND works with themselves do not have a year-to-year plan of activities. It's just as things come up they request assistance from WAND, and sometimes they wait until the very last minute to do that. Yet you still have to budget for those activities.

Sheila

What is the framework in which the programme is developed?

The needs and the situation in the country which we investigate, analyse and discuss with people through the programme staff: they go out, they meet with some of the contact agencies or as people know about us they may send in requests which the programme staff follow up. At the beginning and end of each year we do an evaluation of the previous year and develop a broad conceptual understanding of what we hope to do in the coming year. Then every quarter we assess where we've reached in terms of what we set out to do. We might say, "This has not been developing in the way we would like; maybe it doesn't need to develop at all." Or, "Such and such a proposal is coming up which we hadn't anticipated, but it's something that fits within our broad mandate and it's something that we should be responsive to." We're adaptive; we're not rigid; that's one of our strengths. There is a constant process of review, planning and evaluation.

Are you proud of being a woman?

Yea man!

Oh yes! I wouldn't want to be . . . although I'm not so sure you know. I'm not so sure if I'd like to come back as a man. Oh Gosh! I think men have more freedom. I'm very proud to be a woman though. **Brenda**



Except for Leo, all your colleagues are women. How do you feel about it?

I don't feel good about that. I think a mixture is good . . . I guess if this is a feminist organisation you won't find men working in it. **Mona B.**

I've been the only woman working in an office with all men. And I just want everybody to know that all the things that men say about women are absolutely true of men. Dem gossip! Dem stab one another in the back! All sorts of terrible things.

Leo is supportive of women in his approach and his attitude but because he's a man he will bring a male point of view to a situation which is, you know, kind of refreshing. To have a man make an observation about women's experience, with intelligence and sympathy, is something that, I guess, all women would like to hear more often. **Nan**

At first I was put off. You're conditioned to think that women don't support each other on the work scene because everybody's competing against one another. And therefore you come to work in this organisation where there are all women, must be something wrong with these women . . . I decided I would have to observe for myself. Of course, at first it was difficult but now I find it just natural. It is not so difficult after all. Women are very supportive of one another.

That was the initial reaction of a lot of my friends. "Why are you going to join that bunch of frustrated women up there? Don't you know they're all looking for men or they have problems with their men, that's why they're there." **Sheila**

There are men who don't want to join People of Tomorrow because it's a project of WAND. They are very hesitant. Because of the name Women and Development some people see it as this women's fighter thing that going go out there and beat up men.

I get teased a lot, of course, I'm a feminist. I work at WAND. It's a challenge working at WAND because you have to face a lot of flack. Like a guy will go to pull up a chair for me "Oh I don't have to do that, I forget. You work at WAND, you're a feminist." When people ask you where you work they say, "Oh, you're one of them." I think it's cute. I'm not inhibited by that at all. I smile, I say, "Yes I'm one of them" and go ahead. **Wanda**

Women have a legitimate point. But I think that both men and women because they feel threatened, you are not getting them to understand. You are getting them to deny. I think we have to find a way to do that . . . The healing of the relationships between men and women . . . Men deny the reality in front of them. The denial on the part of the men is because they are afraid and insecure. The denial on the part of women is because they do not necessarily perceive the potential in that change. They are also afraid, but they are afraid of losing — both are afraid of losing — but losing different kinds of things. Men are very concretely or subconsciously afraid of losing their advantage. They don't want to deal with things. Women are afraid of what would happen if they make the change, whether that is going

to have a negative effect on their lives, whether it would be worth it. **Norma**

I think there's a lot of denial. The culture conditions us not to look at that, not to want to deal with it. We're socialized to deny our own reality, our own experience as women. We are given the images. We're told what we're supposed to feel, what we're supposed to wear, what we're supposed to do, and most of us buy into that. I bought into it for years. How do you break through that? I don't know. It can't be changed overnight. You break through it at many different levels, but ultimately it has to be at a personal level. You have to raise it in terms of people's own experience. **Peggy**

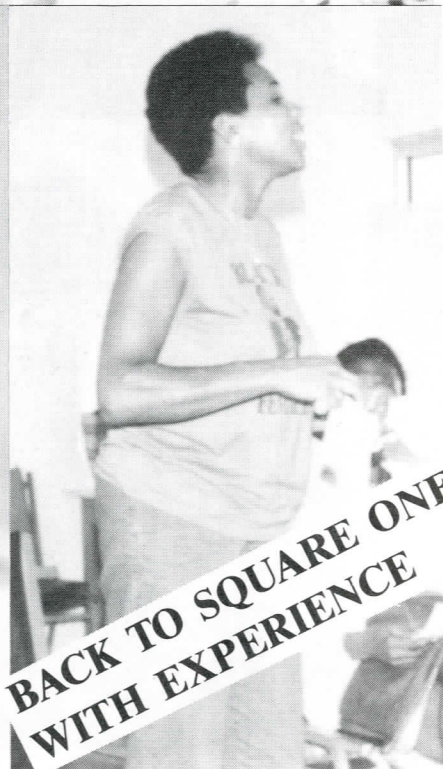
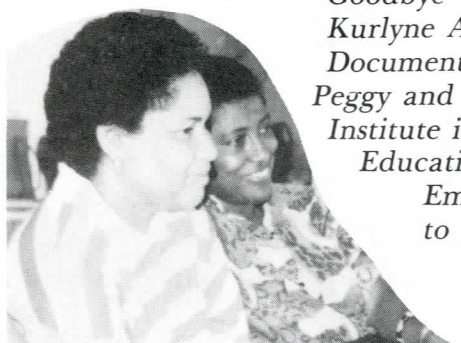
A "Reconnecting" Workshop

Everything keeps changing. Goodbye Diana Innis. Goodbye to your famous jokes and your dazzling high-heeled shoes. We miss you. Goodbye Carolann Barrow, good luck in your new job.

Goodbye Wanda Reid, going off to CARIMAC/UWI at Mona. Welcome Kurlyne Alleyne to People of Tomorrow. Welcome Cheryl King in the Documentation Centre. Welcome Teresacita Harris.

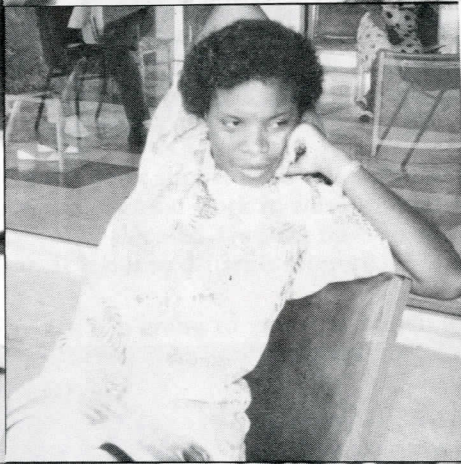
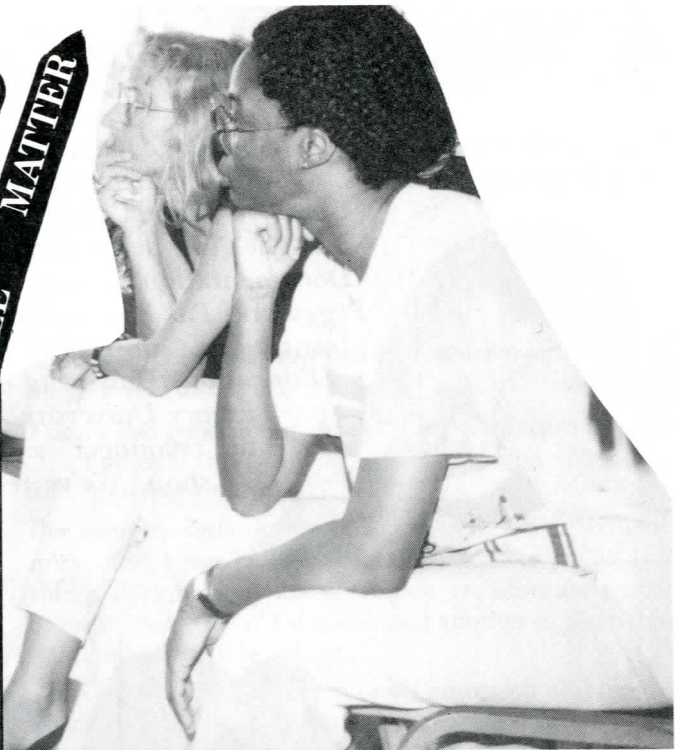
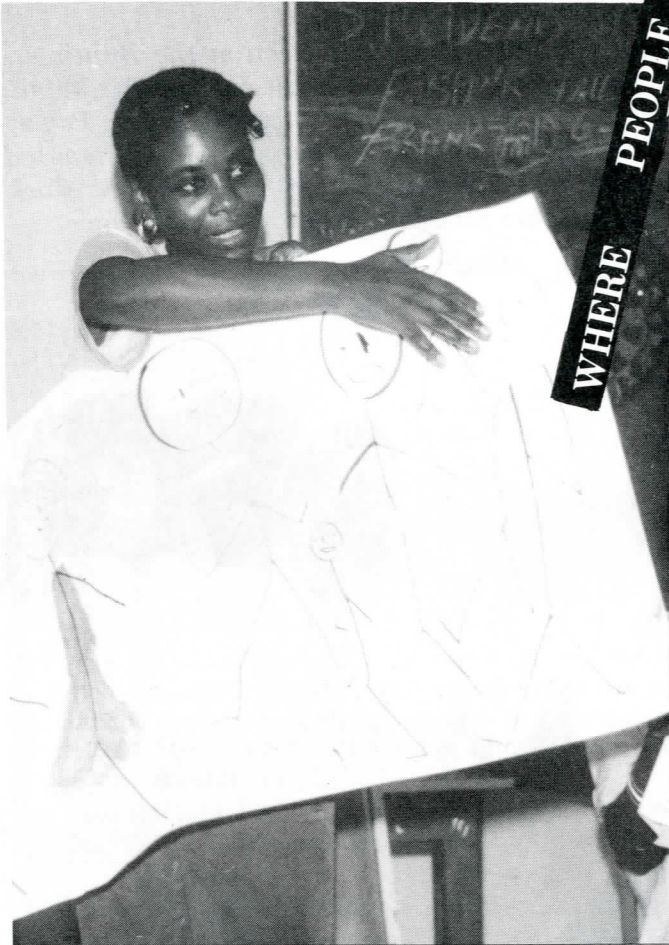
Peggy and Pat have returned to WAND. Peggy had been at the Bunting Institute in Cambridge, Massachusetts, and the Center for International Education, University of Massachusetts, Amherst, for two years; Pat at Emory University, Atlanta, for the last academic year. We wanted to "reconnect" as a staff. Jeanette and Clarice facilitated the workshop. We've recorded some moments from that experience.

Photographs by Leo Hewitt and Cornelia Frettlöh



WHAT IS CALLED
THE WOMEN'S

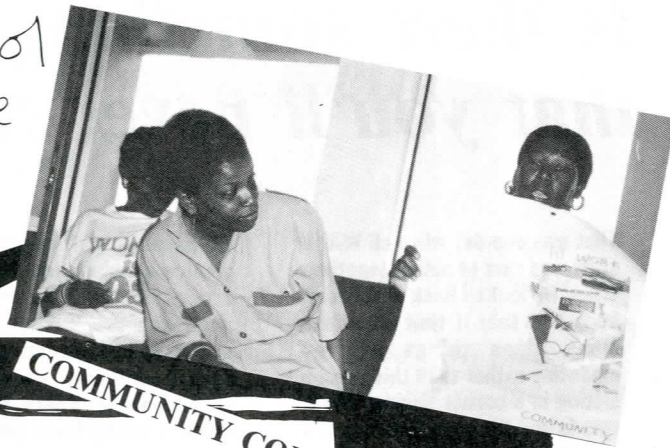
WHERE PEOPLE MATTER



"THE STRIPCLUE"
MOVEMENT

WOMEN'S MOVEMENT

Tiny pinpoints of
light in a blaze
of darkness



COMMUNITY CONSCIOUSNESS

MEETING

LISTEN

TO

THE

PEOPLE

Sovereignty

hopeful

Popular

CARIBBEYOND

A birthday wish for WAND?
Yea, I think achieving ten years is a great accomplishment! I think in an organisation, when you are ten years old, you are an adult, not a child, because of the struggles that you would have had to make to keep such an organisation vibrant, to keep it funded, to keep it in tune with what's going on. I think that special congratulations should go to Peggy. I don't particularly like identifying one person as the person responsible but I think that she deserves to be recognized because I'm sure like all of us she has had to make a lot of personal sacrifices in order to see a vision that she had come true. And to all the other people, even if they've left WAND and gone on to other things, because they did play a role in its development. It needs to be recognized that they played a role in helping the agency to develop and there're several people who should be congratulated for that. Making a dream a reality.

Pat

Is there something about WAND that you'll never forget?

That was one day when all WAND staff was sort of pulled together. When we looked back at it everybody felt that if that was done more often things will go smoothly rather than this person sitting in a corner saying "Well, this is my little part and that's it." We all came to the conclusion that if we cooperate more all the time that things would go smoother.

Mona B.

I'd just joined WAND and it was really a lot of work planning for the Caribbean Celebration... Then the actual activity itself was kind of overwhelming. To see all these women from all the different places coming together and actually participating in an event like that, for me it stuck in my brain somewhere. The fact that they came from all over the region; and there again these women are very proud about what they are doing, ready to show off what they were able to do and had very little hang-ups about it. People tend to think that women are shy and reserved and they weren't.

Sheila

When I first came to WAND to work I could not find a place to put my handbag. The library was a mess. Total chaos. I couldn't even find the chair they said was for me to sit on. I couldn't even find the telephone. The books were all over the place. So I had to do a lot of work. Many days I left home clean and went home with really dirty clothes. So I don't ever think I'll forget WAND for that. Now we are proud to say we have a functioning library.

Diana

We have our staff retreats, go on picnics or whatever. How many offices do that? My friends always ask me, "Where do you work? You all seem to get along so well up there." For me that's an advantage. There are times when it really feels good.

Veronica

The disabled women's conference in Dominica, where I represented WAND.

Clarice

The opportunity to be part of a world movement. Nairobi was mind blowing.

Norma



L. to r., Cornelia, Jeanette and Brenda remembering.

It's the way I feel every time *Woman Speak* is going to come off the press. Apprehensive, excited, incredibly nervous. Why? Because of the love and work that's gone into it. The fear that... there will be a lot of printing errors which are ultimately my fault!

Nan

Has working at WAND changed or influenced your life?

It hasn't changed my life but it has influenced my thinking. I think I'm a bit more sympathetic towards women in understanding what they have to go through. In trying to understand why women behave the way they do.

Sheila

It has made me think differently, not in the feminist type of way, but it has made me more aware, open-minded to lots of things and not to think in a narrow perspective, not only to take one narrow opinion and say that's it.

Veronica

There's no person or organisation can change my life. I live my life to suit myself.

Mona H.

I think I'd find it hard now to go and take a job with a male as head. I don't think I would want to. That's one way it has changed me, I'll tell you. I just feel comfortable with a female at the head. I don't think that a male boss would be as caring for women. They have their limitations. Being a woman you know how women think. I don't think men would be as understanding of the problems that women have.

Brenda

I can't say so, you know. It has added to my experience. I've been exposed to different personalities and learned to cope with them. Got to understand other people's views, the women's issues. I've learned a lot more about the things that affect women than before I came into this job. Things you were taught to accept. You grow up with parents telling you it's a woman's role to wash, iron, look after the baby. But you get to realize that that should not necessarily be so; if it is a family it shouldn't matter whether it's the father, husband, wife or whoever does certain things.

Mona B.

I am not a talkative type but eventually in that workshop in the end they got me to talk. I guess I had a problem expressing myself. I guess it was the way I was brought up. I never really got involved in large groups. I felt good about it at the time. It made me more aware that there are others out there who might exchange our ideas about our work and find out that we are not really different at all.*

Debbie

I have not changed. I'm aware but I have not changed my lifestyle in any way.

Brenda

Because I love the Caribbean WAND gave me a place to struggle in. It has provided the material basis for me just as one individual. It made me more aware of the struggles of other people. It's brought me out of a privacy.

Nan

If you work at WAND even for six weeks and you leave WAND without learning or growing from it I am saying that something is wrong and you need to look at yourself, absorb what's going on around you and think again. If you can work at WAND you can work anywhere . . .

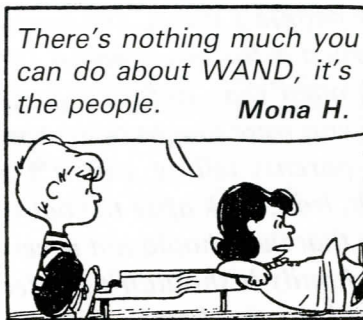
Wanda

*A personal development workshop held in Grenada, 1985, with the Department of Women's Affairs and other NGO's. Facilitator, Pat Rodney, WAND.

What would you change

Bring in a few men.
Diana

Practice as you preach.
Jeanette



Last minute rushes.
Veronica

The running here and there. That could be done without, 'cause it only makes people tense and tempers flare. You could do without that.

Veronica

WAND should get a canteen out there. That has been my concern for a while. We have to traipse across the back to Mr. Lorde. I think WAND would make some money. WAND needs food over here.

Wanda

I would try to organise it a lot better. I think all WAND needs is organisation. You have to follow that structure that you've set up. If you follow systems everything will work quite well.

Brenda

Some sort of system needs to be set in place and followed. You must have some sort of system, otherwise it will be chaos. I would like to see some system set up and adhered to.

Mona B.

I think it could be streamlined a little more because we tend to get involved in too many things. I would like to see us have a work plan for the year and stick to that work plan.

Sheila

Sometimes I think we become very complacent and yet at the same time there's a feeling of insecurity in relation to our jobs — that we are always on one year contract. It would come down to changing work conditions.

Sheila

I think we would have to set up a different system which allows for a different kind of relationship.

Joyce B.

I find that the staff should be more involved in WAND's work. Because you are a stenographer and you are given something to type does not necessarily limit you to that typing. Your consciousness should be greater. You should be more aware of everything that goes on around you. You can't be only concerned about yourself. Coming to work on mornings and doing only what you have to do, I find that is really boring.

Diana

There is also a contradiction in WAND's activity. We want for the people who employ women to feel a difference and to operate differently towards those women. We want that, but it's not happening right where we're working.

Joyce B.

WAND is not concerned with me, personally, I don't find. But out there, yes, they're doing a great job for the women. I don't think the staff at WAND is involved in what they give out really. Probably in totality, yes, but individually I personally feel not.

Diana

about WAND?

It's really ironical . . . WAND functions like a typical woman. We provide but we do not in fact spend time to reflect about ourselves, our own needs. We don't spend the time to reflect on the consequences, to examine our motives, our directions. We are so pressured by the demands that we see, that we must respond to, that we are not doing that kind of reflection. It's like women can't do that because that's being selfish. But it's not a question of having the leisure and the time. It's a question that it's absolutely essential that we stop and check out what we're doing. I would change the process through which we examine our work. We need to spend more time reflecting on what we do.

Nan

I think we need to do some of our own housework. I think that is critical, that we stop what we are doing to assess what we are doing and to start housecleaning.

If you're going to be serious about what you are doing out there, you have to stop every now and then and reflect and assess where you are; even in your personal life you have to do that, or else you are always going to be running into walls and you're not really going to achieve anything. And I think people need to begin to think in that way — that if you have a problem you have to solve it. It's not going to go away. You are not going to sweep it under the rugs, it's just going to go on and get worse and then everything breaks down.

If you are going to get staff seriously involved in the kind of work we are doing you have to close the agency and everybody must go to workshops. I don't believe in some people participating and some not participating.

In any organisation you just must have some kind of structure: whether you want to have a structure or not, you need to know that somebody is responsible for something. But the person who is responsible for that thing needs to be sensitive to what is happening in the total organisation, because that person's responsibility cannot exist as a responsibility on its own. It's like a building. If you have a house standing on four posts and one post collapses, the whole house is going to collapse. And people need to realize that. If I'm responsible for A, that doesn't mean that I don't care about the rest of it because it cannot function on its own.

Pat

As a woman, do you feel that WAND is taking a stand on your behalf?



O yea! Definitely.



WAND is seeking improvement for all women, all aspects of life. Whatever is achieved on behalf of women in the Caribbean will include me.

As an individual I feel that I can depend on the sisters I work with here for, I don't know, help if I needed it, but I also feel that somehow the experience of working at WAND has a dimension of the spirit, a dimension of comradeship, shared vision; it's a place where people who come from the history of this region have a shared hope.



Leo Hewitt

WAND was situated in the Extra Mural Department building when I came. There were just four of us, Peggy, Norma, Sheila Leslie-John. It was quiet at that time. The secretary taught me how to use the duplicator. So then I started to roll reports. I remember the first report of the year. I came up here; we had it in this room spread out. Sometimes I'd get friends to come up with me and help me to collate the report. It was great! I enjoyed it at that time. I knew what I had to do and I did it.

Debbie

In the early years we were throwing the net far and wide to try and find out the needs and the activities and what was the most effective thing we could do. Then we narrowed it and identified a few agencies in each country that we felt we could work collaboratively with. They were not necessarily women's agencies. Many of them were development agencies who were interested in having a much greater sensitivity to women's participation. We felt that their agenda and ours coincided.

Norma

When I first started WAND was more into Integrated Rural Development Programmes and the focus has shifted from that. It seems to be more working closely with women's groups and those groups at the grass roots level more so than even those that were considered social and professional groups. It is more the grass roots women's groups who are concerned about their own development and who are responding to things that are directly affecting them.

Sheila

We are not so preoccupied with models any more. They have their value but we are looking for ways to influence and ways to change. Success cannot be determined by a model. I think it has a lot more to do with the general desire and commitment of people, whether communities, organisations or groups, to come to grips with what they have to deal with — problems and obstacles.

Jeanette

I guess WAND started out thinking that they could reach the policy makers and through them make changes, but that process did not work and it seems as though things work better when the women pressure — when women pressure for change, as happened with the Rape Crisis Centre in Trinidad.

Sheila



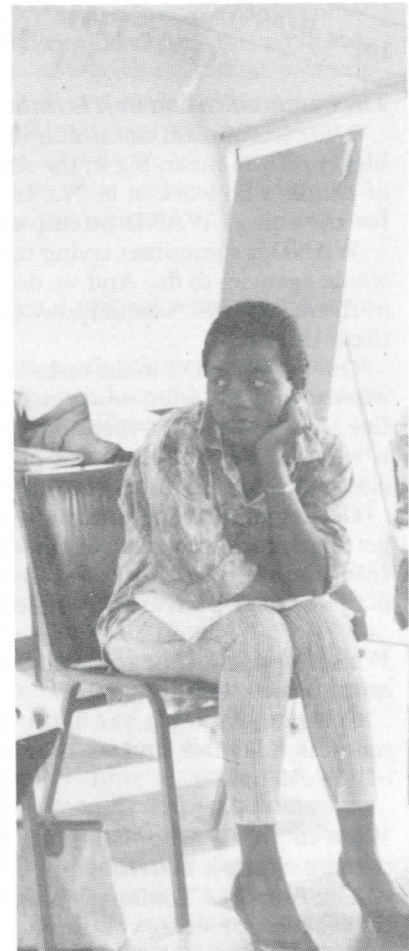
It was different from WAND now because it was quieter, people were more mature.

Joyce H.

Have you noticed a change in WAND?



WAND has changed because it's become very chaotic. When I went into WAND it seemed a little orderly. But the chaos is good because out of chaos can also come direction. We know that. What I think is the difference, is that WAND is getting stronger. WAND is understanding more and more clearly what is the nature of its work and what its role is to be. We have a vision right now: we are for women, with women and about women. Joyce B.



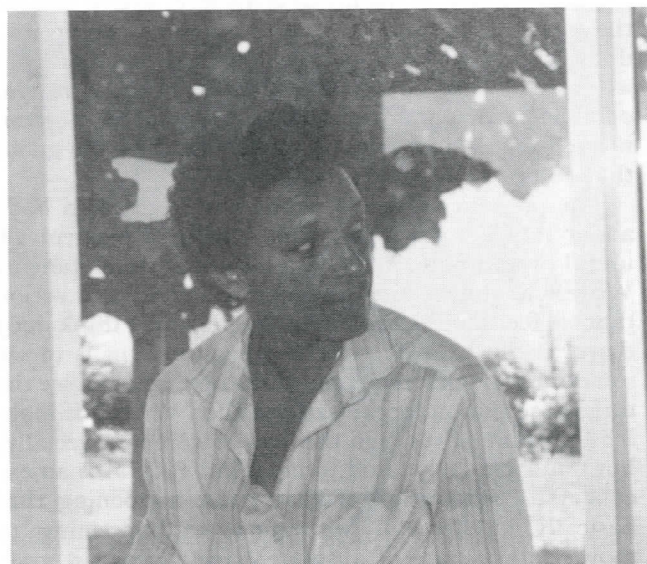
Leo Hewitt



Cornelia Frettlöh

The shift most visible to me is toward teamwork. Again, it is not that we've evolved structures, that we've then said, "O.K. now we are going to have teamwork" and everybody gets in. I mean we haven't even stopped to do that and it is a natural evolution to do with WAND's need and ability to respond to what's going on outside. You're finding that people are working differently in order to do their work more creatively. But my claim is that we haven't spent time to examine that trend.

Nan



Cornelia Frettlöh

Joyce Bynoe — Communications Officer

SOMETHING TO WAKE UP FOR: INNOVATIVE MEDIA

The communication unit is rather big. Why is that so?

The communications unit is not so big. I wish it were bigger. If you mean big in the sense of size and number of people who work in it. No! It's not big enough. Not for the things WAND attempts to do.

WAND is sometimes trying to do things that it takes whole agencies to do. And we don't even have a quarter of the manpower, womanpower, size or resources to do these things.

One of WAND's main tasks is to communicate with women and the women are not sitting in WAND's office. They are all of them outside of the office. That is why there's that emphasis on communication, precisely because of the nature of WAND's work.

Getting material, getting information about women, getting information out of the documentation centre. Information they can know about themselves — that is the critical part in the whole development process.

Would you say that the whole of WAND is a communications unit?

Communication is the most essential element, the most essential tool, and the most essential process in any of life's activities.

What to you is an outstanding example of WAND's communication activities?

The People of Tomorrow programme. A programme that focuses on using communication as a real tool for development. A rather innovative way of using the communication process.

People of Tomorrow is utilizing one of the most powerful communication media available to us. What we have been doing in P.O.T. is using that same massive public forum to mobilize our people around an activity that has tremendous importance in the life of any community, in the life of anywhere. We've utilized the media in a creative way to energize people into doing things which hopefully will lead towards what we consider "real development", where people are not only the participants in the whole development process, not only the actors but the recipients of all the goods that come out of that process.

The prejudice is really strong within my own body about P.O.T., why I have felt it to be a particularly useful programme. We talk a lot about development. We talk about the kind of dynamic activity and action that we feel should happen in people and I think deep down at the back of WAND what we want is to see something happen to people and where you can see the difference that an organisation called WAND is making in people's lives, and the lives of women especially, but not exclusively. And to my mind P.O.T. is an excellent demonstration of that thing happening that basically, intellectually we want to see happening: to move from a state of absolute hopelessness, in some

cases, and no thought or feeling that they were going to get a chance in this life to do anything that makes sense, to a state where they are so excited about themselves.

The fascinating thing about it is the nature of the programme allows it to reach people anywhere. Because we are called Women and Development only a certain kind of person will automatically link with us. Only a certain kind of woman would link with us. It's a woman with a certain level of motivation, who has a certain level of interest and whose interest coincides with what we're doing. And that means, and this is something that's bothered me about WAND: that means that we will always in our work exclude some of the people, the very important people, that need the work of WAND.

Why do you reach people through P.O.T.? What is it that makes it possible for those people to join in?

Why you reach them is linked to how, the medium. Because we are dealing with an issue that affects their lives and affects them totally. P.O.T. gives people something to do. Something to get up in the morning and think about. It's not just getting jobs and making money, it's what is happening to the psyche of people.

Caller: Sometimes, I just . . . feel like giving up. But, I can't give up. So.

P.O.T. What prevents you from giving up? Tell me.

Caller: Part of my own feelings.

P.O.T. Tell me a little about them. Because that's good. What do those feelings say to you? What does this little voice say to you?

Caller: I'm saying that I've all these skills, because I'm good at it. I feel sometimes like taking up the phone, calling some person and asking if they want any help in the salon.

P.O.T. And what stops you?

Caller: I just frightened.

P.O.T. You are nervous?

Caller: Yes.

P.O.T. Well, one day, just continue dialling that number, or just go. Why don't you go? We are not letting you hang up unless you say, "Yes, I am going to try."

Caller: Yes, I will.

P.O.T. And you have to call us back and let us know how you did. You have two weeks because next Monday is a holiday, two weeks to summon up some courage. I expect you to call us in two weeks.

Caller: Yes.

P.O.T. Either call us or come right here to the studio. Let us know how you manage.

Caller: Okay. Thanks.

Extract from transcript of P.O.T. programme.

Wanda, Programme Assistant to P.O.T.

FACING DOWN UNEMPLOY- MENT

People of Tomorrow was designed because of a special need. Counselling is the major thing but we also assist young people in setting up their businesses, whether it is us doing workshops, work programmes and training for them, personal development or specific things towards their jobs; costing, budgeting, linking them to agencies which have the capacity for that, who already have set programmes. We do not believe that we have to do it all, because other persons do it as well. We want people to stop setting up new things and use what already exists. We do it that way by linking with other agencies.

I know that every Monday, once there is no cricket, you go to Voice of Barbados (VOB). What are you doing there?

Well, unfortunately it is not liming. The one-hour call-in radio programme was the first part of People Of Tomorrow. The follow-up and the counselling that goes on at WAND is really something we moved into. It started with Joyce Bynoe (from WAND) and Alison Leacock from VOB. Luckily WAND found a radio station who was community-minded and well-spirited enough to take up an idea like this that nobody knew what would happen. Well, with a person like Joyce Bynoe, I don't think they had much choice in being won over, really! So it got going. They were just letting the young people call in and some were in the studio. The young people designed the first brochure. They went through the thing of sharing exactly how they felt about being unemployed and what it is they wanted to be. As the years went by, as it is with anything that is progressing, things changed, and though we keep to leaving the call-ins open to persons wanting to share whatever it is, we sometimes have specific focusses. These focusses do not necessarily have to deal with employment because a person does not feel good if something else is wrong with them. I cannot keep a job if there is something wrong at home with me mentally. If there's something wrong it affects everything else I do. So in realizing that we take this total approach to the whole thing of unemployment, we work with the young people where they are. Sometimes you might hear something on peer counselling. You might hear something on teenage pregnancy, but it does not mean that People of Tomorrow has moved away from the topic. It means that we are just looking totally.

You will find that when the programme goes on air, because it's radio, other islands will hear it at some point in time. So the young people write from other islands saying they are unemployed and what can happen. We've had requests from ministries as well, from different agencies and we have sent information to them but like most persons they want you to set it up for them

which is impossible, since only they know their situation. We are working it fine here, it doesn't mean it will work there. This is what we are trying to say; "Yes we can share with you what we have done. We could come. You could come. Anybody could come, but whatever the decision to be made, you have to look at yourself and make that decision. You can use our principles, you can use our objectives. We give you everything because it is a sharing experience, is why we have grown. But most important — just like what we say to young people — you have to know for yourself what is best for you."

If you were free to design a project what would it be like?

I want to do a series of productions either on radio or television, I'm not sure, but I would like to portray women in the Caribbean at different levels. I want to show the similarities between women, at whatever economic level, whatever culture, that there are similarities and I'm talking about the strong points of women which make women women.

What do you think are those strong points?

As I said, I think women have this unique thing about them when it comes to getting things done, when they want to get it done. I think women look at a lot more of the ground work, the basics of everything to make sure this is firm and done before they move on. I think that women have a stronger thing on that than men. I see it in the majority of women. If they want something they'll cry, they will do whatever, but they're sitting there doing it to the end. I see an inner strength which I'm not able to explain. That's why I want to do the programme to bring it out. What is their own personal philosophy which would make them do what they do, how they do it. And that is what I want to get at, at the core of the whole thing. How and if they'll ever let me near it I don't know. We do features on Dame Nita Barrow. She is this and she is that, nobody finds out who is Dame Nita Barrow. That does not tell me who she is. I want to know why she is insisting on running up there in the UN 'gainst all a dem men!



Viewers at BIMEX '88 (trade show in Barbados). Part of People of Tomorrow Display.

COMMUNITY BABIES

The People of Tomorrow programme has done a lot. It has boosted people's morale. It has helped for them to find employment which is really a plus. It has given them more self-confidence. It has helped them to set up their own businesses or expand them. Through them coming to WAND you realize the various skills that are on the market locally which could be either boosted or just give that person a chance to show that they have it and they can do a lot with it.

There's one particular person who comes to mind, that is Pat the hairdresser. When that project first started Pat was a shy, really shy person. She was really in a hole literally. She was on the air a couple of mornings and she talked about herself and her business. She was braiding hair at that time. And then Pat just moved on. She was given encouragement. She went to beauty school and then there Pat is with her salon and I think Pat is a shining example of what people like her can do if given encouragement to dare themselves to do what they want to do.

Rose Hall is more community oriented. People of Tomorrow is individual people with their needs coming in, personal needs, and being told, "Well you have a skill, improve that skill." Rose Hall is a community project, everybody is involved; whatever happens benefits the community. People of Tomorrow will benefit the community at large but it's more of what I want to do to get out there, get something going for me.

Women are taking a different stand on themselves, I personally think they are looking after their health more, they're more aware than before. I think women before were more concerned with what a man or somebody else thought of them but now they are looking after themselves and that is important.

Questioned later about what in her job as stenographer/clerk had provoked her interest in the two programmes Veronica said: "Only partly my job itself, from answering the phone, typing reports or hearing reports at staff meetings. It's more that when I came here Rose Hall was WAND's baby. Rose Hall and People of Tomorrow are two WAND programmes that you hear a lot about in office talk. Like they're alive."

Peggy Tutor/Coordinator

TRANSFORMING THE RURAL HOUSEHOLD

What we were trying to do in 1981 was to develop a model of rural development and we chose rural development because clearly, that's where mostly poor women are involved. Caribbean societies are essentially rural societies. So we wanted to develop a model that would integrate women's contribution into rural development programmes. Today I would use the phrase "empower women", by strengthening women's capacity to take more control over their lives. So even at Rose Hall it wasn't just practical gender needs, although it was mostly that. But the assumption was that it was only if you gave women confidence and the skills, if you built women's own capacity, if you empowered them, they would then take care of things, they would set the priorities that would make sense. They would have the skills to develop their own projects, their own pro-

grammes to get on with it. They wouldn't be sitting there waiting for governments to come and do things for them.

The idea behind Rose Hall was certainly model building, testing an approach, but an approach which would make women central to this process, to give them the access to resources. Secondly, to demonstrate what happens when you do that. If you give women a chance, give women resources, this is what happens. I think Rose Hall has demonstrated that very well, because the whole community is better off now. The most interesting thing about Rose Hall is the way in which it has transformed the relationship between men and women, between the community and the government. In both instances there is more self-reliance, there's more opportunities for people to assert themselves, for women to assert themselves and to define their own priorities, for the community to assert itself in relation to the government. And there are many wonderful stories about the way in which Rose Hall has asserted itself and has refused certain kinds of assistance and has set the agenda. And that's fantastic.

Rose Hall Project Objectives

General

To develop a Pilot project which may influence the policy of government ministries on women and development issues, which would provide information on the role of women in the process of rural development that could be incorporated into national development planning.

To develop and test a participatory training methodology which could be used to influence the training of Agricultural Extension Officers, Community Development and other Field Officers in government and non-governmental agencies that work in rural communities.

To develop a model for development based on a process of participation for integrating women more fully in rural development, and which may be used by governments and development agencies in the Caribbean region.

Specific

To develop in women self-esteem, confidence and an ability to accept leadership and decision-making roles in their community.

To examine and influence the economic aspects of women's contributions to the development of their community.

To examine and enhance the quality of life of women and of their community.

Patricia Ellis, A Case Study of the Integrated Rural Development Project in Rose Hall, St Vincent, August 1983.

There was some gender analysis in Rose Hall though not explicitly. There was no session called "women and development." We certainly focused on women. We weren't ambivalent about that. Men were involved but the focus was on women. We certainly selected women for leadership. There was Chaddis, there was Nesta, women were certainly in the lead there.*

Some issues about men and women were raised in some of the training programmes. An example was in an exercise in which two men and two women were supposed to solve a problem. The men just took over the discussion. The women progressively withdrew from it. And at the end of that exercise what you do is process the activity, that's the methodology we use. In processing that activity the question came up of why the women withdrew. Did they notice how they allowed the men to take over? Why didn't they come forward? It turned out that they sensed that the men were wrong. They sensed that what the men were discussing was the wrong thing, but they didn't have the confidence to challenge the men. Also what came out of the discussion was a whole power thing going on between the men. And maybe that was one of the reasons why they were not

able to solve the problem because each man was concerned with getting his own way, rather than really looking at the problem objectively.

There were endless discussions. Usually the discussions ended up by the women saying "We are not here to control men, we are not here to take over from men." There were lots of disclaimers. That's why the issues got raised because men were so terrified that the project was going to put women over men, as they put it, that we had to deal with the issue there. So it wasn't dealt with in the training programme, it was dealt with everywhere else all the time. The issue was constantly on everybody's mind. In 1982 there was actually a workshop on the role of men in development in which issues on the relationship and roles of men and women in the household were confronted.

So gender issues and strategic gender issues were discussed in Rose Hall. What was missing from Rose Hall, was the political analysis, the analysis of the structures of society. Why was it that they could not get better prices for their vegetables? These are the issues that I would like to revisit Rose Hall with now, the issues that I would like to see WAND include in its work now.

Chaddis described Rose Hall before 1980, when the project began, as "just a collection of hard-working individuals: people who would get up on mornings, go to the farm and come back on evenings; but we were never able to harness our potential for the good of the community as a single unit". She continued, "It took the efforts of these women to transform this situation to what it is today. When I talk about development, I'm not talking about just one area, I'm talking about development for the whole man."

Woman Speak! No. 18, July/Dec. 1985.

*Chaddis Stapelton is the Community Facilitator at Rose Hall, St. Vincent.

Anesta Rodney is a teacher at the Petit Bordel Secondary School and a part time farmer. She works closely with Chaddis.

Jeanette Programme Officer **COMMITMENT AT THE CORE**

I prefer my field work because I find that more exciting. For me it is a realisation of what WAND is about or has been trying to do.

What part of WAND's programme do you deal with?

There are two dimensions to my programme work — there is consciousness-raising, the building of awareness about gender which we have been trying to do with varying levels of effectiveness or ineffectiveness; and the skills aspect which is very much based within the human relations training curriculum: understanding self, relating to others, communications, dealing with problems and awareness of what is involved in community work. A lot of it is based in that sphere of work, at the same time using an approach and methodology that we feel is critical to working with people — getting them to be actively involved in doing and learning together. There is also the woman and development component, that is, focusing on gender. Basically I feel that that is what WAND is about — the skills, interpersonal and community-based, as well as the gender dimensions. There are times when our programmes seem to be more



Phyllis McPherson-Russell, J.B., Doreen Francis

focused on the interpersonal and human relations aspect, although not forgetting gender; and there are times when our programmes have taken a stronger gender focus, particularly since the whole thrust into Woman and Development Studies. The challenge to us really is to be able to respond to both those kinds of needs, to build our Women and Development Studies component in a way that is in keeping with our methodology: learning and doing and building understanding, at the same time taking within the human relations aspect, the gender dimension, and doing that effectively.

Women's Studies in Outreach

Over a near decade WAND's work has hinged upon participatory methodologies through which people express and then define the needs of their communities. The use of these has taught us two lessons. The first, that a community will act for change when that community takes control of the process or some aspect of the process which empowers it as a community. However, that action is limited by the resources of the community at any given moment to recognise the wider underpinnings of its particular problems; that action is also limited by the degree to which the knowledge of that community process can contend with the constraints upon it. Such knowledge is commonly owned, embodied in the community will to survive and is held in tension between many elements: historic, contemporary and catalytic. Participatory methods establish a place for the "facilitators" to enter, temporarily, the community process and to assist a conscious realisation of that process.

A second lesson gleaned from our experience concerns the relation of form to content. As the inadequacy of the "integration" thesis became apparent, it was necessary to look at the theoretical framework in which the unit works. At the same time questions about content were being thrown up in evaluation sessions on participatory training programmes facilitated by WAND.

When WAND brought on its women's studies programme in 1985 the programme team saw that the content of women's studies in outreach was better understood within the context of the growing women's movement in the Caribbean than in the context of training of certain target groups (now read, "sensitising target groups to gender"). Training methodologies are essential in outreach work. The creative development of these programmes in response to our embattled social reality requires a space for the critical evaluation of the theoretical framework of our mission. The women's studies programme, therefore, must also be developed to provide that space, and the methodologies for this scrutiny.

Nan Peacocke, "Methodologies for Long Distance Runners". Panel Presentation: Interdisciplinary Seminar, September 15-25, 1987, Cave Hill Campus, UWI.



Popular Methodologies Workshop: Joan Purcell, Pat Charles in foreground.

How do you go about achieving what you are trying to achieve?

There's no recipe. We come in at the request of some national level agent or organisation. Then, in a sense, we co-facilitate with other people. Based on the needs of the group involved, we will then talk and plan and design and execute the programme. Sometimes our long term training programmes are more satisfying because you can actually see the change in the group. For example, in the Training of Trainers programme that is done over several models you can actually see the competence and the confidence of people growing.

Goals, Methods and Content of the Training of Trainers Programme

The WAND Training of Trainers Programme opposes the traditional relationship between teacher and learner and the traditional goals of training.

Its first aim is to act as a catalyst for uncovering and fostering in its participants the skills, attitudes and knowledge they need to contribute, in their particular areas of work, to a self-directing process of community development: that is, to community development operating as a process in which the people of the community are the subjects. This concept of development encompasses personal, social, political and economic dimensions.

Participants are selected from among people who are actively involved in community development, either through training roles in agencies working in this field, or through direct leadership roles in community projects. In other words, they must be people who have experience they can give to the programme and who are located in areas of work which allow them to test the new insights and methods they develop through the programme.

If not already committed to the concept of development that informs the programme, participants should at least be open to it. Whether they come from both governmental and non-governmental agencies will depend on the willingness of each group to work, and to work in cooperation with the other, in an alternative strategy of development.

The respect for experience inherent in this strategy is reflected in how the content of Training of Trainers is determined: it draws on the skills and ideas of participants and is designed around an assessment of their needs, both as they define them at the beginning of the programme and as they may redefine them in ongoing evaluations.

Andaiye, Beginning Change in the Minds of People: WAND's Training of Trainers Programme (Draft Interim Report, September 1987).

Do the groups help design what they need?

We usually start with a needs assessment although their expectations are more than can be encompassed in a workshop. If you're doing a three or four day workshop we don't design the entire thing but respond to the feedback we get. You also have to recognize that a lot of it depends on the participants. They really make the difference in the workshops. It's not so much the facilitators, they can help, but it's really the participants' willingness to be involved.

In my experience you find the people in the rural communities will very often respond to the methodology best of all. I'm not sure exactly why. I don't know whether they have not been through too much of the formal educational system where you have the concept of some-

body coming to lecture, to tell. They are much more open to sharing ideas.

Is there a difference in women's and men's response?

Women often defer to the male. You may have only two men and fifteen women yet when it comes to choosing maybe a group leader or somebody to assist they often choose the man. Often it's that behaviour which creates the opportunity to explore why that is so. Then there's the issue of shyness among youth. There's a tendency for young people to be reticent, knowledge is seen as the province of 'experts' . . . not to value their own thoughts, ideas, experiences. They are reluctant to relate to authority. The education system has something to do with this, so the opening up process takes time.

How the WAND Training of Trainers Programme Evolved

Since its formation in 1978, WAND has used training programmes as one of its methods of strengthening the capacity of governmental and non-governmental organisations involved in development work at the level of communities or among women. Out of these training programmes, several organisations which found their methods effective expressed interest in the development of a regional team of trainers, drawn from among agencies collaborating with WAND, which could multiply the effects of the unit's work by extending it to development workers at the national level.

By April 1984, this led to a regional Training of Trainers programme, designed and conducted, at WAND's invitation, with the assistance of the Human Resources Development Unit, UWI. The organisational work for the programme was done by WAND with the assistance of local agencies, where available.

The programme was designed to extend over six months, with three seven-day workshops held at intervals during this period, the first in Barbados and the second two in St. Lucia.

Beginning Change in the Minds of People.

What, to you, is an outstanding example of WAND's strategy?

The Training of Trainers programme is one of the greater contributions. And the Rose Hall project. I think that the Rose Hall Project is also what the WAND philosophy, methodology means in relation to a real community and getting that community to a point where they can move on and make their decisions and do whatever. I think that there are still limitations, eh? Because they are a small community and they still have to deal with all the constraints that exist in the island, access to resources, whether they can get this and that from government and what assistance is, and whether people who may have the resources to assist them are committed to really assisting. So there are always still those problems of negotiating and getting what they need.

Rose Hall is a community development project that has made women the key activators in the community development process. What is also interesting is that they have made that experience one of attempting serious partnership with men.

I have been in Rose Hall many times and I have actually heard a man say in my presence the difference that whole experience had made in terms of his life, in terms of his attitude towards his wife, in terms of his attitude towards housework. He is a lot more supportive of his wife, there're certain things that he used to do that he doesn't do now and I'm sure there are examples of that in the community. Communities are always changing, eh? People are moving out and new generations are coming and the challenge to Rose Hall is to continue that process, despite the fact that the leadership may be changing and evolving.

How would you describe the difference? What was WAND when you joined it and how is it different from

the WAND you see today?

Certainly a number of people have changed. I think each person who comes to WAND brings certain skills and experiences. When I joined WAND in '83 there was a lot of preoccupation with models.

Rose Hall was obviously an approach which WAND was hoping could be replicated in other territories. To some extent that is happening, for example in St. Lucia, and things have been tried in Dominica.

What do you mean by models? Models of development?

Models for development. And I'm not hearing so much of that now. We are looking for ways to influence and ways to change, but I am not sensing that preoccupation with models any more.

How do you feel about those changes? They took place while you were there. Was it something that you personally could follow?

I always had some questions in relation to models because I don't think that success can be determined by a model. I think it has a lot more to do with the genuine desire and commitment of people whether communities, organisations or groups come to grips with whatever they are and to deal with problems and obstacles in their path. I think the preoccupation with models suggests that achievement or success lies in a particular way of organising and I don't think it is even to do with the way you organise and whether you have one facilitator or two but a commitment to a philosophy and a process of working with people out of which can come a number of things. So I don't think it's a question of success being determined by models as success being determined by commitment and the willingness to work along and work through and work over all the difficulties. Commitment has a lot to do with it.

Commitment of whom?

Commitment of all the people involved, at whatever level whether it be the policy level or whether it be at community level. I think the commitment and real interest in finding solutions is what for me determines the success of a project. And the willingness to be as open and democratic as possible.

In what direction would you like to see WAND move?

I think there is a need for WAND in the Caribbean, there is no doubt about that. Except for CCC and CARIPEDA. I don't know of any other regional organisation whose goals include the kinds of things we are committed to: non-formal education, community mobilisation, empowerment, people development, committed to exploring and examining what are the approaches to development that are being used and at least having some opinions on those, eh? I think we are very special and there is a need for what WAND is doing and a lot more. But there are always the practicalities. We have to raise our own funds and that means a whole lot of energy being spent on just fund-raising alone.

Then there are all the systems that are required because we are part of the University and I think the two of those really take up a lot of time and energy, to be quite honest. I really think that we could do with a lot more at field level; there is always room for that, even a greater range of skills on board to complement WAND. I think if we could build that strong team and commitment we could certainly do a lot more.

Most women see the need for change. 90% of the

women I come in contact with see the need for change and improvement. Not for their children and grandchildren to have to deal with the kinds of things they've had to deal with. But there are also the women who have resolved that this is reality and they will make the most of this and they will not create any major waves. I think that is also true of the older women. The younger women are quite different. I think the younger women are much more impatient. They are not going to be as tolerant of injustice and hardship as the older generation.

One of the things that also concerns me, while it's in my head, is—because we are essentially a very religious society, eh?—that you often hear a lot of so-called religious arguments put forward to justify the status quo. And I think that within whatever we construe of women's studies will have to include something that deals with these ethical and theological problems and questions. Because in my reading of the New Testament I don't see anything in the life of Christ and in his behaviour and attitudes that justifies inhumanity to people. It's of growing concern to me that whenever we do have these kinds of discussions in workshop sessions that so-called religious teaching is used to justify that. People are going to hear these arguments for the next hundred years.

Unless we provide people with the awareness or the insights to explore some of those myths which are the very core of the Caribbean psyche, we will be missing a very important element of social control which needs to be exposed. I think too this whole philosophy of fatalism — that things happen because it's your fate — that's another element of it.



WAND's 1981 Advisory Committee Meeting held in Barbados. Clockwise from back row left: Doug Neversen, Lynn Allison, Vivian Motta, Hazel Blake, Rita Rivere, Pat Ellis, Norma Shorey Bryan, Joycelyn Massiah, Shirley Field-Ridley, Phyllis Coard, George Huggins, Elaine Middleton, Sybil Francis, Ann Liburt, Peggy Antrobus, Magda Pollard, Marva Alleyne, Lorna Rigsby, Sandra Edwards, Susan Giles.

SIGHTINGS FROM THE MARGIN

I've just done a workshop in understanding the self, caring for the self — a human sexuality workshop which went very well because women crave information about that part of their lives because it is an area that is so often kept 'behind the curtain', as one woman explained.

My work is essentially with rural women although I have engaged in some urban activity. My work in Dominica with the Women's Bureau, with the Girls' Centre, at times brings me in contact with urban women. Urban women — I think we have neglected them because we have associated 'poor and rural' with our development strategies. I could see in Dominica women in Roseau who benefit, who need to benefit from some of the activities.

How is a rural woman able to contact WAND?

There is always a middle link. We cannot as an outside agency sense the needs of groups, of individual women in Dominica, in Grenada effectively. We need to have those needs expressed to us by groups who are already working within the country. It would not be feasible for WAND to be running around doing things for individual groups within a country. We work through those agencies. It's a partnership with those agencies. I don't see how we could work any other way.

What is a workshop like?

Each workshop is different. It depends on the focus of the workshop. Those that I've been engaged in since I've been at WAND have been mainly personal development workshops where we are getting women to analyze self, to look at new ways of communicating, to kick old habits of interaction, to look at the problems created by faulty understanding of self and interaction with others. Because you are looking at yourself there are times when people cry a lot and other times we are really happy to uncover things and to have people express to us things which are intensely personal and confidential, to recognize that people trust you in that way, to feel that you are a human being, to know whatever experience you have is important, is valuable. This is contrary to the usual education process. I see all this as education.

In what way?

The teacher, the instructor is seen often as all-knowing and would then pour his or her knowledge into you who remain a passive receptacle of that knowledge, and your experience is not valued. You are not expected to express self. You are expected to take in what is essentially academic information and pump it back out, to store it as property which you're going to pull out from time to time to show people how much better endowed, how much more wealthy you are in your field of knowledge rather than looking at what you can con-

tribute to your own learning and how you can use that learning to develop the moral, spiritual, emotional outlook which would make you a person without fear, a person who would have confidence in standing, walking, dressing, expressing views, conceptualising ideas which would help to bring about change in yourself and change in your community, change in the Caribbean. I think what I do in my workshops is aimed at helping the person to understand what it is to be human, to understand that steps must be taken to break down the barriers that are created by education and socialisation which make you impotent as far as human relations go.

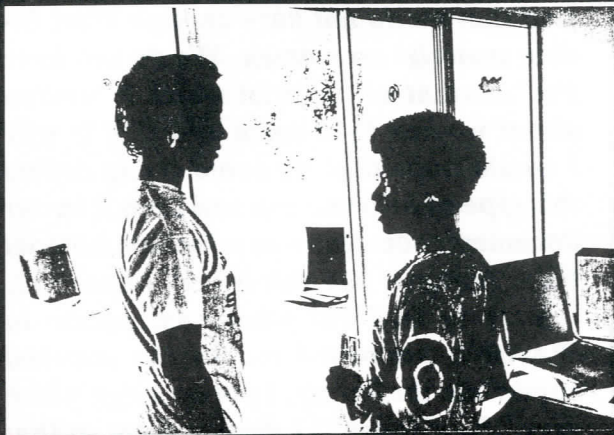
That sounds like quite a difficult task to me. I imagine you have to create a certain atmosphere. How do you do that?

For you to be able to create a certain atmosphere you have to work on yourself. It's alright to go out and say "Be open, we'll maintain confidentiality. Find out about yourself." But if that thing is not seen reflected in you you are not going to get very far. Participants would be very sensitive to those propositions from you as a facilitator.

In what direction would you like to see WAND move?

I have a particular interest in disabled women and I think that's another area of neglect. I don't believe in establishing separate programmes for disabled women because they're women like everybody else and that is the message we need to put forward. But we're not making any conscious effort to incorporate their needs into our general projections. I just attended a Women and Disability Conference, looking at disabled women and development and I hope that is an area that WAND will be able to pay more attention to. I was very startled by the number of women there who were able-bodied up to a few years ago, who because of an accident, because of childbirth, are now in a situation where they're specially discriminated against or exploited in the workplace. Many of the issues these women face are not different from the issues that other women face, only that their ability to be heard is so much less. We talk about women being marginalised, but these women are not even within the margin.

If WAND is truly going to be looking at the development of women we can't afford not to take these women into consideration. We are focusing on crisis and alternatives. I think the alternatives for those women have to be communicated to us by them. I think the crisis has to be different for them because of the stark discrimination they face. We talk about what is wrong with the formal education system and methodology. Most disabled women are not even allowed access to our schools. One blind woman explained to me how she was put into a workshop for the blind to make baskets, and the rest of the world was just darkness for her.



Pat Rodney, Programme Officer

MOMENTUM OF CHANGE

I am a field person. I don't particularly like administration. Our workshops are not like the traditional kind where the person who is running the workshop is didactic. This is more about the involvement of people, sharing their experiences and trying to come up with some kind of strategy for carrying on their everyday lives and being more involved in what goes on in their community. It may sound simple but to me that's more difficult than getting up and giving a lecture or telling people what to do.

How do you create the atmosphere of sharing?

I think as a programme person or anybody who wants to work with people that you have to be sensitive to what is going on with the person you are dealing with; and to what is going on in society.

You have to go in and attempt to set some kind of groundwork, some kind of understanding, some kind of trust and confidentiality. I think from there on people begin to share their experiences in an environment that is not hostile to them or blaming them for what is happening in their day to day lives but trying to work out how two people or groups of people can begin to develop some new ways of dealing with problems that are always there. They are not new problems that

I want WAND to be that clarifier, because we are groping. In the whole of the Caribbean we are groping. When you listen to the calypsonians sing you realize that our calypsonians are talking about the society. And when you see the picture that they're reflecting all of us, all of us are groping to find the way to be and the way to act and the way to set our standards that those coming will have something wonderful. And I would like WAND to be out there too, not to give the answers, but maybe help to show some of the possibilities that are open, the things that are possible.

The more we are finding out, the more that comes into us, the better, the clearer those things are going to be. The more we do, the more WAND goes on, the more we interact with other people and the more we discover about each other and about ourselves.

Joyce Bynoe

we create in the workshops; they are problems and obstacles that are there everyday. How do we get people to begin to do some kind of meaningful problem solving? And I think it's looking for ways of communicating in a better way because what I'm trying — I don't want to say to teach people, but to give, is nothing that is new. I'm sharing my experiences but they are also sharing theirs with me and out of that we are developing a strategy to deal with the problems.

Out there is quite a range of different women's organisations. Who will WAND support? Is it just there for everybody?

WAND came out of a particular period when it was important to support or to develop women's desks or women's bureaux. That meant mainly dealing with governments. Like everything else, you go through a growing stage. WAND has developed, WAND has begun to deal with other women's organisations. WAND should have a mandate to deal with all women's organisations without any interference from governments. I think that is the key — that you should be allowed to work with all women's organisations. But again, we have to set some criteria within that for dealing with organisations.

Where do you see a shift within WAND's work?

The field officers or programme officers are critical to WAND's programme; we get the pulse or the feel of what is happening in the Caribbean. And at a point we felt WAND was not responding because we were only working with government agencies. Other agencies needed our help. So a shift had to be made or else WAND would have been dismissed as an organisation

that was supporting governments and not women. And I think that shift had to be made not only because WAND's perspective had changed but also because conditions within the Caribbean had changed. So in a way the two things were interlinked. There was a momentum within the Caribbean for change and WAND was willing to change or had to change. And that change is reflected in the kinds of groups WAND now works with in the Caribbean.

What is that momentum of change within Caribbean society?

I think several things are happening within the Caribbean. Economically, the situation has gotten worse, and whenever a situation gets worse economically and socially women are the ones who suffer most. I don't think that we can sit in Barbados or in Jamaica or anywhere else and ignore women saying in the Caribbean "These are our needs. This is what is happening", because they are the ones who are feeling the pressure. Therefore, I think we rightfully took our signals from those groups that came out of — if you want to call it the struggle within the Caribbean. So there're new groups that have emerged and said to WAND "We need your assistance" And I think we had to respond to them.

You don't just form a group for pleasure. These women are not forming groups that are socially pleasurable. They are forming groups that are for their own survival, the survival of their families. And if they say to us they need help, then we have to respond to that need.

Women are realizing that they need different kinds of help. Women's organisations started out with traditional things like teaching women craft — jam and jelly — and women have moved beyond that. Women are making different demands.

So women are making demands that go beyond mere survival. Has WAND a task there?

You can't develop a overall strategy for the Caribbean. It's going to be impossible now, alright, because everybody is looking to different places for survival, for aid. And you are not going to be allowed to develop a criteria for the whole Caribbean.

I don't think WAND, as a regional body, can act on its own. WAND will have to have dialogue with all the other regional bodies. And all the other regional bodies may not take the same political or social perspective as WAND. I don't think you can come out there and say "This is what we are going to do because we are WAND," because WAND is itself a reflection of what is happening in the rest of the Caribbean. You have to take what is coming from there and develop your programme. Most regional organisations develop their programmes from where their headquarters are and then go and tell the people "This is what we are doing." I think that's a mistake. We have to get feedback from the people and out of that decide what is the best strategy for us to use.

To listen, I think that is the key in doing that kind of work: that you are listening to what people are saying and that you are not attempting to carry out your own agenda.

Diane, Library Assistant

We offer quite a range of services to the public. The emphasis on our stock is the building of our West Indian collection. I find that we do not have enough West Indian material on women. We do not have that amount of material which is written about women by women and that is why I would hope that we could try to collect this type of information and keep it in our documentation centre as reference material only. Material like this is very important.

I try to find out what each person in WAND is interested in. As the material comes into the library, I put up a sign which says "New Items." I display them so that the staff are able to see what is there, what is new. That is one of our in-service awareness programmes which we developed to bring the staff's consciousness to the book stock that we have.

Nan, Publications Editor

RAISING ISSUES

We do three periodicals. *Woman Struggle*, which comes out monthly, is an international news clipping service. It's circulated within the region and we encourage its use by other women's publications and the mainstream press. Then there's a modest review rejoicing in the name of *Issues Concerning Women and Development* which we call "Issues papers" for short. These are more academic, taken from essays and presentations by Caribbean intellectual workers and occasionally from other sources. They are circulated to women's organisations, certain government departments and women's bureaux as well as providing reference material for our women's studies programme. We also get some international subscriptions for these.

Woman Speak! has the widest reach of our publications. In fact, a lot of the responses we get to *Woman Speak!* are from outside the Caribbean rather than from within which I find is a shame. It worries me that *Woman Speak!* seems to be noticed by people beyond the region in terms of comment, rather than women within the region.

Who is your readership?

Our subscribers are women's organisations within the region, some institutions at home and abroad and then *Woman Speak!* is picked up by people who pass through the office. But WAND needs to take time to look at that publication within the context of the question you raise.

I don't think *Woman Speak!* is in a very consistent and directed way responding to the need that there is for such a publication in the region. I would see *Woman Speak!* as a forum for the issues and discussion about the issues in the Caribbean that are of regional significance, that only women can raise at this particular point of time in the history, that only women are raising. We need ways for that to happen. We need for it to happen on radio, we need for it to happen in print, we need for it to happen in theatre. I think *Woman Speak!* needs to be reviewed within that with other people who are similarly concerned about the possibility of doing that better.

We need to take our lead from the demands that are being made there in that community, in those constituencies, in those places. It's not that we have some great knowledge to offer. What we have is the organisation and facility to bring what is separated in various places together. Because of the geography of our region, because of the history, let's go on forever about the reasons . . . but that is one of the problems that we have. We just don't know about each other and we don't even know that there're other women attempting the same things we are. It's important to concentrate on finding that out because that in itself is a source of strength, understanding, of knowledge, and of course a source of political energy.

So *Woman Speak!* belongs to a whole series of publications and other forms of communication that are evolving in the region. There are some very good women's publications coming out of organisations. Each of those builds that regional consciousness because the questions those activities are raising are questions that are raised in a regional way even when they are based at a national level. Because that's how women in the Caribbean have to address the problems we are facing.

How do you obtain your information?

On the grapevine, word of mouth, through the network of the women's movement in the Caribbean.

WAND's Women's Studies Programme coincided with the end of the U.N. Decade for Women. What does this programme stand for within WAND?

The Women's Studies Programme is an expression of the shift in our work. It started in '85. It and People of Tomorrow are the newest programmes of WAND. Its short history has made us re-examine its location. It was assumed it would operate with target groups, people within governmental structures, community development workers, perhaps middle-management people. In fact what has transpired is that the women's studies programme is now directed towards activists within the women's movement. WAND is trying to offer its resources to build communications and knowledge of women within that area. That indicates a major refocus of the organisation. Like a barometer of change.

My understanding is that the women's studies in North America have had problems around the division between activists and academic workers. In other words, women's studies is seen as an academic pursuit and problems have evolved around that because the activists, who are assumed to be outside the academy, feel that the wo-

men's studies programmes have provided a new vehicle for certain women to get certain places but are not taking the feminist issues, the political discussion of women's experience into them. The reason that women's studies programmes emerged at all is because of the pressure, is because of the women's movement, is because of "the outside". I think we have an opportunity in the women and development studies programme of the University of the West Indies for that not to happen.

The women's studies programme also has the opportunity of responding to certain challenges that the UWI has in terms of its role within the Caribbean society.

I think the women's studies programme is one area in which that challenge can be met a little more creatively.

What can WAND do with its resources? The best thing we can do is to put people in touch with each other. To give some financial support to some people with certain abilities, skills, talents, for them to put their shoulders to a project, to an activity. So in that sense functioning as a communications unit is a direction and central to what WAND has ever done. And again the limitations of WAND's success, in terms of the publications, this, that, or the other, are to do with the extent to which WAND has fulfilled that role or been able to understand that.

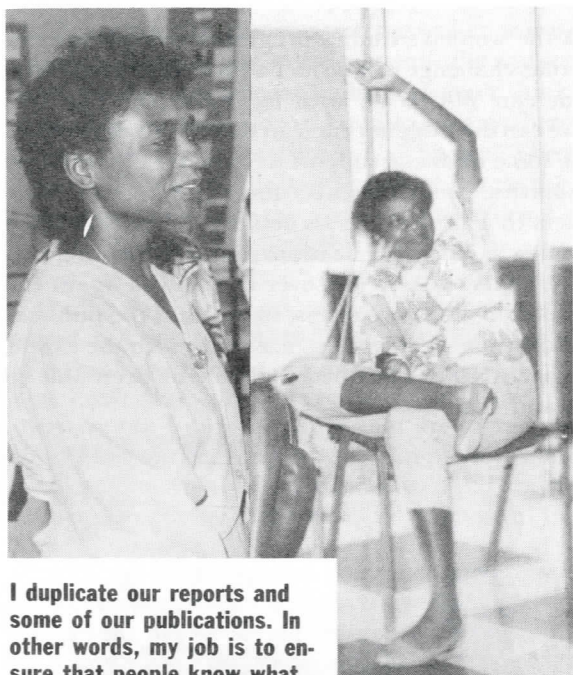


WAND staff workshop. From top, clockwise: Joyce Harris, Jeanette, Debbie (partly hidden), Nan, Joyce Bynoe.

OFFICE RUNNING

In the preceding pages, WAND staff members tell something of WAND's visible work — the work which identifies the WAND programme out there where it is seen. Our workshops, seminars, publications, joint venture with radio, documentation centre — this work is recognised and has meaning in relationship with the communities, groups and individuals who, with WAND field officers, create the public character of the programme.

But what about the work inside WAND, the work most people don't see? Like women in their own households, WAND's invisible staff members carry out the functions which make the work outside possible. Here WAND's office staff speak out on the work of the WAND household.

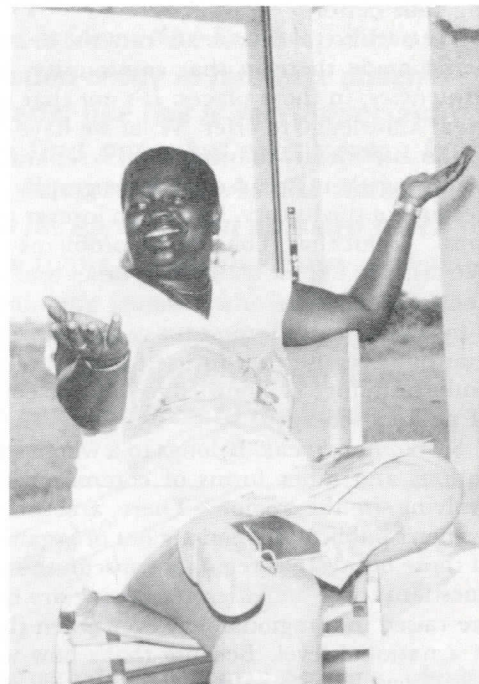


I duplicate our reports and some of our publications. In other words, my job is to ensure that people know what we're doing, to make sure that information about WAND is spread.

DEBBIE/Office Assistant

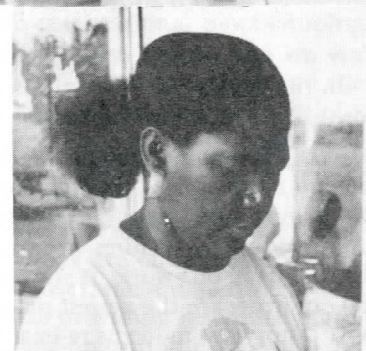
How I use my skills will reflect an image of WAND; for example, a sloppy or badly presented letter going to a funding agency will have a negative effect on what they think about WAND.

VERONICA/Stenographer/
Clerk



We must have people to type work, to see that work is correct, to check on the efficiency and style of work.

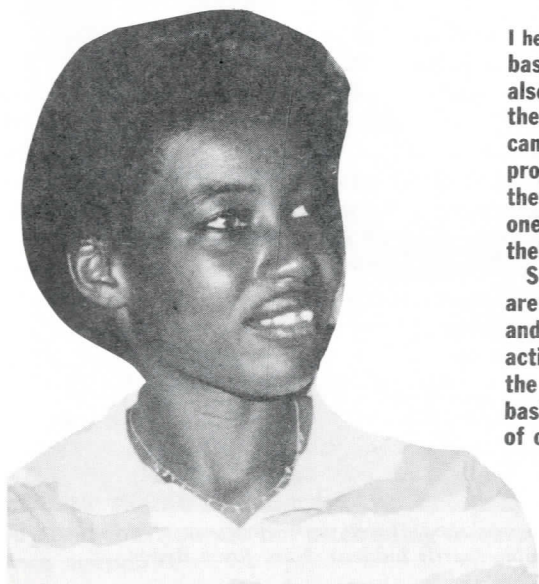
MONA H./Stenographer/
Clerk



WAND cannot function without money. I must see that money is spent properly. Unless you have financial resources all plans are useless.

Members of the programme staff do not have to concern themselves about money matters: they get their tickets and allowances without having to worry. We make sure they have enough money and insurance coverage. Our contribution to the programme is to help make the programme work successful by doing the accounting.

MONA B./Accounts Officer



I help develop WAND's programme proposals based on input from the programme staff. I also write reports that provide a record for the funders on WAND's field work. Before I came on staff these tasks had to be done by the programme officers themselves, along with the Tutor/Co-ordinator. The presence of someone like me frees them to concentrate on their other work.

Sometimes, because the programme officers are out a lot I take requests for assistance and pass them on to the programme staff for action. My job is to pull together the work of the individual programme officers to form the basis of the ongoing monitoring and planning of our programme work.

SHEILA/Administrative Assistant



I make clean rooms. I have a system I use to get through quick. I don't know if it's because when I was a child I had a lot of things to do. Before I went to school I had to carry the stocks out to Club Morgan pasture, come back, bring the water from the standpipe, put on my clothes and get to St. Matthias School by nine o'clock.

DOREEN/Cleaner

Sanitation and cleanliness are important. What I do is part of WAND's work. It's not one of the back props. I'm the only man around here. There are things a man can better do, for example, moving machines. Who else can lift them?

LEO/General Worker

Without me work would pile up, correspondence would pile up, material needed for magazines would not be finished.

*TERRY/
Stenographer/Clerk*

I deal with personnel matters which are a must in any organisation. No organisation can run without people who deal with personnel matters and

finance.

For programme staff to go about their work in other countries they must have tickets and stipends. They couldn't begin to do their work if I was not here.

When WAND gets grants some accounting must be given to the funders. No matter how good the programmes are WAND will not get more money if the accounting is not done.

JOYCE H./Stenographer/Clerk

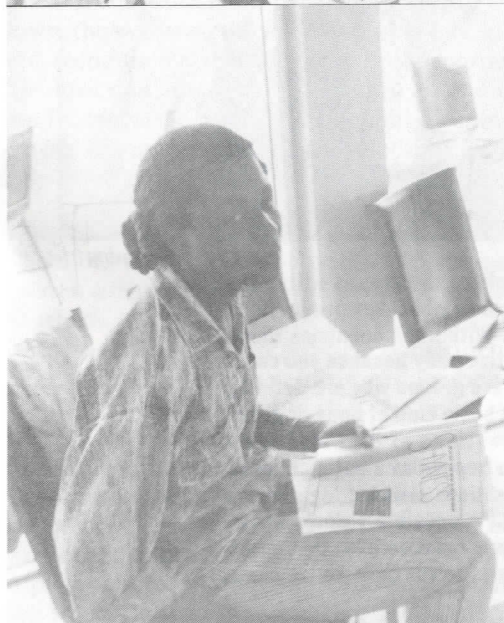
First you need to document and research for specific projects and that's a specialised task. For projects that are done, you need someone to access the reports and have them easily retrieved. Linking with other departments in and out of WAND is done through the documentation centre. We send information to others and get information from others. We have to provide background material for the programme officers, and there is a lot of material here.

CHERYL/Library Assistant



The programme staff is out of the office a lot, each doing her part to carry out WAND's work. We in the office are the link, the feeder, the coordination that helps make WAND one integrated unit. My particular job in WAND is to help make all this happen.

BRENDA/Office Manager



In what direction would you like to see WAND move?

I would want WAND to be continually a place where persons can share and not be afraid.

Wanda

What comes to mind at the moment is something general. And that is some way where you will have world peace. Life is too short to have all these problems and conflicts and sorrows. I always think you should make the most of what you have.

Veronica

I think that the kind of role that we're playing in Barbados is not as strong as it should be. I think that there is almost a hunger among many women for more information, not just about the women's movement but to gain a critical analysis on what's happening.

Norma

I would like to see women become independent financially. A lot of the abuse that women undergo is because they're in some way dependent on men . . . a project in which women would be able to learn or acquire a skill that they can use to generate income. What women, especially in the low income group, are concerned about is bread and butter for their children, not even so much for themselves.

Mona B.

Building links with women's organisations and other organisations, that have a political consciousness of their role within the region. That WAND move in the direction of communicating the creative products of that exchange, that experience (of networks) generally to the region.

Nan

One of the things that we have to develop is the skill of translating concepts into real pictures. Not every concept can be clearly seen. They can be felt, but there is a point at which you also have to see what you are talking about.

Joyce B.



Visioning the future

We need to develop some forum where the groups within the Caribbean could come together and tell us what they need. I think what needs to happen is two things. Within the countries themselves we need to have a representative body because you could still run into a situation where there are groups who are defining what people need. So you have to get some kind of body or group within a country that is reflecting the views of the broad spectrum of people: that's what needs to happen at a national level, that you have people from all organisations working together on behalf of the country. Whether that's possible I don't know. After that, you need to have some representative from that group present those views, the collective views then to regional organisations.

There are several regional organisations doing developmental work. I think they, too, need to have dialogue because sometimes you find that several groups are doing the same thing with the same people within the same island. And that could be very frustrating for people, that everybody is working on them.

Pat

I am looking forward to the outcome of the Tenth Anniversary. After this anniversary is finished I would like to see what the future of WAND will be.

Debbie

If we could just close WAND for even a week. Sort ourselves out, come up with some way in which we're moving forward. I think we need to settle ourselves. Look at the unit in general, look individually and come up with ways in which to start off on a good footing for the 11th year and I think that would be grand. I hope we become a little more organized and don't frustrate each other. If we do that it's plain sailing.

Brenda

If an organisation lacks vision, it loses its direction. After ten years how will WAND's vision be sustained?

I would like to see WAND go much further in the direction of feminist analysis, looking at our work much more critically from our feminist perspective. It's clearer to me now that the structure of our whole society is based on an ideology which supports the exploitation of women's work and sexuality. In 1975 nobody talked about feminism. It was very marginalized. In 1985 at the Nairobi conference I would say that feminism was central to the analysis and the DAWN* group is the best example of this. They had a feminist analysis of the economic situation, of the military situation, the nuclear crisis, of the economic crisis, the environmental crisis, of the political crisis. There were workshops on feminism and socialism, feminism and racism. It wasn't just that people were talking about feminism it was a very central feature of those workshops. I began to use that analytical framework from the DAWN group which breaks down those distinctions between private and personal and recognizes the necessity of linking production and reproduction, personal and political, the existence of gender hierarchies in the household, the implication of gender hierarchies and power relationships for development, the implications of reproduction for production.

I began to apply that analysis to the economic crisis which has clear social and political consequences. Poor women suffer the most because of the nature of the crisis which is a crisis in reproduction. It's an economic crisis but the social and political consequences are very clear, and they are devastating to women.

I started out by arguing that the policies reflected a failure to take account of gender roles, in other words, if they took account of gender roles they would not make those cuts in social services. They would understand that to cut social services and education would also have implications for production, food production, would have implications for malnutrition and educational standards and so on. You cannot separate production and reproduction which is what the policy is all about. The policies are all about "Let us emphasise production. Let us emphasise industry and manufacturing. We don't need to worry about reproduction. We don't need to worry about social services."

So I was arguing that the failure to recognize that link between the two would jeopardize production itself, that production is not only a function of capital and markets and technology, it's also a function of the psychological, physical and intellectual capacity of people. And that is determined in the reproductive sphere. It's to do with education, health, families, and support systems. Of course, that's exactly what happened. In fact, the consequences are not only social consequences in that malnutrition is up, infant mortality is up, educational standards are down, but there are

economic consequences. Production is down.. Food production is down. Production of everything is down. I was saying that the failure to take gender into account and the important role of poor women in particular would exacerbate the crisis which is exactly what has happened.

Now I'm saying there is not just a failure to take into account, these policies are actually based on the exploitation of women. The consequences are the same, but I don't think that it is through any oversight anymore. Maybe it is unconscious. I don't think that the men sit around the table and say, "We can cut these things because we can exploit women." Maybe they don't think in these terms but at an unconscious level all of those policies are based on the exploitation of women's labour. On the consumption side, if you cut social services, you expect women to fill the gaps. On the production side, the whole capital accumulation model is based on exploiting cheap female labour. I don't think that the multinationals would come here and dare to employ men at the rates and under the conditions that they are employing women. I don't think the governments and trade unions would tolerate it. I think it's because it's women and they can be exploited. And those women are desperate for jobs particularly because the men are also unemployed. They really have to work; but they are prepared to take anything. If a woman is prepared to sell her body, to earn money for that child, then she will do anything. If she is that desperate she will take a job even if she is not making enough out of that to support herself.

I would like to see a project for women going into a labour scheme. Young women are being exploited, underpaid and everything. For instance, a little girl will go to school, finish school. She's sixteen, seventeen. She get a job in industry. She works there for ten years. She puts 10 years of her life in the firm. She'll be 26 years. It closes down. She gets nothing. She goes into another one. She spend maybe 15 years. Same thing happens. It change hands. You get nothing. In the end you come home and there's nothing. You get nothing all that time, you must work, 50, 60 dollars a week. You can't see what you're working for. That is something I would like any project to look into.

Leo

*Development Alternatives with Women for a New Era (DAWN), a network of Third World feminists using an analysis challenging both poverty and gender subordination.

What will that mean for WAND, its programme and strategies?

We have to look more critically at our work. We have to challenge the whole model of development that we're operating under.

Now that I have done this analysis myself, now that I have a clearer understanding of the distinctions between practical and strategic gender issues, the distinction between woman and gender, now I have a better understanding of how the whole structure of our society is grounded in that exploitation of women's labour, now that I am much more confident about that feminist analysis, I would like to see WAND begin to look again at all the work and to really confront that question of feminism and not to allow people just to say "Well, we don't like it, it's threatening" but really to confront ourselves with it. Do it in a feminist way by which I mean that I want the staff to begin to relate our work to our own lives. I think that in our own work we cannot any longer separate private from public. We cannot say "This is what we are doing out there. We are professionals and we are dealing with this professional stuff" and not put ourselves into it, not ask ourselves questions, not confront the contradictions in our own lives. Class. We are middle class women, what are we doing out there working with working class women? What attitudes do we take with us? What attitudes, what images do we carry whether we want to or not? When we go into that community we are middle class women and what dynamics does that set up? In what way does that interfere with our communications? In what way does that put us in a very bad position to empower anybody because people are always looking to us for answers because of our education? To what extent do we ourselves feel that because we are educated we know better? We have to look at our own class, and ask ourselves questions about that. I think we have to confront contradictions in our gender, the way we treat women, the way we view women, the way we think of ourselves

as women, this whole business about not wanting to displease men. We have to look at that. What are we doing as a unit that is about women, if we are afraid to assert, just assert that we are women? Yes, we are women and we do have problems and we do have needs that are different from men's. What are we doing trying to make ourselves invisible? We are invisible. It seems to me that we have to make ourselves visible.

You can work with women and not do a gender analysis. You can work with poor people and not have a class analysis. If class and gender are two battles, they have to be fought simultaneously, they cannot be separated. I refuse now to allow myself to be put in a position of saying we have to fight for class first and then we deal with gender second, or we'll have to deal with race first, or we have to deal with colonialism first, I'm not doing that anymore. I think gender is an integral part of that analysis. And the analysis has to be comprehensive, it has to be class, race, gender and colonialism. We cannot separate those things anymore because they are too closely and tightly intertwined. They're intertwined in our own lives as well, we cannot anymore separate ourselves from the work we do. Now, all of this is happening, and it won't happen overnight, but I don't know if it will even happen at all. But I think that if WAND is to make any kind of serious contribution in the Caribbean development it has to happen.

Peggy

But once you start helping those kinds of people, people see you as being towards the left. You're anti-government simply because most of the governments are conservative in the Caribbean.

Sheila



Visioning the future

What is WAND's role as a regional body? Why is that so important?

I feel that WAND's role is important because I believe, and I believe this very firmly, Cornelia, with my whole heart, now more than ever, we in the Caribbean need to have, I would like to call it, signposts. We need some visible and visual elements that can be examples. You know like a signpost is something that gives you direction? It tells you when you're going in the right direction or if you've lost your way and it helps you to find your way. I feel we in the Caribbean need some signposts, some things that we can point at, and not only point at but work towards and grasp for. And I see WAND as having that kind of a role to play because of the nature of WAND.

WAND set up itself as being an organisation so totally and absolutely committed to women and recognizing that women had an important role to play and were, in fact, playing a very important role but somehow it wasn't recognized. Women needed to be given every opportunity to play the role with some kind of recognition for themselves, more than anybody else because women were not recognizing that important role. And I think what WAND can do is help to be that signpost to the Caribbean and particularly to women. And what is that special role that the feminine gender, that the women, the beautiful creation God made called women can play and understand? . . . because talking about women playing important roles is one thing. For the average person to understand what that means is another thing. And I feel that WAND could be there helping people to understand that role. What is it that we as women can do, must do and should continue to do?

We need a new way of operating in terms of how people interact with each other and within a work situation, because the civil service isn't working. It is wasting precious time and the biggest commodity we have, people. You hear about the money that gets wasted in the civil service? It sounds like an economic thing, but I'm relating that too, to the human as well. I would like

to see WAND being one of those organisations in the Caribbean which gives those kinds of visions, those kinds of possibilities, you noticed I don't say answers, those kinds of possibilities, that there may be, that can be explored. Everybody is concerned about people. But how are you going to make that happen and make it real?

I would like WAND, somehow one day when the history of the world is written, to get mentioned as being one of the powerful agencies in the Caribbean that set certain kinds of guidelines that our children could follow in terms of how does a business that was to deal with people and for people operate. How can accounting be done? How can administration be done? How can human beings be able to do their job and do their job well and feel a sense of fulfillment without perhaps that bureaucratic thing that we have lived with that we know undermines all those things? You know, that doesn't block the best in people, that doesn't block the creativity in people, that doesn't leave people at the end of the day without feeling "Thank God, I was born" or that I am a human person. Our present systems don't do any of those things. And I would like WAND to be one of those agencies that helps to facilitate it.

I think WAND is becoming a unit that does a lot more networking. In other words, if things are happening out there WAND is the point that helps to make sure all these things that are happening somehow get interconnected. In Barbados they have this thing called The Landship. You ever saw how they have the pole in the middle and then all these things around the pole? Next to that pole, the maypole? Well, WAND may be the maypole. That's the best way to describe it for you. That's the best way. WAND can be that maypole. All out there is activity, either about women, for women, by women and WAND is that maypole. And don't forget, the pole has a little spire at the top that you look up to. So things come in and back out because each of those ribbons that comes in comes back out, goes in and comes back out. So that's how I see WAND. I can't describe it any way else.

Joyce B.



*"Woman Time A Come":
Barbados, 1986.*

National Black Women's Health Project and Caribbean Sisters sing with audience at Steel Shed,

typing filing answering the telephone photocopying duplicating stapling
reading correspondence writing letters preparing budgets feeding the kids making
breakfast cleaning the yard gardening preparing financial statements
washing clothes putting my feet up bathing the kids combing hair using the library
looking at messages returning telephone calls plugging in the kettle using the computer
answering queries writing reports cutting stencils listening to music cleaning the car
washing windows watching television saying my prayers taking my daughter to school
ironing opening letters listening to the news sorting bills for payment photocopying
cutting stencils reading the Bible making coffee fixing dinner going to the sea
baking coconut bread eating cooking counselling young people
updating files watching TV showering walking taking part in meetings
planning training activities working on the newsletter emptying wastepaper baskets
mopping reading the newspaper planning meeting visitors putting on the kettle
sewing selling meditating doing shorthand making overseas calls
making travel arrangements delivering letters calling the printers combing hair
preparing project proposals washing the dishes receiving and sorting mail
sorting the library doing research doing the shopping reading driving
going for walks looking after the dog printing cards indexing filing cataloguing
accessioning ordering books sending out circulars indexing periodicals
filing newspaper clippings sorting photograph file typing cards accessioning
ordering books sending out circulars issuing books classifying material shelving